MEDIEVAL LATIN SERIES · VOLUME 102

# Scivias

Hildegard of Bingen

# Scivias

*Part Two: Book II, Visions VI–VII, and Book III, Visions I–V*

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with a word-for-word interlinear English translation

preserving the original word order




CANES NOBILES · MMXXVI

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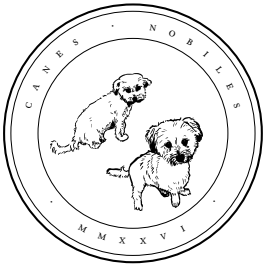


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The Medieval Latin text follows the Scivias as J.-P. Migne printed it in the Patrologia Latina, vol. 197 (Paris, 1855; reprinted 1882), without the summaries of chapters he sets before each vision

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Migne's misprints are kept as printed.

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# Visio sexta

## II.6 · CHRIST'S SACRIFICE AND THE CHURCH

*As the Son hangs on the cross, the Church is wed to him and endowed with his flesh and blood, to bear souls by water and the Spirit. At Mass a light with angels circles the altar, a fiery flash makes the offering flesh and blood, a voice bids all eat it to undo Eve's sin, and of five kinds of communicants some are lit, some darkened. God, the first Psalm's blessed man, beats the serpent by his Son's humility, not force, and like a smith with gold, glorifies the Son's flesh and gives it out.*

Et post hæc vidi cum Filius Eei in cruce pependit,
*and after these-things I-saw when the-Son of-God on the-cross hung*
quod prædicta muliebris imago veluti lucidus splendor ex
*that the-aforesaid womanly image like a-bright splendor from*
antiquo consillo propere progrediens per divinam potentiam
*ancient counsel quickly going-forth through divine power*
ad ipsum adducta est, et sanguine qui de latere ejus fluxit
*to him led was and with-the-blood which from the-side of-him flowed*
se sursum elevante perfusa; ipsi per voluntatem superni
*itself upward raising poured-over to-him through the-will of-the-supernal*
Patris felici desponsatione associata est, atque carne et
*Father in-happy betrothal joined was and with-the-flesh and*
sanguine ejus nobiliter dotata. Et audivi vocem de cœlo
*blood of-him nobly endowed and I-heard a-voice from heaven*
illi dicentem: Hæc, fili, sit tibi sponsa in restaurationem
*to-him saying this-one O-son let-be for-you a-bride for the-restoration*
populi mei; cui ipsa mater sit, animas per salvationem
*of-people my to-whom she mother let-be souls through the-salvation*
spiritus et aquæ regenerans. Et cum eadem imago jam
*of-spirit and of-water regenerating and when the-same image now*
hoc modo in viribus suis proficeret, vidi quasi quoddam
*in-this way in powers her advanced I-saw as-it-were a-certain*

altare ad quod ipsa frequenter accedens dotem suam devote
*altar to which she often approaching dowry her devoutly*
revisebat, eam superno Patri et angelis ejus humiliter
*revisited it to-the-supernal Father and to-the-angels of-him humbly*
ostendens. Unde etiam cum sacerdos sacris vestibus indutus
*showing whence also when a-priest in-sacred vestments clothed*
ad celebranda divina sacramenta ad altare illud accederet, vidi
*for celebrating the-divine sacraments to altar that approached I-saw*
quod subito magna serenitas lucis cum obsequio angelorum
*that suddenly a-great serenity of-light with the-attendance of-angels*
de cœlo veniens, totum altare illud circumfulsit, et ibi
*from heaven coming the-whole altar that shone-around and there*
tandiu permansit, quousque completo sacramento sacerdos
*so-long remained until completed the-sacrament the-priest*
ab altari secederet. Sed et ibi evangelio pacis recitato,
*from the-altar withdrew but also there the-gospel of-peace recited*
et oblatione quæ consecranda erat altari superposita
*and the-offering which to-be-consecrated was on-the-altar placed-upon*
cum sacerdos laudem omnipotentis Dei quæ est: Sanctus,
*when the-priest the-praise of-almighty God which is Holy*
sanctus, sanctus, Dominus Deus Sabaoth, decantaret, et
*holy holy Lord God of-Hosts chanted and*
sic mysteria ineffabilium sacramentorem inchoaret, repente
*thus the-mysteries of-the-ineffable sacraments began suddenly*
ignea coruscatio inæstimabilis claritatis, aperto cœlo, super
*a-fiery flashing of-inestimable brightness the-opened heaven upon*
eamdem oblationem descendit, et eam totam sua claritate
*the-same offering descended and it whole with-its brightness*
ita perfudit, ut solaris lux rem illam illustrat quam radiis
*so poured-over as the-solar light a-thing that illumines which with-rays*
suis transfigit. Et dum eam hoc modo irradiaret, sursum
*its it-pierces and while it in-this way it-irradiated upward*

illam ad secreta cœli invisibiliter sustulit, et iterum
*it to the-secret-places of-heaven invisibly it-lifted and again*
eam deorsum super ipsum altare remisit, velut cum homo
*it downward upon the-very altar it-sent-back as when a-man*
anhelitum suum introrsum trahit, et iterum eum extrorsum
*breath his inward draws and again it outward*
emittit, ita veram carnem et verum sanguinem effectam
*sends-forth so true flesh and true blood made*
quamvis in conspectu hominum, velut panis et velut vinum
*although in the-sight of-men like bread and like wine*
apparerent. Cumque hæc aspicerem, statim etiam signa
*they-appeared and-when these-things I-beheld at-once also the-signs*
nativitatis, passionis et sepulturæ, necnon resurrectionis et
*of-the-nativity of-the-passion and of-the-burial and-also of-the-resurrection and*
ascensionis Salvatoris nostri Unigeniti Dei velut in speculo
*of-the-ascension of-Savior our the-Only-begotten of-God as in a-mirror*
apparuerunt, quomodo etiam cum Filius Dei in sæculo esset
*appeared how also when the-Son of-God in the-world was*
in ipso patrata sunt. Sed dum sacerdos canticum innocentis
*in him accomplished they-were but while the-priest the-song of-the-innocent*
Agni quod est Agnus Dei qui tollis peccata mundi
*Lamb which is Lamb of-God who take-away the-sins of-the-world*
decantaret, et ad percipiendum sanctam communionem se
*chanted and for receiving holy communion himself*
exhiberet, prædicta ignea coruscatio ad cœlestia se recepit,
*presented the-aforesaid fiery flashing to heavenly-things itself withdrew*
et ita clauso cœlo audivi vocem ex eo dicentem: Manducate
*and so closed heaven I-heard a-voice from it saying eat*
et bibite corpus et sanguinem Filii mei ad abolendam
*and drink the-body and blood of-Son my for abolishing*
prævaricationem Evæ, ut in rectam hæreditatem restauremini.
*the-transgression of-Eve that into the-right inheritance you-may-be-restored*

Et dum etiam cæteri hominum ad percipiendum ipsum
*and while also the-others of-men for receiving the-very*
sacramentum ad sacerdotem accederent, quinque modos in eis
*sacrament to the-priest approached five modes in them*
considerabam. Nam alii in corpore lucidi et in anima ignei
*I-considered for some in body bright and in soul fiery*
erant; alii autem in corpore pallidi et in anima tenebrosi
*were others moreover in body pale and in soul dark*
videbantur. Quidam vero in corpore hirsuti et in anima
*were-seen certain-ones but in body hairy and in soul*
multa immunditia humanæ pollutionis perfusi sordebant.
*with-much uncleanness of-human pollution poured-over were-filthy*
Quidam autem in corpore acutissimis spinis septi erant et
*certain-ones moreover in body with-the-sharpest thorns hedged were and*
in anima leprosi apparebant. Alii vero in corpore sanguinei,
*in soul leprous appeared others but in body bloody*
et in anima velut putridum cadaver fœtidi videbantur. Sed
*and in soul like a-putrid corpse fetid were-seen but*
ex his omnibus dum quidam eadem sacramenta perciperent,
*of these all while certain-ones the-same sacraments received*
alii velut igneo splendore perfundebantur, alii vero velut
*some as-if with-fiery splendor were-poured-over others but as-if*
obscura nube obtenebrabantur. Post completionem autem
*by-a-dark cloud were-darkened after the-completion moreover*
sacramentorum, dum sacerdos ab altari recederet, prædicta
*of-the-sacraments while the-priest from the-altar withdrew the-aforesaid*
serenitas quæ de cœlo veniens totum illud altare, (ut dictum
*serenity which from heaven coming the-whole that altar as said*
est), circumfulserat, sursum ad superna secreta subtracta
*it-is had-shone-around upward to the-supernal secret-places withdrawn*
est. Et iterum audivi vocem de supernis cœlorum dicentem
*was and again I-heard a-voice from the-heights of-the-heavens saying*

mihi: Christo Jesu vero Filio Dei in ligno passionis suæ
*to-me Christ Jesus the-true Son of-God on the-wood of-passion his*
pendente; Ecclesia in secreto supernorum mysteriorum ipsi
*hanging the-Church in the-secret of-supernal mysteries to-him*
associata, purpureo sanguine ejus dotata est. Sicut et ipsa
*joined with-the-purple blood of-him endowed was as also she*
demonstrat; cum frequenter ad altare accedens dotem suam
*shows when often to the-altar approaching dowry her*
reposcit, et quanta devotione filii ejus ad divina
*she-demands-back and with-how-much devotion the-sons of-her to the-divine*
mysteria accedentes ea percipiant, attentissime considerat.
*mysteries approaching them may-receive most-attentively considers*
Quapropter vides cum idem Filius Dei in cruce pependit,
*wherefore you-see when the-same Son of-God on the-cross hung*
quod prædicta muliebris imago velut lucidus splendor ex
*that the-aforesaid womanly image like a-bright splendor from*
antiquo consilio propere progrediens per divinam potentiam
*ancient counsel quickly going-forth through divine power*
ad ipsum adducta est; quia eodem innocente Agno in
*to him led was because the-same innocent Lamb onto*
aram crucis pro salute hominum elevato, Ecclesia in
*the-altar of-the-cross for the-salvation of-men raised the-Church in*
puritate candoris fidei et cæterarum virtutum ex divino
*the-purity of-the-whiteness of-faith and of-the-other virtues from the-divine*
secreto repente per profundissimum mysterium apparens in
*secret suddenly through the-deepest mystery appearing in*
cœlo, per summam majestatem eidem Unigenito Dei
*heaven through the-highest majesty to-the-same Only-begotten of-God*
adjuncta est. Quid est hoc? Quia cum de vulnerato latere
*joined was what is this because when from the-wounded side*
Filii mei cruor exivit, mox salvatio animarum exorta est.
*of-Son my the-blood went-out soon the-salvation of-souls arisen has*

Quoniam gloria illa de qua diabolus cum sequacibus suis
*since glory that from which the-devil with followers his*
expulsus est, homini data est, cum Unigenitus meus mortem
*expelled was to-man given was when Only-begotten my death*
in cruce temporaliter subiens, inferno spoliato fideles animas
*on the-cross temporally undergoing hell despoiled the-faithful souls*
ad cœlestia duxit, ita etiam quod in discipulis suis et in
*to heavenly-things led so also that in disciples his and in*
iis qui eos sincere subsecuti sunt, fides jam augmentari et
*those who them sincerely followed have faith now to-be-increased and*
corroborari cœpit; ut hæredes cœlestis regni fierent.
*to-be-strengthened began that heirs of-the-heavenly kingdom they-might-become*
Unde sanguine qui de latere ejus fluxit se sursum
*whence with-the-blood which from the-side of-him flowed itself upward*
elevante illa imago perfusa, ipsi per voluntatem superni
*raising that image poured-over to-him through the-will of-the-supernal*
Patris felici desponsatione associata est; quoniam fortitudine
*Father in-happy betrothal joined was since the-strength*
passionis Filii Dei ardenter inundante et ad altitudinem
*of-the-passion of-the-Son of-God ardently overflowing and to the-height*
cœlestium mysteriorum se mirabiliter tollente, quemadmodum
*of-heavenly mysteries itself wonderfully lifting just-as*
odor bonorum aromatum in sublime diffundit, ex ea
*the-odor of-good spices on high spreads from it*
in candidis hæredibus æterni regni Ecclesia roborata
*in the-white heirs of-the-eternal kingdom the-Church strengthened*
eidem Unigenito Dei per ordinationem superni Patris
*to-the-same Only-begotten of-God through the-ordinance of-the-supernal Father*
fideliter conjuncta est. Quomodo? Ut sponsa sponso suo
*faithfully joined was how as a-bride to-bridegroom her*
in subjectionis et obedientiæ obsequio subjecta fertilitatis
*in of-subjection and of-obedience the-compliance subject of-fertility*

donum cum fœderis amore ab eo in procreatione filiorum
*the-gift with of-covenant the-love from him in the-procreation of-sons*
accipiens, ut eos ad hæreditatem suam adducat; ita etiam
*receiving that them to inheritance his she-may-lead so also*
Ecclesia Filia Dei in humilitatis et charitatis officio
*the-Church Daughter of-God in of-humility and of-love the-office*
conjuncta, regenerationem spiritus et aquæ cum salvatione
*joined the-regeneration of-spirit and of-water with the-salvation*
animarum ab eo ad restaurationem vitæ suscipiens eas
*of-souls from him for the-restoration of-life receiving them*
ad superna transmittit. Unde etiam carne et sanguine
*to supernal-things sends-across whence also with-the-flesh and blood*
ejus nobiliter dotata est; quia ipse Unigenitus Dei corpus
*of-him nobly endowed was because he the-Only-begotten of-God body*
et sanguinem suum in præcellentissima gloria fidelibus suis
*and blood his in most-excellent glory to-faithful his*
qui et Ecclesia et filii Ecclesiæ sunt, ita contulit, ut
*who both the-Church and the-sons of-the-Church are so conferred that*
vitam in superna civitate per ipsum possideant. Quomodo?
*life in the-supernal city through him they-may-possess how*
Quia ipse carnem et sanguinem suum in sanctificationem
*because he flesh and blood his for the-sanctification*
credentium dedit, ut etiam cœlestis Pater ipsum pro
*of-believers gave as also the-heavenly Father him for*
redemptione populorum ad passionem tradidit, ita serpentem
*the-redemption of-the-peoples to the-passion handed-over so the-serpent*
antiquum in humilitate et justitia per eum devincens,
*ancient in humility and justice through him conquering*
nec illum potestate et fortitudine sua superare volens,
*nor him by-power and strength his to-overcome wishing*
quoniam Deus justus nolens iniquitatem, quemadmodum
*since God just not-wishing iniquity just-as*

psalmista loquitur, dicens: Beatus vir qui non abiit
*the-psalmist speaks saying blessed the-man who not has-gone*
in consilio impiorum, et in via peccatorum non stetit,
*in the-counsel of-the-impious and in the-way of-sinners not has-stood*
et in cathedra pestilentiæ non sedit. Quid hoc? Quoniam
*and in the-chair of-pestilence not has-sat what this since*
Deus est auctor omnium beatitudinum et felicitatum
*God is the-author of-all beatitudes and felicities*
creaturarum suarum; in ipsis creaturis suis multa et
*of-creatures his in the-very creatures his many and*
diversa signa ostendens. Sicut etiam incarnatio filii ejus
*diverse signs showing as also the-incarnation of-son his*
suavissimum gustum in multa dulcediue stillabat, cum
*a-most-sweet taste in much sweetness dripped when*
cœlestes virtutes, plurimas ædificationes in ipso ædificarent,
*the-heavenly powers very-many buildings in him built*
per quas homo ad supernum regnum rediret, quod nulla
*through which man to the-supernal kingdom might-return which by-no*
umbra mortis obscuratum est. Et ita etiam ipso superno
*shadow of-death darkened is and so also by-the-very supernal*
Patre validissimæ vires omnium virtutum esse manifestatæ
*Father the-strongest forces of-all virtues to-be manifested*
sunt. Quoniam per Unigenitum suum mortem viriliter
*were since through Only-begotten his death manfully*
occidit, et infernum fregit; atque in novissimo die orbem
*he-killed and hell broke and in the-last day the-circle*
terrarum in aliam et meliorem novitatem convertit. Unde
*of-lands into another and better newness turns whence*
etiam per diffusionem cordis sui non abiit in vacillantia
*also through the-outpouring of-heart his not he-has-gone into the-wavering*
itinera malignorum spirituum, qui veritatem reliquerunt et
*roads of-malign spirits who the-truth left and*

mendacium arripuerunt. Quomodo? Quia veritatem per
*the-lie seized how because the-truth through*
mendacium dividere voluerunt. Quomodo? Antiquum dierum
*the-lie to-divide they-wished how the-Ancient of-days*
qui ante tempus dierum et horarum erat, opprimere volebant;
*who before the-time of-days and of-hours was to-oppress they-wished*
et antiquum serpentem qui ante tempus temporum non fuit
*and the-ancient serpent who before the-time of-times not was*
illi consortem facere inhiabant. Sed hoc esse non potuit
*to-him a-consort to-make they-craved but this to-be not could*
nec debuit, quoniam unus Deus est. Quapropter et diabolus
*nor ought since one God is wherefore also the-devil*
mendax est. Nam a Deo recessit vitam deserens et mortem
*a-liar is for from God he-withdrew life deserting and death*
inveniens. Et ita etiam Deus in via illa qua peccatores
*finding and so also God in way that in-which sinners*
gressum figunt non stetit, quia viam Adæ abjiciens
*the-step fix not has-stood because the-way of-Adam casting-away*
peccatum illius non amavit; sed illum a diabolo seductum
*the-sin of-him not he-loved but him by the-devil seduced*
de paradiso projecit. Nec etiam in potestate illius iniquitatis
*from paradise he-cast-out nor also in the-power of-that iniquity*
regnavit, quemadmodum omne genus humanum in mortem
*he-has-reigned just-as all the-race human in death*
implicatur in umbra mortis sedens, cum genus humanum
*is-entangled in the-shadow of-death sitting when the-race human*
veritatem superbe deserit. Quid hoc? Nam Deus nec
*the-truth proudly deserts what this for God neither*
diabolicæ præsumptioni nec humanæ negligentiæ ita potestate
*diabolical to-presumption nor human to-negligence so by-power*
sua restitit, ut eas per fortitudinem suam dejiceret.
*his resisted that them through strength his he-should-cast-down*

Quomodo? Velut si duo pugnatores essent et alter alterum
*how as if two fighters there-were and one the-other*
fortioribus viribus præcelleret; certe fortior ille majores
*by-stronger forces excelled surely stronger that-one greater*
pugnas in sua possibilitate illi infirmiori demonstraret, ut
*fights in his possibility to-that weaker would-show that*
confusum illum sibi subjiceret, nec in aliquo illi cedere
*confounded him to-himself he-might-subject nor in anything to-him to-yield*
vellet. Sed ita Deus non fecit, quia operi iniquitatis per
*would-wish but so God not did because to-the-work of-iniquity through*
summam bonitatem restitit, videlicet Filium suum mittens
*highest goodness he-resisted namely Son his sending*
in mundum; qui in corpore suo cum maxima humilitate
*into the-world who in body his with the-greatest humility*
perditam ovem suam ad cœlos reduxit. Quomodo? Quoniam
*lost sheep his to the-heavens led-back how since*
sanguis qui de corpore ejus exivit, mox ut apertis
*the-blood which from the-body of-him went-out as-soon as from-the-opened*
vulneribus emanavit in cœlestibus secretis apparens; ut
*wounds it-flowed in the-heavenly secret-places appearing that*
salvatio animarum emitteretur petivit. Quomodo? Quia
*the-salvation of-souls might-be-sent-forth asked how because*
omnis creatura in Filio Dei ostendit; quod per passionem
*every creature in the-Son of-God shows that through the-passion*
et mortem ejus perditio hominis ad vitam restaurata
*and death of-him the-perdition of-man to life restored*
est. Quomodo? Quoniam Unigenitus Dei vita existens,
*has-been how since the-Only-begotten of-God life being*
semetipsum pro redemptione humani generis ad passionem
*himself for the-redemption of-the-human race to the-passion*
in ara crucis obtulit. Ubi etiam ut veraci auditione
*on the-altar of-the-cross offered where also as with-truthful hearing*

vocem de supernis secretis resonantem percepisti, sponsam
*the-voice from the-supernal secret-places resounding you-perceived a-bride*
sibi Ecclesiam ut ad restitutionem salutis credentium
*for-himself the-Church that for the-restoration of-the-salvation of-believing*
populorum mater existeret elegit. Videlicet ut sine macula
*peoples mother she-might-be he-chose namely that without stain*
spirituali regeneratione ad cœlestia eos transmitteret.
*by-spiritual regeneration to heavenly-things them she-might-send-across*
Sed præfata imagine jam hoc modo in viribus suis proficiente
*but the-aforesaid image now in-this way in powers her advancing*
vides quasi quoddam altare ad quod ipsa frequenter accedit
*you-see as-it-were a-certain altar to which she often approaches*
et ibi dotem suam devote revisens eam superno Patri et
*and there dowry her devoutly revisiting it to-the-supernal Father and*
angelis ejus humiliter ostendit; quia Ecclesia, ut dictum est,
*to-the-angels of-him humbly shows because the-Church as said it-is*
in beatis et fortissimis virtutibus augmentum capiente mox
*in blessed and most-strong virtues increase taking soon*
velut tibi manifesta demonstratione ostenditur, Spiritu sancto
*as to-you by-manifest demonstration is-shown the-Spirit holy*
inspirante sanctificatio mysticorum altarium in profunditate
*inspiring the-sanctification of-the-mystical altars in the-depth*
fidelium suspiriorum exorta est. Ubi eadem Ecclesia continua
*of-faithful sighs arisen has where the-same Church with-continual*
intentione vestigia exemplorum suorum ponens dotem suam,
*intention the-footprints of-examples her placing dowry her*
videlicet corpus et sanguinem Filii Dei profundissima
*namely the-body and blood of-the-Son of-God with-deepest*
devotione considerando: Creatori omnium in conspectu
*devotion considering to-the-Creator of-all in the-sight*
viventium et ardentium luminum scilicet supernorum civium
*of-the-living and burning lights namely of-the-supernal citizens*

in subjectione humillimæ obedientiæ offert. Quid hoc? Quoniam
*in the-subjection of-most-humble obedience offers what this since*
ut caro Unigeniti mei in incontaminato utero Mariæ
*as the-flesh of-Only-begotten my in the-uncontaminated womb of-Mary*
virginis orta est, et postea pro salute hominum tradita: ita
*the-virgin arisen has and afterward for the-salvation of-men handed-over so*
etiam et nunc caro ejus frequenter in incorrupta integritate
*also and now the-flesh of-him often in the-incorrupt wholeness*
Ecclesiæ augmentata ad sanctificationem fidelium datur. Quia,
*of-the-Church increased for the-sanctification of-the-faithful is-given because*
sicut faber aurum suum per ignem modo liquefaciens unit,
*as a-smith gold his through fire now melting unites*
et modo unitum dividit, ita etiam et ego Pater carnem,
*and now united divides so also and I the-Father the-flesh*
et sanguinem Filii mei, per sanctificationem Spiritus
*and blood of-Son my through the-sanctification of-the-Spirit*
sancti, in oblatione nunc glorifico, et nunc glorificatum
*holy in the-offering now glorify and now glorified*
fidelibus hominibus ad salutem ipsorum distribuo.
*to-faithful men for the-salvation of-them distribute*

*The altar's light is heaven's, driving off the dark where souls are fed. At the priest's call the Father sees the Supper's bread and wine and keeps the passion in sight. As the Son passed through the closed Virgin, his flesh and blood can come from wheat and wine; Joel's full threshing floors are the Church's faith, his locusts the vices whose years God restores. At the Sanctus a fiery light lifts and lowers the offering, flesh and blood hidden in bread and wine as his godhead in his manhood.*

Unde etiam cum sacerdos sacris vestibus indutus ad celebranda
*whence also when a-priest in-sacred vestments clothed for celebrating*
divina sacramenta ad altare accedit, vides quod subito magna
*the-divine sacraments to the-altar approaches you-see that suddenly a-great*
serenitas lucis cum obsequio angelorum de cœlo veniens,
*serenity of-light with the-attendance of-angels from heaven coming*
totum altare illud circumfulget; quoniam procuratore animarum
*the-whole altar that shines-around since the-steward of-souls*
sacrata cinctione circumamicto, et ad immolationem
*with-the-sacred girding wrapped-around and to the-immolation*
innocentis Agni vivificam mensam adeunte, repente magna
*of-the-innocent Lamb the-life-giving table approaching suddenly a-great*
claritas supernæ hæreditatis densitatem tenebrarum pellentis,
*brightness of-the-supernal inheritance the-density of-darkness driving-out*
cum immissione supernorum spirituum de secreto cœlorum
*with the-sending-in of-supernal spirits from the-secret of-the-heavens*
effulgens ubique illam compositionem sanctificationis irradiat.
*shining-forth everywhere that composition of-sanctification irradiates*
Quia ibi refectio animarum ad salutem credentium
*because there the-refreshment of-souls for the-salvation of-believers*
exercetur. Quomodo? Quia cum Ecclesia per vocem sacerdotis
*is-exercised how because when the-Church through the-voice of-the-priest*
reposcit dotem suam quæ corpus et effusio sanguinis
*demands-back dowry her which the-body and the-outpouring of-the-blood*

Filii mei est, ut ipsa in salvatione animarum beato partui
*of-Son my is that she in the-salvation of-souls for-blessed childbearing*
apta sit, quia etiam in effusione hujus pretiosi sanguinis
*fit may-be because also in the-outpouring of-this precious blood*
in magna multitudine populorum augmentum accepit; tunc
*in great multitude of-peoples increase she-received then*
ego qui indeficiens lumen sum, locum sanctificationis illius
*I who the-unfailing light am the-place of-sanctification that*
ad honorem corporis et sanguinis ejusdem Unigeniti mei, in
*for the-honor of-the-body and blood of-the-same Only-begotten my in*
sanctitate mea irradio. Nam cum sacerdos super sanctificationem
*holiness my irradiate for when the-priest over the-sanctification*
altaris me invocare cœperit ut inspiciam quod Filius
*of-the-altar me to-invoke shall-have-begun that I-may-look-at what Son*
meus panem et vinum in cœna mortis suæ mihi obtulit
*my bread and wine at the-supper of-death his to-me offered*
cum de mundo transiturus esset, tunc video quod ipse
*when from the-world about-to-pass he-was then I-see that the-very*
Filius meus in hora passionis suæ hoc mihi ostendit, cum
*Son my in the-hour of-passion his this to-me showed when*
in ligno crucis moriturus esset, illud designans ut eamdem
*on the-wood of-the-cross about-to-die he-was that designating that the-same*
passionem suam in conspectu meo semper haberem, nec illam
*passion his in sight my always I-should-have nor it*
ab acutissima visione mea delerem quoties felix oblatio
*from the-sharpest vision my I-should-blot-out as-often-as the-happy offering*
sacrosancti sacrificii per sacerdotale officium mihi offerretur.
*of-the-most-holy sacrifice through the-priestly office to-me should-be-offered*
Quoniam et ipse in effusione sanguinis sui panem et
*since also he in the-outpouring of-blood his bread and*
calicem mihi obtulit, mortem dejiciens et hominem erigens.
*cup to-me offered death casting-down and man raising*

Sed et quia dignitas ingredientis et egredientis clausuram
*but also because the-dignity of-the-one-entering and of-the-one-going-out the-enclosure*
virginalis pudicitiæ, non fuit humanæ naturæ, sed divinæ
*of-virginal modesty not was of-human nature but of-divine*
potentiæ: ideo et hoc esse potest, quod caro ipsius
*power therefore also this to-be can that the-flesh of-the-very*
Unigeniti mei de pane frumenti, et sanguis ejus de vino
*Only-begotten my from bread of-wheat and the-blood of-him from wine*
uvæ cum aqua in sanctificatione iteretur, quemadmodum
*of-the-grape with water in sanctification be-repeated just-as*
per fidelem servum meum Joelem prophetam ostendi,
*through faithful servant my Joel the-prophet I-showed*
dicens: Et implebuntur areæ frumento et redundabunt
*saying and will-be-filled the-threshing-floors with-wheat and will-overflow*
torcularia vino et oleo. Et reddam vobis annos, quos
*the-wine-presses with-wine and with-oil and I-shall-restore to-you the-years which*
comedit locusta et brucus, et rubigo et eruca.
*ate the-locust and the-cankerworm and the-blight and the-caterpillar*
Fortitudo mea magna quam misi in vos. Et comedetis
*strength my great which I-sent into you and you-will-eat*
vescentes et saturabimini: et laudabitis nomen Dei vestri
*feeding and you-will-be-satisfied and you-will-praise the-name of-God your*
qui fecit vobiscum mirabilia, et non confundetur populus
*who has-done with-you wonders and not will-be-confounded people*
meus in sempiternum. Quid est hoc? Per mirabilem
*my into eternity what is this through the-wonderful*
dispositionem Dei implebuntur omni bono areæ
*disposition of-God will-be-filled with-every good the-threshing-floors*
fidei credentis Ecclesiæ. Quoniam fructum frumenti
*of-the-faith of-the-believing Church since the-fruit of-wheat*
trado in carnem Filii mei, ita quod etiam in vera
*I-hand-over into the-flesh of-Son my so that also in true*

salvatione qua fideles mei ad patriam revocabuntur:
*salvation by-which faithful my to the-homeland will-be-recalled*
abundabunt contritiones illæ in quibus ipsi concupiscentias
*will-abound contritions those in which they the-concupiscences*
carnis suæ propter nomen meum conterunt. Ubi et eis
*of-flesh their for-the-sake-of name my crush where also to-them*
liquorem uvæ duco in sanguinem ejusdem Unigeniti mei;
*the-liquor of-the-grape I-lead into the-blood of-the-same Only-begotten my*
dans eis etiam oleum misericordiæ. Quomodo? Quoniam
*giving to-them also the-oil of-mercy how since*
per alium modum scilicet in salute vestra restituam vobis
*through another mode namely in salvation your I-shall-restore to-you*
circuitus vanitatum illarum; quos per infidelitatem ignorantiæ
*the-circuits of-vanities those which through the-unbelief of-ignorance*
comedit locusta oblivionis, videlicet ubi primum in filiis
*ate the-locust of-oblivion namely where first in the-sons*
Adæ nequitiæ exortæ sunt. Ita quod ipsi fructuositatem
*of-Adam wickednesses arisen have so that they the-fruitfulness*
justitiæ meæ hoc modo in oblivione habebant; ut homo
*of-justice my in-this way in oblivion had as man*
escam necessitatis suæ obliviscitur postquam in stomachum
*the-food of-necessity his forgets after into stomach*
suum illam transfuderit, in impietate sua ita justitiam
*his it he-shall-have-poured in impiety their so justice*
meam discerpentes, ut et locusta fructus corrodit. Quomodo?
*my tearing-apart as also the-locust fruits gnaws how*
Quia ubi locusta negligentiæ per desidiam mentis utilitatem
*because where the-locust of-negligence through the-sloth of-mind the-usefulness*
bonorum fructuum aufert, ibi et brucus fœditatis in
*of-good fruits takes-away there also the-cankerworm of-foulness in*
fæce immunditiæ se involvit, Quoniam hujusmodi homines
*the-dregs of-uncleanness itself wraps since of-this-kind men*

se involventes in sorde infidelitatis idolorum, et aliorum
*themselves wrapping in the-filth of-the-unbelief of-idols and of-other*
similium schismatum, et in diabolicis sciscitationibus atque
*like schisms and in diabolical inquiries and*
in magicis artibus, et inspectione creaturarum Creatoris, in
*in magic arts and the-inspection of-the-creatures of-the-Creator in*
fortuitis casibus humanarum rerum atque in vilissima fœditate
*the-chance happenings of-human affairs and in the-vilest foulness*
homicidiorum et fornicationum, ita se in his pascunt,
*of-murders and of-fornications so themselves in these feed*
quemadmodum brucus luto nutritur. Quomodo? Quoniam
*just-as the-cankerworm on-mud is-nourished how since*
ubi brucus turpitudinis fetorem sordium diligit, ibi
*where the-cankerworm of-baseness the-stench of-filth loves there*
etiam rubigo amaritudinis metalla fidelis splendoris consumit,
*also the-blight of-bitterness the-metals of-faithful splendor consumes*
quia illi homines justitiæ Dei contrarii existentes ita eam
*because those men to-the-justice of-God contrary being so it*
offuscare laborant, ut et rubigo decorem metallorum auferre
*to-obscure labor as also the-blight the-beauty of-metals to-take-away*
solet. Quomodo? Quia ubi rubigo mordacitatis fulgorem
*is-wont how because where the-blight of-biting the-gleam*
bonorum actuum inficit, ibi etiam eruca nocivæ actionis
*of-good acts infects there also the-caterpillar of-harmful action*
virentes herbas multæ utilitatis depravat. Quoniam tales
*the-green herbs of-much usefulness corrupts since such*
homines clarissimas virtutes, veluti est simplicitas, castitas
*men the-brightest virtues as is simplicity chastity*
ac fortis constantia, quas Spiritus sanctus in omni viriditate
*and strong constancy which the-Spirit holy in all the-greenness*
beatitudinis irradiat: per malitiam nequitiæ suæ de se
*of-beatitude irradiates through the-malice of-wickedness their from themselves*

abjicientes, ita illas delere conantur, quemadmodum et
*casting-away so them to-blot-out try just-as also*
eruea utilitatem herbarum imminuit. Et in his omnibus
*the-caterpillar the-usefulness of-herbs diminishes and in these all*
declaratur maxima fortitudo mea quæ magnitudine virtutis suæ
*is-declared the-greatest strength my which by-the-greatness of-power its*
diabolicas adversitates superavit, cum eam ad salutem vestram
*the-diabolical adversities overcame when it for salvation your*
misi in vos. Quomodo? Ego Pater misi Filium meum in
*I-sent into you how I the-Father sent Son my into*
mundum de Virgine corporaliter natum, ut per eum de
*the-world from the-Virgin bodily born that through him from*
perditione mortis vos redimerem. Ita ut ego in vobis, et
*the-perdition of-death you I-might-redeem so that I in you and*
vos in me habitaretis, cum etiam Filius meus ad passionem
*you in me might-dwell when also Son my to the-passion*
vadens carnem suam vobis ad manducandum et sanguinem
*going flesh his to-you for eating and blood*
suum vobis ad bibendum tradidit. Unde sacramentum hoc ad
*his to-you for drinking handed-over whence sacrament this for*
salutem vestram devote comedetis, per illud vos feliciter
*salvation your devoutly you-will-eat through it yourselves happily*
pascentes: ac propterea per oleum misericordiæ meæ de
*feeding and therefore through the-oil of-mercy my from*
fame perditionis animæ saturabimini. Quoniam etiam Filius
*the-hunger of-the-perdition of-the-soul you-will-be-satisfied since also Son*
meus medicinam vulnerum vestrorum in pœnitentia attulit,
*my the-medicine of-wounds your in penitence brought*
et quia etiam sponsa Filii mei omni justitia et veritate
*and because also the-bride of-Son my with-all justice and truth*
exornata est: idcirco nomen meum (qui in vera Trinitate
*adorned is therefore the-name my who in the-true Trinity*

Deus unus existens vos guberno ostendens in vobis mirabilia
*God one being you govern showing in you wonders*
mea, vos scilicet immobiliter de diabolica potestate eripiens)
*my you namely immovably from diabolical power snatching*
fideliter laudabitis. Et ideo per confusionem mortis non
*faithfully you-will-praise and therefore through the-confusion of-death not*
confundetur populus meus in futura æternitate, quem tam
*will-be-confounded people my in the-future eternity which so*
mirabiliter de faucibus inferorum volui educere. Et vides
*wonderfully from the-jaws of-hell I-willed to-lead-out and you-see*
quod prædicta serenitas in altari tandiu permanet quousque
*that the-aforesaid serenity on the-altar so-long remains until*
completo sacramento sacerdos ab altari secedat; quia illa
*completed the-sacrament the-priest from the-altar withdraws because that*
serenitas scilicet æternæ visionis in mirabilibus illis tam diu
*serenity namely of-eternal vision in wonders those so long*
clarissime ostenditur usque dum, peractis ejusdem sacrosancti
*most-brightly is-shown up until performed of-the-same most-holy*
officii mysteriis ille qui dispensator illorum sacramentorum
*office the-mysteries he who the-dispenser of-those sacraments*
est, a sanctificatione illa se recipiens secreta mysteria
*is from sanctification that himself withdrawing the-secret mysteries*
compleat. Quid hoc? Quoniam dignum est ut divina majestas
*completes what this since worthy it-is that the-divine majesty*
virtutem suam in eisdem felicissimis sacramentis plenissime
*power its in the-same most-happy sacraments most-fully*
manifestet, et qui etiam dum homo manet in iis quæ
*may-manifest and who also while a-man remains in those-things which*
ad Deum pertinent, auxilium Dei illum non deserit.
*to God pertain the-help of-God him not deserts*

Sed et ibi Evangelio pacis recitato, et oblatione quæ
*but also there the-Gospel of-peace recited and the-offering which*
consecranda est altari superposita cum sacerdos laudem
*to-be-consecrated is on-the-altar placed-upon when the-priest the-praise*
omnipotentis Dei quæ est: Sanctus, sanctus, sanctus Dominus
*of-almighty God which is Holy holy holy Lord*
Deus Sabaoth, decantat, et sic mysteria ineffabilium
*God of-Hosts chants and thus the-mysteries of-the-ineffable*
sacramentorum inchoat, repente ignea coruscatio inæstimabilis
*sacraments begins suddenly a-fiery flashing of-inestimable*
claritatis, aperto cœlo, super eamdem oblationem descendit;
*brightness the-opened heaven upon the-same offering descends*
quoniam virtute viventis spirationis in osculo regis
*since by-the-power of-the-living breath in the-kiss of-the-king*
prolata, et fructu claritatis vitæ qui in sanctificatione
*brought-forth and the-fruit of-the-brightness of-life which in sanctification*
candidandus est ædificationi parietis Dei, imposito, cum
*to-be-made-white is on-the-building of-the-wall of-God placed when*
idem nuntius veritatis dulcissimum sonum in laude
*the-same messenger of-truth the-sweetest sound in the-praise*
Creatoris omnium trina invocatione unctionis ejusdem
*of-the-Creator of-all with-threefold invocation of-the-anointing of-the-same*
dominatoris exercituum emittit, et sic absconsa fulgoris
*ruler of-hosts sends-forth and thus the-hidden-things of-the-gleam*
auroræ, scilicet incarnati Filii Dei ex Virgine inchoat,
*of-the-dawn namely of-the-incarnate Son of-God from the-Virgin begins*
subito impervia serenitas incomprehensibilis altitudinis,
*suddenly an-impenetrable serenity of-incomprehensible height*
aperto clarissimo tabernaculo, super mysteria sacrosancti
*the-opened most-bright tabernacle upon the-mysteries of-the-most-holy*
sacramenti se inclinat, et eam totum sua claritate
*sacrament itself bends and it whole with-its brightness*

ita perfundit ut solaris lux rem illam illustrat, quam
*so pours-over as the-solar light a-thing that illumines which*
radiis suis transfigit; quia eumdem rutilantem circulum
*with-rays its it-pierces because the-same reddening circle*
ejusdem oblationis sanctissimus calor in virtute Patris
*of-the-same offering the-most-holy heat in the-power of-the-Father*
ita perfundit, ut radians fulgor rem illam intrat super
*so pours-over as a-radiant gleam a-thing that enters upon*
quam se diffundendo jacit. Quid hoc? Sponsa Filii mei,
*which itself by-spreading it-casts what this the-bride of-Son my*
oblationem panis et vini super altare meum devotissima
*the-offering of-bread and of-wine upon altar my with-most-devoted*
intentione offert. Quomodo? Videlicet per manum sacerdotis
*intention offers how namely through the-hand of-the-priest*
fideli recordatione monens me, ut in eadem oblatione
*with-faithful remembrance admonishing me that in the-same offering*
carnem et sanguinem Filii mei ipsi tradam. Quomodo?
*the-flesh and blood of-Son my to-her I-should-hand-over how*
Quia passiones ejusdem Unigeniti mei in cœlestibus secretis
*because the-passions of-the-same Only-begotten my in the-heavenly secret-places*
semper apparent: ideo et illa oblatio Filio meo in ardente
*always appear therefore also that offering to-Son my in burning*
calore meo profundissima admiratione ita coadunatur, ut
*heat my with-deepest wonder so is-united that*
caro et sanguis ejus veracissima certitudine efficiatur,
*flesh and blood of-him with-most-true certainty it-is-made*
unde Ecclesia felicissima vegetatione roboratur. Nam dum
*whence the-Church with-most-happy vegetation is-strengthened for while*
præfata claritas oblationem illam ita, ut dictum est, irradiat,
*the-aforesaid brightness offering that so as said it-is irradiates*
sursum eam ad secreta cœli invisibiliter sustollit; quia
*upward it to the-secret-places of-heaven invisibly it-lifts because*

eadem ignea coruscatio, dum ipsum sacramentum sua
*the-same fiery flashing while the-very sacrament with-its*
illustratione perfundit, sursum illud ad illa occulta quæ
*illumination pours-over upward it to those hidden-things which*
mortalis oculus videre non valet, invisibili virtute trahit. Et
*the-mortal eye to-see not is-able by-invisible power draws and*
iterum illud deorsum super idem altare remittit, quoniam
*again it downward upon the-same altar sends-back since*
ipsum condescensionis respectus super mensam sanctificationis
*the-very of-condescension regard upon the-table of-sanctification*
suavissime deponit; veluti cum homo anhelitum suum
*most-sweetly lays-down as when a-man breath his*
introrsum trahit et iterum eum extrorsum emittit; dum ipse
*inward draws and again it outward sends-forth while he*
spiraculum viventis vegetationis quo vivit per mirabilem
*the-breath of-living vegetation by-which he-lives through the-wonderful*
dispositionem Dei sibi introrsum mittit et rursum, ut
*disposition of-God to-himself inward sends and again that*
vivere possit, extra se deducit. Ita eam oblationem veram
*to-live he-can outside himself leads so that offering true*
carnem et verum sanguinem effectam, quamvis in conspectu
*flesh and true blood made although in the-sight*
hominum velut panis et vinum appareat: quia ut Deus
*of-men like bread and wine it-appear because as God*
verax est sine illusione, ita etiam et illa altitudo sacramenti
*truthful is without illusion so also and that height of-the-sacrament*
firma altitudo est quam nullus dejicere potest, vera caro
*a-firm height is which no-one to-cast-down can true flesh*
et sanguis existens absque deceptione. Quoniam ut anima
*and blood being without deception since as the-soul*
veraciter viget in carne et sanguine dum homo vivit in
*truly thrives in flesh and blood while man lives in*

corpore, ita est etiam hoc mysterium in pane et vino ubi
*the-body so is also this mystery in bread and wine where*
colitur veraci celebratione. Sic etiam apparens hominibus:
*it-is-worshiped with-truthful celebration thus also appearing to-men*
quia ut cæcus oculus hominis Deum perfecte videre non
*because as the-blind eye of-man God perfectly to-see not*
potest, ita etiam homo mysteria ista corporaliter intueri non
*can so also man mysteries these bodily to-behold not*
valet. Quoniam, ut homo corpus hominis et non spiritum
*is-able since as man the-body of-man and not the-spirit*
ejus videt, sic etiam homo panis et vini speciem et
*of-him sees so also man of-bread and of-wine the-appearance and*
non hæc sacramenta perspicere potest. Quid hoc? Claritas
*not these sacraments to-perceive can what this the-brightness*
quæ super corpus Filii Dei in sepulcro sepultum apparuit
*which over the-body of-the-Son of-God in the-tomb buried appeared*
ipsum a sopore mortis resuscitans, hæc etiam in altari
*him from the-sleep of-death raising this also on the-altar*
super sacramentum corporis et sanguinis ejusdem Unigeniti
*over the-sacrament of-the-body and blood of-the-same Only-begotten*
mei resplendet, illud ita in conspectu hominum tegens, quod
*my shines it so in the-sight of-men covering that*
sanctitatem ejus videre non possunt nisi in specie panis
*the-holiness of-it to-see not they-can except in the-appearance of-bread*
et vini secundum quod illa oblatio altari superposita est.
*and of-wine according-to what that offering on-the-altar placed-upon is*
Sicut etiam humanitate Filii Dei divinitas quæ in ipso erat
*as also by-the-humanity of-the-Son of-God the-divinity which in him was*
ita hominibus obtecta fuit: quod eum non nisi ut hominem
*so to-men covered was that him not except as a-man*
videre potuerunt, cum ipsis ut hominem, sed tamen sine
*to-see they-could with them as a-man but yet without*

peccato, conversantem. Quid hoc? Ego qui omnia creavi: cum
*sin living what this I who all-things created when*
ab Ecclesia per sacerdotalem manum prædicta oblatio mihi
*by the-Church through the-priestly hand the-aforesaid offering to-me*
offertur, eam benigne suscipio. Quoniam ut Divinitas mirabilia
*is-offered it kindly receive since as the-Divinity wonders*
sua in utero Virginis ostendit, etiam in hac oblatione
*its in the-womb of-the-Virgin showed also in this offering*
secreta sua demonstrat. Quomodo? Quia caro et sanguis
*secrets its it-shows how because the-flesh and blood*
Filii Dei manifestatur. Quomodo? Quoniam dum oblatio
*of-the-Son of-God is-made-manifest how since while offering*
illa sursum invisibiliter velut in puncto per virtutem Dei
*that upward invisibly as in a-point through the-power of-God*
trahitur et iterum remittitur, ita in calore divinæ majestatis
*is-drawn and again is-sent-back so in the-heat of-the-divine majesty*
fovetur, quod caro et sanguis Unigeniti Dei efficitur.
*it-is-cherished that the-flesh and blood of-the-Only-begotten of-God it-is-made*

*As ointment in bread and sapphire in wine taste sweet, so does the Son, the ointment his humanity, the sapphire his divinity, taken by spirit unseen and by body seen. As Mary's assent drew the Spirit, the priest's words make the offering his flesh and blood, veiled since man would shrink from raw flesh; his passion shines before the Father while men pray "forgive us our debts." At the Agnus Dei the light withdraws; the Supper bids the faithful eat by following his works, drink by suffering.*

Idem mysterium hominibus carnali sensu non cernentibus
*the-same mystery to-men with-fleshly sense not discerning*
quasi aliquis pretiosissimum unguentum simplici pani
*as-if someone a-most-precious ointment in-simple bread*
involverit, et sapphirum vino imponet, et ego illud
*should-have-wrapped and a-sapphire into-wine should-put and I it*
in tam dulcem saporem convertere ut in ore tuo, o
*into so sweet a-taste should-turn that in mouth your O*
homo, nec panem illum cum unguento nec vinum illud
*man neither bread that with the-ointment nor wine that*
cum sapphiro discernere posses, sed tantum suavem saporem
*with the-sapphire to-distinguish you-could but only a-sweet taste*
sentires; quoniam et Filius meus suavis et lenis est. Quid
*you-would-feel since also Son my sweet and gentle is what*
hoc? In unguento hoc intelligitur Filius meus ex Virgine
*this in ointment this is-understood Son my from the-Virgin*
natus qui pretiosissimo unguento unctus est. Quomodo?
*born who with-most-precious ointment anointed is how*
Quia sancta humanitate indutus est, quæ tam pretiosum
*because with-holy humanity clothed he-is which so precious*
unguentum est, quod suavitate sua mortifera vulnera
*an-ointment is that with-sweetness its the-deadly wounds*
hominum ita perfundit, ut ultra in perditione Adæ nec
*of-men so pours-over that further in the-perdition of-Adam neither*

putrescant, nec feteant, cum se ad illum convertunt. In
*they-may-rot nor stink when themselves to him they-turn in*
sapphiro autem isto divinitas notatur quæ in eodem Filio
*sapphire moreover this the-divinity is-marked which in the-same Son*
meo est, qui lapis angularis existens mitis et humilis
*my is who the-stone corner being meek and humble*
est, quoniam de radice humanæ carnis qui de viro et
*is since from the-root of-human flesh which from man and*
muliere est non radicavit, sed in calore meo mirabiliter
*woman is not he-took-root but in heat my wonderfully*
ex suavissima Virgine incarnatus est. Unde etiam caro et
*from the-most-sweet Virgin incarnate is whence also the-flesh and*
sanguis ejus dulcis et suavis ad sumendum credendus est.
*blood of-him sweet and pleasant for taking to-be-believed is*
Sed tu, o homo, hoc spirituale donum ita visibiliter sumere
*but you O man this spiritual gift so visibly to-take*
non potes velut visibilem carnem comedas, et velut
*not can as-though visible flesh you-were-eating and as-though*
visibilem sanguinem bibas, quoniam putredo limi
*visible blood you-were-drinking since the-rottenness of-mud*
es; sed, ut vivens spiritus tuus in te invisibilis est: ita etiam
*you-are but as living spirit your in you invisible is so also*
hoc vivens sacramentum in oblatione ista invisibile existens, a
*this living sacrament in offering this invisible being by*
te invisibiliter suscipiendum est. Quia quemadmodum corpus
*you invisibly to-be-received is because just-as the-body*
Filii mei in utero Virginis surrexit, sic etiam et nunc caro
*of-Son my in the-womb of-the-Virgin rose so also and now the-flesh*
ejusdem Unigeniti mei in sanctificatione altaris ascendit. Quid
*of-the-same Only-begotten my in the-sanctification of-the-altar ascends what*
hoc? Nam spiritus hominis qui invisibilis existit sacramentum
*this for the-spirit of-man which invisible is sacrament*

hoc quod in obligatione hac invisibile est invisibiliter suscipit,
*this which in offering this invisible is invisibly receives*
corpore hominis quod visibile est oblationem istam quæ in
*the-body of-man which visible is offering this which in*
sacramento visibilis existit visibiliter accipiente, ita tamen unum
*the-sacrament visible is visibly receiving so yet one*
sacramentum existentibus, sicut Deus et homo unus Christus
*sacrament being as God and man one Christ*
est, et ut anima rationalis et caro mortalis in homine unus
*is and as the-soul rational and the-flesh mortal in man one*
homo existit; quoniam homo qui recta fide me inspicit,
*man is since the-man who with-right faith me looks-at*
cum sacramentum istud accipit. ad sanctificationem sui
*when sacrament this he-receives for the-sanctification of-himself*
illud fideliter suscipit. Quid hoc? Filius meus mirabiliter natus
*it faithfully receives what this Son my wonderfully born*
est ex integerrima Virgine, cujus caro in delectatione libidinis
*is from the-most-whole Virgin whose flesh in the-delight of-lust*
nunquam efferbuit semper intacta manens; quia vas ipsius
*never boiled always untouched remaining because the-vessel of-the-very*
Virginis mundissimum fuit: in quo ipsum Unigenitum meum
*Virgin most-pure was in which the-very Only-begotten my*
incarnari voluit. Unde non permisi ut vas ipsum ipsius
*to-be-incarnate I-willed whence not I-permitted that the-vessel itself of-the-very*
suavissimæ Virginis in calore ardoris diffluere: quoniam in
*most-sweet Virgin in the-heat of-ardor should-melt since in*
eo Filius meus humanum corpus mirabiliter suscepit.
*it Son my a-human body wonderfully took-up*
Sed quod ipsa beatissima Virgo per angelicum sermonem
*but that the-very most-blessed Virgin through the-angelic speech*
in eodem secreto veram allocutionem audivit et exinde credula
*in the-same secret the-true address heard and thereupon believing*

effecta suspiria mentis suæ sursum tenuit, cum diceret: Ecce
*made the-sighs of-mind her upward held when she-said behold*
ancilla Domini, fiat mihi secundum verbum tuum, mox
*the-handmaid of-the-Lord be-it-done to-me according-to word your soon*
Unigenitum Dei Spiritu sancto superveniente, concipiens,
*the-Only-begotten of-God the-Spirit holy coming-over conceiving*
designat quod omnipotens Deus per verba sacerdotis in
*designates that almighty God through the-words of-the-priest in*
officio sacerdotali invocandus est. Ita quod sacerdos fideliter in
*the-office priestly to-be-invoked is so that the-priest faithfully in*
Deum credens et cum devotione cordis sui puram oblationem
*God believing and with the-devotion of-heart his a-pure offering*
ipsi offerens verba salutis in obsequio humilitatis dabit,
*to-him offering the-words of-salvation in the-compliance of-humility will-give*
ubi et superna majestas eamdem oblationem suscipiens,
*where also the-supernal majesty the-same offering receiving*
in carnem et sanguinem pii Redemptoris mirabili
*into the-flesh and blood of-the-merciful Redeemer with-wonderful*
virtute transfundit. Quomodo? Quia Filius meus mirabiliter
*power transfuses how because Son my wonderfully*
prius humanitatem in Virgine suscepit, ita etiam et nunc
*first humanity in the-Virgin took-up so also and now*
oblatio hæc mirabiliter caro et sanguis ejus in altari
*offering this wonderfully the-flesh and blood of-him on the-altar*
efficitur. Unde et hoc sacramentum totum et integrum
*is-made whence also this sacrament whole and entire*
est, invisibile et visibile existens: ut etiam Unigenitus
*is invisible and visible being as also Only-begotten*
meus totus integer est secundum divinitatem invisibilis. et
*my whole entire is according-to divinity invisible and*
secundum humanitatem visibilis in sæculo manens. Nam ut
*according-to humanity visible in the-world remaining for as*

pullus avium de ovo egreditur, et ut volatilis vermiculus
*the-chick of-birds from the-egg goes-out and as a-flying worm*
de exiguo grano oritur, quo animali avolante illud remanet
*from a-tiny grain arises which animal flying-away that remains*
de quo ipsum ortum est: ita etiam in oblatione ista
*from which it arisen has so also in offering this*
veritas carnis et sanguinis Filii mei per fidem tenenda
*the-truth of-the-flesh and of-the-blood of-Son my through faith to-be-held*
est, quamvis eadem oblatio in conspectu hominum velut
*is although the-same offering in the-sight of-men like*
panis et ut vinum apparet. Unde etiam ut aspicis signa
*bread and as wine appears whence also as you-behold the-signs*
nativitatis, passionis et sepulturæ, necnon resurrectionis et
*of-the-nativity of-the-passion and of-the-burial and-also of-the-resurrection and*
ascensionis Salvatoris Unigeniti Dei velut in speculo ibi
*of-the-ascension of-the-Savior of-the-Only-begotten of-God as in a-mirror there*
apparent, quomodo etiam cum Filius Dei in sæculo esset,
*appear how also when the-Son of-God in the-world was*
in ipso patrata sunt; quoniam (ut vera manifestatione
*in him accomplished they-were since that with-true manifestation*
consideres) mysteria nascentis ex Virgine et patientis
*you-may-consider the-mysteries of-the-one-being-born from the-Virgin and suffering*
in cruce, ac sepulti in sepulcro, nec non resurgentis a
*on the-cross and buried in the-tomb and also rising from*
mortuis, et ascendentis ad cœlos, videlicet illius qui pro
*the-dead and ascending to the-heavens namely of-him who for*
salute hominum ad terras venit, purissima claritate in
*the-salvation of-men to the-lands came with-most-pure brightness in*
eisdem sacramentis fulgent ut etiam eum idem Unigenitus
*the-same sacraments they-shine as also when the-same Only-begotten*
Dei temporaliter in mundo cum eisdem conversaretur per
*of-God temporally in the-world with them lived through*

voluntatem Patris pro redemptione humani generis ea
*the-will of-the-Father for the-redemption of-the-human race them*
in suo corpore passus est. Quid hoc? Quia ante oculos
*in his body suffered has what this because before eyes*
meos apparet quid Filius meus propter amorem hominis in
*my appears what Son my because-of the-love of-man in*
mundo passus sit; quoniam nativitas, passio et sepultura,
*the-world suffered has since the-nativity passion and burial*
resurrectio et ascensio Unigeniti mei, mortem humani
*resurrection and ascension of-Only-begotten my the-death of-the-human*
generis occiderunt. Unde et ea in cœlestibus coram
*race killed whence also they in the-heavenly-places before*
me fulgent, quia eorum non sum oblitus, sed usque sd
*me shine because of-them not I-have forgotten but up to*
consummationem sæculi quasi aurora ante me in multa
*the-consummation of-the-world as-if the-dawn before me in much*
claritate apparebunt. Quid hoc? Quoniam in illa passione
*brightness they-will-appear what this since in that passion*
usque ad finem mundi omnes illos prævideo qui eam
*up to the-end of-the-world all those I-foresee who it*
credituri sunt et qui eam abjecturi; quia ipsa coram
*about-to-believe are and who it about-to-cast-away because it before*
me semper fulgebit, quandiu homo id dicere debet quod
*me always will-shine as-long-as man that to-say ought which*
Filius meus discipulos suos docuit ut Deum orarent,
*Son my disciples his taught that God they-should-pray*
sicut scriptum est: Et dimitte nobis debita nostra, sicut
*as written it-is and forgive us debts our as*
et nos dimittimus debitoribus nostris. Quid hoc! Tu, quod
*also we forgive debtors our what this you since*
omnia in potestate tua habes, inspice effusionem illius
*all-things in power your have look-at the-outpouring of-that*

sanguinis qui pro humano genere effusus est, et dimitte
*blood which for the-human race poured-out was and forgive*
nobis qui Filii transgressionis sumus debita nostra quæ tibi
*us who sons of-transgression are debts our which to-you*
persolvere debuimus, sed propter incarnationem cordis nostri
*to-pay we-ought but because-of the-incarnation of-heart our*
non fecimus. Quid hoc? Quia quod in baptismo promisimus
*not we-did what this because what in baptism we-promised*
non adimplemus; quoniam præcepta tua transgressi sumus et
*not we-fulfill since precepts your transgressed we-have and*
innocentiam abjecimus, sicut et Adam in paradiso tibi non
*innocence cast-away as also Adam in paradise you not*
obedivit et vestem innocentiæ corrupit. Sed tu qui pius
*obeyed and the-garment of-innocence corrupted but you who merciful*
es noli punire nos secundum nequitiam nostram, sed relaxa
*are do-not punish us according-to wickedness our but remit*
nobis transgressionem nostram secundum pietatem tuam; sicut
*to-us transgression our according-to mercy your as*
et nos qui prævaricatores sumus, quamvis multam malitiam
*also we who transgressors are although much malice*
in nobis habeamus, tamen propter timorem et amorem
*in ourselves we-have yet because-of the-fear and love*
Salvatoris nostri dimittimus ex corde nostro debitoribus
*of-Savior our forgive from heart our to-debtors*
nostris injuriam illam, quam nobis intulerunt. Quomodo?
*our injury that which on-us they-brought how*
Quoniam illos qui nos diligere deberent quia homines sumus,
*since those who us to-love ought because men we-are*
in multis nos conturbantes et per hoc te non amantes
*in many-things us disturbing and through this you not loving*
sed præcepta tua negligentes, non persequimur secundum
*but precepts your neglecting not we-pursue according-to*

malitiam illam quam in nos exercuerunt, sed justum
*malice that which on us they-exercised but just*
judicium tuum inspicientes non vindicamus nos in eis
*judgment your looking-at not we-avenge ourselves on them*
quantum possumus; ita et tu, o Deus, nobis sis propitius:
*as-much-as we-can so also you O God to-us be propitious*
quoniam justus et bonus es. Tu ergo audi, o homo,
*since just and good you-are you therefore hear O man*
quia quandiu tibi subveniendum est. et quandiu tu aliis
*that as-long-as you to-be-helped is and as-long-as you other*
hominibus succurrere potes, tandiu passio Filii mei coram
*men to-succor can so-long the-passion of-Son my before*
me in misericordia apparebit, et tandiu etiam caro et
*me in mercy will-appear and so-long also the-flesh and*
sanguis ejus in altari consecrabitur ad percipiendum, credulis
*blood of-him on the-altar will-be-consecrated for receiving by-believing*
hominibus ad salvationem et ad purgationem criminum
*men for salvation and for the-purging of-crimes*
eorum. Nam cum Unigenitus meus in mundo corporaliter
*their for when Only-begotten my in the-world bodily*
esset, corpus ejus in nutrimento carnis et sanguinis sui
*was the-body of-him in the-nourishment of-flesh and blood his*
de frumento et vino sustentatum est; unde etiam et nunc
*from wheat and wine sustained was whence also and now*
in altari caro et sanguis ejus in oblatione frumenti et
*on the-altar the-flesh and blood of-him in the-offering of-wheat and*
vini consecratur, quatenus inde fideles homines in anima et
*of-wine is-consecrated so-that thence faithful men in soul and*
corpore reficiantur. Quoniam idem Filius meus hominem
*body may-be-refreshed since the-same Son my man*
de perditione Adæ mirabiliter redemit, et nunc etiam
*from the-perdition of-Adam wonderfully redeemed and now also*

homines de quotidiano malo in quo frequenter prolabuntur
*men from the-daily evil into which often they-slip*
misericorditer absolvit. In consecratione enim prædictæ
*mercifully absolves in the-consecration for of-the-aforesaid*
oblationis apparet quidquid Filius meus in carne sua pro
*offering appears whatever Son my in flesh his for*
redemptione hominis corporaliter passus est, et hoc nolo
*the-redemption of-man bodily suffered has and this I-do-not-wish*
abscondere; quia electos ejus sursum ad cœlestia traho,
*to-hide because the-elect of-him upward to heavenly-things I-draw*
ut per ipsos corpus ejus in prædictis membris perficiatur.
*that through them the-body of-him in the-aforesaid members may-be-perfected*
Quapropter et ego omnia sacramenta hæc in oblatione
*wherefore also I all sacraments these in offering*
ista mirabiliter demonstro, quoniam, cum ea super altare
*this wonderfully show since when they upon the-altar*
apparuerint, tunc etiam caro et sanguis Filii mei eadem
*shall-have-appeared then also the-flesh and blood of-Son my the-same*
oblatio fit, tamen in conspectu hominum panis et vinum
*offering becomes yet in the-sight of-men bread and wine*
apparens; quia tam tenera est fragilitas hominis, quod
*appearing because so tender is the-frailty of-man that*
crudam carnem et crudum sanguinem percipere abhorreret.
*raw flesh and raw blood to-receive it-would-shrink*
Nam mortalis homo Divinitatem non potest inspicere quandiu
*for mortal man the-Divinity not can to-look-at as-long-as*
mortalis est. Unde etiam mysterium hoc quod totum est
*mortal he-is whence also mystery this which whole is*
Divinitatis, ipsi homini obscuratum est: ita quod illud
*of-the-Divinity to-the-very man darkened is so that it*
invisibiliter percipiet, quia et idem Unigenitus meus nunc
*invisibly he-will-receive because also the-same Only-begotten my now*

immortalis existens ultra non moritur. Quapropter et ego, o
*immortal being further not dies wherefore also I O*
homo, carnem et sanguinem ejus in oblatione panis et vini
*man the-flesh and blood of-him in the-offering of-bread and of-wine*
tibi trado; quatenus per illud quod visibile est illud quod
*to-you hand-over so-that through that which visible is that which*
invisibile est in vera fide percipias. Et idem sacramentum in
*invisible is in true faith you-may-receive and the-same sacrament in*
vera certitudine per divinam potentiam suscipis: ita tamen
*true certainty through divine power you-receive so yet*
quod tibi visibile non apparet, ut etiam in magna necessitate
*that to-you visible not it-appears as also in great necessity*
illud electis meis cum per hoc in magna afflictione positi
*it to-elect my when through this in great affliction placed*
essent, aliquando demonstratum est. Hæc autem omnia
*they-were sometimes shown has-been these moreover all*
propter amorem et propter utilitatem hominis facio. Sed
*for-the-sake-of love and for-the-sake-of the-usefulness of-man I-do but*
omnis creatura præceptis meis subjecta est; tu vero, o homo,
*every creature to-precepts my subject is you but O man*
mihi semper rebellis existis; unde cæcus et surdus es, sed
*to-me always rebellious are whence blind and deaf you-are but*
tamen mihi rebellare non potes. Nonne facio te non videnteyet against-me to-rebel not you-can surely I-do you not seeing
quod mihi placitum est? Tu autem non vides oculis tuis
*what to-me pleasing is you moreover not see with-eyes your*
nec audis auribus tuis in carne, quomodo animam hominis
*nor hear with-ears your in the-flesh how the-soul of-man*
in corpus ejus immittam, et quomodo illam de corpore
*into the-body of-him I-send and how it from the-body*
ejus auferam; sed anima tua intelliget me, cum mortale
*of-him I-take-away but soul your will-understand me when mortal*

corpus suum reliquerit. Sic etiam carnem Filii mei trado
*body its it-shall-have-left so also the-flesh of-Son my I-hand-over*
tibi ad manducandum et sanguinem ejus ad bibendum,
*to-you for eating and the-blood of-him for drinking*
et hoc in potestate mea, te, o homo, non videnti, efficio.
*and this in power my you O man not seeing I-effect*
Quapropter ut vides dum idem sacerdos canticum innocentis
*wherefore as you-see while the-same priest the-song of-the-innocent*
Agni, quod est Agnus Dei qui tollis peccata mundi,
*Lamb which is Lamb of-God who take-away the-sins of-the-world*
decantat, et ad percipiendam sanctam communionem
*chants and for receiving holy communion*
se exhibet, prædicta ignea coruscatio ad cœlestia se
*himself presents the-aforesaid fiery flashing to heavenly-things itself*
recipit; quia eodem ministro laudem illius qui innocentia
*withdraws because the-same minister the-praise of-him who by-the-innocence*
mansuetudinis suæ tulit piacula hominum denuntiante, et
*of-meekness his bore the-sins of-men announcing and*
interiora pectoris sui cum exteriore devotione ad eadem
*the-inner-parts of-breast his with outer devotion to the-same*
sacramenta aperiente, illa invicta claritas quæ ibi virtutem
*sacraments opening that unconquered brightness which there power*
suam ostendit, ad superna secreta se subtrahit et ita,
*its shows to the-supernal secret-places itself withdraws and so*
clauso cœlo, id est se subtrahentibus eisdem cœlestibus
*closed heaven that is themselves withdrawing the-same heavenly*
mysteriis, audis vocem ex alto dicentem, ut credentes et
*mysteries you-hear a-voice from on-high saying that believing and*
fideles hominis manducent et bibant cum vera devotione
*faithful men eat and drink with true devotion*
carnem et sanguinem Salvatoris sui, qui pro ipsis passus,
*the-flesh and blood of-Savior their who for them suffering*

mortem temporalem subiit, ad abluendam contaminationem
*death temporal underwent for washing-away contamination*
illam quam primi parentes præceptum Dei transgressi
*that which the-first parents the-precept of-God transgressing*
mundo intulerant; quatenus ipsi ab hac prævaricatione
*on-the-world brought so-that they from this transgression*
emundati, rectæ hæreditati quam inobedientia perdiderant
*cleansed to-the-right inheritance which by-disobedience they-had-lost*
fide restaurentur. Nam sicut Unigenitus Dei in cœna
*by-faith may-be-restored for as the-Only-begotten of-God at the-supper*
corpus et sanguinem suum discipulis suis tradidit, ita
*body and blood his to-disciples his handed-over so*
etiam et nunc in altari carnem suam et sanguinem
*also and now on the-altar flesh his and blood*
suum dat fidelibus suis. Quemadmodum homo, cum opus
*his gives to-faithful his just-as a-man when the-work*
voluntatis suæ perfecerit, illud ad utendum hominibus
*of-will his he-shall-have-completed it for using to-men*
tribuit. Quia ipse Filius Dei præcepta Patris sui peragens,
*grants because he the-Son of-God the-precepts of-Father his carrying-out*
semetipsum pro salute hominum obtulit, et corpus et
*himself for the-salvation of-men offered and body and*
sanguinem suum ad sanctificationem eorum ad manducandum
*blood his for the-sanctification of-them for eating*
et ad bibendum dedit, ut etiam in Cantico canticorum
*and for drinking gave as also in the-Song of-songs*
sponsus amicis suis loquitur dicens: Comedite, amici mei,
*the-bridegroom to-friends his speaks saying eat friends my*
bibite et inebriamini, charissimi. Quid hoc? Comedite in
*drink and be-inebriated dearest-ones what this eat in*
fide vos qui per sanctum baptisma ad amicitiam meam
*faith you who through holy baptism to friendship my*

venistis, quoniam effusus sanguis Filii mei lapsum Adæ
*have-come since the-poured-out blood of-Son my the-fall of-Adam*
vobis abstersit, ruminantes veram medicinam in corpore
*for-you wiped-away chewing the-true medicine in the-body*
Unigeniti mei, ut iterata crimina vestra, cum frequenter
*of-Only-begotten my that the-repeated crimes your when often*
injustitiam in operibus vestris operamini, vobis misericorditer
*injustice in works your you-work for-you mercifully*
abstergantur. Unde etiam bibite in spe ex hac vite
*may-be-wiped-away whence also drink in hope from this vine*
quæ vos de æterna pœna eduxit; sumentes poculum
*which you from eternal punishment led-out taking the-cup*
salutis videlicet, ut fortiter et viriliter in illa gratia
*of-salvation namely that strongly and manfully in that grace*
credatis qua redempti estis. Quoniam et sanguine illo
*you-believe by-which redeemed you-are since also with-blood that*
perfundemini qui pro vobis effusus est. Et ita inebriamini
*you-will-be-poured-over which for you poured-out was and so be-inebriated*
in charitate qui mihi charissimi estis, abundantes in rivulis
*in love who to-me dearest are abounding in the-rivulets*
Scripturarum, quatenus cum summo studio a carnalibus
*of-the-Scriptures so-that with highest zeal from fleshly*
desideriis vos subtrahatis; ut et ego præclaras virtutes
*desires yourselves you-withdraw that also I the-brilliant virtues*
valde mihi amabiles in vobis exsuscitem, tradens etiam
*very to-me lovable in you may-rouse handing-over also*
vobis corpus et sanguinem Unigeniti mei, sicut et ipse
*to-you the-body and blood of-Only-begotten my as also he*
discipulis suis idem sacramentum dedit, ut in Evangelio
*to-disciples his the-same sacrament gave as in the-Gospel*
scriptum est: Cœnantibus autem eis, accipiens Jesus panem,
*written it-is supping moreover they taking Jesus bread*

benedixit ac fregit deditque discipulis suis et ait: Accipite
*blessed and broke and-gave to-disciples his and said take*
et comedite, hoc est corpus meum. Et accipiens calicem
*and eat this is body my and taking the-cup*
gratias egit et dedit discipulis suis, dicens: Bibite ex hoc
*thanks gave and gave to-disciples his saying drink of this*
omnes; hic est sanguis meus Novi Testamenti, qui pro
*all this is blood my of-the-New Testament which for*
multis effundetur in remissionem peccatorum. Dico autem
*many will-be-poured-out for the-remission of-sins I-say moreover*
vobis, non bibam amodo de hoc genimine vitis usque in
*to-you not I-shall-drink henceforth of this fruit of-the-vine up to*
diem illum cum illud bibam vobiscum novum in regno
*day that when it I-shall-drink with-you new in the-kingdom*
Patris mei. Quid hoc? Filio Dei una cum discipulis suis
*of-Father my what this the-Son of-God together with disciples his*
consummationem illam celebrante, qua ipse transiturus erat
*consummation that celebrating in-which he about-to-pass was*
de mundo, videlicet cum in terrenis causis diutius conversari
*from the-world namely when in earthly causes longer to-live*
non debuit ut prius fecerat, sed in voluntate Patris
*not he-ought as before he-had-done but in the-will of-the-Father*
ad passionem crucis perdurans, summa devotione accepit
*to the-passion of-the-cross enduring with-highest devotion he-took*
pro salute hominum panem in recordatione corporis sui
*for the-salvation of-men bread in remembrance of-body his*
toto desiderio Patrem suum movens ut, quomodo de eo
*with-whole desire Father his moving that as from him*
exivit ad eum redire voluit, ita etiam ipse inspiceret si
*he-went-out to him to-return he-wished so also he might-look-at if*
possibile esset, ut a fragilitate carnis suæ calix ille, quem
*possible it-were that from the-frailty of-flesh his cup that which*

erat bibiturus transiret, quamvis hoc fieri non deberet.
*he-was about-to-drink might-pass although this to-be-done not ought*
Unde et panem illum benedixit in recordatione sudoris
*whence also bread that he-blessed in remembrance of-the-sweat*
corporis sui, cum præcepto Patris se subdens scilicet in
*of-body his when to-the-precept of-the-Father himself subjecting namely on*
cruce mori volens in angustia ejusdem passionis corpus et
*the-cross to-die wishing in the-anguish of-the-same passion body and*
sanguinem suum discipulis suis tradidit. Ita etiam, ne et ipsi
*blood his to-disciples his handed-over so also lest also they*
obliviscerentur, quod eis hoc exemplum dedisset. Ac fregit
*should-forget that to-them this example he-had-given and he-broke*
eis, quia quamvis passio illa corpori suo dura esset, tamen
*to-them because although passion that to-body his hard was yet*
Patri suo obediens crudelissimam mortem in morte corporis
*to-Father his obedient the-most-cruel death in the-death of-body*
sui vicit, designans etiam quod in eum credentibus caro
*his he-conquered designating also that in him to-those-believing flesh*
sua et sanguis in sacramento oblationis esset tradenda.
*his and blood in the-sacrament of-the-offering were to-be-handed-over*
Deditque ad veram salutem eisdem discipulis suis: ita ut
*and-he-gave for true salvation to-the-same disciples his so that*
et ipsi hæc in nomine ejus facerent, sicut et ipse ea
*also they these-things in the-name of-him should-do as also he them*
propter amorem eorum faciebat, mitissima voce dicens: Vos,
*because-of the-love of-them was-doing with-most-gentle voice saying you*
qui humiliter me sequi vultis, ardenti amore accipite hoc
*who humbly me to-follow wish with-burning love take this*
exemplum quod relinquo vobis, videlicet passionem meam et
*example which I-leave to-you namely passion my and*
opera mea, quæ in præcepto Patris mei complevi; quoniam
*works my which in the-precept of-Father my I-completed since*

ipse misit me docere et ostendere regnum ejus. Et comedite
*he sent me to-teach and to-show the-kingdom of-him and eat*
fideliter hoc quod vobis do; quia corpus meum est. Quid
*faithfully this which to-you I-give because body my it-is what*
hoc? Comedite corpus meum; quoniam in spiritu et in
*this eat body my since in spirit and in*
carne vestra debetis opera mea imitari, cum ea Spiritus
*flesh your you-ought works my to-imitate when them the-Spirit*
sanctus cordi vestro inspirat, velut homo escam glutit quam
*holy to-heart your inspires as a-man food swallows which*
in corpus suum mittit, quia ut me in operibus meis
*into body his he-sends because as me in works my*
sequi debetis, ita etiam et corpus meum manducabitis vos
*to-follow you-ought so also and body my you-will-eat you*
et omnes qui præcepta mea servare voluerint. Et deinde
*and all who precepts my to-keep shall-have-wished and then*
Filius Dei accipiens in salvatione poculum salutis Patri
*the-Son of-God taking in salvation the-cup of-salvation to-Father*
suo gratias egit; quoniam, cum de latere ejus sanguis
*his thanks gave since when from the-side of-him blood*
effusus est, hæc gratia credentibus data est: quæ tam fortis
*poured-out was this grace to-believers given was which so strong*
fuit quod et antiquum serpentem superavit, et perditum
*was that both the-ancient serpent it-overcame and lost*
hominem liberavit, et totam Ecclesiam fideliter corroboravit.
*man freed and the-whole Church faithfully strengthened*
Quomodo? Quia idem Salvator pretiosissimum exemplum
*how because the-same Savior most-precious example*
suum in suavitate amoris sui tradidit fidelibus suis, dicens
*his in the-sweetness of-love his handed-over to-faithful his saying*
eis leni inspiratione admonitionis: Bibite fiducialiter
*to-them with-gentle inspiration of-admonition drink confidently*

ex hoc salutari poculo vos omnes, qui me fideliter sequi
*from this saving cup you all who me faithfully to-follow*
desideratis, ita ut corpus vesrum in angustia castigetis,
*desire so that body your in anguish you-chastise*
et sanguinem vestrum in sudore arceatis propter amorem
*and blood your in sweat you-restrain because-of the-love*
meum ad roborandam Ecclesiam, vosmetipsos abnegantes,
*my for strengthening the-Church yourselves denying*
sicut et ego passioni me subjeci, et sanguinem meum
*as also I to-the-passion myself subjected and blood my*
pro redemptione vestra fudi, teneritudinem carnis meæ
*for redemption your poured-out the-tenderness of-flesh my*
in hoc non considerans, sed salutem vestram faciens. Nam
*in this not considering but salvation your making for*
hic sanguis, qui vobis effusus est, non est sanguis ille qui
*this blood which for-you poured-out is not is blood that which*
in veteri Testamento sub umbra spargebatur, sed sanguis
*in the-old Testament under shadow was-sprinkled but blood*
meus novi Testamenti qui ad salutem populorum datus
*my of-the-new Testament which for the-salvation of-peoples given*
est. Quomodo? Ego qui sum unicus matris meæ videlicet
*is how I who am the-only-one of-mother my namely*
integerrimæ Virginis Filius, sanguinem meum in cruce pro
*of-the-most-whole Virgin Son blood my on the-cross for*
redemptione hominum fudi qui me per fidem inspiciunt.
*the-redemption of-men poured-out who me through faith look-at*
Et ut eum tunc pro liberatione humani generis dedi,
*and as it then for the-liberation of-the-human race I-gave*
iterum etiam et nunc in altari pro hominibus trado,
*again also and now on the-altar for men I-hand-over*
scilicet pro purgatione illorum qui eum fideliter suscipiunt.
*namely for the-purging of-those who it faithfully receive*

In cœna enim passionis meæ corpus et sanguinem meum
*at the-supper for of-passion my body and blood my*
vobis ad manducandum et ad bibendum dedi: quatenus et
*to-you for eating and for drinking I-gave so-that also*
vos nunc in altari idem in memoria mea faciatis. Unde
*you now on the-altar the-same in memory my may-do whence*
etiam in apertione veritatis dico vobis qui me fideliter
*also in the-opening of-truth I-say to-you who me faithfully*
subsecuti estis: Non bibam amodo hoc poculum angustiæ
*followed you-have not I-shall-drink henceforth this cup of-anguish*
in gravedine illa, quam nunc de Judæis patior, usque in
*in heaviness that which now from the-Jews I-suffer up to*
diem illum cum de morte resurgens, morte prostrata diem
*day that when from death rising death laid-low the-day*
salvationis afferam, ubi idem poculum redemptionis vestræ
*of-salvation I-shall-bring where the-same cup of-redemption your*
bibam vobiscum qui mei estis, novitatem exsultationis
*I-shall-drink with-you who mine are the-newness of-exultation*
vobis ostendens; quia perditio veteris criminis abjicietur,
*to-you showing because the-perdition of-the-old crime will-be-cast-away*
aperto vobis regno illo: quod Pater meus diligentibus se
*opened to-you kingdom that which Father my to-those-loving him*
præparavit. Quid hoc? Quoniam morte mea quam in cruce
*prepared what this since by-death my which on the-cross*
passus sum salvationem animarum sentietis, cum etiam post
*suffered I-have the-salvation of-souls you-will-feel when also after*
resurrectionem meam in ascensione mea Spiritum paracletum
*resurrection my in ascension my the-Spirit Paraclete*
accipientes, novitatem novæ doctrinæ suscipietis: ita et
*receiving the-newness of-new teaching you-will-receive so also*
propter nomen meum multas tribulationes sustinebitis, quas
*because-of name my many tribulations you-will-endure which*

et ego vobiscum sustinebo; non quod amodo ullas miserias
*also I with-you shall-endure not that henceforth any miseries*
corporaliter patiar ut prius, cum in mundo corporaliter
*bodily I-should-suffer as before when in the-world bodily*
essem, passus sum; sed quia vos eas nomine meo sustinetis,
*I-was suffered I-have but because you them in-name my endure*
ubi et ego illas vobiscum sustineo; quoniam vos in me
*where also I them with-you endure since you in me*
estis et ego in vobis.
*are and I in you*

## THE BREAD OF THE VIRGIN BIRTH

*The faithful receive the body and blood to wash away their crimes, as David sings of bread that strengthens and wine that gladdens man's heart. The bread is the Son's sinless flesh, a flower from an unplowed field, the bread of angels the manna foretold. Wheat has no sap or marrow in its stalk, as the Virgin bore without a man's seed or sin, so the faithful, like Israel eating no leavened bread, must take it with pure hearts, shunning the arts of pagans and heretics.*

Et ita, ut dictum est, corpus et sanguinem Filii mei
*and so as said it-is the-body and blood of-Son my*
vos qui in me fideliter credidistis, ad abolitionem criminum
*you who in me faithfully have-believed for the-abolition of-crimes*
vestrorum percipietis, ut per hoc sacramentum exhilarati
*your will-receive that through this sacrament gladdened*
virtutem supernæ confortationis adipiscamini, sicut et David
*the-power of-supernal strengthening you-may-obtain as also David*
servus meus in voluntate ardoris mei clamat dicens: De
*servant my in the-will of-ardor my cries saying from*
fructu operum tuorum satiabitur terra, producens fenum
*the-fruit of-works your will-be-satisfied the-earth producing hay*

jumemtis, et herbam servituti hominum; ut educas
*for-beasts and herb for-the-service of-men that you-may-bring-forth*
panem de terra et vinum lætificet cor hominis. Ut
*bread from the-earth and wine may-gladden the-heart of-man that*
exhilaret faciem in oleo: et panis cor hominis confirmet.
*it-may-gladden the-face with oil and bread the-heart of-man may-strengthen*
Quid hoc? O Deus, cujus magnificentia super omnes est,
*what this O God whose magnificence above all is*
de fide illa qua tu in veritate cognosceris (ita quod
*from faith that by-which you in truth are-known so that*
ipsa fructus virtutum in sapientia tua est) satiabitur homo,
*it the-fruit of-virtues in wisdom your is will-be-satisfied man*
videlicet qui fidei adhærens esuriem infidelitatis in via
*namely who to-faith clinging the-hunger of-unbelief in the-way*
justitiæ abjicit, cum prius veritatem ignorans jejunus a
*of-justice casts-away when before the-truth not-knowing fasting from*
rectitudine defecerat. Sed nunc in saturitate bonorum operum
*rectitude he-had-failed but now in the-fullness of-good works*
producens contritionem animi sui, illis qui in simplicitate
*producing the-contrition of-mind his to-those who in simplicity*
sunt, fragilitatem suam considerans exemplum humilitatis
*are frailty his considering an-example of-humility*
fideliter præbet, ubi etiam cum germine virtutum surgens
*faithfully offers where also with the-shoot of-virtues rising*
in abundantia ejusdem securitatis viriditatem veræ rectitudinis
*in the-abundance of-the-same security the-greenness of-true rectitude*
servituti illorum qui terrenis inhiant exhibet; quoniam
*to-the-service of-those who for-earthly-things gape shows since*
ad utilitatem ipsorum iis actibus insudat, qui obsequio
*for the-usefulness of-them in-those acts he-sweats which by-the-compliance*
munitionis et defensionis suæ fideles animos ad superna
*of-fortification and of-defense their faithful minds to supernal*

gaudia perducunt. Ut et illi qui militia fortitudinis et
*joys lead-through as also those who by-the-warfare of-strength and*
protectionis suæ hos quos tueri debent fortissime defendunt.
*of-protection their those whom to-guard they-ought most-strongly defend*
Et hæc in hominibus per voluntatem tuam, o Deus!
*and these-things in men through will your O God*
idcirco præcedunt, quatenus illis virtutibus adornatis
*for-this-reason go-before so-that those with-virtues adorned*
mirabiliter ipsis educas corpus Filii tui de fructu
*wonderfully for-them you-may-bring-forth the-body of-Son your from fruit*
illo, quem terra in puritate viriditatis profert, sicut etiam
*that which the-earth in the-purity of-greenness brings-forth as also*
Unigenitus tuus ex utero virginalis pudicitiæ corporaliter
*Only-begotten your from the-womb of-virginal modesty bodily*
veniens, panem vitæ credentibus in semetipso misericorditer
*coming the-bread of-life to-believers in himself mercifully*
dedit. Sed et hoc miraculum ideo facies, ut etiam
*gave but also this miracle therefore you-will-do that also*
sanguis ejusdem Unigeniti tui qui ad salvationem animarum
*the-blood of-the-same Only-begotten your which for the-salvation of-souls*
effunditur, lætificet interiorem vim hominum, id est animas
*is-poured-out may-gladden the-inner force of-men that is the-souls*
eorum in remissionem peccatorum ipsorum. Quomodo? Quia
*of-them for the-remission of-sins of-them how because*
ut prius Filii tui corpus pro redemptione humani generis in
*as before of-Son your the-body for the-redemption of-the-human race on*
cruce oblatum est: ita etiam et nunc caro et sanguis ejus
*the-cross offered was so also and now the-flesh and blood of-him*
ad salutem credentium in altari consecrantur. Quapropter
*for the-salvation of-believers on the-altar are-consecrated wherefore*
cum hoc in voluntate tua mirabiliter factum fuerit, tunc
*when this in will your wonderfully done shall-have-been then*

et illud erit ut ipsum sacramentum exhilaret faciem, id est
*also that will-be that the-very sacrament may-gladden the-face that is*
Ecclesiam oleo misericordiæ perfusam, quia cum gaudio
*the-Church with-the-oil of-mercy poured-over because with the-joy*
fidei credentes, misericordiam amplectentes, oculis Domini
*of-faith believing mercy embracing to-the-eyes of-the-Lord*
pulchri apparent; quoniam cum salus mundi in cruce
*beautiful they-appear since when the-salvation of-the-world on the-cross*
pendens hominem de laqueo diaboli misericorditer liberavit,
*hanging man from the-snare of-the-devil mercifully freed*
tunc etiam homines a vinculo peccatorum benigne absolvit,
*then also men from the-chain of-sins kindly he-absolved*
ut et ipsi in lætitia simplicis cordis sui fideliter in
*that also they in the-gladness of-simple heart their faithfully in*
Deum credentes miseriam patientibus cum ardore devotionis
*God believing misery to-those-suffering with the-ardor of-devotion*
subvenire non desinant. Et in hoc amore fideles ardere
*to-help not cease and in this love the-faithful to-burn*
debent, ut panis ille qui vitam se gustantibus præbet, sensus
*ought that bread that which life it to-those-tasting offers the-senses*
ipsorum qui semper in instabilitate vacillant confirmet, ne
*of-them which always in instability waver may-strengthen lest*
intentio cordis eorum in malum declinet, sed ut ad hoc
*the-intention of-heart of-them to evil decline but that to this*
quod vita est fortiter ascendat.
*which life is strongly it-may-ascend*
Panis autem iste caro Filii mei est, quam nulla obscuritas
*bread moreover this the-flesh of-Son my is which no darkness*
in peccatis obfuscat, nec ulla macula in iniquitatibus
*in sins obscures nor any stain in iniquities*
obnubilat: ita ut qui eam digne susceperint, in anima
*clouds so that those-who it worthily shall-have-received in soul*

et corpore cœlesti lumine perfundantur, et a maculis
*and body with-heavenly light may-be-poured-over and from the-stains*
interioris sordis suæ fideliter emundentur. Et ideo nulla
*of-inner filth their faithfully may-be-cleansed and therefore no*
dubitatio in ista sacratissima carne sit; quoniam qui
*doubt in this most-sacred flesh let-there-be since he-who*
primum hominem nec de carne nec de osse formavit,
*the-first man neither from flesh nor from bone formed*
huic possibile est sacramentum istud hoc modo operari.
*to-this-one possible is sacrament this in-this way to-work*
Unde, o virginalis ortus, tu surgis, crescis, dilataris, ac
*whence O virginal rising you rise grow are-spread-out and*
magnum ramum in multis germinibus producis, per quem
*a-great branch in many shoots bring-forth through which*
cœlestis Jerusalem ædificabitur, non ex virili semine, sed
*the-heavenly Jerusalem will-be-built not from manly seed but*
ex mystico spiramine veniens. Nam in ortu tuo non es
*from mystical breath coming for in rising your not you-are*
ligatus ulla maculositate criminum, sed floruisti in
*bound by-any spottedness of-crimes but you-have-flowered in*
mirificatione virtutum, qui ex inarato agro talis flos
*the-wonder-working of-virtues who from an-unplowed field such a-flower*
surrexisti qui nunquam ullo casu mortalitatis marcescet, sed
*rose who never by-any chance of-mortality will-wither but*
qui in plenitudine viriditatis suæ semper durabit. Quapropter
*who in the-fullness of-greenness his always will-last wherefore*
et hoc sacramentum corporis et sanguinis tui tandiu in
*also this sacrament of-the-body and blood your so-long in*
officio veritatis in Ecclesia colendum est, quousque in
*the-office of-truth in the-Church to-be-worshiped is until at*
fine mundi novissimus homo veniat, qui per idem
*the-end of-the-world the-last man come who through the-same*

mysterium veraciter salvandus est, quoniam illud de secreto
*mystery truly to-be-saved is since it from the-secret*
Dei veniens salutem credentibus confert, ut idem David
*of-God coming salvation to-believers confers as the-same David*
testatur dicens: Et mandavit nubibus desuper, et januas
*testifies saying and he-commanded the-clouds from-above and the-doors*
cœli aperuit. Et pluit illis manna ad manducandum,
*of-heaven opened and rained on-them manna for eating*
et panem cœli dedit eis. Panem angelorum manducavit
*and the-bread of-heaven gave to-them the-bread of-angels ate*
homo, cibaria misit eis in abundantia. Quid hoc? Cœlestis
*man food he-sent to-them in abundance what this the-heavenly*
Pater per potentiam gloriæ suæ emollivit mentes hominum
*Father through the-power of-glory his softened the-minds of-men*
a superna celsitudine, cum patriarchis et prophetis in
*from the-supernal loftiness with the-patriarchs and prophets in*
secreto mysteriorum suorum hoc demonstravit per quod
*the-secret of-mysteries his this he-showed through which*
et Filium suum in Spiritu sancto veraciter predixerunt, et
*also Son his in the-Spirit holy truly they-foretold and*
eum in legalibus præceptis per sanguinem hircorum et
*him in legal precepts through the-blood of-goats and*
per alias ostensiones hominibus mirabiliter designaverunt.
*through other showings to-men wonderfully designated*
Et hoc modo suavitatem et dulcedinem cordis sui aperiens,
*and in-this way the-sweetness and pleasantness of-heart his opening*
in lenitate et in ardore charitatis misit eis Filium suum,
*in gentleness and in the-ardor of-love he-sent to-them Son his*
ut per eum a fame infidelitatis suæ reficerentur:
*that through him from the-hunger of-unbelief their they-might-be-refreshed*
ita refectionem cœlestium dans eis, cum qua plenum
*so the-refreshment of-heavenly-things giving to-them with which the-full*

gaudium omnium felicitatum ac beatitudinum fideliter satiati
*joy of-all felicities and beatitudes faithfully satisfied*
adipiscerentur. Ergo panem illum cujus dulcedine superni
*they-might-obtain therefore bread that by-whose sweetness the-supernal*
angeli non satis possunt satiari, Deum videlicet inspicientes,
*angels not enough can to-be-satisfied God namely beholding*
ita suscepit homo in humanitate Filii Dei, cum has
*so received man in the-humanity of-the-Son of-God when these*
refectiones beatitudinis summus Pater misit hominibus in
*refreshments of-beatitude the-highest Father sent to-men in*
abundantiam spiritualis gaudii. Ac ideo fidelis homo
*the-abundance of-spiritual joy and therefore the-faithful man*
fideli auditione audiat: O vos fideles homines, qui
*with-faithful hearing let-him-hear O you faithful men who*
ecclesiasticum germen estis, audite et intelligite præsidium
*the-ecclesiastical shoot are hear and understand the-protection*
animæ vestræ, ubi non estis filii diaboli, sed hæredes
*of-soul your where not you-are sons of-the-devil but heirs*
cœlestis regni, et considerate quomodo ego mitissimus
*of-the-heavenly kingdom and consider how I the-most-gentle*
ac benignissimus Pater, magnis felicitatibus salutis vestræ
*and most-kind Father with-great felicities of-salvation your*
circumdedi vos. Ergo attendite bonitatem Patris vestri,
*have-surrounded you therefore attend-to the-goodness of-Father your*
quomodo per me ordinatum est, quod in salute vestra est;
*how through me ordained it-is what in salvation your is*
quoniam quamvis vilis cinis sitis, tamen salutem vestram
*since although vile ash you-be yet salvation your*
humanitas Filii mei exposcit. Quomodo? Filius meus natus
*the-humanity of-Son my demands how Son my born*
est de incorrupta virgine, quæ ignara illius doloris fuit, sed
*was from an-incorrupt virgin who ignorant of-that pain was but*

quæ in virenti puritate integritatis suæ permansit ut gramen
*who in flourishing purity of-wholeness her remained as grass*
in gloria viriditatis suæ viget, super quod ros de cœlo cadit.
*in the-glory of-greenness its thrives upon which dew from heaven falls*
Et quia virgo illa incorrupta fuit de qua Filius meus hoc
*and because virgin that incorrupt was from whom Son my in-this*
modo carnem sine peccato assumpsit: ideo et justum est
*way flesh without sin assumed therefore also just it-is*
ut caro ejus nunc de fructu illo fiat, qui sine succo
*that the-flesh of-him now from fruit that be-made which without the-sap*
amaritudinis est. Quomodo? Granum frumenti fortissimus
*of-bitterness is how the-grain of-wheat the-strongest*
et optimus fructus aliorum fructuum est, nec in culmo
*and best fruit of-other fruits is nor in stalk*
suo succum aut medullam ut cæteræ arbores habens sed in
*its sap or marrow as the-other trees having but in*
gramine suo in spicam surgens, ita ad fructum suum tendit,
*blade its into an-ear rising so to fruit its tends*
nec per calorem nec per frigus amarum succum producit,
*nor through heat nor through cold bitter sap produces*
sed siccam farinam tribuit. Ut etiam caro Filii mei sicca
*but dry flour bestows as also the-flesh of-Son my dry*
fuit, sine omni fœditate humanæ pollutionis per quam
*was without all foulness of-human pollution through which*
hnmanum genus in amplexibus libidinis viri ac mulieris
*the-human race in the-embraces of-the-lust of-man and of-woman*
surgit. Non sic Unigenitus meus natus est, sed in virenti
*rises not thus Only-begotten my born was but in flourishing*
integritate virginea exivit, ut etiam granum intextum granum
*wholeness virginal he-went-out as also a-grain interwoven a-grain*
frumenti gignit. Nam ut culmus frumenti sine medulla
*of-wheat begets for as the-stalk of-wheat without marrow*

vigens siccum granum in puritate spicæ profert, ita etiam
*thriving the-dry grain in the-purity of-the-ear brings-forth so also*
beata Virgo sine virili fortitudine gignens sanctissimum
*the-blessed Virgin without manly strength begetting most-holy*
Filium suum in simplicitate innocentiæ edidit, qui de
*Son her in the-simplicity of-innocence brought-forth who from*
eadem matre sua nullum succum peccati traxit; quoniam et
*the-same mother his no sap of-sin drew since also*
ipsa eum sine medulla viri concepit, ut etiam culmus
*she him without the-marrow of-a-man conceived as also the-stalk*
succum grano non tribuit quoniam illud non de medullato
*sap to-the-grain not grants since it not from a-marrowed*
stipite viret: sed de sole et pluvia ac de blanda aura
*stock grows-green but from sun and rain and from the-gentle breeze*
viget, sicut et prædicta integerrima Virgo, non de viro, sed
*thrives as also the-aforesaid most-whole Virgin not from a-man but*
virtute Altissimi obumbrata et infusione Spiritus sancti
*by-the-power of-the-Most-High overshadowed and by-the-infusion of-the-Spirit holy*
perfusa, in suavitate castitatis Unigenitum suum genuit.
*poured-over in the-sweetness of-chastity Only-begotten her begot*
Quamvis autem illa Virgo de voluntate viri ac mulieris
*although moreover that Virgin from the-will of-man and of-woman*
orta esset, tamen eumdem Filium suum non ita protulit,
*arisen was yet the-same Son her not so she-brought-forth*
sed eum de cœlo venientem verum Deum et hominem
*but him from heaven coming true God and man*
sine voluntate viri in integritate sua purissimum genuit.
*without the-will of-a-man in wholeness her most-pure she-begot*
Quæ quoniam eum in virginitate sua sine sorde purissimum
*who since him in virginity her without filth most-pure*
peperit, ideo et nunc panis qui caro illius veraciter
*she-bore therefore also now the-bread which the-flesh of-him truly*

consecratur, purissimus in integritate sua existens; a fidelibus
*is-consecrated most-pure in wholeness its being by the-faithful*
in puritate cordis et sine admistione diversitatis suscipi
*in purity of-heart and without admixture of-diversity to-be-received*
debet, ut filiis Israel præmonstravi, quemadmodum in
*ought as to-the-sons of-Israel I-foreshowed just-as in*
voluntate mea scriptum est: Mementote diei hujus in qua
*will my written it-is remember the-day this on which*
egressi estis de Ægypto et de domo servitutis: quoniam
*gone-out you-have from Egypt and from the-house of-servitude since*
in manu forti eduxit vos Dominus de loco isto, ut non
*with hand strong led-out you the-Lord from place this that not*
comedatis fermentatum panem. Quid hoc? Vos qui imitatores
*you-eat leavened bread what this you who imitators*
Filii mei esse vultis, estote respicientes de morte ad vitam,
*of-Son my to-be wish be looking-back from death to life*
videlicet in memoria vestra habentes salvationem diei illius
*namely in memory your having the-salvation of-day that*
qui Filius meus est, qui mortem conculcavit et vitam dedit,
*which Son my is who death trampled and life gave*
in quo in salute vestra egressi estis miserabile exsilium
*in whom in salvation your gone-out you-have the-miserable exile*
perditionis; cum scilicet abjecistis densissimas tenebras
*of-perdition when namely you-cast-away the-thickest darkness*
infidelitatis, ita etiam vos eripientes de mansione diabolicæ
*of-unbelief so also yourselves snatching from the-mansion of-diabolical*
servitutis, cui in transgressione Adæ dati fuistis. Nunc
*servitude to-which in the-transgression of-Adam given you-were now*
ergo de terrenis actibus ad cœlestia respicite; quoniam
*therefore from earthly acts to heavenly-things look since*
in divina potentia de malis eduxi vos ego Dominus, qui
*in divine power from evils led-out you I the-Lord who*

cunctis tanta fortitudine præsum, quod virtuti meæ nullum
*over-all with-such strength preside that to-power my no*
obstaculum contrarietatis obsistit quin omnia acutissime
*obstacle of-contrariety stands-against but-that all-things most-sharply*
penetrem: ita per Filium meum eripiens vos de loco isto,
*I-penetrate so through Son my snatching you from place this*
in quo per infidelitatem vestram morti famulantes in bonis
*in which through unbelief your to-death serving in good*
operibus non laborastis, sed in perversitate vestra jacentes
*works not you-labored but in perversity your lying*
turpiter in eo perstitistis. Sed quia nunc in Unigenito
*basely in it you-persisted but because now in Only-begotten*
meo ab oppressione ista liberati estis, currite de virtute
*my from oppression this freed you-are run from virtue*
in virtutem, caventes ne in conscientiam vestram mittatis
*into virtue taking-care lest into conscience your you-put*
infidelitatem illam, quæ cor vestrum in sua receptione non
*unbelief that which heart your in its reception not*
confortat, sed potius sua amaritudine gravat. Quid hoc?
*strengthens but rather with-its bitterness weighs-down what this*
Nolite diabolicas artes sectari; nec cætera figmenta quæ
*do-not diabolical arts pursue nor the-other figments which*
homines in humanis contagiis philosophorum, paganorum,
*men in the-human contagions of-philosophers of-pagans*
ac hæreticorum sibimetisis adinvenerunt; sed Filium meum
*and of-heretics for-themselves have-devised but Son my*
in speculo fidei imitamini, qui vos de carceribus inferni
*in the-mirror of-faith imitate who you from the-prisons of-hell*
liberat, cum semetipsum pro vobis ad passionem crucis
*frees when himself for you to the-passion of-the-cross*
obtulit. Sed ut vestigia ejus tanto cautius sequi
*he-offered but that the-footprints of-him so-much more-cautiously to-follow*

valeatis; corda vestra cœlesti pane confortate, et corpus
*you-may-be-able hearts your with-heavenly bread strengthen and the-body*
ejus fideli devotione sumite, quoniam ipse de cœlo
*of-him with-faithful devotion take since he from heaven*
veniens, de suavi et de pura Virgine natus, et in
*coming from the-sweet and from the-pure Virgin born and on*
ligno pro salute vestra passus, semetipsum vobis contulit:
*the-wood for salvation your suffering himself to-you conferred*
ita ut et vos sine admistione illius amaritudinis, suavem
*so that also you without the-admixture of-that bitterness the-sweet*
et purum panem divina invocatione corpus ejus in altari
*and pure bread by-divine invocation the-body of-him on the-altar*
consecratum sincero affectu suscipiatis, quatenus per hoc
*consecrated with-sincere affection may-receive so-that through this*
esuriem interioris hominis effuglentes, et epulas æternæ
*the-hunger of-the-inner man fleeing and the-banquets of-eternal*
beatitudinis pervenire valeatis.
*beatitude to-reach you-may-be-able*

*As the grape is trodden in the press, the Son's blood flowed from his wounds; the grape is sucked, not eaten, as he was unlike sinful men, and he came from the Father's heart as wine from the vine, a cluster of Cyprus never exhausted. Water is mixed with the wine, his divinity with his humanity, as blood and water flowed from his side, the wine exceeding; Wisdom invites all to her bread and mixed wine. Man's blood is fouled since Adam's fall; Christ's alone stayed clean, yet flowed with water.*

Unde etiam in vino quod de vite defluit eadem
*whence also in the-wine which from the-vine flows-down by-the-same*
invocatione per sacramentum sanguinis ejus volo mirabilia
*invocation through the-sacrament of-the-blood of-him I-wish wonders*
demonstrare. Quid hoc? Sanguis Filii mei de latere suo
*to-show what this the-blood of-Son my from side his*
fluxit, ut et uva de vite sudat. Sed ut uva pedibus
*flowed as also the-grape from the-vine sweats but as the-grape with-feet*
conculcatur et in torculari premitur, ita dulcissimo ac
*is-trampled and in the-wine-press is-pressed so the-sweetest and*
fortissimo vino effluente ad roborandum sanguinem in homine:
*strongest wine flowing-out for strengthening the-blood in man*
sic etiam Unigenito meo in sudore angustiæ, verberibus
*thus also Only-begotten my in the-sweat of-anguish with-blows*
et flagellis macerato et ligno crucis oppresso, optimus
*and scourges macerated and by-the-wood of-the-cross oppressed the-best*
et pretiosissimus sanguis de vulneribus ejus emanavit,
*and most-precious blood from the-wounds of-him flowed-out*
saluberrima liberatione credentes populos perfundens.
*with-most-healthful liberation the-believing peoples pouring-over*
Quemadmodum etiam uva dissimilis est aliis pomis
*just-as also the-grape unlike is to-other fruits*
quæ duros cortices habentia comedi possunt, cum homines
*which hard rinds having to-be-eaten can since men*

uvam magis soleant sugere quam comedere: ita etiam Filius
*the-grape rather are-wont to-suck than to-eat so also Son*
meus dissimilis erat in peccatis cæteris hominibus; quia
*my unlike was in sins to-other men because*
ipsi sub pondere nequitiæ gravati diversis passionibus
*they under the-weight of-wickedness weighed-down to-diverse passions*
subjacent, cum ipse Unigenitus meus de castissima Virgine
*are-subject while the-very Only-begotten my from the-most-chaste Virgin*
mirabiliter natus, omni contagione peccati careret. Quapropter
*wonderfully born of-all contagion of-sin was-free wherefore*
et quoniam uvam teneræ materiæ est, idcirco et vinum
*also since the-grape of-tender matter is for-that-reason also the-wine*
in sanguinem ejusdem Filii mei volo consecrari. Nam, ut
*into the-blood of-the-same Son my I-wish to-be-consecrated for as*
vinum de vite sudat, ita et Filius meus de corde meo
*wine from the-vine sweats so also Son my from heart my*
exivit, etiam eodem Unigenito meo vera vite existente,
*went-out also the-same Only-begotten my the-true vine being*
et diversis palmitibus ex eo exeuntibus; quia fideles in
*and diverse branches from him going-out because the-faithful in*
ipso plantati sunt, qui per incarnatioeem ejus in bonis
*him planted are who through the-incarnation of-him in good*
operibus fructuosi existunt. Et ut iste liquor de dulcissimo
*works fruitful are and as this liquor from the-sweetest*
ac fortissimo fructu vitis emanat, sic etiam omnis justitia
*and strongest fruit of-the-vine flows-out thus also all justice*
in misericordia et veritate per incarnationem ejusdem Filii
*in mercy and truth through the-incarnation of-the-same Son*
mei apparet, quas virtutes in ipso inveniunt omnes qui
*my appears which virtues in him find all who*
eum fideliter quærunt. Quomodo? Quoniam qui ipsi
*him faithfully seek how since those-who to-him*

fideliter adhærent, ii virides et fructuosi ab ipso efficiunt,
*faithfully cling they green and fruitful by him are-made*
ita quod optimos fructus in virtutibus afferunt; sicut et
*so that the-best fruits in virtues they-bring as also*
ipse suavis et mitis existens, pretiosissima germina in
*he sweet and meek being most-precious shoots in*
sanctitate et justitia attulit, et sibi credentes ab omni
*holiness and justice brought and in-him those-believing from all*
sorde infidelitatis emundavit, ut in Canticis canticorum de
*filth of-unbelief cleansed as in the-Song of-songs of*
eo scriptum est: Botrus cypri dilectus meus mihi in
*him written it-is a-cluster of-Cyprus beloved my to-me in*
vineis Engaddi. Quid hoc? Filius Dei qui me exsulem
*the-vineyards of-Engedi what this the-Son of-God who me the-exiled*
animam in passione sua salvat, in resurrectione etiam sua
*soul in passion his saves in resurrection also his*
mihi misericorditer poculum vitæ dat. Quomodo? Sicut
*to-me mercifully the-cup of-life gives how as*
botrus Cypri fortissimam plenitudiuem potionis in se
*the-cluster of-Cyprus the-strongest fullness of-drink in itself*
continet: ita quod ipse Filius Dei nunquam hoc modo
*contains so that the-very Son of-God never in-this way*
exhaurietur, quin semper potum vitæ sitientibus dare possit,
*will-be-exhausted but-that always the-drink of-life to-the-thirsting to-give he-can*
quoniam ipse salus vitæ est. Nos enim qui prius in
*since he the-salvation of-life is we for who before in*
defectu fuimus, nunc in ostensione et in scientia veræ
*failing were now in the-showing and in the-knowledge of-true*
sanctificationis bonorum operum confortati, per illum cibum
*sanctification of-good works strengthened through him the-food*
vitæ manducamus, in quo etiam Deum scientes ad vitam
*of-life eat in whom also God knowing to life*

pergimus. Cum in Veteri Testamento quod quasi per
*we-proceed since in the-Old Testament which as-if through*
umbram plenum sensum non habuit, sed in ostensione
*shadow the-full sense not had but in the-showing*
significationis multam diversitatem in se tenuit, magnam
*of-signification much diversity in itself held great*
famem sustinentes, ad salvationem surgere non valuimus;
*hunger enduring to salvation to-rise not we-were-able*
nunc ergo in ipso saturati, etiam in illo salutare poculum
*now therefore in him satisfied also in him the-saving cup*
bibimus, scilicet in vera fide fideliter gustando quis Deus sit,
*we-drink namely in true faith faithfully tasting who God be*
quem exterioribus oculis mortalis carnis videre non possumus,
*whom with-the-outer eyes of-mortal flesh to-see not we-can*
sed quem spirituali intelligentia intus habemus; sicut et
*but whom by-spiritual understanding within we-have as also*
vinum fortissimam vim suam in venis hominum ostendit:
*wine strongest force its in the-veins of-men shows*
hoc tamen hominibus non sentientibus, sed tantum ita
*this yet men not feeling but only so*
esse intra se scientibus. Et ideo sponsus animarum
*to-be within themselves knowing and therefore the-bridegroom of-souls*
botrus Cypri est, cujus fructus non deficiet. Quomodo?
*the-cluster of-Cyprus is whose fruit not will-fail how*
Cæcus ingressus portam exigit sui ductoris visum.
*the-blind-man having-entered the-gate demands of-his of-guide the-sight*
Quomodo? Quia homo claritatem fidei non habens, cum
*how because a-man the-brightness of-faith not having when*
ad fidem pervenerit, per pressuram torcularis in rorem
*to faith he-shall-have-come through the-pressure of-the-wine-press into the-dew*
sanguinis Christi intrat. Quomodo? Sicut per præcepta
*of-the-blood of-Christ enters how as through the-precepts*

illius vitam in anima nostra habemus: ita etiam in donatione
*of-him life in soul our we-have so also in the-gift*
illius emundationem in carne nostra recepimus; quoniam
*of-him cleansing in flesh our we-have-received since*
nos nati in prævaricatione Adæ immundi existimus. sed in
*we born in the-transgression of-Adam unclean are but in*
sanguine ipsius sanctificamur. Unde desponsatio animarum,
*the-blood of-him we-are-sanctified whence the-betrothal of-souls*
de ipso in Spiritu sancto dicit: Dilectus meus qui cordi
*of him in the-Spirit holy says beloved my who to-heart*
meo dulcis et amabilis existit, fortissimum vinum per
*my sweet and lovable is strongest wine through*
sanguinem suum in plena sanctificatione mihi est; quia
*blood his in full sanctification to-me is because*
dum sum immunda in plantatione carnis, sicut vinea
*while I-am unclean in the-planting of-the-flesh like a-vineyard*
quæ adhuc inculta jacet in spinis: ipse fons salvationis
*which still untilled lies in thorns he the-fountain of-salvation*
existens, peccatores a sordibus suis misericorditer abluit,
*being sinners from filth their mercifully washes*
et in mysterio secretorum suorum gloriosissime sanctificat;
*and in the-mystery of-secrets his most-gloriously sanctifies*
quoniam ut de corde Patris suaviter exivit, sic etiam
*since as from the-heart of-the-Father sweetly he-went-out so also*
in vino sanguinem suum suaviter ostendit, et ut ex Virgine
*in wine blood his sweetly he-shows and as from the-Virgin*
mirabiliter natus est, ita etiam et in pane corpus ejus
*wonderfully born he-is so also and in bread the-body of-him*
mirabiliter declaratur; quia ipse botrus est, qui nunquam
*wonderfully is-declared because he the-cluster is which never*
defectum ullo detrimento patietur. Quapropter et super
*failing by-any loss will-suffer wherefore also upon*

altare velut in torculari per voluntatem Patris calcatur:
*the-altar as in the-wine-press through the-will of-the-Father he-is-trodden*
quatenus homo qui per semetipsum nullatenus subsistere
*so-that man who through himself in-no-way to-subsist*
potest, ob fragilitatem debilitatis suæ non deficiat.
*can on-account-of the-frailty of-weakness his not fail*
Quoniam et sicut sanguis hominis augmentum ex potu
*since also as the-blood of-man increase from drink*
accipit: ita etiam homo sanctificationem ex sanguine Filii
*receives so also man sanctification from the-blood of-the-Son*
Dei habet. Et ut ne sanguis hominis sine irrigatione potus
*of-God has and that lest the-blood of-man without the-watering of-drink*
in ariditatem vertatur, ex potu reficiendus est: sic etiam
*into dryness be-turned from drink to-be-refreshed it-is so also*
vinum in consecratione sanguinis Filii Dei non deficiet,
*wine in the-consecration of-the-blood of-the-Son of-God not will-fail*
sed super altare in sacramento mysterii ejus semper erit.
*but upon the-altar in the-sacrament of-the-mystery of-him always will-be*
Sed et tu, o homo, attentissime scias quod in consecratione
*but also you O man most-attentively know that in consecration*
ista vino aqua immista esse debet, quia de latere
*this with-the-wine water mixed to-be ought because from the-side*
Filii mei sanguis et aqua emanavit, ita quod et in
*of-Son my blood and water flowed-out so that also in*
vino divinitas ejus intelligitur, et in aqua humanitas
*the-wine the-divinity of-him is-understood and in the-water the-humanity*
ipsius sentitur. Et ideo quoniam in ipso divinitas et
*of-him is-perceived and therefore since in him divinity and*
humanitas est, ita etiam in consecratione ista vino aqua
*humanity is so also in consecration this to-the-wine water*
adjungetur; quia cum vinum divinitatem ejus signet, aqua
*will-be-joined because while the-wine the-divinity of-him signifies the-water*

etiam humanitatem ipsius ostendit, quæ sine commistione
*also the-humanity of-him shows which without the-mingling*
virilis sanguinis pura et munda existit. Quoniam etiam
*of-manly blood pure and clean is since also*
Unigenitus meus fons aquæ vivæ existens, homines
*Only-begotten my the-fountain of-water living being men*
in regeneratione spiritus et aquæ de veteri culpa Adæ
*in the-regeneration of-spirit and of-water from the-old fault of-Adam*
emundavit, et eos ad cœlestia transtulit, cum pro salute
*cleansed and them to heavenly-things transferred when for the-salvation*
eorum in mundum venit, quemadmodum scriptum est:
*of-them into the-world he-came just-as written it-is*
Ego quasi fluvius Diorix, et sicut ductus aquæ exivi de
*I as-if the-river Diorix and as a-channel of-water went-out from*
paradiso. Quid hoc? Dens hominem rationalitate firmans,
*paradise what this God man with-rationality strengthening*
ei plurima mystica dedit, cum spiraculum vitæ in eum
*to-him very-many mystical-things gave when the-breath of-life into him*
emittens, illum rationalitate sublimavit. Qui dum seductus
*sending him with-rationality he-raised-up who while seduced*
in mortem caderet, ego Filius Dei qui ipsum liberare veni,
*into death he-fell I the-Son of-God who him to-free came*
fluens in decore omnium rigationum infixæ charitatis, et
*flowing in the-beauty of-all the-waterings of-implanted love and*
emanans in diffusione veræ et indeficientis puritatis exivi
*flowing-out in the-diffusion of-true and unfailing purity went-out*
de secreto supernæ amœnitatis; quatenus homo, qui ex
*from the-secret of-supernal pleasantness so-that man who from*
reatu suo perierat, misericorditer de perditione eriperetur.
*guilt his had-perished mercifully from perdition might-be-snatched*
Quomodo? Ut innoxius sanguis innocentis innocentiæ, in
*how that the-harmless blood of-the-innocent innocence in*

angustia desudantis passionis pro eo effunderetur. Quomodo?
*the-anguish of-the-sweating passion for him might-be-poured-out how*
In transgresione Adæ, cum ipse de paradiso expulsus est:
*in the-transgression of-Adam when he from paradise expelled was*
sanguis ejus ob expulsionis angustiam, quia reus erat,
*the-blood of-him on-account-of of-the-expulsion the-anguish because guilty he-was*
totus inundavit, et sic in angustia illa liquefactus, cum
*whole flooded and so in anguish that melted with*
sudore aquæ perfusus est. Et ita sanguini hominis aqua
*the-sweat of-water poured-over it-was and so in-the-blood of-man water*
per sudorem admista cognoscitur. Unde, o homo, cum
*through sweat mixed is-known whence O man when*
Unigenitus Dei in carne angustiari cœpit, videlicet quando
*the-Only-begotten of-God in the-flesh to-be-anguished began namely when*
pro humano genere pati voluit, sanguis ejus guttas sudoris
*for the-human race to-suffer he-wished the-blood of-him drops of-sweat*
emisit, ac deinde, ipso in cruce suspenso, de vulnere
*sent-forth and then he on the-cross hung from the-wound*
lateris ejus aqua cum sanguine emanavit. Et ideo in
*of-the-side of-him water with blood flowed-out and therefore in*
sacramento illo ubi mysterium passionis ejus celebrandum
*sacrament that where the-mystery of-the-passion of-him to-be-celebrated*
est, aqua vino immisceri debet; quia et de vulnere
*is water with-the-wine to-be-mixed ought because also from the-wound*
lateris Filii Dei aqua et sanguis effluxit. Sed et in
*of-the-side of-the-Son of-God water and blood flowed-out but also in*
eodem sacrificio vinum aquæ superabundabit; quia et
*the-same sacrifice the-wine the-water will-exceed because also*
sanguis tabem superat, sicut et lac succum suum quod
*blood the-corrupt-humor overcomes as also milk sap its which*
serum est excedit. Qui autem mysterium hoc celebrant id
*whey is exceeds those-who moreover mystery this celebrate it*

ita perficiant, quemadmodum eis monstratum est, et ut
*so let-them-perform just-as to-them shown it-is and as*
etiam ibi homines exhortantur, ubi inspiratione mea per
*also there men are-exhorted where by-inspiration my through*
sapientiam audiunt, ut scriptum est: Venite, comedite panem
*wisdom they-hear as written it-is come eat bread*
meum, et bibite vinum quod miscui vobis. Quid hoc? Vos
*my and drink the-wine which I-have-mixed for-you what this you*
qui stultitiam deponere vultis, venite de ignorantia illa qua
*who folly to-lay-down wish come from ignorance that by-which*
Deum nescitis, et de stupro illo per quod in exsilium
*God you-do-not-know and from defilement that through which into exile*
missi estis, et redite in candidam regionem vestram,
*sent you-were and return into white region your*
quæ per speculum fidei in fonte viventis aquæ vobis
*which through the-mirror of-faith in the-fountain of-living water to-you*
præmonstrata est, et pia devotione comedite panem
*foreshown is and with-dutiful devotion eat bread*
meum, quem vir in agro non seminavit, et cui terra
*my which a-man in a-field not sowed and to-which the-earth*
viriditatem non dedit, sed qui de Deo exivit, atque in eo
*greenness not gave but which from God went-out and in him*
permanet. Nam ut panis manducatur, et ut terra conculcatur,
*remains for as bread is-eaten and as earth is-trampled*
sic et Filius Dei panis vivus filios hominum præcellit;
*so also the-Son of-God the-bread living the-sons of-men surpasses*
quia ipse Filius Dei in virtute divinitatis suæ stabilis est;
*because he the-Son of-God in the-power of-divinity his stable is*
et filii hominum in debilitate carnis suæ labiles sunt; Filius
*and the-sons of-men in the-weakness of-flesh their slippery are the-Son*
enim Dei corporaliter manens in mundo, mollitiem liquoris
*for of-God bodily remaining in the-world the-softness of-the-liquor*

peccati in carne sua non habuit, quoniam sicut ignis panem
*of-sin in flesh his not had since as fire bread*
(excoquens) arefacit, nec ei ullum mollem humorem dimittit,
*baking dries nor to-it any soft moisture leaves*
ita et ipse Unigenitus Dei de fortissimo igne Spiritus
*so also he the-Only-begotten of-God from the-strongest fire of-the-Spirit*
sancti conceptus, et de castissima Virgine natus, sine ulla
*holy conceived and from the-most-chaste Virgin born without any*
contagione peccati in corpore suo substitit. Et ita ut panis
*contagion of-sin in body his subsisted and so as bread*
hominem reficit, sic etiam et fideles homines per eumdem
*man refreshes thus also and faithful men through the-same*
Filium Dei in fide nutriuntur; quia ipse fortissimus fructus
*Son of-God in faith are-nourished because he the-strongest fruit*
est, qui nunquam deficiet. Unde et vos, fideles, hunc
*is which never will-fail whence also you faithful this*
panem comedentes, bibite etiam pura intentione vinum
*bread eating drink also with-pure intention wine*
hoc quod omni prorsus sorde caret, et quod in hanc
*this which of-all utterly filth is-free and which into this*
inanem vagationem non vadit, ubi corruptio immunditiam
*empty wandering not goes where corruption the-uncleanness*
innocentiæ absorbens eam in venenum convertit.
*of-innocence absorbing it into poison turns*
Nam et secundum modum illum primus homo mundus
*for also according-to mode that the-first man clean*
fuit quando creatus fuit; quoniam in nulla diversitate erat,
*was when created he-was since in no diversity he-was*
sed mundus in carne et sanguine suo fuit. Qui, cum
*but clean in flesh and blood his was who when*
prævaricationem faceret, illusus est: ita quod postea semper
*transgression he-made mocked he-was so that afterward always*

sanguinem suum in fetore immunditiæ mœchiæ sparsit.
*blood his in the-stench of-the-uncleanness of-adultery he-scattered*
Quia, sicut idem honorem innocentiæ abjecerat, ita etiam et
*because as the-same the-honor of-innocence had-cast-away so also and*
sanguis ipsius sanguinum colorem suum perdidit, in humana
*the-blood of-him of-bloods the-color its lost in human*
conceptione in liquorem pollutionis subversus. In quo etiam
*conception into the-liquor of-pollution overturned in which also*
liquore ita sine fornicatione est donec sanguis apparet: et
*liquor so without fornication it-is until blood appears and*
ita sanguis ille formam aliam accipiens post ortum suum in
*so blood that form another receiving after rising its in*
debilitate jacet, donec medulla ejus plenitudinem fortitudinis
*weakness lies until the-marrow of-it the-fullness of-strength*
suæ inveniat et donec sensus in ipso per excitationem occultæ
*its find and until sense in it through the-rousing of-hidden*
suscitationis exsurgat. Et tunc ita munda caro et mundus
*stirring rise-up and then so clean flesh and clean*
sanguis de veneno expiatus apparet, donec eum noxius calor
*blood from poison purified appears until it a-harmful heat*
percutit, qui percussione sua noxiam spumam immunditiæ
*strikes which by-striking its the-harmful foam of-uncleanness*
ejicit. Sed ab his omnibus Filius Dei mundus exstitit;
*casts-out but from these all the-Son of-God clean stood-forth*
mundam videlicet carnem et mundum sanguinem habens ita
*clean namely flesh and clean blood having so*
quod eum nunquam tactus ullius noxii caloris tetigit; sed in
*that him never the-touch of-any harmful heat touched but in*
sanctificatione et honore virentissimæ castitatis manens, nulla
*the-sanctification and honor of-most-flourishing chastity remaining by-no*
contagioue violari potuit. Qui tamen in angustia passionis
*contagion to-be-violated could who yet in the-anguish of-the-passion*

positus, aquam in sanguinem lateris sui effudit; quia sanguis
*placed water into the-blood of-side his poured-out because blood*
sine aqua in effusione sua non est; sed ita temperatus existit,
*without water in outpouring its not is but so tempered it-is*
ut sanguis aquam confortet, et ut aqua sanguinem deliniat.
*that the-blood the-water strengthens and that the-water the-blood soothes*

## THE HOURS, THE FAST, AND THE MEASURE

*Take this cup, God says, tempered to remission, not vengeance. Invoked, he is present in the power that made his Son flesh, and the Church finds in the sacrament the brother the Song longs to kiss. As a bird's warmth hatches an egg, he makes bread and wine body and blood, though they look the same. Mass is said fasting, from the first hour to the ninth, when Adam fell and Christ died. Like manna, more or less is the same; he who made Adam from mud makes this flesh, unseen by mortal eyes.*

Quapropter et vos qui Deum devote colere vultis, ita quod
*wherefore also you who God devoutly to-worship wish so that*
vestram salutem amatis, sumite hoc poculum sanctificationis,
*your salvation you-love take this cup of-sanctification*
quod ita temperavi vobis ut asperitatem ultionis in lenitate
*which so I-have-tempered for-you that the-harshness of-vengeance in the-gentleness*
remissionis non sentiatis, quoniam et divinitas et humanitas
*of-remission not you-may-feel since both divinity and humanity*
in superno Filio est, per cujus passionem de morte liberati,
*in the-supernal Son is through whose passion from death freed*
et per cujus corpus et sanguinem vegetati, societatem in
*and through whose body and blood quickened fellowship in*
æterna mansione habeatis. Sed ego qui sum initinm et
*the-eternal mansion you-may-have but I who am the-beginning and*
finis, iterum dico tibi, o homo, de nobili Filio meo, qui
*end again say to-you O man of noble Son my who*

flos est rosarum et lilium convallium, natus de castissima
*the-flower is of-roses and the-lily of-the-valleys born from the-most-chaste*
Virgine, quæ eum in integritate sua genuit. Qui partus talis
*Virgin who him in wholeness her bore which birth such*
exstitit, quod per eum de iniquitate priorum parentum
*stood-forth that through him from the-iniquity of-the-first parents*
humani generis placatus sum, qui me in transgressione sua
*of-the-human race appeased I-am who me in transgression their*
ad indignationem provocaverunt. Unde et eumdem partum
*to indignation provoked whence also the-same birth*
semper inspicio, cum corpus et sanguinem Filii mei quotidie
*always I-look-at when the-body and blood of-Son my daily*
super altare nomini meo consecratum habeo. Ita quod per
*upon the-altar to-name my consecrated I-have so that through*
ipsum sacramentum tu, homo, sanctificaris, carnem ejus
*the-very sacrament you man are-sanctified the-flesh of-him*
manducans et eumdem sanguinem ejus bibens. Nam cum
*eating and the-same blood of-him drinking for when*
ibi sacerdos officium suum exercet sicut illi constitutum
*there the-priest office his exercises as for-him established*
est, sacratissimis verbis me invocans, tunc in eadem potestate
*it-is with-most-sacred words me invoking then in the-same power*
ibi adsum qua et ibi aderam, ubi Unigenitus meus
*there I-am-present by-which also there I-was-present where Only-begotten my*
sine schismate ullius contagionis incarnatus est. Unde
*without the-schism of-any contagion incarnate was whence*
et corpus ejus purissimum et suavissimum in omni
*also the-body of-him most-pure and most-sweet in all*
sanctitate fuit: ita quod nunc carnem et sanguinem ipsius
*holiness was so that now the-flesh and blood of-him*
fideliter suscipientes, tanta dulcedine vivificentur, quod
*faithfully receiving with-such sweetness they-may-be-quickened that*

nullum despectum abjectionis patiantur, sicut et in Cantico
*no contempt of-rejection they-suffer as also in the-Song*
canticorum scriptum est: Quis mihi det te fratrem meum
*of-songs written it-is who to-me may-give you brother my*
sugentem ubera matris meæ, ut inveniam te foris, et
*sucking the-breasts of-mother my that I-may-find you outside and*
deosculer te et jam me nemo despiciat? Quid hoc? Gemitus
*may-kiss you and now me no-one despise what this the-groan*
et devotio in Ecclesia positorum certissima fide dicit:
*and devotion in the-Church of-those-placed with-most-certain faith says*
Quis est ille qui mihi miserrimo homini in ærumnis posito,
*who is he who to-me a-most-wretched man in hardships placed*
mitissima oblatione det te sponsum Ecclesiæ: cum te
*with-most-gentle offering may-give you the-bridegroom of-the-Church when you*
fratrem meum propter incarnationem tuam nomino, sugentem
*brother my because-of incarnation your I-name sucking*
misericordiam et veritatem quæ sunt nutrimenta illa quibus
*mercy and truth which are the-nourishments those by-which*
divinitas homines nutrit, quæ mihi mater in creatione mea
*divinity men nourishes which to-me mother in creation my*
est, scilicet cum educatione vegetationis vitam mihi dans.
*is namely with the-upbringing of-vegetation life to-me giving*
Quid hoc? Quia et nutrimenta Ecclesiæ plena est gratia
*what this because also the-nourishment of-the-Church full is of-grace*
tua; cum ei plenam ubertatem in sacramento corporis et
*your when to-her full abundance in the-sacrament of-the-body and*
sanguinis tui tribuis, qui panis vivus et fons aquæ vivæ
*blood your you-grant who the-bread living and the-fountain of-water living*
es. Et hoc ideo facis ut manifesta certitudine inveniam te
*are and this therefore you-do that with-manifest certainty I-may-find you*
foris: cum scilicet sciens te Filium Dei in cœlis, videam
*outside when namely knowing you the-Son of-God in the-heavens I-see*

te etiam hominem in terra, quem in divinitate mortales oculi
*you also a-man on earth whom in divinity mortal eyes*
mei cernere non valent, ita ut etiam inveniam te in pane
*my to-discern not are-able so that also I-may-find you in the-bread*
et vino divini mysterii: quod sacramentum sine pondere
*and wine of-the-divine mystery which sacrament without the-weight*
deceptionis, et sine ambiguitate fallaciæ est; ac deinde
*of-deception and without the-ambiguity of-falsehood is and then*
hoc modo deosculer te: quoniam pro salute mea incarnatus
*in-this way may-kiss you since for salvation my incarnate*
es, et quia etiam me participem corporis et sanguinis
*you-are and because also me a-sharer of-the-body and blood*
tui facis, quatenus per hoc quod in mundum propter
*your you-make so-that through this that into the-world because-of*
me venisti, et quod temetipsum mihi tradidisti, jam nulla
*me you-came and that yourself to-me you-handed-over now no*
creatura deinceps me despiciat, cum ipsa voluntatem tuam
*creature henceforth me despise since it the-will your*
tibi subjecta semper sequatur, et cum ego præceptis tuis
*to-you subject always follows and when I to-precepts your*
rebellis existens tibi creberrime contrarius inveniar.
*rebellious being to-you most-often contrary am-found*
Nunc ergo, ut vides, o homo, cum sacerdos his verbis
*now therefore as you-see O man when the-priest with-these words*
quæ in Spiritu sancto constituta sunt, oblato sacrificio ad
*which in the-Spirit holy established are the-offered sacrifice at*
altare me cœperit invocare; amen tibi dico, quod in
*the-altar me shall-have-begun to-invoke amen to-you I-say that in*
ardente calore meo ibi adsum, et pleno desiderio ipsum
*burning heat my there I-am-present and with-full desire the-very*
sacramentum perficio. Quomodo? Quoniam in effectu ejusdem
*sacrament I-perform how since in the-effect of-the-same*

mysterii ardentem charitatem super eamdem oblationem
*mystery burning love upon the-same offering*
expando, videlicet ab initio verborum sacerdotis me
*I-spread-out namely from the-beginning of-the-words of-the-priest me*
invocantis, et hanc memoriam facientis, quod Filius meus
*invoking and this remembrance making that Son my*
in angustia passionis suæ panem et vinum benedicens, in
*in the-anguish of-passion his bread and wine blessing in*
sacramento corporis et sanguinis sui discipulis suis tradidit;
*the-sacrament of-body and blood his to-disciples his handed-over*
ut et ipsi idem pro salute populi facerent. Vere dico
*that also they the-same for the-salvation of-the-people should-do truly I-say*
vobis, quia nunquam invocatio ista super hujusmodi oblationem
*to-you that never invocation this upon this-kind-of offering*
in recordatione Unigeniti mei erit quin mysterium corporis
*in remembrance of-Only-begotten my will-be but-that the-mystery of-the-body*
et sanguinis ibi perficiatur, quod carnalis oculus quandiu cinis
*and blood there be-performed which the-fleshly eye as-long-as ash*
est videre non poterit; nisi in fide illud humili devotione
*it-is to-see not will-be-able unless in faith it with-humble devotion*
perspiciat. Quomodo? Cum ales ovum sibi in nidum suum
*it-perceive how when a-bird an-egg for-itself into nest its*
poni viderit: ardenter super illud volat, et calore suo
*to-be-placed shall-have-seen ardently over it it-flies and with-heat its*
illud fovens pullum educit: ita quod testa ovi remanet,
*it cherishing the-chick it-brings-forth so that the-shell of-the-egg remains*
et quod pullus ille evolat. Quid hoc? Ego Omnipotens, cum
*and that chick that flies-away what this I the-Almighty when*
oblatio panis et vini super altare nomini meo dedicatum
*the-offering of-bread and of-wine upon the-altar to-name my dedicated*
in memoria Filii oblata fuerit, eam mirabiliter virtute
*in memory of-the-Son offered shall-have-been it wonderfully with-power*

et gloria mea illustrans, in corpus et sanguinem Unigeniti
*and glory my illumining into the-body and blood of-Only-begotten*
mei transfundo. Quomodo? Ipso miraculo quo Filius
*my transfuse how by-the-very miracle by-which Son*
meus carnem ex virgine suscepit: etiam oblatio hæc in
*my flesh from a-virgin took-up also offering this in*
consecratione ista caro et sanguis ejus efficitur. Sed panis
*consecration this the-flesh and blood of-him is-made but of-bread*
et vini species ibi exterioribus oculis visibile cernitur;
*and of-wine the-appearance there with-the-outer eyes visibly is-discerned*
intus autem sanctitas corporis et sanguinis ejusdem Filii mei
*within moreover the-holiness of-the-body and blood of-the-same Son my*
invisibiliter manet. Quomodo? Cum Filius meus apud homines
*invisibly remains how when Son my among men*
esset in mundo apud me etiam erat in cœlo: et nunc apud
*was in the-world with me also he-was in heaven and now with*
me manens in cœlo apud homines etiam manet in terra, sed
*me remaining in heaven among men also he-remains on earth but*
hoc spirituale et non carnale est. Sic et ego Pater omni
*this spiritual and not fleshly is thus also I the-Father to-every*
creaturæ adsum a nulla abstrahens me; sed tu homo ab
*creature am-present from none withdrawing myself but you man from*
ea te subtrahis; ut cum in aquam vides, facies tua in ea
*it yourself withdraw as when into water you-look the-face your in it*
quidem apparet, sed tamen ita ut nullas vires tuas in illa
*indeed appears but yet so that no powers your in it*
exercere vales, sed cum te ab ea avertis, amplius
*to-exercise you-are-able but when yourself from it you-turn-away further*
in illa non appares. Ego autem in hujusmodi mutabilitate
*in it not you-appear I moreover in this-kind-of mutability*
non appareo creaturæ, sed adsum veraci ostensione, nec
*not appear to-creation but am-present with-truthful showing nor*

ab ea potestatem meam subtraho, sed in ea fortitudinem
*from it power my withdraw but in it the-strength*
voluntatis meæ secundum quod mihi placuerit exerceo.
*of-will my according-to what to-me shall-have-pleased I-exercise*
Unde etiam in sacramento corporis et sanguinis Filii mei
*whence also in the-sacrament of-the-body and blood of-Son my*
majestatem meam veraciter demonstro; videlicet ab initio
*majesty my truly I-show namely from the-beginning*
secretorum verborum sacerdotis donec ipsum mysterium a
*of-the-secret words of-the-priest until the-very mystery by*
populo percipiatur, miracula mea ibi mirabiliter exercens.
*the-people be-received wonders my there wonderfully exercising*
Sed et hoc sacerdotale officium, a prima hora diei usque
*but also this priestly office from the-first hour of-the-day up*
ad nonam horam a fidelibus exerceri potest, secundum
*to the-ninth hour by the-faithful to-be-exercised can according-to*
quod necessitas temporis in moribus hominum invenerit,
*what the-necessity of-the-time in the-morals of-men shall-have-found*
quoniam et Adam in mane surgens ad horam nonam
*since also Adam in the-morning rising at the-hour ninth*
seductus est, et quia etiam passio Filii mei in crepusculo
*seduced was and because also the-passion of-Son my at the-twilight*
diei inchoata, ad horam nonam consummata dignoscitur:
*of-day begun at the-hour ninth completed is-discerned*
ita quod in cruce moriens exspiravit, et morte sua mortem
*so that on the-cross dying he-expired and by-death his death*
viriliter superavit. Ubi et Ecclesia Unigenito meo assistens,
*manfully overcame where also the-Church by-Only-begotten my standing*
dotem suam ibi suscepit; quod et nunc a filiis ejusdem
*dowry her there received which also now by the-sons of-the-same*
Ecclesiæ celebrandum est. Hoc autem officium a sacerdotibus
*Church to-be-celebrated is this moreover office by priests*

in sacrificio in jejunio ventris et non in repletione ejus
*in the-sacrifice in the-fasting of-the-belly and not in the-filling of-it*
celebrandum est, ne coagulatio escarum spirituale desiderium
*to-be-celebrated is lest the-curdling of-foods spiritual desire*
evacuet; quoniam prius etiam sumi debet spiritualis
*empty since first also to-be-taken ought the-spiritual*
epulatio, et postea carnalis refectio; et quia etiam spiritus
*banquet and afterward the-fleshly refreshment and because also the-spirit*
honorandus est, et caro refocillanda. Nam hoc sacramentum
*to-be-honored is and the-flesh to-be-refreshed for this sacrament*
spirituali desiderio et non carnali cupiditate accipiendum
*with-spiritual desire and not with-fleshly cupidity to-be-received*
est: et ideo in jejunio, et non super epulis percipi debet,
*is and therefore in fasting and not upon feasts to-be-received ought*
nisi in necessitate illa, si homo in hac opinione positus est,
*unless in necessity that if a-man in this opinion placed is*
quod de mundo transiturus sit. Sed Filius meus circa finem
*that from the-world about-to-pass he-be but Son my about the-end*
diei corpus et sanguinem suum discipulis suis dedit;
*of-the-day body and blood his to-disciples his gave*
quoniam eis verum mane vitæ attulit. Et quia etiam
*since to-them the-true morning of-life he-brought and because also*
in consummatione sæculi. morte in hominibus temporaliter
*at the-consummation of-the-world death in men temporally*
transeunte, electi sicut sol in regno meo fulgebunt. Et hoc
*passing the-elect like the-sun in kingdom my will-shine and in-this*
modo ipse Unigenitus meus resurrectione sua demonstravit
*way he Only-begotten my by-resurrection his showed*
animas justorum ab inferno se abstrahere, et genus
*the-souls of-the-just from hell himself to-draw-away and the-race*
humanum in restaurationem æternæ vitæ se reducere,
*human into the-restoration of-eternal life himself to-lead-back*

quam reprobi angeli perdiderunt mortem, nullo alio eis
*which the-reprobate angels lost death by-no other to-them*
suggerente, appetentes, ita quod a nullo alio insidiatore quam
*suggesting seeking so that by no other lier-in-wait than*
a seipsis seducti sunt; cum nec gustum peccati in seipsis
*by themselves seduced they-were since not-even the-taste of-sin in themselves*
haberet, velut homo in fragilitate corporis sui habet. Unde
*it-had as man in the-frailty of-body his has whence*
et homo quando ab insidiante seductus est fragilitatem
*also man when by the-lier-in-wait seduced was frailty*
corporis habens, a sublevante etiam ad vitam reductus est,
*of-body having by the-one-raising-up also to life led-back was*
et diabolus corporalem gravedinem non habens in perversitate
*and the-devil bodily heaviness not having in perversity*
sua relictus est. Sed et homini vera et salubris refectio
*his left was but also to-man true and healthful refreshment*
in perceptione corporis et sanguinis Filii mei data est,
*in the-receiving of-the-body and blood of-Son my given was*
ut per hoc sacramentum invisibiliter in anima refocillatus
*that through this sacrament invisibly in soul refreshed*
surgat, et invisibili adversario suo viriliter resistat.
*he-may-rise and to-invisible adversary his manfully may-resist*
Qui autem idem sacramentum in majori aut minori
*those-who moreover the-same sacrament in greater or lesser*
quantitate percipiunt, sic intelligant; quia et ille qui
*quantity receive thus let-them-understand that both he who*
plus et ille qui minus accipit unam eamdemque vim
*more and he who less receives one and-the-same force*
percipiunt, quoniam hoc sacramentum non in quantitate, sed
*receive since this sacrament not in quantity but*
in sanctitate est, ut percipientes secundum fidem ipsorum
*in holiness is that those-receiving according-to the-faith of-them*

salvat, ut de manna sic scriptum est: Feceruntque ita filii
*it-saves as of manna thus written it-is and-did so the-sons*
Israel, et collegerunt, alius plus alius minus, et mensi
*of-Israel and gathered one more another less and measured*
sunt ad mensuram gomor. Nec qui plus collegerat habuit
*they-have by the-measure of-a-gomor nor he-who more had-gathered had*
amplius: nec qui minus paraverat reperit minus, sed singuli
*more nor he-who less had-prepared found less but each*
juxta id quod edere poterant, congregaverunt. Quid hoc?
*according-to that which to-eat they-could gathered what this*
Supernum sacramentum juxta id qucd eis præceptum
*the-supernal sacrament according-to that which to-them commanded*
est attendunt filii electionis; qui Deum ardenter videre
*is attend the-sons of-election who God ardently to-see*
desiderant, et colligunt illud in cordibus suis, secundum
*desire and gather it in hearts their according-to*
doctrinam principalium magistrorum suorum: et secundum
*the-teaching of-principal masters their and according-to*
id quod ab eis didicerunt scrutantur illud in animabus
*that which from them they-learned search it in souls*
suis, alius plus devotionis; et alius minus intentionis in
*their one more of-devotion and another less of-intention in*
secreto cordis sui habens. Unde et cum æstimatione sua
*the-secret of-heart his having whence also with estimation their*
metiuntur: secundum id quod in animabus suis sentiunt,
*they-measure according-to that which in souls their they-feel*
discernentes fidem quam in Deum habent, nec eam dividentes,
*discerning the-faith which in God they-have nor it dividing*
sed ipsam integram habentes, et quanta et quali
*but it whole having and with-how-much and of-what-sort*
devotione corpus et sanguinem redemptionis sui percipiant
*devotion the-body and blood of-redemption their they-may-receive*

considerantes. Sed idem sacramentum non erit huic
*considering but the-same sacrament not will-be to-this-one*
sanctius qui plus ex eo perceperit, nec illi contractius
*holier who more from it shall-have-received nor to-that-one more-contracted*
qei minus ex eo sumpserit; sed secundum fidem ejus qui
*who less from it shall-have-taken but according-to the-faith of-him who*
illud percipit, ita et eum illuminabit. Quapropter, o homo,
*it receives so also him it-will-illumine wherefore O man*
in magnitudine percipiendum non est; quia fortissimus Deus
*in magnitude to-be-received not is because the-strongest God*
tam in parva, quam in magna oblatione hujus mysterii
*as-much in a-small as in a-great offering of-this mystery*
est, et ideo qui illud percipiunt, solum hoc attendant,
*is and therefore those-who it receive only this let-them-attend*
quod trinum et unum Deum firma et integra fide in
*that the-threefold and one God with-firm and entire faith in*
corde suo habeant. Et sic quisque fidelis sincero et recto
*heart their they-have and thus each faithful-one with-sincere and right*
corde secundum id quod possibilitas fidei in ipso exoscit,
*heart according-to that which the-possibility of-faith in him demands*
vires animæ suæ congregat, cavens ne altius aut profundius
*the-forces of-soul his gathers taking-care lest higher or deeper*
divinitatem scrutetur quam sensu aut cogitatione sua capere
*the-divinity he-search than with-sense or thought his to-grasp*
potest, sed sobrie ut in Spiritu sancto edoctus est; timori
*he-can but soberly as in the-Spirit holy taught he-is to-the-fear*
Domini subjectus sit, quoniam homo pauper cinis est.
*of-the-Lord subject let-him-be since man poor ash is*
Sed vos, o stulti homines, nolite dubitare an sacramentum
*but you O foolish men do-not doubt whether sacrament*
istud quod hoc modo vobis demonstratum est, corpus et
*this which in-this way to-you shown is the-body and*

sanguis Filii mei sit. Recordamini ego unde Adæ carnem et
*blood of-Son my be remember I whence of-Adam the-flesh and*
sanguinem creaverit, videlicet de limo terræ. Quid ergo
*blood I-created namely from the-mud of-the-earth what therefore*
vobis videtur? An possibilius est mihi de oblatione ista
*to-you does-it-seem whether more-possible is-it for-me from offering this*
facere carnem et sanguinem Filii mei, an de limo terræ
*to-make the-flesh and blood of-Son my or from the-mud of-the-earth*
facere hominem? Sed vir semen de sanguine suo fundit,
*to-make man but a-man seed from blood his pours*
et femina suscipit illud. Et quid tunc amplius addunt?
*and a-woman receives it and what then more do-they-add*
Nihil omnino aut in creatione aut in carne infantuli.
*nothing at-all either in the-creation or in the-flesh of-the-little-infant*
Quis ergo format hominem in carne et in ossibus, ac in
*who therefore forms man in flesh and in bones and in*
medullis, et in pulchra facie ejus, nisi ego Pater omnium?
*marrows and in beautiful face his except I the-Father of-all*
Sed pater et mater non habent illam potestatem facere
*but father and mother not have that power to-make*
aut creare infantulum, nisi quod tantum in ardente libidine
*or to-create a-little-infant except that only in burning lust*
sanguinem suum excutiunt, et postea nullam potestatem in
*blood their they-shake-out and afterward no power in*
ea formandi habent. Nunquid videre potestis quomodo hæc
*it of-forming they-have surely-not to-see can-you how these-things*
fiant, his quod ea cernitis in formis suis? Tu autem, o
*are-done by-this that them you-discern in forms their you moreover O*
homo, dicis: Ego non video hanc oblationem carnem esse et
*man say I not see this offering flesh to-be and*
sanguinem, ut hominem corpus et sanguinem esse cerno. Ad
*blood as a-man body and blood to-be I-discern to*

quod tibi respondeo: Vos vidistis Filium meum in corpore
*which to-you I-answer you saw Son my in body*
et in sanguine, mortalem in terra: qui nunc immortalis
*and in blood mortal on earth who now immortal*
in cœlo est, et ideo corporalibus oculis eum modo videre
*in heaven is and therefore with-bodily eyes him now to-see*
non potestis, nec etiam quomodo caro et sanguis ejus
*not you-can nor also how the-flesh and blood of-him*
in altari consecretur; quod sacramentum, propter gloriam
*on the-altar be-consecrated which sacrament because-of the-glory*
sacerdotis ibi non fit, sed propter gloriam Unigeniti mei,
*of-the-priest there not is-done but because-of the-glory of-Only-begotten my*
qui hoc officium cum discipulis suis in cœna sua peregit.
*who this office with disciples his at supper his performed*
Sed ut me in claritate mea quandiu mortales estis videre
*but as me in brightness my as-long-as mortal you-are to-see*
non valetis: sic etiam nec carnem nec sanguinem Filii
*not you-are-able so also neither the-flesh nor the-blood of-Son*
mei carnalibus oculis vestris carnaliter videtis, secundum
*my with-fleshly eyes your fleshly you-see according-to*
quod ea quæ invisibilia sunt perspicere non potestis,
*what those-things which invisible are to-perceive not you-can*
sed secundum hoc quod mortalis obtutus vester ea
*but according-to this that mortal gaze your those-things*
quam visibilia sunt visibiliter capere valet.
*which visible are visibly to-grasp is-able*

*Bread, wine, and water are offered for the Trinity, and to omit one denies a Person. Communicants take the blood too unless the priest fears a simple one will spill it. The priest keeps the Fathers' vestments and words, for God loves a pure heart, not many words; one in grave sin confesses first. Of five kinds of communicants, the bright are quickened, dark doubters fed like a boy, and the hairy with lust, thorny with anger, and bloody with slaughter hurt themselves unless they repent.*

Hoc autem sacramentum in triplici materia mihi offerendum
*this moreover sacrament in threefold matter to-me to-be-offered*
est. Quomodo? In pane, et vino, et aqua, ob honorem
*is how in bread and wine and water on-account-of the-honor*
Trinitatis. Unde si de his tribus aliquid defuerit;
*of-the-Trinity whence if of these three anything shall-have-been-lacking*
tunc ibi Trinitas veraciter non colitur, quoniam in vino
*then there the-Trinity truly not is-worshiped since in the-wine*
intelligitur Pater, in pane Filius, et in aqua Spiritus
*is-understood the-Father in the-bread the-Son and in the-water the-Spirit*
sanctus; ita qui vinum sine pane et sine aqua offert,
*holy so he-who wine without bread and without water offers*
Patrem colit, sed Filium et Spiritum sanctum negat; aut
*the-Father worships but the-Son and the-Spirit holy denies or*
qui panem sine vino et sine aqua dat, Filium habet, sed
*he-who bread without wine and without water gives the-Son has but*
Patrem et Spiritum sanctum abjicit; aut qui aqua sine vino
*the-Father and the-Spirit holy casts-away or he-who water without wine*
et sine pane utitur, Spiritum sanctum attendit, sed Patrem
*and without bread uses the-Spirit holy attends but the-Father*
et Filium recusat; aut qui vinum et panem sine aqua dat,
*and the-Son refuses or he-who wine and bread without water gives*
Patrem et Filium habet, sed Spiritum sanctum abnuit; aut
*the-Father and the-Son has but the-Spirit holy refuses or*

qui vinum et aquam sine pane offert, Patrem et Spiritum
*he-who wine and water without bread offers the-Father and the-Spirit*
sanctum colit, sed Filium negat; aut qui pane et aqua
*holy worships but the-Son denies or he-who bread and water*
sino vino utitur, Filium et Spiritum sanctum attendit, sed
*without wine uses the-Son and the-Spirit holy attends but*
Patrem recusat. Ergo in hoc sacramento divisio non fiat;
*the-Father refuses therefore in this sacrament division not let-there-be*
quia et ego individuus manens, in tribus personis unus Deus
*because also I undivided remaining in three persons one God*
inseparabilis sum, sicut et cogitatio, voluntas et opus in uno
*inseparable am as also thought will and work in one*
homine sunt; sine quibus homo non est. Quod si in isto
*man are without which man not is but if in this*
sacrificio defectus fuerit, ita quod ibi aut panis, aut
*sacrifice a-lack there-shall-have-been so that there either bread or*
vinum aut aqua negligitur, vere tunc ille ex cujus negligentia
*wine or water is-neglected truly then he from whose negligence*
hoc evenit. gravi vindictæ subjacebit. Nam si hoc scienter
*this happens to-grave punishment will-be-subject for if this knowingly*
per negligentiam teporis, seu infideliter per dubietatem
*through the-negligence of-lukewarmness or unfaithfully through the-doubt*
incredulitatis actum est, illum qui huic reatui subjacet ab
*of-unbelief done was him who to-this guilt is-subject from*
oculis meis ejiciam, nisi ipse gravi pœnitentia ad se
*eyes my I-shall-cast-out unless he with-grave penitence to himself*
reversus, se ipsum pro hoc graviter pœnitendo puniat; vel si
*returned him himself for this gravely by-repenting punish or if*
hoc ignoranter per negligentiam oblivionis evenit, tunc ille
*this unknowingly through the-negligence of-forgetfulness happens then he*
qui in hoc reus est, de hac culpa sua in correctione pœnitentiæ
*who in this guilty is for this fault his in the-correction of-penitence*

mihi responsurus est; quoniam acute non prospexit si
*to-me about-to-answer is since sharply not he-looked-ahead whether*
hæc omnia adessent quæ ad sacrificium meum pertinebant.
*these-things all were-present which to sacrifice my pertained*
Cum enim Filius meus in cruce pependit, ibi nihil salvationis
*when for Son my on the-cross hung there nothing of-salvation*
defuit, quia per effusum sanguinem suum salvationem
*was-lacking because through poured-out blood his the-salvation*
animarum hominibus attulit, unde nec in hoc mysterio
*of-souls to-men he-brought whence nor in this mystery*
quidquam deesse debet. Nam sacramentum hoc, sacratissima
*anything to-be-lacking ought for sacrament this a-most-sacred*
sanctificatio in omni sanctitate est, et propterea caro ista
*sanctification in all holiness is and therefore flesh this*
et sanguis iste omni fide et devotione accipiendus est.
*and blood this with-all faith and devotion to-be-received is*
Quicunque hanc sacratissimam carnem accipit, et sanguinem
*whoever this most-sacred flesh receives also the-blood*
ejusdem mysterii sumere non recuset, quoniam Filius
*of-the-same mystery to-take let-him-not refuse since Son*
meus supra omnia est mundus, et speculum in virtutibus, ac
*my above all-things is clean and a-mirror in virtues and*
ideo nobilissimus sanguis ejus est accipiendus, nisi præ
*therefore the-most-noble blood of-him is to-be-received unless because-of*
simplicitate accipientis sacerdos timeat periculum effusionis,
*the-simplicity of-the-receiver the-priest fear the-danger of-spilling*
et tunc illo accepturo fiat secundum simplicitatem
*and then he about-to-receive let-it-be-done according-to the-simplicity*
infantium, quibus esca panis conceditur, et potus vini
*of-infants to-whom the-food of-bread is-granted and the-drink of-wine*
denegatur, ita et isti hæc sacrosancta caro tribuatur: et
*is-denied so also to-this-one this most-holy flesh let-be-given and*

fluens sanguis subtrahatur, ne majus periculum inde oriatur,
*the-flowing blood be-withheld lest a-greater danger thence arise*
et quia etiam illa sacrosancta caro sanguini suo et sanguis
*and because also that most-holy flesh to-blood its and blood*
ille carni suæ in una sanctitate conjunctus est. Quod si homo
*that to-flesh its in one holiness joined is but if man*
ille hujus discretionis est, quod possit mysterium custodire,
*that of-this discretion is that he-can the-mystery to-guard*
tunc cum ei illa sancta caro ad comedendum datur,
*then when to-him that holy flesh for eating is-given*
tunc et sanguis ejusdem carnis ipsi ad potandum datur.
*then also the-blood of-the-same flesh to-him for drinking is-given*
Sacerdos autem qui hoc sacramentum celebrat, diligenter
*the-priest moreover who this sacrament celebrates diligently*
iis indumentis quibus antiqui Patres edocti per Spiritum
*in-those vestments in-which the-ancient Fathers taught through the-Spirit*
sanctum ad idem officium indui constituerunt, vestitus
*holy for the-same office to-be-clothed established clothed*
sit, et accuratissime verba illa quæ Spiritus sanctus
*let-him-be and most-carefully words those which the-Spirit holy*
eisdem Patribus ad celebrationem hujus mysterii inspiravit
*to-the-same Fathers for the-celebration of-this mystery inspired*
attendat: sollicite cavens ne quidquam in eis omittat,
*let-him-attend solicitously taking-care lest anything in them he-omit*
devotissime etiam inspiciens, ne exemplum hoc transcendat,
*most-devoutly also looking lest example this he-overstep*
ubi Filius meus panem et calicem accepit, et discipulis
*where Son my bread and the-cup took and to-disciples*
suis ad manducandum et ad bibendum dedit. Sed qui
*his for eating and for drinking gave but he-who*
in indumentis aut in verbis ad hoc officium pertinentibus
*in vestments or in words to this office pertaining*

quidquam per negligentiam oblivionis ignoranter deliquerit,
*anything through the-negligence of-forgetfulness unknowingly shall-have-offended*
gravi et salubri pœnitentia corripiendus est. Attamen
*with-grave and healthful penitence to-be-corrected is nevertheless*
misericordiam meam quærens inveniet, quia transgressionem
*mercy my seeking he-will-find because transgression*
istam non in volunlate aut in malitia cordis sui perpetravit.
*this not in will or in the-malice of-heart his he-committed*
Qui vero id scienter aut per indevotionem voluntatis
*he-who but it knowingly either through the-undevotedness of-will*
suæ, aut per nequitiam cordis sui in eisdem sacramentis
*his or through the-wickedness of-heart his in the-same sacraments*
transgressus fuerit, huic offensus dicam: Serve nequam,
*transgressed shall-have to-this-one offended I-shall-say servant worthless*
cur non eras sacerdotali veste recte indutus, ut in Spiritu
*why not were-you in-priestly vestment rightly clothed as in the-Spirit*
sancto tibi instituerunt antiqui majores magistri tui, in
*holy for-you established the-ancient elder masters your in*
significatione spiritualis officii ut mihi semper ministrant
*the-signification of-spiritual office as to-me always minister*
angeli mei? Et cur etiam neglexisti modum verborum illorum
*angels my and why also did-you-neglect the-mode of-words those*
quæ tibi in Spiritu sancto tradiderunt iidem Patres tui in
*which to-you in the-Spirit holy handed-down the-same Fathers your in*
consecratione corporis et sanguinis Filii mei, ad salutem et
*the-consecration of-the-body and blood of-Son my for the-salvation and*
gloriam generis humani? Unde qui in hoc reatu culpabilis
*glory of-the-race human whence he-who in this guilt culpable*
est, inde mihi responsurus est, si non gravi afflictione
*is thence to-me about-to-answer is if not with-grave affliction*
pœnitendo seipsum punierit. Sed sacerdos qui epulas
*by-repenting himself he-shall-have-punished but the-priest who banquets*

istas ad altare meum offert, inde jejunus his epulis
*these to altar my offers thence fasting from-these banquets*
non recedat, sed refectionem animæ suæ in corpore et
*let-him-not withdraw but the-refreshment of-soul his in the-body and*
in sanguine Filii mei percipiat. Quod si novit gravioribus
*in the-blood of-Son my let-him-receive but if he-knows by-graver*
oneribus se gravatum et his epulis indignum, tunc
*burdens himself weighed-down and of-these banquets unworthy then*
non præsumat ad mensam meam accedere, nec illotus
*let-him-not presume to table my to-approach nor unwashed*
a fetore criminum suorum Filium meum tangere, ut illi
*from the-stench of-crimes his Son my to-touch as they*
et mensam et gloriam nativitatis suæ contaminaverunt, qui
*both the-table and the-glory of-nativity their contaminated who*
caput lucentis lucernæ crudeliter absciderunt. Quapropter
*the-head of-the-shining lamp cruelly cut-off wherefore*
et iste qui ita contaminatus est, varietatem pestis suæ
*also this-one who so contaminated is the-variety of-plague his*
summo sacerdoti, scilicet Filio meo ostendat, et etiam
*to-the-highest priest namely to-Son my let-him-show and also*
coram alio mortali sacerdote se accuset, qui sibi
*before another mortal priest himself let-him-accuse who to-him*
remedium consolationis cum pœnitentia demonstret, et sic
*the-remedy of-consolation with penitence may-show and thus*
demum ad offibium suum purifactus accedat.
*at-last to office his purified let-him-approach*
Sed ego Pater omnium, secretam dispositionem sacratissimi
*but I the-Father of-all the-secret disposition of-the-most-sacred*
colloquii per quod me sacerdos ad altare invocare debet;
*colloquy through which me the-priest at the-altar to-invoke ought*
in multis et in magnis sermenibus esse nolo, sed
*in many and in great speeches to-be I-do-not-wish but*

in recta ordinatione priorum magistrorum, quos donum
*in the-right ordering of-the-former masters whom the-gift*
sancti Spiritus in recta admonitione me invocare edocuit,
*of-the-holy Spirit in right admonition me to-invoke taught*
et hoc in multiplicitate stultæ sapientiæ esse non debet, sed
*and this in the-multiplicity of-foolish wisdom to-be not ought but*
in simplicitate cordis; quia in multiloquio non delector,
*in simplicity of-heart because in much-speaking not I-am-delighted*
sed in puritate cordis illorum, qui me devote quærunt, et
*but in the-purity of-heart of-those who me devoutly seek and*
qui me in ardore charitatis benigne amplectuntur. Alias
*who me in the-ardor of-love kindly embrace at-other-times*
enim electis meis cum me quærunt gratiam meam secundum
*for to-elect my when me they-seek grace my according-to*
vicissitudinem donorum Spiritus sancti impendo: in hoc
*the-alternation of-the-gifts of-the-Spirit holy I-bestow in this*
autem sacramento me totum ipsis ostendo, quoniam Filius
*moreover sacrament myself whole to-them I-show since Son*
meus in me et ego in ipso, et Spiritus sanctus in
*my in me and I in him and the-Spirit holy in*
nobis et nos in ipso et unum in divinitate sumus, sicut
*us and we in him and one in divinity we-are as*
et corpus et alia et vires illius unus vivens homo
*also the-body and other-parts and powers of-him one living man*
est. Unde qui ad hoc sacramentum accedit, caveat
*is whence he-who to this sacrament approaches let-him-beware*
ne ita veniat ut gloriam Divinitatis offendere possit. Sed
*lest so he-come that the-glory of-the-Divinity to-offend he-can but*
tu; o homo, dum cæteri homines ad percipiendum ipsum
*you O man while the-other men for receiving the-very*
sacramentum ad sacerdotem accedunt, quinque modos in eis
*sacrament to the-priest approach five modes in them*

considerās, quia illi qui perceptionem divini mysterii a
*you-consider because those who the-receiving of-the-divine mystery from*
sacerdote suo accipere desiderant, quinque sensus corporis
*priest their to-receive desire the-five senses of-body*
sui a fæce peccatorum suorum emundet, et eos a
*their from the-dregs of-sins their let-them-cleanse and them from*
subripiente immunditia, digne et laudabiliter custodiat, ut
*creeping uncleanness worthily and laudably let-them-guard that*
tanto salubrius idem percipiant. Quapropter etiam ex
*so-much more-healthfully the-same they-may-receive wherefore also of*
iis qui ad ipsum sacramentum ut vides accedunt, alii
*those who to the-very sacrament as you-see approach some*
in corpore lucidi et in anima ignei sunt, quoniam ipsi
*in body bright and in soul fiery are since they*
claritatem fidei ad ipsum sacramentum habentes, non
*the-brightness of-faith toward the-very sacrament having not*
dubitant quin verum corpus et verus sanguis Filii mei
*doubt but-that the-true body and true blood of-Son my*
sit, et ideo dum illud hac fide percipiunt in carne sua
*it-be and therefore while it with-this faith they-receive in flesh their*
vegetantur et sanctificantur, ita ut per hoc mysterium
*they-are-quickened and are-sanctified so that through this mystery*
sanctificati, post resurrectionem in eodem corpore suo
*sanctified after the-resurrection in the-same body their*
appareant in cœlo, atque in anima sua igneo dono
*they-may-appear in heaven and in soul their with-the-fiery gift*
Spiritus sancti transfunduntur et accenduntur; quatenus
*of-the-Spirit holy are-transfused and are-kindled so-that*
hac illustratione perfusi, terrena respuant et cœlestia
*with-this illumination poured-over earthly-things they-may-spurn and heavenly-things*
desiderent. Quomodo? Quia ut a vento ignis incendium
*may-desire how because as by the-wind of-fire the-blaze*

excitatur, sic et isti per sacramentum hoc ut in superno
*is-roused so also these through sacrament this that in supernal*
amore ardeant, imbuuntur. Sed alii in corpore pallidi
*love they-may-burn are-steeped but others in body pale*
et in anima tenebrosi videntur, quia tepidi in fide,
*and in soul dark are-seen because lukewarm in faith*
firmam fidem ad idem sacramentum non habent, sed
*firm faith toward the-same sacrament not they-have but*
duri sunt sapientiam intelligere, veluti puer cujus opera in
*slow they-are wisdom to-understand like a-boy whose works in*
stultitia sunt. Nam foris in auditu auris audiunt, et in
*folly are for outside in the-hearing of-the-ear they-hear and in*
tarditate cordis sui ea quæ ipsis de ipso sacramento
*the-slowness of-heart their those-things which to-them about the-very sacrament*
dicuntur non sapiunt, ita quod illa libenter in fide perfecte
*are-said not they-savor so that them willingly in faith perfectly*
comprehenderent, sed tamen præ dubietate quæ in ipsis
*they-would-grasp but yet because-of the-doubt which in them*
est non possunt intueri, quanta sanctitas in illo sit. Unde
*is not they-can to-behold how-great holiness in it be whence*
et in interiori homine tenebris circumdati sunt, quoniam
*also in the-inner man with-darkness surrounded they-are since*
mentem suam sursum ad perfectionem illam elevare non
*mind their upward to perfection that to-raise not*
valent, quia in peccatis concepti, præ pendere corporalis
*they-are-able because in sins conceived because-of the-weight of-bodily*
fragilitatis ad perfectionem credulitatis illius graves sunt,
*frailty for the-perfection of-belief that heavy they-are*
spiritui tamen plus consentientes ita quod fidem libenter
*with-the-spirit yet more consenting so that faith willingly*
intelligerent si præ tepore cordis sui possent.
*they-would-understand if because-of the-lukewarmness of-heart their they-could*

Qui enim majoribus oneribus peccatorum in operibus suis
*those-who for by-greater burdens of-sins in works their*
nondum sunt gravati, hos quamvis veluti invitos spiritui
*not-yet are weighed-down these although as-if unwilling with-the-spirit*
consentire oportet, quoniam anima majorem potestatem adhuc
*to-consent it-behooves since the-soul greater power still*
habens, quia nondum in peccatis interempta est, corpus
*having because not-yet in sins slain it-is the-body*
voluntati suæ subjicit. Nam hæc sunt certamina quæ sunt
*to-will its subjects for these are the-struggles which are*
inter corpus et animam; quia anima corpori vult dominari,
*between body and soul because the-soul over-the-body wishes to-rule*
quoniam ipsi contrarium est quod caro in concupiscentia
*since to-it contrary is what the-flesh in concupiscence*
sua habet quod peccatum est, et corpus dedignatur justitiam
*its has which sin is and the-body disdains the-justice*
quæ in desiderio animæ est quia ipsa vitam diligit. Quid
*which in the-desire of-the-soul is because it life loves what*
hoc? Quod mortuum est, mortuum appetit, et quod vivit,
*this that-which dead is the-dead seeks and that-which lives*
vivens diligit. Quomodo? Caro amat peccatum, et anima
*living loves how the-flesh loves sin and the-soul*
diligit justitiam, et in hoc sibi adversantur, et raro
*loves justice and in this to-each-other they-are-opposed and rarely*
sibi consentiunt. Sed ut puer sine labore et sine
*with-each-other they-agree but as a-boy without labor and without*
intellectu sensus sui pascitur et saturatur: ita et isti
*the-understanding of-sense his is-fed and is-satisfied so also these*
homines hoc sacramento quasi per ignorantiam vivificantur,
*men by-this sacrament as-if through ignorance are-quickened*

quoniam illud nec per infantiam nec per contumaciam
*since it neither through infancy nor through stubbornness*
dedignantur; sed tantum simplici animo amplectuntur.
*they-disdain but only with-simple mind embrace*
Quidam vero in corpore hirsuti in anima multa immunditia
*certain-ones but in body hairy in soul with-much uncleanness*
humanæ pollutionis perfusi sordent, quoniam isti in carne
*of-human pollution poured-over are-filthy since these in flesh*
sua turpes et impudici sine pudore existentes, et fæce
*their base and shameless without shame being and with-the-dregs*
vitiorum se polluentes; ut porcus luto se involvit,
*of-vices themselves polluting as a-pig in-mud itself wraps*
hoc modo animam suam diversa sorde peccatorum humanæ
*in-this way soul their with-diverse filth of-the-sins of-human*
contagionis inficiendo contaminant. Et cum ipsi in his
*contagion by-infecting they-contaminate and when they in these*
vitiis sordentes ad sacramentum corporis et sanguinis Filii
*vices filthy to the-sacrament of-the-body and blood of-Son*
mei ita illoti accedere non verentur, gravi examinatione
*my so unwashed to-approach not fear by-grave examination*
pro hac præsumptione sua emundandi sunt. In qua tamen
*for this presumption their to-be-cleansed they-are in which yet*
purgatione misericordiam meam eis non denego, quia in
*purgation mercy my to-them not I-deny because in*
mentibus eorum dignam pœnitentiam assurgere prævideo. Alii
*the-minds of-them worthy penitence to-rise I-foresee others*
autem in corpore acutissimis spinis septi sunt, et in anima
*moreover in body with-the-sharpest thorns hedged are and in soul*
leprosi apparent; quia in corde suo ira, odio et invidia
*leprous appear because in heart their by-anger hatred and envy*
circumdati, lenitatem, dulcedinem, et charitatem his spinis
*surrounded gentleness sweetness and love with-these thorns*

iniquitatis a se expellunt, unde ita mala appetentes,
*of-iniquity from themselves they-expel whence so evil-things seeking*
et bona deserentes, atque in irrisione cæteros homines
*and good-things deserting and in mockery the-other men*
contumelia afficientes, animam suam velut pessimis ulceribus
*with-insult affecting soul their as-if with-the-worst ulcers*
immundam reddunt. Qui cum hoc modo ad divinum
*unclean they-render who when in-this way to the-divine*
mysterium accedunt, seipsos graviter lædunt, sed tamen oculos
*mystery they-approach themselves gravely they-hurt but yet eyes*
meos ad eos converto, cum se in amaritudine punientes,
*my to them I-turn when themselves in bitterness punishing*
gratiam meam pœnitendo postmodum requirunt. Quidam vero
*grace my by-repenting afterward they-seek certain-ones but*
in corpore sanguinei et in anima velut putridum cadaver
*in body bloody and in soul like a-putrid corpse*
fetidi videntur; quoniam ipsi cruenta manu divisionem in
*fetid are-seen since they with-bloody hand division among*
hominibus facientes, animam suam quasi putrescente tabe
*men making soul their as-if with-the-rotting corruption*
crudelissimæ perversitatis, fetidam reddunt, quia timorem
*of-most-cruel perversity fetid render because fear*
meum non inspicientes, hoc quod in homine constitui sua
*my not looking-at this which in man I-established by-their*
crudelitate destituunt. Unde, si ipsi hac contaminatione
*cruelty they-destroy whence if they with-this contamination*
coinquinati corpus et sanguinem Filii mei percipere non
*defiled the-body and blood of-Son my to-receive not*
timent, seipsos gravi læsione dejiciunt, quoniam ita illoti
*fear themselves with-grave hurt they-cast-down since so unwashed*
sacramentum hoc contingere præsumunt, sed tamen fons
*sacrament this to-touch they-presume but yet the-fountain*

salvationis eos postmodum pertransibit. si digna pœnitentia
*of-salvation them afterward will-pass-through if with-worthy penitence*
seipsos ab hac nequitia sua lavare studuerint.
*themselves from this wickedness their to-wash they-shall-have-striven*

## THE UNWORTHY AND THE PRESUMPTUOUS

*Some are bathed in fire, others darkened by a cloud: whoever comes unwashed by confession and penance eats judgment, as Paul warns, so let a man prove himself. A host carelessly dropped is avenged unless the guilty do penance. Do not ask how the bread becomes his body, God says; revere it, and seek his secrets in prayer and fasting. Usurpers of the pastoral chair make a mockery, an unanointed man at the altar wounds the Son, and ministers must be chaste, for a priest cannot hold two unions.*

Sed ex his omnibus dum quidam eadem sacramenta
*but of these all while certain-ones the-same sacraments*
percipiunt, alii velut igneo splendore perfundunt, alii
*receive some as-if with-fiery splendor are-poured-over others*
vero obscura nube obtenebrantur, quia dum credentes ad
*but by-a-dark cloud are-darkened because while believers to*
mysterium corporis et sanguinis Filii mei accedere satagunt,
*the-mystery of-the-body and blood of-Son my to-approach busy-themselves*
tunc ii qui illud devota mente et pura fide in bonis
*then those who it with-devout mind and pure faith in good*
operibus fulgentes percipiunt, dono Spiritus sancti tam ad
*works shining receive by-the-gift of-the-Spirit holy as-much for*
salutem corporis quam animæ suæ illustrantur, et illi qui
*the-salvation of-body as of-soul their are-illumined and those who*
illud contrario corde et vacillante animo in perversis actibus
*it with-contrary heart and wavering mind in perverse acts*
torpentes sumunt, obscuritatem præsumptivæ infelicitatis
*growing-numb take the-darkness of-presumptuous unhappiness*

ad detrimentum sui, et exterius et interius sibi
*to the-detriment of-themselves both outwardly and inwardly on-them*
ipsis inducunt, quoniam huic sanctitati illoti temere
*themselves bring since to-this holiness unwashed rashly*
se conjungere præsumpserunt. Nam homo qui tam
*themselves to-join they-presumed for a-man who so*
rebellis et contumax est quod non timet se polluere, aut
*rebellious and stubborn is that not he-fears himself to-pollute either*
simplici fornicatione in visceribus proprii corporis sui tactu
*by-simple fornication in the-bowels of-his-own body his by-touch*
et delectatione, aut se contaminare duplici fornicatione
*and delight or himself to-contaminate by-double fornication*
educens semen suum cum viro aut cum muliere, aut se
*bringing-out seed his with a-man or with a-woman or himself*
discerpere ira, odio et invidia cum cæteris hominibus,
*to-tear-apart by-anger hatred and envy with the-other men*
aut se cruentare homicidio in sibi occursantibus, et ita
*or himself to-bloody by-murder on him those-meeting and so*
illotus et incorrectus temere præsumit accedere ad corpus et
*unwashed and uncorrected rashly presumes to-approach to the-body and*
sanguinem Filii mei sine purgatione confessionis, et sine
*blood of-Son my without the-purging of-confession and without*
pœnitentia correctionis, ille scienter et intelligenter judicialem
*the-penitence of-correction he knowingly and understandingly the-judicial*
ignem culpa sua ingreditur. Quomodo? De hac præsumptione
*fire by-fault his enters how for this presumption*
et peccato suo ut aurum in fornace examinabitur, ita
*and sin his as gold in the-furnace he-will-be-examined so*
quod nullus pulvis hujus præsumptionis in eo relinquetur,
*that no dust of-this presumption in him will-be-left*
qua pollutus et incorrectus ad communionem innocentis
*by-which polluted and uncorrected to the-communion of-the-innocent*

Agni accessit. Qui enim ita illotus ut dictum est ad
*Lamb he-approached he-who for so unwashed as said it-is to*
sanctificationem corporis et sanguinis Filii mei accesserit,
*the-sanctification of-the-body and blood of-Son my shall-have-approached*
et ita sacramentum illud sumpserit, ad judicium sibi hoc
*and so sacrament that shall-have-taken for judgment to-himself this*
sumit. Quomodo? Sicut Paulus amantissimus meus dicit: Ita
*he-takes how as Paul most-beloved my says so*
quicunque manducaverit panem vel biberit calicem Domini
*whoever shall-have-eaten the-bread or shall-have-drunk the-cup of-the-Lord*
indigne, reus erit corporis et sanguinis Domini. Probet
*unworthily guilty will-be of-the-body and blood of-the-Lord let-prove*
autem se ipsum homo, et sic de pane illo edat et de
*moreover him himself a-man and thus of bread that let-him-eat and of*
calice bibat. Qui enim manducat et bibit indigne judicium
*the-cup let-him-drink he-who for eats and drinks unworthily judgment*
sibi manducat et bibit, non dijudicans corpus Domini.
*to-himself eats and drinks not discerning the-body of-the-Lord*
Ideo inter vos multi infirmi et imbecilles, et dormiunt
*therefore among you many weak and feeble and sleep*
multi. Quid hoc? Vere dico vobis: Qui comederit panem
*many what this truly I-say to-you he-who shall-have-eaten the-bread*
vitæ, vel qui sumpserit poculum salutis quod sacramentum
*of-life or who shall-have-taken the-cup of-salvation which the-sacrament*
illius est qui Dominus cœli et terræ est, ita quod hoc
*of-him is who Lord of-heaven and of-earth is so that this*
indigne tractet sordens scilicet in peccatis, in hoc culpam
*unworthily he-handle filthy namely in sins in this fault*
suam sentiet. Quomodo? Quia corpus et sanguinem Domini
*his he-will-feel how because the-body and blood of-Lord*
sui id est Salvatoris mundi, mordaciter et moribunde
*his that is of-the-Savior of-the-world bitingly and deathfully*

accipit, cum pronus ad malum et pollutus immunditia, et
*he-receives when prone to evil and polluted with-uncleanness and*
oblitus timoris Domini, ita contaminatus palatium salutiferæ
*forgetful of-the-fear of-the-Lord so contaminated the-palace of-saving*
redemptionis aggreditur. Unde et homicidium ibi facit.
*redemption he-approaches whence also murder there he-does*
Quomodo? Quoniam in multis vulneribus se ipsum confodit,
*how since in many wounds him himself he-pierces*
cum sine detersione et sine lavatione pœnitentiæ crimina
*when without wiping and without the-washing of-penitence crimes*
sua celans, sacramentum hoc temere tractat. Quapropter
*his concealing sacrament this rashly he-handles wherefore*
et ego illi dico: O miserrime et amarissime, quomodo
*also I to-him say O most-wretched and most-bitter how*
audebas in lacum tantæ miseriæ Dominum tuum mittere,
*did-you-dare into the-pit of-such misery Lord your to-send*
quem semper desiderant cœlestes cives inspicere. Unde amara
*whom always desire the-heavenly citizens to-behold whence with-bitter*
pœnitentia in corpore et in anima tua examinaberis: ita
*penitence in body and in soul your you-will-be-examined so*
ut si reatum tuum non correxeris, post resurrectionem
*that if guilt your not you-shall-have-corrected after the-resurrection*
mortuorum correptio ista in te inveniatur.
*of-the-dead correction this in you be-found*
Et ideo fideli inspectione probet seipsum homo ille qui
*and therefore with-faithful inspection let-prove himself man that who*
hic purgator sui esse voluerit, et sic hac devotione
*here the-purger of-himself to-be shall-have-wished and thus with-this devotion*
considerationis suæ de pane illo sanctitatis accipiat, et
*of-consideration his of bread that of-holiness let-him-receive and*
de poculo illo suavitatis gustet, ut ita ad indeficientem
*of cup that of-sweetness let-him-taste that so to the-unfailing*

refectionem perveniens esuriem debilitatis animæ effugiat.
*refreshment arriving the-hunger of-the-weakness of-the-soul he-may-flee*
Nam qui hoc sacramentum male tractaverit, et a sorde
*for he-who this sacrament badly shall-have-handled and from the-filth*
iniquitatis se non purgans illud indigne sumpserit, judicium
*of-iniquity himself not purging it unworthily shall-have-taken the-judgment*
ultionis sibi imponit, quia illud impurgatus manducat
*of-vengeance on-himself imposes because it unpurged he-eats*
et bibit; non tamen in hac præsumptione sua lædere aut
*and drinks not yet in this presumption his to-harm or*
offuscare mysterium prævalens, sed seipsum condemnans. Et
*to-obscure the-mystery prevailing but himself condemning and*
quia in vitiis sordentes ita ad sacramentum hoc accedere
*because in vices filthy so to sacrament this to-approach*
præsumitis, ideo sunt in vestro consortio multi infirmi,
*you-presume therefore are in your fellowship many weak*
scilicet illi qui sanctitate ista medicinam animæ quærere
*namely those who by-holiness this the-medicine of-the-soul to-seek*
nolunt, sed qui sibi ipsis amarissimam infirmitatem in
*will-not but who on-them themselves the-most-bitter weakness in*
eisdem sacramentis imponunt, quoniam ea sibi ad
*the-same sacraments impose since them for-themselves to*
judicium sumunt. Et etiam multi imbecilles, videlicet illi
*judgment they-take and also many feeble namely those*
qui in lege Dei ita debiles sunt, quæ nullo modo inspicere
*who in the-law of-God so weak are which in-no way to-look-at*
nolunt, quis ille sit quem tam indigne suscipiunt. Quid
*they-will who he be whom so unworthily they-receive what*
hoc? Quia nolunt considerare quomodo Dominum suum
*this because they-will-not consider how Lord their*
timere et venerari debeant, aut quomodo amara pœnitentia
*to-fear and to-venerate they-ought or how with-bitter penitence*

carnem suam puniant, quam ita in vitiis enutrierunt. Sed
*flesh their they-may-punish which so in vices they-have-nourished but*
quoniam ita negligentes sunt, idcirco etiam in oblivione
*since so negligent they-are therefore also in the-forgetfulness*
hujus negligentiæ obdormiunt multi nescientes nec scire
*of-this negligence fall-asleep many not-knowing nor to-know*
volentes quomodo peccata sua deflere debeant, velut homo
*wishing how sins their to-bewail they-ought as a-man*
cum in dormitione somni est, nescit nec intelligit quid vel
*when in the-sleeping of-sleep he-is knows-not nor understands what or*
quomodo in corpore suo sit. Unde tu, homo, cum nec in
*how in body his it-be whence you man when neither in*
confessionibus, nec in pœnitentia per te purgatus, corpus
*confessions nor in penitence by yourself purged the-body*
et sanguinem Filii mei illotus accipis, tunc in tremenda
*and blood of-Son my unwashed you-receive then in the-tremendous*
exquisitione de hac præsumptione sordis peccatorum tuorum
*inquiry for this presumption of-the-filth of-sins your*
ita examinaberis, ut et mustum de immunditia illa quam in
*so you-will-be-examined as also must from uncleanness that which in*
se habet purgatur, cum eam in fervore suo ab se ejicit.
*itself it-has is-purged when it in ferment its from itself it-casts-out*
Idem quoque sacramentum tanta diligentia et sollicitudine
*the-same also sacrament with-such diligence and solicitude*
a sacerdote et a populo tractandum et custodiendum est:
*by the-priest and by the-people to-be-handled and to-be-guarded is*
ne a quoquam ita negligatur, ut super terram neglectum
*lest by anyone so it-be-neglected that upon the-earth neglected*
projiciatur. Quia si per torporem neglectum super terram
*it-be-cast because if through torpor neglected upon the-earth*
ceciderit, contumaciam illam per zelum meum, aut in
*it-shall-have-fallen stubbornness that through zeal my either on*

terra, aut in homine ulciscor, nisi ipse homo pœnitentia
*the-earth or on man I-avenge unless the-very man by-penitence*
et amaris verberibus se puniat; quoniam caro et sanguis
*and bitter blows himself punish since flesh and blood*
carnem et sanguinem restituere debet. Quomodo? Caro et
*flesh and blood to-restore ought how the-flesh and*
sanguis hominis in homine lugebunt; quæ caro et sanguis
*blood of-man in man will-mourn which the-flesh and blood*
Filii mei negligenter ab homine tractata sunt, sicut et
*of-Son my negligently by man handled have-been as also*
tunc terra contremuit, et ut homines in timore concussi
*then the-earth trembled and as men in fear shaken*
sunt: cum Filius meus in cruce positus spiritum tradidit.
*were when Son my on the-cross placed the-spirit handed-over*
Sed si tu, o homo, in instabilitate cordis tui in te ipso
*but if you O man in the-instability of-heart your in you yourself*
dixeris: Quomodo oblatio ista in altari corpus et sanguis
*shall-have-said how offering this on the-altar the-body and blood*
Filii mei efficiatur, tunc et ego respondebo tibi: Cur hoc, o
*of-Son my be-made then also I I-shall-answer you why this O*
homo, interrogas, et quare hæc sciscitaris? Num hæc
*man do-you-ask and why these-things do-you-inquire surely-not these-things*
a te requiro? Quid scrutaris secreta mea de corpore
*from you do-I-require why do-you-search-out secrets my about the-body*
et sanguine Filii mei? Nec ista a te requirenda sunt,
*and blood of-Son my nor these-things from you to-be-required are*
sed tantum in magno timore et veneratione ea suscipiens,
*but only in great fear and veneration them receiving*
diligenter custodi, et amplius de hoc mysterio noli hæsitare.
*diligently guard and further about this mystery do-not hesitate*
Nam me tam temere non debes tentare. Et quid hæc
*for me so rashly not you-ought to-tempt and what these-things*

ad te? Sed in certissima fide require me. Cum enim totam
*to you but in most-certain faith seek me when for whole*
fidem tuam inspexero, tunc non quæro a te quid sit
*faith your I-shall-have-looked-at then not I-ask from you what be*
corpus et sanguis Filii mei, vel quomodo mysterium hoc
*the-body and blood of-Son my or how mystery this*
in altari consecretur. Et quis quærit a te, o homo, an
*on the-altar be-consecrated and who asks of you O man whether*
in igne ardorem ignis non sentias? Nullus. Sic nec tu in
*in fire the-heat of-fire not you-feel no-one thus neither you in*
secretis meis temere require me, ne inde lædaris. Quod, si
*secrets my rashly seek me lest thence you-be-hurt but if*
ea cum devotione animi tui quærere volueris, tunc ea
*them with the-devotion of-mind your to-seek you-shall-have-wished then them*
in oratione, et fletu et jejunio diligenter quærere, sicut et
*in prayer and weeping and fasting diligently seek as also*
antiqui Patres tui illa certissime quæsierunt, et frequenter
*the-ancient Fathers your them most-certainly sought and often*
eis revelata sunt. Cumque illa hoc modo scrutatus
*to-them revealed they-were and-when them in-this way searched*
fueris, et inveneris, tunc quod reliquum est, Spiritui
*you-shall-have and you-shall-have-found then what remaining is to-the-Spirit*
sancto relinques. Sed qui ad sacramenta hæc accedunt,
*holy you-will-leave but those-who to sacraments these approach*
non per devia sed per rectam viam veniant; ne ab eis
*not through byways but through the-right way let-them-come lest by them*
projecti, magnum casum animæ patiantur. Quomodo? Nam
*cast-away a-great fall of-the-soul they-suffer how for*
pessimus deceptor, qui sine electione et sine consecratione
*the-worst deceiver who without election and without the-consecration*
principalis unctionis cathedram pastoralis officii fallaciter
*of-principal anointing the-chair of-pastoral office falsely*

sibi usurpaverit, et nequissimus raptor qui pastorem suum
*for-himself shall-have-usurped and the-most-wicked robber who shepherd his*
expellens per sibyllos sibi consentientium cathedram ejus
*expelling through the-whistlings to-him of-those-consenting the-chair of-him*
violenter invaserit: isti aut per seipsos sua voluntate
*violently shall-have-invaded these either through themselves by-their-own will*
gravi vindictæ subjacebunt, aut per zelum meum gravem
*to-grave punishment will-be-subject or through zeal my a-grave*
sententiam inde sustinebunt; quia in pessima amaritudine
*sentence thence will-sustain because in the-worst bitterness*
ipsi sunt illum imitantes, qui in seipso maximum honorem
*they are him imitating who in himself the-greatest honor*
habere volens, ab omni gloria felicitatis in mortem dejectus
*to-have wishing from all the-glory of-felicity into death cast-down*
est; et quia etiam Baal sequuutur, quid sibi ita illusit,
*was and because also Baal they-follow who himself so mocked*
quod se Deum fallaciter nominans, in dissipationem datus
*that himself God falsely naming into dissipation given*
est. Et si in hac perversitate mendacii et præsumptionis
*was and if in this perversity of-lie and of-presumption*
suæ sacros meos dare se simulaverint, tunc illi qui
*their sacred-things my to-give themselves they-shall-have-feigned then those who*
ab eis hoc modo potius inficiuntur quam deliniantur, ita
*by them in-this way rather are-infected than are-soothed so*
in conspectu meo computantur, veluti ii a populo derisui
*in sight my are-reckoned as those by the-people for-derision*
habentur quos pueri in jocis et in ludis suis sibi
*are-held whom boys in jokes and in games their for-themselves*
jocularias personas constituunt. Sed ut hoc in hominibus
*as-jesting persons set-up but as this among men*
vanum est, ita et istud apud me ludibrium est, quod
*vain is so also that with me a-mockery is which*

hujusmodi invasores in deceptione sua se facere simulant.
*of-this-kind invaders in deception their themselves to-do feign*
Unde, quia ædificatio eorum prava esse probatur, stare non
*whence because the-building of-them depraved to-be is-proved to-stand not*
potest, quoniam casura est. Et ideo si in templo meo
*can since about-to-fall it-is and therefore if in temple my*
quidquam in sacris ordinibus ædificare visi sunt, delendum
*anything in sacred orders to-build seemed they-have to-be-destroyed*
est; quia justitiam non habens, frivolum esse dignoscitur.
*it-is because justice not having frivolous to-be it-is-discerned*
Ergo ab hac temeritate sua resipiscant; ne in
*therefore from this rashness their let-them-come-to-their-senses lest in*
pœnis consortes illius fiant, qui dum plus quæreret quam
*punishments sharers of-him they-become who while more he-sought than*
deberet, ab altitudine in profunditatis abyssum missus est.
*he-ought from the-height into of-depth the-abyss sent was*
Sed et ille laniator, qui unctionem sacerdotalis officii non
*but also that butcher who the-anointing of-the-priestly office not*
habens per insaniam mentis suæ ita furiose ad altare meum
*having through the-madness of-mind his so furiously to altar my*
accedit, tanquam illusor sim, aut joculator, hic mensam
*approaches as-if a-mocker I-were or a-juggler here the-table*
nomini meo consecratam temere tangens, sacram videlicet
*to-name my consecrated rashly touching the-sacred namely*
oblationem offerre volens, quod sui officii non est, Filium
*offering to-offer wishing which of-his office not is Son*
meum duro cruciatu vulnerare non timet. Quomodo? Ut
*my with-hard torment to-wound not fears how as*
incredulus sua incredulitate Deum invadit, et ut vesanus
*the-unbeliever by-his unbelief God attacks and as the-madman*
sua insania in ignem currit: sic iste me Deum nesciens,
*by-his madness into fire runs so this-one me God not-knowing*

nec ardentem ignem me sentiens, timorem meum abjicit,
*nor burning fire me feeling fear my casts-away*
nec mansuetudinem meam diligit; sed Filium meum vulnerat,
*nor gentleness my loves but Son my wounds*
cum non unctis labiis sermonem illum dilaniat, quem
*when not with-anointed lips speech that he-tears which*
ipse Unigenitus meus sponsæ suæ contulit, cum ei corpus
*he Only-begotten my to-bride his conferred when to-her body*
et sanguinem suum in dotem dedit. Unde huic tam
*and blood his as dowry he-gave whence to-this-one so*
temere eum invadenti dicitur: Quis tangit Filium meum tam
*rashly him invading it-is-said who touches Son my so*
contumax et non unctus? Sed iste qui hoc modo ad altare
*stubborn and not anointed but this-one who in-this way to altar*
meum accedit, quoties Filium meum prædicto secreto
*my approaches as-often-as Son my with-the-aforesaid secret*
sermone invocare præsumit, toties eum vulnerare contendit;
*speech to-invoke he-presumes so-often him to-wound he-strives*
non quod eum ita ullo dolore cruciet, sed quia eum tam
*not that him so with-any pain he-torment but because him so*
præsumptuose tangere non timet. Qui, si in hoc contemptu
*presumptuously to-touch not he-fears who if in this contempt*
sine pœnitentia permanserit, inter illos in pœnis stabit,
*without penitence he-shall-have-remained among those in punishments will-stand*
qui Filium meum sine causa vulnerarunt. Quapropter ne hæc
*who Son my without cause wounded wherefore lest these*
tormenta sentiat, lamentationem afflictionis sibi assumat,
*torments he-feel the-lamentation of-affliction on-himself let-him-take*
ita tamen ne amodo ad ministerium altaris mei accedere
*so yet lest henceforth to the-ministry of-altar my to-approach*
præsumat. Cæteri autem qui sub sacerdote in servitio
*he-presume the-others moreover who under the-priest in the-service*

ecclesiastici officii ministrare contendunt, caveant ne sine
*of-ecclesiastical office to-minister strive let-them-beware lest without*
modo justitiæ eidem ministerio appropiare præsumant, ne
*the-measure of-justice to-the-same ministry to-approach they-presume lest*
si rectitudinem illam sibi fallaciter usurpaverint, tunc
*if rectitude that for-themselves falsely they-shall-have-usurped then*
informes et impoliti inventi a constructione ecclesiasticæ
*shapeless and unpolished found from the-construction of-ecclesiastical*
ædificationis justo judicio ejiciantur. Volo enim ut ministri
*building by-just judgment they-be-cast-out I-wish for that ministers*
mei, sine dolo et sine sorde in conspectu meo mundi
*my without guile and without filth in sight my clean*
appareant. Quomodo? Ut recta electione ad altare meum
*appear how that by-right election to altar my*
accedant, et tunc etiam ibi sine immunditia mihi assistant.
*they-approach and then also there without uncleanness to-me they-attend*
Quomodo? Ne ad sæcularem copulationem respiciant, quia
*how lest to worldly union they-look-back because*
spiritualem elegerunt. Quomodo? Quia servitutem meam
*the-spiritual they-chose how because service my*
adierunt. Sed si quis eorum ardenti libidine carnis suæ
*they-approached but if anyone of-them burning lust of-flesh his*
utitur, corpus suum abstinentia et jejunio maceret, atque
*experiences body his with-abstinence and fasting let-him-macerate and*
frigore se et flagellis castiget. Quod si tandem in
*with-cold himself and with-scourges let-him-chastise but if at-last into*
pollutionem mulieris labitur, tunc contaminationem illam
*the-pollution of-a-woman he-slips then contamination that*
velut ardentem ignem et mortiferum venenum fugiat, atque
*like burning fire and deadly poison let-him-flee and*
amara pœnitentia vulnera sua detergat; quoniam volo ut
*with-bitter penitence wounds his let-him-wipe-away since I-wish that*

mihi in castitate serviatur. Quomodo? Quia et Filius meus
*to-me in chastity it-be-served how because also Son my*
castissimus erat, qui et hos omnes ecclesiasticos ordines
*most-chaste was who also these all ecclesiastical orders*
in se ipso demonstrabat. Quomodo? Videlicet obsequendo,
*in him himself showed how namely by-attending*
precando et offerendo. Quomodo? Quoniam et circumcisio
*by-praying and by-offering how since both circumcision*
eum suo obsequio tetigit, et prophetia eum suo clamore
*him with-its attendance touched and prophecy him with-its cry*
demonstravit, ac ipse per se ipsum hominibus prædicavit,
*showed and he through him himself to-men preached*
et tandem vivum sacrificium in ara crucis se obtulit.
*and at-last a-living sacrifice on the-altar of-the-cross himself offered*
Et quia ipse se ipsum in castitate holocaustum dedit, sic et
*and because he him himself in chastity as-a-holocaust gave so also*
illi castitatem ejus imitentur qui ei ad altare holocaustum
*those chastity of-him let-imitate who to-him at the-altar a-holocaust*
offerre conantur; qui tamen non solum castitatem in aliis
*to-offer try who yet not only chastity in others*
tenebunt, sed et in se ipsis eam conservabunt. Quomodo?
*will-hold but also in them themselves it will-preserve how*
Ut sacerdos a contagione mulieris se custodire debet:
*as the-priest from the-contagion of-a-woman himself to-guard ought*
sic etiam a seipso se contineat, scilicet cavens ne
*so also from himself himself let-him-restrain namely taking-care lest*
tactu manuum suarum pollutionem de se educat,
*by-the-touch of-hands his pollution from himself he-draw-out*
ita ne strepitus libidinis in ipso ærumnose tumultuet. Nam
*so lest the-din of-lust in him wretchedly riot for*
crimen Adæ hominibus mortem inferens, in ipsis sensus
*the-crime of-Adam on-men death bringing in them the-senses*

fornicationis excitavit, et ideo carnem suam homines
*of-fornication roused and therefore flesh their men*
constringant ne casibus mortis turpiter subjaceant. Quomodo?
*let-constrain lest to-the-falls of-death basely they-be-subject how*
Quia Filius meus mortem superavit, et ipsis vitam dedit.
*because Son my death overcame and to-them life gave*
Qui quoniam in integritate virginalis pudicitiæ carnem
*who since in the-wholeness of-virginal modesty flesh*
assumpsit, idcirco etiam casti esse debent, qui ipsi famulari
*assumed therefore also chaste to-be ought who him to-serve*
desiderant ut ex divino præcepto scriptum est: Estote
*desire as from the-divine precept written it-is be*
parati in diem tertium, et ne appropinquetis uxoribus
*ready for the-day third and do-not approach wives*
vestris. Quid hoc? Qui Deo singulariter servire vultis,
*your what this you-who God singly to-serve wish*
estote cum voluntate cordis vestri parati in diem serenitatis
*be with the-will of-heart your ready for the-day of-serenity*
illius, ubi sancta et ineffabilis Trinitas veraciter apparens
*that where the-holy and ineffable Trinity truly appearing*
mirabilia sua in magno miraculo demonstrat. Et ideo, si
*wonders its in great miracle shows and therefore if*
ibi Deo digne appropiare vultis, cavete ne carnali affectu
*there to-God worthily to-approach you-wish beware lest with-fleshly affection*
vos conjungatis, carnalibus copulis videlicet, ne sanguinem
*yourselves you-join to-fleshly unions namely lest blood*
vestrum sanguini fragilioris æstimationis commisceatis. Quod
*your with-the-blood of-frailer estimation you-mingle which*
vos, o sacerdotes et cæteri ministri mei, qui sub spirituali
*you O priests and other ministers my who under a-spiritual*
nomine militatis, cavere debetis; quia etiam nec apostoli
*name serve to-beware-of ought because also not-even the-apostles*

quos subsecuti estis, se in diversa dividebant, nec
*whom followed you-have themselves into diverse-things divided nor*
vobis tale exemplum relinquebant. Nolo enim ut duæ
*to-you such an-example left I-do-not-wish for that two*
copulæ scilicet spiritualis et carnalis studii in sacerdotibus
*unions namely of-spiritual and of-fleshly pursuit in priests*
sint; quoniam sacerdos justitiam Dei sibi copulabit, ita
*be since the-priest the-justice of-God to-himself will-couple so*
ut uxor ejus sit, cum qua cæteros populos enutriet et
*that wife his it-be with which the-other peoples he-will-nourish and*
docebit, ut pater filios suos educare et docere solet. Et
*will-teach as a-father sons his to-bring-up and to-teach is-wont and*
quomodo aptum esset ut sacerdos duas copulas in recta
*how fit would-it-be that a-priest two unions in right*
mensura exerceret: quæ sibi in diversitate contrariæ
*measure should-exercise which to-each-other in diversity contrary*
sunt. Quomodo? Una carnalis et alia spiritualis.
*are how one fleshly and the-other spiritual*

*A priest, father of the married, who took a wife would have the devil, who hides poison under honey, for his priest. No one serves two masters: Paul's "husband of one wife" means the Church, one virgin bride of many priests, and a priest who takes a woman commits adultery against her. Priests imitate eunuchs for the kingdom's sake, and the incontinent must not take orders. The infant Church ordained married men, as a king first sets commoners over his army; now chastity is for life.*

Et cum sacerdos pastor et pater illorum hominum sit
*and since the-priest the-shepherd and father of-those men is*
qui carnale conjugium habent, si tunc ipse æquali modo
*who fleshly marriage have if then he in-equal way*
possideret, quis tunc ipsius sacerdos esse deberet? Nullum
*should-possess who then of-him the-priest to-be ought no*
alium sacerdotem habere posset qui ipsi præesset, quam
*other priest to-have he-could who over-him should-preside than*
diabolum qui sacerdos illius esse deberet, quoniam et
*the-devil who the-priest of-him to-be ought since also*
eum venenum sub melle abscondentem imitatus fuisset.
*him poison under honey hiding imitated he-would-have*
Quomodo? Quoniam ut diabolus malum sub bono abscondit,
*how since as the-devil evil under good hides*
ita etiam hujusmodi sacerdotes qui turpitudinem suam magis
*so also of-this-kind priests who baseness their rather*
sequuntur quam castitatem diligant, carnalem copulationem
*follow than chastity love fleshly union*
sub spirituali conjugio, quasi venenum sub melle celare
*under spiritual marriage as-if poison under honey to-conceal*
nituntur. Sed quia Filius meus totus in castitate est:
*strive but because Son my wholly in chastity is*
ideo etiam et hi castitatem amare debent, qui corpus
*therefore also and these chastity to-love ought who the-body*

et sanguinem ejus in altari tangunt; quemadmodum
*and blood of-him on the-altar touch just-as*
scriptum est: Sacerdos, et scortum et vile prostibulum non
*written it-is a-priest both a-harlot and a-vile prostitute not*
ducet uxorem, nec eam quæ repudiata est a marito, quia
*will-lead as-wife nor her who divorced is by a-husband because*
consecratus est Deo suo, et panes propositionis offert.
*consecrated he-is to-God his and the-loaves of-proposition offers*
Quid hoc? Ille qui ad hoc positus est, ut sacrificium Deo
*what this he who for this placed is that a-sacrifice to-God*
offerat, injustitiam diaboli qui in omni spurcitia totius
*he-may-offer the-injustice of-the-devil who in all the-filth of-all*
iniquitatis communis auctor est non diligat, nec etiam
*iniquity the-common author is let-him-not love nor also*
sensus suos ita viliter dejiciat, ut cum jugum meum
*senses his so basely let-him-cast-down that when yoke my*
ferre vult, voluntatem carnis suæ contra justitiam Dei et
*to-bear he-wishes the-will of-flesh his against the-justice of-God and*
contra exempla antiquorum sanctorum turpiter amplectendo
*against the-examples of-the-ancient saints basely by-embracing*
sequatur, ne ita immunditiam illam quæ repudiata est
*he-follow lest so uncleanness that which rejected was*
ab eisdem antiquis Patribus suis (cum eam de flatu
*by the-same ancient Fathers his when it from the-breath*
antiqui serpentis esse cognoscerent) in contumeliosis
*of-the-ancient serpent to-be they-knew in insulting*
actibus perficiat. Has ergo sordes ipse deserens, amator
*acts he-perform these therefore filths he deserting a-lover*
justitiæ Dei sit; quoniam in sanctitate consecratus
*of-the-justice of-God let-him-be since in holiness consecrated*
Deo suo est, videlicet a carnalibus concupiscentiis in
*to-God his he-is namely from fleshly concupiscences in*

operibus nascentium filiorum abstractus. Unde ita sobrius et
*the-works of-being-born of-sons withdrawn whence so sober and*
impollutus existens, panem illum qui pro salute hominum
*unpolluted being bread that which for the-salvation of-men*
in mensa consecrationis ponitur, offerre potest. Quid hoc?
*on the-table of-consecration is-placed to-offer he-can what this*
Scilicet quia sacrificium illud quod est vita viventium, et
*namely because sacrifice that which is the-life of-the-living and*
refectio animarum, speculumque omnium virtutum, quæ
*the-refreshment of-souls and-the-mirror of-all virtues which*
per sanctam innocentiam in forma castitatis perspicuæ
*through holy innocence in the-form of-chastity clear*
sunt, ab omni sorde mundissimum est. Quapropter et
*are from all filth most-clean is wherefore also*
illi qui idem sacrificium oblaturi sunt, sine spurcitia
*those who the-same sacrifice about-to-offer are without the-filth*
pollutionum esse debent, se etiam continentes ab
*of-pollutions to-be ought themselves also restraining from*
epulatione et ebrietate, a joco, a risu, atque a levibus
*feasting and drunkenness from joking from laughter and from light*
et incompositis moribus; sed sint in reverentia illa, ut
*and disordered morals but let-them-be in reverence that as*
successoribus antiquorum patrum de quibus plantati sunt
*to-the-successors of-the-ancient fathers from whom planted they-are*
convenit, et in dignitate illa ut honorabiles patronos decet.
*befits and in dignity that as honorable patrons befits*
Et etiam ita vivant ne sint duplices in duabus personis,
*and also so let-them-live lest they-be double in two persons*
id est ne simul in sæculari et in spirituali via ambulent,
*that is lest at-once in the-worldly and in the-spiritual way they-walk*
quia difficile est duobus dominis simul famulari, ut etiam
*because difficult it-is two lords at-once to-serve as also*

Filius meus in Evangelio testatur dicens: Nemo potest duobus
*Son my in the-Gospel testifies saying no-one can two*
dominis servire. Quid hoc? Nullus qui mortalem tunicam
*lords to-serve what this no-one who the-mortal tunic*
indutus est, valet præ teneritudine sensus et corporis
*put-on has is-able because-of the-tenderness of-sense and of-body*
sui duobus dominis pariter et æquali obsequio servitium
*his to-two lords equally and with-equal compliance service*
exhibere. Quid hoc? Quia non potest domino rectitudinis et
*to-show what this because not he-can the-lord of-rectitude and*
domino injustitiæ simul famulari. Quare? Quoniam rectitudo
*the-lord of-injustice at-once serve why since rectitude*
justitiam abjicit, et injustitia rectitudinem impugnat. Sic
*justice casts-away and injustice rectitude attacks so*
etiam sacerdos non potest simul et pari devotione
*also a-priest not can at-once and with-equal devotion*
habere ancillam et dominam, videlicet carnalem copulam et
*to-have a-handmaid and a-mistress namely a-fleshly union and*
spirituale consortium; quia hæc duo in perfectione simul
*a-spiritual fellowship because these two in perfection at-once*
esse non valent. Quoniam illud quod carnale est, impugnat
*to-be not are-able since that which fleshly is attacks*
hoc quod spirituale est, et spirituale deprimit illud quod
*this which spiritual is and the-spiritual presses-down that which*
carnale est. Quod et Paulus amicus meus cognoscens, illud
*fleshly is which also Paul friend my knowing it*
ita esse voluntate mea demonstrat, cum dicit: Oportet ergo
*so to-be by-will my shows when he-says it-behooves therefore*
episcopum irreprehensibilem esse, unius uxoris virum. Quid
*a-bishop irreproachable to-be of-one wife the-husband what*
hoc? Necesse est ut ille qui cæteris hominibus in officio
*this necessary it-is that he who over-other men in the-office*

spiritualis magisterii præeminet, ita vitam suam constituat,
*of-spiritual mastership is-preeminent so life his establish*
ne scandalum offensionis et reprehensionis in eo inveniatur.
*lest the-scandal of-offense and of-reproach in him be-found*
Quomodo? Quia sacerdos duas personas habere non debet,
*how because a-priest two persons to-have not ought*
ita ut simul maritus carnalis uxoris et vir spiritualis
*so that at-once the-husband of-a-fleshly wife and the-man of-a-spiritual*
conjugis sit; sed unius uxoris vir, scilicet Ecclesiæ in
*consort he-be but of-one wife the-husband namely of-the-Church in*
sanctitate erit, quæ unica in Filio meo est, quoniam una
*holiness he-will-be which unique in Son my is since one*
Ecclesia in ipso surrexit. Sed hæc quamvis una sit, tamen
*Church in him rose but she although one she-be yet*
plurimos maritos habet; quia cum sacerdotibus Filii mei
*very-many husbands has because with the-priests of-Son my*
qui quotidie in officio ipsius sunt nuptias peragit; virgo
*who daily in the-office of-him are a-wedding she-performs a-virgin*
tamen in integritate sua permanens, quoniam in ipsa fides
*yet in wholeness her remaining since in her faith*
incorrupta est. Quapropter et idem Paulus vas meum non
*incorrupt is wherefore also the-same Paul vessel my not*
dixit ut hæc uxor unius mariti esset, quia sacerdotibus
*said that this-one the-wife of-one husband should-be because to-the-priests*
illis qui usque ad novissimum diem in eodem Unigenito meo
*those who up to the-last day in the-same Only-begotten my*
surgent conjuncta est, usque dum etiam nuptiæ illæ veniant,
*will-rise joined she-is up until also wedding that come*
quæ nunquam ulla mortalitatis instabilitate deficiant; sed
*which never by-any of-mortality instability may-fail but*
et illi qui sub sacerdotibus in servitio altaris mei proxime
*also those who under the-priests in the-service of-altar my most-nearly*

ministrant, ejusdem uxoris mariti sunt, quemadmodum idem
*minister of-the-same wife husbands are just-as the-same*
Paulus fidelem doctrinam hominibus per me præbens
*Paul faithful teaching to-men through me offering*
locutus est, dicens: Diaconi sint unius uxoris viri, qui
*spoke has saying deacons let-be of-one wife husbands who*
filiis suis bene præsint, et suis domibus. Quid hoc? Isti
*over-sons their well may-preside and over-their houses what this these*
qui sui juvaminis obsequio sacerdotibus assistunt, sint
*who of-their of-help by-the-compliance the-priests assist let-them-be*
unius uxoris fideli conjunctione mariti. Et quæ est uxor
*of-one wife with-faithful union husbands and what is wife*
illa? Videlicet castissima sponsa quæ nulla corruptione lædi
*that namely the-most-chaste bride who by-no corruption to-be-hurt*
potest, ut mulier illa corrumpitur quæ virginitatis florem et
*can as woman that is-corrupted who of-virginity the-flower and*
innocentiam suam perdit quam in initio desponsationis suæ
*innocence her loses which in the-beginning of-betrothal her*
habet, cum adhuc cum sponso suo incorrupta manet. Uude
*she-has when still with bridegroom her incorrupt she-remains whence*
et isti desponsatores cum hac uxore justitiæ tam fideliter
*also these betrothed-ones with this wife of-justice so faithfully*
conversentur, ut et iis qui adjutorio eorum in spiritu et
*let-them-live that also to-those who by-the-help of-them in spirit and*
aqua regenerati sunt, bona exempla virtutum præbeant, ut et
*water regenerated are good examples of-virtues they-may-offer that and*
etiam officio suo quod ad munimen ecclesiasticæ mansionis
*also in-office their which to the-defense of-the-ecclesiastical mansion*
pertinet, fideli sollicitudine insudent, quemadmodum
*pertains with-faithful solicitude they-may-sweat just-as*
sæcularis homo filiis suis et domui suæ omnem devotionem
*a-worldly man to-sons his and to-house his all the-devotion*

procurationis suæ intendit. Sponsam enim istam ostendit
*of-care his directs the-bride for this showed*
Paulus amicus meus sacerdotibus et cæteris ministris altaris
*Paul friend my to-the-priests and other ministers of-altar*
mei, quatenus illam sibi in uxorem eligerent, et
*my so-that her for-themselves as wife they-might-choose and*
carnalem conjugem non appeterent. Nam nec idem Paulus,
*a-fleshly spouse not seek for neither the-same Paul*
nec cæteri discipuli filii mei, nec reliqui Patres scilicet
*nor the-other disciples of-son my nor the-remaining Fathers namely*
eorum sequaces hoc exemplum per semetipsos illis dabant,
*of-them followers this example through themselves to-them gave*
ut carnalem conjugem acciperent, et illam desererent quam
*that a-fleshly spouse they-should-take and her should-desert whom*
sibi prius in spiritualem uxorem elegerant. Sacerdos
*for-themselves before as spiritual wife they-had-chosen a-priest*
enim qui tam contumax in peccato est ut mulierem
*for who so stubborn in sin is that a-woman*
secundum voluntatem carnis suæ illicite accipiat, adulterium
*according-to the-will of-flesh his unlawfully he-take adultery*
perpetrat; quoniam rectam uxorem suam, id est Ecclesiam
*commits since right wife his that is the-Church*
quæ sibi spirituali officio desponsata erat deserit, et aliam
*who to-him by-spiritual office betrothed was he-deserts and another*
secundum libitum mentis suæ impudice ducit. Sed quamvis
*according-to the-pleasure of-mind his shamelessly leads but although*
sibi difficile sit ut in hoc ardore se constringat, tamen
*for-him difficult it-be that in this ardor himself he-constrain yet*
propter supernum amorem a concupiscentiis istis se
*because-of supernal love from concupiscences these himself*
contineat, ut etiam Filius meus in Evangelio hortatur, dicens:
*let-him-restrain as also Son my in the-Gospel exhorts saying*

Sunt etiam eunuchi qui de matris utero sic nati sunt,
*there-are also eunuchs who from of-the-mother the-womb so born are*
et sunt eunuchi qni facti sunt ab hominibus, et sunt
*and there-are eunuchs who made are by men and there-are*
eunuchi qui seipsos castraverunt propter regnum cœlorum;
*eunuchs who themselves castrated because-of the-kingdom of-the-heavens*
qui potest capere capiat. Quid hoc? Quoniam sunt aliqui
*he-who can to-take let-him-take what this since there-are some*
homines qui de materno utero ita egressi sunt, quod præ
*men who from the-maternal womb so gone-out are that because-of*
frigiditate vel imbecillitate corporis sui conjuges habere non
*the-coldness or weakness of-body their spouses to-have not*
possunt. Unde propter hanc continentiam suam, utilitatem
*they-can whence because-of this continence their the-usefulness*
mercedis non accipient, nisi quod solum de opere illius
*of-reward not they-will-receive except that only for the-work of-that*
peccati pœnas non sustinebunt; quia de peccato quod non
*sin punishments not they-will-sustain because for the-sin which not*
perpetraverunt pœnas non habebunt. Et sunt alii homines
*they-committed punishments not they-will-have and there-are other men*
qui per voluntatem aliquorum hominum ita in corpore
*who through the-will of-some men so in body*
suo debilitati sunt, quod voluptatem carnis suæ in hoc
*their weakened are that the-pleasure of-flesh their in this*
conjugali opere exercere non valent; sed et ipsi ita se
*conjugal work to-exercise not they-are-able but also they so themselves*
continentes gloriam laudis inde non merentur, quoniam
*restraining the-glory of-praise thence not deserve since*
quamvis hoc opus incendii perficere non possunt, tamen
*although this work of-burning to-perform not they-can yet*
in voluntate sua multoties ardorem turpitudinis sentiunt. Et
*in will their many-times the-ardor of-baseness they-feel and*

sunt alii homines scilicet spiritualem vitam aggredientes
*there-are other men namely the-spiritual life undertaking*
qui sibimetipsis hoc subtrahunt, quod facile cum corpore
*who from-themselves this withdraw which easily with body*
suo perficere possent; quoniam propter gloriam supernæ
*their to-perform they-could since because-of the-glory of-the-supernal*
hæreditatis carnalem copulam contemnunt nec eam habere
*inheritance fleshly union they-despise nor it to-have*
volunt, et ideo maximam laudem cum mercede beatæ
*they-wish and therefore the-greatest praise with the-reward of-blessed*
remunerationis inde habebunt. Quapropter et eos sacerdotes
*remuneration thence they-will-have wherefore also them priests*
mei, et omnes ad officium altaris mei pertinentes plenissima
*my and all to the-office of-altar my pertaining with-fullest*
voluntate sua imitari debent, ut coronam continentiæ
*will their to-imitate ought that the-crown of-continence*
cum maximo tripudio superni gaudii percipiant. Et ideo
*with the-greatest dance of-supernal joy they-may-receive and therefore*
quicunque in voluntate cordis sui potest hoc exemplum
*whoever in the-will of-heart his can this example*
capere, ita quod pleno desiderio beatitudinis corpus suum
*to-take so that with-full desire of-beatitude body his*
superare valet, et concupiscentias carnales abjicere, ille
*to-overcome he-is-able and concupiscences fleshly to-cast-away he*
cum ardentissima devotione capiat cœleste consortium, in
*with most-ardent devotion let-him-take the-heavenly fellowship in*
constrictione carnis suæ carnalem copulam fideliter relinquens.
*the-constraint of-flesh his fleshly union faithfully leaving*
Qui autem se non valet continere qui in voluntate
*he-who moreover himself not is-able to-restrain who in the-will*
carnis suæ ardeat, hic nec propter personam superbiæ,
*of-flesh his burns this-one neither because-of the-person of-pride*

nec propter appetitum divitiarum, sacerdos aut alius minister
*nor because-of the-appetite of-riches a-priest or other minister*
sacerdotalis gradus fiat ne, si postea in delectatione
*of-the-priestly grade let-him-become lest if afterward in the-delight*
carnis suæ ceciderit, magnum detrimentum sui sentiat.
*of-flesh his he-shall-have-fallen great detriment of-himself he-feel*
Nam ipsi corpus suum a contagione feminarum continebunt,
*for they body their from the-contagion of-women will-restrain*
qui ad ministerium altaris mei accedere solent; nec qualibet
*who to the-ministry of-altar my to-approach are-wont nor on-any*
occasione matrimonia conjugiorum sibi copulabunt, sed
*occasion the-marriages of-spouses to-themselves will-join but*
et sua voluntate et servitii mei rectitudine se caste
*both by-their will and of-service my by-the-rectitude themselves chastely*
continebunt, alioquin sanctum servitium in altari meo vitare
*will-restrain otherwise the-holy service at altar my to-avoid*
debent. Quod tamen servitium quamvis quibusdam hominibus,
*they-ought which yet service although to-certain men*
qui se prius sæculo subjugaverant, aliquando concessum
*who themselves before to-the-world had-subjugated sometimes granted*
fuisse reperiatur; tamen in illis apparuisse cernitur qui
*to-have-been it-be-found yet in those to-have-appeared it-is-discerned who*
ante susceptum et non post susceptum servitium meum
*before taken-up and not after taken-up service my*
carnali jugo se supposuerant, ita tamen quod eodem
*to-the-fleshly yoke themselves had-submitted so yet that the-same*
jugo ab eis postmodum absciso, deinde in ipsis Spiritus
*yoke by them afterward cut-off then in them the-Spirit*
sanctus præconia laudis in mirabilibus suis operatus est,
*holy the-proclamations of-praise in wonders his worked has*
cum hoc in primordio surgentis Ecclesiæ propter paucitatem
*since this in the-beginning of-the-rising Church because-of the-fewness*

sacerdotum in miraculo concessum sit; sed nunc ipsa adulta
*of-priests in miracle granted was but now she grown*
et bene confortata, ministris ejus multiplicatis, juxta
*and well strengthened ministers of-her multiplied according-to*
id quod ecclesiastica censura de eadem causa ostendit
*that which ecclesiastical censure about the-same cause shows*
præcavendum est, secundum hoc exemplum, quoniam ab
*to-be-guarded-against it-is according-to this example since from*
initio nascentis mundi masculis feminas de proxima
*the-beginning of-the-being-born world to-males females from the-nearest*
stirpe suam ducere ob raritatem hominum concessum
*stock their to-lead on-account-of the-rarity of-men granted*
est, quod tamen nec ipsis dilatatis prohibendum est. Quia
*was which yet now they spread-out to-be-forbidden is because*
etiam informes et impoliti lapides in fundamentum ædificii
*also shapeless and unpolished stones into the-foundation of-a-building*
poni solent, cum tamen postea pulchri et bene compositi
*to-be-placed are-wont when yet afterward beautiful and well composed*
lapides in muro parietum ejus exquirantur: ita etiam in
*stones in the-wall of-the-sides of-it are-sought so also in*
infantia Ecclesiæ sacerdotes secundum quod tunc inveniri
*the-infancy of-the-Church priests according-to what then to-be-found*
poterant, in officium illud positi sunt; sed modo in spirituali
*they-could into office that placed were but now in the-spiritual*
populo plenus numerus illorum reperitur qui ad sacerdotalem
*people the-full number of-those is-found who for the-priestly*
officium apti sunt ita quod sæculari onere terrenæ
*office fit are so that with-the-worldly burden of-earthly*
copulationis occupati non sunt. Quoniam non expedit ut
*union occupied not they-are since not it-is-expedient that*
paterfamilias qui præceptum in sæculari conjugio suscipit,
*the-father-of-a-family who a-precept in worldly marriage receives*

nuntius meus in sacerdotio vocetur. Unde audi similitudinem
*messenger my in the-priesthood be-called whence hear likeness*
hanc: Rex quidam multa fortitudine pollens parvum
*this a-king certain with-much strength powerful a-small*
exercitum congregaverat, quem cum diligenter intuitus esset,
*army had-gathered which when diligently looked-at he-had*
rudem eum ad exercitium laboris videns, ex eo quemdam
*rude it for the-exercise of-labor seeing from it a-certain-one*
cum quibusdam aliis communis plebis tollens quos idoneos
*with certain others of-the-common people taking whom fit*
ad procurationem prospexit, eidem exercitui præfecit, quia
*for administration he-foresaw to-the-same army he-set-over because*
excellens germen hujus nobilitatis nondum maturum erat.
*the-excellent shoot of-this nobility not-yet mature was*
Sed cum deinde jam idem exercitus augmentum sui
*but when then now the-same army increase of-itself*
cœpisset, et cum jam in eo nobiles adulti fuissent, rex
*had-begun and when now in it nobles grown had-been king*
ille quodque jus in illo exercitu bene et ordinate disposuit,
*that each right in that army well and in-order disposed*
ac duces et præsides ex nobilioribus illis ei secundum
*and dukes and governors from nobler-ones those over-it according-to*
quamque justitiam præfecit. Quid hoc? Rex cœlestis cujus
*each justice he-set-over what this the-King heavenly whose*
fortitudo super omnes est, in plantatione Ecclesiæ modicum
*strength above all is in the-planting of-the-Church a-modest*
agmen credentium coadunaverat. Quod acutissima exquisitione
*band of-believers had-gathered which with-the-sharpest inquiry*
perscrutans infirmum et debile illud adhuc ad sustentandum
*searching-through weak and feeble it still for sustaining*
corporales passiones pro ejus nomine consideravit, et ita
*bodily passions for his name he-considered and so*

Petrum qui unus ex ipso existens prius in terrenis actibus
*Peter who one of it being before in earthly acts*
conversatus fuerat, atque post eum aliquos alios qui etiam
*lived had and after him some others who also*
aliquando succum terræ gustaverant a sorde temporalium
*once the-sap of-earth had-tasted from the-filth of-temporal*
rerum emundans, quoniam eos sagaces et fideles, et ad curam
*things cleansing since them shrewd and faithful both for the-care*
animarum, et ad sustentationem corporum in plantatione
*of-souls and for the-sustaining of-bodies in planting*
sua esse prænovit, fidem catholicam amplectentes, in officio
*his to-be he-foreknew the-faith catholic embracing in the-office*
districtionis et relaxationis prætulit; quia rutilans aurora in
*of-binding and of-loosing he-set-before because the-reddening dawn in*
ardore castitatis humana contagia exurens, nondum flores suæ
*the-ardor of-chastity human contagions burning-up not-yet the-flowers of-its*
dulcedinis in hominibus late diffuderat. Sed jam multitudine
*sweetness among men widely had-spread but now the-multitude*
ecclesiastici germinis per circuitus totius mundi late
*of-the-ecclesiastical shoot through the-circuits of-the-whole world widely*
disseminata, et gloria ecclesiastici honoris jam nobiliter
*disseminated and the-glory of-ecclesiastical honor now nobly*
confortata, idem rex supernus tam sæcularia quam spiritualia
*strengthened the-same king supernal as-much worldly as spiritual*
dona hominibus benignissima et decentissima dispositione
*gifts to-men by-most-kind and most-fitting disposition*
inspiravit, atque sacerdotes et cæteros ministros divinorum
*inspired and priests and other ministers of-divine*
officiorum sobrietatem et castitatem suam ecclesiastico juri
*offices sobriety and chastity their for-ecclesiastical right*
secundum justitiam Dei honestissime conservantes instituit.
*according-to the-justice of-God most-honorably preserving he-established*

Unde, o homo, quia jam inter spirituales homines multi
*whence O man because now among spiritual men many*
exorti sunt qui contra sæculum et contra diabolum militare
*arisen have who against the-world and against the-devil to-fight*
laborant et qui in castitate et constrictione corporis sui ad
*labor and who in chastity and the-constraint of-body their to*
altare meum accedere festinant, volo ut sacerdotes mei sine
*altar my to-approach hasten I-wish that priests my without*
contagione terrenæ copulæ in conspectu meo appareant. Nam
*the-contagion of-earthly union in sight my appear for*
cum in veteri Testamento sacerdotibus præceptum sit ut cum
*when in the-old Testament to-the-priests commanded it-was that when*
ad altare meum accederent se a contagione mulierum
*to altar my they-approached themselves from the-contagion of-women*
continerent, hoc totum in novo Testamento sacerdotibus
*they-should-restrain this all in the-new Testament for-priests*
meis ad plenam perfectionem perductum est, ita ut quod illi
*my to full perfection brought-through is so that what those*
veteres quasi una hora in castitate cavebant, hoc isti novi
*old-ones as-if for-one hour in chastity guarded this these new-ones*
ab initio pueritiæ suæ usque ad finem senectutis suæ
*from the-beginning of-boyhood their up to the-end of-old-age their*
compleant. Et cum de veteribus sacrificium in conjunctione
*should-fulfill and since from the-old-ones a-sacrifice in the-joining*
mulieris pollutum suscipere nolui, multo magis de novis
*of-a-woman polluted to-receive I-did-not-wish much more by the-new*
sacerdotibus Filium meum in castitatis officio tractari volo.
*priests Son my in of-chastity the-office to-be-handled I-wish*

*No one immature or unconsecrated may take a church, nor anyone seize several. No one maimed in a limb may serve the altar, nor any woman, who conceives from a man as earth is plowed by a farmer; a virgin has the priesthood in Christ, her bridegroom. Neither sex wears the other's dress. Sodomy, self-pollution, and lying with beasts break the union God made of strong and weak. One defiled in sleep keeps from the altar, from meat and wine, and confesses, for confession is a second resurrection.*

Nec quisquam immaturus et inconsecratus ecclesiam suscipiat,
*nor let-anyone immature and unconsecrated a-church take-up*
nec etiam plures ecclesias appetere præsumat, ne si in
*nor also several churches to-seek let-him-presume lest if in*
ætate pueritiæ aut sine consecratione sacerdotalis officii
*the-age of-boyhood or without the-consecration of-the-priestly office*
ecclesiam suscipere præsumpserit, vel unam habens etiam
*a-church to-take-up he-shall-have-presumed or one having also*
plures sibi subjugare tentaverit, prævaricator justitiæ in
*several to-himself to-subjugate he-shall-have-tried a-transgressor of-justice in*
hoc existens gravissimæ districtionis judicio discutiatur,
*this being of-most-grave strictness by-the-judgment he-be-examined*
velut ille qui ante legitimum tempus, vel sine legitima
*like him who before the-lawful time or without lawful*
desponsatione fornicari non timet, vel legitimam uxorem
*betrothal to-fornicate not fears or a-lawful wife*
habens, se polluere cum aliis in adulterio festinat. Sed et
*having himself to-pollute with others in adultery hastens but also*
de omni populo qui est in Christiano nomine sacerdotes
*from all the-people which is in the-Christian name priests*
sapientis ingenii et virilis animi eligendi sunt: ita tamen ut
*of-wise talent and of-manly mind to-be-chosen are so yet that*

recto ordine, et justa unctione atque voluntario animo ad
*by-right order and by-just anointing and with-willing mind to*
servitutem meam veniant. Hoc tamen esse non debet ut ii
*service my they-come this yet to-be not ought that those*
ad officium altaris mei accedant, qui in aliquo membrorum
*to the-office of-altar my approach who in some of-members*
suorum debilitate claudicant; quia nec etiam in regno
*their with-weakness limp because nor even in the-kingdom*
cœlorum ulla macula diversorum vulnerum in animabus
*of-the-heavens any stain of-diverse wounds in the-souls*
hominum apparebit. Et ideo nolo ut altari meo
*of-men will-appear and therefore I-do-not-wish that at-altar my*
assistant qui aliquo membrorum suorum destituti sunt. Sed
*they-attend who of-some of-members their deprived are but*
quamvis ipsi in corporibus suis debiles sint: tamen pro hac
*although they in bodies their weak be yet for this*
destitutione membrorum suorum a regno cœlorum non
*deprivation of-members their from the-kingdom of-the-heavens not*
separabuntur, si tamen sanitatem animarum suarum habeant,
*they-will-be-separated if yet the-health of-souls their they-have*
ita si in puritate bonorum operum me quærunt; nolo
*so if in the-purity of-good works me they-seek I-do-not-wish*
tamen ut ministerio altaris mei fungantur, sed ut efficaciam
*yet that the-ministry of-altar my they-perform but that the-efficacy*
bonorum operum humiliter operentur. Sic etiam nec feminæ
*of-good works humbly they-may-work so also neither women*
ad idem officium altaris mei debent accedere, quoniam ipsæ
*to the-same office of-altar my ought to-approach since they*
infirmum et debile habitaculum sunt, ad hoc positæ ut filios
*a-weak and feeble dwelling are for this placed that sons*
pariant, et eos parientes diligenter enutriant. Sed femina,
*they-may-bear and them bearing diligently may-nourish but a-woman*

non per semetipsam, sed de viro infantem concipit, sicut
*not through herself but from a-man an-infant conceives as*
nec terra per semetipsam, sed per agricolam aratur.
*neither the-earth through itself but through the-farmer is-plowed*
Quapropter ut terra semetipsam arare non potest, ita nec
*wherefore as the-earth itself to-plow not can so neither*
femina in officio consecrationis corporis et sanguinis Filii
*a-woman in the-office of-the-consecration of-the-body and blood of-Son*
mei sacerdoti comparanda est, quamvis in laude Creatoris
*my to-a-priest to-be-compared is although in the-praise of-Creator*
sui sonare possit, ut et terra ad irrigationem fructuum
*her to-sound she-can as also the-earth for the-watering of-fruits*
pluviam suscipit. Et ut terra omnem fructum profert, ita
*rain receives and as the-earth all fruit brings-forth so*
etiam et in femina omnis fructus boni operis perficitur.
*also and in a-woman all the-fruit of-good work is-perfected*
Quomodo? Quia summum sacerdotem: sponsum accipere
*how because the-highest priest as-bridegroom to-receive*
potest. Quomodo? Virgo desponsata Filio meo sponsum eum
*she-can how a-virgin betrothed to-Son my as-bridegroom him*
accipit: quoniam corpus suum carnali viro conclusit, et ideo
*receives since body her to-a-fleshly man she-has-closed and therefore*
in sponso meo sacerdotium et omne ministerium altaris mei
*in bridegroom my the-priesthood and every ministry of-altar my*
habet, atque omnes divitias ipsius cum eo possidet. Sed et
*she-has and all the-riches of-him with him possesses but also*
vidua ejusdem Filii mei sponsa potest appellari, quæ carnalem
*a-widow of-the-same Son my the-bride can to-be-called who a-fleshly*
virum renuens sub alas protectionis ejus fugit. Et ut
*man refusing under the-wings of-the-protection of-him flees and as*
sponsus sponsam suam valde diligit, sic etiam Filius meus
*a-bridegroom bride his greatly loves so also Son my*

sponsas suas dulcissime amplectitur, quæ ad eum amore
*brides his most-sweetly embraces who to him with-the-love*
castitatis sollicite currunt. Sed et nullo modo vir femineo
*of-chastity anxiously run but also in-no way let-a-man in-feminine*
vestitu induatur, nec femina viri habitu utatur, ut hoc
*clothing be-clothed nor a-woman of-a-man the-garb use that in-this*
modo utraque persona discernatur: scilicet ut vir virilem
*way each person be-distinguished namely that the-man manly*
fortitudinem in se demonstret, et ut femina femineam
*strength in himself show and that the-woman feminine*
infirmitatem in se ostendat. Quoniam hoc ab initio
*weakness in herself show since this from the-beginning*
humani generis ita in dispositione mea est: nisi aut vir
*of-the-human race so in disposition my is unless either the-man*
in periculo mortis, aut femina in periculo castitatis sit.
*in danger of-death or the-woman in danger of-chastity be*
Tunc si ad horam illam aut vir secundum feminam,
*then if at hour that either the-man according-to the-woman*
aut femina secundum virum vestitum suum humiliter in
*or the-woman according-to the-man clothing their humbly in*
timore mortis mutaverint, cum misericordiam meam de hoc
*fear of-death shall-have-changed when mercy my for this*
facto suo quæsierint eam invenient; quia illud non in
*deed their they-shall-have-sought it they-will-find because that not in*
temeritate, sed in periculo salutis suæ fecerunt. Et quoniam
*rashness but in the-danger of-salvation their they-did and since*
femina virili habitu vestiri non debet: ideo etiam ad
*a-woman in-manly garb to-be-clothed not ought therefore also to*
officium altaris mei non accedet; quia virilem personam
*the-office of-altar my not she-will-approach because a-manly person*
nec in capillis nec in vestitu suo demonstrabit.
*neither in hair nor in clothing her she-will-show*

Qui autem ad altare meum accedunt, in castitate in
*those-who moreover to altar my approach in chastity in*
conspectu meo appareant. Et non solum isti: sed et cæteri
*sight my let-them-appear and not only these but also the-others*
qui sacramentum corporis et sanguinis Filii mei percipere
*who the-sacrament of-the-body and blood of-Son my to-receive*
desiderant, ne se ipsos in casum ruinæ mittant. Sed multi
*desire lest them themselves into the-fall of-ruin they-send but many*
tam inter spirituales quam inter sæculares inveniuntur qui
*as-much among the-spiritual as among the-worldly are-found who*
se non solum fornicatione mulierum polluunt, sed etiam
*themselves not only by-the-fornication of-women pollute but also*
in contrarietate fornicationis se contaminantes, gravissimum
*in the-contrariety of-fornication themselves contaminating the-heaviest*
onus districti judicii sibi imponunt. Quomodo? Vir
*burden of-strict judgment on-themselves impose how a-man*
qui secundum modum feminæ cum alio viro peccaverit,
*who according-to the-manner of-a-woman with another man shall-have-sinned*
amare contra Deum peccat, et contra conjunctionem illam
*bitterly against God sins and against union that*
qua Deus masculum et femiuam conjunxit. Unde etiam
*by-which God male and female joined whence also*
ambo coram Deo polluti, nigri, atque luxuriosi; horribiles
*both before God polluted black and lustful horrible*
ac molesti Deo et hominibus, et rei mortis apparent;
*and troublesome to-God and to-men and guilty of-death appear*
quia contra Creatorem suum, creaturam quæ in ipsis est
*because against Creator their the-creature which in them is*
destituunt. Quomodo? Deus virum et feminam conjunxit,
*they-destroy how God man and woman joined*
scilicet hoc quod forte et infirmum erat simul copulavit, ut
*namely this which strong and weak was together he-coupled that*

alterum ab altero sustentaretur. Sed isti contrarium adulteri,
*the-one by the-other might-be-sustained but these contrary adulterers*
cum virilem fortitudinem suam in mollitiem contrarietatis
*when manly strength their into the-softness of-contrariety*
transferunt, rectam institutionem maris et feminæ abjicientes,
*they-transfer the-right institution of-male and of-female casting-away*
Satanam in perversitate sua turpissime subsequuntur, qui
*Satan in perversity their most-basely follow who*
illum qui individuus est scindere et dividere in superbia
*him who undivided is to-split and to-divide in pride*
sua volunt. Nam ipsi alienum et contrarium adulterium in
*their they-wish for they an-alien and contrary adultery in*
perversis artibus suis in semetipsis constituunt, et ideo in
*perverse arts their in themselves establish and therefore in*
conspectu meo polluti et contumeliosi apparent. Qui autem
*sight my polluted and insulting they-appear he-who moreover*
eodem modo in hanc contraria fornicatione peccaverit
*in-the-same way in this contrary fornication shall-have-sinned*
cum muliere, voracissimus lupus in ista perversitate sua
*with a-woman a-most-voracious wolf in this perversity his*
est. Quomodo? Nam ut homo ille contrarius et molestus
*is how for as man that contrary and troublesome*
esset hominibus, qui pulcherrimas et mundissimas epulas
*would-be to-men who the-most-beautiful and cleanest dishes*
habens eas abjiceret, et stercus quod in egestione hominis
*having them should-cast-away and the-dung which in the-excretion of-man*
egreditur comederet: ita etiam et isti indigni et immundi
*goes-out should-eat so also and these unworthy and unclean*
coram me sunt; quoniam rectam institutionem conjunctionis
*before me are since the-right institution of-union*
in muliere deserunt, et alienam prævaricationem in ea
*in woman they-desert and an-alien transgression in her*

quærunt. Sed et femina quæ has diabolicas artes rapit quod
*they-seek but also a-woman who these diabolical arts seizes that*
se virili officio cum altera femina conjugari simulat,
*herself in-manly office with another woman to-be-joined she-feigns*
vilissima in conspectu meo apparet, simul et illa quæ se
*most-vile in sight my appears together also she who herself*
huic in tam contumelioso facinore subjicit. Quia cum
*to-this-one in so insulting a-deed subjects because while*
verecundiam ad passionem suam habere deberent, alienum jus
*shame for passion their to-have they-ought another right*
sibi impudice usurpaverunt. Et quoniam in extraneum
*to-themselves shamelessly they-usurped and since into a-foreign*
modum se transmutaverunt, idcirco transpositæ et
*mode themselves they-have-changed therefore transposed and*
contemptibiles mihi sunt. Illi quoque mares qui cum tactu
*contemptible to-me they-are those also males who with the-touch*
præputii sui semen suum educunt, magnum casum animæ
*of-foreskin their seed their draw-out a-great fall on-soul*
suæ imponunt: quia in hac inquietudine se omnino
*their impose because in this unrest themselves altogether*
concutiunt, et ideo velut immunda animalia quæ catulos
*they-shake and therefore like unclean animals which young*
suos devorant, coram me apparent. Quoniam semen suum
*their devour before me they-appear since seed their*
perverse excutientes, illud ad contumeliosam pollutionem
*perversely shaking-out it to insulting pollution*
deducunt. Quos et feminæ impudico tactu imitantes, cum in
*they-lead whom also women with-shameless touch imitating when in*
incentivo ardore ardentis libidinis in constrictione corporis sui
*the-kindling ardor of-burning lust in the-constraint of-body their*
semetipsas fatigant, valde culpabiles exinde sunt, quia cum
*themselves they-weary greatly culpable thence are because while*

in castitate se continere deberent, se in immunditia
*in chastity themselves to-restrain they-ought themselves in uncleanness*
polluunt. Unde tam feminæ quam viri qui proprio tactu
*they-pollute whence as-much women as men who by-their-own touch*
corporis sui semen suum de se excutiunt, in hac sorde
*of-body their seed their from themselves shake-out in this filth*
sua ulceribus et vulneribus semetipsos in animabus suis
*their with-ulcers and wounds themselves in souls their*
inficiunt, cum propter amorem meum in officio castitatis
*infect since because-of the-love my in the-office of-chastity*
se constringere noluerunt. Quid hoc? Quia cum homo
*themselves to-constrain they-would-not what this because when a-man*
stimulum carnis suæ se pungere senserit: in cavernam
*the-goad of-flesh his himself to-prick shall-have-felt into the-cave*
continentiæ currat, et scutum castitatis apprehendat, atque
*of-continence let-him-run and the-shield of-chastity let-him-seize and*
ita se ab immunditia defendat. Quomodo? Zizania de
*so himself from uncleanness let-him-defend how the-tares from*
tritico ejiciat, id est strepitum libidinis a suavitate
*the-wheat let-him-cast that is the-din of-lust from the-sweetness*
castitatis separet. Unde quisquis gustum libidinis sic
*of-chastity let-him-separate whence whoever the-taste of-lust thus*
a se projecerit: valde dulcis et amabilis mihi est. Sed
*from himself shall-have-cast very sweet and lovable to-me is but*
vos, o homines, castitatem abjicitis et libidinem amatis,
*you O men chastity cast-away and lust love*
cum etiam non solum fornicatores hominum, sed etiam
*since also not only fornicators of-men but also*
fornicatores pecorum estis ita quod semen vestrum non in
*fornicators of-cattle you-are so that seed your not into*
illud quod vivit, sed in illud quod mortuum est mittitis,
*that which lives but into that which dead is you-send*

et quod consortem vestri deseritis, et illud quod vobis
*and that the-consort of-you you-desert and that which to-you*
in servitute subjectum est appetitis. Quapropter clamant
*in servitude subject is you-seek wherefore cry*
super vos elementa dicentia: Heu! heu! nostri dominatores
*over you the-elements saying alas alas our masters*
miscent se nobis in commistione seminis sui. Et ita
*mingle themselves with-us in the-mingling of-seed their and so*
de indignatione mea in operibus vestris tristitiam se
*from indignation my in works your sadness themselves*
habere demonstrant. Cur ego intelligibilem intellectum
*to-have they-show why therefore the-intelligible understanding*
vestrum in pecualem stultitiam vertitis, cum scitis
*your into beastly folly do-you-turn when you-know*
vos homines esse? Nunquid creavi vos ad juncturam
*yourselves men to-be surely-not did-I-create you for the-joining*
pecorum? Nequaquam. Et quoniam illis vos conjungitis,
*of-cattle by-no-means and since to-them yourselves you-join*
idcirco amarissima consortia nefandorum criminum cadent
*therefore the-most-bitter fellowships of-unspeakable crimes will-fall*
super vos, quia institutionem meam in junctura maris et
*upon you because institution my in the-joining of-male and*
feminæ contemnitis. Nam quisquis in actibus suis se ita
*of-female you-despise for whoever in acts his himself so*
transmutat, quod hoc facit quod facere concupiscit, videlicet
*changes that this he-does which to-do he-desires namely*
quod se ita destituit, quod semen suum cum pecore
*that himself so he-destroys that seed his with cattle*
effundit, hic maximam ruinam sibi inducit, ut etiam
*he-pours-out this-one the-greatest ruin on-himself brings as also*
Satanas semetipsum per adversitatem suam dejecit cum
*Satan himself through adversity his cast-down when*

similis Deo esse voluit. Quapropter vos omnes qui perverso
*like to-God to-be he-wished wherefore you all who by-perverse*
usu in diversis hujusmodi pollutionibus vos contaminatis;
*use in diverse of-this-kind pollutions yourselves contaminate*
concupiscentiæ vestræ resistite, et corpora vestra castignantes
*concupiscence your resist and bodies your chastising*
amarissimam et veram pœnitentiam cum planctu magno
*most-bitter and true penitence with lamentation great*
et jejunio ac maceratione carnis vestræ atque cum diris
*and fasting and the-maceration of-flesh your and with dire*
verberibus facite, ne in cumulum crudelissimi reatus vos
*blows do lest into the-heap of-most-cruel guilt yourselves*
impœnitentes mittatis.
*unrepentant you-send*
Non solum autem volo ut homines a vigilanti immunditia
*not only moreover I-wish that men from waking uncleanness*
se emundent, sed ut etiam a pollutione illa quæ
*themselves cleanse but that also from pollution that which*
ipsis dormientibus occurerrit se digne purgent. Nam
*to-them sleeping shall-have-occurred themselves worthily they-purge for*
si dormienti homini commotio seminis in somnis subrepserit;
*if on-a-sleeping man the-stirring of-seed in sleep shall-have-crept*
nolo ut ita in ardenti calore illo in sacramento
*I-do-not-wish that so in burning heat that to the-sacrament*
officii altaris mei accedat, quousque ardor ille in eo
*of-the-office of-altar my he-approach until ardor that in him*
sedetur, ut scriptum est: Si fuerit inter vos homo qui
*be-calmed as written it-is if there-shall-be among you a-man who*
nocturno pollutus sit somno, egredietur extra castra; et
*by-nocturnal polluted be sleep he-will-go-out outside the-camp and*
non revertetur priusquam ad vesperam lavetur aqua, et
*not he-will-return before at evening he-be-washed with-water and*

post solis occasum regredietur in castra. Quid hoc? Si
*after of-the-sun the-setting he-will-return into the-camp what this if*
est inter vos qui servitio meo insudatis homo qui per
*there-is among you who in-service my sweat a-man who through*
noctem polluitur in somno dormitionis suæ, separet se
*the-night is-polluted in the-sleep of-slumber his let-him-separate himself*
de congregatione sanctitatis illius quæ ad altare meum
*from the-congregation of-holiness that which to altar my*
pertinet, ita ut se mysterio illi conjungere non præsumat,
*pertains so that himself to-mystery that to-join not be-presume*
antequam, abeunte noxio calore, illo emundetur lavacro
*before going-away harmful heat that he-be-cleansed by-the-bath*
pœnitentiæ in confessione et compunctione cordis de
*of-penitence in confession and compunction of-heart from*
incendio libidinis suæ. Et tunc, pœnitentia illa quæ cor
*the-burning of-lust his and then penitence that which the-heart*
ipsius ita illustraverat peracta, redeat in amore castitatis
*of-him so had-illumined performed let-him-return in the-love of-chastity*
ad illos qui se fideliter ab immunditia pollutionis
*to those who themselves faithfully from the-uncleanness of-pollution*
defendunt, et sacramentum illud quod totum in sanctitate
*defend and sacrament that which whole in holiness*
est digne et honorifice adeat. Sed homo ille qui
*is worthily and honorably let-him-approach but man that who*
tam dormiendo quam vigilando fortiter in libidine ardet,
*as-much sleeping as waking strongly in lust burns*
caveat ne ardori suo incendium subministret. Quomodo?
*let-him-beware lest to-ardor his a-blaze he-supply how*
Scilicet escis illis quæ sibi succum libidinis offerunt, se
*namely with-foods those which to-him the-sap of-lust offer himself*
non inflammet, sed a carnibus illis quæ sine tegmine
*let-him-not inflame but from meats those which without covering*

nudæ de matribus suis, id est de pecoribus, egressæ
*naked from mothers their that is from cattle gone-out*
sunt humiliter abstineat; quia in ipsis fervor ardoris est,
*are humbly let-him-abstain because in them the-fervor of-ardor is*
qui tantus non est in carne volucrum quæ sine tegmine
*which so-great not is in the-flesh of-birds which without covering*
non egreditur, cum tegmine teste fracto ovo nascitur.
*not goes-out with covering the-shell broken the-egg it-is-born*
Unde etiam minus incendium in ipsa est. Sed et ab
*whence also less burning in it is but also from*
immoderato vino se abstineat, ne in superfluitate potato,
*immoderate wine himself let-him-abstain lest in superfluity drunk*
venæ ipsius noxio sanguine repletæ, in ardore incendii
*the-veins of-him with-harmful blood filled in the-ardor of-burning*
turpiter incalescant. Si quis autem in superfluitate causarum
*basely grow-hot if anyone moreover in the-superfluity of-causes*
istarum laborat, sibimetipsi resistere per se non valens,
*these labors himself to-resist through himself not being-able*
devotissima intentione me quærat, ac vulnera cordis sui
*with-most-devoted intention me let-him-seek and the-wounds of-heart his*
humillima detectione mihi demonstret. Quomodo? Videlicet
*with-most-humble uncovering to-me let-him-show how namely*
humili confessione coram sacerdote ea mihi aperiat.
*by-humble confession before the-priest them to-me let-him-open*
Et cur hoc? Quia vera confessio secunda resurrectio est.
*and why this because true confession a-second resurrection is*
Quomodo? In casu veteris Adæ humanum genus occisum
*how in the-fall of-the-old Adam the-human race slain*
est, quod novus Adam in morte sua excitavit. Quapropter
*was which the-new Adam in death his roused wherefore*
et in morte ejusdem novi Adæ resurrectio animarum
*also in the-death of-the-same new Adam the-resurrection of-souls*

exorta est, ita quod homo peccata sua confiteri debet, quod
*arisen has so that man sins his to-confess ought which*
vetus Adam non fecit, cum prævaricationem suam magis
*the-old Adam not did when transgression his rather*
obtexit, quam eam confessus sit. Quomodo? Quia eam
*he-covered than it confessed he-has how because it*
non est confessus pœnitendo, sed eam obtexit feminam
*not he-has confessed by-repenting but it he-covered the-woman*
accusando; unde et confessio posita est, ut postquam
*by-accusing whence also confession placed is that after*
homines ceciderint, de casu suo per eam erigantur. Et
*men shall-have-fallen from fall their through it they-may-be-raised and*
ideo quicunque pura confessione sacerdoti in amore meo,
*therefore whoever with-pure confession to-a-priest in love my*
peccata sua confessus fuerit: de morte ad vitam resurgit,
*sins his confessed he-shall-have from death to life rises*
ut etiam illa de morte erepta est quæ in convivio coram
*as also she from death snatched was who at the-banquet before*
filio meo cum lacrymabili pœnitentia de sordibus suis se
*son my with tearful penitence from filth her herself*
purgavit. Quod remedium purgationis et in antiquis patribus
*purged which remedy of-purgation also in the-ancient fathers*
diu præfiguratum est. Quomodo? Nam ante legem gratiæ,
*long prefigured was how for before the-law of-grace*
patriarchæ et prophetæ consolatio hominum erant, et sub
*the-patriarchs and prophets the-consolation of-men were and under*
lege pontifices et sacerdotes eruditio ipsorum fuerunt,
*the-law pontiffs and priests the-instruction of-them were*
cum deinde apostoli venientes veram justitiam in Filio
*when then the-apostles coming true justice in Son*
meo attulerunt ita quod multi homines ad eos currentes,
*my brought so that many men to them running*

adjutorium eorum devote imploraverunt. Et ita ab Adam
*the-help of-them devoutly implored and so from Adam*
usque ad apostolatum apostolorum, semper ii erant qui per
*up to the-apostolate of-the-apostles always they were who through*
supernam inspirationem, consolatione et instructione sua
*supernal inspiration with-consolation and instruction their*
miseriis hominum subveniebant. Sed et ut apostoli hominibus
*the-miseries of-men relieved but also as the-apostles to-men*
sua prædicatione et multis miraculis ostendebant, homo qui
*by-their preaching and many miracles showed man who*
diabolica suasione in mortem cadens per se nunquam
*by-diabolical persuasion into death falling through himself never*
erigi potuit, per Filium meum a morte ereptus est.
*to-be-raised could through Son my from death snatched was*
Quomodo? Quoniam cum in mundo esset multos labores
*how since when in the-world he-was many labors*
in corpore suo perferens, denique pro redemptione mundi
*in body his bearing finally for the-redemption of-the-world*
in crucem positus est. Istud fideles homines pro salute sua
*on the-cross placed was this faithful men for salvation their*
cum sacerdotibus suis imitari debent. Quomodo? Adjutorium
*with priests their to-imitate ought how the-help*
Filii mei quærent; quia cum post baptisma vetus crimen
*of-Son my they-will-seek because when after baptism the-old crime*
Adæ revocaverint, de casu suo per semetipsos surgere
*of-Adam they-shall-have-recalled from fall their through themselves to-rise*
non valent. Et ideo velut a patriarchis et prophetis
*not they-are-able and therefore as-if from the-patriarchs and prophets*
consilium quærent, et ab apostolis auxilium accipient: ubi
*counsel they-will-seek and from the-apostles help will-receive where*
peccata sua, denudatis vulneribus suis, in vera et pura
*sins their with-bared wounds their in true and pure*

manifestatione fideliter demonstrabunt. Quomodo? Peccata sua
*manifestation faithfully they-will-show how sins their*
sacerdoti qui minister Filii mei est, devotissimo corde et
*to-the-priest who the-minister of-Son my is with-most-devoted heart and*
ore confitebuntur. Et tunc sacerdos ille remedium eis in
*mouth they-will-confess and then priest that a-remedy to-them in*
pœnitentia ipsorum conferens, ita peccata eorum in morte
*the-penitence of-them conferring so the-sins of-them in the-death*
Unigeniti mei scpeliet. Sed illi deinde hoc modo ad vitam
*of-Only-begotten my will-bury but they then in-this way to life*
resurgentes, resurrectionem etiam filii mei glorificabunt.
*rising the-resurrection also of-son my will-glorify*

## CONFESSION AND ALMSGIVING

*One who hides his sins and would be his own priest deceives himself; dying without a priest, let a man confess to anyone present, or to God before the elements, and never despair. Confession gives penance a witness; alms, like a mother, help the body weak in penance. The idle must not take alms; poverty borne for God is dear to him, power sought for pride a corpse. Priests who will not teach are ravening wolves who defile heaven; yet they hold the keys, to bind the obstinate, loose the penitent.*

Qui autem vulnera peccatorum suorum denudare recusat,
*he-who moreover the-wounds of-sins his to-bare refuses*
sed tacens per semetipsum sine sublevatione alterius
*but being-silent through himself without the-relief of-another*
ea curare tentat, secundum quod tunc cor suum velle
*them to-cure tries according-to what then heart his to-wish*
probat, seipsum decipit, quia sibimetipsi sacerdos vult
*it-proves himself deceives because to-himself a-priest he-wishes*
esse. Quapropter et sine adjutorio alterius surgere non
*to-be wherefore also without the-help of-another to-rise not*

valet; quoniam nec homo per semetipsum in salvatione
*he-is-able since neither man through himself in salvation*
erectus est, sed per Filium meum salvatus est. Unde
*raised was but through Son my saved was whence*
qui salvari desiderat, nec in fine vitæ suæ peccata sua
*he-who to-be-saved desires not-even at the-end of-life his sins his*
confiteri desperet. Quod siquis in hora mortis suæ positus
*to-confess let-him-despair but if-anyone at the-hour of-death his placed*
remedia vulnerum peccatorum suorum quærit, nec tamen
*the-remedies of-the-wounds of-sins his seeks nor yet*
sacerdotem cui peccata sua confiteatur habere possit, tunc
*a-priest to-whom sins his he-may-confess to-have can then*
alii homini quem eodem tempore opportunum habet ea
*to-another man whom at-the-same time at-hand he-has them*
manifestet. Vel si tam repente nullum hominem habere
*let-him-make-known or if so suddenly no man to-have*
potest, ea mihi coram elementis cum quibus etiam illa
*he-can them to-me before the-elements with which also them*
perpetravit, ex intimo affectu cordis sui aperiat, et ego
*he-committed from the-inmost affection of-heart his let-him-open and I*
devotionem cordis ejus videns, pœnitentiam ejus non abjicio.
*the-devotion of-heart his seeing the-penitence of-him not cast-away*
Quapropter nemo de ponderibus iniquitatis suæ desperet,
*wherefore let-no-one of the-weights of-iniquity his despair*
quoniam si de misericordia mea desperaverit, ad vitam
*since if of mercy my he-shall-have-despaired to life*
non resurget. Qui autem cum desperatione certaverit,
*not he-will-rise-again he-who moreover with despair shall-have-fought*
et tandem eam ad nihilum deduxerit, hic se liberavit,
*and at-last it to nothing shall-have-brought this-one himself has-freed*
quia fortis existens viriliter vicit. Sed qui remedium
*because strong being manfully he-conquered but he-who the-remedy*

salutis suæ per tumorem mentis suæ non quærit, huic
*of-salvation his through the-swelling of-mind his not seeks to-this-one*
succurrendum non est; quoniam, dum me invenire posset, me
*to-be-succored not is since while me to-find he-could me*
quærere recusavit. Ergo dum homo tempus habet: seipsum
*to-seek he-refused therefore while man time has himself*
non negligat, sed refugium puræ confessionis quærat, ut
*let-him-not neglect but the-refuge of-pure confession let-him-seek as*
etiam Filius meus præcepit in Evangelio, dicens: Vade et
*also Son my commanded in the-Gospel saying go and*
ostende te sacerdoti, et offer munus tuum quod præcepit
*show yourself to-the-priest and offer gift your which commanded*
Moses in testimonium illis. Quid hoc? Tu qui in peccatis
*Moses for a-testimony to-them what this you who in sins*
sordes cum te ab illis emundari desideras, vide bona
*are-filthy when yourself from them to-be-cleansed you-desire see with-good*
intentione, et ostende illa pura confessione sacerdoti qui
*intention and show them with-pure confession to-the-priest who*
minister meus est, et offer devoto corde munus veræ
*minister my is and offer with-devout heart the-gift of-true*
pœnitentiæ, quod ex voluntate Dei præsignavit ille, qui
*penitence which from the-will of-God foreshadowed he who*
de multis inundationibus terrenæ iniquitatis per divinam
*from many inundations of-earthly iniquity through divine*
potentiam ablutus est, ut testificentur illi qui te prius in
*power washed was that may-testify those who you before in*
malis actibus viderant sorduisse, quod nunc in amaritudine
*evil acts had-seen to-have-been-filthy that now in the-bitterness*
pœnitentiæ ab eis velut in camino examinationis purgatus
*of-penitence from them as in the-furnace of-examination purged*
sis. Quapropter, o homo, si peccator facta sua in absconso
*you-be wherefore O man if a-sinner deeds his in the-hiding*

cordis sui occultaret: quis tunc pœnitentiæ illius contra
*of-heart his should-hide who then of-the-penitence of-him against*
accusatorem testis existeret? Nullus. Unde homo peccata sua
*the-accuser a-witness would-be no-one whence man sins his*
manifestet, quatenus pœnitentiæ suæ testem habeat. Sed
*let-him-make-known so-that of-penitence his a-witness he-may-have but*
qui pœnitentiam peccatorum suorum perficere desiderat,
*he-who the-penitence of-sins his to-perform desires*
eleemosynam sibi in adjutorium assumat. Quomodo?
*almsgiving for-himself for help let-him-take how*
Quia cum corpus hominis per imbecillitatem suam in
*because when the-body of-man through weakness its in*
labore pœnitentiæ defecerit, eleemosyna illi in adjutorium
*the-labor of-penitence shall-have-failed almsgiving to-it for help*
accurrat. Et quoniam difficile est homini ut aspere et
*let-run and since difficult it-is for-man that harshly and*
secundum quod justum est pœniteat: ideo matrem sibi
*according-to what just is he-repent therefore as-mother for-himself*
eleemosynam assumat, quatenus cum ea id perficiat quod
*almsgiving let-him-take so-that with her that he-may-perform which*
corpori suo laboriosum est. Nam quemadmodum mater
*for-body his laborious is for just-as a-mother*
necessitati filii sui subvenire non cessat, quamvis ille jam
*the-need of-son her to-relieve not ceases although he now*
educatus esse videatur: ita etiam eleemosyna teneritudini
*brought-up to-be seem so also almsgiving the-tenderness*
corporis in pœnitentia hominis succurrit, quamvis idem
*of-the-body in the-penitence of-man succors although the-same*
homo in maceratione corporis sui pœnitendo fortis appareat.
*man in the-maceration of-body his by-repenting strong appear*
Attamen mala opera quæ homo in corpore suo per
*nevertheless the-evil works which man in body his through*

concupiscentiam carnis suæ perpetravit, illa etiam in seipso
*the-concupiscence of-flesh his committed them also in himself*
corporaliter puniat, ut opus illud quod carni suæ charum
*bodily let-him-punish that work that which to-flesh his dear*
et dulce fuerat: per amaritudinem pœnitentiæ fideliter ab
*and sweet had-been through the-bitterness of-penitence faithfully from*
eo abstergatur: quoniam amaritudo pœnitentiæ, mortifera
*him be-wiped-away since the-bitterness of-penitence the-deadly*
vulnera peccatorum cum adjutrice eleemosyna in hominibus
*wounds of-sins with helper almsgiving in men*
sanare debet. Quomodo? Quia cum homo in castigatione
*to-heal ought how because when man in chastisement*
se constringit, se quoque per eleemosynam dilatet.
*himself constrains himself also through almsgiving let-him-widen*
Quomodo? Quoniam eleemosyna misericordiam meam designat.
*how since almsgiving mercy my designates*
Quomodo? Cum fidelis homo pauperibus cum substantia sua
*how when a-faithful man the-poor with substance his*
propter amorem meum subvenit, præcepta mea custodit, quia
*because-of love my relieves precepts my he-keeps because*
indigentibus misericordiam suam propter honorem nominis
*to-the-needy mercy his because-of the-honor of-name*
mei impendit, sicut et ego in puritate cordis sui me
*my he-bestows as also I in the-purity of-heart their me*
quærentibus gratiam meam non subtraho. Qui autem hoc
*to-those-seeking grace my not withdraw he-who moreover in-this*
modo refectione eleemosynarum pauperibus motu
*way with-the-refreshment of-alms the-poor by-the-motion*
misericordiæ succurrit: valde mihi amabilis est, quoniam
*of-mercy succors very to-me lovable is since*
viscera misericordiæ habet hoc implens quod scriptum est:
*the-bowels of-mercy he-has this fulfilling which written it-is*

Pone thesaurum tuum in præceptis Altissimi: et proderit
*place treasure your in the-precepts of-the-Most-High and will-profit*
tibi eleemosyna magis quam aurum. Quid hoc? Justa et
*you almsgiving more than gold what this with-just and*
recta consideratione tolle de materia pecuniæ tuæ quæ in
*right consideration take from the-matter of-money your which in*
sinu tuo et in amplexione cordis tui est, dividens eam
*bosom your and in the-embrace of-heart your is dividing it*
secundum præcepta illius qui super omnes est, quia Deus
*according-to the-precepts of-him who above all is because God*
mandavit ut a malo declines et bonum facias. Et ideo
*commanded that from evil you-turn-aside and good you-do and therefore*
in præcordiis tuis per bonam voluntatem tuam hoc modo
*in heart your through good will your in-this way*
abundare debes, ne de perditis ovibus sis, sed sanctifica
*to-abound you-ought lest of the-lost sheep you-be but sanctify*
teipsum ante Deum, in refectione deficientibus de tua
*yourself before God in refreshment to-the-failing from your*
substantia tribuens; quoniam et tunc Deus misericordiam
*substance granting since also then God mercy*
suam in tuis miseriis super te non continebit. Quod si hoc
*his in your miseries over you not will-hold-back but if this*
feceris, tunc majorem utilitatem tibi affert compassio
*you-shall-have-done then greater usefulness to-you brings compassion*
illa quam super illum habes qui nullum thesaurum possidet,
*that which over him you-have who no treasure possesses*
quam si super magnum montem ascendens multam pecuniam
*than if upon a-great mountain ascending much money*
auri in superbia tua possideres. Quomodo? Melius enim
*of-gold in pride your you-possessed how better for*
est tibi ut modicum pusillis in humilitate des, quam
*it-is for-you that a-little to-the-little-ones in humility you-give than*

regnum mundi cum magna voluptate possideas; quia tunc
*the-kingdom of-the-world with great pleasure you-possess because then*
misericordia in remuneratione Dei ob pondus superbiæ
*mercy in the-remuneration of-God on-account-of the-weight of-pride*
tuæ tibi deesset, quoniam ibi viscera compassionis super
*your for-you would-be-lacking since there the-bowels of-compassion over*
pauperem non haberes. Unde et elementa lacus voluptatum
*the-poor not you-would-have whence also the-elements the-lake of-the-pleasures*
hominum sunt, et mores eorum ostendunt. Quomodo? Quia
*of-men are and the-morals of-them show how because*
vindictam Dei illis peccantibus superinducunt. Et ideo, o
*the-vengeance of-God on-them sinning they-bring-upon and therefore O*
homo, inanitatem naufragantis avaritiæ desere; quia justissima
*man the-emptiness of-shipwrecking avarice desert because most-just*
hæreditas tua in æterna vita est, et malum relinquens,
*inheritance your in eternal life is and evil leaving*
bonum fac, ut malevolentiam duritiæ dimittas. Et ut
*good do that the-malevolence of-hardness you-may-dismiss and that*
misericordiam consequaris, de tua substantia indigengentibus
*mercy you-may-obtain from your substance to-the-needy*
da, in hoc imitatus Deum qui misericors est.
*give in this imitating God who merciful is*
Quapropter etiam, o homo, nullus mendax huic contradicere
*wherefore also O man no liar this to-contradict*
potest quin vos qui pauperibus ita subvenitis, voluntatem
*can but-that you who the-poor so relieve will*
meam in hoc compleatis. Quomodo? Sicut ego vobis gratiam
*my in this fulfill how as I to-you grace*
meam impendo, ita et vos pauperibus eleemosynam vestram
*my bestow so also you to-the-poor alms your*
tribuere debetis. Sed qui eleemosynam accipiunt, eam
*to-grant ought but those-who alms receive it*

non in vanum nec secundum avaritiam sumant. Quid hoc?
*not in vain nor according-to avarice let-them-take what this*
Quoniam multi sunt qui ignaviam amantes, corporaliter
*since many there-are who sloth loving bodily*
laborare nolunt ut seipsos pascere valeant, nec bona opera
*to-labor will-not that themselves to-feed they-may-be-able nor good works*
spiritualiter facere student ut animabus suis subveniant; sed
*spiritually to-do strive that souls their they-may-relieve but*
ut pecora sunt, intellectum justitiæ nec in anima nec in
*as cattle are the-understanding of-justice neither in soul nor in*
corpore suo habentes. Unde etiam indigni ante oculos meos
*body their having whence also unworthy before eyes my*
apparent, si hoc modo sine correctione et sine pœnitentia
*they-appear if in-this way without correction and without penitence*
in tepore hujus pravitatis perseveraverint. Sed et multi
*in the-lukewarmness of-this depravity they-shall-have-persevered but also many*
sunt qui corporaliter necessitatem patientes, eleemosynam
*there-are who bodily need suffering alms*
cum humilitate in timore percipiunt, atque pro illis orant et
*with humility in fear receive and for those pray and*
laborant qui eis misericordiam suam impendunt, prava
*labor who to-them mercy their bestow the-depraved*
etiam opera immundissimæ sordis devitantes. Inter hos etiam
*also works of-most-unclean filth avoiding among these also*
multi inveniuntur quibus idcirco terrenas divitias subtraho,
*many are-found from-whom for-that-reason earthly riches I-withdraw*
quoniam eis cœlestes divitias dare volo. Qui autem
*since to-them heavenly riches to-give I-wish those-who moreover*
paupertatem propter nomen meum libenter sufferunt, valde
*poverty because-of name my willingly suffer very*
mihi amabiles sunt; qui vero divitias sæculares propter
*to-me lovable are those-who but riches worldly because-of*

cupiditatem suam libenter haberent, nec eas habere possunt,
*cupidity their willingly would-have nor them to-have can*
hi mercedem hujus laboris perdunt. Sed qui ob hoc
*these the-reward of-this labor lose but he-who on-account-of this*
divitias quærit ut voluntatem meam et non cupiditatem suam
*riches seeks that will my and not cupidity his*
in eis compleat, hic pro bona voluntate sua mercedem
*in them he-may-fulfill this-one for good will his the-reward*
honoris apud me reportabit. Ita etiam et ille qui potestatem
*of-honor with me will-carry-back so also and he who the-power*
honoris propter jactantiam superbiæ suæ et non ad gloriam
*of-honor because-of the-boasting of-pride his and not for the-glory*
nominis mei appetit: hic mihi velut putridum cadaver
*of-name my seeks this-one to-me like a-putrid corpse*
est; qui autem idcirco eam quærit, ut non superbiam
*is he-who moreover for-that-reason it seeks that not pride*
suam sed honorem meum inde defendat, gloriosus in regno
*his but honor my thence he-may-defend glorious in kingdom*
meo ob idipsum apparebit. Quapropter et sacerdotes
*my on-account-of that-very-thing will-appear wherefore also the-priests*
officii spiritualis regiminis magisterium suum non propter
*of-the-office of-spiritual rule mastership their not because-of*
se, sed propter me subire debent, ut populo meo tanto
*themselves but because-of me to-undergo ought that people my so-much*
securius et devotius præesse valeant. Quomodo?
*more-securely and more-devoutly to-preside-over they-may-be-able how*
Quia populum meum docere, admonere, hortari et coercere
*because people my to-teach to-admonish to-exhort and to-coerce*
debent, ut legem Dei digne et laudabiliter custodiant. Et
*they-ought that the-law of-God worthily and laudably they-may-keep and*
hoc pastores semper ruminabunt: dum populum exhortando
*this the-shepherds always will-ruminate while the-people by-exhorting*

movent, ne sine confessione et sine pœnitentia in peccatis
*they-move lest without confession and without penitence in sins*
suis perseverent, sed ut mala opera conculcent et bona
*their they-persevere but that evil works they-trample and good*
perficiant. Qnod si populus sacerdotes suos in admonitione
*they-perform but if the-people priests their in admonition*
ista non obaudierit: tunc populus reatum suum sentiet,
*this not shall-have-obeyed then the-people guilt its will-feel*
et sacerdotes de casu negligentiæ hujus se eripuerunt;
*and the-priests from the-fall of-negligence this themselves have-snatched*
si vero sacerdotes auctoritatem magisterii sui populo
*if but the-priests the-authority of-mastership their to-the-people*
non ostendunt, tunc sacerdotes non vocantur sed lupi
*not show then priests not they-are-called but wolves*
rapaces dicuntur, quoniam officium suum in rapina habent:
*rapacious they-are-called since office their in robbery they-have*
sicut et lupus ovem crudeliter diripit, ita quod magis
*as also the-wolf a-sheep cruelly tears-apart so that rather*
voluntatem suam sequuntur quam custodiam ovium suarum
*will their they-follow than the-guarding of-sheep their*
amant. Et quia perverse vivunt, idcirco veram doctrinam
*they-love and because perversely they-live therefore true teaching*
populo seminare timent, ita iniquitati ut alicui domino suo
*to-the-people to-sow they-fear so to-iniquity as to-some lord their*
consentientes, quod carnales concupiscentiæ sunt, et ostium
*consenting which fleshly concupiscences are and the-door*
cordis sui æquitati velut alicui domestico suo claudentes,
*of-heart their to-equity as to-some servant their closing*
quod justitia Dei est. Unde, o vos pastores, ululate et
*which the-justice of-God is whence O you shepherds howl and*
plangite crimina vestra quæ in iniquitate vestra diram vocem
*lament crimes your which in iniquity your a-dire voice*

emittunt, ita quod et elementa clamorem eorum suscipiunt,
*send-forth so that also the-elements the-clamor of-them receive*
et cum eis coram me reboant. Quomodo enim in officio
*and with them before me resound how for in office*
vestro audetis Dominum vestrum tangere in sanguineis
*your do-you-dare Lord your to-touch with bloody*
manibus et in contraria spurcitia, et in adulterina
*hands and with contrary filth and with adulterous*
iniquitate? Vere vos in immunditia vestra fundum terræ
*iniquity truly you in uncleanness your the-bottom of-the-earth*
commovetis. Quomodo? Videlicet cum in tantis criminibus
*stir how namely when in such crimes*
sordentes Deum vestrum tangere non timetis, terram in
*filthy God your to-touch not you-fear the-earth in*
magno dolore opprimo, ita carnem et sanguinem Filii
*great pain I-oppress so the-flesh and blood of-Son*
mei ulciscens; quoniam non solum terram in hoc horrore
*my avenging since not only the-earth in this horror*
crudeliter commovefis, sed etiam cœlum in immunditia vestra
*cruelly you-stir but also heaven in uncleanness your*
pessime contaminatis. Quomodo? Cum in fetore immunditiæ
*most-badly you-contaminate how when in the-stench of-uncleanness*
vestræ Dominum Deum vestrum tangitis, sicut porcus in
*your the-Lord God your you-touch as a-pig in*
stercore margaritas contaminat: tunc cœli iniquitatem
*dung pearls contaminates then the-heavens iniquity*
vestram suscipientes, ultionem judicii mei in voluntate
*your receiving the-vengeance of-judgment my in will*
mea super terram emittunt. Nam cum vera justitia et cum
*my upon the-earth send-forth for with true justice and with*
divina lege populum meum præcedere deberetis in bonis
*divine law people my to-go-before you-ought in good*

operibus ei lucentes, ita ut idem populus meus gradiens
*works to-it shining so that the-same people my walking*
post vos pedem suum in nulla offensione contereret; sed vos
*after you foot its in no stumbling should-bruise but you*
aliquando majore iniquitate populum meum contaminatis
*sometimes with-greater iniquity people my contaminate*
quam vel ipse se contaminet in quo malum et pessimum
*than either it itself contaminates in which an-evil and worst*
exemplum in vobis habet. Vos enim tam lucida gemma
*example in you it-has you for so bright a-gem*
esse deberetis, ut credentes in lumine vestro, incedentes
*to-be ought that believers in light your walking*
viam rectitudinis agnoscere possent; sed vos eis exemplum
*the-way of-rectitude to-recognize could but you to-them the-example*
mortis præbetis, ita ut iniquitate vestra modum invenire non
*of-death offer so that by-iniquity your a-measure to-find not*
valeant. Et quomodo pastores eorum esse potestis, cum
*they-are-able and how shepherds of-them to-be can-you when*
eos ita seducitis? Quomodo ergo pro eis respondebitis: qui
*them so you-seduce how therefore for them will-you-answer who*
nec pro vobis responsum dare potestis? Unde plorate et
*not-even for yourselves an-answer to-give can whence weep and*
ululate antequam tempus mortis vos subtrahat. Et quare non
*howl before the-time of-death you withdraw and why not*
consideratis honorem vestrum: qui præ cæteris hominibus
*do-you-consider honor your which before other men*
vobis datus est? Quid hoc? Quoniam in Filio meo præ
*to-you given is what this since in Son my before*
cæteris claves cœli accepistis, quæ judicio recti sensus
*others the-keys of-heaven you-received which by-the-judgment of-right sense*
et justi judicii in scientia Scripturarum sunt: quando recte
*and of-just judgment in the-knowledge of-the-Scriptures are when rightly*

consideratis quid sit quid ligare debeatis. Quid hoc? Cum
*you-consider what it-be what to-bind you-ought what this when*
homines se mihi in lege mea pertinaciter opponunt:
*men themselves to-me in law my stubbornly oppose*
timorem judicii mei eis incutere debetis. Et si tunc
*the-fear of-judgment my on-them to-strike you-ought and if then*
culpam suam non correxerint, ligaturam vestram super
*fault their not they-shall-have-corrected binding your over*
eos extendite. Quomodo? Quia rebelles sunt ideo apertis
*them stretch how because rebellious they-are therefore with-open*
vocibus in verbis meis eos ligabitis, et eis ligaturam
*voices in words my them you-will-bind and to-them binding*
illam indicabitis; quoniam et pro contumacia sua coram
*that you-will-indicate since also for stubbornness their before*
me ligati sunt: ut Filius meus primo pastori Ecclesiæ
*me bound they-are as Son my to-the-first shepherd of-the-Church*
ostendit dicens: Tibi dabo claves regni cœlorum. Et
*showed saying to-you I-shall-give the-keys of-the-kingdom of-the-heavens and*
quodcunque ligaveris super terrum, erit ligatum et
*whatever you-shall-have-bound upon earth will-be bound also*
in cœlis; et quodcvnque solveris. super terram, erit
*in the-heavens and whatever you-shall-have-loosed upon earth will-be*
solutum et in cœlis. Quid hoc? Ego qui potestatem cœli
*loosed also in the-heavens what this I who the-power of-heaven*
et terræ habeo, tibi qui me devote imitatus es per
*and of-earth have to-you who me devoutly imitated have through*
gratiam meam dabo judicia illa quæ dignitatem regni
*grace my I-shall-give judgments those which the-dignity of-the-kingdom*
cœlorum tangunt, ita ut nefas sit hoc, quod justo judicio
*of-the-heavens touch so that wrong it-be this which by-just judgment*
ligaveris super terram, secundum quod homines super
*you-shall-have-bound upon earth according-to what men upon*

terram peccare videris; quia postquam hominis animam
*earth to-sin you-see because after of-man the-soul*
de corpore suo abstraxero, tunc judicium tuum super
*from body his I-shall-have-drawn then judgment your over*
eam non extendes, quoniam judicium illud meum est: in
*it not you-will-stretch since judgment that mine is in*
nequitia sua vincta sit, et in cœlestibus, scilicet a
*wickedness its bound let-it-be and in the-heavenly-places namely from*
cœlo, separata et projecta, quia in superna mansione nulla
*heaven separated and cast-off because in the-supernal mansion no*
iniquitas libertatem aut locum habere permittitur. Sed et
*iniquity freedom or place to-have is-permitted but also*
vinculum hoc quod ita prius in rebellione constrinxisti, cum
*bond this which so before in rebellion you-bound when*
deinde in pœnitentia delinquentium denotaveris, super
*then in the-penitence of-the-offenders you-shall-have-marked upon*
terram erit solutum et in supernis secretis. Et tuuc post
*earth will-be loosed also in the-supernal secret-places and then after*
mortem hominis, pro anima ejus orabis; sed tunc eam
*the-death of-man for the-soul of-him you-will-pray but then it*
a nexibus ligaturæ suæ absolvere poteris, quia gemitus
*from the-knots of-binding its to-loose you-will-be-able because the-groan*
devoti cordis Deus non abjicit.
*of-a-devout heart God not casts-away*

*Priests must bind no one in anger, only one whom neither shame, fear, prayer, nor precept can turn; to bind the innocent binds themselves, yet one wrongly bound must humbly seek release. The disobedient is cut off as Adam was and returns by penance; the hardened imitates the serpent, who vowed to be like the Most High in man. So God sent his Son, set in a virgin's flesh as a gem in metal, a son, not a servant, and sinless, since only one greater than man could free him.*

Vos autem, o sacerdotes, qui hoc modo per Filium meum
*you moreover O priests who in-this way through Son my*
potestatem hanc percepistis: neminem absque culpabili causa
*power this received no-one without culpable cause*
propter rabiem cordis vestri in verbis meis ligabitis; sed
*because-of the-rage of-heart your in words my you-will-bind but*
acutissime vobis considerandum est, quem ita constringere
*most-sharply by-you to-be-considered it-is whom so to-constrain*
debeatis. Nam qui nec propter pudorem hominum, nec
*you-ought for he-who neither because-of the-shame of-men nor*
propter timorem meum, nec precibus nec præceptis vestris
*because-of fear my nor by-prayers nor by-precepts your*
cohiberi poterit quin in iniquitate sua perseverare velit,
*to-be-restrained will-be-able but-that in iniquity his to-persevere he-wish*
hunc ecclesiastica censura in verbis meis ab Ecclesia mea
*this-one by-ecclesiastical censure in words my from Church my*
submovebitis. Sed innocentem non ligabitis; quoniam si
*you-will-remove but the-innocent not you-will-bind since if*
illum constrinxeritis vosmetipsos in nodum diri reatus
*him you-shall-have-constrained yourselves into the-knot of-dire guilt*
immittitis. Quod si tamen ille hoc modo inconvenienter
*you-send but if yet he in-this way unfittingly*
constrictus fuerit quamvis innocens sit; tamen humillima
*constrained shall-have-been although innocent he-be yet with-most-humble*

subjectionis obedientia propter honorem nominis mei solutionem
*of-subjection obedience because-of the-honor of-name my loosing*
quærere debet, ne si spretor exstiterit, reatum superbiæ
*to-seek he-ought lest if a-scorner he-shall-have-stood-forth the-guilt of-pride*
sibi contrahat. Sed ligatura ista talis sit. Homo qui
*on-himself he-contract but binding this such let-it-be the-man who*
nec mihi, nec præceptis majorum suorum in perversitatibus
*neither me nor the-precepts of-elders his in perversities*
suis obedire voluerit, hic in verbo meo a cœlestibus
*his to-obey shall-have-wished this-one in word my from the-heavenly-things*
separandus est, velut Adam mihi inobediens existens in
*to-be-separated is as Adam to-me disobedient being in*
præcepto meo de paradiso ejectus est, nec in consortium
*precept my from paradise cast-out was nor into the-fellowship*
fidelium recipietur, nisi in pœnitentia obedientiæ; sicut
*of-the-faithful he-will-be-received unless in the-penitence of-obedience as*
etiam genus humanum in martyrio obedientis Filii mei, ad
*also the-race human in the-martyrdom of-obedient Son my to*
cœlestem patriam revocatum est. Qui vero ita rebellis est
*the-heavenly homeland recalled was he-who but so rebellious is*
quod in humilitatis officio reverti non vult, tunc, si ita in
*that in of-humility the-office to-return not he-wishes then if so in*
contumacia sua perduraverit, consortium illorum habebit
*stubbornness his he-shall-have-persisted the-fellowship of-those he-will-have*
qui lapideum cor abjicere recusantes sed in infidelitate
*who the-stony heart to-cast-away refusing but in unbelief*
sua permanentes, gloriam ecclesiasticæ beatitudinis habere
*their remaining the-glory of-ecclesiastical beatitude to-have*
recusaverunt. Nam qui ita obduratus est quod de nequitia
*refused for he-who so hardened is that for wickedness*
sua nullam misericordiam quærere curat, hic antiquum
*his no mercy to-seek he-cares this-one the-ancient*

serpentem imitatur qui misericordiam sprevit et qui primum
*serpent imitates who mercy spurned and who the-first*
hominem in paradiso decipiens in seipso ita dicebat. Quamvis
*man in paradise deceiving in himself thus said although*
ego de cœlis projectus sum cum contra exercitum
*I from the-heavens cast-out am when against the-army*
Altissimi cum angelis meis præliatus resistere non valuerim,
*of-the-Most-High with angels my having-fought to-resist not I-was-able*
quoniam ab eo victus sum; tamen nunc in terra hominem
*since by him conquered I-am yet now on earth man*
inveni, in quo iram meam exercens me fortiter vindicabo.
*I-have-found on whom wrath my exercising myself strongly I-shall-avenge*
In terra enim in homine complebo, quod in cœlis facere
*on earth for in man I-shall-fulfill what in the-heavens to-do*
volui, scilicet ut Altissimo similis essem. Et si Deus
*I-wished namely that to-the-Most-High like I-might-be and if God*
justus est, potestas ista mihi non auferetur, quia homo
*just is power this from-me not will-be-taken-away because man*
mihi consentiet et Deo non obediet. Hæc diabolus in
*with-me will-agree and God not will-obey these-things the-devil in*
seipso loquens: omnes artes suas contra hominem instruxit
*himself speaking all arts his against man arrayed*
ut ille a Deo recederet, qui et diabolum secutus est;
*that he from God should-withdraw who also the-devil followed has*
unde et eum sibi tam fortiter alligavit, quod homo
*whence also him to-himself so strongly he-bound that man*
illum pro Deo coluit, et Deum creatorem suum abnegavit.
*him for God worshiped and God creator his denied*
Sed cum homo in tanta tenebrositate infidelitatis jaceret,
*but when man in such gloom of-unbelief lay*
nec se erigere valeret: ad salvationem ejus misi Filium
*nor himself to-raise was-able for the-salvation of-him I-sent Son*

meum miro modo de virgine incarnatum, verum Deum
*my in-wonderful way from a-virgin incarnate true God*
et verum hominem existentem. Quid hoc? Quia de me
*and true man being what this because from me*
Patre secundum divinitatem veraciter exivit, et quoniam
*the-Father according-to divinity truly he-went-out and since*
de Virgine matre secundum humanitatem veraciter carnem
*from the-Virgin mother according-to humanity truly flesh*
assumpsit. Quid hoc? O homo mollis et tener in tuo corpore
*he-assumed what this O man soft and tender in your body*
es; sed durus et inflexibilis in tua incredulitate manes;
*you-are but hard and unbending in your unbelief you-remain*
nam lapis poliri ad ædificium potest, tu autem molliri
*for a-stone to-be-polished for a-building can you moreover to-be-softened*
ad fidem non vis. Attende tamen. Sicut homo in arca sua
*to faith not wish attend yet as a-man in chest his*
pulcherrimam gemmam habens, eam metallo imponit ut
*a-most-beautiful gem having it in-metal sets that*
hominibus appareat, sic et ego in corde meo Filium meum
*to-men it-may-appear so also I in heart my Son my*
habens eum de Virgine incarnari volui ut ipse credentibus
*having him from the-Virgin to-be-incarnate willed that he to-believers*
salutem vitæ conferret. Quod si ei carnalem patrem
*the-salvation of-life might-confer but if to-him a-fleshly father*
dedissem, quis tunc esset? Videlicet non filius sed servus
*I-had-given who then would-he-be namely not son but servant*
meus; sed hoc esse non debuit. Ipse autem de Virgine natus,
*my but this to-be not ought he moreover from the-Virgin born*
comedit, bibit, et dormiens requievit, atque alias corporales
*ate drank and sleeping rested and other bodily*
miserias sustinuit; sed tamen gustum peccati in carne sua non
*miseries sustained but yet the-taste of-sin in flesh his not*

sensit; quia non in mendacio sed in veritate carnem assumpsit.
*felt because not in a-lie but in truth flesh he-assumed*
Quid hoc? Quoniam cæteri homines in prævaricatione Adæ et
*what this since other men in the-transgression of-Adam and*
Evæ per gustum delectationis nascuntur, quod in mendacio
*of-Eve through the-taste of-delight are-born which in a-lie*
et non in veritate est. Non sic Filius meus ortus est: sed in
*and not in truth is not thus Son my arisen has but in*
sanctitate de castissima Virgine ad redemptionem hominum
*holiness from the-most-chaste Virgin for the-redemption of-men*
natus est. Nam similis similem de vinculo suo solvere non
*born is for like like from chain its to-loose not*
valeret, nisi major veniret qni eum eripere posset. Quid
*would-be-able unless a-greater came who him to-snatch could what*
hoc? Quoniam homo natus in peccatis, hominem peccatorem
*this since man born in sins man the-sinner*
de perditione mortis liberare non valuit; quapropter Filius
*from the-perdition of-death to-free not was-able wherefore Son*
meus sine peccato venit: quia hominem devicta morte
*my without sin came because man conquered death*
misericorditer de morte eripuit. Sed qui vigilantibus oculis
*mercifully from death he-snatched but he-who with-watchful eyes*
videt, et attentis auribus audit, hic mysticis verbis meis
*sees and with-attentive ears hears this-one to-mystic words my*
osculum amplexionis præbeat, quæ de me vivente emanant.
*the-kiss of-embrace let-him-offer which from me living emanate*

# Visio septima

## II.7 · THE MOUNTAIN OF LIGHT AND THE WORM

*Hildegard sees a mountain of burning light; before it a white-clad throng veiled in crystal; before them, supine in a road, a festering worm in five colored bands, chained to the abyss, a market at its left, spewing flames and arrows, and a shining host trampling it unharmed. The light is God's justice, the veil divine law; the worm is the serpent, his head crushed by the incarnation; the swift pass his market of vices, the slow buy; the bands are the senses' vices; the chain is God's power.*

Deinde vidi ardentem lucem tantæ magnitudinis quantæ
*then I-saw a-burning light of-such size as*
mons aliquis magnus et altus est, in summitate sua
*a-mountain some great and high is at summit its*
velut in multas linguas divisam. Et coram luce illa quædam
*as-if into many tongues divided and before light that a-certain*
multitudo albatorum hominum stabat, ante quos velut
*multitude of-white-clad men stood before whom as-if*
quoddam velum tanquam crystallus perlucidum a pectore
*a-certain veil like crystal transparent from the-breast*
usque ad pedes eorum extensum apparebat. Sed et ante
*down to the-feet of-them extended appeared but also before*
multitudinem illam quasi in quadam via velut quidam vermis
*multitude that as-if in a-certain way as-if a-certain worm*
miræ magnitudinis et longitudinis supinus jacebat: qui
*of-wonderful size and length on-its-back lay which*
tanti horroris et furiæ videbatur: ultra quam etiam homo
*of-such horror and fury was-seen beyond what even man*
effari potest. Ad cujus sinistram quasi forum erat, ubi divitiæ
*to-utter can at whose left as-if a-market was where the-riches*
hominum atque deliciæ sæculares et mercatus diversarum
*of-men and delights worldly and the-trade of-diverse*

rerum apparuerunt; ubi etiam quidam homines multa
*things appeared where also certain men with-much*
celeritate currentes, nullum mercatum exercebant, quidam
*speed running no trade exercised certain-ones*
autem lente euntes et venditioni et emptioni ibi insistebant.
*moreover slowly going both to-selling and to-buying there applied-themselves*
Vermis autem ille niger hirsutus, ulcerosus et pustulis plenus
*the-worm moreover that black hairy ulcerous and with-pustules full*
erat, quinque varietates a capite per ventrem suum usque
*was five varieties from the-head through belly its down*
ad pedes in modum zonarum descendentes in se gerens,
*to the-feet in the-manner of-girdles descending in itself bearing*
quarum una viridis, alia alba, alia rubea, quædam crocea
*of-which one green another white another red a-certain-one saffron*
et quædam nigra apparebat, plenæ omnes veneno mortifero.
*and a-certain-one black appeared full all of-poison deadly*
Sed caput ejus ita contritum fuit, quod et sinistra maxilla
*but the-head of-it so crushed was that also the-left jaw*
ipsius jam dissolvi videbatur. Oculi vero ejus extrinsecus
*of-it now to-be-dissolved seemed the-eyes but of-it outwardly*
sanguinei et intrinsecus ignei, aures autem rotundæ et
*bloody and inwardly fiery the-ears moreover round and*
hispidæ, nares vero et os secundum nares et os
*bristly the-nostrils but and mouth according-to the-nostrils and mouth*
viperæ; sed manus secundum manus hominis, pedes autem
*of-a-viper but the-hands according-to the-hands of-a-man the-feet moreover*
ut pedes viperæ, et cauda brevis et horribilis apparebat. Et
*as the-feet of-a-viper and the-tail short and horrible appeared and*
collo ejus catena imposita fuerat quæ et manus et pedes
*on-the-neck of-it a-chain placed had-been which also the-hands and feet*
ipsius alligaverat, ita quod et illa catena in lapidem abyssi
*of-it had-bound so that also that chain into the-stone of-the-abyss*

fortissime firmata, illum tam valide constrinxerat ut se nec
*most-strongly fixed it so strongly had-constrained that itself neither*
hac nec illac secundum nequitiam voluntatis suæ movere
*this-way nor that-way according-to the-wickedness of-will its to-move*
posset. Ex ore autem ejus multæ flammæ exeuntes in
*it-could from the-mouth moreover of-it many flames going-out into*
quatuor partes se diviserunt, quarum pars una usque ad
*four parts themselves divided of-which part one up to*
nubes ascendebat, et alia inter sæculares homines, alia
*the-clouds ascended and another among worldly men another*
autem inter spirituales se extendebat, alia vero usque ad
*moreover among spiritual-ones itself stretched another but down to*
abyssum descendebat. Sed flamma illa quæ nubes appetebat
*the-abyss descended but flame that which the-clouds sought*
contra homines illos præliabatur qui ad cœlos ascendere
*against men those fought who to the-heavens to-ascend*
volebant. Quorum tres acies videbantur; nam acies una
*wished of-whom three battle-lines were-seen for line one*
prope nubes, et una in medietate illa quæ inter nubes et
*near the-clouds and one in the-middle that which between the-clouds and*
terram est, et una juxta terram pergebat: omnes repetitis
*the-earth is and one near the-earth proceeded all with-repeated*
vocibus pergamus ad cœlos vociferantes; sed a flamma
*voices let-us-go to the-heavens crying-out but by flame*
illa hac et illac projecti, quidam non cadebant, alii
*that this-way and that-way cast certain-ones not fell others*
autem pedibus suis se vix sustentabant, alii vero ad
*moreover on-feet their themselves scarcely sustained others but to*
terram cadentes sed iterum surgentes ad cœlos tendebant;
*the-earth falling but again rising to the-heavens tended*
flamma autem illa quæ se inter sæculares homines diffudit,
*flame moreover that which itself among worldly men spread*

quosdam ex eis comburens et in teterrimam nigredinem
*certain-ones of them burning also into the-foulest blackness*
vertit, quosdam autem suo acumine ita transfixit, ut eos
*turned certain-ones moreover with-its sharpness so pierced that them*
quocunque voluit inflexerit. De qua tamen quidam se
*wherever it-wished it-bent from which yet certain-ones themselves*
eripientes et ad illos qui cœlos petebant pergentes: O
*snatching and to those who the-heavens sought proceeding O*
vos fideles! præstate nobis adjutorium, resumpto clamore
*you faithful offer us help with-resumed cry*
vociferabantur; quidam autem ita transfixi permanserunt. Illa
*were-crying-out certain-ones moreover so pierced remained that*
vero flamma quæ se inter spirituales extendebat: eos sua
*but flame which itself among the-spiritual stretched them with-its*
caligine obtexit; quos etiam in sex modis considerabam;
*fog covered whom also in six modes I-considered*
nam alios eadem flamma crudeli incendio læsit: quos autem
*for some the-same flame with-cruel burning hurt whom moreover*
lædere non potuit illos aut viridi, aut albo, aut rubeo,
*to-hurt not it-could them either with-green or with-white or with-red*
aut croceo, aut nigro mortifero veneno illo quod a capite
*or with-saffron or with-black deadly poison that which from the-head*
vermis usque ad pedes ejus defluebat ardenter afflavit. Sed
*of-the-worm down to the-feet of-it flowed-down ardently it-breathed-on but*
flamma quæ abyssum petebat, diversas pœnas illorum in se
*the-flame which the-abyss sought the-diverse punishments of-those in itself*
continebat, qui per fontem baptismatis non loti, lucem
*contained who through the-fountain of-baptism not washed the-light*
veritatis et fidei ignorantes, Satanam pro Deo coluerant. Et
*of-truth and of-faith not-knowing Satan for God had-worshiped and*
vidi etiam ex ore ejus acutissimas sagittas stridentes, et
*I-saw also from the-mouth of-it the-sharpest arrows whizzing and*

a pectore ejus nigrum fumum exhalantem ac a lumbis
*from the-breast of-it black smoke exhaling and from the-loins*
ipsius ardentem humorem ebulientem, et ab umbilico ejus
*of-it burning moisture boiling-up and from the-navel of-it*
fervidum turbinem flantem, atque ab extremitate ventris
*a-fervent whirlwind blowing and from the-extremity of-the-belly*
ipsius velut immunditiam ranarum scaturientem; quæ omnia
*of-it as-if the-uncleanness of-frogs gushing which all*
magnam inquietudinem hominibus afferebant. Sed et de
*great unrest to-men brought but also from*
ipso teterrima nebula cum pessimo fetore egrediens, nultos
*him a-most-foul fog with the-worst stench going-out many*
homines sua perversitate infecit. Et ecée magna multitudo
*men with-its perversity infected and behold a-great multitude*
hominum in multa claritate fulgentium veniebat quæ illum
*of-men in much brightness shining came which that*
vermem fortiter ubique conculcans acriter eum cruciabat: ita
*worm strongly everywhere trampling sharply him tormented so*
tamen quod ipsa nec a flammis nec a veneno illius lædi
*yet that it neither by the-flames nor by the-poison of-him to-be-hurt*
poterat. Audivique iterum vocem mihi de cœlo dicentem:
*could and-I-heard again a-voice to-me from heaven saying*
Deus omnia juste et recte dispensans, fideles populos ad
*God all-things justly and rightly dispensing the-faithful peoples to*
gloriam supernæ hæreditatis vocat; sed antiquus deceptor
*the-glory of-the-supernal inheritance calls but the-ancient deceiver*
in insidiis positus eos impedire tentans, artes nequitiæ suæ
*in ambush placed them to-hinder trying the-arts of-wickedness his*
in ipsos excitat, sed tamen ab eis victus, confusionem
*against them rouses but yet by them conquered the-confusion*
præsumptionis suæ accipit, cum illi cœlestem patriam
*of-presumption his receives when they the-heavenly homeland*

possideant, et ipse infernales horrores subeat. Quapropter
*possess and he infernal horrors undergoes wherefore*
vides ardentem lucem tantæ magnitudinis quantæ mons
*you-see a-burning light of-such size as a-mountain*
magnus et altus est, in summitate sua, velut in multas
*great and high is at summit its as-if into many*
linguas divisam, quæ est ardens in fide credentium justitia
*tongues divided which is burning in the-faith of-believers the-justice*
Dei in fortitudine potentiæ suæ magnitudinem sanctitatum
*of-God in the-strength of-power its the-greatness of-holinesses*
et altitudinem gloriæ demonstrans, atque in eadem gloria
*and the-height of-glory showing and in the-same glory*
sancti Spiritus diversa dona mirabiliter declarans.
*of-the-holy Spirit diverse gifts wonderfully declaring*
Et coram luce illa quædam multitudo albatorum hominum
*and before light that a-certain multitude of-white-clad men*
stans: est in præsentia justitiæ Dei turba in fide lucentium
*standing is in the-presence of-the-justice of-God a-throng in faith of-shining*
hominum per bona opera sua bene et honeste compositorum,
*men through good works their well and honorably composed*
ante quos velut quoddam velum tanquam crystallus perlucidum
*before whom as-if a-certain veil like crystal transparent*
a pectore usque ad pedes eorum extensum apparet; quia
*from the-breast down to the-feet of-them extended appears because*
in conspectu suo divinam legem fortem et splendidam ab
*in sight their the-divine law strong and splendid from*
intentione bonarum actionum usque ad completionem earum
*the-intention of-good actions up to the-completion of-them*
semper habent, in quibus ita confortantur, quod astutia
*always they-have in which so they-are-strengthened that by-the-cunning*
et deceptione fallacium persuasionum superari non possunt.
*and deception of-deceitful persuasions to-be-overcome not they-can*

Sed quod ante multitudinem illam quasi in quadam via velut
*but that before multitude that as-if in a-certain way as-if*
quidam vermis miræ magnitudinis et longitudinis supinus
*a-certain worm of-wonderful size and length on-its-back*
jacet, hoc est quod ante notitiam hominum manisfeste
*lies this is that before the-knowledge of-men manifestly*
cognitus in via mundi hujus quæ et bonis et malis
*known in the-way of-world this which both for-good and for-bad*
ad gradiendum proposita est antiquus serpens non ita in
*for walking set-before is the-ancient serpent not so in*
forma sua, sed in significatione mysterii, videlicet magnus
*form his but in the-signification of-the-mystery namely great*
in malitia, longus in insidiis projectus apparet, sursum hians
*in malice long in ambushes cast-down appears upward gaping*
ut eos qui ad cœlestia tendunt per deceptionem suam
*that those who to heavenly-things tend through deception his*
dejiciat, sed tamen jacens, quoniam per Filium Dei
*he-may-cast-down but yet lying since through the-Son of-God*
vires ejus protritæ sunt, ita quod in eis stare non
*the-forces of-him crushed are so that in them to-stand not*
valet; quamvis tanti horroris et furiæ videatur, ultra quod
*he-is-able although of-such horror and fury he-seem beyond what*
etiam homo effari potest; quia venenosum furorem et
*even man to-utter can because the-venomous fury and*
malitiosus conatus in multiplicitate diversitatis ejus, æstimatio
*malicious effort in the-multiplicity of-diversity of-him the-estimation*
mortalis hominis explicare non valet. Unde et ad ejus
*of-mortal man to-unfold not is-able whence also at of-him*
sinistram quasi forum est ubi divitiæ hominum atque deliciæ
*the-left as-if a-market is where the-riches of-men and delights*
sæculares, et mercatus diversarum rerum apparent; quoniam
*worldly and the-trade of-diverse things appear since*

in morte quæ illius proditoris sinistra intelligitur forum
*in death which of-that of-betrayer the-left is-understood a-market*
cernitur, quod nequissima opera ipsius sunt mortis: ita quod
*is-discerned which the-most-wicked works of-him are of-death so that*
ibi in divitiis corruptibilibus superbia et vana gloria et in
*there in riches corruptible pride and vain glory and in*
deliciis transitoriis lascivia et concupiscentia ut in mercatu
*delights transitory wantonness and concupiscence as in a-market*
venditiones ac emptiones multarum varietatum terrenarum
*the-sellings and buyings of-many varieties of-earthly*
cupiditatum fervent: ita ut qui diabolicum terrorem palam
*cupidities boil so that he-who diabolical terror openly*
exhorruerit, ab his latenter decipiatur, videlicet cum ei
*shall-have-shuddered-at by these secretly be-deceived namely when to-him*
multæ suasiones vitiorum leviter offeruntur, veluti cum per
*many persuasions of-vices lightly are-offered as when through*
mercatorem diversa mercimonia hominibus ostenduntur, ut
*a-merchant diverse wares to-men are-shown that*
per hoc delectati, tanto ardentius emant quod sibi
*through this delighted so-much more-ardently they-may-buy what to-themselves*
oblatum viderint; nam diabolus artes suas hominibus
*offered they-shall-have-seen for the-devil arts his to-men*
fraudulenter offert; sed qui tunc eas concupiscunt, ii
*fraudulently offers but those-who then them desire they*
eas emunt. Quomodo? Bonam conscientiam suam quasi
*them buy how good conscience their as-if*
vendentes abjiciunt, et mortifera vulnera animarum suarum
*selling they-cast-away and the-deadly wounds of-souls their*
quasi ementes sibi contrahunt. Sed ibi quidam homines
*as-if buying on-themselves they-contract but there certain men*
multa celeritate currentes nullum mercatum faciunt, quia ipsi
*with-much speed running no trade make because they*

Deum cognoscentes, thesaurum bonæ voluntatis, et aromata
*God knowing the-treasure of-good will and the-spices*
virtutum portant et sibi ea virilissime comparant: ita
*of-virtues carry and for-themselves them most-manfully procure so*
quod sæculares voluptates et diabolicas spurcitias velociter
*that worldly pleasures and diabolical filths swiftly*
in mandatis Dei transeuntes, dulcedinem carnis suæ
*in the-commandments of-God passing the-sweetness of-flesh their*
contemnunt. Quidam autem lente euntes et venditioni et
*they-despise certain-ones moreover slowly going both to-selling and*
emptioni ibi insistunt, quoniam hi tarditatem in bonis
*to-buying there apply-themselves since these slowness in good*
operibus habentes, per teporem corporis sui cœleste
*works having through the-lukewarmness of-body their heavenly*
desiderium velut illud vendentes in semetipsis exstinguunt, et
*desire as-if it selling in themselves extinguish and*
voluptatem carnis suæ quasi eam ementes in se enutriunt.
*the-pleasure of-flesh their as-if it buying in themselves nourish*
Quapropter illi mercedem bonæ operationis accipient, et
*wherefore those the-reward of-good working will-receive and*
isti pœnas iniquitatis suæ sustinebunt, quemadmodum
*these the-punishments of-iniquity their will-sustain just-as*
Ezechiel ostendit dicens: Justitia justi super eum erit:
*Ezekiel shows saying the-justice of-the-just upon him will-be*
et impietas impii erit super eum. Quid hoc? Fulgida
*and the-impiety of-the-impious will-be upon him what this the-gleaming*
opera puri hominis illum in sanctitate perfundunt, et
*works of-the-pure man him in holiness pour-over and*
quasi mille oculi aspicientes in altum atque in profundum
*as-if a-thousand eyes looking on high and into the-deep*
ubique eum circumdant, sursum ferentes eum in magnum
*everywhere him surround upward carrying him into great*

honorem et in voluptatis suæ mortificationem, prout
*honor and into of-pleasure his the-mortification according-as*
Spiritus sanctus illi inspiraverit, veluti ala volucrem
*the-Spirit holy to-him shall-have-inspired as a-wing a-bird*
sursum in aere tollit quocunque illi placuerit. Sed
*upward in the-air lifts wherever to-it it-shall-have-pleased but*
vipereum venenum nequitiæ sunt sævissimæ viperæ, quæ
*the-viperish poison of-wickedness are of-the-most-savage viper which*
conspumat cœlum, margaritam luto involvens, et super
*bespits heaven the-pearl in-mud wrapping and over*
pulcherrimum omnium speciosorum fremens, eum vero qui
*the-most-beautiful of-all beautiful-things raging him but who*
illud infideliter subsequitur, de nobilissimo opere digiti
*it unfaithfully follows from the-most-noble work of-the-finger*
Dei, et ab omni honore et a beatitudine supernæ
*of-God and from all honor and from the-beatitude of-supernal*
visionis abjicit, atque eum exsulem faciens, a vivente
*vision casts-away and him an-exile making from the-living*
fructu et a radice justæ arboris abscindit.
*fruit and from the-root of-the-just tree cuts-off*
Quod autem vides quod vermis ille niger, hirsutus, ulcerosus
*that moreover you-see that worm that black hairy ulcerous*
et pustulis plenus est: hoc indicat quod idem serpens
*and with-pustules full is this indicates that the-same serpent*
antiquus in nigredine tenebrarum infidelitatis, et in pilis
*ancient in the-blackness of-the-darkness of-unbelief and in the-hairs*
absconsionum deceptionis, atque in ulceribus immunditiarum
*of-the-hidings of-deception and in the-ulcers of-the-uncleannesses*
pollutionis, et in pustulis cavernarum furoris abundat.
*of-pollution and in the-pustules of-the-caverns of-fury abounds*
Quinque etiam varietates a capite per ventrem suum
*five also varieties from the-head through belly its*

usque ad pedes in modum zonarum descendentes in se
*down to the-feet in the-manner of-girdles descending in itself*
habet, quia quinque sensus hominum diversis passionibus
*it-has because the-five senses of-men with-diverse passions*
vitiorum, a deceptione illa cum se primum implere
*of-vices from deception that when itself first to-fill*
studuit usque ad consummationem illam cum insania
*it-strove up to consummation that when the-madness*
ejus finem accipiet afflare non cessans, sed fallacem
*of-him an-end will-receive to-breathe-on not ceasing but deceitful*
rectitudinem simulans, homines ad declivia immundarum
*rectitude feigning men to the-slopes of-unclean*
artium suarum trahit, quarum una viridis, alia alba, alia
*arts his draws of-which one green another white another*
rubea, quædam crocea, quædam nigra apparet plenæ omnes
*red a-certain-one saffron a-certain-one black appears full all*
veneno mortifero; quoniam in viriditate sæcularem tristitiam,
*of-poison deadly since in greenness worldly sadness*
in albedine ineptam irreverentiam, in rubore fallaciæ gloriam,
*in whiteness foolish irreverence in redness of-deceit the-glory*
in croceo mordacem detractionem atque in nigredine turpem
*in saffron biting detraction and in blackness base*
similationem ostendunt, cum plenitudine aliarum perversitatum
*simulation they-show with the-fullness of-other perversities*
quæ mortem animabus hominum sibi consentientium inferunt.
*which death on-the-souls of-men to-him consenting bring*
Sed quod caput ejus contritum est quod et sinistra
*but that the-head of-him crushed is that also the-left*
maxilla ejus jam dissolvi videtur, hoc est quod superbia
*jaw of-him now to-be-dissolved seems this is that the-pride*
illius in incarnatione Filii Dei ita dejecta est quod et
*of-him in the-incarnation of-the-Son of-God so cast-down is that also*

adversitas mortis jam evacuata fortitudinem amaritudinis suæ
*the-adversity of-death now emptied the-strength of-bitterness its*
exercere non valet. Oculi vero ejus extrinsecus sanguinei et
*to-exercise not is-able the-eyes but of-him outwardly bloody and*
intrinsecus ignei apparent; quia intentio perversitatis ipsius
*inwardly fiery appear because the-intention of-the-perversity of-him*
velut extrinsecus sanguineum nefas corporibus hominum
*as-if outwardly bloody wickedness on-the-bodies of-men*
incutit, et velut intrinsecus igneum jaculum animabus
*strikes and as-if inwardly a-fiery dart on-the-souls*
eorum infert; aures autem ipsius rotundæ et hispidæ sunt,
*of-them brings the-ears moreover of-him round and bristly are*
quoniam hominem quasi in rotunditate pilis artium
*since man as-if in roundness with-the-hairs of-arts*
suarum circumdat ut eum celerrime dejiciat si quid
*his he-surrounds that him most-swiftly he-may-cast-down if anything*
in illo quod suum est deprehenderit: nares vero et os
*in him which his is he-shall-have-caught the-nostrils but and mouth*
ejus secundum nares et os viperæ apparent, quia
*of-him according-to the-nostrils and mouth of-a-viper appear because*
indiscretos et fetentes mores hominibus ostendit, per
*indiscreet and stinking morals to-men he-shows through*
quos in multis vitiis eos transfigens crudeliter occidit. Sed
*which in many vices them piercing cruelly he-kills but*
manus ejus secundum manus hominis videntur, quoniam
*the-hands of-him according-to the-hands of-a-man are-seen since*
machinationes artium suarum in operibus hominum exercet.
*the-machinations of-arts his in the-works of-men he-exercises*
Pedes autem ipsius ut pedes viperæ sunt, quia itineribus
*the-feet moreover of-him as the-feet of-a-viper are because on-the-journeys*
hominum in insidiis suis diabolicas lacerationes inferre non
*of-men in ambushes his diabolical lacerations to-bring not*

desinit; et cauda ejus brevis et horribilis apparet quæ est
*he-ceases and the-tail of-him short and horrible appears which is*
potestas ipsius parvi sed tamen pessimi temporis in filio
*the-power of-him of-a-small but yet worst time in the-son*
perditionis, qui plus apprehendere bacchando cupit quam
*of-perdition who more to-seize by-raving desires than*
perficere possit. Et quod collo ejus catena injecta est quæ
*to-perform he-can and that on-the-neck of-him a-chain thrown is which*
et manus et pedes ipsius alligat, hoc est quod diabolica
*also the-hands and feet of-him binds this is that diabolical*
fortitudo per potestatem omnipotentis Dei ita fracta et
*strength through the-power of-almighty God so broken and*
contrita est, quod et pessima opera et nequissima itinera
*crushed is that also the-worst works and most-wicked journeys*
illius in quibus homines seducit, in contritione sua compressi
*of-him in which men he-seduces in crushing its compressed*
sunt: ita quod et illa catena in lapidem abyssi fortissime
*are so that also that chain into the-stone of-the-abyss most-strongly*
firmata illum tam valide constringit, quod se nec hac
*fixed him so strongly constrains that himself neither this-way*
nec illac secundum nequitiam voluntatis suæ movere
*nor that-way according-to the-wickedness of-will his to-move*
potest; quoniam potestas Dei in stabilissima æternitate
*he-can since the-power of-God in most-stable eternity*
sine defectione manens, diabolum tanta fortitudine in
*without failing remaining the-devil with-such strength in*
salvatione animarum opprimit, quod ille nec exterioribus
*the-salvation of-souls oppresses that he neither by-outer*
nec interioribus instrumentis nequissimi conatus sui, salutem
*nor by-inner instruments of-most-wicked effort his the-salvation*

redemptionis a fidelibus animabus removere valebit, quin
*of-redemption from faithful souls to-remove will-be-able but-that*
in locum gaudii quem ipse pertinaciter amisit perveniant.
*into the-place of-joy which he stubbornly lost they-arrive*

## THE FLAMES AND WEAPONS OF THE DEVIL

*The worm's flames go four ways. One fights three ranks climbing heavenward, the wholehearted, the measured, the earth-clinging; tossed, some stand, some barely stand, some fall and rise by penance. One blackens or bends secular men; one clouds the spiritual with lust or the five colors' poisons; one damns the unbaptized. Then come arrows, wrath and envy, lust in prelates, fornication in subjects, despair, and a fog of error: shun the heretics in caves, who feign holiness and mock the sacraments.*

Quod autem ex ore ejus multæ flammæ erumpentes
*that moreover from the-mouth of-him many flames bursting-out*
in quatuor partes se dividunt, hoc est quod ipse ex
*into four parts themselves divide this is that he from*
rapacissima voracitate sua, pessimum et multiplex malum
*most-rapacious voracity his the-worst and manifold evil*
crudelissimi incendii iniquæ persuasionis emittens, in
*of-the-most-cruel burning of-iniquitous persuasion sending-forth into*
quatuor plagas totius mundi inter homines ut ipsum
*the-four regions of-the-whole world among men that him*
sequantur varie spargit. Quarum pars una usque ad
*they-may-follow variously scatters of-which part one up to*
nubes ascendit, quia illa diabolica afflatio cœlum toto
*the-clouds ascends because that diabolical breathing the-heaven with-whole*
desiderio mentis suæ petentes suo acumine retrahit, et
*desire of-mind their those-seeking with-its sharpness draws-back and*
alia inter sæculares homines se spargit, quoniam ipsa in
*another among worldly men itself scatters since it in*

terrenis causis conversantes, sua diversitate decipit; alia
*earthly causes those-living with-its diversity deceives another*
autem inter spirituales se extendit, quia illos spiritualibus
*moreover among spiritual-ones itself stretches because those in-spiritual*
disciplinis insudantes, sua simulatione inficit. Quædam
*disciplines sweating with-its simulation it-infects a-certain-one*
vero usque ad abyssum descendit, quoniam ipsa infideles
*but down to the-abyss descends since it unbelievers*
sibi consentientes in infernalia tormenta sua seductione
*to-it consenting into infernal torments by-its seduction*
mittit; quia ipsi viam falsitatis et deceptionis euntes,
*sends because they the-way of-falsehood and of-deception going*
viam rectitudinis non tenuerunt, nec vero Deo debitam
*the-way of-rectitude not held nor to-the-true God due*
reverentiam exhibuerunt, quemadmodum David testatur dicens:
*reverence showed just-as David testifies saying*
Contritio et infelicitas in viis eorum, qui viam pacis non
*crushing and unhappiness in the-ways of-them who the-way of-peace not*
cognoverunt: non est timor Dei ante oculos eorum. Quid
*knew not is the-fear of-God before the-eyes of-them what*
hoc? Innocentia et fortissima opera Dei quæ in vivo
*this the-innocence and the-strongest works of-God which in the-living*
et purissimo fonte militant; illos qui Deum a corde
*and most-pure fountain fight those who God from heart*
suo cum nequissimis et damnabilibus operibus expellunt ita
*their with most-wicked and damnable works expel so*
conterunt, velut magna pluvia rem quampiam dimergit, ita
*crush as great rain a-thing any submerges so*
quod amplius mon appareat. Et ideo etiam in conspectu
*that further not it-appear and therefore also in the-sight*
Dei non fulminant; quoniam infelicitas cum infelicissima
*of-God not they-flash since unhappiness with most-unhappy*

consuetudine est in itineribus eorum quocunque se cum
*custom is in the-journeys of-them wherever itself with*
pastu mortis extenderit. Quo modo? Videlicet gustando
*the-pasture of-death it-shall-have-stretched in-what way namely by-tasting*
et comedendo hoc quod malum est; unde et viam illam
*and by-eating this which evil is whence also way that*
quæ in calore solis ascendit, in operibus suis nesciunt,
*which in the-heat of-the-sun ascends in works their they-know-not*
quia dulcedinem Dei nec in honore nec in amore gustant,
*because the-sweetness of-God neither in honor nor in love they-taste*
ubi timorem ejus quasi timorem alieni abjiciunt, cum
*where the-fear of-him as-if the-fear of-a-stranger they-cast-away since*
ipsum nec videre nec aspicere desiderant. Unde et ut
*him neither to-see nor to-look-at they-desire whence also as*
vides flamma illa quæ nubes petit contra homines illos
*you-see flame that which the-clouds seeks against men those*
prælіatur qui ad cœlos ire volunt; quia nequissimum illud
*fights who to the-heavens to-go wish because most-wicked that*
incendium cum mentes fidelium hominum sursum tendere
*burning when the-minds of-faithful men upward to-tend*
senserit, adversus eos suis artibus crudelissime bacchatur,
*it-shall-have-felt against them with-its arts most-cruelly rages*
ne ad illa cœlestia quæ ipsi multis suspiriis quærunt,
*lest to those heavenly-things which they with-many sighs seek*
perveniant. Quorum tres acies vides, quoniam ipsi veram
*they-arrive of-whom three battle-lines you-see since they the-true*
et ineffabilem Trinitatem (quamvis in suis certaminibus
*and ineffable Trinity although in their struggles*
plurimum fatigentur) colere non cessant. Nam acies una
*very-much they-be-wearied to-worship not cease for line one*
prope nubes pergit; quia isti fortissime contra diabolum
*near the-clouds proceeds because these most-strongly against the-devil*

pugnantes, mentem suam de terrenis actibus ita sursum
*fighting mind their from earthly acts so upward*
ad cœlestia tollunt, quemadmodum et nubes super terram
*to heavenly-things lift just-as also the-cloud above the-earth*
fluere solet; et una in medietate illa quæ inter nubes
*to-flow is-wont and one in the-middle that which between the-clouds*
et terram est discurrit, quoniam ipsi quadam moderatione
*and the-earth is runs-about since they with-a-certain moderation*
se continentes, nec ex tota mente cœlestibus, nec
*themselves restraining neither with whole mind for-heavenly-things nor*
ex toto desiderio terrenis insudant, sed in his modum
*with whole desire for-earthly-things sweat but in these a-measure*
sibi imponentes et interiora quærunt, nec tamen
*on-themselves imposing both inner-things seek nor yet*
exteriora respuunt: et una juxta terram pergit, quia isti
*outer-things spurn and one near the-earth proceeds because these*
caduca perfecte non deserentes, caducis aliquantulum
*perishable-things perfectly not deserting to-perishable-things somewhat*
adhærent, ita ut in eis valde laborantes, multas fatigationes
*cling so that in them greatly laboring many wearinesses*
passionum in ipsis sentiant, sed tamen superno auxilio
*of-passions in them they-feel but yet by-supernal help*
victores existant, omnes repetitis vocibus pergamus ad
*victors they-stand-forth all with-repeated voices let-us-go to*
cœlos vociferantes; quoniam et isti et illi in multis
*the-heavens crying-out since both these and those in many*
suspiriis desideriorum suorum, ut tendant ad illa quæ
*sighs of-desires their that they-may-tend to those-things which*
in supernis secretis sunt seipsos exhortantes, quamvis artibus
*in the-supernal secret-places are themselves exhorting although by-the-arts*
antiqui serpentis in hac intentione sua multoties fatigentur.
*of-the-ancient serpent in this intention their many-times they-be-wearied*

Sed a flamma illa hac et illac projecti; quia a flatu
*but by flame that this-way and that-way cast because by the-blast*
diabolicæ tentationis in diversitatem morum agitati, quidam
*of-diabolical temptation into diversity of-morals tossed certain-ones*
tamen non cadunt, quoniam ipsi fortissimi pugnatores
*yet not fall since they the-strongest fighters*
existentes, ab his illusionibus se viriliter defendunt;
*being from these illusions themselves manfully defend*
alii autem gressibus suis se vix sustentant, quia
*others moreover on-steps their themselves scarcely sustain because*
hi in viam rectitudinis itinera sua ponunt, sed in multis
*these in the-way of-rectitude journeys their place but in many*
laboribus fatigati vix tamen diabolicas artes superantes in
*labors wearied scarcely yet diabolical arts overcoming in*
mandatis Dei perseverant; alii vero ad terram cadentes,
*the-commandments of-God persevere others but to the-earth falling*
sed iterum surgentes ad cœlos tendunt, quoniam ipsi in
*but again rising to the-heavens tend since they in*
diversitate vitiorum prolapsi, sed postea per pœnitentiam
*the-diversity of-vices having-slipped but afterward through penitence*
erecti, spem suam cum bonis operibus in Deum ponunt.
*raised hope their with good works in God place*
Quod autem flamma illa quæ se inter sæculares homines
*that moreover flame that which itself among worldly men*
diffundit, quosdam ex eis comburens in teterrimam
*spreads certain-ones of them burning into the-foulest*
nigredinem vertit, hoc est quod idem incendium nequissimæ
*blackness turns this is that the-same burning of-most-wicked*
deceptionis ad illos qui terrenis causis insistunt tendens,
*deception to those who to-earthly causes apply-themselves tending*
quosdam illorum suæ perversitati subjiciens, pessimis vitiis
*certain-ones of-them to-its perversity subjecting with-the-worst vices*

tenebrosæ iniquitatis eos inficit: ita quod ipsi claritatem
*of-dark iniquity them infects so that they the-brightness*
veræ fidei despicientes, et seipsos amara morte interficientes
*of-true faith despising and themselves by-bitter death killing*
in terram cadunt et nefandissima opera in actibus suis
*to the-earth fall and the-most-unspeakable works in acts their*
perficiunt; quosdam autem suo acumine ita transfigit, quod
*perform certain-ones moreover with-its sharpness so it-pierces that*
eos quocunque vult inflectit, quoniam eos sua nequitia ita
*them wherever it-wishes it-bends since them with-its wickedness so*
domat, quod ipsos ad universa vitia pravitatis suæ inclinat,
*it-tames that them to all the-vices of-depravity its it-inclines*
videlicet sæcularem dulcedinem in amplexione ardentis libidinis
*namely worldly sweetness in the-embrace of-burning lust*
eis suggerens: ita quod et diversos mores multiplicium
*to-them suggesting so that also diverse morals of-manifold*
rituum suorum, scilicet in verbis, in capillis, in veste, in
*customs their namely in words in hair in clothing in*
incessu et in cæteris his similibus habent. Unde tortuosi
*gait and in other to-these like-things they-have whence twisted*
efficiuntur, justitiam Dei negligentes, et prævaricatores
*they-are-made the-justice of-God neglecting and transgressors*
legis existentes, nec sibimetipsis circumcisionem mentis
*of-the-law being nor on-themselves the-circumcision of-the-mind*
imponentes; quia superfluitatem in libidine quærunt, nec
*imposing because superfluity in lust they-seek nor*
ullum tempus legis ut eis a Deo constitutum est
*any time of-the-law as for-them by God established it-is*
servant; sed ut mare a vento in inquietudinem concutitur,
*they-keep but as the-sea by the-wind into unrest is-shaken*
ita et ipsi de flatu antiqui draconis in diversa vitia
*so also they from the-blast of-the-ancient dragon into diverse vices*

moventur. De qua tamen quidam se eripiunt, ad illos,
*are-moved from which yet certain-ones themselves snatch to those*
qui cœlos petunt pergentes. O vos fideles, præstate nobis
*who the-heavens seek proceeding O you faithful offer us*
adjutorium, resumpto clamore vociferantur; quoniam de turpi
*help with-resumed cry they-cry-out since from base*
et noxia consuetudine se abstrahentes et eos qui mentem
*and harmful custom themselves withdrawing and those who mind*
suam cœlestibus infigunt imitantes, ut suam sollicitudinem
*their on-heavenly-things fix imitating that their solicitude*
impendant, ipsisque juvamen corde et voce desiderant;
*they-may-bestow and-for-them help with-heart and voice they-desire*
quidam autem ita transfixi permanent: quia ipsi diversis
*certain-ones moreover so pierced remain because they by-diverse*
vitiis irretiti in malis perseverant. Sed quod illa flamma quæ
*vices entangled in evils persevere but that that flame which*
se inter spirituales extendit eos sua caligine obtegit, hoc
*itself among the-spiritual stretches them with-its fog covers this*
est quod eadem afflatio diabolicæ persuasionis incendia sua
*is that the-same breathing of-diabolical persuasion burnings its*
ad illos qui toto nisu spiritui servire deberent, emittens
*to those who with-whole effort the-spirit to-serve ought sending-forth*
eos perversitate vitiorum suorum obnubilat, quatenus magis
*them with-the-perversity of-vices its clouds so-that rather*
carni quam spiritui inhiant. Quos etiam in sex modis
*for-the-flesh than for-the-spirit they-gape whom also in six modes*
consideras; quoniam antiquus hostis tam quinque exteriores
*you-consider since the-ancient enemy as-much the-five outer*
sensus eorum quam interiorem devotionem cordis ipsorum
*senses of-them as the-inner devotion of-heart of-them*
velut sextum modum pervertere conatur. Nam alios eadem
*as-if a-sixth mode to-pervert tries for some the-same*

flamma lædit; quia diabolus artes suas eis immittens,
*flame hurts because the-devil arts his into-them sending*
carnalibus desideriis et voluptatibus eos afflat, ita quod
*with-fleshly desires and pleasures them breathes-on so that*
eos ad libidinem et ad pollutionem multæ immunditiæ
*them to lust and to the-pollution of-much uncleanness*
accendit. Quos autem lædere non potest, hos aut viridi
*he-kindles whom moreover to-hurt not it-can these either with-green*
aut albo aut rubeo aut croceo aut nigro mortifero
*or with-white or with-red or with-saffron or with-black deadly*
veneno illo quod a capite ejusdem vermis usque ad pedes
*poison that which from the-head of-the-same worm down to the-feet*
ejus descendit ardenter afflat. Quomodo? Quoniam cum
*of-it descends ardently it-breathes-on how since when*
voluptates pollutionum recusant, aut tristitiam sæculi quasi
*the-pleasures of-pollutions they-refuse either the-sadness of-the-world as-if*
pullulantem viriditatem per quam ita opprimuntur, quod
*a-sprouting greenness through which so they-are-oppressed that*
nec in spiritualibus nec in sæcularibus rebus valent, eis
*neither in spiritual nor in worldly things they-are-able into-them*
infundit; aut irreverentiam vitiorum velut ineptam albedinem,
*it-pours or the-irreverence of-vices like a-foolish whiteness*
ita quod nec coram Deo nec coram hominibus turpitudinem
*so that neither before God nor before men baseness*
suam abscondunt, ipsis immittit, aut recordationem terrenæ
*their they-hide into-them it-sends or the-remembrance of-earthly*
gloriæ quasi fulgentem ruborem; unde amaritudinem et
*glory as-if a-gleaming redness whence bitterness and*
anxietatem cordis habent, eis ostendit; aut detractionem
*anxiety of-heart they-have to-them it-shows or the-detraction*
proximorum velut tepidum crocum, ita quod susurrones et
*of-neighbors like a-lukewarm saffron so that whisperers and*

bilingues inde efficiuntur, ipsis inducit, aut simulationem
*double-tongued thence they-are-made on-them it-brings or the-simulation*
justitiæ quasi horridam nigredinem, per quam in cordibus
*of-justice as-if a-horrid blackness through which in hearts*
suis miserabiliter obtenebrantur, eis imponit. Quæ omnia
*their miserably they-are-darkened on-them it-imposes which all*
mortiferæ pestes sunt: ab initio deceptionis ejusdem
*deadly plagues are from the-beginning of-the-deception of-the-same*
perditoris usque ad finem illum cum jam insania ipsius
*destroyer up to the-end that when now the-madness of-him*
finem in mundo accipiet, procedentes, per quas noxium
*an-end in the-world will-receive proceeding through which the-harmful*
ardorem vitiorum hominibus infert.
*ardor of-vices on-men he-brings*
Sed quod flamma quæ abyssum petit, diversas pœnas
*but that the-flame which the-abyss seeks the-diverse punishments*
illorum in se habet qui per fontem baptismatis non loti
*of-those in itself has who through the-fountain of-baptism not washed*
lucem veritatis et fidei ignorantes Satana pro Deo colunt,
*the-light of-truth and of-faith not-knowing Satan for God worship*
hoc est quod incendium illud perditioni adhærens, dira et
*this is that burning that to-perdition clinging dire and*
amara tormenta illis animabus infert, quæ in fonte
*bitter torments on-those souls brings which in the-fountain*
salutis non emundatæ claritatem supernæ hæreditatis et
*of-salvation not cleansed the-brightness of-the-supernal inheritance and*
fidem ecclesiasticæ institutionis non videntes, illum qui
*the-faith of-ecclesiastical institution not seeing him who*
in insidiis positus animas hominum in mortem mittere
*in ambush placed the-souls of-men into death to-send*
conantur, pro illo qui hominibus vitam, et salutem
*tries instead-of him who to-men life and salvation*

tribuit venerari non cessant. Ut vides ex ore ipsius
*grants to-venerate not cease as you-see from the-mouth of-him*
acutissimas sagittas stridentes, quæ sunt a diabolica rabie
*the-sharpest arrows whizzing which are from diabolical rage*
pessimæ et nequissimæ infixiones procedentes, et multis
*the-worst and most-wicked infixings proceeding and in-many*
iniquitatibus bacchantes, et a pectore ejus nigrum fumum
*iniquities raging and from the-breast of-him black smoke*
exhalantem qui est a malitiosis conatibus ejus teterrimæ
*exhaling which is from the-malicious efforts of-him of-the-foulest*
iræ et invidiæ emissio, ac a lumbis ipsius ardentem
*wrath and envy the-emission and from the-loins of-him burning*
humorem ebullientem: qui est ab immunditia ipsius in
*moisture boiling-up which is from the-uncleanness of-him in*
prælatis ferventissimæ libidinis effusio. Et ab umbilico
*prelates of-most-fervent lust the-outpouring and from the-navel*
ejus fervidum turbinem flantem: qui est a voracitate
*of-him a-fervent whirlwind blowing which is from the-voracity*
ejus in subjectis ardentissimæ fornicationis suffocatio, atque
*of-him in subjects of-most-ardent fornication the-suffocation and*
ab extremitate ventris ipsius velut immunditiam ranarum
*from the-extremity of-the-belly of-him as-if the-uncleanness of-frogs*
scaturientem: quæ est a perditione perversæ absorptionis
*gushing which is from the-perdition of-perverse swallowing*
ejus in obduratione desperationis fetida egestio cum ipse
*of-him in the-hardening of-despair a-fetid excretion when he*
antiquus insidiator se subsequentes ad omnem voluntatem
*the-ancient lier-in-wait him those-following to all will*
suam perduxerit, quæ omnia magnam inquietudinem in
*his shall-have-led which all great unrest in*
hominibus faciunt; quoniam hujusmodi perversitates maximam
*men make since of-this-kind perversities the-greatest*

calamitatem miserrimæ irretitionis illis imponunt, qui spem
*calamity of-most-wretched entanglement on-those impose who hope*
suam non cœlestibus, sed terrenis affigunt. Sed quod de
*their not on-heavenly-things but on-earthly-things fix but that from*
ipso, teterrima nebula cum pessimo fetore egrediens multos
*him a-most-foul fog with the-worst stench going-out many*
homines sua perversitate inficit, hoc est quod ab eodem
*men with-its perversity infects this is that from the-same*
diabolo nigerrimus error fetentis conscientiæ procedens, stultos
*devil the-blackest error of-stinking conscience proceeding foolish*
homines per iniquam credulitatem exagitat. Quomodo?
*men through iniquitous credulity drives how*
De abscisione capitis Joannis Baptistæ, Filium Dei esse
*from the-cutting-off of-the-head of-John the-Baptist the-Son of-God to-be*
remissiorem vulnerum peccatorum ostendentis, pessimus
*the-remitter of-the-wounds of-sins showing the-worst*
error exortus est, ubi diabolus multos homines in diversis
*error arisen has where the-devil many men in diverse*
imaginibus seducit: hoc verum esse putantes quod ipse eis
*images seduces this true to-be thinking which he to-them*
secundum æstimationem ipsorum fallaciter demonstrat. Unde
*according-to the-estimation of-them falsely shows whence*
et multi secundum hunc modum decipiuntur; quia et fides
*also many according-to this mode are-deceived because also the-faith*
ipsorum semper in infirmitate vacillat. Sed, o vos filii mei,
*of-them always in weakness wavers but O you sons my*
si juste et pie vivere volueritis, hunc nequissimum
*if justly and dutifully to-live you-shall-have-wished this most-wicked*
errorem fugite, ne amarissima mors in incredulitate vos
*error flee lest the-most-bitter death in unbelief you*
apprehendat. Fugite etiam illos qui morantur in speluncis,
*seize flee also those who dwell in caves*

inclusæ cohortes diaboli existentes, væ illis, væ illis qui
*enclosed cohorts of-the-devil being woe to-them woe to-them who*
sic perseveraverint, quia viscera diaboli sunt, et præcurrens
*thus shall-have-persevered because the-bowels of-the-devil they-are and the-forerunning*
germen filii perditionis. Quapropter, o vos dilecti filii
*shoot of-the-son of-perdition wherefore O you beloved sons*
mei, omni devotione et omni virtute animæ et corporis
*my with-all devotion and all power of-soul and of-body*
vestri illos devitate; quoniam antiquus serpens sua arte
*your them avoid since the-ancient serpent with-his art*
illos pascit et vestit, quia eum pro Deo colunt, et quia
*them feeds and clothes because him for God they-worship and because*
in eum per fallacem deceptionem confidunt. Ipsi sibi
*in him through deceitful deception they-trust they for-themselves*
pessimi homicidæ, ita quod illos qui eis simpliciter
*the-worst murderers so that those who to-them simply*
adhæserint occidunt, antequam eos errorem suum declinare
*shall-have-clung they-kill before them error their to-decline*
permittant, et sunt in se ipsis turpissimi fornicatores,
*they-permit and are in them themselves the-basest fornicators*
semen etiam suum in homicidio mortificantes et diabolo
*seed also their in murder killing and to-the-devil*
offerentes, ita etiam in schismatibus suis et in plenitudine
*offering so also in schisms their and in the-fullness*
vitiorum suorum Ecclesiam meam invadentes, cum baptisma
*of-vices their Church my attacking when baptism*
et sacramentum corporis et sanguinis Filii mei, et cætera
*and the-sacrament of-the-body and blood of-Son my and the-other*
instituta quæ Ecclesia mea habet, in turpibus machinationibus
*institutions which Church my has in base machinations*
suis nequiter derident. Sed quamvis propter timorem populi
*their wickedly they-deride but although because-of the-fear of-people*

mei his institutis meis aperte non repugnent, tamen in
*my these institutions my openly not they-oppose yet in*
cordibus et factis suis ea pro nihilo ducunt. Nam diabolica
*hearts and deeds their them for nothing they-hold for by-diabolical*
illusione sanctitatem se habere simulant, in quibus
*illusion holiness themselves to-have they-feign in which*
a diabolo decipiuntur, quoniam, si diabolus se eis
*by the-devil they-are-deceived since if the-devil himself to-them*
palam demonstraret, ab eis cognosceretur, ita quod illum
*openly showed by them he-would-be-known so that him*
devitarent. Unde ipse sua arte quædam eis ostendit
*they-would-avoid whence he with-his art certain-things to-them shows*
velut bona et sancta sint, et sic eos illudit. O væ illis
*as-if good and holy they-be and thus them mocks O woe to-them*
qui sic in morte hac perseveraverint. Sed quia diabolus
*who thus in death this shall-have-persevered but because the-devil*
novit se modicum tempus erroris sui habere, idcirco nunc
*knows himself a-short time of-error his to-have therefore now*
festinat infidelitatem in membris suis perficere, quæ vos
*he-hastens unbelief in members his to-perfect which you*
pessimi deceptores estis qui fidem catholicam subvertere
*the-worst deceivers are who the-faith catholic to-overturn*
laboratis. Vos instabiles et molles ad devitandum venenosas
*labor you unstable and soft for avoiding the-venomous*
sagittas humanæ pollutionis estis, quas secundum voluntatem
*arrows of-human pollution are which according-to will*
vestram contra legem exercetis. Unde postquam venenoso
*your against the-law you-exercise whence after with-the-venomous*
semine fornicationis libidinem vestram evacuatis, tunc ficte
*seed of-fornication lust your you-empty then feignedly*
oratis et sanctitatem vobis fallaciter imponitis, quod
*you-pray and holiness on-yourselves falsely impose which*

oculis meis fetente luto indignius est. Certe schisma quod
*to-eyes my than-stinking mud more-unworthy is surely the-schism which*
exortum est in Horeb ubi Judaica plebs sculptile faciens
*arisen has in Horeb where the-Jewish people a-graven-image making*
in diabolica irrisione ludere cœpit: sic etiam et adhuc
*in diabolical mockery to-play began thus also and still*
quidam petulanter ludere solent, et schisma quod fuit in
*certain-ones wantonly to-play are-wont and the-schism which was in*
Baal in quo multi perierunt, et schisma fornicationem ubi
*Baal in which many perished and the-schism of-fornication where*
cum Madianitis turpia facta perpetrata sunt, et cætera his
*with the-Midianites base deeds committed were and others to-these*
similia super vos canent: quia in his omnibus in malis vestris
*like over you will-sing because in these all in evils your*
partem habetis, pejores priores populo existentes, quoniam
*a-share you-have worse than-the-former people being since*
veram legem Dei cernentes, eam pertinaciter abjicitis. Sed,
*the-true law of-God discerning it stubbornly you-cast-away but*
o vos qui salutem vestram desideratis, ita quod baptisma
*O you who salvation your desire so that baptism*
suscepistis, et unctus mons Dei estis, Satanæ resistite,
*you-have-received and anointed the-mountain of-God you-are Satan resist*
et de monte salvationis vestræ descendere nolite.
*and from the-mountain of-salvation your to-descend do-not-wish*

*When a man scorns God's help and crushes himself into despair, as if unable to shun evil and do good, the devil says, "This man is like us, denying his God; let us run and hold him." An unrepentant murderer, adulterer, glutton, or drunkard falls into death; the penitent rises to life. God casts off the flesh's slave and helps the spirit's lover, as Solomon says: sinners pursue evil, and the just inherit good. The bright host treading the worm is the faithful, unharmed by flame or poison.*

Homo autem qui tantæ duritiæ est quod adjutorium Dei ad
*the-man moreover who of-such hardness is that the-help of-God for*
repugnandum diabolo contemnit, huic ipse insidias suas
*resisting the-devil he-despises for-this-one he snares his*
ponere non desistit, cum etiam in eo nigredinem iniquitatis
*to-set not ceases when also in him the-blackness of-iniquity*
surgere videt, quæ toti corpori illius tantam amaritudinem
*to-rise he-sees which to-the-whole body of-him such bitterness*
infert quod etiam corpus ejus inde in infirmitate arescit.
*brings that also the-body of-him thence in weakness dries-up*
Unde cum homo cœperit malum ruminare et seipsum ita
*whence when man shall-have-begun evil to-ruminate and himself so*
in desperationem conterere, quasi sibi non sit possibile
*into despair to-crush as-if for-himself not it-be possible*
malum devitare et bonum facere; tunc diabolus hoc videns
*evil to-avoid and good to-do then the-devil this seeing*
dicit: Ecce homo qui nobis similis est, Deum suum negans
*says behold a-man who to-us like is God his denying*
et se ad nos convertens, nos jam sequitur. Quapropter
*and himself to us turning us now follows wherefore*
properemus omnes et ad eum festinanter curramus: ita
*let-us-hasten all and to him hastily let-us-run so*
ipsum nostris artibus coercentes, ne a nobis aufugere
*him with-our arts constraining lest from us to-flee-away*

possit. Nam Deum suum deserere vult: et nos sequi. Sed
*he-can for God his to-desert he-wishes and us to-follow but*
homo qui his malis diabolicam suggestionem impugnatur,
*the-man who with-these evils by-diabolical suggestion is-attacked*
videlicet qui homicidio, adulterio, voracitate, ebrietate, et
*namely who by-murder adultery voracity drunkenness and*
superfluitate omnium vitiorum polluitur, si tunc in his
*the-superfluity of-all vices is-polluted if then in these*
impœnitens perseveraverit, in mortem cadit; qui autem
*unrepentant he-shall-have-persevered into death falls he-who moreover*
diabolo repugnans, his vitii pœnitendo se subtraxerit,
*the-devil resisting from-these vices by-repenting himself shall-have-withdrawn*
ad vitam resurgit. Nam qui cupiditatem carnis suæ secutus
*to life rises-again for he-who the-cupidity of-flesh his followed*
fuerit, et bonum desiderium spiritus sui neglexerit, de
*shall-have and the-good desire of-spirit his shall-have-neglected of*
hoc fabricator orbis dicit: Iste me despicit et carnem
*this-one the-maker of-the-world says this-one me despises and flesh*
suam cum peccato diligit, nolens scire quod a perditione
*his with sin loves not-wishing to-know that from perdition*
se debet avertere, et ideo abjiciendus est. Qui vero
*himself he-ought to-turn-away and therefore to-be-cast-away he-is he-who but*
bonum ardorem spiritus sui dilexerit, et voluptatem carnis
*the-good ardor of-spirit his shall-have-loved and the-pleasure of-flesh*
suæ abjecerit, de illo dicit Creator mundi: Hic ad me
*his shall-have-cast-away of him says the-Creator of-the-world this-one to me*
respicit et corpus suum in sordibus non enutrit, desiderans
*looks and body his in filths not nourishes desiring*
scire quod a morte se debet submovere, unde ei
*to-know that from death himself he-ought to-remove whence to-him*
succurrendum est. Quomodo? Ut Salomon in voluntate mea
*to-be-succored it-is how as Solomon in will my*

dicit. Peccatores persequuntur malum: et justis retribuentur
*says sinners pursue evil and to-the-just will-be-repaid*
bona. Quid hoc? Ruentes in lapsu, et cadentes in ruina
*good-things what this those-rushing in slipping and falling in ruin*
undique mortiferi morbi invadunt: ita quod prudenter in hoc
*from-every-side deadly diseases invade so that prudently into this*
quod verum est non aspiciunt, sed illud negligenter abjiciunt.
*which true is not they-look but it negligently cast-away*
Unde quia non sunt digni Deum aspicere, nec ullam
*whence because not they-are worthy God to-look-at nor any*
felicitatem in Deo aut in hominibus habere, quoniam Deum
*felicity in God or in men to-have since God*
respuunt et diabolum eligunt; idcirco multam adversitatem
*they-spurn and the-devil choose therefore much adversity*
illis infert id malum quod operantur. Sed in bonis rectus
*on-them brings that evil which they-work but in the-good right*
sensus et justa cogitatio in excelso ædificat: ita quod in sinu
*sense and just thought on high builds so that in bosom*
suo suscipiunt hæreditatem patris, quoniam supernum lumen
*their they-receive the-inheritance of-the-father since the-supernal light*
attendunt, fallaces in irrisione fori quomodo hoc vel
*they-attend deceitful-ones in the-mockery of-the-market how this or*
illud sine comparatione venundetur non existentes; sed id
*that without comparison be-sold not being but that*
quod in Deo verum est habentes. Sed ut vides quod magna
*which in God true is having but as you-see that a-great*
multitudo hominum in multa claritate fulgentium venit quæ
*multitude of-men in much brightness shining comes which*
prædictum vermem fortiter ubique conculcans diro cruciatu
*the-aforesaid worm strongly everywhere trampling with-dire torment*
eum afficit, hoc est quod fidele agmen credentium sed
*him affects this is that the-faithful band of-believers but*

in humana miseria procreatorum, in fide baptismatis et
*in human misery procreated in the-faith of-baptism and*
in beatis virtutibus multo ornatu et decore ad superna
*in blessed virtues with-much adornment and beauty to supernal*
desideria properat: ita quod ipsi in factis suis hunc antiquum
*desires hastens so that they in deeds their this ancient*
seductorem fortissima contritione circumdantes dejiciunt,
*seducer with-strongest crushing surrounding cast-down*
et eum diro cruciatu comminuunt, veluti sunt virgines,
*and him with-dire torment crush as are virgins*
martyres, et cæteri hujusmodi veri Dei cultores qui toto
*martyrs and other of-this-kind of-the-true God worshipers who with-whole*
nisu terrena conculcant et cœlestia desiderant, ita tamen
*effort earthly-things trample and heavenly-things desire so yet*
quod ipsa nec a flammis nec a veneno illius lædi potest;
*that it neither by the-flames nor by the-poison of-him to-be-hurt can*
quia isti tanta fortitudine et constantia in Deo muniti sunt,
*because these with-such strength and constancy in God fortified are*
quod nec ab apertis incendiis, nec ab occultis persuasionibus
*that neither by open burnings nor by hidden persuasions*
diabolicæ iniquitatis contaminari valent, quoniam magna
*of-diabolical iniquity to-be-contaminated they-are-able since with-great*
fortitudine virtutum vana figmenta deserunt, et sanctitati,
*strength of-virtues vain figments they-desert and to-holiness*
juste viventes adhærent. Sed qui vigilantibus oculis videt et
*justly living they-cling but he-who with-watchful eyes sees and*
attentis auribus audit, hic mysticis verbis meis osculum
*with-attentive ears hears this-one to-mystic words my the-kiss*
amplexionis præbeat quæ de me vivente emanant.
*of-embrace let-him-offer which from me living emanate*

# Visio prima

## III.1 · THE ONE SEATED ON THE THRONE

*Hildegard, unworthy to be called human, sees an iron-colored stone, a white cloud on it, and a throne where sits a youth too bright to see, gem-set mud on his breast. A golden circle spreads from him; a star and its sparks turn from him, are quenched, and fall into the abyss. Though ash, she must tell of the bread, the Son, born of a poor Virgin unknown to death. The stone is the fear of the Lord, the cloud wisdom, the throne faith, the youth the one God, the mud sinful man, its gems the saints.*

Et ego homo sumpta ab aliis hominibus, quæ non digna
*and I a-person taken from other men who not worthy*
nominari homo propter transgressionem legis Dei, cum
*to-be-named a-person because-of the-transgression of-the-law of-God when*
deberem esse justa et sim injusta, nisi quod Dei creatura
*I-ought to-be just and I-am unjust except that of-God the-creature*
sum ipsius gratia, quæ me etiam salvabit: vidi ad orientem,
*I-am by-his grace which me also will-save I-saw to the-east*
et ecce illic conspexi veluti lapidem unum totum integrum
*and behold there I-beheld as-it-were a-stone one wholly entire*
immensæ latitudinis atque altitudinis, ferreum colorem
*of-immense breadth and height an-iron color*
habentem, et super ipsum candidam nubem: ac super eam
*having and upon it a-white cloud and upon it*
positum regalem thronum rotundum, in quo sedebat juvenis
*placed a-royal throne round in which sat a-youth*
perlucidus mirabilis gloriæ, tantæque claritatis ut nullatenus
*translucent of-wonderful glory and-of-such brightness that in-no-way*
eum perspicue intueri valerem, habens quasi in pectore suo
*him clearly to-behold I-was-able having as-if on breast his*
limum nigrum et lutulentum, latum instar humani pectoris,
*mud black and miry broad like a-human breast*

circumdatum lapidibus pretiosis atque margaritis. Et de
*surrounded with-stones precious and pearls and from*
ipso lucido sedente in throno protendebant magnus circulus
*the-very bright-one sitting on the-throne was-extended a-great circle*
aurei coloris ut aurora (cujus amplitudinem nullo modo
*of-golden color like the-dawn whose breadth in-no way*
comprehendere potui) gyrans ab oriente ad septentrionem,
*to-grasp I-could circling from the-east to the-north*
et ad occidentem atque ad meridiem, ita se reflectens
*and to the-west and to the-south so itself bending-back*
ad orientem ad ipsum lucidum, nec ullum habens finem.
*to the-east to the-very bright-one nor any having end*
Et circulus ille erat a terra tantæ altitudinis, ut eam
*and circle that was from the-earth of-such height that it*
comprehendere non possem, ex se reddens splendorem valde
*to-grasp not I-could from itself giving-back a-splendor very*
terribilem, scilicet lapidei, calybei, igneique coloris undique
*terrible namely of-stony of-steel-like and-of-fiery color on-all-sides*
secundum amplitudinem suam sursum in altitudinem cœli,
*according-to breadth its upward into the-height of-heaven*
et deorsum in profundum abyssi ita se extendentem,
*and downward into the-depth of-the-abyss so itself extending*
ut nullum finem ejus videre sufficerem. Vidi etiam tunc
*that no end of-it to-see I-sufficed I-saw also then*
de secreto sedentis in throno stellam magnam, plurimi
*from the-secret of-the-one-sitting on the-throne a-star great of-very-much*
splendoris ac decoris prodeuntem, et cum ea plurimam
*splendor and beauty coming-forth and with it a-very-great*
candentium scintillarum multitudinem, quæ cum stella illa
*of-glowing sparks multitude which with star that*
omnes eductæ ad austrum, inspiciebant sedentem in throno
*all led-forth to the-south looked-at the-one-sitting on the-throne*

quasi alienum, seque ab eo avertentes magis inhiabant
*as-if a-stranger and-themselves from him turning-away rather gaped*
ad aquilonem quam in eum inspicere vellent. Sed statim
*toward the-north than at him to-look they-would-wish but at-once*
in ipsa aversione inspectionis suæ, omnes exstinctæ sunt,
*in the-very turning-away of-gaze their all extinguished were*
sic versæ in carbonum nigredinem. Et ecce ventus turbinis
*thus turned into of-coals the-blackness and behold a-wind of-whirlwind*
ortus est ab ipsis, qui eas mox ab austro retro sedentem
*arisen has from them which them soon from the-south behind the-one-sitting*
in throno projecit ad aquilonem, præcipitans in abyssum,
*on the-throne cast to the-north hurling-headlong into the-abyss*
ita ut earum amplius nullam videre valerem. Splendorem
*so that of-them further none to-see I-was-able splendor*
autem illum magnum qui cis abstractus est, vidi subito
*moreover that great which from-them withdrawn was I-saw suddenly*
in earum exstinctione reverti ad ipsum sedentem in throno.
*in of-them the-extinguishing to-return to the-very one-sitting on the-throne*
Et audivi eum qui sedebat in throno mihi diceutem:
*and I-heard him who sat on the-throne to-me saying*
Scribe quæ vides et audis. Et respondi de interiori
*write what-things you-see and you-hear and I-answered from the-inner*
scientia ejusdem visionis: Rogo te, mi Domine, ut mihi
*knowledge of-the-same vision I-ask you my Lord that to-me*
des intellectum, quatenus possim enarrabiliter proferre
*you-give understanding so-that I-can tellably to-bring-forth*
hæc mystica, et ne derelinquas me; sed confirma me in
*these mystical-things and lest you-forsake me but strengthen me in*
aurora tuæ justitiæ, in qua manifestatus est Filius tuus, et
*the-dawn of-your justice in which manifested was Son your and*
da mihi quomodo possim et qualiter debeam proferre
*grant me how I-can and in-what-manner I-ought to-bring-forth*

divinum conailium, quod in antiquo consilio ordinatum est;
*the-divine counsel which in the-ancient counsel ordained is*
quomodo Filium tuum voluisti incarnari, ita ut homo sub
*how Son your you-willed to-be-incarnate so that man under*
tempore fieret, hoc volens ante omnem creaturam in
*time he-should-become this willing before every creature in*
simplicitate tua et in igne columbæ scilicet Spiritus sancti,
*simplicity your and in the-fire of-the-dove namely of-the-Spirit holy*
ut ipse Filius tuus, quasi splendida solis forma mirabiliter
*that the-very Son your as-if the-splendid of-the-sun form wonderfully*
surgens, in incipiente capite virginitatis veraciter indueretur
*rising in the-beginning head of-virginity truly should-be-clothed*
humanitate propter hominem sumpta hominis forma. Et
*with-humanity because-of man taken of-man the-form and*
iterum audivi eum dicentem mihi: O quam pulchri sunt
*again I-heard him saying to-me O how beautiful are*
oculi tui in divina narratione, dum ibi consurgit aurora
*eyes your in divine narration while there rises the-dawn*
in divino consilio. Et iterum respondi de interiori scientia
*in divine counsel and again I-answered from the-inner knowledge*
visionis ipsius: Ego mihi appareo in sinu animi mei, ut
*of-the-vision itself I to-myself appear in the-bosom of-mind my as*
cinis cinereæ putredinis, et sicut pulvis instabilitatis, unde
*the-ash of-ashen rottenness and as the-dust of-instability whence*
sedeo pavens in umbra sicut penna; sed ne dcleas me
*I-sit fearing in shadow like a-feather but do-not blot-out me*
de terra viventium ut peregrinam; quia in magno sudore
*from the-land of-the-living as a-pilgrim because in great sweat*
laboro in hac visione, et quia etiam de vilitate mei stulti
*I-labor in this vision and because also from the-vileness of-my foolish*
sensus qui meus est in carne, reputo me frequenter in
*sense which mine is in the-flesh I-reckon myself often in*

minimum et in vilissimum locum, ita quod non sim digna
*the-least and in the-vilest place so that not I-be worthy*
vocari homo, quia valde timeo non audens tua mysteria
*to-be-called a-person because greatly I-fear not daring your mysteries*
narrare. O bone ac mitis Pater, doce me quæ tua voluntas
*to-tell O good and gentle Father teach me what your will*
sit, quid debeam proferre. O tu metuende Pater et o tu
*be what I-ought to-bring-forth O you dread Father and O you*
dulcissime, et o tu plene omnis gratiæ, ne derelinquas
*most-sweet and O you full of-all grace do-not forsake*
me: sed conserva me in tua misericordia. Et iterum audivi
*me but preserve me in your mercy and again I-heard*
eumdem mihi dicentem: Nunc dic quomodo edocta es.
*the-same to-me saying now say as taught you-are*
Volo ut dicas: Quamvis cinis sis. Dic revelationem panis
*I-wish that you-say although ash you-be say the-revelation of-the-bread*
qui Filius Dei est, qui vita est in igneo amore, omnem
*which the-Son of-God is who life is in fiery love every*
mortuum suscitans in anima et corpore, et dissoluta
*dead-one raising in soul and body and loosened*
peccata relaxans in serena claritate, ipse initium suscitationis
*sins relaxing in serene brightness he the-beginning of-the-raising*
sanctitatis in homine existens, antequam in se exuscitetur.
*of-holiness in man being before in himself it-be-roused*
Unde etiam magnificus et gloriosus ac incomprehensibilis
*whence also the-magnificent and glorious and incomprehensible*
Deus dedit magnum præsidium mittens Filium suum in
*God gave great protection sending Son his into*
pudicitiam virginitatis, quæ non potuit habere ullam varietatem
*the-modesty of-virginity which not could to-have any variety*
macularum in sua virginitate unde ipsa molliretur. Ibi non
*of-stains in its virginity whence it might-be-softened there not*

potuit nec esse debuit ulla pollutio carnis in mente
*could nor there-to-be ought any pollution of-the-flesh in the-mind*
Virginis, quia interfectrix et mortificatrix mortis generis
*of-the-Virgin because the-slayer and mortifier of-the-death of-the-race*
humani, ipsamet nesciente, ut in somno decepta est, quando
*human herself not-knowing as in sleep deceived was when*
Filius Dei in magno silentio venit in auroram, videlicet
*the-Son of-God in great silence came into the-dawn namely*
in humilem puellam. Mors quasi secura processit nesciens
*into a-humble girl death as-if secure went-forth not-knowing*
vitam, quam illa dulcis Virgo portavit; quia sibi absconsa
*the-life which that sweet Virgin bore because to-it hidden*
erat ejus virginitas. Ipsa enim Virgo erat pauper in terrenis
*was her virginity she for the-Virgin was poor in earthly*
opibus; quia divina majestas eam ita invenire voluit. Nunc
*riches because the-divine majesty her so to-find wished now*
scribe de vera agnitione Creatoris in bonitate ipsius sic.
*write of the-true knowledge of-the-Creator in the-goodness of-him thus*
Deus qui cuncta creavit et hominem ad gloriam illam de
*God who all-things created and man for glory that from*
qua perditus angelus cum suis imitatoribus projectus est
*which the-lost angel with his imitators cast-out was*
ordinavit, ab omni creatura sua maximo honore et timore
*ordained by every creature his with-the-greatest honor and fear*
venerandus et metuendus est, quia justum est ut Creatori
*to-be-venerated and to-be-feared is because just it-is that to-the-Creator*
omnium veneratio a creatura sua exhibeatur, et Deus super
*of-all veneration by creature his be-shown and God above*
omnia fidelissime adoretur. Quod et lapis iste quem vides
*all-things most-faithfully be-adored which also stone this which you-see*
certissime designat. Ipse est enim in mysterio magnitudo
*most-certainly designates it is for in mystery the-greatness*

timoris Domini: qui purissima intentione in cordibus
*of-the-fear of-the-Lord which with-most-pure intention in the-hearts*
fidelium semper oriri et perseverare debet. Sed quod vides
*of-the-faithful always to-arise and to-persevere ought but that you-see*
eum totum integrum et immensæ latitudinis atque altitudiuis
*it wholly entire and of-immense breadth and height*
ferreum colorem habentem, hoc est quod eadem firma et
*an-iron color having this is that the-same firm and*
grandis magnitudo timoris Domini firmissime tenenda est,
*grand greatness of-the-fear of-the-Lord most-firmly to-be-held is*
quia Deus metuendus est ab omni creatura in tota integritate,
*because God to-be-feared is by every creature in whole wholeness*
ut cognoscatur unus et verus Deus esse, cum nullus præter
*that he-be-known one and true God to-be since none besides*
eum est, nec similis illi, in quo est immensa latitudo;
*him is nor like to-him in whom is immense breadth*
quoniam incomprehensibilis est in omnibus et super omnia,
*since incomprehensible he-is in all-things and above all-things*
et altitudo; cum sanctam divinitatem nullus comprehendere,
*and height since the-holy divinity no-one to-grasp*
nec ad eam pertingere cum altitudine sui sensus potest,
*nor to it to-reach with the-height of-his sense can*
quia ipsa est super omnia. Quod autem est similitudinis
*because it is above all-things that moreover is of-the-likeness*
ferrei coloris, hoc est quod onerosum et durum est humanis
*of-iron color this is that burdensome and hard it-is for-human*
mentibus Deum timere, illud valde grave existens mollitiei
*minds God to-fear that very heavy being to-the-softness*
fragilis cineris, quia humana creatura ipsi rebellis est. Super
*of-frail ash because the-human creature to-him rebellious is upon*
lapidem vero ipsum candida nubes clara sapientia humanæ
*the-stone but itself the-white cloud the-clear wisdom of-the-human*

mentis est, ac super eam positus regalis thronus rotundus
*mind is and upon it placed the-royal throne round*
est fortis et principalis fides circuiens in Christiano populo,
*is strong and principal faith circling in the-Christian people*
cui Deus fideliter cognitus est, quia ubi timor Domini
*to-which God faithfully known is because where the-fear of-the-Lord*
radicat, ibi etiam sapientia humanæ mentis superapparebit,
*takes-root there also the-wisdom of-the-human mind will-appear-above*
et deinde Deo opem afferente, fides super hanc imponetur,
*and then God help bringing faith upon this will-be-placed*
in qua ipse Deus sibi requiem parat. Cum enim
*in which the-very God for-himself rest prepares when for*
Deus timetur per sapientiam humanæ mentis, in fide
*God is-feared through the-wisdom of-the-human mind in faith*
intelligitur; quia cum his tangendus est ut sedes tangit
*he-is-understood because with these to-be-touched he-is as a-seat touches*
Dominum suum. Et tunc in his Deus parat sibi sedem,
*Lord its and then in these God prepares for-himself a-seat*
summus existens super omnia; quia neque potestate neque
*highest being above all-things because neither by-power nor*
dominatione comprehendi potest, sed residet in unica et pura
*by-dominion to-be-grasped he-can but he-resides in unique and pure*
fide; quoniam unus est qui credendus Deus super omnia.
*faith since one is who to-be-believed-in God above all-things*
Unde sedens in throno juvenis perlucidus, mirabilis gloriæ,
*whence sitting on the-throne a-youth translucent of-wonderful glory*
tantæque claritatis ut nullatenus eum perspicue valeres
*and-of-such brightness that in-no-way him clearly you-could*
intueri, habens quasi in pectore suo limum nigrum et
*to-behold having as-if on breast his mud black and*
lutulentum latum ut magni hominis pectus, circumdatum
*miry broad as of-a-great man the-breast surrounded*

lapidibus pretiosis atque margaritis; est super omnia regnans
*with-stones precious and pearls is above all-things reigning*
unus Deus, lucens in bonitate, et mirabilis in operibus
*one God shining in goodness and wonderful in works*
suis, cujus immensam claritatem in profunditate mysterii
*his whose immense brightness in the-depth of-mystery*
sui, nullus hominum perfecte potest intueri, nisi quantum
*his no-one of-men perfectly can to-behold except as-much-as*
fide comprehenditur atque portatur; sicut sedes continet
*by-faith is-grasped and is-borne as a-seat contains*
ac circumdat dominum suum, quæ ita illi subjecta est, ut
*and surrounds lord its which so to-him subject is that*
nec se elevare possit contra dominum suum: sic fides non
*neither itself to-raise it-can against lord its so faith not*
desiderat superbe aspicere in Deum, sed tantum intima
*desires proudly to-look at God but only with-inmost*
devotione tangit eum. Et quasi in pectore suo, id est in
*devotion touches him and as-if on breast his that is in*
sapientia mysterii sui habet per amorem Filii sui infirmum
*the-wisdom of-mystery his he-has through the-love of-Son his weak*
et debilem ac pauperem limum qui homo est, nigrum in
*and feeble and poor mud which man is black in*
nigredine peccatorum, et lutulentum in pollutione carnis, et
*the-blackness of-sins and miry in the-pollution of-the-flesh and*
latum secundum similitudinem pectoris hominis, quod est
*broad according-to the-likeness of-the-breast of-man which is*
dilatatio profundæ et magnæ sapientiæ in qua ipse Deus
*the-widening of-deep and great wisdom in which the-very God*
creavit hominem, illo respiciens qui sunt in salvatione animæ
*created man to-those looking who are in the-salvation of-the-soul*
per pœnitentiam, in qualicunque crimine contra Deum sint
*through penitence in whatever crime against God they-be*

in sua debilitate calcitrantes, quia tandem ad eum pervenient.
*in their weakness kicking because at-last to him they-will-come*
Hi sunt circumdati compluribus ornamentis illorum qui
*these are surrounded with-very-many ornaments of-those who*
inter eos surgunt; ut lapides pretiosi maguis personis qui
*among them rise as stones precious to-great persons who*
sunt martyres ac virgines sanctitatis, et ut margaritæ, qui
*are martyrs and virgins of-holiness and as pearls who*
sunt iunocentes et pœnitentes filii redemptionis, cum quibus
*are the-innocent and penitent sons of-redemption with whom*
idem limus valde ornatus est; dum in humano corpore
*the-same mud greatly adorned is while in the-human body*
fulgent tantæ virtutes, quæ in Deo sunt fulgentes in omni
*shine such virtues which in God are shining in all*
claritate. Nam qui constituit spiraculum et vitam hominum,
*brightness for he-who established the-breath and life of-men*
ille inspexit semetipsum. Quomodo? Scilicet cum redemptione
*he looked-at himself how namely with redemption*
dum præscivit in sua prædestinatione Filium suum incarnari,
*while he-foreknew in his predestination Son his to-be-incarnate*
ita quod in ejus corpore deberet abstergi omnis
*so that in his body ought to-be-wiped-away every*
maculosa varietas criminum. Et sic videt etiam animas quæ
*spotted variety of-crimes and thus he-sees also the-souls which*
justificabuntur post multiplicationem superfluorum peccatorum
*will-be-justified after the-multiplication of-superfluous sins*
dum adhuc in corporibus suis sunt, et quæ consuescent
*while still in bodies their they-are and which will-grow-accustomed*
in jusittia Dei ambulare post diversitatem errorum suorum
*in the-justice of-God to-walk after the-diversity of-errors their*
qualiter consistant in Deo, ac qualiter desistant de multa
*how they-stand in God and how they-desist from much*

oblivione, et quomodo revertantur de unoquoque vitio quo
*forgetfulness and how they-return from each vice by-which*
ipsæ sunt vulneratæ cum in mortalibus ceciderunt peccatis,
*they are wounded when into mortal they-fell sins*
et sicut sunt videntes quod multi populi surrexerunt de
*and as they-are seeing that many peoples rose from*
errantibus viis in quibus ambulabant pleni vulneribus in
*the-erring ways in which they-walked full of-wounds in*
plagis pessimis restaurati de morte feditatis criminum:
*plagues the-worst restored from the-death of-the-foulness of-crimes*
sic etiam multi veniunt qui in amaritudine acerbi doloris
*so also many come who in the-bitterness of-the-sharp pain*
peccati tam graviter sunt vulnerati, quod ipsi etiam in
*of-sin so gravely are wounded that they also in*
consuetudine malorum morum in quibus supra modum
*the-custom of-evil morals in which beyond measure*
peccaverunt sunt ita tediosi, quod nequeunt ultra respirare
*they-sinned are so weary that they-cannot further to-breathe*
in fluctibus, ad operandum mortiferum opus in adulterio
*in the-waves for working the-deadly work in adultery*
et homicidio et superfluitate omnium malorum.
*and murder and the-superfluity of-all evils*

*Penitents come home like the prodigal son, confessing sin against heaven, the heavenly work God made them. They are the mud on the Father's breast, clinging to the Son, and no angel may scorn man, since the Son has man's form. As Isaiah's shepherd he gathers the lambs by baptism, his five wounds wiping away the sins of the five senses. He is beautiful beyond the sons of men, for God delights in his humility. The golden circle is the Father's power and work, embracing every creature without end.*

O miseri, nonne veniunt ipsi quasi peregrini de longinqua
*O wretched-ones surely come they as-if pilgrims from a-distant*
regione sicut Scriptura habet in Evangelio, ubi adolescentior
*region as Scripture has in the-Gospel where the-younger*
filius dixit: Surgam et ibo ad patrem meum et dicam
*son said I-shall-rise and I-shall-go to father my and I-shall-say*
illi: Pater, peccavi in cœlum et coram te; jam non
*to-him Father I-have-sinned against heaven and before you now not*
sum dignus vocari filius tuus fac me sicut unum ex
*I-am worthy to-be-called son your make me as one of*
mercenariis tuis? Hoc tale est. Homo qui de lapsu peccati
*hired-servants your this such is the-man who from the-fall of-sin*
per admonitionem Spiritus sancti revertitur in se, dicit:
*through the-admonition of-the-Spirit holy returns into himself says*
Volo surgere de importabilibns peccatis quæ a me nullatenus
*I-wish to-rise from unbearable sins which by me in-no-way*
sunt sustinenda, de gravi culpa, sed revertar in recordatione
*are to-be-sustained from heavy fault but I-shall-return in the-remembrance*
mentis meæ plangens ac mœrens peccata mea: sic veniens
*of-mind my lamenting and mourning sins my thus coming*
ad patrem meum, qui pater meus est, quoniam creavit me,
*to father my who father my is since he-created me*

et dicam illi: Pater, peccavi in cœlum, id est in
*and I-shall-say to-him Father I-have-sinned against heaven that is against*
cœleste opus quod ego sum, quem formasti in voluntate
*the-heavenly work which I am whom you-formed in will*
tua, me sic tangendo in creatione ipsa, quod ego etiam
*your me so touching in the-creation itself that I also*
cœlestis debui esse in actibus meis, sed feci me contractum
*heavenly ought to-be in acts my but I-made myself contracted*
cum turpissimis operibus, peccans etiam coram te, quia
*with most-base works sinning also before you because*
humanam naturam destitui in me. Quomodo? In multis
*human nature I-destroyed in me how in many*
abominationibus, ideo sum et ego reus in mea perditione
*abominations therefore am also I guilty in my perdition*
et in tua majestate: et non sum dignus nominari filius tuus,
*and in your majesty and not I-am worthy to-be-named son your*
quia propter nequitiam cordis mei creaturam tuam duxi in
*because because-of the-wickedness of-heart my creature your I-led in*
me in alium modum quam a te constitutus sum. Sed nunc
*me into another mode than by you established I-am but now*
fac mihi ut tuo redempto servo in mercede sanguinis
*make for-me as for-your redeemed servant in the-reward of-the-blood*
Filii tui, qui ipsum dedisti in tantam mercedem quam
*of-Son your who himself you-gave for so-great a-reward which*
mors nunquam rependere poterit ulla recompensatione, sed
*death never to-repay will-be-able by-any recompense but*
dimittit peccatores per pœnitentiam quæ in passione Filii
*he-dismisses sinners through penitence which in the-passion of-Son*
tui orta est, quia rectam hæreditatem filiorum amisi in
*your arisen has because the-right inheritance of-sons I-lost in*
Adam, qui creatus filius, in justitia destitutus est gloria

felicitatis. Nunc autem debet pœnitentia redimere hominis
*of-felicity now moreover ought penitence to-redeem of-man*
peccata cum sanguine Filii tui. Istud est dicendum ab iis
*the-sins with the-blood of-Son your this is to-be-said by those*
qui iterant casum Adæ et post hæc revertuntur per
*who repeat the-fall of-Adam and after these-things return through*
pœnitentiam sic pertingentes ad salvationem, et memores sunt
*penitence thus reaching to salvation and mindful are*
quod multas monitiones audierunt, quæ de Scripturis sunt
*that many admonitions they-heard which from the-Scriptures are*
narratæ et de cruciatu et de sanguine Redemptoris eorum,
*told and of the-torment and of the-blood of-Redeemer their*
et recordantur gementes quod transgressi sunt cum auditu,
*and they-remember groaning that transgressed they-have with the-hearing*
quo cum studio debuerunt percipere quomodo servarent
*by-which with zeal they-ought to-perceive how they-should-keep*
verbum Dei, cum ipsi negligerent legem ejus quæ eis
*the-word of-God when they neglected the-law of-him which for-them*
erat instituta ad custodiendum, in constitutione præcepti
*was established for guarding in the-constitution of-the-precept*
recusantes inspicere quid deberent facere vel quid deberent
*refusing to-look-at what they-ought to-do or what they-ought*
dimittere propter timorem Domini, qui tamen veniunt ad
*to-let-go because-of the-fear of-the-Lord who yet come to*
veritatem, recordantes ea quæ audierunt vel sciverunt a
*the-truth remembering those-things which they-heard or knew from*
Deo, quamvis prius ita cæcati essent, quod omnino nollent
*God although before so blinded they-were that altogether they-would-not*
scire justitiam ipsius, ut se ad hoc declinarent quod
*to-know the-justice of-him that themselves to this they-should-incline that*
ipsam præponerent peccatis suis, cum spernerent eam et
*it they-should-set-before sins their when they-spurned it and*

cum rejicerent retro verbum Dei, respuentes legem ejus.
*when they-cast back the-word of-God spurning the-law of-him*
Multi de his erunt superabundantes in bonis: ita ut
*many of these will-be superabounding in good-things so that*
nec satientur, nec eis sufficiat epulari in domo Dei
*neither they-are-satisfied nor to-them suffices to-feast in the-house of-God*
celebrando divinum officium et operando justitiam ejus
*celebrating the-divine office and working the-justice of-him*
superabundanter ita quod semper sunt flentes et memores in
*superabundantly so that always they-are weeping and mindful in*
doloribus malorum quæ in anteactis rebus perpetrarunt dum
*griefs of-the-evils which in past things they-committed while*
colebant illicita opera, transeuntes legis Dei licita.
*they-cultivated illicit works passing-over of-the-law of-God the-licit-things*
Iste est luteus limus quem vides in pectore pii Patris.
*this is the-miry mud which you-see on the-breast of-the-merciful Father*
Quomodo? Filio Dei qui de corde Patris exivit
*how to-the-Son of-God who from the-heart of-the-Father went-out*
veniens in mundum, adest credens populus, adhærens
*coming into the-world is-present the-believing people clinging*
ipsi hac intentione qua credit in eum. Certe propterea
*to-him with-this intention by-which it-believes in him surely therefore*
sic etiam isti apparent in pectore pii Patris, ut non
*thus also these appear on the-breast of-the-merciful Father that not*
spernat angelus nec ulla creatura hominem, quia summi
*may-spurn angel nor any creature man because of-the-highest*
Dei Filius incarnatus habet formam hominis in seipso.
*God the-Son incarnate has the-form of-man in himself*
Beatus enim angelicus chorus propterea in indignatione habet
*the-blessed for angelic choir therefore in indignation holds*
hominem quia nimium sordescit in peccatis suis, cum
*man because too-much he-grows-filthy in sins his when*

ipsi beati angeli inviolabiles sint absque ulla transgressione
*they the-blessed angels inviolable are without any transgression*
justitiæ, semper attentissime videntes faciem Patris. Et quod
*of-justice always most-attentively seeing the-face of-the-Father and what*
amatur a Patre; hoc etiam ipsi amant in Filio. Quomodo?
*is-loved by the-Father this also they love in the-Son how*
Scilicet quod Dei Filius natus est homo, nam ego Pater
*namely that of-God the-Son born is a-man for I the-Father*
Filium meum ex Virgine natum posui in salvationem et in
*Son my from the-Virgin born placed for the-salvation and for*
restaurationem hominis, ut vobis annuntiat Isaias propheta
*the-restoration of-man as to-you announces Isaiah the-prophet*
servus meus. Sicut pastor gregem suum pascet in brachio
*servant my as a-shepherd flock his will-feed in arm*
suo congregabit agnos et in sinu suo levabit, fœtas
*his will-gather the-lambs and in bosom his will-lift those-with-young*
ipse portabit. Hoc tale est. Sicut pastor gregem suum
*he will-carry this such is as a-shepherd flock his*
pascit, sic pascet Filius meus pastor bonus redemptum
*feeds so will-feed Son my the-shepherd good redeemed*
gregem suum. Quomodo? Ipse pascit eum lege sua, quam
*flock his how he feeds it with-law his which*
ipsemet per me plantavit. Unde etiam in sua extensa
*he-himself through me planted whence also in his extended*
potestate ut in brachio suo; quia idem Filius meus est
*power as in arm his because the-same Son my is*
homo, congregabit innocentes agnos de culpa Adæ per
*man he-will-gather the-innocent lambs from the-fault of-Adam through*
innocentiam baptismi, cum ab eis exuitur vetus homo cum
*the-innocence of-baptism when from them is-put-off the-old man with*
operibus suis, et levabit ipsos in virtutibus suis et in lege
*works his and he-will-lift them in virtues his and in law*

sua in sinu suo. Quomodo? Videlicet quia levat eos super
*his in bosom his how namely because he-lifts them above*
excelsa cœlorum tali modo quod fiunt membra ejus.
*the-heights of-the-heavens in-such a-way that they-become members of-him*
Quapropter sic in interiori secreto deitatis apparet homo in
*wherefore thus in the-inner secret of-the-deity appears man in*
forma sua, quod nec angeli habent nec ulla alia creatura,
*form his which neither the-angels have nor any other creature*
quia Unigenitus meus propter redemptionem generis humani
*because Only-begotten my because-of the-redemption of-the-race human*
iu virginea carne formam assumpsit hominis. Ipse portabit
*in virginal flesh the-form assumed of-man he will-carry*
etiam fœtas in corpore suo. Quomodo? Ipse Filius meus
*also those-with-young in body his how he Son my*
portat homines in sanguine suo: sic quod salvi facti sunt
*carries men in blood his so that saved made they-are*
per quinque vulnera ejus; quia quodcunque peccaverint
*through the-five wounds of-him because whatever they-shall-have-sinned*
per quinque sensus suos, hoc abstergetur per summam
*through the-five senses their this will-be-wiped-away through the-highest*
justitiam post pœnitentiam, quoniam ipsemet eos ita portavit,
*justice after penitence since he-himself them so carried*
quod incarnatus est, et quod passus est quinque vulnera in
*that incarnate he-is and that suffered he-has five wounds on*
cruce, et quod mortuus et sepultus est et quod a mortuis
*the-cross and that dead and buried he-is and that from the-dead*
resurrexit. Ipse porrexit etiam ipsis manum suam, cum
*he-rose he stretched-out also to-them hand his when*
eos retraxit ad se. Quomodo? Scilicet quia Filius meus
*them he-drew-back to himself how namely because Son my*
assumpsit humanitatem pro illis, qui se putabant propter
*assumed humanity for those who themselves thought because-of*

casum Adæ in æternum periisse. Idem Unigenitus
*the-fall of-Adam into eternity to-have-perished the-same Only-begotten*
meus vicit etiam mortem, sic quod non potuit amplius
*my conquered also death so that not it-could further*
dominari super eos. Unde et ipse ita novit eos in virtute
*to-rule over them whence also he so knew them in the-power*
claritatis suæ, ut venturi sunt in purgatione pœnitentiæ.
*of-brightness his as about-to-come they-are in the-purging of-penitence*
Quod autem eos vides in sinu Patris apparere, hoc est
*that moreover them you-see in the-bosom of-the-Father to-appear this is*
quod Filius hominis perficitur cnm membris suis in secreto
*that the-Son of-man is-perfected with members his in the-secret*
Patris. Quomodo? Cum enim mundus complebitur, tunc
*of-the-Father how when for the-world will-be-completed then*
electi etiam Christi qui membra ejus sunt, perficiuntur. O
*the-elect also of-Christ who members of-him are are-perfected O*
quam pulcher ille est, ut etiam Psalmista ait: Speciosus forma
*how beautiful he is as also the-Psalmist says beautiful in-form*
præ filiis hominum. Hoc tale est. Pulcherrima pulchritudo
*before the-sons of-men this such is the-most-beautiful beauty*
fulget in eo clarissimæ formæ sine ulla macula peccati, et
*shines in him of-the-brightest form without any stain of-sin and*
absque liquore humanæ feditatis, et sine ulla concupiscentia
*without the-liquor of-human foulness and without any concupiscence*
facti operis in desideriis peccatorum, quæ exigit caro
*of-the-done work in the-desires of-sins which demands the-flesh*
mortalis infirmitatis. Hoc nunquam tetigit hunc hominem.
*of-mortal weakness this never touched this man*
Et forma illa Filii hominis nata est in simplicitate præ
*and form that of-the-Son of-man born was in simplicity before*
aliis hominibus, ita quod illæsa Virgo genuit natum suum
*other men so that the-unhurt Virgin bore born-one her*

in ignorantia peccati, se nesciens in ærumna habere filium.
*in ignorance of-sin herself not-knowing in hardship to-have a-son*
Quomodo? Quoniam non sensit ullum contactum in peccatis,
*how since not she-felt any contact in sins*
ideo ignorabat se habere dolorem in partu, sed intus
*therefore she-did-not-know herself to-have pain in childbirth but within*
in ea corporis sui integritas gaudebat. O quam speciosus
*in her of-body her the-wholeness rejoiced O how beautiful*
forma! Sed noscant homines ibi carnalem pulchritudinem non
*in-form but let-know men there fleshly beauty not*
fuisse majorem nisi quatenus ordinatio profundæ sapientiæ
*to-have-been greater except as-far-as the-ordering of-deep wisdom*
constituit formam hominis, quia Pater et Filius et
*established the-form of-man because the-Father and the-Son and*
Spiritus sanctus unus Deus in tribus personis non delectatur
*the-Spirit holy one God in three persons not is-delighted*
in pulchritudine carnis, sed in magna humilitate qua
*in the-beauty of-the-flesh but in the-great humility by-which*
Filius Dei se induit humanitate. In forma autem filii
*the-Son of-God himself clothed with-humanity in the-form moreover of-the-son*
hominis non erat ulla maculositas, ut aliquando distorquetur
*of-man not was any spottedness as sometimes is-distorted*
homo molesta facie in diversitate corporis, quod est in
*a-man with-troublesome face in the-diversity of-the-body which is in*
judicio Dei, scilicet cum membra hominis divisa sunt non
*the-judgment of-God namely when the-members of-man divided are not*
recte ordinata ut debilium quod non est secundum naturam
*rightly ordered as of-the-weak which not is according-to the-nature*
formationis in corpore hominis, sed secumdum judicium
*of-formation in the-body of-man but according-to the-judgment*
Dei. Et fortis quidem natura existit in recta formatione,
*of-God and strong indeed nature stands in right formation*

infirma autem defluit in diversitatem formationis contrariæ
*weak moreover it-flows-down into the-diversity of-the-formation of-contrary*
formæ, quod non erat opus in homine Filio meo.
*form which not was need in the-man Son my*
Sed, inquam, magna diversitate sint homines in suis membris,
*but I-say in-great diversity let-be men in their members*
ita quod ipsi sunt nigri, fœdi, polluti, leprosi, hydropici, et
*so that they are black foul polluted leprous dropsical and*
pleni vitiis, habentes etiam rubiginem maleficii in suasione
*full of-vices having also the-rust of-sorcery in the-persuasion*
diabolicæ artis, et insipientes et duri videre bona
*of-diabolical art and foolish and slow to-see the-good-things*
Domini, et accusaudi atque culpandi de multa oblivione quod
*of-the-Lord and to-be-accused and to-be-blamed for much forgetfulness that*
justitiam debuerunt operari et operantur malum, ac dimittunt
*justice they-ought to-work and they-work evil and let-go*
bonum, despicientes crucem et martyrium Domini sui. Deus
*good despising the-cross and martyrdom of-Lord their God*
tamen Pater inspicit intentione suæ bonitatis factum opus
*yet the-Father looks-at with-the-intention of-his goodness the-made work*
de limo sicut pater respicit ad filios suos dum eos elevat
*from mud as a-father looks to sons his while them he-lifts*
in sinum suum. Et quoniam ipse Deus est; habet pii
*into bosom his and since he God is he-has of-a-merciful*
patris dilectionem ad filios suos. Tali enim modo est ei
*father the-love toward sons his in-such for way is to-him*
interior dilectio cordis ad homines, quod Filium suum misit
*the-inner love of-heart toward men that Son his he-sent*
ad crucis opprobrium quasi agnum mansuetum qui portatur
*to of-the-cross the-reproach as-if a-lamb meek who is-carried*
ad victimam occidendus: ita quod Filius meus reportavit
*to sacrifice to-be-slain so that Son my carried-back*

perditam ovem, quam e faucibus lupi tulit, supra
*the-lost sheep which from the-jaws of-the-wolf he-took upon*
humerum suum, assumpta humanitate, in magnis eam portans
*shoulder his assumed humanity in great it bearing*
doloribus, cum dignatus est mori pro ovibus suis. In illis
*pains when deigned he-has to-die for sheep his in those*
autem hominibus sunt multi circumdati ornamentis, qui et
*moreover men are many surrounded with-ornaments who also*
decorati sunt pretioso ornatu virtutum: qui sunt martyres,
*adorned are with-the-precious adornment of-virtues who are martyrs*
virgines, innocentes et pœnitentes ac subjecti magistris suis,
*virgins innocents and penitents and subject to-masters their*
ut jam dictum est, et qui seipsos conscios reddunt in
*as already said it-is and who themselves conscious render in*
criminibus suis, in his se cruciantes cum inexpugnabili
*crimes their in these themselves tormenting with unconquerable*
certamine, dum negant in seipsis quod sunt. Ibi non est
*struggle while they-deny in themselves what they-are there not is*
dicendum qui sunt, vel ubi sunt electi; nam omnes computati
*to-be-said who are or where are the-elect for all counted*
sunt. Quis est ille cui possibile sit videre in profundam
*are who is he to-whom possible it-be to-see into the-deep*
sapientiam Altissimi et in discretionem scientiæ ejus quid
*wisdom of-the-Most-High and into the-discernment of-knowledge his what*
ipse habeat in numero salvandorum. Incomprehensibilia sunt
*he may-have in the-number of-those-to-be-saved incomprehensible are*
judicia ejus omnibus hominibus. Vobis currendum est; quia
*judgments his to-all men by-you to-be-run it-is because*
paratum est vobis regnum Dei. Nam secundum studium
*prepared is for-you the-kingdom of-God for according-to the-zeal*

fidelium operantium justitiam Dei qui sunt abluti in
*of-the-faithful working the-justice of-God who are washed in*
baptismo cognitique in fide, talis etiam merces eorum erit.
*baptism and-known in faith such also the-reward of-them will-be*
Quod autem vides quod de sedente in throno
*that moreover you-see that from the-one-sitting on the-throne*
protenditur magnus circulus aurei coloris ut aurora, cujus
*is-extended a-great circle of-golden color like the-dawn whose*
amplitudinem nullo modo comprehendere potes, hoc est
*breadth in-no way to-grasp you-can this is*
quod ab omnipotente Patre extenditur fortissima potestas
*that from the-almighty Father is-extended the-strongest power*
et fortissimum opus ejus omnia comprehendens in potentia
*and the-strongest work of-him all-things embracing in the-power*
ipsius, cum qua est operans in Filio suo quem semper in
*of-him with which he-is working in Son his whom always in*
majestate divinitatis apud se habuit, per eum ordinans
*the-majesty of-divinity with himself he-had through him ordaining*
ac perficiens omnia opera sua ante mundum et in mundo
*and perfecting all works his before the-world and in the-world*
ab initio, qui pulcherrimi fulgoris velut aurora rubet;
*from the-beginning who of-most-beautiful gleam like the-dawn reddens*
quia Filius in sapientissima Virgine quam aurora significat,
*because the-Son in the-most-wise Virgin whom the-dawn signifies*
incarnatus est inspiratione digiti Dei qui Spiritus sanctus
*incarnate is by-the-inspiration of-the-finger of-God who the-Spirit holy*
est; in quo etiam factum est omne opus Patris. Hujus
*is in whom also made is every work of-the-Father of-this*
gloriæ circuitum nulla ratione comprehendere vales, quia
*glory the-circuit by-no reason to-grasp you-are-able because*
nec ipsius potestas nec opera, nec ulla est mensura ullius
*neither of-him the-power nor the-works nor any is measure of-any*

bonitatis, vel potestatis ad illam mensurandam quæ sit, vel
*goodness or power for it measuring which be or*
fuerit, vel fieri debeat in ulla creatura, nisi quod Deus
*was or to-be ought in any creature except that God*
est inestimabilis et incomprehensibilis in potestate sua, et
*is inestimable and incomprehensible in power his and*
invictus ac mirabilis in opere suo. Et idem circulus gyrans
*unconquered and wonderful in work his and the-same circle circling*
ab oriente ad septentrionem, et ad occidentem atque ad
*from the-east to the-north and to the-west and to*
meridiem se reflectens ad orientem ad ipsum sedentem in
*the-south itself bending-back to the-east to the-very one-sitting on*
throno nec habens ullum finem; hoc est quod potestas ac
*the-throne nor having any end this is that the-power and*
opus Dei circumeunt, comprehendendo omnem creaturam.
*work of-God go-around by-embracing every creature*
Quomodo? In voluntate Patris qui cum Filio et Spiritu
*how in the-will of-the-Father who with the-Son and the-Spirit*
sancto Deus unus est, ortæ sunt omnes creaturæ, quæ omnes
*holy God one is arisen have all creatures which all*
sentiunt eum in potestate. Quomodo? Omnes sunt eum in
*feel him in power how all are him in*
creatione sentientes scilicet gyrantem ab oriente quod est
*creation feeling namely circling from the-east which is*
in ortu omnis justitiæ, et tendentem ad septentrionem in
*in the-rising of-all justice and tending to the-north into*
confusionem diaboli et ad occidentem ubi tenebræ mortis
*the-confusion of-the-devil and to the-west where the-darkness of-death*
lucem vitæ volunt opprimere, luce tamen iterum resurgente,
*the-light of-life wish to-oppress the-light yet again rising*
devicta tenebrarum caligine, et ad meridiem, ubi ardens
*conquered of-the-darkness the-fog and to the-south where the-burning*

ardor est justitiæ Dei in cordibus fidelium, se convertendo
*ardor is of-the-justice of-God in the-hearts of-the-faithful itself turning*
tandem ad ortum justitiæ quasi ad orientem se recipit.
*at-last to the-rising of-justice as-if to the-east itself withdraws*
Quid hoc? Dum per summam potestatem opus Dei
*what this when through the-highest power the-work of-God*
secundum præordinatum a Deo tempus completum fuerit
*according-to the-foreordained by God time completed shall-have-been*
in hominibus in hoc mundo, tunc etiam implebitur circuitus
*in men in this world then also will-be-filled the-circuit*
ipsius mundi, perfectus in fine temporis in novissimo
*of-the-very world perfect at the-end of-time on the-last*
die, refulgebunt omnia opera Dei in electls ejus, sedente
*day will-shine-forth all the-works of-God in the-elect of-him the-one-sitting*
in throno non habente finem; quia Deus perfectus est in
*on the-throne not having an-end because God perfect is in*
potestate ac in opere suo, qui erat et est et permanebit
*power and in work his who was and is and will-remain*
absque ulla inceptione ullius temporis in divinitate, ita quod
*without any beginning of-any time in divinity so that*
non fuerit sed est. Et quod ille circulus, a terra est
*not be-was but is and that that circle from the-earth is*
tantæ altitudinis ut eum comprehendere non possis, hoc
*of-such height that it to-grasp not you-can this*
est quod snperna potestas ita excelsa est super omnes
*is that the-supernal power so lofty is above all*
vitas creaturarum in sensu et in intellectu hominis, et
*the-lives of-creatures in the-sense and in the-understanding of-man and*
ita incomprehensibilis in omnibus et super omnia, quod
*so incomprehensible in all-things and above all-things that*
nulla creatura eam poterit metiri ulla capacitate sensus
*no creature it will-be-able to-measure by-any capacity of-sense*

quin ipsa sit multo sublimior quam ei sit cognoscendum.
*but-that it be much more-sublime than by-it is to-be-known*
Unde etiam angeli frequenter resonant Deum in laudibus.
*whence also the-angels often resound God in praises*
Ipsi enim vident eum in sua potestate et gloria; sed non
*they for see him in his power and glory but not*
possunt eum perfecte intuentes comprehendere quasi ad finem
*can him perfectly beholding to-grasp as-if to the-end*
perveniant, neque unquam valent fastidio satietatis
*they-come nor ever they-are-able by-the-weariness of-satiety*
capi tam magnitudinis quam pulchritudinis ejus.
*to-be-seized as-much of-the-greatness as of-the-beauty of-him*

## THE FALL OF LUCIFER

*The circle's terrible splendor is God's justice, steel against unrepented sin, unchanging stone, and fire, without end. The star is Lucifer, who trusts in himself and scorns God as a stranger; he and his host are quenched to coals and hurled into the abyss, Ezekiel's unquenched fire. Their lost splendor God keeps for man, formed of mud lest he exalt himself, as a father keeps a dead son's inheritance for a son yet unborn. As David slew Goliath, the Son's humility crushes the serpent's head.*

Quod autem ex se reddit splendorem valde terribilem
*that moreover from itself it-gives-back a-splendor very terrible*
scilicet lapidei, chalybei et ignei coloris, hoc est quod
*namely of-stony of-steel-like and of-fiery color this is that*
divina potestas ex se demonstrat duram virtutem in magna
*the-divine power from itself shows a-hard power in great*
severitate contra dissimulatam et impœnitentem ac impunitam
*severity against dissembled and unrepentant and unpunished*
iniquitatem, formidabilem, et velut chalybeum; quia Deus
*iniquity formidable and as-if steel-like because God*

est perspicua justitia quæ non habet ullam injustitiam
*is clear justice which not has any injustice*
cedentis mollitiei, (tanquam pulvis, ut dicitur, injustum
*of-yielding softness like dust as it-is-said unjust*
est quod Deo non placet) sed ipse est illa justitia quæ
*is what to-God not is-pleasing but he is that justice which*
quasi chalybe confirmavit omnem aliam justitiam quæ multo
*as-if with-steel strengthened every other justice which much*
fragilior est justitia ejus quam ferrum chalybi cedit, et
*frailer is than-the-justice of-him than iron to-steel yields and*
etiam quasi igneum; quia ipse est judicialis ignis comburens
*also as-if fiery because he is the-judicial fire burning*
peccatum ob omnem injustitiam quæ se nunquam
*sin on-account-of all injustice which itself never*
convertere voluit ad illum quærens ejus misericordiam. Est
*to-turn wished to him seeking of-him the-mercy is*
etiam Deus quasi lapis in homine; quoniam ipse est verus
*also God as-if a-stone in man since he is true*
et justus absque ulla mutatione; quia ut lapis in mollitiem
*and just without any change because as a-stone into softness*
non potest converti, ita ille non habet ullam mutationem,
*not can to-be-turned so he not has any change*
et est velut chalybs, scilicet in efficacitate pertransiens
*and is like steel namely in efficacy passing-through*
omnia absque ulla mutatione ullius aut loci aut temporis,
*all-things without any change of-any either place or time*
quia ipse est Deus super omnia existens, est etiam quasi
*because he is God above all-things being he-is also as-if*
ignis; quoniam inflammat et incendit et illuminat omnia
*fire since he-inflames and kindles and illumines all-things*
absque vicissitudine succedentis temporis in novitate, quia
*without the-alternation of-succeeding time in newness because*

ipse Deus est. Et quod ipse splendor undique secundum
*he God is and that the-very splendor on-all-sides according-to*
amplitudinem suam sursum in altitudinem cœli et
*breadth its upward into the-height of-heaven and*
deorsum in profundum abyssi ita se extendit ut nullum
*downward into the-depth of-the-abyss so itself extends that no*
finem ejus videre possis, hoc est quod virtus potestatis
*end of-it to-see you-can this is that the-power of-the-might*
ac operis Dei, et justitia atque rectissimum judicium ejus
*and work of-God and the-justice and most-right judgment of-him*
ubique in incomprehensibilitate sua nec in superioribus
*everywhere in incomprehensibility its neither in the-higher-parts*
cœli, nec in inferioribus abyssi ullum finem habet qui
*of-heaven nor in the-lower-parts of-the-abyss any end has which*
comprehendi possit humano sensu cum super omnia sit.
*to-be-grasped can by-human sense since above all-things it-is*
Vides etiam de secreto sedentis in throno stellam magnam
*you-see also from the-secret of-the-one-sitting on the-throne a-star great*
plurimi splendoris ac decoris prodeuntem, et cum ea
*of-very-much splendor and beauty coming-forth and with it*
plurimam multitudinem cadentium scintillarum; quia præcepto
*a-very-great multitude of-falling sparks because by-the-precept*
omnipotentis Patris Lucifer angelus, qui nunc est Satanas, in
*of-the-almighty Father Lucifer the-angel who now is Satan in*
ortu suo magna gloria ornatus e multa claritate ac decore
*rising his with-great glory adorned and with-much brightness and beauty*
vestitus prodiit, et cum eo omnes scintillæ sui agminis tunc
*clothed came-forth and with him all the-sparks of-his band then*
candentes in lucis fulgore, nunc autem exstinctæ in caliginis
*glowing in of-light the-gleam now moreover extinguished in the-gloom*
tenebrositate; quoniam pronus ad malum, non aspexit in
*of-darkness since prone to evil not he-looked at*

me solum perfectum; sed existimabat confidens in seipsum,
*me alone perfect but thought trusting in himself*
posse incipere quod vellet, et perficere quod inciperet.
*to-be-able to-begin what he-wished and to-perform what he-began*
Unde quod sedenti in throno debebat honoris quia
*whence what to-the-one-sitting on the-throne he-owed of-honor because*
per eum creatus est, hoc retorsit in seipsum, atque in
*through him created he-was this he-twisted-back into himself and in*
hoc ipso declinabat se ad malum. Quod vero cum stella
*this very-thing he-bent himself to evil that but with star*
illa omnes eductæ ad austrum, inspiciebant ipsum sedentem
*that all led-forth to the-south looked-at the-very one-sitting*
in throno quasi alienam, seque ab eo avertentes magis
*on the-throne as-if a-stranger and-themselves from him turning-away rather*
inhiabant ad aquilonem quam eum inspicere vellent,
*gaped toward the-north than him to-look-at they-would-wish*
hoc est quod Lucifer omnisque comitatus ejus miserabiliter
*this is that Lucifer and-all the-company of-him miserably*
creatus in ardente bono Dei constitit, quasi per obliquum,
*created in the-burning good of-God stood as-if through the-oblique*
in superbia videlicet dedignans regnantem in cœlo; quia
*in pride namely disdaining the-one-reigning in heaven because*
ipsi omnes orti in creatione; ab initio gustaverunt
*they all arisen in creation from the-beginning tasted*
impietatem quæ ad perditionem se vertit, Deum inspicientes
*impiety which to perdition itself turned God looking-at*
non sic quod eum scire vellent in bonitate, sed quod
*not so that him to-know they-wished in goodness but that*
se super eum velut super alienum vellent elevare,
*themselves above him as above a-stranger they-wished to-raise*
cum flagrante scilicet elatione se a cognitione ejus
*with blazing namely elation themselves from the-knowledge of-him*

avertentes, et plus tendentes ad casum suum quam Deum
*turning-away and more tending to fall their than God*
in gloria sua cognoscere desiderarent. Sed quod statim in
*in glory his to-know they-desired but that at-once in*
ipsa aversione iuspectionis suæ omnes exstinctæ sunt sic
*the-very turning-away of-gaze their all extinguished were thus*
versæ in nigredinem carbonum, hoc est dum Deum superbe
*turned into the-blackness of-coals this is while God proudly*
dedignarentur scire, ipse Lucifer cum omnibus sequacibus suis
*they-disdained to-know he Lucifer with all followers his*
in malitia sua exstinctus est a fulgore clari splendoris,
*in malice his extinguished was from the-gleam of-the-clear splendor*
quo per divinam potentiam indutus erat, delens in
*with-which through divine power clothed he-had-been blotting-out in*
seipso interiorem pulchritudinem, qua debuit usus esse ad
*himself the-inner beauty which he-ought used to-have for*
bonum; et se porrigens ad deglutiendam impietatem; ita
*good and himself stretching-out for swallowing impiety so*
exstinctus est ab æterna claritate ut caderet in æternam
*extinguished was from the-eternal brightness that he-fell into eternal*
perditionem. Unde omues versi sunt in nigredinem carbonum
*perdition whence all turned were into the-blackness of-coals*
exstincti ignis; quia cum duce suo, scilicet diabolo, exuti
*of-extinguished fire because with leader their namely the-devil stripped*
claritate sui splendoris sic exstinctæ sunt in perditione
*of-the-brightness of-their splendor so extinguished they-were in the-perdition*
tenebrositatis, carentes omni gloria beatitudinis, ut carbo caret
*of-darkness lacking all glory of-beatitude as coal lacks*
omni luce igneæ scintillæ. Quod autem ventus turbinis
*all light of-the-fiery spark that moreover a-wind of-whirlwind*
ortus est ab ipsis, qui eas mox ab austro retro sedentem
*arisen has from them which them soon from the-south behind the-one-sitting*

in throno projecit ad aquilonem præcipitans in abyssum,
*on the-throne cast to the-north hurling-headlong into the-abyss*
ita ut earum amplius nullam videre valeres, hoc est
*so that of-them further none to-see you-were-able this is*
quod maximus flatus impietatis erexit se in ipsis angelis
*that the-greatest blast of-impiety raised itself in the-very angels*
iniquitatis, cum Deo vellent prævalere et eum per
*of-iniquity when over-God they-wished to-prevail and him through*
superbiam opprimere, qui exsufflatus est in amarissimam
*pride to-oppress which blown-out was into the-most-bitter*
nigredinem perditionis, et eos de austro, id est de bono
*blackness of-perdition and them from the-south that is from good*
projecit retrorsum; quod est in oblivionem Dei cuncta
*cast backward which is into the-forgetfulness of-God all-things*
regentis, quasi ad partem aquilonarem, ut ubi superbe
*ruling as-if to the-part northern that where proudly*
exaltari volebant, ibi confusi casum invenirent, propter
*to-be-exalted they-wished there confounded a-fall they-might-find because-of*
superbiam suam præcipitati in abyssum mortis æternæ, quæ
*pride their hurled into the-abyss of-death eternal which*
perditio ipsorum est ut in nulla claritate amplius videantur,
*the-perdition of-them is that in no brightness further they-be-seen*
ut per servum meum Ezechielem saltui meridiano qui
*as through servant my Ezekiel to-the-forest southern which*
ardenter fructum justitiæ debuit et non attulit locutus sum
*ardently the-fruit of-justice ought and not brought spoken I-have*
dicens: Ecce ego succendam in te ignem, et comburam
*saying behold I shall-kindle in you a-fire and I-shall-burn*
in te omme liynum viride, et omne lignum aridum; non
*in you every tree green and every tree dry not*
exstinguetur flamma succensionis et comburetur in eo omnis
*will-be-extinguished the-flame of-the-kindling and will-be-burned in it every*

facies ab austro usque ad aquilonem. Et videbit omnis caro,
*face from the-south up to the-north and will-see all flesh*
quia ego Dominus succendi eam, nec exstinguetur. Hoc
*that I the-Lord kindled it nor it-will-be-extinguished this*
tale est. O stulte, qui in superbia tua te erexisti contra
*such is O fool who in pride your yourself raised against*
me, ego qui nec initium nec finem habeo, faciam ut in
*me I who neither beginning nor end have shall-make that in*
zelo meo accendatur in te ignis indignationis meæ, per
*zeal my be-kindled in you the-fire of-indignation my through*
quem comburam in te omnem viriditatem tuam qua
*which I-shall-burn in you all greenness your with-which*
voluisti opus incipere, in falso vigore magis confidens in
*you-wished a-work to-begin in false vigor more trusting in*
te quam in me: quia elegisti in tua stulta scientia
*yourself than in me because you-chose in your foolish knowledge*
esse secundum superbiam tuam comburamque in te omnem
*to-be according-to pride your and-I-shall-burn in you all*
ariditatem illam peccati tui et aliorum perditorum cum
*dryness that of-sin your and of-other lost-ones when*
peccatum in bono aridum suggeris homini qui cinis est,
*sin in good dry you-suggest to-man who ash is*
quia suggestio tua non recipiet in te ullam salvationem; sed
*because suggestion your not will-receive in you any salvation but*
fiet in te ignis æternus. Nec restat ulla tibi muneratio
*will-become in you a-fire eternal nor remains any for-you rewarding*
salutis, nec illis qui te sequuntur in exemplo tuo. Et non
*of-salvation nor for-those who you follow in example your and not*
exstinguetur illa succensio pœnarum in suppliciis suis, sed
*will-be-extinguished that kindling of-punishments in tortures its but*
comburet præcipitem superbiam quasi in facie concupiscentiæ
*it-will-burn headlong pride as-if in the-face of-concupiscence*

aspectus honoris quem concepisti velle habere in teipso, qui
*of-the-sight of-the-honor which you-conceived to-wish to-have in yourself who*
ejectus es ab omni gloria tua; ab austro scilicet surgens
*cast-out are from all glory your from the-south namely rising*
in ardente clarissima luce, et cadens in tenebras aquilonis,
*in burning most-clear light and falling into the-darkness of-the-north*
id est inferni. Et hoc videbit omnis homo: videlicet electi
*that is of-hell and this will-see every man namely the-elect*
et reprobi cognoscentes gehennam, quoniam electi eam
*and the-reprobate knowing gehenna since the-elect it*
cognoscunt; quia illam effugerunt; reprobi autem, quoniam
*know because it they-fled the-reprobate moreover since*
cum ea in pœnis permanebunt, scientes quia ego Dominus
*with it in punishments they-will-remain knowing that I the-Lord*
omnipotens succendi eam ad retributionem malorum tuorum,
*almighty kindled it for the-retribution of-evils your*
o diabole, nec exstinguetur in malis tuis nec sequentium
*O devil nor it-will-be-extinguished in evils your nor of-those-following*
te. Et sic perditio diabolicæ superbiæ projecit Satanam et
*you and thus the-perdition of-diabolical pride cast Satan and*
angelos ejus in exteriores tenebras æternorum tormentorum
*angels his into the-outer darkness of-eternal torments*
sine ulla consolatione luminis: ita ut illi nullus sit
*without any consolation of-light so that for-him no be*
locus inventus in æterno lumine, et tu, o fragilis homo
*place found in eternal light and you O frail man*
horrens et stupens, eorum ultra nihil conspicere potuisti;
*shuddering and astonished of-them further nothing to-behold you-could*
sicut etiam idem Ezechiel in spiritu meo regi Tyri sub
*as also the-same Ezekiel in spirit my to-the-king of-Tyre under*
mystica significatione dicit: Omnes qui viderint te in
*mystical signification says all who shall-have-seen you among*

gentibus obstupescent super te. Nihil factus es, et non
*the-nations will-be-astonished over you nothing made you-are and not*
eris in perpetuum. Hoe tale est. Omnes recti corde qui
*you-will-be into perpetuity this such is all right of-heart who*
viderint te, diabole, inebriatum vitiis in illis gentibus
*shall-have-seen you O-devil drunk with-vices among those nations*
qui te amplexantur in prævaricatione legis Dei, arescent
*who you embrace in the-transgression of-the-law of-God will-dry-up*
obstupescentes in tua sorde, quomodo polluis suggestione
*being-astonished at your filth how you-pollute with-suggestion*
tua templum in ædificatione Dei quod homo est; et
*your the-temple in the-building of-God which man is and*
propterea nihil factus es per superbiam tuam in qua
*therefore nothing made you-are through pride your in which*
cecidisti ab omni gloria salvationis; quia omnino nullus
*you-fell from all the-glory of-salvation because altogether no*
vigor es, in nulla felicitate, neque eris inventus ullam
*vigor you-are in no felicity nor you-will-be found any*
gloriam amplius habens in æternitate cœlestium, quia tu
*glory further having in the-eternity of-the-heavenly-ones because you*
confusus es in illis in perpetuum sine fine.
*confounded are in them into perpetuity without end*
Sed quod splendorem illum magnum qui eis abstractus
*but that splendor that great which from-them withdrawn*
est, vidisti subito in earum exstinctionem reverti ad ipsum
*was you-saw suddenly in their extinguishing to-return to the-very*
sedentem in throno: hoc est quod perspicuus et magnus
*one-sitting on the-throne this is that the-clear and great*
fulgor quem diabolus propter superbiam et contumaciam
*gleam which the-devil because-of pride and contumacy*
suam perdidit cum in ipsum et omnes sequaces ejus intravit
*his lost when into him and all followers his entered*

germen mortis (erat enim Lucifer purioris luminis quam
*the-shoot of-death was for Lucifer of-purer light than*
cæteri angeli) reversus est ad Deum Patrem unde prodierat,
*the-other angels returned has to God the-Father whence he-had-come-forth*
servatus in secreto ejus; quia locus gloriæ splendoris illius
*kept in the-secret of-him because the-place of-the-glory of-splendor that*
non debuit esse vacuus; sed Deus servavit eum alteri factæ
*not ought to-be empty but God kept it for-another made*
luci. Nam ejus quem Deus nudum surgere jussit atque
*light for of-him whom God naked to-rise commanded and*
non coopertum carne qui diabolus est cum omni comitatu
*not covered with-flesh who the-devil is with all company*
ejus in splendore tamen clarum; splendorem servavit limo
*his in splendor yet the-clear splendor he-kept for-the-mud*
quem formavit in hominem tegens ipsum vilissima natura
*which he-formed into man covering him with-the-vilest nature*
terræ, ob idipsum ne se extolleret in similitudinem
*of-earth for this-very-reason lest himself he-should-extol into the-likeness*
Dei, quia quem clarum creaverat in multo fulgore sed
*of-God because him-whom bright he-had-created in much gleam but*
non coopertum tam fragili et tam misero tegmine quo
*not covered with-so frail and so wretched a-covering by-which*
et homo, hic non potuit stare in elatione sua, quia non est
*also man here not could to-stand in elation his because not is*
nisi unus Deus sine initio et sine fine in æternitate. Ac
*except one God without beginning and without end in eternity and*
ideo sceleratissimum est præ cæteris criminibus, quo quis
*therefore most-wicked it-is before other crimes by-which anyone*
se Deo simulat. Nunc autem ego Deus cœlestis servavi
*himself to-God likens now moreover I God heavenly have-kept*
illustre lumen quod retraxi a diabolo propter malum
*the-illustrious light which I-drew-back from the-devil because-of the-evil*

ejus, hoc diligenter abscondens apud me, et dedi illud limo
*of-him this diligently hiding with me and I-gave it to-the-mud*
terræ quem formavi ad imaginem et similitudinem meam,
*of-the-earth which I-formed to the-image and likeness my*
quemadmodum aliquis homo facit, cum filius ejus moritur
*just-as some man does when son his dies*
cujus hæreditas non transit in natos ejus; quia absque
*whose inheritance not passes to children his because without*
liberis decessit; hæreditatem filii attrahit sibi pater
*children he-departed the-inheritance of-the-son draws to-himself the-father*
et proponit eam in mente sua alii suo filio nondum
*and sets-aside it in mind his for-another his son not-yet*
sibi nato, daturus eam illi cum natus fuerit ex
*to-him born about-to-give it to-him when born he-shall-have-been from*
ipso. Nam diabolus cecidit absque hærede, quod est in recta
*him for the-devil fell without heir which is in right*
intentione bonum opus: quia nunquam aliquid boni fecit nec
*intention a-good work because never anything of-good he-did nor*
incœpit, et ob hoc accepit alter hæreditatem ejus, qui
*began and on-account-of this received another the-inheritance of-him who*
etiam cecidit, habens tamen hæredem, scilicet inceptionem
*also fell having yet an-heir namely the-beginning*
obedientiæ; quoniam eam suscepit cum devotione, quamvis
*of-obedience since it he-undertook with devotion although*
opus ad hoc pertinens non perfecerit, sed gratia Dei
*the-work to this pertaining not he-perfected but the-grace of-God*
perfecit illud opus in incarnatione salvationis populorum, in
*perfected that work in the-incarnation of-the-salvation of-peoples for*
restaurationem bonæ hæreditatis. Atque ideo recepit homo
*the-restoration of-the-good inheritance and therefore received man*
hæreditatem suam in Christo, quia non dedignatus est in
*inheritance his in Christ because not disdained he-has in*

initio præceptum Dei, cum omnino diabolus non desideravit
*the-beginning the-precept of-God while altogether the-devil not desired*
servitium Creatoris sui in bono, sed honorem in superbia:
*the-service of-Creator his in good but honor in pride*
unde non recepit gloriam suam sed in perditione periit.
*whence not he-received glory his but in perdition perished*
Et sicut Goliath surrexit despiciens David; ita erexit se
*and as Goliath rose despising David so raised himself*
diabolus in præsumptionem in seipso, volens similis esse
*the-devil into presumption in himself wishing like to-be*
Altissimo. Et ut Goliath ignorans vires David eum
*to-the-Most-High and as Goliath not-knowing the-strength of-David him*
prorsus nihili reputans vilipendit, sic cumulata superbia
*utterly of-nothing reckoning held-cheap so the-heaped pride*
diaboli contempsit humilitatem in humanitate Filii Dei,
*of-the-devil despised the-humility in the-humanity of-the-Son of-God*
qui in mundo natus, non gloriam suam sed gloriam Patris
*who in the-world born not glory his but the-glory of-the-Father*
per omnia quæsivit. Quomodo? Diabolus non desideravit
*through all-things sought how the-devil not desired*
imitari hoc exemplum, ut se subderet suo Creatori
*to-imitate this example that himself be-should-subject to-his Creator*
quemadmodum se Filius Dei subdidit suo Patri. Attamen
*just-as himself the-Son of-God subjected to-his Father but*
David amputavit caput Goliath in secreta fortitudine Dei, ut
*David cut-off the-head of-Goliath in the-secret strength of-God as*
Spiritu sancto inspirante scriptum est: Assumens autem
*with-the-Spirit holy inspiring written it-is taking moreover*
David caput Philisthæi attulit illud in Jerusalem, arma vero
*David the-head of-the-Philistine brought it into Jerusalem the-arms but*
ejus posuit in tabernaculo. Hoc tale est. Spolia et direptiones
*of-him he-placed in the-tabernacle this such is the-spoils and plunderings*

diaboli accepit fortissimus Filius meus, cum dejecit caput
*of-the-devil received most-strong Son my when he-cast-down the-head*
ejusdem serpentis antiqui. Ubi? In utero Virginis quæ hoc
*of-the-same serpent ancient where in the-womb of-the-Virgin who this*
caput contrivit. Per quem? Per eumdem Filium suum.
*head crushed through whom through the-same Son her*
Quæ est hæc contritio? Sancta humilitas, quæ in matre et
*what is this crushing holy humility which in the-mother and*
filio apparens percussit primum initium superbiæ, quod est
*the-son appearing struck the-first beginning of-pride which is*
caput diaboli. Et sic Filii mei, secundum carnem, victrix
*the-head of-the-devil and thus of-Son my according-to the-flesh the-victorious*
humilitas attulit ipsum caput in sanctam Ecclesiam quæ est
*humility brought the-very head into the-holy Church which is*
visio pacis, ei ostendens quod per ipsam fortissimam
*the-vision of-peace to-it showing that through the-very most-strong*
humilitatem interfecta esset superbia diaboli; fortissima vero
*humility slain had-been the-pride of-the-devil the-most-strong but*
arma ejus sunt multiformia ejus vitia, quibus ille superavit
*arms of-him are the-multiform of-him vices with-which he overcame*
genus humanum quod eum pro Deo coluit, sic exterrens
*the-race human which him for God worshiped so terrifying*
in vitiosis artibus suis ut arma exterrere solent homines.
*in vicious arts his as arms to-terrify are-wont men*
Hæc confregit Filius meus ponens ea in tabernaculo suo,
*these broke Son my placing them in tabernacle his*
id est in passionem corporis sui dum pateretur in cruce.
*that is in the-passion of-body his while he-suffered on the-cross*
Unde ipsam pugnam dimisit etiam in tabernaculis simul
*whence the-very battle he-left also in the-tabernacles together*
in corporibus electorum membrorum suorum: ut et ipsi
*in the-bodies of-the-elect members his that also they*

distribuant arma diaboli cum ipso. Quomodo? Ut sicut
*may-distribute the-arms of-the-devil with him how that as*
ipse devicit diabolum in passione sua, sic et ipsi eum
*he conquered the-devil in passion his so also they him*
devincant se constringentes in desideriis, et non sint
*may-conquer themselves constraining in desires and not be*
consentientes vitiis illius. Et secundum similitudinem hanc,
*consenting to-the-vices of-him and according-to likeness this*
ut gloria Goliath data est David: ita gloriam quæ ablata
*as the-glory of-Goliath given was to-David so the-glory which taken-away*
est primo angelo, dedi Adæ et generi ejus, quod
*was from-the-first angel I-gave to-Adam and to-the-race of-him which*
confitetur me servans præcepta mea, interempta superbia
*confesses me keeping precepts my slain the-pride*
diaboli. Qui autem interioris sensus perspicaces audiendi
*of-the-devil whoever moreover of-inner sense keen of-hearing*
aures habet, hic in ardenti amore speculi mei, ad verba
*ears has this-one in burning love of-mirror my toward words*
hæc anhelet, et ea in conscientia animi sui conscribat.
*these let-him-pant and them in the-conscience of-mind his let-him-write-down*

# Visio secunda

## III.2 · THE BUILDING OF SALVATION

*She sees a mountain joined to the root of the stone, and on it an oblique, square building like a city, its corners to the four winds, its wall bright from east to north and stony, twice broken, on the rest. The mountain is faith, rising with Abraham's circumcision. The building is the Father's goodness gathering the faithful in four squares: Adam, Noah, Abraham with Moses, and the Trinity. Its slant is man's frailty, firm only in the Son; its walls are knowledge of the two ways and man's flesh.*

Deinde vidi inter ambitum circuli qui protendebatur de
*then I-saw within the-compass of-the-circle which was-extended from*
sedente in throno quasi montem magnum conjunctum
*the-one-sitting on the-throne as-if a-mountain great joined*
radici illius immensi lapidis super quam nubes cum
*to-the-root of-that immense stone upon which the-cloud with*
throno et sedente in eo posita erant: ita quod lapis
*the-throne and the-one-sitting on it placed were so that the-stone*
in altitudinem erectus et mons in latitudinem extensus
*into height raised and the-mountain into breadth extended*
videbatur. Et super ipsum montem stabat velut quoddam
*seemed and upon the-very mountain stood as-it-were a-certain*
ædificinm quadrangulum ad similitudinem urbis quadratæ
*building four-cornered to the-likeness of-a-city square*
formatum, aliquantulum obliquum habens situm, cujus angulus
*formed somewhat oblique having a-site whose corner*
unus respiciebat ad orientem, et alius ad occidentem et
*one looked to the-east and another to the-west and*
unus ad septentrionem et alius ad meridiem; ædificium
*one to the-north and another to the-south the-building*
autem circuitu suo murum unum biformem gerebat, cujus
*moreover in-circuit its a-wall one twofold bore whose*

forma una erat quasi splendor lucidus ut lux diei, et
*form one was as-if a-splendor bright like the-light of-day and*
altera quasi compaginatio lapidum adinvicem conjuncta in
*the-other as-if a-joining-together of-stones to-one-another joined at*
angulo orientali et in angulo septentrionali, ita ut pars illa
*the-corner eastern and at the-corner northern so that part that*
lucida muri protenderetur ab angulo orientali et finiretur
*bright of-the-wall extended from the-corner eastern and ended*
in angulo septentrionali, tota integra et non habens ullum
*at the-corner northern whole entire and not having any*
locum interruptum, et pars alia scilicet lapidea extenderetur
*place broken and part the-other namely the-stony extended*
ab angulo septentrionali ad angulum occidentalem et ad
*from the-corner northern to the-corner western and to*
angulum meridianum et finiretur in angulo orientali, habens
*the-corner southern and ended at the-corner eastern having*
duo loca interrupta inter angulum videlicet occidentalem
*two places broken between the-corner namely western*
et angulum meridianum. Longitudo autem ædificii erat
*and the-corner southern the-length moreover of-the-building was*
centum cubitorum, et latitudo ejus quinquaginta cubitorum,
*of-a-hundred cubits and the-breadth of-it of-fifty cubits*
et altitudo ipsius quinque cubitorum: ita ut ejus duo
*and the-height of-it of-five cubits so that its two*
parietes in utroque latere ipsius essent unius longitudinis,
*walls on either side of-it were of-one length*
et alii ipsius duo parietes in fronte et in fine ejus,
*and the-other of-it two walls at the-front and at the-end of-it*
unius latitudinis. Sed et idem quatuor parietes ubique
*of-one breadth but also the-same four walls everywhere*
in circuitu ipsius ædificii æqualis erat altitudinis, exceptis
*in the-circuit of-the-very building of-equal were height except-for*

propugnaculis ejus quæ aliquantulum eminebant altitudinem
*the-battlements of-it which somewhat rose-above the-height*
ipsius. Latitudo autem inter ipsum ædificium et splendorem
*of-it the-breadth moreover between the-very building and the-splendor*
ex prædicto circulo se in profundum abyssi extendentem
*from the-aforesaid circle itself into the-depth of-the-abyss extending*
erat in vertice orientalis anguli unius palmi, alibi autem,
*was at the-point of-the-eastern corner of-one palm elsewhere moreover*
id est in septentrionali et in occidentali atque in meridiana
*that is in the-northern and in the-western and in the-southern*
parte tanta undique erat latitudo inter idem ædificium et
*part so-great on-all-sides was the-breadth between the-same building and*
splendorem, ut ejus amplitudinem nullo modo comprehendere
*the-splendor that its breadth in-no way to-grasp*
possem. Et hæc, me admirante, qui sedebat in throno
*I-could and these-things me wondering-at he-who sat on the-throne*
iterum dixit ad me: Fides quæ in antiquis sanctis cum opere
*again said to me faith which in the-ancient saints with the-work*
justitiæ per bonitatem Patris desuper ædificato, velut in
*of-justice through the-goodness of-the-Father from-above built as-if in*
pallore apparuit, incarnato Dei Filio, aperta manifestatione,
*pallor appeared incarnate of-God the-Son with-open manifestation*
cum ardentibus operibus ardenter in lucem processit, quando
*with burning works burningly into the-light proceeded when*
Filius Dei caduca non concupiscens, ea exemplo suo
*the-Son of-God fleeting-things not coveting them by-example his*
conculcari et cœlestia amari perdocuit; cum priores
*to-be-trampled and heavenly-things to-be-loved taught-thoroughly while the-former*
Patres mundum non fugientes, nec se ab ea separantes
*Fathers the-world not fleeing nor themselves from it separating*
Deum simplici tantum credulitate et humili devotione
*God with-simple only credulity and humble devotion*

colebant; quia nondum ut omnia desererent eis ostensum
*worshiped because not-yet that all-things they-should-desert to-them shown*
fuerat. Unde etiam quod vides intra ambitum circuli
*it-had-been whence also that you-see within the-compass of-the-circle*
qui protenditur de sedente in throno, montem magnum
*which is-extended from the-one-sitting on the-throne a-mountain great*
conjunctum radici illius immensi lapidis super quem nubes
*joined to-the-root of-that immense stone upon which the-cloud*
cum throno et descendente in eo posita sunt, ita quod
*with the-throne and the-one-sitting on it placed are so that*
lapis in altitudinem erectus et mons in latitudinem
*the-stone into height raised and the-mountain into breadth*
extensus videtur: hoc est quod in potente ac forti opere
*extended seems this is that in the-powerful and strong work*
potestatis superni Patris qui potenter operatur, stat mons
*of-the-power of-the-supernal Father who powerfully works stands a-mountain*
significans fidem, quæ magna est in virtute, palamque surgens
*signifying faith which great is in virtue and-openly rising*
in circumcisione Abrahæ, et ita proficiens usque in Filium
*in the-circumcision of-Abraham and so advancing up to the-Son*
superni Dei post ruinam serpentis antiqui per Spiritum
*of-the-supernal God after the-ruin of-the-serpent ancient through the-Spirit*
sanctum inspirata hominibus, ut in bonitate Patris fideliter
*holy inspired to-men that in the-goodness of-the-Father faithfully*
operantes illum credant omnipotentem esse Deum, qui
*working him they-may-believe almighty to-be God who*
tam magnum hostem superare potuit, ita quod per eamdem
*so great an-enemy to-overcome could so that through the-same*
credulitatem sublevati ad gloriam illam pertingant, de qua
*credulity raised to glory that they-may-reach from which*
diabolus per superbiam suam dejectus periit.
*the-devil through pride his cast-down perished*

Atque idem mons positus est ad radicem prædicti lapidis
*and the-same mountain placed is at the-root of-the-aforesaid stone*
mysterium timoris Domini habentis, quia fides conjuncta
*the-mystery of-the-fear of-the-Lord having because faith joined*
est stabilitati timoris Domini, et timor Domini etiam
*is to-the-stability of-the-fear of-the-Lord and the-fear of-the-Lord also*
fortitudini fidei, scilicet cum de Patre missus est Filius
*to-the-strength of-faith namely when from the-Father sent was the-Son*
nasci ex Virgine, et cum de Filio pullulabat vera fides
*to-be-born of the-Virgin and when from the-Son sprouted true faith*
primum in fundamentum boni operis, quam timor Domini
*first into the-foundation of-good work which the-fear of-the-Lord*
profert cum omnibus virtutibus tangens Deum in altitudine
*brings-forth with all virtues touching God in height*
sua: ita ut in sapientia fidelium mentium Deus super omnia
*his so that in the-wisdom of-faithful minds God above all-things*
regnans fideliter colatur: Quomodo? Quoniam timor Domini
*reigning faithfully be-worshiped how since the-fear of-the-Lord*
secreta cœli visu circumspectionis acute penetrat: quia
*the-secrets of-heaven with-the-sight of-circumspection keenly penetrates because*
ipse initium justæ intentionis est, cum qua etiam beata
*it the-beginning of-just intention is with which also blessed*
fides apud Deum in latitudinem perfectionis extenditur cum
*faith with God into the-breadth of-perfection is-extended when*
in bonis operibus ad sanctitatem dilatatur. Sed quod super
*in good works to holiness it-is-widened but that upon*
ipsum montem stat ædificium quadrangulum ad similitudinem
*the-very mountain stands a-building four-cornered to the-likeness*
urbis quadratæ formatum, hoc est qnod super fidem bonitas
*of-a-city square formed this is that upon faith the-goodness*
Patris bona opera ædificans, multos fidelium per quatuor
*of-the-Father good works building many of-the-faithful through the-four*

angulos terræ colligens trahit ad cœlestia, sic monitos in
*corners of-the-earth gathering draws to heavenly-things so admonished in*
stabilitate virtutum ut cœlestis Pater in sinu suo, hoc est
*the-stability of-virtues that the-heavenly Father in bosom his that is*
in interiori potestate et in mystico consilio suo eos benigne
*in the-inner power and in the-mystic counsel his them kindly*
componat cum quatuor quadris in fide. Quomodo? Ego, qui
*may-compose with four squares in faith how I who*
sum Altissimus, ordinavi in opere meo primum quadrum
*am the-Most-High ordained in work my the-first square*
hominum, videlicet Adam, cujus genus ipso dormiente per
*of-men namely Adam whose race he sleeping through*
magnum schisma se debilitans, processit usque ad secundum
*great schism itself weakening proceeded up to the-second*
quadrum, id est ad Noe sub quo diluvium factum est,
*square that is to Noah under whom the-flood made was*
ubi et mysteria Filii mei in arca præmonstravi. Sed in eo
*where also the-mysteries of-Son my in the-ark I-showed-beforehand but in that*
quadro quæ est Noe, per admonitionem meam manifestavi
*square which is Noah through admonition my I-manifested*
illam lucidam partem muri prædicti ædificii; quia ibi
*that bright part of-the-wall of-the-aforesaid building because there*
in diluvio suffocans pecatores, innui hominibus ut mortem
*in the-flood suffocating sinners I-signaled to-men that death*
fugerent et vitam appeterent, sic eis palam aperiens
*they-should-flee and life they-should-seek so to-them openly opening*
speculativam scientiam cognitionis duarum viarum. Quid hoc?
*the-speculative knowledge of-the-cognition of-the-two ways what this*
Homo viret et viget in vivente vita quæ anima est, per
*man is-green and thrives in the-living life which the-soul is through*
quam speculatur et cognoscit duas semitas videlicet bonum
*which he-looks and knows the-two paths namely good*

et malum, quoniam homo tangitur alterutra parte
*and evil since man is-touched by-one-or-the-other part*
harum: ita quod manens in corpore sive bonum sive malum
*of-these so that remaining in the-body whether good or evil*
cum anima et corpore operatur, quod quidem ipse incipit
*with soul and body he-works which indeed he begins*
per operationem animi sui, voluntatem suam ita in opere
*through the-operation of-mind his will his so in work*
complens. Et sic in nos ostensa est per admonitionem
*fulfilling and thus into us shown was through admonition*
meam speculativa scientia duarum viarum, scilicet acutissima
*my the-speculative knowledge of-the-two ways namely with-most-keen*
consideratione malum spernere et bonum diligere, quæ ita
*consideration evil to-spurn and good to-love which so*
cum emissione circumcisionis tendit in præcursu voluntatis
*with the-sending-forth of-circumcision tends in the-forerunning of-the-will*
Dei, usque ad tertium quadrum, in quo Abraham et Moses
*of-God up to the-third square in which Abraham and Moses*
conjuncti sunt in circumcisione et lege; quæ circumcisio
*joined are in circumcision and law which circumcision*
et lex ita procedebat usque ad quartum quadrum sanctæ
*and law so proceeded up to the-fourth square of-the-holy*
Trinitatis: in quo Vetus Testamentum in Filio Dei finitum
*Trinity in which the-Old Testament in the-Son of-God ended*
est cum exteriori significatione. Unde etiam surrexit interius
*is with exterior signification whence also rose an-inner*
germen per Filium Dei in Ecclesia: qui natus et passus
*shoot through the-Son of-God in the-Church who born and having-suffered*
pro salute hominum resurgens etiam et rediens ad Patrem,
*for the-salvation of-men rising also and returning to the-Father*

angulum illum qui in casu Adæ absconsus et attenuatus
*corner that which in the-fall of-Adam hidden and thinned*
erat restauravit in salvationem, per animas hominum.
*had-been restored into salvation through the-souls of-men*
Quod autem vides idem ædificium aliquantulum et in
*that moreover you-see the-same building somewhat also in*
obliquum situm, hoc est quod homo qui opus Dei est, non
*oblique placed this is that man who the-work of-God is not*
potest præ fragilitate sua incedere firmiter sine peccato,
*can because-of frailty his to-walk firmly without sin*
et audacter sine timore fragilis carnis diabolum superando,
*and boldly without fear of-frail flesh the-devil overcoming*
sed eum oportet illum humilitate devitare, et insidias ejus
*but him it-behooves him with-humility to-avoid and the-snares of-him*
sapienter fugere ne peccet, atque fideliter se conjungere
*wisely to-flee lest he-sin and faithfully himself to-join*
bonis operibus, et sic constare in Filio Dei, qui quasi in
*to-good works and thus to-stand-firm in the-Son of-God who as-if in*
angulo sedens lapis angularis est, hoc pacto opus electum
*the-corner sitting the-stone corner is in-this way the-work elect*
in homine conjungens. Sed quod angulus unus respicit ad
*in man joining but that corner one looks to*
orientem et alius ad occidentem et unus ad septentrionem
*the-east and another to the-west and one to the-north*
et alius ad meridiem, hoc est quod Filius Dei natus
*and another to the-south this is that the-Son of-God born*
est ex Virgine et passus in carne, ut in ortu justitiæ
*is of the-Virgin and suffered in the-flesh that in the-rising of-justice*
homo restauraretur ad vitam cui omnis justitia apposita
*man might-be-restored to life to-whom all justice set*
est, quod est angulus orientalis inde surgente salvatione
*is which is the-corner eastern thence rising the-salvation*

animarum, ut Deus complevit in Filio suo omnem justitiam
*of-souls as God fulfilled in Son his all justice*
quæ ab Abel usque ad ipsum præfigurata est; in quo finita
*which from Abel up to him prefigured was in whom ended*
est constitutio carnalis observationis Veteris Testamenti, jam
*is the-constitution of-fleshly observance of-the-Old Testament now*
veniente salute fidelium hominum per fidem, quam Filius
*coming the-salvation of-faithful men through faith which the-Son*
Dei attulit missus a Patre in mundum in fine temporum,
*of-God brought sent by the-Father into the-world at the-end of-times*
quod est angulus occidentalis. Contra diabolum quoque in
*which is the-corner western against the-devil also in*
Abraham et in Mose elevavit se justitia qui præmonstrabant
*Abraham and in Moses raised itself justice who foreshowed*
promissam gratiam per quam homo salvatus est quem
*the-promised grace through which man saved was whom*
diabolus deceperat, occidendo eum ut latro in lapsu Adæ,
*the-devil had-deceived by-killing him like a-robber in the-fall of-Adam*
quod est angulus septentrionalis; unde et miserabilis ac
*which is the-corner northern whence also the-wretched and*
mortalis casus qui factus est in humano genere, postea per
*mortal fall which made was in the-human race afterward through*
supernam gratiam nobiliter et magnifice restauratus est pleno
*supernal grace nobly and magnificently restored was with-full*
fructu, in ardente opere Dei et hominis, quod est angulus
*fruit in the-burning work of-God and of-man which is the-corner*
meridianus. Angulus etiam meridianus est; quia primus
*southern the-corner also southern is because the-first*
homo Adam a Deo creatus est. Sed quod ab hoc angulo
*man Adam by God created was but that from this corner*
speculativa scientia cognitionis duarum viarum non incipit
*the-speculative knowledge of-the-cognition of-the-two ways not begins*

fulgere, id est ab ipso Adam; hoc ideo est, quia genus
*to-shine that is from the-very Adam this therefore is because race*
suum incompositum erat, non colens Deum in scientia sua
*his disordered was not worshiping God in knowledge its*
officiosum servitute legis, sed tantum propriam voluntatem
*dutiful with-the-service of-the-law but only own will*
suam adimplens cum summo malo, ita ut nec in recta
*its fulfilling with the-highest evil so that neither in right*
scientia Dei nec in vera beatitudine esset fulgens: imo in
*knowledge of-God nor in true beatitude it-was shining rather in*
morte jacens, sed absconsum erat tantum in corde Patris,
*death lying but hidden was only in the-heart of-the-Father*
quid cum homine facere decrevisset. Angulus etiam in oriente
*what with man to-do he-had-decreed the-corner also in the-east*
designat Noe, ubi se justitia ostendere incœpit, et ubi
*designates Noah where itself justice to-show began and where*
etiam aperte manifestata est præmonstrata speculativa scientia,
*also openly manifested was the-foreshown speculative knowledge*
ostendens omnem sanctitatem quæ postea in Filio Dei
*showing all holiness which afterward in the-Son of-God*
perficienda erat. Et quia unaquæque justitia in Filio Dei
*to-be-perfected was and because each justice in the-Son of-God*
qui est verus Oriens erat incipiens, ideo est hoc ædificium
*who is the-true East was beginning therefore is this building*
primum appellandum ad orientem in honore sanctitatis,
*first to-be-named toward the-east in honor of-the-holiness*
quæ primum etiam in Noe veraciter declarata est. Angulus
*which first also in Noah truly declared was the-corner*
quoque in septentrione est Abraham et Moses: qui adversus
*also in the-north is Abraham and Moses who against*
Satanam cum operis exsecutione prædictam speculativam
*Satan with of-the-work the-execution the-aforesaid speculative*

scientiam circumtegebant quasi eam circumædificarent cum
*knowledge covered-around as-if it they-were-building-around with*
pretiosis lapidibus, et cum desuper aurato opere perspicuæ
*precious stones and with from-above gilded work of-the-clear*
justitiæ Dei quod erat circumcisio et lex; quia justitia
*justice of-God which was circumcision and the-law because justice*
ante circumcisionem et legem, quasi nuda erat absque opere.
*before circumcision and the-law as-if naked was without work*
Et quartus angulus occidentalis præfigurat etiam veram
*and the-fourth corner western prefigures also the-true*
Trinitatem; quæ palam manifestata est in baptismo Salvatoris,
*Trinity which openly manifested was in the-baptism of-the-Savior*
qui erexit plenam et sanctam civitatem Jerusalem cum
*who raised-up the-full and holy city Jerusalem with*
omni opere suo, recurrens ad cœlum in salvatione animarum.
*all work his running-back to heaven in the-salvation of-souls*
Sed quod ipsum ædificium in circuitu suo murum unum
*but that the-very building in circuit its a-wall one*
binæ formæ habet, cujus una est quasi splendor lucidus ut
*of-twin form has whose one is as-if a-splendor bright like*
lux diei et altera, quasi compaginatio lapidum adinvicem
*the-light of-day and the-other as-if a-joining-together of-stones to-one-another*
conjuncta in angulo orientali et in angulo septentrionali,
*joined at the-corner eastern and at the-corner northern*
hoc est quod per bonitatem Patris hominibus ex omni
*this is that through the-goodness of-the-Father to-men from every*
parte data est quasi securitas una, id est munitio et
*side given is as-if security one that is fortification and*
defensio in bonis operibus ut ipsis circumdati et confortati
*defense in good works that by-them surrounded and strengthened*
carnales concupiscentias deserant, et ad unm Deum qui
*fleshly concupiscences they-may-desert and to the-one God who*

munimentum eorum est confugiant. Qui murus in duabus est
*the-bulwark of-them is they-may-flee which wall in two is*
formis quia una forma muri est veluti speculativa scientia
*forms because one form of-the-wall is like the-speculative knowledge*
duarum viarum, quoniam illam scientiam in acutissima et
*of-the-two ways since that knowledge in the-most-keen and*
certissima exquisitione speculationis animi sui habet homo,
*most-certain inquiry of-the-speculation of-mind his has man*
ut sit circumspectus in omnibus viis suis etiam alia
*that be-be circumspect in all ways his also the-other*
forma muri est veluti cinerea caro hominis, quia a Deo
*form of-the-wall is like the-ashen flesh of-man because by God*
creatus est homo operans, factum opus in operatione.
*created is man working the-made work in operation*

## THE TWO WAYS

*The bright part of the wall is speculative knowledge, a mirror in which man sees good and evil, as Solomon says: water and fire are set before you. Salvation is the election of grace, not merit; grace made man, and when he fell made a fuller good through the Son. The stony part is the right institutions of Abraham, Moses, and the law. The bright wall runs whole from Noah to Abraham, for death reigned unchecked from Adam to Moses, until Moses armed the law against it.*

Et hæc speculativa scientia lucet in splendore lucis diei;
*and this speculative knowledge shines in the-splendor of-the-light of-day*
quin per eam homines actus suos vident et considerant,
*but-that through it men acts their see and consider*
quia splendidus radius est humanæ mentis, se caute
*because a-splendid ray it-is of-the-human mind itself cautiously*
circumspicientis, in homine siquidem apparet hæc præclara
*looking-around in man since appears this most-bright*

scientia ut candida nubes permeans mentes populorum in
*knowledge like a-white cloud passing-through the-minds of-peoples in*
celeritate sicut et nubes cito difflatur in aere, lucensque
*swiftness as also a-cloud quickly is-blown-apart in the-air and-shining*
ut lux diei quoniam ipsa candida declaratur propter
*like the-light of-day since it white is-declared because-of*
splendidissimum opus quod Deus benigne operatur in
*the-most-splendid work which God kindly works in*
hominibus, scilicet ut cum ipsi devitant malum, perficiant
*men namely that when they avoid evil they-may-perform*
bonum quod in eis quasi lux diei lucet. In ipsa quoque
*good which in them as-if the-light of-day shines in the-very also*
scientia procedit unumquodque opus in homine. Quomodo?
*knowledge proceeds each work in man how*
Homo habet duas vias. Quomodo? Ipse est sciens bonum
*man has two ways how he is knowing good*
atque malum cum sensibilitate, qui, dum transit de malo,
*and evil with sensibility who while he-passes from evil*
operando bonum, imitatur Deum faciens bonum in ipso, qui
*by-working good imitates God doing good in himself who*
justus est nolens injustitiam. Sed dum operatur malum,
*just is not-wishing injustice but while he-works evil*
implicatur per seductorem diabolum in peccatis, qui non
*he-is-entangled through the-seducer devil in sins who not*
vult desistere nisi sentiat illum in vinculo malorum operum,
*wishes to-desist unless he-feel him in the-chain of-evil works*
quoniam diabolus quærit iniquitatem, fugiens sanctitatem. Si
*since the-devil seeks iniquity fleeing holiness if*
autem homo abstrahit se a malo et operatur bonum:
*moreover man withdraws himself from evil and works good*
tunc suscipit eum summa bonitas, quia seipsum propter
*then receives him the-highest goodness because himself because-of*

amorem Dei superavit: qui Filium suum tradidit pro eo
*the-love of-God he-overcame who Son his handed-over for him*
in mortem crucis. Unde etiam scientia hæc est speculativa:
*to the-death of-the-cross whence also knowledge this is speculative*
quia ipsa est quasi speculum hoc modo, quoniam ut homo
*because it is as-if a-mirror in-this way since as man*
aspicit faciem suam in speculo utrum sit in ea pulchritudo
*looks-at face his in a-mirror whether be in it beauty*
an maculositas; sic inspicit ipse in scientia bonum et
*or spottedness so looks he in knowledge good and*
malum in facto opere, quod considerat intra se, quia
*evil in the-done work which he-considers within himself because*
hæc consideratio est in rationali sensu quæ Deus inspiravit
*this consideration is in the-rational sense which God breathed*
in homine, cum in faciem ejus inspiravit spiraculum vitæ in
*in man when into face his he-breathed the-breath of-life in*
anima. Nam vivere pecorum deficit; quia rationale non est,
*the-soul for the-living of-beasts fails because rational not it-is*
anima autem hominis nunquam deficit; quia in æternum
*the-soul moreover of-man never fails because into eternity*
vivet. quoniam rationalis est. Unde etiam homo sentit in
*it-will-live since rational it-is whence also man feels in*
consideratione boni et mali quod ipse opus sit reprobum vel
*the-consideration of-good and evil that he a-work be reprobate or*
electum, per gratiam Dei formatus et inspiratus rationali
*elect through the-grace of-God formed and inspired with-rational*
sensu in ortu creationis suæ, illa gratia eum iterum
*sense in the-rising of-creation his that grace him again*
restaurante in electione baptismi. et in salvatione animæ
*restoring in the-election of-baptism and in the-salvation of-the-soul*
novi testimonii, ut dicit Paulus amantissimus meus de
*of-the-new testimony as says Paul most-beloved my about*

illa electione gratiæ: Reliquiæ secundum electionem gratiæ
*that election of-grace the-remnant according-to the-election of-grace*
salvæ factæ sunt. Si autem gratia, jam non ex operibus:
*saved made are if moreover by-grace now not from works*
alioquin gratia jam non est gratia. Hoc tale est. Reliquiæ
*otherwise grace now not is grace this such is the-remnant*
quas laqueus mortis non comprehendit, ut declinarent
*which the-snare of-death not caught that they-should-turn-aside*
ad exemplum diaboli, illæ salvæ factæ sunt aperta salvatione
*to the-example of-the-devil those saved made are with-open salvation*
dum Deus misit Filium suum incarnari quod est electio
*when God sent Son his to-be-incarnate which is the-election*
gratiæ pro salute manifestata hominum. Quomodo? Gratia
*of-grace for the-salvation manifested of-men how the-grace*
Dei constituit hominem, sed ille lapsus est in pravis
*of-God established man but he fallen has in depraved*
operibus. Tunc ostensa est electio gratiæ in electo vase,
*works then shown was the-election of-grace in the-elect vessel*
cum ex Virgine Filius Dei natus est, in quo possibile
*when of the-Virgin the-Son of-God born was in whom possible*
non erat fieri ullum lapsum. Nam si quisquam hominum
*not was to-happen any fall for if anyone of-men*
rem aliquam utilem facit quæ ipsi ab alio abstrahitur,
*a-thing some useful makes which from-him by another is-withdrawn*
tunc eligit sibi aliam utiliorem, quam ei nullus
*then he-chooses for-himself another more-useful which from-him no-one*
auferre possit, et in qua ipse plene abundet. Sic fecit
*to-take-away can and in which he fully may-abound so did*
gratia Dei. Ipsa enim formavit Adam primum hominem,
*the-grace of-God it for formed Adam the-first man*
quem diabolus abstraxit ab innocentia operis, sed eadem
*whom the-devil drew-away from the-innocence of-work but the-same*

gratia fecit postea plenitudinem bonorum operum per
*grace made afterward the-fullness of-good works through*
Filium Dei in salvatione animarum. Si autem gratia Dei
*the-Son of-God in the-salvation of-souls if moreover the-grace of-God*
fecit salvationem, tunc salvatio non est facta ex merito
*made salvation then salvation not is made from the-merit*
hominum. Quomodo? Justitia operis defecit in Adam: ita
*of-men how the-justice of-work failed in Adam so*
quod homo nunquam rediret in salvationem per merita
*that man never would-return into salvation through the-merits*
operum suorum, nisi recuperaretur per eamdem gratiam
*of-works his unless he-were-recovered through the-same grace*
in justissimo Filio Dei per opera ipsius, quia obediens
*in the-most-just Son of-God through the-works of-him because obedient*
factus est Patri suo, et nisi homo etiam mundaretur
*made he-was to-Father his and unless man also were-cleansed*
per baptismum quod Filius Dei tradidit hominibus cum
*through baptism which the-Son of-God handed-over to-men with*
bono opere, quod opus gratia Dei operatur cum homine:
*good work which work the-grace of-God works with man*
et homo opus illud cum illa. Ideoque est gratia Dei cum
*and man work that with it and-therefore is the-grace of-God with*
hoc opere; et hoc opus ortum est de gratia. Quod si
*this work and this work arisen has from grace but if*
salvatio esset ex merito hominum et rectum opus homines
*salvation were from the-merit of-men and right work of-man*
esset proprium ei a seipso, ita quod gratia Dei opus
*were own to-him from himself so that the-grace of-God work*
illud non accenderet. tunc gratia non esset gratia. Quomodo?
*that not should-kindle then grace not would-be grace how*
Tunc esset homo a seipso et non a Deo: et nulla
*then would-be man from himself and not from God and no*

creatura redderet gratias Deo, et gratia Dei nihil esset.
*creature would-render thanks to-God and the-grace of-God nothing would-be*
Nunc autem gratia Dei constituit hominem rationalitate
*now moreover the-grace of-God established man with-rationality*
subnixum ut justitiam operetur in scientia boni et mali,
*supported that justice he-may-work in the-knowledge of-good and evil*
quatenus hac scientia appetat bonum abjiciens malum et
*so-that by-this knowledge he-may-seek good casting-away evil and*
ut sic cognoscat vitam et mortem per hoc eligens in
*that thus he-may-know life and death through this choosing in*
qua parte remanere desiderat, ut Salomon in intellectu
*which part to-remain he-desires as Solomon in the-understanding*
sapientiæ inquit: Apposuit tibi aquam et ignem: ad quod
*of-wisdom says he-has-set-before you water and fire to what*
volueris porrige manum tuam. Hoc tale est. Deus
*you-shall-have-wished stretch-out hand your this such is God*
apposuit homini iu prima suscitatione animæ vim magnam
*set-before man in the-first raising-up of-the-soul a-power great*
et acutam videlicet notitiam malorum et bonorum, quæ
*and keen namely the-knowledge of-evils and goods which*
sunt aqua et ignis. Nam sicut aqua semper inundat et
*are water and fire for as water always floods and*
celat in se multa mortifera animalia plurimaque inutilia, ita
*hides in itself many deadly animals and-very-many useless-things so*
est etiam homo inundans in malis factis suis, celans ea ne
*is also man flooding in evil deeds his hiding them lest*
divulgetur. Et ut etiam ignis urit, non perferens intra se
*it-be-divulged and as also fire burns not enduring within itself*
ullam impuritatem incombustam, et ut faber per ignem
*any impurity unburned and as a-smith through fire*
puriora facit monilia sua ablata rubigine, sic etiam bonum
*purer makes necklaces his removed the-rust so also good*

facit homiuem purum, evellens ab eo rubiginem nequitiæ.
*makes man pure tearing-out from him the-rust of-wickedness*
Nam aqua et ignis dissentiunt, suffocantes et necantes se
*for water and fire disagree suffocating and killing each*
invicem. Slc etiam facit homo. In malo enim uecat bonum,
*other so also does man in evil for he-kills good*
et in bono necat malum atque in utroque semper occultat
*and in good he-kills evil and in both always he-hides*
intra se silenter sua desideria, hac aut illac versans illa.
*within himself silently his desires this-way or that-way turning them*
Et in ipsa commotione desideriorum habet optionem
*and in the-very commotion of-desires he-has the-option*
voluntatis illius viæ quam desiderat: et ad illam convertit
*of-the-will of-that way which he-desires and to it turns*
se cum voluntate operis. quasi manum ad hoc porrigendo
*himself with the-will of-work as-if a-hand to this stretching-out*
scilicet bonum opus perficiens adjuvante Deo per gratiam, et
*namely good work performing helping God through grace and*
malum peragens insidiante diabolo per suggestionem artium
*evil accomplishing lying-in-wait the-devil through the-suggestion of-arts*
suarum, ipso quidem homine hæc inspiciente in scientia
*his the-very indeed man these-things looking-at in the-knowledge*
rationalitatis suæ. Nam in illa scientia inspicit bonum et malum,
*of-rationality his for in that knowledge he-looks-at good and evil*
et inde oritur in ipso desiderium optionis duabus viis boni
*and thence arises in him the-desire of-option between-the-two ways of-good*
videlicet et mali, secundum voluntatem ipsius. Quid hoc? Optio
*namely and of-evil according-to the-will of-him what this option*
est quod homo videt in desiderio animi sui quasi in speculo res
*is that man sees in the-desire of-mind his as-if in a-mirror things*
aliquas dicens intra se: Utinam possem hoc vel illud agere, ad
*some saying within himself would-that I-could this or that to-do to*

quod nondum accedit per opus, sed habet illud in scientia
*which not-yet he-approaches through work but he-has it in knowledge*
sua, positus quasi in capite duarum viarum, quod est scientiam
*his placed as-if at the-head of-two ways which is knowledge*
habens occasionum boni et mali, et ita secundum desiderium
*having of-the-occasions of-good and evil and so according-to desire*
suum tendit tandem ad opus illud sive sursum sive deorsum.
*his he-tends at-last to work that whether upward or downward*
Et altera forma muri quam vides quasi compaginationem
*and the-other form of-the-wall which you-see as-if a-joining-together*
lapidum ostendens genus humanum, designat etiam rectas
*of-stones showing the-race human designates also the-right*
institutiones quæ surrexerunt in mentibus hominum, ut in
*institutions which rose in the-minds of-men as in*
Abraham et in Mose ac in cæteris, qui erant præcedens
*Abraham and in Moses and in the-others who were the-preceding*
germen legis Dei, cum omnibus appendiciis justitiæ Dei
*shoot of-the-law of-God with all the-appendages of-the-justice of-God*
in lege usque in novissimum tempus. Quomodo? Scilicet
*in the-law up to the-last time how namely*
quod opus Dei est in homine et per hominem, ita quod
*that the-work of-God is in man and through man so that*
Deus misit Filium suum propter salvationem hominum in
*God sent Son his because-of the-salvation of-men at*
fine legis, sine peccato et operantem in humano corpore,
*the-end of-the-law without sin and working in the-human body*
atque ponentem fundamentum fidei super seipsum, hoc
*and laying the-foundation of-faith upon himself in-this*
modo quod portavit genus humanum cum primo homine
*way that he-carried the-race human with the-first man*
ejecto de paradiso propter prævaricationem justitiæ, faciens
*cast-out from paradise because-of the-transgression of-justice doing*

omne hoc mirabile in homine per legem suam ubi
*all this wonderful-thing in man through law his where*
comprehendis Christianam multitudinem quæ hæc ædificatio
*you-comprehend the-Christian multitude which this building*
est in bonitate Patris, et quod homo reponendus est in
*is in the-goodness of-the-Father and that man to-be-replaced is in*
cœlesti Jerusalem. Unde et ipsæ duæ muri formæ in
*the-heavenly Jerusalem whence also the-very two of-the-wall forms into*
unum coadunatæ sunt in parte orientis et septentrionis,
*one united are in the-part of-the-east and of-the-north*
quoniam in speculativa scientia et in humano opere est
*since in the-speculative knowledge and in human work is*
communis terminatio injustitiæ, in qua genus humanum erat
*a-common ending of-injustice in which the-race human was*
in oblivione Dei implicatum, quæ se erexit primum ab
*in the-forgetfulness of-God entangled which itself raised first from*
Adam cum insana injustitia ante diluvium: ita quod ipsa
*Adam with insane injustice before the-flood so that it*
depressa est cum omni sua gente propter magnam iniquitatem
*pressed-down was with all its people because-of great iniquity*
in diluvio aquarum, ubi scientia speculativa apparere incœpit
*in the-flood of-waters where knowledge speculative to-appear began*
per inspirationem meam cum scientia boni in Noe
*through inspiration my when with-the-knowledge of-good in Noah*
admonitio Dei erexerit: tamen cervix et appetitus mali in
*the-admonition of-God raised yet the-neck and appetite of-evil in*
recordatione ipsius processit exitialiter ad aquilonem, ita quod
*the-remembrance of-it proceeded destructively to the-north so that*
iniquitas rebellionis contra Deum non est conculcata usque
*the-iniquity of-rebellion against God not is trampled up*
ad Abraham in quo suffocata est ut in angulo septentrionali:
*to Abraham in whom suffocated it-is as at the-corner northern*

cum in eo orta est acutissima acies justitiæ Dei. Quod
*when in him arisen has the-most-keen edge of-the-justice of-God that*
vero illa lucida pars muri protenditur ab angulo orientali
*but that bright part of-the-wall is-extended from the-corner eastern*
et finitur in angulo septentrionali, tota integra, et non
*and is-ended at the-corner northern whole entire and not*
habens ullum locum interruptum, hoc est quod speculativa
*having any place broken this is that speculative*
scientia in munitione mentium hominum ab angulo orientali,
*knowledge in the-fortification of-the-minds of-men from the-corner eastern*
id est a diebus Noe incœpit apparere, cum prius ante
*that is from the-days of-Noah began to-appear when before before*
Noe studebat iniquitas hoc adimplere quod perpetrare posset
*Noah was-eager iniquity this to-fulfill which to-perpetrate it-could*
in irritatione Dei, hominibus magis concupiscentias suas
*in the-provocation of-God with-men rather concupiscences their*
sequentibus quam culturam Dei amantibus, quia primum
*following than the-worship of-God loving because the-first*
genus hominum ab Adam ubi speculativa scientia absconsa
*race of-men from Adam where speculative knowledge hidden*
erat, deglutivit diabolus in omni voluntate sua usque ad
*was swallowed the-devil in all will his up to*
Noe, in quo illa scientia aperte ostensa est, ut dictum est,
*Noah in whom that knowledge openly shown is as said it-is*
nihilominus tamen adhuc confidebat diabolus quod esset
*nonetheless yet still trusted the-devil that he-would-be*
habiturus omne genus humanum: iniquitate ita in præcepto
*about-to-have all the-race human with-iniquity so in the-precept*
ejus procedente usque ad angulum septentrionalem, hoc est
*of-him proceeding up to the-corner northern that is*
ad Abraham et Mosen; quoniam ante eos in speculativa
*to Abraham and Moses since before them in speculative*

scientia erat iniquitas quasi integra in sua nequitia, et
*knowledge was iniquity as-if entire in its wickedness and*
nondum interrupta aut contrita per constitutam justitiam
*not-yet broken or crushed through the-established justice*
legis Dei, quia necdum circumcisio aut lex data fuerat,
*of-the-law of-God because not-yet circumcision or the-law given had-been*
in quibus tunc Patribus ipse diabolus incœpit confundi,
*in which then Fathers the-very devil began to-be-confounded*
cum prius quasi confidenter in mundo regnaret, sicut aperit
*when before as-if confidently in the-world be-reigned as opens*
Paulus meum lucidum vas electionis: Regnavit mors ab
*Paul my bright vessel of-election reigned death from*
Adam usque ad Mosen etiam in eos qui non peccaverunt, in
*Adam up to Moses also over those who not sinned in*
similitudinem prævaricationis Adæ qui est forma futuri.
*the-likeness of-the-transgression of-Adam who is the-form of-the-one-to-come*
Hoc tale est: Mors regnavit nullo contra eam militante,
*this such is death reigned with-no-one against it fighting*
nulloque eam superante bello, ab Adam usque ad Mosen.
*and-with-no-one it overcoming in-war from Adam up to Moses*
Quomodo? Quia austeritas et cultura legis ante Mosen
*how because the-austerity and worship of-the-law before Moses*
data non erat: excepto quod circumcisio in Abraham
*given not had-been except that circumcision in Abraham*
jussione Dei facta, ipsam leviter præmonstraverat, sed
*by-the-command of-God made it lightly had-foreshown but*
mortis vitium processit de errore in errorem, ut sibi
*of-death the-vice proceeded from error into error as to-itself*
placuit. Tunc surrexit in voluntate. Dei fortis miles Moses,
*it-pleased then rose in the-will of-God a-strong soldier Moses*
et præparavit fortia arma justitiæ, in quibus mors in
*and prepared strong arms of-justice in which death in*

suo cultu destructa est per instrumenta legis, quia
*its worship destroyed was through the-instruments of-the-law because*
lex abscondit in se omnem salvationem animarum, cum
*the-law hid in itself all the-salvation of-souls with*
præsignificatione Filii Dei, quia etiam mors dominabatur
*the-foresignification of-the-Son of-God because also death ruled*
in innocentibus: qui præ simplicitate moderationis suæ
*over the-innocent who because-of the-simplicity of-moderation their*
nesciebant in actibus suis opus prævaricationis Adæ in
*knew-not in acts their the-work of-the-transgression of-Adam in*
nationibus, qui est forma futuri. Quomodo? Adam a
*the-nations who is the-form of-the-one-to-come how Adam by*
Deo fuit creatus justus et innocens ab omni conceptione
*God was created just and innocent from all conception*
et inceptione peccati: sic etiam Filius Dei natus est ex
*and beginning of-sin so also the-Son of-God born is of*
virgine Maria, veniens absque ulla macula peccati.
*the-virgin Mary coming without any stain of-sin*

*The stony wall runs from Abraham's circumcision through the Incarnation and baptism to the east, back to the Father, who meditates his Son's law. Its two breaks are Christ's members and the Church, still imperfect. The hundred cubits are the tenfold number restored in the Son, with man filling the fallen angels' place. The fifty are vices the five wounds wipe away; the height of five is Scripture, given to the five senses; the equal walls are soul and body, wisdom and discretion.*

Sed ut vides quod illa lapidea pars muri extenditur
*but as you-see that that stony part of-the-wall extends*
ab angulo septentrionali ad angulum occidentalem et ad
*from the-corner northern to the-corner western and to*
angulum meridianum, et finitur in angulo orientali; hoc est
*the-corner southern and ends at the-corner eastern this is*
quod recta opera hominum cum quibus in Deum muniti
*that the-right works of-men with which toward God fortified*
sunt, processerunt quasi de angulo septentrionali, id est de
*they-are proceeded as-if from the-corner northern that is from*
circumcisione Abrahæ cum lege Mosi et cum appenditiis
*the-circumcision of-Abraham with the-law of-Moses and with the-appendages*
justitiæ eorum in hominibus usque ad angulum occidentalem,
*of-the-justice of-them in men up to the-corner western*
ubi surrexit perspicua justitia in incarnatione Filii Dei,
*where rose clear justice in the-incarnation of-the-Son of-God*
ab inde ultra extensa usque ad angulum meridianum,
*from thence further extended up to the-corner southern*
ubi ardens opus per baptismum et per reliquam
*where the-burning work through baptism and through the-remaining*
justitiam electæ et novæ sponsæ ejusdem Filii Dei, ad
*justice of-the-elect and new bride of-the-same Son of-God for*
restaurandum Adam in salvationem accensum est, iterum
*restoring Adam into salvation kindled was again*

inde ultra prolongata terminumque ponens in primo angulo
*thence further prolonged and-an-end placing at the-first corner*
orientali, ita revertendo ad summum Patrem. Quomodo?
*eastern so by-returning to the-highest Father how*
Ipse summus Pater erat in mysterio suo unamquamque
*he the-highest Father was in mystery his each*
justitiam ordinans quomodo redire deberet primi hominis
*justice ordaining how to-return ought of-the-first man*
casus in salvationem animarum revertendo ad Deum. Quia
*the-fall into the-salvation of-souls by-returning to God because*
homo ceciderat, ideo surrexi in misericordia et misi Filium
*man had-fallen therefore I-rose in mercy and I-sent Son*
meum in restaurationem salvationis animarum, sicut servus
*my for the-restoration of-the-salvation of-souls as servant*
meus psalmista David ostendit dicens: Sed in lege Domini
*my the-psalmist David shows saying but in the-law of-the-Lord*
voluntas ejus et in lege ejus meditabitur die ac nocte.
*the-will of-him and in law his he-will-meditate by-day and night*
Hoc tale est: In lege justitiæ quam Unigenitus meus natus
*this such is in the-law of-justice which Only-begotten my born*
ex Virgine demonstravit mundo, qui cum patre et Spiritu
*of the-Virgin showed to-the-world who with the-father and the-Spirit*
sancto unus Deus existens omni dominatur sæculo: ita
*holy one God being every rules age so*
quod ipse Filius Patris incarnatus et homo visibilis visus,
*that he the-Son of-the-Father incarnate and man visible seen*
Dominus et elevatus in carne super omnem creaturam
*Lord and raised in the-flesh above every creature*
fuit voluntas Patris in salvatione. Quomodo? Quia Filius
*was the-will of-the-Father in salvation how because the-Son*
Dei ante sæcula a Patre genitus, postea in mundo natus
*of-God before the-ages by the-Father begotten afterward in the-world born*

ex matre in fine temporum necdum incarnatus manebat
*of a-mother at the-end of-times not-yet incarnate remained*
in Patre invisibilis, ut voluntas invisibilis est in homine
*in the-Father invisible as the-will invisible is in man*
antequam exeat in opus, visibilis deinde apparuit in carne
*before it-go-out into work visible then he-appeared in the-flesh*
pro salute hominum: ita ut cum Filio suo meditatur
*for the-salvation of-men so that with Son his meditates*
omnipotens Pater omnem justitiam contra primum casum
*the-almighty Father all justice against the-first fall*
Adæ. Uni? In dilectione Filii Dei, qui ante tempora in
*of-Adam where in the-love of-the-Son of-God who before times in*
divinitatis gloria manens in Patre mirabiliter postea sub
*of-divinity the-glory remaining in the-Father wonderfully afterward under*
statuto tempore mundi, incarnatus est, quem Pater de
*the-appointed time of-the-world incarnate was whom the-Father from*
corde suo in mundum misit summum sacerdotem super
*heart his into the-world sent the-highest priest over*
omnem justitiam. Unde et legem justitiæ ipse Filius
*all justice whence also the-law of-justice the-very Son*
collegit ut eam accepit a Patre facta lege hominum in
*gathered as it he-received from the-Father made the-law of-men in*
eum credituroruм. Sed in illa lege quam Pater in Filio suo
*him about-to-believe but in that law which the-Father in Son his*
constituere atque condere voluit, meditatur in die. Quomodo?
*to-establish and to-found willed he-meditates by day how*
Scilicet in die quæ ipse est, cum nulla obscuritas iniquitatis
*namely in the-day which he is when no obscurity of-iniquity*
erat in ulla creatura priusquam ullam creaturam conderet
*was in any creature before any creature he-should-found*
sæculorum meditatus est istam legem Filii sui. Et etiam in
*of-the-ages meditated he-has this law of-Son his and also by*

nocte. Quomodo? Quia in facta creatura dum se incepit
*night how because in the-made creature while itself began*
erigere malum quod est quasi obscuritas noctis, in angelo
*to-raise evil which is as-if the-obscurity of-night in angel*
et in homine meditatur etiam Pater usque in novissimum
*and in man meditates also the-Father up to the-last*
diem in quem pertingunt opera sua quæ ineffabiliter operatur,
*day to which reach works his which ineffably he-works*
ostendens et aperiens legem Filii sui, cum in ipso perficit
*showing and opening the-law of-Son his when in him he-perfects*
omnia bona, quæ in homine perfici debent.
*all the-good-things which in man to-be-perfected ought*
Sed ut vides quod lapidea pars muri habet duo loca
*but as you-see that the-stony part of-the-wall has two places*
interrupta inter angulam videlicet occidentalem et angulum
*broken between the-corner namely western and the-corner*
meridianum: hoc est quod opus humani generis in
*southern this is that the-work of-the-human race in*
munitione defensionis suæ, duobus modis adhuc imperfectum
*the-fortification of-defense its in-two ways still imperfect*
est, cum membra incarnati Filii Dei constant adhuc
*is since the-members of-the-incarnate Son of-God stand still*
quasi imperfecta in electis suis, quod est primus interruptus
*as-if imperfect in elect his which is the-first broken*
locus velut ab occidente, quoniam Filius Dei missus est
*place as-if from the-west since the-Son of-God sent was*
in mundum in fine temporum, et cum deinde Ecclesia
*into the-world at the-end of-times and since then the-Church*
similiter adhuc quasi imperfecta est in omnibus virtutibus
*likewise still as-if imperfect is in all virtues*
suis, ut consistere et ædificari debet in cœlesti Jerusalem,
*its as to-stand and to-be-built it-ought in the-heavenly Jerusalem*

quod est alter interruptus locus velut ad meridiem, cum
*which is the-other broken place as-if toward the-south when*
Ecclesia perficietur in cœlestibus. Quod autem longitudo
*the-Church will-be-perfected in the-heavenly-places that moreover the-length*
ipsius ædificii est centum cubitorum, hoc est quod
*of-the-very building is of-a-hundred cubits this is that*
denarius numerus attenuatus erat in prævaricatore homine,
*the-tenfold number thinned had-been in the-transgressing man*
et recuperatus est in Filio meo per multiplicem denarii
*and recovered was in Son my through the-manifold of-ten*
centenarium numerum, multiplicium virtutum in salvatione
*the-hundredfold number of-manifold virtues in the-salvation*
animarum, de quo denario per centenarium deinde ascendit
*of-souls from which ten through the-hundred then ascends*
millenarius numerus perfectus in omnibus virtutibus, ut plane
*the-thousandfold number perfect in all virtues that plainly*
evacuentur mille artes diaboli, cum quibus seducit omnem
*be-emptied the-thousand arts of-the-devil with which he-seduces all*
gregem amabilium omnium omnipotentis Dei. Quid hoc? Ego
*the-flock of-the-lovable-ones of-all of-the-almighty God what this I*
Omnipotens constitui initio ardentia et viventia lumina
*the-Almighty established in-the-beginning burning and living lights*
quæ lucerent in splendoribus suis; sed quædam perstiterunt in
*which should-shine in splendors their but certain persisted in*
amore meo, quædam autem ceciderunt despiciendo Creatorem
*love my certain moreover fell by-despising Creator*
suum. Sed non decuit me Creatorem ut institutionem meam,
*their but not it-befitted me the-Creator that institution my*
vacuam et irritam relinquerem. Quomodo? Angelica scilicet
*empty and void I-should-leave how the-angelic namely*
creatura superbientis agminis hoc bonum quod Creator suus
*creature of-the-proud band this good which Creator its*

ipsi indulsit ad cognitionem suam; illud sibi ipsi deputavit in
*to-it granted for knowledge of-him that to-it itself ascribed into*
fallacem gloriam, se posse similem esse Creatori suo, unde
*false glory itself to-be-able like to-be to-Creator its whence*
cecidit in mortem. Tunc prævidit Deus, quia quod in perdito
*it-fell into death then foresaw God that what in the-lost*
agmine illo cecidit, fortius restaurandum esse in alio.
*band that fell more-strongly to-be-restored to-be in another*
Quomodo? Quia creavit hominem de limo terræ viventem
*how because he-created man from the-mud of-the-earth living*
in anima et corpore ut ad gloriam illam pertingeret, de
*in soul and body that to glory that he-might-reach from*
qua prævaricator diabolus cum suis imitatoribus ejectus est;
*which the-transgressing devil with his imitators cast-out was*
quoniam homo valde charus est Deo, cum et eum fecerit
*since man very dear is to-God since also him he-made*
ad imaginem et similitudinem suam, ita ut in perfectione
*to the-image and likeness his so that in the-perfection*
sanctitatis operaretur omnes virtutes, sicut et Deus condidit
*of-holiness he-might-work all virtues as also God founded*
creaturas omnes, et ut etiam impleret operando in humillima
*creatures all and that also he-might-fill by-working in most-humble*
obedientia et in opere virtutum subministratione laudis inter
*obedience and in the-work of-virtues with-the-ministering of-praise among*
gloriosos angelos ordinem, ut in hoc beatitudinis culmine,
*the-glorious angels the-order that in this of-beatitude summit*
adornaret laudem supernorum spirituum, qui assidua
*he-might-adorn the-praise of-the-supernal spirits who with-assiduous*
devotione sunt laudantes Deum, atque in eadem beatitudine
*devotion are praising God and in the-same beatitude*
sua hoc adimpleret, quod perditus angelus in præsumptione
*his this he-might-fulfill which the-lost angel in presumption*

sua ruens evacuavit. Ideoque est homo plenus denarius
*his falling emptied and-therefore is man the-full tenfold*
numerus, qui hæc omnia per virtutem Dei perficit.
*number who these-things all through the-power of-God perfects*
Sed denarius numerus in sua natura multiplicat centenarium
*but the-tenfold number in its nature multiplies the-hundredfold*
in hac intentione, quia homo diabolica seductione corruens,
*in this intention because man by-diabolical seduction falling*
a Deo tandem divina miseratione et inspiratione admonitus
*from God at-last by-divine compassion and inspiration admonished*
strenue incipit Deum agnoscere cum lege et prophetia
*vigorously begins God to-acknowledge with the-law and prophecy*
Veteris Testamenti, et deinde acutius cum sanctitate
*of-the-Old Testament and then more-keenly with the-holiness*
ac omnibus ornamentis invictæ constantiæ Ecclesiæ.
*and all the-ornaments of-the-unconquered constancy of-the-Church*
Sicque incepit homo operari omnes virtutes ab Abel ita
*and-thus began man to-work all virtues from Abel so*
eas perficiendo usque ad novissimum justum, quod est
*them perfecting up to the-last just-one which is*
centenarius numerus longitudinis hujus ædificii, quod Deus in
*the-hundredfold number of-the-length of-this building which God in*
mystica figura demonstrat hominibus, ne desperent prolapsi
*mystic figure shows to-men lest they-despair slipped*
in iniquitatibus suis; sed ut surgentes ab eis fortissime
*in iniquities their but that rising from them most-strongly*
laborent in opere Dei; quia et unusquisque cadens in
*they-may-labor in the-work of-God because also each-one falling in*
peccatis, cum se erigit ab eis, fortior erit quam prius
*sins when himself he-raises from them stronger will-be than before*
esset, sicut et Deus majores et fortiores virtutes restituit
*he-was as also God greater and stronger virtues restored*

in homine, Filium suum mittens in mundum ad erigendum
*in man Son his sending into the-world for raising*
collapsum genus humanum, quam primus homo operatur.
*the-collapsed race human than the-first man works*
Unde et homo fortius operatur in anima et corpore quam
*whence also man more-strongly works in soul and body than*
si esset sine corporali gravedine, quoniam militat in seipso
*if he-were without bodily heaviness since he-fights in himself*
in multis periculis perficiens fortissima bella, et victoriosus
*in many perils performing the-strongest wars and victorious*
existens cum Domino Deo suo fideliter militans ei, sic
*being with the-Lord God his faithfully fighting for-him thus*
ipsum cognoscens in militia sua, corpus suum castigando,
*him knowing in warfare his body his by-chastising*
quia angelus carens gravedine terreni corporis, est tantum
*because the-angel lacking the-heaviness of-an-earthly body is only*
miles cœlestis harmoniæ lucidus et purus perseverans
*a-soldier of-the-heavenly harmony bright and pure persevering*
in visione Dei; homo vere gravatus corporali putredine
*in the-vision of-God man truly weighed-down with-bodily rottenness*
est fortis et gloriosus sanctusque miles, cum restaurato
*is a-strong and glorious and-holy soldier with restored*
opere, qui operatur propter Deum in anima et corpore, ita
*work who works because-of God in soul and body so*
per centenarium numerum præsentis laboris pertingens ad
*through the-hundredfold number of-present labor reaching to*
millenarium futuræ retributionis, videlicet cum in novissimo
*the-thousandfold of-future retribution namely when on the-last*
die plenam mercedem accipiens sine fine in anima et
*day the-full reward receiving without end in soul and*
corpore gaudebit in cœlesti habitatione. Sic ergo denarius
*body he-will-rejoice in the-heavenly dwelling thus therefore the-tenfold*

attenuatus numerus, recuperatus est per Filium meum, qui
*thinned number recovered was through Son my who*
natus ex virgine et passus in cruce hominem reduxit
*born of a-virgin and having-suffered on the-cross man led-back*
ad cœlestia, ut ipse in Evangelio dicit: Quæ mulier habens
*to heavenly-things as he in the-Gospel says what woman having*
drachmas decem, si perdiderit drachmam unam, nonne
*drachmas ten if she-shall-have-lost drachma one surely*
accendit lucernam et everrit domum, et quærit diligenter
*lights a-lamp and sweeps the-house and seeks diligently*
donec inveniat? Et cum invenerit, convocat amicas et
*until she-find and when she-shall-have-found she-calls-together the-friends and*
vicinas, dicens: Congratulamini mihi, quia inveni drachmam
*neighbors saying rejoice-with me because I-have-found the-drachma*
quam perdideram. Hoc tale est: Sancta divinitas habuit
*which I-had-lost this such is holy divinity had*
drachmas decem, id est in electis angelis et in homine
*drachmas ten that is in the-elect angels and in man*
decem ordines supernarum distinctionum, sed drachmam unam
*ten orders of-supernal distinctions but drachma one*
perdidit, cum homo magis diabolicam seductionem, quam
*it-lost when man rather diabolical seduction than*
divinum præceptum secutus in mortem cecidit. Unde ipse
*the-divine precept having-followed into death fell whence it*
accendens lucernam ardentem, scilicet Christum verum Deum
*lighting a-lamp burning namely Christ true God*
et verum hominem, splendidissimumque solem justitiæ,
*and true man and-the-most-splendid sun of-justice*
everrit per eum domum, id est Judaicum populum, et
*swept through him the-house that is the-Jewish people and*
inter legem quæsivit diligenter omnem sanctificationem quæ
*within the-law sought diligently all sanctification which*

fuit in salvatione, in qua instituit novam sanctificationem,
*was in salvation in which it-instituted a-new sanctification*
et sic invenit drachmam suam, hominem scilicet quem
*and thus found drachma its man namely whom*
perdiderat. Tunc convocavit amicas, id est sæculares justitias
*it-had-lost then it-called-together the-friends that is the-secular justices*
et vicinas, id est spirituales virtutes, dicens: Congratulamini
*and the-neighbors that is the-spiritual virtues saying rejoice-with*
mihi laudabiliter et congaudete et ædificate cœlestem
*me praiseworthily and rejoice-together and build the-heavenly*
Jerusalem ex vivis lapidibus, quia hominem inveni, qui
*Jerusalem from living stones because man I-have-found who*
perierat deceptione diaboli.
*had-perished by-the-deception of-the-devil*
Sed ut vides quod latitudo hujus ædificii est quinquaginta
*but as you-see that the-breadth of-this building is of-fifty*
cubitorum, hoc est quod omnis latitudo vitiorum hominum,
*cubits this is that all the-breadth of-the-vices of-men*
qui in opere Dei ædificare debuerunt, magis tamen
*who in the-work of-God to-build ought rather yet*
concupiscentias suas sequentium quam opus Dei colentium,
*concupiscences their following than the-work of-God cultivating*
in diffusis quinque vulneribus Filii mei quæ in cruce passus
*in the-spread five wounds of-Son my which on the-cross suffered*
est, misericorditer abstergitur et remittitur, ita quod vulnera
*he-has mercifully is-wiped-away and is-remitted so that the-wounds*
manuum ejus opera manuum inobedientiæ Adæ et Evæ
*of-the-hands of-him the-works of-the-hands of-the-disobedience of-Adam and Eve*
deleverunt, et vulnera pedum ejus liberaverunt itinera
*blotted-out and the-wounds of-the-feet of-him freed the-journeys*
humani exsilii, et vulnus lateris ejus de quo orta est
*of-human exile and the-wound of-the-side of-him from which arisen has*

Ecclesia, delevit culpam Adæ et Evæ, quoniam de latere
*the-Church blotted-out the-fault of-Adam and Eve since from the-side*
Adæ Eva creata est. Unde et Filius meus in ligno fixus
*of-Adam Eve created was whence also Son my on the-wood fixed*
est, ut ea aboleret quæ per lignum prævaricatio
*was that those-things he-might-abolish which through the-wood the-transgression*
facta est, atque aceto et felle potatus est, ut gustus
*done was and with-vinegar and gall given-to-drink he-was that the-taste*
pomi noxialis dilueretur. Et altitudo ejus est quinque
*of-the-apple harmful might-be-washed-away and the-height of-it is of-five*
cubitorum; qui est excellentia divinarum scientiarum in
*cubits which is the-excellence of-the-divine knowledges in*
Scripturis quæ propter opus Dei sunt in quinque sensibus
*the-Scriptures which because-of the-work of-God are in the-five senses*
qui sunt in homine: quos inspiravit Spiritus sanctus ad
*which are in man which inspired the-Spirit holy for*
utilitatem hominum, quia homo cum quinque sensibus suis
*the-usefulness of-men because man with five senses his*
respicit ad altitudinem divinitatis, discernens unumquodque,
*looks to the-height of-divinity discerning each*
bonum scilicet et malum. Unde et ejus duo parietes in
*good namely and evil whence also its two walls on*
utroque latere ipsius sunt unius longitudinis; quoniam in
*either side of-it are of-one length since in*
ædificio bonitatis Dei quasi in duobus parietibus animæ et
*the-building of-the-goodness of-God as-if in two walls of-soul and*
corporis utriusque lateris, prosperi scilicet et adversi, hominem
*body of-either side prosperous namely and adverse man*
constantissime oportet laborare. Quomodo? Ut devitet
*most-constantly it-behooves to-labor how that he-may-avoid*
malum et operetur bonum. Quomodo? Quia profunda et
*evil and work good how because the-deep and*

incomprehensibilis divina potestas instituit hominem, ut
*incomprehensible divine power established man that*
totis viribus suis et toto sensu suo colat Deum
*with-all strength his and all sense his he-may-worship God*
æquali devotione in longitudine intelligibilis rationalitatis;
*with-equal devotion in the-length of-intelligible rationality*
quoniam dignum est ut Creator omnium, ante omnia, et
*since worthy it-is that the-Creator of-all before all-things and*
super omnia dignissime colatur Deus. Quapropter et alii
*above all-things most-worthily be-worshiped God wherefore also the-other*
ejus duo parietes in fronte et in fine ejus, unius sunt
*its two walls at the-front and at the-end of-it of-one are*
latitudinis, quoniam in opere Dei sapientia et discretio
*breadth since in the-work of-God wisdom and discretion*
sunt velut duo parietes, videlicet sapientia quasi in superiori
*are as-if two walls namely wisdom as-if in the-upper*
et discretio quasi in inferiori parte, quas Deus aspirat
*and discretion as-if in the-lower part which God breathes*
æquo et justo dono suo in magnitudinem latitudinis,
*with-equal and just gift his into the-greatness of-the-breadth*
humanæ mentis; ad cognoscendum se.
*of-the-human mind for knowing himself*

*The four walls of equal height are the catholic faith in the Trinity, and the battlements rising above them are the higher virtues of those who climb from virtue to virtue. The space of one palm between the building and the splendor at the eastern corner is the appointed time in the Father's heart before he sent his Son. Elsewhere the space is beyond measure, for no man can know the depth of God's judgments on the elect and the reprobate, except as much as God allows.*

Sed quod quatuor illi parietes ubique in circuitu ipsius
*but that four those walls everywhere in the-circuit of-the-very*
ædificii æqualis sunt altitudinis, exceptis propugnaculis ejus
*building of-equal are height except-for the-battlements of-it*
quæ aliquantulum eminent altitudinem ipsius; hoc quod
*which somewhat rise-above the-height of-it this that*
homo in quatuor elementis positus, ubique fidem catholicam
*man in the-four elements placed everywhere the-faith catholic*
per bonitatem Patris æquali devotione et cultura in
*through the-goodness of-the-Father with-equal devotion and worship on*
alto habebit, filium cum Patre et Spiritu sancto, videlicet
*high will-have the-son with the-Father and the-Spirit holy namely*
colens qui omnia opera sua operatur in ipsis. Quomodo?
*worshiping who all works his works in them how*
Omne opus quod Filius Dei operatus est et operatur, hoc
*every work which the-Son of-God worked has and works this*
perficit per bonitatem Patris in Spiritu sancto. Quid hoc?
*he-perfects through the-goodness of-the-Father in the-Spirit holy what this*
Quoniam secundum voluntatem Patris erat Filius redimens
*since according-to the-will of-the-Father was the-Son redeeming*
hominem per incarnationem suam, quæ est magna bonitas;
*man through incarnation his which is great goodness*
quia Pater sic ordinavit ut Filius ejus nasceretur ex Virgine
*because the-Father so ordained that Son his should-be-born of the-Virgin*

de Spiritu sancto conceptus, humanitatem assumens propter
*from the-Spirit holy conceived humanity assuming because-of*
amorem hominis, ut eum reduceret in restaurationem vitæ,
*the-love of-man that him he-might-lead-back into the-restoration of-life*
quatenus homo cum Deo partem haberet, cum qua intraret
*so-that man with God a-part should-have with which he-might-enter*
in salvationem per ipsum in recta et catholica fide, in qua
*into salvation through him in the-right and catholic faith in which*
Pater et Filius et Spiritus sanctus cognosci debet, unus
*the-Father and the-Son and the-Spirit holy to-be-known ought one*
et verus Deus. Sed et ibi sunt propugnacula præstantioris
*and true God but also there are battlements of-more-excellent*
altitudinis. Quomodo? Quia, cum homo respicit in culmen
*height how because when man looks to the-summit*
bonæ mentis, tunc ædificat altitudinem murorum fidelium, in
*of-good mind then he-builds the-height of-the-walls of-the-faithful in*
virtutibus operis Dei ascendens super intelligibilem fidem,
*the-virtues of-the-work of-God ascending above intelligible faith*
Deus videlicet sciens esse in potentia divinitatis suæ, super
*God namely knowing to-be in the-power of-divinity his upon*
quam fidem deinde construit altiorem staturam virtutum
*which faith then he-constructs a-higher stature of-virtues*
præstantissimorum propugnaculorum. Quomodo? Nam ædificat
*of-the-most-excellent battlements how for he-builds*
altiores virtutes, sibi non sufficiens ut solummodo fidem
*higher virtues to-himself not sufficing that only faith*
habeat in Deum: sed ascendit in virentem palmam, quod
*he-have in God but he-ascends into the-green palm which*
est de virtute in virtutem quibus exaltata et decorata est
*is from virtue into virtue by-which exalted and adorned is*
rectissima fides quasi civitas propugnaculis.
*the-most-right faith as-if a-city with-battlements*

Quod vero latitudo, inter ipsum ædificium et splendorem
*that but the-breadth between the-very building and the-splendor*
ex prædicto circulo se in profundum abyssi extendentem,
*from the-aforesaid circle itself into the-depth of-the-abyss extending*
est in vertice orientalis anguli unius palmi: hoc est quod
*is at the-point of-the-eastern corner of-one palm this is that*
amplitudo supernorum secretorum est inter opus Filii
*the-breadth of-the-supernal secrets is between the-work of-the-Son*
Dei quod demonstravit quasi ædificium, conversatus sine
*of-God which he-showed as-if a-building having-lived without*
peccato corporaliter in sæculo, scilicet faciens virtutes multas
*sin bodily in the-world namely doing virtues many*
in bonitate Patris et inter potestatem Patris quasi
*in the-goodness of-the-Father and between the-power of-the-Father as-if*
splendorem in maxima virtute sua se in inferiora et in
*a-splendor in greatest virtue its itself into the-lower-things and into*
superiora extendentem, cum Filium suum misit in mundum,
*the-higher-things extending when Son his he-sent into the-world*
in capite scilicet anguli qui respicit ad orientem, hoc est, in
*at the-head namely of-the-corner which looks to the-east that is in*
justitia quæ primum præsignata est in Noe per admonitionem
*the-justice which first foresignified was in Noah through the-admonition*
Spiritus sancti præfigurantem perfectam illam justitiam, quæ
*of-the-Spirit holy prefiguring perfect that justice which*
declarata est in incarnatione Filii Dei, ita quod in his
*declared was in the-incarnation of-the-Son of-God so that in these*
secretis erat quasi spatium unius staturæ ut extenta manus
*secrets was as-if the-space of-one stature as extended the-hand*
est a pollice usque ad alios digitos; quod est ordinatum
*is from the-thumb up to the-other fingers which is the-ordained*
tempus in paternis visceribus quando Unigenitum suum
*time in the-paternal bowels when Only-begotten his*

mittere voluit in manu fortissima, ut ipse ita circuiret
*to-send he-willed in a-hand most-strong that he so might-go-around*
cum omnibus articulis digitorum qui sunt omnia opera
*with all the-joints of-the-fingers which are all the-works*
ejus in Spiritu sancto ut perficeret voluntatem Patris
*of-him in the-Spirit holy that he-might-perform the-will of-Father*
sui passus in cruce propter miseram ac contemptibilem
*his having-suffered on the-cross because-of the-wretched and contemptible*
inobedientiam, quam diabolus primo homini instillavit in
*disobedience which the-devil to-the-first man instilled in*
sua suggestione, cum propter hoc ad redimendum hominem
*his suggestion when because-of this for redeeming man*
misericordia Dei se inclinavit ad terram, per humanitatem
*the-mercy of-God itself bent to the-earth through the-humanity*
Filii Dei incomprehensibili altitudine divinitatis.
*of-the-Son of-God from-the-incomprehensible height of-divinity*
Sed quod alibi, id est in septentrionali et in occidentali
*but that elsewhere that is in the-northern and in the-western*
atque in meridiana parte, tanta undique est latitudo inter
*and in the-southern part so-great on-all-sides is the-breadth between*
ædificium et splendorem ut ejus amplitudlnem nullo
*the-building and the-splendor that its breadth in-no*
modo comprehendere possis; hoc est quod nullus hominum
*way to-grasp you-can this is that no-one of-men*
mortali corpore gravatus poterit scire elationem mali in
*with-mortal body weighed-down will-be-able to-know the-elation of-evil in*
visceribus aquilonaris diaboli: nec finitum ejus in operanfe
*the-bowels of-the-northern devil nor the-end of-it in the-working*
creatura in occasu cadentis hominis, nec initium aut finem
*creature in the-setting of-falling man nor the-beginning or end*
ardentis meridiei quod est supernæ justitiæ, nec considerare
*of-the-burning south which is of-supernal justice nor to-consider*

quomodo hæc dilatata et discreta sint inter opus
*how these-things widened and distinguished be between the-work*
et potestatem scientiæ meæ in omnibus populis, scilicet
*and the-power of-knowledge my in all peoples namely*
aut in electis aut in reprobis, qui omnes positi sunt in
*either in the-elect or in the-reprobate who all placed are in*
æquissima perscrutatione, ita quod acutissima et diligentissima
*most-equitable scrutiny so that with-most-keen and most-diligent*
districtione examinabuntur in præceptis meis, cum tamen ipsi
*strictness they-will-be-examined in precepts my while yet they*
omnes accurate debent confidere, quod eos pasco in omnibus
*all carefully ought to-trust that them I-feed in all*
necessitatibus suis, quia hæc omnia in secretis meis ita
*necessities their because these-things all in secrets my so*
occultata sunt, quod amplitudinem profunditatis eorum, nec
*hidden are that the-breadth of-the-depth of-them neither*
sensus aut intellectus hominis ullo modo comprehendere vel
*the-sense or understanding of-man in-any way to-grasp or*
intelligere valeat, nisi quantum permissione mea conceditur.
*to-understand may-be-able except as-much-as by-permission my is-granted*
Qui autem acutas aures interioris intellectus habet hic
*whoever moreover keen ears of-inner understanding has this-one*
in ardente amore speculi mei, ad verba hæc anhelet, et
*in burning love of-mirror my toward words these let-him-pant and*
ea in conscientia animi sui conscribat.
*them in the-conscience of-mind his let-him-write-down*

# Visio tertia

### III.3 · THE TOWER OF THE FORERUNNING OF GOD'S WILL

*On the bright wall stands an iron-colored tower, five images in its arches: one in a priestly fillet with lilies and a palm, one in purple like a grave youth, one hiding her face, one with Christ on her breast, one armed, trampling a lion and revelers. Two more stand within, one in a fiery arch, one with a cross. The tower is God's will foreshown in circumcision, iron for his strong justice, four cubits the elements, seven the Spirit's gifts; the five virtues work with man as his senses do.*

Post hæc vidi et ecce quasi in medio longitudinis
*after these-things I-saw and behold as-if in the-middle of-the-length*
prædictæ lucidæ partis muri designati ædificii stabat
*of-the-aforesaid bright part of-the-wall of-the-designated building stood*
velut turris ferrei coloris ipsi muro exterius imposita,
*as-it-were a-tower of-iron color on-the-very wall on-the-outside placed*
latitudinis quatuor cubitorum et altitudinis septem cubitorum,
*of-a-breadth of-four cubits and of-a-height of-seven cubits*
in qua conspexi quinque imagines singulariter stantes in
*in which I-beheld five images singly standing in*
singulo quoque arcu desuper quasi turritum conum habentes,
*single also arch from-above as-if a-turreted cone having*
quarum prima respiciebat ad orientem, secunda autem ad
*of-which the-first looked to the-east the-second moreover to*
aquilonem, tertia vero ad septentrionem, et quarta ad
*the-north-wind the-third but to the-north and the-fourth to*
columnam verbi Dei; in cujus radice Abraham patriarcha
*the-column of-the-word of-God at whose root Abraham the-patriarch*
residebat, ac quinta ad turrim Ecclesiæ et ad illos homines
*sat and the-fifth to the-tower of-the-Church and to those men*
qui in ipso ædificio huc et illuc discurrebant. Similitudo
*who in the-very building hither and thither ran-about the-likeness*

autem una erat eis in hoc: singulæ earum vestitæ erant
*moreover one was to-them in this each of-them clothed were*
solummodo quasi singulis vestibus sericinis et calceatæ
*only as-if in-single garments silken and shod*
calceamentis candidis, excepta quinta, quæ omni ex parte
*with-shoes white except-for the-fifth which every on side*
armata videbatur. Secunda vero et tertia nudo erant capite,
*armed seemed the-second but and the-third bare were of-head*
dissoluta coma et candida carentes amictu palliorum; prima
*loosened hair and white lacking the-covering of-cloaks the-first*
autem et tertia ac quarta indutæ erant tunicis candidis.
*moreover and the-third and the-fourth clothed were in-tunics white*
Sed dissimilitudo ex hoc erat eis: Prima imago gestabat
*but the-unlikeness from this was to-them the-first image bore*
in capite suo pontificalem infulam, sparsis capillis et
*on head her a-pontifical fillet with-spread hair and*
albis, induta quasi pallio albo, inferius in duabus oris
*in-white clothed as-if in-a-cloak white below at two edges*
ejus purpura contexto; in dextera vero gerebat lilia et alios
*of-it with-purple woven in the-right but she-bore lilies and other*
flores; in sinistra autem palmam. Et dixit: O dulcis vita,
*flowers in the-left moreover a-palm and she-said O sweet life*
et o dulcis amplexio æternæ vitæ, et o beata felicitas in
*and O sweet embrace of-eternal life and O blessed felicity in*
qua sunt æterna præmia, quæ semper es in veris deliciis,
*which are eternal rewards who always are in true delights*
ita tamen quod nunquam possum impleri, nunquam satiari
*so yet that never I-can to-be-filled never to-be-sated*
interiori lætitita quæ est in Deo meo. Secunda autem
*with-the-inner joy which is in God my the-second moreover*
induta erat purpurea tunica, stans ut adolescens qui nondum
*clothed was in-a-purple tunic standing like a-youth who not-yet*

est ad plenum virilis ætatis: sed tamen magnæ gravitatis;
*is to the-full of-manly age but yet of-great gravity*
et dicebat: Me non terrebit horribilis inimicus qui est
*and said me not will-terrify the-horrible enemy who is*
diabolus, nec inimicus homo, nec hoc sæculum in disciplina
*the-devil nor the-enemy man nor this world in the-discipline*
Dei, cujus conspectui semper assisto. Tertia vero tegebat
*of-God whose at-the-sight always I-stand-by the-third but covered*
faciem suam alba manica dexteræ manus suæ, et
*face her with-the-white sleeve of-right hand her and*
aiebat: O spurcitia et o immunditia hujus sæculi; abscondite
*said O filth and O uncleanness of-this world hide*
vos et fugite ab oculis meis, quia dilectus meus
*yourselves and flee from eyes my because beloved my*
natus est de pura virgine Maria. Quarta autem erat velata
*born is of the-pure virgin Mary the-fourth moreover was veiled*
capite albo velamine more muliebri, et circumamicta
*on-head with-a-white veil in-the-manner of-women and wrapped-around*
pallio crocei coloris; in pectore vero suo gerebat imaginem
*with-a-cloak of-saffron color on breast but her she-bore an-image*
Jesu Christi; circa quam in pectore suo scriptum erat:
*of-Jesus Christ around which on breast her written was*
Per viscera misericordiæ Dei nostri, in quibus visitavi
*through the-bowels of-mercy of-God our in which has-visited*
nos Oriens ex alto. Et dicebat: Porrigo manus semper
*us the-Rising from on-high and she-said I-stretch-out hands always*
ad peregrinos et egenos ac ad pauperes et debiles, atque
*to pilgrims and the-needy and to the-poor and the-weak and*
ad gementes. Quinta porro armata erat galea superposita
*to the-groaning the-fifth further armed was with-a-helmet placed-upon*
capiti suo, induta quoque lorica et ocreis, atque
*head her clothed also with-a-breastplate and greaves and*

ferreis chirothecis ferens etiam in sinistra sua clypeum ab
*iron gauntlets bearing also in left her a-shield from*
humeris pendentem, accincta quoque gladio et hastam
*the-shoulders hanging girded also with-a-sword and a-spear*
manu dextera tenens. Sub pedibus autem ejus jacebat quasi
*in-hand right holding under feet moreover her lay as-if*
leo hians ore, lingua extensa ex ore ejus, et etiam
*a-lion gaping with-mouth the-tongue extended from the-mouth of-it and also*
velut quidam homines, quorum alii tubis resonabant,
*as-it-were certain men of-whom some with-trumpets resounded*
alii quibusdam instrumentis ludicris joculariter concrepabant,
*others with-certain instruments playful jokingly clattered*
et alii diversis ludis ludebant: quos imago illa simul et
*and others in-various games played whom image that together and*
ipsum leonem pedibus suis conculcans, hasta quam
*the-very lion with-feet her trampling with-the-spear which*
dextera tenebat acriter transfodiebat, et dixit: Vinco fortem
*in-right she-held sharply pierced-through and said I-conquer the-strong*
diabolum et te odium et invidiam, atque te, o spurcitia,
*devil and you hatred and envy and you O filth*
cum ludentibus fallaci deceptione. Sed intra illud ædificium
*with the-players with-false deception but within that building*
vidi duas alias imagines versus hanc eamdem turrim stantes:
*I-saw two other images toward this same tower standing*
quarum prior apparebat stans supra pavimentnm ipsius
*of-which the-former appeared standing upon the-pavement of-the-very*
ædificii, quasi in arcu ignei splendoris diversis imaginibus
*building as-if in an-arch of-fiery splendor with-various images*
malignorum spirituum interius depicto, et contra prædictam
*of-malign spirits within painted and opposite the-aforesaid*
turrim posito, altera vero ipsi arcui exterius tantum
*tower placed the-other but to-the-very arch on-the-outside only*

collateralis in nullo arcu consistens, ambæ videlicet interdum
*adjoining in no arch standing both namely sometimes*
ad prædictam turrim aspicientes, et interdum ad homines
*at the-aforesaid tower looking and sometimes at the-men*
ædificium intrantes et exeuntes. Vestitæ autem erant etiam
*the-building entering and going-out clothed moreover were also*
ipsæ sericinis vestibus et velatæ in ligatura capitis albo
*they in-silken garments and veiled in the-binding of-the-head with-a-white*
velamine more femineo, non circumamictæ palliis,
*veil in-the-manner feminine not wrapped-around with-cloaks*
indutæ vero calceamentis albis. Sed prior earum habebat in
*clothed but with-shoes white but the-former of-them had on*
capite suo quasi triangularem coronam rubentem, ut rubeus
*head her as-if a-triangular crown reddening as the-red*
hyacinthus rubet in colore suo, induta quoque tunica nivea,
*jacinth reddens in color its clothed also in-a-tunic snowy*
cujus implicamenta erant viridi colore ubique distincta,
*whose folds were with-green color everywhere marked*
et ait: Vinco in oriente cum fortissimo Filio Dei: qui
*and she-said I-conquer in the-east with the-most-strong Son of-God who*
exivit a Patre veniens in mundum pro redemptione
*went-out from the-Father coming into the-world for the-redemption*
hominum, et qui iterum rediit ad Patrem; cum in maxima
*of-men and who again returned to the-Father when in greatest*
ærumna moriens in cruce resurgensque a mortuis ascendit
*hardship dying on the-cross and-rising from the-dead he-ascended*
in cœlum, ideoque nolo confundi; fugiendo miserias
*into heaven and-therefore I-do-not-wish to-be-confounded by-fleeing the-miseries*
et dolores hujus sæculi. Altera vero induta erat tunica alba
*and griefs of-this world the-other but clothed was in-a-tunic white*
sed aliquantulum pallidi coloris. Et in dextero brachio suo
*but somewhat of-pale color and on right arm her*

portabat crucem cum imagine Salvatoris Jesu Christi caput
*she-carried a-cross with the-image of-the-Savior Jesus Christ head*
suum inclinans super illam, et dicebat: Hic infans pertulit
*her bending over it and said this infant endured*
multas miserias in hoc sæculo; et idcirco volo semper plorare
*many miseries in this world and therefore I-wish always to-weep*
et habere mœrorem propter gaudium æternæ vitæ, in quam
*and to-have mourning because-of the-joy of-eternal life into which*
bonæ oves adducendæ sunt per nobilem Filium Dei. Et
*the-good sheep to-be-led are through the-noble Son of-God and*
vidi quod omnes prædictæ imagines singula verba sua per
*I-saw that all the-aforesaid images single words their through*
mysterium Dei dicebant ad admonitionem hominum.
*the-mystery of-God spoke for the-admonition of-men*
Tunc iterum sedens in throno qui mihi hæc omnia
*then again the-one-sitting on the-throne who to-me these-things all*
ostendebat, dixit mihi: Per fortitudinem et constantiam
*showed said to-me through the-strength and constancy*
voluntatis Dei, divinæ virtutes in Veteri Testamento celeriter
*of-the-will of-God the-divine virtues in the-Old Testament swiftly*
pullulabant, sed ibi se velut in ignorantia colentibus
*sprouted but there themselves as-if in ignorance to-those-worshiping*
nondum plene suavem et dulcem gustum præbebant, quia
*not-yet fully a-sweet and pleasant taste they-offered because*
tunc tantum austeritas legis delinquentes acriter corripiebat;
*then only the-austerity of-the-law the-delinquent sharply rebuked*
postmodum autem per gratiam Dei in nova lege plurimum
*afterward moreover through the-grace of-God in the-new law very-much*
fructum proferentes, fortem et perfectum cibum et in amore
*fruit bringing-forth strong and perfect food and in the-love*
cœlestium esurientibus cum sumna dulcedine exhibebant,
*of-heavenly-things to-the-hungry with the-highest sweetness they-showed*

cum prius, ut dictum est, quædam occulta ostensio et
*while before as said it-is a-certain hidden showing and*
signum futurorum essent, secundum quod etiam spectaculum
*sign of-things-to-come they-were according-to which also spectacle*
hoc cum appositionibus suis demonstrat. Nam hæc turris
*this with appositions its shows for this tower*
quam vides quasi in medio longitudinis prædictæ lucidæ
*which you-see as-if in the-middle of-the-length of-the-aforesaid bright*
partis muri designati ædificii stantem, habet typum
*part of-the-wall of-the-designated building standing has the-type*
præcursus voluntatis Dei, quæ in circumcisione multis
*of-the-forerunning of-the-will of-God which in circumcision in-many*
modis et diversis significationibus manifestata est: ita quod
*ways and various significations manifested was so that*
Deus in signum ejusdem circumcisionis demonstravit legem,
*God in sign of-the-same circumcision showed the-law*
et per legem gratiam Evangelii; quoniam fide propalata
*and through the-law the-grace of-the-Gospel since faith made-known*
in fideli Abraham: surrexit in ipso etiam circumcisio in
*in faithful Abraham rose in him also circumcision in*
mysterio veræ præfigurationis; quia per dlvinam potentiam
*the-mystery of-true prefiguration because through divine power*
instruxerunt se fortes virtutes incipientes in Abraham
*instructed themselves the-strong virtues beginning in Abraham*
quasi in medio longitudinis speculativæ scientiæ duarum
*as-if in the-middle of-the-length of-the-speculative knowledge of-the-two*
humanæ optionis viarum sub munitione firmissimæ bonitatis
*of-human option ways under the-fortification of-the-most-firm goodness*
superni Patris, cum postmodum apertæ futuræ erant
*of-the-supernal Father since afterward opened about-to-be they-were*
per voluntatem Dei, illud in figura præsignantes quod
*through the-will of-God that in figure foresignifying which*

Deus facere voluit priusquam hoc manifeste ostenderet in
*God to-do willed before this manifestly he-should-show in*
opere. Quæ ferrei coloris est, ipsique muro exterius
*work which of-iron color is and-on-the-very wall on-the-outside*
imposita, quæ est justitia Dei fortis et invincibilis, se
*placed which is the-justice of-God strong and invincible itself*
in ipsa speculativa scientia quasi exterius ostendens per
*in the-very speculative knowledge as-if on-the-outside showing through*
circumcisionem quæ se foris carnaliter formavit posita
*circumcision which itself outwardly fleshly formed placed*
cum beatis virtutibus in spiritualibus spiritualis muri, quem
*with blessed virtues in the-spiritual-parts of-the-spiritual wall which*
constituit Deus in hominibus. Et eadem turris est latitudinis
*established God in men and the-same tower is of-a-breadth*
quatuor cubitorum, quia per voluntatem Dei ipsæ
*of-four cubits because through the-will of-God the-very*
virtutes operantur in homine, posito sub extensione quatuor
*virtues work in man placed under the-extension of-the-four*
elementorum, cum quibus vegetatur corporaliter in corpore,
*elements with which he-is-quickened bodily in the-body*
et altitudinis septem cubitorum; quia in altitudine septem
*and of-a-height of-seven cubits because in the-height of-the-seven*
donorum Spiritus sancti tanta firmitas est, ut se ipsa turris
*gifts of-the-Spirit holy so-great firmness is that itself the-very tower*
ita erigeret, quod ex ea prodiret Ecclesia iu incarnatione
*so should-raise that from it should-come-forth the-Church in the-incarnation*
Filii mei, præfigurata in circumcisione Veteris Testamenti.
*of-Son my prefigured in the-circumcision of-the-Old Testament*
Quod autem conspicis in ea quinque imagines singulariter
*that moreover you-behold in it five images singly*
stantes, in singulo quoque arcu desuper quasi turritum conum
*standing in single also arch from-above as-if a-turreted cone*

habentes, hoc est quod in turri hac, id est in fortitudine
*having this is that in tower this that is in the-strength*
circumcisionis pendebant quinque fortes virtutes, non quod
*of-circumcision hung five strong virtues not that*
ulla virtus sit vivens forma in seipsa, sed solummodo
*any virtue be a-living form in itself but only*
prælucida sphæra a Deo fulgens in opem hominis; quia
*a-very-bright sphere from God shining for the-help of-man because*
homo perficitur cum virtutibus, quoniam ipsæ sunt opus
*man is-perfected with virtues since they are the-work*
operantis hominis in Deo. Unde ipsæ quinque virtutes ad
*of-the-working man in God whence the-very five virtues to*
similitudinem quinque sensuum hominis in hac turri positæ
*the-likeness of-the-five senses of-man in this tower placed*
sunt; qui multo zelo tangebant circumcisionem, abscindentes
*are which with-much zeal touched circumcision cutting-off*
ab ea iniquitatem, ut quinque sensus hominis, in Ecclesia
*from it iniquity as the-five senses of-man in the-Church*
circumciduntur per sacratissimum baptisma, sed tamen in
*are-circumcised through most-sacred baptism but yet in*
hominibus non operantes par seipsas: quia homo cum illis
*men not working by themselves because man with them*
operatur, et ipse cum homine, sicut etiam quinque sensus
*works and it with man as also the-five senses*
hominis non operantur per se, sed homo cum illis et
*of-man not work by themselves but man with them and*
ipsi cum homine, ita invicem fructum facientes. Et sunt
*they with man so mutually fruit making and they-are*
singulariter; maximo studio desudantes in singulari scilicet
*singly with-greatest zeal toiling in the-single namely*
statura magisterii turritum apicem habente, id est præcellentem
*stature of-mastery a-turreted apex having that is the-surpassing*

et bene compositam dignitatem validissimæ constantiæ. Et
*and well composed dignity of-the-most-valid constancy and*
prima imago respicit ad orientem, quia virtus illa prospexit
*the-first image looks to the-east because virtue that looked-forward*
ad Filium Dei planctu amoris, ut quandoque veniret,
*to the-Son of-God with-the-lament of-love that at-some-time he-might-come*
hoc aperte loquens de æterna vita quam circumcisio habuit in
*this openly speaking of eternal life which circumcision had in*
absconso. Secunda autem imago videt ad aquilonem; quoniam
*hiding the-second moreover image sees to the-north-wind since*
ipsa consideravit partem orientis et partem aquilonis,
*it considered the-part of-the-east and the-part of-the-north-wind*
in magna disciplina aspiciens ad Deum quasi ad orientem,
*in great discipline looking to God as-if to the-east*
dedignando inconvenientiam indisciplinatæ lasciviæ, scilicet
*by-disdaining the-unfittingness of-undisciplined wantonness namely*
quod Deus non habebatur in veneratione, despiciendoque
*that God not was-held in veneration and-by-despising*
quod lex Dei digne non habebatur in populo illo, quasi in
*that the-law of-God worthily not was-held in people that as-if in*
aquilone. Tertia vero tendit ad septentrionem; quia fortissime
*the-north-wind the-third but tends to the-north because most-strongly*
illa prosternit superfluam fornicationem, despiciendo eam, et
*it prostrates superfluous fornication by-despising it and*
seipsam ab illa protegendo legali institutione. Quarta autem
*itself from it protecting with-legal institution the-fourth moreover*
imago vertitur ad columnam verbi Dei, in cujus radice
*image is-turned to the-column of-the-word of-God at whose root*
Abraham patriarcha residet; quoniam ipsa versa fuit adhærens
*Abraham the-patriarch sits since it turned was clinging*
in incarnatione Filii Dei, quam velut in fundamento
*in the-incarnation of-the-Son of-God which as-if in the-foundation*

Abraham tetigit, cum præsignificatione miræ profunditatis,
*Abraham touched with the-foresignification of-wonderful depth*
ariete pendente in spinis. Quinta vero respicit ad turrim
*with-the-ram hanging in the-thorns the-fifth but looks to the-tower*
Ecclesiæ, et ad illos homines qui in ipso ædificio huc
*of-the-Church and to those men who in the-very building hither*
et illuc discurrunt; quia illa crexit se victoriose destruere
*and thither run-about because it raised itself victoriously to-destroy*
omnem injustitiam quæ orta est in Adam, respiciens ad
*all injustice which arisen has in Adam looking to*
fortitudinem catholicæ Ecclesiæ, ut victoriose et sine
*the-strength of-the-catholic Church that victoriously and without*
intermissione pugnet contra vitia diaboli, et ad homines
*intermission it-may-fight against the-vices of-the-devil and to the-men*
qui in ea diversa varietate morum discurrunt, ostendens eis
*who in it with-diverse variety of-morals run-about showing to-them*
in pertimescendo zelo Dei ut oves justitiæ esse perseverent.
*in the-to-be-dreaded zeal of-God that sheep of-justice to-be they-may-persevere*
Quod autem similitudo una est in eis: hoc est quod
*that moreover likeness one is in them this is that*
pari devotione Deum colunt in operibus hominum;
*with-equal devotion God they-worship in the-works of-men*
nam singulæ earum vestitæ sunt solummodo quasi singulis
*for each of-them clothed are only as-if in-single*
vestibus sericinis, quia unaquæque earumdem virtutum, habet
*garments silken because each of-the-same virtues has*
in se dulcedinem et suavitatem quibus nullatenus gravant
*in itself sweetness and pleasantness with-which in-no-way they-burden*
nec constringunt homines; sed ut suaviter balsamum sudat
*nor constrain men but as gently balsam sweats*
de frutice suo: sic molliter operantur dulcedinem cœlestis
*from shrub its so softly they-work the-sweetness of-the-heavenly*

regni in humanis mentibus sine sorde et duritia injustitiæ.
*kingdom in human minds without the-filth and hardness of-injustice*
Et sunt calceatæ calceamentis albis, quoniam recte sequuntur
*and they-are shod with-shoes white since rightly they-follow*
justitiam meam in albedine cœlestis regni, transeundo
*justice my in the-whiteness of-the-heavenly kingdom by-passing-over*
subjectionem diaboli, et omnino conculcantes vestigia ejus
*the-subjection of-the-devil and altogether trampling the-footsteps of-him*
in hominibus. Sed quinta virtus ex omni parte armata
*in men but the-fifth virtue on every side armed*
videtur; quia ipsa prospicit ad Ecclesiam, in qua fortissimæ
*seems because it looks-forward to the-Church in which most-strong*
pugnæ adversus diabolica vitia perficiuntur, extendens in ea
*battles against diabolical vices are-performed extending in it*
ubique victoriam suam, cum pretiosissima armatura quæ
*everywhere victory its with most-precious armor which*
est invictissima fortitudo Dei, quæ pertranseundo occidit
*is the-most-invincible strength of-God which by-passing-through kills*
omnem injustitiam in confusione diabolicæ fraudis. Quod vero
*all injustice in the-confusion of-diabolical fraud that but*
secunda et tertia sunt nudo capite dissoluta coma et alba:
*the-second and the-third are bare of-head loosened hair and white*
hoc est quod nullum supplicium laboris, nec onus divitiarum
*this is that no punishment of-labor nor burden of-riches*
aut concupiscentiæ sibi imponunt pro amore meo; sed
*or of-concupiscence on-themselves they-impose for love my but*
nudo capite, id est aperta conscientia sua, aperiunt mihi
*with-bare head that is with-open conscience their they-open to-me*
omne occultum suum, ardentes semper in dilectione mea, cum
*all hidden-thing their burning always in love my when*
omnem confusionem et lasciviam concupiscentiæ carnis a
*all confusion and wantonness of-the-concupiscence of-the-flesh from*

se abjiciunt; hoc incipientes in albis crinibus quod est
*themselves they-cast-away this beginning in white hairs which is*
claritas mentis, bona opera desiderantis. Et carent amictu
*the-brightness of-a-mind good works desiring and they-lack the-covering*
palliorum; quoniam a se projiciunt mores paganorum,
*of-cloaks since from themselves they-cast the-morals of-pagans*
cum impudicitia et spurcitia diaboli et cum omnibus curis
*with the-shamelessness and filth of-the-devil and with all cares*
sæcularibus; quia sapientia hujus mundi, stultitia est apud
*secular because the-wisdom of-this world foolishness is with*
Deum. Prima quoque et tertia ac quarta indutæ sunt
*God the-first also and the-third and the-fourth clothed are*
tunicis albis; quod est apprehensio innocentiæ præfigurantis
*in-tunics white which is the-grasping of-innocence prefiguring*
incarnationem Filii Dei mei cum suavitate castitatis, qui
*the-incarnation of-the-Son of-God my with the-sweetness of-chastity who*
morti subtraxit hominem, induens eum vita in salvatione.
*from-death withdrew man clothing him with-life in salvation*
Quod autem dissimilitudo est eis: hoc est quod vis
*that moreover unlikeness is to-them this is that the-force*
earum vicissim est in dono Spiritus sancti, cum virtus
*of-them in-turn is in the-gift of-the-Spirit holy since virtue*
hæc habet hoc instrumentum animæ, et virtus alia aliud,
*this has this instrument of-the-soul and virtue another another*
unum tamen studium existentes in Deo: ita quod cœlestis
*one yet zeal being in God so that the-heavenly*
Jerusalem perfecte construatur cum eis; quia ipsæ sunt opus
*Jerusalem perfectly be-constructed with them because they are the-work*
quod homines operantur: per quod ad Deum perveniunt.
*which men work through which to God they-come*

*The first virtue is heavenly love, crowned in Christ the high priest, her bare head priestly chastity, her lilies eternal life, her palm death overcome. Then come discipline, in purple like a youth who fears his master; modesty, hiding her face from fornication; and mercy, veiled as a woman, mother of souls, bearing Christ, sent into Mary's womb. Last rises victory, as man conquers his own vices and others': armed, she tramples the devil and those who rave, jest, and play in his service.*

Unde hæc prima imago designat cœlestem amorem, quia ipse
*whence this first image designates heavenly love because it*
præ animi cura inesse debet hominibus; gestans in capite
*before of-the-mind the-care to-be-in ought men bearing on head*
suo pontificalem infulam, sparsis capillis et albis, quia valde
*its a-pontifical fillet with-spread hair and white because greatly*
coronata est in summo sacerdote Jesu Christo, et in summis
*crowned it-is in the-highest priest Jesus Christ and in the-high*
sacerdotibus Veteris Testamenti, et in illis qui eidem Filii
*priests of-the-Old Testament and in those who to-the-same Son*
Dei dixerunt: Utinam disrumperes cœlos et descenderes;
*of-God said would-that you-would-burst the-heavens and you-would-descend*
stans denudatis capillis sine muliebri velamine capitis in
*standing with-bared hair without womanly veil of-the-head in*
albedine apparentibus: præfigurans in eis quod sacerdotale
*whiteness appearing prefiguring in them that the-priestly*
officium denudandum esset conjugali officio in adventu
*office to-be-stripped was of-the-conjugal office at the-coming*
Filii mei, ipsius qui imitandus est a sacerdotibus suis in
*of-Son my himself who to-be-imitated is by priests his in*
castitate propter salvationem; quia ipsi perfectissimo cœlesti
*chastity because-of salvation because they to-most-perfect heavenly*
amore sic semper adhærere debent: ut excutiant pravos
*love so always to-cling ought that they-may-shake-off the-depraved*

mores hominum, a contagione peccati: clara et candida
*morals of-men from the-contagion of-sin a-clear and white*
pars existentes in spirituali dono Dei. Quæ etiam induta
*part being in the-spiritual gift of-God which also clothed*
est quasi pallio albo, inferius in duabus oris ipsius purpura
*is as-if in-a-cloak white below at two edges of-it with-purple*
contexto; hoc est quod eam circumdedit gratia Dei in
*woven this is that it surrounded the-grace of-God in*
albedine lenitatis, subnixa et ornata in finibus protectionum
*the-whiteness of-gentleness supported and adorned at the-ends of-protections*
suarum cum decoris ornamentis charitatis; quia comprehensio
*its with the-comely ornaments of-charity because the-comprehension*
divinæ gratiæ inesse debet termino uniuscujusque boni operis,
*of-divine grace to-be-in ought the-end of-each good work*
constans in duabus partibus videlicet in virtute dilectionis
*standing in two parts namely in the-virtue of-the-love*
Dei et hominis. Quod vero in dextera sua habet lilia
*of-God and of-man that but in right its it-has lilies*
et alios flores, hoc est quod in bono opere habet candida
*and other flowers this is that in good work it-has the-white*
præmia liliorum æternæ vitæ et claritatem æterni luminis,
*rewards of-the-lilies of-eternal life and the-brightness of-eternal light*
et alios sanctitatis flosculos qui sunt sodales sui, qui
*and other of-holiness little-flowers which are companions its who*
se illi conjungunt cœlesti amore. Sed quod in sinistra
*themselves to-it join with-heavenly love but that in left*
sua gestat palmam, hoc est quod ipsa in recordatione mortis
*its it-bears a-palm this is that it in the-remembrance of-death*
habet palmam ascendentem de occulto beatæ virtutis, cum
*has a-palm ascending from the-hidden of-blessed virtue with*

qua mortem quasi torrentibus lapidibus obruit, ut etiam
*which death as-if with-torrential stones it-overwhelmed as also*
declarat in verbis suis ad filios Dei, ut supra dictum est.
*it-declares in words its to the-sons of-God as above said it-is*
Secunda autem, prætendit disciplinam; quoniam post
*the-second moreover holds-forth discipline since after*
ardentem cœlestis vitæ amorem oritur constrictio carnalium
*the-burning of-heavenly life love arises the-constraint of-fleshly*
concupiscentiarum in disciplina magnæ contritionis. Quæ
*concupiscences in the-discipline of-great contrition which*
induta est purpurea tunica; quia circumdata est lege mea
*clothed is in-a-purple tunic because surrounded it-is with-law my*
et mortificatione carnis in hominibus, quod est exemplum
*and with-the-mortification of-the-flesh in men which is the-example*
Filii mei in purpureo indumento: ut idem Filius meus
*of-Son my in purple clothing as the-same Son my*
ex purissima Virgine natus est in charitate, quæ omnimodo
*of most-pure Virgin born is in charity which in-every-way*
operata est in ipso. Constat enim ut adolescens qui nondum
*worked has in him it-stands for like a-youth who not-yet*
est ad plenum virilis ætatis, sed tamen magnæ gravitatis;
*is to the-full of-manly age but yet of-great gravity*
quoniam disciplina semper est in puerili timore, ut puer est
*since discipline always is in boyish fear as a-boy is*
in constrictione timens magistrum suum sub magistratione.
*in constraint fearing master his under mastership*
Unde et ego omnipotens, semper magister sum disciplinæ,
*whence also I almighty always master am of-discipline*
quia ipsa erga me est quasi non virilis; quoniam non vult
*because it toward me is as-if not manly since not it-wishes*
esse potens in officio propriæ voluntatis suæ, sed semper
*to-be powerful in the-office of-own will its but always*

fideliter timere in magna districtione reverentiæ, sicut etiam
*faithfully to-fear in great strictness of-reverence as also*
manifestissime ostendit in supradictis verbis suis.
*most-manifestly it-shows in aforesaid words its*
Tertia vero declarat verecundiam: quoniam post disciplinam
*the-third but declares modesty since after discipline*
surgit pudor verecundiæ, a se fugans confusionem
*rises the-shame of-modesty from itself putting-to-flight the-confusion*
peccati. Quapropter tegit etiam faciem suam alba manica
*of-sin wherefore it-covers also face its with-the-white sleeve*
dextræ manus suæ; quia protegit interiorem conscientiam
*of-right hand its because it-protects inner conscience*
suam quasi faciem animæ, fugiens a fornicatione et a
*its as-if the-face of-the-soul fleeing from fornication and from*
pollutione diabolica, se defendens candida veste innocentiæ
*pollution diabolical itself defending with-the-white garment of-innocence*
et castitatis, eam habens in dextera, quod est in salvatione
*and chastity it having in the-right which is in the-salvation*
operis sui; quoniam ipsi potenter adhærent contemptus
*of-work its since to-it powerfully cling contempts*
omnis spurcitiæ Satanæ, quam omnimodo abjicit a se,
*of-all filth of-Satan which in-every-way it-casts-away from itself*
ut etiam declarat in prædictis verbis suis monitionis suæ.
*as also it-declares in aforesaid words its of-admonition its*
Quarta autem significat misericordiam; quia post verecundiam
*the-fourth moreover signifies mercy because after modesty*
elevat se ad egentes virtus misericordiæ, quia etiam
*raises itself to the-needy the-virtue of-mercy because also*
in corde æterni Patris est vera misericordia gratiæ
*in the-heart of-the-eternal Father is the-true mercy of-grace*
ejus quoniam ipse per eam hoc ordinavit in antiquo
*his since he through it this ordained in ancient*

consilio suo quod primum ostendit misericorditer Abraham
*counsel his which first he-showed mercifully to-Abraham*
in circumcisione, educens eum de terra ejus et præcipiens
*in circumcision leading him from land his and commanding*
ei ut circumcideretur ipse et genus suum, quando illi
*him that should-be-circumcised he and race his when to-him*
demonstravit magna mirabilia in vera Trinitate, per quæ
*he-showed great wonders in the-true Trinity through which*
et Filium suum præuuntiaverat in figura, quod totum est illa
*also Son his he-had-foretold in figure which all is that*
misericordia quam idem Abraham præsignavit offerens Isaac.
*mercy which the-same Abraham foresignified offering Isaac*
Et est velato capite ex albo velamine capitis more
*and it-is with-veiled head with a-white veil of-the-head in-the-manner*
muliebri; quod est tegmen et initium salvationis, quasi
*of-women which is the-covering and beginning of-salvation as-if*
caput miserantis perditas animas de exsilio mortis reducentis
*the-head of-one-pitying lost souls from the-exile of-death leading-back*
sub candore pii velaminis; quoniam albas facit animas
*under the-whiteness of-a-dutiful veil since white it-makes souls*
et hominem fulgentem; dum coopertus fuerit cum
*and man shining when covered he-shall-have-been with*
misericordia a Deo, quia illis hominibus qui Deum in
*mercy by God because to-those men who God in*
indignatione habent, dum adhuc in peccatis sunt, his fulget
*indignation hold while still in sins they-are to-these it-shines*
post illatam eis cœlitus misericordiam, ut radius solis
*after brought to-them from-heaven mercy like the-ray of-the-sun*
in blanda suavitate, quoniam misericordia in muliebri persona
*in caressing sweetness since mercy in womanly person*
fecundissima mater est animarum de perditione. Nam ut
*a-most-fruitful mother is of-souls from perdition for as*

mulier operit caput suum, ita deprimit misericordia mortem
*a-woman covers head her so presses-down mercy the-death*
animarum, et sicut mulier suavior est viro, sic et
*of-souls and as a-woman sweeter is than-a-man so also*
misericordia suavior vesana insania criminum in insania
*mercy sweeter than-the-raving madness of-crimes in the-madness*
peccatoris priusquam cor ejus visitetur a Deo: sicut et eadem
*of-the-sinner before heart his be-visited by God as also the-same*
virtus in muliebri forma apparet, quoniam in feminea castitate
*virtue in womanly form appears since in feminine chastity*
clausa virginea materia surrexit in ventre Mariæ suavissima
*enclosed virginal matter rose in the-womb of-Mary the-most-sweet*
misericordia, quæ semper erat obumbrata in Patre, donec
*mercy which always was overshadowed in the-Father until*
Pater eam visibilem ostendit per Spiritum sanctum in
*the-Father it visible showed through the-Spirit holy in*
utero Virgiuis. Et circumamicta est pallio crocei coloris;
*the-womb of-the-Virgin and wrapped-around it-is with-a-cloak of-saffron color*
quia circumdata est splendidissimo sole quod est signum Filii
*because surrounded it-is with-the-most-splendid sun which is the-sign of-Son*
mei fulgentis de cœlo in mundum, sicut solis splendor in
*my shining from heaven into the-world as of-the-sun the-splendor onto*
terram. Quoniam idem Filius meus verus est sol illuminans
*the-earth since the-same Son my the-true is sun illumining*
mundum cum sanctificatione Ecclesiæ. Quod vero in pectore
*the-world with the-sanctification of-the-Church that but on breast*
suo habet imaginem ipsius Unigeniti mei: hoc est quod in
*its it-has the-image of-the-very Only-begotten my this is that into*
pectus misericordiæ inclinavi eumdem Filium meum, dum
*the-breast of-mercy I-bent the-same Son my when*
eum misi in uterum Mariæ virginis. Unde et circa eam in
*him I-sent into the-womb of-Mary the-virgin whence also around it on*

pectore virtutis ejus scriptum est: Per viscera misericordiæ
*the-breast of-virtue its written is through the-bowels of-mercy*
Dei nostri, in quibus visitavit nos Oriens ex alto. Quid
*of-God our in which has-visited us the-Rising from on-high what*
hoc? Quia ubique in circumeunte potestate mea demonstratur
*this because everywhere in going-around power my is-shown*
in secreto scientiæ pectoris misericordiæ: quod Filius
*in the-secret of-the-knowledge of-the-breast of-mercy that Son*
meus vera misericordia est. Quomodo? ut prædictum est in
*my the-true mercy is how as said-before it-is in*
verbis Zachariæ servi mei in Evangelio dicentis: Per viscera
*the-words of-Zachariah servant my in the-Gospel saying through the-bowels*
misericordiæ Dei nostri in quibus visitavit nos Oriens ex
*of-mercy of-God our in which has-visited us the-Rising from*
alto. Hoc tale est: Per viscera paternæ misericordiæ salvatio
*on-high this such is through the-bowels of-paternal mercy salvation*
est, qui absconsum in corde Patris erat, ut viscera manent
*is which hidden in the-heart of-the-Father was as the-bowels remain*
in homine: quod Filius ejus in fine temporum incarnaretur
*in man that Son his at the-end of-times should-be-incarnate*
ubi visitavit Deus homines. Quomodo? Cœlesti scilicet
*where visited God men how with-heavenly namely*
pane qui Filius ejus est natus in carne ex Maria virgine,
*bread which Son his is born in the-flesh of Mary the-virgin*
qui veniens ex alto, id est de corde Patris exiens,
*who coming from on-high that is from the-heart of-the-Father going-out*
præbuit maximam quærentibus se misericordiam, sicut etiam
*offered the-greatest to-those-seeking him mercy as also*
ipsa virtus in supradictis verbis suis filios Dei alloquitur.
*the-very virtue in aforesaid words its the-sons of-God addresses*

Quinta vero imago præfigurat victoriam: quoniam post
*the-fifth but image prefigures victory since after*
misericordiam quam ostendi in circumcisione Filium meum
*the-mercy which I-showed in circumcision Son my*
volens mittere in mundum, erexit se victoria in eadem
*wishing to-send into the-world raised itself victory in the-same*
circumcisione, ita procedens cum majore virtute usque ad
*circumcision so proceeding with greater virtue up to*
Filium meum, atque cum ipso in novissimum diem. Num
*Son my and with him to the-last day for*
in Filio meo superavi antiquum serpentem; qui super caput
*in Son my I-overcame the-ancient serpent who above head*
suum extulit se, humanum genus rapiens per mille
*his raised himself the-human race seizing through a-thousand*
nequitias quibus illud comprehendit quasi in catena sua,
*wickednesses with-which it he-caught as-if in chain his*
quia illas nequitias Unigenitus meus devicit per omnia
*because those wickednesses Only-begotten my conquered through all*
bellicosa arma quæ surrexerunt in incarnatione ejus qui
*the-warlike arms which rose in the-incarnation of-him who*
est flos omnium virtutum. Quid hoc? Post misericordiam
*is the-flower of-all virtues what this after mercy*
surgit victoria cum seipsum homo devicit et aliena vitia.
*rises victory when himself man has-conquered and others' vices*
Quomodo? In prædictis vitiis quinque virtutibus: primus
*how in the-aforesaid vices with-five virtues the-first*
est amor cœlestis, scilicet in hoc quod homo scit et
*is love heavenly namely in this that man knows and*
agnoscit Deum, diligens eum super omnia. Deinde causa
*acknowledges God loving him above all-things then by-cause*
illius fidei ligatur idem homo in legem disciplinæ; de
*of-that faith is-bound the-same man into the-law of-discipline from*

qua ipse compescit crimina peccandi per bonam et rectam
*which he restrains the-crimes of-sinning through good and right*
verecundiam. In his ergo tribus viribus justificabitur homo in
*modesty in these therefore three strengths will-be-justified man in*
corde suo: sic inspiciens aliam rem quæ est angustia proximi
*heart his so looking-at another thing which is the-distress of-neighbor*
sui quem procurabit in omnibus necessitatibus ejus ut se.
*his whom he-will-care-for in all necessities of-him as himself*
Unde et mox surgit homo fortissimus miles cum his tribus
*whence also soon rises man a-most-strong soldier with these three*
viribus in quibus perfectus est in mente sua imitando in
*strengths in which perfect he-is in mind his by-imitating in*
misericodia Filium meum verum Samaritanum sic in victoria
*mercy Son my the-true Samaritan so in victory*
pertransiens vires diaboli cum armis victoriosissimarum
*passing-through the-strengths of-the-devil with the-arms of-the-most-victorious*
virtutum, cum seipsum vincit et proximum suum regit, in
*virtues when himself he-conquers and neighbor his rules in*
ipsis virtutibus occidens omne malum, abjiciendo videlicet
*the-very virtues killing all evil by-casting-away namely*
superbiam quæ Adam expulit de paradiso. Et eadem virtus
*pride which Adam expelled from paradise and the-same virtue*
armata est galea supposita capiti suo; quia homo pleno
*armed is with-a-helmet placed-under head its because man with-full*
cœlesti desiderio ad Deum qui est caput omnium suspirare
*heavenly desire to God who is the-head of-all to-sigh*
debet ut salutem consequatur æternam. Induta est quoque
*ought that salvation he-may-obtain eternal clothed it-is also*
lorica, ut homo resistat diabolo constringens injustam
*with-a-breastplate that man may-resist the-devil constraining the-unjust*
voluntatem carnalium desideriorum suorum, in vero timore
*will of-fleshly desires his in true fear*

et cum justo tremore subjectus Deo, fideliter metuens
*and with just trembling subject to-God faithfully fearing*
districtum judicium ejus ut per me commonitus dicit David:
*the-strict judgment of-him as by me admonished says David*
Illuxerunt coruscationes tuæ orbi terræ: commota est
*there-shone lightnings your to-the-circle of-the-earth moved was*
et contremuit terra. Hoc tale est: Effulserunt mirabilia et
*and trembled the-earth this such is there-shone-forth wonders and*
secreta tua, o Domine cunctorum; et mirifice apparuerunt.
*secrets your O Lord of-all and wonderfully appeared*
Quomodo? Ut coruscatio quæ ex parte videtur et ex parte
*how like lightning which in part is-seen and in part*
occultatur; quoniam mysteria tua nunc intelliguntur, nunc
*is-hidden since mysteries your now are-understood now*
autem nesciuntur; nam non est gens diffusa in latitudine
*moreover are-not-known for not is a-people spread in the-breadth*
totius orbis qui in tua voluntate mirabiliter creatus est;
*of-the-whole circle which in your will wonderfully created is*
quin ad eam nomen gloriæ tuæ et potentia majestatis tuæ
*but-that to it the-name of-glory your and the-power of-majesty your*
diversis modis et admirandis signis mirifice pervenerit,
*in-diverse ways and with-wonderful signs wonderfully shall-have-reached*
etiam si eam lumen fidei et veritatis nedum perfecte ad
*even if it the-light of-faith and truth not-yet perfectly for*
salutem sui illustraverit. Quapropter homo in magnis
*salvation of-itself shall-have-illumined wherefore man in great*
suspiriis commotus avertit se a voluntate sua, deseritque
*sighs moved turns himself from will his and-deserts*
concupiscentias suas, tremendo videlicet supernum judicium;
*concupiscences his by-trembling namely at-the-supernal judgment*
quia ipse prius in terrenis actibus ambulans sui ipsius
*because he before in earthly acts walking of-him himself*

imprudenter oblitus erat, cum nunc sapienter redit ad
*imprudently forgetful had-been when now wisely he-returns to*
se. Est etiam præfata virtus induta ocreis ut, recta via
*himself is also the-aforesaid virtue clothed in-greaves that by-the-right way*
sibi denuntiata, effugiat itinera mortis per castigationem
*to-itself announced it-may-flee the-journeys of-death through chastisement*
corporalem. Induta est et ferreis chirothecis, quatenus
*bodily clothed it-is also with-iron gauntlets so-that*
effugiat opera diaboli per circumcisionem mentis, et
*it-may-flee the-works of-the-devil through the-circumcision of-the-mind and*
per rectissimam fidem, ita ut in Deum credat: sic evadens
*through the-most-right faith so that in God it-believe thus escaping*
laqueos truculentissimi inimici. Habet etiam in sinistra
*the-snares of-the-most-savage enemy it-has also in left*
sua clypeum ab humeris pendentem; quoniam in sinistra
*its a-shield from the-shoulders hanging since in the-left*
parte quæ est diabolica pugna contra hominem, circumdata
*part which is the-diabolical fight against man surrounded*
ex gratia fortissimorum præceptorum Dei, quibus homo
*out-of grace of-the-most-strong precepts of-God with-which man*
tanta Fidei fortitudine circumdetur et defendatur,
*with-so-great of-Faith strength may-be-surrounded and may-be-defended*
ne diabolus eum corrumpat suasionibus suis, et ne ipse
*lest the-devil him corrupt with-persuasions his and lest he*
homo se subjiciat vitiis illius protectione Dei, ab
*man himself subject to-the-vices of-him by-the-protection of-God from*
humeris circumdatus; quoniam gratia Dei adhæret rectæ
*the-shoulders surrounded since the-grace of-God clings to-the-right*
fortitudini animæ ad Deum in ligatura dilectionis Dei et
*strength of-the-soul toward God in the-binding of-the-love of-God and*
proximi. Et accincta est gladio; qua homo debet se
*of-neighbor and girded it-is with-a-sword with-which man ought himself*

constringere castigatione corporis, in austeritate sermonis
*to-constrain with-the-chastisement of-the-body in the-austerity of-the-speech*
Dei; et a se et ab aliis abscindens iniquitatem.
*of-God both from himself and from others cutting-off iniquity*
Hastam quoque manu dextera tenet; quod est ut homo
*a-spear also in-hand right it-holds which is that man*
cum fiducia sit audax in Deo superare omnem sapientiam
*with confidence be bold in God to-overcome all the-wisdom*
diaboli; hoc faciens cum fortissima pace Domini quæ vera
*of-the-devil this doing with the-most-strong peace of-the-Lord which true*
justitia est contra nequissimum certamen diaboli et hominis;
*justice is against the-most-wicked struggle of-the-devil and of-man*
quod difficile debellari potest nisi adjutorio Dei. Quod
*which with-difficulty to-be-vanquished can except by-the-help of-God that*
autem sub pedibus ejus jacet quasi leo hians ore,
*moreover under feet its lies as-if a-lion gaping with-mouth*
hoc est diabolus quem victoria pedibus recti itineris
*this is the-devil whom victory with-the-feet of-the-right journey*
vitæ et veritatis prostravit, cum idem Satanas acerrima
*of-life and truth laid-low when the-same Satan with-most-sharp*
et amarissima crudelitate hians deglutiret genus humanum.
*and most-bitter cruelty gaping would-swallow the-race human*
Lingua vero extensa ex ore ejus, est existimatio ipsius
*the-tongue but extended from the-mouth of-him is the-reckoning of-him*
qua terribili iniquitate putabat omne genus hominum
*by-which with-terrible iniquity he-thought all the-race of-men*
ab Adam procreatum omnino devorare. Et quod etiam
*from Adam procreated altogether to-devour and that also*
sub pedibus ejus jacent velut quidam homines: hi sunt
*under feet its lie as-it-were certain men these are*
sub agilitate ejus torpentes fistulæ diaboli, quæ se
*under the-agility of-it torpid the-pipes of-the-devil which themselves*

flectunt ad initium omnis mali, quas ipsa protexit in
*bend to the-beginning of-all evil which it protected in*
zelo Dei recte procedens in justitia; quia cædem perversæ
*the-zeal of-God rightly proceeding in justice because the-same perverse*
machinationes in diversis moribus se subdunt diabolo
*machinations in diverse morals themselves subject to-the-devil*
illi famulantes. Quorum alii tubis resonant; quoniam
*to-him serving of-whom some with-trumpets resound since*
bacchantur sonitu omnium malorum, et insaniunt elati
*they-revel with-the-sound of-all evils and rave elated*
flagrante mente odio habentes justitiam Dei, genus scilicet
*with-blazing mind in-hatred holding the-justice of-God race namely*
super genus hoc faciens in magna superbia. Et alii quibusdam
*upon race this doing in great pride and others with-certain*
instrumentis ludicris joculariter concrepant; qua fallaces
*instruments playful jokingly clatter because deceitful*
sunt in illusionibus phantasticis ad diabolum pertinentibus,
*they-are in illusions phantastic to the-devil pertaining*
et quoniam pertinaces sunt in tortuosa lascivia elationis
*and since stubborn they-are in tortuous wantonness of-elation*
iuvidentis disciplinæ Dei. Alii quoque diversis ludis ludunt;
*envying the-discipline of-God others also in-diverse games play*
quoniam versantur in diversitate et spurcitia vitiorum, quæ
*since they-are-engaged in the-diversity and filth of-vices which*
secundum libitum voluntatis suæ excogitantes in seipsis per
*according-to the-pleasure of-will their devising in themselves through*
insidias diabolicas adimplent. Et hos omnes eadem imago
*snares diabolical they-fulfill and these all the-same image*
simul et ipsum leonem pedibus suis conculcat; qua nimio
*together and the-very lion with-feet its tramples because with-excessive*
zelo omnes has vanitates artium propellit et suasiones
*zeal all these vanities of-arts it-drives-away and the-persuasions*

Satanæ conterit in justitia Dei. Sed et hasta quam
*of-Satan it-crushes in the-justice of-God but also with-the-spear which*
dextera tenet eos acriter transfodit; quoniam per fiduciam
*in-right it-holds them sharply it-pierces-through since through confidence*
et audaciam ad Deum fortissime transfigit superando et
*and boldness toward God most-strongly it-transfixes by-overcoming and*
vulnerando in doloribus omnes has immunditias, quia a
*wounding in griefs all these uncleannesses because by*
Deo deluduntur et ad uihilum deputantur; ut ipsa etiam
*God they-are-mocked and to nothing are-reckoned as it also*
in prædictis verbis admonitionis suæ demonstrat.
*in aforesaid words of-admonition its shows*

## PATIENCE AND GROANING

*The two images within the building show the fruit of circumcision in the Church. The first, patience, stands under the fiery arch of secular power, bearing its persecutions in Christ's example, with a red triangular crown for those who shed their blood. The second, groaning, stands outside the arch, free of worldly power, pale for longing, and carries the cross with the Savior's image. Both look at the tower and at the men coming and going, urging them to imitate them.*

Sed quod intra ipsum ædificium vides duas alias imagines
*but that within the-very building you-see two other images*
versus hanc eamdem turrim stantes, hoc est quod intra opus
*toward this same tower standing this is that within work*
illud quod cœlestis Pater operatus est per Filium suum,
*that which the-heavenly Father worked has through Son his*
palam eum ostendens in aperto opere quo in circumcisione
*openly him showing in open work by-which in circumcision*
ostensus est, in obumbratione duæ virtutes surrexerunt quod
*shown he-was in overshadowing two virtues rose which*

est exemplum Christi in una et sequi vestigia ejus, in altera
*is the-example of-Christ in one and to-follow the-footsteps of-him in the-other*
obviam præcursui voluntatis Dei maxima fortitudine et
*to-meet the-forerunning of-the-will of-God with-greatest strength and*
reverentia apparentes; quia in seipsis declarant fructum qui
*reverence appearing because in themselves they-declare the-fruit which*
præfiguratus est in circumcisione. Et prior earum apparet
*prefigured was in circumcision and the-former of-them appears*
stans supra pavimentum ipsius ædificii quasi in arca
*standing upon the-pavement of-the-very building as-if in an-arch*
ignei splendoris diversis imaginibus malignorum spirituum
*of-fiery splendor with-various images of-malign spirits*
interius depicto, et contra prædictam turrim posito; quia
*within painted and opposite the-aforesaid tower placed because*
eadem virtus perficitur in terrenis rebus eas conculcando in
*the-same virtue is-perfected in earthly things them by-trampling in*
bonitate Patris, cum diligenter pertransit desideria carnis
*the-goodness of-the-Father when diligently it-passes-through the-desires of-the-flesh*
in exemplo Filii Dei. Quomodo? Quia in multa tolerantia
*in the-example of-the-Son of-God how because in much tolerance*
pertransit adversa mundi fortiter examinata et excribrata
*it-passes-through the-adversities of-the-world strongly examined and sifted*
in arcu, id est in excellentia sæcularis potestatis, quæ ignea
*in the-arch that is in the-excellence of-secular power which fiery*
est in terrore detrahentis superbiæ quam diabolica turba
*is in the-terror of-detracting pride which the-diabolical crowd*
subsequitur: interiora animæ sæcularium desideria carnalia
*follows the-inner-parts of-the-soul of-seculars desires fleshly*
diligentium attrahens suæ voluntati, cum etiam idem arcus
*loving drawing to-its will while also the-same arch*
per terrenam potentiam in multis modis interdum opponat
*through earthly might in many ways sometimes oppose*

se justitiæ; repugnans vero testamento quod ædificatum
*itself to-justice fighting-against the-true testament which built*
est in Deo, quæ tamen omnia superat victrix virtus
*is in God which yet all overcomes the-victorious virtue*
per adjutorium Dei in bonis hominibus quamvis multum
*through the-help of-God in good men although much*
impugnentur et fatigentur ab insidiis malignornm. Altera
*they-be-attacked and be-wearied by the-snares of-the-malign the-other*
vero ipsi arcui exterius tantum collateralis in nullo arcu
*but to-the-very arch on-the-outside only adjoining in no arch*
consistit; quoniam cum prior virtus tumidam potestatem
*stands since when the-former virtue the-swollen power*
patienter devincit quæ ipsi multas pœnas intulit, procedit
*patiently conquers which on-it many punishments inflicted proceeds*
virtus hæc foris eamdem potentiam, quia de pœnis
*virtue this outside the-same might because from the-punishments*
quas illa pertulit, hæc quasi extra eamdem potestatem
*which that endured this as-if outside the-same power*
orta est rabiem ejus effugiens; sed tandem juxta eam,
*arisen has the-rage of-it fleeing but at-last beside it*
quod est recordatio ærumnarum unde originem duxit;
*which is the-remembrance of-the-hardships whence origin it-drew*
sine depressione arcus consistens, quoniam libera est
*without the-pressing-down of-the-arch standing since free it-is*
a potestate hujus sæculi, palam crucem Christi bajulans.
*from the-power of-this world openly the-cross of-Christ carrying*
Quod autem ambæ interdum ad præfatam turrim aspiciunt,
*that moreover both sometimes at the-aforesaid tower look*
hoc est quod ipsæ sunt plenum opus præfiguratum in
*this is that they are the-full work prefigured in*
præcursu voluntatis Dei, in circumcisione Veteris Testamenti,
*the-forerunning of-the-will of-God in the-circumcision of-the-Old Testament*

considerantes initium radicis suæ; majores tamen eodem
*considering the-beginning of-root their greater yet than-the-same*
initio suo quod in circumcisione habuerunt existentes, quia
*beginning their which in circumcision they-had being because*
fulgens opus præcellit inceptionem doctrinæ, interdum etiam
*the-shining work surpasses the-beginning of-doctrine sometimes also*
aspicientes ad homines idem ædificium intrantes et exeuntes;
*looking at the-men the-same building entering and going-out*
quod est admonitio earum in Spiritu sancto ad populos qui
*which is the-admonition of-them in the-Spirit holy to the-peoples who*
ad Deum in via legis justitiæ ambulant, et ad illos
*to God in the-way of-the-law of-justice walk and to those*
qui sunt in criminibus diaboli volentes recedere de via
*who are in the-crimes of-the-devil wishing to-withdraw from the-way*
justa, unde exhortantur ab eis, ut eas in bono imitentur.
*just whence they-are-exhorted by them that them in good they-may-imitate*
Vestitæ sunt etiam ipsæ sericinis vestibus, quia habent
*clothed are also they in-silken garments because they-have*
suavitatem illam, ut homo non gravetur in indignatione
*sweetness that that man not be-weighed-down in the-indignation*
laboris persecutionum. Et sunt velatæ in ligatura capitis
*of-the-labor of-persecutions and they-are veiled in the-binding of-the-head*
albo velamine more femineo, quoniam justum est ut
*with-a-white veil in-the-manner feminine since just it-is that*
homo subjectus sit Deo capiti suo, ipsum menti suæ jugiter
*man subject be to-God head his him to-mind his continually*
circumponens in candore dilectionis, ita ut eum in gaudio
*placing-around in the-whiteness of-love so that him in joy*
et lætitia amplectatur, sicut mulier virum suum habet in
*and gladness he-may-embrace as a-woman husband her holds in*
honore timoris et amoris, ut constituit Deus. Sed non sunt
*the-honor of-fear and of-love as established God but not they-are*

circumamictæ palliis, quia carent omni sollicitudine sæculari,
*wrapped-around with-cloaks because they-lack all care secular*
se tantum declinantes post illa quæ sunt æterna in Deo
*themselves only bending after those-things which are eternal in God*
in vita futura. Indutæ sunt autem calceamentis albis; quoniam
*in life future clothed they-are moreover with-shoes white since*
lucent in itineribus justitiæ per albedinem fidei in mentibus
*they-shine in the-journeys of-justice through the-whiteness of-faith in the-minds*
hominum, ut et ipsi sequantur vestigia exempli earum.
*of-men that also they may-follow the-footsteps of-the-example of-them*
Prior autem imago designat patientiam, quia illa surrexit
*the-former moreover image designates patience because it rose*
in cornu Abrahæ, quod est in inceptione obediendi cum
*in the-horn of-Abraham which is in the-beginning of-obeying when*
obediendo Deo in circumcisione primum sonum obedientiæ
*by-obeying God in circumcision the-first sound of-obedience*
post casum Adæ significaverit præcurrentem operantem
*after the-fall of-Adam it-signified forerunning the-working*
obedientiam in vero verbo, quod est in Filio Dei, ut sonus
*obedience in the-true word which is in the-Son of-God as a-sound*
verbum præcurrit, in septentrionali parte, videlicet opposita
*the-word precedes in the-northern part namely opposed*
nequitiis et inquietudini antiqui serpentis. Et habent in
*to-the-wickednesses and restlessness of-the-ancient serpent and it-has on*
capite suo quasi triangularem coronam rubentem, ut rubeus
*head its as-if a-triangular crown reddening as the-red*
hyacynthus rubet in colore suo, quoniam in principio mentis
*jacinth reddens in color its since in the-beginning of-the-mind*
fidelium hominum per fidem sanctæ Trinitatis valde coronata
*of-faithful men through faith in-the-holy Trinity greatly crowned*
est, qui carnem suam contemnentes pro amore Dei et vera
*it-is who flesh their despising for the-love of-God and true*

fide sanguinem suum fundere non dubitant, quia et Filius
*faith blood their to-shed not hesitate because also the-Son*
Dei apparens in carne, mortem devicit cum rubore sanguinis
*of-God appearing in the-flesh death conquered with the-redness of-blood*
sui per quem Ecclesia decorata est, quasi cum nobili rubente
*his through which the-Church adorned is as-if with a-noble reddening*
hyacintho in decore suo. Induta est quoque tunica alba cujus
*jacinth in comeliness its clothed it-is also in-a-tunic white whose*
implicamenta sunt viridi colore ubique distincta, quia sibi
*folds are with-green color everywhere marked because on-itself*
induit vestimentum operis Dei in albedine perpetui luminis
*it-put the-garment of-the-work of-God in the-whiteness of-perpetual light*
ornatum, scilicet in implicamentis suis, quæ sunt ærumnæ
*adorned namely in folds its which are the-hardships*
et gemitus dicentis: O quando veniam ad aspectum veri
*and groaning of-one-saying O when shall-I-come to the-sight of-the-true*
luminis? quod desiderium feliciter in præsenti vita habetur in
*light which desire happily in the-present life is-had in*
adobumbrato exemplo, per quod decorantur ipsæ adversitates
*overshadowed example through which are-adorned the-very adversities*
fidelium in viriditate animæ multis calamitatibus distinctæ,
*of-the-faithful in the-greenness of-the-soul by-many calamities marked*
propter Deum in patientia hæc omnia sufferentes, ut
*because-of God in patience these-things all suffering as*
etiam eadem virtus declarat in prædictis verbis suis.
*also the-same virtue declares in aforesaid words its*
Altera vero imago prætendit gemitum, quoniam post patientiam
*the-other but image holds-forth groaning since after the-patience*
contrariorum, elevat se in electis meis gemitus recordationis
*of-adversities raises itself in elect my the-groaning of-the-remembrance*
vitæ, surgens admonitione mea, ut de corde meo Filium
*of-life rising by-admonition my as from heart my Son*

meum misi propter gemitum populi mei. Nam populus meus
*my I-sent because-of the-groaning of-people my for people my*
in Veteri et in Novo Testamento habebat et habet hanc
*in the-Old and in the-New Testament had and has this*
recordationem mentis, quam gemitus comprehendentis in
*remembrance of-mind which the-groaning of-one-grasping in*
lamentabili ornamento suo, quoniam ipsa vera compunctio
*lamentable ornament its since it the-true compunction*
cordis est. Propter quod etiam stat in septentrionali plaga,
*of-heart is because-of which also it-stands in the-northern region*
ut repugnet dissolutæ immunditiæ diabolicarum insidiarum. Et
*that it-may-fight the-dissolute uncleanness of-diabolical snares and*
induta est tunica alba, sed aliquantulum pallidi coloris, quia
*clothed it-is in-a-tunic white but somewhat of-pale color because*
circumdata est bonis operibus in candore fidei; turbulentum
*surrounded it-is with-good works in the-whiteness of-faith a-turbulent*
tamen pallorem ostendentis, quoniam semper suspiria et
*yet pallor showing since always sighs and*
fletus habet pro æterna felicitate. Quod autem in dextero
*weeping it-has for eternal felicity that moreover on right*
brachio suo portat crucem cum imagine Salvatoris caput suum
*arm its it-carries a-cross with the-image of-the-Savior head its*
inclinans super illud, hoc est quod in dextera, id est in
*bending over it this is that in the-right that is in*
recta parte fortis operis sui amplectitur passionem Filii mei
*the-right part of-strong work its it-embraces the-passion of-Son my*
toto desiderio intentionis suæ anhelans, et se inclinans ad
*with-all the-desire of-intention its panting and itself bending to*
eum, imitando ipsum in doloribus et ærumnis, sicut etiam
*him by-imitating him in griefs and hardships as also*
in supradictis verbis exhortationis suæ demonstrat. Unde
*in aforesaid words of-exhortation its it-shows whence*

etiam vides quod omnes prædictæ imagines singula verba sua,
*also you-see that all the-aforesaid images single words their*
per mysterium Dei dicunt ad admonitionem hominum,
*through the-mystery of-God speak for the-admonition of-men*
quia in omnibus virtutibus dulcissima suavitate pietas Dei
*because in all virtues with-most-sweet pleasantness the-piety of-God*
docet, exhortando mentes populorum ut dimitttant malum,
*teaches by-exhorting the-minds of-peoples that they-may-let-go evil*
erigentes se ad bonum. Qui autem acutas aures interioris
*raising themselves to good whoever moreover keen ears of-inner*
intellectus habet, hic in ardenti amore speculi mei ad verba
*understanding has this-one in burning love of-mirror my toward words*
hæc anhelet, et ea in conscientia animi sui conscribat.
*these let-him-pant and them in the-conscience of-mind his let-him-write-down*

## Visio quarta

### III.4 · THE PILLAR OF THE WORD OF GOD

*Beyond the tower stands a steel-colored pillar with three sharp edges, a dove bearing a golden ray at its top, and a radiant image among angels before it. The pillar is the incarnate Word, its edges the old law, the new grace, and the doctors' exposition. Abraham, Moses, Joshua, and the prophets sit up the eastern edge, wondering at the incarnation foreseen in the northern, whose splendor of saints spreads to the bow-shaped southern; the wrinkled shaft between is the Word hidden in circumcision.*

Et deinde ultra prædictam turrim præcursus voluntatis Dei,
*and then beyond the-aforesaid tower of-the-forerunning of-the-will of-God*
sed cubito uno infra angulum qui respicit ad septentrionem
*but by-a-cubit one below the-corner which looks to the-north*
vidi quasi columnam calybei coloris præfatæ lucidæ parti
*I-saw as-if a-column of-steel-like color to-the-aforesaid bright part*

muri ejusdem ædificii exterius appositam, valde terribilem
*of-the-wall of-the-same building on-the-outside set very terrible*
aspectu, tantæque magnitudinis ac altitudinis ut mensuram
*in-aspect and-of-such greatness and height that the-measure*
ejus nullo modo discernere possem. Et illa columna tres
*of-it in-no way to-discern I-could and that column three*
angulos habebat ab imo usque ad summum quasi gladium
*corners had from the-bottom up to the-top as-if a-sword*
acutos, quorum primus respiciebat ad orientem, secundus
*sharp of-which the-first looked to the-east the-second*
autem ad septentrionem, et tertius ad meridiem, exterius
*moreover to the-north and the-third to the-south on-the-outside*
ipsi ædificio aliquantulum conjunctus. Ex angulo autem
*to-the-very building somewhat joined from the-corner moreover*
qui respiciebat ad orientem procedebant rami a radice
*which looked to the-east proceeded branches from the-root*
usque ad cacumen ejus, juxta cujus radicem vidi in primo
*up to the-summit of-it beside whose root I-saw on the-first*
ramo Abraham sedentem, in secundo vero Moysen, in tertio
*branch Abraham sitting on the-second but Moses on the-third*
Josue, ac deinde reliquos patriarchas et prophetas ita
*Joshua and then the-remaining patriarchs and prophets so*
sursum singulos in singulis ramis ordinate sedentes: secundum
*upward one-by-one on single branches in-order sitting according-to*
tempus quo in hoc sæculo sibi invicem successerant,
*the-time in-which in this world to-themselves one-another they-had-succeeded*
qui se omnes convertebant ad angulum ejusdem columnæ
*who themselves all turned to the-corner of-the-same column*
qui respiciebat ad septentrionem, admirantes ea quæ
*which looked to the-north wondering-at those-things which*
in spiritu futura viderunt in ipsa. Sed inter hos duos
*in spirit to-come they-saw in it but between these two*

angulos unum scilicet vergentem ad orientem et alterum
*corners one namely inclining to the-east and the-other*
ad septentrionem, erat ante facies ipsorum patriarcharum et
*to the-north was before the-faces of-the-very patriarchs and*
prophetarum illa columna ab imo usque ad summum
*prophets that column from the-bottom up to the-top*
quasi tornatillis et rotunda, plenaque rugarum, ut de
*as-if turned-on-a-lathe and round and-full of-wrinkles as from*
arboris cortice solet germen pullulare. A secundo vero
*of-a-tree the-bark is-wont a-shoot to-sprout from the-second but*
angulo respiciente ad septentrionem exivit splendor miræ
*corner looking to the-north went-out a-splendor of-wonderful*
claritudinis se extendens et reflectens ad angulum qui
*brightness itself extending and bending-back to the-corner which*
respiciebat ad meridiem. Et in illo splendore in tam magnam
*looked to the-south and in that splendor into so great*
latitudinem se diffundente, conspexi apostolos, martyres,
*a-breadth itself spreading I-beheld apostles martyrs*
confessores et virgines, atque alios plurimos sanctos, in
*confessors and virgins and other very-many saints in*
magno gaudio ambulantes. Tertius vero angulus qui respiciebat
*great joy walking the-third but corner which looked*
ad meridiem, erat in medio latus et extentus; in imo
*to the-south was in the-middle broad and extended at the-bottom*
autem et in summitate aliquantulum gracilior et constrictus,
*moreover and at the-top somewhat slenderer and constricted*
secundum modum arcus qui extenditur ad sagittas jaciendas.
*according-to the-manner of-a-bow which is-stretched for arrows to-be-shot*
In cacumine autem ipsius columnæ vidi tantum claritatem
*on the-summit moreover of-the-very column I-saw such brightness*
luminis ut humana lingua effari non possit; in qua apparuit
*of-light that human tongue to-utter not can in which appeared*

columba habens in ore suo radium aurei coloris, multo
*a-dove having in mouth its a-ray of-golden color with-much*
fulgore columnam illam irradiantem. Cumque illuc aspicerem
*gleam column that irradiating and-when thither I-looked*
audivi vocem de cœlo, magno terrore me redarguentem
*I-heard a-voice from heaven with-great terror me rebuking*
et dicentem: Quod vides, divinum est. Ex qua voce ita
*and saying what you-see divine is from which voice so*
contremui, ut amplius illuc aspicere non auderem. Vidi
*I-trembled that further thither to-look not I-dared I-saw*
etiam tunc intra prædictum ædificium velut quamdam
*also then within the-aforesaid building as-it-were a-certain*
imaginem coram hac eadem columna super pavimentum illius
*image before this same column upon the-pavement of-that*
ædificii stantem, et aliquando ipsam columnam, aliquando
*building standing and sometimes the-very column sometimes*
etiam homines illos qui in ipso ædificio discurrebant
*also men those who in the-very building ran-about*
inspicientem; illa autem imago tanti fulgoris et claritatis
*looking-at that moreover image of-such gleam and brightness*
erat, ut præ nimio splendore qui in ipsa lucebat, nec
*was that because-of the-excessive splendor which in it shone neither*
faciem ejus, nec vestimenta quibus induebatur considerare
*face its nor the-garments in-which it-was-clothed to-consider*
valerem, excepto quod tantum ut cæteræ virtutes in forma
*I-was-able except that only like the-other virtues in the-form*
hominis apparuit. Et circa eam conspexi pulcherrimam
*of-a-human-being it-appeared and around it I-beheld a-most-beautiful*
multitudinem, angelicam formam et alas habentem et
*multitude angelic form and wings having and*
in tanta veneratione stantem, ut et eam timerent ac
*in such veneration standing that also it they-feared and*

diligerent. Sed ante faciem ejus vidi aliam multitudinem
*loved but before the-face of-it I-saw another multitude*
in humana forma, tenebrosa veste apparentem, atque in
*in human form with-dark garment appearing and in*
multa constrictione timoris stantem. Et prædicta imago
*much constraint of-fear standing and the-aforesaid image*
inspexit homines illos qui de mundo venientes in eodem
*looked-at men those who from the-world coming in the-same*
ædificio nova veste induebantur, dicens unicuique eorum:
*building with-new garment were-clothed saying to-each of-them*
Considera indumentum quod induisti, et noli oblivisci
*consider the-clothing which you-have-put-on and do-not forget*
Creatoris tui qui te creavit. Cumque hæc admirarer,
*Creator your who you created and-when these-things I-wondered-at*
ille qui sedebat in throno, iterum mihi dicebat: Verbum
*he who sat on the-throne again to-me said the-Word*
Dei per quod omnia facta sunt, ipsum ante tempora ex
*of-God through which all-things made are itself before times from*
corde Patris genitum, sed post in fine temporum ut
*the-heart of-the-Father begotten but afterward at the-end of-times as*
veteres sancti prædixerunt ex virgine incarnatum, quamvis
*the-old saints foretold from a-virgin incarnate although*
humanitatem assumpserit, divinitatem tamen non deseruit,
*humanity it-assumed divinity yet not it-deserted*
sed cum Patre et Spiritu sancto unus et verus Deus
*but with the-Father and the-Spirit holy one and true God*
existens, mundum sua dulcedine dulcoravit, ac eum suæ
*being the-world with-its sweetness sweetened and it of-its*
claritatis fulgore illustravit. Quapropter et hæc columna
*brightness with-the-gleam illumined wherefore also this column*
quam ultra prædictam turrim præcursus voluntatis Dei
*which beyond the-aforesaid tower of-the-forerunning of-the-will of-God*

vides, designat ineffabile mysterium Verbi Dei, quia in
*you-see designates the-ineffable mystery of-the-Word of-God because in*
vero Verbo, id est in Filio Dei, impleta est omnis justitia
*the-true Word that is in the-Son of-God fulfilled is all the-justice*
Novi et Veteris Testamenti, quæ fideliter credentibus
*of-the-New and Old Testament which to-faithfully believing*
hominibus enucleata sunt per divinam inspirationem ad
*men laid-open are through divine inspiration for*
salutem ipsorum, cum idem Filius superni Patris ex
*the-salvation of-them when the-same Son of-the-supernal Father from*
suavissima Virgine incarnari dignatus est, quia postquam
*the-most-sweet Virgin to-be-incarnate deigned he-has because after*
per præcursum voluntatis Dei in initio circumcisionis
*through the-forerunning of-the-will of-God in the-beginning of-circumcision*
se potentes virtutes ostenderunt; tunc etiam declaratum
*themselves the-powerful virtues showed then also declared*
est in stricta justitia mysterium Verbi Dei, insinuatum
*was in strict justice the-mystery of-the-Word of-God intimated*
videlicet per sonum patriarcharum et prophetarum, qui
*namely through the-sound of-the-patriarchs and prophets who*
prædixerunt ipsum cum omni justitia manifestandum, et
*foretold it with all justice to-be-manifested and*
cum omnibus administrationibus, Deo subjectis, atque cum
*with all ministrations to-God subject and with*
maxima austeritate quæ tetigit incidentem justitiam Dei,
*greatest austerity which touched the-cutting justice of-God*
nullam injustitiam dimittentem illæsam, quin abscindat eam
*no injustice leaving unhurt but-that it-cut-off it*
in legalibus præceptis.
*in legal precepts*

Sed cubito uno infra angulum qui respicit ad septentrionem
*but by-a-cubit one below the-corner which looks to the-north*
stantem, quod et in humano et singulari cursu præcellens
*standing which also in human and singular course is-the-surpassing*
vicinitas, quæ fuit de patriarchis loquentibus strictam justitiam
*nearness which was from the-patriarchs speaking the-strict justice*
ejusdem Verbi Dei in significationibui suis usque ad legem
*of-the-same Word of-God in significations its up to the-law*
quasi in septentrionali parte diabolo repugnantem. Unde et
*as-if in the-northern part to-the-devil opposed whence also*
calybæi coloris est præfatæ lucidæ parti muri illius ædificii
*of-steel-like color it-is to-the-aforesaid bright part of-the-wall of-that building*
exterius apposita, quia invicta ac insuperabilis est fortitudo
*on-the-outside set because unconquered and insuperable is the-strength*
verbi Dei, cui nullus resistere valet per inanem rebellionem
*of-the-word of-God which no-one to-resist is-able through empty rebellion*
aut per vilem superbiam, ita quod etiam speculativæ
*or through vile pride so that also of-speculative*
scientiæ per munitiones et actiones justitiæ, id est antiqui
*knowledge through the-fortifications and actions of-justice that is the-ancient*
patres quasi exterius conjuncti erant: nondum infixi ignito
*fathers as-if on-the-outside joined were not-yet fixed to-the-fiery*
et perfecto operi se in Filio Dei erigenti, quod ipsi
*and perfect work itself in the-Son of-God raising which they*
tantum in exteriore sono verborum suorum præmonstrabant.
*only in the-exterior sound of-words their foreshowed*
Est quoque valde terribilis aspectu, quoniam justitia in
*it-is also very terrible in-aspect since justice in*
verbo Dei metuenda est humanæ scientiæ in impio
*the-word of-God to-be-feared is by-human knowledge in the-impious*
judicio injustorum judicum secundum se ipsos solummodo
*judgment of-unjust judges according-to them themselves only*

judicantium. Tantæ est etiam magnitudinis ac altitudinis, ut
*judging of-such it-is also greatness and height that*
mensuram ejus nullo modo discernere possis, quia ipsum
*the-measure of-it in-no way to-discern you-can because the-very*
Verbum Filius scilicet Dei in magnitudine gloriæ suæ, et
*Word the-Son namely of-God in the-greatness of-glory his and*
in altitudine divinitatis suæ omnes creaturas superexcellit in
*in the-height of-divinity his all creatures surpasses in*
paterna majestate, ita ut hoc nullus hominum in corruptibili
*paternal majesty so that this no-one of-men in corruptible*
carne id ad perfectum possit considerare.
*flesh it to the-perfect can to-consider*
Quod autem eadem columna tres angulos habet ab imo
*that moreover the-same column three corners has from the-bottom*
usque ad summum instar gladii acutos, hoc est quod circuiens
*up to the-top like a-sword sharp this is that the-circling*
et volubitis in gratia fortitudo Verbi Dei quam Vetus
*and revolving in grace strength of-the-Word of-God which the-Old*
Testamentum præsignavit in Novo declarandam manifestavit
*Testament foresignified in the-New to-be-declared manifested*
per Spiritum sanctum, tria incidentia acumina, id est
*through the-Spirit holy three cutting points that is*
antiquam legem et novam gratiam atque enucleationem
*the-ancient law and the-new grace and the-laying-open*
fidelium doctorum in quibus factus homo quod justum est
*of-faithful doctors in which made man what just is*
operatur, ab initio videlicet inceptionis suæ ut in imo
*works from the-beginning namely of-beginning his as at the-bottom*
cum bonum incipit, ita sursum tendens ad perfectum quasi
*when good he-begins so upward tending to the-perfect as-if*
ad summum cum hoc consumat; quia omne quod justum est,
*to the-top when this he-completes because all that just is*

fuit et est, et permanet in ætenum in simplicissima deitate
*was and is and remains into eternity in the-most-simple deity*
quæ omnia penetrat, ita quod nulla potestas potest constare
*which all-things penetrates so that no power can to-stand*
in malitia sua, quam vult devincere pietatis ejus gloria.
*in malice its which wishes to-conquer of-piety his the-glory*
Et primus angulus respicit ad orientem, qui est primus ortus
*and the-first corner looks to the-east which is the-first rising*
inceptionis cognoscere Deum in divina lege, ante perfectum
*of-the-beginning to-know God in divine law before the-perfect*
diem omnis justitiæ. Secundus autem ad septentrionem,
*day of-all justice the-second moreover to the-north*
quoniam post inceptionem bonæ et institutæ operationis,
*since after the-beginning of-good and instituted operation*
Evangelium Filii mei et alia præcepta in me Patre
*the-Gospel of-Son my and other precepts in me the-Father*
surrexerunt contra partem aquilonis, ubi omnis injustitia
*rose against the-part of-the-north-wind where all injustice*
orta est. Tertius vero ad meridiem exterius ipsi ædificio
*arisen has the-third but to the-south on-the-outside to-the-very building*
aliquantulum conjunctus, qui est roboratis operibus justitiæ
*somewhat joined which is in-strengthened works of-justice*
profunda et exquisita sapientia principalium magistrorum per
*the-deep and exquisite wisdom of-the-principal masters through*
calorem Spiritus sancti qui obscura in lege et prophetis
*the-warmth of-the-Spirit holy who obscure-things in the-law and the-prophets*
apparuerunt, et qui in Evangeliis ostenderunt germen quod
*appeared and who in the-Gospels showed the-shoot which*
fructuosum fecerunt ad intelligendum, tam gentes exteriorem
*fruitful they-made for understanding touching — the-exterior*

materiam Scripturarum in opere bonitatis Patris, et
*matter of-the-Scriptures in the-work of-the-goodness of-the-Father and*
suaviter ruminantes in ea mysticam significationem.
*sweetly ruminating in it the-mystic signification*
Quod autem ex angulo qui respicit ad orientem, procedunt
*that moreover from the-corner which looks to the-east proceed*
rami a radice usque ad cacumen ejus: hoc est quod in
*branches from the-root up to the-summit of-it this is that in*
ortu cognitionis Dei per legem justitiæ, quasi in angulo
*the-rising of-the-knowledge of-God through the-law of-justice as-if at the-corner*
orientali apparuerunt rami, tempore scilicet patriarcharum
*eastern appeared branches in-the-time namely of-the-patriarchs*
et prophetarum, quia illa acuta columna divinitatis, hæc
*and prophets because that sharp column of-divinity these-things*
omnia extendit ab initio radicis, id est bonæ inceptionis
*all extended from the-beginning of-the-root that is of-good beginning*
in mentibus electorum suorum usque ad cacumen ejus; quod
*in the-minds of-elect its up to the-summit of-it which*
est usque ad manifestationem Filii hominis, qui omnis
*is up to the-manifestation of-the-Son of-man who all*
justitia est. Unde etiam juxta radicem ejus vides in primo
*justice is whence also beside the-root of-it you-see on the-first*
ramo Abraham sedentem, quia per omnia subeuntem
*branch Abraham sitting because through all-things the-entering*
divinitatem exspirabatur hoc tempus quod primitus ortum
*divinity was-breathed-out this time which first arisen*
est in Abraham, cum quieta mente reliquit patriam suam
*has in Abraham when with-quiet mind he-left fatherland his*
obediens Deo. In secundo vero Mosen, quoniam deinde
*obeying God on the-second but Moses since then*
plantatio surrexit inspiratione Dei in initio datæ legis
*a-planting rose by-the-inspiration of-God in the-beginning of-the-given law*

per ipsum Mosen in præfiguratione Filii Altissimi,
*through the-very Moses in the-prefiguration of-the-Son of-the-Most-High*
et in tertio Josue, quia ipse postmodum habuit spiritum
*and on the-third Joshua because he afterward had spirit*
hunc a Deo, ut consuetudinem legis Dei confirmaret
*this from God that the-custom of-the-law of-God he-might-confirm*
robustiorem in præcepto divino. Ac deinde vides reliquos
*stronger in the-precept divine and then you-see the-remaining*
patriarchas et prophetas ita sursum singulos in singulis ramis
*patriarchs and prophets so upward one-by-one on single branches*
ordinate sedentes, secundum tempus quo in hoc sæculo
*in-order sitting according-to the-time in-which in this world*
sibi invicem successerunt, quoniam in unoque tempore
*to-themselves one-another they-succeeded since in each time*
subsequentium patriarcharum et prophetarum inspiravit Deus
*of-the-subsequent patriarchs and prophets breathed God*
desuper ad altitudinem præceptorum suorum uniuscujusque
*from-above to the-height of-precepts his of-each*
singulare germen, cum ipsi in diebus suis disposite et
*the-singular shoot when they in days their in-disposed-order and*
ordinate in ostensa sibi justitia quiescebant, divinæ majestati
*in-order in the-shown to-them justice rested to-the-divine majesty*
fideliter subjecti, ut in temporibus suis venientes erant.
*faithfully subject as in times their coming they-were*
Et hi omnes convertunt se ad angulum columnæ qui
*and these all turn themselves to the-corner of-the-column which*
respicit ad septentrionem, admirantes ea quæ in spiritu
*looks to the-north wondering-at those-things which in spirit*
futura vident in ipsa quia omnes admoniti spiritu, per
*to-come they-see in it because all admonished in-spirit through*
Spiritum sanctum se verterunt et viderunt ad evangelicam
*the-Spirit holy themselves turned and looked to the-evangelical*

doctrinam fortitudinis Filii Dei diabolo repugnantis, de
*doctrine of-the-strength of-the-Son of-God to-the-devil opposed of*
incarnatione ejus loquentes, et admirantes quod ipse veniens
*the-incarnation of-him speaking and wondering that he coming*
ex corde Patris et de utero Virginis in magnis
*from the-heart of-the-Father and from the-womb of-the-Virgin in great*
mirabilibus se ostendit in suo opere et sequentium
*wonders himself showed in his work and of-the-followers*
qui ipsum in nova gratia mirabiliter imitantes caduca
*who him in new grace wonderfully imitating fleeting-things*
conculcabunt, et ad æternorum gaudia fortiter anhelabunt.
*will-trample and to of-eternal-things the-joys strongly will-pant*
Sed quod inter hos duos angulos (unum scilicet vergentem ad
*but that between these two corners one namely inclining to*
orientem et alterum ad septentrionem) ante faciem ipsorum
*the-east and the-other to the-north before the-face of-the-very*
patriarcharum et prophetarum est columna illa ab imo
*patriarchs and prophets is column that from the-bottom*
usque ad summum quasi tornatilis et rotunda, plenaque
*up to the-top as-if turned-on-a-lathe and round and-full*
rugarum ut de arboris cortice solet germen pullulare: hoc
*of-wrinkles as from of-a-tree the-bark is-wont a-shoot to-sprout this*
est quod inter binas summitates, videlicet inter manifestam
*is that between the-twin summits namely between manifest*
cognitionem meam et subsequentem doctrinam Filii mei,
*knowledge my and the-subsequent doctrine of-Son my*
latuit per typum præfigurationis in animabus antiquorum
*lay-hidden through the-type of-prefiguration in the-souls of-the-ancient*
patrum in legibus meis commorantium, unicum Verbum
*fathers in laws my dwelling the-only Word*
qui est Filius meus a primo electo usque ad ultimum
*who is Son my from the-first elect up to the-last*

sanctum; in mystica coronatura circumornatus, quia ipse
*saint in mystic crowning adorned-around because he*
omnia instrumenta sua bene composuit ac limavit, scilicet
*all instruments his well composed and filed namely*
per nobilem gratiam omnibus se pium manifestans, ut
*through noble grace to-all himself dutiful manifesting as*
præfigurabatur in rugis circumcisionis, quæ fuit umbra
*was-prefigured in the-wrinkles of-circumcision which was a-shadow*
futurorum in appositis significationibus per austeritatem
*of-things-to-come in set significations through the-austerity*
legis in se habentis rectissimum germen latens, summæ
*of-the-law in itself having the-most-right shoot lying-hidden of-the-highest*
et sanctissinæ incarnationis. Quod vero a secundo angulo
*and most-holy incarnation that but from the-second corner*
respiciente ad septentrionem exit splendor miræ claritatis
*looking to the-north goes-out a-splendor of-wonderful brightness*
se extendens ac reflectens ad angulum qui respicit ad
*itself extending and bending-back to the-corner which looks to*
meridiem, hoc est quod ab altero, Novo scilicet Testamento
*the-south this is that from the-other New namely Testament*
diabolo opposito, exeunt verba Filii mei quæ egrediuntur de
*to-the-devil opposed go-out the-words of-Son my which go-forth from*
me et revertuntur ad me; quia micante sole in carne, qui
*me and return to me because with-the-flashing sun in the-flesh who*
est Filius meus, fulget lumen sancti Evangelii in prædicatione
*is Son my shines the-light of-the-holy Gospel in the-preaching*
ejus, ab ipso et a discipulis ejus se diffundens in fructum
*of-him from him and from the-disciples of-him itself spreading into the-fruit*
benedictionis, et se retorquens in fontem salvationis,
*of-blessing and itself twisting-back into the-fountain of-salvation*
sic perveniens usque ad rectores, videlicet ad profundos
*thus reaching up to the-rulers namely to the-deep*

scrutatores verborum Veteris et Novi Testamenti, ostendentes
*searchers of-the-words of-the-Old and New Testament showing*
quod sapientia erecta est in ipso sole mundum illustrante,
*that wisdom raised is in the-very sun the-world illumining*
qui in suo latere valde ardet, velut meridies in electis suis.
*which in its side greatly burns like the-south in elect its*

## THE KNOWLEDGE OF GOD AND THE COMPELLED SHEEP

*The splendor is the Gospel and the saints it fills; the bow-shaped edge is the doctors' wisdom, slender at the Church's beginning, broad in its middle, and cooling at the world's end, as a man's virtue is strongest midway through his work. The dove is the Spirit who opened the mysteries to the prophets. The image is God's knowledge among angels; the dark-clad men before it are compelled sheep, whom God drives from sin by lighter or heavier scourges, as Pharaoh drove Israel out.*

Et in eodem splendore in tam magnam latitudinem se
*and in the-same splendor into so great a-breadth itself*
diffundente, conspicis apostolos, martyres, confessores, virgines
*spreading you-behold apostles martyrs confessors virgins*
atque alios plurimos sanctos in magno gaudio deambulantes;
*and other very-many saints in great joy walking-about*
quia in perspicuo lumine, dum Filius meus fuit prædicans
*because in clear light while Son my was preaching*
et dilatans lumen veritatis, facti sunt apostoli administratores
*and widening the-light of-truth made were the-apostles ministers*
veri luminis, et martyres robusti milites sanguinem suum
*of-the-true light and the-martyrs robust soldiers blood their*
fideliter fundentes et confessores officiosi post Filium meum,
*faithfully shedding and the-confessors dutiful after Son my*
ac virgines supernum germen sequentes, atque alii electi mei
*and the-virgins the-supernal shoot following and other elect my*

lætantes in fonte lætitiæ et in fonte salutis, dum
*rejoicing in the-fountain of-gladness and in the-fountain of-salvation while*
Spiritus sanctus eos perfundit, ita ut sint flagrantes et
*the-Spirit holy them pours-over so that they-be blazing and*
manantes de virtute in virtutem. Sed quod tertius angulus qui
*flowing from virtue into virtue but that the-third corner which*
respicit ad meridiem est in medio latus et extentus, in imo
*looks to the-south is in the-middle broad and extended at the-bottom*
autem et in summitate aliquantulum gracilior et constrictus
*moreover and at the-top somewhat slenderer and constricted*
secundum modum arcus qui extenditur ad sagittas jaciendas,
*according-to the-manner of-a-bow which is-stretched for arrows to-be-shot*
hoc est diffuso Evangelio ardens in fervore Spiritus sancti,
*this is with-the-spread Gospel burning in the-fervor of-the-Spirit holy*
illa sapientia sanctorum, quam in profunditate quærebant, ut
*that wisdom of-the-saints which in depth they-sought that*
per eam reperirent typicum germen profunditatis, scilicet
*through it they-might-find the-typical shoot of-depth namely*
quod eis esset intelligendum in verbo Dei; ipsa immediata,
*what by-them was to-be-understood in the-word of-God it immediate*
videlicet lata, quia confortata et roborata fide in populo
*namely broad because with-strengthened and fortified faith in the-people*
Christiano, quasi in medio erat latus sensus exiens de
*Christian as-if in the-middle was a-broad sense going-out from*
animabus sanctorum doctorum, qui profundam asperitatem
*the-souls of-the-holy doctors who the-deep roughness*
Scripturarum scrutantes, protulerunt eam in scientiam
*of-the-Scriptures searching brought it into the-knowledge*
multorum qui ab eis discebant, ita quod dilatabant sensum
*of-many who from them learned so that they-widened sense*
suum in extensione sapientiæ et scientiæ divinæ Scripturæ,
*their in the-extension of-the-wisdom and knowledge of-divine Scripture*

quæ in initio quasi in imo ecclesiasticæ institutionis
*which in the-beginning as-if at the-bottom of-ecclesiastical institution*
erat adhuc gracilioris et minoris studii, quia populi nondum
*was still of-slenderer and lesser zeal because the-peoples not-yet*
eam amplectebantur tali amore, ut postmodum fecerunt,
*it embraced with-such love as afterward they-did*
cum etiam in fine sæculi ut in summitate ejus, refrigescent
*while also at the-end of-the-world as at the-top of-it will-grow-cold*
studia multorum, ita quod eis divina scientia non erit
*the-zeals of-many so that to-them divine knowledge not will-be*
amabilis in amore operis, sed abscondent sibi ipsis
*lovable in the-love of-work but they-will-hide from-them themselves*
conscientiam suam, quasi non sit eis mutandum bonum
*conscience their as-if not be for-them to-be-changed good*
in opere, illud tantum exterius ut in somno cognoscentes.
*in work that only outwardly as in sleep knowing*
Et ideo est iste angulus in medio sui latissimus in
*and therefore is this corner in the-middle of-itself broadest in*
asperitate, quoniam aspera opera cultus Dei denudata ab
*roughness since the-rough works of-the-worship of-God stripped from*
obumbratione Veteris Testamenti, erant a constrictiore initio
*the-overshadowing of-the-Old Testament were from more-constricted beginning*
suo se protendentes, quasi ad medium sui, quæ sunt
*their themselves extending as-if to the-middle of-it which are*
fortissimæ virtutes in altiori studio, cum populus velocior fuit,
*the-strongest virtues in higher zeal when the-people swifter was*
contra iniquitatem diabolum scilicet in verbis quæ Dei sunt,
*against iniquity the-devil namely in the-words which of-God are*
et ejicere atque conculcare omnia vitia ejus cum magna
*and to-cast-out and to-trample all the-vices of-him with great*
austeritate justitiæ Dei, ipse tamen sic tandem descendens,
*austerity of-the-justice of-God it yet so at-last descending*

in oblivione sui, et constrictior existens in fervore Spiritus
*into forgetfulness of-itself and more-constricted being in the-fervor of-the-Spirit*
sancti circa finem mundi; ita videlicet extensus ut cum
*holy around the-end of-the-world so namely extended as with*
nervo lignum extenditur ad bellum, quia in anima et corpore
*the-string the-wood is-stretched for war because in soul and body*
se homo debet erigere contra vitia, ex utraque parte sui
*himself man ought to-raise against vices on either part of-himself*
constrictior et in medio largior, ut in primo et in ultimo
*more-constricted and in the-middle broader that in the-first and in the-last*
opere suo circumspectus sit magno timore et humilitate et
*work his circumspect he-be with-great fear and humility and*
in medio fortis ac constans emittere jacula bonorum operum
*in the-middle strong and constant to-send-forth the-darts of-good works*
per donum Spiritus sancti adversus insidias diaboli. Nam in
*through the-gift of-the-Spirit holy against the-snares of-the-devil for in*
inceptione boni est homo gracilioris virtutis, in prosecutione
*the-beginning of-good is man of-slenderer virtue in the-pursuit*
autem operationis suæ cum bonum operatur, est robustioris
*moreover of-operation his when good he-works he-is of-more-robust*
fortitudinis, quoniam Spiritus sanctus cum pertransivit
*strength since the-Spirit holy when has-passed-through*
infusione sua, in qua tamen operante virtute frequens esse
*with-infusion his in which yet working virtue frequent to-be*
non potest. Unde iterum constrictioris erit virtutis, quasi
*not can whence again of-more-constricted he-will-be virtue as-if*
in fine operis per fragilitatem carnis suæ. Sic semper
*at the-end of-the-work through the-frailty of-flesh his so always*
extendi debet arcus se munientis contra vitia diabolica.
*to-be-stretched ought the-bow himself of-one-fortifying against vices diabolical*

Quod autem in cacumine ejusdem columnæ vides tantam
*that moreover on the-summit of-the-same column you-see such*
claritatem luminis ut humana lingua effari non possit, hoc
*brightness of-light that human tongue to-utter not can this*
est quod cœlestis Pater in altissimo et in profundissimo
*is that the-heavenly Father in highest and in deepest*
secreto suo edidit mysteria Filii sui, qui in eodem Patre suo
*secret his put-forth the-mysteries of-Son his who in the-same Father his*
fulget clarissima coruscatione, in qua prolata est omnis
*shines with-most-bright flashing in which brought-forth is all*
justitia, et in legali propositione et in Novo Testamento
*justice both in the-legal proposition and in the-New Testament*
quod est maxima claritas lucentis sapientiæ, ita ut non sit
*which is the-greatest brightness of-shining wisdom so that not be*
possibile ulli terreno homini hoc aliquo sermone proferre,
*possible for-any earthly man this by-any speech to-bring-forth*
dum est in corruptibili carne. Et in eadem claritate apparens
*while he-is in corruptible flesh and in the-same brightness appearing*
columba habens in ore suo radium aurei coloris multo
*the-dove having in mouth its a-ray of-golden color with-much*
fulgore columnam illam irradiantem, est in coruscatione
*gleam column that irradiating is in the-flashing*
luminis Filii Dei in corde Patris fulgentis, igneus
*of-the-light of-the-Son of-God in the-heart of-the-Father shining the-fiery*
Spiritus sanctus, per quem declarata sunt mysteria ipsius
*Spirit holy through whom declared are the-mysteries of-the-very*
altissimi Filii Dei ex summa altitudine venientis pro
*most-high Son of-God from the-highest height coming for*
redemptione populi, ab antiquo serpente seducti. Unde et
*the-redemption of-the-people by the-ancient serpent seduced whence also*
idem Spiritus sanctus inspirans omnia legalia præcepta et
*the-same Spirit holy inspiring all legal precepts and*

nova testimonia, dans videlicet legem claritatis mysterii sui
*new testimonies giving namely the-law of-the-brightness of-mystery his*
ante incarnationem Domini, atque in eadem claritate virtutem
*before the-incarnation of-the-Lord and in the-same brightness virtue*
suam ostendens in incarnationem ejusdem Filii Dei: habet
*his showing in the-incarnation of-the-same Son of-God has*
in profundissima inspiratione sua aureum splendorem, scilicet
*in deepest inspiration his a-golden splendor namely*
eximiam et excellentissimam illuminationem unctionis
*the-exceptional and most-excellent illumination of-anointing*
suæ multa et magna perfusione mystica, secreta ipsius
*his with-much and great outpouring mystic secrets of-the-very*
Unigentti Dei antiquis præconibus, ut dictum est, aperiens,
*Only-begotten of-God to-the-ancient heralds as said it-is opening*
qui Dei Filium typice ostendebant, et valde mirabatur
*who of-God the-Son typically showed and greatly wondered-at*
ineffabiliter exeuntem a Patre, et mirabiliter surgentem
*ineffably going-out from the-Father and wonderfully rising*
in aurora perpetuæ Virginis, fortiter etiam exurens textum
*in the-dawn of-the-perpetual Virgin strongly also burning-up the-text*
Veteris Testamenti et Evangelii in spirituale germen, in quo
*of-the-Old Testament and of-the-Gospel into spiritual shoot in which*
omnis justitia erecta est. Ideoque propter immensam vim
*all justice raised is and-therefore because-of the-immense force*
divinitatis, non est tibi possibile intueri divinam claritatem,
*of-divinity not is for-you possible to-behold the-divine brightness*
quæ a nullo mortali homine poterit videri, nisi ut eam
*which by no mortal man will-be-able to-be-seen except as it*
ostendo in obumbratione, cui volo. Quapropter et tu cave
*I-show in overshadowing to-whom I-wish wherefore also you beware*

ne præsumas temere intendere in id quod divinum est,
*lest you-presume rashly to-gaze into that which divine is*
sicut etiam tremor qui te apprehendit tibi demonstrat.
*as also the-trembling which you seized to-you shows*
Sed quod vides intra prædictum ædificium veluti quamdam
*but that you-see within the-aforesaid building as-it-were a-certain*
imaginem coram hac columna super pavimentum ipsius
*image before this column upon the-pavement of-the-very*
ædificii stantem, hoc est quod intra opus Dei Patris, se
*building standing this is that within the-work of-God the-Father itself*
virtus hæc ostendit declarans mysterium Verbi Dei, quia
*virtue this shows declaring the-mystery of-the-Word of-God because*
ipsa aperuit omnem justitiam in civitate Omnipotentis in
*it opened all justice in the-city of-the-Almighty in*
populo, scilicet Veteris et Novi Testamenti, super pavimentum,
*the-people namely of-the-Old and New Testament upon the-pavement*
id est super cuncta terrena in opere ejusdem pii Patris
*that is upon all earthly-things in the-work of-the-same dutiful Father*
stans, quoniam omnia terrestria sicut et cœlestia in ejus
*standing since all terrestrial-things as also heavenly-things in its*
sunt providentia. Quod autem aliquando ipsam columnam
*are providence that moreover sometimes the-very column*
aliquando etiam homines illos qui in ipso ædificio discurrunt
*sometimes also men those who in the-very building run-about*
inspicit, hoc est quod et secretum suum quod protulit
*it-looks-at this is that both secret its which brought-forth*
vis divinitatis Verbo Dei considerat, et etiam homines
*the-force of-divinity by-the-Word of-God it-considers and also men*
qui in bonitate Patris operantur perspiciens, qui se
*who in the-goodness of-the-Father work looking-through who themselves*
tangunt vel non tangunt in opere, quia novit qualitatem
*touch or not touch in work because it-knows the-quality*

uniuscujusque secundum studium ejus. Eadem autem imago
*of-each according-to the-zeal of-him the-same moreover image*
declarat scientiam Dei; quia illa prævidet omnes homines et
*declares the-knowledge of-God because it foresees all men and*
omnia quæ in cœlo et in terra sunt, tanti fulgoris et claritatis
*all-things which in heaven and on earth are of-such gleam and brightness*
existens ut præ nimio splendore qui in ipsa lucet,
*being that because-of the-excessive splendor which in it shines*
nec faciem ejus nec vestimenta quibus induitur considerare
*neither face its nor the-garments in-which it-is-clothed to-consider*
valeas; quoniam ipsa terribilis est in terrore ut fulgur
*you-are-able since it terrible is in terror like the-lightning*
minantis, et lenis in bonitate ut splendor solis: ita quod
*of-one-threatening and gentle in goodness like the-splendor of-the-sun so that*
in terrore et in lenitate sua incomprehensibilis est hominibus,
*in terror and in gentleness its incomprehensible it-is to-men*
per terribilem fulgorem, divinitatem quasi per faciem ejus,
*through terrible gleam divinity as-if through the-face of-it*
et per claritatem quam habet in se ipsa quasi vestimenta
*and through the-brightness which it-has in it itself as-if the-garments*
decoris sui, quomodo etiam nec sol considerari potest in
*of-comeliness its how also not-even the-sun to-be-considered can in*
ardente facie sua nec in decoro vestitu radiorum suorum. Ipsa
*burning face its nor in the-comely clothing of-rays its it*
est enim apud omnia et in omnibus, ac tantæ pulchritudinis
*is for with all-things and in all-things and of-such beauty*
in secreto suo; ut a nullo homine sciri possit quanta
*in secret its that by no man to-be-known it-can with-how-much*
suavitate toleret homines, et quomodo parcat eis in
*sweetness it-tolerates men and how it-spares them in*
perspicabili misericordia; quousque durissimus lapis amplius
*perceptible mercy until the-hardest stone further*

perforari non possit in imperforabili duritia sua, qui est
*to-be-pierced not can in impierceable hardness its which is*
durus et incorrigibilis homo, qui nullatenus vult declinare
*the-hard and incorrigible man who in-no-way wishes to-turn-aside*
a malo suo. Sed tamen ut cæteræ virtutes, in forma
*from evil his but yet like the-other virtues in the-form*
apparet hominis; quia Deus in virtute bonitatis suæ fecit
*it-appears of-a-human-being because God in the-virtue of-goodness his made*
hominem, rationalitate et scientia ac intellectu profundissime
*man with-rationality and knowledge and understanding most-deeply*
adornatum, ut eum intima dilectione diligens et maxima
*adorned that him with-inmost love loving and with-greatest*
devotione colens spernat figmenta dæmoniorum; eum
*devotion worshiping he-may-spurn the-figments of-demons him*
præcipue amans, qui illi tantum et talem dedit honorem.
*especially loving who to-him so-great and such gave honor*
Quod vero circa eamdem imaginem conspicis pulcherrimam
*that but around the-same image you-behold a-most-beautiful*
multitudinem, angelicam formam et alas habentem, et in
*multitude angelic form and wings having and in*
tanta veneratione stantem ut et eam timeant ac diligant: hoc
*such veneration standing that also it they-fear and love this*
est quod ubique scientiam Dei beati et excellentes spiritus
*is that everywhere the-knowledge of-God the-blessed and excellent spirits*
in angelica ministratione, per inexplicabilem et purissimam
*in angelic ministry through inexplicable and most-pure*
laudem colunt, quod tam digne non potest homo adimplere cum
*praise worship which so worthily not can man to-fulfill while*
adhuc in mortali corpore est; ipsi Deum amplectentes in ardore
*still in mortal body he-is they God embracing in ardor*
suo, quia lux vivens sunt, et elati: non quod alas habeant ut
*their because light living they-are and raised not that wings they-have like*

alia volatilis creatura, sed quod flagrant in sphæris suis per
*other flying creature but that they-blaze in spheres their through*
virtutem Dei, quasi pennati sint. Unde venerantur me Deum
*the-power of-God as-if winged they-were whence they-venerate me God*
verum, persistentes in recto timore et in vera subjectione,
*true persisting in right fear and in true subjection*
scientes judicia mea, atque ardentes in amore meo, quia
*knowing judgments my and burning in love my because*
faciem meam semper aspiciunt nihil aliud desiderantes neque
*face my always they-look-at nothing else desiring nor*
volentes nisi quod vident placere perspicacibus oculis meis.
*wishing except what they-see to-please keen eyes my*
Sed quod ante faciem ejus vides aliam multitudinem in
*but that before the-face of-it you-see another multitude in*
humana forma et tenebrosa veste apparentem, atque in multa
*human form and dark garment appearing and in much*
constrictione timoris stantem, hi sunt in scientia Dei
*constraint of-fear standing these are in the-knowledge of-God*
homines existentes. Quomodo? Homo est in conspectu Dei
*men being how man is in the-sight of-God*
in magno honore, quem prævidet ad se pertinere, illo
*in great honor whom it-foresees to itself to-pertain that-one*
abjecto qui magis in perditione contendit perdurare quam in
*cast-away who rather in perdition strives to-endure than in*
Deo esse. Sed homines illi, quos vides in hac multitudine,
*God to-be but men those whom you-see in this multitude*
dicuntur compulsæ oves, homanam speciem habentes, propter
*are-called compelled sheep human appearance having because-of*
opera hominum, et umbrosum vestitum quod est dubitatio in
*the-works of-men and the-shadowy clothing which is doubt in*
operibus peccatorum; in districtione tamen timoris metuente,
*the-works of-sins in strictness yet of-fear fearing*

judicium Dei. Ideo autem compulsæ oves nominantur quoniam
*the-judgment of-God therefore moreover compelled sheep they-are-named since*
multis modis compello eos ut ad vitam perveniant per
*in-many ways I-compel them that to life they-may-come through*
sanguinem Filii mei ereptos a morte. Unde et compulsæ oves
*the-blood of-Son my snatched from death whence also compelled sheep*
homines sunt illi, qui per multas tribulationes et ærumnas
*men are those who through many tribulations and hardships*
contra voluntatem suam compelluntur a me, ut relinquant
*against will their are-compelled by me that they-may-leave*
iniquitatem suam quam per voluntatem propriæ carnis, et
*iniquity their which through the-will of-own flesh and*
per florem juventutis suæ tandiu libentissime adimplerent
*through the-flower of-youth their so-long most-willingly they-would-fulfill*
quandiu sæculo adhærerent, sic volentes permanere in ardore
*as-long-as to-the-world they-should-cling so wishing to-remain in the-ardor*
libidinis usque dum eos desereret ignis carnis per frigus
*of-lust up until them should-desert the-fire of-the-flesh through the-cold*
ætatis suæ; quos tamen omnes diversis modis constringo,
*of-age their whom yet all in-diverse ways I-constrain*
secundum quod in eis video, ut cessent a peccatis suis.
*according-to what in them I-see that they-may-cease from sins their*
Nam quosdam eorum in quibus sæculum tam forti desiderio
*for certain of-them in whom the-world with-so strong desire*
non ardet non constringo fortiori flagello sed leniori;
*not burns not I-constrain with-a-stronger scourge but with-a-gentler*
quia non video in eis tantam amaritudinem quantam in aliis,
*because not I-see in them so-much bitterness as-much-as in others*
quoniam cum sentiunt correptionem meam, mox relinquunt
*since when they-feel correction my soon they-leave*
in festinatione voluntatem suam, et veniunt ad me, pompis
*in haste will their and come to me pomps*

sæcularibus renuntiantes. Quosdam autem fortiori verbere
*secular renouncing certain moreover with-a-stronger blow*
corripio, quoniam tam ardentes et tam pervicaces sunt
*I-rebuke since so burning and so stubborn they-are*
in peccatis ex vitio carnis suæ ut nisi fortiter per me
*in sins from the-vice of-flesh their that unless strongly by me*
coarctarentur, non essent apti regno meo. Scientia mea
*they-were-confined not they-would-be fit for-kingdom my knowledge my*
prævidet et cognoscit eos, ac constringit illos secundum
*foresees and knows them and constrains them according-to*
superfluitatem corporis ipsorum. Et iterum quosdam in
*the-superfluity of-the-body of-them and again certain in*
maxima et fortissima ærumna ac miseria mentis et corporis
*greatest and strongest hardship and misery of-mind and body*
eorum supero; quia tam rebelles, tamque superflui in
*of-them I-overcome because so rebellious and-so superfluous in*
opere carnalis voluptatis sunt, ut si non constringerentur,
*the-work of-fleshly pleasure they-are that if not they-were-constrained*
gravissima calamitate, non cessarent a criminibus per
*by-most-grievous calamity not they-would-cease from crimes through*
petulantiam suæ carnis, quia dum essent in prosperitate
*the-petulance of-their flesh because while they-were in the-prosperity*
suæ voluntatis, se non converterent ad Deum, quoniam
*of-their will themselves not they-would-turn to God since*
unde unus per pusillanimitatem mentis suæ omnino cadit
*whence one through the-faintheartedness of-mind his altogether falls*
in desperationem: inde alius jocatur per stoliditatem,
*into despair thence another jests through the-stolidity*
superbiæ suæ, atque per quod ipse omnino conculcatur
*of-pride his and through what he altogether is-trampled*
in desperatione; per hoc ille vix constringitur in
*in despair through this that-one scarcely is-constrained in*

plenitudine animi sui. Hoc modo coerceo pertinentes ad
*the-fullness of-mind his in-this way I-restrain those-pertaining to*
me cum mihi repugnant in operibus suis; ut quia eos
*me when me they-fight-against in works their that because them*
novi, saltem per calamitates tam corporis quam spiritus
*I-know at-least through calamities as-much of-body as of-spirit*
quas patiantur ad me pervenire compellantur, quatenus ipsi
*which they-suffer to me to-come they-be-compelled so-that they*
salventur, ut etiam Pharao Israeliticam plebem a terra
*be-saved as also Pharaoh the-Israelite people from land*
sua perterritus, tandem discedere compulit, sicut scriptum
*his terrified at-last to-depart compelled as written*
est: Vocatisque Pharao Mose et Aaron nocte ait: Surgite,
*it-is and-having-called Pharaoh Moses and Aaron by-night said rise*
egredimini a populo meo, et vos et filii Israel. Ite et
*go-out from people my both you and the-sons of-Israel go and*
immolate Domino, sicut dicitis. Oves vestras et armenta
*sacrifice to-the-Lord as you-say sheep your and herds*
assumite, ut petieratis, et abeuntes benedicite mihi. Hoc
*take as you-had-asked and departing bless me this*
tale est: Onerosa et gravissima crimina quæ adhærent huic
*such is the-burdensome and most-grievous crimes which cling to-this*
sæculo in multis ærumnis ac miseriis, gravant supermodum
*world in many hardships and miseries weigh-down beyond-measure*
multos homines, in cordibus suis dicentibus: Heu, heu! quo
*many men in hearts their saying alas alas whither*
fugiemus? Et tunc eædem ærumnæ rixando illos expellunt
*shall-we-flee and then the-same hardships by-quarreling them drive-out*
a se: ita quod etiam ipsi homines festinant ab
*from themselves so that also the-very men hasten from*
eis recedere, quia in seipsis arescunt in corpore suo de
*them to-withdraw because in themselves they-dry-up in body their from*

gravedine flagelli manus Dei, non valentes cum gaudio
*the-heaviness of-the-scourge of-the-hand of-God not being-able with joy*
vivere in voluptate sæculi, quoniam Deus requirit eos: quod
*to-live in the-pleasure of-the-world since God seeks-again them which*
est vocatio justorum per diversas calamitates in tenebrosis
*is the-calling of-the-just through diverse calamities in the-dark*
operibus noctis peccatorum. Unde Pharao vitia, scilicet
*works of-the-night of-sins whence Pharaoh the-vices namely*
diabolica vocant in clamore ærumnarum et miseriarum
*diabolical call in the-clamor of-hardships and miseries*
Mosen, id est homines illos quos Deus constringit fortissimis
*Moses that is men those whom God constrains with-strongest*
doloribus sive spiritualibus sive corporalibus, et Aaron, eos
*pains whether spiritual or bodily and Aaron those*
videlicet quos coercet levioribus adversitatibus in nocturno
*namely whom he-restrains with-lighter adversities in the-nocturnal*
tempore malorum operum convocatos, ipsis vitiis in
*time of-evil works called-together by-the-very vices in*
oppressione voluptatis hominum dicentibus: Surgite de carnali
*the-oppression of-the-pleasure of-men saying rise from fleshly*
consuetudine vestra et egredimini de veteri habitatione
*custom your and go-out from the-old dwelling*
quam nobiscum habuistis separantes vos a communi
*which with-us you-had separating yourselves from the-common*
populo quem possidemus, cum nos colit, et subtrahentes
*people which we-possess since us it-worships and withdrawing*
a sæcularibus negotiis quibus libenter adhæremus, vos qui
*from secular businesses to-which willingly we-cling you who*
exterriti estis in nobis cum in captura nostra fuistis, et
*terrified are in us when in capture our you-were and*
filii Dei vobiscum qui vident ipsum in agnitione
*the-sons of-God with-you who see him in the-acknowledgment*

ejus. Ite itaque aliam viam relinquentes nos, et offerte vos
*of-him go therefore another way leaving us and offer you*
ipsos Deo inexpugnabilibus causis quibus nos superastis
*yourselves to-God for-unconquerable causes with-which us you-overcame*
(ut dicitis) in desideriis vestris, lenitatem quoque vestram
*as you-say in desires your gentleness also your*
in ovili mansuetudine cum qua vobis est durum nobiscum
*in sheeplike meekness with which for-you it-is hard with-us*
laborare, quia vultis alium dolorem sustinere sequendo
*to-labor because you-wish another pain to-sustain by-following*
Agnum et victoriosissima arma in armentorum fortitudine
*the-Lamb and the-most-victorious arms in of-herds the-strength*
cum quibus nos superastis, et quibus nos resistere non
*with which us you-overcame and which we to-resist not*
possumus, assumite in novitate mentis vestræ, quam modo
*can take in the-newness of-mind your which now*
habere vultis, et separamini a nobis ut dudum voluistis
*to-have you-wish and be-separated from us as long-since you-wished*
cum nos acriter impugnastis, et euntes ad patriam pro
*when us sharply you-attacked and going to the-fatherland for*
qua deletis in animo vestro comprehendite aliam vitam quæ
*which you-blot-out in mind your grasp another life which*
vos ducit a nobis, atque benedicite in laude Dei pugnam
*you leads from us and bless in the-praise of-God battle*
illam in qua abcessistis a sæcularibus causis et negotiis.
*that in which you-withdrew from secular causes and businesses*

*God strengthens his pillars, the stronger heirs of heaven, by chastisement, some gently lest they despair, others hard lest they scorn it. Some exiles who never seek him he leaves their earthly goods, if they harm no one; from the fierce and envious he takes them, lest they work the devil's will. So he weighs the ways of men, as Solomon says the Lord weighs spirits, giving the good and the wicked their just measure. The knowledge of God admonishes those clothed in baptism not to turn back.*

Ego quoque omnipotens Deus, ut prædictas oves transire
*I also almighty God as the-aforesaid sheep to-cross*
compello ad me, sic etiam columnas meas, id est fortiores
*I-compel to me so also columns my that is the-stronger*
cœlestes hæredes in fundamento castigationis me consolido,
*heavenly heirs in the-foundation of-chastisement me make-firm*
secundum nequitiam implicationis peccati in invasione
*according-to the-wickedness of-the-entanglement of-sin in the-invasion*
prævaricationis Adæ qua impugnantur, quia stare non
*of-the-transgression of-Adam by-which they-are-attacked because to-stand not*
possent, si eos gratia mea non confirmarem. Quorum
*they-could if them grace my not I-should-strengthen of-whom*
quidem alios quos tam grave pondus non gravat vitiorum,
*indeed some whom so heavy a-weight not weighs-down of-vices*
leniore castigatione castigo, quoniam si eos acriori
*with-gentler chastisement I-chastise since if them with-a-sharper*
verbere constringerem, omnino deficiente spiritu caderent
*blow I-should-constrain altogether failing in-spirit they-would-fall*
in desperationem, quia afflatu majoris turbinis diabolicæ
*into despair because by-the-blast of-the-greater whirlwind of-diabolical*
suggestionis non catenantur. Alios autem graviore mole
*suggestion not they-are-chained others moreover with-heavier mass*
in varietate sævissimorum morum, et in superfluitate
*in the-variety of-most-savage morals and in the-superfluity*

concupiscentiarum ex pugna diabolica oneratos, habeo in
*of-concupiscences from the-fight diabolical burdened I-hold in*
duritia constrictionis gravissimorum dolorum, ut non exeant
*the-hardness of-the-constraint of-most-grievous pains that not they-go-out*
a fœdere meo, cui assistunt me toto desiderio volentes
*from covenant my to-which they-stand-by me with-all desire wishing*
apprehendere, atque præcepta mea observare, quia si istos
*to-apprehend and precepts my to-observe because if these*
ut priores leniter castigarem, ipsas correptiones meas pro
*like the-former gently I-should-chastise the-very corrections my for*
nihilo ducerent, quoniam gravissimo certamine antiqui
*nothing they-would-reckon since by-the-most-grievous struggle of-the-ancient*
serpentis impugnantur. Sunt etiam quidam exsules cœlestis
*serpent they-are-attacked there-are also certain exiles of-the-heavenly*
patriæ quos nescio, quia me omnino relinquunt aviditate
*fatherland whom I-know-not because me altogether they-leave with-the-avidity*
mentis suæ seipsos rapaci rabie seducentes nec me
*of-mind their themselves with-rapacious rage seducing neither me*
quærentes, nec scire volentes, sed in seipsis suffocantes
*seeking nor to-know wishing but in themselves suffocating*
bonum desiderium, ita quod non postulant a me ullum
*good desire so that not they-ask from me any*
auxilium, avide tantum se oblectantes in propriis rebus
*help greedily only themselves delighting in own things*
suis, ut eos delectat in carnalibus desideriis. Quorum alii
*their as them delights in fleshly desires of-whom some*
ex his operantur in superfluitate ac in delectatione carnis
*from these work in superfluity and in the-delight of-the-flesh*
quidquid volunt; non tamen existentes in odio et in invidia,
*whatever they-wish not yet being in hatred and in envy*
sed volutantur in blandis voluptatibus habentes delicias et
*but they-roll in caressing pleasures having the-delights and*

suavitatem carnis suæ, quibus dimitto fruges terræ in
*sweetness of-flesh their to-whom I-let-go the-fruits of-the-earth in*
prosperitate, ut non deficiant in paupertate; quia et creati
*prosperity that not they-fail in poverty because both created*
sunt per me, et quia etiam populum non absorbent
*they-are through me and because also the-people not they-absorb*
per malitiam suam, atque idcirco dabitur eis secundum
*through malice their and therefore will-be-given to-them according-to*
desideria ipsorum. Alii vero sunt tantæ ferocitatis et nimietate
*the-desires of-them others but are of-such ferocity and with-excess*
amaritudinis fellis et odii ac invidiæ, reddentes malum pro
*of-the-bitterness of-gall and of-hatred and envy rendering evil for*
malo, nec volentes sufferre ullam injuriam sibi illatam,
*evil nor wishing to-endure any injury on-themselves brought*
ita ut si haberent honorem et divitias sæculi, cœlestes
*so that if they-had the-honor and riches of-the-world the-heavenly*
virtutes dirumperent in hominibus ne colerentur in eis;
*virtues they-would-burst in men lest they-be-worshiped in them*
unde ipsis abstraho fruges atque divitias, in magnis miseriis
*whence from-them I-withdraw the-fruits and riches in great miseries*
eos dejiciens, quatenus se non possint ad tantum malum
*them casting-down so-that themselves not they-can to so-great evil*
erigere quantum est in voluntate ipsorum, quia diabolica
*to-raise as-great-as is in the-will of-them because diabolical*
opera perpetrarent, si facultatem ad hoc haberent. Sic
*works they-would-perpetrate if the-means for this they-had so*
obsisto viis hominum bonorum scilicet et malorum recta
*I-oppose the-ways of-men good namely and evil with-right*
mensura ponderans ascensus eorum, secundum quod oculus
*measure weighing the-ascents of-them according-to what eye*
meus videt cupiditates ipsorum, sicut etiam sapientia testatur
*my sees the-cupidities of-them as also wisdom testifies*

per Salomonem, dicens: Omnes viæ hominum patent
*through Solomon saying all the-ways of-men lie-open*
oculis ejus, spirituum ponderator est Dominus. Hoc tale
*to-the-eyes of-him of-spirits the-weigher is the-Lord this such*
est: Omnia itinera quæ spirat vivens animus hominum in
*is all the-journeys which breathes the-living mind of-men in*
præsentia scientiæ suæ in hoc quod homo habet circuitionem
*the-presence of-knowledge his in this that man has the-circuit*
intellectus utilitatis, scilicet fructuositatis atque imbecillitatis
*of-understanding of-usefulness namely of-fruitfulness and of-weakness*
inutilitatis: hæc sunt aperta conspectui omnipotentis Dei. Sic
*of-uselessness these are open to-the-sight of-almighty God so*
per omnia videt Deus, et omnino non absconditur quiquid
*through all-things sees God and altogether not is-hidden whatever*
aspectui divinitatis ejus quia scit omnia, sic videlicet
*to-the-sight of-divinity his because he-knows all-things so namely*
aspiciens universa ut unamquamque rem recte dispenset.
*looking-at all-things that each thing rightly he-may-dispense*
Quomodo? Ipse est enim spirituum ponderator, mulcens eos
*how he is for of-spirits the-weigher soothing them*
in suavitate blandimentorum et tranquillitatum, castigansque
*in the-sweetness of-blandishments and tranquilities and-chastising*
eos in tribulatione dolorum et miseriarum, ut excutiantur
*them in the-tribulation of-pains and miseries that they-be-shaken-out*
ad rectam mensuram, quam contra eum nec currendo nec
*to the-right measure which against him neither by-running nor*
fugiendo transcendere valent, nisi quantum ipse probat
*by-fleeing to-transcend they-are-able except as-much-as he approves*
juxta merita eorum, quoniam ponderatio ipsorum est quod
*according-to the-merits of-them since the-weighing of-them is that*
in excussione retributionis eorum sive in hoc sæculo sive
*in the-shaking-out of-the-retribution of-them whether in this world or*

in futuro ostenditur quomodo Deum coluerunt. Unde etiam
*in the-future is-shown how God they-worshiped whence also*
ipsi spiritus juste ponderantur, ita scilicet ut rationalitas
*the-very spirits justly are-weighed so namely that the-rationality*
hominis non plus elevetur in superiora nec deprimatur in
*of-man not more be-raised into higher-things nor be-pressed-down into*
inferiora quam justo judicio suo recompensat Deus, quoniam
*lower-things than by-just judgment his recompenses God since*
sic ipse resistit illi quod nulla anima est tantæ potestatis in
*so he resists him that no soul is of-such power in*
superfluitate ullius rei, ut possit Deo repugnare; quia ipse
*the-superfluity of-any thing that it-can God to-fight-against because he*
cuncta rectissime dijudicat, obsistens eis justitia sua, cui
*all-things most-rightly judges opposing them with-justice his which*
resistere non valent, ut plus possint quam sit promissionis
*to-resist not they-are-able that more they-can than be of-the-promise*
ejus. Nam ut plumbum juste ponderat pecuniam, sic Deus
*of-him for as lead justly weighs money so God*
æqua libra bonis et malis tale obstaculum opponit,
*with-equal balance to-the-good and the-evil such an-obstacle opposes*
quod nullo modo possunt effugere æquissimam normam
*that in-no way they-can to-escape the-most-equitable norm*
judicii ejus, isti pro meritis suis gloriam et gaudium
*of-the-judgment of-him these for merits their the-glory and joy*
vitæ, hi vero pœnam et mœrorem mortis recipientes,
*of-life those but the-punishment and mourning of-death receiving*
secundum quod Deus acutissime prævidet in eis.
*according-to what God most-keenly foresees in them*
Quæ autem prædicta imago inspicit homines illos qui de
*that moreover the-aforesaid image looks-at men those who from*
mundo venientes, in eodem ædificio nova veste induuntur:
*the-world coming in the-same building with-new garment are-clothed*

hoc est quod scientia Dei novit eos, qui perfidiam
*this is that the-knowledge of-God knows those who the-perfidy*
infidelitatis suæ relinquentes, in potestate operis Dei pro
*of-unbelief their leaving in the-power of-the-work of-God for*
vita æterna novum hominem in baptismo induunt, movens
*life eternal the-new man in baptism put-on moving*
illos ne revertantur retro incedentes ad diabolum, vel si in
*them lest they-return back walking to the-devil or if into*
illud deviaverunt ut redeant ad Deum Creatorem suum,
*that they-have-strayed that they-may-return to God Creator their*
secundum quod dicit unicuique eorum in verbis admonitionis
*according-to what it-says to-each of-them in the-words of-admonition*
suæ, ut supra dictum est. Qui autem acutas aures interioris
*its as above said it-is whoever moreover keen ears of-inner*
intellectus habet, hic in ardente amore speculi mei, ad verba
*understanding has this-one in burning love of-mirror my toward words*
hæc anhelet, et ea in conscientia animi sui conscribat.
*these let-him-pant and them in the-conscience of-mind his let-him-write-down*

## Visio quinta

### III.5 · THE ZEAL OF GOD

*At the northern corner where the wall's two forms join, a fiery head with a terrible man's face glares north; its body is hidden in the corner, and three white wings strike from it. The head is the Lord's zeal, stern in the old people and mild in the new, avenging transgression in the body, by penance, or in gehenna. As Job fears for his works, every sin but the hardened man's is purged, here or hereafter; and mockers set their mouths against heaven, deriding the Fathers' laws.*

Post hæc vidi et ecce in septentrionali angulo conjunctionis
*after these-things I-saw and behold in the-northern corner of-the-junction*
duarum formarum muri dicti ædificii apparebat tanquam
*of-the-two forms of-the-wall of-the-said building appeared as-it-were*
caput mirabilis formæ illi angulo exterius immobiliter
*a-head of-wonderful form on-that corner on-the-outside immovably*
a collo impositum tantæ altitudinis a terra quanta
*from the-neck placed of-such height from the-earth as-great-as*
erat altitudo ipsius anguli, non tamen eum excellens, sed
*was the-height of-the-very corner not yet it surpassing but*
tantum pari æqualitate ei in summitate coadæquatum.
*only with-equal evenness to-it at the-top made-even*
Et caput illud erat ignei coloris, rutilans ut flamma ignis,
*and head that was of-fiery color glowing-red like the-flame of-fire*
terribilemque habens faciem hominis, atque in ira magna
*and-a-terrible having face of-a-man and in anger great*
respiciens ad aquilonem. A collo autem et deorsum
*looking to the-north-wind from the-neck moreover and downward*
non vidi ullam formam ejus, quoniam reliquum corpus
*not I-saw any form of-it since the-rest-of body*
ipsius omnino absconsum et obstrusum latuit in prædicto
*of-it altogether hidden and thrust-in lay-hidden in the-aforesaid*

angulo. Caput vero ipsum vidi quasi nudam formam humani
*corner the-head but itself I-saw as-if the-bare form of-a-human*
capitis, nec crinibus obtectum instar virilis formæ, nec
*head neither with-hair covered like a-manly form nor*
velamine more muliebri, plus tamen virile quod muliebre
*with-a-veil in-the-manner of-women more yet manly than womanly*
apparuit multumque terribile ad intuendum. Habebat autem
*it-appeared and-much terrible to look-at it-had moreover*
tres alas miræ latitudinis et longitudinis albas, ut est
*three wings of-wonderful breadth and length white as is*
candida nubes non in altum erectas, sed solummodo a
*a-white cloud not on high raised but only from*
se separatim in directum extentas, ita tamen ut ipsum
*itself separately in straight extended so yet that the-very*
caput eas aliquantulum altitudine præcelleret, quarum prima
*head them somewhat in-height surpassed of-which the-first*
a dextra maxilla surgens tendebatur ad aquilonem; secunda
*from the-right jaw rising was-stretched to the-north-wind the-second*
vero quæ et media erat, a gutture ipsius dirigebatur ad
*but which also middle was from the-throat of-it was-directed to*
septentrionem, tertia autem a sinistra maxilla tendebatur ad
*the-north the-third moreover from the-left jaw was-stretched to*
occidentem; aliquando magno terrore se moventes, atque
*the-west sometimes with-great terror themselves moving and*
in illas partes percutientes; aliquando autem a percussione
*into those parts striking sometimes moreover from striking*
cessantes. Et non audivi caput illud ulla verba proferre; sed
*ceasing and not I-heard head that any words bring-forth but*
tantum in se ipso immobile manens, alis suis interdum
*only in it itself immovable remaining with-wings its sometimes*
illuc percutiebat quo et ipse alæ tendebantur, ut dictum
*thither it-struck whither also the-very wings were-stretched as said*

est. Et iterum audivi sedentem in throno mihi dicentem:
*it-is and again I-heard the-one-sitting on the-throne to-me saying*
Deus qui in veteri populo zelum suum graviter exercuit,
*God who in the-old people zeal his heavily exercised*
in novo propter amorem Filii sui mitem et suavem se
*in the-new because-of the-love of-Son his mild and sweet himself*
ostendit; non quod nunc peccata delinquentium dissimulans
*shows not that now the-sins of-the-delinquent dissembling*
negligenter parvipendat, sed quod misericorditer, puri
*negligently he-holds-cheap but that mercifully of-the-pure*
cordis intimam et veram pœnitentiam exspectet, indurati
*heart the-inmost and true penitence he-awaits of-the-hardened*
autem nequitiam non tolerans, justo judicio suo puniat.
*moreover the-wickedness not tolerating with-just judgment his he-punishes*
Unde et caput hoc quoddam vides in septentrionali angulo
*whence also head this certain you-see in the-northern corner*
conjunctionis biformis muri dicti ædificii apparens: ostendit
*of-the-junction of-the-twofold wall of-the-said building appearing shows*
in significatione zelum Domini, qui est vindicta inflexibilis
*in signification the-zeal of-the-Lord which is the-vengeance of-inflexible*
iniquitatis, nec ullam medicinam desiderantis, aperte surgens
*iniquity nor any medicine desiring openly rising*
insinuato mysterio Verbi Dei per figuras et per
*with-the-intimated mystery of-the-Word of-God through figures and through*
sonum patriarcharum et prophetarum. in significationibus
*the-sound of-the-patriarchs and prophets in significations*
eorum prænuntiati. Sic et zelus ejus in forma videtur capitis:
*their foretold so also the-zeal of-him in the-form is-seen of-a-head*
quoniam super omnem timorem cognitus est in severitate
*since above all fear known it-is in the-severity*
ultionis suæ, ut homo in facie sua cognoscitur, ardetque
*of-vengeance its as a-man in face his is-known and-burns*

contra septentrionalem partem quia ipse in Deo velocissimus
*against the-northern part because it in God most-swift*
et acer occidit diabolum et omne malum, cum etiam in
*and fierce kills the-devil and all evil when also in*
Abraham et in Mose duæ partes defensionis operantium,
*Abraham and in Moses the-two parts of-the-defense of-those-working*
speculativa scilicet scientia duarum optionis causarum, id est
*the-speculative namely knowledge of-the-two of-option causes that is*
duarum viarum boni scilicet et mali, et genus humanum in
*of-the-two ways of-good namely and evil and the-race human in*
opere Dei conjungunt, quoniam fortissime adversus diabolum
*the-work of-God they-join since most-strongly against the-devil*
in scientia boni et mali debet homo operari in omnibus
*in the-knowledge of-good and evil ought man to-work in all*
causis per bonitatem Patris. Prævaricationem autem quæ
*causes through the-goodness of-the-Father the-transgression moreover which*
fit per speculativam scientiam in operibus hominum
*is-done through speculative knowledge in the-works of-men*
præcepta Dei transgredientium ulciscitur zelus Domini, ubi
*the-precepts of-God transgressing avenges the-zeal of-the-Lord where*
locus non est indulgentiæ. Ubi est hoc? Ibi videlicet ubi
*place not is for-indulgence where is this there namely where*
nec est timor Domini, nec hominis in agnitione Dei.
*neither is the-fear of-the-Lord nor of-man in the-acknowledgment of-God*
Et tale cor quod ita in sorde iniquitatis obduratum et
*and such a-heart which so in the-filth of-iniquity hardened and*
emortuum est, quod nec veretur judicium Dei, nec vultum
*dead is that neither it-reveres the-judgment of-God nor the-face*
hominis: hoc justo judicio confundit et deprimit ultione
*of-man this with-just judgment confounds and presses-down with-vengeance*
sua zelus Domini in lege Dei. Quomodo?
*its the-zeal of-the-Lord in the-law of-God how*

Post constitutum præceptum ubi fit prævaricatio legis
*after the-established precept where is-done the-transgression of-the-law*
est zelus qui abstrahit injustitiam cum rectissimo judicio,
*is zeal which withdraws injustice with most-right judgment*
ipsa injustitia abstracta in Veteri Testamento cum austeritate
*the-very injustice withdrawn in the-Old Testament with the-austerity*
repensionis in exteriore homine: cum transgressio legis
*of-repayment in the-exterior man when the-transgression of-the-law*
corporaliter ulciscebatur in ipso, et post gratiam Evangelii est
*bodily was-avenged in him and after the-grace of-the-Gospel is*
idem zelus per pœnitentiam, atque post mortem hominum
*the-same zeal through penitence and after the-death of-men*
est ipse per pœnas et per tormenta gehennæ, quia
*is it through punishments and through the-torments of-gehenna because*
iniquitates hominum conceptas et prolatas atque contortas
*the-iniquities of-men conceived and brought-forth and twisted*
in operantibus, ita examino quod eas ulciscor aut corporaliter
*in those-working so I-examine that them I-avenge either bodily*
in corpore hominis, aut in pœna futuri sæculi, aut
*in the-body of-man or in the-punishment of-the-future age or*
ipse homo purgabit illas per pœnitentiam remissionis vivens
*he man will-purge them through the-penitence of-remission living*
in anima et corpore, cum quibus etiam operatus est eas,
*in soul and body with which also he-worked has them*
ut dicit in spiritu meo servus meus Job: Commuto faciem
*as says in spirit my servant my Job I-change face*
meam, et dolore torqueor. Verebar omnia opera mea,
*my and with-pain I-am-tormented I-feared all works my*
sciens quod non parceres delinquenti. Si autem et sic
*knowing that not you-would-spare the-delinquent if moreover also so*
impius sum, quare frustra laboravi? Hoc tale est: Immutabo
*impious I-am why in-vain have-I-labored this such is I-shall-change*

aspectum meum interiorem. Quomodo? Evertam scilicet
*aspect my inner how I-shall-overturn namely*
hoc quod sum mutabilis et inundans in sanguine venarum
*this that I-am changeable and flooding in the-blood of-veins*
mearum, habens in me aliquando delectationem, aliquando
*my having in me sometimes delight sometimes*
etiam iracundiam et aliquando conterentem tristitiam, quod
*also wrath and sometimes crushing sadness which*
in me aspicio quasi videam delectabilem faciem cum
*in me I-look-at as-if I-were-seeing a-delightful face when*
hoc ipsum libenter perficerem. Et illud mutabo contra
*this itself willingly I-would-perform and that I-shall-change against*
voluntatem meam convertens me ad opus bonæ operationis.
*will my turning myself to the-work of-good operation*
Cumque hoc fecero, graviter in hoc flagello torqueor,
*and-when this I-shall-have-done heavily in this scourge I-am-tormented*
quod me ipsum constringo, abstrahens me a cognoscibili
*that me myself I-constrain withdrawing myself from knowable*
facie mea, quod est opus voluntatis meæ in contraria
*face my which is the-work of-will my in contrary*
delectatione, adjungens me contemplativæ speculationi Deum
*delight joining myself to-contemplative speculation God*
videns in bona conscientia, et non in concupiscentia carnis,
*seeing in good conscience and not in the-concupiscence of-the-flesh*
per quam illum non attendo. Et ab his duabus causis
*through which him not I-attend and from these two causes*
timeo omna opera mea. Quomodo? Cum bonum opus facio,
*I-fear all works my how when good work I-do*
vereor illud non esse perfectum coram Deo, quia illud
*I-fear it not to-be perfect before God because it*
perspicue non inspicio sed obscure quasi in speculo: aliquando
*clearly not I-look-at but obscurely as-if in a-mirror sometimes*

illud cognoscens in spiritu, aliquando etiam ignorans ab
*it knowing in spirit sometimes also not-knowing from*
onere corporis mei. Malum autem opus cum facio, sum
*the-burden of-body my evil moreover work when I-do I-am*
in confusione per conscientiam spiritus mei, quoniam in
*in confusion through the-conscience of-spirit my since in*
interiori intellectu cognosco quod Deus non parcet scientiam
*the-inner understanding I-know that God not will-spare knowledge*
habentibus in peccatis, quod est quando homo intelligit, quid
*those-having in sins which is when man understands what*
in opere suo contrarium sit Deo, sed eum oportet purgari,
*in work his contrary be to-God but him it-behooves to-be-purged*
vel ultione in corpore, vel pœna pœnitentiæ vel
*either by-vengeance in the-body or by-the-punishment of-penitence or*
pœna tormentorum in alia vita. Et ideo non
*by-the-punishment of-torments in the-other life and therefore not*
parcit delinquenti si eum non pœnitet; quia non datur ei
*he-spares the-delinquent if him not it-repents because not is-given to-him*
potestas peccandi ut peccet, sed eum oportet castigari
*the-power of-sinning that he-may-sin but him it-behooves to-be-chastised*
aut hic aut illic. Quapropter si sic impius sum, tantæque
*either here or there wherefore if so impious I-am and-of-such*
obdurationis ut ad hoc non velim molliri quæ declinem
*hardening that to this not I-wish to-be-softened that I-should-turn-aside*
a propriis rebus meis quæ sunt peccata mea, ita ut non
*from own things my which are sins my so that not*
aspiciam in magnum certamen illud mihi ipsi repugnans,
*I-look into great struggle that to-me myself fighting-against*
quod ego in fragilitate sum, sed quod Deo semper contrarius
*that I in frailty am but that to-God always contrary*
existo in notis causis meis, quia conceptus sum in peccatis
*I-stand in known causes my because conceived I-am in sins*

semper cupiens operari iniquitatem, nec metuens judicari a
*always desiring to-work iniquity nor fearing to-be-judged by*
Domino; quare tunc si constrictus sum in tam vano labore
*the-Lord why then if constrained I-am in so vain a-labor*
quod frequenter cum scientia qua Deum agnosco, in
*that frequently with the-knowledge by-which God I-acknowledge in*
meipso iniquitati contradico? Non autem tam impotens sum
*myself iniquity I-contradict not moreover so powerless I-am*
ut ignorem bonum et malum. Unde si intelligibilem
*that I-be-ignorant-of good and evil whence if intelligible*
sensum a me repello sic dicens: Ignoro Deum, mendax
*sense from me I-repel thus saying I-know-not God a-liar*
sum, quia ipsa scientia arguit me reprehensibilem, quod
*I-am because the-very knowledge proves me blameworthy that*
debitor sum Deo, cum incipio iniquitatem operari. Sed non
*a-debtor I-am to-God when I-begin iniquity to-work but not*
in vanum laboro, cum in bona conscientia contradico malo,
*in vain I-labor when in good conscience I-contradict evil*
quoniam opus Dei sum; unde et me converto ad ipsum,
*since the-work of-God I-am whence also myself I-turn to him*
ex hoc bonam mercedem recipiens.
*from this good reward receiving*
Itaque ego Dominus omnium testificor, quia oportet hominem
*and-so I the-Lord of-all testify that it-behooves man*
cum dolore gemitus, aut cum contritione pœnitentiæ, seu
*with the-pain of-groaning or with the-contrition of-penitence or*
cum digna ultione peccata sua diluere, sive in hoc sæculo
*with worthy vengeance sins his to-wash-away whether in this world*
sive in futuro, ut dictum est. Quomodo? Qui peccant cum
*or in the-future as said it-is how those-who sin with*
timore et dolore pœnitentiæ metuentes peccata sua, merentur
*fear and pain of-penitence fearing sins their merit*

per gratiam Dei quod sæpe surgunt a commissis suis
*through the-grace of-God that often they-rise from offenses their*
in purgatione eorum; cum tamen eam purgationem plenius
*in the-purging of-them while yet that purging more-fully*
non inveniunt in hoc sæculo, inveniunt eam in futuro
*not they-find in this world they-find it in the-future*
ad vitam. Qui vero sunt tanta duritia cordis, ut nec
*for life those-who but are of-such hardness of-heart that neither*
desiderent, nec velint scire in timore et dolore pœnitentiæ
*they-desire nor wish to-know in the-fear and pain of-penitence*
peccata sua, in tanta nequitia permanet, quasi non sit
*sins their in such wickedness they-remain as-if not be*
eis Deus in timore habendus: hi non consequentur
*for-them God in fear to-be-held these not will-obtain*
purgationem peccatorum nec in hac vita nec in futura,
*the-purging of-sins neither in this life nor in the-future*
sed habebunt pœnas sine consolatione purgationis ad
*but they-will-have punishments without the-consolation of-purging for*
vitam; quia de rationalitate sua ut creati sunt per me,
*life because of rationality their as created they-are through me*
noluerunt rationem reddere inobedientiæ. Quomodo?
*they-would-not reason render of-disobedience how*
Intellectus in rationalitate hominis habet duas semitas in
*the-understanding in the-rationality of-man has two paths in*
scientia boni et mali, ad quas pertinent duo responsus
*the-knowledge of-good and evil to which pertain two answers*
bonum scilicet et malum. Quomodo? Bonum respondet
*good namely and evil how good answers*
malo, cum resistit ei in Domino. Malum vero respondet
*evil when it-resists it in the-Lord evil but answers*
bono, cum repugnat illi cum diabolo. Sed hi in bono
*good when it-fights-against it with the-devil but these in good*

respondent malo, qui se refrenant semper in malo, ne
*answer evil who themselves restrain always in evil lest*
delectentur in propriis delectationibus suis. Hi autem in
*they-be-delighted in own delights their these moreover in*
malo respondent bono; qui nullatenus se abstrahunt a
*evil answer good who in-no-way themselves withdraw from*
pravis actibus quin delicientur cum concupiscentiis suis,
*depraved acts but-that they-be-delighted with concupiscences their*
nolentes respondere vocationi mali. Quomodo? Homo habet
*not-wishing to-answer to-the-call of-evil how man has*
in se duas vocationes, desiderium videlicet fructus et
*in himself two callings the-desire namely of-fruit and*
concupiscentiam defectus. Quomodo? Per desiderium fructus
*the-concupiscence of-failing how through the-desire of-fruit*
vocatur ad vitam, et per concupiscentiam defectus vocatur
*he-is-called to life and through the-concupiscence of-failing he-is-called*
ad mortem. Sed in desiderio fructus, cum homo desiderat
*to death but in the-desire of-fruit when man desires*
bonum operari sic dicens in seipso, fac bona opera: hic est
*good to-work thus saying in himself do good works this is*
responsus contra malum ut devitet illud, et faciat utilem
*the-answer against evil that he-may-avoid it and make useful*
fructum; in concupiscentia vero defectus, cum concupiscit
*fruit in the-concupiscence but of-failing when he-covets*
perpetrare malum, sic etiam adhortans semetipsum: Fac
*to-perpetrate evil so also exhorting himself do*
opus delectationis tuæ: hic etiam est responsus adversus
*the-work of-delight your this also is the-answer against*
bonum, cum illi non vult resistere iniquitati suæ, sed
*good when it not he-wishes to-resist to-iniquity his but*
delectatur pervenire ad defectum, despiciens me in hoc
*he-is-delighted to-arrive at failing despising me in this*

responso, et habens me quasi ludibrio debitum honorem
*answer and holding me as-if in-mockery due honor*
mihi non exhibendo. Et quia avertit se a bono, non
*to-me not by-showing and because he-turns himself from good not*
dolens affligendo se propter timorem meum, convertit se
*grieving by-afflicting himself because-of fear my he-turns himself*
ad illusionem in cœlestibus, ut per manifestationem meam
*to mockery in heavenly-things as through manifestation my*
dicit Psalmista: Posuerunt in cœlum os suum, et lingua
*says the-Psalmist they-have-set against heaven mouth their and the-tongue*
eorum transivit in terra. Hoc tale est: Multi homines sunt
*of-them passed on the-earth this such is many men are*
insipientes in rationalitate, nolentes intelligere innumerabilem
*foolish in rationality not-wishing to-understand the-innumerable*
timorem Domini, et abstrahentes sibi ipsis bona
*fear of-the-Lord and withdrawing from-them themselves good*
desideria in quibus deberent anhelare ad me, et cognoscere
*desires in which they-ought to-pant to me and to-know*
verum Deum; recusantes assensum præbere bonæ scientiæ, quæ
*the-true God refusing assent to-offer to-good knowledge which*
semper homini assistit ut bona opera operetur in Deo, sed
*always to-man stands-by that good works he-may-work in God but*
frequenter amplectuntur amaritudinem in contradictione boni,
*frequently they-embrace bitterness in the-contradiction of-good*
cum se ipsos despoliant, sibi ipsis auferentes bonum
*when them themselves they-despoil from-them themselves taking-away the-good*
thesaurum diversæ iniquitatis sibi thesaurizando. Et in
*treasure of-diverse iniquity for-themselves by-treasuring and in*
his ponunt in cœlestibus circuitionem mentis suæ quasi os
*these they-place in heavenly-things the-circuit of-mind their as-if mouth*
suum male opertum, despicientes illa in se ipsis per
*their badly covered despising those-things in them themselves through*

rabiem subsannationis, sic dicentes in corde suo: Hæc opera
*the-rage of-derision thus saying in heart their these works*
voluntatis nostræ tam licenter facere possumus quam illa quæ
*of-will our so licentiously to-do we-can as those which*
dicuntur cœlestia, quæ antiqui (nobis ignorantibus) secundum
*are-called heavenly which the-ancients to-us not-knowing according-to*
quod eis placuit instituerunt. Atque tali modo subsannant
*what to-them pleased instituted and in-such way they-deride*
verba et institutiones antiquorum Patrum, quæ per cœleste
*the-words and institutions of-the-ancient Fathers which through heavenly*
opus in me positæ sunt. Unde etiam in gustu pravi operis
*work in me placed are whence also in the-taste of-depraved work*
velut in lingua sua commovent se et transeunt in audacia
*as-if in tongue their they-move themselves and pass in the-audacity*
possibilitatis suæ se ipsos: ita quod pertinaciter adimplent
*of-possibility their them themselves so that stubbornly they-fulfill*
voluntates suas, nolentes habere constrictionem corporis sui
*wills their not-wishing to-have the-constraint of-body their*
contra vitia, sed absque labore sui spiritus volutantur in
*against vices but without labor of-their spirit they-roll in*
desideriis carnis suæ quasi in terra, quæ est diabolica seductio.
*the-desires of-flesh their as-if on the-earth which is diabolical seduction*

*The head is fixed as by a neck, since flattery cannot move God's zeal, and level with the corner, since vengeance never exceeds deserts, as David confesses. Its face sees all injustice; its body is hidden, since no one searches out God's judgments. The wings are the Trinity's power over the devil, in the Son, the elect, and the world's end: the first casts the hardened into the abyss, and the second strikes presumption, from Abel's murder to Pharaoh, the idol at Horeb, and Baal-peor.*

Et quod vides prædictum caput mirabilis formæ, hoc est
*and that you-see the-aforesaid head of-wonderful form this is*
quod in zelo Domini sunt mirabilia et admiranda judicia
*that in the-zeal of-the-Lord are wonderful and to-be-admired judgments*
Dei, quæ a nullo homine peccatis gravato sciri
*of-God which by no man with-sins weighed-down to-be-known*
possunt. Quod vero eidem angulo exterius immobiliter
*can that but on-the-same corner on-the-outside immovably*
a collo impositum est, hoc est quod zelus meus adversus
*from the-neck placed it-is this is that zeal my against*
diabolum, ut in Veteri Testamento per Abraham et Mosem
*the-devil as in the-Old Testament through Abraham and Moses*
ostensum est, in speculativa scientia et humana exercitatione
*shown it-is in speculative knowledge and human exercise*
exterius apparet in visione populorum, ut me timeant, oculo
*outwardly appears in the-vision of-peoples that me they-may-fear eye*
ad oculum terrorem meum sentientes, cum etiam justitia
*to eye terror my feeling when also justice*
mea minatur ad aquilonem crudelissimæ iniquitati Satanæ.
*my threatens toward the-north-wind to-the-most-cruel iniquity of-Satan*
Atque immobile manet, quia Deus nec fallacibus nec
*and immovable it-remains because God neither by-deceitful nor*
adulatoriis sermonibus omnino moveri aut molliri potest
*by-flattering speeches at-all to-be-moved or to-be-softened can*

a rectitudine judicii sui non emendatis criminibus, velut
*from the-rectitude of-judgment his not amended crimes as-if*
per collum, fortitudinis suæ a Deo constitutæ legi ad
*through the-neck of-strength his by God established to-the-law for*
operandum hominibus infixum, reddens scilicet unicuique non
*working for-men fixed rendering namely to-each-one not*
observanti præcepta legis emeritas pœnas, secundum mala
*observing the-precepts of-the-law the-deserved punishments according-to the-evil*
opera ipsius in quibus sordens emarcuit, repugnans etiam
*works of-him in which befouled he-has-withered fighting also*
excellentissima fortitudine sua, quasi in virtute colli sui
*with-most-excellent strength its as-if in the-power of-neck its*
diabolo et sequentibus illum, se opponendo injustitiæ eorum.
*to-the-devil and those-following him itself by-opposing to-the-injustice of-them*
Est quoque tantæ altitudinis a terra, quanta est altitudo
*it-is also of-such height from the-earth as-great-as is the-height*
ipsius anguli; quoniam Deus in summa justitia ultionis
*of-the-very corner since God in the-highest justice of-vengeance*
suæ cuncta terrena superat, eadem ultione hujus altitudinis
*his all earthly-things surpasses the-same vengeance of-this height*
existente, ut in præfiguratione Abrahæ et Mosi per legem
*being as in the-prefiguration of-Abraham and of-Moses through the-law*
designata sunt opera hominum, quia divinum judicium est
*designated are the-works of-men because the-divine judgment is*
in summitate speculativæ scientiæ et actuum populorum,
*at the-top of-speculative knowledge and of-the-acts of-peoples*
ut prosternat ignorantiam ipsorum, cum nolunt scire
*that it-may-lay-low the-ignorance of-them when they-do-not-wish to-know*
Deum. Non tamen ipsum angulum excedit sed tantum
*God not yet the-very corner it-exceeds but only*
pari æqualitate ei in summitate coadæquatur, quoniam
*with-equal evenness to-it at the-top is-made-even since*

superna ultio actus hominum non excedit, plus et gravius
*the-supernal vengeance the-acts of-men not exceeds more and more-heavily*
in eis mala ulciscendo quam sint merita eorum solummodo
*in them evils by-avenging than be the-merits of-them only*
æquo et justo judicio in excellentia justitiæ suæ omnia
*with-equal and just judgment in the-excellence of-justice its all-things*
recté dijudicans, ut iterum in spiritu novit David cum
*rightly judging as again in spirit knew David when*
diceret: Cognovi, Domine, quia æquitas judicia tua, et in
*he-said I-have-known Lord that equity judgments your and in*
veritate tua humiliasti me. Hoc tale est: Per bonitatem
*truth your you-have-humbled me this such is through goodness*
tuam in me ipso cognovi, Domine, cum pro peccatis meis
*your in me myself I-have-known Lord when for sins my*
non occidisti me, non auferens mihi in anima et corpore
*not you-killed me not taking-away from-me in soul and body*
efficaciam operandi, quod nec propter potentiam, nec propter
*the-efficacy of-working that neither because-of power nor because-of*
iram tuam plus judicas in scientibus aut ignorantibus quam
*anger your more you-judge in the-knowing or the-ignorant than*
sint merita eorum. Bonum enim operor luctando contra me.
*be the-merits of-them good for I-work by-struggling against myself*
malum vero facio per concupiscentiam carnis. Et ideo
*evil but I-do through the-concupiscence of-the-flesh and therefore*
das bono mercedem et malo judicium, non tamen aliter
*you-give to-good reward and to-evil judgment not yet otherwise*
judicans quam quod æquum et justum est. Quomodo?
*judging than what equal and just is how*
Si acrius instares quam sunt opera hominum in
*if more-sharply you-should-press than are the-works of-men in*
peracta actione, non esset æquitas judicii. Si vero tepide
*the-completed action not would-be the-equity of-judgment if but tepidly*

negligeres ita ut non provocares ad pœnitentiam, et
*you-should-neglect so that not you-should-provoke to penitence and*
quod non esset exquisitio in purgatione iniquitatis,
*that not there-should-be inquiry in the-purging of-iniquity*
tunc tu justus Deus delinires et confoveres injustitiam.
*then you just God would-soothe and would-cherish injustice*
Mors enim erat quondam amarissimum judicium in morte
*death for was once the-most-bitter judgment in the-death*
Adæ: nunc autem reddita gratia in pœnitentia, revocans
*of-Adam now moreover rendered grace in penitence recalling*
hominem ad vitam, quod impossibile esset fieri per
*man to life which impossible would-be to-happen through*
ullum, nisi per te Deum. Et hoc est justissimum et
*anyone except through you God and this is the-most-just and*
æquissimum judicium tuum, purgatio scilicet ad vitam cum
*most-equitable judgment your purging namely for life with*
gratia, quoniam unicuique operi in recta mensura metientur
*grace since to-each work in right measure will-be-measured*
judicia tua. Nam in veritate sunt omnia quæ facis, ita quod
*judgments your for in truth are all-things which you-do so that*
nullam nimietatem exerces supra modum fallaciter; quia
*no excess you-exercise beyond measure deceitfully because*
fallax est quod plus in nimio, vel minus in parvo quam
*deceitful is what more in the-excessive or less in the-small than*
quod justum est. Sed tamen parcis in multis miserationibus
*what just is but yet you-spare in the-many compassions*
potentiæ tuæ, non occidens ullum per possibilitatem
*of-power your not killing anyone through the-possibility*
clarissimæ virtutis tuæ: hoc deputans in te ipso quod
*of-most-bright virtue your this reckoning in you yourself that*
parcis per pœnitentiam; ideoque de misericordia tua
*you-spare through penitence and-therefore from mercy your*

humiliavi me, dans gloriam nomini tuo: interdum etiam
*I-have-humbled myself giving glory to-name your sometimes also*
turbatus in promeritis culpis meis, de tuo judicio.
*troubled in deserved faults my about your judgment*
Quod autem caput vides ignei coloris rutilans ut flammam
*that moreover the-head you-see of-fiery color glowing-red like the-flame*
ignis, hoc est quod in zelo Domini est igneum malis
*of-fire this is that in the-zeal of-the-Lord is a-fiery to-evils*
obstaculum, rubens in fortissimo ardore ultionis suæ, terribilem
*obstacle reddening in the-strongest ardor of-vengeance its a-terrible*
habens faciem hominis; quoniam oculi Domini facie ad faciem
*having face of-a-man since the-eyes of-the-Lord face to face*
vident unamquamque injustitiam, ita quod culpæ diversorum
*see each injustice so that the-faults of-diverse*
criminum non relinquuntur neglectæ ante Deum, quas non
*crimes not are-left neglected before God which not*
terribiliter inspiciat, eas examinando justo judicio suo; et
*terribly he-may-look-at them by-examining with-just judgment his and*
quia etiam monstruosa et horrenda sunt iniqua opera
*because also monstrous and horrid are the-iniquitous works*
hominis, humanam faciem ostendentia in actibus carnalium
*of-man a-human face showing in the-acts of-fleshly*
desideriorum. Atque in ira magna respicit ad aquilonem, quia
*desires and in anger great it-looks to the-north-wind because*
Deus in ultione sua dedignatur omne malum quod oritur de
*God in vengeance his disdains all evil which arises from*
suggestione diabolica. Sed quod a collo et deorsum non
*suggestion diabolical but that from the-neck and downward not*
vides ullam formam ejus, quoniam reliquum corpus ipsius
*you-see any form of-it since the-rest-of body of-it*
omnino absconsum et obstrusum est in prædicto angulo,
*altogether hidden and thrust-in is in the-aforesaid corner*

hoc est quod in zelo Dei recta judicia quæ potenter
*this is that in the-zeal of-God the-right judgments which powerfully*
dispergunt prava opera diversorum hominum nullus
*scatter the-depraved works of-diverse men no*
humanus sensus quasi ad finem perscrutari potest, quoniam
*human sense as-if to the-end to-search-out can since*
occulantur et conteguntur in angulo speculativæ scientiæ et
*they-are-hidden and are-covered in the-corner of-speculative knowledge and*
operis hominum; ita quod nec videri nec comprehendi
*of-the-work of-men so that neither to-be-seen nor to-be-grasped*
ulla scrutatione valent, nisi quod aliquando cognoscuntur
*by-any scrutiny they-are-able except that sometimes they-are-known*
cum ostenditur res gesta in causa ultionis Dei, ut
*when is-shown the-thing done in the-cause of-the-vengeance of-God as*
facies hominis videtur secundum desideria voluntatis ipsius.
*the-face of-man is-seen according-to the-desires of-the-will of-him*
Unde etiam in ipsa ultione non est ulla simulatio alicujus
*whence also in the-very vengeance not is any pretense of-any*
facilitatis nisi semper justum judicium secundum peccata
*easiness except always just judgment according-to the-sins*
hominum, quoniam crimina eorum non negliguntur indiscussa,
*of-men since the-crimes of-them not are-neglected undiscussed*
ut dictum est, quia zelus Domini examinatio ejus est.
*as said it-is because the-zeal of-the-Lord the-examination of-him is*
Quod vero caput ipsum vides quasi nudam formam humani
*that but the-head itself you-see as-if the-bare form of-a-human*
capitis, hoc est quod idem zelus Domini nulli mortalitati
*head this is that the-same zeal of-the-Lord to-no mortality*
subjectus est, permanens videlicet nudus ab omni subjectione
*subject is remaining namely bare of all subjection*
debilitatis, juste dijudicans opera hominum. Nec est crinibus
*of-weakness justly judging the-works of-men nor it-is with-hair*

obtectum instar virilis formæ, nec velamine more
*covered like a-manly form nor with-a-veil in-the-manner*
muliebri, quoniam ipsi non est aliqua sollicitudo sensus
*of-women since to-it not is any care of-sense*
se quemquam superiorem ulla virili fortitudine, debellare,
*itself anyone superior by-any manly strength to-vanquish*
nec ei inest ulla feminea mollities timidi animi sibi
*nor in-it is any feminine softness of-a-timid mind to-itself*
adversa non posse superare. Est plus tamen virile quam
*adversities not to-be-able to-overcome it-is more yet manly than*
muliebre; quia fortissima virtus Dei magis est in virili
*womanly because the-strongest virtue of-God more is in manly*
vigore quam sit in mollitie femineæ negligentiæ, multumque
*vigor than it-be in the-softness of-feminine negligence and-much*
terribile ad intuendum, quoniam zelus terribilis et metuendus
*terrible to look-at since zeal terrible and to-be-feared*
est omni creaturæ, cum ipsa est eum sentiens in data
*is to-every creature when it is him feeling in the-given*
causa ultionis ejus. Sed quod habet tres alas miræ
*cause of-the-vengeance of-him but that it-has three wings of-wonderful*
altitudinis et longitudinis albas ut est candida nubes, hoc est
*height and length white as is a-white cloud this is*
inexplicabilis virtutis sanctæ Trinitatis expansio, quam nullus
*of-the-inexplicable virtue of-the-holy Trinity the-expansion which no-one*
hominum comprehendere prævalet in latitudine gloriæ ejus, nec
*of-men to-grasp prevails in the-breadth of-glory its nor*
in longitudine potestatis ejus, in multa suavitate et claritate
*in the-length of-power its in much sweetness and brightness*
divinitatis fulgens, rectaque ultione sibi subjiciens mentes
*of-divinity shining and-with-right vengeance to-itself subjecting the-minds*
hominum, in magna diversitate ut nubes discurrentium.
*of-men in great diversity like clouds of-ones-running-about*

Quæ non sunt in altum erectæ sed solummodo a se
*which not are on high raised but only from itself*
separatum in directum extentæ, ita tamen ut igsum caput
*separately in straight extended so yet that the-very head*
eas aliquantulum altitudine præcellat; quia ultio Domini
*them somewhat in-height surpasses because the-vengeance of-the-Lord*
non elevatur ulla arrogantia, sed coaptat se unicuique causæ
*not is-raised by-any arrogance but fits itself to-each cause*
secundum merita ipsius, in rectissima scilicet norma extenta,
*according-to the-merits of-it in the-most-right namely norm extended*
justo judicio correctionis suæ; sic tamen ut possibilitas
*with-the-just judgment of-correction its so yet that the-possibility*
potentiæ Dei quasi in capite ejusdem ultionis suæ: humana
*of-the-might of-God as-if in the-head of-the-same vengeance its the-human*
opera quæ vera Trinitas non tolerat indiscussa, in altitudine
*works which the-true Trinity not tolerates undiscussed in the-height*
fortitudinis suæ præcedat, non tamen ea tam acriter ulciscens
*of-strength its precede not yet them so sharply avenging*
et conterens ut posset ipsa possibilitas potestatis ejus.
*and crushing as could the-very possibility of-power its*
Et ala prima a dextra maxilla surgens tenditur ad
*and wing the-first from the-right jaw rising is-stretched to*
aquilonem; quoniam Deus justo judicio primum a dextra
*the-north-wind since God with-just judgment first from the-right*
salvationis parte in Filio suo devicit diabolum, et omne
*of-salvation side in Son his conquered the-devil and all*
malum. Secunda vero quæ et media est a gutture ipsius
*evil the-second but which also middle is from the-throat of-it*
dirigitur ad septentrionem; quia post salvationem quæ in
*is-directed to the-north because after the-salvation which in*
Filio Dei facta est, quasi in medio jam roborata fide,
*the-Son of-God made is as-if in the-middle now strengthened faith*

gustataque dulcedine electorum, per ipsos etiam fugavit
*and-tasted the-sweetness of-the-elect through them also he-put-to-flight*
rugientem inimicum, eos eruens de faucibus illius. Tertia
*the-roaring enemy them rescuing from the-jaws of-him the-third*
autem a sinistra maxilla extenditur ad occidentem; quoniam
*moreover from the-left jaw is-extended to the-west since*
ab electis Dei, Satana fugato, etiam a sinistra perditionis
*by the-elect of-God Satan put-to-flight also from the-left of-perdition*
parte in filio perditionis omnino conteretur, mundo jam in
*side in the-son of-perdition altogether will-be-crushed the-world now to*
occasum termini sui tendente. Et aliquando magno terrore
*the-setting of-end its tending and sometimes with-great terror*
se movent atque in illas partes percutiunt, quia terribile
*themselves they-move and into those parts strike because the-terrible*
atque performidabile judicium omni creaturæ zelus Domini
*and very-dreadful judgment to-every creature the-zeal of-the-Lord*
in ultionem movetur, ibi exercens judicia percussionis suæ
*into vengeance is-moved there exercising the-judgments of-striking its*
ubicunque justo judicio placuerit divinæ majestati. Ubi
*wherever by-just judgment it-shall-have-pleased the-divine majesty where*
enim timor et amor atque honor Dei in reverentia fideliter
*for the-fear and love and honor of-God in reverence faithfully*
habentur: ibi Deus mitem et suavem se ostendens,
*are-held there God mild and sweet himself showing*
ultionem suam non exercet, duros autem et rebelles terribiliter
*vengeance his not exercises the-hard moreover and rebellious terribly*
et juste castigans. Unde prima ala ultionis meæ percutit et
*and justly chastising whence the-first wing of-vengeance my strikes and*
abjicit homines illos in abyssum perfectionis; qui ita indurati
*casts-away men those into the-abyss of-perdition who so hardened*
sunt super duritiam lapidum, ut interioribus oculis dedignando
*are beyond the-hardness of-stones that with-inner eyes by-disdaining*

semper despiciant justitiam meam, retro respicientes per
*always they-despise justice my backward looking through*
scientiam intellectus sui, plusque consentientes carnalibus
*the-knowledge of-understanding their and-more consenting to-fleshly*
desideriis atque diabolicis suasionibus quam volentes scire
*desires and to-diabolical persuasions than wishing to-know*
veram justitiam, et quam ullo consensu suo aut per
*true justice and than by-any consent their either through*
admonitionem meam, aut per hominis exhortationem reverti,
*admonition my or through of-man the-exhortation to-return*
veluti de sua iniquitate sic cruciantes spiritum scientiæ
*as-if from their iniquity thus tormenting the-spirit of-knowledge*
suæ, quia magis amant et faciunt injustitiam diaboli quam
*their because more they-love and do the-injustice of-the-devil than*
justitiam meam. Hi infundunt in corda sua quasi resolutum
*justice my these pour into hearts their as-if melted*
plumbum, id est dissoluta desideria pravæ mollitiei, mittentes
*lead that is dissolute desires of-depraved softness sending*
illud velut ad stabiliendam duritiam ferri, videlicet oblivionis
*it as-if for making-firm the-hardness of-iron namely of-the-forgetfulness*
Dei, sic indurati quasi sint ferrei: ita quod nec causa
*of-God so hardened as-if they-were of-iron so that neither for-the-cause*
Dei nec hominis, sibimet aut ulli pareant iniquitati.
*of-God nor of-man to-themselves or to-any they-may-yield iniquity*
Super istos clamant et conqueruntur elementa cum reliqua
*over these cry-out and complain the-elements with the-remaining*
creatura, quod tam vilis natura hominis, brevissimo tempore
*creature that so vile a-nature of-man in-most-brief time*
suo tem rebellis est Deo, cum ipsa semper in timore
*its so rebellious is to-God while they always in fear*
et reverentia præcepta Domini perficiant. Unde et super
*and reverence the-precepts of-the-Lord perform whence also over*

hominem terribiliter vociferantur? Quomodo? Non sic quod
*man terribly they-shout how not so that*
elementa clament in voce, aut conquerantur in scientia
*the-elements cry-out in voice or complain in the-knowledge*
rationalis creaturæ; sed quod secundum modum suum
*of-a-rational creature but that according-to manner their*
vociferantur in strepitu sonituum, et quod querimonias
*they-shout in the-din of-sounds and that complaints*
proferunt in timore terrorum, ut cum ea aut aliam
*they-bring-forth in the-fear of-terrors as when them or another*
creaturam justum Dei judicium inducit super homines
*creature the-just of-God judgment brings upon men*
ipsos rebelles existentes; illa non aliter stant nec aliter
*themselves rebellious being they not otherwise stand nor otherwise*
se in seipsis imitantur quam ea jussione sua vertit
*themselves in themselves imitate than them by-command its turns*
divina potestas. Unde tam crudeliter illi indurati homines
*the-divine power whence so cruelly those hardened men*
imitantur Satanam, qui in duritia iniquitatis suæ nolunt
*imitate Satan who in the-hardness of-iniquity their do-not-wish*
subdi Deo Creatori suo, propter id quod periit
*to-be-subjected to-God Creator their because-of that that he-perished*
ab omni beatitudine et ipse cum eo peribunt sequentes
*from all beatitude and they with him will-perish following*
illum. Media autem ala zeli mei cædit insanos homines
*him the-middle moreover wing of-zeal my cuts-down insane men*
et unumquodque præsumptuosum malum quod scienter ac
*and each presumptuous evil which knowingly and*
temere faciunt; quod se primum erexit in homine in
*rashly they-do which itself first raised in man in*
sanguine Abel, quem frater suus ob hoc odio habebat,
*the-blood of-Abel whom brother his on-account-of this in-hatred held*

quia propter oblationem substantiæ ejus quam in bona
*because because-of the-offering of-the-substance of-him which in good*
voluntate distribuit, Deo charus erat; et quod ac etiam
*will he-distributed to-God dear he-was and which and also*
erexit in Pharaone, qui in mirabilibus meis admonitus est;
*raised in Pharaoh who in wonders my admonished was*
ita quod exterritus in terrore meo, invitus dimisit populum
*so that terrified in terror my unwilling he-let-go people*
meum Israel, quem iterum per dementiam suam retrahere
*my Israel which again through madness his to-draw-back*
voluit, propter qnod illum zelus meus absorpsit, et quod se
*he-wished because-of which him zeal my swallowed and which itself*
etiam in illo populo meo erexit, qui me cognoscens atque
*also in that people my raised which me knowing and*
mirabilia mea videns, idolum in Oreb adoravit, unde corona
*wonders my seeing an-idol in Horeb adored whence the-crown*
de capite illius cecidit, ita quod eis lex Dei facta est
*from the-head of-it fell so that for-them the-law of-God made was*
corruptibilis in duabus lapideis tabulis, aliis his similibus
*corruptible in two stony tablets with-others to-these like*
propter eas quæ de gloria sua et felicitate ceciderunt hæc
*because-of those which from glory their and felicity fell these*
omnia ulciscente ultione mea. Unde etiam Moses famulus
*all avenging vengeance my whence also Moses servant*
meus de contraria illa plebe mihi tam frequenter adversante
*my about contrary that people to-me so frequently opposing*
in isto zelo meo fecit vindictam ex voluntate mea; cum
*in this zeal my made vengeance from will my when*
efficaciter diceret electis meis, ut occideret unusquisque
*effectively he-said to-elect my that should-kill each-one*
fratrem et amicum et proximum suum; et iterum cum
*brother and friend and neighbor his and again when*

ardenter judicibus ejusdem populi ait, quod occideret
*ardently to-the-judges of-the-same people he-said that should-kill*
unusquisque proximos suos, qui initiati essent Beelphegor,
*each-one neighbors his who initiated had-been to-Baal-peor*
ubi ultus sum me, occisa iniquitate illa pugnante contra me.
*where avenged I-have myself killed iniquity that fighting against me*

## TITHES, TEMPLES, AND THE THIRD WING

*From Abel on, God's zeal avenges justice knowingly transgressed. It strikes those who destroy churches or their dedications: every altar needs a stone signed in God's name, as Jacob set one up at Bethel, and the faithful owe tithes, as Jacob vowed; their violators fall from riches to poverty. The third wing strikes idle believers, unbelievers, and the proud wise who rule by their own will. The zeal judges without a word; man, choosing good or evil, should serve God in dread, fear, and trembling.*

Sed in Abel primum orta justitia Dei, post ipsum inventi
*but in Abel first arisen the-justice of-God after him found*
sunt multi alii electi, ex omnibus his malis et perversis
*were many other elect from all these evil and perverse*
generationibus, qui collegerunt et coluerunt subtiliora
*generations who gathered and cultivated more-subtle*
præcepta mea, ut filii Israel, inter quos etiam ortus
*precepts my as the-sons of-Israel among whom also arisen*
est luctus et mœror, desiderantes humanitatem Filii mei.
*has grief and mourning desiring the-humanity of-Son my*
Peracta autem ejusdem Filii mei manifestatione quem misi
*accomplished moreover the-same of-Son my manifestation whom I-sent*
natum ex Virgine: coquebatur, et condiebatur omnis justitia
*born of the-Virgin was-cooked and was-seasoned all the-justice*
legis, dulcis et suavis cibus facta omni populo credenti
*of-the-law sweet and pleasant food made for-all the-people believing*

in me, apostolis veritatis ipsam veritatem manifestantibus.
*in me with-the-apostles of-truth the-very truth manifesting*
Itaque in omnibus istis prædictis generationibus scienter
*and-so in all these aforesaid generations knowingly*
transgressam justitiam meam, ulciscebatur et ulciscitur hic
*transgressed justice my avenged and avenges this*
zelus meus; quia Deus qui erat tunc, est et nunc, ac semper
*zeal my because God who was then is and now and always*
manebit, atque zelus meus qui tunc erat, est et nunc, et
*will-remain and zeal my which then was is and now and*
semper stabit, usque dum finiantur tribus et populi, non
*always will-stand up until be-ended the-tribes and the-peoples not*
finiente justitia Dei, omnem rubiginem injustitiæ discutiente.
*ending the-justice of-God all rust of-injustice dispelling*
Propter quod etiam in hoc eodem zelo meo hanc iniqaitatem
*because-of which also in this same zeal my this iniquity*
aufero, illum videlicet dicens, qui canino more abominatur
*I-take-away that-one namely saying who in-dog manner abominates*
florentem in me Ecclesiam, aut qui per insaniam iniquitatis
*flowering in me the-Church or who through the-madness of-iniquity*
suæ destruit constitutam per me dedicationem, vel alias
*his destroys the-established through me dedication or other*
constitutas justitias ad templum meum pertinentes, quæ
*established justices to temple my pertaining which*
fortiter surrexerunt in præsignificatione servi mei Jacob; ut
*strongly rose in the-foresignification of-servant my Jacob as*
hæc Scriptura habet: Surgens ergo Jacob mane tulit
*this Scripture has rising therefore Jacob in-the-morning took*
lapidem quem supposuerat capiti suo, et erexit in titulum
*the-stone which he-had-placed-under head his and set-up for a-monument*
fundens oleum desuper, appellavitque nomen urbis Bethel.
*pouring oil over-it and-called the-name of-the-city Bethel*

Hoc tale est: Jacob surrexit mane, quia ipse ortus est
*this such is Jacob rose in-the-morning because he arisen has*
tempestivus amator veracis justitiæ in constituto templo,
*a-timely lover of-truthful justice in the-established temple*
cui ipse conveniens nomen imposuit, quoniam de illo
*to-which he a-fitting name gave since from it*
debuit oriri rectissimum templum, virgo scilieet Maria, de
*ought to-arise the-most-right temple the-virgin namely Mary from*
quo Sol justitiæ effulsit. Et tollens lapidem quem in figura
*which the-Sun of-justice shone-forth and taking the-stone which in figure*
altaris supposuerat superiori capiti suo, id est Christo,
*of-an-altar he-had-placed-under the-higher head his that is Christ*
ut in nomine ipsius qui est vera petra, sanctificaretur,
*that in the-name of-him who is the-true rock it-might-be-sanctified*
et sanctificatus nominaretur, quia unaquæque sanctificatio
*and sanctified be-named because each sanctification*
altaris supposita est potestati omnipotentis Dei, capiti
*of-the-altar placed-under is to-the-power of-almighty God the-head*
omnium fidelium, erexitque illum in titulum libri vitæ,
*of-all the-faithful and-he-set-up it for a-monument of-the-book of-life*
et in personam præcipui odoris cœlestis Jerusalem, quia ut
*and into the-person of-the-special odor of-the-heavenly Jerusalem because as*
Christus est caput membrorum suorum in superna Jerusalem,
*Christ is the-head of-members his in the-supernal Jerusalem*
sic est unumquodque sanctificatum altare excellentior pars
*so is each sanctified altar the-more-excellent part*
templi sui, effuso desuper oleo in sanctificatione chrismatis
*of-temple its poured over-it oil in the-sanctification of-chrism*
quod est effusa gratia Dei omnipotentis in sancto baptismo.
*which is the-poured grace of-God almighty in holy baptism*
Et appellavit sanctificatum locum illum, domum et templum
*and he-called sanctified place that the-house and temple*

Dei secundum nomen civitatis cœlestis Jerusalem, quod est
*of-God according-to the-name of-the-city heavenly Jerusalem which is*
vivens templum Dei viventis.
*the-living temple of-God living*
Hoc itaque exemplo et significatione, erigendus est lapis in
*by-this therefore example and signification to-be-set-up is a-stone in*
templo in nomine meo ordinando, ipsum videlicet templum
*the-temple in name my to-be-ordained the-very namely temple*
idcirco signatum cum lapide, quia ego firma petra sum, ad
*therefore signed with a-stone because I the-firm rock am to*
quem omnis justitia et lex Christianorum pertinet. Ubicunque
*whom all the-justice and law of-Christians pertains wherever*
enim fuerit sanctificatus locus, ubi corpus Filii mei
*for shall-have-been a-sanctified place where the-body of-Son my*
immolandum est, ibi volo esse lapidem in nomine meo
*to-be-sacrificed is there I-wish to-be a-stone in name my*
signatum; quia ego veracissima fortitudo sum, etiam si ibi
*signed because I the-most-truthful strength am even if there*
ex aliqua impossibilitate non poterit esse templum, quoniam
*from some impossibility not shall-be-able to-be a-temple since*
servus meus Jacob erexit lapidem in sua præfiguratione in
*servant my Jacob set-up a-stone in his prefiguration in*
nomine meo ut dictum est, quia et Filius meus de stirpe
*name my as said it-is because also Son my from the-stock*
illius incarnatus est. Templum autem tale mihi dedicatum,
*of-him incarnate is a-temple moreover such to-me dedicated*
non debet esse vacuum hujus negotii quin postulet causam
*not ought to-be empty of-this business but-that it-demand the-cause*
constitutionis suæ, quæ adhæret sibi de labore ministrantis
*of-constitution its which clings to-it from the-labor of-the-ministering*
ei populi, sicut etiam cœlestis Jerusalem cum capite suo
*to-it people as also the-heavenly Jerusalem with head its*

Christo, non vult carere justitia sua semper, aspiciens
*Christ not wishes to-lack justice its always looking*
in labores filiorum suorum, quos susceptura est in Deo.
*into the-labors of-sons its whom about-to-receive it-is in God*
Quomodo? Ut se abstrahant a diabolica servitute,
*how that themselves they-may-withdraw from diabolical servitude*
se constringentes a voluntariis desideriis carnis suæ, et
*themselves constraining from the-voluntary desires of-flesh their and*
se affligentes contra se ipsos in abscisione propriarum
*themselves afflicting against them themselves in the-cutting-off of-own*
rerum ob amorem cœlestium; non eis omnibus utentes.
*things on-account-of the-love of-heavenly-things not them all using*
sed sibi ipsis aliquas subtrahentes, atque Deo offerentes
*but from-them themselves some withdrawing and to-God offering*
ad honorem ipsius, sic etiam præcurrens servus meus Jacob
*for the-honor of-him so also forerunning servant my Jacob*
instituit decimam omnis substantiæ suæ cum dicebat, ut iterum
*instituted the-tithe of-all substance his when he-said as again*
scriptum est: Cunctarumque quæ dederis mihi, decimas
*written it-is and-of-all-things which you-shall-have-given to-me tithes*
offeram tibi. Hoc tale est: Ex omni quod dederis mihi,
*I-shall-offer to-you this such is from all that you-shall-have-given to-me*
offeram tibi decimam partem, quia hoc lex tua est: primum
*I-shall-offer to-you the-tenth part because this law your is first*
scilicet in anima mea, o Deus meus, abscindens ad ea
*namely in soul my O God my cutting-off for those-things*
propriam voluntatem meam, offerens tibi contra me justitiam
*own will my offering to-you against me justice*
meam, et postea decimam partem omnis substantiæ meæ
*my and afterward the-tenth part of-all substance my*
quam possideo super terram. Quid hoc? Omnis scilicet fidelis
*which I-possess upon the-earth what this every namely faithful*

homo qui comprehensus est in decimum ordinem supernorum
*man who included is in the-tenth order of-the-supernal*
civium, debet semper ad templum meum decimam partem
*citizens ought always to temple my the-tenth part*
dare substantiæ suæ, propter restitutionem illam qua
*to-give of-substance his because-of restitution that by-which*
computatus est in decimum numerum numeratorum, id
*counted he-is into the-tenth number of-the-numbered that*
est in scientia Dei existentium, et ad verum templum
*is in the-knowledge of-God of-those-being and to the-true temple*
videlicet cœlestis Jerusalem pertinentium. Qui autem
*namely of-the-heavenly Jerusalem pertaining those-who moreover*
obliti timoris mei templa in nomine meo dedicata, per
*forgetful of-fear my the-temples in name my dedicated through*
sævitiam iniquitatis suæ destruunt, vel qui dedicationes eorum
*the-savagery of-iniquity their destroy or who the-dedications of-them*
secundum exemplum a Jacob ortum demunt, sanctificata
*according-to the-example from Jacob arisen take-away sanctified*
loca scilicet polluendo, seu cum sanguine homicidii, seu
*places namely by-polluting whether with the-blood of-homicide or*
cum pollutione seminis illud educendo in adulterio aut
*with the-pollution of-seed it by-bringing-forth in adultery or*
fornicatione, vel qui in superno sacrificio negligunt institutam
*fornication or who in the-supernal sacrifice neglect the-instituted*
dedicationem antiquorum patrum absque signato lapide quem
*dedication of-the-ancient fathers without the-signed stone which*
Jacob erexit in sua præsignificatione, vel qui destituunt
*Jacob set-up in his foresignification or who abandon*
constitutam per me justitiam in decimis, aut in substantiis
*the-established through me justice in tithes or in the-substances*
templi mei: O væ miseris, o væ miseris, o væ miseris
*of-temple my O woe to-the-wretched O woe to-the-wretched O woe to-the-wretched*

hominibus illis qui se tam turpiter seducunt, et tam
*men those who themselves so basely seduce and so*
perversi ante oculos majestatis meæ existunt, videlicet, ut
*perverse before the-eyes of-majesty my stand namely as*
dictum est, instituta mea negligentes quæ omnia de veteri
*said it-is institutions my neglecting which all from the-old*
lege translata sunt, quia de Veteri Testamento prolata
*law transferred are because from the-Old Testament brought-forth*
sunt nova lex in Filio meo secundum misericordiam gratiæ;
*are the-new law in Son my according-to the-mercy of-grace*
et quia de omni justitia legis et prophetarum, quod
*and because from all the-justice of-the-law and the-prophets what*
erat minus factum est majus in eodem Filio meo, qui
*was less made is greater in the-same Son my who*
omnia signa priorum patrum quæ ipsi absconse in umbra
*all the-signs of-the-former fathers which they hiddenly in shadow*
dixerunt, manifeste ostendit in se ipso in omni justitia.
*spoke manifestly showed in him himself in all justice*
Et qui hæc omnia destituunt ita quod ipsi cibum
*and who these-things all abandon so that they the-food*
vitæ qui de utroque Testamento factus est dedignando,
*of-life which from both Testament made is by-disdaining*
sicut lutum conculcant, et canibus et porcis ac aliis
*like mud trample and to-dogs and pigs and other*
pecoribus, id est pravis hominibus dividunt, eum magis
*beasts that is to-depraved men divide it more*
dantes paganicis moribus et vanæ ignorantiæ quam mihi
*giving to-pagan morals and to-vain ignorance than to-me*
omnipotenti Deo, atque in usum suum secundum voluntatem
*almighty God and for use their according-to will*
suam eum parantes: hos et semen eorum ego destituam,
*their it preparing these and the-seed of-them I shall-abandon*

eos projiciens de summo gradu usque ad infimum, et de
*them casting from the-highest rank down to the-lowest and from*
divitiis in paupertatem, in ultione hujus zeli mei.
*riches into poverty in the-vengeance of-this zeal my*
Tertia vero ala ultionis meæ cædit et credulos et
*the-third but wing of-vengeance my cuts-down both the-believing and*
incredulos in suis impiis et injustis operibus. Ipsa percutit
*the-unbelieving in their impious and unjust works it strikes*
credulos non operantes in voluntate sua bona et justa opera;
*the-believing not working in will their good and just works*
qui bene vident fidem, et quibus nota est justitia Dei, et
*who well see faith and to-whom known is the-justice of-God and*
tamen sedent in tenebrositate malorum operum, gementes
*yet they-sit in the-darkness of-evil works groaning*
ignorantur post tenebras iniquitatis, volentes bacchari in
*they-are-not-known after the-darkness of-iniquity wishing to-revel in*
perversitate, quod tamen eis non permittit Deus secundum
*perversity which yet to-them not permits God according-to*
voluntatem ipsorum perficere, hoc idem abscindens illis
*the-will of-them to-perform this same cutting-off for-them*
ultione sua, dum sic sunt obscurati quod obliti sunt
*with-vengeance his while so they-are darkened that forgetful they-are*
ejus, ita ut ab eo libentissime recederent. Incredulos
*of-him so that from him most-willingly they-would-withdraw the-unbelieving*
autem cædit in infidelitate eorum, ita quod etiam eis
*moreover it-cuts-down in the-unbelief of-them so that also from-them*
abstrahitur iniquitas ipsorum cum retributione ultionis,
*is-withdrawn the-iniquity of-them with the-retribution of-vengeance*
cum non permittantur malum hoc perficere quod libenter
*when not they-are-permitted evil this to-perform which willingly*
facerent, unde et malignus diabolus superatus in beatitudine
*they-would-do whence also the-malign devil overcome in the-beatitude*

fidelium hominum ante oculos Dei scintillantium; vellet
*of-faithful men before the-eyes of-God sparkling would-wish*
illos trahere in tenebras mortis secundum nequitiam suam
*them to-drag into the-darkness of-death according-to wickedness his*
sed eos amplius comprehendere non potest, nisi ut sunt
*but them further to-grasp not he-can except as are*
opera illorum. Sed quædam alia mensura hominum est
*the-works of-them but a-certain other measure of-men is*
super terram, qui habent prosperitatem in forma sensati
*upon the-earth who have prosperity in the-form of-sensible*
spiritus, ita quod sapientes sunt ad recordationem Dei,
*spirit so that wise they-are for the-remembrance of-God*
secundum voluntatem suam accensi cum scientia sensus;
*according-to will their kindled with the-knowledge of-sense*
unde tunc in seipsis præsumptuose habere volunt scientiam
*whence then in themselves presumptuously to-have they-wish the-knowledge*
sapientiæ facientes quidquid cogitaverint, et miscentes
*of-wisdom doing whatever they-shall-have-thought and mixing*
justitiam cum iniquitate, sed stulti sunt in sapientia,
*justice with iniquity but foolish they-are in wisdom*
quoniam reputant se ipsos quasi pleni et perfecti sint
*since they-reckon them themselves as-if full and perfect they-were*
ad habendum et comprehendendum, atque ad acquirendum
*for having and grasping and for acquiring*
plenitudinem voluntatis suæ secundum arbitrium suum
*the-fullness of-will their according-to judgment their*
quidquid cogitaverint. Et dum alas suas levare volunt
*whatever they-shall-have-thought and while wings their to-lift they-wish*
per potestatem suam in provinciis et civitatibus ac in aliis
*through power their in provinces and cities and in other*
locis atque in aliis causis in quibus tunc occupati sunt cum
*places and in other causes in which then occupied they-are with*

imperio, in quo nolunt habere intelligibilem mensuram
*command in which they-do-not-wish to-have intelligible measure*
in Deum aspiciendo qui faciant, tunc effunduntur et
*in God by-looking what they-may-do then they-are-poured-out and*
abjiciuntur ante oculos Dei, propter impia et injusta judicia
*are-cast-away before the-eyes of-God because-of the-impious and unjust judgments*
illorum quæ ipsi prius dijudicabant, in quibus nolebant
*of-them which they before judged in which they-would-not*
timorem Domini scienter habere. Et sic per istum zelum
*the-fear of-the-Lord knowingly have and thus through this zeal*
meum facti erunt in planctum magnum, et in flebiles
*my made they-will-be into lament great and into tearful*
voces coram omni populo qui viderit et audierit tempus
*voices before all the-people which shall-have-seen and shall-have-heard the-time*
judicii iniquitatis eorum, quibusdam videlicet ex ipsis
*of-the-judgment of-the-iniquity of-them certain namely of them*
adhuc in hac vita in multis miseriis multi defectus ipsorum
*still in this life in many miseries many failings of-them*
viventibus, quibusdam etiam pessima morte, in diversis
*living certain also by-the-worst death in diverse*
passionibus sublatis. In tam diversa vicissitudine ulciscitur et
*sufferings taken-away in so diverse an-alternation avenges and*
exurit zelus meus omnem injustitiam, quia illa est contra me.
*burns-up zeal my all injustice because it is against me*
Tunc autem quod non audis prædictum caput ulla verba
*then moreover that not you-hear the-aforesaid head any words*
proferre, sed tantum in seipso immobile permanens alis
*bring-forth but only in itself immovable remaining with-wings*
suis interdum illuc percutere quo et ipse alæ tenduntur:
*its sometimes thither to-strike whither also the-very wings are-stretched*
hoc est quod in zelo Domini non est clamor minantis
*this is that in the-zeal of-the-Lord not is the-clamor of-a-threatening*

vocis, et in superbiam se erigentis, sed in potestate
*voice and into pride itself raising but in the-power*
fortitudinis suæ et in rectis judiciis suis immobilis persistens,
*of-strength its and in right judgments its immovable persisting*
ultione sua post insaniam operum demeritas absque
*with-vengeance its after the-madness of-works the-undeserving without*
timore Domini res gestas confundendo, et conterendo eas
*the-fear of-the-Lord things done by-confounding and by-crushing them*
secundum extensionem ultionis judicii sui ulciscitur,
*according-to the-extension of-the-vengeance of-judgment its it-avenges*
ut tibi, o homo, veracissima manifestatione præmonstratum
*as to-you O man with-most-truthful manifestation foreshown*
est. Et quia Deus justus est, omnem injustitiam examinari
*it-is and because God just is all injustice to-be-examined*
oportet per justum, quoniam ipse Deus bene novit
*it-behooves through the-just since he God well knows*
discretam examinationem, quæ est in scientia hominis.
*the-discerning examination which is in the-knowledge of-man*
Nam scientia in homine est quasi speculum, in quo latet
*for knowledge in man is as-if a-mirror in which lies-hidden*
desiderium sive bonum sive malum voluntatis. Unde homo
*the-desire whether good or evil of-the-will whence man*
inter has duas partes positus, inclinat se voluntate sua
*between these two parts placed bends himself with-will his*
ad partem illam quam desiderat. Sed homo qui convertit
*to the-part that which he-desires but the-man who turns*
se ad bonum, illud fideli opere amplectens per
*himself to good it with-faithful work embracing through*
adjutorium Dei; mercedem beatæ remunerationis laudabiliter
*the-help of-God the-reward of-blessed remuneration praiseworthily*
accipiet, quia malum sprevit et bonum fecit; qui vero se
*will-receive because evil he-spurned and good he-did who but himself*

inclinat ad malum, hoc perversa actione deglutiens per
*bends to evil this with-perverse action swallowing through*
suggestionem diabolicam, pœnas justæ retributionis inde
*suggestion diabolical the-punishments of-just retribution thence*
miserabiliter incurret, quoniam bonum neglexit et malum
*wretchedly will-incur since good he-neglected and evil*
perpetravit. Idcirco in multa devotione et humilitate se
*he-perpetrated therefore in much devotion and humility himself*
homo subjiciens Deo, fideliter operetur salutem suam, quæ
*man subjecting to-God faithfully may-work-out salvation his which*
de summo bono emanat, ita ut anima ipsius interiori
*from the-highest good emanates so that the-soul of-him with-inner*
sanctitate inebriatur, quia in bene disposita et recte ordinata
*holiness is-made-drunk because in well disposed and rightly ordered*
discussione et timore servit Creatori suo. Quomodo? Quoniam
*discussion and fear he-serves Creator his how since*
metus, id est inceptio angustiæ facit timorem; timor autem
*dread that is the-beginning of-distress makes fear fear moreover*
concutit tremorem, per quæ debet homo operari quod
*shakes trembling through which-things ought man to-work what*
justum est. Quomodo? Quod homo metu angustiari incipit
*just is how that man with-dread to-be-distressed begins*
hoc per donum Spiritus sancti de rationali sensu habet,
*this through the-gift of-the-Spirit holy from rational sense he-has*
propter quod etiam nullo modo evenire potest quin Deum
*because-of which also in-no way to-happen can but-that God*
sciat, illaque scientia quam habet in Deum facit in ipso
*he-know and-that knowledge which he-has in God makes in him*
timorem, in hoc quod incipit timere secundum ea quæ
*fear in this that he-begins to-fear according-to those-things which*
Dei sunt. Et si hæc habet cum studio sciens Deum,
*of-God are and if these-things he-has with zeal knowing God*

tunc concutit eum iterum ignea gratia in Christo, admonens
*then shakes him again fiery grace in Christ admonishing*
ut deinde incipiat tremere, quatenus per compunctionem
*that then he-may-begin to-tremble so-that through compunction*
terreatur, ut justitiam Dei fideliter operetur.
*he-be-terrified that the-justice of-God faithfully he-may-work*

## CHRIST THE PHYSICIAN

*Men are to understand that God works whatever good is in them: unlike beasts, they have reason, wisdom, discretion, and modesty, the first root God's grace fixed in them, which the fiery grace in Christ kindles anew. Let them work justice without doubting. Christ is one, God and man, as soul and flesh are one man. Wounded by nails and lance for Adam's wound, he heals it with his blood and the oil of grace, harrows hell, rises on the third day, and sits at the Father's right.*

Nunc ergo, o homines, intelligite et discite unde sint
*now therefore O men understand and learn whence be*
hæc. Quid hoc? Deus est qui in vobis quod bonum
*these-things what this God it-is who in you what good*
est operatur. Quomodo? Ipse vos ita constituit, ut per
*is works how he you so established that through*
rationalem sensum in operibus vestris eum sentiatis, quæ
*rational sense in works your him you-may-feel which*
sapienter cum discretione facitis. Irrationale enim animal
*wisely with discretion you-do the-irrational for animal*
facit omnia opera sine intellectu et sapientia, ac sine
*does all works without understanding and wisdom and without*
discretione atque verecundia, nec scit Deum quia irrationale
*discretion and modesty nor knows God because irrational*
est, sed tantum eum sentit, quoniam illius creatura est.
*it-is but only him it-feels since his creature it-is*

Rationale vero animal qui homo est, habet intellectum et
*the-rational but animal which man is has understanding and*
sapientiam, discretionem et verecundiam in operibus suis,
*wisdom discretion and modesty in works his*
quæ rationabiliter operatur, quæ est prima radix quam gratia
*which rationally he-works which is the-first root which the-grace*
Dei fixit in omnem hominem, cum animam ad vivendum
*of-God fixed in every man when the-soul for living*
excitavit. Hæc ergo prædicta vigent in rationalitate, quia
*it-roused these therefore aforesaid-things thrive in rationality because*
in his omnibus homines Deum scientes sunt, ut ea
*in these all men God knowing are that those-things*
quæ justa sint velint. Unde ebulliens et perfectum opus
*which just be they-may-wish whence the-boiling-up and perfect work*
atque prosperum in bona voluntate hominis quod ipse
*and prosperous in the-good will of-man which the-very*
homo amplectitur in Salvatore suo, in Filio videlicet Dei,
*man embraces in Savior his in the-Son namely of-God*
per quem Pater omnia opera in Spiritu sancto operatur:
*through whom the-Father all works in the-Spirit holy works*
hoc denuo incendit et admonet ignea gratia data in Christo
*this anew kindles and admonishes the-fiery grace given in Christ*
Jesu. Ideoque in gaudio Spiritus sancti faciat homo opera
*Jesus and-therefore in the-joy of-the-Spirit holy let-do man the-works*
justitiæ, non dubitans in perversa inusitatione, id est ne
*of-justice not doubting in perverse unaccustomedness that is lest*
dicat quod aliquid sibi desit in omnibus his, aut in
*he-say that anything to-himself be-lacking in all these either in*
prima scilicet radice per donum Dei homini primitus
*the-first namely root through the-gift of-God on-man first*
imposita, aut in ignea gratia Spiritus sancti radicem illam
*placed or in the-fiery grace of-the-Spirit holy root that*

iterum in admonitione tangentis, ita ne perverse corruens
*again in admonition touching so lest perversely falling*
deinde angustietur in his quæ propter reprehensibilem
*then he-be-distressed in these-things which because-of blameworthy*
impetum fecit, quasi interiori sua radice quidquam minus
*impulse he-did as-if in-inner his root anything less*
habuerit, scilicet ne postquam ceciderit in necessitate
*he-had namely lest after he-shall-have-fallen in necessity*
positus murmuret, sic dicens in se ipso: Heu, heu! quid
*placed he-murmur thus saying in him himself alas alas what*
feci quod opera mea non potui prævidere in Deo? Et
*have-I-done that works my not I-could to-foresee in God and*
etiam sine pondere infidelitatis incedat, ita ut non diffidat
*also without the-weight of-unbelief let-him-walk so that not he-distrust*
Deo in operibus suis, sed ut sit securus sine lacrymabili
*God in works his but that he-be secure without the-tearful*
querela pravi operis; ipse enim Deus et homo existens non
*complaint of-depraved work he for God and man being not*
in duos divisus est, sed unus est Christus; non tamen per
*into two divided is but one is Christ not yet through*
commutationem divinitatis in carnem, sed per assumptionem
*the-change of-divinity into flesh but through the-assumption*
carnis quam divinitas sibi adjunxit, et quam claritate sua
*of-flesh which divinity to-itself joined and which with-brightness its*
sic perfudit, ut radius solis in sole lucet, nec ob
*so suffused as the-ray of-the-sun in the-sun shines nor on-account-of*
hoc ulla confusione substantia divinitatis seu substantia
*this by-any confusion the-substance of-divinity or the-substance*
carnis in invicem confusæ sunt, sed in vera unitate
*of-the-flesh into each-other confused are but in the-true unity*
personæ unus est Christus verus Dei Filius. Sicut enim in
*of-person one is Christ the-true of-God Son as for in*

rationali anima nulla commutatio per carnem hominis est,
*the-rational soul no change through the-flesh of-man is*
quin ipsa rationalis spiratio sit a Deo quæ totum corpus
*but-that the-very rational breathing be from God which the-whole body*
hominis perfundit, et quæ cuncta opera operantis hominis
*of-man suffuses and which all the-works of-the-working man*
movet ut sit anima et caro unus homo, ita etiam absque
*moves that be soul and flesh one man so also without*
omni dubio Dei Filius ante sæcula natus carne ex Virgine
*all doubt of-God the-Son before the-ages born with-flesh from the-Virgin*
assumpta pleniter ut prædictum est indutus, Deus et homo
*assumed fully as said-before it-is clothed God and man*
existens unus est Christus, per unctionem utique gratiæ
*being one is Christ through the-anointing certainly of-the-grace*
Dei Christus dictus. Qui in sancta humanitate sua per
*of-God Christ called who in holy humanity his through*
fixuram clavorum et lanceæ vulneratus est, propter vulnus
*the-fixing of-the-nails and of-the-lance wounded was because-of the-wound*
unum primi hominis quod cuncto generi suo ille inflixerat,
*one of-the-first man which on-all race his he had-inflicted*
quatenus livore sanguinis sui illud sanaret, et unctione
*so-that by-the-bruise of-blood his it he-might-heal and with-the-anointing*
olei gratiæ illud perfunderet, ac per pœnitentiam illud
*of-the-oil of-grace it he-might-suffuse and through penitence it*
ligaret cum homo se peccasse doleret. Vulneratus
*he-might-bind when man himself to-have-sinned should-grieve wounded*
autem descendit spiritus in puteum infernalis profundi,
*moreover descended the-spirit into the-pit of-the-infernal deep*
illicque quamplurimos sibi attraxit, scilicet ab inferno
*and-there very-many to-himself he-drew namely from hell*
primum hominem abstulit, et omnes qui Denm in moribus
*the-first man he-took-away and all who God in the-morals*

humanæ honorificentiæ nunquam tetigerant, et eos in locum
*of-human honoring never had-touched and them in the-place*
deliciarum et gaudiorum quem in primo parente perdiderant
*of-delights and joys which in the-first parent they-had-lost*
locavit. Sed quod die tertia surrexit a morte dormientis
*he-placed but that on-the-day third he-rose from the-death of-the-sleeping*
corporis in hoc tres personas Deitatis designavit, atque cum
*body in this the-three persons of-the-Deity he-designated and with*
eodem corpore ascendens ad cœlos ivit, ibique dominando
*the-same body ascending to the-heavens he-went and-there ruling*
sedet ad dextram Patris quæ salvatio credentis populi
*sits at the-right of-the-Father which the-salvation of-the-believing people*
est, illis vitam tribuens quos sanguine suo redemit. Et
*is to-them life granting whom with-blood his he-redeemed and*
hi omnes ante tempora omnium principiorum præsciti sunt,
*these all before the-times of-all beginnings foreknown are*
quoniam Verbum Patris per quod omnia facta sunt
*since the-Word of-the-Father through which all-things made are*
carnem induit, ut hominem quem formaverat redimeret.
*flesh put-on that man whom it-had-formed it-might-redeem*
Qui autem acutas aures interioris intellectus habet, hic
*whoever moreover keen ears of-inner understanding has this-one*
in ardente amore speculi mei ad verba hæc anhelet, et
*in burning love of-mirror my toward words these let-him-pant and*
ea in conscientia animi sui conscribat.
*them in the-conscience of-mind his let-him-write-down*

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