SAINT HILDEGARD OF BINGEN

Scivias (Know the Ways)

Scivias

VOLUME I · II

SABBATISMUS

Saint Hildegard of Bingen (1098–1179)
Scivias · Scivias (Know the Ways)

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SANCTAE HILDEGARDIS SCIVIAS SIVE VISIONUM AC REVELATIONUM LIBRI TRES.

LIBER PRIMUS.

PRAEFATIO.

Ecce quadragesimo tertio temporalis cursus mei anno, cum coelesti visioni magno timore, tremula intentione inhaererem, vidi maximum splendorem, in quo facta est vox de coelo ad me dicens: O homo fragilis, et cinis cineris et putredo putredinis, dic et scribe quae vides et audis. Sed quia timida es ad loquendum, et simplex ad exponendum, et indocta ad scribendum ea, dic et scribe ea non secundum os hominis, nec secundum intellectum humanae adinventionis, nec secundum voluntatem humanae compositionis, sed secundum id quod ea in coelestibus desuper in mirabilibus Dei vides et audis; ea sic edisserendo proferens, quemadmodum et auditor verba praeceptoris sui percipiens, ea secundum tenorem locutionis illius, ipso volente, ostendente et praecipiente propalat. Sic ergo et tu, o homo, dic ea quae vides et audis: et scribe ea non secundum te, nec secundum alium hominem, sed secundum voluntatem scientis, videntis et disponentis omnia in secretis mysteriorum suorum. Et iterum audivi vocem de coelo mihi dicentem: Dic ergo mirabilia haec, et scribe ea hoc modo edocta, et dic. Actum est in millesimo centesimo quadragesimo primo Filii Dei Jesu Christi incarnationis anno, cum quadraginta duorum annorum septemque mensium essem, maximae coruscationis igneum lumen aperto coelo veniens, totum cerebrum meum transfudit, et totum cor totumque pectus meum velut flamma non tamen ardens, sed calens ita inflammavit, ut sol rem aliquam calefacit super quam radios suos immittit. Et repente intellectum expositionis librorum videlicet Psalterii, Evangeliorum et aliorum catholicorum tam Veteris quam Novi Testamenti voluminum sapiebam, non autem interpretationem verborum textus eorum, nec divisionem syllabarum, nec cognitionem casuum aut temporum callebam. Virtutem autem mysteriorum, secretarum et admirandarum visionum a puellari aetate, scilicet a tempore illo cum quinquennis essem usque ad praesens tempus, mirabili modo in me senseram, sicut et adhuc: quod tamen nulli hominum exceptis quibusdam paucis et religiosis qui in eadem conversatione vivebant qua et ego eram, manifestavi, sed interim usque ad id temporis quo illud Deus sua gratia manifestari voluit, sub quieto silentio compressi. Visiones vero quas vidi: non eas in somnis, nec dormiens, nec in phrenesi, nec corporeis oculis aut auribus exterioris hominis, nec in abditis locis percepi, sed eas vigilans, circumspiciens in pura mente oculis et auribus interioris hominis, in apertis locis secundum voluntatem Dei accepi. Quod quomodo sit, carnali homini perquirere difficile est.

THE SCIVIAS OF SAINT HILDEGARD, OR THE THREE BOOKS OF VISIONS AND REVELATIONS.

BOOK ONE.

PREFACE.

Behold, in the forty-third year of my temporal course, when I was clinging to a heavenly vision with great fear and trembling attention, I saw a maximum splendor, in which a voice from heaven was made to me, saying: O fragile human, and ash of ash and rot of rot, speak and write what you see and hear. But because you are timid in speaking, and simple in explaining, and unlearned in writing these things, speak and write them not according to the mouth of man, nor according to the understanding of human invention, nor according to the will of human composition, but according to that which you see and hear of these things in the heavens above in the wonders of God; bringing them forth by explaining them in such a way, just as a listener receiving the words of his teacher proclaims them according to the tenor of his speech, by his willing, showing, and commanding. So then, you too, O human, speak those things which you see and hear: and write them not according to yourself, nor according to another man, but according to the will of Him who knows, sees, and disposes all things in the secrets of His mysteries. And again I heard a voice from heaven saying to me: Speak therefore these wonders, and write them, having been taught in this manner, and speak. It came to pass in the year one thousand one hundred and forty-one of the incarnation of the Son of God, Jesus Christ, when I was forty-two years and seven months old, that a fiery light of greatest brilliance coming from the open heaven infused my whole brain, and inflamed my whole heart and my whole breast like a flame, yet not burning but glowing, just as the sun warms something upon which it sends its rays. And suddenly I understood the explanation of books, namely the Psalter, the Gospels, and other Catholic volumes of both the Old and New Testament, yet I did not know the interpretation of the words of their text, nor the division of syllables, nor did I have knowledge of cases or tenses. But the power of the mysteries, of the secret and wonderful visions, I had felt within me in a marvelous way from my girlhood, namely from that time when I was five years old until the present time, just as I still do: which, however, I revealed to no man except for a certain few religious who lived in the same manner of life as I did, but in the meantime I suppressed it in quiet silence until that time when God, by His grace, willed it to be manifested. Truly the visions which I saw: I did not perceive them in dreams, nor while sleeping, nor in frenzy, nor with the bodily eyes or ears of the outer person, nor in hidden places, but I received them while awake and looking about with a pure mind, with the eyes and ears of the inner person, in open places according to the will of God. How that may be, it is difficult for a carnal person to investigate.

Sed puellari meta transacta: cum ad praefatam aetatem perfectae fortitudinis pervenissem, audivi vocem de coelo dicentem: Ego lux vivens, et obscura illuminans; hominem quem volui, et quem mirabiliter secundum quod mihi placuit excussi in magnis mirabilibus ultra modum antiquorum hominum qui in me multa secreta viderunt posui; sed in terram stravi illum, ut se non erigeret in ulla elatione mentis suae. Mundus quoque non habuit in eo gaudium, nec delectationem, nec exercitationem in rebus illis quae ad ipsum pertinent, quia eum de pertinaci audacia abstraxi, timorem habentem, et in laboribus suis paventem. Ipse enim in medullis et in venis carnis suae doluit: constrictum animum et sensum habens, atque multam passionem corporis sufferens, ita quod in eo nulla securitas habitavit, sed in omnibus causis suis se culpabilem aestimavit. Nam ruinas cordis ejus circumsepsi, ne mens ipsius per superbiam aut per vanam gloriam se elevaret, sed magis in omnibus his timorem et dolorem quam gaudium aut petulantiam sentiret. Unde in amore meo scrutatus est in animo suo, ubi illum inveniret qui viam salutis curreret. Et quemdam invenit et eum amavit, agnoscens quod fidelis homo esset et similis sibi in aliqua parte laboris illius qui ad me tendit, tenensque eum simul cum illo in omnibus his per supernum studium contendit, ut absconsa miracula mea revelarentur. Et idem homo super semetipsum se non extulit, sed ad illum in ascensionem humilitatis et in intentione bonae voluntatis quem invenit, se in multis suspiriis inclinavit. Tu ergo, o homo, qui haec non in inquietudine deceptionis, sed in puritate simplicitatis accipis ad manifestationem absconditorum directa, scribe quae vides et audis.

Sed ego, quamvis haec viderem et audirem, tamen propter dubietatem et malam opinionem, et propter diversitatem verborum hominum, tamdiu non in pertinacia, sed in humilitatis officio scribere recusavi, quousque in lectum aegritudinis, flagello Dei depressa caderem, ita quod tandem multis infirmitatibus compulsa: testimonio cujusdam nobilis et bonorum morum puellae et hominis illius quem occulte (ut praefatum est) quaesieram et inveneram, manus ad scribendum apposui. Quod dum facerem, altam profunditatem expositionis librorum, ut praedixi, sentiens, viribusque receptis de aegritudine me erigens: vix opus istud decem annis consumans ad finem perduxi. In diebus autem Henrici Moguntini archiepiscopi et Conradi Romanorum regis et Cunonis abbatis in monte Beati Disibodi pontificis, sub papa Eugenio, hae visiones et verba facta sunt. Et dixi et scripsi haec, non secundum adinventionem cordis mei aut ullius hominis, sed ut ea in coelestibus vidi, audivi et percepi per secreta mysteria Dei. Et iterum audivi vocem de coelo mihi dicentem: Clama ergo et scribe sic.

VISIO PRIMA.

But when the threshold of girlhood had passed: when I had arrived at the aforementioned age of perfect strength, I heard a voice from heaven saying: I am the living light, who illuminates the obscure; the person whom I willed, and whom I wonderfully shook as it pleased me, I have placed in great wonders beyond the measure of ancient people who saw many secrets in me; but I have laid that person prostrate on the ground, so that he might not exalt himself in any elation of his mind. The world also had no joy in him, nor delight, nor practice in those things which pertain to it, because I withdrew him from persistent audacity, as he was fearful and trembling in his labors. For he suffered pain in the marrow and in the veins of his flesh: having a constricted soul and sense, and enduring much passion of the body, so that no security dwelt in him, but in all his causes he judged himself guilty. For I hedged in the ruins of his heart, lest his mind should lift itself up through pride or through vainglory, but rather that in all these things he should feel fear and pain more than joy or petulance. Wherefore, in my love, he searched in his soul where he might find someone who would run the way of salvation. And he found a certain one and loved him, recognizing that he was a faithful man and like himself in some part of that labor which tends toward me; and holding him, together with him he strove in all these things through heavenly zeal, so that my hidden miracles might be revealed. And that same man did not exalt himself above himself, but toward the one whom he found, in the ascent of humility and in the intention of good will, he inclined himself with many sighs. You therefore, O human, who receive these things not in the restlessness of deception, but in the purity of simplicity, directed toward the manifestation of hidden things, write what you see and hear.

But I, although I saw and heard these things, yet because of doubt and evil opinion, and because of the diversity of the words of men, for a long time refused to write, not out of obstinacy but in the office of humility, until, struck down by the scourge of God, I fell into a bed of sickness, so that at length, compelled by many infirmities: by the testimony of a certain noble girl of good character and of that man whom I had secretly sought and found (as was said before), I set my hand to writing. While I was doing this, feeling the deep profundity of the exposition of the books, as I said before, and receiving strength, rising up from my sickness: I brought this work to a conclusion, barely completing it in ten years. Now in the days of Henry, archbishop of Mainz, and of Conrad, king of the Romans, and of Kuno, abbot on the mountain of the Blessed Bishop Disibod, under Pope Eugenius, these visions and words took place. And I said and wrote these things, not according to the invention of my heart or of any man, but as I saw, heard, and perceived them in the heavens through the secret mysteries of God. And again I heard a voice from heaven saying to me: Cry out therefore and write thus.

THE FIRST VISION.

SUMMARIUM.---De fortitudine et stabilitate aeternitatis regni Dei. De timore Domini. De iis qui pauperes spiritu sunt. Quod virtutes a Deo venientes, timentes Deum et pauperes spiritu custodiunt. Quod agnitioni Dei abscondi non possunt studia actuum hominum. Salomon de eadem re.

Vidi quasi montem magnum, ferreum colorem habentem, et super ipsum quemdam tantae claritatis sedentem, ut claritas ipsius visum meum hebetaret, a quo ex utraque parte sui, lenis umbra velut ala mirae latitudinis et longitudinis porrigebatur. Et ante ipsum ad radicem ejusdem montis quaedam imago undique plena oculis stabat, cujus nullam humanam formam prae oculorum multitudine discernere valebam, et ante istam, imago alia puerilis aetatis, pallida veste, sed albis calceamentis induta, super cujus caput tanta claritas de eo qui super montem ipsum sedebat descendit, ut faciem ejus intueri non valerem, sed ab eodem qui super montem illum sedebat: multae viventes scintillae prodibant, quae easdem imagines magna suavitate circumvolabant. In ipso autem monte quasi plurimae fenestellae cernebantur, in quibus velut capita hominum, quaedam pallida et quaedam alba apparuerunt. Et ecce qui super montem sedebat, fortissima et penetrantissima voce clamabat, dicens: O homo fragilis pulvis de pulvere terrae, et cinis de cinere, clama et dic de introitu incorruptae salvationis: quatenus ii erudiantur qui medullam Scripturarum videntes, eam nec dicere, nec praedicare volunt, quia tepidi et hebetes ad conservandam justitiam Dei sunt, quibus clausuram mysteriorum resera: quam ipsi timidi in abscondito agro sine fructu celant. Ergo in fontem abundantiae ita dilatare, et ita in mystica eruditione efflue, ut illi ab effusione irrigationis tuae concutiantur, qui te propter praevaricationem Evae volunt contemptibilem esse. Nam tu acumen hujus profunditatis ab homine non capis, sed a superno et tremendo judice illud desuper accipis, ubi praeclara luce haec serenitas inter lucentes fortiter lucebit. Surge ergo, clama et dic: quae tibi fortissima virtute divini auxilii manifestantur, quoniam ille qui omni creaturae suae potenter et benigne imperat, ipsum timentes et ipsi suavi dilectione in spiritu humilitatis famulantes, claritate supernae illustrationis perfundit, et ad gaudia aeternae visionis in via justitiae perseverantes perducit.

Unde etiam, ut vides, mons iste magnus ferreum colorem habens, designat fortitudinem et stabilitatem aeternitatis regni Dei; quae nullo impulsu labentis mutabilitatis potest exterminari, et super ipsum quidam tantae claritatis sedens, ut claritas ipsius visum tuum hebetaret: ostendit in regno beatitudinis, ipsum qui in fulgore indeficientis serenitatis toti orbi terrarum imperans superna divinitate, humanis mentibus incomprehensibilis est.

SUMMARY.---Of the strength and stability of the eternity of the kingdom of God. Of the Fear of the Lord. Of those who are poor in spirit. That the virtues coming from God protect those who fear God and are poor in spirit. That the efforts of the acts of men cannot be hidden from the knowledge of God. Solomon concerning the same matter.

I saw as it were a great mountain, having an iron color, and upon it sat one of such great brightness that His brightness dulled my sight, from whom on either side of Him a gentle shadow like a wing of wonderful breadth and length was stretched out. And before Him at the root of the same mountain stood a certain image full of eyes on every side, whose human form I could not discern because of the multitude of eyes; and before it, another image of youthful age, clothed in a pale garment but shod with white shoes, upon whose head such great brightness descended from Him who sat upon the mountain that I could not look upon its face; but from Him who sat upon the mountain many living sparks came forth, which flew around these images with great sweetness. On the mountain itself, as it were, many small windows were seen, in which appeared as it were the heads of men, some pale and some white. And behold, He who sat upon the mountain cried out with a very strong and piercing voice, saying: O human, fragile dust of the dust of the earth, and ashes from ashes, cry out and speak of the entrance of incorrupt salvation: so that they may be instructed who, seeing the marrow of the Scriptures, are willing neither to speak it nor to preach it, because they are lukewarm and dull in preserving the justice of God, to whom unlock the enclosure of mysteries: which they, being fearful, hide without fruit in a hidden field. Therefore, spread yourself into the fountain of abundance, and so flow forth in mystical instruction, that those may be shaken by the pouring of your irrigation who wish you to be contemptible because of the transgression of Eve. For you do not take the sharpness of this depth from man, but you receive it from above from the supernal and tremendous Judge, where this serenity will shine forth strongly among the shining ones in clear light. Arise therefore, cry out and speak: the things which are manifested to you by the strongest power of divine help; for He who powerfully and kindly commands all His creatures, pours the brightness of supernal illumination upon those who fear Him and serve Him with sweet love in the spirit of humility, and leads those who persevere in the way of justice to the joys of the eternal vision.

Whence also, as you see, this great mountain having an iron color designates the strength and stability of the eternity of the kingdom of God; which can be destroyed by no impulse of passing mutability, and upon it one sitting of such great brightness that His brightness dulled your sight: shows in the kingdom of blessedness, Him who, commanding the whole world in the splendor of unfailing serenity by supernal divinity, is incomprehensible to human minds.

Sed ab utraque parte sui lenis umbra velut ala mirae latitudinis et longitudinis extenditur: quod est et in admonitione et in castigatione beatae defensionis suavis et lenis protectio, ineffabilem justitiam in perseverantiam verae aequitatis juste et pie demonstrans.

Et ante ipsum ad radicem ejusdem montis quaedam imago undique plena oculis stat, quia coram Deo in humilitate regnum Dei inspiciens timore Domini vallatus perspicuitate bonae et justae intentionis studium et stabilitatem suam in hominibus exercet, ita quod ejus nullam humanam formam prae ipsis oculis discernere vales, quoniam omnem oblivionem justitiae Dei quam saepius homines in taedio mentis suae sentiunt per acutissimam aciem inspectionis suae ita abjicit: quod mortalis inquisitio vigilantiam ejus in debilitate sua non discutit.

Unde et ante istam, imago alia puerilis aetatis, pallida tunica, sed albis calceamentis induta apparet, quia praecedente timore Domini, illi qui pauperes spiritu sunt subsequuntur, quoniam timor Domini in devotione humilitatis beatitudinem paupertatis spiritus fortiter tenet; quae non jactantiam nec elationem cordis appetit, sed simplicitatem et sobrietatem mentis diligit, non sibi sed Deo velut in pallore subjectionis justa opera sua quasi indumentum pallidae tunicae tribuens, et candida vestigia Filii Dei fideliter subsequens. Super cujus caput tanta claritas de sedente super montem descendit, ut faciem ejus intueri non possis; quia potestatem et fortitudinem beatitudinis ejus serenitas visitationis illius, qui omni creaturae laudabiliter imperat tantam infundit ut copiositatem ipsius mortali et infirma consideratione capere non valeas, quoniam et ille qui coelestes divitias habet, paupertati humiliter se subdidit.

Sed quod ab eodem qui super montem illum sedet multae viventes scintillae exeunt, quae easdem imagines magna suavitate circumvolant: hoc est quod ab omnipotente Deo diversae et fortissimae virtutes in divina claritate fulgentes veniunt, quae illos qui Deum veraciter timent et qui paupertatem spiritus fideliter amant, suo adjutorio et custodia circumdantes ardenter amplectuutur et deliniunt. Unde et in ipso monte quasi plurimae fenestellae videntur, in quibus velut capita hominum quaedam pallida, et quaedam alba apparent; quia in summa altitudine, profundissimae et perspicacissimae agnitioni Dei nec celari, nec abscondi possunt studia actuum hominum, cum et teporem et candorem in semetipsis saepissime demonstrent, quoniam et modo homines et in cordibus et in factis suis fatigati in contumelia dormitant: modo exsuscitati in honore evigilant, quemadmodum Salomon in voluntate mea testatur, dicens: Egestatem operata est manus remissa, manus autem fortium divitias parat (Prov. X).

But from either side of Him a gentle shadow like a wing of wonderful breadth and length is extended: which is, both in admonition and in chastisement, the sweet and gentle protection of blessed defense, justly and piously demonstrating ineffable justice in the perseverance of true equity.

And before Him at the root of the same mountain a certain image full of eyes on every side stands, because before God, surveying the kingdom of God in humility, the Fear of the Lord, surrounded by the clarity of good and just intention, exercises its zeal and stability among men, so that you cannot discern any human form of it because of the eyes themselves, since it casts away all forgetfulness of the justice of God which men very often feel in the weariness of their mind through the keenest edge of its inspection: so that mortal inquiry does not fathom its vigilance in its weakness.

Whence also before it, another image of youthful age, clothed in a pale tunic but with white shoes appears, because, the Fear of the Lord preceding, those who are poor in spirit follow, since the Fear of the Lord in the devotion of humility strongly holds the blessedness of poverty of spirit; which does not seek boasting nor elation of the heart, but loves simplicity and sobriety of mind, attributing its just works not to itself but to God as it were in the pallor of subjection, like the clothing of a pale tunic, and faithfully following the white footsteps of the Son of God. Upon whose head such great brightness descends from Him who sits upon the mountain that you cannot look upon its face; because the serenity of the visitation of Him who laudably commands every creature pours such great power and strength of its blessedness that you cannot grasp its abundance with mortal and infirm consideration, since even He who has heavenly riches humbly subjected Himself to poverty.

But that from Him who sits upon the mountain many living sparks go forth, which fly around those same images with great sweetness: this means that from almighty God diverse and most mighty virtues, shining in divine brightness, come, which, surrounding with their help and protection those who truly fear God and who faithfully love poverty of spirit, ardently embrace and caress them. Whence also on the mountain itself as it were very many small windows are seen, in which appear as it were the heads of men, some pale and some white; because in the highest altitude, the efforts of the acts of men can neither be hidden nor concealed from the deepest and most perspicacious recognition of God, since they very often demonstrate in themselves both lukewarmness and whiteness, because sometimes men, wearied in their hearts and in their deeds, drowse in ignominy: sometimes awakened, they are vigilant in honor, just as Solomon testifies in my will, saying: A slack hand has wrought poverty, but the hand of the strong prepares riches (Prov. X).

Quod dicitur, debilem et pauperem se homo ille fecit, qui noluit justitiam operari, nec iniquitatem delere, nec debitum remittere, ubi a mirabilibus operum beatitudinis otiosus permansit. Qui autem operatur fortissima opera salutis: viam veritatis currens, fontem salientis gloriae capit, in quo pretiosissimas divitias in terra et in coelo sibi parat. Unde quicunque scientiam in Spiritu sancto et pennas in fide habet, ille admonitionem meam non transgrediatur, sed eam in gustu animae suae amplectendo percipiat.

VISIO SECUNDA.

SUMMARIUM.---Quod beati angeli nullo impulsu injustitiae territi, ab amore et laude Dei abstrahuntur. Quod Lucifer decorem et vim fortitudinis suae considerans superbivit, et ideo cum sibi consentientibus a coelesti gloria ejectus est. Quod Deus injustus esset, si eum non dejecisset. Verba Job ad eamdem rem. De inferno qui in voracitate sua submersionem animarum tenet. Quod in dejectione diaboli, infernus factus est. Quod gehenna impoenitentibus obvia est; purgandis caetera tormenta posita sunt. Verba Ezechielis de eadem re. De diabolica fraude primum hominem per serpentem decipiente. Quod diabolus nescivit arborem illam interdictam esse, nisi ex Evae responsione. Quae tenenda vel quae vitanda sint in conjugio. Verba apostoli de eadem re. Cur ante incarnationem Domini, quidam plures uxores haberent. Cur nec homo nec angelus hominem liberare potuit, sed solus Dei Filius. Verba Sapientiae de eadem re. Quod consanguinei conjugio non copulentur. Exemplum de lacte. Cur in Veteri Testamento, conjugium inter consanguineos concessum sit: in Novo prohibitum. Quod vir non nisi in forti aetate, non nisi nubilem uxorem ducat. De vitanda illicita et libidinosa pollutione. Quare mulier post partum, vel a viro corrupta, in oculto maneat, et ab ingressu templi abstineat. Qui in commistione praegnantis se polluunt, homicidae sunt. Oseae de eadem re. De commendatione castitatis. Joannes de eadem re. Quod expulso Adam, Deus paradisum munivit. Quod quia homo Deo rebellis exstitit, creatura ei prius subjecta, se illi opposuit. De amoenitate paradisi, quae succum et vim terrae tribuit ut anima corpori. Cur Deus hominem talem fecit ut peccare posset. Quod homo non debet summa perscrutari; cum nec infima valeat examinare. Quod homo nunc clarior fulget quam prius in coelo. Similitudo horti, ovis et margaritae ad hominem. De commendatione humilitatis et charitatis quae clariores caeteris virtutibus existunt.

Which is to say, that man made himself weak and poor who was unwilling to work justice, nor to destroy iniquity, nor to remit what was owed, where he remained idle from the wonderful works of blessedness. But he who works the mightiest works of salvation: running the way of truth, seizes the fountain of springing glory, in which he prepares for himself the most precious riches in earth and in heaven. Whence whoever has knowledge in the Holy Spirit and wings in faith, let him not transgress my admonition, but let him perceive it by embracing it in the taste of his soul.

THE SECOND VISION.

SUMMARY.---That the blessed angels, terrified by no impulse of injustice, are not drawn away from the love and praise of God. That Lucifer, considering the beauty and the power of his strength, grew proud, and therefore with those consenting to him was cast out from the heavenly glory. That God would be unjust if He had not cast him down. The words of Job concerning the same matter. Of hell which in its voracity holds the submersion of souls. That in the casting down of the devil, hell was made. That Gehenna awaits the impenitent; for those to be purged, other torments are set. The words of Ezekiel concerning the same matter. Of the diabolical fraud deceiving the first man through the serpent. That the devil did not know that tree was forbidden except from Eve's response. What things are to be maintained and what things are to be avoided in marriage. The words of the apostle concerning the same matter. Why before the incarnation of the Lord, some had multiple wives. Why neither man nor angel could free man, but only the Son of God. The words of Wisdom concerning the same matter. That blood relatives are not to be joined in marriage. An example concerning milk. Why in the Old Testament marriage among blood relatives was permitted: in the New it is forbidden. That a man should not take a wife except in strong age, and only one of marriageable age. On avoiding illicit and libidinous pollution. Why a woman after childbirth, or one corrupted by a man, should remain hidden and abstain from entering the temple. Those who pollute themselves in intercourse with a pregnant woman are murderers. Hosea concerning the same matter. On the commendation of chastity. John concerning the same matter. That when Adam was expelled, God fortified paradise. That because man stood rebellious against God, the creature previously subject to him opposed itself to him. On the pleasantness of paradise, which imparts sap and strength to the earth as the soul does to the body. Why God made man such that he could sin. That man ought not to scrutinize the highest things, since he cannot even examine the lowest. That man now shines more brightly than he formerly did in heaven. The similitude of the garden, the sheep, and the pearl applied to man. On the commendation of humility and charity, which stand more brightly than the other virtues.

Deinde vidi velut maximam multitudinem viventium lampadarum, multam claritatem habentium; quae igneum fulgorem accipientes, serenissimum splendorem adeptae sunt. Et ecce lacus multae latitudinis et profunditatis apparuit, os velut os putei habens et igneum fumum cum multo fetore evomens de quo etiam teterrima nebula exhalans ad finem usque quasi visu imperceptibilem attigit, et in quadam clara regione candidam nubem quae de pulchra hominis forma plurimas stellas in se continens exierat, afflavit, et illam ac eamdem hominis formam ex illa regione ejecit. Quo facto, lucidissimus splendor regionem illam circumdedit, et ita omnia elementa mundi, quae prius in magna quiete constiterant, in maximam inquietudinem versa horribiles terrores ostenderunt.

Et iterum audivi illum qui mihi prius locutus fuerat, dicente: Deum fideli devotione subsequentes, et in dilectione ejus digno amore ardentes, a gloria supernae beatitudinis nullo impulsu injustitiae territi abstrahuntur, cum illi qui Deum ficte attendunt: non solum ad majora non promoveantur, sed etiam ab iis quae se habere fallaciter putant, justa examinatione dejiciantur. Quod et haec maxima multitudo viventium lampadarum, multam claritatem habentium ostendit: quae est plurimus exercitus supernorum spirituum in beata vita fulgentium, ac in multo decore et ornatu existentium, quoniam cum a Deo creati sunt: non superbam elationem arripuerunt, sed in divino amore fortiter perstiterunt. Nam ipsi igneum fulgorem accipientes, ita serenissimum splendorem adepti sunt, quia cum Lucifer cum suis superno Creatori rebellari conaretur, isti zelum Dei in casu illius et illi consentientium habentes, vigilantiam divinae dilectionis induerunt, cum illi caecitatem ignorantiae qua Deum scire noluerunt, incurrerunt. Quomodo? In casu diaboli in illis angelicis spiritibus qui cum Deo in rectitudine perseveraverunt, maxima laus exorta est, quoniam illuminati visu perspicaciter agnoverunt quod Deus immobilis, sine ulla mutatione ullius mutabilitatis in potentia sua perseverat, ita quod a nullo bellatore superari poterit. Et ita in amore ejus exardescentes, et in rectitudine perseverantes, omne domicilium injustitiae contempserunt.

Sed Lucifer qui ob superbiam suam de coelesti gloria ejectus est, in initio creationis suae talis ac tantus exstitit, quod nullum defectum nec in decore nec in fortitudine sua sensit. Unde cum decorem suum inspiceret, et cum vim fortitudinis suae in semetipso consideraret, superbiam invenit, quae ipsi promisit ut inciperet quod vellet, quia perficere posset quod incepisset. Et videns locum ubi se collocare posse putavit, ibi decorem et fortitudinem suam ostendere volens, in semetipso sic dicebat: Volo fulgere illic, quemadmodum et iste hic.

Then I saw as it were a very great multitude of living lamps, having much brightness; which, receiving a fiery glow, attained a most serene splendor. And behold, a lake of great breadth and depth appeared, having a mouth like the mouth of a pit and vomiting fiery smoke with much stench, from which also a most foul mist exhaling reached even to an end almost imperceptible to the sight, and in a certain bright region it blew upon a white cloud which had gone out from a beautiful human form containing many stars within itself, and it cast out that cloud and that same human form from that region. When this was done, a most lucid splendor surrounded that region, and so all the elements of the world, which before had stood in great quiet, being turned into the greatest disquiet, showed horrible terrors.

And again I heard him who had spoken to me before, saying: Those who follow God with faithful devotion, and who burn with worthy love in His affection, are distracted from the glory of supernal blessedness by no impulse of injustice through terror, while those who attend to God feignedly: are not only not promoted to greater things, but are even cast down by a just examination from those things which they fallaciously think they have. This also this very great multitude of living lamps, having much brightness shows: which is the very great army of celestial spirits shining in the blessed life, and existing in much beauty and adornment, because when they were created by God: they did not seize upon proud elation, but persisted strongly in divine love. For they themselves, receiving a fiery glow, thus attained a most serene splendor, because when Lucifer with his followers attempted to rebel against the supernal Creator, these, having the zeal of God in the fall of him and of those consenting to him, put on the vigilance of divine affection, while those incurred the blindness of ignorance by which they were unwilling to know God. How? In the fall of the devil, in those angelic spirits who persevered in rectitude with God, the greatest praise arose, because, illuminated in their vision, they clearly recognized that God remains immovable in His power, without any change of any mutability, so that He can be overcome by no warrior. And thus burning in His love, and persevering in rectitude, they despised every dwelling of injustice.

But Lucifer, who on account of his pride was cast out from celestial glory, existed in the beginning of his creation such and so great that he felt no defect either in his beauty or in his strength. Hence when he inspected his beauty, and when he considered the power of his strength within himself, he found pride, which promised him that he might begin what he willed, because he could complete what he had begun. And seeing the place where he thought he could place himself, wishing to show his beauty and strength there, he said thus within himself: I will shine there, just as this one here.

Cui omnis acies ejus assensum dedit, dicens: Quod tu vis, hoc et nos volumus. Et cum in superbiam elatus illud perficere vellet quod cogitaverat, zelus Domini se extendens in ignea nigredine illum cum omni comitatu suo dejecit, ita quod ipsi opaci contra serenitatem quam habuerant, effecti sunt.

Quid est hoc? Quia si Deus praesumptionem illorum non dejecisset, injustus esset, quoniam illos foveret qui integritatem divinitatis dividere volebant; sed eos dejecit et impietatem eorum ad nihilum redegit, sicut etiam et omnes a conspectu claritatis suae aufert qui se ipsi opponere conantur, ut servus meus Job ostendit, dicens: Lucerna impiorum exstinguetur, et superveniet eis inundatio, et dolores dividet furoris sui. Erunt sicut paleae ante faciem venti, et sicut favilla quam turbo dispergit (Job XXI). Quod dicitur, gloria superbientis nequitiae ex falsa prosperitate, quasi lumen honoris in voluntate carnis illorum procedens qui Deum non timent (sed qui illum in perversa impietate spernunt, contemnentes scire quod nullus eum valeat expugnare, in igne ferocitatis suae volentes exurere quaecunque adversantur): haec in hora ultionis Dei velut terra conculcatur, et de superno judicio super eosdem impios cadet abjectio indignationis omnium quae sub coelo sunt, ita quod et Deo et hominibus molesti erunt. Unde quia Deus non sinit eos habere quod volunt, ideo undique dolore macerati in hominibus bacchantur per rabiem insaniae suae, cum ardent hoc possidere quod Deus non permittit eos deglutire. Et cum hoc modo a Deo recedunt, solis inutilibus rebus comparantur, ita quod nec in Deo nec in hominibus quidquam boni facere vellent, de grano vitae in praevidente oculo inspectionis Dei abscisi. Quapropter et hujusmodi contritioni traduntur, qui in tepido sapore iniqui rumoris dissipantur, cum supervenientem imbrem Spiritus sancti non suscipiunt.

Sed lacus ille multae latitudinis et profunditatis qui tibi apparet, est infernus, latitudinem vitiorum et profunditatem perditionum, ut vides, in se continens; os etiam velut os putei habens, et igneum fumum cum multo fetore emittens; quia in voracitate sua submersionem animarum tenens, cum eis suavitatem et dulcedinem ostendit, eas ad perversionem tormentorum perversa deceptione perducit, ubi ardet ignis cum suffusione teterrima fumi et cum ebulliente mortifero fetore emanat; quoniam haec dira tormenta diabolo et eum subsequentibus (qui se a summo bono avertunt, nec illud scire aut intelligere curaverunt) praeparata sunt; unde et ab omni bono dejecti sunt, non quia illud nescierunt, sed quoniam illud in magna superbia contempserunt.

Quid est hoc? In dejectione diaboli hae exteriores tenebrae, omne genus poenarum in se habentes positae sunt; quia hi maligni spiritus, contra gloriam quae ipsis praeparata fuit, miseriam diversarum poenarum susceperunt, et contra claritatem quam habuerunt densissimas tenebras induerunt.

To which all his host gave assent, saying: What you will, that we also will. And when, lifted up in pride, he wished to complete that which he had thought, the zeal of the Lord, extending itself in fiery blackness, cast him down with all his company, so that they were made dark contrary to the serenity which they had held.

What is this? For if God had not cast down their presumption, He would be unjust, because He would be fostering those who wished to divide the integrity of the Divinity; but He cast them down and reduced their impiety to nothing, just as He also removes from the sight of His brightness all who attempt to oppose Him, as my servant Job shows, saying: The lamp of the wicked shall be extinguished, and a flood shall come upon them, and He shall divide the sorrows of His fury. They shall be as chaff before the face of the wind, and as ashes which the whirlwind scatters (Job 21). Which is to say, the glory of proud iniquity from false prosperity, as it were the light of honor proceeding in the will of the flesh of those who do not fear God (but who spurn Him in perverse impiety, contemning to know that no one can vanquish Him, wishing in the fire of their ferocity to burn up whatever opposes them): this in the hour of God's vengeance is trodden down like earth, and from the supernal judgment the dejection of the indignation of all things that are under heaven shall fall upon those same impious ones, so that they shall be troublesome both to God and to men. Hence because God does not permit them to have what they will, therefore, wasted by sorrow on all sides, they rage among men through the madness of their insanity, since they burn to possess this which God does not permit them to swallow. And when in this manner they recede from God, they are compared only to useless things, so that they would wish to do nothing good either in God or in men, being cut off from the grain of life in the foreseeing eye of God's inspection. Wherefore also they are delivered to such contrition, who are dissipated in the lukewarm flavor of an iniquitous rumor, since they do not receive the oncoming rain of the Holy Spirit.

But that lake of great breadth and depth which appears to you, is hell, containing in itself, as you see, the breadth of vices and the depth of perditions; having also a mouth like the mouth of a pit, and emitting fiery smoke with much stench. Because, holding the submersion of souls in its voracity, while it shows them sweetness and delight, it leads them by a perverse deception to the perversion of torments, where a fire burns with a most foul suffusion of smoke and emanates with a boiling deadly stench. For these dire torments were prepared for the devil and those following him (who turn themselves away from the highest good, nor cared to know or understand it); hence also they were cast out from every good, not because they did not know it, but because they contemned it in great pride.

What is this? In the casting down of the devil, these outer darknesses, having in themselves every kind of punishments, were placed; because these malignant spirits, against the glory which was prepared for them, received the misery of various punishments, and against the brightness which they had, they put on the thickest darkness.

Quomodo? Cum superbus angelus ut coluber se sursum erexit, carcerem inferni accepit, quia esse non potuit ut ullus Deo praevaleret. Et quomodo conveniens esset, ut in uno pectore duo corda essent: sic nec in coelo duo dii esse debuerunt. Sed quoniam idem diabolus cum suis superbam praesumptionem arripuit, ideo lacum perditionis sibi paratum invenit. Sic et homines illi qui eos in actibus suis imitantur, participes poenarum eorum secundum merita sua efficiuntur.

Sed quaedam animae sunt quae cumulum damnationis habentes, a scientia Dei projectae sunt: et ideo infernales poenas sine consolatione ereptionis habebunt; quaedam autem in oblivione Dei non existentes, sed in superioribus examinationibus purgationem peccatorum suorum in quibus prolapsae sunt recipientes; tandem absolutionem vinculorum suorum sentiunt, ad requiem ereptae pervenientes.

Quid est hoc? Gehenna iis obvia est qui Deum in oblivione cordis sui sine poenitentia habent: caetera vero tormenta iis qui quamvis mala opera faciant, tamen in eis usque ad finem non perseverant, sed tandem ad Deum in gemitibus suis respiciunt. Quapropter fideles diabolum fugiant et Deum diligant, mala opera abjicientes et bona cum decore poenitentiae complentes, ut servus meus Ezechiel per me inspiratus hortatur, dicens: Convertimini et agite poenitentiam ab omnibus iniquitatibus vestris, et non erit vobis in ruinam iniquitas (Ezech. XVIII).

Quod dicitur: O vos homines qui hactenus in peccatis jacuistis: recordamini Christiani nominis vestri, convertentes vos ad viam salutis, et facite alia opera in fonte poenitentiae: qui prius fecistis multa scelera in multis vitiis, et ita a mala consuetudine vestra surgentes: non deprimet vos in ruinam mortis iniquitas illa in qua sorduistis, quia illam in die salvationis vestrae abjecistis. Unde etiam hoc modo gaudium angelorum super vos erit, quoniam a diabolo recessistis et ad Deum cucurristis, eum sic melius in bonis actibus cognoscentes, quam prius eum sciretis cum in irrisione antiqui seductoris fuistis.

Quod vero de eodem lacu teterrima nebula exhalans ad finem usque quasi visu imperceptibilem attigit: hoc est quod de profundissima perditione diabolica fraus emanans serpentem virulentum, nefas fraudulentae intentionis in se continentem ad decipiendum, hominem latenter invasit.

Quomodo? Quia cum diabolus hominem in paradiso vidit, cum magna indignatione exclamavit, dicens: O quis assequetur me in mansione verae beatitudinis? Et ita in semetipso sciebat quod malitiam suam quam in se habuit nondum in alia creatura compleverat, sed Adam et Evam puerili innocentia in horto deliciarum degere videns, cum magno astu extulit se ad eos decipiendum per serpentem.

How? When the proud angel lifted himself up like a serpent, he received the prison of hell, because it could not be that anyone should prevail against God. And just as it would not be fitting that there should be two hearts in one breast, so two gods ought not to have been in heaven. But because the same devil with his followers seized upon a proud presumption, therefore he found the lake of perdition prepared for him. So also those humans who imitate them in their acts are made partakers of their punishments according to their merits.

But there are some souls which, having a heap of damnation, are cast out from the knowledge of God; and therefore they shall have infernal punishments without the consolation of rescue. Others, however, not existing in the forgetfulness of God, but receiving in superior examinations the purgation of their sins into which they fell, finally feel the absolution of their bonds, arriving rescued at rest.

What is this? Gehenna is in the way of those who have God in the forgetfulness of their heart without penitence; but the other torments are for those who, although they do evil works, yet do not persevere in them until the end, but finally look back to God in their groans. Wherefore let the faithful flee the devil and love God, casting away evil works and completing good ones with the beauty of penitence, as my servant Ezekiel, inspired by me, exhorts, saying: Be converted and do penance for all your iniquities, and iniquity shall not be your ruin (Ezek. 18).

Which is to say: O you humans who until now have lain in sins: remember your Christian name, converting yourselves to the way of salvation, and do other works in the fountain of penitence, you who before did many crimes in many vices, and so rising from your evil custom: that iniquity in which you were defiled shall not depress you into the ruin of death, because you cast it away in the day of your salvation. Hence also in this way the joy of the angels shall be over you, because you receded from the devil and ran to God, thus knowing Him better in good acts than you knew Him before when you were in the mockery of the ancient seducer.

But as for that most foul mist exhaling from the same lake and reaching even to an end almost imperceptible to the sight: this is that from the deepest perdition diabolical fraud, emanating like a virulent serpent, containing in itself the wickedness of fraudulent intention for deceiving, secretly invaded man.

How? Because when the devil saw man in paradise, he cried out with great indignation, saying: O who shall follow me in the mansion of true blessedness? And so he knew in himself that he had not yet completed in another creature the malice which he had in himself, but seeing Adam and Eve dwelling with childlike innocence in the garden of delights, with great craft he raised himself to deceive them through the serpent.

Quare? Quoniam serpentem magis assimilari sibi quam aliud animal intellexit; studuit ut in dolositate illius hoc occulte perficeret quod in forma sua aperte complere non posset. Unde cum Adam et Evam a vetita sibi arbore se avertere et anima et corpore conspexit, in semetipso intellexit eos ibi divinum praeceptum habere, et quod in primo opere quod inciperent, ipsos facillime dejiceret. Nesciebat enim arborem illam vetitam esse nisi quod hoc secundum probationem dolosae interrogationis suae, et secundum responsa eorum agnovit.

Quapropter in ipsa clara regione candidam nubem (quae de pulchra forma hominis plurimas stellas in se continens exierat) per nebulam teterrimam afflavit, quoniam in eodem amoenitatis loco Evam innocentem animum habentem (quae de innocente Adam omnem multitudinem humani generis in praeordinatione Dei lucentem in suo corpore gestans sumpta fuerat) per seductionem serpentis ad dejectionem ejus diabolus invasit.

Cur hoc? Quia sciebat mulieris mollitiem facilius vincendam quam viri fortitudinem; videns etiam quod Adam in charitate Evae tam vehementer ardebat, ut si ipse Evam vicisset, quidquid illa Adae diceret, Adam illud perficeret. Unde et diabolus illam et formam hominis ex illa regione ejecit, quin idem antiquus seductor Evam atque Adam de sede beatitudinis sua deceptione expellens in tenebras subversionis detrusit.

Quomodo? videlicet Evam primum seduxit, ut ipsa Adae blandiretur quo ei assensum praeberet, quia ipsa citius Adam quam alia creatura ad inobedientiam perducere potuit; quoniam de costa illius facta fuerat. Quapropter mulier virum citius dejicit, cum ille eam non abhorrens, verba ejus facile assumit.

Verum et non puero sed perfecto viro scilicet Adae perfecta mulier data est, ita etiam modo, cum vir in aetate perfecta fertilis est, perfecta ei mulier conjungenda est, velut cum arbor flores incipit emittere, debita cultura ei adhibenda est.

Nam de costa insito calore et humore Adae, Eva formata est, ac ideo nunc de fortitudine viri et de calore ejus semine suscepto mulier intendit prolem in mundum producere, vir enim seminator existit, mulier autem susceptrix seminis est, unde et mulier sub potestate viri manet, quoniam ut duritia lapidis ad teneritudinem terrae est, ita etiam et fortitudo viri ad mollitiem mulieris.

Quod autem prima mulier de viro formata est, hoc est conjunctio desponsationis mulieris ad virum.

Et hoc sic intelligendum est. Conjunctio ista non est vane neque in oblivione Dei exercenda, quia qui mulierem de viro tulit, conjunctionem istam bene et honeste instituit, videlicet carnem de carne formans.

Why? Because he understood that the serpent was more like himself than any other animal; he strove that in its guile he might secretly perform that which he could not openly complete in his own form. Hence when he saw Adam and Eve turn themselves away from the tree forbidden to them in soul and body, he understood in himself that they had a divine precept there, and that in the first work they began, he might very easily cast them down. For he did not know that tree to be forbidden except that he recognized this according to the proof of his guileful interrogation, and according to their responses.

Wherefore in that same bright region he blew upon the white cloud (which had gone out from the beautiful form of man containing many stars within itself) through the most foul mist, because in that same place of pleasantness the devil invaded Eve, having an innocent mind (who had been taken from the innocent Adam, bearing in her body the whole multitude of the human race shining in the preordination of God), through the seduction of the serpent to her dejection.

Why this? Because he knew that the softness of the woman was more easily conquered than the strength of the man; seeing also that Adam burned so vehemently in the love of Eve, that if he himself conquered Eve, whatever she said to Adam, Adam would perform it. Hence also the devil cast her and the form of man out of that region, for the same ancient seducer, expelling Eve and Adam from the seat of blessedness by his deception, thrust them into the darkness of subversion.

How? Namely, he first seduced Eve, so that she might coax Adam that he might give his assent to her, because she could more quickly lead Adam to disobedience than any other creature, since she had been made from his rib. Wherefore a woman casts down a man more quickly, when he, not abhorring her, easily takes up her words.

Truly, not to a boy but to a perfect man, namely Adam, a perfect woman was given, so also now, when a man in perfect age is fertile, a perfect woman is to be joined to him, just as when a tree begins to send out flowers, proper culture is to be applied to it.

For from the rib with the heat and humor of Adam implanted, Eve was formed, and therefore now from the strength of the man and from the seed received from his heat the woman intends to produce offspring into the world, for the man exists as the sower, but the woman is the receiver of the seed, wherefore also the woman remains under the power of the man, since as the hardness of stone is to the tenderness of earth, so also is the strength of the man to the softness of the woman.

That the first woman was formed from the man, this is the union of the betrothal of the woman to the man.

And this is thus to be understood. This union is not to be exercised vainly nor in forgetfulness of God, because He who took the woman from the man, instituted this union well and honestly, namely forming flesh from flesh.

Quapropter ut Adam et Eva caro una exstiterunt; sic et agora vir et mulier caro una in conjunctione charitatis ad multiplicandum genus humanum efficiuntur. Et ideo perfecta charitas in his duobus esse debet, quemadmodum et in illis prioribus. Adam enim uxorem suam culpare posset, quod ei consilio suo mortem intulit, sed tamen eam non dimisit quandiu in hoc saeculo vixit, quoniam illam sibi per divinam potentiam datam esse cognovit.

Unde propter perfecta charitatem non relinquat homo uxorem suam, nisi propter rationabilem causam illam, quam sibi fidelis Ecclesia proponit.

Nec omnino divisio in illis fiat: nisi ambo una mente in Filium meum voluerint respicere, sic in ardenti amore illius dicentes. Volumus mundum relinquere et illum sequi, qui pro nobis passus est.

Quod si hi duo in una devotione dissentiunt ut mundum relinquant, tunc se omnino ab invicem non separent, quia ut sanguis a carne separari non potest quandiu spiritus in illa manet, ita nec maritus nec uxor se ab invicem dividant, sed simul in una voluntate ambulent.

Sed si ibi in fornicatione praevaricatio legis aut in viro aut in muliere est, tunc aut a semetipsis, aut a sacerdotibus suis publicati, censuram spiritalis magisterii secundum quod justum est sustinebunt.

Maritus autem de uxore et uxor de marito coram Ecclesia et praelatis ipsius de transgressione conjunctionis suae secundum justitiam Dei conqueretur: non tamen ita ut maritus aut uxor aliam copulam quaerat, sed ipsi aut simul in rectitudine conjunctionis permanebunt, aut se ab hujusmodi conjunctione simul abstinebunt, juxta id quod eis per disciplinam ecclesiasticae institutionis demonstratur, nec se viperea laceratione dilaniabunt, sed pura dilectione diligent, quoniam et vir et mulier esse non possunt nisi ista copulatione procreati, quemadmodum Paulus amicus meus testatur, dicens: Sicut mulier de viro, ita et vir per mulierem: omnia autem ex Deo (I Cor. XII).

Quod dicitur: Mulier propter virum creata est, et vir propter mulierem factus est; quoniam ut illa de viro, ita et vir de illa ne alterum ab altero discebat in unitate natorum suorum, quia in uno opere, unum operantur, quemadmodum aer et ventus opera sua invicem complicant.

Quomodo? Aer a vento movetur, et ventus aeri implicatur, ita quod in ambitu eorum omnia virentia illis subdita sunt.

Wherefore as Adam and Eve existed as one flesh; so also now man and woman are made one flesh in the union of charity for multiplying the human race. And therefore perfect charity ought to be in these two, just as also in those first ones. For Adam could blame his wife, because by her counsel she brought death upon him, but yet he did not dismiss her as long as he lived in this world, because he recognized that she had been given to him by divine power.

Hence on account of perfect charity let not a man leave his wife, unless on account of that reasonable cause which the faithful Church proposes to him.

Nor let division occur in them at all: unless both with one mind wish to look back to my Son, saying thus in ardent love for Him: We wish to leave the world and follow Him who suffered for us.

But if these two disagree in one devotion so as to leave the world, then let them not separate themselves from each other at all, because as blood cannot be separated from flesh as long as the spirit remains in it, so let neither husband nor wife divide themselves from each other, but let them walk together in one will.

But if there in fornication is a prevarication of the law either in the man or in the woman, then, being made public either by themselves or by their priests, they shall sustain the censure of spiritual mastery according to what is just.

The husband moreover shall complain of the wife and the wife of the husband before the Church and its prelates concerning the transgression of their union according to the justice of God: yet not so that the husband or the wife may seek another bond, but they shall either remain together in the rectitude of union, or they shall both abstain from such union, according to that which is shown to them through the discipline of ecclesiastical institution, nor shall they tear each other with viperous laceration, but they shall love with pure affection, since both man and woman cannot exist unless procreated by this coupling, just as my friend Paul testifies, saying: As the woman is of the man, so also is the man through the woman: but all things are from God (1 Cor. 11).

Which is to say: The woman was created for the sake of the man, and the man was made for the sake of the woman; because as she is of the man, so also is the man of her, lest one should depart from the other in the unity of their children, because in one work, they work one thing, just as air and wind complicate their works with each other.

How? Air is moved by the wind, and the wind is implicated with the air, so that in their circuit all green things are subject to them.

Quid est hoc? Mulier viro et vir mulieri in opere filiorum cooperatur, unde maxima crimina ibi sunt, ubi fornicatio in diebus creationis filiorum divisionem facit, quoniam proprium sanguinem de fundamento loci sui vir et mulier ibi abscindunt, in alienum locum eum abjicientes. His certe fraudulentia diaboli et ira Dei relinquetur; quia foedus illud praevaricati sunt quod ipsis Deus constituit. Quapropter, vae ipsis, quando peccata ipsorum eis non remittuntur.

Sed quamvis vir et mulier in natis suis, ut ostensum est, sibi cooperentur, omnia tamen videlicet tam vir quam mulier et caeterae creaturae ex divina dispositione et ordinatione sunt, quoniam Deus ea secundum voluntatem suam fecit.

Ante incarnationem autem Filii mei, quidam in antiquo populo plurimas uxores secundum voluntatem suam simul habebant; quia nondum apertae demonstrationis prohibitionem inde audierant, quam Filius meus in mundum veniens ostendit rectissimo ordine hujus copulationis in marito et uxore quandiu in hac vita spirarent secundum conjunctionem Adae et Evae propalatam, quoniam conjunctio haec non secundum voluntatem hominis sed secundum timorem Dei exercenda est; quia melius est rectum conjugium juxta dispositionem ecclesiasticae discretionis habere quam fornicationem appetere, cum tamen vos homines hoc negligentes, vestram libidinem non solum secundum homines sed etiam secundum pecora exerceatis.

Fides autem recta et pura dilectio agnitionis Dei inter maritum et uxorem sit, ne semine eorum diabolica arte polluto divina ultio ipsos percutiat, cum se invicem mordentes dilaniant, et cum semina sua inhumane secundum pertulatiam pecorum seminant. Unde cum invidia vipereo more eos cruciat et cum maculosa superfluitas seminis ipsorum absque timore Dei et absque humana disciplina in ipsis est; frequenter ad castigationem hujus perversitatis ipsorum recto judicio Dei, qui ex ipsis nascuntur ad contrarietatem in membris suis destituuntur et a prosperitate vitae suae dejiciuntur, nisi poenitentiam illorum suscipiens, placabilem me istis ostendam.

Nam qui in poenitentia peccatorum suorum me invocaverint, poenitentiam ipsorum propter amorem Filii mei suscipiam; quoniam qui digitum suum ad me poenitendo levaverit, id est qui gemitum cordis sui ad me in poenitentia extenderit, dicens: Peccavi, Domine, coram te; poenitentiam illam mihi Filius meus ostendit, qui sacerdos sacerdotum est, quia poenitentia quae sacerdotibus in amore Filii mei offertur, purgationem peccatorum eam facientibus concedit.

What is this? Woman cooperates with man and man with woman in the work of children, wherefore the greatest crimes are there, where fornication in the days of the creation of children makes a division, because man and woman there cut off their own blood from the foundation of its place, casting it away into an alien place. To these certainly the fraud of the devil and the wrath of God shall be left; because they have prevaricated against that covenant which God constituted for them. Wherefore, woe to them, when their sins are not remitted to them.

But although man and woman cooperate with each other in their children, as has been shown, yet all things, namely both man and woman and the other creatures, are from divine disposition and ordination, because God made them according to His will.

Before the incarnation of My Son, some among the ancient people had many wives at once according to their own will; because they had not yet heard the prohibition of open demonstration from there, which My Son showed upon coming into the world by the most upright order of this joining in husband and wife as long as they should breathe in this life, according to the published union of Adam and Eve. For this union is to be exercised not according to the will of man but according to the fear of God; because it is better to have a right marriage (conjugium) according to the disposition of ecclesiastical discretion than to desire fornication (fornicatio), although you humans, neglecting this, exercise your lust not only according to humans but even according to beasts.

Let there be right faith and pure love of the knowledge of God between husband and wife, lest, their seed being polluted by diabolical art, divine vengeance strike them when they tear each other apart by mutual biting, and when they inhumanely sow their seeds according to the petulance of beasts. Hence, when envy tortures them in the manner of a viper, and when a spotted superfluity of their seed is in them without the fear of God and without human discipline, frequently for the chastisement of this their perversity, by the right judgment of God, those who are born from them are destitute of contrariety in their members and are cast down from the prosperity of their life, unless, receiving their repentance, I show Myself placable to them.

For those who shall invoke Me in the repentance of their sins, I will receive their repentance for the sake of the love of My Son; since he who shall raise his finger to Me in repenting—that is, he who shall extend the groan of his heart to Me in repentance, saying: "I have sinned, O Lord, before Thee"—My Son shows that repentance to Me, He who is the Priest of priests, because the repentance which is offered to the priests in the love of My Son grants purgation of sins to those doing it.

Unde poenitenciam suam digne facientes a maxilla diaboli exeunt homines, quoniam ille hamum divinae potentiae deglutire volens, juxta illam, suam fortiter vulneravit, ubi etiam nunc fideles animae a perditione transeuntes ad salvationem perveniunt. Quomodo? Quia sacerdotes in altari invocatores nominis mei existentes, confessionem populorum suscipient, ubi eis remedium salutis demonstrabunt.

Quapropter ut Deum placabilem habeant, semen suum in diversitate vitiorum non contaminent, quoniam qui in fornicatione vel in adulterio semen suum ejiciunt, filios suos qui hoc modo ex ipsis nascuntur negligentiores reddunt. Quomodo? Qui puro limo lutum vel stercus admiscet, nunquid vas stabile facit? Sic qui semen suum in fornicatione vel adulterio contaminat, nunquid filios fortitudinis gignit?

Sed multi ex iis in diversitate morum ac medullarum suarum laborant, multi autem ex eis prudentes et ad saeculum et ad Deum efficiuntur. Et cum his coelestis Jerusalem impletur, cum ipsi vitia deserentes et virtutes amantes in castitate ac in magnis laboribus filium meum imitantur, martyrium ipsius in corpore suo secundum passibilitatem suam gestantes.

Ubi autem infantes de homine nasci nolo, ibi viriles vires seminis aufero, ne in ventre matris coaguletur; quemadmodum etiam terrae fructiferas vires denego, ubi hoc justo judicio meo facere volo.

Sed quid miraris, o homo, quod in adulteriis et in caeteris hujusmodi criminibus infantes nasci permitto? judicium meum justum est. Nam a lapsu Adae non inveni in humano semine justitiam quae in eo esse debuit, ubi eam diabolus in gustu pomi fugaverat, idcirco misi Filium meum in mundum sine ullo peccato de virgine natum, quatenus in sanguine suo cui nulla pollutio carnis inerat, diabolo spolia illa quae in homine rapuerat auferret.

Nam nec homo conceptus in peccato, nec angelus tegmen carnis non habens hominem in peccatis jacentem et corporali gravedine laborantem, a diabolica potestate eripere potuit, praeter illum qui sine peccato veniens et corpus mundum sine peccato habens, eum sua passione liberavit. Unde homines quamvis in peccatis nati sint, tamen eos ad supernum regnum colligo, cum illud fideliter quaerunt.

Electos enim meos nulla perversitas mihi abstrahere potest, ubi Sapientia testatur, dicens: Justorum animae in manu Dei sunt, et non tanget illos tormentum mortis (Sap. II). Quod dicitur. Illorum qui viam rectitudinis complectuntur, animae cum devoto affectu in operibus superni auxiliatoris sunt: ita ut propter bona opera quibus coelum in altitudine justitiae attendunt, non confringat illos cruciamentum perditionis, quia verum lumen eos in timore et in amore Dei pascit.

Hence, by worthily doing their repentance, humans go out from the jaw of the devil, since he, wishing to swallow the hook of divine power, was strongly wounded by it; where also even now faithful souls, passing from perdition, arrive at salvation. How? Because the priests, being invokers of My name at the altar, shall receive the confession of the peoples, where they shall show them the remedy of salvation.

Wherefore, that they may have God placable, let them not contaminate their seed in a diversity of vices; for those who cast out their seed in fornication or in adultery render their children who are born from them in this way more negligent. How? Does he who mixes mud or dung with pure clay make a stable vessel? So does he who contaminates his seed in fornication or adultery beget sons of strength?

But many of them labor in the diversity of their characters and their marrows; yet many of them are made prudent both toward the world and toward God. And with these the heavenly Jerusalem is filled, when they, deserting vices and loving virtues, imitate My Son in chastity and in great labors, bearing His martyrdom in their body according to their passibility.

But where I do not wish infants to be born of man, there I take away the virile strength of the seed, lest it coagulate in the womb of the mother; just as I also deny the fruitful strengths of the earth where I wish to do this by My just judgment.

But why do you wonder, O human, that I permit infants to be born in adulteries and in other such crimes? My judgment is just. For since the fall of Adam I have not found in human seed the justice which ought to have been in it, where the devil had put it to flight in the taste of the apple; therefore I sent My Son into the world, born of a virgin without any sin, so that in His blood, in which there was no pollution of the flesh, He might take away from the devil those spoils which he had snatched in man.

For neither man conceived in sin, nor an angel having no covering of flesh, could snatch man lying in sins and laboring under corporal heaviness from diabolical power, except Him who, coming without sin and having a clean body without sin, liberated him by His passion. Hence, although humans are born in sins, yet I gather them to the supernal kingdom when they faithfully seek it.

For no perversity can abstract My elect from Me, where Wisdom testifies, saying: "The souls of the just are in the hand of God, and the torment of death shall not touch them" (Wis. 3:1). What is said: The souls of those who embrace the way of rectitude are with devoted affect in the works of the supernal helper; so that because of the good works by which they attend to heaven in the height of justice, the torment of perdition does not break them, because the true light feeds them in the fear and in the love of God.

Sed postquam Adam et Eva de loco amoenitatis expulsi sunt, opus concipiendi et pariendi filios in semetipsis cognoverunt, et ita de inobedientia sua in mortem cadentes, dulcedinem peccati conceperunt, cum se posse peccare cognoverunt. Sed ipsi hoc modo rectam constitutionem meam in libidinem peccati vertentes, cum commotionem venarum suarum non in dulcedine peccati, sed in amore filiorum scire deberent eam diabolica suggestione in libidinem dederunt, quia innocentiam geniturae suae perdentes, illam in peccatum miserunt.

Unde, quoniam hoc non sine diabolica persuasione peractum est, idcirco et idem diabolus ad hoc opus jacula sua emisit, ne sine suggestione ipsius perficiatur, cum dixit: Mea fortitudo in conceptu hominum est, idcirco homo meus est. Et videns quod homo particeps poenarum suarum esse debuit, quia ei consenserat, iterum in semetipso dicebat: Fortissimo Deo omnes iniquitates contrariae sunt, quoniam omnino injustus non est. Et hoc idem deceptor in corde suo maximum sigillum posuit, videlicet quod homo qui sibi sponte consenserat, ipsi auferri non posset.

Quapropter secretum consilium in me fuit ut Filium meum ad redemptionem hominum mitterem, quatenus coelesti Jerusalem redderetur homo. Et huic consilio nulla iniquitas resistere potuit, cum Fillius meus in mundum veniens, omnes ad se collegit qui ipsum audire et imitari peccata deserendo volebant

Ego enim justus et rectus sum nullam volens iniquitatem, quam tu, o homo, amplecteris cum te malum posse facere cognoscis. Nam Lucifer et homo, in initio creationis suae, mihi rebellare tentaverunt, et stare non potuerunt; de bono cadentes et malum eligentes. Lucifer autem totum malum comprehendit et omne bonum abjecit, nec illud omnino gustavit sed in morte cecidit. Adam vero bonum gustavit eum obedientiam suscepit; sed malum concupivit, et in concupiscentia sua illud perfecit, cum inobediens Deo exstitit.

Quod quare factum sit: non est a te, o homo, perquirendum, vel quid ante constitutionem saeculi fuerit, vel quid post novissimum diem futurum mortalis homo scire non potest, sed solus Deus hec novit: nisi quantum illud electos suos Deus scire permittit.

Sed et fornicatio illa quae se communem hominibus facit, abominabilis coram me est, quia ab initio masculum et feminam in honestate, et non in turpitudine constitui. Unde illi hypocritae qui dicunt sibi licitum esse secundum appetitum pecorum fornicari cum quocunque voluerint, indigni oculis meis sunt, quoniam honorem et altitudinem rationalitatis suae despicientes in pecora respiciunt, et se illis similes faciunt: vae illis qui sic viventes, in hac turpitudine perseverant.

But after Adam and Eve were expelled from the place of pleasantness, they knew in themselves the work of conceiving and bearing children, and so falling from their disobedience into death, they conceived the sweetness of sin, when they knew themselves to be able to sin. But they, turning My right constitution in this way into the lust of sin—when they ought to have known the commotion of their veins not in the sweetness of sin, but in the love of children—gave it to lust by diabolical suggestion, because, losing the innocence of their generation, they sent it into sin.

Hence, since this was not performed without diabolical persuasion, therefore also the same devil sent his darts at this work, lest it be perfected without his suggestion, when he said: "My strength is in the conception of humans, therefore man is mine." And seeing that man ought to be a partaker of his punishments, because he had consented to him, again he said in himself: "To the strongest God all iniquities are contrary, since He is not entirely unjust." And this same deceiver put a maximum seal in his heart, namely that man who had spontaneously consented to him could not be taken away from him.

Wherefore secret counsel was in Me that I should send My Son for the redemption of humans, so that man might be restored to the heavenly Jerusalem. And no iniquity could resist this counsel, when My Son, coming into the world, collected to Himself all who wished to hear Him and to imitate Him by deserting sins.

For I am just and right, wishing no iniquity, which you, O human, embrace when you know yourself to be able to do evil. For Lucifer and man, in the beginning of their creation, attempted to rebel against Me, and could not stand, falling from good and choosing evil. Lucifer indeed comprehended all evil and rejected all good, nor did he taste it at all but fell into death. Adam truly tasted good when he received obedience; but he coveted evil, and in his concupiscence he perfected it, when he stood forth disobedient to God.

Why this was done is not to be inquired into by you, O human, nor can mortal man know what was before the constitution of the world, or what shall be after the last day; but God alone knows these things, except as much as God permits His elect to know them.

But even that fornication (fornicatio) which makes itself common to humans is abominable before Me, because from the beginning I constituted male and female in honesty and not in baseness. Hence those hypocrites who say it is lawful for them to fornicate according to the appetite of beasts with whomever they wish are unworthy of My eyes, since, despising the honor and height of their rationality, they look back to the beasts and make themselves similar to them; woe to those who, living thus, persevere in this baseness.

Nec etiam volo ut notitia sanguinis in conjugio se commisceat, ubi ardor amoris in consanguinitate nondum attenuatus est; ne impudens amor in recordatione consanguinitatis ibi oriatur, sed sanguis alienae stirpis conveniat: qui jam nullam notitiam consanguinitatis in se ardere sentit, quatenus humana disciplina in opere suo sit. Quia lac semel vel bis coctum saporem suum non perdidit, cum septima vel octava vice coagulatum et coctum vires suas deferens jam delectabilem saporem non nisi in necessitate habeat. Et ut notitia consanguinitatis in propria conjuge nescienda est, ita etiam et notitia consanguinitatis prioris conjugis in aliena copula abhorrenda est; nec se homo ad hujusmodi copulam conjungat, sicut et Ecclesia per doctores suos prohibet qui ipsam in multa sollicitudine et honore stabilierunt.

Quod autem in Veteri Testamento homines in consanguinitate sanguinis sui praecepto legis conjuncti sunt, hoc propter duritiam illorum factum est, ut invicem pacem haberent, et ut tam firma charitas in eis esset: ne tribus divisae conjunctioni gentilium se miscentes foedus meum infringerent, usque dum illud tempus venit in quo Filius meus plenitudinem charitatis afferens, conjunctionem consanguinitatis carnalis copulae in alienam prosapiam cum pudore verecundiae transtulit. Unde quoniam sponsa ejusdem Filii mei vinculum timoris mei et rectam justitiam in sancto baptismate modo suscepit, idcirco etiam hujusmodi consanguinitatis conjunctio nunc a se longe sit, quia fornicatio sine verecundia et sine moderatione libidinis in amplexibus viri et mulieris in noto sanguine magis quam in alieno ad turpe opus accenderetur. Ego enim opus istud per hunc hominem edissero: cui illud in homine ignotum est, et qui sermonem istum non ab homine sed a scientia Dei accepit.

Sed quid nunc? Cum autem masculus in forti aetate est, ita quod venae illius sanguine plenae sunt, tunc fertilis in semine suo est, tunc mulierem in desponsatione legitimae institutionis sibi accipiat, quae etiam in ferventi aetate existens semen illius cum verecundia suscipiat, et illi prolem in via rectitudinis gignat. Sed vir ante annos fortitudinis suae semen suum in superfluitate libidinis non ejiciat, quia hoc probatio peccati suggerente diabolo est, si semen suum in concupiscentia libidinis seminare tantaverit, antequam ipsum semen rectam coagulationem in fervente calore habere possit.

Nor do I wish that the knowledge of blood should be mixed in marriage, where the ardor of love in consanguinity is not yet attenuated; lest an impudent love in the remembrance of consanguinity arise there, but let the blood of a foreign stock meet: which already feels no knowledge of consanguinity burning in itself, so that human discipline may be in its work. For milk boiled once or twice does not lose its flavor, but when coagulated and boiled a seventh or eighth time, losing its strengths, it already has a delectable flavor only in necessity. And as the knowledge of consanguinity in one's own spouse is not to be known, so also the knowledge of the consanguinity of a previous spouse in a foreign union is to be abhorred; nor should a man join himself to such a union, just as the Church (Ecclesia) prohibits through its doctors, who established it in much solicitude and honor.

The fact that in the Old Testament humans were joined in the consanguinity of their blood by the precept of the law was done because of their hardness, so that they might have peace with one another, and that such firm charity might be in them: lest, mixing with the divided union of the gentiles, they should infringe My covenant, until that time came in which My Son, bringing the fullness of charity, transferred the union of consanguinity of carnal copulation into a foreign progeny with the shame of modesty. Hence, since the bride of the same Son of Mine has now received the bond of My fear and right justice in holy baptism, therefore also let such a union of consanguinity now be far from her, because fornication without modesty and without moderation of lust in the embraces of man and woman would be kindled more in known blood than in foreign for a base work. For I declare this work through this human, to whom it is unknown in man, and who received this speech not from man but from the knowledge of God.

But what now? When the male is in strong age, so that his veins are full of blood, then he is fertile in his seed; then let him take a woman in the betrothal of legitimate institution, who, also being in fervent age, may receive his seed with modesty and bear for him offspring in the way of rectitude. But let not a man before the years of his strength cast out his seed in the superfluity of lust, because this is a trial of sin by the suggestion of the devil, if he should try to sow his seed in the concupiscence of lust before the same seed can have right coagulation in fervent heat.

Et cum vir jam fortissimus in generationis opere est, tunc vires suas secundum quod potest in illo tempore non exerceat, quoniam, si tunc ad diabolum respicit, opus diabolicum operatur, corpus etiam suum contemptibile faciens, quod omnino illicitum est. Vir autem secundum quod eum humana natura docet, in fortitudine caloris et in abundantia seminis sui rectum iter in uxore sua quaerat; et hoc cum humana disciplina ob studium filiorum faciat. Sed nolo ut idem opus fiat in separatione mulieris cum jam fluxum sanguinis sui patitur: quod est apertio occultorum membrorum uteri ejus, ne fluxus sanguinis ejus susceptum semen maturum effundat, et ita semen effusum pereat; se enim tunc mulier in dolore et in carcere positam videt: portionem scilicet doloris partus sui tangens, sed hoc tempus doloris in muliere non damno; quoniam illud Evae dedi quando in gustu pomi peccatum concepit, unde et mulier in hoc tempore in magno misericordiae subsidio levanda est; ipsa autem se contineat in absconso disciplinae; non autem ita ut in abcessu templi mei se arceat, sed fideli permissione ipsum in officio humilitatis pro salute sua ingrediatur.

Quia autem sponsa Filii Dei semper integra est, vir, apertis vulneribus, si integritas membrorum ejus in tactu percussionis divisa est, templum meum nisi cum timore magnae necessitatis non intrabit ne videatur, sicut integra membra Abel, qui templum Dei fuit, Cain frater suus crudeliter fregit. Sed et mulier cum prolem pepererit, fractis occultis membris suis, templum meum non nisi secundum legem per me sibi datam ingrediatur; quatenus sancta sacramenta ejusdem templi mei ab omni pollutione et dolore viri et mulieris inviolabilia sint, quia Filium meum purissima virgo genuit: quae integra absque ullo vulnere peccati fuit. Locus enim qui in honore Unigeniti mei consecratus est, integra omni corruptione livoris ac vulneris esse debet, quoniam idem unigenitus meus integritatem virginei partus in se novit; unde et mulier quae integritatem virginitatis suae cum viro corrupit, in livore plagae suae qua corrupta est ab ingressu templi mei se contineat, usque dum plaga vulneris ipsius sanetur, secundum quod ecclesiastica disciplina ipsi de eadem causa certissime demonstrat. Nam cum Filio meo in ligno crucis sponsa ipsius conjuncta fuisset, ipsa, usque dum Filius meus discipulis suis praecepit ut veritate Evangelii per totum mundum disseminarent, in occulto se continuit, ac deinde aperte surrexit et gloriam sponsi sui in generatione spiritus et aquae palam praedicavit. Sic et virgo, quae viro conjungitur, faciat cum pudica scilicet verecundia usque ad tempus illud quod sibi ecclesiastica censura proponit; in occulto maneat, et hoc peracto de occultatione sua se transferens ad dilectionem sponsi sui, aperte procedat.

And when the man is already very strong in the work of generation, let him not then exercise his strengths according to what he can in that time, because if he then looks back to the devil, he works a diabolical work, making also his body contemptible, which is altogether unlawful. A man, however, according to what human nature teaches him, should seek the right path in his wife in the strength of heat and in the abundance of his seed; and let him do this with human discipline for the sake of children. But I do not wish that the same work be done in the separation of the woman when she already suffers the flux of her blood: which is the opening of the hidden members of her womb, lest the flux of her blood pour out the mature seed received, and so the seed poured out perish; for then the woman sees herself placed in pain and in a prison: touching, namely, a portion of the pain of her childbirth. But I do not condemn this time of pain in the woman; for I gave it to Eve (Eva) when she conceived sin in the taste of the apple, wherefore also the woman in this time is to be lifted up in a great subsidy of mercy. Let her, however, contain herself in the secrecy of discipline; but not so as to bar herself from the departure of My temple, but let her enter it by faithful permission in the office of humility for her salvation.

Because, however, the bride of the Son of God is always whole, a man with open wounds—if the integrity of his members was divided in the touch of percussion—shall not enter My temple except with fear of great necessity, lest he be seen as his brother Cain cruelly broke the whole members of Abel, who was the temple of God. But also a woman, when she has brought forth offspring, her hidden members being broken, shall not enter My temple except according to the law given to her by Me; so that the holy sacraments of My same temple may be inviolable from all pollution and pain of man and woman, because a most pure virgin bore My Son: who was whole without any wound of sin. For the place which is consecrated in the honor of My Only-begotten must be whole from all corruption of bruising and wound, since My same Only-begotten knew the integrity of virginal birth in Himself; hence also the woman who corrupted the integrity of her virginity with a man, should contain herself from the entrance of My temple in the bruising of her wound by which she was corrupted, until the plague of her wound is healed, according to what ecclesiastical discipline most certainly demonstrates to her concerning the same cause. For when His bride had been joined to My Son on the wood of the cross, she, until My Son commanded His disciples to disseminate the truth of the Gospel through the whole world, contained herself in secret, and then rose up openly and publicly preached the glory of her bridegroom in the generation of spirit and water. So also let the virgin who is joined to a man do, namely with modest shame, until that time which ecclesiastical censure proposes to her; let her remain in secret, and this being performed, transferring herself from her hiding to the love of her bridegroom, let her proceed openly.

Nolo etiam ut praedictum opus viri ac mulieris exerceatur cum jam radix infantuli in muliere posita est, ne coagulatio infantuli superfluo et perdito semine polluatur usque ad purgationem partus ipsius, quod iterum ob amorem filiorum in rectitudine et non in petulantia fieri non prohibetur. Sic genus humanum in procreatione sua in honestate humanae disciplinae procedere positum est: et non sicut vaniloquium stultorum hominum clamat dicentium sibi licitum esse libidinem suam secundum voluntatem suam exercere, dicentes: Quomodo possumus nos tam inhumane continere?

O homo, si respicis ad diabolum, ipse te ad omne malum excitat et mortifero veneno suo interficit; si autem ad Deum oculos levas, ipse tibi adjutorium praebet et te castum facit. Nonne in opere tuo magis libidinem quam castitatem appetis? Mulier viro subjecta est in qua ipse semen suum seminet, sic etiam terram operatur ut fructum afferat. Nunquid vir terram operatur, ut spinas et tribulos gignat? Nequaquam, sed ut dignum fructum det. Ita etiam hoc studium hominis in amore filiorum et non in petulantia libidinis esse debet.

Ergo, o homines, plorate et ululate ad Deum vestrum quem tam frequenter in peccatis vestris contemnitis, cum in pessima fornicatione semen vestrum ejicitis; ibi non solum fornicatores, sed etiam et homicidae existentes, quia respectum Dei abjicitis et libidinem vestram secundum voluntatem vestram completis. Unde etiam diabolus in hoc opere semper persequitur vos, sciens quod magis concupiscentiam vestram appetitis quam gaudium filiorum inspiciatis. Audite ergo qui in turribus ecclesiae estis. In fornicatione vestra nolite me accusare, sed vosmetipsos inspicite; quoniam, cum ad diabolum curritis me contemnentes, illicita opera facitis, et ideo casti esse non vultis, ut servus meus Osee de contaminato populo loquitur, dicens: Non dabunt cogitationes suas ut revertantur ad Deum suum, quia spiritus fornicationis in medio eorum, et Deum non cognoverunt (Ose. V, 4). Quod dicitur: Maligni homines Deum non cognoscentes faciem cordis sui abscondunt, non convertentes eam in diversis involutionibus machinationis suae ut redeant ad veram claritatem, perspicaci scilicet oculo non discernentes quae Dei sunt, sed malum in semetipsis nutriunt; quoniam afflatio petulantis immunditiae per diabolicam suggestionem virilem fortitudinem quam in se habere deberent emollit, non sinens eos ut in Deum bonam conscientiam suam ponant, cum adversarius ipsos a vita felicitatis avertit.

Sed nunc ad amantissimas oves meas quae in corde meo plantatae sunt me convertam, semen castitatis existentes; virginitas enim per me plantata est, quia etiam Filius meus de virgine natus est. Et ideo virginitas est pulcherrimum pomum inter omnia poma convallium, et magna persona in omnibus personis quae in palatio indeficientis regis sunt, quoniam ipsa praecepto legis subdita non est, quia unigenitum meum mundo edidit.

I also do not wish that the aforesaid work of man and woman be exercised when already the root of the infant is placed in the woman, lest the coagulation of the infant be polluted by superfluous and wasted seed until the purgation of its birth; which again is not prohibited from being done for the love of children in rectitude and not in petulance. Thus the human race is set to proceed in its procreation in the honesty of human discipline: and not as the idle talk of foolish men cries out, who say it is lawful for them to exercise their lust according to their will, saying: "How can we contain ourselves so inhumanly?"

O human, if you look to the devil, he himself excites you to all evil and kills you with his deadly poison; but if you raise your eyes to God, He Himself offers you help and makes you chaste. Do you not in your work desire lust more than chastity? A woman is subject to a man in whom he may sow his seed, just as he also works the earth so that it may bring forth fruit. Does a man work the earth so that it may beget thorns and thistles? By no means, but so that it may give worthy fruit. So also this study of man should be in the love of children and not in the petulance of lust.

Therefore, O humans, weep and howl to your God whom you so frequently despise in your sins, when in the worst fornication (fornicatio) you cast out your seed; being there not only fornicators, but even murderers, because you cast away the respect of God and complete your lust according to your will. Hence also the devil always pursues you in this work, knowing that you desire your concupiscence more than you look upon the joy of children. Hear therefore, you who are in the towers of the Church (Ecclesia). In your fornication do not accuse Me, but look into yourselves; since, when you run to the devil despising Me, you do unlawful works, and therefore you do not wish to be chaste, as My servant Hosea speaks of the contaminated people, saying: "They will not give their thoughts to return to their God, because the spirit of fornication is in the midst of them, and they have not known God" (Hos. 5:4). What is said: Evil men, not knowing God, hide the face of their heart, not turning it in the various involvements of their machination so as to return to true clarity, namely not discerning with a sharp eye those things which are of God, but they nourish evil in themselves; since the breath of petulant uncleanness through diabolical suggestion softens the virile strength which they ought to have in themselves, not permitting them to place their good conscience in God, when the adversary averts them from the life of happiness.

But now I shall turn to My most beloved sheep who are planted in My heart, being the seed of chastity; for virginity was planted by Me, because My Son also was born of a virgin. And therefore virginity is the most beautiful apple among all the apples of the valleys, and a great person among all the persons who are in the palace of the failing King, since she herself is not subject to the precept of the law, because she brought forth My Only-begotten to the world.

Quapropter audiant qui Filium Dei sequi volunt in innocentia liberae castitatis et in separatione moerentis viduitatis; quoniam nobilior est virginitas non polluta ab initio quam viduitas oppressa virili jugo, cum tamen post dolorem suum in quo virum suum perdidit, virginitatem subsequitur: Filius enim meus plurimos dolores in corpore suo pertulit et mortem crucis subiit; unde et vos in amore ipsius multas angustias patiemini, cum in vobismetipsis superabitis quod in libidine peccati ex gustu pomi seminatum est; sed tamen ibi ab incendio libidinis effluentes rivulos in semine vestro sustinentes, cum tam casti esse non potestis quin fragilitas humanae debilitatis se latenter ostendat in vobis; in illo habere passionem Filii mei imitari debetis, cum vobismetipsis resistitis ardentem flammam libidinis, videlicet in vobis exstinguentes et alia saecularia quae mundi sunt, scilicet iram, superbiam, luxuriam, et caetera hujusmodi vitia cohibentes, atque victoriam istam magno certamine perficientes. Unde tunc praelia ista magno decore et multo fructu clariora super solem et dulciora super aromatum suavitatem coram me apparent; quia unigenitum meum in doloribus ejus imitamini cum ardentem libidinem tam forti certamine in vobis conculcatis. Et cum sic perseveratis, multam gloriam inde in coelesti regno consequimini. O vernantissimi flores, angeli mei, in vestro certamine admirantur quod mortem evaditis, quod in venenoso luto mundi polluti non estis cum tamen carnale corpus geratis, illud hoc pacto conculcantes, quod gloriosi in consortio eorum eritis, quoniam secundum similitudinem ipsorum impolluti apparetis, ideo gaudete cum sic perseveratis, quia tunc vobiscum sum, cum me fideliter suscipitis et vocem meam cum gaudio cordis vestri adimpletis, quemadmodum in secreta visione Joannis dilecti mei ostendo, dicens: Ecce sto ad ostium et pulso: si quis audierit vocem meam, intrabo ad illum et coenabo cum illo, et ipse mecum (Apoc. III). Quod dicitur: Vos qui me salvatorem vestrum fideliter amatis, videte quia vobis succurrere volens exspecto ad tabernaculum cordis vestri, considerans quid conscientia vestra in scrinio cordis sui contineat, et cum inspiratione recordationis mentis vestrae spiritum vestrum ad apertionem susceptionis bonae voluntatis commoneo. Quod si tunc fidele cor percipit sonitum timoris mei, conjungo me ad ipsum amplectens eum, indeficientemque cibum capiens eum illo, cum ipse suavem gustum in bonis operibus semetipsum mihi praebet, ita et ipse cibum vitae in meipso percepturus est, quoniam illud amat: quod justitiam desiderantibus vitam affert.

Sed, ut vides, Adam et Eva de paradiso expulsis, lucidissimus splendor eamdem regionem circumdedit; quoniam illis ob transgressionem suam locum amoenitatis exeuntibus, potentia divinae majestatis omnem maculam totius contagionis ab eodem loco sequestrans eum ita sua claritate munivit, ne amodo ulla contrarietate tangeretur, ostendens etiam quod transgressio illa quae in eo facta fuerat quandoque clementer et misericorditer abolenda esset.

Wherefore let them hear who wish to follow the Son of God in the innocence of free chastity and in the separation of mourning widowhood; since virginity not polluted from the beginning is nobler than widowhood oppressed by a virile yoke, when yet after her pain in which she lost her husband, she follows virginity. For My Son bore very many pains in His body and underwent the death of the cross; hence you also shall suffer many anxieties in His love, when you shall overcome in yourselves what was sown in the lust of sin from the taste of the apple; but yet sustaining there the streams flowing from the fire of lust in your seed, when you cannot be so chaste but that the fragility of human weakness (fragilitas humanae debilitatis) shows itself latently in you; in that you ought to imitate the passion of My Son, when you resist in yourselves the burning flame of lust, namely extinguishing it in you and other secular things which are of the world, namely anger, pride, luxury, and other such vices, and performing that victory with a great struggle. Hence then these battles appear before Me with great decor and much fruit, brighter than the sun and sweeter than the sweetness of aromatics; because you imitate My Only-begotten in His pains when you trample the burning lust in you with such a strong struggle. And when you thus persevere, you follow much glory therefrom in the heavenly kingdom. O most green flowers, My angels, they wonder in your struggle that you escape death, that you are not polluted in the poisonous mud of the world when yet you bear a carnal body, trampling it by this pact, because you shall be glorious in their company, since you appear unpolluted according to their likeness. Therefore rejoice when you thus persevere, because then I am with you, when you faithfully receive Me and fulfill My voice with the joy of your heart, just as I show in the secret vision of John My beloved, saying: "Behold, I stand at the door and knock: if anyone shall hear My voice, I will enter to him and will sup with him, and he with Me" (Rev. 3:20). What is said: You who faithfully love Me your Savior, see that I, wishing to succor you, wait at the tabernacle of your heart, considering what your conscience contains in the chest of its heart, and with the inspiration of the record of your mind I admonish your spirit to the opening of the reception of good will. But if then the faithful heart perceives the sound of My fear, I join Myself to it embracing it, and taking failing food with it, when he offers himself to Me with sweet taste in good works, so also he is to perceive the food of life in Myself, since he loves that which brings life to those desiring justice.

But, as you see, Adam and Eve (Eva) being expelled from Paradise, a most bright splendor surrounded the same region; since, as they were leaving the place of pleasantness because of their transgression, the power of divine majesty, sequestering every stain of all contagion from the same place, fortified it so with its clarity, that henceforth it should not be touched by any contrariety, showing also that that transgression which had been made in it would sometime be kindly and mercifully abolished.

Et ita omnia elementia mundi quae prius in magna quiete constiterant, in maximam inquietudinem versa, horribiles terrores ostenderunt; quia creatura illa quae ad servitutem hominis creata fuerat, nec ullam adversitatem in se senserat (homine inobedientiam capescente et Creatori suo facto inobediente) tranquillitatem suam reliquit, et inquietudinem suscepit, maximas et plurimas contrarietates hominibus inferens ut homo seipsum ad deteriora flexerat; per illam coerceretur.

Quid hoc? Quia homo in loco deliciarum Deo rebellis exstitit, idcirco et creatura illa quae homini in servitio subjecta fuit, se homini opposuit. Et paradisus est locus amoenitatis, qui floret, in viriditate florum, et herbarum, et deliciis omnium aromatum, repletus optimis odoribus, dotatusque in gaudio beatarum animarum, dans fertilissimam fecunditatem aridae terrae, quia fortissimam vim terrae tribuit, velut anima corpori vires praebet, quoniam paradisus in umbra et in perditione peccatorum non obscuratur.

Quapropter audite et intelligite me vos qui in cordibus vestris dicitis: Quid sunt haec? et cur sunt haec? O cur tam stulti estis in cordibus vestris qui ad imaginem et similitudinem Dei facti estis? Quomodo tam magna gloria et tantus honor qui vobis datus est, posset esse sine probatione: cum tamen aurum quod quasi nihil est et aliquid inane, debeat in igne probari, et pretiosi lapides in purgatione poliri, et hujusmodi omnia in omnibus perquiri? Ergo, o stulti homines, hoc quod ad imaginem et similitudinem Dei factum est, quomodo sine probatione posset subsistere? Nam homo super omnem creaturam examinandus est, et ideo per omnem creaturam probandus est. Quomodo? Spiritus per spiritum probandus est, caro per carnem, terra per aerem, ignis per aquam, pugna per pacem, bonum per malum, pulchritudo per deformitatem, paupertas per divitias, dulcedo per amaritudinem, sanitas per infirmitatem, longum per brevem, durum per molle, altitudo per profunditatem, lux per tenebras, vita per mortem, paradisus per poenas, coeleste regnum per gehennam, et terrena cum terrenis, coelestia cum coelestibus. Sic homo in omni creatura probatus est, videlicet in paradiso, in terra et in inferno: postea collocatus est in coelo. Aperte enim videtis pauca de multis, quae ante oculos vestros abscondita sunt. Et cur deridetis ea quae recta, plana, et justa, ac bona in omnibus bonis coram Deo sunt? Quare his indignamini? Deus justus est; sed genus hominum in praevaricatione praeceptorum Dei injustum est, cum sapientius Deo esse contendit. Nunc dic mihi, o homo, quid putas te fuisse cum nondum eras in anima et corpore? Tu vero nescis quomodo creatus sis.

And so all the elements of the world which before had stood in great quiet, turned into the greatest disquiet, showed horrible terrors; because that creature which had been created for the service of man, nor had felt any adversity in itself (man catching disobedience and being made disobedient to his Creator), left its tranquility and received disquiet, bringing greatest and very many contrarieties to humans so that he might be coerced by it as man had bent himself to worse things.

What is this? Because man in the place of delights stood out as rebellious to God, therefore also that creature which was subject to man in service opposed itself to man. And Paradise is a place of pleasantness, which flourishes in the greenness of flowers and herbs, and repleted with the delights of all aromatics and best odors, and endowed in the joy of blessed souls, giving most fertile fecundity to the dry earth, because it attributes strongest force to the earth, as the soul provides strengths to the body, since Paradise is not obscured in the shadow and in the perdition of sins.

Wherefore hear and understand Me, you who say in your hearts: "What are these things? and why are these things?" O why are you so foolish in your hearts, who were made to the image and likeness of God? How could such great glory and so much honor which was given to you be without testing: when yet gold which is as nothing and something empty must be tried in fire, and precious stones polished in purgation, and all such things sought in all things? Therefore, O foolish humans, how could that which was made to the image and likeness of God subsist without testing? For man is to be examined above every creature, and therefore is to be proved through every creature. How? Spirit is to be proved by spirit, flesh by flesh, earth by air, fire by water, fight by peace, good by evil, beauty by deformity, poverty by riches, sweetness by bitterness, health by infirmity, long by short, hard by soft, height by depth, light by darkness, life by death, Paradise by punishments, the heavenly kingdom by Gehenna, and earthly with earthly, heavenly with heavenly. Thus man was proved in every creature, namely in Paradise, in earth, and in hell: afterward he was placed in heaven. For you openly see few of many things which are hidden before your eyes. And why do you deride those things which are right, plain, and just, and good in all goods before God? Why are you indignant at these? God is just; but the race of humans in the prevarication of the precepts of God is unjust, when it contends to be wiser than God. Now tell me, O human, what do you think you were when you were not yet in soul and body? You truly do not know how you were created.

Sed nunc, o homo, coelum et terram vis perscrutari, et justitiam eorum in constitutionem Dei dijudicare, et summa dignoscere; cum nec infima valeas examinare, quia nescis quomodo vivas in corpore, vel quomodo exuaris a corpore. Qui te in primo homine creavit, ille haec omnia praevidit. Sed item mitissimus Pater misit Unigenitum suum mori pro populo, ut hominem a diabolica potestate liberaret. Et sic homo liberatus fulget in Deo, et Deus in homine; consortium homo cum Deo habens, fulgentiorem claritatem quam prius haberet, possidet in coelo. Quod non fuisset, si Filius Dei carnem non induisset, quoniam, si homo in paradiso permansisset, Filius in cruce passus non fuisset. Sed cum homo per callidum serpentem deceptus est, Deus in vera misericordia tactus, Unigenitum suum in purissima virgine incarnari voluit, atque ita post ruinam hominis elevatae sunt plurimae virtutes in coelo fulgentes, veluti est humilitas regina virtutum, quae in virgineo partu floruit, ut etiam caeterae virtutes quae electos Dei ad coelestia perducunt. Nam cum ager multo labore colitur, multum fructum profert, ut in humano genere ostensum est; quia post ruinam hominis, plurimae virtutes ad sublevationem ejus surrexerunt. Sed, o homines, vos gravati corporali pondere, non videtis illam magnam gloriam quae vobis sine macula et sine ulla dedignatione in plena justitia Dei praeparata est, quam nullus auferre potest; prius enim quam fabrica mundi constituta fuisset, haec omnia Deus in vera justitia praeviderat. Unde, o homo, similitudinem hanc considera.

Dominus qui in multo studio hortum facere vult, primitus aptum locum horti ponit, ac deinde locum cujusque plantationis disponens, fructum bonarum arborum utilitatem, saporem, odorem habentium et diversorum generum aromata considerat. Et sic Dominus magnus et profundus artifex quamque plantationem suam in eo disponit, ut bene discerni in utilitate sua possit, ac deinde cogitat quanta munitione eum circumdet, ut nullus inimicorum plantationem ejus dissipare valeat. Tunc etiam pigmentarios suos constituit, qui eumdem hortum rigare sciant et qui fructum ejus colligant, et exinde diversa pigmenta conficiant.

Quapropter, o homo, diligenter considera, quia, si Dominus ille praevidet quod hortus suus nullum fructum nec ullam utilitatem proferens destruendus est, quare tunc tantus et tam profundus artifex hortum illum tam magno studio et tam magnis laboribus exstruit, plantat, rigat et munit?

But now, O human, you wish to search out heaven and earth, and to judge their justice in the constitution of God, and to distinguish the highest things; when you are not even able to examine the lowest things, because you do not know how you live in the body, or how you are stripped from the body. He who created you in the first man, He foresaw all these things. But likewise the most mild Father sent His Only-begotten to die for the people, so that He might free man from diabolical power. And thus man freed shines in God, and God in man; man having company with God, possesses in heaven a more shining clarity than he had before. Which would not have been if the Son of God had not put on flesh, since if man had remained in Paradise, the Son would not have suffered on the cross. But when man was deceived by the crafty serpent, God touched in true mercy wished His Only-begotten to be incarnated in a most pure virgin, and thus after the ruin of man very many virtues were raised up shining in heaven, as is humility the queen of virtues, which flourished in the virginal birth, as also other virtues which lead the elect of God to heavenly things. For when a field is cultivated with much labor, it brings forth much fruit, as has been shown in the human race; because after the ruin of man, very many virtues arose for his upliftment. But, O humans, you weighed down by corporal weight, do not see that great glory which was prepared for you without stain and without any disdain in the full justice of God, which no one can take away; for before the fabric of the world had been constituted, God had foreseen all these things in true justice. Wherefore, O human, consider this likeness.

A Lord who with much study wishes to make a garden, first sets a suitable place for the garden, and then disposing the place of each plantation, he considers the fruit of the good trees having utility, taste, and odor, and aromatics of diverse kinds. And so the Lord, a great and profound craftsman, disposes each of His plantations in it, so that it can be well discerned in its utility, and then he thinks with what fortification he may surround it, lest any of his enemies be able to dissipate his plantation. Then also he constitutes his perfumers, who may know how to water the same garden and who may collect its fruit, and therefrom make diverse pigments.

Wherefore, O human, diligently consider, because if that Lord foresees that his garden, bringing forth no fruit nor any utility, is to be destroyed, why then does so great and so profound a craftsman build, plant, water, and fortify that garden with so much study and so much labor?

Audi igitur et intellige. Deus qui sol justitiae est, splendorem suum super lutum quod praevaricatio hominis est misit; et splendor ille in multa claritate resplenduit, quoniam lutum illud valde foedum et opacum fuit. Sol enim in sua claritate effulsit, et lutum in sua foeditate putruit; unde sol majori delectatione a videntibus amplectebatur, quam si lutum ei appositum non esset. Sed sicut lutum ad similitudinem solis foedum est, sic etiam transgressio hominis ad justitiam Dei iniqua est. Unde justitia, quia pulchra est, diligenda est; et iniquitas, quoniam foeda est, odienda. In hanc foeditatem cecidit ovis Domini qui hortum plantaverat. Et hujusmodi ovis per consensum suum, non per Domini ignaviam a Domino sublata est; quam postea Dominus multo studio et justitia requisivit. Quapropter tunc chorus angelorum in maximo gaudio illuminatus est, cum hominem angeli in coelo viderunt. Quid hoc? Cum innocens agnus in crucem suspensus est, elementa tremuerunt, quia nobilissimus virginis filius de manibus homicidarum corporaliter occisus est. In cujus morte perdita ovis ad pascua vitae reportata est. Nam antiquus persecutor, postquam vidit quod ovem illam propter sanguinem innocentis agni quem agnus in remissionem peccatorum hominum effuderat perdere debuit, tunc primum cognovit quis agnus ille esset, quoniam prius scire non potuit, quomodo coelestis agnus sine virili semine et sine ulla concupiscentia peccati de virgine in obumbratione Spiritus sancti incarnatus est; idem enim persecutor in initio creationis suae in flatu superbiae erexit se, in mortem seipsum praecipitans, et hominem de gloria paradisi dejiciens, cui Deus in potestate sua resistere noluit, sed eum in humilitate per filium suum superavit. Et quia Lucifer justitiam Dei contempsit justo judicio Dei, incarnationem unigeniti Filii Dei scire non potuit. Nam in hoc abscondito consilio perdita ovis ad vitam reportata est. Unde, o rebelles homines, cur tantam duritiam assumitis? Deus hominem deserere noluit, sed Filium suum ad salvationem ejus misit; quoniam sic Deus caput superbiae in antiquo serpente contrivit. In ereptione enim hominis de morte infernus claustrum suum aperuit, Satana clamante: Vae, vae! quis me adjuvabit? Sed et omnis diabolica turba in fremitu magno seipsam decerpsit, admirans quae tanta potestas esset, cui ipsa cum principe malitiae resistere non posset, cum sibi fideles animas auferri videret. Sic homo super coelos elevatus est; quia Deus in homine, et homo in Deo per Filium Dei apparuit.

Hear therefore and understand. God, who is the Sun of Justice, sent His splendor over the mud which is the prevarication of man; and that splendor resplended in much clarity, since that mud was very foul and opaque. For the sun shone in its clarity, and the mud putrefied in its foulness; wherefore the sun was embraced with greater delectation by those seeing it than if the mud had not been placed near it. But as mud is foul in comparison to the sun, so also the transgression of man is iniquitous to the justice of God. Hence justice, because it is beautiful, is to be loved; and iniquity, because it is foul, is to be hated. Into this foulness fell the sheep of the Lord who had planted the garden. And such a sheep was taken from the Lord through its own consent, not through the Lord's ignorance; which afterward the Lord sought with much study and justice. Wherefore then the choir of angels was illuminated in maximum joy, when the angels saw man in heaven. What is this? When the innocent Lamb was suspended on the cross, the elements trembled, because the most noble Son of the Virgin was corporally killed by the hands of murderers. In whose death the lost sheep was reported back to the pastures of life. For the ancient persecutor, after he saw that he ought to lose that sheep because of the blood of the innocent Lamb which the Lamb had poured out for the remission of the sins of humans, then first knew who that Lamb was, since before he could not know how the celestial Lamb was incarnated of a virgin in the overshadowing of the Holy Spirit without virile seed and without any concupiscence of sin. For the same persecutor in the beginning of his creation raised himself up in the breath of pride, plunging himself into death, and casting man down from the glory of Paradise, whom God in His power did not wish to resist, but overcame him in humility through His Son. And because Lucifer despised the justice of God, by the just judgment of God he could not know the incarnation of the Only-begotten Son of God. For in this hidden counsel the lost sheep was reported back to life. Wherefore, O rebellious humans, why do you assume such hardness? God did not wish to desert man, but sent His Son for his salvation; since thus God crushed the head of pride in the ancient serpent. For in the snatching of man from death, hell opened its cloister, Satan crying out: "Woe, woe! who will help me?" But also every diabolical crowd in a great roaring tore itself apart, wondering what such power was, which it with the prince of malice could not resist, when it saw faithful souls taken from it. Thus man was elevated above the heavens; because God in man, and man in God appeared through the Son of God.

Idem etiam Dominus qui ovem perdiderat, sed eam tam gloriose ad vitam reduxerat, pretiosam margaritam in eamdem similitudinem habuit, quae perdita in multas sordes incidit. Sed ipse eam ita in sorde jacere non permittens eam quaesivit, et inventam gaudenter extraxit, et de sorde in qua jacuerat, extractam ita expurgavit: ut aurum in fornace purgari solet et eam in pristinum honorem majori gloria reparavit. Nam Deus hominem creavit, sed ipse diabolica persuasione in mortem corruit; de qua eum Filius Dei per sanguinem suum eripuit, et eum ad coelestem honorem gloriose perduxit. Quomodo? In humilitate et charitate. Humilitas enim Flium Dei de virgine nasci fecit, ubi ipsa humilitas nec in maris amplexibus, nec in curiositate carnis, nec in divitiis terrenis, nec in aureis ornamentis, nec in saecularibus honoribus inventa est, sed Filius Dei in praesepio jacuit, quia mater ejus paupercula fuit. Et humilitas semper gemit, plorat et omnia crimina interimit: quod opus ipsius est. Unde quisquis diabolum vult expugnare, se muniat et armet humilitate, quoniam Lucifer tam valde fugit, et velut coluber se coram ea in cavernam abscondit, quia ubi ipse illum apprehenderit, eum quasi fragillimum filum citius frangit. Charitas quoque unigenitum Dei Filium in sinu Patris in coelo continet et eum in uterum matris in terram demisit, quoniam ipsa nec peccatores nec publicanos spernit, sed omnes salvare intendit. Quapropter et fontem lacrymarum ab oculis fidelium saepius educens duritiam cordis emollit. In hoc humilitas et charitas clariores caeteris virtutibus sunt; quoniam humilitas et charitas sunt velut anima et corpus, quae fortiores vires caeteris viribus animae et membris corporis habent. Quomodo? Humilitas est quasi corpus et charitas velut anima nec ab invicem separari possunt sed simul operantur, sicut nec anima nec corpus disjungi valent ed sibi cooperantur, quandiu homo in corpore vivit. Et sicut animae et corpori diversa membra corporis secundum vires suas subjecta sunt, ita etiam humilitati et charitati caeterae virtutes secundum justitiam suam cooperantur. Et ideo, o homines, ad gloriam Dei et pro salute vestra humilitatem et charitatem sectamini: cum quibus armati diabolicas insidias non timebitis, sed indeficientem vitam possidebitis. Unde quicunque scientiam in Spiritu sancto et pennas in fide habet, admonitionem meam non transgrediatur sed eam in gustu animae suae amplectendo percipiat.

VISIO TERTIA.

The same Lord also who had lost the sheep, but had so gloriously reduced it to life, had a precious pearl in the same likeness, which being lost fell into much filth. But He, not permitting it to lie so in the filth, sought it, and having found it joyfully extracted it, and extracted from the filth in which it had lain, He so purged it—as gold is wont to be purged in a furnace—and repaired it in its former honor with greater glory. For God created man, but he himself fell into death by diabolical persuasion; from which the Son of God snatched him by His blood, and gloriously led him to heavenly honor. How? In humility and charity. For humility made the Son of God be born of a virgin, where humility itself was found neither in the embraces of a male, nor in the curiosity of the flesh, nor in earthly riches, nor in golden ornaments, nor in secular honors, but the Son of God lay in a manger, because His mother was a poor little woman. And humility always groans, weeps, and destroys all crimes: which is its work. Hence whoever wishes to fight against the devil, let him fortify and arm himself with humility, since Lucifer so greatly flees it, and like a snake hides himself before it in a cavern, because where she apprehends him, she breaks him more quickly than a most fragile thread. Charity also contains the Only-begotten Son of God in the bosom of the Father in heaven and sent Him down into the womb of His mother on earth, since she herself despises neither sinners nor publicans, but intends to save all. Wherefore also she, more often leading forth a fountain of tears from the eyes of the faithful, softens the hardness of the heart. In this, humility and charity are clearer than other virtues; since humility and charity are like soul and body, which have stronger strengths than the other forces of the soul and members of the body. How? Humility is as it were the body and charity as it were the soul, nor can they be separated from each other but they work together, just as neither soul nor body can be disjoined but they cooperate with each other, as long as man lives in the body. And as to the soul and the body diverse members of the body are subject according to their strengths, so also to humility and charity the other virtues cooperate according to their justice. And therefore, O humans, for the glory of God and for your salvation follow humility and charity: armed with which you shall not fear diabolical snares, but shall possess unfailing life. Wherefore whoever has knowledge in the Holy Spirit and wings in faith, let him not transgress My admonition but let him perceive it by embracing it in the taste of his soul.

THIRD VISION.

SUMMARIUM.---Quod per visibilia et temporalia ea quae invisibilia sunt et aeterna manifestantur. De firmamento ad similitudinem ovi facto. De lucido igne et umbrosa pelle. De positione solis et trium stellarum. De ascensu solis. De descensu ejusdem et quid significet. Verba actus apostolorum ad idem. De primo vento et turbinibus ejus. De secundo vento et turbinibus ejus. De tenebroso igne, et sonitu, et de acutis lapidibus. De purissimo aethere et positione lunae et duarum stellarum. De positione aliarum stellarum. De tertio vento et turbinibus ejus. De aquoso aere et alba pelle. De quarto vento et turbinibus ejus. De arenoso globo terrae. Verba David ad eamdem rem. De terraemotu et quid significet. De maximo monte inter aquilonem et orientem. De iis qui perversa arte in creaturis futura scrutantur. Verba Evangelii. Qualiter diabolus hominibus illudit per magicam artem. Parabola de eadem re. Cum salus hominis et utilitas completa fuerit, saeculum mutabitur. Verba Job ad eamdem rem. Verba Dei de eodem. Quod Deus auguria in stellis et in caeteris creaturis amplius tolerare non vult. De stultitia et contumacia hominis. Similitudo de hoedo, et cervo, et lupo. Comparatio de medico. Verba Joannis.

Post haec vidi maximum instrumentum, rotundum et umbrosum secundum similitudinem ovi superius arctum et in medio amplum, ac inferius constrictum; in cujus exteriori parte per circuitum lucidus ignis fuit quasi pellem umbrosam sub se habens. Et in igne illo erat globus rutilantis ignis tantae magnitudinis, ut instrumentum totum ab eo illustraretur, super se tres faculas sursum ordinate positas habens, quae suo igne eumdem globum ne laberetur continebant, et globus ille se aliquando sursum extulit et plurimus ignis ei occurrit, ita quod exinde flammas suas longius produxit, ac se aliquando deorsum inflexit, multumque frigus ei obviam venit: quapropter flammas suas citius subduxit. Sed et de igne illo qui instrumentum circumdederat flatus quidam cum suis turbinibus exiebat, et de pelle illa quae sub eo jacebat alius flatus cum turbinibus suis ebulliebat, qui se in ipso instrumento hac et illac diffundebat. In eadem quoque pelle quidam tenebrosus ignis tanti horroris erat quod eum intueri non valebam, qui totam pellem illam sua fortitudine concutiebant plenus sonituum, tempestatum et acutissimorum lapidum majorum et minorum. Qui dum sonitum suum elevaret, ille lucidus ignis, et venti, et aer commovebantur, ita quod fulgura sonitum ipsum praevenerunt, quia ignis ille, primum commotionem ejusdem sonitus in se sentiebant.

SUMMARY.---That through visible and temporal things those which are invisible and eternal are manifested. Of the firmament made in the likeness of an egg. Of the lucid fire and the shadowy skin. Of the position of the sun and three stars. Of the ascent of the sun. Of its descent and what it signifies. Words of the Acts of the Apostles on the same. Of the first wind and its whirlwinds. Of the second wind and its whirlwinds. Of the dark fire, and sound, and sharp stones. Of the purest ether and the position of the moon and two stars. Of the position of other stars. Of the third wind and its whirlwinds. Of the watery air and the white skin. Of the fourth wind and its whirlwinds. Of the sandy globe of the earth. Words of David on the same thing. Of the earthquake and what it signifies. Of the greatest mountain between the north and the east. Of those who by perverse art search for future things in creatures. Words of the Gospel. How the devil mocks men through magic art. Parabola on the same thing. When the salvation of man and utility shall be completed, the world will be changed. Words of Job on the same thing. Words of God on the same. That God no longer wishes to tolerate auguries in stars and in other creatures. Of the folly and contumacy of man. Similitude of the kid, and the stag, and the wolf. Comparison of the physician. Words of John.

After these things I saw a greatest instrument, round and shadowy according to the likeness of an egg, narrow at the top and ample in the middle, and constricted at the bottom; in whose exterior part in circuit was a lucid fire, having as it were a shadowy skin under it. And in that fire was a globe of rutilating fire of such magnitude that the whole instrument was illustrated by it, having over it three torches positioned upward in order, which by their own fire contained the same globe lest it fall; and that globe sometimes raised itself upward and very much fire met it, so that therefrom it produced its flames further, and sometimes it bent itself downward, and much cold met it: wherefore it more quickly withdrew its flames. But also from that fire which had surrounded the instrument a certain breath with its whirlwinds went out, and from that skin which lay under it another breath with its whirlwinds bubbled out, which diffused itself here and there in the same instrument. In the same skin also was a certain dark fire of such horror that I was not able to gaze upon it, which with its strength shook that whole skin, full of sounds, tempests, and very sharp stones great and small. Which when it raised its sound, that lucid fire, and the winds, and the air were moved, so that lightnings preceded the sound itself, because that fire first felt in itself the commotion of the same sound.

Sed sub eadem pelle purissimus aether erat sub se nullam pellem habens; in quo etiam globum quemdam candentis ignis plurimae magnitudinis cernebam, super se duas faculas sursum apparenter positas habentem ipsumque globum ne modum cursus sui excederet continentes et in eodem aethere multae et clarae spherae ubique positae fuerant; in quas idem globus interdum se aliquantulum evacuans claritatem suam emisit, et ita sub praefatum rubeum igneumque globum recurrens, et ab eo flammas suas restaurans: iterum illas in easdem sphaeras efflavit. Sed et ab ipso aethere quidam flatus cum suis turbinibus erumpebat; qui se in praefatum instrumentum ubique dilatabat.

Sub eodem autem aethere, aquosum aerem videbam albam pellem sub se habentem qui se hac et illac diffundens, omni instrumento illi humorem dedit. Qui dum se interdum repente congregaret, repentinam pluviam multo fragore emisit; et dum se leniter diffudit, blandam pluviam leni motu effudit. Sed et ex eo quidam flatus cum turbinibus suis exiens, per praedictum instrumentum se ubique expandit.

Et in medio istorum elementorum quidam arenosus globus plurimae magnitudinis erat: quem eadem elementa ita circumdederant, quod nec hac nec illac dilabi poterat. Sed dum interdum eadem elementa cum praedictis flatibus se invicem concuterent, eumdem globum sua fortitudine aliquantulum moveri compellebant. Et vidi inter aquilonem et orientem velut maximum montem, qui versus aquilonem multas tenebras et versus orientem multam lucem continebat; ita tamen quod nec lux illa ad tenebras, nec tenebrae ad lucem pertingere poterant.

Audivique iterum vocem de coelo mihi dicentem: Deus qui omnia sua voluntate condidit, ea ad cognitionem et honorem nominis sui creavit, non solum autem ea quae visibilia et temporalia sunt in ipsis ostendens, sed etiam illa quae invisibilia et aeterna sunt in eis manifestans. Quod et visio haec quam cernis demonstrat. Nam hoc maximum instrumentum quod vides rotundum et umbrosum secundum similitudinem ovi superius arctum, et in medio amplum ac inferius constrictum, declarat fideliter omnipotentem Deum in majestate sua incomprehensibilem, et in mysteriis suis inaestimabilem, et spem omnium fidelium existentem, cum primitus homines rudes et simplices in actibus suis essent, postea in veteri ac nova lege instructiores se mutuo molestant et affligunt, et tandem circa finem mundi multas aerumnas in angustiis suis passuri sunt.

In cujus exteriori parte per circuitum lucidus ignis est, quasi pellem umbrosam sub se habens: designat quod Deus illos qui extra veram fidem sunt ubique per ignem ultionis suae exurit; eos vero qui intra fidem catholicam manent, ubique per ignem consolationis suae purificat; ita diabolicae perversitatis tenebrositatem prosternens, ut et factum est cum diabolus a Deo creatus se Deo opponere volens in perditionem devictus corruit. Et in igne isto est globus rutilantis ignis tantae magnitudinis, ut instrumentum totum ab eo illustraretur;

But under the same skin was the purest ether having under it no skin; in which also I discerned a certain globe of glowing fire of very great magnitude, having over it two torches apparently positioned upward and containing the globe itself lest it exceed the mode of its course; and in the same ether many and clear spheres had been positioned everywhere; into which the same globe sometimes emptying itself a little sent out its clarity, and thus recurring under the aforementioned red and fiery globe, and restoring its flames from it: again blew them into the same spheres. But also from the ether itself a certain breath with its whirlwinds erupted; which dilated itself everywhere in the aforementioned instrument.

Under the same ether, however, I saw a watery air having a white skin under it, which diffusing itself here and there, gave moisture to that whole instrument. Which when it sometimes suddenly gathered itself, it emitted sudden rain with much crashing; and when it gently diffused itself, it poured out mild rain with gentle motion. But also from it a certain breath with its whirlwinds going out, expanded itself everywhere through the aforesaid instrument.

And in the midst of these elements was a certain sandy globe of very great magnitude: which the same elements had so surrounded that it could glide away neither here nor there. But when sometimes the same elements with the aforesaid breaths struck each other, they compelled the same globe to be moved a little by their strength. And I saw between the north and the east as it were a greatest mountain, which toward the north contained many darknesses and toward the east much light; yet so that neither that light could reach to the darknesses, nor the darknesses to the light.

And I heard again a voice from heaven saying to me: God who founded all things by His will, created them for the cognition and honor of His name, not only showing in them those things which are visible and temporal, but also manifesting in them those which are invisible and eternal. Which also this vision that you discern demonstrates. For this greatest instrument which you see round and shadowy according to the likeness of an egg, narrow at the top, and ample in the middle and constricted at the bottom, faithfully declares the almighty God in His majesty incomprehensible, and in His mysteries inestimable, and being the hope of all the faithful, since at first humans were rude and simple in their acts, afterward in the old and new law being more instructed they mutually molest and afflict each other, and finally toward the end of the world they are to suffer many hardships in their anguishes.

In whose exterior part in circuit is a lucid fire, having as it were a shadowy skin under it: it designates that God everywhere burns up those who are outside the true faith by the fire of His vengeance; but those who remain within the Catholic faith, He everywhere purifies by the fire of His consolation; thus prostrating the darkness of diabolical perversity, even as it was done when the devil, created by God, wishing to oppose himself to God, fell down defeated into perdition. And in this fire is a globe of rutilating fire of such magnitude that the whole instrument is illustrated by it;

qui splendore claritatis suae ostendit quod in Deo Patre est ineffabilis unigenitus ejus sol justitiae fulgorem ardentis charitatis habens, tantaeque gloriae existens, ut omnis creatura a claritate lucis ejus illuminetur; super se tres faculas sursum ordinate positas habens, quae suo igne globum ne labatur continent; videlicet sua administratione trinitatem omnia continentem et demonstrantes quod Filius Dei de coelo ad terras descendens, angelis in coelestibus relictis hominibus etiam qui in anima et corpore subsistunt coelestia manifestavit; qui claritatis ejus beneficio ipsum glorificantes: omnem noxium errorem abjiciunt, cum eum verum Dei Filium de vera virgine incarnatum magnificavit, postquam ipsis eum angelus praenuntiavit, et postquam homo in anima et corpore vivens eum fideli gaudio suscepit.

Quapropter et idem globus se aliquando sursum elevat plurimusque ignis ei occurrit, ita quod exinde flammas suas longius producit: significans quia, ubi tempus illud venit quod Unigenitus Dei pro redemptione et sublevatione humani generis per voluntatem Patris incarnari debuit, Spiritus sanctus in virtute Patris superna mysteria in beata Virgine mirabiliter operatus est, ita quod eodem Filio Dei in virginali pudicitia fecunda virginitate mirificum fulgorem dante, virginitas gloriosa effecta est. Quoniam in nobilissima virgine, summe desiderabilis incarnatio demonstrata est.

Et ita etiam se aliquando deorsum inclinat, multumque frigus ei obviam venit; quam ob causam flammas suas citius subducit, declarans quoniam idem Unigenitus Dei ex virgine natus, et ita ad paupertatem hominum misericorditer inclinatus, plurimis miseriis ipsi occurrentibus multas corporales angustias sustinens, cum se mundo corporaliter ostenderat, de mundo transiens ad patrem rediit discipulis etiam ipsius astantibus, quemadmodum scriptum est: Videntibus illis, elevatus est, et nubes suscepit eum ab oculis eorum (Act. I). Quod dicitur: Filiis Ecclesiae in interiori scientia cordis sui Filium Dei suscipientibus: sanctitas corporis ejus elevata est in potentia divinitatis ipsius et in mystico miraculo nubes secreti mysterii suscepit eum a mortalibus oculis abscondens ipsum flabrisque ventorum ipsi famulantibus.

Sed ut vides de igne illo qui idem instrumentum circumdederat flatus quidam cum suis turbinibus exiebat: qui ostendit quoniam ab omnipotente Deum totum mundum sua potestate complente, vera disseminatio justis sermonibus processit quando ipse vivus et verus Deus hominibus in veritate demonstratus est.

Et de pelle illa quae sub eo est alius flatus cum turbinibus suis ebullit, quia etiam de diabolica rabie quae Deum ignorans non timet, pessima fama cum nequissimis locutionibus exit; qui se in ipso instrumento hac et illac diffundunt, quoniam in saeculo diversis modis utiles et inutiles rumores inter populos se commiscent.

which by the splendor of its clarity shows that in God the Father is His ineffable Only-begotten Sun of Justice having the glow of burning charity, and being of such glory that every creature is illuminated by the clarity of his light, having over it three torches positioned upward in order, which by their own fire contain the globe lest it fall, namely by their administration demonstrating the Trinity containing all things and demonstrating that the Son of God descending from heaven to the lands, having left the angels in the celestial places, manifested celestial things also to humans who subsist in soul and body, who glorifying him by the benefit of his clarity: cast away every noxious error, when he magnified the true Son of God incarnate of a true virgin, after the angel announced him to them, and after man living in soul and body received him with faithful joy.

Wherefore also the same globe sometimes raises itself upward and very much fire meets it, so that therefrom it produces its flames further: signifying because, when that time came that the Only-begotten of God for the redemption and elevation of the human race by the will of the Father ought to be incarnated, the Holy Spirit in the power of the Father wonderfully wrought supernal mysteries in the blessed Virgin, so that with the same Son of God giving a wonderful glow in virginal modesty with fruitful virginity, glorious virginity was effected. Since in the most noble virgin, the highly desirable incarnation was demonstrated.

And so also it sometimes bends itself downward, and much cold meets it; for which reason it more quickly withdraws its flames, declaring since the same Only-begotten of God born of a virgin, and thus mercury inclined to the poverty of humans, with very many miseries meeting Him sustaining many corporal anguishes, when He had shown Himself corporally to the world, passing from the world He returned to the Father with His disciples also standing by, even as it is written: While they were looking on, He was raised up, and a cloud received Him from their eyes (Acts I). Which is said: To the sons of the Church receiving the Son of God in the interior knowledge of their heart: the sanctity of His body was raised up in the power of His divinity and in a mystic miracle a cloud of secret mystery received Him hiding Him from mortal eyes with the blasts of the winds also serving Him.

But as you see from that fire which had surrounded the same instrument a certain breath with its whirlwinds went out: which shows since from almighty God filling the whole world with His power, a true dissemination with just sermons proceeded when He the living and true God was demonstrated to humans in truth.

And from that skin which is under it another breath with its whirlwinds bubbles out, because also from diabolical rage which ignoring God does not fear, evil fame with wickedest locutions goes out; which diffuse themselves here and there in the same instrument, since in the world useful and useless rumors in diverse modes mingle themselves among the peoples.

In eadem quoque pelle quidam tenebrosus ignis tanti horroris est, quod eum intueri non potes: qui declarat quod in pessimis et in nequissimis insidiis antiqui proditoris, teterrimum homicidium tanti fervoris erumpit quod insaniam illius humanus intellectus discernere non valet, qui totam pellem illam sua fortitudine concutit; quoniam homicidium omnes diabolicas malignitates suo horrore complectitur, cum in primogenitis ab ira odium ebulliens fratricidium perpetravit.

ignis ille plenus sonituum erat, tempestatum et acutissimorum lapidum majorum et minorum: quia homicidium plenum avaritia est et ebrietatibus atque saevissimis nequitiis quae sine misericordia bacchantur tam in magnis homicidiis quam in minoribus vitiis.

Qui dum sonitum suum elevat ille lucidus ignis et venti et aer commoventur; quoniam, dum homicidium in cupiditate effusionis sanguinis stridet superna judicia, celeres rumores, et ubique ad ruinam homicidae extentae praeparationis in ultione recti judicii suscitantur: ita quod fulgura sonitum ipsum praeveniunt, quia ignis ille primum commotionem ejusdem sonitus in se sentit.

Nam severitas divini examinis scelus illud superando opprimit, cum divina majestas, antequam fremitus illius insamae publice manifestetur eo oculo cui omnia nuda sunt aperte praevideat.

Sed sub illa pelle purissimus aether est sub se nullam pellem habens; quoniam sub insidiis antiqui proditoris serenissima fides lucet, in qua nulla incertitudo infidelitatis latet, a seipsa non fundata, sed in Christo sustentata, in quo etiam quemdam globum candentis ignis plurimae magnitudinis vides qui vere designat junctam Ecclesiam, in fide candorem innocentis claritatis plurimique honoris ut tibi demonstrent praetendentem, et super se duas faculas sursum clare positas habentem ipsumque globum ne modum cursus sui excedat continentes, quod sua significatione sunt ostendentes; quod Ecclesiam de supernis aedita duo Testamenta videlicet veteris et novae auctoritatis, ad divina praecepta coelestium secretorum trahunt; quia ipsa eamdem ne in varietatem morum se praecipitanter extendat continent, et quia et vetus et nova testificatio beatitudinem supernae haereditatis ipsi ostendunt.

Quapropter etiam in eodem aethere multae et clarae spherae ubique positae sunt in quas idem globus interdum se aliquantulum evacuans claritatem suam emittit; quoniam in puritate fidei plurima et splendida opera pietatis ubique apparent, in quibus Ecclesia certo quodam tempore conculcationem aliquantulum sustinuit, et decor mirabilium suorum aliquantulum evanuit, cum ipsa velut in moerore jacens, claritatem tamen priorum operum in perfectis hominibus admirabatur; et ita sub praefatum rubeum, igneumque globum recurrens et ab eo flammas suas restaurans: iterum illas in easdem sphaeras efflavit, quoniam ipsa in contritione posita sub protectionem Unigeniti Dei properans, et ab eo sufferentias divinae confortationis accipit amorem supernorum in beatis operibus declarans.

In the same skin also a certain dark fire of such horror is, that you are not able to gaze upon it: which declares that in the worst and in the wickedest snares of the ancient betrayer, a most foul homicide of such fervor breaks out that human intellect is not able to discern its insanity, which shakes that whole skin with its strength; since homicide embraces all diabolical malignities in its horror, since in the first-born from wrath bubbling up hatred it perpetrated fratricide.

That fire was full of sounds, tempests, and very sharp stones great and small: because homicide is full of avarice and drunkennesses and most savage wickednesses which rage without mercy both in great homicides and in lesser vices.

Which when it raises its sound that lucid fire and the winds and the air are moved; since, while homicide in the cupidity of the effusion of blood shrieks, supernal judgments, swift rumors, and everywhere for the ruin of the homicide extended preparations are raised up in the vengeance of right judgment: so that lightnings precede the sound itself, because that fire first feels in itself the commotion of the same sound.

For the severity of the divine examination oppresses that crime by overcoming it, since the divine majesty, before the roar of that insanity is publicly manifested, openly foresees it with that eye to which all things are naked.

But under that skin is the purest ether having under it no skin; since under the snares of the ancient betrayer most serene faith shines, in which no uncertainty of infidelity lies hidden, not founded of itself, but sustained in Christ, in which also you see a certain globe of glowing fire of very great magnitude which truly designates the joined Church, pretending to you a whiteness of innocent clarity and of very much honor, and having over it two torches clearly positioned upward containing the globe itself lest it exceed the mode of its course, showing that in their significance: that the two Testaments, namely of old and new authority, draw the Church brought forth from on high to the divine precepts of celestial secrets; because they themselves contain her lest she precipitately extend herself into a variety of manners, and because both the old and the new testimony show to her the beatitude of the supernal inheritance.

Wherefore also in the same ether many and clear spheres are positioned everywhere in which the same globe sometimes emptying itself a little sends out its clarity; since in the purity of faith very many and splendid works of piety appear everywhere, in which the Church for a certain time sustained a little trampling, and the decor of her wonders vanished a little, while she, lying as it were in sorrow, nevertheless admired the clarity of former works in perfect humans; and thus recurring under the aforementioned red and fiery globe and restoring its flames from it: again blew them into the same spheres, since she, positioned in contrition, hastening under the protection of the Only-begotten of God, receives from Him the sufferings of divine comfort, declaring the love of supernal things in blessed works.

Unde et ab ipso aethere quidam flatus cum suis turbinibus erumpit, qui se in praefatum instrumentum ubique dilatat; quia ab unitate fidei validissima fama cum veris et perfectis assertionibus in auxilium hominum emanans; fines totius orbis multa celeritate percussit.

Sub eodem autem aethere aquosum aerem vides albam pellem sub se habentem, qui se hac et illac diffundens omni instrumento illi humorem praestat; quoniam sub fide quae tam in antiquis tam in novis patribus erat, baptismus in Ecclesia ad salutem credentium (ut tibi verissime manifestatur) in innocentia beatissimae stabilitatis fundatus se divina inspiratione ubique dilatans universo orbi irrigationem salutis in credentibus attulit. Qui dum se interdum repente congregat, repentinam pluviam multo frigore emittit; et dum se leniter diffundit, blandam pluviam leni motu dat, quia, dum baptismus aliquando per assertores veritatis in velocitate praedicationis et in profunditate mentis ipsorum multiplicabatur, celeri copia verborum in inundatione praedicationis eorum, attonitis hominibus manifestabatur, interdum etiam baptismus suavi temperamento praedicatione dilatatus, suavi irrigatione cum discretionis adjutorio populis attractis propalabatur.

Quapropter et ex eo quidam status cum turbinibus suis exiens, per praedictum instrumentum se ubique diffundit; quoniam ab inundatione baptismatis salutem credentibus afferentis verissima fama cum verbis fortissimorum sermonum egrediens omnem mundum manifestatione beatitudinis suae perfudit, ut jam in populis infidelitatem deserentibus et fidem catholicam appetentibus: aperte declaratur.

Et in medio istorum elementorum, quidam arenosus globus plurimae magnitudinis est, quem elementa ita circumdant quod nec hac nec illac dilabi potest: qui manifeste ostendit in fortitudine creaturarum Dei, hominem profundae considerationis degentem de limo terrae mirabili modo multa gloria factum, et virtute creaturarum ita circumdatum quod ab eis nullo modo separari valet; quia elementa mundi ad servitutem hominis creata ipsi famulatum exhibent, dum homo velut in medio eorum sedens ipsis divina dispositione praesidet, ut etiam per me inspiratus David dicit: Gloria et honore coronasti eum, et constituisti eum super opera manuum tuarum (Psal. VIII). Quod dicitur: O tu Deus qui omnia mirabiliter fecisti, aurea et purpurea corona intellectus et dignissimo indumento visibilis speciei coronasti hominem; ita ponens eum quasi principem super altitudinem perfectorum operum tuorum, quae in creaturis tuis juste et bene disposuisti. Tu enim prae aliis creaturis tuis magnas et mirandas dignitates homini indidisti.

Whence also from the ether itself a certain breath with its whirlwinds breaks out, which dilates itself everywhere in the aforementioned instrument; because from the unity of faith a most valid fame with true and perfect assertions emanating for the aid of humans: struck the ends of the whole orb with much celerity.

Under the same ether, however, you see a watery air having a white skin under it, which diffusing itself here and there provides moisture to that whole instrument; since under the faith which was both in the old and in the new fathers, baptism in the Church for the salvation of the believers (as is most truly manifested to you) founded in the innocence of most blessed stability, dilating itself everywhere by divine inspiration brought the irrigation of salvation to the believers in the whole world. Which when it sometimes suddenly gathers itself, it emits sudden rain with much cold; and when it gently diffuses itself, it gives mild rain with gentle motion, because, while baptism sometimes by the assertors of truth was multiplied in the velocity of preaching and in the depth of their mind, it was manifested to astonished humans in a swift copy of words in the inundation of their preaching, sometimes also baptism dilated by preaching with sweet temperament, was propounded to attracted peoples with sweet irrigation with the aid of discretion.

Wherefore also from it a certain breath with its whirlwinds going out, diffuses itself everywhere through the aforesaid instrument; because from the inundation of baptism bringing salvation to the believers, a truest fame with the words of the strongest sermons going out, poured over all the world with the manifestation of its beatitude, as is now openly declared in the peoples deserting infidelity and desiring the Catholic faith.

And in the midst of these elements is a certain sandy globe of very great magnitude, which the elements so surround that it can glide away neither here nor there: which manifestly shows in the strength of the creatures of God, man of deep consideration dwelling, made from the mud of the earth in a wonderful mode with much glory, and so surrounded by the virtue of the creatures that he is in no mode able to be separated from them; because the elements of the world created for the servitude of man exhibit service to him, while man sitting as it were in the midst of them presides over them by divine disposition, as also David inspired by me says: You have crowned him with glory and honor, and have set him over the works of Your hands (Psal. VIII). Which is said: O You God who have wonderfully made all things, You have crowned man with a golden and purple crown of intellect and with a most worthy garment of visible species; thus placing him as it were a prince over the height of Your perfect works, which You have justly and well disposed in Your creatures. For You have given great and wondrous dignities to man beyond Your other creatures.

Sed, ut vides, dum interdum elementa illa cum praedictis flatibus se invicem concutiunt, ipsum globum sua fortitudine aliquantulum moveri compellunt; quia, dum congruo tempore, creaturae Dei cum fama miraculorum creatoris sibi invicem congrediuntur, ita quod miraculum miraculo magno tonitruo verborum involvitur, homo illorum miraculorum magnitudine perculsus concussionem mentis et corporis sui sentit, dum in mirabilibus illis attonitus imbecillitatem fragilitatis suae considerat.

Et vides inter aquilonem et orientem velut maximum montem, qui versus aquilonem multas tenebras et versus orientem multam lucem habet, quoniam inter diabolicam impietatem et divinam bonitatem magnus casus hominis apparet per pessimam maligni deceptionem in reprobis multas miserias damnationis et per optabilem salutem in electis plurimam felicitatem redemptionis tenens, ita tamen quod nec lux illa ad tenebras, nec tenebrae illae ad lucem pertingere possunt; quia opera lucis operibus tenebrarum se non interserunt, nec opera tenebrarum ad opera lucis ascendunt, quamvis diabolus ea frequenter per malos homines offuscare laboret, quemadmodum evenit in paganis, in haereticis, et in pseudoprophetis, et in iis quos isti sua fallaci deceptione post se trahere conantur. Quomodo? Quia volunt ea scire, quae ipsis scienda non sunt; illum imitantes, qui se altissimo similem esse voluit. Et quoniam illum subsequuntur; ideo et ille mendacium quasi veritatem eis secundum voluntatem ipsorum demonstrat, unde mecum non sunt: nec ego cum illis, quia vias meas non ambulant, sed extraneas semitas amant, inquiringes quid eis stulta creatura de futuris causis fallaciter ostendat, et hoc ita volunt scire secundum quod illud perverse exquirunt me contemnentes, et sanctos meos abjicientes; qui sincero corde me diligunt. Sed hujusmodi homines qui perversa arte tam pertinaciter me tentant, ita quod creaturam illam quae ad servitutem ipsorum facta est perscrutantur, sciscitantes ut rem illam quam scire volunt eis secundum voluntatem ipsorum ostendat: nunquid possunt in scrutatione suae artis elongare vel abbreviare tempus vitae quod eis a creatore suo constitutum est? Certe hoc nec diem nec horam facere praevalent. Aut nunquid possunt praedestinationem Dei avertere? Nullo modo, o miseri, nonne permitto creaturas vobis passiones vestras interdum demonstrare, quae signa tunc ideo habent, quia me Deum timent, velut servus facultatem Domini sui aliquando ostendit, et ut bos et asinus ac caetera animalia voluntatem dominorum suorum manifestant, cum eam in servitute sua fideliter adimplent. O stulti, cum me oblivioni traditis, nec ad me respicientes, nec me adorantes, sed aspicientes ad subjectam vobis creaturam quid ipsa portentet et ostendat, tunc pertinaciter me abjicitis infirmam creaturam pro Creatore vestro colentes.

But, as you see, while sometimes those elements strike each other with the aforesaid breaths, they compel the globe itself to be moved a little by their strength; because, when at a suitable time the creatures of God with the fame of the miracles of the Creator strike each other, so that miracle is involved in miracle by a great thunder of words, man struck by the magnitude of those miracles feels a commotion of his mind and body, while astonished in those wonders he considers the imbecility of his fragility.

And you see between the north and the east as it were a very great mountain, which toward the north has much darkness and toward the east much light, because between diabolical impiety and divine goodness the great fall of man appears through the most wicked deception of the malignant one, holding many miseries of damnation in the reprobate and the greatest happiness of redemption through the desirable salvation in the elect; yet in such a way that neither that light can reach to the darkness, nor that darkness to the light; because the works of light do not intersperse themselves with the works of darkness, nor do the works of darkness ascend to the works of light, although the devil frequently labors to obscure them through evil men, just as happens in pagans, in heretics, and in pseudoprophets, and in those whom they strive to draw after them by their fallacious deception. How? Because they wish to know those things which are not to be known by them; imitating him who wished to be like the Most High. And because they follow him; therefore he also demonstrates a lie as if it were the truth to them according to their own will, whence they are not with me: nor am I with them, because they do not walk my ways, but love strange paths, inquiring what the foolish creature may fallaciously show them about future causes, and they wish to know this just as they perversely seek it, contemning me and casting away my saints; who love me with a sincere heart. But men of this kind who so pertinaciously tempt me by their perverse art, so that they scrutinize that creature which was made for their service, inquiring that it might show them that thing which they wish to know according to their own will: can they in the scrutiny of their art lengthen or shorten the time of life which was appointed to them by their Creator? Certainly they prevail to do this neither for a day nor for an hour. Or can they turn aside the predestination of God? By no means, O wretched ones, do I not permit the creatures sometimes to demonstrate your passions to you, which then have signs for this reason, because they fear me, God, as a servant sometimes shows the capability of his lord, and as the ox and the ass and other animals manifest the will of their lords, when they faithfully fulfill it in their service. O foolish ones, when you deliver me to oblivion, neither looking back to me nor adoring me, but looking at the creature subject to you as to what it may portend and show, then you pertinaciously cast me away, worshiping the weak creature instead of your Creator.

Quapropter et ego tibi dico: o homo, cur creaturam illam colis quae te nec consolari nec tibi auxiliari potest, et quae tibi nullam prosperitatem in felicitate confert? velut mathematici mortis instructores et in incredulitate gentilium sequaces temere affirmare solent: stellas hominibus vitam tribuere et omnes actus vestros disponere. O miseri, quis stellas fecit? Sed stellae interdum ex permissione mea cum quibusdam signis hominibus declarantur, ut etiam Filius meus in Evangelio ostendit, ubi ait: Erunt signa in sole, et luna, et stellis. (Luc. XXI.) Quod dicitur: In lumine horum luminum hominibus ministratur, et circuitu ipsorum tempora temporum ostenduntur. Unde etiam in novissimis temporibus lamentabilia et periculosa tempora permissione mea in ipsis demonstrabuntur, ita quod radius solis, et splendor lunae, et claritas stellarum aliquando subtrahetur, ut corda hominum ex hoc concutiantur. Sic et per stellam ex voluntate mea incarnationio filii mei ostensa est. Homo autem propriam stellam quae vitam ipsius disponat non habet, velut stultus et errans populus asserere conatur, sed omnes stellae omni populo in servitute communes sunt. Sed quod stella illa caeteris stellis praeclarior effulsit: hoc est quia Unigenitus meus prae aliis hominibus virginali partu sine peccato natus est. Ipsa autem nullum aliud juvamen filio meo attulit, nisi quod solam incarnationem ejus populo fideliter nuntiavit, quoniam omnes stellae et creaturae me timentes, jussionem meam tantum perficiunt, nec ullius rei in ulla creatura significationem ullam habent. Nam cum mihi placuerit, creaturae jussionem meam ostendunt, velut cum faber nummum faciens in eo sibi placentem formam celat; tunc nummus formam sibi impositam declarat, illius rei nullam de se potestatem habens, non enim novit quando faber aliam formam illi imponere velit, quoniam nec longum, nec breve tempus suae formae discernit. Quid est hoc? O homo, si lapis coram te jaceret in quo aliqua signa passionum tuarum diligenter eum intuens conjectares: tunc secundum fallacem existimationem tuam aut de infelicitate tua contristatus aut de prosperitate tua elatus in deceptione diceres: Ah! moriar, vel evah! vivam, aut heu! quanta infelicitas; seu evah! quanta prosperitas mea est? Et quid tunc lapis ille tibi conferret? Num quidquam tibi auferret aut daret? Sed nec tibi obesse vel prodesse valeret. Sic etiam nec stellae, nec ignis, nec aves, nec alia hujusmodi creatura in signis scrutationis suae quidquam te laedere vel juvare possunt. Quod si in creaturam hanc quae ad servitutem tuam facta est confidis abjiciens me, tunc et ego justo judicio meo ex oculis meis te projicio, felicitatem regni mei tibi auferens. Nam ego nolo ut stellas, aut ignem, aut volatilia, seu alias tales creaturas de futuris causis scruteris, quoniam, si illas pertinaciter inspexeris, oculi tui mihi molesti sunt, et te velut perditum angelum dejicio, qui veritatem deseruit et seipsum in damnationem praecipitavit.

Wherefore I also say to you: O man, why do you worship that creature which can neither console you nor help you, and which confers no prosperity in happiness upon you? as the mathematicians, instructors of death and followers in the incredulity of the gentiles, are wont rashly to affirm: that the stars give life to men and dispose all your acts. O wretched ones, who made the stars? But the stars are sometimes declared to men with certain signs by my permission, as also my Son showed in the Gospel, where he says: There shall be signs in the sun, and the moon, and the stars (Luke 21). Which is said: In the light of these luminaries it is ministered to men, and by their circuit the times of times are shown. Whence also in the latest times lamentable and dangerous times shall be demonstrated in them by my permission, so that the ray of the sun, and the splendor of the moon, and the brightness of the stars shall sometimes be withdrawn, that the hearts of men may be shaken by this. So also by a star from my will the incarnation of my Son was shown. But man does not have his own star which disposes his life, as the foolish and erring people strive to assert, but all stars are common to all people in service. But as to that star shining more clearly than the other stars: this is because my Only-begotten was born before other men by a virginal birth without sin. But it brought no other help to my Son, except that it faithfully announced his incarnation alone to the people, since all stars and creatures fearing me, perform only my command, nor do they have any significance of any thing in any creature. For when it shall have pleased me, the creatures show my command, as when a smith making a coin hides in it a form pleasing to himself; then the coin declares the form imposed upon it, having no power over itself of that thing, for it does not know when the smith may wish to impose another form upon it, since it discerns neither a long nor a short time for its form. What is this? O man, if a stone were lying before you in which, diligently looking at it, you conjectured some signs of your passions: then according to your fallacious estimation, either saddened by your unhappiness or elated by your prosperity in deception, you would say: Ah! I shall die, or Aha! I shall live, or Alas! how great is my unhappiness; or Aha! how great is my prosperity? And what then would that stone confer upon you? Would it take away or give anything to you? But it would avail neither to hinder nor to profit you. So also neither stars, nor fire, nor birds, nor other creature of this kind can in the signs of their scrutiny hurt or help you in any way. But if you trust in this creature which was made for your service, casting me away, then I also by my just judgment cast you out from my eyes, taking away from you the happiness of my kingdom. For I do not wish that you should scrutinize stars, or fire, or winged things, or other such creatures about future causes, because, if you look upon them pertinacitously, your eyes are troublesome to me, and I cast you down like the lost angel, who deserted the truth and precipitated himself into damnation.

O homo, cum stellae et caeterae creaturae factae sunt, ubi fuisti? Nunquid de institutione earum consilium dedisti? Sed praesumptio hujusmodi sciscitationis orta est in primo schismate: videlicet cum homines Deum ita oblivioni dedissent, quod gens et gens diversas creaturas superbe inspexit, et de futuris causis varia signa in eis quaesivit. Et sic etiam error ille in Baal exortus est: quod scilicet homines creaturam Dei pro Deo decepti colebant, ad quod eos etiam diabolica irrisio excitavit, quia post creaturam magis quam post Creatorem suum respexerunt: hoc scire cupientes quod scire non debuerunt. Unde etiam pejora his apparuerunt: cum homines per diabolum magica arte insanire coeperunt, ita quod diabolum vident et audiunt; ipse eis fallaciter loquens et ostendens, quod velut creaturam unam inspiciant et alia existat. Tacendum autem quomodo per diabolum primi seductores edocti sint, ita et eum vident et audiunt qui cum hoc modo quaerunt, sed ipsi de hac nequitia sua valde reprehensibiles sunt; cum me Deum suum hoc modo negant et antiquum seductorem sequuntur. O homo, ego in sanguine Filii mei te quaesivi non cum malitia et iniquitate, sed cum magna aequitate; attamen tu me verum Deum deseris et illum qui mendax est sequeris. Ego sum justitia et veritas; et ideo admoneo te in fide, et exhortor in amore, ac reduco te in poenitentia, ut, quamvis sanguinolentus sis in pollutionibus peccatorum; tamen exsurgas de casu ruinae tuae. Quod si me contempseris, parabolam hujus similitudinis in te senties.

Quidam Dominus multos servos sub se habens unicuique eorum, suorum plurima arma bellica dedit, dicens eis: Estote probi et fortes, tarditatem et socordiam abjicientes. Sed dum quoddam iter cum eo agerent servi illi, quemdam illusorem et extraneae artis pessimum adinventorem secus viam viderunt, unde et quidam ex eis decepti dixerunt, hominis hujus artes discere volumus. Et arma quae habebant abjicientes, ad illum cucurrerunt. Quibus alii dicebant: Quid facitis? hunc illusorem sequentes, et Dominum vestrum ad iracundiam provocantes? Et illi responderunt: Quid hoc domino nostro oberit? Et dominus eorum ait illis: O servi nequam, cur arma quae vobis dederam abjecistis? Et cur charius est vobis hanc vanitatem amare, quam mihi domino vestro cujus naturales servi estis inservire? Ite ergo post illusorem illum, ut cupitis, quia mihi amplius servire non valebitis, et videte quid vobis fallacia ejus proderit; et abjecit eos abs se.

Quod dicitur: Dominus ille est Deus omnipotens, omnes populos sub potestate sua regens, qui omnem hominem ratione et intellectu armavit: mandans ei ut strenuus et vigilans in instrumentis virtutum sit, pravitatem et negligentiam a se excutiens. Sed dum homines viam veritatis arripiunt in divinis mandatis pergere disponentes: ipsis multae tentationes occurrunt, ita quod diabolum totius orbis seductorem et multiplicium victorum nequissimum artificem, non in via veritatis sed in deceptione in insidiis positum attendunt.

O man, when the stars and other creatures were made, where were you? Did you give counsel concerning their institution? But the presumption of this kind of inquiry arose in the first schism: namely when men had so delivered God to oblivion, that nation and nation proudly looked upon various creatures, and sought various signs in them concerning future causes. And so also that error arose in Baal: namely that men, being deceived, worshiped the creature of God instead of God, to which also diabolical mockery incited them, because they looked after the creature more than after their Creator: desiring to know this which they ought not to have known. Whence also worse things than these appeared: when men began to rave by magic art through the devil, so that they see and hear the devil; he fallaciously speaking and showing to them, so that they look upon it as one creature and it is another. But it must be kept silent how the first seducers were taught by the devil, so also they see and hear him who seek in this way, but they themselves are very blameworthy for this their iniquity; since they thus deny me their God and follow the ancient seducer. O man, I sought you in the blood of my Son not with malice and iniquity, but with great equity; yet you desert me the true God and follow him who is a liar. I am justice and truth; and therefore I admonish you in faith, and exhort in love, and lead you back in repentance, so that, although you are bloody in the pollutions of sins; nevertheless you may rise from the fall of your ruin. But if you contemn me, you shall feel the parable of this similitude in yourself.

A certain Lord having many servants under him gave to each of them very many of his weapons of war, saying to them: "Be upright and strong, casting away slowness and sluggishness." But while those servants were making a certain journey with him, they saw a certain mocker and most wicked inventor of a foreign art by the way, whence also some of them, being deceived, said: "We wish to learn the arts of this man." And casting away the weapons which they had, they ran to him. To whom others said: "What are you doing? following this mocker, and provoking your Lord to wrath?" And they answered: "What will this hurt our lord?" And their lord said to them: "O wicked servants, why have you cast away the weapons which I had given you?" And why is it dearer to you to love this vanity than to serve me, your lord, whose natural servants you are? Go therefore after that mocker, as you desire, because you will no longer be able to serve me, and see what his fallacy will profit you"; and he cast them away from himself.

Which is said: That Lord is Almighty God, ruling all peoples under his power, who armed every man with reason and intellect: commanding him to be strenuous and vigilant in the instruments of virtues, shaking off perversity and negligence from himself. But while men take up the way of truth, disposing to walk in the divine commands: many temptations occur to them, so that they attend to the devil, the deceiver of the whole world and the most wicked craftsman of multiple victories, not in the way of truth but in deception placed in ambushes.

Unde et quidam eorum injustitiae magis quam rectitudinis amatores per diabolum seducti: plus student antiqui seductoris vitia imitari quam virtutes Dei amplecti. Et intellectum quem ad divina mandata convertere deberent; ad vitia terrenae iniquitatis retorquentes diabolo se submittunt. Quibus directores eorum velut consodales et conservi per sacras Scripturas saepe numero occurrentes facta eorum improperant, et cur diabolica figmenta sequentes divinam ultionem in se inducant, illis increpant. Sed illi admonitiones eorum saepissime deridentes se in paucis peccare et Deum suum minime offendere per superbiam suam affirmant. Unde cum in obduratione illa perseverant, divinam sententiam accipiunt, quoniam ipsis servis iniquitatis objiciebatur cur intellectum desuper sibi datum suffocaverint, et cur magis deceptiones antiqui seductoris susceperint quam Creatorem suum cui strenue famulari debuerant contempserunt, ita ipsi a Deo contempti diabolicis illusionibus secundum opera sua (quia Deo servire noluerunt) deputantur, ubi considerare coguntur: quid nequissima seductio ipsis profuerit, quoniam hoc modo abjecti damnationem incurrunt, quod divina praecepta postponentes plus diabolum quam Deum sequi contenderunt.

Nolo enim ut me homines contemnant, qui me in fide scire debent, quoniam, si me abjecerint et creaturam sibi subjectam inspexerint, antiquum seductorem in hoc imitantes; tunc et ego permitto ut eis et cum creatura et cum diabolo secundum concupiscentiam cordis sui fiat, quatenus ita experiantur quid ipsis prosit creatura quam adoraverunt, vel quid eis diabolus conferat quem secuti sunt.

Et, o stulti homines, cur creaturam de tempore vitae vestrae inquiritis? Nullus enim vestrum potest tempus vitae suae aut scire, aut illud devitare, aut illud transilire quod per me sibi constitutum est vivere, quia, o homo, cum salus tua tam in saecularibus quam in spiritualibus completa fuerit, praesens saeculum mutabis, et ad illud quod terminum non inveniet transibis. Nam cum homo tantae fortitudinis est quod prae aliis ardentius in me ardet, ita quod in conscientia terrenae fecis fetentium peccatorum non torpens insidias antiqui serpentis devitet; hujus spiritum a corpore suo non excutio antequam dulces fructus suos in suavissimo odore ad bonum finem perducat, illum autem quem tantae fragilitatis considero, quod tener debilis est in gravi dolore sui corporis, et in attractione pessimi insidiatoris jugum meum ferre; de hoc saeculo substraho antequam in tempore marcescentis animi sui incipiat arescere, omnia enim scio.

Whence also some of them, lovers of injustice more than of rectitude, being deceived by the devil: study more to imitate the vices of the ancient seducer than to embrace the virtues of God. And the intellect which they ought to convert to the divine commands, retorting it to the vices of earthly iniquity, they submit themselves to the devil. To whom their directors, as companions and fellow servants, frequently occurring through the sacred Scriptures, reproach their deeds, and rebuke them as to why, following diabolical figments, they induce divine vengeance upon themselves. But they, very often deriding their admonitions, affirm through their pride that they sin in few things and offend their God very little. Whence when they persevere in that obduracy, they receive the divine sentence, because it was objected to those servants of iniquity why they had suffocated the intellect given to them from above, and why they contemned their Creator, whom they ought to have served strenuously, rather than receiving the deceptions of the ancient seducer; thus they, contemned by God, are deputed to diabolical illusions according to their works (because they were unwilling to serve God), where they are compelled to consider what the most wicked seduction has profited them, because being cast away in this manner they incur damnation, because postponing the divine precepts they contended to follow the devil more than God.

For I do not wish that men should contemn me, who ought to know me in faith, since, if they cast me away and look upon the creature subject to them, imitating the ancient seducer in this; then I also permit that it happen to them both with the creature and with the devil according to the concupiscence of their heart, so that they may thus experience what the creature they adored profits them, or what the devil they followed confers upon them.

And, O foolish men, why do you inquire of the creature concerning the time of your life? For none of you can either know the time of his life, or avoid it, or leap over that which has been appointed for him to live by me, because, O man, when your salvation both in secular and in spiritual things shall have been completed, you shall change the present world, and shall pass to that which shall find no end. For when a man is of such strength that he burns more ardently in me than others, so that in the conscience of the earthly dregs of stinking sins he does not grow sluggish and avoids the ambushes of the ancient serpent; I do not shake out the spirit of this man from his body before he leads his sweet fruits in the sweetest odor to a good end. But him whom I consider to be of such fragility, that he is tender and weak in the heavy grief of his body, and in the attraction of the most wicked waylayer to bear my yoke; I withdraw him from this world before he begins to wither in the time of his decaying soul, for I know all things.

Volo autem humano generi omnem justitiam ad suam cautelam dare, ita ut nullus hominum se possit excusare, cum homines moneo et hortor justitiam facere, quando ipsis judicium mortis incutio velut jam sint morituri, cum adhuc diutius victuri sunt: hoc facio quoniam nemo nisi secundum fructum quem in homine video et secundum voluntatem meam qua ei vivere concedo, aliud tempus habere vel sibi disponere poterit, quemadmodum etiam Job per me testatur, cum dicit: Constituisti terminos ejus qui praeteriri non poterunt (Job XVI). Quod dicitur: Tu qui super omnes es, et omnia antequam fiant praevides: etiam in secreto majestatis tuae constituisti terminos humanae vitae, ita quod nec scientia, nec prudentia, nec astutia ullius rei praeteriri poterunt in ulla aetate seu in infantia, seu in juventute, seu in senectute hominum, nisi secundum providentiam secretorum tuorum, qui homines ad gloriam nominis tui fieri voluisti. Ego enim, o homo, ante constitutionem mundi novi te; sed tamen dies tuos in operibus tuis volo considerare et fructum eorum discernere, et quaeque opera tua diligenter et acutissime examinare. Quemcunque autem subito de temporali vita subtraho, hujus vitae utilitas completa est, ita ut si vita ipsius longius protraheretur nullam ubertatem bonorum fructuum amplius afferret, sed velut teporem carneae fidei habens, tantum quasi vacuo sono verborum fumum emitteret nec intimo tactu cordis sui me tangeret. Unde ipsi inducias hujus vitae non tribuo, sed antequam in teporem hujusmodi infertilitatis cadat, cum ab hoc saeculo subduco. Sed ad te sermo meus, o homo. Cur me contemnis? Nonne prophetas meos ad te misi, et Filium meum pro salute tua in lignum crucis dedi, et apostolos meos ut tibi viam veritatis per Evangelium ostenderent ad te destinavi? Unde non potes te excusare quin omnia bona habeas per me. Et cur nunc postponis me? Sed errorem hujus perversitatis, scilicet quod signa actuum tuorum in stellis aut in igne, aut in avibus seu in alia hujusmodi creatura quaeris: amplius nolo tolerare, quoniam omnes qui errorem hunc diabolica visione primum adinvenerunt: Deum contemnentes, praecepta illius omnino abjecerunt, quapropter et ipsi contempti sunt. Ego autem super omnem creaturam in claritate divinitatis meae fulgeo: ita quod miracula mea in sanctis meis tibi manifesta sunt quare ulterius nolo ut amplius hunc errorem auguriandi exerceas, sed ut in me aspicias. O stulte, considera quis sum ego; considera quia ego sum summum bonum. Unde omnia bona tibi tribuo cum diligenter quaesieris me. Et quem credis me esse? Deus sum super omnia et in omnibus. Sed tu vis me haberi velut rusticum; qui dominum suum timet. Quomodo? Tu vis ut voluntatem tuam faciam, cum tu praecepta mea contemnas. Non autem sic Deus est.

Moreover, I wish to give all justice to the human race for its own caution, so that no man can excuse himself, when I admonish and exhort men to do justice, when I strike them with the judgment of death as if they were already about to die, when they are yet to live longer: this I do because no one, except according to the fruit which I see in the man and according to my will by which I grant him to live, will be able to have or dispose for himself another time, just as also Job testifies through me, when he says: Thou hast appointed his bounds which cannot be passed (Job 14). Which is said: You who are over all, and foresee all things before they happen: also in the secret of your majesty you have appointed the bounds of human life, so that neither by knowledge, nor by prudence, nor by the astuteness of any thing can they be passed in any age, whether in infancy, or in youth, or in the old age of men, except according to the providence of your secrets, who wished men to be made for the glory of your name. For I, O man, knew you before the constitution of the world; but nevertheless I wish to consider your days in your works and to discern their fruit, and to examine each of your works diligently and most sharply. Moreover, whomever I suddenly withdraw from temporal life, the utility of this man's life is completed, so that if his life were protracted longer it would bring no more abundance of good fruits, but having as it were a lukewarmness of carnal faith, it would emit smoke only as it were with the empty sound of words, nor would it touch me with the intimate touch of his heart. Whence I do not grant him the truces of this life, but before he falls into a lukewarmness of infertility of this kind, I withdraw him from this world. But to you is my word, O man. Why do you contemn me? Did I not send my prophets to you, and give my Son for your salvation upon the wood of the cross, and destine my apostles to you that they might show you the way of truth through the Gospel? Whence you cannot excuse yourself that you do not have all good things through me. And why do you now postpone me? But the error of this perversity, namely that you seek signs of your acts in the stars or in fire, or in birds or in other creature of this kind: I am no longer willing to tolerate, since all who first invented this error by diabolical vision: contemning God, altogether cast away his precepts, wherefore they also were contemned. Moreover, I shine over every creature in the clarity of my divinity: so that my miracles in my saints are manifest to you; wherefore I am no longer willing that you should further exercise this error of augury, but that you should look into me. O foolish one, consider who I am; consider because I am the highest good. Whence I grant all good things to you when you have diligently sought me. And whom do you believe me to be? I am God over all and in all. But you wish me to be held as it were a rustic; who fears his lord. How? You wish that I should do your will, when you contemn my precepts. But God is not so.

Quid est hoc? Ipse enim nec opinionem initii, nec timorem finis habet. Coeli in laudibus meis sonant me inspicientes, et secundum justitiam illam qua per me positi sunt mihi obedientes. Sol etiam, luna et stellae in nubibus coeli secundum tenorem suum apparent: necnon flabra ventorum et pluviae in aere ut eis constitutum est currunt, et haec omnia Creatori suo secundum jussionem ipsius obediunt. Tu autem, o homo, praecepta mea non imples, sed voluntatem tuam sequeris: velut justitia legis tibi nec posita nec ostensa sit. In tanta enim contumacia es, quamvis cinis sis, quod tibi non sufficit justitia legis meae quae arata et culta est in sanguine Filii mei et bene trita in sanctis meis tam Veteris quam Novi Testamenti.

Sed in magna stultitia vis me apprehendere, cum mihi hoc modo insultas, dicens: Si Deo placet ut justus et bonus sim, quare non facit me rectum? tu ita me capere volens ac si petulans hoedus cervum velit capere, qui fortissimis cornibus cervi valide retruditur et perforatur. Sic et ego eum mecum petulanter in moribus tuis ludere vis in praeceptis legis meae quasi cornibus, meis justo judicio meo te comminuo. Haec enim sunt tubae in aures tuas resonantes; sed tu illas non sequeris, sed post lupum curris quem te putas ita domasse ut te laedere non possit. Sed famelicus lupus devorat te, dicens: Ovis ista secus viam erravit nec pastorem suum sequi voluit, sed post me cucurrit, quare illam deglutire volo, quia me elegit et pastorem suum deseruit. O homo, Deus justus est: and ideo omnia quae in coelo et in terra fecit, justa ordinatione disposuit. Ego enim sum magnus medicus omnium languorum: faciens velut medicus qui languidum videt, qui medelam ardenter desiderat. Quid hoc! Si languor parvus est, cum facile curat; si vero gravis est, languido dicit. Ego argentum et aurum a te exigo. Quod si illa mihi dederis, te juvabo. Sic et ego, o homo, facio. Minora peccata in gemitu, et lacrymis, ac in bona voluntate hominum abstergo; in gravioribus autem culpis mando, o homo, age poenitentiam et morum correctionem, et ostendam tibi misericordiam meam et vitam aeternam tibi dabo. Et stellas et alias creaturas de causis tibi occurrentibus ne inspicias, nec diabolum adores, nec eum invoces, nec quidquam ab eo perquiras, quoniam, si plus volueris scire quam te oporteat nosse, ab antiquo seductore decipieris, quia, cum primus homo plus quaesivit quam quaerere deberet; ab illo deceptus est et in perditione ivit. Sed tamen diabolus nescivit hominis redemptionem, ubi Filius Dei mortem occidit, et infernum confregit, diabolus enim in initio per mulierem devicit hominem; sed Deus in fine temporum per mulierem contrivit diabolum, quae Filium Dei genuit, qui diabolica opera mirabiliter ad nihilum duxit, quemadmodum Joannes dilectus meus testatur, dicens: In hoc apparuit Filius Dei, ut dissolvat opera diaboli (I Joan. III).

What is this? For he has neither the opinion of a beginning, nor the fear of an end. The heavens sound in my praises, looking into me, and according to that justice by which they were placed by me, obeying me. The sun also, the moon and the stars appear in the clouds of heaven according to their tenor: and also the blasts of the winds and the rains run in the air as it was appointed for them, and all these obey their Creator according to his command. But you, O man, do not fulfill my precepts, but follow your own will: as if the justice of the law were neither placed nor shown to you. For you are in such contumacy, although you are ashes, that the justice of my law does not suffice for you, which has been plowed and cultivated in the blood of my Son and well threshed in my saints both of the Old and New Testament.

But in great foolishness you wish to apprehend me, when you insult me in this way, saying: "If it pleases God that I should be just and good, why does he not make me upright?" you wishing thus to capture me as if a petulant kid wished to capture a stag, who is strongly pushed back and pierced by the very strong horns of the stag. So also you wish to play petulantly with me in your manners in the precepts of my law as it were with my horns; by my just judgment I crush you. For these are the trumpets sounding in your ears; but you do not follow them, but run after the wolf whom you think you have so tamed that he cannot hurt you. But the famished wolf devours you, saying: "That sheep has erred beside the way nor wished to follow its shepherd, but ran after me, wherefore I wish to swallow it, because it chose me and deserted its shepherd." O man, God is just: and therefore all things which he made in heaven and on earth, he disposed by a just ordination. For I am the great physician of all diseases: doing as a physician who sees a sick person, who ardently desires a remedy. What is this! If the disease is small, he cures it easily; but if it is heavy, he says to the sick person: "I exact silver and gold from you. Which if you give them to me, I will help you." So also I, O man, do. Smaller sins I wipe away in groaning, and tears, and in the good will of men; but in heavier faults I command: O man, perform penance and correction of manners, and I will show you my mercy and will give you eternal life. And do not look into the stars and other creatures for causes occurring to you, nor adore the devil, nor invoke him, nor inquire anything from him, since, if you wish to know more than it behooves you to know, you shall be deceived by the ancient seducer, because, when the first man sought more than he ought to have sought; he was deceived by him and went into perdition. But nevertheless the devil did not know the redemption of man, where the Son of God killed death, and broke hell; for the devil in the beginning conquered man through a woman; but God in the end of times crushed the devil through a woman, who bore the Son of God, who miraculously brought the diabolical works to nothing, just as my beloved John testifies, saying: For this purpose the Son of God appeared, that he might dissolve the works of the devil (1 John 3).

Quid hoc? Propter salutem et salvationem hominum apparuit maxima claritas, scilicet Filius Dei, paupertatem humani corporis induens; sed velut ardens stella in umbrosis nubibus fulgens, ita positus in torculari, ubi vinum sine sorde fermenti, exprimendum erat, quoniam ipse lapis angularis super torcular cecidit; et tale vinum expressit quod maximum odorem suavitatis dedit. Ipse enim absque inundatione polluti sanguinis in humano genere clarus homo effulgens, pede militiae suae os antiqui serpentis conculcavit: dissolvens a jecore iniquitatis illius omnia jacula, quae et furore et libidine plena erant, eum omnino contemptibilem reddidit. Unde quicunque scientiam in Spiritu sancto et pennas in fide habet; iste admonitionem meam non transgrediatur, sed eam in gustu animae suae amplectendo percipiat. VISIO QUARTA.

SUMMARY.---Querela animae de via erroris per gratiam Dei ad matrem Sion reacuntis. Quod in pulchritudine justitiae Dei nulla injustitia inveniri potest. De sculptilibus et quod deserenda sunt. Ezechiel propheta de eodem. De inaequalitate humani feminis et de diversitate hominum inde procreatorum. Verba Moysi ad eamdem rem. Quare contracti et distorti nascautur. Quomodo infans in utero matris vivificatur et inde egressus ab anima solidatur et sustentatur. Quomodo anima secundum vires corporis vires suas ostendit. Quod homo tres semitas in se habet. De intellectu De voluntate. De poenis animae. Similitudo de igne et pane. Quemadmodum in tabernaculo voluntatis, id est in animo omnes vires animae calefiunt et se invicem conjungunt. De ratione. De sensu. Quod anima est magistra, caro ancilla. Similitudo de arbore ad animam Quod anima ad peccata inclinata per donum Dei compuncta peccata deserit. Quod anima diabolicis insidiis tentata superna inspiratione a se jacula diaboli expellit. Quod anima habitaculum corporis deserens, cum multo tremore sententiam judiciis exspectat. Verba Dei ad homines quod divinis praeceptis obediant, et malum abjicientes bonum in amore Dei fideliter perficiant. De fide catholica. De tabernaculo quod ingressa est. Verba Isaiae. Querela animae diabolicis turbinibus auxilio Dei fortiter repugnantis. De turbinibus quos diabolica persuasio immittit. Qua de causa errores isti excitantur. Qua ratione: ira, odium, superbia compescitur. Querela animae de tabernaculo suo cum timore egredientis. Quod scientia Dei nulla obscuritate ullius rei obnubilatur.

What is this? For the sake of the health and salvation of men the greatest clarity appeared, namely the Son of God, putting on the poverty of a human body; but shining as it were a burning star in the shadowy clouds, thus placed in the winepress, where the wine without the dregs of ferment was to be expressed, since the cornerstone himself fell upon the winepress; and expressed such wine that it gave the greatest odor of sweetness. For he himself, shining as a clear man without the inundation of polluted blood in the human race, with the foot of his military service trampled the mouth of the ancient serpent: dissolving from the liver of his iniquity all the darts, which were full of both fury and lust, he rendered him altogether contemptible. Whence whoever has knowledge in the Holy Spirit and wings in faith; let him not transgress my admonition, but let him perceive it by embracing it in the taste of his soul. VISION FOUR.

SUMMARY.---Complaint of the soul concerning the way of error returning through the grace of God to the mother Zion. That in the beauty of the justice of God no injustice can be found. Of graven images and that they are to be deserted. The prophet Ezekiel concerning the same. Of the inequality of human seed and of the diversity of men procreated therefrom. The words of Moses on the same matter. Why the contracted and distorted are born. How an infant in the womb of the mother is quickened and having gone forth therefrom is solidified and sustained by the soul. How the soul shows its powers according to the powers of the body. That man has three paths in himself. Of the intellect. Of the will. Of the punishments of the soul. Similitude of fire and bread. In what manner in the tabernacle of the will, that is in the mind, all the powers of the soul are warmed and joined to each other. Of reason. Of sense. That the soul is the mistress, the flesh the handmaid. Similitude of a tree to the soul. That the soul inclined to sins being pricked by the gift of God deserts sins. That the soul tempted by diabolical ambushes expels from itself the darts of the devil by supernal inspiration. That the soul deserting the habitation of the body, with much trembling awaits the sentence of judgments. Words of God to men that they should obey the divine precepts, and casting away evil faithfully perform good in the love of God. Of the Catholic faith. Of the tabernacle which it entered. Words of Isaiah. Complaint of the soul strongly resisting diabolical whirlwinds by the help of God. Of the whirlwinds which diabolical persuasion sends in. For what cause these errors are excited. By what reason: anger, hatred, pride is restrained. Complaint of the soul departing from its tabernacle with fear. That the knowledge of God is clouded by no obscurity of any thing.

Et deinde vidi maximum serenissimumque splendorem velut plurimis oculis flammantem, quatuorque angulos ad quatuor partes mundi versos habentem; qui secretum superni Creatoris designans, in maximo mysterio mihi manifestatus est, in quo etiam alius splendor similis aurorae in se purpurei fulgoris claritatem tenens apparuit. Et ecce vidi in terra homines in fictilibus lac portantes et inde caseos conficientes; cujus quaedam pars spissa fuit unde fortes casei facti sunt, pars quaedam tenuis; de qua debiles casei coagulati sunt, et pars quaedam tabe permista; de qua amari casei processerunt, et ita vidi quasi mulierem velut integram formam hominis in utero suo habentem. Et ecce per secretam dispositionem superni Conditoris eadem forma motum vitalis motionis dedit, et ignea sphaera nulla lineamenta humani corporis habens cor illius formae possedit, et cerebrum ejus tetigit, et se per omnia membra ipsius transfudit. Ac deinde forma illa hominis de utero mulieris hoc modo vivificata egrediente, secundum motus quos sphaera in illa forma hominis habuit, secundum etiam illos et colorem suum mutavit. Et vidi quod quamdam hujusmodi sphaeram in humano corpore manentem multi turbines invadentes, eam usque ad terram incurvabant, sed illa resumptis viribus se viriliter erigens eis viriliter restitit, et cum gemitu sic questa est:

Ego peregrina ubi sum? In umbra mortis. Et qua via vado? In viam erroris. Et quam consolationem habeo? quam peregrini habent. Ego enim debui habere tabernaculum lapidibus quadris sole et stellis lucidioribus ornatum, quia occidens sol occidentes stellae non debebant in eo lucere, sed in eo debuit esse angelica gloria, quoniam topazius debuit esse fundamentum ipsius, et omnes gemmae structura ejus, scalae ejus ex crystallo positae et plateae ipsius auro stratae. Nam ego debui esse consors angelorum; quia sum vivens spiraculum quod Deus misit in aridum limum. Unde deberem Deum scire, et ipsum sentire. Sed heu! cum tabernaculum meum intellexit se posse oculis suis in omnes vias videre, instrumentum suum ad aquilonem posuit. Ah! ah! ubi capta sum et spoliata oculis et gaudio scientiae, veste mea tota scissa, et sic de haereditate mea pulsa; ducta sum in alienum locum, qui omni pulchritudine et honore caret, ubi pessimo servitio subjecta sum. Sed et ii qui me coeperunt colaphis percutientes, cum porcis me manducare fecerunt, et ita in desertum locum mittentes, amarissimas etiam herbas melle intinctas mihi ad esum porrexerunt.

And then I saw a very great and most serene splendor as it were flaming with very many eyes, and having four corners turned to the four parts of the world; which designating the secret of the supernal Creator, was manifested to me in a very great mystery, in which also another splendor similar to the dawn appeared holding in itself the clarity of a purple glow. And behold, I saw men on earth carrying milk in earthen vessels and making cheeses therefrom; of which a certain part was thick whence strong cheeses were made, a certain part thin from which weak cheeses were coagulated, and a certain part mixed with corruption from which bitter cheeses proceeded, and so I saw as it were a woman having the complete form of a man in her womb. And behold, through the secret disposition of the supernal Founder the same form gave the movement of vital motion, and a fiery sphere having no lineaments of a human body possessed the heart of that form, and touched its brain, and poured itself through all its members. And thereafter that form of a man going forth from the womb of the woman quickened in this manner, according to the movements which the sphere had in that form of a man, according to those also it changed its color. And I saw that many whirlwinds invading a certain sphere of this kind remaining in a human body, bent it even to the earth, but it having resumed its strength manfully raising itself manfully resisted them, and with groaning thus complained:

I, a pilgrim, where am I? In the shadow of death. And by what way do I go? Into the way of error. And what consolation do I have? That which pilgrims have. For I ought to have had a tabernacle adorned with square stones, more lucid than the sun and stars, because the setting sun and setting stars ought not to have shone in it, but in it there ought to have been angelic glory, since topaz ought to have been its foundation, and all gems its structure, its stairs placed of crystal and its streets paved with gold. For I ought to have been a companion of the angels; because I am a living breath which God sent into dry clay. Whence I ought to know God, and to feel Him. But alas! when my tabernacle understood itself to be able to see with its eyes into all ways, it placed its instrument toward the north. Ah! ah! where was I captured and despoiled of eyes and the joy of knowledge, my garment all torn, and thus driven from my inheritance; I was led into a foreign place, which lacks all beauty and honor, where I am subjected to the worst service. But also those who took me, striking me with blows, made me eat with the pigs, and so sending me into a desert place, they held out to me even the most bitter herbs dipped in honey for food.

Postea quoque super torcular me extendentes, multis tormentis afflixerunt, deinde vestibus meis me exeuntes et multas plagas mihi inferentes, invenationem me dederunt ubi pessimi et venenosi serpentes ut scorpiones, et aspides, et similes mei capturam fecerunt et me totam suo veneno consperserunt, ita quod inde tota enervis et debilitata facta sum. Unde illi me deridentes dixerunt: Ubi nunc est honor tuus? Ah! ego tunc tota contremui, et magno gemitu moeroris mecum in silentio dixi: O ubi sum? Ah! unde huc veni? Et quem consolatorem hujus captivitatis quaeram? Quomodo has catenas dirumpam? O quis oculus vulnera mea videre poterit? Et quae nares fetorem hunc tetrum sufferre valebunt? Aut quae manus ea oleo perunget? Ah! quis dolori meo misericordiam impendet? Coelum ergo clamorem meum exaudiat: et terra moerore meo tremiscat, et omne quod vivit ad captivitatem meam se miserando inclinet, quia amarissimus dolor me premit; quoniam, sine consolatione et sine adjutorio peregrina sum. O quis consolabitur me, quoniam et mater mea dereliquit me, quia a via salutis erravi? Quis me adjuvabit nisi Deus? Cum autem recordor tui, o mater Sion, in qua habitare debui, amarissima servitia quibus subjecta sum inspicio. Et cum omne genus musicorum quod in te est ad memoriam duco; vulnera mea attendo. Sed cum et recordor gaudii et laetitiae gloriae tuae; tunc venena illa quibus infecta sum detestor. O quo me vertam? Et quo fugiam? Dolor enim meus innumerabilis est, quoniam si in malis istis perseveravero, socia illorum ero cum quibus in terra Babylonia turpiter conversata sum. Et ubi es, o mater mea Sion? Hei mihi! quia a te infeliciter recessi, quoniam si te nescirem, levius dolorem meum perferrem. Nunc autem pessimos sodales meos fugiam; quia infelix Babylonia in plumbeam stateram me posuit, ac maximis trabibus me oppressit, ita ut vix respirare possim. Sed cum lacrymas meas ad te, o mater mea, cum gemitibus meis effundo, tantos strepitus sonantium aquarum infelix Babylonia emittit, quod vocem meam non attendis. Ergo multa sollicitudine arctas vias quaeram, in quibus pessimos sodales meos et infelicem captivitatem meam effugere queam. Et cum haec dixissem, elapsa sum angustam semitam ubi me in parvo foramine contra septentrionem abscondi amarissime flens, quoniam matrem meam perdideram; ibi etiam omnem dolorem meum et omnia vulnera mea considerabam, tantasque effusiones lacrymarum flendo et flendo ibi emisi; quod omnis dolor et omnis livor vulnerum meorum lacrymis istis perfusus maduit. Et ecce suavissimus odor velut lenis aura a matre mea emissus, nares meas imbuit. O quantos gemitus et quantas lacrymas tunc effudi, cum parvam consolationem illam adesse sensi.

Afterwards also stretching me upon a wine-press, they afflicted me with many torments, then stripping me of my garments and inflicting many wounds upon me, they gave me over to a hunt where the worst and poisonous serpents like scorpions, and asps, and those like me made a capture and bespattered me all over with their poison, so that I was made all enervated and weakened. Whence they, deriding me, said: Where now is your honor? Ah! I then trembled all over, and with a great groan of sorrow I said within myself in silence: O where am I? Ah! whence did I come here? And what consoler of this captivity shall I seek? How shall I break these chains? O what eye will be able to see my wounds? And what nostrils will be able to endure this foul stench? Or what hand will anoint them with oil? Ah! who will bestow mercy on my pain? Let heaven therefore hear my cry: and let the earth tremble at my sorrow, and let everything that lives incline itself in pity to my captivity, because a most bitter pain presses me; since, without consolation and without help, I am a pilgrim. O who will console me, since even my mother has forsaken me, because I have wandered from the way of salvation? Who will help me except God? But when I remember you, O mother Sion, in whom I ought to dwell, I behold the most bitter services to which I am subjected. And when I bring to memory every kind of music which is in you; I attend to my wounds. But when I also remember the joy and gladness of your glory; then I detest those poisons with which I am infected. O where shall I turn? And where shall I flee? For my pain is innumerable, since if I shall have persevered in these evils, I shall be a companion of those with whom I have basely conversed in the land of Babylonia. And where are you, O mother my Sion? Woe to me! because I have unhappily departed from you, since if I did not know you, I would more lightly bear my pain. Now however I shall flee my worst companions; because unhappy Babylonia has placed me in a leaden balance, and has oppressed me with the greatest beams, so that I can scarcely breathe. But when I pour out my tears to you, O my mother, with my groans, unhappy Babylonia emits such noises of sounding waters, that you do not attend to my voice. Therefore with much solicitude I shall seek narrow ways, in which I may be able to escape my worst companions and my unhappy captivity. And when I had said these things, I slipped into a narrow path where I hid myself in a small hole toward the north, weeping most bitterly, because I had lost my mother; there also I considered all my pain and all my wounds, and such effusions of tears I sent forth there by weeping and weeping; that all the pain and all the lividness of my wounds, drenched by those tears, grew moist. And behold, a most sweet odor like a gentle breeze emitted from my mother, imbued my nostrils. O how many groans and how many tears I then poured out, when I felt that little consolation to be present.

Et tantos ululatus cum copiosis fletibus prae gaudio dedi; ut etiam mons ille in cujus foramine me absconderam inde commotus fuerit. Et dixi: O mater, o mater Sion: quidnam tandem fiet de me? Et ubi nunc est nobilis filia tua? O quandiu quandiu maternae dulcedinis tuae expers sum, quae in multis deliciis me blande enutrieras? Et in his lacrymis ita delectabar; quasi matrem meam viderem.

Sed inimici mei clamores meos audientes, dicebant: Ubi est illa quam hactenus in consortio nostro secundum voluntatem nostram tenuimus quae et omnem voluntatem nostram hactenus perfecit? Ecce nunc coelicolas invocat. Omnes ergo artes nostras excitemus, eam tanto studio et tanta sollicitudine custodientes, ne usquam a nobis effugere possit, quia eam nobis prius omnino subjecimus. Si hoc fecerimus, iterum nos sequetur. Sed ego foramen in quo me absconderam latenter egressa, in quamdam altitudinem ire cupiebam ubi me inimici mei invenire non valerent. At ipsi quoddam mare tanti fervoris mihi opposuerunt, ut illud nullo modo transvadare potuerim. Sed et ibi quidam pons tantae parvitatis et angustiae erat; ut nec per illum transire valuerim. In fine quoque maris illius quaedam altitudo montium tantorum acuminum apparuit quod nec ibi iter haberi posse sensi. Et dixi: O quid ego misera nunc faciam? Suavitatem matris meae nunc parumper senseram, unde putabam quod me vellet ad se reducere; sed ah! num iterum relinquet me? ah! quo me vertam? Nam si modo in priorem captivitatem venero, inimicis meis magis nunc quam prius ero ludibrio, quia ad matrem meam fideliter ejulavi et quoniam suavitatem dulcedinis ejus parumper sensi, cum iterum modo ab ea derelicta sim. Sed ego per suavitatem illam quam prius per matrem meam venientem senseram adhuc tantae fortitudinis fui quod me ad orientem verti et quod iterum angustissimas semitas tentare coepi.

Illae autem semitae spinis et tribulis et aliis hujusmodi impedimentis ita septae erant, quod vix ulla vestigia in eis figere valebam; sed tamen cum maximo labore et sudore eas tandem vix pertransiens: ex illo labore tantam fatigationem incurri, quod vix respirare valui. Sic tandem cum maxima fatigatione ad cacumen montis in quo me prius absconderam evadens; ad vallem ejus me inclinavi, ubi descendere volenti, aspides, scorpiones, dracones et alii hujusmodi serpentes simul occursantes, in me sibilos suos emiserunt. Unde ego exterrita, maximos ululatus emisi, dicens: O mater, ubi es?

And such wailing with copious weepings I gave for joy; that even that mountain in whose hole I had hidden myself was moved thereby. And I said: O mother, O mother Sion: what then will finally become of me? And where now is your noble daughter? O how long, how long am I bereft of your maternal sweetness, you who had blandly nourished me in many delights? And in these tears I was so delighted; as if I saw my mother.

But my enemies, hearing my cries, said: Where is she whom we have hitherto held in our company according to our will, and who has hitherto fulfilled all our will? Behold, now she invokes the dwellers in heaven. Let us therefore excite all our arts, guarding her with such study and such solicitude, that she may nowhere be able to escape from us, because we first completely subjected her to ourselves. If we do this, she will follow us again. But I, having secretly gone out from the hole in which I had hidden myself, desired to go into a certain height where my enemies would not be able to find me. But they opposed to me a certain sea of such heat, that I could in no way have waded across it. But also there was a certain bridge of such smallness and narrowness; that I was not even able to pass over by it. At the end also of that sea a certain height of mountains of such peaks appeared that I did not feel that a way could be had there either. And I said: O what shall I, miserable, now do? I had now for a little while felt the sweetness of my mother, whence I thought that she wished to lead me back to herself; but alas! will she leave me again? alas! where shall I turn? For if I shall now have come into my former captivity, I shall be a mockery to my enemies more now than before, because I faithfully wailed to my mother and because I felt for a little while the sweetness of her delight, since I am now again forsaken by her. But I, through that sweetness which I had first felt coming through my mother, was still of such strength that I turned myself to the east and that I began again to try most narrow paths.

Those paths, however, were so hedged with thorns and thistles and other such impediments, that I was scarcely able to fix any footsteps in them; but yet with the greatest labor and sweat finally and with difficulty passing through them: from that labor I incurred such fatigue, that I was scarcely able to breathe. Thus finally with the greatest fatigue escaping to the summit of the mountain in which I had first hidden myself; I bent myself to its valley, where to me wishing to descend, asps, scorpions, dragons and other such serpents together running to meet me, emitted their hissings against me. Whence I, terrified, emitted the greatest wailings, saying: O mother, where are you?

Levius enim dolerem, si suavitatem visitationis tuae prius non sensissem, quia nunc iterum in captivitatem illam incidam in qua dudum jacueram. Ubi ergo nunc est auxilium tuum? Tunc vocem matris meae audivi mihi dicentem. O filia, curre, pennae enim ad volandum tibi datae sunt a fortissimo datore; cui nullus valet resistere. Ergo velociter transvola omnes has contrarietates. Et ego multa consolatione confortata, pennas illas suscepi et omnia venenosa ac mortifera illa velociter transilii. Et veni ad quoddam tabernaculum, quod interius totum erat ex fortissima calybe fabricatum. Et subiens illud, opera claritatis feci, cum prius opera tenebrarum fecissem. In illo autem tabernaculo ad septentrionem columnam impoliti ferri posui; in qua flabella diversarum pennarum se hac et illac moventium suspendi, et manna inveniens, illud comedi. Ad orientem vero propugnaculum ex quadris lapidibus construxi: et in eo ignem accendens ibi myrrhatum vinum cum musto bibi. Sed ad meridiem turrim ex quadris lapidibus struxi; in qua clypeos rubri coloris suspendi, et in cujus fenestras tubas ex ebore factas collocavi. In medio autem illius turris mel effudi, ex quo pretiosum unguentum cum aliis aromatibus confeci, ita ut ex eo maximus odor per totum ambitum funderetur tabernaculi. Ad occidentem vero nullum opus posui; quia pars illa ad saeculum versa erat. Sed interim dum in hoc labore occupata versarer; inimici mei pharetras suas arripientes, sagittis suis tabernaculum meum aggressi sunt; sed ego prae studio operis quod faciebam; tandiu insaniam eorum nom attendi usque dum fores tabernaculi sagittis complerentur: nulla tamen sagittarum nec januam laesit, nec calybem tabernaculi penetrare valuit, unde nec ego ab eis laedi potui. Quod illi percipientes, maximam inundationem aquarum emiserunt, ut me et tabernaculum meum dejicerent: attamen in hac malitia sua nihil profecerunt. Quapropter eos audacter derisi, dicens: Faber qui hoc tabernaculum struxit, vobis sapientior et fortior fuit. Unde sagittas vestras colligentes eas deponite, quoniam nullam amodo victoriam voluntatis vestrae in me valebunt proficere. Ecce quae vulnera ostendunt? Ego multo dolore et labore plurima bella adversum vos egi, cum me morti tradere velletis; sed tamen non potuistis, quia fortissimis armis munita acutos gladios contra vos vibravi, per quos me a vobis strenue defendi. Recedite ergo, recedite, quoniam me ulterius habere non poteritis.

Sed ego fragilis et indocta vidi etiam quae in aliam sphaeram plurimi turbines irruentes eam dejicere voluerunt sed non valuerunt, quoniam illa fortiter repugnans, locum eis insaniendi non dedit, attamen sic cum querela dixit: Quamvis paupercula sim, magnum tamen officium nacta sum. Oh quid sum ego? Et quae est querimonia clamoris mei? Spiraculum enim vivens in homine sum posita, in tabernaculum medullarum, venarum, ossium et carnis, ita quod eidem tabernaculo vegetationem tribuo, et illud ubique in motibus suis circumfero.

For I would more lightly grieve, if I had not first felt the sweetness of your visitation, because now again I shall fall into that captivity in which I had long since lain. Where therefore now is your help? Then I heard the voice of my mother saying to me: O daughter, run, for wings for flying have been given to you by the strongest giver; whom no one is able to resist. Therefore swiftly fly over all these contrarieties. And I, comforted with much consolation, took those wings and swiftly leaped over all those poisonous and deadly things. And I came to a certain tabernacle, which inside was all fabricated of the strongest steel. And entering it, I did works of clarity, since I had first done works of darkness. In that tabernacle however toward the north I placed a column of unpolished iron; in which I suspended fans of various feathers moving themselves here and there, and finding manna, I ate it. But toward the east I constructed a bulwark of square stones: and lighting a fire in it I there drank myrrh-wine with must. But toward the south I built a tower of square stones; in which I suspended shields of red color, and in whose windows I placed trumpets made of ivory. In the middle however of that tower I poured out honey, from which I made a precious ointment with other aromatics, so that from it the greatest odor was poured through the whole circuit of the tabernacle. But toward the west I placed no work; because that part was turned toward the world. But meanwhile while I was occupied and turned in this labor; my enemies snatching up their quivers, attacked my tabernacle with their arrows; but I, because of the study of the work which I was doing; for so long did not attend to their insanity until the doors of the tabernacle were filled with arrows: yet none of the arrows either hurt the door, or was able to penetrate the steel of the tabernacle, whence neither was I able to be hurt by them. Which they perceiving, emitted a greatest inundation of waters, that they might cast down me and my tabernacle: yet in this malice of theirs they profited nothing. Wherefore I boldly derided them, saying: The smith who built this tabernacle was wiser and stronger than you. Whence collecting your arrows lay them down, since they will henceforth be able to profit no victory of your will in me. Behold what wounds do they show? I with much pain and labor have waged very many wars against you, when you wished to deliver me to death; but yet you were not able, because fortified with the strongest arms I brandished sharp swords against you, through which I strenuously defended myself from you. Depart therefore, depart, because you will not be able to have me further.

But I, frail and untaught, saw also that very many whirlwinds rushing into another sphere wished to cast it down, but were not able, since it, strongly repugning, gave them no place for raging, yet thus with complaint it said: Although I be a poor little one, I have yet obtained a great office. Oh, what am I? And what is the complaint of my cry? For I am placed as a living breath in man, in a tabernacle of marrows, veins, bones and flesh, so that I bestow vegetation upon the same tabernacle, and I carry it about everywhere in its movements.

Sed heu! sensibilitas illius profert spurcitiam, lasciviam et petulantiam morum ac omnia genera vitiorum. Ah! o quam magno gemitu hoc conqueror. Nam cum prosperitatem vitae in operibus tabernaculi mei habeo: occurrit mihi diabolica persuasio in omnibus me irretiens, ac in flatum elationis ita me erigens quod saepenumero dico. Ego secundum appetitum virium terrae meae operari volo; in tabernaculo enim meo omnia opera intelligo; sed concupiscentia ejus ita impedior quo opera mea non discerno antequam dira in me vulnera sentio. O quantum planctum tunc emitto? Et dico: O Deus, nonne creasti me? Ecce vilis terra opprimit me. Et sic fugam in eo? Quomodo? Cum tabernaculum meum carnalem concupiscentiam habet; tunc quia voluptatem in opere habeo, cum ipsa opus illud perficio. Sed ratio quae in me cum scientia viget, ostendit mihi quoniam a Deo creata sum, in qua ratione etiam sentio; quia Adam cum divinum praeceptum transgressus esset, timens abscondit se. Sic et ego timens, a facie Dei me abscondo: cum opera mea in tabernaculo meo contraria Deo sentio. Cum autem plumbeam stateram peccati super pondero: omnia opera illa quae in carnalibus concupiscentiis ardent contemno. Heu me errabundam! quomodo in his periculis subsistere valebo?

Et cum diabolica persuasio me invadit sic dicens: Estne hoc bonum quod nescis, nec quod vides, nec quod facere potes: quid tunc erit? Et cum iterum dicit: Quod nosti, et quod intelligis, et quod facere vales, cur hoc deseris? quid tunc faciam? At plena dolore respondebo. Ah me miseram! quia per Adam noxia venena mihi afflata sunt, cum ipse divinum praeceptum transgressus et in terram ejectus carnalia tabernacula coadunavit. Nam in gustu quem ipse in pomo per inobedientiam gustavit, noxia dulcedo sanguini et carni se ingerit, et ita pollutionem vitiorum producit. Unde peccatum carnis in me sentio; purissimum autem Deum, quia per culpam inebriata sum, negligo. Sed hoc quod gustus tabernaculi mei in se habet, sequi non debeo. Nam ex hoc quod Adam in prima apparitione purus et simplex a Deo creatus erat, timeo Deum, sciens quoniam per ipsum pura et simplex creata sum. Sed modo per malam consuetudinem vitiorum, in inquietudinem vertor. O in his omnibus peregrina et errabunda sum! Quapropter turbines diversorum sonituum multa mendacia proferunt, quae in me surgunt sic dicentia: Quae es? Et quid ais? Et qualia sunt certamina quae exerces? Infelix enim es.

But alas! its sensibility brings forth filth, lasciviousness and petulance of manners and all kinds of vices. Ah! O with how great a groan do I complain of this. For when I have prosperity of life in the works of my tabernacle: there occurs to me a diabolical persuasion in all things ensnaring me, and in the breath of elation so raising me up that very many times I say: I wish to work according to the appetite of the strengths of my earth; for in my tabernacle I understand all works; but by its concupiscence I am so hindered that I do not discern my works before I feel dire wounds in me. O how great a wailing do I then emit? And I say: O God, have You not created me? Behold, vile earth oppresses me. And so do I flee in it? How? When my tabernacle has carnal concupiscence; then because I have pleasure in the work, I perform that work with it. But the reason which flourishes in me with knowledge, shows me that I was created by God, in which reason also I feel; that Adam when he had transgressed the divine precept, fearing hid himself. So also I, fearing, hide myself from the face of God: when I feel my works in my tabernacle contrary to God. When however I over-weigh the leaden balance of sin: I contemn all those works which burn in carnal concupiscences. Woe is me, wandering! how shall I be able to subsist in these perils?

And when diabolical persuasion invades me thus saying: Is this good which you do not know, nor which you see, nor which you are able to do: what then will it be? And when again it says: That which you know, and which you understand, and which you are able to do, why do you desert this? what then shall I do? But full of pain I shall answer. Ah, miserable me! because through Adam noxious poisons were breathed into me, when he himself having transgressed the divine precept and having been cast out into the earth gathered together carnal tabernacles. For in the taste which he himself through disobedience tasted in the apple, a noxious sweetness ingrafts itself in blood and flesh, and so produces the pollution of vices. Whence I feel the sin of the flesh in me; but the most pure God, because I am inebriated through fault, I neglect. But this which the taste of my tabernacle has in itself, I ought not to follow. For from this that Adam in his first appearance was created pure and simple by God, I fear God, knowing that I was created pure and simple through Him. But now through the bad custom of vices, I am turned into disquietude. O in all these things I am a pilgrim and wandering! Wherefore the whirlwinds of different sounds proffer many lies, which rise in me thus saying: Who are you? And what do you say? And what kind of contests do you exercise? For you are unhappy.

Nam ignoras utrum bonum an malum opus tuum sit. Quo tandem ibis, et quis te conservabit? Et qui sunt errores illi qui te ad insaniam ducunt? An perficies quod te delectat, an fugies quod te angustiat? Oh! quid facies, quia istud scis, et illud ignoras? Quod enim te delectat hoc tibi licitum non est, et quod te angustat, ad hoc praecepto Dei compelleris. Et unde scis si haec ita sint? Melius tibi esset, si non fuisses. Et postquam isti turbines ita in me surrexerunt; incipio alteram viam ambulare, quae carni meae gravis est, quia incipio justitiam facere. Sed iterum intra me dubito, utrum hoc ex dono Spiritus sancti sit an non, et dico: Hoc inutile est. Et deinde super nubes volare volo. Quo modo? super intellectum meum volo ascendere, et ea incipere quae perficere non possum. Sed cum haec facere tento, maximam tristitiam in me excito, ita quod nec in altitudine sanctitatis, nec in planitie bonae voluntatis ullum opus perficio, sed inquietudinem dubietatis, desperationis moeroris et oppressionis omnium rerum in me sentio. Et cum diabolica persuasio me sic inquietat. O quanta calamitas me tunc obruit! quia omnia mala quae sunt aut esse possunt in vituperatione, in maledictione, in mortificatione corporis et animae, in turpibus verbis contra munditiam, salutem et altitudinem quae in Deo sunt: haec omnia mihi infelici occurrunt. Unde etiam haec iniquitas mihi insurgit, scilicet quod omnis felicitas et omne bonum quod tam in homine quam in Deo est mihi molestum et grave erit magis mortem quam vitam mihi proponens. Ah! quam infelix certamen sic de labore in laborem, de dolore in dolorem, de schismate in schisma se mihi ingerit, omnem felicitatem mihi auferens?

Sed unde excitatur malum istorum errorum? ex hoc videlicet. Antiquus enim serpens in se habet astutiam et deceptricem versutiam, atque mortiferum iniquitatis venenum. Nam in astutia sua ingerit mihi contumaciam peccatorum, a timore Domini intellectum meum auferens: ita quod peccare non timeo, sic dicens: Quis est Deus? Nescio quis Deus sit. In deceptrice autem versutia sua obturationem mihi inducit, ita quod in malo obturor. Sed in mortifero iniquitatis veneno spirituale gaudium mihi aufert, ita quod nec in Deo laetari valeo, sic dubietatem desperationis mihi inducens, scilicet quae dubito utrum salvari possim an non? O quae sunt ista tabernacula, quae tanta pericula sustinent in diabolica deceptione? Sed cum per donum Dei recordor quae a Deo creata sunt; tunc inter has oppressiones, his diabolicis persuasionibus hoc modo respondeo. Ego fragile terrae non caedam, sed fortissima bella exercebo. Quomodo?

For you are ignorant whether your work be good or evil. Whither finally will you go, and who will preserve you? And what are those errors which lead you to insanity? Will you perform what delights you, or will you flee what distresses you? Oh! what will you do, because you know this, and you are ignorant of that? For that which delights you this is not permitted to you, and that which distresses you, to this you are compelled by the precept of God. And whence do you know if these things be so? It would be better for you, if you had not been. And after those whirlwinds have thus risen in me; I begin to walk another way, which is heavy to my flesh, because I begin to do justice. But again within myself I doubt, whether this be from the gift of the Holy Spirit or not, and I say: This is useless. And thereafter I wish to fly above the clouds. How? above my understanding I wish to ascend, and to begin those things which I am not able to perform. But when I try to do these things, I excite the greatest sadness in me, so that neither in the height of sanctity, nor in the plain of good will do I perform any work, but I feel the disquietude of doubt, of desperation, of sorrow and of the oppression of all things in me. And when diabolical persuasion thus disquiets me. O how great a calamity then overwhelms me! because all evils which are or are able to be in vituperation, in malediction, in mortification of body and soul, in foul words against cleanness, salvation and height which are in God: all these occur to me, unhappy one. Whence also this iniquity rises in me, namely that all happiness and every good which is as well in man as in God will be troublesome and heavy to me, proposing to me death rather than life. Ah! what an unhappy contest thus from labor into labor, from pain into pain, from schism into schism it ingrafts itself into me, taking away all happiness from me.

But whence is the evil of those errors excited? from this namely. For the ancient serpent has in himself cunning and deceptive craftiness, and the deadly poison of iniquity. For in his cunning he ingrafts in me the contumacy of sins, taking away my understanding from the fear of the Lord: so that I do not fear to sin, thus saying: Who is God? I do not know who God may be. In his deceptive craftiness however he induces in me an obstruction, so that I am obstructed in evil. But in the deadly poison of iniquity he takes away spiritual joy from me, so that I am not able to rejoice in God, thus inducing in me the doubt of desperation, namely that I doubt whether I can be saved or not? O what are those tabernacles, which sustain such perils in diabolical deception? But when through the gift of God I remember those things which were created by God; then among these oppressions, to these diabolical persuasions I answer in this manner. I shall not yield to fragile earth, but I will exercise strongest wars. How?

Cum tabernaculum meum opera injustitiae exercere vult: medullam, sanguinem et carnem in sapientia patientiae conterendo me defendam, quemadmodum fortis leo se defendit, et ut serpens in antro suo ictum mortis fugiens se abscondit. Nam nec sagittas diaboli debeo suscipere, nec voluntatem carnis exercere. Quomodo? Cum enim ira circa tabernaculum meum intendere voluerit; in bonitatem Dei respicio quem ira nunquam tetigit, et ita aere qui sua lenitate ariditatem terrae rigat suavior evado spirituale gaudium habens, cum virtutes in me vigorem suum ostendere incipiunt. Et sic bonitatem Dei sentio. Cum autem odium me denigrare tentaverit: in misericordiam et in martyrium Filii Dei aspicio, et ita carnem meam constringo suavem odorem rosarum quae de spinis oriuntur fideli recordatione suscipiens, et ita Redemptorem meum agnosco. Sed cum superbia turrim vanitatis suae sine fundamento petrae in me contenderit ponere, et hanc altitudinem in me erigere quae nullum sibi similem vult habere, sed semper altior caeteris videri. O quis mihi tunc succurret, quoniam antiquus serpens qui super omnes esse volens in mortem cecidit me dejicere conatur? Tunc cum moerore dico. Ubi est rex meus et Deus meus? Quid possum boni absque Deo? Nihil. Et sic ad Deum qui mihi vitam dedit respicio, et ad beatissimam virginem illam quae superbiam antiquae speluncae contrivit curro; sic fortissimus lapis aedificii Dei effecta, rapacissimus lupus qui hamo divinitatis strangulatus est, me amodo superare non poterit. Et ita suavissimum bonum, id est humilitatem in altitudine Dei et recordatione inter omnes humilitatem beatissimae Virginis cognosco, suavitatem indeficientis balsami sentiens, et ita in dulcedine Dei gaudens velut sim in odore omnium pigmentorum; caetera etiam vitia fortissimo humilitatis dejicio.

Et deinde ego paupercula vidi quod alia quaedam sphaera ex lineamentis formae suae se contrahens: nodos ejus resolvit, et se ab eis cum gemitu extraxit, sedemque suam moerens dirupit. Et dixit: De tabernaculo meo exibo. Sed ego misera plenaque moeroris quo vadam? Per horrendas et permetuendas semitas ad judicium ubi judicabor. Opera enim quae in tabernaculo meo operata sum ostendam: et ibi remunerationem secundum merita mea recipiam. O quantus timor? o quanta angustia illic mihi erit? Cumque se hoc modo resolveret: quidam spiritus et lucidi et umbrosi venerunt qui socii conversationis ejus secundum quam in sede sua se moverat fuerunt, resolutionem ejus exspectantes, ut, postquam se solvisset, eam secum abducerent. Et audivi viventem vocem illis dicentem: secundum opera sua, de loco ad locum ducatur;

When my tabernacle wishes to exercise the works of injustice: by crushing the marrow, blood and flesh in the wisdom of patience I will defend myself, just as a strong lion defends himself, and as a serpent in his cave fleeing the stroke of death hides himself. For neither ought I to receive the arrows of the devil, nor to exercise the will of the flesh. How? For when anger shall have wished to intend around my tabernacle; I look back into the goodness of God whom anger never touched, and so I go forth sweeter than the air which by its gentleness waters the dryness of the earth, having spiritual joy, when the virtues begin to show their vigor in me. And so I feel the goodness of God. When however hatred shall have tried to blacken me: I look into the mercy and into the martyrdom of the Son of God, and so I constrict my flesh, receiving with faithful remembrance the sweet odor of roses which arise from thorns, and so I acknowledge my Redeemer. But when pride shall have contended to place in me the tower of its vanity without the foundation of a rock, and to erect this height in me which wishes to have nothing similar to itself, but always to be seen higher than the rest. O who will then help me, since the ancient serpent who wishing to be above all fell into death endeavors to cast me down? Then with sorrow I say: Where is my King and my God? What good am I able to do without God? Nothing. And so I look back to God who gave life to me, and I run to that most blessed Virgin who crushed the pride of the ancient cave; thus having been made a strongest stone of the building of God, the most ravenous wolf who was strangled by the hook of divinity, will not be able to overcome me henceforth. And so I acknowledge the most sweet good, that is humility in the height of God and in the remembrance among all the humility of the most blessed Virgin, feeling the sweetness of indeficient balsam, and so rejoicing in the sweetness of God as if I were in the odor of all pigments; I also cast down the rest of the vices by the strongest humility.

And thereafter I, a poor little one, saw that another certain sphere contracting itself from the lineaments of its form: resolved its nodes, and extracted itself from them with a groan, and grieving broke its seat. And it said: I shall go out from my tabernacle. But I, miserable and full of sorrow, whither shall I go? Through horrendous and to-be-greatly-feared paths to judgment where I shall be judged. For the works which I have worked in my tabernacle I shall show: and there I shall receive remuneration according to my merits. O how great a fear? O how great an anguish will be to me there? And when it resolved itself in this manner: certain spirits both lucid and shadowy came who were companions of its conversation according to which it had moved itself in its seat, expecting its resolution, so that, after it had loosed itself, they might lead it away with them. And I heard a living voice saying to them: according to its works, let it be led from place to place;

et iterum audivi de coelo vocem mihi dicentem: Beata et ineffabilis trinitas se mundo manifestavit, cum Pater Unigenitum suum de Spiritu sancto conceptum et de Virgine natum misit in mundum quatenus homines multa diversitate nati, multisque peccatis obligati per eum ad viam veritatis reducerentur, ita ut ipsi a nexibus corporeae molis absoluti bona et sancta opera secum portantes: gaudia supernae haereditatis adipiscerentur. Quod ut profundius, o homo, capias et apertius dijudices: vides maximum serenissimumque splendorem velut plurimis oculis flammantem, quatuorque angulos ad quatuor partes mundi versos habentem, qui magnam in mysteriis puramque in manifestationibus scientiam Dei significat, maxima profunditate perspicuitatis radiante et acutissimas acies quadrifidae stabilitatis ad quatuor plagas orbis extendentem ubi ipsa tam illos qui abjiciuntur quam illos qui colliguntur venientes acutissime praevidet; mysterium supernae majestatis ostendens: quod in typo summae altitudinis et profunditatis tibi ut cernis demonstratur. In quo etiam alius splendor similis aurorae in se purpurei fulgoris claritatem tenens apparet; quia scientia Dei etiam hoc ostendit, quod unigenitus Patris de virgine carnem sumens, sanguinem suum in candore fidei pro salute hominum fundere dignatus est, in qua scientia Dei, boni et mali ostenduntur, quoniam ipsa nulla obscuritate ullius rei obnubilatur. Sed tu, o homo, dicis: Quid faciet homo, cum Deus praenovit omnia quae ipse facturus est? Ad quae ego:

Saepe quoque ut vides in oblivione mea et in irrisione diaboli commistio maris et feminae perpetratur ibi et contractio nascentium hominum invenitur: ut quoniam parentes illorum praecepta mea transgressi sunt, in ipsis filiis suis cruciati ad me in poenitentia revertantur, saepe etiam hanc mirabilem creationem pro gloria mea et sanctorum meorum in hominibus fieri permitto, ut, dum illi qui hoc modo distorti sunt per subventionem electorum meorum sanitati restituuntur, nomen meum ex hoc tanto ardentius ab hominibus glorificetur. Qui autem hac lege se constringunt, ita quod virginitatis decus appetunt; velut aurora ad coelestia secreta ascendunt, quia propter amorem Filii mei delectationes corporis sui a se abscindunt.

Sed quod vides quasi mulierem velut integram formam hominis in utero suo habentem: hoc est quia postquam femina humanum semen concepit, infans in integritate membrorum suorum in abdito cubiculo ventris ipsius formatur. Et ecce per secretam dispositionem superni Conditoris, eadem forma motum vividae motionis dat; quoniam tu in secreta et occulta jussione et voluntate Dei infans in materno utero congruo et recte divinitus disposito tempore spiritum acceperit, motu corporis sui se vivere ostendit, velut terra se aperit et flores fructus sui profert, cum ros super eam ceciderit.

and again I heard a voice from heaven saying to me: The blessed and ineffable Trinity has manifested itself to the world, when the Father sent His Only-begotten, conceived of the Holy Spirit and born of the Virgin, into the world so that men born in much diversity, and bound by many sins might be led back through Him to the way of truth, so that they themselves, absolved from the bonds of the corporeal mass, carrying good and holy works with them: might obtain the joys of the supernal inheritance. Which so that you, O man, may more deeply take and more clearly judge: you see a greatest and most serene splendor as if flaming with very many eyes, and having four corners turned to the four parts of the world, which signifies the great knowledge of God in mysteries and pure in manifestations, radiating with the greatest depth of perspicuity and extending the sharpest sight of fourfold stability to the four quarters of the world where it itself most sharply foresees both those who are cast away and those who are gathered coming; showing the mystery of supernal majesty: which is demonstrated to you as you see in the type of the highest altitude and depth. In which also another splendor similar to the dawn appearing holds in itself the clarity of purple brightness; because the knowledge of God also shows this, that the Only-begotten of the Father taking flesh from a virgin, deigned to pour out His blood in the whiteness of faith for the salvation of men, in which knowledge of God, the good and the evil are shown, since it is clouded by no obscurity of any thing. But you, O man, say: What will man do, since God foreknew all things which he himself is about to do? To which I:

Often also, as you see, in My oblivion and in the mockery of the devil, the commingling of male and female is perpetrated there, and the contraction of nascent humans is found: so that since their parents transgressed My precepts, being tortured in their children they may return to Me in penitence; often also I permit this wonderful creation to be made in men for My glory and that of My saints, so that, while those who are distorted in this way are restored to health through the subvention of My elect, My name may be glorified by men so much more ardently from this. But those who bind themselves by this law, so that they desire the beauty of virginity; like the dawn they ascend to celestial secrets, because for the love of My Son they cut off from themselves the delights of their body.

But that which you see as if a woman having as it were the integral form of a man in her womb: this is because after the female has conceived the human seed, the infant is formed in the integrity of its members in the hidden chamber of her belly. And behold, through the secret disposition of the Supernal Creator, the same form gives the motion of vivid movement; since you [know] that in the secret and hidden command and will of God the infant in the maternal womb receives the spirit at a congruous and rightly divinely disposed time, it shows itself to live by the movement of its body, just as the earth opens itself and brings forth the flowers of its fruit when the dew has fallen upon it.

Ita quod velut ignea sphaera nulla lineamenta humani corporis habens, cor formae illius possidet, quia anima in igne profundae scientiae ardens, diversas res in circuitu suae comprehensionis discernit; nec formam humanorum membrorum habens: quoniam ipsa nec corporea, nec caduca quemadmodum corpus hominis est, cor hominis confortat: quod quasi fundamentum corporis existens totum corpus regit et velut firmamentum coeli inferiora continet et superiora tegit, et etiam cerebrum hominis tangit, quia in viribus non solum terrena, sed etiam coelestia sapit, cum Deum sapienter cognoscit, ac se per omnia membra hominis transfundit, quoniam vigorem medullarum ac venarum et omnium membrorum toto corpori tribuit, veluti arbor ex sua radice succum et viriditatem omnibus ramis impartit.

Sed deinde forma illa hominis de utero mulieris hoc modo vivificata egrediens secundum motus quos ipsa sphaera in eadam forma hominis habet, secundum illos etiam et colorem suum mutat; quia postquam homo in materno utero vitalem spiritum acceperit et ita natus fuerit, et motus operationis suae dederit secundum opera illa quae anima cum corpore operatur, secundum haec etiam et merita ipsius existunt quoniam de bonis claritatem et de malis tenebrositatem sibi induit.

Ipsa quoque secundum vires corporis, vires suas ostendit, ita quod in infantia hominis simplicitatem profert, et in juventute fortitudinem; at in plena aetate cum omnes venae hominis plenae sunt, fortissimas vires suas in sapientia declarat, sicut etiam arbor in primo germine tenera existens ac deinde fructum in se ostendens, tandem cum plenitudine utilitatis educit; sed et postea in senectute hominis cum medulla et venae ipsius jam ad debilitatem se incurvare coeperint, anima leviores vires velut in taedio scientiae hominis ostendit: quemadmodum et succus arboris cum jam hiemale tempus instat, se in ramis et foliis suis contrahit, et ut eadem arbor in senectute sua jam incurvari incipit.

Homo autem tres semitas in se habet. Quid hoc? Animam, corpus et sensus; in his vita hominis exercetur. Quomodo? Anima corpus vivificat et sensus spirat; corpus autem animam sibi attrahit et sensus aperit: sensus vero animam tangunt et corpus alliciunt. Anima enim corpori vitam praebet, velut ignis lumen tenebris infundit: duas principales vires scilicet intellectum et voluntatem velut duo brachia habens, non quod anima brachia ad se movendum habeat, sed quod in his viribus se manifestat, velut sol per splendorem suum se declarat.

Unde, o homo, quem non gravat sarcina medullarum, in scientia Scripturarum attende. Intellectus ita fixus est animae, velut brachium corpori.

So that as a fiery sphere having no lineaments of a human body, it possesses the heart of that form, because the soul burning in the fire of deep knowledge, discerns diverse things in the circuit of its comprehension; and not having the form of human members: since it, being neither corporeal nor deciduous as the body of man is, comforts the heart of man: which existing as it were the foundation of the body rules the whole body and like the firmament of heaven contains the lower things and covers the higher things, and also touches the brain of man, because in its powers it savors not only earthly but also celestial things, when it wisely knows God, and pours itself through all the members of man, since it attributes the vigor of the marrows and veins and of all members to the whole body, just as a tree imparts juice and greenness from its root to all its branches.

But then that form of man coming forth from the womb of the woman vivified in this manner, according to the motions which that sphere has in the same form of man, according to those it also changes its color; because after man has received the vital spirit in the maternal womb and has been thus born, and has given the motions of his operation according to those works which the soul works with the body, according to these also his merits exist, since from good works he puts on clarity and from evil works darkness for himself.

It also shows its powers according to the powers of the body, so that in the infancy of man it brings forth simplicity, and in youth fortitude; but in full age when all the veins of man are full, it declares its strongest powers in wisdom, just as also a tree being tender in its first sprout and then showing fruit in itself, at length leads it forth with the fullness of utility; but also afterwards in the old age of man when his marrow and veins have already begun to bow themselves toward debility, the soul shows lighter powers as if in the weariness of the knowledge of man: as also the juice of a tree when winter time already presses, contracts itself in its branches and leaves, and as that same tree in its old age already begins to be bowed.

But man has three paths in himself. What is this? The soul, the body and the senses; in these the life of man is exercised. How? The soul vivifies the body and breathes the senses; the body, however, attracts the soul to itself and opens the senses: but the senses touch the soul and allure the body. For the soul provides life to the body, as fire pours light into darkness: having two principal powers, namely intellect and will, as if two arms, not that the soul has arms for moving itself, but that it manifests itself in these powers, as the sun declares itself through its splendor.

Wherefore, O man, whom the burden of the marrows does not weigh down, attend in the knowledge of the Scriptures. The intellect is so fixed to the soul, as the arm to the body.

Nam ut brachium cui manum cum digitis adjuncta est a corpore extenditur, ita etiam intellectus cum operatione caeterarum virium animae cum quibus quaeque opera hominis intelligit, ex anima certissime prodiens; ipse enim prae aliis viribus animae quidquid in operibus hominum est sive bonum, sive malum sit intelligit; ita quod per eum velut per magistrum omnia intelliguntur, quoniam ipsa anima hoc modo omnia discutit, sicut et triticum ab omni contrarietate expurgatur; perquirens utrum utilia an inutilia, utrum amabilia an odibilia sunt, vel utrum ad vitam an ad mortem pertineant. Unde sicut esca sine sale insulsa est, sic etiam caeterae vires animae sine intellectu insipidae et non discernentes sunt. Sed et ipse in anima ut scapula in corpore, medulla in cerebro caeterarum virium animae existens et velut humerus corporis fortis, divinitatem etiam et humanitatem in Deo intelligens quaedam inflexio brachii est, ita quoque rectam fidem in opere suo habens: quod etiam inflexio manus est, cum qua tunc diversa opera in discretione quasi cum digitis discernit; ipse autem non operatur ut caeterae vires animae. Quid hoc?

Voluntas enim opus calefacit et animus illud suscipit et ratio producit, intellectus autem opus intelligit bonum et malum ostendens, velut angeli intellectum habent bonum diligentes et malum odientes. Et ut corpus habet cor, ita et anima intellectum, qui etiam in illa parte animae vim suam exercet, sicut et voluntas in altera. Quomodo? Voluntas enim magnam vim animae habet. Anima stat in angulo domus, id est in firmamento cordis velut aliquis homo in aliquo angulo domus suae ut totam domum perspiciens, omnia instrumenta domus regat, dextrum brachium levans signando et ostendendo quaeque utilia domus suae et se ad orientem vertens. Sic et anima facit per plateas totius corporis, ad ortum solis respiciens; ipsa enim voluntatem quasi dextrum brachium ponit in firmamentum venarum et medullarum ac in commotionem totius corporis, quoniam voluntas quodcunque opus sive bonum sive malum sit operatur. Nam voluntas est velut ignis unumquodque opus quasi in fornace coquens. Panis enim ad hoc coquitur ut homines exinde pasti confortentur, quatenus vivere possint. Sic et voluntas totius operis fortitudo est, quia ipsa in deceptione molit et in robore fermentum imponit, ac in duritia tundit; et ita opus suum velut panem in consideratione parans, illud pleno opere ardoris sui in perfectione coquit, atque hoc modo majorem cibum hominibus in opere quam in pane facit; nam esca hominis interdum in eo cessat: opus autem voluntatis in eo usque ad separationem animae ipsius a corpore perdurat, et in qua magna diversitate opus sit, scilicet ab infantia, a juventute, a plena aetate, a decrepita incurvatione; in voluntate tamen incedit et in ea perfectionem suam demonstrat.

For as the arm to which the hand with fingers is joined is extended from the body, so also the intellect with the operation of the other powers of the soul with which it understands each work of man, most certainly proceeds from the soul; for it itself beyond the other powers of the soul understands whatever is in the works of men whether it be good or evil; so that through it as through a master all things are understood, since the soul itself in this manner discusses all things, just as wheat is purged from all contrariety; inquiring whether they are useful or useless, whether lovable or hateful, or whether they pertain to life or to death. Wherefore just as food without salt is tasteless, so also the other powers of the soul without the intellect are insipid and not discerning. But it itself is in the soul as the shoulder-blade in the body, being the marrow in the brain of the other powers of the soul and as the strong shoulder of the body, understanding also the divinity and the humanity in God it is a certain inflection of the arm, so also having the right faith in its work: which is also an inflection of the hand, with which then it discerns diverse works in discretion as if with fingers; but it itself does not work as the other powers of the soul. What is this?

For the will heats the work and the mind receives it and reason produces it, but the intellect understands the work showing good and evil, just as angels have intellect loving the good and hating the evil. And as the body has a heart, so also the soul the intellect, which also exercises its force in that part of the soul, just as the will in the other. How? For the will has great force of the soul. How? The soul stands in the corner of the house, that is in the firmament of the heart as some man in some corner of his house so that beholding the whole house, he may rule all the instruments of the house, raising the right arm by signaling and showing each useful thing of his house and turning himself to the east. So also the soul does through the streets of the whole body, respecting to the rising of the sun; for it itself places the will as the right arm in the firmament of the veins and marrows and in the commotion of the whole body, since the will works whatever work whether it be good or evil. For the will is like a fire cooking each work as if in a furnace. For bread is cooked for this that men fed therefrom may be comforted, so that they may be able to live. So also the will is the strength of the whole work, because it itself grinds in deception and in strength imposes leaven, and in hardness pounds; and thus preparing its work as bread in consideration, it cooks it in perfection by the full work of its heat, and in this manner makes a greater food for men in work than in bread; for the food of man sometimes ceases in him: but the work of the will in him endures even to the separation of his soul from the body, and in what great diversity there be work, namely from infancy, from youth, from full age, from decrepit bowing; yet in the will it proceeds and in it demonstrates its perfection.

Sed voluntas habet in praecordio hominis quoddam tabernaculum videlicet animum, quem et intellectus et ipsa voluntas ac quaeque vis animae sua fortitudine afflant, et hae omnes in eodem tabernaculo calefiunt et se invicem conjungunt. Quomodo? Si ira surrexerit, fel inflatur et ita fumum in tabernaculum emittens iram perficit. Quod si turpis delectatio se erexerit, incendium libidinis in materia sua suscitatur, et petulantia illa quae ad peccatum pertinet attollitur, ac in eodem tabernaculo coadunatur. Sed aliud amabile gaudium est, quod in isto tabernaculo de Spiritu sancto incenditur; cui anima congaudens illud fideliter suscipit, et opus bonum in coelestibus desideriis perficit. Est etiam quaedam tristitia, de qua in eodem tabernaculo ex humoribus illis qui circa fel sunt, torpor nascitur: indignationem, obdurationem et contumaciam in hominibus pariens, animamque deprimens, nisi gratia Dei succurrente citius eripiatur. Sed et cum illi tabernaculo contrariae causae occurrerint: frequenter in odio et reliquis mortiferis rebus commovetur quae animam occidunt, et magnas ruinas in perditione parant.

Cum autem voluntas voluerit, instrumenta tabernaculi sui movet, et ea in fervente calore sive bona sive mala sint deponit. Quod si voluntati illa instrumenta placuerint, ibi escam suam coquit et eam homini ad gustandum proponit. Unde et in ipso tabernaculo plurima turba boni et mali exsurgit: quemadmodum cum aliquis exercitus in aliquo loco coadunatur. Sed cum princeps exercitus supervenerit, si exercitus ille ipsi placuerit, eum suscipit: si vero ipsi displicuerit, illum abire jubet, sic et voluntas facit. Quomodo? Si bonum vel si malum in praecordio cordis surrexerit, voluntas illud aut perficit aut negligit. Sed et in intellectu et in voluntate ratio velut sonitus animae ostenditur; quae quodque opus sive Dei sive hominis sit perficit. Sonitus enim verbum in altum tollit; sicut ventus qui aquilam sublevat ut volare possit, ita et anima sonitum rationis et in auditu et in intellectu hominum emittit; quatenus vires ipsius intelligantur et ut quodque opus ad perfectum ducatur. Corpus autem omnium virium animae tabernaculum et sublevamen est, quoniam anima in corpore manens, cum corpore operatur, et corpus cum illa sive bonum sive malum sit.

Sensus vero est cui opus interiorum virium animae adhaeret; ita quod ipsae in fructibus cujusque operis per eum intelliguntur, et ille eis subjectus est; quia eum ad opus perducunt, non autem ipse eis opus imponit, quoniam umbra earum est, faciens secundum quod ipsis placuerit. Sed et exterior homo, inprimis cum sensu in ventre matris antequam nascatur, evigilat; caeteris viribus animae adhuc in abscondito manentibus. Quid hoc? Aurora lucem diei denuntiat; sic et sensus hominis omnes vires animae cum ratione declarat.

But the will has in the heart of man a certain tabernacle namely the mind, which both the intellect and the will itself and each power of the soul breathe with their strength, and all these in the same tabernacle are heated and join each other mutually. How? If anger should arise, the gall is inflated and so emitting smoke into the tabernacle perfects the anger. But if a base delight should raise itself, the fire of xlust is excited in its matter, and that petulance which pertains to sin is lifted up, and is coadunated in the same tabernacle. But there is another lovable joy, which is kindled in that tabernacle from the Holy Spirit; with which the soul rejoicing receives it faithfully, and perfects a good work in celestial desires. There is also a certain sadness, from which in the same tabernacle from those humors which are around the gall, torpor is born: producing indignation, obduration and contumacy in men, and depressing the soul, unless by the succoring grace of God it be more quickly snatched away. But also when contrary causes occur to that tabernacle: it is frequently moved in hatred and other deadly things which kill the soul, and prepare great ruins in perdition.

But when the will wishes, it moves the instruments of its tabernacle, and deposits them in the fervent heat whether they be good or evil. Which if those instruments have pleased the will, it cooks its food there and proposes it to man to be tasted. Wherefore also in the tabernacle itself a very great crowd of good and evil arises: as when some army is coadunated in some place. But when the prince of the army arrives, if that army has pleased him, he receives it: but if it has displeased him, he orders it to go away, so also the will does. How? If good or if evil has arisen in the precordium of the heart, the will either perfects or neglects it. But also in the intellect and in the will reason is shown like the sound of the soul; which perfects each work whether it be of God or of man. For sound lifts the word on high; as the wind which raises the eagle so that it may be able to fly, so also the soul emits the sound of reason both in the hearing and in the intellect of men; so that its powers may be understood and so that each work may be led to perfection. But the body is the tabernacle and support of all the powers of the soul, since the soul remaining in the body, works with the body, and the body with it whether it be good or evil.

But the sense is that to which the work of the interior powers of the soul adheres; so that they are understood in the fruits of each work through it, and it is subject to them; because they lead it to the work, but it itself does not impose the work upon them, since it is their shadow, doing according to what has pleased them. But also the exterior man, especially with the sense in the womb of the mother before he is born, awakens; while the other powers of the soul still remain in hiding. What is this? The dawn denounces the light of day; so also the sense of man declares all the powers of the soul with reason.

Et ut lex et prophetae in duobus praeceptis Dei pendent, ita et sensus hominis in anima et in viribus ejus vigent. Quid hoc? Lex ad salutem hominis posita est, et prophetae occulta Dei manifestant: sic et sensus hominis quaeque nociva ab homine depellit et interiora animae denudat. Nam anima sensum spirat. Quomodo? Ipsa hominem vivente facie vivificat, et visu, auditu, gustu, odoratu et tactu dotat. Ita quod homo sensu tactus, pervigil in omnibus rebus sit; sensus enim signum omnium virium animae est, sicut et corpus vas animae est. Quomodo? Sensus omnes vires animae claudit. Quid hoc? Homo in facie cognoscitur, oculis videt, auribus audit, os ad loquendum aperit, manibus palpat, pedibus ambulat, et ideo sensus in homine est velut lapides pretiosi, et ut pretiosus thesaurus in vase signatus. Sed ut vas videtur, et thesaurus in eo scitur; ita etiam in sensu caeterae vires animae intelliguntur. Anima autem est magistra, caro vero ancilla. Quomodo? Anima totum corpus in vivificatione regit, corpus autem regimen vivificationis illius suscipit, quoniam si anima corpus non vivificaret, corpus in solutione diffluueret. Sed cum homo malum opus sciente anima operatur, hoc tam amarum animae est velut venenum corpori cum illud corpus scienter accipit. De bono autem opere anima gaudet, sicut et corpus suavi cibo delectatur. Anima corpus ita illabitur, velut succus arborem. Quid hoc? Per succum arbor viret et flores producit ac deinde fructum facit, sic et per animam corpus. Et quomodo tunc fructus arboris ad maturitatem perducitur? Temperie aeris. Quomodo? Sol eum calefacit, pluvia eum irrigat, et ita in temperie aeris perficitur. Quid hoc? Misericordia gratiae Dei velut sol hominem illustrat, spiratio Spiritus sancti velut pluvia ipsum irrigat, et sic eum discretio velut bona temperies aeris ad perfectionem bonorum fructuum ducit.

Sed et anima in corpore est velut succus in arbore et vires ipsius quasi arboris forma. Quomodo? Intellectus in anima est velut viriditas ramorum et foliorum in arbore, voluntas autem quasi flores in ea, animus vero velut primus erumpens fructus ipsius, ratio autem quasi fructus in maturitate perfectus, sensus vero quasi extensio latitudinis ipsius. Et secundum hunc modum corpus hominis, ab anima solidatur et sustentatur. Unde, o homo, intellige quid in anima tua sis; qui bonum intellectum tuum deponis, et te pecoribus comparari vis.

Quod autem tu, o homo haec videns, considera etiam quia quamdam hujusmodi sphaeram in humano corpore manentem multi turbines invadentes eam usque ad terram incurvant: hoc est quod animam hominis quandiu homo in anima et in corpore vivit multae invisibiles tentationes perturbant, quae ipsam per delectationem carnis crebro ad peccata terrenarum concupiscentiarum inclinant, sed illa resumptis viribus se viriliter erigens, eis fortiter resistit;

And as the law and the prophets hang on two precepts of God, so also the senses of man flourish in the soul and in its powers. What is this? The law is placed for the salvation of man, and the prophets manifest the secrets of God: so also the sense of man repels each noxious thing from man and denudes the interior things of the soul. For the soul breathes the sense. How? It itself vivifies man with a living face, and endows him with sight, hearing, taste, smell and touch. So that man may be vigilant in all things by the sense of touch; for the sense is the sign of all the powers of the soul, just as the body is the vessel of the soul. How? The sense encloses all the powers of the soul. What is this? Man is known in the face, sees with eyes, hears with ears, opens the mouth for speaking, feels with hands, walks with feet, and therefore the sense in man is like precious stones, and as a precious treasure signed in a vessel. But as the vessel is seen, and the treasure in it is known; so also in the sense the other powers of the soul are understood. But the soul is the mistress, the flesh however is the handmaid. How? The soul rules the whole body in vivification, but the body receives the regimen of that vivification, since if the soul did not vivify the body, the body would flow away in dissolution. But when man works an evil work with the soul knowing, this is so bitter to the soul as poison to the body when that body knowingly receives it. But the soul rejoices from a good work, just as also the body is delighted by sweet food. And the soul so flows into the body, as the juice into the tree. What is this? Through the juice the tree greens and produces flowers and thereafter makes fruit, so also the body through the soul. And how then is the fruit of the tree led to maturity? By the temper of the air. How? The sun heats it, the rain irrigates it, and thus it is perfected in the temper of the air. What is this? The mercy of the grace of God illustrates man like the sun, the breathing of the Holy Spirit irrigates him like rain, and thus discretion leads him like a good temper of the air to the perfection of good fruits.

But also the soul in the body is like the juice in the tree and its powers as if the form of the tree. How? The intellect in the soul is like the greenness of the branches and leaves in the tree, the will however as if the flowers in it, the mind truly as if its first erupting fruit, the reason however as if the fruit perfected in maturity, the sense truly as if the extension of its latitude. And according to this manner the body of man is solidified and sustained by the soul. Wherefore, O man, understand what you are in your soul; who lay aside your good intellect, and wish to be compared to cattle.

But as you, O man, seeing these things, consider also that many whirlwinds invading a certain sphere of this kind remaining in the human body bow it even to the earth: this is that many invisible temptations perturb the soul of man as long as man lives in soul and in body, which frequently incline it through the delight of the flesh to the sins of earthly concupiscences, but it having resumed its powers manly erecting itself, strongly resists them;

quia fidelis et sollicitus homo cum peccaverit, saepe per donum Dei compunctus peccata deserit et spem suam in Deum ponens diabolica figmenta abjicit, Creatorem suum fideliter quaerens, velut etiam fidelis anima miserias suas conquerens superius veraciter ostendit.

Sed quod vides quia in aliam sphaeram plurimi turbines irruentes eam dejicere volunt, sed tamen non valent, id est quia animam istam plurimae diabolicae insidiae invadentes ad peccata multorum scelerum protrahere conantur, sed tamen ei suis illusionibus praevalere non possunt quoniam illa fortiter repugnans locum eis insaniendi non dat, quoniam superna inspiratione se muniens, a se jacula fallacium deceptionum expellit, et ad Salvatorem suum recurrit, quemadmodum etiam superius in verbis querelae suae declarat, ut praemonstratum est.

Quae vero ut vides alia quaedam sphaera ex lineamentis formae suae se contrahens nodos ejus resolvit: hoc est quod anima illa membra corporalis habitaculi sui deserens, juncturam eorum reliquit cum tempus resolutionis habitaculi sui institerit, et se ab eis cum gemitu extrahit, sedemque suam moerens dirupit, quoniam a corpore suo cum angustia se tollens, locum habitationis suae multo tremore cadere permittit, imminens judicium superni judicis metuens, quia tunc merita operum suorum justo judicio Dei sentiet, velut etiam in querela sua superius manifestat.

Quapropter cum se hoc modo resolvit quidam spiritus; et lucidi et umbrosi veniunt qui socii conversationis ipsius secundum quod in sede sua se movet sunt; quia in resolutione illa cum anima hominis habitaculum suum deserit angelici spiritus et boni et mali secundum justam et veram Dei ordinationem adsunt, qui inspectores operum illius secundum quod in corpore suo cum corpore operata est fuerunt resolutionem ejus exspectantes ut postquam se exsolverit eam secum abducant, quoniam ipsi sententiam justi judicis de anima illa in separatione ejus a corpore praestolantur; ut ipsa a corpore soluta, eam ducant quo supernus judex judicaverit secundum merita operum illius ut ibi etiam, o homo, fideliter praemonstratum est.

Idcirco vos, o charissimi filii mei, oculos vestros et aures vestras aperite, et praeceptis meis obedite. Et cur Patrem vestrum contemnitis, qui vos de morte liberavit? Chori angelorum canunt: Justus es, Domine, quoniam justitia Dei non habet ullam maculam; qui etiam hominem non liberavit sua potestate, sed compassione, quando Filium suum ad redemptionem hominis misit in mundum. Solem enim nulla inquinatio fecis polluit, sic etiam nec Deum ulla perversitas injustitiae tangere poterit. Sed tu, o homo, in contemplativa scientia bonum et malum inspicis.

because a faithful and solicitous man when he has sinned, often being compunct by the gift of God deserts his sins and placing his hope in God casts away the diabolical figments, faithfully seeking his Creator, just as also the faithful soul truly showed above, complaining of its miseries.

But that which you see because very many whirlwinds rushing into another sphere wish to cast it down, but yet are not able, that is because very many diabolical snares invading this soul endeavor to draw it away to the sins of many crimes, but yet they cannot prevail over it with their illusions since it strongly repugning gives them no place of raging, since fortifying itself by supernal inspiration, it expels from itself the darts of fallacious deceptions, and recurs to its Savior, just as also above in the words of its complaint it declares, as has been pre-shown.

But that which as you see another certain sphere contracting itself from the lineaments of its form resolved its nodes: this is that that soul deserting the members of its corporal habitation, left their juncture when the time of the resolution of its habitation has pressed, and extracts itself from them with a groan, and grieving breaks its seat, since taking itself from its body with anguish, it permits the place of its habitation to fall with much tremor, fearing the imminent judgment of the supernal judge, because then it will feel the merits of its works by the just judgment of God, as also in its complaint above it manifests.

Wherefore when it resolves itself in this manner a certain spirit; both lucid and shadowy come who were companions of its conversation according to which it moved itself in its seat; because in that resolution when the soul of man deserts its habitation angelic spirits both good and evil are present according to the just and true ordination of God, who were inspectors of its works according to what it worked in its body with the body, expecting its resolution so that after it has loosed itself they may lead it away with them, since they themselves wait for the sentence of the just judge concerning that soul in its separation from the body; so that it being loosed from the body, they may lead it whither the supernal judge shall have judged according to the merits of its works as there also, O man, it has been faithfully pre-shown.

Therefore you, O my most dear children, open your eyes and your ears, and obey my precepts. And why do you contempt your Father, who liberated you from death? Choirs of angels sing: *Just are You, O Lord*, since the justice of God has not any blemish; who also liberated man not by His power, but by compassion, when He sent His Son for the redemption of man into the world. For no inquinating of dregs pollutes the sun, so also nor can any perversity of injustice touch God. But you, O man, in contemplative science look upon good and evil.

Et quid es: cum in multitudine carnalium desideriorum sordes? Et quid es: cum clarissimae gemmae virtutum in te fulgent? Primus angelus bonum contempsit et malum concupivit, quare malum in morte aeternae perditionis accepit, et in morte sepultus est, quia quod bonum est abjecit. Boni vero angeli malum contempserunt et bonum amaverunt, casum diaboli videntes qui veritatem volebat opprimere et mendacium erigere: quapropter ipsi in amore Dei exarserunt firmum fundamentum totius boni habentes, ita quod aliud nolunt quam quod Deo placet, nunquam in laude ejus cessantes. Sed et primus homo Deum cognovit et eum in simplicitate dilexit ac praeceptum ejus suscipiens se obedientiae subdidit, postmodum ad malum se incurvavit, inobedientiam operatus. Nam cum ei diabolus malum suggereret, bonum deseruit et malum perpetravit, et de paradiso ejectus est. Unde malum in perditione mortis abjiciendum est, et bonum in amore vitae amplectendum. Sed tu, o homo, cum habes recordationem boni et mali velut in bivio positus es, quia si tunc tenebras mali contempseris volens in illum aspicere cujus creatura es et quem in sancto baptismo confessus es ubi vetus noxa Adae dejecta est, et si dixerit diabolum et malitiaam ejus fugere velis et Deum verum ac ejus praecepta sequi; tunc considera quomodo doctus es a malo declinare et bonum facere, et quia coelestis Pater Unigenito suo non pepercit, sed cum ad liberationem tuam misit, et ora Deum ut tibi succurrat, et ipse te exaudiens, dicet: Isti oculi mihi placent. Et si tunc taedium abjeceris in mandatis Dei fortiter currens, clamorem precum tuarum ubique exaudit. Carnem enim tuam debes domare et imperio animae subjugare. Sed tu dicis: Tanta et tam magna pondera in carne mea sentio, quod me superare non valeo. Sed quoniam Deus bonus est, ipse me bonum faciat. Quomodo possem carnem meam domare cum homo sim? Deus bonus est, ipse bona omnia in me perficiat. Nam cum sibi placuerit, me bonum facere poterit. Sed tibi respondeo: Cum Deus bonus sit, cur bonitatem ejus scire contemnis? quia ipse Filium suum pro te tradidit; qui te in multis aerumnis et in magnis laboribus de morte liberavit. Sed cum dicis, quoniam bona opera operari non possis, hoc in injustitia iniquitatis dicis. Oculos enim habes ad videndum, aures ad audiendum, cor ad cogitandum, manus ad operandum, pedes ad ambulandum; ita quod toto corpore te potes erigere vel incurvare, dormire vel vigilare, manducare et jejunare; sic te Deus creavit. Unde et concupiscentiis carnis tuae resiste et Deus adjuvabit te.

And what are you: when you are filthy in the multitude of carnal desires? And what are you: when the most clear gems of virtues shine in you? The first angel contemned good and concupisced evil, wherefore he received evil in the death of eternal perdition, and was buried in death, because he cast away what is good. The good angels truly contemned evil and loved good, seeing the fall of the devil who wished to oppress the truth and erect a lie: wherefore they themselves burned in the love of God having the firm foundation of all good, so that they wish nothing else than what pleases God, never ceasing in His praise. But also the first man knew God and loved Him in simplicity and receiving His precept subjected himself to obedience, afterwards he bowed himself to evil, having worked inobedience. For when the devil suggested evil to him, he deserted good and perpetrated evil, and was ejected from paradise. Whence evil is to be cast away in the perdition of death, and good is to be embraced in the love of life. But you, O man, when you have the recordation of good and evil you are placed as if at a crossroads, because if then you shall have contemned the darkness of evil wishing to look into Him whose creature you are and whom you confessed in holy baptism where the old guilt of Adam was cast down, and if it shall have said that you wish to flee the devil and his malice and to follow the true God and His precepts; then consider how you are taught to decline from evil and to do good, and because the heavenly Father spared not His Only-begotten, but sent Him for your liberation, and pray to God that He may succor you, and He Himself hearing you, will say: These eyes please Me. And if then you shall have cast away weariness running strongly in the mandates of God, He everywhere hears the clamor of your prayers. For you ought to tame your flesh and subjugate it to the empire of the soul. But you say: I feel so many and so great weights in my flesh, that I am not able to overcome myself. But since God is good, let Him make me good. How could I tame my flesh since I am a man? God is good, let Him Himself perfect all good things in me. For when it shall have pleased Him, He will be able to make me good. But I answer you: Since God is good, why do you contempt to know His goodness? because He Himself delivered up His Son for you; who liberated you in many tribulations and in great labors from death. But when you say, that you cannot work good works, you say this in the injustice of iniquity. For you have eyes for seeing, ears for hearing, a heart for thinking, hands for working, feet for walking; so that with your whole body you can erect yourself or bow yourself, sleep or watch, eat and fast; thus God created you. Whence also resist the concupiscences of your flesh and God will help you.

Nam cum te opponis diabolo velut fortis bellator inimico suo; tunc Deus delectatur in certamine tuo, volens ut eum omnibus horis et in omnibus angustiis tuis constanter invoces. Sed cum carnem tuam non vis domare, tunc facis eam vitiis et peccatis epulari, quoniam ei frenum timoris Domini abstrahis; cum quo eam coercere deberes, ne in perditionem iret. Quapropter ita ad diabolum respicis sicut et ipse ad iniquitatem respexit, cum in mortem cecidit. Et ipse de perditione tua gaudens dicit: Ecce homo qui nobis similis est. Et tunc super te cadit, atque vias suas in umbra mortis secundum quod sibi placet in te reponit. Sed Deus novit quid boni facere possis; ideo tibi lex posita est, secundum quod laborare potes. Deus ab initio saeculi usque ad consummationem ejus in electis suis complacere vult, ut ipsi in claritate virtutum fidelissime ornati coronentur. Quomodo? Homo voluptati carnis suae hoc modo resistat ne deliciis hujus mundi diffluat, nec etiam tam secure vivat, quasi in propria domo sua maneat, quoniam peregrinus est, quia Pater ipsius eum exspectat; si ad ipsum in coelum redire vult, ubi eum esse novit. Unde, o homo, si oculos tuos ad duas semitas, id est ad bonum et ad malum verteris: tunc edoceris, et magna et parva intelligis. Quomodo? Per fidem unum Deum in divinitate et in humanitate intelligis; et etiam diabolica opera in malo esse vides. Et cum ita justas et injustas vias cognoveris; tunc per me interrogaris. Quam viam ire desideras? Si tunc in bonas vias ire volueris, et si verba mea fideliter audieris: assidua et sincera prece Deum ora ut tibi succurrat et ne te deserat, quoniam fragilis in carne tua es, atque ad humilitatem caput tuum inclina; et ea quae in operibus tuis mala sunt excute, et a te illa festinanter projice; haec a te Deus requirit. Et ut si quis tibi aurum et plumbum proponeret ac diceret, ad quod volueris manum tuam extende: aurum avidissime caperes et plumbum dimitteres, quia aurum magis quam plumbum diligeres. Sic et coelestem patriam magis quam depressionem peccatorum attendere debes. Quod si in peccatis cecideris, mox in confessione et pura poenitentia surge, antequam mors oriatur in te. Pater enim tuus vult ut clames, plores et auxilium petas: ne in sordibus peccatorum permaneas. Sed si vulnera acceperis, medicum quaere ne moriaris. Nonne saepe Deus tempestates hominibus immittit, ut tanto attentius ab eis invocetur? Sed tu, o homo, dicis: Bona opera operari non possum. Ego vero dico: Potes. Et tu quaeris, quomodo? Respondeo: Intellectu et ratione. Dices: Desiderium in me non habeo. Respondeo: Disce pugnare contra te.

For when you oppose yourself to the devil as a strong warrior to his enemy; then God is delighted in your contest, wishing that you constantly invoke Him at all hours and in all your anxieties. But when you do not wish to tame your flesh, then you make it feast on vices and sins, since you withdraw from it the bridle of the Fear of the Lord; with which you ought to coerce it, lest it go into perdition. Wherefore you thus look back to the devil just as he also looked back to iniquity, when he fell into death. And he himself rejoicing in your perdition says: Behold the man who is like us. And then he falls upon you, and replaces his ways in the shadow of death according to what pleases him in you. But God knows what good you can do; therefore the law is placed for you, according to what you can labor. God from the beginning of the world even to the consummation of it wishes to be well-pleased in His elect, so that they being most faithfully adorned in the clarity of virtues may be crowned. How? Let man resist the pleasure of his flesh in this manner lest he flow away in the delights of this world, nor even live so securely, as if he remained in his own house, since he is a pilgrim, because his Father expects him; if he wishes to return to Him in heaven, where He knows him to be. Whence, O man, if you shall have turned your eyes to the two paths, that is to good and to evil: then you are taught, and you understand great and small things. How? Through faith you understand one God in divinity and in humanity; and also you see diabolical works to be in evil. And when you shall have thus known the just and unjust ways; then you are interrogated through me. Which way do you desire to go? If then you shall have wished to go into good ways, and if you shall have faithfully heard my words: pray to God with assiduous and sincere prayer that He may succor you and that He may not desert you, since you are fragile in your flesh, and bow your head to humility; and shake off those things which are evil in your works, and hastily project them from you; these things God requires from you. And as if someone proposed to you gold and lead and said, extend your hand to which you shall have wished: you would most avidly take the gold and let go the lead, because you would love the gold more than the lead. So also you ought to attend to the heavenly country more than the depression of sins. Which if you shall have fallen in sins, soon rise in confession and pure penitence, before death arises in you. For your Father wishes that you cry out, weep and seek help: lest you remain in the filths of sins. But if you shall have received wounds, seek a physician lest you die. Does not God often send tempests to men, that He may be invoked so much the more attentively by them? But you, O man, say: I cannot work good works. I truly say: You can. And you ask, how? I answer: By intellect and reason. You say: I have not the desire in me. I answer: Learn to fight against yourself.

Et dicis: Contra me pugnare non valeo, nisi Deus adjuverit me. Audi ergo quomodo pugnes adversum te: Cum malum in te surgit nescientem quomodo illud abjicias; tunc tactu gratiae meae adjutus (nam in viis interiorum oculorum tuorum gratia mea tangit te) clama, ora, confitere et plora; ut tibi Deus succurrat, et ut malum a te auferat, et ut tibi vires in bono tribuat; istud enim habes ex scientia qua Deum per inspirationem Spiritus sancti intelligis; nam si alicujus hominis operarius esses: quoties oporteret te id facere quod corpori tuo difficile esset, nonne multa laboriose sustineres propter terrenam mercedem tuam? Et cur Deo propter supernam mercedem non servis; qui tibi et animam et corpus dedit? Si enim aliquam temporalem rem habere velles, o quantum laborares ut illam saltem vel parvo tempore habere posses. Nunc autem fastidit te illud quaerere quod finem non habet. Nam ut bos stimulo agitur, sic et tu corpus tuum timore Domini exercere debes; quia si hoc feceris, Deus non abjiciet te. Si enim aliquis tyrannus te captivaret, protinus ad illum te converteres qui tibi auxilio esse posset et ei supplicares eumque orares, et substantiam tuam illi promitteres ut tibi succurreret. Sic et tu, o homo, fac cum iniquitas te coeperit; ad Deum te convertens supplica, ora et correctionem tuam promitte, et Deus te adjuvabit. Sed tu, o homo, caecus es ad videndum, surdus ad audiendum, vecors ad te defendendum; quoniam intellectum quem tibi Deus infudit et quinque sensus corporis tui quos tibi dedit, quasi pro nihilo et pro vanitate habes. Nonne intellectum et scientiam habes? Regnum Dei potest emi, non autem joco acquiri. Audite ergo, o homines, et nolite despicere introitum coelestis Jerusalem, nolite tangere mortem et Deum negare et diabolum confiteri, nolite in peccatis crescere, et in bonis deficere. Deum enim audire non vultis cum in praeceptis ipsius ambulare recusatis, et ad diabolum curritis cum desiderium carnis vestrae perficere contenditis. Resipiscite ergo et confortamini quia hoc vobis necessarium est. Fidelis autem homo dolorem suum consideret et medicum quaerat antequam in mortem ruat. Quod si dolorem suum inspexerit et medicum quaesierit, inventus ostendet ei amarum succum pigmenti per quem sanari poterit, quae sunt amara verba per quae probandus est, utrum poenitentia ejus de radice cordis ipsius an de vento instabilitatis ejus procedat. Cumque hoc probaverit, dat ei vinum compunctionis et poenitentiae, ut fetorem vulnerum suorum abluat et etiam offert ei oleum misericordiae quatenus eadem vulnera ad sanitatem liniat.

And you say: I am not able to fight against myself, unless God shall have helped me. Hear therefore how you may fight against yourself: When evil arises in you not knowing how you may cast it away; then helped by the touch of my grace (for in the ways of your interior eyes my grace touches you) cry out, pray, confess and weep; that God may succor you, and that He may take away evil from you, and that He may attribute to you powers in good; for you have that from the science by which you understand God through the inspiration of the Holy Spirit; for if you were the workman of any man: how often would it behove you to do that which would be difficult to your body, would you not sustain many things laboriously on account of your earthly reward? And why do you not serve God on account of the supernal reward; who gave to you both soul and body? For if you wished to have any temporal thing, O how much you would labor that you might have it at least for a small time. Now however it loathes you to seek that which has no end. For as the ox is driven by the goad, so also you ought to exercise your body with the Fear of the Lord; because if you shall have done this, God will not cast you away. For if some tyrant should captivate you, forthwith you would convert yourself to him who could be of help to you and you would supplicate him and pray to him, and you would promise your substance to him that he might succor you. So also you, O man, do when iniquity shall have taken you; converting yourself to God supplicate, pray and promise your correction, and God will help you. But you, O man, are blind for seeing, deaf for hearing, senseless for defending yourself; since the intellect which God infused into you and the five senses of your body which He gave to you, you have as if for nothing and for vanity. Do you not have intellect and science? The kingdom of God can be bought, but not acquired by jest. Hear therefore, O men, and do not despise the entrance of the heavenly Jerusalem, do not touch death and deny God and confess the devil, do not grow in sins, and fail in good things. For you do not wish to hear God when you refuse to walk in His precepts, and you run to the devil when you contend to perfect the desire of your flesh. Repent therefore and be comforted because this is necessary for you. A faithful man however should consider his pain and seek a physician before he rushes into death. Which if he shall have inspected his pain and sought a physician, he being found will show him the bitter juice of pigment by which he will be able to be healed, which are the bitter words through which he is to be proved, whether his penitence proceeds from the root of his heart or from the wind of his instability. And when he shall have proved this, he gives him the wine of compunction and penitence, that he may wash away the stench of his wounds and also offers him the oil of mercy so that he may anoint the same wounds to health.

Tunc etiam injungit ei ut circa sanitatem suam sollicitus sit, dicens: Vide ut in hac medicina studiosus et stabilis permaneas, nec taedium inde capias, quia vulnera tua gravia sunt. Sed multi sunt qui vix poenitentiam suorum peccatorum suscipiunt, et quamvis multo labore tamen eam propter metum mortis peragunt. At ego eis manum porrigo, et amaritudinem illam eis in dulcedinem verto, ita quod poenitentiam illam propter amorem meum magna cum tranquillitate perficiunt, quam cum magna difficultate inceperunt. Qui autem poenitentiam peccatorum suorum neglexerit, quoniam corpus suum castigare sibi difficile esse dicit, miser est quia non vult in se ipsum respicere, nec ullum medicum quaerere, nec vulnera sua sanari, sed pessimum livorem in se celat et mortem in simulationem tegit ne videri possit. Unde piger ad gustum poenitentiae est, nolens respicere in oleum misericordiae, nec consolationem redemptionis quaerere: et ideo in mortem properat quoniam mortem dilexit, nec regnum Dei quaesivit. Ergo, o fideles, in praecepta Dei currite, ne vos damnatio mortis apprehendat. Novum Adam imitamini, et veterem hominem abjicite. Nam currenti, regnum Dei apertum est, in terra autem jacenti, clausum est, sed miseri sunt illi qui diabolum venerantur, Deum ignorantes. Quomodo? Qui Deum unum in Trinitate non colunt; nec Trinitatem in unitate scire volunt. Unde qui salvari vult, in recta et catholica fide non dubitet. Quid hoc? Quoniam Patrem non colit, qui Filium abnegat; nec Filium diligit, qui Patrem ignorat; nec Filium habet, qui Spiritum sanctum abjicit; nec Spiritum sanctum accipit, qui Patrem et Filium non veneratur. Ergo unitas in trinitate, et trinitas in unitate intelligenda est. O homo, nunquid es sine corde et sine sanguine vivens? Sic nec Pater sine Filio nec sine Spiritu sancto, nec Filius sine Patre, nec sine Spiritu sancto, nec Spiritus sanctus sine ipsis esse credendus est. Sed Pater Filium suum pro redemptione hominis misit in mundum et iterum ad se retraxit eum: sicut homo cogitationes cordis sui emittit, et iterum ipsas ad se recolligit. Unde de hac salutifera Unigeniti Dei missione, Isaias in supernae majestatis voluntate loquitur, dicens: Verbum misit Dominus in Jacob, et cecidit in Israel (Isa. IX). Quod dicitur: Verbum per quod omnia facta sunt, scilicet Unigenitum Dei, qui in corde Patris secundum divinitatem semper sine initio temporis fuit, ipsum misit Dominus, videlicet supernus Pater per ora prophetarum in Jacob, cum ipsi eumdem Filium Dei in mundum pro salute hominum venturum fideliter praenuntiarent; ut homines per eos praemoniti et praemuniti, diabolum prudenter supplantarent, et versutias deceptionum ejus sapienter declinarent.

Then also he enjoins him that he be solicitous about his health, saying: See that you remain studious and stable in this medicine, nor take weariness therefrom, because your wounds are grave. But there are many who scarcely receive the penitence of their sins, and although with much labor yet they perform it on account of the fear of death. But I reach out my hand to them, and I turn that bitterness into sweetness for them, so that they perform that penitence on account of my love with great tranquility, which they began with great difficulty. He however who shall have neglected the penitence of his sins, since he says it is difficult for him to chastise his body, is miserable because he does not wish to look into himself, nor to seek any physician, nor his wounds to be healed, but he conceals the worst lividness in himself and covers death in simulation lest it can be seen. Whence he is lazy for the taste of penitence, not wishing to look into the oil of mercy, nor to seek the consolation of redemption: and therefore he hastens into death since he loved death, nor sought the kingdom of God. Therefore, O faithful, run in the precepts of God, lest the damnation of death apprehend you. Imitate the new Adam, and cast away the old man. For to the one running, the kingdom of God is open, to the one lying on the earth however, it is closed, but miserable are those who venerate the devil, ignoring God. How? Who do not worship one God in Trinity; nor wish to know Trinity in unity. Whence he who wishes to be saved, let him not doubt in the right and catholic faith. What is this? Since he does not worship the Father, who negates the Son; nor loves the Son, who ignores the Father; nor has the Son, who casts away the Holy Spirit; nor receives the Holy Spirit, who does not venerate the Father and the Son. Therefore unity in trinity, and trinity in unity is to be understood. O man, are you not living without a heart and without blood? So nor is the Father to be believed without the Son nor without the Holy Spirit, nor the Son without the Father, nor without the Holy Spirit, nor the Holy Spirit without them. But the Father sent His Son for the redemption of man into the world and again withdrew Him to Himself: just as man emits the thoughts of his heart, and again recollects them to himself. Whence concerning this salutary mission of the Only-begotten of God, Isaiah speaks in the will of supernal majesty, saying: *The Lord sent the Word into Jacob, and it fell into Israel* (Isa. IX). Which is said: The Word through which all things were made, namely the Only-begotten of God, who was always in the heart of the Father according to divinity without beginning of time, the Lord sent Him, namely the supernal Father through the mouths of the prophets into Jacob, when they themselves faithfully foreannounced the same Son of God about to come into the world for the salvation of men; so that men pre-warned and pre-fortified through them, might prudently supplant the devil, and wisely decline the shrewdnesses of his deceptions.

Et ita idem verbum cecidit in Israel, cum idem Unigenitus Dei venit in altam puritatem virginis, in quam nullus vir gressum suum imposuit; sed quae florem suum inviolabiliter tenuit, ut ipse natus ex virgine, eos qui lumen veritatis per fallacem caecitatem ignorabant ad verum iter reduceret, et indeficienti saluti restitueret Unde quicunque scientiam in Spiritu sancto et pennas in fide habet, iste admonitionem meam non transgrediatur, sed eam in gustu animae suae amplectendo percipiat.

VISIO QUINTA.

SUMMARIUM.---De Synagoga matre incarnationis Filii Dei. Verba Salomonis. Verba Isaiae prophetae. De diverso colore Synagogae. De caecitate ejus, et quod in corde Abraham, in pectore Moyses, in ventre reliqui prophetae, quid significet. Quod magna ut turris, habens circulum in capite similem aurorae. Verba Ezechielis. Comparatio de Samsone et de Saul et de David ad eamdem rem.

Post haec vidi velut quamdam muliebrem imaginem a vertice usque ad umbilicum pallidam, et ab umbilico usque ad pedes nigram, et in pedibus sanguinolentam, circa autem pedes suos candidissimam et purissimam nubem habentem, at oculis orbatam, manus vero sub axellas suas tenebat, stans juxta altare quod est ante oculos Dei, sed ipsum non tangebat. Et in corde ipsius stabat Abraham, et in pectore ejus Moses, in ventre vero reliqui prophetae, singuli signa sua demonstrantes, et pulchritudinem novae sponsae admirantes. Haec vero tantae magnitudinis apparuit velut alicujus civitatis ingentissima turris habens in capite suo quasi circulum similem aurorae. Audivique iterum vocem de coelo dicentem mihi: Antiquo populo austeritatem legis Deus imposuit, cum Abrahae circumcisionem indixit, quam postea in gratiam suavitatis convertit, cum Filium suum veritatem Evangelii credentibus dedit, in qua jugo legis sauciatos, oleo misericordiae delinivit.

Quapropter vides velut quamdam muliebrem imaginem a vertice usque ad umbilicum pallidam, quae est Synagoga, mater incarnationis Filii Dei et ab initio surgentium filiorum suorum usque ad fortitudinem eorum, secreta Dei in umbratione praevidens, sed ea non pleniter aperiens. Illa enim non est rutilans aurora quam aperte loquitur, sed eam in multa admiratione a longe intuens, ut in Canticis de ipsa dicitur: Quae est ista quae ascendit per desertum deliciis affluens: et innixa super dilectum suum? (Cant. VIII.)

And thus the same word fell into Israel, when the same Only-begotten of God came into the high purity of the virgin, in which no man imposed his step; but which held her flower inviolably, so that He born from the virgin, might lead back those who ignored the light of truth through fallacious blindness to the true journey, and restore them to indeficient salvation. Whence whosoever has science in the Holy Spirit and wings in faith, let him not transgress my admonition, but let him perceive it by embracing it in the taste of his soul.

THE FIFTH VISION.

SUMMARY.---Concerning the Synagogue, the mother of the incarnation of the Son of God. The words of Solomon. The words of the prophet Isaiah. Concerning the diverse color of the Synagogue. Concerning its blindness, and what is signified by that in its heart stood Abraham, in its breast Moses, in its belly the rest of the prophets. That it was great as a tower, having a circle on its head like the dawn. The words of Ezekiel. Comparison concerning Samson and concerning Saul and concerning David to the same matter.

After these things I saw as if a certain female image pale from the top of the head even to the navel, and black from the navel even to the feet, and bloody in the feet, having however around its feet a most white and most pure cloud, but deprived of eyes, and it held its hands under its armpits, standing next to the altar which is before the eyes of God, but did not touch it. And in its heart stood Abraham, and in its breast Moses, in its belly truly the rest of the prophets, each demonstrating their signs, and admiring the beauty of the new bride. This truly appeared of such great magnitude as the most huge tower of some city having on its head as if a circle like the dawn. And I heard again a voice from heaven saying to me: God imposed the austerity of the law upon the ancient people, when He enjoined circumcision upon Abraham, which afterwards He converted into the grace of sweetness, when He gave His Son, the truth of the Gospel, to those believing, in which He anointed with the oil of mercy those wounded by the yoke of the law.

Wherefore you see as if a certain female image pale from the vertex even to the navel, which is the Synagogue, the mother of the incarnation of the Son of God and from the beginning of its rising sons even to their strength, foreseeing the secrets of God in overshadowing, but not fully opening them. For that is not the rutilating dawn which speaks openly, but looking into it from afar in much admiration, as is said of it in the Canticles: *Who is she who ascends through the desert flowing with delights: and leaning upon her beloved?* (Cant. VIII.)

Quod dicitur: Quae est haec nova nupta, quae in plurimis bonis operibus se elevat per deserta gentium legalia praecepta sapientiae deserentium et idola adorantium, ascendens ad superna desideria deliciis donorum Spiritus sancti abundantius, et sic multo studio anhelans et se innitens super sponsum suum scilicet Dei Filium.

Haec enim est, quae a Filio Dei dotata in praeclaris virtutibus fulget in rivulis Scripturarum abundans. Sed et eadem Synagoga de filiis illius novae sponsae in multa admiratione servum meum Isaiam sic interrogat: Qui sunt ii qui ut nubes volant, et quasi columbae ad fenestras suas? (Isa. LX.) Quod dicitur: Qui sunt ii qui in mentibus suis se abstrahentes a terrenis ac carnalibus concupiscentiis: pleno desiderio et plena devotione ad superna volant, et columbina simplicitate absque amaritudine fellis, sensus corporis sui muniunt et munimentum firmissimae petrae, qui Unigenitus Dei est, multo ardore bonarum virtutum appetunt. Hi enim sunt, qui propter supernum amorem terrena regna conculcant, et coelestia quaerunt. Synagoga itaque admirabatur de nova sponsa quae Ecclesia est, quoniam se similibus virtutibus ita ornatam non agnovit ut illam vidit, quia Ecclesia angelicis praesidiis circumdata est, ne eam diabolus dilaceret et dejiciat, cum Synagoga a Deo deserta in vitiis jaceat.

Quapropter vides etiam ipsam ab umbilico usque ad pedes nigram: quod est a fortitudine suae dilatationis usque ad consummationem suae durationis, in praevaricatione legis, et in transgressione testamenti patrum suorum fuisse sordidam, quia multis modis divina praecepta neglexit voluptatem carnis suae secuta. Et in pedibus sanguinolenta, circa autem pedes suos candidissimam et purissimam nubem habet, quoniam in consummatione sua prophetam prophetarum occidit, ubi et ipsa lapsa corruit; in eadem tamen consummatione in mentibus credentium lucidissima et perspicacissima fide surgente, quia ubi Synagoga finem accepit, Ecclesia surrexit, cum apostolica doctrina post mortem Filii Dei se per totum orbem terrarum diffudit.

Sed et imago illa oculis orbata est manus suas sub axellas tenens quia Synagoga in veram lucem non aspexit, cum Unigenitum Dei in despectu habuit. Unde et opera justitiae in taedio boni operis et torpore a se non projiciens tegit, et ea velut non sint negligenter abscondit. Stat juxta altare quod est ante oculos Dei, sed ipsum non tangit, quoniam legem Dei quam divino praecepto et divina inspectione accepit in cortice quidem novit, sed eam interius non tetigit, quia eam potius abhorruit quam dilexerit, sacrificia et incensum devotarum orationum Deo offerre negligens.

Which is said: Who is this new bride, who in very many good works elevates herself through the deserts of the nations deserting the legal precepts of wisdom and adoring idols, ascending to supernal desires more abundantly by the delights of the gifts of the Holy Spirit, and thus panting with much study and leaning herself upon her spouse, namely the Son of God.

For this is she, who being endowed by the Son of God shines in illustrious virtues abounding in the rivulets of the Scriptures. But also the same Synagogue interrogates my servant Isaiah thus concerning the sons of that new bride in much admiration: *Who are these who fly as clouds, and as doves to their windows?* (Isa. LX.) Which is said: Who are these who in their minds abstracting themselves from earthly and carnal concupiscences: fly with full desire and full devotion to supernal things, and with columbine simplicity without bitterness of gall, fortify the senses of their body and with much ardor of good virtues appetit the fortification of the most firm rock, who is the Only-begotten of God. For these are they, who on account of supernal love trample upon earthly kingdoms, and seek heavenly things. The Synagogue therefore admired the new bride who is the Church, since it did not recognize itself thus adorned with similar virtues as it saw her, because the Church is surrounded by angelic presidencies, lest the devil tear and cast her down, since the Synagogue deserted by God lies in vices.

Wherefore you also see it black from the navel even to the feet: which is that from the strength of its dilatation even to the consummation of its duration, it was filthy in the prevarication of the law, and in the transgression of the testament of its fathers, because in many ways it neglected the divine precepts having followed the pleasure of its flesh. And in the feet it is bloody, around its feet however it has a most white and most pure cloud, since in its consummation it killed the prophet of prophets, where also it itself having slipped collapsed; in the same consummation however in the minds of the believers the most lucid and most perspicacious faith arising, because where the Synagogue took an end, the Church arose, when the apostolic doctrine after the death of the Son of God diffused itself through the whole orb of the lands.

But also that image is deprived of eyes holding its hands under its armpits because the Synagogue did not look into the true light, when it had the Only-begotten of God in contempt. Whence also not projecting from itself the works of justice in weariness of good work and in torpor it covers them, and hides them negligently as if they were not. It stands next to the altar which is before the eyes of God, but does not touch it, since the law of God which it received by divine precept and divine inspection it knew indeed in the bark, but did not touch it interiorly, because it rather abhorred it than loved it, neglecting to offer to God sacrifices and the incense of devout prayers.

Sed in corde ipsius stat Abraham, quoniam initium circumcisionis in Synagoga ipse fuit. Et in pectore ejus Moses, quia in praecordia hominum divinam legem ille attulit, ac in ventre reliqui prophetae, id est in institutione illa quae ipsi divinitus tradita fuerat, inspectores divinorum praeceptorum. Singuli signa sua demonstrantes et pulchritudinem novae sponsae admirantes, quoniam ipsi magnalia prophetiae suae in mirabilibus signis ostenderunt, et speciositatem generositatis Ecclesiae in multa admiratione attenderunt.

Ipsa vero tantae magnitudinis apparet velut alicujus civitatis altissima turris, quia magnitudinem divinorum praeceptorum suscipiens, munitionem et defensionem nobilis et electae civitatis pronuntiavit habens in capite suo quasi circulum similem aurorae, quia Ecclesia in ortu suo miraculum incarnationis Unigeniti Dei demonstravit, et claras virtutes ac mysteria quae sequuntur ostendit; nam ipsa velut primo mane coronata fuit, cum divina praecepta accepit, designans Adam, qui primum jussionem Dei percepit, sed postea in transgressione sua in mortem cecidit. Sic et Judaei fecerunt, qui divinam legem primitus susceperunt, sed deinde Filium Dei in incredulitate sua abjecerunt. Sed et sicut homo per mortem Unigeniti Dei circa novissimum tempus de perditione mortis ereptus est, ita et Synagoga ante novissimum diem per divinam clementiam excitata incredulitatem deseret, et ad cognitionem Dei veraciter perveniet.

Quid hoc? Nonne aurora ante solem ascendit? Sed aurora recedit et claritas solis permanet. Quid hoc? Vetus Testamentum recessit, et veritas Evangelii permanet, quia quae antiqui in legalibus observationibus carnaliter observabant, haec novus populus in Novo Testamento spiritualiter exercet, quoniam quod illi in carne ostenderunt, hoc isti in spiritu perficiunt. Nam circumcisio non periit, quia in baptismum translata est, ut enim illi in uno membro signati sunt, sic et isti in omnibus membris suis. Unde antiqua praecepta non perierunt, quia in meliorem statum translata sunt. Etiam in novissimo tempore Synagoga ad Ecclesiam se fideliter transferet.

Nam, o Synagoga, cum in multis iniquitatibus errares ita quod cum Baal et cum caeteris his similibus te pollueres, consuetudinem legis turpissimis moribus scindens, et nuda in peccatis tuis jacens: feci quod Ezechiel servus meus loquitur, dicens: Expandi amictum meum super te, et operui ignominiam tuam, et juravi tibi et inii pactum tecum (Ezech. XVI). Quod dicitur: Ego Filius Altissimi in voluntate Patris mei extendi incarnationem meam, o Synagoga, super te, id est pro salute tua, auferens peccata tua, quae in multis oblivionibus operata es, et firmavi tibi remedium salvationis, ita quod itinera foederis mei ad salutem tuam manifestavi, cum veram fidem per apostolicam doctrinam tibi aperui, quatenus praecepta mea observares veluti mulier potestati mariti sui subjacere debet.

But in its heart stands Abraham, since the beginning of circumcision in the Synagogue was he himself. And in its breast Moses, because he brought the divine law into the hearts of men, and in the belly the rest of the prophets, that is in that institution which had been divinely delivered to them, the inspectors of divine precepts. Each demonstrating their signs and admiring the beauty of the new bride, since they themselves showed the magnalia of their prophecy in wonderful signs, and attended to the speciousness of the generosity of the Church in much admiration.

It truly appears of such great magnitude as the highest tower of some city, because receiving the magnitude of divine precepts, it pronounced the fortification and defense of a noble and elect city having on its head as if a circle like the dawn, because the Church in its rising demonstrated the miracle of the incarnation of the Only-begotten of God, and showed the clear virtues and mysteries which follow; for she herself was as if crowned in the first morning, when she received the divine precepts, designating Adam, who first perceived the bidding of God, but afterwards in his transgression fell into death. So also the Jews did, who first received the divine law, but then cast away the Son of God in their incredulity. But also just as man through the death of the Only-begotten of God was snatched from the perdition of death around the newest time, so also the Synagogue before the newest day being excited through divine clemency will desert incredulity, and will truly arrive at the knowledge of God.

What is this? Does not the dawn ascend before the sun? But the dawn recedes and the clarity of the sun remains. What is this? The Old Testament has receded, and the truth of the Gospel remains, because those things which the ancients observed carnally in legal observations, these the new people exercises spiritually in the New Testament, since what they showed in the flesh, these perform in the spirit. For circumcision has not perished, because it has been translated into baptism, for as they were signed in one member, so also these in all their members. Whence the ancient precepts have not perished, because they have been translated into a better state. Also in the newest time the Synagogue will faithfully transfer itself to the Church.

For, O Synagogue, when you erred in many iniquities so that you polluted yourself with Baal and with the rest similar to these, shredding the custom of the law by most base manners, and lying naked in your sins: I did what Ezekiel my servant speaks, saying: *I expanded my cloak over you, and I covered your ignominy, and I swore to you and I entered a pact with you* (Ezek. XVI). Which is said: I the Son of the Most High in the will of my Father expanded my incarnation, O Synagogue, over you, that is for your salvation, taking away your sins, which you worked in many oblivions, and I firmed for you the remedy of salvation, so that I manifested the journeys of my covenant for your salvation, when I opened to you the true faith through apostolic doctrine, in order that you might observe my precepts just as a woman ought to be subject to the power of her husband.

Nam asperitatem exterioris legis a te abstuli, et suavitatem spiritualis doctrinae tibi dedi ac omnia mysteria mea in spiritualibus doctrinis per memetipsum tibi ostendi, sed tu me justum deseruisti, et diabolo te conjunxisti.

Sed tu, o homo, intellige: ut Samsonem uxor ipsius deseruit, ita quod lumine suo privatus est, sic et Synagoga Filium Dei deseruit, cum eum obdurata sprevit, et cum doctrinam illius abjecit. Sed postquam capilli ejus jam renati sunt, ita quod Ecclesia Dei confortata est, Filius Dei in fortitudine sua Synagogam dejecit, et natos illius exhaereditavit, cum etiam per gentiles Deum ignorantes zelo Dei contriti sunt; ipsa enim multis erroribus totius confusionis et schismatis se subjecerat, et in praevaricationibus totius iniquitatis se polluerat.

Sed etiam quemadmodum David uxorem suam quam sibi primitus desponsaverat et quae cum alio viro se polluerat, tandem revocavit, ita etiam et Filius Dei Synagogam (quae sibi primum in incarnatione sua conjuncta fuit, sed gratiam baptismi deserens diabolum secuta est) tandem circa novissimum tempus recipiet, ubi ipsa errores infidelitatis suae deserens ad lumen veritatis redibit. Nam diabolus Synagogam in caecitate illius rapuit, et eam infidelitati in multis erroribus tradidit, nec hoc usque ad filium perditionis facere cessabit. Qui dum in exaltatione superbiae suae ceciderit sicut Saul in monte Gelboe interfectus periit, qui David de terra sua fugaverat, ut filius iniquitatis Filium meum in electis suis expellere tentabit, tunc Filius meus, Antichristo dejecto, Synagogam ad veram fidem revocabit quemadmodum et David primam uxorem suam post mortem Saulis recepit: cum enim novissimo tempore homines illum per quem decepti fuerant victum viderint, ad viam salutis cum multa festinatione recurrent. Non autem decuit ut veritas Evangelii umbram legis praenuntiaret, quoniam decet ut carnalia praecurrant et spiritualia subsequantur, quia etiam servus dominum suum venturum praedicit et non dominus servum in servitio praecurrit; ita et Synagoga in umbra significationis praecurrit, et Ecclesia in lumine veritatis subsecuta est. Unde quicunque scientiam in Spiritu sancto et pennas in fide habet, iste admonitionem meam non transgrediatur, sed eam in gustu animae suae amplectendo percipiat.

VISIO SEXTA.

For I took away from you the asperity of the exterior law, and I gave to you the sweetness of spiritual doctrine and I showed to you all my mysteries in spiritual doctrines through myself, but you deserted me the just one, and conjoined yourself to the devil.

But you, O man, understand: as his wife deserted Samson, so that he was deprived of his light, so also the Synagogue deserted the Son of God, when being hardened it spurned Him, and when it cast away His doctrine. But after his hairs have now been reborn, so that the Church of God has been comforted, the Son of God in His strength cast down the Synagogue, and disinherited its sons, when also through the gentiles ignoring God they were contrited by the zeal of God; for it had subjected itself to many errors of all confusion and schism, and had polluted itself in the prevarications of all iniquity.

But also just as David finally recalled his wife whom he had first espoused to himself and who had polluted herself with another man, so also the Son of God will finally receive the Synagogue (which was first conjoined to Him in His incarnation, but deserting the grace of baptism followed the devil) around the newest time, where it deserting the errors of its infelidety will return to the light of truth. For the devil snatched the Synagogue in its blindness, and delivered it to infidelity in many errors, nor will he cease to do this even to the son of perdition. Who while he shall have fallen in the exaltation of his pride just as Saul killed on Mount Gilboa perished, who had routed David from his land, as the son of iniquity will endeavor to expel my Son in His elect, then my Son, the Antichrist being cast down, will recall the Synagogue to the true faith just as also David received his first wife after the death of Saul: for when in the newest time men shall have seen him through whom they had been deceived conquered, they will recur to the way of salvation with much haste. But it was not becoming that the truth of the Gospel should preannounce the shadow of the law, since it is becoming that carnal things should precede and spiritual things should follow, because also the servant predicts his lord about to come and not the lord precedes the servant in service; so also the Synagogue precedes in the shadow of signification, and the Church followed in the light of truth. Whence whosoever has science in the Holy Spirit and wings in faith, let him not transgress my admonition, but let him perceive it by embracing it in the taste of his soul.

THE SIXTH VISION.

SUMMARIUM.---Quod Deus creaturam suam mirabiliter condidit et disposuit. De habitu angelorum et ejus significatione. De habitu archangelorum et ejus significatione. De habitu virtutum et ejus significatione. De habitu potestatum et ejus significatione. De habitu principatuum et ejus significatione. De habitu dominationum et ejus significatione. De habitu thronorum et ejus significatione. De habitu cherubim et ejus significatione. De habitu seraphim et ejus significatione. Quod hae omnes acies mirabilibus vocibus miraracula illa resonant quae Deus in beatis animabus operatur. Psalmista de eadem re.

Deinde vidi in altitudine coelestium secretorum duas acies supernorum spirituum multa claritate fulgentes, et qui in prima acie erant velut pennas in pectoribus suis habebant et facies ut facies hominum prae se ferebant, in quibus et vultus hominum quasi in pura aqua apparebant, et qui in altera acie fuerunt etiam in pectoribus suis quasi pennas habuerunt et facies ut facies hominum in se ostenderunt, in quibus etiam imago Filii hominis quasi in speculo fulgebat. Sed neque in his nec in illis aliam formam discernere potui. Hae autem acies alias quinque acies secundum modum coronae circumcinxerant. Et qui in harum quinque prima acie fuerunt, quasi facies hominum habebant ab humero et deorsum magno splendore fulgentes. Qui in secunda erant, tantae claritatis exstiterunt, quod eos intueri non poteram. Qui in tertia ut album marmor apparuerunt, et capita ut capita hominum habuerunt; super quae ardentes faculae visae sunt, et ab humero et deorsum velut ferrea nube circumdati fuerunt. Qui in quarta facies ut facies hominum et pedes ut pedes hominum habentes, in capitibus suis galeas gestabant, marmoreis tunicis induti. Qui denique in quinta erant: nullam formam hominum in se ostendentes, velut aurora rubebant. Nullam autem aliam formam in eis conspiciebam.

Sed et acies istae alias duas etiam in modum coronae circumdederant. Qui autem in prima acie illarum erant, oculis et pennis pleni videbantur, et in unoquoque oculo speculum et in ipso speculo facies hominis apparuit, et pennas suas ad supernam altitudinem elevarant. Et qui in secunda fuerunt, quasi ignis ardebant, plurimasque pennas habentes in quibus quasi in speculo omnes ordines ecclesiasticae institutionis insignitos demonstrabant. Sed aliam formam nec in his nec in illis vidi. Et hae acies omnes in omni genere musicalium organorum mirificis vocibus mirabilia illa resonabant, quae Deus in beatis animabus operatur, per quae Deum magnifice glorificabant.

SUMMARY.---That God wonderfully created and arranged His creature. Concerning the habit of the angels and its signification. Concerning the habit of the archangels and its signification. Concerning the habit of the virtues and its signification. Concerning the habit of the powers and its signification. Concerning the habit of the principalities and its signification. Concerning the habit of the dominations and its signification. Concerning the habit of the thrones and its signification. Concerning the habit of the cherubim and its signification. Concerning the habit of the seraphim and its signification. That all these ranks with wonderful voices resound those wonders which God works in blessed souls. The Psalmist concerning the same matter.

Then I saw in the height of the heavenly secrets two ranks of supernal spirits shining with much clarity, and those who were in the first rank had as if wings on their breasts and bore faces like the faces of men, in which also the countenances of men appeared as if in pure water, and those who were in the other rank also had as if wings on their breasts and showed faces like the faces of men in themselves, in which also the image of the Son of man shone as if in a mirror. But neither in these nor in those was I able to discern another form. These ranks however had surrounded five other ranks according to the manner of a crown. And those who were in the first of these five ranks, had as if faces of men from the shoulder and downwards shining with great splendor. Those who were in the second were of such great clarity, that I was not able to look upon them. Those who were in the third appeared as white marble, and had heads like the heads of men; upon which burning torches were seen, and from the shoulder and downwards they were surrounded as if by an iron cloud. Those who were in the fourth having faces like the faces of men and feet like the feet of men, wore helmets on their heads, clothed in marble tunics. Those finally who were in the fifth: showing no form of men in themselves, were red like the dawn. No other form however did I behold in them.

But also these ranks had surrounded two other ranks also in the manner of a crown. Those however who were in the first rank of them, seemed full of eyes and wings, and in each eye a mirror and in the mirror itself appeared the face of a man, and they had elevated their wings to the supernal height. And those who were in the second, burned like fire, having very many wings in which as if in a mirror they demonstrated all the orders of ecclesiastical institution marked. But neither in these nor in those did I see another form. And all these ranks in every genus of musical organs with wonderful voices resounded those wonders, which God works in blessed souls, through which they magnified God magnificently.

Et audivi de coelo vocem mihi dicentem: Omnipotens et ineffabilis Deus qui ante saecula fuit, nec initium habuit nec post finem saeculorum esse desinet omnem creaturam mirabili modo sua voluntate condidit, eamque mirabili modo sua voluntate disposuit. Quomodo? Quasdam creaturas terrenis haerere, quasdam vero in coelestibus esse deputavit. Ipse quoque beatos angelicos spiritus tam ad salutem hominum quam ad honorem nominis sui disposuit. Quomodo? Nam quosdam ita constituit, ut necessitatibus hominum subveniant, quosdam vero, ut judicia secretorum suorum per eos hominibus manifestentur. Quapropter vides in altitudine coelestium secretorum duas acies supernorum spirituum multa claritate fulgentes, quia ut tibi monstratur in altitudine illorum occultorum quae carnalis obtutus non penetrat, sed quae visus interioris hominis attendit, haec duo agmina corpus et animam hominis, Deo famulari debere designant ubi ipsa cum supernis civibus claritatem aeternae beatitudinis habent.

Et qui in prima acie sunt velut pennas in pectoribus suis habent, et facies ut facies hominum in se praetendunt, in quibus et vultus hominum quasi in pura aqua apparent; isti angeli sunt desideria profunditatis intellectus sui quasi pennas expandentes; non quod pennas ut aves habeant, sed quod voluntatem Dei in desideriis suis velociter perficiant, velut homo in cogitationibus suis celeriter volat: ita quod et per facies suas pulchritudinem rationalitatis in se manifestant, ubi etiam Deus opera hominum perspicue perscrutatur, quia ut servus verba domini sui audiens, ea secundum voluntatem illius perficit; ita et ipsi voluntatem Dei in hominibus attendunt et actus eorum illi in semetipso ostendunt.

Unde et qui in acie alia sunt etiam in pectoribus suis quasi pennas habent, et facies ut facies hominum in se ostendunt, in quibus etiam imago Filii hominis velut in speculo fulget: archangeli sunt etiam in desideriis intellectus sui voluntatem Dei contemplantes et decorem rationalitatis in se manifestantes incarnatum Verbum Dei purissime magnificant, quia ipsi, arcana Dei cognoscentes, mysteria incarnationis Filii Dei signis suis frequenter praeinsinuabant. Sed nec in his nec in illis aliam formam discernere potes, quoniam et in angelis et in archangelis multa secreta mysteriorum sunt quae humanus intellectus mortali corpore gravatus, capere non valet.

Quod autem hae acies alias quinque acies secundum modum coronae cingunt: hoc est quod corpus et anima hominis quinque sensus hominis virtute fortitudinis suae comprehendentes, per quinque vulnera Filii mei emundatos, ad rectitudinem interiorum mandatorum dirigere debent. Unde qui in prima acie harum sunt, quasi facies hominum habent, ab humero et deorsum magno splendore fulgentes; quae virtutes sunt in corda credentium ascendentes et in ardente charitate excelsam turrim in eis aedificantes, quae opera ipsorum sunt.

And I heard a voice from heaven saying to me: Almighty and ineffable God who was before the ages, nor had a beginning nor after the end of the ages will He cease to be, wonderfully created every creature by His will, and wonderfully arranged it by His will. How? Some creatures He deputed to adhere to earthly things, some truly to be in heavenly things. He also arranged the blessed angelic spirits both for the salvation of men and for the honor of His name. How? For some He thus constituted, that they may subvene to the necessities of men, some truly, that the judgments of His secrets may be manifested to men through them. Wherefore you see in the height of heavenly secrets two ranks of supernal spirits shining with much clarity, because as is shown to you in the height of those occult things which carnal sight does not penetrate, but which the sight of the interior man attends, these two columns designate that the body and soul of man ought to serve God where they themselves have the clarity of eternal beatitude with the supernal citizens.

And those who are in the first rank have as if wings on their breasts, and present faces like the faces of men, in which also the countenances of men appear as if in pure water; these angels are expanding the desires of the profundity of their intellect as if wings; not that they have wings as birds, but that they swiftly perform the will of God in their desires, just as man flies swiftly in his thoughts: so that also through their faces they manifest the beauty of rationality in themselves, where also God perspicuously scrutinizes the works of men, because as a servant hearing the words of his lord, performs them according to his will; so also they attend to the will of God in men and show their acts to Him in Himself.

Whence also those who are in the other rank also have as if wings on their breasts, and show faces like the faces of men in themselves, in which also the image of the Son of man shines as if in a mirror: they are archangels also in the desires of their intellect contemplating the will of God and manifesting the decor of rationality in themselves they most purely magnify the incarnate Word of God, because they themselves, knowing the arcana of God, frequently pre-insinuated the mysteries of the incarnation of the Son of God by their signs. But neither in these nor in those can you discern another form, since both in the angels and in the archangels there are many secrets of mysteries which the human intellect burdened by a mortal body, is not able to capture.

That however these ranks surround five other ranks according to the manner of a crown: this is that the body and soul of man comprehending the five senses of man by the virtue of their strength, being cleansed through the five wounds of my Son, ought to direct them to the rectitude of the interior mandates. Whence those who are in the first rank of these, have as if faces of men, from the shoulder and downwards shining with great splendor; which are virtues ascending into the hearts of the believers and in burning charity building an exalted tower in them, which are their works.

Ita quod in rationalitate sua opera electorum hominum ostendunt, et in fortitudine sua ad bonum finem multo fulgore beatitudinis ipsos perducunt.

Quomodo? Scilicet cum electi claritatem interioris sensus habentes, omnes nequitias malorum suorum abjiciunt propter illuminationem illam qua in istis virtutibus in mea voluntate illuminati sunt, et fortiter adversus diabolicas insidias pugnant, et certamina illa quae illi hoc modo contra diabolicam turbam exercent virtutes istae mihi Creatori suo incessanter ostendunt. Nam homines certamina confessionis et abnegationis in se habent. Quomodo? Quia iste me confitetur et ille me abnegat. Sed in hoc certamine talis interrogatio est: Est Deus an non?

Tunc interrogatio ista tale responsum Spiritus sancti in homine habet: Deus est qui te creavit, sed et qui te redemit. Et quandiu interrogationis responsum hoc in homine est, virtus Dei illi non deerit, quia huic interrogationi et responso poenitentia adhaeret. Ubi autem interrogationis haec in homine non est, ibi nec hoc responsum Spiritus sancti est, quoniam homo iste donum Dei a se expellit, et sine interrogatione poenitentiae semetipsum in mortem praecipitat. Certamina vero istorum bellorum virtutes Deo offerunt; quia ipsi tale sigillum coram Deo sunt, per quod demonstratur qua intentione Deus, colatur vel abnegetur.

Qui autem secunda acie sunt, tantae claritatis existunt, quod eos intueri non potes; qui potestates sunt designantes quoniam serenitatem et pulchritudinem potestatis Dei, nulla imbecillitas mortalitatis apprehendere poterit, nec se ipsi similem facere, quia potestas Dei indeficiens est.

Sed qui in tertia acie sunt, ut album marmor apparent et capita hominum habent, super quae faculae ardentes videntur, et ab humero et deorsum velut ferrea nube circumdati sunt; qui principatus sunt, praefigurantes quod ii qui ex dono Dei in saeculo principes hominum existunt, sinceram justitiae fortitudinem induere debent ne in diversitatem instabilitatis incidant, et caput suum qui Christus Filius Dei est inspicere ac regimina sua secundum voluntatem ipsius in necessitatem hominum dirigere super se gratiam sancti Spiritus in ardore veritatis attendentes, ita quod in fortitudine aequitatis usque ad consummationem suam firmi et stabiles perseverent.

Unde etiam qui in quarta acie sunt facies ut facies hominum et pedes ut pedes hominum habentes in capitibus suis galeas gestant marmoreis tunicis induti; qui dominationes sunt, ostendentes quia ille qui Dominus omnium est rationalitatem hominum quae in humano pulvere polluta jacuerat a terris ad coelos sublevavit, cum Filium suum ad terras transmisit, qui antiquum seductorem sua rectitudine conculcavit: ita ut fideles ipsum qui caput eorum est fideliter imitentur, spem suam ad coelestia ponentes ac forti desiderio bonorum operum se munientes.

So that in their rationality they show the works of the elect men, and in their strength lead them to a good end with much brightness of beatitude.

How? Namely when the elect having the clarity of the interior sense, cast away all the iniquities of their evils on account of that illumination by which they are illuminated in these virtues in my will, and strongly fight against diabolical snares, and those contests which they in this manner exercise against the diabolical crowd these virtues incessantly show to me their Creator. For men have the contests of confession and of abnegation in themselves. How? Because this one confesses me and that one denies me. But in this contest there is such an interrogation: Is there a God or not?

Then that interrogation has such a response of the Holy Spirit in man: It is God who created you, but also who redeemed you. And as long as this response of interrogation is in man, the virtue of God will not be lacking to him, because penitence adheres to this interrogation and response. Where however this interrogation is not in man, there nor is this response of the Holy Spirit, since that man expels the gift of God from himself, and without the interrogation of penitence precipitates himself into death. The virtues truly offer the contests of these wars to God; because they themselves are such a seal before God, through which it is demonstrated with what intention God is worshiped or denied.

Those who are in the second rank exist with such clarity that you are not able to behold them; they are the Powers, designating that no imbecility of mortality will be able to apprehend the serenity and beauty of the power of God, nor make itself similar to Him, because the power of God is unfailing.

But those who are in the third rank appear as white marble and have the heads of men, upon which burning torches are seen, and from the shoulder and downwards they are surrounded as if by an iron cloud; they are the Principalities, prefiguring that those who by the gift of God exist as princes of men in the world, ought to put on the sincere strength of justice lest they fall into the diversity of instability, and look upon their head who is Christ the Son of God and direct their governments according to His will for the necessity of men, attending over themselves the grace of the Holy Spirit in the ardor of truth, so that they may persevere firm and stable in the strength of equity even unto their consummation.

Whence also those who are in the fourth rank, having faces like the faces of men and feet like the feet of men, carry helmets on their heads, clothed in marble tunics; they are the Dominations, showing that He who is Lord of all raised up from the earth to the heavens the rationality of men which had lain polluted in human dust, when He transmitted His Son to the earth, who trod down the ancient seducer by His rectitude: so that the faithful may faithfully imitate Him who is their head, placing their hope in heavenly things and fortifying themselves with a strong desire for good works.

Sed qui in quinta acie sunt nullam formam hominum in se ostendentes velut aurora rubent; qui throni sunt, demonstrantes quod divinitas ad humanitatem se inclinavit, cum Unigenitus Dei humanum corpus pro salute hominum induit, qui nulla contagia humanorum peccatorum in se habuit; quoniam ipse de Spiritu sancto conceptus, in aurora videlicet in beata Virgine carnem absque omni macula totius sordis accepit.

Sed nullam aliam formam in eis conspicis; quia plurima mysteria supernorum secretorum sunt; quae fragilitas humana non valet apprehendere.

Quod autem et acies istae alias duas in modum coronae circumdant: hoc est quod fideles illi qui quinque sensus corporis sui ad superna dirigunt, scientes quia per quinque vulnera Filii Dei redempti sunt ad dilectionem Dei et proximi sui omni nisu et circuitione mentis suae perveniunt, cum voluptatem cordis sui negligunt et spem suam in sola aeterna ponunt.

Quapropter et qui in prima acie illarum sunt, oculis et pennis pleni videntur, et in unoquoque oculo speculum et in ipso speculo facies hominis apparet et pennas suas ad supernam altitudinem elevant; qui cherubin sunt, scientiam Dei significantes, in qua ipsi mysteria supernorum secretorum videntes desideria sua secundum voluntatem Dei explent, ita quod ipsi in profunditate scientiae suae purissimam perspicuitatem habentes: in ipsa illos mirabiliter praevident, qui verum Deum cognoscentes, intentionem desideriorum cordis sui ad ipsum qui super omnes est velut pennas bonae et justae sublevationis dirigunt, magis aeterna diligentes quam caduca appetentes, secundum quod et ipsi in elevatione desideriorum suorum ostendunt.

Sed qui in altera acie sunt quasi ignis ardent plurimasque pennas habentes, in eisdem pennis quasi in speculo omnes ordines ecclesiasticae institutionis insignitos demonstrant; seraphin sunt significantes quod ut ipsi in amore Dei ardent maxima desideria visionis ejus habentes, ita etiam in desideriis suis tam saeculares quam spirituales dignitates quae in ecclesiasticis mysteriis multa cum puritate vigent, ostendunt quia secreta Dei in ipsis mirabiliter appearant, sic etiam omnes qui sinceritate puri cordis amantes supernam vitam quaerunt: ardenter Deum diligant, eumque toto desiderio amplectantur, ut ad gaudia illorum perveniant, quos tam fideliter imitantur.

Quod vero aliam formam nec in his nec in illis vides: hos est quod multa secreta in beatis spiritibus sunt, quae homini manifestanda non sunt, quoniam quandiu ipse mortalis existit, ea quae coelestia sunt perfecte discernere non poterit.

Sed hae acies omnes ut audis in omni genere musicalium sonorum mirificis modulationibus mirabilia resonant, quae Deus in beatis animabus operatur per quae Deum magnifice glorificant,

But those who are in the fifth rank, showing no form of men in themselves, redden like the dawn; they are the Thrones, demonstrating that the divinity inclined itself to humanity when the Only-Begotten of God put on a human body for the salvation of men, who had no contagion of human sins in Himself; since He, conceived of the Holy Spirit, received flesh without any stain of all filth in the dawn, namely in the Blessed Virgin.

But you do not behold any other form in them; because there are very many mysteries of supernal secrets which human fragility is not able to apprehend.

That however these ranks also surround two other ranks in the manner of a crown: this is that those faithful who direct the five senses of their body to supernal things, knowing that they have been redeemed through the five wounds of the Son of God, arrive at the love of God and of their neighbor with every effort and circuit of their mind, when they neglect the pleasure of their heart and place their hope in eternal things alone.

Wherefore also those who are in the first rank of them, appear full of eyes and wings, and in each eye a mirror, and in the mirror itself the face of a man appears, and they elevate their wings to the supernal height; they are the Cherubim, signifying the knowledge of God, in which they, seeing the mysteries of supernal secrets, fulfill their desires according to the will of God, so that they, having the purest perspicuity in the depth of their knowledge: in it they marvelously foresee those who, knowing the true God, direct the intention of the desires of their heart to Him who is above all as if with the wings of a good and just elevation, loving eternal things more than seeking transitory things, according to what they also show in the elevation of their desires.

But those who are in the other rank burn as if with fire and having very many wings, in the same wings as if in a mirror they show all the orders of the ecclesiastical institution marked out; they are the Seraphim, signifying that as they burn in the love of God, having the greatest desires for His vision, so also in their desires they show both secular and spiritual dignities which flourish with much purity in the ecclesiastical mysteries, because the secrets of God marvelously appear in them; thus also all who, loving with the sincerity of a pure heart, seek the supernal life: let them ardently love God, and embrace Him with all desire, so that they may arrive at the joys of those whom they so faithfully imitate.

But that you see no other form in these nor in those: this is that there are many secrets in the blessed spirits which are not to be manifested to man, since as long as he exists mortal, he will not be able to perfectly discern those things which are heavenly.

But all these ranks, as you hear, resonate wonders in every kind of musical sounds with marvelous modulations, which God works in the blessed souls through which they magnificently glorify God,

quia beati spiritus in virtute Dei maxima gaudia inenarrabilibus sonis per opera mirabilium illorum in coelestibus proferunt, quae Deus in sanctis suis perficit, per quae ipsi Deum gloriosissime magnificant, ubi eam in profunditate sanctitatis exquirunt laetantes in gaudio salutis quemadmodum et David servus meus inspector supernorum secretorum testatur dicens: Vox exsultationis et salutis in tabernaculis justorum (Psal. CXVII).

Quod dicitur: Sonus laetitiae et prosperitatis illius quod caro conculcatur et spiritus erigitur, cum indeficiente salute cognoscitur in habitationibus illorum qui injustitiam abjiciunt et justitiam operantur, cum suggerente diabolo id quod malum est facere possent; sed divina inspiratione id quod bonum est perficiunt.

Quid hoc? Homo frequenter indecentem exsultationem in se ostendit: cum peccatum perfecerit quod perficere inconvenienter concupivit, sed salutem ibi non habet, quia hoc fecit quod divino praecepto contrarium fuit.

Ille autem tripudium exsultationis cum prosperitate verae salutis habebit; qui bonum quod ardenter desideravit strenue complet, mansionem illorum dum in corpore habitat amans qui viam veritatis currentes errorem mendacii declinaverunt.

Unde quicunque scientiam in Spiritu sancto, et pennas in fide habet, iste admonitionem meam non parvipendat, sed eam in gustu animae suae amplectendo percipiat. Amen.

LIBER SECUNDUS.

VISIO PRIMA.

SUMMARIUM.---De omnipotentia Dei. Verba Job ad eamdem rem. Quod Verbum ante et post assumptam humanitatem indivisibiliter et aeternaliter apud Patrem est. Quare Filius Dei dicitur Verbum. Quod virtute Verbi Dei omnis creatura suscita est et homo revixit in salvatione. Quod incomprehensibilis potentia Dei mundum fabricavit et diversas species eduxit. Quod creatis aliis creaturis, homo de limo terrae creatus est. Quod Adam dulci praecepto clarissimae obedientiae accepto, consiliante diabolo non obedivit.

because the blessed spirits in the virtue of God bring forth the greatest joys with ineffable sounds through the works of those wonders in the heavens which God perfects in His saints, through which they most gloriously magnify God, where they seek Him in the depth of holiness, rejoicing in the joy of salvation just as also my servant David, the inspector of supernal secrets, testifies saying: "The voice of exultation and of salvation is in the tabernacles of the just" (Psalm 117).

Which is said: The sound of joy and of the prosperity of that by which the flesh is trodden down and the spirit is raised up, when it is known with unfailing salvation in the habitations of those who cast away injustice and work justice, when they could do that which is evil at the suggestion of the devil; but by divine inspiration they perfect that which is good.

What is this? Man frequently shows an indecent exultation in himself: when he has perfected a sin which he inconveniently desired to perfect, but he does not have salvation there, because he did this which was contrary to the divine precept.

That one however will have the dance of exultation with the prosperity of true salvation, who strenuously completes the good which he ardently desired, loving while he dwells in the body the mansion of those who, running the way of truth, declined the error of falsehood.

Wherefore whoever has knowledge in the Holy Spirit, and wings in faith, let him not undervalue my admonition, but let him perceive it by embracing it in the taste of his soul. Amen.

BOOK TWO.

FIRST VISION.

SUMMARY.—Of the omnipotence of God. The words of Job on the same matter. That the Word before and after the assumed humanity is indivisibly and eternally with the Father. Why the Son of God is called the Word. That by the virtue of the Word of God every creature was raised up and man revived in salvation. That the incomprehensible power of God fabricated the world and led out various species. That other creatures having been created, man was created from the slime of the earth. That Adam, having received the sweet precept of most clear obedience, did not obey at the counsel of the devil.

Quod Abraham, Isaac et Jacob et alii prophetae mundi tenebras significationibus suis repercusserunt. Quod praecipuus propheta Joannes miraculis coruscans Filium Dei praemonstravit. Quod Verbo Dei incarnato, illud magnum et antiquum consilium visum est. Quod homo secreta Dei non debet plus scrutari quam ipse vult manifestare. Quod Filius Dei natus in mundo morte sua diabolus superavit, et electos ad haereditatem suam reduxit. Verba Oseae de eadem re. Quod corpus Filii Dei in sepulcro per triduum jacens resurrexit, et homini via veritatis de morte ad vitam ostensa est. Quod Filius Dei a morte resurgens, discipulis suis frequenter ad corroborandum eos apparuit. Quod Filio Dei ascendente ad Patrem, sponsa ejus diversis ornamentis fundata est.

Et ego homo litteras non callens more fortium leonum, nec docta ex infusione illorum, sed manens in mollitie, fragilis costa, imbuta mystico spiramine: vidi quasi lucidissimum ignem incomprehensibilem, inexstinguibilem, totum viventem, totumque vitam existentem, in se autem flammam aerei coloris habentem, quae leni flatu ardenter flagrabat; et quae idem lucido igni ita inseparabiliter haerebat ut in homine haerent viscera. Et vidi quod illa flamma fulminans incanduit, et ecce obscurus aer et rotundus multaeque magnitudinis repente exortus est, super quem ipsa flamma quosdam ictus dedit, toties ab eo scintillam educens donec aer ad perfectum deductus est et ita coelum et terra resplenduerunt plena institutione. Deinde etiam eadem flamma in igne et ardore illo extendit se ad parvam glebam limosae terrae jacentem in fundo actis eam calefaciens, ita quod carnem et sanguinem effecit, eamque spiravit ita quod in animam viventem effecta est. Quo facto, ille lucidus ignis praebuit per eamdem flammam leni flatu ardenter flagrantem ipsi homini candidissimum florem in flamma pendentem ut ros pendet in gramine, cujus quidem odorem homo naribus sensit, sed gustu oris non libavit, nec manibus attrectavit, hoc modo se avertens atque cadens in densissimas tenebras ex quibus se erigere non valuit.

Tenebrae autem illae in illo aere magis ac magis se dilatando creverunt. Tunc tres magnae stellae in fulgore suo sibi cohaerentes in tenebris illis apparuerunt, post quas et aliae multae tam parvae quam magnae plurimo splendore fulgentes, ac deinde quaedam maxima stella mira claritate radians et fulgorem suum ad praedictam flammam dirigens. Sed et in terra quidam fulgor velut aurora apparuit; cui superior flamma mirabiliter infusa est, non tamen a supradicto lucido igne separata et in illo fulgore aurorae maxima voluntas accensa est. Cumque accensionem voluntatis hujus diligentius considerare vellem, in hac visione secretum sigillum mihi appositum est, audivique vocem ex alto mihi dicentem: De hoc mysterio non poteris quidquam amplius vedere, nisi ut tibi propter miraculum credendi conceditur.

That Abraham, Isaac, and Jacob and other prophets struck back the darkness of the world with their significations. That the chief prophet John, flashing with miracles, pre-showed the Son of God. That with the Word of God incarnate, that great and ancient counsel was seen. That man ought not to scrutinize the secrets of God more than He Himself wishes to manifest. That the Son of God born in the world overcame the devil by His death, and reduced the elect to their inheritance. The words of Hosea on the same matter. That the body of the Son of God lying in the tomb for three days rose again, and the way of truth from death to life was shown to man. That the Son of God rising from death, frequently appeared to His disciples to corroborate them. That with the Son of God ascending to the Father, His bride was founded with various ornaments.

And I, a human not skilled in letters in the manner of strong lions, nor taught by their infusion, but remaining in softness, a frail rib, imbued with a mystic breath: I saw as if a most bright fire, incomprehensible, inextinguishable, wholly living, and wholly existing as life, having in itself a flame of airy color which burned ardently with a gentle breath; and which adhered so inseparably to the same bright fire as the viscera adhere in a man. And I saw that that flashing flame glowed white, and behold, a dark and round air of great magnitude suddenly arose, upon which the flame itself gave certain blows, drawing out a spark from it so many times until the air was led to perfection, and thus heaven and earth shone full of institution. Then also the same flame in that fire and ardor extended itself to a small clod of muddy earth lying in the bottom of the air, warming it by its acts, so that it made flesh and blood, and breathed into it so that it was made into a living soul. Which having been done, that bright fire offered through the same flame burning ardently with a gentle breath to the man himself a most white flower hanging in the flame as dew hangs in the grass, whose odor indeed the man perceived with his nostrils, but did not taste with the gust of his mouth, nor touch with his hands, in this way turning away and falling into most dense darkness from which he was not able to raise himself.

But that darkness grew in that air by dilating itself more and more. Then three great stars co-adhering in their brightness appeared in that darkness, after which also many others both small and great flashing with much splendor, and then a certain greatest star radiating with marvelous clarity and directing its brightness to the aforesaid flame. But also on the earth a certain brightness appeared like the aurora; to which the superior flame was marvelously infused, yet not separated from the aforesaid bright fire, and in that brightness of the aurora a greatest will was kindled. And when I wished to consider the kindling of this will more diligently, a secret seal was placed upon me in this vision, and I heard a voice from on high saying to me: Of this mystery you will not be able to see anything further, except as it is granted to you on account of the miracle of believing.

Vidique de eodem fulgore aurorae splendidissimum hominem egredientem, qui claritatem suam ad praedictas tenebras effudit et ab eis reverberatus est, et in ruborem sanguinis et in pallorem albedinis conversus tanta fortitudine tenebras percussit, ut homo ille qui in eis jacebat attractu illo apparens fulgeret, atque ita erectus exiret. Et sic splendidus ille homo qui de aurora egressus est, in tanta claritate apparens ultraquam humana lingua effari possit, in eminentissimam altitudinem innumerabilis gloriae tetendit, ubi in plenitudine omnimodae ubertatis et odoris magnifice radiabat.

Et audivi ex praefato vivente igne vocem mihi dicentem: Tu quae es fragilis terra et in nomine femineo indocta in omni doctrina carnalium magistrorum, scilicet legere litteras secundum intelligentiam litteratorum, sed tantum tacta lumine meo quod tangit te interius cum incendio ut sol ardens, clama et enarra ac scribe haec mysteria mea quae vides et audis in mystica visione. Noli ergo esse timida, sed dic ea quae intelligis in spiritu quemadmodum ea loquor per te, quatenus illi verecundia teneantur qui populo meo deberent viam rectitudinis ostendere, sed ex perversitate morum suorum recusant aperte justitiam quam noverunt dicere, nolentes abstinere a malis desideriis suis quae illis ita adhaerent quasi ipsis dominentur, facientia eos fugere a facie Domini et erubescere loqui veritatem. Unde, o pusilla, animo quae interius es docta mystica inspiratione quamvis suppressa sis per virilem formam propter praevaricationem Evae; dic tamen igneum opus quod tibi demonstratur certissima visione.

Vivens enim Deus qui cuncta per Verbum suum creavit, per idem Verbum incarnatum miseram humanam creaturam quae se demersat in tenebras, ad fidelem salvationem reduxit.

Quid hoc? Nam ille lucidissimus ignis quem vides, designat omnipotentem et viventem Deum qui in clarissima serenitate sua nunquam ulla iniquitate offuscatur incomprehensibilis manens, quia nulla divisione dividi potest, aut initio aut fine aut ulla scintilla scientiae creaturae suae comprehendi sicuti est et exstinguibilis exsistens, quoniam ipse est illa plenitudo quam nunquam ullus finis tetigit ac totus vivens, quia nulla omnino res ipsi absconsa est quam nesciat, totusque vita existens, quoniam omne quod vivit ab ipso vivere sumit, secundum quod Job per me inspiratus ostendit, dicens: Quis ignorat quod omnia haec manus Domini fecerit? in cujus manu est anima omnis viventis et spiritus universae carnis hominis (Job XII).

Quid hoc? Nulla creatura tam hebes est in natura sua quae vicissitudinem plenitudinis suae in illis causis ignoret, in quibus fructuosa consistit. Quomodo?

And I saw from the same brightness of the aurora a most splendid man coming forth, who poured out his clarity to the aforesaid darkness and was reverberated by it, and having been converted into the redness of blood and into the pallor of whiteness, he struck the darkness with such strength that the man who lay in it appeared flashing by that touch, and thus went forth erect. And so that splendid man who went forth from the aurora, appearing in such clarity beyond what the human tongue is able to speak, tended into the most eminent height of innumerable glory, where he radiated magnificently in the fullness of every kind of abundance and odor.

And I heard from the aforesaid living fire a voice saying to me: You who are frail earth and untaught in a feminine name in all the doctrine of carnal masters, namely to read letters according to the intelligence of the learned, but only touched by my light which touches you interiorly with fire like a burning sun, cry out and narrate and write these my mysteries which you see and hear in mystic vision. Be not therefore timid, but speak those things which you understand in the spirit just as I speak them through you, so that those may be held in shame who ought to show the way of rectitude to my people, but from the perversity of their morals refuse to openly speak the justice which they have known, unwilling to abstain from their evil desires which adhere to them as if they dominate them, making them flee from the face of the Lord and be ashamed to speak the truth. Wherefore, O little one, you who are interiorly taught in mind by mystic inspiration although you are suppressed through the male form on account of the prevarication of Eve; speak nevertheless the fiery work which is shown to you by most certain vision.

For the living God who created all things through His Word, through the same incarnate Word reduced the wretched human creature who had submerged himself in darkness, to faithful salvation.

What is this? For that most bright fire which you see, designates the almighty and living God who in His most clear serenity is never obscured by any iniquity, remaining incomprehensible, because He can be divided by no division, nor be comprehended as He is by a beginning or an end or any spark of the knowledge of His creature, and existing inextinguishable, since He is that fullness which no end ever touched and wholly living, because there is no thing at all hidden from Him which He does not know, and wholly existing as life, since everything that lives takes living from Him, according to what Job inspired by me shows, saying: "Who is ignorant that the hand of the Lord has made all these things? in whose hand is the soul of every living thing and the spirit of all flesh of man" (Job 12).

What is this? No creature is so dull in its nature that it ignores the vicissitude of its fullness in those causes in which it consists fruitful. How?

Coelum habet lucem, lux aerem, aer volatilia et terra nutrit virentia, virentia fructum, fructus animalia; quae omnia testantur quod ea posuit fortissima manus, id est maxima potentia Dominatoris cunctorum, qui omnia in possibilitate virtutis suae ita operatus est quod eis nihil deest in usibus suis, et in omnipotentia ejusdem fabricatoris est motio cunctorum viventium et terrestrium, ut pecorum terram in terrenis quaerentium nec rationalitatem spiraculi Dei in se habentium, et excitatio spirituum qui humanam carnem inhabitant, in quibus est rationalitas, discretio et sapientia.

Quomodo? Anima circuit in terrenis causis laborans in multis varietatibus secundum quod carnales mores expostulant. Spiritus vero erigit se in duobus modis, videlicet suspirium, gemitum et desiderium ad Deum habens, aut Dominum et regimen et optionem in diversis rebus quasi in praecepto quaerens, quia discretionem in rationalitate habet.

Unde etiam homo similitudinem coeli et terrae in se continet. Quomodo? Ipse habet circulum in quo apparet perspicuitas, spiraculum et rationalitas, velut in coelo notantur luminaria; habet spiritum per omnem sensum et motum celeriter meantem, ut aer volatilia etiam humoris receptaculum in quo notatur humiditas, apparet germinatio ac parturitio, sicut in terra virentia, fructificantia et animalia.

Quid hoc? O homo, tu totus es in omni creatura et oblivisceris Creatoris tui; et subjecta tibi creatura obedit ei sicut illi constitutum est, et tu praecepta illius transgrederis.

Sed vides quod idem ignis in se flammam aerei coloris habet, quae leni flatu ardenter flagrat et quae eidem lucido igni ita inseparabiliter inest ut in homine sunt viscera, quod est in aeternitate ante tempora constitutae creaturae infinitum Verbum, quod in ardore charitatis sub decursum labentium temporum mirabiliter sine sorde et gravamine peccati per virtutem suavitatis Spiritus sancti in aurora beatae virginitatis erat incarnandum, ita tamen ut sicut ante susceptam carnem indivisibiliter fuit in Patre, sic etiam post assumptam humanitatem inseparabiliter in eo maneret, quoniam ut homo non est absque vitali tactu in via praecordiorum, sic a Patre non erat omnino separandum ejus vitale Verbum. Et quare dicitur Verbum? Quia ut per locale verbum quod in terreno pulvere hominis transitorium est, prudenter intelliguntur jussa praeceptoris ab iis qui sciunt et praevident jussionem praecipientis; ita etiam per illocale verbum quod per inexstinguibilem vitam quae vivit in aeternitate intransitorium est, vere cognoscitur vis patris a diversis creaturis mundi ipsum sentientibus et intelligentibus in ortu quo creatae sunt, atque ut per officiale verbum potestas et honor scitur hominis; sic etiam per divinum Verbum sanctitas et bonitas resplendet Patris.

Heaven has light, light the air, the air the winged creatures, and the earth nourishes green things, green things the fruit, the fruit the animals; all of which testify that the strongest hand placed them, that is the greatest power of the Ruler of all, who so worked all things in the possibility of His virtue that nothing is lacking to them in their uses, and in the omnipotence of the same fabricator is the motion of all living and terrestrial things, as of cattle seeking the earth in earthly things nor having the rationality of the breath of God in themselves, and the excitation of spirits who inhabit human flesh, in whom is rationality, discretion, and wisdom.

How? The soul circuits in earthly causes laboring in many varieties according as carnal morals require. The spirit truly raises itself in two ways, namely having sigh, groan, and desire to God, or seeking lordship and government and option in diverse things as if in a precept, because it has discretion in rationality.

Wherefore also man contains in himself the similitude of heaven and earth. How? He himself has a circle in which clarity, breath, and rationality appear, just as the luminaries are noted in heaven; he has a spirit moving quickly through every sense and motion, as the air winged creatures, also a receptacle of humor in which humidity is noted, germination and parturition appear, just as in the earth green things, fruit-bearing things, and animals.

What is this? O man, you are whole in every creature and you forget your Creator; and the creature subject to you obeys Him just as it was constituted for it, and you transgress His precepts.

But you see that the same fire has in itself a flame of airy color which burns ardently with a gentle breath, and which is so inseparably in the same bright fire as the viscera are in a man, which is the infinite Word in eternity before the times of the constituted creature, which in the ardor of charity under the course of gliding times was to be incarnated wonderfully without filth and the burden of sin through the virtue of the sweetness of the Holy Spirit in the aurora of blessed virginity, yet so that just as before the assumed flesh He was indivisibly in the Father, so also after the assumed humanity He should remain inseparably in Him, since as a man is not without a vital touch in the way of the heart, so His vital Word was not at all to be separated from the Father. And why is He called the Word? Because as through a local word which is transitory in the earthly dust of man, the commands of a preceptor are prudently understood by those who know and foresee the bidding of the commander; so also through the non-local Word which is non-transitory through the inextinguishable life which lives in eternity, the power of the Father is truly known by diverse creatures of the world feeling and understanding Him in the rising in which they were created, and as through an official word the power and honor of a man is known; so also through the divine Word the holiness and goodness of the Father shines.

Quod autem vides quomodo flamma illa fulminans incandet: hoc est quod Verbum Dei virtutem suam quasi exardescens ostendit, cum per ipsum omnis creatura condita est, et quasi incanduit, cum in aurora et candore virginitatis incarnatum est, et ex eo stillaverant omnes virtutes in agnitione Dei: cum homo revixit in animarum salvatione. Sed et obscurus aer et rotundus multaeque magnitudinis repente exortus est, qui est instrumentum eorum in obscuritate imperfectionis, scilicet nondum illustratum plenitudine creaturarum, et rotundum est, quia sub incomprehensibili potentia Dei est, divinitate nusquam absente, ipsum tamen in maxima potestate Dei surgens quasi in ictu oculi in superna voluntate elevatum, super quod ipsa flamma velut faber quosdam ictus dedit toties ab eo scintillam educens, donec idem aer ad perfectum deductus est, quia coelum et terra resplenduerunt plena institutione, quando ille qui excellit universam creaturam supernum Verbum in creatione creaturarum servitutem tenentium virtutem fortitudinis suae ostendit ab instrumento suo, diversas species creaturarum lucentes in mirabili ortu conditionis eorum educens, ut faber formas suas ex aere competenter excudit, usque dum eaedem creaturae in pulchritudine plenitudinis suae effulserunt; sursum et deorsum decorem et stabilimentum perfectae creationis suae habentes, quia superiora resplenduerunt ab inferioribus, et inferiora a superioribus.

Quod autem deinde eadem flamma in igne et ardore illo se extendit ad parvam glebam limosae terrae, jacentem in fundo aeris: hoc est quod, creatis aliis creaturis, Verbum Dei in forti voluntate Patris et in amore supernae suavitatis Spiritus sancti inspexit fragilem materiam mollis et tenerae fragilitatis humanitatis omnium tam malorum quam bonorum procreandorum hominum in imo insensibilitatis et ponderositatis suae detentam, et nec dum efficaci et vitali flatu excitatam, eam fovens et calefaciens carnem et sanguinem efficit in virtute calorem ei infundens, quoniam terra est carnalis materia hominis nutriens eum fructu suo, sicut mater lacte filios suos, eamque aspiravit Deus ita quod homo in animam viventem effecta est, quia ipsam per supernam virtutem excitavit atque in anima et corpore discernentem hominem mirabiliter ex ea eduxit.

Quo facto, ille lucidus ignis praebuit per illam flammam leni flatu ardenter flagrantem, ipsi homini candidissimum florem in flamma illa pendentem ut ros pendet in gramine, quoniam creato Adam Pater qui lucidissima lux est, dedit per Verbum suum in Spiritu sancto ipsi Adae dulce praeceptum clarissimae obedientiae adhaerentis ipsi Verbo in multo imbre fructuosae virtutis, quia per ipsum Verbum suavissimus humor sanctitatis a Patre in Spiritu sancto stillavit faciens maximum et plurimum fructum sicut purus humor super gramen descendens illud ad multum germen fecundat.

That however you see how that flashing flame glows white: this is that the Word of God showed His virtue as if burning forth when every creature was founded through Him, and as if He glowed white when He was incarnated in the aurora and whiteness of virginity, and from Him all virtues had distilled in the knowledge of God when man revived in the salvation of souls. But also a dark and round air of great magnitude suddenly arose, which is the instrument of those in the obscurity of imperfection, namely not yet illustrated by the fullness of creatures, and it is round because it is under the incomprehensible power of God, divinity being nowhere absent, yet it rising in the greatest power of God as if in the twinkling of an eye elevated in the supernal will, upon which the flame itself like a smith gave certain blows, drawing out a spark from it so many times until the same air was led to perfection, because heaven and earth shone full of institution, when He who excels the universal creature, the supernal Word, in the creation of creatures holding servitude showed the virtue of His strength from His instrument, leading out diverse species of creatures shining in the marvelous rising of their condition, as a smith competently hammers out his forms from bronze, until the same creatures shone in the beauty of their fullness; having upwards and downwards the decor and stability of their perfect creation, because the superior things shone from the inferior, and the inferior from the superior.

That however then the same flame in that fire and ardor extended itself to a small clod of muddy earth lying in the bottom of the air: this is that, other creatures having been created, the Word of God in the strong will of the Father and in the love of the supernal sweetness of the Holy Spirit looked upon the frail matter of the soft and tender fragility of the humanity of all men both bad and good to be procreated, detained in the bottom of its insensibility and weightiness, and not yet excited by an efficacious and vital breath, warming and heating it He makes flesh and blood in virtue infusing heat into it, since the earth is the carnal matter of man nourishing him with its fruit as a mother her children with milk, and God breathed into it so that man was made into a living soul, because He excited it through supernal virtue and wonderfully led out from it man discerning in soul and body.

Which having been done, that bright fire offered through that flame burning ardently with a gentle breath, to the man himself a most white flower hanging in that flame as dew hangs in the grass, since Adam having been created, the Father who is the most bright light gave through His Word in the Holy Spirit to Adam himself the sweet precept of most clear obedience adhering to the Word itself in much rain of fruitful virtue, because through the Word itself the most sweet humor of holiness distilled from the Father in the Holy Spirit making greatest and most abundant fruit just as pure humor descending upon the grass fecundates it to much sprout.

Cujus quidem odorem homo naribus sensit, sed gustu oris non libavit, nec moribus attrectavit, quoniam ipse praeceptum legis cum intelligentia sapientiae quasi naribus attraxit, sed vim illius intimae perfectionis in os perfecte non intromisit nec opere manuum in plenitudine beatitudinis adimplevit, hoc modo se avertens atque cadens in densissimas tenebras ex quibus se erigere non valuit, quia divino praecepto suggerente diabolo terga dedit in barathrum mortis corruens, quia Deum non in fide nec in opere exquisivit. Unde ad veram cognitionem ejus peccatis gravatus surgere non potuit, donec ille venit qui Patri suo pleniter sine peccato obedivit.

Sed tenebrae illae in illo acre magis ac magis se dilatando creverunt: potestas mortis in mundo semper in latitudine vitiorum sumpsit incrementum scientia hominis se movente in diversitatem multiplicium vitiorum et fetentium peccatorum per errorem emergentium. Quod autem tres magnae stellae in fulgore suo sibi cohaerentes in illis tenebris apparuerunt, post quas aliae multae tam parvae quam magnae plurimo splendore fulgentes: haec sunt in figuratione supernae Trinitatis magna luminaria, videlicet Abraham, Isaac et Jacob tam fideli opere quam carnis conjunctione se mutuo complectentes mundique tenebras annuntiationibus suis repercutientes, et eos subsequentes alii quamplurimi prophetae majores et minores in magnis et admirandis miraculis radiantes. Deinde vero apparens quaedam maxima stella mira claritate micans et fulgorem suum ad praedictam flammam dirigens, illa est praecipuus propheta Joannes scilicet Baptista fidelissimo et clarissimo opere in magnalibus coruscans, et in eis verum Verbum, id est Dei Filium demonstrans, quia iniquitati non cessit, sed eam in operibus justitiae strenue et fortiter calcavit.

Sed quod in terra illa fulgor velut aurora apparet, cui superior flamma mirabiliter infusa est: non tamen a supradicto lucido igne separata: hoc est quod Deus in loco generabilium rerum magnum splendorem rutilantis luminis plantavit, in illum Verbum suum perfecta voluntate mittens non tamen ab eo separatum, sed dedit ipsum, copiosum fructum, atque eduxit ipsum, magnum fontem ex quo omne fidele guttur bibens ultra siti non arescit. Unde et in illo fulgore aurorae maxima voluntas accensa est, quia in claritate rubentis serenitatis virtus magni et antiqui consilii cognita est, ita quod omnes praemissae legiones et coelestium spirituum acies hoc in lucidissima felicitate admiratae sunt. Sed tu, o homo, dum eminentiam consilii hujus humano more plenius scire desideras, claustrum occultationis tibi opponitur, quoniam secreta Dei non debes plus scrutari quam propter amorem fideliter credentium divinae majestati placet manifestari.

Whose odor indeed the man perceived with his nostrils, but did not taste with the gust of his mouth, nor touch with his hands, since he himself drew in the precept of the law with the intelligence of wisdom as if with his nostrils, but did not perfectly introduce the force of that intimate perfection into his mouth nor fulfill it by the work of his hands in the fullness of beatitude, in this way turning away and falling into most dense darkness from which he was not able to raise himself, because he gave his back to the divine precept at the suggestion of the devil, falling into the pit of death, because he did not seek God in faith nor in work. Whence burdened by sins he was not able to rise to the true knowledge of Him until He came who fully obeyed His Father without sin.

But that darkness grew in that air by dilating itself more and more: the power of death in the world always took increase in the latitude of vices, the knowledge of man moving itself into a diversity of manifold vices and stinking sins emerging through error. That however three great stars co-adhering in their brightness appeared in those darknesses, after which many others both small and great flashing with much splendor: these are in the figuration of the supernal Trinity the great luminaries, namely Abraham, Isaac and Jacob, embracing each other as much by faithful work as by the conjunction of flesh, and striking back the darkness of the world by their announcements, and following them very many other prophets greater and smaller radiating in great and admirable miracles. Then truly appearing a certain greatest star shining with marvelous clarity and directing its brightness to the aforesaid flame, that is the chief prophet John, namely the Baptist, flashing with most faithful and clear work in great deeds, and in them demonstrating the true Word, that is the Son of God, because he did not yield to iniquity, but strenuously and strongly trod it down in works of justice.

But that in the earth a brightness appears like the aurora, to which the superior flame was marvelously infused, yet not separated from the aforesaid bright fire: this is that God planted a great splendor of glowing light in the place of generable things, sending into it His Word with perfect will, yet not separated from Him, but gave Him as copious fruit, and led Him out as a great fountain from which every faithful throat drinking does not dry up with thirst any more. Whence also in that brightness of the aurora a greatest will was kindled, because in the clarity of the reddening serenity the virtue of the great and ancient counsel was known, so that all the aforesaid legions and ranks of celestial spirits wondered at this in most bright felicity. But you, O man, while you desire to know the eminence of this counsel more fully in human manner, the cloister of occultation is opposed to you, since you ought not to scrutinize the secrets of God more than it pleases the divine majesty to be manifested for the love of the faithful believers.

Quod autem vides de fulgore aurorae splendidissimum hominem egredientem, qui claritatem suam ad tenebras effudit et ab eis reverberatur, qui in ruborem sanguinis et in pallorem albedinis conversus tanta fortitudine tenebras illas repercussit, ut homo ille qui in eis jacebat ipso attactu apparens fulgeret atque ita erectus exiret: hoc designat Dei Verbum in candore intemeratae virginitatis inviolabiliter incarnatum, et sine dolore natum, nec tamen a Patre separatum. Quomodo? Cum Filius Dei natus est in mundo ex matre: apparuit in coelo in Patre, unde et angeli mox contremuerunt et exsultantes mellifluas laudes concinuerunt. Qui Filius Dei sine macula peccati in saeculo conversatus lucidissimam beatitudinis et salvationis doctrinam in tenebras infidelitatis emisit, sed ab incredulo populo abjectus, atque ad passionem ductus roseum sanguinem suum fudit et caliginem mortis corporaliter gustavit. Ex quo diabolum superans ex inferno electos suos qui in eo detenti et prostrati fuerant liberavit, atque eos tactu redemptionis suae ad haereditatem ipsorum quam in Adam perdiderant misericorditer reduxit. Qui dum in haereditatem suam pervenerunt, excitata sunt tympana et citharae omnisque musicorum concentus innumerabili decore, quia homo qui in perditione jacuerat, jam in beatitudine erectus mortem superna virtute liberatus evaserat, ut per servum meum Osee locutus sum: Colligata est iniquitas Ephraim, absconditum peccatum ejus: dolores parturientis venient ei, ipse filius non sapiens. Nunc enim non stabit in contritione filiorum. De manu mortis liberabo eos, de morte redimam eos. Ero mors tua, o mors, ero morsus tuus, inferne (Ose. XIII).

Quid hoc? In efficacia ligaturae alligata est perversitas nequitiae diaboli ut a zelo furoris Dei non mereatur solvi, quia nunquam illum recta cogitantem vidit, sic neque eum aspiciunt qui Deum fideliter timent. Nam se semper elevat contra Deum, se Deum esse dicens, semper errans contra Deum, et propter ipsum nomini Christiano contradicens. Et ideo malitia ipsius ita profundata est ut nulla medicina reparationis peccatum ejus quod in contemptibilissima superbia impie commisit, in salvatione dignum sit, unde et ipse erit in perduratione doloris sicut parturiens in afflictione desperationis quae diffidit quod in apertione uteri sui vivere non possit. Nam haec infelicitas semper super eum manebit quod a beatitudine ejectus est, quia filiorum sapientia fugit ab eo qui ad se non revertitur, sicut filius prodigus ad se reversus de iniquitate sua ad patrem suum rediit.

That however you see a most splendid man coming forth from the brightness of the aurora, who poured out his clarity to the darkness and is reverberated by it, who having been converted into the redness of blood and into the pallor of whiteness struck those darknesses with such strength that the man who lay in them appeared flashing by that touch and thus went forth erect: this designates the Word of God inviolably incarnated in the whiteness of undefiled virginity, and born without pain, yet not separated from the Father. How? When the Son of God was born in the world from a mother, He appeared in heaven in the Father, whence also the angels soon trembled and exulting sang honey-sweet praises. Which Son of God, having conversed in the world without the stain of sin, emitted the most bright doctrine of beatitude and salvation into the darkness of infidelity, but having been cast away by the incredulous people, and led to his passion, He poured out His rosy blood and corporally tasted the gloom of death. From which, overcoming the devil, He liberated His elect from hell who had been detained and prostrated in it, and mercury-fully reduced them by the touch of His redemption to their inheritance which they had lost in Adam. Who when they arrived in their inheritance, drums and citharas and every concert of musicians were excited with innumerable decor, because man who had lain in perdition, now raised up in beatitude, had escaped death, having been liberated by supernal virtue, as I have spoken through my servant Hosea: "The iniquity of Ephraim is bound up, his sin is hidden: the sorrows of a woman in travail shall come upon him, he is an unwise son. For now he shall not stand in the contrition of the children. I will deliver them from the hand of death, I will redeem them from death. I will be your death, O death, I will be your bite, O hell" (Hosea 13).

What is this? In the efficacy of the ligature the perversity of the iniquity of the devil is bound so that it does not deserve to be loosed from the zeal of the fury of God, because He never saw him thinking right things, so nor do they behold him who faithfully fear God. For he always elevates himself against God, saying himself to be God, always erring against God, and on account of him contradicting the Christian name. And therefore his malice is so deepened that no medicine of reparation is worthy in salvation for his sin which he impiously committed in most contemptible pride, whence also he himself will be in the perdurance of sorrow as one in travail in the affliction of desperation who distrusts that she is not able to live in the opening of her womb. For this infelicity will always remain upon him that he was cast out from beatitude, because the wisdom of the children fled from him who does not return to himself, as the prodigal son having returned to himself returned from his iniquity to his father.

Quapropter nunquam confidet in contritione illa qua filii salvationis in superni filii morte mortem saevissimae iniquitatis conterunt, quam ipse callidus serpens ebullire fecit cum primo homini dolositatem quam homo nesciebat suggessit. Sed quia filii Salvatoris venenum funestissimum suggestionis contemnunt et ad salutem suam respiciunt, de servitute idolorum liberabo eos, de servitute, inquam, idolorum quae fallaciam in potestate perditionis habent et in quibus infideles honorem Creatoris sui commutant, se in laqueum diaboli involventes et opera sua secundum voluntatem illius perficientes. Et ideo animas illorum qui me colunt, animas scilicet sanctorum et justorum ab infernali poena redimam, quoniam nullus hominum poterit erui a vinculis diaboli in quibus durissima morte propter praevaricationem praeceptorum Dei vinctus est, nisi in redemptione illius qui electos suos proprio sanguine redempturus est. Ubi ad internecionem te, o mors, interficiam, quia in quo te vivere putas, hoc tibi extraham, ita quod inutile cadaver vocaberis, quoniam in fortissimis viribus tuis prostrata jacebis, sicut et corpus quod ab anima deseritur omnino ad interitum prosternitur. Nam fons aquae vivae te suffocabit, cum felices animae per novum hominem qui venenosae deceptionis insons erit misericorditer in superna beatitudine rapientur. Unde etiam ad confusionem tuam ero morsus tuus, inferne, cum potestas mea in magna virtute tibi spolia illa detrahet quae fraudulenter rapuisti; ita ut et tu, o mors, juste despoliata, nunquam deinceps plena in divitiis tuis appareas, sed vulneribus confossa et in foeditate prostrata jacens, confusionem tuam in perpetuum reportes.

Sed ut vides illo lucente homine qui de aurora egressus est in tanta claritate apparente ultra quam humana lingua effari possit, demonstratur quod augustissimum corpus Filii Dei ex speciosissima Virgine natum et per triduum in sepulcro reconditum, ad insinuandum quod tres personae sunt in una divinitate, paterna claritas infulsit, atque ita Spiritum recepit, et in fulgentissima immortalitate resurrexit quam nullus hominum cogitatione aut verbo explicare poterit. Quem et Pater nudatis vulneribus, coelestibus choris ostendit, dicens: Hic est Filius meus dilectus (Matth. III), quem misi ut moreretur pro populo: Ob quam rem supra humanum intellectum innumerabile gaudium in ipsis innovatum est quia caeca oblivio qua Deus nesciebatur sic depressa est ut rationalitas hominis quae suadente diabolo prostrata jacebat, ad agnitionem Dei elevata sit, quoniam per summam beatitudinem homini via veritatis ostensa est, in qua de morte ad vitam reductus est.

Wherefore he will never trust in that contrition by which the children of salvation in the death of the supernal Son bruise the death of most cruel iniquity, which that crafty serpent made to bubble up when he suggested to the first man the deceitfulness which man did not know. But because the children of the Savior despise the most deadly poison of suggestion and look to their salvation, I will deliver them from the servitude of idols, from the servitude, I say, of idols which have fallacy in the power of perdition and in which the infidels change the honor of their Creator, involving themselves in the snare of the devil and perfecting their works according to his will. And therefore the souls of those who worship me, namely the souls of the saints and of the just, I will redeem from infernal punishment, since none of men will be able to be rescued from the bonds of the devil in which he is bound by a most hard death on account of the prevarication of the precepts of God, except in the redemption of Him who is to redeem His elect by His own blood. Where to extermination I will kill you, O death, because in that in which you think yourself to live, this I will draw out from you, so that you will be called a useless cadaver, since you will lie prostrated in your strongest forces, just as also the body which is deserted by the soul is altogether prostrated to destruction. For the fountain of living water will suffocate you, when the happy souls will be mercifully snatched into supernal beatitude through the new man who will be guiltless of poisonous deception. Whence also to your confusion I will be your bite, O hell, when my power in great virtue will draw away from you those spoils which you fraudulently snatched; so that you also, O death, justly despoiled, may never henceforth appear full in your riches, but pierced with wounds and lying prostrate in foulness, you may carry back your confusion forever.

But as you see in that shining man who went forth from the aurora appearing in such clarity beyond what human tongue can express, it is demonstrated that upon the most august body of the Son of God, born from the most beautiful Virgin and hidden for three days in the sepulcher—to insinuate that there are three persons in one divinity—paternal clarity shone, and thus He received the Spirit, and rose in most radiant immortality which none of men can explain by thought or word. Whom also the Father, with wounds bared, showed to the celestial choirs, saying: "This is my beloved Son" (Matthew 3), whom I sent that He might die for the people: on account of which thing, beyond human intellect, an innumerable joy was renewed in them because the blind oblivion by which God was not known was so depressed that the rationality of man, which lay prostrate at the suggestion of the devil, was elevated to the knowledge of God, since through the highest beatitude the way of truth was shown to man, in which he was reduced from death to life.

Sed secundum hoc ut filii Israel ex Aegypto liberati per quadraginta annos desertum transeuntes, in terram lac et mel fluentem pervenerunt, ita Filius Dei a morte resurgens per quadraginta dies discipulis suis cum beatis feminis quae post ipsum suspirabant et magno desiderio videre desiderabant, se benigne ostendit, ad eas in fide confirmandas, ne dubitarent, dicentes: Nos non vidimus Dominum: ideo credere non possumus quod ipse sit nostra salus, sed frequenter manifestavit se illis, ad corroborandos ipsos ne caderent.

Quod vero in eminentissimam altitudinem innumerabilis gloriae tetendit ubi in plenitudine omnimodae ubertatis et odoris mirifice radiat: hoc est quod idem Filius Dei ascendit ad Patrem cui una cum Filio et Spiritu sancto eminentissima et praecellentissima altitudo inenarrabilis gaudii et laetitiae est, ubi idem Filius in abundantia praefulgentissimae sanctitatis et beatitudinis fidelibus suis gloriose apparet; qui ipsum puro et simplici corde verum Deum et hominem esse credunt. Nam etiam tunc nova sponsa ejusdem agni illi praesentata est in diversis ornamentis quibus ornanda est in omni genere virtutum fortissimi certaminis totius fidelis populi; qui contra callidum serpentem pugnaturi sunt. Sed qui vigilantibus oculis videt, et attentis auribus audit, hic mysticis verbis meis quae de me vivente emanant, osculum praebeat amplexionis.

VISIO SECUNDA.

SUMMARIUM.---De sensu mysteriorum Dei. De tribus personis. Quod homo nunquam obliviscatur unum Deum in tribus personis ardenter invocare. De tribus viribus lapidis. Joannes de charitate Dei. De tribus causis humani Verbi. De tribus viribus flammae. Verba Salomonis. De unitate essentiae.

Deinde vidi splendidissimam lucem et in ipsa sapphirini coloris speciem hominis quae tota suavissimo rutilante igne flagrabat, et illa splendida lux perfudit universum illum rutilantem ignem, et ille rutilans ignis totam illam splendentem lucem, et illa splendidissima lux et rutilans ignis totam hominis speciem, unum lumen una virtute et potentia existentes. Et iterum audivi viventem illam lucem mihi dicentem: Hic est sensus mysteriorum Dei, ut discrete cernatur et intelligatur quae sit plenitudo illa quae sine ortu est et cui nihil deest, quae potentissima virtute plantavit omnes rivulos fortium. Nam si Dominus vacuus esset propria virtute, quid tunc esset opus ejus? Certe vanum, ideoque in perfecto opere cernitur quis artifex ejus sit.

But according to this, as the sons of Israel, liberated from Egypt, crossing the desert for forty years, arrived in the land flowing with milk and honey, so the Son of God rising from death for forty days showed Himself kindly to His disciples with the blessed women who sighed after Him and desired with great desire to see Him, for confirming them in the faith, lest they should doubt, saying: "We have not seen the Lord: therefore we cannot believe that He himself is our salvation," but He frequently manifested Himself to them, for corroborating them lest they should fall.

That indeed He reached into the most eminent height of innumerable glory where He marvelously radiates in the fullness of all-manner of abundance and odor: this is that the same Son of God ascended to the Father, for whom together with the Son and the Holy Spirit there is the most eminent and excellent height of ineffable joy and gladness, where the same Son appears gloriously to His faithful in the abundance of most pre-shining sanctity and beatitude; who believe Him with a pure and simple heart to be true God and man. For even then the new bride of the same Lamb was presented to Him in various ornaments with which she is to be adorned in every kind of virtues of the strongest contest of the whole faithful people; who are to fight against the crafty serpent. But he who sees with vigilant eyes, and hears with attentive ears, let him offer the kiss of embrace to these mystic words of mine which emanate from me the Living One.

SECOND VISION.

SUMMARY.—Of the sense of the mysteries of God. Of the three persons. That man may never forget to ardently invoke one God in three persons. Of the three powers of a stone. John concerning the charity of God. Of the three causes of the human Word. Of the three powers of a flame. Words of Solomon. Of the unity of essence.

Then I saw a most splendid light and in it the sapphire-colored likeness of a man who was all burning with a most sweet rutilant fire, and that splendid light poured through that whole rutilant fire, and that rutilant fire through that whole shining light, and that most splendid light and rutilant fire through the whole likeness of the man, existing as one light with one virtue and power. And again I heard that living light saying to me: This is the sense of the mysteries of God, that it may be discretely discerned and understood what is that fullness which is without beginning and to which nothing is lacking, which by most powerful virtue planted all the streams of the strong. For if the Lord were empty of His own virtue, what then would be His work? Certainly vain, and therefore in the perfect work it is discerned who its artisan may be.

Quapropter vides splendidissimam lucem quae sine ortu est, et cui nihil deesse potest; quae designat Patrem, et in ipsa sapphirini coloris specie hominis sine omni macula imperfectionis invidiae et iniquitatis declarat Filium, ante tempora secundum divinitatem a Patre genitum, sed post in tempore secundum humanitatem in mundo incarnatum. Quae tota suavissimo rutilante igne flagrat, qui ignis sine tactu ullius aridae et tenebrosae mortalitatis demonstrat Spiritum sanctum de quo idem Unigenitus Dei secundum carnem conceptus et de virgine temporaliter natus, lumen verae claritatis mundo infudit. Sed quod illa splendida lux perfundit universum illum rutilantem ignem, et ille rutilans ignis totam illam splendentem lucem ac splendida lux rutilans ignis totam speciem hominis, lumen unum in una virtute et potestate existentes: hoc est quia Pater qui summa aequitas, sed non sine Filio nec Spiritu sancto est, et Spiritus sanctus qui accensor cordium fidelium, sed non sine Patre et Filio, et Filius qui est plenitudo virtutis, sed non sine Patre et Spiritu sancto, in majestate divinitatis inseparabiles sunt, quoniam Pater non est sine Filio, nec Filius sine Patre, nec Pater et Filius sine Spiritu sancto, nec Spiritus sanctus sine ipsis, et hae tres personae Deus unus in una integra divinitate majestatis existunt: et unitas Divinitatis in eisdem tribus personis inseparabilis vigens, quia Divinitas scindi non potest, sed ipsa absque ulla mutabilitate inviolabilis semper manet, sed et Pater declaratur per Filium, Filius per ortum creaturarum, et Spiritus sanctus per eumdem Filium incarnatum. Quomodo? Pater est qui ante saecula genuit Filium; Filius, per quem omnia a Patre facta sunt in initio creaturarum, et Spiritus sanctus, qui in specie columbae apparuit in baptismate Filii Dei in fine temporum. Unde nunquam obliviscatur homo me solum Deum in his tribus personis invocare; quia eas propterea ostendi homini ut homo tanto strictius in amore meo ardeat, cum propter amorem ejus misi proprium Filium in mundum quemadmodum Joannes dilectus meus protestatur, dicens: In hoc apparuit charitas Dei in nobis, quoniam Filium suum Unigenitum misit Deus in mundum ut vivamus per eum. In hoc est charitas, non quasi nos dilexerimus Deum; sed quoniam ipse prior dilexit nos, et misit Filium suum propitiationem pro peccatis nostris (I Joan. IV). Quid hoc? Quia in hoc quod Deus dilexit nos: alia salus exorta est quam illa quam in proximo ortu habuimus cum haeredes innocentiae et sanctitatis fuimus, quoniam supernus Pater ostendit charitatem suam in periculis nostris quando constituti eramus in poenis: Verbum suum solum inter filios hominum in perfecta sanctitate, mittens per supernam virtutem in tenebras saeculorum ubi ipsum Verbum omnia bona operatum illos ad vitam per mansuetudinem suam reduxit qui per immunditiam praevaricationis dejecti erant, nec in sanctitatem quam perdiderant redire valebant.

Wherefore you see the most splendid light which is without beginning, and to which nothing can be lacking; which designates the Father, and in it the sapphire-colored likeness of a man without any stain of imperfection of envy and iniquity declares the Son, begotten from the Father before times according to divinity, but afterwards incarnated in the world in time according to humanity. Who is all burning with most sweet rutilant fire, which fire without the touch of any dry and dark mortality demonstrates the Holy Spirit, by whom the same Only-Begotten of God was conceived according to the flesh and born of the virgin in time, and poured the light of true clarity into the world. But that that splendid light pours through that whole rutilant fire, and that rutilant fire through that whole shining light, and the splendid light and rutilant fire through the whole likeness of the man, existing as one light in one virtue and power: this is because the Father who is the highest equity, but not without the Son nor the Holy Spirit, and the Holy Spirit who is the enkindler of the hearts of the faithful, but not without the Father and the Son, and the Son who is the fullness of virtue, but not without the Father and the Holy Spirit, are inseparable in the majesty of divinity, since the Father is not without the Son, nor the Son without the Father, nor the Father and the Son without the Holy Spirit, nor the Holy Spirit without them, and these three persons exist as one God in one integral divinity of majesty: and the unity of Divinity flourishes in the same three persons inseparably, because the Divinity cannot be split, but it always remains inviolable without any mutability, but both the Father is declared through the Son, the Son through the birth of creatures, and the Holy Spirit through the same incarnate Son. How? The Father is He who before ages begot the Son; the Son, through whom all things were made by the Father in the beginning of creatures; and the Holy Spirit, who appeared in the likeness of a dove in the baptism of the Son of God at the end of times. Whence let man never forget to invoke me the only God in these three persons; because I have shown them to man for this reason, that man may burn so much more strictly in my love, since on account of his love I sent my own Son into the world as John my beloved protests, saying: "In this appeared the charity of God in us, because God sent His Only-Begotten Son into the world that we may live through him. In this is charity, not as if we had loved God; but because He first loved us, and sent His Son as a propitiation for our sins" (1 John 4). What is this? Because in this that God loved us: another salvation has arisen than that which we had in the first birth when we were heirs of innocence and sanctity, since the supernal Father showed His charity in our perils when we were constituted in punishments: sending His Word alone among the sons of men in perfect sanctity, through supernal virtue into the darkness of the ages, where the Word itself having worked all good things reduced those to life through His meekness who had been cast down through the uncleanness of prevarication, nor were able to return into the sanctity which they had lost.

Quid hoc? Nam per ipsum fontem vitae paterna dilectio amplexionis Dei venit; quae nos ad vitam educavit, et quae in periculis auxiliatrix nostra fuit quae est profundissima et suavissima charitas, nos ad poenitentiam instruens. Quomodo? Deus magni operis sui atque pretiosissimae suae margaritae, hominis, inquam, quem de limo terrae formavit et cui spiraculum vitae inspiravit, misericorditer recordatus est. Quomodo? Ipse instruxit vitam in poenitentiam cujus efficacia nunquam peribit; quia callidus serpens decepit hominem per superbam invasionem, sed Deus dejecit illum in poenitentia quae humilitatem ostendit, quam diabolus nescivit nec fecit; quoniam ad rectam viam assurgere ignoravit. Unde ista salvatio charitatis non est orta a nobis, quia nec novimus nec valuimus diligere Deum in salvatione, sed quia ipse Creator et Dominus omnium ita dilexit mundum quod propter salvationem ejus misit Filium suum, principem et Salvatorem fidelium, qui vulnera nostra lavit et tersit, unde etiam de illo dulcissima medicina sudavit, ex qua omnia bona salvationis fluunt. Quapropter et tu, o homo, intellige, quia Deum nulla instabilitas mutabilitatis tangit. Nam Pater est Pater, Filius est Filius, Spiritus sanctus est Spiritus sanctus: tres personae in unitate divinitatis indivisibiliter vigentes. Quomodo? Tres vires in lapide, et tres in flammam, et tres in verbo sunt. Quomodo? In lapide est virtus humoris, virtus palpabilitatis et ignea vis, sed virtutem humoris habet ne dissolvatur et comminuatur; palpabilem vero comprehensionem ut habitationem et defensionem exhibeat, igneam autem virtutem ut confoveatur et consolidetur ad duritiam suam; ipsa autem humida virtus significat Patrem; qui nunquam arescit aut finitur in sua virtute, et palpabilis comprehensio designat Filium; qui natus ex virgine tangi et comprehendi potuit, et vis rutilantis ignis significat Spiritum sanctum; qui est accensor et illuminator cordium fidelium hominum. Quid hoc? Sicut homo qui corpore suo frequenter humidam virtutem lapidis attrahit, inde infirmando debilitatur; sic et homo qui per instabilitatem cogitationum suarum temere vult Patrem intueri, perit in fide, et ut in palpabili comprehensione lapidis faciunt homines habitationem suam se per eam ab hostibus defendentes; ita et Filius Dei qui est verus lapis angularis, habitatio est fidelis populi, eum a malignis spiritibus protegens. Sed et sicut rutilans ignis illuminat tenebrosa, comburens ea super quae incubuerit; sic et Spiritus sanctus fugat infidelitatem, auferens omnem rubiginem iniquitatis. Et quo modo hae tres vires sunt in uno lapide, ita et vera trinitas est in una deitate.

Item sicut flamma in uno igne tres vires habet, sic et unus Deus in tribus personis est. Quomodo? Flammam enim in splendida claritate et insito vigore ac igneo ardore consistit, sed splendidam claritatem habet ut luceat, et insitum vigorem ut vigeat, atque igneum ardorem ut comburat.

What is this? For through that fountain of life the paternal affection of the embrace of God came; which educated us to life, and which was our helper in perils, which is most profound and sweet charity, instructing us to penitence. How? God mercifully remembered His great work and His most precious pearl, man, I say, whom He formed from the slime of the earth and into whom He breathed the breath of life. How? He Himself instructed life into penitence whose efficacy will never perish; because the crafty serpent deceived man through proud invasion, but God cast him down in penitence which shows humility, which the devil did not know nor did; since he knew not how to rise to the right way. Whence this salvation of charity did not arise from us, because neither did we know nor were we able to love God in salvation, but because the Creator Himself and Lord of all so loved the world that on account of its salvation He sent His Son, the prince and Savior of the faithful, who washed and wiped our wounds, whence also from Him sweet medicine sweated, from which all the goods of salvation flow. Wherefore also you, O man, understand, because no instability of mutability touches God. For the Father is the Father, the Son is the Son, the Holy Spirit is the Holy Spirit: three persons flourishing indivisibly in the unity of divinity. How? There are three powers in a stone, and three in a flame, and three in a word. How? In a stone is the power of moisture, the power of palpability, and a fiery force, but it has the power of moisture lest it be dissolved and crushed; the palpable comprehension indeed that it may exhibit habitation and defense, the fiery power however that it may be cherished and consolidated to its hardness; and the humid power itself signifies the Father; who never dries up or is finished in His power, and the palpable comprehension designates the Son; who born of a virgin was able to be touched and comprehended, and the force of the rutilant fire signifies the Holy Spirit; who is the enkindler and illuminator of the hearts of faithful men. What is this? Just as a man who by his body frequently attracts the humid power of a stone is weakened by infirmity therefrom; so also the man who through the instability of his thoughts rashly wishes to behold the Father, perishes in faith, and as in the palpable comprehension of a stone men make their habitation, defending themselves through it from enemies; so also the Son of God who is the true cornerstone, is the habitation of the faithful people, protecting them from malignant spirits. But also just as the rutilant fire enlightens dark things, burning those things upon which it has rested; so also the Holy Spirit puts to flight infidelity, taking away all the rust of iniquity. And in the way that these three powers are in one stone, so also the true Trinity is in one deity.

Likewise as a flame in one fire has three powers, so also one God is in three persons. How? For a flame consists in splendid clarity and inherent vigor and fiery ardor, but it has splendid clarity that it may shine, and inherent vigor that it may flourish, and fiery ardor that it may burn.

Unde in splendida claritate Patrem considera qui paterna pietate claritatem suam fidelibus suis expandit, et in insito vigore qui splendidae flammae in qua ista flamma virtutem suam ostendit, Filium intellige; qui ex virgine corpus assumpsit, in quo Divinitas mirabilia sua declaravit, ac in igneo ardore Spiritum sanctum perspice, qui mentes credentium suaviter urit. Sed ubi nec splendida claritas, nec insitus vigor, nec igneus ardor est, ibi nec flamma cernitur; sic ubi nec, Pater nec Filius, nec Spiritus sanctus colitur, ibi nec digne veneratur. Ergo sicut in una flamma hae tres vires cernuntur, sic in unitate divinitatis tres personae intelligantur. Ita etiam ut tres vires in verbo notandae sunt; sic et trinitas in unitate divinitatis consideranda est. Quomodo? In verbo: sonus, virtus et flatus est. Sed sonum habet ut audiatur, virtutem ut intelligatur, flatum ut compleatur. In sono autem nota Patrem, qui inenarrabili potestate omnia propalat. In virtute, Filium, qui mirabiliter ex Patre genitus est, in flatu vero, Spiritum sanctum, qui ubi vult spirat, et omnia consumantur. Unde sicut hae tres res in verbo uno sunt, ita etiam superna Trinitas in superna unitate est; itaque sicut in lapide nec est nec operatur humida virtus sine palpabili comprehensione et sine ignea virtute, nec palpabilis comprehensio sine humida virtute et igneo rutilantis ignis vigore, nec rutilantis ignis vigor sine humida virtute et palpabili comprehensione, et ut in flamma non est, nec operatur splendida claritas sine insito vigore et igneo ardore, nec insitus vigor sine splendida claritate et igneo ardore, nec igneus ardor sine splendida claritate et insito vigore, et sicut in verbo non est nec operatur sonus sine virtute et flatu, nec virtus sine sono et flatu, nec flatus sine sono et virtute, sed indivisibiliter in opere suo sibi haerentia sunt; ita etiam hae tres personae supernae Trinitatis in majestate divinitatis inseparabiliter vigent neque a se dividuntur. Sic Deum unum in tribus personis, o homo, intellige. Sed tu in stultitia mentis tuae putas Deum tam impotentem esse ut non sit ei possibile in tribus personis vere subsistere, sed tantum in una posse consistere: cum neque vocem videas sine tribus consistere. Quid hoc? Deus certe est in tribus personis verus et unus Deus primus et novissimus.

Sed Pater non est sine Filio, nec Filius sine Patre, nec Pater nec Filius sine Spiritu sancto, nec Spiritus sanctus sine ipsis; quoniam hae tres personae inseparabiles in unitate divinitatis sunt. Quomodo verbum resonat ex ore hominis; sed non os sine verbo, nec verbum sine vita. Et ubi manet verbum? In homine. Unde exit? De homine. Quomodo? Vivente homine. Sic est Filius in Patre quem Pater pro salute hominum in terram sedentium in tenebris misit, de Spiritu sancto in Virgine conceptum.

Whence in the splendid clarity consider the Father who by paternal piety expands His clarity to His faithful, and in the inherent vigor of the splendid flame in which that flame shows its virtue, understand the Son; who assumed a body from the virgin, in which the Divinity declared its wonders, and in the fiery ardor perceive the Holy Spirit, who sweetly burns the minds of believers. But where neither splendid clarity, nor inherent vigor, nor fiery ardor is, there no flame is discerned; so where neither the Father, nor the Son, nor the Holy Spirit is worshipped, there He is not worthily venerated. Therefore as in one flame these three powers are discerned, so in the unity of divinity let three persons be understood. So also as three powers are to be noted in a word; so also the trinity in the unity of divinity is to be considered. How? In a word: there is sound, virtue, and breath. But it has sound that it may be heard, virtue that it may be understood, breath that it may be completed. In the sound however note the Father, who by ineffable power brings forth all things. In the virtue, the Son, who was wonderfully begotten from the Father, in the breath indeed, the Holy Spirit, who breathes where He wills, and all things are consumed. Whence as these three things are in one word, so also the supernal Trinity is in the supernal unity; and so as in a stone the humid power neither is nor operates without the palpable comprehension and without the fiery power, nor the palpable comprehension without the humid power and the fiery vigor of the rutilant fire, nor the vigor of the rutilant fire without the humid power and the palpable comprehension, and as it is not in a flame, nor does the splendid clarity operate without the inherent vigor and fiery ardor, nor the inherent vigor without the splendid clarity and fiery ardor, nor the fiery ardor without the splendid clarity and inherent vigor, and as in a word the sound neither is nor operates without the virtue and breath, nor the virtue without the sound and breath, nor the breath without the sound and virtue, but they are things adhering to themselves indivisibly in their work; so also these three persons of the supernal Trinity flourish inseparably in the majesty of divinity nor are they divided from themselves. So understand one God in three persons, O man. But you in the foolishness of your mind think God to be so impotent that it is not possible for Him truly to subsist in three persons, but only to be able to consist in one: when you see neither a voice consist without three. What is this? God certainly is in three persons true and one God, the first and the last.

But the Father is not without the Son, nor the Son without the Father, nor the Father nor the Son without the Holy Spirit, nor the Holy Spirit without them; since these three persons are inseparable in the unity of divinity. In what way does a word resound from the mouth of a man; but not the mouth without the word, nor the word without life. And where does the word remain? In the man. Whence does it go out? From the man. How? While the man is living. So is the Son in the Father whom the Father sent for the salvation of men sitting in the earth in darkness, conceived of the Holy Spirit in the Virgin.

Qui Filius ut est unigenitus in divinitate, ita est unigenitus in virginitate, et sicut est unicus Patris, ita est et unicus matris, quia ut Pater illum unum ante tempora genuit, sic et virgo mater illum unum solum genuit in tempore, quoniam virgo mansit post partum. Unde, o homo, intellige in his tribus personis Deum tuum qui te creavit in fortitudine divinitatis suae, et qui te redemit a perditione. Noli ergo oblivisci Creatoris tui, sicut et Salomon tibi suadet, cum dicit: Memento Creatoris tui in diebus juventutis tuae antequam veniat tempus afflictionis tuae, et appropinquent anni, de quibus dicas: Non mihi placent (Eccle. XII). Quid hoc? Intellectuali sensu tuo recordare illius qui te condidit velut cum in diebus stultae confidentiae tuae putas tibi possibile esse ut secundum desiderium tuum ascendas in altum, te praecipitans in profundum, at in prosperitate stans in extremas aerumnas cadens. Nam vita quae in te est semper nititur ut perficiatur usque ad tempus illud dum perfecta appareat. Quomodo? Infans a primo ortu suo usque ad perfectam staturam ascendit, et deinde in perfecta aetate manet, relinquens petulantiam morum stultae adolescentiae tantum cum magnis curis sollicite providens quid sibi in rebus suis agendum sit, quod tunc nequaquam fecit cum stulta adolescentia inconstantia fervebat. Sic fidelis homo faciat, infantiam morum relinquat; et ad culmen virtutum conscendat in fortitudine earum perseverans, extollentiam cupiditatis suae deserens quae in amentia vitiorum pullulat et in angustia sollicitudinem meditetur quid sibi utile sit postquam infantiam morum puerilium declinavit. Unde, o homo, sic amplectere Deum tuum in fortitudine vigoris tui priusquam veniat homo purgationis operum tuorum, cum omnia manifestabuntur, neque quidquam occultum relinquetur ubi veniunt tempora quae in duratione sua non deficient. De quibus humano sensu tuo, ne murmurans, dicas: Non mihi placent, neque intelligo utrum in prosperitate aut in aerumna illa sint, quia humana mens semper in hoc dubia est; nam et dum bona operatur anxietatem habet utrum Deo placeant an non. Et dum mala perpetrat, de salute remissionis formidat. Sed qui vigilantibus oculis videt et attentis auribus audit, hic mysticis verbis meis quae de me vivente emanant osculum amplexionis praebeat.

THIRD VISION.

Which Son as He is only-begotten in divinity, so is He only-begotten in virginity, and as He is the only one of the Father, so is He also the only one of the mother, because as the Father begot Him as that one before times, so also the virgin mother begot Him as that one alone in time, since she remained a virgin after the birth. Whence, O man, understand in these three persons your God who created you in the strength of His divinity, and who redeemed you from perdition. Do not therefore forget your Creator, just as Solomon also persuades you, when he says: "Remember your Creator in the days of your youth before the time of your affliction comes, and the years approach, of which you may say: They do not please me" (Ecclesiastes 12). What is this? In your intellectual sense remember Him who fashioned you, as when in the days of your foolish confidence you think it possible for you that according to your desire you may ascend into the high, precipitating yourself into the deep, or standing in prosperity falling into extreme miseries. For the life which is in you always strives that it may be perfected until that time while it may appear perfect. How? An infant from its first birth ascends even to perfect stature, and thereafter remains in perfect age, leaving the petulance of the morals of foolish adolescence only with great cares solicitously providing what is to be done by him in his affairs, which he then by no means did when foolish adolescence was fervent with inconstancy. So let the faithful man do, let him leave the infancy of morals; and let him ascend to the summit of virtues persevering in their strength, deserting the extolling of his cupidity which sprouts in the madness of vices, and in anguish let him meditate on what may be useful for him after he has declined the infancy of childish morals. Whence, O man, so embrace your God in the strength of your vigor before the man of the purgation of your works comes, when all things will be manifested, nor will anything be left hidden where the times come which will not fail in their duration. Concerning which in your human sense, lest murmuring, you may say: They do not please me, nor do I understand whether they be in prosperity or in that misery, because the human mind is always doubtful in this; for even while it works good things it has anxiety whether they please God or not. And while it perpetrates evil things, it fears for the safety of remission. But he who sees with vigilant eyes and hears with attentive ears, let him offer the kiss of embrace to these mystic words of mine which emanate from me the Living One.

THIRD VISION.

SUMMARIUM.---De constructione Ecclesiae quae semper gignit filios suos in regeneratione spiritus et aquae. Quod Ecclesia in ortu suo apostolis et martyribus decorata est. Quod in sacerdotali officio et eleemosynarum distributione ornatur Ecclesia. De materna benignitate Ecclesiae. Quod Ecclesia ad candorem completionis suae nondum perfecta circa tempus filii perditionis ad perfectum perducetur. Quomodo Ecclesia filios suos in puritate devotissime offert. Quod Ecclesiam nulla perversitas diabolicae artis obscurare potest. Quod secreta Ecclesiae humanus intellectus ad plenum intueri non valet. De virginitate Mariae. De dilatatione sacramentorum verae Trinitatis. Quod cuique fidelium adest ministerium angelorum. De iis qui in fide sanctae Trinitatis a matre Ecclesia regenerantur ipsa integra permanente. Similitudo de balsamo et onycino et carbunculo. Quod beatissima Trinitas in baptismo, aperto coelo baptizatis apparet: et eis nigredinem peccatorum abstrahens singulos candida veste induit. De querimonia Ecclesiae super errore filiorum. Quod duo signa tradita sunt hominibus ad defendendum se. Similitudo de juvene. Quare Adae non erat danda duplex lex. Quod admonitio sancti Spiritus apparens, minabatur antiquo serpenti in Noe, circumcisio percussit eum in maxilla in Abraham, Ecclesia ligavit eum. De tribus alis quid significent. Quod masculi qui in tempore circumcisionis circumcisi non sunt, transgressores legis fuerunt. Sicut in creatione Adae tres causae designatae sunt, ita etiam tres causae sunt in viro in procreandis filiis. Quod mulier in amore Dei observans virginitatem suam valde ornatur a Deo. Quod vir recusans matrimonii consortium in amore Dei, consors Filii Dei efficitur. Verba Isaiae prophetae. Quod casus Adae clausit homini coelum, quae clausura duravit usque ad Filium Dei. Verba Evangelii. Verba exhortantis Dei. Quod in circumcisione Abrahae membrum unum, in baptimo autem Christi omnia membra circumciduntur. Verba Evangelii. Quod omni tempore et omni aetate omnem sexum, scilicet masculum et feminam in baptismo pie Deus suscipit. Quod tres in honore sanctae Trinitatis adesse debent baptizando, videlicet sacerdos et duo qui pro illo fidem spondeant, et isti eidem baptizato carnali copula non commisceantur. Comparatio de infante. Quod omnia peccata in baptismo remittuntur. Quod quamvis sacerdos peccator sit, tamen officium baptismi Deus ab eo suscipit. Similitudo de divite. In necessitate si sacerdos non adest, conceditur cuilibet fideli homini baptizare servata forma baptismi.

SUMMARY.—Of the construction of the Church which always begets her children in the regeneration of spirit and water. That the Church in her birth was decorated with apostles and martyrs. That in the priestly office and the distribution of alms the Church is adorned. Of the maternal kindness of the Church. That the Church, not yet perfected for the brightness of her completion, will be led to perfection around the time of the son of perdition. How the Church most devoutly offers her children in purity. That no perversity of diabolical art can obscure the Church. That the human intellect is not able fully to behold the secrets of the Church. Of the virginity of Mary. Of the dilatation of the sacraments of the true Trinity. That the ministry of angels is present to each of the faithful. Of those who are regenerated by mother Church in the faith of the holy Trinity, she herself remaining integral. Likeness of balsam and onyx and carbuncle. That the most blessed Trinity appears in baptism to the baptized, heaven being opened: and drawing away from them the blackness of sins, He clothes each one with a white garment. Of the complaint of the Church over the error of her children. That two signs were handed down to men for defending themselves. Likeness of a youth. Why a double law was not to be given to Adam. That the appearing admonition of the Holy Spirit threatened the ancient serpent in Noah, circumcision struck him in the jaw in Abraham, the Church bound him. Of the three wings, what they signify. That the males who were not circumcised in the time of circumcision were transgressors of the law. As in the creation of Adam three causes were designated, so also there are three causes in a man in procreating children. That a woman observing her virginity in the love of God is greatly adorned by God. That a man refusing the consortium of marriage in the love of God, is made a partner of the Son of God. Words of Isaiah the prophet. That the fall of Adam closed heaven to man, which closure endured even to the Son of God. Words of the Gospel. Words of God exhorting. That in the circumcision of Abraham one member, but in the baptism of Christ all members are circumcised. Words of the Gospel. That at every time and every age God piously receives every sex, namely male and female, in baptism. That three should be present in honor of the holy Trinity for baptizing, namely a priest and two who may promise the faith for him, and those same should not be mingled with the baptized in carnal copula. Comparison of an infant. That all sins are remitted in baptism. That although the priest be a sinner, nevertheless God receives the office of baptism from him. Likeness of a rich man. In necessity if a priest is not present, it is conceded to any faithful man to baptize, the form of baptism having been preserved.

Post haec vidi quasi muliebrem imaginem procera magnitudine instar magnae civitatis habentem caput miro ornatu coronatum, et brachia de quibus splendor velut manicae propendebant a coelo ad terram usque radians. Venter autem ejus in modum retis multa foramina habentis, per quae plurima hominum multitudo subit; crura vero et pedes non habebat, sed tantum super ventrem suum ante altare quod est ante oculos Dei stabat ipsum expansis manibus circumplexa, oculis autem suis per omne coelum acutissime intendebat. At nulla vestimenta ejus considerare poteram, nisi quod tota lucidissima claritate fulgens, multo splendore circumfusa fuerat, in pectore ejus velut aurora rubeo fulgore micante ubi etiam multimodo genere musicorum audivi de ipsa hoc canticum quasi aurora valde rutilans decantari. Et imago illa expandit splendorem suum velut vestimentum dicens: Me oportet concipere et parere. Et mox occurrit ei ut fulgur multitudo angelorum gradus et sedes in ea hominibus facientium, per quos ipsa imago absolvenda erat. Deinde vidi nigros infantes juxta terram in aere quasi pisces in aqua repentes et ventrem imaginis in foraminibus (quibus ingredi volentibus aperta patebat) intrantes. At illa ingemuit sursum eos attrahens qui et ore ejus exierunt, ipsa tamen integra permanente. Et ecce illa serena lux et in ipsa species hominis tota, rutilante igne flagrans, secundum visionem quam prius videram iterum mihi apparuit, et singulis eorum nigerrimam cutem abstrahens et extra viam cutes illas projiciens singulos illorum candidissima veste induit, ac eis clarissimam lucem aperuit, singulis eorum dicens: Exue vetustatem injustitiae, et indue novitatem sanctitatis, reserata est enim tibi janua haereditatis tuae. Considera ergo quomodo doctus sis, ut cognoscas patrem tuum quem confessus es. Ego suscepi te et tu confessus es me. Nunc ergo respice duas semi as, unam ad orientem, et alteram ad aquilonem. Si igitur interioribus oculis tuis diligenter inspexeris me ut in fide doctus es, suscipiam te in regno meo. Et si me perfecte dilexeris, faciam quodcunque petieris. Si autem me despexeris, te a me avertens et retro respiciens, nec me scire aut intelligere volens, te sordidum in peccatis ad puram poenitentiam revocantem si tu ad diabolum recurris quasi pater tuus ille sit: tunc suscipiet te perditio, quia secundum opera tua judicaberis, quoniam cum bonum dederim tibi, cognoscere me noluisti. Infantes autem qui ventrem imaginis subierant, in splendore qui eam circumfuderat ambulabant.

After these things I saw as it were a feminine image of tall magnitude having the likeness of a great city, her head crowned with a wondrous ornament, and arms from which splendor like sleeves hung down, radiating from heaven even to the earth. Her womb however was in the manner of a net having many holes, through which a very large multitude of men enter; she had no legs or feet indeed, but only stood upon her womb before the altar which is before the eyes of God, embracing it with outstretched hands, and with her eyes she was intensely looking through all heaven. But I was not able to consider any of her garments, except that shining all with most lucid clarity, she had been surrounded with much splendor, in her breast as it were an aurora with a red glow shining where also in a multi-form kind of music I heard from her this song being chanted as a very rutilant aurora. And that image expanded her splendor as it were a garment saying: It behooves me to conceive and to give birth. And soon there met her as lightning a multitude of angels making steps and seats in her for men, through whom that image was to be absolved. Then I saw black infants near the earth in the air as if fish creeping in water and entering the womb of the image in the holes (which lay open to those wishing to enter). But she groaned drawing them upwards who also went out from her mouth, she however remaining integral. And behold that serene light and in it the whole likeness of a man, burning with rutilant fire, according to the vision which I had seen before, appeared to me again, and drawing away from each of them the very black skin and throwing those skins outside the way, he clothed each of them with a most white garment, and opened the most clear light to them, saying to each of them: Strip off the oldness of injustice, and put on the newness of sanctity, for the door of your inheritance has been unlocked for you. Consider therefore how you have been taught, that you may know your father whom you have confessed. I have received you and you have confessed me. Now therefore behold two semi-circles, one to the east, and the other to the north. If therefore with your interior eyes you have diligently inspected me as you have been taught in the faith, I will receive you in my kingdom. And if you have perfectly loved me, I will do whatever you have asked. If however you have despised me, turning yourself away from me and looking back, nor wishing to know or understand me, recalling you sordid in sins to pure penitence if you run back to the devil as if he were that father of yours: then perdition will receive you, because you will be judged according to your works, since when I had given good to you, you were unwilling to know me. The infants however who had entered the womb of the image, were walking in the splendor which had surrounded her.

Et illa benignissime eos intuens, tristi voce dicebat: Isti filii mei rursum revertentur in pulverem; multos tamen concipio et pario qui me matrem suam diversis concussionibus fatigant et opprimunt me impugnantes haereticis et schismaticis ac sibi inutilibus praeliis, in rapinis et homicidiis, in adultriis et fornicationibus, atque in multis aliis hujusmodi similibus erroribus. Sed plurimi ex istis resurgunt in veram poenitentiam ad vitam aeternam, et plurimi cadunt in fallaci obduratione ad mortem secundam. Et iterum audivi vocem de coelo dicentem mihi: Plena constructio viventium animarum quae construitur in coelis vivis ex lapidibus ornata immenso decore virtutum in filiis suis quos complectitur tanquam capacissima civitas: plurimam turbam populorum et ut latissimum rete maximam multitudinem piscium in supernis virtutibus decentissime floret secundum quod in nomine Christiano viget opus fidelium hominum.

Unde quod nunc vides quasi muliebrem imaginem procera magnitudine instar magnae civitatis, designat sponsam Filii mei quae semper gignit filios in regeneratione spiritus et aquae, cum eam fortissimus praeliator posuerit in latitudinem virtutum comprehendere et perficere plurimam turbam in electis suis et est instar turris magnae, quoniam nullus hostis eam praevalet expugnare, contraria impugnatione a se infidelitatem expellentem et se fideliter expandentem: quod in mortali saeculo secundum hoc intelligitur quod unusquisque fidelium praebet exemplum proximo suo, per quod ipsi plurimas virtutes operantur in coelestibus. Sed cum unusquisque justorum pervenerit ad filios lucis, tunc in ipsis apparebit opus bonum quod operati sunt, quod in mortalitate terreni pulveris cognosci non potest, quoniam hic in umbra inquietudinis obscuratum est. Et habet caput miro ornatu coronatum; quia ipsa in ortu suo cum in sanguine Agni suscitata est, decenter in apostolis et martyribus decorata est vera desponsatione desponsata Filio meo, quoniam in cruore ejus se fideliter exstruxit in fidelem aedificationem sanctarum animarum. Quapropter et brachia habet de quibus splendor velut manicae descendit a coelo ad terram usque radians; quae est operatio fortitudinis in sacerdotibus qui in puritate cordis et manuum in sacramento corporis et sanguinis Salvatoris sui, sacrosanctum sacrificium super sanctum altare in virtute bonorum operum offerunt, quod est clarissimum opus misericordiam facientibus qui in largitate semper omni dolori adjutorium impendunt, mitissimo corde eleemosynam in pauperes distribuentes, et sic in perfecto animo suo dicentes: Haec non est substantia mea, sed ejus qui creavit me, quia hoc opus a Deo inspiratum: ante oculos ejus repraesentatur in coelo cum in cultura Ecclesiae, per fideles homines perficitur in terra.

And she most benignly beholding them, said with a sad voice: These children of mine will again return into the dust; nevertheless I conceive and give birth to many who fatigue me their mother with various concussions and oppress me impugning me with heretics and schismatics and with battles useless to themselves, in rapines and homicides, in adulteries and fornications, and in many other similar errors of this kind. But very many from these rise again in true penitence to eternal life, and very many fall in fallacious obduracy to the second death. And again I heard a voice from heaven saying to me: The full construction of living souls which is constructed in the living heavens out of stones adorned with immense decor of virtues in her children whom she embraces like a most capacious city: a very large crowd of peoples and like a very wide net a greatest multitude of fish flourishes most decently in the supernal virtues according to that which the work of faithful men flourishes in the Christian name.

Whence that you now see as it were a feminine image of tall magnitude like a great city, designates the bride of my Son who always begets children in the regeneration of spirit and water, since the most strong warrior has placed her in the latitude of virtues to comprehend and to perfect a very large crowd in His elect; and she is like a great tower, since no enemy prevails to conquer her, expelling infidelity from herself by a contrary attack and faithfully expanding herself: which in the mortal age according to this is understood, that each of the faithful offers an example to his neighbor, through which they work very many virtues in the celestial things. But when each of the just has arrived to the children of light, then in them will appear the good work which they have worked, which in the mortality of earthly dust cannot be known, since here it has been obscured in the shadow of disquietude. And she has a head crowned with a wondrous ornament; because she in her birth, when she was raised up in the blood of the Lamb, was decently decorated in the apostles and martyrs, espoused by a true espousal to my Son, since in His gore she faithfully built herself in the faithful edification of holy souls. Wherefore also she has arms from which splendor like sleeves descends from heaven even to the earth radiating; which is the operation of strength in the priests who in purity of heart and hands in the sacrament of the body and blood of their Savior, offer the most holy sacrifice upon the holy altar in the virtue of good works, which is a most clear work for those doing mercy who in largesse always spend help for every sorrow, distributing alms to the poor with a most mild heart, and thus saying in their perfect mind: This is not my substance, but His who created me, because this work inspired by God: is represented before His eyes in heaven when in the culture of the Church, it is perfected by faithful men on earth.

Quod autem venter ejus est in modum retis multa foramina habentis per quae plurima hominum multitudo subit: hoc est materna benignitas ipsius quae ad capturam fidelium animarum aperta est in multiplici celsitudine virtutum in quibus credentes populi per fidem verae credulitatis devote conversantur. Sed is qui rete suum projecit in capturam piscium est Filius meus sponsus dilectae Ecclesiae suae, quam in sanguine suo sibi ad reparandum casum perditi hominis desponsavit. Quae nondum crura aut pedes habet, quia ad fortitudinem constitutionis suae neque ad summum nitorem completionis suae deducta est, quoniam circa tempus filii perditionis qui mundo errorem inducet, ignitam et sanguinolentam crudelissimae perversitatis angustiam copiosissime in membris suis patietur, per quam calamitatem sanguineis vulneribus ad perfectum deducta: propere curret in coelestem Jerusalem, et cum in sanguine Filii mei nova nupta suaviter orta sit, ipsa hoc ardore vitam in plenitudine gaudii sobolis suae intrabit. Sed tantum super ventrem suum ante altare quod est ante oculos Dei stabat ipsum expansis manibus circumplectens; quoniam ipsa semper praegnans atque filios suos in vera ablutione procreans est eos devotissime per purissimas orationes sanctorum Deo offerens. And through the most sweet odor of the discretion of hidden and manifest virtues which are brought forth in the intention of the eyes of the mind, having cast away all fiction of simulation and appetite for human praise; as incense is purged from every injury of contrary stench, which indeed good operation is a most sweet sacrifice to the sight of God; in which the new bride frequently labors with all desire in the work of fruitful virtues panting for celestial things, and building the high tower of supernal walls with thirty-fold and sixty-fold and hundred-fold fruit.

Unde et oculis suis per omne coelum acutissime intendit, quia intentionem suam quam in coelestibus devotissime habet, nulla perversitas obscurare potest, nec ulla persuasio diabolicae fraudis, nec error praevaricantis populi, nec diffusae in diversis terris concussiones ubi insani homines in incredulitate furoris sui crudeliter se discerpunt. Sed quod nulla vestimenta ejus considerare potes, hoc est quod secreta illius, humanus intellectus in infirmitate fragilitatis suae gravatus, ad perfectum intueri non valet, nisi quod tota lucidissima claritate fulgens, multo splendore circumfusa est; quoniam verus sol clarissima inspiratione Spiritus sancti et decentissimo ornatu virtutum eam undique perfudit. In pectore ejus velut aurora rubeo fulgore micante, quia in cordibus fidelium integritas beatissimae Virginis Filium Dei generantis ardentissima devotione fulget, ubi etiam multimodo genere musicorum audis de ipsa hoc canticum quasi aurora valde rutilans decantari; quoniam omnis vox credentium ut intellectui tuo infunditur virginitatem illius illibatae virginis tota intentione in Ecclesia amplecti debet.

That however her womb is in the manner of a net having many holes through which a very large multitude of men enter: this is her maternal kindness which is open for the capture of faithful souls in the manifold highness of virtues in which believing peoples are devotedly conversant through the faith of true belief. But he who threw his net for the capture of fish is my Son, the bridegroom of His beloved Church, whom in His blood He espoused to Himself for repairing the fall of lost man. Who does not yet have legs or feet, because she has not been led to the strength of her constitution nor to the highest brightness of her completion, since around the time of the son of perdition who will induce error to the world, she will suffer most copiously in her members the fiery and bloody anguish of most cruel perversity, through which calamity having been led to perfection by bloody wounds: she will run swiftly into the celestial Jerusalem, and since in the blood of my Son the new bride has sweetly arisen, she with this ardor will enter life in the fullness of the joy of her offspring. But only upon her womb before the altar which is before the eyes of God she stood embracing it with outstretched hands; since she herself is always pregnant and procreating her children in true ablution, she is most devoutly offering them to God through the most pure prayers of the saints. And through the most sweet odor of the discretion of hidden and manifest virtues which are brought forth in the intention of the eyes of the mind, having cast away all fiction of simulation and appetite for human praise; as incense is purged from every injury of contrary stench, which indeed good operation is a most sweet sacrifice to the sight of God; in which the new bride frequently labors with all desire in the work of fruitful virtues panting for celestial things, and building the high tower of supernal walls with thirty-fold and sixty-fold and hundred-fold fruit.

Whence also with her eyes she looks most acutely through all heaven, because her intention which she has most devoutly in celestial things, no perversity can obscure, nor any persuasion of diabolical fraud, nor error of a prevaricating people, nor concussions diffused in diverse lands where insane men in the incredulity of their fury cruelly tear themselves apart. But that you can consider none of her garments, this is that her secrets, the human intellect burdened in the infirmity of its fragility, is not able perfectly to behold, except that shining all with most lucid clarity, she has been surrounded with much splendor; since the true sun with the most clear inspiration of the Holy Spirit and the most decent ornament of virtues has poured through her on every side. In her breast as it were an aurora with a red glow shining, because in the hearts of the faithful the integrity of the most blessed Virgin begetting the Son of God shines with most ardent devotion, where also in a multi-form kind of music you hear from her this song being chanted as a very rutilant aurora; since every voice of believers as it is infused into your intellect ought to embrace the virginity of that unblemished virgin with all intention in the Church.

Quod vero eadem imago expandit splendorem suum velut vestimentum dicens quod oporteat ipsam concipere et parere: hoc est quod in Ecclesia dilatatur sacramentum confessionis verae trinitatis, quia amictus ipsius est in protectione fidelium populorum, per quos ipsa consurget in aedificationem viventium lapidum in fonte purissimi lavacri dealbatorum, sicut et ipsa confitetur necesse ad salvationem ut concipiat filios in benedictione, et ut pariat eos in ablutione per regenerationem spiritus et aquae. Quapropter et mox accurrit ei ut fulgur multitudo angelorum gradus et sedes in ea hominibus facientium per quos eadem imago perficienda est; quia cuique credenti homini adest metuendum et diligendum ministerium beatorum spirituum ascensus per fidem et repositiones per summam quietem illis fidelibus praeparantium in quibus ipsa felix mater Ecclesia ad decorem sui perducenda cognoscitur.

Sed et deinde vides nigros infantes juxta terram in aere quasi pisces in aqua repentes et ventrem imaginis in foraminibus (quibus ingredi volentibus aperta patet) intrantes; quae est nigredo stultorum hominum qui nondum abluti sunt in lavacro salvationis, sed ipsi terrena diligentes, et in eis ubique discurrentes atque habitationem suam in eorum instabilitate ponentes, ad matrem sanctitatis tandem perveniunt, et dignitatem secretorum ejus intuentes benedictionem ipsius suscipiunt, per quam diabolo abstrahuntur ac Deo redduntur sacram constitutionem ecclesiastici ordinis in qua fidelis homo ad salvationem beatificari debet subeuntes, cum in semetipsis dicunt Credo in Deum, et reliqua ad beatam fidem spectantia. Unde et illa ingemuit sursum eos attrahens, qui ex ore ejus exeunt, ipsa tamen integra permanente; quoniam haec beata mater intima suspiria trahit quando baptisma cum charismate in sanctificatione Spiritus sancti consecratur, ut homo in vera circumcisione spiritus et aquae innovetur, hunc in modum sursum summae beatitudini quae caput omnium est offerendus, quo membro Christi facto, cum per invocationem sanctae Trinitatis quasi per os beatae Mariae ad salvationem regeneratur; nullam laesionem eadem mater patitur, quia ipsa in aeternum permanebit in integritate virginitatis suae, quae fides catholica est, quoniam ipsa nata est in sanguine veri agni sponsi sui; qui sine ulla corruptione integritatis ex integerrima virgine natus est. Sic et ipsa sponsa integra permanebit, ita quod nullum schisma eam corrumpere poterit. Saepe tamen a perversis hominibus fatiganda, sed per adjutorium sponsi sui semper fortissime se tuetur ut virgo quae saepe in concupiscentiis carnis per diabolicam artem et persuasiones multorum hominum oppugnatur; sed tamen ipsa per orationes suas quas fundit ad Dominum, a tentationibus illorum strenue liberatur conservans benignitatem suam.

That indeed the same image expanded her splendor like a garment saying that it behooved her to conceive and to give birth: this is that in the Church the sacrament of the confession of the true Trinity is dilated, because her covering is in the protection of faithful peoples, through whom she herself arises into the edification of living stones whitened in the fountain of most pure washing, just as she herself confesses it necessary for salvation that she conceive children in blessing, and that she give birth to them in ablution through the regeneration of spirit and water. Wherefore also soon there met her as lightning a multitude of angels making steps and seats in her for men through whom the same image is to be perfected; because to each believing man is present the ministry of the blessed spirits to be feared and loved, preparing for those faithful an ascent through faith and repositions through the highest quiet in which that happy mother Church is known as she is to be led to her decor.

But and then you see black infants near the earth in the air as if fish creeping in water and entering the womb of the image in the holes (which lay open to those wishing to enter); which is the blackness of foolish men who have not yet been washed in the washing of salvation, but they loving earthly things, and everywhere running about in them and placing their habitation in their instability, finally arrive at the mother of sanctity, and beholding the dignity of her secrets they receive her blessing, through which they are drawn away from the devil and returned to God, entering the sacred constitution of the ecclesiastical order in which a faithful man ought to be beatified for salvation, when they say in themselves "I believe in God," and the rest pertaining to the blessed faith. Whence also she groaned drawing them upwards, who go out from her mouth, she however remaining integral; because this blessed mother draws intimate sighs when baptism with charism is consecrated in the sanctification of the Holy Spirit, so that man may be renewed in the true circumcision of spirit and water, to be offered in this manner upwards to the highest beatitude which is the head of all, whereby having been made a member of Christ, when through the invocation of the holy Trinity he is regenerated as if through the mouth of the blessed Mary to salvation; that same mother suffers no lesion, because she will remain forever in the integrity of her virginity, which is the Catholic faith, since she was born in the blood of the true lamb her bridegroom; who without any corruption of integrity was born of the most integral virgin. So also the bride herself will remain integral, so that no schism will be able to corrupt her. Often however to be fatigued by perverse men, but through the help of her bridegroom she always most strongly protects herself as a virgin who is often attacked in the concupiscences of the flesh through diabolical art and the persuasions of many men; but nevertheless she herself through her prayers which she pours out to the Lord, is strenuously liberated from their temptations preserving her kindness.

Ita etiam Ecclesia repugnabat nequissimis corruptoribus qui sunt errores haereticorum, scilicet tam malorum Christianorum quam Judaeorum et aliorum infidelium qui eam infestant, virginitatem ejus quae fides catholica est, corrumpere volentes, ipsa tamen eis viriliter resistente, ne corrumpatur, quia semper virgo fuit et est et permanebit, vera fide, id est materia virginitatis ejus contra omnem errorem integra permanente; ut et honor castae virginis in materia pudoris corporis ejus contra omnem tactum libidinis incorruptus perseverat. Unde et Ecclesia omnium Christianorum virginea mater est; quoniam in secreto Spiritus sancti eos concipit et parit, illos Deo offerens, ita quod et filii Dei vocantur. Et ut beatissimam matrem Spiritus sanctus obumbravit, ita quod sine dolore mirabiliter Filium Dei concepit et peperit et tamen virgo permansit; sic et Ecclesiam felicem matrem credentium Spiritus sanctus illustrat, et sine ulla corruptione simpliciter filios concipit et parit, et virgo perdurat. Quid hoc? Ut balsamum ex arbore sudat, et ut fortissimae medicinae ex onychino vase quae in eo latent emanant, et ut clarissimus splendor ex carbunculo absque omni impedimento se diffundit; sic Filius Dei sine omni obstaculo corruptionis ex virgine natus est, et sic etiam Ecclesia sponsa ejus absque omni inquinatione erroris filios suos generat; virgo tamen in integritate fidei permanens.

Quod autem vides, quomodo illa splendida lux, et in ipsa species hominis tota rutilante igne flagrans, secundum visionem quam prius videras iterum tibi apparet; hoc est quod vera trinitas in vera unitate, scilicet lucidissimus Pater, et in Patre dulcissimus Filius ejus qui ante tempora secundum divinitatem in Patre manens, sed in tempore secundum carnem de Spiritu sancto conceptus et de virgine natus ut in verissima visione tibi praemonstratum est, nunc etiam ad confirmationem fidei tibi ostenditur, quoniam eadem beata trinitas in sancto baptismo baptizatis aperto coelo apparet: ut fidelis homo hanc fidem suscipiat, quomodo unum Deum in vera trinitate colat, quae etiam in primo sacramento baptismatis veraciter apparuit. Et singulis eorum integerrimam cutem abstrahens ac extra viam cutes projiciens, singulos illorum candidissima veste induit ac eis splendidissimam lucem aperit singulis eorum verba beatae admonitionis proferens; quia divina potestas corda hominum aspiciens, in lavacro baptismi infidelitatem scelerum suorum misericorditer aufert, atque scelera illa extra viam qui Christus est abjicit, quoniam non mors in Christo sed vita per puram confessionem et per ablutionem peccatorum in ipso est;

So also the Church was repelling the most wicked corrupters who are the errors of heretics, namely as well of bad Christians as of Jews and of other infidels who infest her, wishing to corrupt her virginity which is the Catholic faith, she however manfully resisting them, lest she be corrupted, because she always was and is and will remain a virgin, in true faith, that is the matter of her virginity remaining integral against every error; as also the honor of a chaste virgin in the matter of the shame of her body perseveres uncorrupted against every touch of lust. Whence also the Church is the virginal mother of all Christians; since in the secret of the Holy Spirit she conceives and gives birth to them, offering them to God, so that they are also called children of God. And as the Holy Spirit overshadowed the most blessed mother, so that without pain she wonderfully conceived and gave birth to the Son of God and nevertheless remained a virgin; so also the Holy Spirit illustrates the Church the happy mother of believers, and without any corruption simply conceives and gives birth to children, and she endures a virgin. What is this? As balsam sweats from a tree, and as most strong medicines from an onyx vase which lie hidden in it emanate, and as most clear splendor from a carbuncle diffuses itself without any impediment; so the Son of God was born from a virgin without any obstacle of corruption, and so also the Church His bride generates her children without any pollution of error; remaining however a virgin in the integrity of faith.

That however you see how that splendid light, and in it the likeness of a man all burning with rutilant fire, according to the vision which you had seen before appears to you again; this is that the true trinity in true unity, namely the most lucid Father, and in the Father His most sweet Son who before times according to divinity remaining in the Father, but in time according to the flesh conceived of the Holy Spirit and born of the virgin as was shown before to you in a most true vision, is now also shown to you for the confirmation of faith, since the same blessed trinity appears in holy baptism to the baptized, heaven being opened: so that the faithful man may receive this faith, how he may worship one God in the true trinity, which also in the first sacrament of baptism truly appeared. And drawing away from each of them the most integral skin and throwing the skins outside the way, he clothes each of them with a most white garment and opens the most splendid light to them, bringing forth to each of them words of blessed admonition; because the divine power beholding the hearts of men, in the washing of baptism misericordiously takes away the infidelity of their crimes, and throws those crimes outside the way which is Christ, since not death is in Christ but life through pure confession and through the ablution of sins in Him;

cum per ipsum quisque fidelis candore salutis induuntur, et cum illi per eum claritas beatae haereditatis de qua primus homo expulsus est aperitur, ipse scilicet admonetur per verba veritatis, ut deponat veterem consuetudinem iniquitatis, et ut assumat novum donum gratiae ad salvationem. Sed quod infantes qui ventrem imaginis subierant in splendore qui eam circumfuderat ambulant: hoc est quod ii quorum mater felix Ecclesia per fontem sacri baptismatis existit; in lege divina qua eadem mater illustrata et ornata eos instruxit permanere atque eam conservare debent, ne si eam infideliter abjecerit: rursum peccatis a quibus mundati erant inquinentur. Unde etiam illa benignissime eos intuens tristi voce dicit, quod illi filii sui rursum revertentur in pulverem; quia eadem beata mater illos interiori dilectione diligens ac eis ex intimis visceribus condolens, conqueritur quod ipsi quos in lavacro regenerationis genuit, mundos videlicet in coelestibus effectos, iterum terrenis causis inhiantes in peccatis sordescant. Quomodo? Quia multi fidem exterius percipientes: interius eam diversis vitiis impugnant, magis viam erroris quam viam veritatis gradientes, ex quibus tamen plurimi a falsitate resipiscunt, plurimi etiam in iniquitate permanent; ut et illa mater verbis suis quae supra adducta sunt, demonstrat.

Nam duo signa legis signatorum tradita noscuntur hominibus, scilicet circumcisio in antiquis patribus, et baptismus in novis doctoribus, per quae ingrati sunt homines ut bos jugo suo; quoniam quamvis ille stimulo corriperetur, curruum tamen sulcum induceret si jugo non esset alligatus. Simili modo non incederent homines per vias meas, si non essent ligati jugo signorum suorum. Hoc tale est velut si juvenis aliquis incederet via aliqua, et pater ejus ei diceret: Ambula recto itinere, et tamen non daret illi gladium nec alia bellicosa arma, quibus si occurreret periculum, se defenderet. Quid tunc? Nudus fugeret: nec auderet nec posset se defendere a periculo sibi occurrente, et eum a via sua impedire volente, sed absconderet se, quia signatus non esset terribili armatura, per quam se defendere deberet. Sic esset populus meus nudus si non essent baptizatus, unde terribilis apparet inimicis suis qui eum cum chrismate baptimatis signatum vident, per quod signum etiam fortiter illis repugnat, qui eum destruere volunt, sive humana turba sive acies sit diabolica. Sed Adae non erat danda duplex lex. Quomodo? Ego dedi ei legem in arbore, cum me videret in innocentia cordis; ipse autem contemsit me callido serpenti consentiens, quod ita noxium fuit ut nunquam mortalis oculis me videre possit quandiu in hoc transitorio saeculo manet. Sed quia Adam praeceptum meum transgressus est, sine lege cum genere suo fuit, usque ad tempus illud quod nobilitatem Filii mei praenuntiavit.

when through Him each of the faithful are clothed with the brightness of salvation, and when through Him the clarity of the blessed inheritance from which the first man was expelled is opened to him, he namely is admonished through words of truth, that he may lay down the old custom of iniquity, and that he may assume the new gift of grace for salvation. But that the infants who had entered the womb of the image walk in the splendor which had surrounded her: this is that those whose happy mother Church exists through the fountain of sacred baptism; ought to remain in the divine law in which the same mother, illustrated and adorned, instructed them, and they ought to preserve it, lest if he has infidelly cast it away: they be again polluted by the sins from which they had been cleansed. Whence also she most benignly beholding them says with a sad voice, that those children of hers will again return into the dust; because the same blessed mother loving them with interior affection and condoning them from her inmost bowels, complains that they whom she begot in the washing of regeneration, made clean namely in celestial things, again gaping for earthly causes become sordid in sins. How? Because many perceiving the faith outwardly: inwardly impugn it with diverse vices, walking rather in the way of error than in the way of truth, from whom nevertheless very many repent from falsehood, and very many also remain in iniquity; as also that mother by her words which were adduced above, demonstrates.

For two signs of the law of the signed are known to have been delivered to men, namely circumcision in the ancient fathers, and baptism in the new teachers, through which men are bound as an ox to its yoke; since although it might be corrected by a goad, it would nevertheless lead the furrow of the chariots if it were not tied to the yoke. In a similar way, men would not walk through My ways, if they were not bound by the yoke of their signs. This is such as if some young man were walking on some way, and his father said to him: Walk in the straight path, and yet did not give him a sword nor other warlike arms, with which if danger occurred, he might defend himself. What then? He would flee naked: nor would he dare nor be able to defend himself from the danger occurring to him, and wishing to impede him from his way, but he would hide himself, because he would not be signed with the terrible armor, through which he ought to defend himself. So My people would be naked if they were not baptized, whence they appear terrible to their enemies who see them signed with the chrism of baptism, through which sign they also strongly resist those who wish to destroy them, whether it be a human crowd or a diabolical battle line. But to Adam a double law was not to be given. How? I gave him a law in the tree, when he saw Me in the innocence of his heart; he however contemned Me by consenting to the crafty serpent, which was so harmful that never with mortal eyes can he see Me as long as he remains in this transitory world. But because Adam transgressed My precept, he was without law with his kind, until that time which preannounced the nobility of My Son.

Admonitio autem Spiritus sancti in Noe apparuit cum genus humanum perire properavit: ubi super diluvium arcam erexit, quoniam ante saecula praevidit quod post illud iniquum genus quod se teterrima iniquitate polluerat, nova soboles exsurgere debuit. Nam post transitum Adae, genus ipsius ignorans quod ego Deus sum, errabat, dicens: Quis est Deus? Quis est Deus? Et tunc oriebatur in illis omne malum: ita quod inter eos antiquus serpens soluta potestate cucurrit, suadens illis ut omnem voluntatem ejus explerent. Ipse enim tunc a vinculo ligaturae solutus erat: ita quod ei ante diluvium non minans adversabatur admonitio Spiritus sancti, ut illi adversatus sum in Noe, in quo nova soboles exorta est: cum populum meum taliter erudivi quod eruditionis illius non poterit oblivisci. Nam admonitio Spiritus sancti, primum illi in Noe minata est; postea autem circumcisio in maxillam percussit eum, in Abraham; deinde vero Ecclesia ligavit in novissimo tempore usque dum pertranseat mundus in ultimo die. Sed ego permisi diabolum potestatem suam ante diluvium exercere in mundo, propter antiquum certamen quo devicit Adam donec ventrem suum cadavere omnis iniquitatis implevit; et hoc ideo permisi, quia justum est judicium meum. Unde etiam ego suscitavi aquas diluvii, et peccatores occidi, reservans in mysterio meo Noe, quem idem Satanas exspoliare non potuit, quoniam in voluntate mea super diluvium erat. Et ego designavi in diluvio rectissimum germen, videlicet Filium meum novo saeculo praenuntians eum, qui silenter veniens in mundum, sanctam Trinitatem manifestavit veracissime colendam. Quomodo?

Tres alas ostendit quae sanctam Trinitatem significant: ubi tu Synagoga me negabis, et ubi alienus populus me suscipiet, ubi et tu, o Abraham, magnificaberis. O Abraham, tu es circumdatus circumcisione, tu es ut muro septus Veteri Testamento, tu es ornatus aurora solis Ecclesiae. Ego tibi et generi tuo dedi circumcisionem usque ad Filium meum, qui aperte peccata hominum remisit, et ubi carnalis circumcisio veteris praeputii cecidit: cum fons baptismi in sanctificatione lavacri filii mei veraciter ebullivit. Sed qui in tempore circumcisionis ex genere tuo circumcisi non sunt secundum tempus quod eis ostensum est, sive minoris sive majoris aetatis essent, pactum foederis mei transgressi sunt, praeter mulieres quibus circumcisio non est injuncta; nam mulier non est circumcidenda, quia maternum tabernaculum latet in corpore ejus, nec tangi potest tactu exteriori, et quoniam ipsa est sub potestate viri, ut servus sub domino suo. Nam vir tres causas habet in opere suo, id est concupiscentiam, fortitudinem et studium.

Moreover, the admonition of the Holy Spirit appeared in Noah when the human race hastened to perish: where he raised the ark above the flood, since before the ages He foresaw that after that iniquitous race which had polluted itself with most foul iniquity, a new offspring ought to arise. For after the passing of Adam, his race, ignorant that I am God, wandered, saying: Who is God? Who is God? And then all evil arose in them: so that among them the ancient serpent ran with loosed power, persuading them that they should fulfill all his will. For he then was loosed from the bond of binding: so that before the flood the admonition of the Holy Spirit did not oppose him with threats, as I opposed him in Noah, in whom a new offspring arose: when I instructed My people in such a way that they will not be able to forget that instruction. For the admonition of the Holy Spirit first threatened him in Noah; but afterwards circumcision struck him in the cheek, in Abraham; then indeed the Church bound him in the newest time until the world passes through on the last day. But I permitted the devil to exercise his power in the world before the flood, on account of the ancient struggle by which he conquered Adam until he filled his belly with the corpse of all iniquity; and I permitted this for this reason, because My judgment is just. Whence also I raised up the waters of the flood, and killed the sinners, reserving in My mystery Noah, whom the same Satan could not despoil, since he was in My will above the flood. And I designated in the flood the most upright seed, namely My Son preannouncing Him to the new age, who coming silently into the world, manifested the Holy Trinity to be most truly worshipped. How?

He shows three wings which signify the Holy Trinity: where you, Synagogue, will deny Me, and where an alien people will receive Me, where also you, O Abraham, will be magnified. O Abraham, you are surrounded with circumcision, you are as if hedged by a wall by the Old Testament, you are adorned by the dawn of the sun of the Church. I gave circumcision to you and to your kind until My Son, who openly remitted the sins of men, and where the carnal circumcision of the old foreskin fell away: when the fountain of baptism in the sanctification of the washing of My Son truly bubbled up. But those who in the time of circumcision from your kind were not circumcised according to the time which was shown to them, whether they were of lesser or greater age, transgressed the pact of My covenant, except the women to whom circumcision was not enjoined; for a woman is not to be circumcised, because the maternal tabernacle lies hidden in her body, nor can it be touched by an external touch, and since she is under the power of the man, as a servant under his lord. For the man has three causes in his work, that is, concupiscence, strength, and study.

Concupiscentia autem incendit fortitudinem, unde in utroque est studium laboris et ardentis voluntatis ipsorum. Hoc tale est ut in creatione Adae tres causae designatae sunt; quia voluntas Dei in potestate formavit hominem, et hoc in magna pietate complevit, cum ipse hominem ad imaginem et similitudinem suam fecit. In voluntate autem Dei, nota viri concupiscentiam; et in potestate Dei, viri fortitudinem, atque in pietate voluntatis ac potestatis Dei, studium concupiscentiae et fortitudinis viri. Hoc modo per virum procreatur genus humanum ex muliere; quia et Deus fecit hominem de limo terrae, quoniam ut terra in virtute germinis fructuum agrorum est, ita et mulier in humore partus ad pariendum filios posita est. Quid hoc? Mulier habet tempus revelationis humoris qui in ipsa est, et qui se humida virtute cum calore in ea diffundit: alioqui voluntarie virum non susciperet, sed dedignando eum voluntati illius non consentiret, nec filios procrearet. Nam si virtutem humoris in calore non haberet, infructuosa maneret: sicut arida terra quae se non flectit ad ullum usum fructuositatis. Sed et illa virtus humoris non semper in calore incendium ardoris concupiscentiae in muliere habet, nisi ipsa prius tacta a viro, agnoscat ardentem concupiscentiae fervorem: quia in illa non est tam fortis et tam fervens concupiscentia sicut in viro, qui fortis est tanquam leo ad concupiscentiam operis filiorum; ita quod ipse habeat fortitudinem concupiscentiae ac operis, muliere tantum hoc negotium habente quod subjacet imperio voluntatis illius, quoniam ipsa occupata est in procreatione natorum, usquedum eos producat in mundum. Quae dum desiderat Filium meum, in amore ejus cupiens observare virginitatem suam: valde ornatur in thalamo ipsius, quoniam contemnit ardorem quem pro charitate illius sustinet: nolens dissolvi incendio ardentis libidinis, perseverans in pudicitia, quia carnalem virum in spirituali desponsatione despicit; toto desiderio anhelans post Filium meum, recordationem viri carnalis abjiciens. O charissima germina, et o dulciores et suaviores flores super omnia aromata: ubi mollis et fragilis natura quasi aurora ad desponsationem Filii mei consurgit, casta dilectione valde eum amans, illa ei sponsa, et ipse illi sponsus, cum hoc genus virginum valde diligit eum in superno regno insignibus ornamentis adornandum. Sed quid nunc?

Moreover concupiscence inflames strength, whence in both is the study of labor and of their burning will. This is such as in the creation of Adam three causes were designated; because the will of God in power formed man, and fulfilled this in great piety, when He made man to His image and likeness. Moreover in the will of God, note the concupiscence of the man; and in the power of God, the strength of the man, and in the piety of the will and power of God, the study of the concupiscence and strength of the man. In this way through the man the human race is procreated from the woman; because God also made man from the slime of the earth, since as the earth is in the virtue of the seed of the fruits of the fields, so also the woman is placed in the humor of birth for bearing children. What is this? The woman has a time of revelation of the humor which is in her, and which diffuses itself in her with moist virtue with heat: otherwise she would not voluntarily receive a man, but by disdaining him would not consent to his will, nor would she procreate children. For if she did not have the virtue of humor in heat, she would remain unfruitful: just as dry earth which does not bend itself to any use of fruitfulness. But also that virtue of humor does not always have in heat the fire of the ardor of concupiscence in a woman, unless she herself, first touched by a man, recognizes the burning fervor of concupiscence: because in her there is not so strong and so fervent a concupiscence as in the man, who is strong as a lion for the concupiscence of the work of children; so that he has the strength of concupiscence and of work, the woman having only this business which is subject to the command of his will, since she is occupied in the procreation of the offspring, until she brings them forth into the world. Which woman while she desires My Son, wishing in His love to observe her virginity: is greatly adorned in His bridal chamber, because she contemns the ardor which she sustains for His charity: not wishing to be dissolved by the fire of burning lust, persevering in chastity, because she despises the carnal husband in spiritual betrothal; panting with all desire after My Son, casting away the remembrance of the carnal husband. O most dear seeds, and O sweeter and more pleasant flowers above all spices: where soft and fragile nature rises as the dawn to the betrothal of My Son, loving Him greatly with chaste affection, she to Him a bride, and He to her a bridegroom, since this kind of virgins loves Him greatly in the celestial kingdom, to be adorned with distinguished ornaments. But what now?

Cum etiam fortitudo viri recusat ducere consortium matrimonii, ita quod vir propter amorem Filii mei se coercet in vivida natura sua, cum floret in germine filiorum; ipse tamen constringens membra sua ne exerceant concupiscentiam carnis suae, hoc mihi valde amabile est quia scilicet vir hoc modo vincit se ipsum. Unde et ego faciam eum consortem Filii mei; et ponam eum serenissimum speculum ante faciem ejus, quia fortiter restitit diabolo; qui sibi humanum genus per infidelitatem nequissimae sordis attraxerat. De cujus laqueo ut eriperetur, Filium meum misi in mundum, natum ex dulcissima virgine sine omni macula peccati, afferentem fontem salvationis, quem ipse innocens agnus sacravit, ut praeputium veteris criminis in eo aboleretur. Quid hoc? Amarissimum praeputium est crimen transgressionis Adae quod Filius meus abstulit; cum ipse fontem salutis ingressus Christianam cohortem nobilissime dedicavit, ut serpens antiquus, qui hominem deceperat, in illo lavacro mergeretur. Quomodo? Filius conditioni patris sui respondet; necnon et haereditatem ejus retinet. Quid hoc? Genus Adae transgressione illius de loco amoenitatis expulsum est, et in baptismo salvationis per Filium meum ad vitam revocatum est. Quomodo? Ipse super incredulos qui praeceptis meis repugnaverunt vocem benedictionis dedit; ita quod exterriti veniam in spiritu contritionis peterent, ut Isaias servus meus secundum hoc quod a me accepit protestatur, dicens: Et venient ad te curvi filii eorum qui humiliaverunt te, et adorabunt vestigia pedum tuorum omnes qui detrahebant tibi (Isa. LX). Quid hoc? O tu qui es superna pax et purissimus sol, per te ebulliet vivens radix quae est regeneratio spiritus et aquae, cum illi solerter venient ad agnitionem tuam qui in spurcitia nefandissimae immunditiae sub gravissima maledictione prostrati erant, quoniam ipsi hoc modo quasi curvi vix tandem ad veritatem et ad justitiam surgent. Quomodo? Ipsi maternam dulcedinem verae fidei sugent, eam visibiliter videndo, nescientes; sed tantum illam fideliter credendo rapientes. Et qui sunt illi? Videlicet qui in materia peccati de his orti, te in ardenti charitate nunquam viderunt; sed qui te crudeliter opprimendo pertinaciter afflixerunt, quasi tu illorum non dominareris: te in bono sensu dulcissime amaverunt. Et adeo cum veram fidem secuti fuerint, velut regem apprehendent te, et tanquam Dominum adorabunt te, atque festinanter current sequentes sanctissima itinera tua quae eis praecepisti ita ut semper elevatis manibus in te aspiciant atque in bonis operibus ad te semper vigilent, in fide, scilicet te videre taedium non capientes, et hoc omnes illi facient; qui prius impudice et irreverenter te dilaniaverunt, et qui in odio ac in invidia se a te diviserunt, cum tunc in speculo fidei ardenter te amplexerunt. Quid hoc?

When even the strength of a man refuses to lead the partnership of marriage, so that the man on account of the love of My Son restrains himself in his vivid nature, when he flourishes in the seed of sons; he nevertheless constraining his members lest they exercise the concupiscence of his flesh, this is very lovable to Me because namely the man in this way conquers himself. Whence also I will make him a companion of My Son; and I will place him as a most serene mirror before His face, because he strongly resisted the devil; who had attracted to himself the human race through the infidelity of most wicked filth. That it might be rescued from his snare, I sent My Son into the world, born of the most sweet virgin without any stain of sin, bringing the fountain of salvation, which He the innocent lamb consecrated, so that the foreskin of the old crime might be abolished in him. What is this? The most bitter foreskin is the crime of the transgression of Adam which My Son took away; when He, having entered the fountain of salvation, most nobly dedicated the Christian cohort, so that the ancient serpent, who had deceived man, might be submerged in that washing. How? The son responds to the condition of his father; and also he retains his inheritance. What is this? The race of Adam by his transgression was expelled from the place of pleasantness, and in the baptism of salvation through My Son was recalled to life. He Himself gave the voice of blessing over the incredulous who resisted My precepts; so that being terrified they might seek pardon in the spirit of contrition, as Isaiah My servant according to this which he received from Me protests, saying: And the sons of those who humbled you shall come bending to you, and all who detracted from you shall adore the footsteps of your feet (Isa. LX). O You who are celestial peace and the purest sun, through You shall bubble up the living root which is the regeneration of spirit and water, when they shall skillfully come to Your acknowledgment who in the filth of most unspeakable uncleanness had been prostrated under a most heavy curse, since they in this way as if bending shall at last scarcely rise to truth and to justice. How? They shall suck the maternal sweetness of the true faith, seeing it visibly, not knowing; but only seizing it by faithfully believing. And who are they? Namely those who, born in the matter of sin from these, never saw You in ardent charity; but who by cruelly oppressing You pertinaciously afflicted You, as if You did not dominate them: they have loved You most sweetly in good sense. And so when they have followed the true faith, like a king they shall apprehend You, and as Lord they shall adore You, and they shall run hastily following Your most holy paths which You commanded them so that with hands always raised they may look at You and in good works always keep watch for You, in faith, namely not taking weariness to see You, and all those will do this; who before impudently and irreverently tore You apart, and who in hatred and in envy divided themselves from You, when then in the mirror of faith they have ardently embraced You. What is this?

Nam casus Adae clausit coelum in indignatione mea, cum homo me sprevit, et callidum serpente audivit. Unde et ipsi clausa est omnis gloria paradisi. Quae clausura duravit usque ad claritudinis meae Filium, qui in voluntate mea fluentem Jordanem intravit; ubi et vox mea clare intonuit cum dicerem, quia ipse esset Filius meus dilectus, in quo mihi bene complacuissem; quoniam hoc volui, ut in fine temporum redimerem hominem per Filium meum mihi indissolubili amoris vinculo ita adhaerentem, ut favus melli adhaeret, quem etiam idcirco mihi in fontem; me fontem aquae vivae designantem, ut et ipse fons salutis, animas illas de aeterna morte resuscitaret, quibus in aqua per Spiritum sanctum remissio peccatorum daretur. Quapropter et ibi Spiritus sanctus apparuit, quia fidelibus per eum remissio peccatorum fit, ubi ob mysticum secretum unigenitum meum Spiritus sanctus in specie columbae ostendit quae simplicis et sinceri moris est, quoniam et Spiritus sanctus in simplicitate et in bonitate omnium bonorum indeficiens justitia est. Et hoc decebat, quia Filius meus sine ulla macula criminis ex virgine natus est, ut etiam homo qui cum peccato de viro et muliere nascitur sine peccato splendide et gloriose renasceretur, sicut ipse Filius meus in Evangelio ad Nicodemum ait: Amen, amen dico tibi, nisi quis renatus fuerit ex aqua et spiritu, non potest introire in regnum Dei (Joan. III). Quid hoc? Constantissima certitudine et non instabili ambiguitate dico tibi qui natus es ex corruptione, quia homo qui ortus est de ardenti concupiscentiae calore et involutus venenosa veste, nisi in vero gaudio novae sobolis renascatur ex aqua sanctificationis et spiritu illuminationis, in tempore neglectus sui confundetur. Quomodo? Quia homo velut aqua, cum spiritu vegetationis suae inundat, quoniam ut aqua sordes emundat, et ut spiritus inanimata vivificat (nisi in vera generatione purgetur) non poterit per introitum salvationis haeres regni Creatoris sui fieri, quia in peccato primi parentis quem diabolus fraudulenter decepit obligatus est. Quomodo? Quoniam ut fur qui nobilissimam et pretiosissimam pecuniam regis furatur, furtive subintrat, sic tortuosa conceptio in ingluvie suggesta a diabolo subdole irrepsit, ita quod ipse dilectissimam gemmam sanctae innocentiae et castitatis in quibus Spiritus sanctus habitat nequiter abstraxit. Unde nunc in sanctificatione ablutionis emundanda est.

For the fall of Adam closed heaven in My indignation, when man spurned Me, and heard the crafty serpent. Whence also all the glory of paradise was closed to him. Which closure lasted until the Son of My brightness, who in My will entered the flowing Jordan; where also My voice clearly thundered when I said, that He was My beloved Son, in whom I was well pleased; since I willed this, that at the end of times I might redeem man through My Son adhering to Me by an indissoluble bond of love, as a honeycomb adheres to honey, whom also therefore I designated for Me into a fountain; Me a fountain of living water, so that He Himself the fountain of salvation, might resuscitate those souls from eternal death, to whom remission of sins might be given in the water through the Holy Spirit. On account of which also there the Holy Spirit appeared, because through Him remission of sins is made to the faithful, where on account of a mystical secret the Holy Spirit showed My Only-Begotten in the species of a dove which is of simple and sincere manner, since also the Holy Spirit in simplicity and in the goodness of all good things is unfailing justice. And this was becoming, because My Son was born of the virgin without any stain of crime, so that also man who is born with sin from man and woman might be reborn splendidly and gloriously without sin, just as My Son Himself says in the Gospel to Nicodemus: Amen, amen I say to you, unless anyone is born again of water and spirit, he cannot enter into the kingdom of God (John III). What is this? With most constant certainty and not with unstable ambiguity I say to you who are born of corruption, because man who arose from the burning heat of concupiscence and was involved in a poisonous garment, unless in the true joy of a new offspring he is reborn of the water of sanctification and the spirit of illumination, in the time of his neglect he will be confounded. How? Because man as water, overflows with the spirit of his vegetation, since as water it cleanses filth, and as spirit it vivifies inanimate things (unless he is purged in true generation) he will not be able through the entrance of salvation to become an heir of the kingdom of his Creator, because he was bound in the sin of the first parent whom the devil fraudulently deceived. How? Since as a thief who steals the most noble and most precious money of the king, enters furtively, so the tortuous conception in the gluttony suggested by the devil craftily crept in, so that he wickedly drew away the most dear gem of holy innocence and chastity in which the Holy Spirit dwells. Whence now in the sanctification of the washing it is to be cleansed.

Nam mortiferus calor quem libido in cumulatione concupiscentiae praevaricationis praeceptorum omnipotentis Dei succendit, in illo submergendus est, qui nunquam mirabilia sua invidiose abscondit, sed ea in incomprehensibili pietate misericorditer ostendit. Audite ergo Filium in hac constitutione regenerationis quae revelatio regni mei est, et discite ab eo ut praecepta mea compleatis. Sic facite. Nam hoc mihi acceptum est, et cavete ne vos antiquus serpens seducat; et non moriemini si baptismum vestrum servaveritis, ut vobis in nomine beatissimae Trinitatis praeceptum est. Et quoties ecideritis, surgite cum correctione poenitentiae secundum misericordiam meam de peccatis vestris. O vos charissimi filii mei, cognoscite bonitatem Patris vestri; qui vos in semetipso per puram confessionem et per veram veniam de maxilla diaboli liberavit, et qui vobis omnia bona contulit, in quibus laborare debetis, ut coelestem Hierusalem possideatis; quam per fallacem deceptionem perdidistis, quia nemo perditam haereditatem suam recuperare potest, nisi per sudorem laboris sui. Vos autem supernam beatitudinem scilicet excellentissimam haereditatem vestram, facile non difficili lege recipere potestis. Nam Spiritus sanctus, ut praedictum est, potestatem Satanae in baptismo expellit ab homine, sanctificans eum novum hominem in regeneratione, ut perdita gaudia recipere valeat. Unde quisquis salvari desiderat in purgatione criminum suorum, regenerari non recuset.

Nam, ego dedi masculis generis Abrahae circumcisionem membri unius, sed in Filio meo praecepi viris ac mulieribus cunctorum populorum circumcisionem omnium membrorum suorum. Quomodo? Circumcisio baptismi orta est in baptismo Filii mei quae et duratura est usque in novissimum diem; et post illum diem, sanctitas ejus in aeternitate manebit, nec finem accipiet; atque ita qui in lavacro baptismi circumciduntur, verissime conservabuntur, si hoc lavacrum justis operibus fideliter conservaverint, quia ego hominem sive infirmioris sive fortioris aetatis sit, suscipiam si foedus meum custodierit, quod mecum pepigit, scilicet in me credendo, et in vera Trinitate me confitendo, seu per se ipsum seu per alios qui pro eo fidejubent, ut infans aut mutus qui non loquitur, qui verba alieni oris expostulat, et non delebo eum in aeternum; ut illum qui fontem hunc cum opere fidei recipere recusaverit, quemadmodum in doctrina Evangelii Filii mei scriptum est: Qui crediderit et baptizatus fuerit salvus erit, qui vero non crediderit condemnabitur (Marc. XVI). Quid hoc? Ille homo qui per suam scientiam, quae interior oculus est, istud videt quod exteriori visui absconsum est, et in hoc non dubitat, hic certissime credit, et haec fides est. Nam quod homo exterius cernit, hoc et exterius novit, et quod interius videt, hoc et interius considerat.

For the deadly heat which lust kindled in the accumulation of concupiscence of the prevarication of the precepts of almighty God, is to be submerged in Him, who never enviously hides His wonders, but shows them misericordiously in incomprehensible piety. Hear therefore the Son in this constitution of regeneration which is the revelation of My kingdom, and learn from Him that you may fulfill My precepts. Do thus. For this is acceptable to Me, and beware lest the ancient serpent seduce you; and you shall not die if you preserve your baptism, as was commanded to you in the name of the most blessed Trinity. And as often as you fall, rise with the correction of penitence according to My mercy from your sins. O you My most dear children, know the goodness of your Father; who liberated you in Himself through pure confession and through true pardon from the jaw of the devil, and who conferred on you all good things, in which you ought to labor, that you may possess the celestial Jerusalem; which you lost through fallacious deception, because no one can recover his lost inheritance, except through the sweat of his labor. You however can receive the celestial beatitude, namely your most excellent inheritance, by an easy not a difficult law. For the Holy Spirit, as was said before, expels the power of Satan in baptism from man, sanctifying him as a new man in regeneration, so that he may be able to receive the lost joys. Whence whoever desires to be saved in the purgation of his crimes, let him not refuse to be regenerated.

For I gave to the males of the race of Abraham the circumcision of one member, but in My Son I commanded to men and women of all peoples the circumcision of all their members. How? The circumcision of baptism arose in the baptism of My Son, which is to last even unto the last day; and after that day, its holiness will remain in eternity, nor will it receive an end; and so those who are circumcised in the washing of baptism will be most truly preserved, if they have faithfully preserved this washing with just works, because I will receive a man whether he be of weaker or stronger age if he has guarded My covenant, which he pledged with Me, namely by believing in Me, and by confessing Me in the true Trinity, whether through himself or through others who stand as sureties for him, as an infant or a mute who does not speak, who requires the words of another's mouth, and I will not blot him out forever; as I will him who has refused to receive this fountain with the work of faith, just as it is written in the doctrine of the Gospel of My Son: He who believes and is baptized will be saved, but he who does not believe will be condemned (Mark XVI). What is this? That man who through his science, which is the interior eye, sees that which is hidden from the exterior sight, and in this does not doubt, he most certainly believes, and this is faith. For what a man discerns exteriorly, this he also knows exteriorly, and what he sees interiorly, this he also considers interiorly.

Ideo cum scientia hominis per speculum vitae ardenter percipit incomprehensibilem divinitatem quam exterior oculus aspicere non valet, tunc desideria carnis opprimuntur et alliduntur ad petram. Unde et spiritus hominis illius ad veram altitudinem suspirat, hanc regenerationem sentiens, quam Filius hominis Spiritu sancto conceptus attulit, quem intacta mater non de carne viri sudantis in libidine accepit; sed de secreto patris omnium. Qui suaviter veniens, purissimum et vivum speculum in aqua ostendit; ita quod homo per illud in regeneratione vivit. Nam sicut homo nascitur ex carne, divina potestate in forma Adae illum creante; ita Spiritus sanctus recuperat vitam animae per inundationem aquae, cum ipsa spiritum hominis in se accipit, eum resuscitans ad vitam, ut prius in unda sanguinis suscitatus est; cum in corporali vasculo manifestatus est, ut enim forma hominis tunc sensibiliter formatur cum homo dicitur: sic spiritus hominis ante oculos Dei tunc in aqua vivificatur, ita quod eum Deus ad haereditatem vitae novit. Unde qui sic fontem salutis cum foedere justitiae suscipit, vitam in salvatione invenit, quia fideliter credidit; qui vero credere non vult, mortuus est, quoniam spiracula spiritus non habet, cum quibus in altitudinem coeli volet: sed tantum tangendo caecis oculis palpitat, in obumbrata scientia carnis non vivens, quia vitali disciplina caret, quam Deus spiravit in hominem, sursum contra voluntatem carnis ascendentem. Quapropter iste in mortem infidelitatis condemnabitur, quia lavacrum salutis non habuit. Ego enim nec tempus nec genus ab hac salute separavi, sed hanc vocationem omni populo per Filium meum clementer institui. Nam, in quocunque tempore labentium horarum, cujuscunque sexus aut aetatis homo sive masculus sive femina, infans aut decrepitus: cum in affectu devotionis ad baptismum venerit, ego cum pietatis adjutorio suscipiam cum. Et non recuso lavacrum baptismi infantis, ut quidam falsi deceptores loquuntur; qui me talem oblationem abjicere mentiuntur, sicut etiam in Veteri Testamento non sprevi infantis circumcisionem; cum ille eam nec voce expeteret nec voluntate susciperet, quam tamen parentes pro ipso compleverunt. Ita etiam nunc in nova gratia non abjicio baptismum infantis: quamvis ille eum nec loquendo, nec consentiendo quaerat, sed tantum parentibus ejus id pro eo exsequentibus.

Et tamen si ille salutem consequi desiderat, omni jure fidelem promissionem adimplebit, quam illi pro eo spoponderunt, qui eum ad sacrosanctum fontem exhibuerunt, qui tres homines in honore sanctae Trinitatis esse debent, sacerdos scilicet qui ipsum perfundit, et duo qui pro illo verba fidei spondent. Qui autem hoc modo in lavacro baptismatis baptizato conjunguntur; in carnali procreatione ei non commisceantur, quia in spiritali generatione ei adhaeserunt.

Therefore when the science of man through the mirror of life ardently perceives the incomprehensible divinity which the exterior eye is not able to behold, then the desires of the flesh are oppressed and dashed against the rock. Whence also the spirit of that man sighs for the true height, feeling this regeneration, which the Son of Man conceived by the Holy Spirit brought, whom the untouched mother received not from the flesh of a man sweating in lust; but from the secret of the Father of all. Who coming sweetly, showed a most pure and living mirror in the water; so that man through it lives in regeneration. For just as man is born of the flesh, the divine power creating him in the form of Adam; so the Holy Spirit recovers the life of the soul through the inundation of water, when she receives the spirit of man into herself, resuscitating him to life, as before he was resuscitated in the wave of blood; when he was manifested in the corporal vessel, for as the form of man is then sensibly formed when he is called man: so the spirit of man before the eyes of God is then vivified in the water, so that God knows him for the inheritance of life. Whence he who thus receives the fountain of salvation with the covenant of justice, finds life in salvation, because he has faithfully believed; but he who does not wish to believe, is dead, since he does not have the spiracles of the spirit, with which he may fly into the height of heaven: but only by touching with blind eyes he palpitates, not living in the shadowed science of the flesh, because he lacks the vital discipline, which God breathed into man, ascending upwards against the will of the flesh. On account of which he will be condemned in the death of infidelity, because he did not have the washing of salvation. For I have separated neither time nor kind from this salvation, but I have clemently instituted this vocation for every people through My Son. For, in whatever time of the gliding hours, a man of whatever sex or age whether male or female, infant or decrepit: when he has come in the affection of devotion to baptism, I with the help of piety will receive him. And I do not refuse the washing of baptism of an infant, as certain false deceivers say; who lie that I cast away such an offering, just as also in the Old Testament I did not spurn the circumcision of an infant; when he neither sought it with his voice nor received it with his will, which nevertheless the parents fulfilled for him. So also now in the new grace I do not cast away the baptism of an infant: although he seeks it neither by speaking, nor by consenting, but only his parents carrying that out for him.

And yet if he desires to attain salvation, he shall by all right fulfill the faithful promise, which they pledged for him, who presented him at the most holy fountain, who ought to be three men in honor of the Holy Trinity, namely the priest who pours upon him, and two who pledge the words of faith for him. Moreover those who in this way are joined to the baptized in the washing of baptism; let them not be mixed with him in carnal procreation, because they have adhered to him in spiritual generation.

In baptismo enim Filii mei ego Pater intonui: quod sacerdotem in lavacro benedictionem dantem ostendit, et Spiritus sanctus in specie levis volucris visus est, quod unum in simplicitate cordis, ibi hominem baptizandum alloquentem et docentem denuntiat, atque Filius meus in carne baptizandus aderat; quod mulierem in suavitate matris astantem ob dulcissimam incarnationem ejusdem Unigeniti declarat. Quid nunc? Sed sicut infans lacte et escis ab alio sibi contritis corporaliter pascitur, ita etiam doctrinam et in baptismate sibi propositam fidem ex intimo corde observabit. Quod si ubera matris suae non sugit, nec contritas sibi escas suscipit incunctanter moritur; sic etiam si nutrimenta piissimae matris Ecclesiae non accipit, nec verba fidelium doctorum in baptismate proposita retinet; crudelitatem mortis animae non evadit, quoniam salvationem animae et dulcedinem aeternae vitae recusavit. Et sicut cum idem infans corporalem cibum dentibus suis molere non potest, alius ei illum ad deglutiendum ne moriatur conterit; sic etiam faciendum est cum ille in baptismo verba ad confitendum me non habet, aderunt ei spirituales adjutores qui ipsi cibum vitae, id est catholicam fidem ne in laqueo perpetuae mortis comprehendantur proponant. Quomodo? Dominus servo suo voluntatem suam voce praecipientis proponit, et ille eam in timore opere complet, et mater filiam suam in charitate docet, et illa verba ejus cum subjectione perficit; ac simili modo debitores fidei baptizato verba salutis opportune proferant, ut ille ea fideli devotione ob amorem coelestium adimpleat.

Nam nullus tam gravi pondere peccatorum premitur, si in nomine sacrosanctae Trinitatis in sanctum baptisma mittitur quin vere omnia crimina sceleris ejus deleam, sicut et in infante cum in lavacro regenerationis perfunditur: veterem culpam Adae veraciter abluo. Sed non mireris, homo, quod in fonte baptismatis ab omnibus peccatis suis homo justificatur, ita quod de pondere peccatorum suorum in eo clementissime alleviatur. Nam innocens agnus qui sine ulla macula peccati fontem baptismi ingressus est, cum magno sacramento incarnationis suae crimina peccatorum hominum in baptismate misericorditer abstulit. Sed omnia attentissime perscrutor, et in hoc saeculo et in aeternitate ubi mors corporum non est, sed omnia aperta. Quid est hoc? Gehenna in operibus mortis probatur, et vita aeterna in operibus quae pertinent ad vitam. Quomodo? Mors per mortem probatur, quia cum homo sine poenitentia et sine misericordia Dei (quoniam non requirit eam) justo Dei judicio in peccatis moritur; mors enim in morte inferi discutitur.

For in the baptism of My Son I the Father thundered: which shows the priest giving the blessing in the washing, and the Holy Spirit was seen in the species of a light bird, which announces one in simplicity of heart, there addressing and teaching the man to be baptized, and My Son was present in the flesh to be baptized; which declares the woman standing in the sweetness of a mother on account of the most sweet incarnation of the same Only-Begotten. What now? But just as an infant is corporally fed with milk and food ground for him by another, so also he shall observe from his inmost heart the doctrine and the faith proposed to him in baptism. Because if he does not suck the breasts of his mother, nor receive the food ground for him, he dies without delay; so also if he does not receive the nutriments of the most pious mother Church, nor retain the words of faithful teachers proposed in baptism; he does not escape the cruelty of the death of the soul, since he has refused the salvation of the soul and the sweetness of eternal life. And just as when the same infant cannot grind corporal food with his teeth, another grinds it for him to be swallowed lest he die; so also is it to be done when he has not words in baptism to confess Me, spiritual helpers shall be present to him who may propose to him the food of life, that is the Catholic faith, lest they be comprehended in the snare of perpetual death. How? A lord proposes his will to his servant by the voice of one commanding, and he fulfills it in fear by work, and a mother teaches her daughter in charity, and she perfects her words with subjection; and in a similar way the debtors of faith shall opportunely bring forth the words of salvation to the baptized, so that he may fulfill them with faithful devotion on account of the love of celestial things.

For no one is pressed down by so heavy a weight of sins, if in the name of the most holy Trinity he is sent into holy baptism, but that I truly delete all the crimes of his wickedness, just as also in an infant when he is poured upon in the washing of regeneration: I truly wash away the old guilt of Adam. But do not wonder, O man, that in the fountain of baptism a man is justified from all his sins, so that he is most clemently alleviated from the weight of his sins. For the innocent lamb who without any stain of sin entered the fountain of baptism, with the great sacrament of His incarnation misericordiously took away the crimes of the sins of men in baptism. But I scrutinize all things most attentively, both in this world and in eternity where there is no death of bodies, but all things are open. What is this? Hell is proven in the works of death, and eternal life in the works which pertain to life. How? Death is proven through death, because when a man without penitence and without the mercy of God (since he does not seek it) dies in sins by the just judgment of God; for death is discussed in the death of hell.

Vita quoque probatur per vitam; ita quod bona opera fulgent in coelis, cum vita aeterna dominatur illis. Ita etiam qui in fonte benedictionis baptizantur, in sanctitate sanctae regenerationis probantur. Et cum ibi per invocationem benedictionis sacerdotis invocor, aures meae verbis fidei patent, quamvis ille qui ibi me invocat, in obligationibus peccatorum sit. Nam, quamvis sacerdos peccator sit, tamen officium baptismi ab eo suscipio, si illud per invocationem nominis mei fideliter exercet. Ipsius autem iniquitas condemnabit eum, si in ea sine poenitentia perseveraverit. Celebrationem vero baptismi non recuso ab eo suscipere, cum in verbis fidei me invocaverit. Quid est hoc? Si aliquis dives homo dispensatorem habet, qui militibus suis bona sua recte dispensans, officium suum fideliter exercet, qui etsi idem dispensator de alio opere suo culpabilis est; tamen dominus suus non dedignatur ab eo suscipere officium suum, dicens forsitan ei: Serve nequam in opere tuo, unde et illum in mente sua indignum habet; officium tamen justitiae suae ab eo non dedignans accipere. Sic etiam ego qui plurimos dispensatores habeo, a sacerdote qui recte unctus in officio suo fideliter manet, quamvis de aliis operibus suis culpandus sit, non dedignor suscipere sacramentum meum, de aliis tamen injustis actibus suis eum mihi contrarium judicans, nec tamen quod meum est ab eo suscipere contemnens.

Quod si aliquis baptizandus separationem animae et corporis sui adesse putans baptisma quaesierit nec sacerdotem a quo baptizetur habere possit, tunc si quis eum per invocationem trinae majestatis perfuderit, baptizatus est. Et remissionem peccatorum suorum, gratiamque supernae beatitudinis per hanc perfusionem accipiet, quia in fide catholica perfusus est, nec hoc baptisma mutari poterit. Sed tamen in invocatione hac nulla persona istarum trium ineffabilium personarum omittenda est, quoniam si ibi ulla earum per infidelitatem invocari omittitur; tunc ibi veritas salutem non operatur, sed potius falsitas deceptionem tribuit. Unde et ibi invocatio hujus ineffabilis Trinitatis non deerit; quia et purissimo baptismati Filii mei Trinitas non defuit, sed ibi mirabilia sua mirabiliter per semetipsam declaravit. Quapropter et homines qui salvari desiderant, regenerationem vitae ad salvationem percipiant; et hanc percipere non negligant ne pereant, quia ut abortivum abjicitur quod perit sine calore vitae nec in formatione nec in excitatione adhaerens visceribus matris suae, ita etiam in periculo mortis sine consolatione Spiritus sancti detinentur; qui nec in mente nec in opere sacramentis Ecclesiae quae mater totius sanctitatis existit purificantur.

Life also is proven through life; so that good works shine in the heavens, when eternal life dominates them. So also those who are baptized in the fountain of blessing, are proven in the holiness of holy regeneration. And when I am invoked there through the invocation of the blessing of the priest, My ears are open to the words of faith, although he who invokes Me there, be in the obligations of sins. For, although the priest be a sinner, yet I receive the office of baptism from him, if he exercises it faithfully through the invocation of My name. Moreover his iniquity will condemn him, if he perseveres in it without penitence. Truly I do not refuse to receive the celebration of baptism from him, when he has invoked Me in the words of faith. What is this? If some rich man has a steward, who rightly dispensing his goods to his soldiers, faithfully exercises his office, who even if the same steward is culpable of his other work; yet his lord does not disdain to receive his office from him, saying perhaps to him: Wicked servant in your work, whence also he holds him unworthy in his mind; yet not disdaining to receive the office of his justice from him. So also I who have very many stewards, from a priest who rightly anointed remains faithfully in his office, although he is to be blamed for his other works, I do not disdain to receive My sacrament, judging him nevertheless contrary to Me for his other unjust acts, yet not contemning to receive from him that which is Mine.

But if anyone to be baptized, thinking the separation of his soul and body to be at hand, has sought baptism nor can have a priest by whom he may be baptized, then if anyone has poured upon him through the invocation of the triune majesty, he is baptized. And he will receive remission of his sins, and the grace of celestial beatitude through this pouring, because he was poured upon in the Catholic faith, nor can this baptism be changed. But yet in this invocation no person of those three ineffable persons is to be omitted, since if there any of them is omitted to be invoked through infidelity; then there truth does not work salvation, but rather falsehood attributes deception. Whence also there the invocation of this ineffable Trinity shall not be lacking; because also to the most pure baptism of My Son the Trinity was not lacking, but there she wonderfully declared her wonders through herself. On account of which also let men who desire to be saved, perceive the regeneration of life for salvation; and let them not neglect to perceive this lest they perish, because as an abortive thing is cast away which perishes without the heat of life adhering neither in formation nor in excitation to the bowels of its mother, so also in the danger of death they are detained without the consolation of the Holy Spirit; who are purified neither in mind nor in work by the sacraments of the Church which exists as the mother of all holiness.

Hoc audiant et intelligant omnes populi; qui regnum Dei in regeneratione spiritus et aquae intrare volunt, secundum quod eis in sanctis Scripturis per donum Spiritus sancti propositum est. Sed qui vigilantibus oculis videt et attentis auribus audit, hic mysticis verbis meis quae de me vivente emanant, osculum amplexionis praebeat.

VISIO QUARTA

VISIO QUARTA SUMMARIUM.---Quod omnis baptizatus per unctionem episcopi ornari et stabiliri debet.

Quod immensa et indeficiens dulcedo Spiritus sancti, datur in confirmatione. Quod ineffabilis Trinitas in confirmatione manifestatur et viridissimis virtutibus declaratur. Quod Ecclesia unctione Spiritus sancti munita, nunquam in errore perversitatis dejici potest. Verba Moysi de eadem re. Quod baptizati in unctione chrismatis a pontifice decorantur. Verba libri Regum ad eamdem rem. Quod baptizatus et non confirmatus claritatem baptismatis habet et ornatum et unctionem superioris doctoris sui non habet. Quod in honore Spiritus sancti per solos episcopos confirmatio exercenda est. Qui confirmandum manibus tenet, in carnali procreatione ei non conjungatur. Qui post baptismum ad diabolum revertitur, nisi poenituerit, condemnabitur; qui autem baptismum fideliter sequitur, a Deo suscipitur, Ecclesia pro filiis suis Deum exorante. Tres modi quibus Ecclesia resonat ut tuba. De diversitate baptizatorum multimoda. Verba Ezechielis de eodem.

Et deinde vidi velut magnam et rotundam turrim: totam integrum et candidum lapidem existentem, tresque fenestras in summitate sui habentem, ex quibus tantus fulgor resplenduit, ut etiam tectum turris illius, quod se velut in cavum erexerat, in claritate fulgoris illius manifestius conspiceretur. Ipsae autem fenestrae pulcherrimis smaragdis circum ornatae erant. Sed et illa turris velut in medio dorsi praedictae muliebris imaginis imposita erat, instar turris alicujus quae in muro urbis imponitur; ita quod illa imago prae fortitudine ejus nullo modo cadere poterat. Et infantes illos qui ventrem imaginis (ut praedictum est) subierant, vidi multa claritate radiantes; quorum alii in fronte usque ad pedes ipsorum, velut aureo colore ornati erant; alii vero claritatem tantum habentes, illo colore carebant. Ex ipsis item aliqui purum et lucidum splendorem; alii vero quemdam turbidum et rubeum fulgorem ad orientem vergentem inspiciebant. Sed ex iis qui ipsum purum et lucidum splendorem considerabant, quidam claros oculos et fortes pedes habentes in ventre illius imaginis fortiter incedebant.

Let all peoples hear and understand this; who wish to enter the kingdom of God in the regeneration of spirit and water, according to that which was proposed to them in the holy Scriptures through the gift of the Holy Spirit. But he who sees with watchful eyes and hears with attentive ears, let him here provide the kiss of embrace to My mystic words which emanate from Me the living one.

VISION FOUR

SUMMARY.---That every baptized person ought to be adorned and stabilized through the anointing of the bishop.

That the immense and unfailing sweetness of the Holy Spirit is given in confirmation. That the ineffable Trinity is manifested in confirmation and declared by most green virtues. That the Church, fortified by the anointing of the Holy Spirit, can never be cast down into the error of perversity. The words of Moses concerning the same matter. That the baptized are decorated by the pontiff in the anointing of the chrism. The words of the book of Kings to the same matter. That he who is baptized and not confirmed has the clarity of baptism and has not the ornament and anointing of his superior teacher. That in honor of the Holy Spirit confirmation is to be exercised by bishops alone. He who holds the one to be confirmed with his hands, let him not be joined to him in carnal procreation. He who after baptism returns to the devil, unless he has repented, will be condemned; but he who faithfully follows baptism, is received by God, the Church praying to God for her children. Three ways in which the Church resounds as a trumpet. Concerning the multiform diversity of the baptized. The words of Ezekiel concerning the same.

And then I saw as if a great and round tower: being all of one integral and white stone, and having three windows in its summit, from which so great a brightness shone forth, that even the roof of that tower, which had raised itself as if into a hollow, was more clearly seen in the clarity of that brightness. Moreover the windows themselves were adorned around with most beautiful emeralds. But also that tower was placed as if in the middle of the back of the aforesaid feminine image, like some tower which is placed on the wall of a city; so that that image by reason of its strength was in no way able to fall. And those infants who had entered the womb of the image (as was said before), I saw radiating with much clarity; of whom some were adorned from the forehead even to their feet, as if with a golden color; others truly having clarity only, lacked that color. Likewise some of them looked at a pure and lucid splendor; others truly at a certain turbid and red brightness verging toward the east. But of those who considered the pure and lucid splendor itself, certain ones having clear eyes and strong feet walked strongly in the womb of that image.

Alii autem infirmos oculos et debiles pedes habentes, huc et illuc a vento propellebantur. Sed et ipsi baculum manibus tenentes, coram imagine volitabant, ac eam aliquando sed tamen tepide feriebant. Quidam vero serenos oculos sed imbecilles pedes habentes, ante imaginem illam hac et illac in aere discurrebant. Alii autem infirmos oculos, sed fortes pedes habebant, et tamen coram imagine Iente ambulabant. Sed ex iis qui illum turbidum et rubeum fulgorem inspiciebant, alii in praefata imagine bene ornati alacriter incedebant; alii ex ipsa se rapientes, eam impugnabant, et ordinatas constitutiones ejus evertebant, de quibus quidam per fructum poenitentiae ad ipsam humiliter revertebantur; quidam vero per contemptum in obdurata elatione mortis remanebant. Et iterum audivi vocem de coelo mihi dicentem: Sicut nova sponsa agni post illustrationem inundationum quae orta est in sole justitiae, qui mundum sua perfusione sanctificavit, in igneo ardore Spiritus sancti decorata et confirmata ad perfectionem decoris sui est; ita etiam fidelis homo qui regenerationem in spiritu et aqua percipit, per unctionem superioris doctoris ornari et stabiliri debet, ut in omnibus membris suis ad effectum beatitudinis conformatus plenitudinem fructus summae justitiae proferens, decorem sui ornatus perfecte inveniat. Quapropter turris haec, quam vides, designat flagrationem donorum Spiritus sancti quam misit Pater in mundum propter amorem filii sui, incendentem corda discipulorum illius in igneis linguis, unde robustiores redditi sunt in nomine sanctae et verae Trinitatis. Sed quod ipsi ante adventum ejusdem ignei Spiritus sancti in habitaculo suo clausi sedebant, clausuram corporis ipsorum ostendebant, per quam timidi ad loquendam justitiam Dei, et imbecilles ad patiendas poenas adversariorum erant. Et quia filium meum in carne viderant, ideo clausis interioribus oculis suis illum in carne diligebant: ita quod tunc non videbant apertam doctrinam quam postea in mundum effuderunt, cum in Spiritu sancto robustiores effecti sunt. In cujus adventu ita confirmati sunt, ut nullam poenam abhorrerent, quin strenue tolerarent eam. Haec est enim fortitudo turris hujus, per quam Ecclesia ita roborata est, quod nulla insania diabolici furoris superari poterit. Sed quod eam vides magnam et rotundam, totamque integrum et candidum lapidem existentem, hoc est quod immensa est dulcedo Spiritus sancti, et volubilis in gratia omnes creaturas circuiens; ita quod nulla corruptela in integritate plenitudinis justitiae eam evacuat; quoniam ipsa torrens iter habens, omnes rivulos sanctitatis in claritate fortitudinis illius emittit, in qua nunquam maculositas ullius sordis inventa est, quia ipse Spiritus sanctus est ardens et lucens claritas et quae ardentes virtutes fortiter accendit et nunquam exstinguetur, ac ideo omnes tenebrae ab eo fugantur.

Others however having weak eyes and feeble feet, were propelled hither and thither by the wind. But they themselves holding a staff in their hands, flew before the image, and sometimes struck it but yet tepidly. Certain ones truly having serene eyes but weak feet, ran about here and there in the air before that image. Others however had weak eyes, but strong feet, and yet walked slowly before the image. But of those who looked at that turbid and red brightness, some walked alacritously in the aforesaid image well adorned; others snatching themselves away from it, impugned it, and overturned its ordained constitutions, of whom certain ones through the fruit of penitence returned humbly to it; certain ones truly through contempt remained in the hardened elation of death. And again I heard a voice from heaven saying to me: Just as the new bride of the lamb after the illustration of the inundations which arose in the sun of justice, who sanctified the world by His pouring, is decorated and confirmed in the fiery ardor of the Holy Spirit to the perfection of her beauty; so also the faithful man who perceives regeneration in spirit and water, ought to be adorned and stabilized through the anointing of the superior teacher, so that in all his members conformed to the effect of beatitude, bringing forth the fullness of the fruit of supreme justice, he may perfectly find the beauty of his ornament. On account of which this tower, which you see, designates the flagration of the gifts of the Holy Spirit which the Father sent into the world on account of the love of His Son, inflaming the hearts of His disciples in fiery tongues, whence they were rendered more robust in the name of the holy and true Trinity. But that they before the advent of the same fiery Holy Spirit sat closed in their dwelling, showed the closure of their bodies, through which they were timid to speak the justice of God, and weak to suffer the punishments of adversaries. And because they had seen My Son in the flesh, therefore with their interior eyes closed they loved Him in the flesh: so that then they did not see the open doctrine which afterwards they poured out into the world, when they were made more robust in the Holy Spirit. In whose advent they were so confirmed, that they abhorred no punishment, but that they strenuously tolerated it. For this is the strength of this tower, through which the Church has been so strengthened, that she can be overcome by no insanity of diabolical fury. But that you see it great and round, and being all of one integral and white stone, this is that the sweetness of the Holy Spirit is immense, and rolling in grace encircling all creatures; so that no corruption in the integrity of the fullness of justice evacuates her; since she having a torrential way, emits all the streams of holiness in the clarity of her strength, in which never has the spottedness of any filth been found, because the Holy Spirit Himself is a burning and shining clarity and which strongly kindles burning virtues and will never be extinguished, and therefore all darkness is put to flight by Him.

Quae tres fenestras in summitate sui habet: ex quibus tantus fulgor resplendet, ut etiam tectum turris illius quod se velut in cavum erigit in claritate fulgoris illius manifestius conspiciatur, quia ineffabilis Trinitas in effusione donorum excellentiae Spiritus sancti manifestatur; ita quod ex eadem beatissima Trinitate tanta claritas justitiae per doctrinam apostolorum emanat, ut etiam exinde fortissima virtus divinitatis quae incomprehensibilis in altitudine omnipotentiae majestatis suae existit, homini mortali creaturae apertius innotescat; sed tamen ita quantum fide credentis et fidelis hominis, capi possibile dignoscitur. Unde ipsae fenestrae pulcherrimis smaragdis circumornatae sunt; quoniam ipsa beatissima Trinitas virentissimis virtutibus et aerumnis apostolorum quae nunquam ariditatem tepiditatis fidei sensisse dicitur, ubique in toto mundo apertissime declarata est. Quomodo? Quia notum est quomodo propter fidem veritatis, rapacissimi lupi eos diversis pressuris oppresserunt; unde robustiores ad bellum certaminis effecti sunt: ita quod praeliando Ecclesiam acquisierunt, et eam ad aedificationem fidei fortissimis virtutibus roboraverunt: et multimodis coruscationibus virtutum ornaverunt. Et quoniam Ecclesia in inspiratione Spiritus sancti per eas ita confirmata est, idcirco et ipsa vult et exposcit ut filii sui ornentur signo Spiritus sancti in hac unctione, ut idem Spiritus sanctus penetravit corda fidelium in alta misericordia quae valde mystica est, ita quod in igneis linguis per voluntatem Dei Patris in mundum venit. Quapropter et homo baptismate salvationis perfusus confirmandus est unctione excellentis doctoris, sicut et Ecclesia super firmam petram firmata est.

Unde eadem turris velut in medio dorsi praedictae muliebris imaginis imposita est, instar turris quae in muro urbis imponitur, ita quod illa imago prae fortitudine ejus nullo modo cadere poterat; quia Spiritus sanctus in maxima fortitudine incarnationis illius qui verus sponsus Ecclesiae existit, mirabilia sua mirabiliter operatus est, et ecclesiam tam fortem in defensione munitionis suae ostendit; ut illa ob eam fortitudinem qua ab igneo dono ejus munita est, nunquam in errore ullius perversitatis decidere possit; quoniam per supernam protectionem in amore sponsi sui sine macula et sine ruga semper gaudebit; quia et idem unigenitus meus de Spiritu sancto conceptus, nobiliter sine macula ex virgine natus est; quemadmodum ad Mosem locutus sum: Ecce, inquit, est locutus apud me; stabisque supra petram, cumque transibit gloria mea, ponam te in foramine petrae, et proteget te dextera mea, donec pertranseam, tollamque manum meam, et videbis posteriora mea (Exod. XXXIII).

Which has three windows in its summit: from which so great a brightness shines forth, that even the roof of that tower which raises itself as if into a hollow is more clearly seen in the clarity of that brightness, because the ineffable Trinity is manifested in the effusion of the gifts of the excellence of the Holy Spirit; so that from the same most blessed Trinity so great a clarity of justice emanates through the doctrine of the apostles, that even from there the strongest virtue of divinity which exists as incomprehensible in the height of the omnipotence of its majesty, becomes more openly known to mortal man the creature; but yet so much as is discerned possible to be grasped by the faith of a believing and faithful man. Whence the windows themselves are adorned around with most beautiful emeralds; since the same most blessed Trinity has been most openly declared everywhere in the whole world by the most green virtues and the labors of the apostles which is said never to have felt the dryness of the tepidity of faith. How? Because it is known how on account of the faith of truth, most ravenous wolves oppressed them with diverse pressures; whence they were made more robust for the war of struggle: so that by fighting they acquired the Church, and strengthened her for the edification of faith with the strongest virtues: and adorned her with multiform coruscations of virtues. And since the Church was so confirmed through them in the inspiration of the Holy Spirit, therefore she herself also wishes and requires that her children be adorned with the sign of the Holy Spirit in this anointing, as the same Holy Spirit penetrated the hearts of the faithful in deep mercy which is very mystical, so that He came into the world in fiery tongues through the will of God the Father. On account of which also the man poured upon by the baptism of salvation is to be confirmed by the anointing of the excellent teacher, just as also the Church was fixed upon a firm rock.

Whence the same tower was placed as if in the middle of the back of the aforesaid feminine image, like a tower which is placed on a city wall, so that that image could by no means fall on account of its strength; because the Holy Spirit has wonderfully worked His wonders in the greatest strength of the incarnation of Him who exists as the true spouse of the Church, and showed the Church so strong in the defense of its fortification; so that she, on account of that strength by which she is fortified by His fiery gift, can never fall into the error of any perversity; since through supernal protection she will always rejoice without spot and without wrinkle in the love of her spouse; because also the same Only-Begotten of mine, conceived of the Holy Spirit, was nobly born without spot from the virgin; just as I spoke to Moses: Behold, he said, He has spoken with me; and you shall stand upon the rock, and when my glory shall pass, I will set you in a cleft of the rock, and my right hand shall protect you, until I pass through, and I will take away my hand, and you shall see my back (Exod. 33).

Quid hoc? Prope est miraculum; quod implebitur in voluntate mea. Sed tu prius pugnabis in duritia legalium praeceptorum, per exteriorem significationem vim eorum ostendens: ubi dulcedinem et levitatem non invenies quae in Filio meo aperietur. Et haec duritia legis quam in praecepto meo scribes, tandiu in duritia lapideorum cordium stabit, quousque omnis gloria illa manifestabitur quae mihi a te et ab imitatoribus tuis usque ad manifestationem Filii mei exhibenda est. Cumque hoc adimpletur in lege quam nunc scribis, glorificabor, ponamque te in perforatum lapidem. Quomodo? Ego ponam te in duritia legis cum te in praecepto meo super eam constituo; te videlicet magistrum hujus antiquitatis nominans, quam Filius perforabit: plus eam quam tu in mysticis verbis exponens, cum eum in opportuno tempore in mundum misero. Et ideo proteget te fortitudo ipsius; quia ipse acutiora verba quam tu afferet, et clausuram in legalibus praeceptis aperiet; donec ad me redeat. Quid hoc? Ipse tandiu salutaria verba mundo corporaliter dabit, donec in carne sua quam de virgine sumet, mortem corporaliter subeat. Tunc et ego tollam manum meam; quia super sidera eum ad me levabo, omnia mysteria ejus per Spiritum sanctum denudans; et sic videbis incarnationem ejus, ut cum homo a dorso cernitur et non ante perspicitur, quoniam eum incarnatum senties, sed divinitatem illius nom capies, quia filii tui magis eum videbunt cum ad me redierit, quam eum intellexerint cum apud eos visibiliter conversatus fuerit.

Et quod vides infantes illos qui ventrem imaginis (ut praedictum est), subierant multa claritate radiantes: hoc est quod ii qui in innocentia munditiae puri cordis per fontem regenerationis matrem, scilicet Ecclesiam, ut tibi praemonstratum est, adepti sunt: filii lucis propter ablutionem peccatorum suorum existunt. Quorum alii a fronte usque ad pedes velut aureo colore ornati sunt; quia ab initio bonorum operum usque ad finem sanctitatis per fulgentissima dona sancti Spiritus in unctione verae credulitatis per manum pontificis in chrismate decorantur. Quomodo? Ut pretiosis lapidibus aurum decoratur cui imponuntur, ita et chrismate per manum superioris doctoris fideliter baptizatus in unctione baptismatis ornatus ostenditur; quemadmodum scriptum est: Rex quoque transgrediebatur torrentem Cedron; et cunctus populus incedebat contra viam olivae quae respiciebat ad desertum. Quid hoc? Filius virginis qui dominatur universo mundo, ut terrenus rex reliquo populo transgressus est torrentes aquas sacrosancti lavacri: quod in admonitione Spiritus sancti forti desiderio viam salutis demonstrat. Quid hoc? Ipse reliquit mortem transiens ad vitam, cum in regeneratione Spiritus et aquae, id est in magno ornamento urbis coelestis Hierusalem, quae nunquam deficit summam beatitudinem annuntiavit.

What is this? The miracle is near; which shall be fulfilled in my will. But you shall first fight in the hardness of the legal precepts, showing their force through exterior signification: where you shall not find the sweetness and lightness which shall be opened in my Son. And this hardness of the law which you shall write in my precept, shall stand so long in the hardness of stony hearts, until all that glory shall be manifested which is to be exhibited to me by you and by your imitators until the manifestation of my Son. And when this is fulfilled in the law which you now write, I shall be glorified, and I shall set you in the perforated stone. How? I will set you in the hardness of the law when I constitute you upon it in my precept; namely naming you the teacher of this antiquity, which the Son shall perforate: expounding it more in mystical words than you, when I shall have sent Him into the world in the opportune time. And therefore His strength shall protect you; because He Himself shall bring sharper words than you, and shall open the enclosure in the legal precepts; until He returns to me. What is this? He shall so long give salutary words to the world corporally, until He undergoes death corporally in His flesh which He shall take from the virgin. Then also I will take away my hand; because I will raise Him to me above the stars, denuding all His mysteries through the Holy Spirit; and thus you shall see His incarnation, as when a man is discerned from the back and is not looked upon from the front, since you shall feel Him incarnate, but you shall not grasp His divinity, because your sons shall see Him more when He shall have returned to me, than they understood Him when He was visibly conversant among them.

And that you see those infants who had entered the womb of the image (as was said before), radiating with much brightness: this is that those who have been obtained in the innocence of purity of a pure heart through the mother of the font of regeneration, namely the Church, as was shown to you before: exist as children of light on account of the washing away of their sins. Some of whom from the forehead even to the feet are adorned as if with a golden color; because from the beginning of good works even to the end of holiness they are decorated in the chrism by the hand of the pontiff through the most shining gifts of the Holy Spirit in the anointing of true belief. How? As gold is decorated by precious stones upon which they are placed, so also he who is faithfully baptized, in the anointing of baptism, is shown adorned with chrism by the hand of the superior teacher; just as it is written: The King also crossed the brook Kidron; and all the people went by the way of the olive which looked towards the desert. What is this? The Son of the virgin who rules the whole world, as an earthly king, for the rest of the people, crossed the torrential waters of the sacrosanct washing: which in the admonition of the Holy Spirit shows the way of salvation with strong desire. What is this? He Himself left death passing to life, when in the regeneration of Spirit and water, that is in the great ornament of the heavenly city Jerusalem, which never fails, He announced the highest beatitude.

Unde omnis populus qui in illum credebat, incessit per inspirationem Spiritus sancti per viam illam quae absconsa erat in unctione olei, respicientis ad praevaricationem Adae quae deserta erat pulchritudine haereditatis justitiae Dei, et ad hoc spectantis ut Adae posteritas ad salutem redire vellet; quia vulneratum peccatum primi hominis necesse habuit ut per sacerdotale officium inungeretur, quod filio virginis necesse non erat; quoniam ipse totus in sanctitate conceptus est non vulnerato nec corrupto matris suae utero, sed in integritatis honore perseverante. Nam quod per vulnera suggestionis diaboli maceratum et confusum est, hoc per unctionem olei impinguandum et ornandum est; ita quod edax livor abstergatur quem carnis concupiscentia operatur.

Alii vero, ut vides, claritatem tantum habentes aureo illo colore carebant; quoniam ipsi in baptismate ablutionis tantum mundati, unctionem superioris sui sacerdotis in chrismate non sunt adepti, quod signum ardentis Spiritus sancti est. Quid hoc? Unctio confirmandi per donum sancti Spiritus in episcopali officio specialiter fulget: quod populo fideli post regenerationem Spiritus et aquae exercendum est, cum credulus homo confirmandus est supra firmam petram. Quomodo? Filius meus baptisma in corpore suo suscepit: ipsum hoc pacto in carne sua sanctificans; in qua non est divisus; quia ipse solus virginis vivus Filius est, ac ideo filius hominis dictus, quoniam illa virgo eum non concepit ex utero, sed ex integritate virginitatis suae peperit illum. Qui post passionis miseriam et resurrectionis gloriam in eadem carne coelum penetravit ad me rediens, ac deinde Spiritus sanctus in igneo ardore mundum illustravit, confirmans omnem justitiam in cordibus discipulorum illius, cum eis aperuit quod antea absconsum erat. Quomodo? Sic Spiritus sanctus corda illorum accondit, ut sol, cum sub nube incipit apparere, ardentem calorem suum ostendit in sua praeclara luce. Quid hoc? Amor Filii mei in mentibus eorum latenter ardebat; et ita calor Spiritus sancti eos penetrans fortissimum solem doctrinae illorum ostendebat, quoniam hoc est testimonium illud quod Spiritus sanctus Ecclesiae declaravit; ita quod mors, justitiae Dei resistere non valet.

Unde vos, o filii veritatis, audite et intelligite confirmationem Spiritus sancti; quam ipse in suavi unctione magisterii sui qui est magister omnium unctionum vobis benigne offert. Et ideo haec unctio in honore ejusdem Spiritus sancti per superiorem sacerdotem tantum exercenda est; quia omnis ecclesiasticus ordo in Spiritu sancto institutus est; et propterea haec unctio Spiritus sancti est.

Whence all the people who believed in Him, entered through the inspiration of the Holy Spirit by that way which was hidden in the anointing of oil, looking back to the prevarication of Adam which was deserted of the beauty of the inheritance of the justice of God, and looking to this, that the posterity of Adam should wish to return to salvation; because the wounded sin of the first man had need that it be anointed through the priestly office, which was not necessary for the Son of the virgin; since He Himself was entirely conceived in holiness, the womb of His mother not being wounded nor corrupted, but persevering in the honor of integrity. For that which was weakened and confounded through the wounds of the devil's suggestion, this is to be fattened and adorned through the anointing of oil; so that the devouring envy may be wiped away which the concupiscence of the flesh works.

But others, as you see, having brightness only, lacked that golden color; since they, only cleansed in the baptism of washing, have not obtained the anointing of their superior priest in chrism, which is the sign of the burning Holy Spirit. What is this? The anointing of the one to be confirmed shines specially through the gift of the Holy Spirit in the episcopal office: which is to be exercised for the faithful people after the regeneration of Spirit and water, when the believing man is to be confirmed upon a firm rock. How? My Son received baptism in His body: sanctifying this itself by this covenant in His flesh; in which He is not divided; because He alone is the living Son of the virgin, and therefore called the son of man, since that virgin did not conceive Him from the womb, but brought Him forth from the integrity of her virginity. Who after the misery of the passion and the glory of the resurrection entered heaven in the same flesh returning to me, and then the Holy Spirit in fiery ardor illustrated the world, confirming all justice in the hearts of His disciples, when He opened to them what was previously hidden. How? So the Holy Spirit kindled their hearts, as the sun, when it begins to appear under a cloud, shows its burning heat in its brilliant light. What is this? The love of my Son was burning latently in their minds; and so the heat of the Holy Spirit penetrating them showed the strongest sun of their doctrine, since this is that testimony which the Holy Spirit declared to the Church; so that death does not avail to resist the justice of God.

Whence you, O sons of truth, hear and understand the confirmation of the Holy Spirit; which He Himself kindly offers to you in the sweet anointing of His mastery, He who is the master of all anointings. And therefore this anointing is to be exercised only through the superior priest in honor of the same Holy Spirit; because every ecclesiastical order has been instituted in the Holy Spirit; and therefore this anointing is of the Holy Spirit.

Quapropter et homo ille qui mysterium regenerationis ad vitam suscepit; si hoc modo non est unctus, tunc nec ornatum ecclesiasticae plenitudinis percepit, secundum quod ecclesia per flagrantem Spiritum sanctum ornata ostendit, ut supra monstratum est. Sed et quemadmodum Ecclesia in donis sancti Spiritus perficitur; sic et fidelis homo confirmandus est in unctione principalis doctoris, qui in honore Spiritus sancti formidandus magister est, quoniam idem Spiritus sanctus calore suo certissimam doctrinam Christiano populo ardenter profert et accendit. Unde qui in hac unctione sancti Spiritus sic uncto adhaeserunt, in saeculari procreatione, illi non conjungantur; quia in Spiritu sancto ei copulati sunt. Quid hoc? Fides portat hominem ad hanc unctionem: et ideo qui illum tunc in manibus tenet fidem designat, quae carnalia non quaerit, sed semper ad spiritualia tendit. Nam oculus meus videt hominem, ut in operibus suis venturus est ad me.

Quod si tu, o homo, post baptismum me dimittis et ad diabolum reverteris, inde justo judicio condemnaberis; quoniam magnum donum intellectus tibi dedi, et quia misericordiam meam in fonte baptismatis tibi ostendi. Omnes enim qui misericordiam meam in baptismo quaerunt, eam benigne inveniunt propter Filium meum in mundum venientem et multos labores in corpore suo sustinentem, et propterea, o homo, pugnas animae et corporis tui patienter debes tolerare, et propter Filium meum suscipiam te, et nemo repellendus est a lavacro baptismi qui illud in nomine meo fideliter sequitur, quia in quocunque tempore me homo quaerit, illum ferventer suscipio. Quod si postea illius opera prava erunt, ipsa eum judicant ad mortem. Ideo, o homo, in regeneratione Salvatoris inundare, atque in unctione sanctitatis inungere: mortemque fuge, et vitam imitare. Nam et mater fidelium quae Ecclesia est, ut filii sui mortem effugiant, et vitam inveniant, fideliter in ipsis exorat. Quomodo? Ipsa gemebundam vocem in filiis suis habet; quae adeo in ipsa posita est, usque dum plenitudo filiorum ejus in tabernaculum supernae civitatis ingrediatur. Et hanc vocem idcirco habet; ut me qui sum ante aevum admoneat semper videre et intueri, quod unigenitus meus incarnatus est, quatenus propter amorem illius filiis suis parcam; quos ipsa in regeneratione spiritus et aquae suscepit; quia coeleste regnum non possunt intrare nisi in salvatione. Unde sic resonat: Timete Patrem, amate Filium, et ardete in Spiritu sancto. Quomodo? Hic sonus de me Patre per Filium meum in sancto Spiritu ei datus est; qui est vox in ipsa resonans quasi tuba in civitate. Et alio modo non loquitur; nisi sic in filiis suis.

On account of which also that man who has received the mystery of regeneration to life; if he is not anointed in this way, then he has not perceived the ornament of ecclesiastical fullness, according to what the Church shows, adorned through the burning Holy Spirit, as was shown above. But just as the Church is perfected in the gifts of the Holy Spirit; so also the faithful man is to be confirmed in the anointing of the principal teacher, who is a formidable master in honor of the Holy Spirit, since the same Holy Spirit ardently brings forth and kindles certain doctrine for the Christian people by His heat. Whence they who in this anointing of the Holy Spirit have so adhered to the one anointed, in secular procreation, let them not be joined; because they are coupled to him in the Holy Spirit. What is this? Faith carries the man to this anointing: and therefore he who then holds him in his hands designates faith, which does not seek carnal things, but always tends to spiritual things. For my eye sees the man, as he is to come to me in his works.

But if you, O man, after baptism dismiss me and return to the devil, then by a just judgment you shall be condemned; since I gave to you the great gift of intellect, and because I showed you my mercy in the font of baptism. For all who seek my mercy in baptism, find it kindly on account of my Son coming into the world and sustaining many labors in His body, and therefore, O man, you ought to tolerate the battles of your soul and body patiently, and on account of my Son I will receive you, and no one is to be repelled from the washing of baptism who follows it faithfully in my name, because at whatever time a man seeks me, I receive him fervently. But if afterwards his works shall be wicked, they themselves judge him to death. Therefore, O man, be inundated in the regeneration of the Savior, and be anointed in the anointing of holiness: and flee death, and imitate life. For also the mother of the faithful which is the Church, that her children may flee death and find life, prays faithfully in them. How? She has a groaning voice in her children; which is so placed in her, until the fullness of her children enters into the tabernacle of the supernal city. And she has this voice for this reason; that she may always admonish me who am before the age to see and look upon, that my Only-Begotten was incarnate, in order that on account of His love I may spare her children; whom she received in the regeneration of Spirit and water; because they cannot enter the heavenly kingdom except in salvation. Whence it so resounds: Fear the Father, love the Son, and burn in the Holy Spirit. How? This sound was given to her from me the Father through my Son in the Holy Spirit; which is the voice resounding in her like a trumpet in the city. And she does not speak in another way; except thus in her children.

Quapropter et ita fortissimus Deus admonetur per Filium suum ut parcat peccatis hominum, quae propter poenitentiam sine perditione toleranda sunt, quia ipse Filius Dei humanitatem sine peccato assumpsit. Qui non debuit indui polluta carne quae de semine peccati concepta est; quoniam Deus justus est, et quia splendor coelestis regni non tangitur ulla macula sordis. Et quomodo esse posset ut homo qui immensa foeditate maculatus est supernum regnum intraret, nisi per Filium meum sine sorde incarnatum? qui peccatores suscipit in poenitentia purgatos. Et quis posset hoc facere nisi Deus? Unde et Ecclesia ad filios suos convertitur, et eos materna dilectione fovet.

Sed quod vides quod ex praedictis infantibus alii quemdam purum et lucidum splendorem, alii vero quemdam turbidum et rubeum fulgorem ad orientem vergentem inspiciunt: hoc est quod ex filiis Ecclesiae quos ipsa innocentia corruptionis suae per virtutem Dei procreat, quidam puritatem spiritualis vitae in serenissima virtute fulgentem, terrena scilicet conculcantes, propter amorem veri solis attendunt: quidam autem carnales facultates quas multa diversitas vitiorum perturbat habentes, et tamen in recta fide fideliter ardentes, etiam propter supernam retributionem ad aeterna suspirant. Et ex iis qui ipsum purum et lucidum splendorem considerant quidam claros oculos et fortes pedes habent, ac in ventre imaginis potenter incedunt, quia hi cum coelestia sectantur in mandata Dei visum justae considerationis et incessum bonae consummationis ponunt; ita scilicet in intima amplexione maternae dilectionis ambulantes quod nec in caducis nec in aeternis devotionem suae intentionis muniunt. Alii autem infirmos oculos et debiles pedes habent; quoniam nec claram intentionem nec fortem exhibitionem ad opus perfectionis tenent, unde et huc et illuc a vento projiciuntur, quia in diversitatem morum per varias tentationes elationis funduntur. Sed et ipsi baculum in manibus suis tenent, et coram imagine volitant ac eam aliquando sed tamen tepide ferunt; quoniam contumacem fiduciam in operibus suis ponentes, Ecclesiae Dei falso rumore se ostendunt, ac eam interdum sed tamen insipienter per saecularem prudentiam notant, quia cum per fictam simulationem sapientes apparent in conspectu hominum; stulti apud Deum per inanem gloriam efficiuntur. Quidam vero serenos oculos sed imbecilles pedes habentes, ante illam imaginem hac et illac in aere vagantur; quia cum ipsis divina praecepta per intuitum considerationis nota sint, in pede tamen completionis claudicantes, sic sponsae Christi per discursum propriae instabilitatis demonstrantur, ut in umbra sapientiam quaerentes, eamque in potestate sua se habere putantes antequam eos in mente ipsorum contingat et ullam vim illius obtineant.

On account of which also the most strong God is admonished through His Son to spare the sins of men, which on account of penitence are to be tolerated without perdition, because the Son of God Himself assumed humanity without sin. Who ought not to have been clothed with polluted flesh which was conceived from the seed of sin; since God is just, and because the splendor of the heavenly kingdom is not touched by any spot of filth. And how could it be that man who is spotted with immense foulness should enter the supernal kingdom, except through my Son incarnate without filth? who receives sinners purged in penitence. And who could do this except God? Whence also the Church turns to her children, and fosters them with maternal love.

But that you see that of the aforesaid infants some look upon a certain pure and lucid splendor, but others look upon a certain turbid and red glow verging towards the east: this is that of the children of the Church whom she procreates by the virtue of God in the innocence of her corruption, some attend to the purity of spiritual life shining in serene virtue, namely treading under foot earthly things, on account of the love of the true sun: but some having carnal faculties which a great diversity of vices perturbs, and yet burning faithfully in right faith, also sigh for eternal things on account of supernal retribution. And of those who consider that pure and lucid splendor, some have clear eyes and strong feet, and walk powerfully in the womb of the image, because these, while they follow heavenly things, place the sight of just consideration and the gait of good consummation in the commandments of God; namely walking in the intimate embrace of maternal love such that they do not fortify their devotion of intention in transitory nor in eternal things. But others have weak eyes and feeble feet; since they hold neither a clear intention nor a strong exhibition for the work of perfection, whence they are cast here and there by the wind, because they are poured into a diversity of manners through various temptations of elation. But they also hold a staff in their hands, and fly before the image and sometimes carry her, but yet tepidly; since placing a contumacious confidence in their works, they show themselves by false rumor to the Church of God, and sometimes but yet foolishly note her through secular prudence, because when through feigned simulation they appear wise in the sight of men; they are made fools before God through vain glory. Certain ones indeed having serene eyes but weak feet, wander here and there in the air before that image; because since the divine precepts are known to them through the intuition of consideration, yet limping in the foot of completion, they are so demonstrated to the bride of Christ through the discourse of their own instability, as seeking wisdom in the shadow, and thinking they have it in their own power before it touches them in their mind and they obtain any force of it.

Alii autem infirmos oculos sed fortes pedes habent, et tamen coram eadem imagine debiliter ambulant; quoniam ipsi debilem intentionem ad opus bonum tenent, cum fortiter in operibus justitiae incedere deberent; sed in ecclesiasticis institutionibus simpliciter non currunt, quia magis ad terrena quam ad coelestia mentem figunt; et ideo apud Deum stulti sunt, quoniam per saecularem prudentiam comprehendere volunt quod assequi non possunt. Sed ex iis quae illum turbidum et rubeum fulgorem inspiciunt, alii in praefata imagine bene ornati fortiter incedunt; quia ista quamvis terrena possideant, tamen in visceribus Ecclesiae ornatum laborum suorum portantes, in divina lege pedem rectitudinis ponere non dedignantur, cum mandatis Dei obedientes peregrinos suscipiunt, nudos vestiunt, et esurientes alunt. O quam felices isti sunt, quoniam hoc modo Deum suscipiunt, unde et ipse habitat cuim illis. Alii autem ex ipsa imagine se rapientes eam impugnant, et constitutas ordinationes ejus opprimunt; quoniam hi, materna viscera et dulcia nutrimenta Ecclesiae deserentes, illam variis erroribus fatigant, et ideo constitutas leges ejus diversis oppressionibus dilaniant; de quibus quidam per fructum primae ad ipsam humiliter revertuntur; quia quod graviter deliquerunt, digne poenitendo propter restaurationem vitae graviter in se puniunt: quidam vero per contemptum obdurationis in elatione mortis remanent, quoniam ipsi vitam negligentes, obdurato corde propter contumacem et impoenitentem vecordiam judicium mortis suscipiunt, ut in mystica visione sua Ezechiel dicit: Rex lugebit, et princeps induetur moerore, et manus populi terrae conturbabuntur. Secundum viam eorum faciam eis, et secundum judicia eorum judicabo eos, et scient quia ego Dominus (Ezech. VII). Quid hoc? Anima in qua regalis rationalitas est, cum delectationem peccati adesse sentit; quia malum novit, tunc lugubrem assensum assumit. Quomodo? Quia illi rationalitas, sapientia et scientia a Deo inspirata est; et ideo quamvis corpori consentiat, tamen indignum habet malum, sentiens hoc non esse bonum. Unde cum diversis criminibus per operantem carnem polluitur; alta suspiria trahens, anhelat ad Deum. Cumque criminosum opus ibi cum spiritu superbiae impletum fuerit: tunc corpus velut ignominiosus princeps induetur confusione, principatum suum in munditiis videlicet exercens; quoniam ut homo dolet cum vilibus vestimentis operitur; ita etiam moeret, cum infamiae rumor ad confusionem sui ab ipso procedit. Quapropter et prava opera illorum hominum qui in malis actibus suis ad terram prostrati sunt a coelestibus praeceptis; conturbabuntur, quia vestimenta salutis, id est beatitudinem cum Deo non habent; quoniam quibus haec felicitas deest, hos maligna conturbatio possidebit.

But others have weak eyes but strong feet, and yet walk feebly before the same image; since they hold a weak intention for the good work, when they ought to walk strongly in the works of justice; but they do not run simply in ecclesiastical institutions, because they fix their mind more on earthly than on heavenly things; and therefore they are fools before God, since through secular prudence they wish to comprehend what they cannot attain. But of those who look upon that turbid and red glow, some walk well-adorned and strongly in the aforesaid image; because these, although they possess earthly things, yet carrying in the bowels of the Church the ornament of their labors, do not disdain to place the foot of rectitude in the divine law, when obeying the commandments of God they receive pilgrims, clothe the naked, and feed the hungry. Oh how happy these are, since in this way they receive God, whence He Himself also dwells with them. But others, snatching themselves from the image itself, fight against her, and oppress her constituted ordinations; since these, deserting the maternal bowels and sweet nutriments of the Church, fatigue her with various errors, and therefore tear her constituted laws with diverse oppressions; of whom some return humbly to her through the fruit of the first [repentance]; because what they gravely committed, they punish in themselves gravely by worthy penitence on account of the restoration of life: but some remain in the elation of death through the contempt of obduration, since they, neglecting life, receive the judgment of death on account of a contumacious and impenitent madness with a hardened heart, as Ezekiel says in his mystical vision: The king shall mourn, and the prince shall be clothed with sorrow, and the hands of the people of the land shall be troubled. According to their way I will do to them, and according to their judgments I will judge them, and they shall know that I am the Lord (Ezek. 7). What is this? The soul in which is royal rationality, when it feels the delight of sin to be present; because it knows evil, then it assumes a mournful assent. How? Because rationality, wisdom and knowledge inspired by God are in it; and therefore although it consents to the body, yet it holds evil as unworthy, feeling this not to be good. Whence when it is polluted by diverse crimes through the operating flesh; drawing high sighs, it pants for God. And when the criminal work shall have been fulfilled there with the spirit of pride: then the body like an ignominious prince shall be clothed with confusion, namely exercising its principality in uncleanness; since as a man grieves when he is covered with vile garments; so also he mourns, when the rumor of infamy proceeds from him to his own confusion. On account of which also the wicked works of those men who are prostrated to the earth from heavenly precepts in their evil acts; shall be troubled, because they do not have the garments of salvation, that is beatitude with God; since those to whom this happiness is lacking, a malignant disturbance shall possess them.

Et ideo secundum viam iniquitatis cui semper assistunt, scilicet peccati viam colentes, nec ullam justitiam cum a Spiritu sancto moventur in itinere cordis sui ponentes; sic faciam eis, nullam scilicet misericordiam eis impendens, quia cum scientiam boni non intelligunt, non timent me; sed cum rabie perversitatis me Creatorem omnium fastidiunt, facientes quaecunque volunt. Unde et secundum judicia eorum quae sunt opera illa quae in desideriis suis perpetrant, judicabo eos: nulla praemia felicitatis eis reddens, sed poenas in perditione eis opponens; quoniam nullum honorem mihi exhibent: et in hoc scient quod nullus eos inde liberare poterit praeter me qui Dominus omnium sum. Sed qui vigilantibus oculis videt, et attentis auribus audit: his mysticis verbis meis osculum amplexionis praebeat, quae de me vivente emanant.

VISIO QUINTA.

SUMMARIUM.---Quod apostoli et pigmentarii sequaces eorum videlicet sacerdotes, ecclesiam doctrina sua splendidissime circumdant. Exemplum de Abel. Quod ministri Ecclesiae castitatem servare debent. Qui ex his in clausura subjectionis regulariter vivunt curam pigmentariorum non habentes, supernam mercedem acquirunt. De statu nobilissimae perfectionis virgineae jucunditatis. De puellari imagine. De turba quae eamdem circumstant miro modo ornata. Verba Joannis de eodem. Quod virginitas Deo oblata prudenter conservanda est. Quae corrupto pacto virginitatis redierit, flore integritatis carebit; non enim ut domina, sed ut ancilla suscipitur. Exemplum ad eamdem rem. Quod magna differentia est inter caeleste desiderium et terrenam concupiscentiam, ita quod nisi sanguine Filii Dei homo non redimeretur. De iis qui passionem Christi in charitatis ardore imitantes et vivens odor existentes, iter secretae regenerationis arripiunt. Verba evangelii ad eamdem rem. Quod virgineum genus et hic ordo vovens iter secretae regenerationis, in praecepto legis non sunt. Exemplum de Joanne ad eamdem rem. Quod qui sunt vivens ordo vovens iter secretae regenerationis, pro necessitate et utilitate Ecclesiae, regimen ecclesiasticum suscipiant contagia saecularium rerum abjicientes. Verba Evangelii de Joanne. Quod in vestitum istorum vestitui aliorum populorum dissimili, incarnatio et sepultura Christi designatur. Quod prima lux diei apostolicam doctrinam, aurora initium hujus conversationis, sol discretam viam in Benedicto qui est quasi alter Moyses, designat. Qui in hac conversatione probati inveniuntur, pro necessitate Ecclesiae superextensum sacerdotium suscipiant.

And therefore according to the way of iniquity which they always assist, namely culturing the way of sin, nor placing any justice in the journey of their heart when they are moved by the Holy Spirit; so I will do to them, namely impending no mercy to them, because since they do not understand the knowledge of good, they do not fear me; but with the rage of perversity they loathe me the Creator of all, doing whatever they wish. Whence also according to their judgments which are those works which they perpetrate in their desires, I will judge them: rendering no rewards of happiness to them, but opposing punishments in perdition to them; since they exhibit no honor to me: and in this they shall know that no one shall be able to deliver them from there besides me who am the Lord of all. But he who sees with vigilant eyes, and hears with attentive ears: let him offer the kiss of embrace to these mystical words of mine, which emanate from me the living one.

VISION FIVE.

SUMMARY.—That the apostles and the pigment-makers (pigmentarii) their followers, namely the priests, most splendidly surround the Church with their doctrine. Example concerning Abel. That the ministers of the Church ought to preserve chastity. They who from among these live regularly in the enclosure of subjection not having the care of the pigment-makers, acquire a supernal reward. Concerning the state of the most noble perfection of virginal joy. Concerning the maiden image. Concerning the crowd which stands around her decorated in a wonderful way. The words of John concerning the same. That virginity offered to God is to be prudently preserved. She who having corrupted the pact of virginity should return, shall lack the flower of integrity; for she is received not as a lady, but as a handmaid. Example for the same thing. That there is a great difference between heavenly desire and earthly concupiscence, such that unless by the blood of the Son of God man would not be redeemed. Concerning those who, imitating the passion of Christ in the ardor of charity and existing as a living odor, take up the journey of secret regeneration. Words of the gospel for the same thing. That the virginal genus and this order vowing the journey of secret regeneration, are not in the precept of the law. Example of John for the same thing. That they who are the living order vowing the journey of secret regeneration, for the necessity and utility of the Church, should undertake ecclesiastical government, casting away the contagions of secular things. Words of the Gospel concerning John. That in the clothing of these, dissimilar to the clothing of other peoples, the incarnation and burial of Christ is designated. That the first light of the day designates apostolic doctrine, the dawn the beginning of this conversation, the sun the discrete way in Benedict who is as if another Moses. They who are found proven in this conversation, for the necessity of the Church, should undertake the over-extended priesthood.

Quod nullus conversationem istorum repente aggrediatur nisi intima probatione examinatus. Quod saecularis populus legem Dei conservans, Ecclesiam Dei plurimum exornat. Quod nec maritus uxorem, nec uxor maritum in hoc proposito deserat, nisi voluntas amborum sit. Verba Evangelii. Quod praedictae ecclesiasticae institutiones Ecclesiam in gradibus et in ordinibus suis consolidant. Quod in unoquoque ordine servanda concordia, diversitas morum, singularitas et novitas vitae et vestium vitanda est. Verba Joannis ad eamdem rem. Comparatio de artificibus. Quicuique cum humilitate sufficere debet institutio praedecessorum suorum. Verba Evangelii de eadem re. Evangelium de iis qui sibi secundum cor suum leges faciunt. Item verba Evangelii. Quod in his novitatibus Deus aliquos dejicit, aliquos tacite tolerat; quos tamen in futuro judicat. Quod de inferiori gradu licet ascendere ad superiorem, non autem de superiore ad inferiorem. Exemplum de animabus et angelis. Quod qui sunt vivens ordo vovens iter secretae regenerationis, granum fortis cibi et pigmentarii, poma dulcis saporis, et saecularis populus, carnem designant. Quod hae tres ecclesiasticae institutiones in duabus viis versantur. Qui signum religionis in voluntate cordis acceptum, abjecerit; judicium districti examinis accipiet. Verba David de eodem. Quod illi qui non amore Dei, sed aliqua saeculari modestia constricti, signum religionis fictae accipiunt, Balaam similantur. Exemplum de Balaam. Qui signum religionis insipienter acceperit et male consummaverit, in ruinam vadit. Verba Jeremiae de eodem. Qui infantes suos sanctae conversationi subjicere voluerit, hoc non imprudenter sed sapienter eis consentientibus absque coactione faciat. Exemplum de agro. Qui volentes Deum sequi per livorem malitiae retraxerit, sacrilegium facit. Verba Moysi. Qui voluntate sua servitium Dei aggreditur et postea contemnens neglexerit, districte revocandus est. Verba Evangelii Qui disciplinate viventes, nulla castigatione corrigi volunt, ne gregem Domini contaminent, expellantur. Verba apostoli ad eamdem rem. Quod ii qui ficte convertuntur, decipiuntur, et quod ii qui toto corde convertuntur, a Deo suscipiuntur. Verba David ad eamdem rem. Qui blasphemiam contra Spiritum sanctum impoenitens dixerit, et qui seipsum in mortem praecipitaverit, hunc Deus nescit. Verba Evangelii. Verba David de eodem. Super quem blasphemia desperationis cadit; si cruciatus repugnaverit, citius et a Deo subvenitur. Quod in perditionem cadit, qui corpus et animam quae Deus conjunxit, separat. Verba Evangelii.

That no one should suddenly approach their conversation unless examined by intimate probation. That the secular people preserving the law of God, greatly adorn the Church of God. That neither the husband should desert the wife, nor the wife the husband in this purpose, unless it be the will of both. Words of the Gospel. That the aforesaid ecclesiastical institutions consolidate the Church in her grades and in her orders. That in each order concord is to be preserved, and diversity of manners, singularity and novelty of life and of clothing is to be avoided. Words of John for the same thing. Comparison concerning craftsmen. That for each one the institution of his predecessors ought to suffice with humility. Words of the Gospel concerning the same thing. The Gospel concerning those who make laws for themselves according to their heart. Also the words of the Gospel. That in these novelties God casts down some, and silently tolerates some; whom yet He judges in the future. That from an inferior grade it is permitted to ascend to a superior, but not from a superior to an inferior. Example concerning souls and angels. That they who are the living order vowing the journey of secret regeneration designate the grain of strong food, and the pigment-makers designate the fruits of sweet flavor, and the secular people designate the flesh. That these three ecclesiastical institutions are versed in two ways. He who shall have cast away the sign of religion accepted in the will of his heart; shall receive the judgment of the strict examination. Words of David concerning the same. That those who are constricted not by the love of God, but by some secular modesty, and receive the sign of feigned religion, are likened to Balaam. Example concerning Balaam. He who shall have accepted the sign of religion foolishly and consumed it badly, goes into ruin. Words of Jeremiah concerning the same. He who shall wish to subject his infants to holy conversation, let him do this not imprudenter but wisely, they consenting without coercion. Example concerning a field. He who shall have withdrawn those wishing to follow God through the envy of malice, commits a sacrilege. Words of Moses. He who by his own will approaches the service of God and afterwards neglecting it should contemn it, is to be strictly recalled. Words of the Gospel. Those who, living with discipline, do not wish to be corrected by any chastisement, lest they contaminate the flock of the Lord, let them be expelled. Words of the apostle for the same thing. That those who are converted feignedly, are deceived, and that those who are converted with their whole heart, are received by God. Words of David for the same thing. He who, impenitent, shall have spoken blasphemy against the Holy Spirit, and who shall have precipitated himself into death, God knows him not. Words of the Gospel. Words of David concerning the same. Upon whom the blasphemy of desperation falls; if he has resisted the tortures, he is more quickly helped by God. That he falls into perdition, who separates the body and the soul which God has joined. Words of the Gospel.

Post haec vidi quod praedictam muliebrem imaginem quidam splendor albus ut nix, et tanquam crystallus perlucidus, a vertice usque ad guttur ejus circumfulserat. Sed a gutture usque ad umbilicum ejus quidam alius splendor rubei coloris eam circumdederat; qui de gutture usque ad ubera ejus velut aurora rutilabat; sed ab uberibus usque ad umbilicum illius quasi purpura hyacintho intermista fulgebat. Et ubi ipse velut aurora rutilabat, claritatem suam sursum ad secreta coeli extendit, in qua pulcherrima et puellaris imago nudo capite et subnigris capillis et rubea tunica quae circa pedes ejus diffluebat, induta apparuit. Et audivi vocem de coelo dicentem: Haec est floriditas in superna Sion, mater et flos rosarum et lilium convallium. O floriditas, filio potentissimi regis desponsaberis; sui et nominatissimam prolem gignes, cum in tempore tuo confortaberis. Et circa eamdem puellam vidi maximam turbam hominum lucidiorem sole stantem, qui omnes miro modo auro et gemmis ornati erant; et quidam illorum in capitibus suis velati candidis velaminibus aurea zona circumornati fuerunt; supra quorum vertices similitudo ineffabilis Trinitatis quemadmodum mihi superius typice demonstrata est, quasi in sphaera in ipsis velaminibus velut sculpta apparuit, et in frontibus ipsorum Agnus Dei; ac in collo eorum species hominis, et in dextra aure cherubin et in sinistra alia species angelica: ita quod et de ipsa similitudine gloriae supernae Trinitatis ad has species quasi aureus radius se extenderet. Sed inter hos quidam alii apparuerunt qui insulas in capitibus suis et pallia episcopalis officii circa humeros habebant. Et iterum audivi vocem ex alto dicentem: Istae sunt filiae Sion, et cum eis sunt citharae citharoedorum, et omne genus musicorum, ac vox totius laetitiae et gaudium gaudiorum. Sed sub eodem splendore ubi ipse velut aurora rutilabat: vidi inter coelum et terram densissimas tenebras apparere, quae tanti horroris erant ut humana lingua effari non possit. Et rursum audivi vocem de coelo dicentem: Si Filius Dei in cruce passus non esset, istae tenebrae nullo modo permitterent hominem ad supernam claritatem pervenire. Ubi autem idem splendor quasi purpura hyacintho intermista fulgebat, fortiter praedictam muliebrem imaginem constringens ardebat. Sed alius splendor ut candida nubes eamdem imaginem ab umbilico deorsum, ultra tamen nondum excrescens honeste circumdederat. Et hi tres splendores circa ipsam imaginem se late diffundentes, plurimos gradus et scalas in ea bene et decenter ordinatas ostendebant.

After these things I saw that a certain splendor white as snow, and like translucent crystal, had shone around the aforesaid feminine image from her summit even to her throat. But from the throat even to her navel a certain other splendor of red color had surrounded her; which from the throat even to her breasts rutilated like the dawn; but from the breasts even to her navel it shone as if purple mixed with hyacinth. And where it rutilated like the dawn, it extended its clarity upwards to the secrets of heaven, in which a most beautiful and maidenly image appeared clothed with a naked head and blackish hair and a red tunic which flowed around her feet. And I heard a voice from heaven saying: This is the bloom in the supernal Sion, the mother and flower of roses and the lily of the valleys. O bloom, you shall be betrothed to the son of the most powerful king; and you shall beget a most renowned offspring, when you shall be strengthened in your time. And around the same maiden I saw a very great crowd of men standing brighter than the sun, who were all decorated in a wonderful way with gold and gems; and certain of them were veiled on their heads with white veils adorned around with a golden zone; above whose summits the similitude of the ineffable Trinity just as was typically shown to me above, appeared as if sculpted in a sphere in those same veils, and on their foreheads the Lamb of God; and on their neck the likeness of a man, and on the right ear a cherub and on the left another angelic likeness: so that also from the same similitude of the glory of the supernal Trinity a golden ray as it were extended itself to these likenesses. But among these certain others appeared who had infulas on their heads and the palls of the episcopal office around their shoulders. And again I heard a voice from on high saying: These are the daughters of Sion, and with them are the harps of the harpers, and every genus of musicians, and the voice of all gladness and the joy of joys. But under the same splendor where it rutilated like the dawn: I saw very dense darkness appear between heaven and earth, which were of such horror that the human tongue cannot speak it. And again I heard a voice from heaven saying: If the Son of God had not suffered on the cross, this darkness would by no means permit man to reach the supernal clarity. But where the same splendor shone as if purple mixed with hyacinth, it was burning while strongly constraining the aforesaid feminine image. But another splendor like a white cloud had decently surrounded the same image from the navel downwards, yet not yet growing beyond. And these three splendors spreading themselves widely around the image, showed many grades and scales well and decently ordered in her.

Sed cum haec viderem, ex nimio tremore qui me apprehenderat in terram dissolutis viribus corrui, nec alicui responsum dare valui. Et ecce maximus splendor velut manus tetigit me unde vires et vocem recepi. Et iterum audivi vocem ex illo mihi dicentem: Magna mysteria sunt haec: Considera enim solem et lunam et stellas. Ego formavi solem ut luceat in die, et lunam et stellas ut luceant in nocte. Sol autem significat Filium meum, qui de corde meo exivit et mundum illuminavit cum natus est ex virgine in fine temporum, sicut et sol egrediens mundum illustrat; cum oritur circa finem noctis. Sed luna Ecclesiam eidem Filio meo in vera et superna desponsatione desponsatam designat. Et ut luna semper incrementum et defectum in sua constitutione habet, sed a se ipsa non ardet nisi quod a lumine solis incenditur, sic et Ecclesia in circuitione motionis est, ita quod filii ejus saepe proficiunt in incremento virtutum, et quod saepe deficiunt in diversitate morum, atque in dispersione adversitatum; ita quod saepenumero in mysteriis suis per rapacissimos lupos impugnatur fidelis per malignos homines tam Christianos quam Judaeos et alios infideles, et in hoc per semetipsum ad tolerantiam non accenditur; sed in me per Filium meum ut in bono perseveret illuminatur. Stella autem a se differentes in claritate fulgoris sui, significant populos diversi ordinis ecclesiasticae religionis.

Unde etiam vides quod praevisam muliebrem imaginem quidam splendor albus ut nix, et tanquam crystallus perlucidus, a vertice usque ad guttur ejus circumfulget; quia ecclesiam fidelium incorruptam sponsam Filii Dei circumdat apostolica doctrina, quae candidissimam incarnationem illius annuntiavit, qui de coelo in uterum virginis descendit, et qui fortissimum ac lucidissimum speculum omnium credentium est: ita quod eamdem Ecclesiam ipsa doctrina ab hoc initio cum primum aedificari coepit, usque ad tempus cum cibum vitae fortiter deglutire valuit, splendidissime eam circumfulgens fideliter circumdedit. Quomodo? Apostolica doctrina circumfulsit Ecclesiam in capite, cum apostoli primum illam sua praedicatione coeperunt aedificare, scilicet cum per diversa loca discurrentes colligerent operarios qui illam in catholica fide roborarent, et qui ipsi presbyteros et episcopos ac omnem ecclesiasticum ordinem providerent, atque jura virorum ac mulierum qui sub conjugio sunt, et reliqua talia fideliter constitueret.

But when I saw these things, from the excessive tremor which had apprehended me I fell to the earth with dissolved strength, nor was I able to give an answer to anyone. And behold a greatest splendor like a hand touched me whence I received strength and voice. And again I heard a voice from it saying to me: These are great mysteries: For consider the sun and the moon and the stars. I formed the sun that it may shine in the day, and the moon and the stars that they may shine in the night. Now the sun signifies my Son, who went out from my heart and illuminated the world when He was born of the virgin in the end of times, just as also the sun going out illustrates the world; when it rises around the end of the night. But the moon designates the Church betrothed to the same Son of mine in a true and supernal betrothal. And as the moon always has increase and defect in its constitution, but does not burn of itself except what is kindled by the light of the sun, so also the Church is in a circuit of motion, so that her children often profit in the increase of virtues, and that they often fail in the diversity of manners, and in the dispersion of adversities; so that oftentimes in her mysteries she is impugned by most ravenous wolves through wicked men both Christians and Jews and other infidels, and in this she is not kindled by herself to tolerance; but in me through my Son she is illuminated that she may persevere in good. The stars however, differing from each other in the clarity of their brightness, signify the peoples of different order of ecclesiastical religion.

Whence also you see that a certain splendor white as snow, and like translucent crystal, shines around the aforesaid feminine image from her summit even to her throat; because apostolic doctrine surrounds the Church of the faithful, the incorrupt bride of the Son of God, which announced His most white incarnation, He who descended from heaven into the womb of the virgin, and who is the strongest and most lucid mirror of all believers: so that the same doctrine from this beginning, when it first began to be built, even to the time when she was able to strongly swallow the food of life, surrounding her most splendidly, has faithfully encompassed the same Church. How? Apostolic doctrine shone around the Church in the head, when the apostles first began to build her by their preaching, namely when running through diverse places they gathered workers who would strengthen her in the Catholic faith, and who themselves would provide priests and bishops and every ecclesiastical order, and would faithfully constitute the rights of men and women who are under marriage, and other such things.

Quapropter eamdem doctrinam subsequuntur pigmentarii habentes similitudinem sacerdotum legalis testimonii, qui sub lege circumcisionis positi erant interiori cibo enutrire populos, unde etiam apostoli ordines illos eligebant cum quibus ecclesiam superna inspiratione exornabant. Quid hoc? Nam sequaces eorum in vice ipsorum saluberrima pigmenta gestantes: fideliter plateas et villas et civitates atque alia loca regionum et terrarum pertranseunt, et populo divinam legem annuntiant. Ipsi enim sunt exquisiti patres et dispensatores ad ecclesiasticam disciplinam omni populo in doctrina sua proferendam, et ad cibum vitae ei dispensandum, itaque etiam se tales in vita sua exhibeant, ne oves meae in operibus eorum offendantur, sed ut recte post ipsos gradiantur, quia ipsi hoc officium habent ut aperte cibum vitae populo subministrent, et ut unicuique fidelia officia discrete ordinent, semetipsos etiam ita constringentes, ne carnalem copulam appetant, quoniam spiritualem escam credentibus praebere et immaculatum sacrificium Deo offerre debent ut in innocente Abel praefigurabatur, quemadmodum de ipso scriptum est: Abel quoque obtulit de primogenitis gregis sui, et de aliquibus eorum (Gen. IV).

Quid hoc? In ortu surgentis saeculi sanctificatio regalis ostensionis in illo qui innocens in vita sua erat effulsit; quod domum omnipotentis Dei, non terram sed coelum fortiter tetigit. Quomodo? Quia Abel in sua integritate obtulit Deo intentionem voluntatis suae et plenum officium ejusdem voluntatis: cum cogitavit in corde suo illi offerre primum germen quod in substantia sua habuit, et cum illud etiam perfecto opere complevit, ita et fidelis summum patrem honorans eique debitam reverentiam exhibens. Unde etiam sicut Abel gregi suo praefuit, et ut eum pasceret custodivit et ut etiam simplici devotione Deo obtulit de primis emissionibus ejus, ac de pinguibus nutrimentis earumdem emissionum: ita etiam praedicti pigmentarii qui filiis Ecclesiae, id est ovibus Christi ipsius dispensatione ad pascendum eos praelati sunt, ipsos in verbis doctrinae ecclesiasticae disciplinae fideliter nutriant, et eos ab insidiis antiqui insidiatoris fortiter muniant, ac etiam sincera consideratione inspectori omnium aliquas donationes ex eis offerant. Quomodo? Quoniam si illos per omnia perfectos facere non possunt, talem aliquem fructum ex ipsis egredientem Deo offerant, primum scilicet rectam intentionem bonae voluntatis eorum quasi simplex germen de primogenitis gregis ipsorum, ac deinde perfectum opus operationis in eadem voluntate illorum velut suavem fructum de adipibus eorum. Sed unde hoc fuit, quae Abel Deum tam devote coluit? Fidelis castitas integritatis, eum ad tantam devotionem impulerat.

Wherefore the pigment-makers follow the same doctrine, having the similitude of the priests of the legal testimony, who were placed under the law of circumcision to nourish the peoples with interior food, whence also the apostles chose those orders with which they adorned the Church by supernal inspiration. What is this? For their followers, carrying the most healthful pigments in their stead: faithfully pass through the streets and villages and cities and other places of regions and lands, and announce the divine law to the people. For they themselves are the exquisite fathers and dispensers for proferring ecclesiastical discipline to all the people in their doctrine, and for dispensing the food of life to them, so that they also exhibit themselves as such in their life, lest my sheep be offended by their works, but that they may walk rightly after them, because they themselves have this office to openly minister the food of life to the people, and to discretely ordain faithful offices to each one, also so constraining themselves that they do not seek carnal copula, since they ought to offer spiritual food to the believers and offer an immaculate sacrifice to God as was prefigured in the innocent Abel, just as it is written of him: Abel also offered of the firstlings of his flock, and of the fatlings thereof (Gen. 4:4).

What is this? In the rise of the surging age, the sanctification of the royal showing shone forth in him who was innocent in his life; which strongly touched the house of the omnipotent God, not the earth but heaven. How? Because Abel in his integrity offered to God the intention of his will and the full office of the same will: when he thought in his heart to offer Him the first germ which he had in his substance, and when he also completed it with perfect work, so also the faithful one honoring the highest father and exhibiting to Him due reverence. Whence also just as Abel presided over his flock, and watched over it that he might feed it, and just as also with simple devotion he offered to God from its first emissions, and from the fat nutriments of the same emissions: so also the aforesaid pigment-makers who are set over the children of the Church, that is, the sheep of Christ, by His own dispensation to feed them, should faithfully nourish them in the words of the doctrine of ecclesiastical discipline, and strongly fortify them from the snares of the ancient insidiator, and also by sincere consideration offer some gifts from them to the Inspector of all. How? Since if they cannot make them perfect in all things, they should offer such a fruit proceeding from them to God, namely first the right intention of their good will as a simple germ from the firstlings of their flock, and then the perfect work of operation in the same will of theirs like a sweet fruit from their fatlings. But whence was this, that Abel worshiped God so devotedly? The faithful chastity of integrity had impelled him to such great devotion.

Quapropter qui in consecratione constituti, Deo sacrosanctum sacrificium offerre debent, in suavitate castitatis ad altare ipsius accedant, quia si ipsi auctores corruptionis sunt: quomodo in corruptione vulneratis manum salutaris medicamenti porrigere possunt? Et ideo ut aliis tanto fiducialius salutare remedium conferre valeant, volo ut Filium meum in amore castitatis viriliter imitentur. Quod si ceciderint, festinent ut citius per poenitentiam surgant, et in hoc ignominiam peccati velut nudi fugiant, salubrem medicinam requirentes, et Abel cujus sacrificium Deo acceptum erat, fideliter sequentes. Sed qui ex iis in clausura subjectionis in amore Filii mei se continent, et in moribus suis institutionem pravorum quam me inspirante proferunt, observant, sollicitudinem curationis pigmentariorum non habentes; tamen quamvis onera anxietatis eorum non gerant, quoniam propter aeterna praemia majoribus suis subjecti sunt, cum eisdem pigmentariis supernam mercedem in electa civitate sibimet acquirunt.

Quod autem vides quoniam a gutture usque ad umbilicum ipsius imaginis quidam alius splendor rubei coloris eum circumdat: hoc est quia post doctrinam apostolorum cum Ecclesia ita roborata est, quod salutarem cibum veraciter valuit discernere, et eum ad interiora fortitudinis suae transmittere, surrexit nobilissima perfectio ecclesiasticae religionis, quae supernam dulcedinem flagranti ardore degustavit, et se asperrime constringens ad coctionem secretioris fortitudinis se tetendit, non tamen ad divisionem carnalis amaritudinis perveniens, quoniam copulam humanae conjunctionis abjecit. Quomodo? Nam idem splendor de gutture usque ad ubera illius velut aurora rutilat, quoniam illa perfectio a gustu mirabilis vegetationis, ad dulcissima nutrimenta ecclesiasticae religionis in virginea jucunditate se dilatavit, ita quod etiam ab uberibus usque ad umbilicum illius quasi purpura hyacintho intermista fulget, quia a nobilissimis educationibus ad constrictionem intimae castitatis se muniunt, passione videlicet Filii mei propter supernam dilectionem quam in corde suo fideliter habuit, imitando. Quapropter et ubi ipse velut aurora rutilat, claritatem suam sursum ad secreta coeli extendit, quoniam illa perfectio quae in virginitatis honore floret, virtutem suam non deorsum ad terrena, sed sursum ad illa quae sunt in coelestibus mirabiliter dirigit.

In qua pulcherrima et puellaris imago nudo capite et subnigris capillis apparet, quae est serenissima et ab omni foeditate humanae concupiscentiae innocens virginitas, nudam mentem ab omni vinculo corruptionis habens, sed tamen nondum perfecte fatigationem tenebrescentium cogitationum in filiis suis quandiu in hoc mundo sunt deserere valens, cui tamen ut resistat, fortiter se opponit.

Wherefore those who are constituted in consecration, and ought to offer the sacrosanct sacrifice to God, should approach His altar in the sweetness of chastity, because if they themselves are the authors of corruption: how can they stretch out the hand of the salutary medicine to those wounded in corruption? And therefore that they may be able to confer the salutary remedy so much more faithfully to others, I will that they manfully imitate my Son in the love of chastity. But if they fall, let them hasten that they may rise more quickly through penance, and in this let them flee the ignominy of sin as if naked, seeking the salutary medicine, and faithfully following Abel whose sacrifice was acceptable to God. But those among them who contain themselves in the enclosure of subjection in the love of my Son, and observe in their manners the institution of the wicked which they profer by my inspiration, not having the solicitude of the care of the pigment-makers; yet although they do not bear the burdens of their anxiety, because they are subject to their superiors for the sake of eternal rewards, they acquire for themselves the supernal reward in the elect city along with the same pigment-makers.

But because you see that a certain other splendor of red color surrounds the same image from the throat even to her navel: this is because after the doctrine of the apostles, when the Church was so strengthened that she truly was able to discern the salutary food, and to transmit it to the interior of her fortitude, there arose the most noble perfection of ecclesiastical religion, which tasted the supernal sweetness with fragrant ardor, and constraining itself most sharply, stretched itself to the cooking of more secret fortitude, yet not reaching the division of carnal bitterness, because it rejected the copula of human conjunction. How? For the same splendor rutilates like the dawn from the throat even to her breasts, because that perfection from the taste of wonderful vegetation, dilated itself to the sweetest nutriments of ecclesiastical religion in virginal joy, so that also from the breasts even to her navel it shines as if purple mixed with hyacinth, because they fortify themselves from the most noble educations to the constriction of intimate castitatis, imitating, namely, the passion of my Son for the sake of the supernal love which He faithfully had in His heart. Wherefore also where it rutilates like the dawn, it extends its clarity upwards to the secrets of heaven, because that perfection which flourishes in the honor of virginity, wonderfully directs its virtue not downwards to earthly things, but upwards to those which are in the celestial things.

In which a most beautiful and maidenly image appears with a naked head and blackish hair, which is the most serene and innocent virginity from all foulness of human concupiscence, having a naked mind from every bond of corruption, but yet not yet perfectly able to desert the fatigue of darkening thoughts in her children as long as they are in this world, to which however, that she may resist, she strongly opposes herself.

Unde et rubra tunica quae circa pedes ejus diffluit induitur; quia per sudorem laboris in virtuosis operibus usque ad finem latae et beatae perfectionis perseverat, scilicet circumdata varietate virtutum, illum imitans qui plenitudo sanctitatis est. Quae etiam ut tibi in secreto superni luminis ostenditur, est nobilissimum germen in coelesti Jerusalem, videlicet gloria et decus illorum qui ob amorem virginitatis sanguinem suum fuderunt, et qui etiam in candore humilitatis virginitatem suam pro Christo observantes, in suavitate pacis quieverunt, quoniam ipsa Filio omnipotentis Dei qui rex cunctorum est desponsata, nobilissimam prolem, id est elegantissimum chorum virginum ei protulit, cum in pace Ecclesiae proficiens confortata est.

Quod autem circa eamdem puellam vides maximam turbam hominum lucidiorem sole stantem, qui omnes mire modo auro et gemmis ornati sunt: hoc est quoad ardentissimis amplexibus nobilissimam virginitatem praecipuus chorus virginum complectitur, qui omnes ardentiori claritate coram Deo fulgent quam sol in terra appareat, quia se ipsos conculcantes, mortem viriliter devicerunt, unde etiam mirabiliter in summa sapientia propter clarissima opera quae pro Christo humiliter gesserunt, decentissime exornantur. Quapropter et quidam illorum in capitibus suis velati candidis velaminibus aurea zona circumornati sunt, quia ipsi in gloria virginitatis fulgentes, demonstrant quod ii qui decus virginitatis appetunt, mentes suas ab omni noxio calore circumtegant, et candorem innocentiae pulcherrimo fulgore castitatis decorati fideliter apprehendant. Supra quorum virtutes similitudo ineffabilis Trinitatis, veluti tibi superius typice demonstrata est, quasi in sphoera in ipsis velaminibus sculpta apparet, quoniam ostendunt quod intentiones hominum honorem supernae et gloriosae Trinitatis (ut tibi ostensione mysterii verissime praesignatum est) in comprehensione amoris et stabilitate castitatis firmiter et strenue teneant.

Quod et in frontibus ipsorum Agnus Dei ac in collo eorum species hominis, et in dextera aure cherubin, et in sinistra alia species angelica: declarat, quia in reverentia castitatis suae mansuetudinem filii Dei imitabuntur, petulantiam superbi colli deponentes, et seipsos fragiles homines considerantes, in prosperitate etiam auditionis suae veram et indeficientem scientiam amplectentes, ac in occursante adversitate ejusdem auscultationis suae angelica praesidia appetentes, ita quod et de ipsa similitudine gloriae supernae Trinitatis ad has species quasi aureus radius se extendit, quoniam ineffabilis Trinitas infidelibus hominibus qui virtutes quaerunt et diabolicas seductiones fugiunt, mirabilia miraculorum profundae sapientiae suae operari non desinit.

Whence also she is clothed with a red tunic which flows around her feet; because through the sweat of labor in virtuous works she perseveres even to the end of broad and blessed perfection, namely surrounded by a variety of virtues, imitating Him who is the fullness of sanctity. Which also as it is shown to you in the secret of the supernal light, is the most noble germ in the celestial Jerusalem, namely the glory and honor of those who for the love of virginity shed their blood, and who also in the whiteness of humility observing their virginity for Christ, rested in the sweetness of peace, because she herself betrothed to the Son of the omnipotent God who is the king of all, brought forth to Him a most noble offspring, that is, a most elegant choir of virgins, when profiting in the peace of the Church she was strengthened.

But because you see around the same maiden a very great crowd of men standing brighter than the sun, who are all adorned in a wonderful way with gold and gems: this is because the principal choir of virgins embraces the most noble virginity with most ardent embraces, who all shine before God with a more ardent clarity than the sun appears on earth, because trampling themselves, they manfully overcame death, whence also they are most decently adorned in the highest wisdom on account of the most clear works which they humbly performed for Christ. Wherefore also certain of them are veiled on their heads with white veils and adorned around with a golden zone, because they themselves, shining in the glory of virginity, demonstrate that those who desire the beauty of virginity should cover their minds from every noxious heat, and faithfully apprehend the whiteness of innocence decorated with the most beautiful splendor of chastity. Above whose virtues the similitude of the ineffable Trinity, just as was typically shown to me above, appears as if sculpted in a sphere in those same veils, because they show that the intentions of men should firmly and strenuously hold the honor of the supernal and glorious Trinity (as was most truly presignified to you by the showing of the mystery) in the comprehension of love and the stability of chastity.

Which also the Lamb of God on their foreheads and on their neck the likeness of a man on their neck, and a cherub on the right ear, and another angelic likeness on the left ear declares, because in the reverence of their chastity they shall imitate the meekness of the Son of God, laying aside the petulance of a proud neck, and considering themselves frail humans, embracing true and indeficient knowledge even in the prosperity of their hearing, and seeking angelic protections in the occurring adversity of the same listening of theirs, so that also from the same similitude of the glory of the supernal Trinity a golden ray as it were extends itself to these likenesses, because the ineffable Trinity does not cease to work the wonders of the miracles of its profound wisdom for faithful men who seek virtues and flee diabolical seductions.

Sed inter hos quidam alii apparent, qui insulas in capitibus suis et pallia episcopalis officii circa humeros habent, quoniam inter illos qui in virginitatis honore florent, etiam quidam in superna civitate consistunt, qui dignitatem antiquorum patrum et gloria superioris magisterii in saeculo strenue gerentes decorem tamen virginitatis non perdiderunt. Unde etiam ut audis omnes isti qui cum suspiriis suis pro coelesti amore integritatem suam conservaverunt, in coelesti habitatione filiae Sion dicuntur, qua filium meum virginitatis amore imitati sunt. Ideoque et cum eis sunt, resonantiae sonorum spiritualium et invocationes omnigenarum melodiarum et agilitatis ornamenta prosperarum mentium et aurea visio fulgentium lapidum ac gemmarum.

Quomodo? Quia hoc habent de Filio Dei quod de throno sonus exit, cui omnis chorus virginum in maximo desiderio concinit, videlicet novum cantum symphonizando, ut Joannes dilectus virgo testatur dicens: Et cantabat quasi canticum novum ante sedem et ante quatuor animalia et seniores (Apoc. XIV). Quid hoc? In illis fidelibus qui bona intentione castitatem amplectentes, virginitatem suam pro Dei amore illibatam conservant, bona voluntas ipsorum in laudem Creatoris sui mirabiliter erumpit. Quomodo? Quia in aurora virginitatis quae Filio Dei semper adhaeret, fortissima laus abscondita est, cui nullum terrenum officium, nec ulla ligatura legis resistere valent quin in voce exsultationis ad gloriam Dei coeleste carmen decantet. Quomodo? Videlicet quoniam velox iter habens, canticum illud in novitate libertatis mirabiliter promit, quod antequam unigenitus Dei (qui verus flos virginitatis est) incarnatus de mundo ad coelos rediens, ad dextram Patris resedit: auditum non est, sed tunc quasi novi mores qui prius visi non sunt, cum videntur, in stupore habentur, ita hoc novum mysterium quod prius auditum non est, tunc in coelestibus resonans in honore virginitatis cognitum est ante scilicet majestatem Dei, quia Deus hoc facere potuit, et ante quatuor rotas quae quatuor partes mundi percurrentes veritatem omnis justitiae et humanitatis Salvatoris velut animalia in nova lege ferebant, et ante illos ancients quae Spiritu sancto imbuti viam rectitudinis in vetere lege hominibus, suo itinere demonstrabant. Quid hoc? Quia Deus in nova gratia austeritatem antiquae institutionis delinivit.

But among these certain others appear, who have infulas on their heads and the palls of the episcopal office around their shoulders, because among those who flourish in the honor of virginity, certain also consist in the supernal city who, strenuously bearing the dignity of the ancient fathers and the glory of superior magistery in the world, yet did not lose the beauty of virginity. Whence also as you hear all these who with their sighs for the sake of celestial love preserved their integrity, are called daughters of Sion in the celestial habitation, in which they imitated my Son by the love of virginity. And therefore also with them are the resonances of spiritual sounds and the invocations of all kinds of melodies and the ornaments of agility of prosperous minds and the golden vision of shining stones and gems.

How? Because they have this from the Son of God that a sound goes out from the throne, to which every choir of virgins concords in the greatest desire, namely symphonizing a new song, as John the beloved virgin testifies saying: And they sang as it were a new song before the throne and before the four living creatures and the elders (Rev. 14:3). What is this? In those faithful who, embracing chastity with good intention, preserve their virginity unpolluted for the love of God, their good will wonderfully breaks out into the praise of their Creator. How? Because in the aurora of virginity which always adheres to the Son of God, a most strong praise is hidden, which no earthly office, nor any bond of law is able to resist from singing a celestial song in the voice of exultation to the glory of God. How? Namely because having a swift journey, it wonderfully brings forth that song in the novelty of liberty, which before the Only-Begotten of God (who is the true flower of virginity) incarnate, returning from the world to the heavens, sat at the right hand of the Father, was not heard; but then as new manners which were not seen before, when they are seen, are held in stupor, so this new mystery which was not heard before, then resonating in the celestial things was known in the honor of virginity, namely before the majesty of God, because God was able to do this, and before the four wheels which running through the four parts of the world bore the truth of all justice and the humanity of the Savior like animals in the new law, and before those ancients who imbued with the Holy Spirit demonstrated the way of rectitude to men in the old law by their journey. What is this? Because God in the new grace smoothed the austerity of the ancient institution.

Sed quia virginitas tam gloriosa ante Deum est, ideo quia eam ex voluntate sua Deo obtulerunt, eam prudenter conservent, quoniam hoc sanctum propositum cum summa devotione virginitatis susceptum, fideliter custodiendum est. Unde etiam qui idem sacramentum adierunt, caveant ne retrorsum incedant. Nam ipsi charissimi imitatores filii mei sunt, cum se ita Deo offerunt ut non sint ligati in opinione conjugii, nec onerati saeculari causa carnalem copulam respuentes, ne illi cum omni sollicitudine carnis suae subjecti sint; sed hoc cupientes ut gloriosae innocentiae innocentis Agni adhaereant. Quapropter vir ille qui in animo suo deliberat ut nullam costam sibi copulet, sed hoc desiderat ut in pudore virginitatis propter amorem Filii mei perseveret, sodalitatem ejus accipiet, si tamen in operibus ipsius castitatis perseveraverit, quia haec sancta munera, in voto sacratissimi pacti ecclesiasticae religionis ob gloriam supernae remunerationis eidem Filio meo obtulit. Sed si ille postea idem pactum relinquens propter turpem stimulum carnis suae adulterium perpetraverat, libertatem suam in servitutem redegit, quoniam honorem colli sui ubi Filium meum pudice imitari debuit, per turpitudinem delectationis suae nequiter corrupit; et quia mendacium protulit, vovens se caste vivere quod non implevit. Unde etiam si in culpa temeritatis suae perseveraverit, districtum judicium justissimi judicis inde sustinebit, quoniam nec turpitudo nec mendacium in coelesti gloria apparebit.

Quod si amaro fletu ante finem suum de hoc reatu suo poenitentiam fecerit, tunc unda sanguinis Filii mei illum suscipit quia culpam suam exhorruit; non autem ipsum inter sodales suos qui gloria integritatis florent reponit, quoniam societatem illorum deserens libertatem pacti sui abjecit, et eam in servitutem peccati redegit. Sed et puella quae ex voluntate sua in sanctissima desponsatione filio meo offertur; ab eodem decentissime suscipitur, qui eam hoc modo sibi conjunctam vult habere in consortio suo. Quomodo? Ut illum casta dilectione amplectatur, sicut et ipse eam in secreto suo diligit, quoniam illi semper amabilis est, quia magis eum quam terrenum sponsum quaerit. Quod si pactum ejus postea transgressa fuerit, tunc coram iis qui in coelesti gaudio sunt, polluta erit. Unde etiam si in eadem temeritate perseveraverit, superna gloria justo judicio carebit. Sed si poenituerit, suscipitur sicut ancilla et non sicut domina, quoniam regalem desponsationem deseruit, et quia magis alium amavit quam illum quem amare debuit. Ille quoque qui eam seducendo violavit, si culpam suam emendare voluerit, ita poeniteat quasi coelum rupisset, ne in perditionem mortis corruat, quia supernam desponsationem temere corrupit.

But because virginity is so glorious before God, therefore because they offered it to God of their own will, let them prudently preserve it, since this holy purpose undertaken with the highest devotion of virginity, is to be faithfully guarded. Whence also those who have approached the same sacrament, let them beware lest they walk backward. For they themselves are the most dear imitators of my Son, when they so offer themselves to God that they are not bound in the opinion of marriage, nor burdened by secular cause rejecting carnal copula, lest they be subject to it with all the solicitude of their flesh; but desiring this, that they may adhere to the glorious innocence of the innocent Lamb. Wherefore that man who deliberates in his soul that he will couple no rib to himself, but desires this, that he may persevere in the shame of virginity for the love of my Son, shall receive His fellowship, if however he shall have persevered in the works of that same chastity, because he offered these holy gifts to the same Son of mine in the vow of the most sacred pact of ecclesiastical religion for the glory of supernal remuneration. But if he afterwards, leaving the same pact, had perpetrated adultery on account of the base sting of his flesh, he reduced his liberty into servitude, because he wickedly corrupted the honor of his neck where he ought to have chastely imitated my Son, through the baseness of his delectation; and because he brought forth a lie, vowing himself to live chastely which he did not fulfill. Whence also if he shall have persevered in the fault of his temerity, he shall sustain therefrom the strict judgment of the most just judge, because neither baseness nor a lie shall appear in celestial glory.

But if with bitter weeping before his end he shall have done penance for this guilt of his, then the wave of the blood of my Son receives him because he abhorred his fault; yet it does not replace him among his fellows who flourish in the glory of integrity, because deserting their society he cast away the liberty of his pact, and reduced it to the servitude of sin. But also the maiden who of her own will is offered to my Son in most holy betrothal; is most decently received by Him, who wills to have her conjoined to Himself in this way in His consortship. How? That she may embrace Him with chaste love, just as He also loves her in His secret, because she is always lovable to Him, because she seeks Him more than an earthly spouse. But if she shall have afterwards transgressed His pact, then before those who are in celestial joy, she shall be polluted. Whence also if she shall have persevered in the same temerity, she shall lack supernal glory by a just judgment. But if she shall have repented, she is received as a handmaid and not as a lady, because she deserted the royal betrothal, and because she loved another more than Him whom she ought to have loved. He also who violated her by seducing her, if he shall have willed to amend his fault, let him so repent as if he had broken heaven, lest he fall into the perdition of death, because he rashly corrupted a supernal betrothal.

Quod est hoc? Nam, si aliquis magnus princeps sponsam sibi valde charam habet, quam servus servorum suorum adulterando corrumpit, quid dominus ille tacit? Vere in maxima ira lictores suos mittit ut illum perdant, quoniam eum in propriis visceribus confudit. Quod si tunc servus ille timens, omnes missos illos orat, ut pro ipso intercedant, et insuper ad pedes domini sui flebiliter procumbit ut sibi parcat, tunc rex ille propter bonitatem suam, et propter petitionem illorum eum vivere sinens, societatem conservorum suorum illi reddit, sed tamen eum ita ut caeteros inferiores et familiares amicos suos non remunerat, quamvis et inter alios illi consimiles conservos ipsius debitam gratiam exhibeat. Ita et huic erit, qui aeterni regis sponsam seducendo violaverit. Summus enim rex in rectissimo zelo judicia sua exercens illum ad perditionem transmittit, qui eum in hoc facto quasi illusor in oblivione mentis suae habuit. Sed si miser ille diem hujus indignationis anticipans electos Dei suppliciter oraverit, ut veniam sibi a domino suo obtineant, et insuper humanitatem Salvatoris sui flebiliter inspexerit, quatenus per gratiam ipsius a peccato suo absolvatur: tunc rex sanguinem hunc qui pro redemptione humani generis effusus est, et dilectionem supernorum civium attendens, illum a reatu suo et a diabolica potestate ne in perditionem eat eripit, ac eum in salvationem beatarum animarum reponit; sed tamen tripudium regalis desponsationis quo caeteri amici Dei his sacris virginibus quae Filio meo superna dispensatione dicatae sunt congaudent, non decorabit; et tanquam illum qui pudorem virginitatis amisit, decore virginitatis non coronabit, quamvis ei inter alios electos suos gaudium in superna civitate cum inaestimabili remuneratione tribuatur.

Sed quod sub eodem splendore ubi ipse velut aurora rutilat, vides inter coelum et terram densissimas tenebras apparere, quae tanti horroris sunt ultra quam etiam humana lingua effari possit: hoc est quod sub virginali gloria inter spiritualem et carnalem intellectum, casus primi parentis qui densissimus in offuscatione infidelitatis erat, ita ut terrorem illius nullus hominum explicare valeret, aperte cognitus est. Quomodo? Quia in incarnatione Filii Dei qui ex virgine natus est coeleste desiderium ascendit, et terrena concupiscentia exclusa est, quoniam praevaricatio Adae per sanguinem ejusdem Filii Dei mirabiliter in salvatione restaurata est, cum prius illam nullus nisi Unigenitus Dei a Patre missus in mundum dissolvere ad supernum ingressum posset. Unde ut audis in typica manifestatione, nisi idem Filius Dei sanguinem suum pro salute hominum fudisset, illa transgressio ita comprimeret hominem, ut ad gaudium supernorum civium pertingere non posset.

What is this? For, if some great prince has a bride very dear to himself, whom a servant of his servants corrupts by committing adultery, what does that lord do? Truly in greatest wrath he sends his lictors that they may destroy him, because he confounded him in his own bowels. But if then that servant fearing, prays all those sent, that they may intercede for him, and moreover falls weepingly at the feet of his lord that he may spare him, then that king on account of his goodness, and on account of their petition letting him live, restores to him the society of his fellow servants, but yet he does not remunerate him as he does his other inferior and familiar friends, although also among his other fellow servants he exhibits due grace to him. So also shall it be to him, who shall have violated the bride of the eternal king by seducing her. For the highest king exercising his judgments in most right zeal transmits him to perdition, who had Him as a mocker in the oblivion of his mind in this deed. But if that wretch anticipating the day of this indignation shall have suppliantly prayed the elect of God, that they may obtain pardon for him from his lord, and moreover shall have weepingly looked upon the humanity of his Savior, so that by His grace he may be absolved from his sin: then the king attending to this blood which was shed for the redemption of the human race, and the love of the supernal citizens, snatches him from his guilt and from diabolical power lest he go into perdition, and replaces him in the salvation of the blessed souls; but yet he shall not decorate him with the dance of the royal betrothal by which the other friends of God rejoice together with these sacred virgins who are dedicated to my Son by supernal dispensation; and as one who lost the shame of virginity, he shall not crown him with the beauty of virginity, although joy in the supernal city with inestimable remuneration be given to him among his other elect.

But because you see very dense darkness appear between heaven and earth under the same splendor where it rutilates like the dawn, which are of such horror beyond even what the human tongue can speak: this is because under virginal glory between spiritual and carnal intellect, the fall of the first parent which was most dense in the darkening of infidelity, so that none of men could explain the terror of it, was openly known. How? Because in the incarnation of the Son of God who was born of a virgin celestial desire ascended, and earthly concupiscence was excluded, because the prevarication of Adam was wonderfully restored into salvation through the blood of the same Son of God, whereas before none except the Only-Begotten of God sent by the Father into the world could dissolve it for the supernal entrance. Whence as you hear in the typical manifestation, unless the same Son of God had shed His blood for the salvation of men, that transgression would so compress man, that he could not reach the joy of the supernal citizens.

Quod autem ubi splendor quasi purpura hyacintho intermista fulget, fortiter praedictam muliebrem imaginem constringens ardet: hoc designat perfectionem illorum qui passionem Filii mei in charitatis ardore imitantes, strenue Ecclesiam in constrictione sua exornant. Quomodo? Quoniam ipsi sunt alta aedificatio surgentis thesauri in divino consilio, quia cum Ecclesia jam roborata convaluit, egressus est ad decorem illius vivens odor, vovens iter secretae regenerationis. Quid est hoc? Quia tunc surrexit, mirabilis ordo qui Filium meum in specie exempli ejus tetigit, quoniam ut Filius meus venit in mundum de communi populo abscisus; ita et haec acies conversatur in saeculo de reliquo populo separata, fragrans ut balsamum de arbore suaviter sudat; sic et populus iste primum in eremo et in abscondito singulariter exortus est; et deinde veluti arbor, ramos suos expandit paulatim in multitudine plenitudinis proficiens. Et populum istum benedixi et sanctificavi; quoniam ipsi mihi sunt amantissimi flores rosarum, et liliorum, qui sine humano opere in agro germinant, sic et populum hunc nulla lex ad hoc constringit ut eam arctam viam appetat; sed ipse illam me suaviter inspirante sine praecepto legis sua voluntate aggreditur, plus quam sibi jussum sit efficiens. Unde et plurimum mercedis inde acquirit, sicut et in Evangelio ubi Samaritanus illum vulneratum hominem in stabulum induxit quemadmodum scriptum est: Altera die protulit duos denarios, et dedit stabulario et ait: Curam illius habe, et quodcunque supererogaveris, ego cum rediero reddam tibi (Luc. X).

Quid hoc? In prima die salutis, videlicet cum Filius Dei mirabiliter incarnatus corporaliter in mundo manebat, multa et admiranda opera in humanitate sua usque ad resurrectionem suam perfecit; per quae vulneratum hominem ad vera remedia salubriter reduxit. Sed altera die idem cum omnia mysteria veritatis post resurrectionem suam in Ecclesia aperte posita sunt, protulit in typica manifestatione Novum et Vetus Testamentum aeternae vitae certissimam demonstrationem, et credenti populo dulcissimum cibum. Et haec scripta dedit per gratiam suam pastoribus Ecclesiae qui gregem ejus custodiunt, et ait illis in verbis blandae admonitionis suae. In ecclesiasticis constitutionibus procurate Christianam cohortem, quam in sanguine meo redemptam vobis commisi: hoc habentes in sollicitudine vestra, ne in aliquibus quae pertinent ad vitam deficiens erret.

But because where the splendor shines as if purple mixed with hyacinth, it burns while strongly constraining the aforesaid feminine image: this designates the perfection of those who, imitating the passion of my Son in the ardor of charity, strenuously adorn the Church in her constriction. How? Since they themselves are the high building of the rising treasure in the divine counsel, because when the Church already strengthened grew strong, there went out to her beauty a living odor, vowing a journey of secret regeneration. What is this? Because then there arose a wonderful order which touched my Son in the likeness of His example, since as my Son came into the world cut off from the common people; so also this battle-line converses in the world separated from the rest of the people, fragrant as balsam sweetly sweats from the tree; so also this people first arose singularly in the desert and in hiding; and then like a tree, it expanded its branches little by little profiting in the multitude of fullness. And I blessed and sanctified this people; since they are to me most dear flowers of roses, and of lilies, which germinate in the field without human work, so also no law constrains this people to this, that it should seek that narrow way; but it enters it of its own will by my sweet inspiration without the precept of the law, performing more than was commanded it. Whence also it acquires very much of reward therefrom, just as also in the Gospel where the Samaritan led that wounded man into the stable as it is written: On the next day he took out two pence, and gave them to the host and said: Take care of him, and whatsoever thou shalt spend over and above, I at my return will repay thee (Luke 10:35).

What is this? In the first day of salvation, namely when the Son of God wonderfully incarnate remained corporally in the world, He perfected many and admirable works in His humanity even to His resurrection; through which He healthfully led back the wounded man to the true remedies. But on the next day when all the mysteries of the truth were openly placed in the Church after His resurrection, He brought forth in the typical manifestation the New and Old Testament, the most certain demonstration of eternal life, and most sweet food to the believing people. And these writings He gave by His grace to the pastors of the Church who guard His flock, and said to them in the words of His bland admonition. In ecclesiastical constitutions procure the Christian cohort, which redeemed in my blood I have committed to you: having this in your solicitude, lest it err failing in anything which pertains to life.

Quodcunque autem quae vobis servanda tradidi, in bona voluntate vestra superaddideritis plus scilicet facientes quam vobis praeceptum sit: ego qui ductor et salvator vester sum, nunc mundum relinquens, et ad Patrem ascendens, cum iterum rediero mundum judicare, eumque in indeficientem stabilitatem ponere, ita quod amplius per labentia tempora non debilitetur; tunc mercedem laborum vestrorum, et bonae voluntatis vestrae, cum augmentato fructu reddam vobis. Et dicam, o fidelis et probe serve, qui fideliter ministras. Quisquis plus voti sui addit quam sibi in lege praeceptum sit, duplicem mercedem accipiet, quia illum in nomine meo gloriosum habeo, quoniam me multum dilexit.

Et ego dico: Nec virgineum genus, nec hic ordo singularis devotionis, nec qui eos imitantur ut ii qui in eremo jacent, sunt in praecepto legis, sicut et prophetae, ab hominibus sub carnali lege constituti non sunt; quia tantum mea inspiratione incedentes vivent et hi plus addunt quam eis praeceptum sit, quod sacerdotalis ordo et reliqua institutio sacerdotalis officii non facit, quia haec in Abraham et in Mose in Veteri Testamento jussa sunt, sicut etiam et apostoli illa ex eadem lege tollentes, et in Spiritu sancto ea secundum voluntatem meam bene ordinantes, Ecclesiae conservanda tradiderunt. Sed et ipsa apostolica doctrina in Evangelio per Filium meum disposita est, ubi discipuli ejus in universum mundum verba veritatis effundere missi sunt. Quid tunc? Nam cum apostoli viam salutis populo annuntiarent, lucidissima aurora filiarum Sion in amore Filii mei exorta est, illorum scilicet qui carnem suam fortiter constrinxerunt, et malam concupiscentiam in semetipsis duriter mortificaverunt. Et sicut tunc haec casta virginitas in ardente amore Filium meum subsecuta est, ita etiam hic mihi valde amabilis ordo singularis devotionis, incarnationem illius imitatus est, qui sunt recta templa mea, videlicet ut chori angelorum me colentes, et ejusdem unigeniti mei passionem et mortem ac sepulturam in corpore suo portantes; non tamen ita ut gladio aut aliis terroribus ex quibus homines deficiunt moriantur, sed Filium meum sic imitantes, ut voluntatem carnis suae abjiciant, cum se ab omnibus saecularibus rebus et ornamentis in quibus mundus laetatur abdicant, ut in Evangelio de Joanne lucerna mundi scriptum est: Ipse autem Joannes habebat vestimentum de pilis camelorum, et zonam pelliceam circa lumbos suos (Matth. III). Quid est hoc? Ille in quo divina gratia mirabilem abstinentiam suscitaverat, per eamdem gratiam habebat, defensionem virtutis hujus, quod in mente sua honorem et divitias saeculares contempserat, et quod etiam per constrictionem quam in mortificatione vitiorum circa voluptatem carnis suae postuerat, petulantes motus corporis sui fortiter domuerat, cum majores aedificationes quam praedecessores sui instituerat, videlicet cum per duras et asperas vias incedens terrenas concupiscentias conculcaret. Quomodo?

Whatsoever however of those which I have delivered to you to be kept, you shall have added over and above in your good will namely doing more than was commanded you: I who am your leader and savior, now leaving the world, and ascending to the Father, when I shall return again to judge the world, and to place it in indeficient stability, so that it be no further weakened through the gliding times; then I will repay you the reward of your labors, and of your good will, with increased fruit. And I will say, O faithful and upright servant, who faithfully ministers. Whosoever adds more of his vow than was commanded him in the law, shall receive a double reward, because I hold him glorious in my name, since he loved me much.

And I say: Neither the virginal genus, nor this order of singular devotion, nor those who imitate them as those who lie in the desert, are in the precept of the law, just as also the prophets, were not constituted by men under the carnal law; because walking only by my inspiration they shall live and these add more than was commanded them, which the sacerdotal order and the rest of the institution of the sacerdotal office does not do, because these things were commanded in Abraham and in Moses in the Old Testament, just as also the apostles taking those from the same law, and in the Holy Spirit well ordering them according to my will, delivered them to the Church to be kept. But also the apostolic doctrine itself was disposed in the Gospel by my Son, where His disciples were sent to pour out the words of truth into the whole world. What then? For when the apostles announced the way of salvation to the people, the most lucid dawn of the daughters of Sion arose in the love of my Son, namely of those who strongly constrained their flesh, and harshly mortified evil concupiscence in themselves. And just as then this chaste virginity followed my Son in ardent love, so also this most dear order of singular devotion to me, has imitated His incarnation, who are my right temples, namely as the choirs of angels worshiping me, and bearing the passion and death and burial of the same my only-begotten in their body; yet not so that they die by the sword or other terrors from which men fail, but so imitating my Son, that they cast away the will of their flesh, when they abdicate themselves from all secular things and ornaments in which the world rejoices, as it is written in the Gospel of John the lamp of the world: And the same John had his garment of camel's hair, and a leathern zone about his loins (Matt. 3:4). What is this? He in whom divine grace had raised up wonderful abstinence, had through the same grace, the defense of this virtue, that in his mind he had contemned secular honor and riches, and that also through the constriction which he had placed around the pleasure of his flesh in the mortification of vices, he had strongly tamed the petulant movements of his body, when he instituted greater buildings than his predecessors, namely when walking through hard and rough ways he trampled earthly concupiscences. How?

Quia plurima opera virtutum strenue faciens, castitatem ardenter amavit, praebens etiam iis viam medicamenti qui illud devote exquirebant. Unde etiam illi qui sunt vivens odor, vovens iter secretae regenerationis, eumdem Joannem in maximis tenebris saeculi lucentem, per acutissimas operationes beatarum virtutum in vita sua subsequentes, ineptam altitudinem et latitudinem mundialium rerum fugiant, et in constrictione diffusi animi sui corpus suum coercentes malam concupiscentiam abjiciant, ita excellentioribus instrumentis quam qui ante ipsos simpliciter in via Domini gradientes, simplicia habitacula faciebant, serenissime fulgentes, acutam et angustam semitam arripiant ea scilicet quae in voluptatibus saeculi sunt fortiter sub pedibus suis conculcantes. Quomodo? Quoniam seipsos despicientes, et corpus suum servituti Christi in operatione virtutum subjicientes, petulantiam in austeritate morum suorum declinent, sic per bona exempla sua caeteris hominibus lucidissime fulgentes. Nam etiam angelicum chorum fideliter imitantur. Quomodo? In abjectione saecularium, quoniam, ut angeli nec terrena quaerunt nec concupiscunt, ita et isti eos hoc modo mirabiliter subsequuntur, ita quod omnia caduca contemnunt.

Unde etiam sicut Filius meus est nuntius salutiferorum sacramentorum, et sacerdos sacerdotum, ac propheta prophetarum, et aedificator felicium turrium; ita etiam si necessitas ingruerit, qui inter hujusmodi homines radicem odoris cum utilitate habet, sit nuntius et sacerdos, sit propheta et consiliator ecclesiasticae aedificationis; nec omnino ab his separandus est: si tantum oculus claritatis in eo lucet, nec ad usum ecclesiasticum dormiat, sed ad instructionem ejus vigilet, occupationem tantum saecularis causae, et contagia saecularium rerum abjiciens, quia nec angeli, nec sacerdotes, nec prophetae justitiam Dei occultabunt; sed eam ex praecepto illius in veritate proferent, quemadmodum de Joanne qui arundo vento agitata non fuit, cujus austeritatem isti subsequuntur; in quorum similitudine in Evangelio iterum scriptum est: Et egrediebatur ad illum omnis Judaeae regio, et Hierosolymitae universi, et baptizabantur ab illo in Jordane flumine, confitentes peccata sua (Matth. III).

Quid est hoc? In suspiriis et gemitibus a delectatione vitiorum egrediebantur ad illum, in quo divina gratia operabatur tota simplicis confessionis devota voluntas et visionis pacis unanimiter omnis effectus illorum scilicet hominum quorum corda per timorem mortis ad amorem vitae concussa fuerant. Quomodo? Quoniam idem Joannes praecursor veritatis, et amaritudinem et dulcedinem eis intimaverat. Unde et ipsi perfusionem poenitudinis a rectitudine ejus flagitabant; quatenus per declinationem malorum, et per erectionem bonorum, confessionem scelerum suorum facientes, illum mererentur adipisci qui ipsis non in umbra antiquitatis remedium denuntiaret, sed qui eis in luce novitatis veram salutem conferret. Sed ut idem Joannes homines ad se venientes docens, et flumine irrigationis perfundens: verba poenitudinis eorum ad honorem venturi Salvatoris suscipiebat;

Because performing very many works of virtues strenuously, he ardently loved chastity, proferring also the way of medicine to those who devotedly sought it. Whence also those who are a living odor, vowing a journey of secret regeneration, following the same John shining in the greatest darkness of the age, through the most sharp operations of the blessed virtues in their life, let them flee the inept height and breadth of worldly things, and coercing their body in the constriction of their diffused mind let them cast away evil concupiscence, thus with more excellent instruments than those who before them walking simply in the way of the Lord, made simple habitations, shining most serenely, let them seize the sharp and narrow path namely those which are in the pleasures of the age strongly trampling under their feet. How? Since despising themselves, and subjecting their body to the servitude of Christ in the operation of virtues, let them decline petulance in the austerity of their manners, thus shining most lucidly to other men by their good examples. For they also faithfully imitate the angelic choir. How? In the rejection of secular things, because, as the angels neither seek nor concupisce earthly things, so also these wonderfully follow them in this way, so that they contemn all caducous things.

Whence also just as my Son is the messenger of the salutary sacraments, and the priest of priests, and the prophet of prophets, and the builder of the happy towers; so also if necessity should press, he who among such men has the root of odor with utility, let him be a messenger and priest, let him be a prophet and counselor of ecclesiastical building; nor is he at all to be separated from these: if only the eye of clarity shines in him, nor should he sleep to ecclesiastical use, but watch for its instruction, casting away only the occupation of secular cause, and the contagions of secular things, because neither angels, nor priests, nor prophets will hide the justice of God; but they shall bring it forth in truth by His precept, just as of John who was not a reed shaken by the wind, whose austerity these follow; in whose similitude it is written again in the Gospel: And there went out to him all the country of Judea, and all they of Jerusalem, and were baptized by him in the river Jordan, confessing their sins (Matt. 3:5-6).

What is this? In sighs and groans from the delectation of vices they went out to him, in whom divine grace worked the whole devoted will of simple confession and the unanimous effect of the vision of peace of those men namely whose hearts had been shaken by the fear of death to the love of life. How? Since the same John, precursor of truth, had intimated both bitterness and sweetness to them. Whence also they themselves demanded the perfusion of penance from his rectitude; so that by the declination of evils, and by the erection of goods, making confession of their crimes, they might merit to attain Him who would denounce to them a remedy not in the shadow of antiquity, but who would confer true salvation on them in the light of novelty. But as the same John teaching the men coming to him, and perfusing them with the river of irrigation: received the words of their penance to the honor of the coming Savior;

ita etiam nunc in nomine ejusdem Salvatoris qui veniens salutem fidelibus contulit; et illi facere non negligant, qui testimonio sanctificationis fulminantis, operi plus addunt per inspirationem, videlicet Spiritus sancti, in abrenuntiatione saecularium rerum, novam austeritatem secundum similitudinem illam aggredientes, quam ex praecepto ejusdem testimonii sanctificationis per regenerationem spiritus et aquae in abjectione diabolicae servitutis, novum hominem induentes adierunt; sed ubi stimuli impellentis necessitatis se obtulerint, admonendo et erigendo ac sanando manum devoti juvaminis petentibus porrigant, si tamen ad illam dignitatem ecclesiastica promotione digne pervenerunt, at in hoc praedecessorem suum fideliter imitentur, ut quod ille velut in umbra ostendit, ipsi in novitate lucis veraciter compleant.

Ipsi enim sunt zona Ecclesiae eam valde constringentes; quoniam in incarnatione Filii mei occupati sunt, et quia etiam angelicum ordinem exercent, scilicet non cessantes ullis horis cantando cum sonitu, aut orando in compunctione, non autem excussis clamoribus ut inutilis pulvis aut aridus absque vigore compunctionis; et quia etiam non recusant operari pro necessitate sua; non tamen in manibus suis saecularia quaerentes, sed cum charitate et humilitate se ipsos districte circumspicientes. O ipse fortissimus atque amantissimus populus meus, cum in eis afflictionem illam attendo quam Filius meus in carne sua passus est, quoniam et ipsi secundum mortem illius moriuntur, cum voluntatem suam deserentes, et propter vitam aeternam magisterio se subjicientes, secundum imperium praelatorum suorum gradiuntur.

Quapropter et vestitus eorum vestitui aliorum populorum non assimilatur, quia et ipse integer incorruptam incarnationem Filii mei quae plurimum distat a procreatione aliorum hominum ostendit. Nam illam incarnationem legale imperium viri ac mulieris non tetigit, sicut nec iste populus ulla conscripta lege ad hanc constrictionem cogendus est; sed qui eam pro dilectione Dei sua voluntate vovendo aggreditur, hic in ipsa perseveret, ne retrocedens corruat, sicut Lucifer, qui lucem deseruit et tenebras recepit. Hujusmodi enim vestitus secundum coruscationem supernorum spirituum cum alis subtilitatis suae circumvolat, et incarnationem ac sepulturam Filii mei designat, quia signum incarnationis in suo vestitu habet, qui se ad fortissimam obedienceiam exhibet, et signum sepulturae ejus in ipso vestitu portat; qui in operibus justitiae, saecularibus causis abrenuntiat. Unde qui pura voluntate eodem vestitu induitur, salubri remedio alleviatur.

so also now in the name of the same Savior who coming conferred salvation on the faithful; let those also not neglect to do, who by the testimony of fulminating sanctification, add more to the work through inspiration, namely of the Holy Spirit, in the renunciation of secular things, entering upon a new austerity according to that similitude, which they approached by the precept of the same testimony of sanctification through the regeneration of spirit and water in the rejection of diabolical servitude, putting on the new man; but where the stings of impelling necessity shall have offered themselves, by admonishing and erecting and healing let them stretch out the hand of devoted help to those asking, if however they have worthily reached that dignity by ecclesiastical promotion, and in this let them faithfully imitate their predecessor, so that what he showed as if in a shadow, they themselves may truly fulfill in the novelty of light.

For they themselves are the zone of the Church strongly constraining her; since they are occupied in the incarnation of my Son, and because they also exercise the angelic order, namely not ceasing at any hours by singing with sound, or praying in compunction, yet not with shaken out clamors as useless dust or dry without the vigor of compunction; and because also they do not refuse to work for their necessity; yet not seeking secular things in their hands, but with charity and humility strictly looking around themselves. O that most strong and most dear people of mine, when I attend to that affliction in them which my Son suffered in His flesh, since they also die according to His death, when deserting their own will, and subjecting themselves to mastery for the sake of eternal life, they walk according to the command of their prelates.

Wherefore their clothing is not made like the clothing of other peoples, because it itself, being whole, shows the incorrupt incarnation of my Son, which differs greatly from the procreation of other men. For the legal command of man and woman did not touch that incarnation, just as this people is not to be forced to this constraint by any written law; but he who approaches it by vowing it of his own will for the love of God, let him persevere in it, lest by drawing back he fall, like Lucifer, who deserted the light and received darkness. For clothing of this kind flies about according to the flashing of the supernal spirits with the wings of its subtlety, and designates the incarnation and burial of my Son, because he has the sign of the incarnation in his clothing who exhibits himself to the strongest obedience, and carries the sign of His burial in that same clothing who, in works of justice, renounces secular causes. Whence he who is clothed in the same clothing with a pure will is relieved by a healthy remedy.

Et ideo qui illum per invocationem Spiritus sancti in benedictionibus suscipit, non illum abjiciat, quoniam qui eum per abjectionem perseverantis mali contempserit, cum illo erit qui angelicum ordinem sprevit et in mortem sepeliendus corruit. Quid est hoc? quoniam hic populus ex praecepto legis ad hanc constrictionem stimulatus non est, sed voluntate sua aggressus est pactum meum observare, et ita Ecclesiam meam sua sancta conversatione illustrare. Quomodo? Ut post primam lucem diei aurora solis aspicitur, ita ordo iste post voces apostolorum exortus est. Quid est hoc?

Prima lux diei fidelia verba apostolicae doctrinae designat, aurora initium hujus conversationis quae primum in solitudine et in speluncis post illam beatam doctrinam germinavit demonstrat, sol autem discretam et bene dispositam viam in servo meo Benedicto declarat; quem ego per ardentem ignem traduxi, docens eum in vestitu conversationis suae incarnationem Filii mei colere, et in abnegatione voluntatis suae passionem illius imitari, quia ipse Benedictus est quasi alter Moses in lapideo foramine jacens, et corpus suum, in multa asperitate ob amorem vitae crucians et constringens quemadmodum etiam primus Moses in lapideis tabulis ex praecepto meo asperam et duram legem scribens Judaeis dedit. Sed ut filius meus eamdem legem per dulcedinem Evangelii perforavit, sic etiam Benedictus famulus meus propositum hujus ordinis quod ante ipsum diversissima conversatio fuit, per dulcedinem inspirationis Spiritus sancti discretam et planam viam fecit, ac per hoc plurimam cohortem suae religionis collegit; ut etiam Filius meus per suavitatem odoris sui Christianum populum sibi coadunavit. Et deinde Spiritus sanctus cordibus electorum suorum suspiria vitae habentium inspiravit, ut sicut in lavacro baptismi crimina populorum abluuntur, ita et ipsi in significatione passionis ejusdem Filii mei saeculares pompas abjicerent. Quomodo? Nam ut homo a diabolica potestate in sancto baptismo convertitur, crimina veteris maculae abjiciens; sic et isti terrenas causas in signo vestitus sui abnegant, in quo etiam et angelicum signum habent. Quomodo? Ipsi enim in voluntate mea; protectores populi mei positi sunt.

Unde qui ex ipsis in sancta conversatione probati inveniuntur, pastores Ecclesiae meae constituantur, quia et angeli qui nulla macula terrenae causae tanguntur, custodes populi mei sunt. Nam sicut angeli coram Deo in duplici honore sunt, sic et homines hujus religionis sunt in duplici vita. Quomodo?

And therefore he who receives it through the invocation of the Holy Spirit in blessings should not cast it away, because he who through the rejection of persevering evil shall have despised it, will be with him who spurned the angelic order and fell to be buried in death. What is this? Because this people was not stimulated to this constraint by the precept of the law, but of its own will approached to observe my covenant, and so to illustrate my Church by its holy conversation. How? As after the first light of day the dawn of the sun is seen, so this order arose after the voices of the apostles. What is this?

The first light of day designates the faithful words of the apostolic doctrine; the dawn demonstrates the beginning of this conversation which first germinated in solitude and in caves after that blessed doctrine; but the sun declares the discrete and well-disposed way in my servant Benedict; whom I led through a burning fire, teaching him to revere the incarnation of my Son in the clothing of his conversation, and to imitate His passion in the abnegation of his own will, because Benedict himself is like another Moses lying in a rocky hole, and crucifying and constraining his body in much asperity for the love of life, just as also the first Moses, writing the rough and hard law on stone tablets by my precept, gave it to the Jews. But as my Son pierced the same law through the sweetness of the Gospel, so also my servant Benedict made the purpose of this order, which before him was a most diverse conversation, a discrete and plain way through the sweetness of the inspiration of the Holy Spirit, and through this collected a very large cohort of his religion; as also my Son through the sweetness of His odor gathered the Christian people to Himself. And then the Holy Spirit inspired the hearts of His elect who have the sighs of life, that just as in the washing of baptism the crimes of the peoples are washed away, so also they themselves, in the significance of the passion of the same Son of mine, should cast away secular pomps. How? For as a man is converted from diabolical power in holy baptism, casting away the crimes of the old stain; so also these men renounce earthly causes in the sign of their clothing, in which they also have an angelic sign. How? For they themselves, in my will, are placed as protectors of my people.

Whence those of them who are found proven in holy conversation may be constituted pastors of my Church, because also the angels, who are touched by no stain of earthly cause, are the guardians of my people. For as the angels are in double honor before God, so also the men of this religion are in a double life. How?

Angeli in coelestibus Deo sine intermissione serviunt, et etiam in terris homines a diabolicis insidiis semper protegunt; sic et populus iste angelicum ordinem imitatur, cum terrena despiciens Deo quotidie famulatur, et cum etiam reliquos homines suis orationibus a malignis spiritibus die ac nocte tutatur. Unde si ecclesia mea rectum pastorem non habet, tunc hujusmodi religionis caetus clamando et flendo ipsi subveniat; et qui in eo probatus invenitur si necesse fuerit, superintendentiae sacerdotium suscipiens, ipsam in zelo meo strenue defendat. Nullus autem religionem horum repente et velut ex somno evigilans aggrediatur, nisi prius in constrictione animi sui si in hoc proposito perseverare valeat ex intima probatione examinetur, ne si illud voluntate sua in foedere benedictionis susceperit, et postmodum in perversitate erroris sui abjiciens mihi sine poenitentia illuserit, in damnatione mortis miserabiliter pereat. Quapropter, o charissimi filii mei, qui valde in contrarietate dissipati estis, surgite citius in humilitate et in charitate, et sancto proposito vestro viriliter et unanimiter consentite.

Sed, ut vides, alius splendor ut candida nubes praedictam muliebrem imaginem ab umbilico et deorsum ultra tamen nondum excrescens, honeste circumdat: qui est saecularis vita quae in candore serenae intentionis Ecclesiam a plenitudine germinantis fortitudinis usque ad extremitatem illam ubi ultra jam nondum in filiis suis processit, in reverentia justae subventionis circumplectitur. Quomodo? Quia circa umbilicum est germen membrorum de quo omne genus humanum procreatur, unde et ibi in ecclesia saecularis populus per quem ipsa ad plenum numerum in ordinibus suis provehenda est demonstratur, cum ibi reges et duces, principes ac praesides cum subjectis suis, ac etiam caeteri divites ac pauperes et egeni cum reliquo populo conversantes denuntiantur. Et per hos omnis Ecclesia valde ornatur, quia cum saeculares homines legem Dei quae ipsis posita est fideliter conservant, Ecclesiam plurimum exornant, et multis amplexibus Deum amplectuntur cum sincera humilitate et devotione magistris suis obediunt, et cum eleemosynis et vigiliis ac continentia, et etiam viduitate ac caeteris bonis operibus quae Dei sunt corpus suum pro Dei amore castigant. Unde illi qui constitutam sibi legem secundum voluntatem meam custodiunt, valde amabiles mihi sunt. Sed si quis ex illis jugum libertatis meae in abjectione saecularium ferre desiderat, ad me citius veniat nisi in junctura carnalis copulae sit, quam ligaturam temere non solvat nisi per voluntatem illius cujus consortium habet. Quomodo? Nec maritus uxorem, nec uxor maritum in hoc proposito deserat, nisi voluntas amborum sit; et tunc si ita deliberaverint, aut ambo remaneant in saeculo, aut ambo a saeculo separentur; quoniam esse non potest ut pes unus permaneat in corpore et alter a corpore abscindatur salvo homine.

The angels serve God in the heavens without intermission, and also protect men on earth from diabolical snares always; so also this people imitates the angelic order, when despising earthly things it serves God daily, and when also it protects the rest of men by its prayers from malignant spirits day and night. Whence if my Church does not have a right pastor, then the assembly of religion of this kind should come to its aid by crying out and weeping; and he who is found proven in it, if it should be necessary, receiving the priesthood of superintendency, should strenuously defend it in my zeal. But let no one approach their religion suddenly and as if awakening from sleep, unless he first be examined in the constraint of his soul by intimate proof whether he can persevere in this purpose, lest if he receive it of his own will in the covenant of blessing, and afterwards casting it away in the perversity of his error should mock me without penitence, he perish miserably in the damnation of death. Wherefore, O my most dear sons, who are greatly dissipated in contrariety, rise quickly in humility and in charity, and consent manfully and unanimously to your holy purpose.

But, as you see, another splendor like a white cloud honestly surrounds the aforesaid feminine image from the navel and downwards, yet not yet growing beyond it: which is the secular life which, in the brightness of serene intention, embraces the Church from the fullness of germinating strength even to that extremity where it has not yet proceeded further in its children, in the reverence of just subvention. How? Because around the navel is the germ of the members from which the whole human race is procreated, whence also there in the Church is demonstrated the secular people through whom she is to be advanced to the full number in her orders, when there are announced kings and leaders, princes and governors with their subjects, and also other rich and poor and needy persons conversing with the rest of the people. And through these the whole Church is greatly adorned, because when secular men faithfully preserve the law of God which is placed for them, they adorn the Church very much, and they embrace God with many embraces when they obey their teachers with sincere humility and devotion, and when with alms and vigils and continence, and also widowhood and other good works which are of God, they chastise their body for the love of God. Whence those who keep the law constituted for them according to my will are very dear to me. But if anyone from them desires to bear the yoke of my liberty in the rejection of secular things, let him come to me more quickly unless he be in the juncture of carnal copulation, which bond let him not rashly dissolve except by the will of the one whose consortium he has. How? Neither let the husband desert the wife, nor the wife the husband in this purpose, unless it be the will of both; and then if they have so deliberated, let both remain in the world, or let both be separated from the world; since it cannot be that one foot remain in the body and the other be cut off from the body, the man being safe.

Sic etiam non congruit ut maritus saeculum colat, uxor saeculum deserat; aut ut uxor in saeculo resideat, et maritus saeculum fugiat, si in superna vita decorem suum invenire volunt; quia si hoc indiscrete et insipienter agitur, non hostia sed rapina appellabitur. Quapropter qui in carnali copula legali jure sibi conjuncti sunt, unanimiter simul vivant, nec alterum ab altero sine consensu alterius, nec sine dispositione aut demonstratione ecclesiastici vigoris insipienter se discindat, quemadmodum in Evangelio iterum scriptum est: Quod ergo Deus conjunxit homo non separet (Matth. XIX). Quid est hoc? Deus in creatione humani generis carnem de carne tulit et in unam copulationem conjunxit, ita constituens ne haec conjunctio praecipitanter ab invicem separaretur. Quomodo? Quia ita in conjunctione viri ac mulieris erit ubi caro carni et sanguis sanguini legali sanctione copulatur ne ab invicem sua stulta praecipitatione disjungantur, nisi hoc ex justa causa, aut ex rationabili devotione utriusque ligaturae evenire contingat, quoniam Deus in secreto sapientiae suae hanc conjunctionem maris et feminae ad propagationem hominum benigne disposuit. Et quia haec conjunctio ab ipso ita decenter instituta est, idcirco stulta cupiditas hominis abscisionem in his duabus partibus non faciat, nec pars haec nec illa dotem sanguinis sui in alienum locum ducat; quoniam, sicut Deus praecepit ne homo occidat hominem, ita etiam jussit ne homo per crudelitatem fornicationis, sanguinem snum a recto loco suo abscindat. Unde etiam homo ardorem cupiditatis suae deprimat, nec incendium suum ad alienum ignem transmittat; quia si haec ardens voluntas calorem alterius voluntatis cum fervente concupiscentia fortioris vel mollioris causae conceperit: vere tunc cum desiderio animi sui et cum colligatione amplexionis illius mentis in unum coagulantur. Nam exterior videns oculus interiorem calorem in adustionem excitat. Et quamvis corpus hoc peccatum cum corpore illo non operetur, tamen vivens voluntas facit opus ardoris in illis, ita quod omnia viscera eorum propter conscientiam suam concutiuntur. Quapropter claustra exterioris hominis tam cauta custodia observentur, ne interior homo per insipidam negligentiam saucietur.

Et ut vides quod hi tres splendores circa ipsam imaginem se late diffundunt: hoc est quod in honore supernae Trinitatis praedictae tres ecclesiasticae institutiones ubique felicem Ecclesiam in dilatatione erumpentium germinum et in diffusione beatarum virtutum miro modo circumplectentes consolidant; unde etiam plurimos gradus et scalas in ea bene et decenter ostendunt, qui sunt diversi ordines tam in saecularibus quam in spiritualibus hominibus per quos eadem Ecclesia in bonitate morum et in disciplina virtutum, filios suos cum suavissima reverentia educatos ad superna perducit. Quomodo?

So also it is not congruent that the husband cultivate the world and the wife desert the world; or that the wife reside in the world and the husband flee the world, if they wish to find their beauty in the supernal life; because if this is done indiscreetly and foolishly, it will be called not a sacrifice but a robbery. Wherefore those who are joined to themselves in carnal copulation by legal right, let them live together unanimously, nor let one foolishly cut himself off from the other without the consent of the other, nor without the disposition or demonstration of ecclesiastical vigor, as is written again in the Gospel: "What therefore God has joined together, let not man separate" (Matt. 19). What is this? God in the creation of the human race took flesh from flesh and joined them in one copulation, so constituting that this conjunction should not be precipitately separated from each other. How? Because so it will be in the conjunction of man and woman where flesh to flesh and blood to blood are coupled by legal sanction, that they be not disjoined from each other by their own foolish precipitation, unless this happens from a just cause, or from reasonable devotion of both bonds, since God in the secret of His wisdom benignly disposed this conjunction of male and female for the propagation of men. And because this conjunction was so decently instituted by Him, therefore let not the foolish cupidity of man make an abscission in these two parts, nor let this part or that lead the dowry of its blood into an alien place; since, as God commanded that man should not kill man, so also He ordered that man should not, through the cruelty of fornication, cut off his blood from its right place. Whence also let man depress the ardor of his cupidity, nor let him transmit his fire to an alien fire; because if this burning will should conceive the heat of another's will with the fervent concupiscence of a stronger or softer cause: truly then they are coagulated into one with the desire of their soul and with the binding of the embrace of that mind. For the exterior seeing eye excites the interior heat into a burning. And although this body does not work this sin with that body, yet the living will performs the work of ardor in them, so that all their viscera are shaken because of their conscience. Wherefore let the cloisters of the exterior man be observed with such cautious custody, lest the interior man be wounded through tasteless negligence.

And that you see that these three splendors spread themselves widely around the same image: this is that, in honor of the supernal Trinity, the aforesaid three ecclesiastical institutions everywhere consolidate the happy Church by embracing her in a wonderful way in the dilation of breaking out germs and in the diffusion of blessed virtues; whence also they show very many steps and scales in her well and decently, which are the diverse orders both in secular and in spiritual men through which the same Church, in goodness of morals and in discipline of virtues, leads her children, educated with most sweet reverence, to supernal things. How?

Cum terrena spernunt, et cum coelestia diligunt. Quid est hoc? Quia legalia praecepta quae ipsis instituta sunt, in divino amore fideliter complent. Sed, sicut in tribus personis unus Deus est; ita etiam in his tribus praedictis ordinibus una Ecclesia est, cujus fundator ille est qui plantator omnium bonorum est. Quodcunque enim ille non plantavit, hoc stare non poterit. Unde illa institutio quam ipse non instituit, haec in magnis illusionibus decidet. Quomodo? Quia Deus illa non plantavit; quae ad superiora cum flatu superbiae ascendere tentant, nec superioribus suis subjici volunt. Hoc ibi est ubi minor ordo supra majorem ordinem qui de antiquo consilio principalium magistrorum in voluntate mea constitutus est, se elevare contendit; et ubi quidam in diversis signis vestitus sui se volunt dilatare secundum mores suos quemadmodum in insania sua cogitant, veluti si ordo angelorum se erigere vellet super ordinem archangelorum. Et quid hoc esset? Quasi nihilum et inane essent, qui sic recte constitutos Dei ordines in vanitatibus suis dividere vellent. Sed hoc esse non debet, ut ab his in insania diversitatis suae invocet, qui in proposito suo semper novi esse volunt, et rudes in scientia sua ad dicendum ea quae in mentibus suis sunt, deserentes bene tritam viam, et bene complanatam arcam antiquorum Patrum, quam illis Spiritus sanctus inspiravit. Unde multi ex his constitutas ordinationes quas Ecclesia in antiquis Patribus habet, in magna superbia destituunt, et hoc in plurimis schismatibus diversarum institutionum suarum faciunt. Ipsi enim in diversis circuitionibus suis fructiferae arbores dici volunt; sed nec vacuae arundines appellari possunt, quemadmodum dilecto Joanni de illo ostenditur qui in tempore marcens abjicitur, ut scriptum est: Scio opera tua, quia neque frigidus es, neque calidus. Utinam frigidus esses aut calidus! Sed quia tepidus es, incipiam te evomere ex cre meo (Apoc. III). Quid est hoc? O stulte, qui in temetipso turpiter marces, ego qui cognitor secretorum sum, in omnia sciente oculo video opera desideriorum tuorum, quoniam opera quae ad ignem ignei illuminatoris pertinent omnino non effugisti, nec etiam opera quae glaciem frigidi rigoris inducunt omnino abjecisti. Quomodo? Tu nec es in malis operibus ex toto frigidus, nec in bonis actibus ex toto fervidus; sed in utroque per instabilitatem mentis tuae ut tepidus ventus pendens, videlicet in neutro sciens quis sis, quia nec in malo emeritas poenas, nec in bono digna praemia consideras. Quomodo?

When they spurn earthly things, and when they love heavenly things. What is this? Because they faithfully fulfill in divine love the legal precepts which were instituted for them. But, as in three persons there is one God; so also in these three aforesaid orders there is one Church, whose founder is He who is the planter of all good things. For whatever He has not planted, this will not be able to stand. Whence that institution which He Himself did not institute, this will fall into great illusions. How? Because God did not plant those things which attempt to ascend to higher things with the breath of pride, nor wish to be subject to their superiors. This is there where a minor order contends to elevate itself above a major order which was constituted in my will from the ancient counsel of the principal teachers; and where certain ones wish to dilate themselves in diverse signs of their clothing according to their own morals just as they think in their insanity, as if the order of angels wished to erect itself above the order of archangels. And what would this be? They would be as nothing and void, who would thus wish to divide the rightly constituted orders of God in their vanities. But this ought not to be, that he should be invoked by these in the insanity of their diversity, who always wish to be new in their purpose, and rude in their science to say those things which are in their minds, deserting the well-trodden way, and the well-smoothed ark of the ancient Fathers, which the Holy Spirit inspired in them. Whence many of these, in great pride, destitue the constituted ordinations which the Church has in the ancient Fathers, and they do this in very many schisms of their diverse institutions. For they themselves, in their diverse circuits, wish to be called fruitful trees; but they cannot even be called empty reeds, as is shown to the beloved John concerning him who, withering in time, is cast away, as it is written: "I know your works, that you are neither cold nor hot. I would that you were cold or hot! But because you are lukewarm, I will begin to vomit you out of my mouth" (Apoc. 3). What is this? O fool, who basely wither in yourself, I who am the knower of secrets, see with an all-knowing eye the works of your desires, because you have not entirely escaped the works which pertain to the fire of the fiery illuminator, nor have you entirely cast away the works which bring on the ice of cold rigor. How? You are neither entirely cold in evil works, nor entirely fervent in good acts; but in both, through the instability of your mind, hanging like a lukewarm wind, namely knowing in neither who you are, because you consider neither the deserved punishments in evil nor the worthy rewards in good. How?

Quia in tam magnam profunditatem respicis quod fundum ejus invenire non vales; et quia etiam tam altum montem ascendis quod cacumen ejus ascendere non potes. O melius tibi esset ut inutilem servum et peccatorem te scires, quam sic in tempore esses ut vix ad justitiam respicias. Nam si a bonis actibus separatus esses, peccatorem te intelligeres; vel si a malis operibus te abstraheres, aliquam spem vitae haberes. Nunc autem ut tepidus ventus es; qui nec humiditatem fructibus affert, nec eis calorem inducit. Tu enim es velut incipiens et non quasi perficiens; quia bonum tangis in inceptione, sed illo te nunquam pascis in perfectione, ut ventus qui os hominis percutit, et non sicut esca quae in ventrem ejus labitur. Utrum etiam charior est inanis sonitus, an perfectum opus? Sed acceptius est perfectum opus quam inanis sonitus. Et ideo cum silentio humilitatis operare et non cum superbia extollere, quoniam illi pro nihilo computabuntur; qui societatem sanctificationis illorum qui me in lenitatis obsequio amant, abjiciunt; hoc enim per stolidam superbiam insectantur, quod per suavem mansuetudinem adimplere dedignantur. Quod si per inchoationem rectitudinis vim verborum meorum quae cibum fidelibus praebent intrare tentaveris, et si tunc in ea torpens ac nullam dulcedinem justitiae te tangentibus ostendens ad deteriora cadis, tunc et ego propter teporem negligentiae tuae incipiam te ejicere, ex eadem vi verborum meorum te expellens, quoniam nullum saporem suavitatis per efficaciam operationis tuae exhibens, ad interiora beatae receptionis non anhelas. Unde et ita abjectus conculcaberis, sicut et cibus ille qui propter insipiditatem gustus ex ore hominis projicitur, antequam in ventre ejus recipiatur. Sed quid nunc? Venti enim volant, et ventorum strepitus resonant; sed radices non florent nec germen proferunt. Nam qui sub jugo meo esse deberent, lascivi sunt, nec secundum disciplinam incedunt. Quid est hoc? Ipsi rectam viam transiliunt, et multa inutilia tabernacula sibi faciunt. Hujusmodi enim homines nullum fervorem justitiae habentes, sed in semetipsis torpentes; nec in constituta sibi lege ardent, nec secundum conversationem praecedentium patrum suorum faciunt; sed quisque eorum quamdam singularitatem in semetipso sibi plantat, et secundam voluntatem suam legem sibi ponit, sic in propriis cogitationibus suis et in magna instabilitate per inflatam superbiam se ad volandum elevans. Et quoniam isti recto foedere patrum suorum non adhaerent, idcirco semper novi et rudes in magna instabilitate hac et illac secundum voluntatem suam vagantur.

Because you look into such great depth that you are not able to find its bottom; and because also you ascend such a high mountain that you cannot ascend its peak. O it would be better for you to know yourself as a useless servant and a sinner, than thus to be in time that you scarcely look back to justice. For if you were separated from good acts, you would understand yourself to be a sinner; or if you abstracted yourself from evil works, you would have some hope of life. But now you are as a lukewarm wind; which brings neither humidity to the fruits, nor induces heat in them. For you are as if beginning and not as if perfecting; because you touch the good in the inception, but you never feed yourself on it in the perfection, like the wind which strikes the mouth of a man, and not like the food which slips into his belly. Which also is dearer, an empty sound or a perfect work? But a perfect work is more acceptable than an empty sound. And therefore work with the silence of humility and do not extol yourself with pride, because those will be computed for nothing who cast away the society of the sanctification of those who love me in the service of gentleness; for they pursue this through stolid pride, which they disdain to fulfill through sweet meekness. But if you attempt to enter the force of my words which provide food to the faithful through the inchoation of rectitude, and if then, languishing in it and showing no sweetness of justice to those touching you, you fall to worse things, then I also because of the lukewarmness of your negligence will begin to eject you, expelling you from the same force of my words, since exhibiting no savor of sweetness through the efficacy of your operation, you do not pant for the interior things of blessed reception. Whence also thus rejected you will be trodden under foot, even as that food which is projected from the mouth of a man because of the insipidity of taste, before it is received into his belly. But what now? For winds fly, and the noises of winds resound; but the roots do not flower nor do they bring forth a germ. For those who ought to be under my yoke are lascivious, nor do they walk according to discipline. What is this? They leap across the right way, and make many useless tabernacles for themselves. For men of this kind, having no fervor of justice, but languishing in themselves, neither burn in the law constituted for them, nor do according to the conversation of their preceding fathers; but each of them plants a certain singularity in himself, and places a law for himself according to his own will, thus elevating himself to fly in his own thoughts and in great instability through inflated pride. And because these do not adhere to the right covenant of their fathers, therefore they always wander as new and rude in this great instability hither and thither according to their own will.

Quapropter et ego comparo illos stultis artificibus: qui magnum aedificium in altum erigentes, non imitantur prudentiam illorum artificum, qui in multis instrumentis optime edocti et diversis probationibus aedificationum examinati omnia ad aedificationem pertinentia bene noverunt, et omnia instrumenta sua recte disponunt; sed ipsi vacui et insipientes, in semetipsis confidunt, quia prae aliis sapientes esse volunt, et aedificia sua ita disponunt: quod ad tempestates mobilia sunt, unde etiam a ventis dejiciuntur; quoniam non supra petram, sed supra arenam posita sunt. Ita et illi faciunt qui in superbia sua in semetipsis confidentes prae antiquis patribus suis prudentes videri cupiunt, nec secundum foedus eorum ambulare volunt, sed sibimetipsis leges secundum voluntatem suam in magna instabilitate statuunt, et ideo perfrequenter per diabolicas tentationes ad peccata quatiuntur; quia non super Christum, sed super instabilitatem morum suorum innituntur.

Unde ne inspiratio Spiritus sancti quae in antiquis patribus operabatur per superbam inflationem evacuetur, volo ut fideli homini cum humilitate sufficiat quod ei a praedecessoribus suis institutum est, ne si plus inaniter voluerit quam humiliter quaerere debuerat, ne postea tepefactus inde recedens, ex hoc ruborem confusionis accipiat, ut in Evangelio scriptum est: Cum invitatus fueris ad nuptias, non discumbas in primo loco, ne forte honoratior te sit invitatus ab illo, et veniens is qui te et illum vocavit, dicat tibi: Da huic locum, et tunc incipias cum rubore novissimum locum tenere (Luc. XIV). Quid hoc? Quando per supernam inspirationem admonitus fueris ut per fideles labores tuos ad tabernaculum illud venias quod semper in nuptiali vita abundat, ita quod assidue in sinceritate et honore ac sanctificatione in virginea virga et in beata matre, scilicet Ecclesia laetatur et non in corruptione et confusione ac dejectione germinis et floris sui tristatur; tunc comprime mentem tuam in humilitate, non elevans eam in elatione. Quomodo? Cum saeculares causas in amore Dei a corpore tuo abjiceris, tunc quasi pulcherrimus flos ascendes qui in coelesti Hierusalem sine ariditate cum Filio Dei floret, in quo omnia ornamenta animarum apparent; quia vetus homo omnes abominationes hominum profert, novus autem omnem sanctificationem virtutum aedificat. Et ideo cum ad hanc sanctificationem veneris, erubesce antiquum serpentem qui semetipsum a beatitudinis loco dejecit, per appetitum inanis gloriae imitari. Quid hoc?

Wherefore also I compare them to foolish artisans: who, erecting a large building on high, do not imitate the prudence of those artisans who, best taught in many instruments and examined by diverse proofs of buildings, have well known all things pertaining to building, and rightly dispose all their instruments; but they, empty and insipid, trust in themselves, because they wish to be wise above others, and they so dispose their buildings: that they are movable to tempests, whence also they are cast down by the winds; because they are placed not upon a rock, but upon the sand. So also those do who, trusting in themselves in their pride, desire to seem prudent above their ancient fathers, nor wish to walk according to their covenant, but establish laws for themselves according to their own will in great instability, and therefore they are very frequently shaken to sins by diabolical temptations; because they lean not upon Christ, but upon the instability of their own morals.

Whence, lest the inspiration of the Holy Spirit which worked in the ancient fathers be evacuated through proud inflation, I will that it suffice for a faithful man with humility what was instituted for him by his predecessors, lest if he should have wished for more in vain than he ought to have sought humbly, lest afterwards being made lukewarm and receding from there, he receive from this the blush of confusion, as it is written in the Gospel: "When you are invited to a wedding, do not sit down in the first place, lest perhaps a more honorable man than you be invited by him, and he who called you and him come and say to you: Give place to this man, and then you begin with blush to hold the last place" (Luke 14). What is this? When you have been admonished through supernal inspiration that through your faithful labors you should come to that tabernacle which always abounds in nuptial life, so that it assiduously rejoices in sincerity and honor and sanctification in the virginal rod and in the blessed mother, namely the Church, and does not grieve in the corruption and confusion and rejection of its germ and flower; then compress your mind in humility, not elevating it in elation. How? When you have cast away secular causes from your body in the love of God, then you will ascend like a most beautiful flower which flowers without aridity in the heavenly Jerusalem with the Son of God, in which all the ornaments of souls appear; because the old man brings forth all the abominations of men, but the new man builds all the sanctification of virtues. And therefore when you come to this sanctification, blush to imitate the ancient serpent who cast himself down from the place of beatitude through the appetite for vain glory. What is this?

Si videris aliquem te ornatiorem, cave ne per cupiditatem mentis tuae super cum ascendas, dicens: Volo super illum, aut sicut ille est esse. Quod si hoc modo te exaltaveris, nunquid tunc fidelis servus es, cum Dominum ad iracundiam provocas, ita quod te illi opponis? Sed si intellexeris aliquem valentius naturae, gratiae aut fortunae donum habere quam tu habeas, si tunc illi per invidiam detraxeris, planam viam non ambulas, sed per devia incedis. Quapropter stude in humilitate Deo servire, et non in superbia bacchari, nec te per vanitatem simulationis super illum extolle; qui justa examinatione majori desiderio aeternae vitae lucet quam tu ardeas, ad ejusdem beatitudinis culmen per supernum ardorem ita invitatus ab illo qui omnibus veritatem diligentibus pium se manifestat, ne in omnia sciente oculo veniens ille qui te humilitatis obsequio, et illum in charitatis dono per inspirationem beatae admonitionis vocavit, recto judicio suo dijudicet te, dicens: Tu qui te per flagrantem superbiam in locum illum erexisti cujus socius non es, relinque vanam gloriav tuam, et da subjectionis officio huic dilecto meo culmen honoris, quod temere rapuisti. Et quid tunc de te? Quoniam si hoc modo dejectus fueris, incipies per angustiam moeroris et tristitiae extremitatem abjectionis sentire, et ita te projectum abhorrere, quia custos animarum auferet tibi alienum honorem quem fraudulenter invasisti: cum te illi opponens, hoc temere rapere tentabas quod habere non debuisti, unde et tibi auferetur quod habere volebas, et tibi dabitur quod habere noluisti. Ita etiam cum minor ordo supra majorem se exaltat, per justum judicium meum dejectus supprimitur, quoniam nolo ut aliter ante oculos meos superbia sit quam in dejectione confusionis. Nam si ancilla supra dominam suam se exaltaverit, tanto despectior omnibus eam inspicientibus erit, quia hoc fieri tentaverit; quod desiderare non debuit.

Quapropter qui si-bi secundum cor suum leges faciunt, et in hoc voluntatem meam non quaerunt, magis ex hoc in dejectionem quam ad profectum veniunt, ut iterum Filius meus in Evangelio testatur, dicens: Omnis plantatio quam non plantavit Pater meus coelestis eradicabitur (Matth. XV). Quid hoc? Omne germen scientiae cordis et mentis ac morum surgens in fertilitate illa naturae qua homo vivit, cum homo illud ita in semetipso seminat, quod postea in calore fervens ita ei copuletur secundum quod hoc perficere vult;

If you see someone more adorned than yourself, beware lest through the cupidity of your mind you ascend above him, saying: I wish to be above him, or to be as he is. But if you have exalted yourself in this way, are you then a faithful servant, when you provoke the Lord to wrath, so that you oppose yourself to Him? But if you understand that someone has a more powerful gift of nature, grace, or fortune than you have, if then you have detracted from him through envy, you do not walk the plain way, but you proceed through devious paths. Wherefore study to serve God in humility, and not to revel in pride, nor extol yourself through the vanity of simulation above him who; who, by just examination, shines with a greater desire for eternal life than you burn with, having been so invited to the peak of the same beatitude through supernal ardor by Him who manifests Himself pious to all who love the truth, lest coming in the all-knowing eye He who called you in the service of humility and him in the gift of charity through the inspiration of blessed admonition, should judge you with His right judgment, saying: You who through flagrant pride raised yourself into that place of which you are not a companion, leave your vain glory, and give the peak of honor, which you rashly snatched, to this my beloved one by the office of subjection. And what then of you? Because if you have been cast down in this way, you will begin to feel the extremity of rejection through the anguish of sorrow and sadness, and so to abhor yourself being projected, because the guardian of souls will take from you the alien honor which you fraudulently invaded: when opposing yourself to him, you attempted to snatch this rashly which you ought not to have had, whence also there will be taken from you what you wished to have, and there will be given to you what you did not wish to have. So also when a minor order exalts itself above a major one, it is suppressed being cast down through my just judgment, because I will not that pride be before my eyes otherwise than in the dejection of confusion. For if a handmaid exalts herself above her mistress, she will be so much more despicable to all who inspect her, because she attempted to do this which she ought not to have desired.

Wherefore those who make laws for themselves according to their own heart, and in this do not seek my will, come more to dejection from this than to profit, as again my Son testifies in the Gospel, saying: "Every plant which my heavenly Father has not planted shall be rooted up" (Matt. 15). What is this? Every germ of knowledge of the heart and mind and morals rising in that fertility of nature by which man lives, when man so sows it in himself, that afterwards, fervent in heat, it is so coupled to him according to what he wishes to perfect;

illud videlicet transpositum aut in exaltatione mentis, aut in petulantia carnis, aut in superflua pollutione, aut in occasione excusationis, aut in vicissitudine operationis, sursum aut deorsum imprudenter vadens, nec quale fundamentum sit discernens, et an utile aut inutile sit, scire contemnens: vere hoc justo judicio destruetur, quoniam plantationem illam in tali non plantavit Pater ille; qui coelorum et omnis justitiae habitator est, et ideo ejecta arescet, quia de rore coeli non ascendit, sed de succo carnis venit. Quomodo? Quia homo per stultam scientiam suam hoc opus faciens, nec justitiam nec voluntatem Creatoris sui inspicere voluit; sed ad illum qui semper rotam carnis ipsius infatigabiliter exagitat, respexit. Nam quod hominibus cum oculum suum acute in Deum figere nolunt, per deceptionem mentis suae aliquando bonum videtur; si hoc inspiratio Spiritus sancti non calefacit, in interitum ibit, quia haec vana gloria pertransit. Cum enim vani homines in uno per taedium afficiuntur; in altero per vanam gloriam innovantur, frequenter in superbia et in stimulatione ac in spiritu zelotypiae se extollentes, et etiam frequenter in molestia et in indignatione ac in contradictione aliarum institutionum quae de me fluxerunt altercantes, necnon in caeteris bonis quae non sunt ad torporem taedii, sed in ardore desiderii de die in diem proficiendi, se invicem comprimentes. Nam quod de me fluxerit dulcem et suavem gustum animae praebet semper in perseverantes proficiens, et non in instabilitate retro aspiciens. Unde ille beatus est, qui in me fidens, spem suam et initium ac finem operum suorum non in se sed in me reponit. Qui facit haec, non cadet; qui vero sine me stare voluerit, in ruina ibit. Et qui sunt illi qui semetipsos per vanam gloriam novos faciunt, et propter taedium quod in praeceptis meis patiuntur, in semetipsis confidunt. Non enim ut vetus vestimentum in cogitationibus hominum molestum est, sic ego in donis meis spernendus sum, quoniam illa in simplicitate semper nova sunt, et quanto vetustiora tanto chariora sunt. Quapropter quae homines in semetipsis absque inspiratione mea excogitant in vanitate morum: per inania studia eorum diffluet, et quamvis aliquando in conspectu hominum stare videantur, tamen ab oculis meis projecti, pro nihilo eos habeo, ut in Evangelio scriptum est: Sinite illos, caeci sunt, duces caecorum. Caecus autem si caeco ducatum praestet, ambo in foveam cadunt (ibid.). Quid est hoc? Dimittite illos qui in factis suis perversi sunt in perversitate sua diffluere; quia in rectitudine bonorum operum se corrigere nolunt.

namely that thing transposed either in the exaltation of the mind, or in the petulance of the flesh, or in superfluous pollution, or in the occasion of excuse, or in the vicissitude of operation, proceeding imprudently upward or downward, neither discerning what kind of foundation it is, and contemning to know whether it be useful or useless: truly this will be destroyed by just judgment, since that Father who is the inhabitant of the heavens and of all justice did not plant that plantation in such a one, and therefore being cast out it will wither, because it did not ascend from the dew of heaven, but came from the juice of the flesh. How? Because man performing this work through his foolish science, wished to inspect neither the justice nor the will of his Creator; but looked back to him who always indefatigably drives the wheel of his flesh. For that which sometimes seems good to men through the deception of their mind when they are unwilling to fix their eye acutely upon God; if the inspiration of the Holy Spirit does not heat this, it will go to destruction, because this vain glory passes away. For when vain men are affected by tedium in one thing, they are renewed by vain glory in another, frequently extolling themselves in pride and in stimulation and in the spirit of jealousy, and also frequently altercating in trouble and in indignation and in the contradiction of other institutions which have flowed from me, as well as compressing each other in other good things which are not to the numbness of tedium, but in the ardor of desire for profiting from day to day. For that which has flowed from me provides a sweet and suave taste to the soul, always profiting in those who persevere, and not looking back in instability. Whence he is blessed, who trusting in me, reposes his hope and the beginning and end of his works not in himself but in me. He who does these things will not fall; but he who shall have wished to stand without me, will go into ruin. And who are those who make themselves new through vain glory, and because of the tedium which they suffer in my precepts, trust in themselves. For not as an old garment is troublesome in the thoughts of men, so am I to be spurned in my gifts, since those are always new in simplicity, and the older they are the dearer they are. Wherefore those things which men excogitate in themselves without my inspiration in the vanity of morals: it will flow away through their inane studies, and although sometimes they seem to stand in the sight of men, yet being projected from my eyes, I hold them for nothing, as it is written in the Gospel: "Let them alone, they are blind, leaders of the blind. And if the blind lead the blind, both fall into the pit" (ibid.). What is this? Dismiss those who are perverse in their deeds to flow away in their perversity; because they are unwilling to correct themselves in the rectitude of good works.

Et quoniam in aestimatione sua se justos nominant cum in actibus suis vani sint, ex ipsa facilitate sua caeci efficiuntur, quia per viam justitiae ambulare contemnunt, et quoniam magis viam iniquitatis quam veritatis illis hominibus proponunt qui eos in malis operibus sequi festinant. Unde qui hoc modo visum rectitudinis non habent aestimantes se justos esse et injusti sunt, cum viam verae doctrinae ignorantibus viam falsae justitiae demonstrant, pariter in foveam desperationis cadunt, quoniam nec isti nec illi quo eant sciunt. Sed in his quaedam in indignatione mea coram hominibus aliquando dejicio, quaedam autem per moderationem perspicuae visionis tacite coram hominibus interdum tolero; sed tamen ea per ponderationem justi judicii mei in futuro ulciscor. Et ob hoc qui fidelis est, studeat ascendere ad altitudinem virtutum, et non ad ima saecularium descendere. Quomodo?

Qui in minori gradu est ad majorem ascendere potest, non autem qui in majore est ad minorem se declinare debet. Quid hoc? Nam praetores possunt ad duces pervenire, duces vero ad reges ascendere; non autem decet reges ad duces descendere, nec duces ad praetores se declinare. Si enim reges ducibus se subjugarent, vel si duces praetoribus se subderent, indignanter omnis populus vociferaretur, et eos derisui haberet,

Ita qui sunt in saecularibus possunt viam praedictorum pigmentariorum subire; et qui sunt in via eorumdem pigmentariorum possunt praefatos qui sunt vivens odor vovens iter secretae regenerationis [adire]; non autem decet [eosdem qui sunt vivens odor] ad pigmentarios transire, nec ipsos pigmentarios ad saeculares corruere. Quod si isti qui sunt vivens odor vovens iter secretae regenerationis ad pigmentarios respiciunt, vel si pigmentarii ad saeculares transeunt: heu! heu! heu! ab animabus justorum super eos dicetur, et coram me in abjectione habebuntur, nisi digna poenitentia revertantur, quia si altior gradus super inferiorem ceciderit, ambo destruentur.

Sic et illis erit qui rectum iter suum deserunt, et retrorsum incedunt. Nam qui Filium meum induerit, quem talem filium induere posset? Nullum, et vere nullum. Gaudete autem in Patre vestro; quoniam saepius in minoribus majores video, et in majoribus minores invenio, quia superbia cadit et humilitas ascendit.

Unde pacem et charitatem ac humilitatem habete inter vos, sicut et animae justorum cum angelis et angeli cum archangelis habent. Animae enim justorum officio angelorum non invident, nec angeli gloriam archangelorum dedignantur. Quid hoc? Archangeli in majori necessitate majora demonstrant; angeli vero in frequenti vicissitudine minora denuntiant; fidelis autem populus humiliter obtemperat.

And because in their estimation they name themselves just when they are vain in their acts, from their very facility they are made blind, because they contemn to walk through the way of justice, and because they propose the way of iniquity rather than of truth to those men who hasten to follow them in evil works. Whence those who in this way do not have the sight of rectitude, estimating themselves to be just and they are unjust, when they demonstrate the way of false justice to those ignorant of the way of true doctrine, equally fall into the pit of desperation, since neither these nor those know where they go. But in these I sometimes cast down certain ones in my indignation before men, but certain ones I sometimes tolerate silently before men through the moderation of clear vision; but yet I avenge those things through the weighing of my just judgment in the future. And for this cause let him who is faithful study to ascend to the height of virtues, and not to descend to the depths of secular things. How?

He who is in a lower degree can ascend to a higher, but he who is in a higher ought not to decline to a lower. What is this? For leaders can arrive at dukes, and dukes ascend to kings; but it is not becoming for kings to descend to dukes, nor for dukes to decline to leaders. For if kings should subjugate themselves to dukes, or if dukes should subject themselves to leaders, all the people would vociferate indignantly, and hold them in derision.

So those who are in secular things can undergo the way of the aforesaid pigment-makers; and those who are in the way of the same pigment-makers can [reach] the aforesaid who are the living odor vowing the way of secret regeneration; but it is not becoming for [the same who are the living odor] to pass to the pigment-makers, nor for the pigment-makers themselves to fall to the secular. But if those who are the living odor vowing the way of secret regeneration look back to the pigment-makers, or if the pigment-makers pass to the secular: alas! alas! alas! shall be said over them by the souls of the just, and they shall be held in abjection before me, unless they return by worthy repentance, because if a higher degree falls upon a lower, both are destroyed.

So also shall it be for those who desert their right way, and walk backward. For he who shall have put on my Son, what such son could he put on? None, and truly none. But rejoice in your Father; since I more often see the greater in the lesser, and find the lesser in the greater, because pride falls and humility ascends.

Whence have peace and charity and humility among yourselves, just as the souls of the just have with the angels and the angels with the archangels. For the souls of the just do not envy the office of the angels, nor do the angels disdain the glory of the archangels. What is this? The archangels demonstrate greater things in greater necessity; but the angels announce lesser things in frequent vicissitude; but the faithful people humbly obeys.

Unde unusquisque officium suum fideliter exerceat. Quomodo? Qui sunt vivens odor vovens iter secretae regenerationis, cum major occasio ecclesiasticae necessitatis ingruerit, inevitabiles causas subventionis suae velut archangeli recolant; et qui sibi in opere pigmentariorum, assidua determinatione in frequentibus causis circa negotia institutionis suae quasi angeli exerceant, et homines qui ad summam beatitudinem desiderant pervenire, verba eorum fideliter suscipiant.

Quomodo? Nam qui vivens odor vovens iter secretae regenerationis existunt, velut granum sunt, qui siccus et fortis cibus hominum est; sic et ille populus meus asper et durus ad gustum fuci saecularium rerum est. Sed praedicti pigmentarii quasi poma quae dulcem saporem se gustantibus praebent; qui ut et illi, per utilitatem officii sui se suaves hominibus exhibent. Communis autem saecularis velut caro aestimatur; in qua et casta volatilia inveniuntur, quoniam qui in saeculo degunt, carnaliter viventes filios procreant, inter quos tamen castitatis imitatores reperiuntur, scilicet viduae et continentes, qui ad superna desideria per appetitum bonarum virtutum volant.

Sed et iidem ordines ecclesiasticae institutionis, in duabus viis versantur. Quomodo? Spiritualium et saecularium. Quomodo? Ut dies et nox. Quid est hoc? Dies claritatem solis, et serenitatem lucentis aeris habet, quod praesignat; quia spirituales homines et ordinem viventis odoris voventis iter secretae regenerationis, et ordinem praedictorum pigmentariorum in se servant. Nox vero lucem lunae cum stellis et obscuritatem umbrosae tenebrositatis tenet, quod demonstrat: quod saeculares homines et justos in operibus suis lucentes, et peccatores obscuritate delictorum gravatos in se tenent. Sed qui noctem saecularium deseruerit et ad diem spiritualium propter amorem vitae se convertit: stabilis in hoc facto sit, ne si retrorsum incesserit, veteri Adae assimiletur qui praeceptum vitae transgrediens in saeculares aerumnas expulsus est.

Unde nemo praeceps sit mundum relinquere et foedus meum sua voluntate audacter intrare, nisi prius in magna probatione examinatus sit; quia qui Filium meum per tunicam ceperit, nolo ut eum relinquat. Nam qui ejus incarnatione se induerit, et crucem ejus in manus suas susceperit, nunquid conveniens est ut abjiciat Dominum suum? Nullomodo. Ergo his attende. Homo qui in voluntate cordis sui confessus fuerit et in devotione animae suae voverit jugum meum in abjectione saecularium rerum portare; si tunc etiam in ipso ardore cordis sui per voluntatem desiderantis animae suae signum religionis in condimento justae intentionis susceperit, in illo permaneat, ne si illud postea in contemptu perseverantis mali abjecerit; judicium districti examinis accipiat.

Whence let each one faithfully exercise his office. How? Let those who are the living odor vowing the way of secret regeneration, when a greater occasion of ecclesiastical necessity shall have come upon them, recall the inevitable causes of their subvention just like the archangels; and let those who [are] for themselves in the work of the pigment-makers, exercise themselves like the angels by assiduous determination in frequent causes around the business of their institution, and let the men who desire to arrive at supreme beatitude, faithfully receive their words.

How? For those who exist as the living odor vowing the way of secret regeneration, are like grain, which is the dry and strong food of men; so also that people of mine is harsh and hard to the taste of the varnish of secular things. But the aforesaid pigment-makers are like apples which provide a sweet flavor to those tasting them; who, like them, through the utility of their office exhibit themselves as suave to men. But the common secular is estimated like flesh; in which also chaste birds are found, since those who live in the world, living carnally procreate sons, among whom yet imitators of chastity are found, namely widows and the continent, who fly to supernal desires through the appetite for good virtues.

But also the same orders of ecclesiastical institution are engaged in two ways. How? Of the spirituals and of the seculars. How? As day and night. What is this? Day has the clarity of the sun, and the serenity of the shining air, which prefigures; because spiritual men preserve in themselves both the order of the living odor vowing the way of secret regeneration, and the order of the aforesaid pigment-makers. But night holds the light of the moon with the stars and the obscurity of shadowy darkness, which demonstrates: that secular men hold in themselves both the just shining in their works, and the sinners weighed down by the obscurity of crimes. But he who shall have deserted the night of the seculars and converted to the day of the spirituals because of the love of life: let him be stable in this fact, lest if he shall have walked backward, he be assimilated to the old Adam who, transgressing the precept of life, was expelled into secular miseries.

Whence let no one be headlong to relinquish the world and boldly enter my covenant by his own will, unless he has first been examined in great probation; because he who shall have taken my Son by the tunic, I do not wish that he relinquish him. For he who shall have put on his incarnation, and taken his cross into his hands, is it not fitting that he cast away his Lord? By no means. Therefore attend to these. The man who shall have confessed in the will of his heart and vowed in the devotion of his soul to bear my yoke in the abjection of secular things; if then also in that very ardor of his heart through the will of his desiring soul he shall have received the sign of religion in the seasoning of just intention, let him remain in it, lest if he shall have afterwards cast it away in the contempt of persevering evil, he receive the judgment of strict examination.

Quid hoc? Quia illum sprevit cujus signum in semetipso suscipiens conculcavit; sicut et Judaei eum contempserunt, cum illum in insania incredulitatis in cruce affixerunt. Nam ut Judaei nefas illud non timuerunt, ita et iste non veretur quod eamdem passionem in voto suo abjicit: Quod enim homo mihi promittit; hoc etiam reddere debet secundum quod David testatur, dicens: Introibo in domum tuam in holocaustis, reddam tibi vota mea quae distinxerunt labia mea (Psal. V).

Quid hoc? Per intentionem bonae et justae operationis introibo, o Deus meus, in constitutionem sanctissimi doni tui, scilicet in ardente desiderio stratum voluptatis meae relinquens, ita quod nihil mihi dulcius est quam anhelare ad te Creatorem omnium. Et ob hoc reddam tibi vota mea quae protulit os meum cum anima mea; quia perficere volo quod tibi justo judici in ardenti desiderio meo prius promiseram: videlicet ut actus meos ad te dirigerem, quod insipienter trangressus sum; sed nunc ad te recurrere desiderans, volo mala devitare, et bona facere, quoniam rationalitas et intellectus qui in me fervent, per discretionem verae castigationis magis quaerunt ad te vivum Deum anhelare, quam per stultitiam falsae contrarietatis diabolum imitari.

Unde, o homo, cum cor tuum hoc modo mihi obtuleris, considera quomodo illud prudenter perficias. Oculus enim meus acutissime videt quid voluntas hominis mihi loquatur. Ubi quod meum est, hoc districtissime requiro. Quapropter, o stulti et plusquam stulti, utquid vobis tam magna onera imponitis quod putatis vobis tam facile esse quod carnalem voluntatem vestram deseratis? Nam per legem quae vobis ex praeceptis meis data est, ad hoc non cogemini ut saeculum relinquatis, nisi prius per multos labores ita exerceamini, ut carnalibus desideriis quae in vobis sunt frenum imponere possitis.

Sed tepido vento assimilamini, quoniam cum vana gloria mentem vestram afflaverit, tunc ex aliqua asperitate loquimini sic dicentes: Amplius cum saeculo laborare nolo, sed illud festinanter fugere delibero. Et cur ita me frangam in casso labore? Sed cum haec intra vos dicitis, putatis ea ita terminari ut excogitatis. Nam multi vacillanti animo me quaerunt, ita quod tantum signo religionis exterius notantur, puris oculis me non quaerentes, nec semetipsos in vera doctrina simpliciter circumspicientes quomodo diabolum qui eos devorare cupit effugiant, quemadmodum columba in puritate aquae considerans accipitrem qui eam rapere tentat, effugit; non autem sic illi diabolum effugiunt cum eum in scriptura doctrinarum venientem vident, sed in repentino sopore qui ei per caecitatem mentis suae inest, ut tepidus ventus ad me currunt.

What is this? Because he spurned him whose sign receiving in himself he trampled; just as also the Jews contemned him, when they fixed him on the cross in the insanity of incredulity. For as the Jews did not fear that wickedness, so also this one does not fear that he casts away the same passion in his vow: For what a man promises to me, this he also ought to render according to what David testifies, saying: "I will enter into your house in holocausts, I will render to you my vows which my lips have distinguished" (Psal. 65).

What is this? Through the intention of good and just operation I will enter, O my God, into the constitution of your most holy gift, namely in ardent desire relinquishing the couch of my pleasure, so that nothing is sweeter to me than to pant for you, the Creator of all. And for this cause I will render to you my vows which my mouth brought forth with my soul; because I wish to perfect what I had previously promised to you, the just judge, in my ardent desire: namely that I would direct my acts to you, which I have foolishly transgressed; but now desiring to recur to you, I wish to avoid evils and do good, since the rationality and intellect which glow in me, through the discretion of true chastisement seek more to pant for you the living God, than through the foolishness of false contrariety to imitate the devil.

Whence, O man, when you shall have offered your heart to me in this way, consider how you may prudently perfect it. For my eye sees most acutely what the will of man speaks to me. Where that which is mine is, this I require most strictly. Wherefore, O fools and more than fools, why do you impose such great burdens on yourselves that you think it so easy for you to desert your carnal will? For by the law which has been given to you from my precepts, you are not compelled to this, to relinquish the world, unless you are first so exercised through many labors, that you can impose a bridle on the carnal desires which are in you.

But you are assimilated to a lukewarm wind, since when vain glory shall have breathed upon your mind, then you speak from some asperity saying thus: "I wish to labor with the world no longer, but I deliberate to flee it hastily. And why should I so break myself in vain labor?" But when you say these things within yourselves, you think them to be terminated as you excogitate. For many seek me with a vacillating soul, so that they are marked only by the sign of religion outwardly, not seeking me with pure eyes, nor simply looking around themselves in true doctrine how they may flee the devil who desires to devour them, just as the dove considering in the purity of the water the hawk who attempts to seize her, flees; but they do not flee the devil thus when they see him coming in the scripture of doctrines, but in the sudden sleep which is in him through the blindness of his mind, they run to me as a lukewarm wind.

Quidan enim non voluntatem suam, sed tantum saecularem habitum abjicientes, spiritualem religionem aggrediuntur; quia multas miserias et paupertates in saeculo sustinentes divitias habere non possunt, et ideo mundum relinquunt, quoniam eum ita ut vellent habere non possunt. Alii autem ad saeculum stulti et fatui sunt, ita quod hominibus contemptibiles et seipsos regere non volentes, et propterea saeculum fugiunt, quia illi ludibrio sunt. Sed et quidam debilitatem ac infirmitatem corporis sui habentes et in his calamitatibus multum laborantes, non propter me, sed ut his doloribus tanto suavius subveniant, saeculum derelinquunt. Alii vero tantas augustias et oppressiones a carnalibus dominis suis quibus subjecti sunt patiuntur, ut propter timorem eorum a saeculo recedant, non ut praeceptis meis obediant, sed ne carnales eorum Domini amplius super eos potestatem suam exerceant.

Et hi omnes non propter coelestem amorem sed propter has terrenas molestias quas sustinent ad spiritualem religionem veniunt, non considerantes utrum salsus an insulsus, an dulcis an amarus, an coeli an terrae habitator sim. Quid hoc? Ipsi nec condimentum, nec dulcedinem Scripturarum attendunt; nec quomodo in cordibus illorum homines habitent qui superna quaerunt, considerant. Et quoniam haec scrutari nolunt, ideo timorem meum abjicientes secundum voluntates suas incedunt, unde et inde alieni sunt et fugitivi vocantur. Quapropter nec ego dico eos saeculum dimisisse et ad me venisse, sed in hoc rei sunt quod servum timent, et Dominum contemnunt, quia terrenas causas sequuntur; et me non verentur, et ideo pavidi in minimo, et audaces in maximo dicuntur.

Ergo et Balaam assimilantur, qui Israeliticum populum in tabernaculis suis pulchrum videns, mansionem cum illis ficto animo se habere concupivit, dicens: Moriatur anima mea morte justorum, et fiant novissima mea horum similia (Num. XXIII). Quid hoc? Cum homo aliquando in suspiriis animae ad hoc concutitur ut opera justitiae incipiat, tunc insurgente desiderio ea gemebunde exoptat, sic dicens in semetipso: Ego miser qui multis peccatis et obligationibus praepeditus sum, studiose desidero ut in abjectione carnalium concupiscentiarum anima mea omnem malitiam iniquitatis relinquat, et ut per contritionem illam qua justi semetipsos despiciunt in habitaculo bonorum operum maneant. Quomodo? Ut in rectis actibus inveniatur finis meus, illis hominibus qui justitiam Dei operantur similis: ita ut terminus bonorum operum meorum initio justae intentionis eorum adaequatur.

Sed homo qui intra semetipsum ista loquitur, si postea transacto tempore illorum suspiriorum cum tentationibus malignorum spirituum afflatur, et carnali concupiscentia devictus ad iniquitatem revertitur, facit ut ipse Balaam per nequitiam cupiditatis deceptus fecit. Quomodo?

For some, casting off not their own will but only the secular habit, attack spiritual religion; because sustaining many miseries and poverties in the world they cannot have riches, and therefore they relinquish the world, since they cannot have it as they would wish. But others are foolish and fatuous toward the world, so that they are contemptible to men and unwilling to rule themselves, and for that reason they flee the world, because they are a mockery to them. But also some having debility and infirmity of their body and laboring much in these calamities, relinquish the world not because of me, but so that they may be subvened so much more suavely in these pains. But others suffer such anguishes and oppressions from their carnal lords to whom they are subject, that because of fear of them they recede from the world, not to obey my precepts, but lest their carnal lords exercise their power over them further.

And all these come to spiritual religion not because of heavenly love but because of these earthly troubles which they sustain, not considering whether I be salt or insipid, or sweet or bitter, or an inhabitant of heaven or of earth. What is this? They attend neither to the seasoning nor the sweetness of the Scriptures; nor do they consider how men who seek supernal things dwell in their hearts. And since they are unwilling to scrutinize these things, therefore casting away my fear they walk according to their own wills, whence both from here and from there they are aliens and are called fugitives. Wherefore I do not say that they have dismissed the world and come to me, but in this they are guilty that they fear the servant, and contemn the Lord, because they follow earthly causes; and they do not fear me, and therefore they are called fearful in the least, and audacious in the greatest.

Therefore they are also assimilated to Balaam, who seeing the Israelite people beautiful in their tents, desired with a feigned soul to have a dwelling with them, saying: "Let my soul die the death of the just, and let my end be like theirs" (Num. 23). What is this? When a man is sometimes shaken in the sighs of his soul to this, that he may begin works of justice, then with rising desire he groaningly longs for them, saying thus in himself: "I, a wretch who am impeded by many sins and obligations, studiously desire that in the abjection of carnal concupiscences my soul may relinquish all malice of iniquity, and that through that contrition by which the just despise themselves, they may remain in the habitation of good works." How? "So that my end may be found in right acts, similar to those men who work the justice of God: so that the term of my good works may be equaled to the beginning of their just intention."

But the man who speaks these things within himself, if afterwards, the time of those sighs having passed, he is breathed upon with the temptations of malignant spirits, and vanquished by carnal concupiscence returns to iniquity, he does as Balaam himself deceived by the wickedness of cupidity did. How?

Quia ipse postea per illud schisma tactus per quod prius populo meo maledicere volebat, ubi ei per angelum meum et per asinam ipsius restiti, ad hoc eum tamen in zelo meo perducens, quia benedictione verborum illorum quae in os ipsius posui eidem populo meo benedicebat: post desiderium illud quo eidem populo Israeli in morte sua assimilari desideravit, ad primum schisma reversus est, et populum meum in pecunia mortis suo consilio per fornicationem dispersit, ut pollicitus est dicens: Verumtamen pergens ad populum meum dabo consilium quid populus tuus hic faciat extremo tempore.

Quid hoc? Videlicet cum me retorsero ad iter desideriorum meorum quae ad decorem carnis pertinent; tunc concupiscentias illas ingrediar quas prius cognoveram. Quomodo? Quia scio quid in carne mea cui honeste deservio, ita ut et ego qui his causis quae ipsi semper adsunt imbutus sum; tibi, o homo, qui etiam in eisdem delectabilibus rebus ardens, in abscondito mentis meae stimulum concupiscentiis tuis ostendo; cum per suggestionem voluptatis meae fumigantem ardorem tuum ita succendo, ut per agnitiones venalium terrenarum rerum quae in corde tuo florent, illud ardens desiderium quo prius ad opera illa quae sancta dicuntur anhelasti exstinguas: hoc modo finem eis imponens, et eas opportuno tempore ita relinquens, quasi nunquam ea cognoveris.

Unde, o homo, sicut iste Balaam post illud rectum desiderium quo prius sursum aspiciebat, ad fallaces concupiscentias se deorsum inclinabat; ita et ii faciunt qui me ficte quaerunt, quia cum viderint illos qui saeculum veraciter abjecerunt simpliciter incedere, et in arcta ac beata conversatione laudabiliter ac veraciter perdurare; dicunt eos pulchros et suaves esse, ac protinus repentino impetu vitam eorum aggrediuntur, secundum ipsos vivere desiderantes. Sed postquam se illis ita conjunxerint quemadmodum et Balaam Israeliticum populum inspexit, tunc frequenter per diverse nequitias quas prius in cordibus suis habebant cum in saeculo essent, ad carnalia desideria revocantur, quoniam et illis prius dominabantur.

Quapropter cum sic impediuntur, veneno et adversitate sua contaminant electum gregem meum, multis tempestatibus eum quatientes, et consilio suae nequitiae eum dispergentes. Nam cum ipsi a saeculo deceptuose recederent, me in orationibus suis in adjutorium sibi non invocabant, nec in probatione corporis sui si in hoc proposito perseverare possent an non, me quaerebant: unde et ego permitto eos considerare: quid voluntas ipsorum cum in semetipsis confidunt eos possit adjuvare.

Because he afterwards, touched by that schism through which he previously wished to curse my people, where I resisted him through my angel and through his ass, yet leading him to this in my zeal, that he blessed my same people by the blessing of those words which I put into his mouth: after that desire by which he desired to be assimilated to the same people of Israel in his death, he returned to the first schism, and dispersed my people by his counsel through fornication for the money of death, as he promised saying: "Nevertheless going to my people I will give counsel what your people may do here in the last time."

What is this? Namely: "When I shall have twisted myself back to the way of my desires which pertain to the beauty of the flesh; then I will enter those concupiscences which I previously knew." How? "Because I know what is in my flesh which I honestly serve, so that I also who am imbued with these causes which are always present to them; to you, O man, who also are glowing in the same delectable things, in the hidden place of my mind I show the stimulus to your concupiscences; when through the suggestion of my pleasure I so kindle your smoking ardor, that through the recognitions of venal earthly things which flourish in your heart, you may extinguish that ardent desire with which you previously panted for those works which are called holy: in this way imposing an end on them, and relinquishing them in opportune time, as if you had never known them."

Whence, O man, as that Balaam after that right desire by which he previously looked upward, inclined himself downward to fallacious concupiscences; so also do those who seek me feignedly, because when they see those who have truly cast off the world walk simply, and laudably and truly persevere in a narrow and blessed life; they say that they are beautiful and suave, and immediately with a sudden impetus they attack their life, desiring to live according to them. But after they shall have so joined themselves to them just as Balaam inspected the Israelite people, then frequently through diverse wickednesses which they previously had in their hearts when they were in the world, they are recalled to carnal desires, since those previously dominated them.

Wherefore when they are thus impeded, they contaminate my elect flock with their poison and adversity, shaking it with many tempests, and dispersing it by the counsel of their wickedness. For when they deceptively receded from the world, they did not invoke me in their prayers for help to themselves, nor did they seek me in the probation of their body whether they could persevere in this purpose or not: whence I also permit them to consider: what their own will can help them when they trust in themselves.

O, ipsi insipientes et infructuosi existunt; quia sunt inutiles absque aratione legis Dei, et sine fructificatione verbi ipsius; quia non exquisierunt quid facere deberent cum arctam viam adirent, ut bona terra circumspicitur quem utilem fructum profert. Unde audiant; O homo, si hodie cum in carne tua fortiter in concupiscentiis ardeas, igneam fornacem existi, quis tibi tantum refrigerium dedit, quod tam magnum incendium posses evadere in voluptate tua?

Vere qui haec aggredi voluerit, interioribus oculis suis incedere debet qualiter ea per me incipiat, et qualiter ea meo adjutorio perficiat, ne si illa insipienter inceperit et male consummaverit, in ruinam vadat, sicut et ille antiquus hostis qui in semetipso confisus, in ira zeli mei dejectus est; sic et isti abjicientur, qui nec semetipsos considerantes, in praecipitatione magnae superbiae passione Filii mei se induunt, sed eam postmodum in fastidio superflue rejiciunt. Quapropter qui eam super se posuerint, attendant quomodo eam diligant, secundum quod Jeremias propheta in Spiritu sancto hortatur dicens: O vos omnes qui transitis per viam, attendite et videte si est dolor sicut dolor meus, quoniam vindemiavit me ut locutus est Dominus, in die irae furoris sui (Thren. I).

Quid hoc? O vos omnes qui vitia descritis, videlicet in abjectione saecularium, et in imitatione spiritualium, transeuntes per viam illam quae vita et veritas est quae ego Filius Dei sum; attendite in inceptione bonorum operum ne doloris mei obliviscamini, cum me in passione mea coeperitis imitari, et videte in perfectione justitiae, ut dolor ille quem pro amore meo vobis imponitis: dolori meo similis sit. Quomodo? ut in eisdem miseriis quas propter me sustinetis usque ad bonum finem indeficienter perseveretis; sicut et ego perseveravi in dolore meo mori pro vobis, quoniam ego compressus et conculcatus in passione crucis sum; sicut uva in torculari exprimitur ut corpus meum manducetis, et sanguinem meum bibatis, ut in praescientia perspicacis oculi sui locutus est dominator coeli et terrae in judicio eum Adam vitam deseruit et mortem accepit; ubi tamen idem Pater meus coelestis hoc praevidit, quod in fine temporum per me Filium suum ex Virgine incarnatum qui me in fortissimis viribus justitiae diabolo opponebam, eumdem antiquum seductorem superaret et humanum genus in defensione superni auxilii liberaret.

Ergo homo cujuscunque sexus aut aetatis sit, qui passionem meam induit, attendat ut eam fortiter retineat, ne si eam per errorem neglectus sui abjecerit, postea cum ipsam voluerit retinere, eam invenire non possit.

O, they exist as foolish and unfruitful; because they are useless without the plowing of the law of God, and without the fructification of his word; because they did not inquire what they ought to do when they entered the narrow way, as good earth is looked around [to see] what useful fruit it brings forth. Whence let them hear; O man, if today when you glow strongly in concupiscences in your flesh, you exist as a fiery furnace, who gave you such great refreshment, that you could escape such a great fire in your pleasure?

Truly, he who shall have wished to approach these things should proceed with his interior eyes as to how he may begin them through me, and how he may perfect them by my help, lest if he shall have begun them foolishly and consumed them badly, he go into ruin, just as also that ancient enemy who, trusting in himself, was cast down in the wrath of my zeal; so also those shall be cast away who, considering neither themselves, in the precipitation of great pride put on the passion of my Son, but afterwards in loathing superfluously reject it. Wherefore let those who shall have placed it upon themselves attend to how they may love it, according to what Jeremiah the prophet exhorts in the Holy Spirit saying: "O all you who pass by the way, attend and see if there be any sorrow like my sorrow, since he has vintaged me as the Lord has spoken, in the day of the wrath of his fury" (Lam. 1).

What is this? O all you who desert vices, namely in the abjection of secular things, and in the imitation of spiritual things, passing through that way which is life and truth, which I the Son of God am; attend in the inception of good works lest you forget my sorrow, when you shall have begun to imitate me in my passion, and see in the perfection of justice, that that sorrow which you impose on yourselves for my love: be similar to my sorrow. How? So that in the same miseries which you sustain for me you may persevere without failing even to a good end; just as I also persevered in my sorrow to die for you, since I was compressed and trampled in the passion of the cross; just as the grape is expressed in the winepress so that you may eat my body, and drink my blood, as the ruler of heaven and earth spoke in the prescience of his perspicacious eye in the judgment when Adam deserted life and accepted death; where yet the same my heavenly Father foresaw this, that in the end of times through me his Son incarnate from a Virgin, who opposed myself to the devil in the strongest powers of justice, he would overcome the same ancient seducer and liberate the human race in the defense of supernal help.

Therefore let a man of whatever sex or age he be, who puts on my passion, attend that he may retain it strongly, lest if he shall have cast it away through the error of his neglect, afterwards when he shall have wished to retain it, he cannot find it.

Unde et illi qui infantes suos meae passioni in humilitatis conversatione subjicere voluerit, hoc non in praesumptione praecipitationis impudenter faciant, sed sapienter in examinatione discretionis, non cogentes illos absque consensu voluntatis suae hoc adire, quod nec ipsi possunt perferre. Quomodo? Si infantem tuum mihi offers cum ei nondum inest scientia discernentis intellectus, sed cum in stultitia omnis sensus sui jacet, et tamen ita sine voluntate ipsius eum offers, consensum ejus in hoc non considerans, non recte fecisti ita offerens arietem. Quomodo? Si homo arietem ad altare meum offert; si eum cornibus suis fortiter funibus non alligavit, nonne aries aufugit? Sic etiam si pater aut mater puerum suum qui aries est, ad servitutem meam offerunt, si in hoc voluntatem illius quae cornua ejus sunt, nec diligenti custodia, nec supplicatione, nec deprecatione, nec exhortatione totius diligentiae quae funes colligationis ejus intelligantur, attendunt, quoniam his omnibus puer ad consensum bonae voluntatis provocandus est; tunc si istis examinationibus non fuerit probatus, certe aut corpore aut mente aufugit, nisi Deus eum in mirabilibus suis custodiat.

Si autem tu, o homo, in tam magna custodia corporalis districtionis puerum illum concludis quod se a pressura repugnantis voluntatis suae absolvere non possit, tunc in omnibus fructibus tam corporis quam animae propter capturam illam quae sine consensu ejus ipsi injuste illata est, aridus mihi apparet. Tunc et ego tibi, o homo, qui auctor hujus ligaturae es, dico: Viridem agrum in potestate mea habui; nunquid, o homo, dedi tibi illum, ut eum germinare faceres quemcunque fructum tu ipse velles. Et si in illum semen seminas, an potes illum in fructum producere? Non. Nam tu nec rorem das, nec pluviam producis, nec humiditatem in viriditate tribuis, nec calorem in ardore solis educis; per quae omnia competens fructus producendus est. Ita etiam in auditum hominis verbum seminare potes; sed in cor illius quod ager meus est, nec rorem compunctionum, nec pluviam lacrymarum, nec humorem devotionum, nec calorem Spiritus sancti infundere vales, in quibus universis fructus sanctitatis germinare debet. Et quomodo audebas delicatum et sanctificatum mihi in baptismo tam temere tangere; ut eum absque voluntate sua in arctissimam captionem ligaturae ad ferendum jugum meum traderes. Unde nec aridus, nec viridis effectus est; quia nec saeculo mortuus est, nec saeculo vivit. Et cur eum ita oppressisti, quod ad utrumque inutilis est? Nec miraculum meum ad confortandum eum ut in spirituali vita permaneat, ab hominibus exspectandum non est, quoniam nolo ut parentes ejus in oblatione ejus peccent, absque voluntate illius eum mihi offerentes.

Whence also those who shall have wished to subject their infants to my passion in a conversation of humility, let them not do this impudently in the presumption of precipitation, but wisely in the examination of discretion, not compelling them to approach this without the consent of their will, which they themselves cannot bear. How? If you offer your infant to me when there is not yet in him the knowledge of a discerning intellect, but when he lies in the foolishness of all his sense, and yet you so offer him without his will, not considering his consent in this, you have not done rightly so offering a ram. How? If a man offers a ram at my altar; if he has not strongly bound it by its horns with ropes, does not the ram flee? So also if a father or mother offer their boy who is a ram to my servitude, if in this they attend neither to his will which are his horns, nor by diligent custody, nor by supplication, nor by deprecation, nor by exhortation of all diligence which may be understood as the ropes of his binding, since by all these the boy is to be provoked to the consent of good will; then if he shall not have been proved by these examinations, certainly he flees either in body or in mind, unless God keep him in his wonders.

But if you, O man, conclude that boy in so great a custody of corporal strictness that he cannot absolve himself from the pressure of his repugnant will, then in all fruits as well of body as of soul because of that capture which was unjustly brought upon him without his consent, he appears arid to me. Then I also say to you, O man, who are the author of this ligature: I had a green field in my power; did I, O man, give it to you, that you might make it germinate whatever fruit you yourself wished? And if you sow seed in it, can you produce it into fruit? No. For you give neither dew, nor produce rain, nor bestow humidity in greenness, nor lead out heat in the ardor of the sun; through all which things competent fruit is to be produced. So also you can sow a word into the hearing of a man; but into his heart which is my field, you are able to infuse neither the dew of compunctions, nor the rain of tears, nor the humor of devotions, nor the heat of the Holy Spirit, in all which the fruit of sanctity ought to germinate. And how did you dare to touch so rashly one delicate and sanctified to me in baptism; so that you might deliver him without his will into the narrowest capture of ligature to bear my yoke? Whence he has been made neither arid nor green; because he is neither dead to the world, nor does he live to the world. And why have you so oppressed him, that he is useless for both? Nor is my miracle to comfort him so that he may remain in spiritual life to be expected from men, since I do not wish that his parents sin in his oblation, offering him to me without his will.

Quod si aliquis sive pater sive mater puerum suum ad servitium meum offerre voluerit, antequam eum praesentet, dicat: Promitto Deo quod puerum meum solerti custodia usque ad intelligibilem aetatem ejus custodiam supplicando, deprecando, exhortando eum ut in servitio Dei devote permaneat. Et si mihi consenserit, festinanter eum ad servitutem Dei offero; vel si mihi assensum non praebuerit, insons coram oculis majestatis ejus inveniar. Si autem parentes pueri eum his modis usque ad intelligibilem aetatem ejus prosecuti fuerint; si tunc puer se avertens illis consentire noluerit; tunc et ipsi, quia devotionem suam in illo quantum valebant ostenderunt, eum sine voluntate illius non offerant, nec eum ad servitutem illam pervenire cogant, quam nec ipsi ferre nec adimplere volunt.

Qui autem devoto animo se mihi libenter subjicere voluerit, ad hoc strenue exhortandus est ut perveniat, nec per livorem alicujus malevolae animae a bona intentione sua retrahendus. Nam si quis aliquem illorum qui me sequi desiderant a proposito suo retraxerit, sacrilegium facit, quoniam foedus meum in mente illius dirupit, quapropter et in recto judicio rationem inde redditurus est; si in hac nequitia inflexibilis perduraverit, quia mihi servire volentem avertit: quod facere non debuit, ut scriptum est: Omne quod Domino consecratur, sive homo fuerit sive animal, sive ager, non veniet, nec redimi poterit (Lev. XXVII).

Quid hoc? Cum quaelibet anhelans anima, pleno officio scientiae ita bonum sensum in homine tangit, ut ille aliquam rem perficiat; tunc rem illam voluntas ejus confirmat dicens: Hoc decet ad honorem Dei. Et ita cum bona devotione et cum justa reverentia homo ille promittit Deo, illud ei offerens per osculum cordis, quod est per voluntatem desideriorum suorum. Et tunc illud hoc modo in dotem sanctificationis Deo oblatum est. Quomodo? Quia Deus in illo homine aedificantem voluntatem videns, ita eum per annulum sanctificationis suscipit, ut vir sponsam suam per annulum desponsationis sibi in foedus colligationis ne ipsam amodo dimittat munire solet. Unde cum Deus voluntatem illam virilitate animi hominis susceperit, qui semetipsos ita constringit quod reliquit quod habet, et qui magis Deo dividit quam sibi quod possidet, tunc colligatio hujusmodi consecrationis ita permanebit, nec devotionem suam relinquet. Quare? Quia illam scientia hominis cognovit, quoniam bonus sensus ejus illam intellexit, et quia illam voluntas ipsius ad honorem Dei aedivicavit; et ideo sive homo fuerit qui semetipsum ita Deo obtulit, sive animal homini subjectum quod eodem modo ad honorem Dei oblatum est, seu ager fructum proferens qui etiam ita Deo est consecratus, nec pro cariore pretio dari, nec sub viliore recompensatione retineri debet, ne honor Dei quasi in contemptibilem aestimationem deputetur.

But if anyone, whether father or mother, shall have wished to offer their boy to my service, before he presents him, let him say: "I promise to God that I will keep my boy with skillful custody even to his intelligible age by supplicating, deprecating, exhorting him that he may devotedly remain in the service of God. And if he shall have consented to me, I hastily offer him to the servitude of God; or if he shall not have provided assent to me, let me be found innocent before the eyes of his majesty." But if the parents of the boy shall have followed him in these ways even to his intelligible age; if then the boy turning himself away shall have been unwilling to consent to them; then let them also, because they showed their devotion in him as much as they were able, not offer him without his will, nor compel him to come to that servitude, which they themselves are neither willing to bear nor to fulfill.

But he who shall have freely wished to subject himself to me with a devoted soul, to this he is to be strenuously exhorted so that he may arrive, nor is he to be retracted from his good intention through the malice of any malevolent soul. For if anyone shall have retracted any of those who desire to follow me from his purpose, he commits a sacrilege, since he has broken my covenant in the mind of that person, wherefore also in a right judgment he is to render an account of it; if he shall have persevered inflexible in this wickedness, because he turned away one wishing to serve me: which he ought not to have done, as it is written: "Everything that is consecrated to the Lord, whether it be man or animal or field, shall not come [to sale], nor can it be redeemed" (Lev. 27).

What is this? When any panting soul, with the full office of knowledge so touches the good sense in a man, that he may perfect some thing; then his will confirms that thing saying: "This is fitting for the honor of God." And so with good devotion and with just reverence that man promises to God, offering that thing to him through the kiss of the heart, which is through the will of his desires. And then it was offered in this way to God as a dowry of sanctification. How? Because God seeing the building will in that man, so receives him through the ring of sanctification, as a man is accustomed to fortify his bride for himself in a covenant of binding through the ring of betrothal lest he dismiss her henceforth. Whence when God shall have received that will by the virility of the soul of the man, who so constrains himself that he has relinquished what he has, and who divides more to God than to himself what he possesses, then the binding of this kind of consecration shall so remain, nor shall he relinquish his devotion. Why? Because the knowledge of the man knew it, since his good sense understood it, and because his will built it for the honor of God; and therefore whether it be a man who so offered himself to God, or an animal subject to man which in the same way was offered for the honor of God, or a field bringing forth fruit which also was so consecrated to God, it ought neither to be given for a dearer price, nor retained under a viler recompense, lest the honor of God be deputed as if in a contemptible estimation.

Sed sicut nullus contra voluntatem suam a saeculari via ad spiritualem tramitem converti cogendus est; ita etiam qui cum devotione voluntatis suae servitium meum aggressus est, et postea illud contemnens neglexerit, justo judicio ut illud recipiat revocandus est. Quomodo? Si habet aequos rectores et spirituales magistros zelum meum habentes, ii debent eum ad servitutem meam revocare, et hoc primum facient supplicatione, exhortatione, et blando sermone eum linientes, et deinde verberibus et constrictione frigoris et famis et aliis his similibus castigationibus eum corripientes, quatenus his miseriis admonitus, infernales poenas ad mentem suam revocet, et eas timens a se putredinem animae suae auferat, et ad semitam illam quam deseruerat ita revocatus redeat, ut etiam de his Evangelio scriptum est: Exi in vias et sepes et compelle intrare, ut impleatur domus mea (Luc. XIV).

Quid hoc? Tu qui spiritualis pastor et justus rector et rectus magister es, exi de pristinis moribus tuis qui tibi de primo parente tuo adhaerent, et vade in viam arctam et angustam, et in compositionem inflexorum praeceptorum quae justissimi viri in textura Spiritus sancti composuerunt; et acutissime in zelo meo considera eos qui sub praecepto et magistratione tua degentes aut susceperunt aut voverunt sua voluntate et non ex alterius hominis injusta coactione sanctum propositum pacti mei observare, et cum postea illud contemnentes ad vetera vitia cupiunt redire: hos dulcibus et amaris correptionibus compelle ecclesiasticam disciplinam intrare, ut domus dotationis meae tam ex strenue correptis quam ex suaviter admonitis impleatur, quoniam alii ad vitam diversis castigationibus et alii variis blandis admonitionibus vocandi sunt. Quomodo? Ut diligens pastor perditam ovem suam sollicite requirit, ita et spirituales magistri subjectos suos per diversa vitia errantes multa diligentia requirere debent, sua scilicet solertia cogentes eos, ut in domum justitiae de qua exierunt vel exire volebant revertantur, ut Ecclesia in una parte ex amore correptis et in altera ex blande adhortatis ovibus impleatur, et ita ad superna pascua perducatur.

Qui autem tunc ita obturati sunt, quod nec propter corporalem castigationem quae eis a praepositis magistris suis in zelo meo infertur, nec propter timorem meum quoniam ego sum Deus nolens iniquitatem, nec propter amorem effusi sanguinis Filii mei qui pro ipsis passus est se corrigere volunt, sed fidelissimos amicos meos qui vias meas velociter currunt polluere sua putredine laborant; tunc ab amicis meis ne gregem meum contaminent ut lupi expellendi sunt, quemadmodum Paulus amicus meus hortatur dicens: Auferte malum ex vobis (I Cor. V). Quid hoc?

But just as no one is to be compelled against his will from a secular way to a spiritual path; so also he who with the devotion of his will has approached my service, and afterwards contemning has neglected it, is to be recalled by a just judgment so that he may receive it. How? If he has equal rulers and spiritual teachers having my zeal, these ought to recall him to my servitude, and they shall do this first by supplication, exhortation, and by anointing him with bland speech, and then by correcting him with stripes and constriction of cold and hunger and other similar chastisements, so that admonished by these miseries, he may recall infernal punishments to his mind, and fearing them may take away from himself the putridity of his soul, and so recalled may return to that path which he had deserted, as also concerning these it is written in the Gospel: "Go out into the ways and hedges and compel them to enter, that my house may be filled" (Luke 14).

What is this? You who are a spiritual pastor and just ruler and right teacher, go out from your pristine manners which adhere to you from your first parent, and go into the narrow and straight way, and into the composition of the inflexible precepts which the most just men have composed in the texture of the Holy Spirit; and most acutely in my zeal consider those who, living under your precept and magistery, either received or vowed by their own will and not from the unjust coaction of another man to observe the holy purpose of my pact, and when afterwards contemning it they desire to return to old vices: compel these by sweet and bitter corrections to enter ecclesiastical discipline, that the house of my dower may be filled as well from those strenuously corrected as from those suavely admonished, since some are to be called to life by diverse chastisements and others by various bland admonitions. How? As a diligent pastor solicitously seeks his lost sheep, so also spiritual teachers ought to seek with much diligence their subjects erring through diverse vices, namely by their own skill compelling them, that they may return into the house of justice from which they went out or wished to go out, so that the Church may be filled in one part from sheep corrected out of love and in the other from sheep blandly exhorted, and so be led to supernal pastures.

But those who are then so hardened that neither because of the corporal chastisement which is brought upon them in my zeal by their presiding teachers, nor because of the fear of me since I am God unwilling [to see] iniquity, nor because of the love of the shed blood of my Son who suffered for them, are they willing to correct themselves, but they labor to pollute my most faithful friends who run my ways swiftly with their putridity; then they are to be expelled by my friends like wolves lest they contaminate my flock, just as Paul my friend exhorts saying: "Take away the evil from yourselves" (1 Cor. 5). What is this?

Vos qui in culmine regiminis estis, et qui in humilitate subjectionis manetis, expellite malum illud a vobis quod timorem meum contemnens mihi Creatori coeli et terrae contradicit, illud tam forti examinatione a vobis expellentes, ut in conscientia vestra radicem non figat, nec in consortio vestro pedem suum ponat, ne dulcia pigmenta bonorum operum in vobis vilescant. Sed qui ex his in poenitentia reverti voluerit, et me Creatorem suum pro corde quaesierit; etiamsi in extremitate cursus sui venerit ego tamen suscipiam eum quia cuncta juste judico.

Qui autem thesaurum cordis sui subtrahendo abscondit, dicens: Nisi sentiam me moriturum, a saecularibus causis me non convertam et ita conversionem suam usque ad expirationem animae suae differt, et cum jam amplius spirare non valet, diutius praesentem vitam se posse habere desperans saeculo renuntiare tentat: hic animam suam decipit, quoniam conversio ejus deceptibilis est, hoc ludificando fecit, ut ludificatio etiam accipitur. Ille vero qui jam morti proximus, toto corde propter peccata sua et propter amorem meum saeculo renuntiaverit, scilicet quandiu vivat mihi ardenter servire desiderans; vere devotionem ejus cum omnibus choris angelorum suscipio, et ei gloriam vitae tribuo. Nam quamvis homo in multo crimine occupatus sit, cum tangit peccata sua ita quod amare delicta sua deflet, et hoc simplici oculo facit quia me ad iracundiam provocavit, ego eum a morte ad salutationem erigo, nec ei supernam haereditatem denego, secundum quod psalmista David in Spiritu meo testatur, dicens: In quacunque die invocavero te, ecce cognovi quoniam Deus meus es (Psal. LV).

Quid hoc? In quacunque luce vitae meae ulla claritas supernae illustrationis in mente mea qui in tenebris jaceo, per divinam gratiam se ostenderit, ita quod in amaritudine poenitentiae peccatorum meorum et in vulneribus gravati cordis mei invocavero te qui omnibus te puro corde invocantibus remedium tuae pietatis concedis; tunc in eadem visitatione cognovi, quia tu qui haec misericorditer operaris Deus meus es? Quid est hoc? Cum per gratiam tuam me ad hoc perduxeris, quod te Deum meum in operibus justitiae cognovero, ita quod in operibus iniquitatis meipsum damno et reprimo: tunc suscipis me simpliciter te quaerentem, et lacrymose post te clamantem atque in viriditate animae meae te cognoscentem, quia tu es ille qui haec facere potes; tunc enim corpus meum in vera poenitentia contero, et illud quasi pro nihil habeo. Et cum tali modo poenitentiam suam homo fecerit, remedium peccatorum suorum inveniet. Quomodo? Quia me Deum suum cognovit. Quomodo? Quoniam peccata sua deseruit, et ideo per oculum poenitentiae videbit quod illa vana fuerunt quae prius ardenter in mala concupiscentia perpetravit.

You who are at the summit of government, and who remain in the humility of subjection, expel that evil from you which contemning my fear contradicts me the Creator of heaven and earth, expelling it from you by such a strong examination, that it may not fix its root in your conscience, nor place its foot in your consortium, lest the sweet pigments of good works become vile in you. But he who from these shall have wished to return in penitence, and shall have sought me his Creator with his whole heart; even if he shall have come in the extremity of his course, I nevertheless will receive him because I judge all things justly.

But he who hides the treasure of his heart by subtracting it, saying: "Unless I feel that I am about to die, I will not convert myself from secular causes," and so defers his conversion even to the expiration of his soul, and when he can no longer breathe further, despairing that he can have the present life longer, attempts to renounce the world: this one deceives his soul, since his conversion is deceptive, he did this by mocking, as mockery is also received. But he who already near to death, with his whole heart because of his sins and because of my love shall have renounced the world, namely desiring to serve me ardently as long as he lives; truly I receive his devotion with all the choirs of angels, and I bestow on him the glory of life. For although a man be occupied in much crime, when he touches his sins so that he bitterly weeps for his delicts, and does this with a simple eye because he provoked me to wrath, I raise him from death to salvation, nor do I deny him the supernal inheritance, according to what the psalmist David testifies in my Spirit, saying: "In whatever day I shall have invoked you, behold I have known that you are my God" (Psalm 55).

What is this? In whatever light of my life any clarity of supernal illustration shall have shown itself in my mind who lie in darkness, through divine grace, so that in the bitterness of the penitence of my sins and in the wounds of my burdened heart I shall have invoked you who grant the remedy of your piety to all invoking you with a pure heart; then in the same visitation I have known, because you who mercifully work these things are my God. What is this? When through your grace you shall have led me to this, that I shall have known you my God in works of justice, so that in works of iniquity I damn and repress myself: then you receive me simply seeking you, and tearfully crying after you and in the greenness of my soul knowing you, because you are he who is able to do these things; for then I bruise my body in true penitence, and I have it as if for nothing. And when a man shall have done his penitence in such a manner, he will find the remedy of his sins. How? Because he has known me his God. How? Since he has deserted his sins, and therefore through the eye of penitence he will see that those things were vain which he previously perpetrated ardently in evil concupiscence.

Quapropter nemo negligat remedium poenitentiae quaerere, quia si illam sanus in corpore neglexerit, studeat tamen ut eam vel in extremo tempore suo inveniat, et ad salvationem eum suscipiam quoniam quamvis sordes magnae sint in peccatis, tamen propter Filium meum in pura poenitentia abluuntur, praeter hunc qui blasphemiam contra Spiritum sanctum impoenitens dixerit, et qui se ipsum in mortem corporis sui obduratus praecipitaverit, quia haec duo velut unum sunt. Istos in gloria supernae vitae nescio, ut in Evangelio scriptum est: Omne peccatum et blasphemia remittetur hominibus, spiritus autem blasphemiae non remittetur. (Math. XII). Quid hoc? Omne peccatum quod in superfluitate carnis, aut cum libidine, aut cum amaritudine, aut aliis his similibus vitiis peractum fuerit, seu blasphemia quae est in cultu idolorum ubi verus Deus ignoratur et falsum figmentum adoratur, aut invocatio daemoniorum ubi verus Deus scitur, et tamen in perversitate hominum diabolus invocatur: haec omnia in pura poenitentia remittentur hominibus, cum per compunctionem lacrymarum ex intimo corde verum Deum omnibus se invocantibus misericordiam suam misericorditer praestantem fideliter quaesierint. Quoniam, quamvis hujusmodi homines graviter in peccatis errando delinquant, tamen si Deum imperio et potestate in coelis regnantem omnino non abjiciunt, manum auxilii ejus quaerentes invenient. Sed si in infidelitate sua perseveraverint, ita quod ab hac perversitate nunquam resipiscant, sed fixo corde et anima consentiente Deum omnino abnegent, sic intra semetipsos dicentes: Quid est hoc quod dicitur Deus? Nam Dei non est misericordia aut veritas, ut velit aut possit me adjuvare: et ita impoenitentes diffidant a peccatis suis se posse mundari, aut ullo modo salvari: hi Deum blasphemant, et ob hoc propter nequitiam obdurationis suae si ita perseveraverint, remissionem blasphemiae non percipient, quia intellectum cordis sui ita suffocant, quod sursum suspirare non valent, quoniam illum per cujus misericordiam salvari debent, quasi nihilum habent, ut etiam David testatur, dicens: Dixit insipiens in corde suo: Non est Deus (Psal. XIII).

Quid est hoc? Per stultam locutionem qui sapientia et intellectu vacuus erat, Deum in corde suo abnegavit, etiam ad cognoscendum eum insipiens fuit. Quomodo? Quia verum Deum nec scire nec intelligere voluit, cum in obdurato sensu dicebat: Quid est Deus? Deus non est. Et quid vel ego sum? Nescio quid sum. Qui haec dicit insipiens est, quoniam veram sapientiam qua Deus cognoscitur non habet. Sed quisquis Deum in potestate sua regnantem non ficte cognovit, hic sapiens est, quamvis peccator sit.

Wherefore let no one neglect to seek the remedy of penitence, because if he shall have neglected it while healthy in body, let him nevertheless study that he may find it even in his last time, and I will receive him to salvation since although there be great filths in sins, yet because of my Son they are washed away in pure penitence, except for him who shall have said an impenitent blasphemy against the Holy Spirit, and who hardened shall have precipitated himself into the death of his body, because these two are as one. These I know not in the glory of supernal life, as it is written in the Gospel: "Every sin and blasphemy shall be forgiven to men, but the spirit of blasphemy shall not be forgiven" (Matt. 12). What is this? Every sin which shall have been performed in the superfluity of the flesh, or with libido, or with bitterness, or other similar vices, or the blasphemy which is in the cult of idols where the true God is ignored and a false figment is adored, or the invocation of demons where the true God is known, and yet in the perversity of men the devil is invoked: all these shall be forgiven to men in pure penitence, when through the compunction of tears from the inmost heart they shall have faithfully sought the true God misericordiously providing his mercy to all invoking him. Because, although men of this kind may fail gravely by erring in sins, yet if they do not altogether cast away God reigning in the heavens in empire and power, seeking the hand of his help they will find [it]. But if they shall have persevered in their infidelity, so that they never recover from this perversity, but with a fixed heart and consenting soul altogether deny God, saying thus within themselves: "What is this which is called God?" For there is neither mercy nor truth of God, that he would wish or be able to help me": and so impenitent they distrust that they can be cleansed from their sins, or in any way be saved: these blaspheme God, and for this cause because of the wickedness of their hardening if they shall have so persevered, they will not perceive the remission of blasphemy, because they so suffocate the intellect of their heart, that they are not able to sigh upward, since they have him as if nothing through whose mercy they ought to be saved, as also David testifies, saying: "The fool said in his heart: There is no God" (Psalm 13).

What is this? Through the foolish speech [of one] who was void of wisdom and intellect, he denied God in his heart, he was even a fool for knowing him. How? Because he wished neither to know nor to understand the true God, when in a hardened sense he said: "What is God? God is not." And what even am I? I know not what I am." He who says these things is a fool, since he has not the true wisdom by which God is known. But whoever has not feignedly known God reigning in his power, he is wise, although he be a sinner.

Unde quisquis hoc fixum in corde suo habet, de Dei misericordia desperat, dicens: Deus nihil est, hunc nescio, jam me nescivit, et hunc nego, quoniam me negavit. Et ideo ille ad vitam non resurget, nec ullum gaudium habere potest, quia omnes creaturae eum destituunt, quoniam Creatorem earum pro nihilo habuit. Sed et ille qui de peccatis suis desperat, ita quia prae magnitudine ponderis eorum se posse salvari non credit, infidelis est, et ideo ad vitam non perveniet, quia illi qui vitam omnibus dat contradicit. Quod si quis ex his omnibus poenitentia ductus, me veraciter quaesierit, me inveniet, quoniam neminem abjicio qui puro corde recurrit ad me.

Nam in omni tempore cuilibet homini poenitenti succurro. Unde, o homo, si quaeris me, invenies me; si autem me fugis, nescis ubi vadas. Nam qui in desperatis operibus suis perdurat, iste pro nihilo habet me Creatorem suum: qui meum esse nescire vult; et ideo ego in nullo ei succurro. Et o, in quanta caecitate hi sunt qui Deum abnegant, et qui de misericordia ejus desperant; quoniam nec Creatorem suum, nec seipsos cognoscunt, quia si seipsos cognoscerent, tunc et Deum Creatorem suum scirent. Quomodo? Quia homo scit se esse factum et non a seipso creatum. Et unde est? Certe a Deo factus est. Quapropter homo Deum esse scire debet. Sed et qui se in carnalem mortem praecipitat, me despicit et sibiipsi crudelis est; unde et talis ad vitam non resurget, sicut scriptum est: Omnis qui odit fratrem suum, homicida est (I Joan. III).

Quid hoc? Quilibet homo qui proximo suo pro Dei amore non succurrit, sed eum in corde suo quasi nihilum habens despicit, homicida est. Quare? Quia imaginem meam spernit, quam diligere deberet. Et quoniam qui fratrem suum sic odit, homicida est: multo magis ille homicida est qui semetipsum in mortem carnis suae per desperatam mentem suam peremit, quoniam semetipsum magis diligere debuit quam proximum suum: sicut scriptum est: Diliges proximum tuum sicut te ipsum (Math. XIX). Et quoniam homicidium in quocunque homine peractum fuerit meum non est; ideo homicida mihi odibilis est: nec ille ad regnum meum perveniet qui semetipsum aut alium hominem peremit, nisi antequam expiret, corde me invocando poeniteat: quia omnis vita ad me vivit.

Sed praefata imagine jam hoc modo in viribus suis proficiente vides quasi quoddam altare ad quod ipsa frequenter accedit et ibi dotem suam devote revisens eam superno Patri et angelis ejus humiliter ostendit; quia Ecclesia, ut dictum est, in beatis et fortissimis virtutibus augmentum capiente mox velut tibi manifesta demonstratione ostenditur. Spiritu sancto inspirante sanctificatio mysticorum altarium in profunditate fidelium suspiriorum exorta est.

Whence whoever has this fixed in his heart, despairs of the mercy of God, saying: "God is nothing, I know him not, already he has not known me, and I deny him, since he has denied me." And therefore that one shall not rise again to life, nor can he have any joy, because all creatures destitute him, since he had their Creator for nothing. But also he who despairs of his sins, so because before the magnitude of their weight he does not believe he can be saved, he is unfaithful, and therefore he will not arrive at life, because he contradicts him who gives life to all. But if anyone from all these led by penitence, shall have truly sought me, he will find me, since I cast away no one who recurs to me with a pure heart.

For in every time I succor any penitent man. Whence, O man, if you seek me, you will find me; but if you flee me, you know not where you may go. For he who perseveres in his desperate works, he has me his Creator for nothing: who wishes not to know my being; and therefore I succor him in nothing. And oh, in how great blindness are those who deny God, and who despair of his mercy; since they know neither their Creator nor themselves, because if they knew themselves, then they would also know God their Creator. How? Because a man knows himself to be made and not created by himself. And whence is he? Certainly he was made by God. Wherefore a man ought to know that God exists. But also he who precipitates himself into carnal death, despises me and is cruel to himself; whence also such a one shall not rise again to life, as it is written: "Everyone who hates his brother, is a murderer" (1 John 3).

What is this? Any man who does not succor his neighbor for the love of God, but despises him in his heart having him as if nothing, is a murderer. Why? Because he spurns my image, which he ought to love. And since he who so hates his brother is a murderer: much more is he a murderer who has destroyed himself into the death of his flesh through his desperate mind, since he ought to have loved himself more than his neighbor: as it is written: "You shall love your neighbor as yourself" (Matt. 19). And since murder, in whatever man it shall have been performed, is not mine; therefore a murderer is odious to me: nor shall he arrive at my kingdom who has destroyed himself or another man, unless before he expires, invoking me in his heart he repents: because all life lives to me.

But with the aforesaid image now progressing in this manner in her powers, you see as it were a certain altar to which she frequently approaches, and there devotedly revisiting her dowry, she humbly shows it to the heavenly Father and His angels; because the Church, as has been said, taking an increase in the blessed and strongest virtues, is soon shown to you as by a manifest demonstration. By the inspiration of the Holy Spirit, the sanctification of the mystical altars arose in the depth of the faithful's sighs.

Ubi eadem Ecclesia continua intentione vestigia exemplorum suorum ponens dotem suam, videlicet corpus et sanguinem Filii Dei profundissima devotione considerando: Creatori omnium in conspectu viventium et ardentium luminum scilicet supernorum civium in subjectione humillimae obedience offert. Quid hoc? Quoniam ut caro Unigeniti mei in incontaminato utero Mariae virginis orta est, et postea pro salute hominum tradita: ita etiam et nunc caro ejus frequenter in incorrupta integritate Ecclesiae augmentata ad sanctificationem fidelium datur. Quia, sicut faber aurum suum per ignem modo liquefaciens unit, et modo unitum dividit, ita etiam et ego Pater carnem, et sanguinem Filii mei, per sanctificationem Spiritus sancti, in oblatione nunc glorifico, et nunc glorificatum fidelibus hominibus ad salutem ipsorum distribuo.

Unde etiam cum sacerdos sacris vestibus indutus ad celebranda divina sacramenta ad altare accedit, vides quod subito magna serenitas lucis cum obsequio angelorum de coelo veniens, totum altare illud circumfulget; quoniam procuratore animarum sacrata cinctione circumamicto, et ad immolationem innocentis Agni vivificam mensam adeunte, repente magna claritas supernae haereditatis densitatem tenebrarum pellentis, cum immissione supernorum spirituum de secreto coelorum effulgens ubique illam compositionem sanctificationis irradiat. Quia ibi refectio animarum ad salutem credentium exercetur. Quomodo? Quia cum Ecclesia per vocem sacerdotis reposcit dotem suam quae corpus et effusio sanguinis Filii mei est, ut ipsa in salvatione animarum beato partui apta sit, quia etiam in effusione hujus pretiosi sanguinis in magna multitudine populorum augmentum accepit; tunc ego qui indeficiens lumen sum, locum sanctificationis illius ad honorem corporis et sanguinis ejusdem Unigeniti mei, in sanctitate mea irradio. Nam cum sacerdos super sanctificationem altaris me invocare coeperit ut inspiciam quod Filius meus panem et vinum in coena mortis suae mihi obtulit cum de mundo transiturus esset, tunc video quod ipse Filius meus in hora passionis suae hoc mihi ostendit, cum in ligno crucis moriturus esset, illud designans ut eamdem passionem suam in conspectu meo semper haberem, nec illam ab acutissima visione mea delerem quoties felix oblatio sacrosancti sacrificii per sacerdotale officium mihi offerretur. Quoniam et ipse in effusione sanguinis sui panem et calicem mihi obtulit, mortem dejiciens et hominem erigens.

There the same Church, placing the footsteps of her examples with continual intention, considering her dowry, namely the body and blood of the Son of God with the deepest devotion: offers it to the Creator of all in the sight of the living and burning lights, namely the heavenly citizens, in the subjection of most humble obedience. What is this? Since as the flesh of my Only-Begotten (Unigenitus) arose in the uncontaminated womb of the Virgin Mary, and was afterwards delivered for the salvation of men: so also now His flesh, increased in the incorrupt integrity of the Church, is given for the sanctification of the faithful. Because, just as a smith, now liquefying his gold through fire, unites it, and now divides what is united, so also I the Father now glorify the flesh and blood of my Son, through the sanctification of the Holy Spirit, in the oblation, and now distribute it once glorified to faithful men for their salvation.

Whence also when the priest, clothed in sacred vestments, approaches the altar to celebrate the divine sacraments, you see that suddenly a great serenity of light, coming from heaven with the attendance of angels, shines around that whole altar; since, the procurator of souls being girded with a sacred belt and approaching the lifegiving table for the immolation of the innocent Lamb, suddenly a great clarity of the heavenly inheritance, driving away the density of darkness, shining from the secret of the heavens with the sending in of heavenly spirits, everywhere irradiates that composition of sanctification. Because there the refreshment of souls is exercised for the salvation of believers. How? Because when the Church, through the voice of the priest, demands back her dowry, which is the body and the shedding of the blood of my Son, so that she may be fit for a blessed birth in the salvation of souls, because also in the shedding of this precious blood she has received an increase in a great multitude of peoples; then I, who am the unfailing light, irradiate the place of that sanctification to the honor of the body and blood of the same Only-Begotten of mine, in my holiness. For when the priest begins to invoke me over the sanctification of the altar, that I may look upon what my Son offered to me as bread and wine at the supper of His death, when He was about to pass from the world, then I see that my Son Himself showed this to me in the hour of His passion, when He was about to die on the wood of the cross, designating that so that I might always have that same passion of His in my sight, nor would I delete it from my most sharp vision as often as the happy offering of the sacrosanct sacrifice is offered to me through the priestly office. Since He Himself also in the shedding of His blood offered the bread and the chalice to me, casting down death and raising up man.

Sed et quia dignitas ingredientis et egredientis clausuram virginalis pudicitiae, non fuit humanae naturae, sed divinae potentiae: ideo et hoc esse potest, quod caro ipsius Unigeniti mei de pane frumenti, et sanguis ejus de vino uvae cum aqua in sanctificatione iteretur, quemadmodum per fidelem servum meum Joelem prophetam ostendi, dicens: Et implebuntur areae frumento et redundabunt torcularia vino et oleo. Et reddam vobis annos, quos comedit locusta et brucus, et rubigo et eruca. Fortitudo mea magna quam misi in vos. Et comedetis vescentes et saturabimini: et laudabitis nomen Dei vestri qui fecit vobiscum mirabilia, et non confundetur populus meus in sempiternum (Joel. II). Quid est hoc? Per mirabilem dispositionem Dei implebuntur omni bono areae fidei credentis Ecclesiae. Quoniam fructum frumenti trado in carnem Filii mei, ita quod etiam in vera salvatione qua fideles mei ad patriam revocabuntur: abundabunt contritiones illae in quibus ipsi concupiscentias carnis suae propter nomen meum conterunt. Ubi et eis liquorem uvae duco in sanguinem ejusdem Unigeniti mei; dans eis etiam oleum misericordiae. Quomodo? Quoniam per alium modum scilicet in salute vestra restituam vobis circuitus vanitatum illarum; quos per infidelitatem ignorantiae comedit locusta oblivionis, videlicet ubi primum in filiis Adae nequitiae exortae sunt. Ita quod ipsi fructuositatem justitiae meae hoc modo in oblivione habebant; ut homo escam necessitatis suae obliviscitur postquam in stomachum suum illam transfuderit, in impietate sua ita justitiam meam discerpentes, ut et locusta fructus corrodit. Quomodo? Quia ubi locusta negligentiae per desidiam mentis utilitatem bonorum fructuum aufert, ibi et brucus foeditatis in faece immunditiae se involvit. Quoniam hujusmodi homines se involventes in sorde infidelitatis idolorum, et aliorum similium schismatum, et in diabolicis sciscitationibus atque in magicis artibus, et inspectione creaturarum Creatoris, in fortuitis casibus humanarum rerum atque in vilissima foeditate homicidiorum et fornicationum; ita se in his pascunt, quemadmodum brucus luto nutritur. Quomodo? Quoniam u brucus turpitudinis fetorem sordium diligit, ibi etiam rubigo amaritudinis metalla fidelis splendoris consumit, quia illi homines justitiae Dei contrarii existentes ita eam offuscare laborant, ut et rubigo decorem metallorum auferre solet. Quomodo? Quia ubi rubigo mordacitatis fulgorem bonorum actuum inficit, ibi etiam eruca nocivae actionis virentes herbas multae utilitatis depravat.

But also because the dignity of entering and leaving the enclosure of virginal modesty was not of human nature, but of divine power: therefore this also can be, that the flesh of my Only-Begotten (Unigenitus) from the bread of wheat, and His blood from the wine of the grape with water, is iterated in the sanctification, just as I showed through my faithful servant Joel the prophet, saying: 'And the floors shall be filled with wheat, and the presses shall overflow with wine and oil.' And I will restore to you the years which the locust, and the bruchus, and the mildew, and the eruca have eaten. My great strength which I sent among you. And you shall eat and be filled: and you shall praise the name of your God, who has done wonders with you, and my people shall not be confounded forever (Joel 2). What is this? Through the wonderful disposition of God, the floors of the faith of the believing Church shall be filled with every good. Since I deliver the fruit of wheat into the flesh of my Son, so that even in the true salvation by which my faithful shall be called back to their fatherland: those contritions shall abound in which they bruise the concupiscences of their flesh for the sake of my name. Where also I lead the liquor of the grape into the blood of the same Only-Begotten of mine; giving them also the oil of mercy. How? Since in another way, namely in your salvation, I will restore to you the circuits of those vanities; which through the infidelity of ignorance the locust of oblivion ate, namely where first in the sons of Adam wickedness arose. So that they thus held the fruitfulness of my justice in oblivion; as a man forgets the food of his necessity after he has transfused it into his stomach, in their impiety so tearing my justice apart, as the locust also gnaws the fruits. How? Because where the locust of negligence through the sloth of the mind takes away the utility of good fruits, there also the bruchus of foulness involves itself in the dregs of uncleanness. Since men of this sort involving themselves in the filth of the infidelity of idols, and other similar schisms, and in diabolical inquiries and in magic arts, and the inspection of the creatures of the Creator, in the fortuitous cases of human things and in the most vile foulness of murders and fornications; they so feed themselves in these, just as the bruchus is nourished by mud. How? Since where the bruchus of turpitude loves the stench of filth, there also the mildew of bitterness consumes the metals of faithful splendor, because those men existing contrary to the justice of God so labor to obscure it, as also mildew is wont to take away the beauty of metals. How? Because where the mildew of bitingness infects the brightness of good acts, there also the eruca of harmful action depraves the green herbs of much utility.

Quoniam tales homines clarissimas virtutes, veluti est simplicitas, castitas ac fortis constantia, quas Spiritus sanctus in omni viriditate beatitudinis irradiat; per malitiam nequitiae suae de se abjicientes, ita illas delere conantur, quemadmodum et eruca utilitatem herbarum imminuit. Et in his omnibus declaratur maxima fortitudo mea quae magnitudine virtutis suae diabolicas adversitates superavit, cum eam ad salutem vestram misi in vos. Quomodo? Ego Pater misi Filium meum in mundum de Virgine corporaliter natum, ut per eum de perditione mortis vos redimerem. Ita ut ego in vobis, et vos in me habitaretis, cum etiam Filius meus ad passionem vadens carnem suam vobis ad manducandum et sanguinem suum vobis ad bibendum tradidit. Unde sacramentum hoc ad salutem vestram devote comedetis, per illud vos feliciter pascentes: ac propterea per oleum misericordiae meae de fame perditionis animae saturabimini. Quoniam etiam Filius meus medicinam vulnerum vestrorum in poenitentia attulit, et quia etiam sponsa Filii mei omni justitia et veritate exornata est: idcirco nomen meum (qui in vera Trinitate Deus unus existens vos guberno ostendens in vobis mirabilia mea, vos scilicet immobiliter de diabolica potestate eripiens) fideliter laudabitis. Et ideo per confusionem mortis non confundetur populus meus in futura aeternitate, quem tam mirabiliter de faucibus inferorum volui educere. Et vides quod praedicta serenitas in altari tandiu permanet quousque completo sacramento sacerdos ab altari secedat; quia illa serenitas scilicet aeternae visionis in mirabilibus illis tam diu clarissime ostenditur usque dum, peractis ejusdem sacrosancti officii mysteriis ille qui dispensator illorum sacramentorum est, a sanctificatione illa se recipiens secreta mysteria compleat. Quid hoc? Quoniam dignum est ut divina majestas virtutem suam in eisdem felicissimis sacramentis plenissime manifestet, et qui etiam dum homo manet in iis quae ad Deum pertinent, auxilium Dei illum non deserit.

Sed et ibi Evangelio pacis recitato, et oblatione quae consecranda est altari superposita cum sacerdos laudem omnipotentis Dei quae est: Sanctus, sanctus, sanctus Dominus Deus Sabaoth, decantat, et sic mysteria ineffabilium sacramentorum inchoat, repente ignea coruscatio inaestimabilis claritatis, aperto coelo, super eamdem oblationem descendit; quoniam virtute viventis spirationis in osculo regis prolata, et fructu claritatis vitae qui in sanctificatione candidandus est aedificationi parietis Dei, imposito, cum idem nuntius veritatis dulcissimum sonum in laude Creatoris omnium trina invocatione unctionis ejusdem dominatoris exercituum emittit, et sic absconsa fulgoris aurorae, scilicet incarnati Filii Dei ex Virgine inchoat,

Since such men, casting away from themselves through the malice of their wickedness the most clear virtues, such as simplicity, manifestation, and strong constancy, which the Holy Spirit irradiates in all the greenness of beatitude; they so strive to delete them, just as also the eruca diminishes the utility of herbs. And in all these is declared my greatest strength which by the magnitude of its virtue overcame diabolical adversities, when I sent it among you for your salvation. How? I the Father sent my Son into the world, born corporally of the Virgin, so that through Him I might redeem you from the perdition of death. So that I should dwell in you, and you in me, when also my Son, going to His passion, delivered His flesh to you to eat and His blood to you to drink. Whence you shall devotedly eat this sacrament for your salvation, happily feeding yourselves through it: and therefore through the oil of my mercy you shall be filled from the hunger of the perdition of the soul. Since also my Son brought the medicine of your wounds in penitence, and because also the bride of my Son is adorned with all justice and truth: therefore you shall faithfully praise my name (who existing as one God in the true Trinity govern you, showing in you my wonders, namely snatching you immovably from diabolical power). And therefore through the confusion of death my people shall not be confounded in the future eternity, whom I wished so wonderfully to lead out from the jaws of hell. And you see that the aforesaid serenity remains on the altar so long until, the sacrament being completed, the priest withdraws from the altar; because that serenity, namely of the eternal vision, is so long most clearly shown in those wonders until, the mysteries of the same sacrosanct office having been performed, he who is the dispenser of those sacraments, withdrawing from that sanctification, completes the secret mysteries. What is this? Since it is worthy that the divine majesty should most fully manifest its power in the same most happy sacraments, and that also while man remains in those things which pertain to God, the help of God does not desert him.

But also there, the Gospel of peace having been recited, and the oblation which is to be consecrated having been placed upon the altar, when the priest chants the praise of almighty God which is: 'Holy, holy, holy, Lord God of Sabaoth,' and thus begins the mysteries of the ineffable sacraments, suddenly a fiery lightning of inestimable brightness, heaven being opened, descends upon the same oblation; since, the power of the living breath having been brought forth in the kiss of the king, and the fruit of the brightness of life, which is to be whitened in the sanctification for the building of the wall of God, having been imposed, when the same messenger of truth emits the sweetest sound in the praise of the Creator of all with the triple invocation of the unction of the same ruler of hosts, and thus begins the hidden things of the brightness of the dawn, namely of the incarnate Son of God from the Virgin,

subito impervia serenitas incomprehensibilis altitudinis, aperto clarissimo tabernaculo, super mysteria sacrosancti sacramenti se inclinat, et eam totam sua claritate ita perfundit ut solaris lux rem illam illustrat, quam radiis suis transfigit; quia eumdem rutilantem circulum ejusdem oblationis sanctissimus calor in virtute Patris ita perfundit, ut radians fulgor rem illam intrat super quam se diffundendo jacit. Sponsa Filii mei, oblationem panis et vini super altare meum devotissima intentione offert. Videlicet per manum sacerdotis fideli recordatione monens me, ut in eadem oblatione carnem et sanguinem Filii mei ipsi tradam. Quia passiones ejusdem Unigeniti mei in coelestibus secretis semper apparent: ideo et illa oblatio Filio meo in ardente calore meo profundissima admiratione ita coadunatur, ut caro et sanguis ejus veracissima certitudine efficiatur, unde Ecclesia felicissima vegetatione roboratur. Nam dum praefata claritas oblationem illam ita, ut dictum est, irradiat, sursum eam ad secreta coeli invisibiliter sustollit; quia eadem ignea coruscatio, dum ipsum sacramentum sua illustratione perfundit, sursum illud ad illa occulta quae mortalis oculus videre non valet, invisibili virtute trahit. Et iterum illud deorsum super idem altare remittit, quoniam ipsum condescensionis respectu super mensam sanctificationis suavissime deponit; veluti cum homo anhelitum suum introrsum trahit et iterum eum extrorsum emittit; dum ipse spiraculum viventis vegetationis quo vivit per mirabilem dispositionem Dei sibi introrsum mittit et rursum, ut vivere possit, extra se deducit. Ita eam oblationem veram carnem et verum sanguinem effectam, quamvis in conspectu hominum velut panis et vinum appareat: quia ut Deus verax est sine illusione, ita etiam et illa altitudo sacramenti firma altitudo est quam nullus dejicere potest, vera caro et sanguis existens absque deceptione. Quoniam ut anima veraciter viget in carne et sanguine dum homo vivit in corpore, ita est etiam hoc mysterium in pane et vino ubi colitur veraci celebratione. Sic etiam apparens hominibus: quia ut caecus oculus hominis Deum perfecte videre non potest, ita etiam homo mysteria ista corporaliter intueri non valet. Quoniam, ut homo corpus hominis et non spiritum ejus videt, sic etiam homo panis et vini speciem et non haec sacramenta perspicere potest. Quoniam, ut homo corpus hominis et non spiritum ejus videt, sic etiam homo panis et vini speciem et non haec sacramenta perspicere potest. Quid hoc? Claritas quae super corpus Filii Dei in sepulcro sepultum apparuit ipsum a sopore mortis resuscitans, haec etiam in altari super sacramentum corporis et sanguinis ejusdem Unigeniti mei resplendet, illud ita in conspectu hominum tegens, quod sanctitatem ejus videre non possunt nisi in specie panis et vini secundum quod illa oblatio altari superposita est.

suddenly an impassable serenity of incomprehensible height, the most clear tabernacle being opened, inclines itself over the mysteries of the sacrosanct sacrament, and so pours over the whole of it with its brightness as the solar light illustrates that thing which it pierces with its rays; because the most holy heat in the power of the Father so pours over the same rutilant circle of the same oblation, that the radiating brightness enters that thing upon which it casts itself by diffusing itself. What is this? The bride of my Son offers the oblation of bread and wine upon my altar with most devoted intention. How? Namely, through the hand of the priest with faithful remembrance warning me, that in the same oblation I may deliver to her the flesh and blood of my Son. How? Because the passions of the same Only-Begotten (Unigenitus) of mine always appear in the heavenly secrets: therefore also that oblation is so co-united to my Son in my burning heat with the deepest admiration, that it is made His flesh and blood with the truest certainty, whence the Church is strengthened with most happy vegetation. For while the aforesaid brightness so irradiates that oblation, as has been said, it invisibly lifts it up to the secrets of heaven; because the same fiery lightning, while it pours over the sacrament itself with its illustration, draws it upward by invisible power to those hidden things which the mortal eye is not able to see. And again it sends it back down upon the same altar, since it most sweetly deposits it upon the table of sanctification with a regard of condescension; as when a man draws his breath inward and again emits it outward; while he himself sends the breath of living vegetation by which he lives within himself by the wonderful disposition of God and again, that he may be able to live, leads it out from himself. So it is with that oblation made true flesh and true blood, although in the sight of men it appears as bread and wine: because as God is true without illusion, so also that height of the sacrament is a firm height which no one can cast down, existing as true flesh and blood without deception. Since as the soul truly flourishes in the flesh and blood while man lives in the body, so also is this mystery in the bread and wine where it is cultivated with true celebration. So also appearing to men: because as the blind eye of man cannot perfectly see God, so also man is not able corporally to gaze upon these mysteries. Since, as man sees the body of a man and not his spirit, so also man can perceive the appearance of bread and wine and not these sacraments. What is this? The brightness which appeared over the body of the Son of God buried in the sepulcher, raising Him from the sleep of death, this also resplends on the altar over the sacrament of the body and blood of the same Only-Begotten of mine, so covering it in the sight of men that they cannot see its holiness except in the appearance of bread and wine according to which that oblation has been placed upon the altar.

Sicut etiam humanitate Filii Dei divinitas quae in ipso erat ita hominibus obtecta fuit: quod eum non nisi ut hominem videre potuerunt, cum ipsis ut hominem, sed tamen sine peccato, conversantem. Ego qui omnia creavi: cum ab Ecclesia per sacerdotalem manum praedicta oblatio mihi offertur, eam benigne suscipio. Quoniam ut Divinitas mirabilia sua in utero Virginis ostendit, etiam in hac oblatione secreta sua demonstrat. Quia caro et sanguis Filii Dei manifestatur. Quoniam dum oblatio illa sursum invisibiliter velut in puncto per virtutem Dei trahitur et iterum remittitur, ita in calore divinae majestatis fovetur, quod caro et sanguis Unigeniti Dei efficitur

Idem mysterium hominibus carnali sensu non cernentibus quasi aliquis pretiosissimum unguentum simplici pani involverit, et sapphirum vino imponet, et ego illud in tam dulcem saporem convertere ut in ore tuo, o homo, nec panem illum cum unguento nec vinum illud cum sapphiro discernere posset, sed tantum suavem saporem sentires; quoniam et Filius meus suavis et lenis est. Quidhoc? In unguento hoc intelligitur Filius meus ex Virgine natus qui pretiosissimo unguento unctus est. Quomodo? Quia sancta humanitate indutus est, quae tam pretiosum unguentum est, quod suavitate sua mortifera vulnera hominum ita perfundit, ut ultra in perditione Adae nec putrescant, nec feteant, cum se ad illum convertunt. In sapphiro autem isto divinitas notatur quae in eodem Filio meo est, qui lapis angularis existens mitis et humilis est, quoniam de radice humanae carnis qui de viro et muliere est non radicavit, sed in calore meo mirabiliter ex suavissima Virgine incarnatus est. Unde etiam caro et sanguis ejus dulcis et suavis ad sumendum credendus est.

Sed tu, o homo, hoc spirituale donum ita visibiliter sumere non potes velut visibilem carnem comedas, et velut visibilem sanguinem bibas, quoniam putredo limi es; sed, ut vivens spiritus tuus in te invisibilis est: ita etiam hoc vivens sacramentum in oblatione ista invisibile existens, a te invisibiliter suscipiendum est. Quia quemadmodum corpus Filii mei in utero Virginis surrexit, sic etiam et nunc caro ejusdem Unigeniti mei in sanctificatione altaris ascendit. Quid hoc? Nam spiritus hominis qui invisibilis existit sacramentum hoc quod in obligatione hac invisibile est invisibiter suscipit, corpore hominis quod visibile est oblationem istam quae in sacramento visibilis existit visibiliter accipiente, ita tamen unum sacramentum existentibus, sicut Deus et homo unus Christus est, et ut anima rationalis et caro mortalis in homine unus homo existit; quoniam homo qui recta faith me inspicit, cum sacramentum istud accipit, ad sanctificationem sui illud fideliter suscipit.

Just as also by the humanity of the Son of God the divinity which was in Him was so covered from men: that they could not see Him except as a man, conversing with them as a man, but nevertheless without sin. What is this? I who created all things: when the aforesaid oblation is offered to me from the Church through the priestly hand, I kindly receive it. Since as the Divinity showed its wonders in the womb of the Virgin, so also in this oblation it demonstrates its secrets. How? Because the flesh and blood of the Son of God is manifested. How? Since while that oblation is drawn upward invisibly as in a point through the power of God and again is sent back, it is so fostered in the heat of the divine majesty, that it is made the flesh and blood of the Only-Begotten of God.

The same mystery, not being discerned by men by carnal sense, is as if someone had involved a most precious ointment in simple bread, and placed a sapphire in wine, and I were to convert it into so sweet a flavor that in your mouth, O man, you could not discern that bread with the ointment nor that wine with the sapphire, but would only feel a sweet flavor; since my Son also is sweet and gentle. What is this? In this ointment is understood my Son born of the Virgin who was anointed with most precious ointment. How? Because He was clothed with holy humanity, which is so precious an ointment that by its sweetness it so pours over the deadly wounds of men that they no longer rot nor stink in the perdition of Adam, when they turn themselves to Him. In this sapphire, however, is noted the divinity which is in the same Son of mine, who existing as the cornerstone (lapis angularis) is mild and humble, since He did not take root from the root of human flesh which is from man and woman, but in my heat was wonderfully incarnated from the most sweet Virgin. Whence also His flesh and blood is to be believed sweet and pleasant for taking.

But you, O man, cannot take this spiritual gift so visibly as if you were eating visible flesh and drinking visible blood, since you are the rottenness of mud; but, as your living spirit in you is invisible: so also this living sacrament existing invisible in this oblation is to be taken invisibly by you. Because just as the body of my Son arose in the womb of the Virgin, so also even now the flesh of the same Only-Begotten (Unigenitus) of mine ascends in the sanctification of the altar. What is this? For the spirit of man which exists invisible takes this sacrament which is invisible in this oblation invisibly, the body of man which is visible taking this oblation which exists visible in the sacrament visibly, yet as they are one sacrament, just as God and man are one Christ, and as the rational soul and mortal flesh in man exist as one man; since the man who beholds me with right faith, when he takes this sacrament, takes it faithfully for his sanctification.

Quid hoc? Filius meus mirabiliter natus est ex integerrima Virgine, cujus caro in delectatione libidinis nunquam efferbuit semper intacta manens; quia vas ipsius Virginis mundissimum fuit: in quo ipsum Unigenitum meum incarnari voluit. Unde non permisi ut vas ipsum ipsius suavissimae Virginis in calore ardoris diffl ueret: quoniam in eo Filius meus humanum corpus mirabiliter suscepit.

Sed quod ipsa beatissima Virgo per angelicum sermonem in eodem secreto veram allocutionem audivit et exinde credula effecta suspiria mentis suae sursum tenuit, cum diceret: Ecce ancilla Domini, fiat mihi secundum verbum tuum (Luc. I), mox Unigenitum Dei Spiritu sancto superveniente, concipiens, designat quod omnipotens Deus per verba sacerdotis in officio sacerdotali invocandus est. Ita quod sacerdos fideliter in Deum credens et cum devotione cordis sui puram oblationem ipsi offerens verba salutis in obsequio humilitatis dabit, ubi et superna majestas eamdem oblationem suscipiens, in carnem et sanguinem pii Redemptoris mirabili virtute transfundit. Quomodo? Quia Filius meus mirabiliter prius humanitatem in Virgine suscepit, ita etiam et nunc oblatio haec mirabiliter caro et sanguis ejus in altari efficitur. Unde et hoc sacramentum totum et integrum est, invisibile et visibile existens: ut etiam Unigenitus meus totus integer est secundum divinitatem invisibilis, et secundum humanitatem visibilis in saeculo manens. Nam ut pullus avium de ovo egreditur, et ut volatilis vermiculus de exiguo grano oritur, quo animali avolante illud remanet de quo ipsum ortum est: ita etiam in oblatione ista veritas carnis et sanguinis Filii mei per fidem tenenda est, quamvis eadem oblatio in conspectu hominum velut panis et ut vinum apparet. Unde etiam ut aspicis signa nativitatis, passionis et sepulturae, necnon resurrectionis et ascensionis Salvatoris Unigeniti Dei velut in speculo ibi apparent, quomodo etiam cum Filius Dei in saeculo esset, in ipso patrata sunt; quoniam (ut vera manifestatione consideres) mysteria nascentis ex Virgine et patientis in cruce, ac sepulti in sepulcro, nec non resurgentis a mortuis, et ascendentis ad coelos, videlicet illius qui pro salute hominum ad terras venit, purissima claritate in eisdem sacramentis fulgent ut etiam cum idem Unigenitus Dei temporaliter in mundo cum eisdem conversaretur per voluntatem Patris pro redemptione humani generis ea in suo corpore passus est. Quid hoc? Quia ante oculos meos apparet quid Filius meus propter amorem hominis in mundo passus sit; quoniam nativitas, passio et sepultura, resurrectio et ascensio Unigeniti mei, mortem humani generis occiderunt. Unde et ea in coelestibus coram me fulgent, quia eorum non sum oblitus, sed usque ad consummationem saeculi quasi aurora ante me in multa claritate apparebunt.

What is this? My Son was wonderfully born from the most entire Virgin, whose flesh never boiled in the delight of lust, always remaining intact; because the vessel of the Virgin herself was most clean: in which I willed that my Only-Begotten Himself should be incarnated. Whence I did not permit that the vessel itself of the same most sweet Virgin should flow apart in the heat of ardor: since in it my Son wonderfully took a human body.

But that the same most blessed Virgin, through the angelic word, heard in that same secret a true address and therefrom, having been made believing, held up the sighs of her mind, when she said: 'Behold the handmaid of the Lord, be it done unto me according to your word' (Luke 1), soon conceiving the Only-Begotten of God as the Holy Spirit came upon her, designates that the almighty God is to be invoked through the words of the priest in the priestly office. So that the priest, faithfully believing in God and offering a pure oblation to Him with the devotion of his heart, will give the words of salvation in the attendance of humility, where also the heavenly majesty, receiving the same oblation, transposes it into the flesh and blood of the pious Redeemer by wonderful power. How? Because my Son wonderfully first took humanity in the Virgin, so also now this oblation wonderfully is made His flesh and blood on the altar. Whence also this sacrament is whole and entire, existing as invisible and visible: as also my Only-Begotten (Unigenitus) is all entire, invisible according to His divinity, and visible according to His humanity, remaining in the world. For as a chick of birds comes out from an egg, and as a winged little worm arises from a tiny grain, which animal flying away, that from which it arose remains: so also in this oblation the truth of the flesh and blood of my Son is to be held by faith, although the same oblation appears in the sight of men as bread and as wine. Whence also, as you behold, signs of the birth, passion, and burial, as well as the resurrection and ascension of the Only-Begotten Savior of God, appear there as in a mirror, just as they were performed in Him when the Son of God was in the world; since (that you may consider with a true manifestation) the mysteries of Him being born of the Virgin and suffering on the cross, and buried in the sepulcher, as well as rising from the dead and ascending to the heavens, namely of Him who came to the earth for the salvation of men, shine with the purest brightness in the same sacraments, as also when the same Only-Begotten of God conversed temporally in the world with them, He suffered them in His body by the will of the Father for the redemption of the human race. What is this? Because before my eyes appears what my Son suffered in the world for the love of man; since the birth, passion, and burial, the resurrection and ascension of my Only-Begotten, killed the death of the human race. Whence also they shine before me in the heavenly places, because I have not forgotten them, but even until the consummation of the age they will appear before me like the dawn in much brightness.

Quid hoc? Quoniam in illa passione usque ad finem mundi omnes illos praevideo qui eam crediturі sunt et qui eam abjecturi; quia ipsa coram me semper fulgebit, quandiu homo id dicere debet quod Filius meus discipulos suos docuit ut Deum orarent, sicut scriptum est: Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris (Matth. VI). Quid hoc? Tu, quod omnia in potestate tua habes, inspice effusionem illius sanguinis qui pro humano genere effusus est, et dimitte nobis qui Filii transgressionis sumus debita nostra quae tibi persolvere debuimus, sed propter incarnationem cordis nostri non fecimus. Quid hoc? Quia quod in baptismo promisimus non adimplemus; quoniam praecepta tua transgressi sumus et innocentiam abjecimus, sicut et Adam in paradiso tibi non obedivit et vestem innocentiae corrupit. Sed tu qui pius es noli punire nos secundum nequitiam nostram, sed relaxa nobis transgressionem nostram secundum pietatem tuam; sicut et nos qui praevaricatores sumus, quamvis multam malitiam in nobis habeamus, tamen propter timorem et amorem Salvatoris nostri dimittimus ex corde nostro debitoribus nostris injuriam illam, quam nobis intulerunt. Quomodo? Quoniam illos qui nos diligere deberent quia homines sumus, in multis nos conturbantes et per hoc te non amantes sed praecepta tua negligentes, non persequimur secundum malitiam illam quam in nos exercuerunt, sed justum judicium tuum inspicientes non vindicamus nos in eis quantum possumus; ita et tu, o Deus, nobis sis propitius: quoniam justus et bonus es. Tu ergo audi, o homo, quia quandiu tibi subveniendum est, et quandiu tu aliis hominibus succurrere potes, tandiu passio Filii mei coram me in misericordia apparebit, et tandiu etiam caro et sanguis ejus in altari consecrabitur ad percipiendum, credulis hominibus ad salvationem et ad purgationem criminum eorum. Nam cum Unigenitus meus in mundo corporaliter esset, corpus ejus in nutrimento carnis et sanguinis sui de frumento et vino sustentatum est; unde etiam et nunc in altari caro et sanguis ejus in oblatione frumenti et vini consecratur, quatenus inde fideles homines in anima et corpore reficiantur. Quoniam idem Filius meus hominem de perditione Adae mirabiliter redemit, et nunc etiam homines de quotidiano malo in quo frequenter prolabuntur misericorditer absolvit. In consecratione enim praedictae oblationis apparet quidquid Filius meus in carne sua pro redemptione hominis corporaliter passus est, et hoc nolo abscondere; quia electos ejus sursum ad coelestia traho, ut per ipsos corpus ejus in praedictis membris perficiatur.

What is this? Since in that passion even until the end of the world I foresee all those who are going to believe it and those who are going to reject it; because it will always shine before me, as long as man ought to say that which my Son taught His disciples, that they should pray to God, as it is written: 'And forgive us our debts, as we also forgive our debtors' (Matt. 6). What is this? You, who have all things in your power, behold the shedding of that blood which was shed for the human race, and forgive us who are sons of transgression our debts which we ought to have paid to you, but on account of the incarnation of our heart we did not do. What is this? Because we do not fulfill what we promised in baptism; since we have transgressed your precepts and cast away innocence, just as also Adam in paradise did not obey you and corrupted the garment of innocence. But you who are pious, do not punish us according to our wickedness, but relax our transgression for us according to your piety; as we also who are prevaricators, although we have much malice in us, nevertheless on account of the fear and love of our Savior forgive from our heart our debtors that injury which they brought upon us. How? Since those who ought to love us because we are men, disturbing us in many things and through this not loving you but neglecting your precepts, we do not persecute according to that malice which they exercised against us, but beholding your just judgment we do not avenge ourselves on them as much as we can; so also you, O God, be propitious to us: since you are just and good. You therefore hear, O man, because as long as you are to be helped, and as long as you are able to succor other men, so long will the passion of my Son appear before me in mercy, and so long also will His flesh and blood be consecrated on the altar to be received, to believing men for salvation and for the purging of their crimes. For when my Only-Begotten was corporally in the world, His body was sustained in the nourishment of His flesh and blood from wheat and wine; whence also even now His flesh and blood is consecrated on the altar in the oblation of wheat and wine, that therefrom faithful men may be refreshed in soul and body. Since the same Son of mine wonderfully redeemed man from the perdition of Adam, and now also faithfully absolves men from the daily evil into which they frequently fall. For in the consecration of the aforesaid oblation appears whatever my Son corporally suffered in His flesh for the redemption of man, and this I do not wish to hide; because I draw His elect upward to the heavenly things, so that through them His body may be perfected in the aforesaid members.

Quapropter et ego omnia sacramenta haec in oblatione ista mirabiliter demonstro, quoniam, cum ea super altare apparuerint, tunc etiam caro et sanguis Filii mei eadem oblatio fit, tamen in conspectu hominum panis et vinum apparens; quia tam tenera est fragilitas hominis, quod crudam carnem et crudum sanguinem percipere abhorreret. Nam mortalis homo Divinitatem non potest inspicere quandiu mortalis est. Unde etiam mysterium hoc quod totum est Divinitatis, ipsi homini obscuratum est: ita quod illud invisibiliter percipiet, quia et idem Unigenitus meus nunc immortalis existens ultra non moritur. Quapropter et ego, o homo, carnem et sanguinem ejus in oblatione panis et vini tibi trado; quatenus per illud quod visibile est illud quod invisibile est in vera fide percipias. Et idem sacramentum in vera certitudine per divinam potentiam suscipis: ita tamen quod tibi visibile non apparet, ut etiam in magna necessitate illud electis meis cum per hoc in magna afflictione positi essent, aliquando demonstratum est. Haec autem omnia propter amorem et propter utilitatem hominis facio. Sed omnis creatura praeceptis meis subjecta est; tu vero, o homo, mihi semper rebellis existis; unde caecus et surdus es, sed tamen mihi rebellare non potes. Nonne facio te non vidente quod mihi placitum est? Tu autem non vides oculis tuis nec audis auribus tuis in carne, quomodo animam hominis in corpus ejus immittam, et quomodo illam de corpore ejus auferam; sed anima tua intelliget me, cum mortale corpus suum reliquerit. Sic etiam carnem Filii mei trado tibi ad manducandum et sanguinem ejus ad bibendum, et hoc in potestate mea, te, o homo, non vidente, efficio.

Quapropter ut vides dum idem sacerdos canticum innocentis Agni, quod est Agnus Dei qui tollis peccata mundi, decantat, et ad percipiendam sanctam communionem se exhibet, praedicta ignea coruscatio ad coelestia se recipit; quia eodem ministro laudem illius qui innocentia mansuetudinis suae tulit piacula hominum denuntiante, et interiora pectoris sui cum exteriore devotione ad eadem sacramenta aperiente, illa invicta claritas quae ibi virtutem suam ostendit, ad superna secreta se subtrahit et ita, clauso coelo, id est se subtrahentibus eisdem coelestibus mysteriis, audis vocem ex alto dicentem, ut credentes et fideles homines manducent et bibant cum vera devotione carnem et sanguinem Salvatoris sui, qui pro ipsis passus, mortem temporalem subiit, ad abluendam contaminationem illam quam primi parentes praeceptum Dei transgressis mundo intulerant; quatenus ipsi ab hac praevaricatione emundati, rectae haereditati quam inobedientia perdiderant fide restaurentur.

Wherefore also I wonderfully demonstrate all these sacraments in this oblation, since, when they shall have appeared upon the altar, then also the same oblation is made the flesh and blood of my Son, yet appearing in the sight of men as bread and wine; because the frailty of man (fragilitas hominis) is so tender, that it would abhor to take raw flesh and raw blood. For mortal man cannot behold Divinity as long as he is mortal. Whence also this mystery, which is entirely of Divinity, is obscured to man himself: so that he may take it invisibly, since my Only-Begotten (Unigenitus) himself also now existing immortal dies no more. Wherefore also I, O man, deliver to you His flesh and blood in the oblation of bread and wine; so that through that which is visible you may take that which is invisible in true faith. And you receive the same sacrament in true certainty through the divine power: yet in such a way that it does not appear visible to you, as even in great necessity it was sometimes demonstrated to my elect when they were placed in great affliction on account of this. All these things, however, I do on account of the love and on account of the utility of man. But every creature is subject to my precepts; you truly, O man, always exist rebellious to me; whence you are blind and deaf, but nevertheless you cannot rebel against me. Do I not do, while you do not see, what is pleasing to me? You, however, do not see with your eyes nor hear with your ears in the flesh, how I send the soul of man into his body, and how I take it away from his body; but your soul will understand me when it has left its mortal body. Thus also I deliver to you the flesh of my Son to eat and His blood to drink, and this I perform in my power, while you, O man, do not see.

Wherefore as you see while the same priest chants the song of the innocent Lamb, which is: 'Lamb of God who take away the sins of the world,' and exhibits himself to take the holy communion, the aforesaid fiery lightning withdraws itself to the heavenly places; because, with the same minister announcing the praise of Him who by the innocence of His mildness took away the sins of men, and opening the interior parts of his breast with exterior devotion to the same sacraments, that unconquered brightness which showed its power there withdraws itself to the heavenly secrets and so, heaven being closed, that is, the same heavenly mysteries withdrawing themselves, you hear a voice from on high saying, that believing and faithful men should eat and drink with true devotion the flesh and blood of their Savior, who having suffered for them underwent temporal death to wash away that contamination which the first parents, having transgressed the precept of God, had brought into the world; so that they, being cleansed from this prevarication, might be restored by faith to the right inheritance which they had lost by disobedience.

Nam sicut Unigenitus Dei in coena corpus et sanguinem suum discipulis suis tradidit, ita etiam et nunc in altari carnem suam et sanguinem suum dat fidelibus suis. Quemadmodum homo, cum opus voluntatis suae perfecerit, illud ad utendum hominibus tribuit. Quia ipse Filius Dei praecepta Patris sui peragens, semetipsum pro salute hominum obtulit, et corpus et sanguinem suum ad sanctificationem eorum ad manducandum et ad bibendum dedit, ut etiam in Cantico canticorum sponsus amicis suis loquitur dicens: Comedite, amici mei, bibite et inebriamini, charissimi (Cant. V). Quid hoc? Comedite in fide vos qui per sanctum baptisma ad amicitiam meam venistis, quoniam effusus sanguis Filii mei lapsum Adae vobis abstersit, ruminantes veram medicinam in corpore Unigeniti mei, ut iterata crimina vestra, cum frequenter injustitiam in operibus vestris operamini, vobis misericorditer abstergantur. Unde etiam bibite in spe ex hac vite quae vos de aeterna poena eduxit; sumentes poculum salutis videlicet, ut fortiter et viriliter in illa gratia credatis qua redempti estis. Quoniam et sanguine illo perfundemini qui pro vobis effusus est. Et ita inebriamini in charitate qui mihi charissimi estis, abundantes in rivulis Scripturarum, quatenus cum summo studio a carnalibus desideriis vos subtrahatis; ut et ego praeclaras virtutes valde mihi amabiles in vobis exsuscitem, tradens etiam vobis corpus et sanguinem Unigeniti mei, sicut et ipse discipulis suis idem sacramentum dedit, ut in Evangelio scriptum est: Coenantibus autem eis, accipiens Jesus panem, benedixit ac fregit deditque discipulis suis et ait: Accipite et comedite, hoc est corpus meum. Et accipiens calicem gratias egit et dedit discipulis suis, dicens: Bibite ex hoc omnes; hic est sanguis meus Novi Testamenti, qui pro multis effundetur in remissionem peccatorum. Dico autem vobis, non bibam amodo de hoc genimine vitis usque in diem illum cum illud bibam vobiscum novum in regno Patris mei (Matth. XXVI). Quid hoc? Filio Dei una cum discipulis suis consummationem illam celebrante, qua ipse transiturus erat de mundo, videlicet cum in terrenis causis diutius conversari non debuit ut prius fecerat, sed in voluntate Patris ad passionem crucis perdurans, summa devotione accepit pro salute hominum panem in recordatione corporis sui toto desiderio Patrem suum movens ut, quomodo de eo exivit ad eum redire voluit, ita etiam ipse inspiceret si possibile esset, ut a fragilitate carnis suae calix ille, quem erat bibiturus transiret, quamvis hoc fieri non deberet.

For as the Only-Begotten of God at the supper delivered His body and blood to His disciples, so also now on the altar He gives His flesh and His blood to His faithful. Just as a man, when he has completed the work of his will, bestows it for men to use. Because the Son of God himself, performing the precepts of His Father, offered himself for the salvation of men, and gave His body and blood for their sanctification to eat and to drink, as also in the Song of Songs the bridegroom speaks to his friends saying: 'Eat, O friends, drink and be inebriated, my dearly beloved' (Cant. 5). What is this? Eat in faith, you who through holy baptism have come to my friendship, since the shed blood of my Son wiped away the fall of Adam for you, ruminating the true medicine in the body of my Only-Begotten (Unigenitus), so that your repeated crimes, when you frequently perform injustice in your works, may be mercifully wiped away for you. Whence also drink in hope from this vine which led you out from eternal punishment; taking the cup of salvation, namely, so that you may believe strongly and manfully in that grace by which you were redeemed. Since also you shall be bedewed with that blood which was shed for you. And so be inebriated in charity, you who are most dear to me, abounding in the rivulets of the Scriptures, so that with greatest study you may withdraw yourselves from carnal desires; so that I also may stir up in you most clear virtues very lovable to me, delivering also to you the body and blood of my Only-Begotten, as He Himself also gave the same sacrament to His disciples, as it is written in the Gospel: 'Now while they were eating, Jesus taking bread, blessed and broke it and gave it to His disciples and said: Take and eat, this is my body.' And taking the chalice He gave thanks and gave it to His disciples, saying: 'Drink from this all of you; this is my blood of the New Testament, which shall be shed for many for the remission of sins.' I say to you, however, I will not drink henceforth of this fruit of the vine until that day when I shall drink it new with you in the kingdom of my Father (Matt. 26). What is this? The Son of God celebrating that consummation with His disciples, by which He was to pass from the world, namely when He ought no longer to converse in earthly causes as He had done before, but persisting in the will of the Father toward the passion of the cross, with greatest devotion He took bread for the salvation of men in remembrance of His body, moving His Father with all desire so that, as He came out from Him and wished to return to Him, so also He Himself might look if it were possible, that that chalice which He was about to drink might pass from the fragilty of His flesh, although this ought not to be done.

Unde et panem illum benedixit in recordatione sudoris corporis sui, cum praecepto Patris se subdens scilicet in cruce mori volens in angustia ejusdem passionis corpus et sanguinem suum discipulis suis tradidit. Ita etiam, ne et ipsi obliviscerentur, quod eis hoc exemplum dedisset. Ac fregit eis, quia quamvis passio illa corpori suo dura esset, tamen Patri suo obediens crudelissimam mortem in morte corporis sui vicit, designans etiam quod in eum credentibus caro sua et sanguis in sacramento oblationis esset tradenda. Deditque ad veram salutem eisdem discipulis suis: ita ut et ipsi haec in nomine ejus facerent, sicut et ipse ea propter amorem eorum faciebat, mitissima voce dicens: Vos, qui humiliter me sequi vultis, ardenti amore accipite hoc exemplum quod relinquo vobis, videlicet passionem meam et opera mea, quae in praecepto Patris mei complevi; quoniam ipse misit me docere et ostendere regnum ejus. Et comedetis fideliter hoc quod vobis do; quia corpus meum est. Quid hoc? Comedite corpus meum; quoniam in spiritu et in carne vestra debetis opera mea imitari, cum ea Spiritus sanctus cordi vestro inspirat, velut homo escam glutit quam in corpus suum mittit, quia ut me in operibus meis sequi debetis, ita etiam et corpus meum manducabitis vos et omnes qui praecepta mea servare voluerint. Et deinde Filius Dei accipiens in salvatione poculum salutis Patri suo gratias egit; quoniam, cum de latere ejus sanguis effusus est, haec gratia credentibus data est: quae tam fortis fuit quod et antiquum serpentem superavit, et perditum hominem liberavit, et totam Ecclesiam fideliter corroboravit. Quomodo? Quia idem Salvator pretiosissimum exemplum suum in suavitate amoris sui tradidit fidelibus suis, dicens eis leni inspiratione admonitionis: Bibite fiducialiter ex hoc salutari poculo vos omnes, qui me fideliter sequi desideratis, ita ut corpus vestrum in angustia castigetis, et sanguinem vestrum in sudore arceatis propter amorem meum ad roborandam Ecclesiam, vosmetipsos abnegantes, sicut et ego passioni me subjeci, et sanguinem meum pro redemptione vestra fudi, teneritudinem carnis meae in hoc non considerans, sed salutem vestram faciens. Nam hic sanguis, qui vobis effusus est, non est sanguis ille qui in veteri Testamento sub umbra spargebatur, sed sanguis meus novi Testamenti qui ad salutem populorum datus est. Quomodo? Ego qui sum unicus matris meae videlicet integerrimae Virginis Filius, sanguinem meum in cruce pro redemptione hominum fudi qui me per fidem inspiciunt. Et ut eum tunc pro liberatione humani generis dedi, ita eum etiam et nunc in altari pro hominibus trado, scilicet pro purgatione illorum qui eum fideliter suscipiunt. In coena enim passionis meae corpus et sanguinem meum vobis ad manducandum et ad bibendum dedi: quatenus et vos nunc in altari idem in memoria mea faciatis.

Whence He also blessed that bread in remembrance of the sweat of His body, when subduing himself to the precept of the Father, namely willing to die on the cross, in the anguish of the same passion He delivered His body and blood to His disciples. So also, lest they also should forget that He had given them this example. And He broke it for them, because although that passion was hard for His body, yet obeying His Father He overcame most cruel death in the death of His body, designating also that His flesh and blood in the sacrament of the oblation were to be delivered to those believing in Him. And He gave it to the same disciples of His for true salvation: so that they also should do these things in His name, as He Himself also was doing them on account of the love of them, saying with a most mild voice: 'You, who wish to follow me humbly, take with burning love this example which I leave to you, namely my passion and my works, which I completed in the precept of my Father; since He Himself sent me to teach and to show His kingdom.' And eat faithfully this which I give to you; because it is my body. What is this? Eat my body; since in your spirit and in your flesh you ought to imitate my works, when the Holy Spirit inspires them to your heart, as a man swallows food which he sends into his body, because as you ought to follow me in my works, so also you shall eat my body, you and all who shall wish to keep my precepts. And then the Son of God, receiving the cup of salvation in salvation, gave thanks to His Father; since, when blood was shed from His side, this grace was given to believers: which was so strong that it both overcame the ancient serpent, and liberated lost man, and faithfully strengthened the whole Church. How? Because the same Savior delivered His most precious example in the sweetness of His love to His faithful, saying to them with a gentle inspiration of admonition: 'Drink trustfully from this salutary cup all of you, who desire to follow me faithfully, so that you may chastise your body in anguish, and restrain your blood in sweat on account of my love to strengthen the Church, denying yourselves, just as I also subjected myself to passion, and shed my blood for your redemption, not considering the tenderness of my flesh in this, but performing your salvation.' For this blood, which is shed for you, is not that blood which was sprinkled under the shadow in the Old Testament, but my blood of the New Testament which is given for the salvation of peoples. How? I who am the only Son of my mother, namely the most entire Virgin, shed my blood on the cross for the redemption of men who behold me through faith. And as I gave it then for the liberation of the human race, so I also deliver it even now on the altar for men, namely for the purging of those who faithfully receive it. For at the supper of my passion I gave you my body and blood to eat and to drink: so that you also now on the altar may do the same in my memory.

Unde etiam in apertione veritatis dico vobis qui me fideliter subsecuti estis: Non bibam amodo hoc poculum angustiae in gravedine illa, quam nunc de Judaeis patior, usque in diem illum cum de morte resurgens, morte prostrata diem salvationis afferam, ubi idem poculum redemptionis vestrae bibam vobiscum qui mei estis, novitatem exsultationis vobis ostendens; quia perditio veteris criminis abjicietur, aperto vobis regno illo: quod Pater meus diligentibus se praeparavit. Quid hoc? Quoniam morte mea quam in cruce passus sum salvationem animarum sentietis, cum etiam post resurrectionem meam, in ascensione mea Spiritum paracletum accipientes, novitatem novae doctrinae suscipietis: ita et propter nomen meum multas tribulationes sustinebitis, quas et ego vobiscum sustinebo; non quod amodo ullas miserias corporaliter patiar ut prius, cum in mundo corporaliter essem, passus sum; sed quia vos eas nomine meo sustinetis, ubi et ego illas vobiscum sustineo; quoniam vos in me estis et ego in vobis.

Et ita, ut dictum est, corpus et sanguinem Filii mei vos qui in me fideliter credidistis, ad abolitionem criminum vestrorum percipietis, ut per hoc sacramentum exhilarati virtutem supernae confortationis adipiscamini, sicut et David servus meus in voluntate ardoris mei clamat dicens: De fructu operum tuorum satiabitur terra, producens fenum jumentis, et herbam servituti hominum; ut educas panem de terra et vinum laetificet cor hominis. Ut exhilaret faciem in oleo: et panis cor hominis confirmet (Psal. CIII). Quid hoc? O Deus, cujus magnificentia super omnes est, de fide illa qua tu in veritate cognosceris (ita quod ipsa fructus virtutum in sapientia tua est) satiabitur homo, videlicet qui fidei adhaerens esuriem infidelitatis in via justitiae abjicit, cum prius veritatem ignorans jejunus a rectitudine defecerat. Sed nunc in saturitate bonorum operum producens contritionem animi sui, illis qui in simplicitate sunt, fragilitatem suam considerans exemplum humilitatis fideliter praebet, ubi etiam cum germine virtutum surgens in abundantia ejusdem securitatis viriditatem verae rectitudinis servituti illorum qui terrenis inhiant exhibet; quoniam ad utilitatem ipsorum iis actibus insudat, qui obsequio munitionis et defensionis suae fideles animos ad superna gaudia perducunt. Ut et illi qui militia fortitudinis et protectionis suae hos quos tueri debent fortissime defendunt.

Whence also in the opening of truth I say to you who have faithfully followed me: 'I will not drink henceforth this cup of anguish in that heaviness which I now suffer from the Jews, until that day when rising from death, death being prostrated, I shall bring the day of salvation, where I shall drink the same cup of your redemption with you who are mine, showing the novelty of exultation to you; because the perdition of the old crime shall be cast away, that kingdom being opened to you: which my Father has prepared for those who love Him.' What is this? Since by my death which I suffered on the cross you will feel the salvation of souls, when also after my resurrection, receiving the Spirit Paraclete in my ascension, you will receive the novelty of new doctrine: so also on account of my name you will sustain many tribulations, which I also will sustain with you; not that I may henceforth suffer any miseries corporally as I suffered before when I was corporally in the world; but because you sustain them in my name, where I also sustain them with you; since you are in me and I in you.

And so, as has been said, you who have faithfully believed in me shall receive the body and blood of my Son for the abolition of your crimes, so that being cheered by this sacrament you may obtain the virtue of heavenly strengthening, as also my servant David in the will of my ardor cries out saying: "The earth shall be satisfied from the fruit of your works, producing grass for the cattle, and herbs for the service of men; that you may bring forth bread from the earth and wine may gladden the heart of man. That he may cheer his face with oil: and bread may confirm the heart of man" (Psalm 103). What is this? O God, whose magnificence is above all, from that faith by which you are known in truth (so that the fruit of virtues itself is in your wisdom) man shall be satisfied, namely he who, adhering to faith, casts away the hunger of infidelity in the way of justice, whereas before, ignoring the truth, he had failed from rectitude being fast. But now in the fullness of good works producing contrition of his mind, considering his fragility, he faithfully offers an example of humility to those who are in simplicity, where also rising with the bud of virtues in the abundance of the same security he exhibits the greenness of true rectitude to the service of those who gape at earthly things; since for their utility he toils in those acts which, by the service of his fortification and defense, lead faithful souls to heavenly joys. So also those who, by the warfare of their strength and protection, most strongly defend those whom they ought to protect.

Et haec in hominibus per voluntatem tuam, o Deus! idcirco praecedunt, quatenus illis virtutibus adornatis mirabiliter ipsis educas corpus Filii tui de fructu illo, quem terra in puritate viriditatis profert, sicut etiam Unigenitus tuus ex utero virginalis pudicitiae corporaliter veniens, panem vitae credentibus in semetipso misericorditer dedit. Sed et hoc miraculum ideo facies, ut etiam sanguis ejusdem Unigeniti tui qui ad salvationem animarum effunditur, laetificet interiorem vim hominum, id est animas eorum in remissionem peccatorum ipsorum. Quomodo? Quia ut prius Filii tui corpus pro redemptione humani generis in cruce oblatum est: ita etiam et nunc caro et sanguis ejus ad salutem credentium in altari consecrantur. Quapropter cum hoc in voluntate tua mirabiliter factum fuerit, tunc et illud erit ut ipsum sacramentum exhilaret faciem, id est Ecclesiam oleo misericordiae perfusam, quia cum gaudio fidei credentes, misericordiam amplectentes, oculis Domini pulchri apparent; quoniam cum salus mundi in cruce pendens hominem de laqueo diaboli misericorditer liberavit, tunc etiam homines a vinculo peccatorum benigne absolvit, ut et ipsi in laetitia simplicis cordis sui fideliter in Deum credentes miseriam patientibus cum ardore devotionis subvenire non desinant. Et in hoc amore fideles ardere debent, ut panis ille qui vitam se gustantibus praebet, sensus ipsorum qui semper in instabilitate vacillant confirmet, ne intentio cordis eorum in malum declinet, sed ut ad hoc quod vita est fortiter ascendat.

Panis autem iste caro Filii mei est, quam nulla obscuritas in peccatis obfuscat, nec ulla macula in iniquitatibus obnubilat: ita ut qui eam digne susceperint, in anima et corpore coelesti lumine perfundantur, et a maculis interioris sordis suae fideliter emundentur. Et ideo nulla dubitatio in ista sacratissima carne sit; quoniam qui primum hominem nec de carne nec de osse formavit, huic possibile est sacramentum istud hoc modo operari. Unde, o virginalis ortus, tu surgis, crescis, dilataris, ac magnum ramum in multis germinibus producis, per quem coelestis Jerusalem aedificabitur, non ex virili semine, sed ex mystico spiramine veniens. Nam in ortu tuo non es ligatus ulla maculositate criminum, sed floruisti in mirificatione virtutum, qui ex inarato agro talis flos surrexisti qui nunquam ullo casu mortalitatis marcescet, sed qui in plenitudine viriditatis suae semper durabit.

And these things in men through your will, o God! precede for this reason, that they being adorned with those virtues, you may wonderfully bring forth for them the body of your Son from that fruit which the earth brings forth in the purity of greenness, just as also your Only-Begotten (Unigenitus) coming corporally from the womb of virginal modesty, mercifully gave the bread of life to those believing in himself. But you will also do this miracle so that even the blood of the same your Only-Begotten, which is poured out for the salvation of souls, may gladden the interior force of men, that is their souls, for the remission of their sins. How? Because as before the body of your Son was offered on the cross for the redemption of the human race: so also now his flesh and blood are consecrated on the altar for the salvation of believers. Wherefore when this shall have been wonderfully done in your will, then also it shall be that the sacrament itself cheers the face, that is the Church (Ecclesia) bedewed with the oil of mercy, because the believers with the joy of faith, embracing mercy, appear beautiful to the eyes of the Lord; since when the salvation of the world hanging on the cross mercifully liberated man from the snare of the devil, then also he kindly absolved men from the bond of sins, so that they also in the gladness of their simple heart, faithfully believing in God, may not cease to succor those suffering misery with the ardor of devotion. And in this love the faithful ought to burn, so that that bread which offers life to those tasting it, may confirm the senses of those who always waver in instability, lest the intention of their heart decline into evil, but that it may strongly ascend to that which is life.

But this bread is the flesh of my Son, which no obscurity in sins darkens, nor any stain in iniquities clouds: so that those who shall have received it worthily, may be bedewed in soul and body with heavenly light, and be faithfully cleansed from the stains of their interior filth. And therefore let there be no doubt in that most sacred flesh; since he who formed the first man neither from flesh nor from bone, for him it is possible for this sacrament to work in this way. Whence, o virginal sprout, you rise, grow, are dilated, and produce a great branch in many buds, through which the heavenly Jerusalem shall be built, coming not from virile seed, but from a mystic breath. For in your sprout you are not bound by any stain of crimes, but you flourished in the magnification of virtues, you who rose from an unplowed field as such a flower which shall never wither by any fall of mortality, but which shall always endure in the fullness of its greenness.

Quapropter et hoc sacramentum corporis et sanguinis tui tandiu in officio veritatis in Ecclesia colendum est, quousque in fine mundi novissimus homo veniat, qui per idem mysterium veraciter salvandus est, quoniam illud de secreto Dei veniens salutem credentibus eo fert, ut idem David testatur dicens: Et mandavit nubibus desuper, et januas coeli aperuit. Et pluit illis manna ad manducandum, et panem coeli dedit eis. Panem angelorum manducavit homo, cibaria misit eis in abundantia (Psal. LXXVII). Quid hoc? Coelestis Pater per potentiam gloriae suae emollivit mentes hominum a superna celsitudine, cum patriarchis et prophetis in secreto mysteriorum suorum hoc demonstravit per quod et Filium suum in Spiritu sancto veraciter predixerunt, et eum in legalibus praeceptis per sanguinem hircorum et per alias ostensiones hominibus mirabiliter designaverunt. Et hoc modo suavitatem et dulcedinem cordis sui aperiens, in lenitate et in ardore charitatis misit eis Filium suum, ut per eum a fame infidelitatis suae reficerentur: ita refectionem coelestium dans eis, cum qua plenum gaudium omnium felicitatum ac beatitudinum fideliter satiati adipiscerentur. Ergo panem illum cujus dulcedine superni angeli non satis possunt satiari, Deum videlicet inspicientes, ita suscepit homo in humanitate Filii Dei, cum has refectiones beatitudinis summus Pater misit hominibus in abundantiam spiritualis gaudii. Ac ideo fidelis homo fideli auditione audiat: O vos fideles homines, qui ecclesiasticum germen estis, audite et intelligite praesidium animae vestrae, ubi non estis filii diaboli, sed haeredes coelestis regni, et considerate quomodo ego mitissimus ac benignissimus Pater, magnis felicitatibus salutis vestrae circumdedi vos. Ergo attendite bonitatem Patris vestri, quomodo per me ordinatum est, quod in salute vestra est; quoniam quamvis vilis cinis sitis, tamen salutem vestram humanitas Filii mei exposcit. Quomodo? Filius meus natus est de incorrupta virgine, quae ignara illius doloris fuit, sed quae in virenti puritate integritatis suae permansit: ut gramen in gloria viriditatis suae viget, super quod ros de coelo cadit.

Et quia virgo illa incorrupta fuit de qua Filius meus hoc modo carnem sine peccato assumpsit: ideo et justum est ut caro ejus nunc de fructu illo fiat, qui sine succo amaritudinis est. Quomodo? Granum frumenti fortissimus et optimus fructus aliorum fructuum est, nec in culmo suo succum aut medullam ut caeterae arbores habens sed in gramine suo in spicam surgens, ita ad fructum suum tendit, nec per calorem nec per frigus amarum succum producit, sed siccam farinam tribuit.

Wherefore also this sacrament of your body and blood is to be cultivated in the office of truth in the Church (Ecclesia) for so long, until at the end of the world the last man comes, who through the same mystery is truly to be saved, since that coming from the secret of God bears salvation to the believers in it, as the same David testifies saying: "And he commanded the clouds from above, and opened the doors of heaven. And he rained down manna upon them to eat, and gave them the bread of heaven. Man ate the bread of angels, he sent them provisions in abundance" (Psalm 77). What is this? The heavenly Father through the power of his glory softened the minds of men from the heavenly height, when with the patriarchs and prophets in the secret of his mysteries he demonstrated this through which they also truly foretold his Son in the Holy Spirit, and they wonderfully designated him to men in the legal precepts through the blood of goats and through other showings. And in this way opening the smoothness and sweetness of his heart, in the gentleness and in the ardor of charity he sent them his Son, so that through him they might be refreshed from the hunger of their infidelity: thus giving to them the refreshment of heavenly things, with which they might obtain being faithfully satisfied the full joy of all felicities and beatitudes. Therefore that bread with whose sweetness the heavenly angels cannot be sufficiently satisfied, namely beholding God, so man received in the humanity of the Son of God, when the highest Father sent these refreshments of beatitude to men in the abundance of spiritual joy. And therefore let the faithful man hear with faithful hearing: O you faithful men, who are the ecclesiastical sprout, hear and understand the protection of your soul, where you are not sons of the devil, but heirs of the heavenly kingdom, and consider how I the most mild and benign Father, have surrounded you with great felicities of your salvation. Therefore attend to the goodness of your Father, how it has been ordained by me, what is in your salvation; since although you are vile ash, yet the humanity of my Son demands your salvation. How? My Son was born of an incorrupt virgin, who was ignorant of that pain, but who remained in the green purity of her integrity: as grass flourishes in the glory of its greenness, upon which dew falls from heaven.

And because that virgin was incorrupt from whom my Son in this way assumed flesh without sin: therefore it is also just that his flesh now be made from that fruit, which is without the juice of bitterness. How? A grain of wheat is the strongest and best fruit of other fruits, neither having in its stalk juice or marrow as other trees do, but rising in its grass into an ear, it thus tends to its fruit, nor through heat nor through cold does it produce bitter juice, but it bestows dry flour.

Ut etiam caro Filii mei sicca fuit, sine omni foeditate humanae pollutionis per quam humanum genus in amplexibus libidinis viri ac mulieris surgit. Non sic Unigenitus meus natus est, sed in virenti integritate virginea exivit, ut etiam granum intextum granum frumenti gignit. Nam ut culmus frumenti sine medulla vigens siccum granum in puritate spicae profert, ita etiam beata Virgo sine virili fortitudine gignens sanctissimum Filium suum in simplicitate innocentiae edidit, qui de eadem matre sua nullum succum peccati traxit; quoniam et ipsa eum sine medulla viri concepit, ut etiam culmus succum grano non tribuit quoniam illud non de medullato stipite viret: sed de sole et pluvia ac de blanda aura viget, sicut et praedicta integerrima Virgo, non de viro, sed virtute Altissimi obumbrata et infusione Spiritus sancti perfusa, in suavitate castitatis Unigenitum suum genuit. Quamvis autem illa Virgo de voluntate viri ac mulieris orta esset, tamen eumdem Filium suum non ita protulit, sed eum de coelo venientem verum Deum et hominem sine voluntate viri in integritate sua purissimum genuit. Quae quoniam eum in virginitate sua sine sorde purissimum peperit, ideo et nunc panis qui caro illius veraciter consecratur, purissimus in integritate sua existens; a fidelibus in puritate cordis et sine admistione diversitatis suscipi debet, ut filiis Israel praemonstravi, quemadmodum in voluntate mea scriptum est: Mementote diei hujus in qua egressi estis de Aegypto et de domo servitutis: quoniam in manu forti eduxit vos Dominus de loco isto, ut non comedatis fermentatum panem (Exod. XIII). Quid hoc? Vos qui imitatores Filii mei esse vultis, estote respicientes de morte ad vitam, videlicet in memoria vestra habentes salvationem diei illius qui Filius meus est, quo mortem conculcavit et vitam dedit, in quo in salute vestra egressi estis miserabile exsilium perditionis; cum scilicet abjecistis densissimas tenebras infidelitatis, ita etiam vos eripientes de mansione diabolicae servitutis, cui in transgressione Adae dati fuistis. Nunc ergo de terrenis actibus ad coelestia respicite; quoniam in divina potentia de malis eduxi vos ego Dominus, qui cunctis tanta fortitudine praesum, quod virtuti meae nullum obstaculum contrarietatis obsistit quin omnia acutissime penetrem: ita per Filium meum eripiens vos de loco isto, in quo per infidelititem vestram morti famulantes in bonis operibus non laborastis, sed in perversitate vestra jacentes turpiter in eo perstitistis. But because now in my Only-Begotten you have been liberated from this oppression, run from virtue to virtue, taking care lest you send into your conscience that infidelity, which does not strengthen your heart in its reception, but rather weighs it down with its bitterness. Quid hoc? Nolite diabolicas artes sectari; nec caetera figmenta quae homines in humanis contagiis philosophorum, paganorum, ac haereticorum sibimetipsis adinvenerunt; sed Filium meum in speculo fidei imitamini, qui vos de carceribus inferni liberavit, cum semetipsum pro vobis ad passionem crucis obtulit.

As also the flesh of my Son was dry, without all the foulness of human pollution through which the human race rises in the embraces of the lust of man and woman. Not so was my Only-Begotten (Unigenitus) born, but he went out in green virginal integrity, as also an inwoven grain begets a grain of wheat. For as a stalk of wheat, flourishing without marrow, brings forth dry grain in the purity of the ear, so also the blessed Virgin, begetting without virile strength, brought forth her most holy Son in the simplicity of innocence, who drew no juice of sin from the same his mother; since she also conceived him without the marrow of man, as even a stalk does not bestow juice to the grain since that does not flourish from a marrowy stem: but it flourishes from the sun and rain and from the mild breeze, just as also the aforesaid most entire Virgin, not from man, but overshadowed by the power of the Most High and bedewed by the infusion of the Holy Spirit, bore her Only-Begotten in the sweetness of chastity. Although, however, that Virgin had risen from the will of man and woman, yet she did not so bring forth her same Son, but she, most pure in her integrity, bore him coming from heaven, true God and man without the will of man. Who, since she bore him most pure in her virginity without filth, therefore also now the bread which is truly consecrated as his flesh, existing most pure in its integrity; ought to be received by the faithful in purity of heart and without the admixture of diversity, as I foretold to the sons of Israel, just as it is written in my will: "Remember this day in which you went out from Egypt (Aegypto) and from the house of servitude: since with a strong hand the Lord led you out from this place, that you may not eat leavened bread" (Exodus 13). What is this? You who wish to be imitators of my Son, be looking back from death to life, namely having in your memory the salvation of that day which is my Son, on which he trampled death and gave life, in which you went out in your salvation from the miserable exile of perdition; when namely you cast away the thickest darkness of infidelity, so also snatching yourselves from the mansion of diabolical servitude, to which you were given in the transgression of Adam. Now therefore look back from earthly acts to heavenly things; since in divine power I the Lord led you out from evils, I who preside over all with such strength, that no obstacle of contrariety resists my power but that I penetrate all most sharply: thus through my Son snatching you from this place, in which by your infidelity, serving death, you did not labor in good works, but lying in your perversity you persisted foully in it. But because now in my Only-Begotten you have been liberated from this oppression, run from virtue to virtue, taking care lest you send into your conscience that infidelity, which does not strengthen your heart in its reception, but rather weighs it down with its bitterness. What is this? Do not follow diabolical arts; nor other fictions which men have found for themselves in the human contagions of philosophers, pagans, and heretics; but imitate my Son in the mirror of faith, who liberated you from the prisons of hell (inferne), when he offered himself for you to the passion of the cross.

Sed ut vestigia ejus tanto cautius sequi valeatis; corda vestra coelesti pane confortate, et corpus ejus fideli devotione sumite, quoniam ipse de coelo veniens, de suavi et de pura Virgine natus, et in ligno pro salute vestra passus, semetipsum vobis contulit: ita ut et vos sine admistione illius amaritudinis, suavem et purum panem divina invocatione corpus ejus in altari consecratum sincero affectu suscipiatis, quatenus per hoc esuriem interioris hominis effugientes, et epulas aeternae beatitudinis pervenire valeatis.

Unde etiam in vino quod de vite defluit eadem invocatione per sacramentum sanguinis ejus volo mirabilia demonstrare. Quid hoc? Sanguis Filii mei de latere suo fluxit, ut et uva de vite sudat. Sed ut uva pedibus conculcatur et in torculari premitur, ita dulcissimo ac fortissimo vino effluente ad roborandum sanguinem in homine: sic etiam Unigenito meo in sudore angustiae, verberibus et flagellis macerato et ligno crucis oppresso, optimus et pretiosissimus sanguis de vulneribus ejus emanavit, saluberrima liberatione credentes populos perfundens. Quemadmodum etiam uva dissimilis est aliis pomis quae duros cortices habentia comedi possunt, cum homines uvam magis soleant sugere quam comedere: ita etiam Filius meus dissimilis erat in peccatis caeteris hominibus; quia ipsi sub pondere nequitiae gravati diversis passionibus subjacent, cum ipse Unigenitus meus de castissima Virgine mirabiliter natus, omni contagione peccati careret. Quapropter et quoniam uvam tenerae materiae est, idcirco et vinum in sanguinem ejusdem Filii mei volo consecrari. Nam, ut vinum de vite sudat, ita et Filius meus de corde meo exivit, etiam eodem Unigenito meo vera vite existente, et diversis palmitibus ex eo exeuntibus; quia fideles in ipso plantati sunt, qui per incarnationem ejus in bonis operibus fructuosi existunt. Et ut iste liquor de dulcissimo ac fortissimo fructu vitis emanat, sic etiam omnis justitia in misericordia et veritate per incarnationem ejusdem Filii mei apparet, quas virtutes in ipso inveniunt omnes qui cum fideliter quaerunt. Quomodo? Quoniam qui ipsi fideliter adhaerent, ii virides et fructuosi ab ipso efficiunt, ita quod optimos fructus in virtutibus afferunt; sicut et ipse suavis et mitis existens, pretiosissima germina in sanctitate et justitia attulit, et sibi credentes ab omni sorde infidelitatis emundavit, ut in Canticis canticorum de eo scriptum est: Botrus cypri dilectus meus mihi in vineis Engaddi (Cant. I). Quid hoc? Filius Dei qui me exsulem animam in passione sua salvat, in resurrectione etiam sua mihi misericorditer poculum vitae dat.

But so that you may be able to follow his footsteps so much more cautiously; strengthen your hearts with heavenly bread, and take his body with faithful devotion, since he coming from heaven, born of the sweet and of the pure Virgin, and having suffered on the wood for your salvation, bestowed himself on you: so that you also, without the admixture of that bitterness, may receive with sincere affection the sweet and pure bread, his body consecrated on the altar by divine invocation, so that through this, fleeing the hunger of the interior man, you may be able to reach the feasts of eternal beatitude.

Whence also in the wine which flows from the vine, by the same invocation through the sacrament of his blood, I will demonstrate wonders. What is this? The blood of my Son flowed from his side, as even a grape sweats from the vine. But as the grape is trampled by feet and pressed in the winepress, so with the sweetest and strongest wine flowing out for the strengthening of blood in man: so also with my Only-Begotten (Unigenitus) macerated by stripes and scourges in the sweat of anguish and oppressed by the wood of the cross, the best and most precious blood emanated from his wounds, bedewing the believing peoples with a most salutary liberation. Just as even a grape is unlike other fruits which, having hard skins, can be eaten, since men are more accustomed to suck a grape than to eat it: so also my Son was unlike other men in sins; because they, weighed down under the weight of wickedness, are subject to various passions, while he my Only-Begotten, wonderfully born of the most chaste Virgin, lacked every contagion of sin. Wherefore and since a grape is of tender matter, therefore I also will the wine to be consecrated into the blood of the same my Son. For, as wine sweats from the vine, so even my Son went out from my heart, even with the same my Only-Begotten being the true vine, and various branches going out from him; because the faithful are planted in him, who through his incarnation are fruitful in good works. And as that liquor emanates from the sweetest and strongest fruit of the vine, so also all justice appears in mercy and truth through the incarnation of the same my Son, which virtues all find in him who seek them faithfully. How? Since those who faithfully adhere to him, these are made green and fruitful by him, so that they bring forth the best fruits in virtues; just as he himself existing sweet and mild, brought forth most precious buds in holiness and justice, and cleansed those believing in him from all filth of infidelity, as it is written of him in the Song of Songs: "My beloved is to me a cluster of cypress in the vineyards of En-Gedi" (Cant. 1). What is this? The Son of God who saves me, the exiled soul, in his passion, also in his resurrection mercifully gives to me the cup of life.

Quomodo? Sicut botrus Cypri fortissimam plenitudinem potionis in se continet: ita quod ipse Filius Dei nunquam hoc modo exhaurietur, quin semper potum vitae sitientibus dare possit, quoniam ipse salus vitae est. Nos enim qui prius in defectu fuimus, nunc in ostensione et in scientia verae sanctificationis bonorum operum confortati, per illum cibum vitae manducamus, in quo etiam Deum scientes ad vitam pergimus. Cum in Veteri Testamento quod quasi per umbram plenum sensum non habuit, sed in ostensione significationis multam diversitatem in se tenuit, magnam famem sustinentes, ad salvationem surgere non valuimus: nunc ergo in ipso saturati, etiam in illo salutare poculum bibimus, scilicet in vera fide fideliter gustando quis Deus sit, quem exterioribus oculis mortalis carnis videre non possumus, sed quem spirituali intelligentia intus habemus; sicut et vinum fortissimam vim suam in venis hominum ostendit: hoc tamen hominibus non sentientibus, sed tantum ita esse intra se scientibus. Et ideo sponsus animarum botrus Cypri est, cujus fructus non deficiet. Quomodo? Caecus ingressus portam exigit sui ductoris visum. Quomodo? Quia homo claritatem fidei non habens, cum ad fidem pervenerit, per pressuram torcularis in rorem sanguinis Christi intrat. Quomodo? Sicut per praecepta illius vitam in anima nostra habemus: ita etiam in donatione illius emundationem in carne nostra recepimus; quoniam nos nati in praevaricatione Adae immundi existimus, sed in sanguine ipsius sanctificamur. Unde desponsatio animarum, de ipso in Spiritu sancto dicit: Dilectus meus qui cordi meo dulcis et amabilis existit, fortissimum vinum per sanguinem suum in plena sanctificatione mihi est; quia dum sum immunda in plantatione carnis, sicut vinea quae adhuc inculta jacet in spinis: ipse fons salvationis existens, peccatores a sordibus suis misericorditer abluit, et in mysterio secretorum suorum gloriosissime sanctificat; quoniam ut de corde Patris suaviter exivit, sic etiam in vino sanguinem suum suaviter ostendit, et ut ex Virgine mirabiliter natus est, ita etiam et in pane corpus ejus mirabiliter declaratur; quia ipse botrus est, qui nunquam defectum ullo detrimento patietur. Quapropter et super altare velut in torculari per voluntatem Patris calcatur: quatenus homo qui per semetipsum nullatenus subsistere potest, ob fragilitatem debilitatis suae non deficiat. Quoniam et sicut sanguis hominis augmentum ex potu accipit: ita etiam homo sanctificationem ex sanguine Filii Dei habet. Et ut ne sanguis hominis sine irrigatione potus in ariditatem vertatur, ex potu reficiendus est: sic etiam vinum in consecratione sanguinis Filii Dei non deficiet, sed super altare in sacramento mysterii ejus semper erit.

How? Just as a cluster of Cypress contains in itself the strongest fullness of a potion: so that the Son of God himself shall never be exhausted in this way, but that he can always give the drink of life to those thirsting, since he himself is the salvation of life. For we who before were in failure, now strengthened in the showing and in the knowledge of true sanctification of good works, eat through that food of life, in which also knowing God we proceed to life. Since in the Old Testament which as if through a shadow did not have full sense, but held in itself much diversity in the showing of signification, sustaining great hunger, we were not able to rise to salvation: now therefore satisfied in him, we also drink in that salutary cup, namely in true faith faithfully tasting who God is, whom we cannot see with the exterior eyes of mortal flesh, but whom we have within by spiritual intelligence; just as even wine shows its strongest power in the veins of men: this however men not feeling, but only knowing within themselves that it is so. And therefore the bridegroom of souls is a cluster of Cypress, whose fruit shall not fail. How? A blind man entering requires the sight of his leader to go in. How? Because a man not having the clarity of faith, when he shall have come to faith, through the pressure of the winepress he enters into the dew of the blood of Christ. How? As through his precepts we have life in our soul: so also in his gift we received cleansing in our flesh; since we born in the prevarication of Adam exist unclean, but in his blood we are sanctified. Whence the betrothal of souls, speaks of him in the Holy Spirit: "My beloved who exists sweet and lovable to my heart, is strongest wine for me through his blood in full sanctification; because while I am unclean in the plantation of the flesh, as a vineyard which still lies uncultivated in thorns: he existing as the fountain of salvation, faithfully washes sinners from their filth, and in the mystery of his secrets most gloriously sanctifies them; since as he went out sweetly from the heart of the Father, so also in the wine he sweetly shows his blood, and as he was wonderfully born of the Virgin, so also even in the bread his body is wonderfully declared; because he himself is the cluster, which shall never suffer failure by any detriment." Wherefore also upon the altar he is trampled as if in a winepress by the will of the Father: so that man who can by no means subsist by himself, on account of the fragility of his weakness may not fail. Since even as the blood of man receives increase from drink: so also man has sanctification from the blood of the Son of God. And so that the blood of man may not be turned into dryness without the irrigation of drink, he is to be refreshed from drink: so also the wine in the consecration of the blood of the Son of God shall not fail, but shall always be upon the altar in the sacrament of his mystery.

Sed et tu, o homo, attentissime scias quod in consecratione ista vino aqua immista esse debet, quia de latere Filii mei sanguis et aqua emanavit, ita quod et in vino divinitas ejus intelligitur, et in aqua humanitas ipsius sentitur. Et ideo quoniam in ipso divinitas et humanitas est, ita etiam in consecratione ista vino aqua adjungetur; quia cum vinum divinitatem ejus signet, aqua etiam humanitatem ipsius ostendit, quae sine commistione verilis sanguinis pura et munda existit. Quoniam etiam Unigenitus meus fons aquae vivae existens, homines in regeneratione spiritus et aquae de veteri culpa Adae emundavit, et eos ad coelestia transtulit, cum pro salute eorum in mundum venit, quemadmodum scriptum est: Ego quasi fluvius Diorix, et sicut ductus aquae exivi de paradiso (Eccli. XXIV). Quid hoc? Deus hominem rationalitate firmans, ei plurima mystica dedit, cum spiraculum vitae in eum emittens, illum rationalitate sublimavit. Qui dum seductus in mortem caderet, ego Filius Dei qui ipsum liberare veni, fluens in decore omnium rigationum infixae charitatis, et emanans in diffusione verae et indeficientis puritatis exivi de secreto supernae amoenitatis; quatenus homo, qui ex reatu suo perierat, misericorditer de perditione eriperetur. Quomodo? Ut innoxius sanguis innocentis innocentiae, in angustia desudantis passionis pro eo effunderetur. Quomodo? In transgresione Adae, cum ipse de paradiso expulsus est; sanguis ejus ob expulsionis angustiam, quia reus erat, totus inundavit, et sic in angustia illa liquefactus, cum sudore aquae perfusus est. Et ita sanguini hominis aqua per sudorem admista cognoscitur. Unde, o homo, cum Unigenitus Dei in carne angustiari coepit, videlicet quando pro humano genere pati voluit, sanguis ejus guttas sudoris emisit, ac deinde, ipso in cruce suspenso, de vulnere lateris ejus aqua cum sanguine emanavit. Et ideo in sacramento illo ubi mysterium passionis ejus celebrandum est, aqua vino immisceri debet; quia et de vulnere lateris Filii Dei aqua et sanguis effluxit. Sed et in eodem sacrificio vinum aquae superabundabit; quia et sanguis tabem superat, sicut et lac succum suum quod serum est excedit. Qui autem mysterium hoc celebrant id ita perficiant, quemadmodum eis monstratum est, et ut etiam ibi homines exhortantur, ubi inspiratione mea per sapientiam audiunt, ut scriptum est: Venite, comedite panem meum, et bibite vinum quod miscui vobis (Prov. IX). Quid hoc? Vos qui stultitiam deponere vultis, venite de ignorantia illa qua Deum nescitis, et de stupro illo per quod in exsilium missi estis, et redite in candidam regionem vestram, quae per speculum fidei in fonte viventis aquae vobis praemonstrata est, et pia devotione comedite panem meum, quem vir in agro non seminavit, et cui terra viriditatem non dedit, sed qui de Deo exivit, atque in eo permanet.

But you also, o man, should know most attentively that in this consecration water ought to be mixed with the wine, because from the side of my Son blood and water emanated, so that in the wine his divinity is understood, and in the water his humanity is felt. And therefore since in him is divinity and humanity, so also in this consecration water shall be joined to the wine; because as wine signs his divinity, water also shows his humanity, which exists pure and clean without the commixture of virile blood. Since also my Only-Begotten (Unigenitus) existing as the fountain of living water, cleansed men in the regeneration of spirit and water from the old fault of Adam, and transferred them to heavenly things, when he came into the world for their salvation, as it is written: "I as a river Diorix, and as a watercourse I went out from paradise" (Ecclesiasticus 24). What is this? God strengthening man with rationality, gave him many mystical things, when emitting the breath of life into him, he sublimated him with rationality. Who while being seduced fell into death, I the Son of God who came to liberate him, flowing in the beauty of all irrigations of implanted charity, and emanating in the diffusion of true and unfailing purity went out from the secret of heavenly pleasantness; so that man, who had perished from his guilt, might be mercifully snatched from perdition. How? That the harmless blood of innocent innocence, in the anguish of the sweating passion might be poured out for him. How? In the transgression of Adam, when he himself was expelled from paradise; his blood on account of the anguish of the expulsion, because he was guilty, all overflowed, and so melted in that anguish, he was bedewed with the sweat of water. And so water mixed with the blood of man through sweat is known. Whence, o man, when the Only-Begotten (Unigenitus) of God began to be in anguish in the flesh, namely when he willed to suffer for the human race, his blood emitted drops of sweat, and then, he himself hanging on the cross, from the wound of his side water with blood emanated. And therefore in that sacrament where the mystery of his passion is to be celebrated, water ought to be mixed with wine; because both from the wound of the side of the Son of God water and blood flowed out. But also in the same sacrifice wine shall superabound over the water; because also blood overcomes the corruption, just as also milk exceeds its juice which is whey. Let those however who celebrate this mystery perform it thus, as it has been shown to them, and as also men are exhorted there, where by my inspiration through wisdom they hear, as it is written: "Come, eat my bread, and drink the wine which I have mixed for you" (Proverbs 9). What is this? You who wish to lay aside foolishness, come from that ignorance by which you do not know God, and from that debauchery through which you were sent into exile, and return into your white region, which through the mirror of faith in the fountain of living water has been shown before to you, and with pious devotion eat my bread, which a man in the field did not sow, and to which the earth did not give greenness, but which went out from God, and remains in him.

Nam ut panis manducatur, et ut terra conculcatur, sic et Filius Dei panis vivus filios hominum praecellit; quia ipse Filius Dei in virtute divinitatis suae stabilis est; et filii hominum in debilitate carnis suae labiles sunt; Filius enim Dei corporaliter manens in mundo, mollitiem liquoris peccati in carne sua non habuit, quoniam sicut ignis panem (excoquens) arefacit, nec ei ullum mollem humorem dimittit, ita et ipse Unigenitus Dei de fortissimo igne Spiritus sancti conceptus, et de castissima Virgine natus, sine ulla contagione peccati in corpore suo substitit. Et ita ut panis hominem reficit, sic etiam et fideles homines per eumdem Filium Dei in fide nutriuntur; quia ipse fortissimus fructus est, qui nunquam deficiet. Unde et vos, fideles, hunc panem comedentes, bibite etiam pura intentione vinum hoc quod omni prorsus sorde caret, et quod in hanc inanem vagationem non vadit, ubi corruptio immunditiam innocentiae absorbens eam in venenum convertit.

Nam et secundum modum illum primus homo mundus fuit quando creatus fuit; quoniam in nulla diversitate erat, sed mundus in carne et sanguine suo fuit. Qui, cum praevaricationem faceret, illusus est: ita quod postea semper sanguinem suum in fetore immunditiae moechiae sparsit. Quia, sicut idem homo honorem innocentiae abjecerat, ita etiam et sanguis ipsius sanguinum colorem suum perdidit, in humana conceptione in liquorem pollutionis subversus. In quo etiam liquore ita sine fornicatione est donec sanguis apparet: et ita sanguis ille formam aliam accipiens post ortum suum in debilitate jacet, donec medulla ejus plenitudinem fortitudinis suae inveniat et donec sensus in ipso per excitationem occultae suscitationis exsurgat. Et tunc ita munda caro et mundus sanguis de veneno expiatus apparet, donec eum noxius calor percutit, qui percussione sua noxiam spumam immunditiae ejicit. Sed ab his omnibus Filius Dei mundus exstitit; mundam videlicet carnem et mundum sanguinem habens, ita quod eum nunquam tactus ullius noxii caloris tetigit; sed in sanctificatione et honore virentissimae castitatis manens, nulla contagione violari potuit. Qui tamen in angustia passionis positus, aquam in sanguinem lateris sui effudit; quia sanguis sine aqua in effusione sua non est; sed ita temperatus existit, ut sanguis aquam confortet, et ut aqua sanguinem deliniat.

Quapropter et vos qui Deum devote colere vultis, ita quod vestram salutem amatis, sumite hoc poculum sanctificationis, quod ita temperavi vobis ut asperitatem ultionis in lenitate remissionis non sentiatis, quoniam et divinitas et humanitas in superno Filio est, per cujus passionem de morte liberati, et per cujus corpus et sanguinem vegetati, societatem in aeterna mansione habeatis. Sed ego qui sum initium et finis (Apoc. XXI), iterum dico tibi, o homo, de nobili Filio meo, qui flos est rosarum et lilium convallium, natus de castissima Virgine, quae eum in integritate sua genuit.

For as bread is eaten, and as the earth is trampled, so even the Son of God the living bread excels the sons of men; because the Son of God himself in the power of his divinity is stable; and the sons of men in the fragility of their flesh are labile; for the Son of God remaining corporally in the world, did not have the softness of the liquor of sin in his flesh, since as fire (baking) dries bread, nor leaves any soft humor in it, so even the Only-Begotten (Unigenitus) of God conceived of the strongest fire of the Holy Spirit, and born of the most chaste Virgin, subsisted without any contagion of sin in his body. And so as bread refreshes man, so also even faithful men are nourished through the same Son of God in faith; because he himself is the strongest fruit, which shall never fail. Whence even you, faithful, eating this bread, drink also with pure intention this wine which lacks every filth altogether, and which does not go into this vain wandering, where corruption absorbing the uncleanness of innocence converts it into poison.

For also according to that mode the first man was clean when he was created; since he was in no diversity, but was clean in his flesh and blood. Who, when he committed prevarication, was mocked: so that afterwards he always scattered his blood in the stench of the impurity of adultery. Because, as the same man had cast away the honor of innocence, so also even his blood lost its color of blood, being turned in human conception into the liquor of pollution. In which liquor it is also thus without fornication until blood appears: and so that blood taking another form after its birth lies in weakness, until its marrow finds the fullness of its strength and until sense rises in it through the excitation of a hidden stirring. And then thus clean flesh and clean blood appear expiated from poison, until noxious heat strikes it, which by its striking ejects the noxious foam of impurity. But from all these things the Son of God stood forth clean; namely having clean flesh and clean blood, so that the touch of any noxious heat never touched him; but remaining in the sanctification and honor of most green chastity, he could be violated by no contagion. Who yet being placed in the anguish of the passion, poured out water in the blood of his side; because blood is not without water in its effusion; but it exists so tempered, that blood strengthens the water, and that water softens the blood.

Wherefore you also who wish to worship God devotedly, so that you love your salvation, take this cup of sanctification, which I have thus tempered for you so that you may not feel the sharpness of vengeance in the gentleness of remission, since both divinity and humanity are in the heavenly Son, through whose passion being liberated from death, and through whose body and blood being vegetated, you may have fellowship in the eternal mansion. But I who am the beginning and the end (Apoc. 21), again say to you, o man, concerning my noble Son, who is the flower of roses and the lily of the valleys, born of the most chaste Virgin, who bore him in her integrity.

Qui partus talis exstitit, quod per eum de iniquitate priorum parentum humani generis placatus sum, qui me in transgressione sua ad indignationem provocaverunt. Unde et eumdem partum semper inspicio, cum corpus et sanguinem Filii mei quotidie super altare nomini meo consecratum habeo. Ita quod per ipsum sacramentum tu, homo, sanctificaris, carnem ejus manducans et eumdem sanguinem ejus bibens. Nam cum ibi sacerdos officium suum exercet sicut illi constitutum est, sacratissimis verbis me invocans, tunc in eadem potestate ibi adsum qua et ibi aderam, ubi Unigenitus meus sine schismate ullius contagionis incarnatus est. Unde et corpus ejus purissimum et suavissimum in omni sanctitate fuit: ita quod nunc carnem et sanguinem ipsius fideliter suscipientes, tanta dulcedine vivificentur, quod nullum despectum abjectionis patiantur, sicut et in Cantico canticorum scriptum est: Quis mihi det te fratrem meum sugentem ubera matris meae, ut inveniam te foris, et deosculer te et jam me nemo despiciat? (Cant. VIII.) Quid hoc? Gemitus et devotio in Ecclesia positorum certissima fide dicit: Quis est ille qui mihi miserrimo homini in aerumnis posito, mitissima oblatione det te sponsum Ecclesiae: cum te fratrem meum propter incarnationem tuam nomino, sugentem misericordiam et veritatem quae sunt nutrimenta illa quibus divinitas homines nutrit, quae mihi mater in creatione mea est, scilicet cum educatione vegetationis vitam mihi dans. Quid hoc? Quia et nutrimenta Ecclesiae plena est gratia tua: cum ei plenam ubertatem in sacramento corporis et sanguinis tui tribuis, qui panis vivus et fons aquae vivae es. Et hoc ideo facis ut manifesta certitudine inveniam te foris: cum scilicet sciens te Filium Dei in coelis, videam te etiam hominem in terra, quem in divinitate mortales oculi mei cernere non valent, ita ut etiam inveniam te in pane et vino divini mysterii: quod sacramentum sine pondere deceptionis, et sine ambiguitate fallaciae est; ac deinde hoc modo deosculer te: quoniam pro salute mea incarnatus es, et quia etiam me participem corporis et sanguinis tui facis, quatenus per hoc quod in mundum propter me venisti, et quod temetipsum mihi tradidisti, jam nulla creatura deinceps me despiciat, cum ipsa voluntatem tuam tibi subjecta semper sequatur, et cum ego praeceptis tuis rebellis existens tibi creberrime contrarius inveniar.

Nunc ergo, ut vides, o homo, cum sacerdos his verbis quae in Spiritu sancto constituta sunt, oblato sacrificio ad altare me coeperit invocare: amen tibi dico, quod in ardente calore meo ibi adsum, et pleno desiderio ipsum sacramentum perficio.

Which birth was such, that through it I was appeased concerning the iniquity of the first parents of the human race, who provoked me to indignation in their transgression. Whence I also always behold the same birth, when I have the body and blood of my Son daily consecrated to my name upon the altar. So that through the sacrament itself you, man, are sanctified, eating his flesh and drinking his same blood. For when the priest there exercises his office as it has been constituted for him, invoking me with most sacred words, then in the same power I am present there in which I was present there, where my Only-Begotten (Unigenitus) was incarnated without the schism of any contagion. Whence also his body was most pure and most sweet in all holiness: so that now faithfully receiving his flesh and blood, they may be quickened with such sweetness, that they may suffer no contempt of abjection, as it is also written in the Song of Songs: "Who would give you to me as my brother sucking the breasts of my mother, that I might find you outside, and kiss you and now no one may despise me?" (Cant. 8). What is this? The groan and devotion of those placed in the Church (Ecclesia) with most certain faith says: Who is he who may give to me, a most miserable man placed in hardships, you the bridegroom of the Church by a most mild oblation: when I name you my brother on account of your incarnation, sucking the mercy and truth which are those nutriments by which divinity nourishes men, which to me is mother in my creation, namely giving life to me with the education of vegetation. What is this? Because also the nutriments of the Church are full of your grace: when you bestow on her full abundance in the sacrament of your body and blood, you who are the living bread and the fountain of living water. And you do this for this reason so that with manifest certainty I may find you outside: when namely knowing you as the Son of God in the heavens, I may see you also as man on the earth, whom in divinity my mortal eyes are not able to discern, so that also I may find you in the bread and wine of the divine mystery: which sacrament is without the weight of deception, and without the ambiguity of fallacy; and then in this way I may kiss you: since for my salvation you are incarnated, and because also you make me a participant of your body and blood, so that through this that you came into the world on account of me, and that you delivered yourself to me, now no creature henceforth may despise me, when it always follows your will being subject to you, and when I existing rebellious to your precepts am found very frequently contrary to you.

Now therefore, as you see, o man, when the priest in these words which have been constituted in the Holy Spirit, the sacrifice being offered at the altar, shall have begun to invoke me: I say to you amen, that in my burning heat I am present there, and with full desire I perform the sacrament itself.

Quomodo? Quoniam in effectu ejusdem mysterii ardentem charitatem super eamdem oblationem expando, videlicet ab initio verborum sacerdotis me invocantis, et hanc memoriam facientis, quod Filius meus in angustia passionis suae panem et vinum benedicens, in sacramento corporis et sanguinis sui discipulis suis tradidit; ut et ipsi idem pro salute populi facerent. Vere dico vobis, quia nunquam invocatio ista super hujusmodi oblationem in recordatione Unigeniti mei erit quin mysterium corporis et sanguinis ibi perficiatur, quod carnalis oculus quandiu cinis est videre non poterit; nisi in fide illud humili devotione perspiciat. Quomodo? Cum ales ovum sibi in nidum suum poni viderit: ardenter super illud volat, et calore suo illud fovens pullum educit: ita quod testa ovi remanet, et quod pullus ille evolat. Quid hoc? Ego Omnipotens, cum oblatio panis et vini super altare nomini meo dedicatum in memoria Filii oblata fuerit, eam mirabiliter virtute et gloria mea illustrans, in corpus et sanguinem Unigeniti mei transfundo. Quomodo? Ipso miraculo quo Filius meus carnem ex virgine suscepit: etiam oblatio haec in consecratione ista caro et sanguis ejus efficitur. Sed panis et vini species ibi exterioribus oculis visibile cernitur; intus autem sanctitas corporis et sanguinis ejusdem Filii mei invisibiliter manet. Quomodo? Cum Filius meus apud homines esset in mundo apud me etiam erat in coelo: et nunc apud me manens in coelo apud homines etiam manet in terra, sed hoc spirituale et non carnale est. Sic et ego Pater omni creaturae adsum a nulla abstrahens me; sed tu homo ab ea te subtrahis; ut cum in aquam vides, facies tua in ea quidem apparet, sed tamen ita ut nullas vires tuas in illa exercere vales, sed cum te ab ea avertis, amplius in illa non appares. Ego autem in hujusmodi mutabilitate non appareo creaturae, sed adsum veraci ostensione, nec ab ea potestatem meam subtraho, sed in ea fortitudinem voluntatis meae secundum quod mihi placuerit exerceo. Unde etiam in sacramento corporis et sanguinis Filii mei majestatem meam veraciter demonstro; videlicet ab initio secretorum verborum sacerdotis donec ipsum mysterium a populo percipiatur, miracula mea ibi mirabiliter exercens.

Sed et hoc sacerdotale officium, a prima hora diei usque ad nonam horam a fidelibus exerceri potest, secundum quod necessitas temporis in moribus hominum invenerit, quoniam et Adam in mane surgens ad horam nonam seductus est, et quia etiam passio Filii mei in crepusculo diei inchoata, ad horam nonam consummata dignoscitur: ita quod in cruce moriens exspiravit, et morte sua mortem viriliter superavit. Ubi et Ecclesia Unigenito meo assistens, dotem suam ibi suscepit; quod et nunc a filiis ejusdem Ecclesiae celebrandum est.

How? Since in the effect of the same mystery I expand burning charity over the same oblation, namely from the beginning of the words of the priest invoking me, and making this memory, that my Son in the anguish of his passion blessing bread and wine, delivered them in the sacrament of his body and blood to his disciples; so that they also should do the same for the salvation of the people. Truly I say to you, because that invocation over this kind of oblation in the remembrance of my Only-Begotten (Unigenitus) shall never be without the mystery of the body and blood being performed there, which the carnal eye as long as it is ash will not be able to see; unless in faith it perceives it with humble devotion. How? When a bird shall have seen an egg placed for itself in its nest: it flies ardently over it, and cherishing it with its heat it brings forth a chick: so that the shell of the egg remains, and that the chick flies out. What is this? I the Almighty, when the oblation of bread and wine upon the altar dedicated to my name shall have been offered in the memory of the Son, illustrating it wonderfully by my virtue and glory, I transpose it into the body and blood of my Only-Begotten. How? By the same miracle by which my Son assumed flesh from the virgin: even this oblation in that consecration is made his flesh and blood. But the species of bread and wine is seen there visible to the exterior eyes; within however the holiness of the body and blood of the same my Son remains invisibly. How? When my Son was with men in the world he was also with me in heaven: and now remaining with me in heaven he also remains with men on earth, but this is spiritual and not carnal. So even I the Father am present to every creature, withdrawing myself from none; but you, man, withdraw yourself from me; so that when you look into the water, your face indeed appears in it, but yet so that you are able to exercise none of your powers in it, but when you turn yourself from it, you appear no longer in it. I however do not appear to the creature in this kind of mutability, but I am present by a true showing, nor do I withdraw my power from it, but I exercise in it the strength of my will according to what shall have pleased me. Whence also in the sacrament of the body and blood of my Son I truly demonstrate my majesty; namely from the beginning of the secret words of the priest until the mystery itself is received by the people, wonderfully exercising my miracles there.

But also this priestly office can be exercised by the faithful from the first hour of the day until the ninth hour, according to what the necessity of the time shall have found in the customs of men, since also Adam rising in the morning was seduced at the ninth hour, and because also the passion of my Son begun in the twilight of the day, is known to have been consummated at the ninth hour: so that dying on the cross he expired, and by his death he manfully overcame death. Where also the Church (Ecclesia) assisting my Only-Begotten (Unigenitus), received her dowry there; which is also now to be celebrated by the sons of the same Church.

Hoc autem officium a sacerdotibus in sacrificio in jejunio ventris et non in repletione ejus celebrandum est, ne coagulatio escarum spirituale desiderium evacuet; quoniam prius etiam sumi debet spiritualis epulatio, et postea carnalis refectio; et quia etiam spiritus honorandus est, et caro refocillanda. Nam hoc sacramentum spirituali desiderio et non carnali cupiditate accipiendum est: et ideo in jejunio, et non super epulis percipi debet, nisi in necessitate illa, si homo in hac opinione positus est, quod de mundo transiturus sit. Sed Filius meus circa finem diei corpus et sanguinem suum discipulis suis dedit; quoniam eis verum mane vitae attulit. Et quia etiam in consummatione saeculi, morte in hominibus temporaliter transeunte, electi sicut sol in regno meo fulgebunt (Matth. XIII). Et hoc modo ipse Unigenitus meus resurrectione sua demonstravit animas justorum ab inferno se abstrahere, et genus humanum in restaurationem aeternae vitae se reducere, quam reprobi angeli perdiderunt mortem, nullo alio eis suggerente, appetentes, ita quod a nullo alio insidiatore quam a seipsis seducti sunt; cum nec gustum peccati in seipsis haberet, velut homo in fragilitate corporis sui habet. Unde et homo quando ab insidiante seductus est fragilitatem corporis habens, a sublevante etiam ad vitam reductus est, et diabolus corporalem gravedinem non habens in perversitate sua relictus est. Sed et homini vera et salubris refectio in perceptione corporis et sanguinis Filii mei data est, ut per hoc sacramentum invisibiliter in anima refocillatus surgat, et invisibili adversario suo viriliter resistat.

Qui autem idem sacramentum in majori aut minori quantitate percipiunt, sic intelligant; quia et ille qui plus et ille qui minus accipit unam eamdemque vim percipiunt, quoniam hoc sacramentum non in quantitate, sed in sanctitate est, ut percipientes secundum fidem ipsorum salvat, ut de manna sic scriptum est: Feceruntque ita filii Israel, et collegerunt, alius plus alius minus, et mensi sunt ad mensuram gomor. Nec qui plus collegerat habuit amplius: nec qui minus paraverat reperit minus, sed singuli juxta id quod edere poterant, congregaverunt (Exod. XVI). Quid hoc? Supernum sacramentum juxta id quod eis praeceptum est attendunt filii electionis; qui Deum ardenter videre desiderant, et colligunt illud in cordibus suis, secundum doctrinam principalium magistrorum suorum: et secundum id quod ab eis didicerunt scrutantur illud in animabus suis, alius plus devotionis; et alius minus intentionis in secreto cordis sui habens.

This office however is to be celebrated by priests in sacrifice in the fasting of the belly and not in the fullness of it, lest the coagulation of foods evacuate spiritual desire; since spiritual feasting ought also to be taken first, and afterwards carnal refreshment; and because also the spirit is to be honored, and the flesh to be revived. For this sacrament is to be received with spiritual desire and not with carnal cupidity: and therefore it ought to be perceived in fasting, and not upon feasts, unless in that necessity, if a man is placed in this opinion, that he is about to pass from the world. But my Son around the end of the day gave his body and blood to his disciples; since he brought to them the true morning of life. And because also in the consummation of the age, death passing temporally in men, the elect shall shine as the sun in my kingdom (Matt. 13). And in this way my Only-Begotten himself by his resurrection demonstrated that he draws away the souls of the just from hell (inferne), and reduces the human race into the restoration of eternal life, which the reprobate angels lost, seeking death with no one else suggesting it to them, so that they were seduced by no other waylayer than by themselves; since they had not even the taste of sin in themselves, as a man has in the fragility of his body. Whence also man when he was seduced by the waylayer having fragility of body, was also reduced to life by the one raising him up, and the devil not having corporal heaviness was left in his perversity. But also to man a true and salutary refreshment was given in the perception of the body and blood of my Son, so that through this sacrament invisibly revived in soul he may rise, and manfully resist his invisible adversary.

Those however who perceive the same sacrament in a greater or lesser quantity, let them understand thus; because both he who receives more and he who receives less perceive one and the same power, since this sacrament is not in quantity, but in holiness, so that it saves those perceiving according to their faith, as it is written thus of manna: "And the sons of Israel (filii Israel) did so, and they collected, some more some less, and they measured by the measure of an omer (gomor). Nor did he who had collected more have more: nor did he who had prepared less find less, but each gathered according to what they were able to eat" (Exodus 16). What is this? The children of election attend to the heavenly sacrament according to that which has been commanded to them; who ardently desire to see God, and they collect it in their hearts, according to the doctrine of their principal teachers: and according to that which they have learned from them they search it out in their souls, one having more of devotion; and another less of intention in the secret of his heart.

Unde et cum aestimatione sua metiuntur: secundum id quod in animabus suis sentiunt, discernentes fidem quam in Deum habent, nec eam dividentes, sed ipsam integram habentes, et quanta et quali devotione corpus et sanguinem redemptionis sui percipiant considerantes. Sed idem sacramentum non erit huic sanctius qui plus ex eo perceperit, nec illi contractius qui minus ex eo sumpserit; sed secundum fidem ejus qui illud percipit, ita et eum illuminabit. Quapropter, o homo, in magnitudine percipiendum non est; quia fortissimus Deus tam in parva, quam in magna oblatione hujus mysterii est, et ideo qui illud percipiunt, solum hoc attendant, quod trinum et unum Deum firma et integra fide in corde suo habeant. Et sic quisque fidelis sincero et recto corde secundum id quod possibilitas fidei in ipso exposcit, vires animae suae congregat, cavens ne altius aut profundius divinitatem scrutetur quam sensu aut cogitatione sua capere potest, sed sobrie ut in Spiritu sancto edoctus est; timori Domini subjectus sit, quoniam homo pauper cinis est. Sed vos, o stulti homines, nolite dubitare an sacramentum istud quod hoc modo vobis demonstratum est, corpus et sanguis Filii mei sit. Recordamini ergo unde Adae carnem et sanguinem creaverit, videlicet de limo terrae. Quid ergo vobis videtur? An possibilius est mihi de oblatione ista facere carnem et sanguinem Filii mei, an de limo terrae facere hominem? Sed vir semen de sanguine suo fundit, et femina suscipit illud. Et quid tunc amplius addunt? Nihil omnino aut in creatione aut in carne infantuli. Quis ergo format hominem in carne et in ossibus, ac in medullis, et in pulchra facie ejus, nisi ego Pater omnium? Sed pater et mater non habent illam potestatem facere aut creare infantulum, nisi quod tantum in ardente libidine sanguinem suum excutiunt, et postea nullam potestatem in ea formandi habent. Nunquid videre potestis quomodo haec fiant, nisi quod ea cernitis in formis suis? Tu autem, o homo, dicis: Ego non video hanc oblationem carnem esse et sanguinem, ut hominem corpus et sanguinem esse cerno. Ad quod tibi respondeo: Vos vidistis Filium meum in corpore et in sanguine, mortalem in terra: qui nunc immortalis in coelo est, et ideo corporalibus oculis eum modo videre non potestis, nec etiam quomodo caro et sanguis ejus in altari consecretur; quod sacramentum, propter gloriam sacerdotis ibi non fit, sed propter gloriam Unigeniti mei, qui hoc officium cum discipulis suis in coena sua peregit. Sed ut me in claritate mea quandiu mortales estis videre non valetis: sic etiam nec carnem nec sanguinem Filii mei carnalibus oculis vestris carnaliter videtis, secundum quod ea quae invisibilia sunt perspicere non potestis, sed secundum hoc quod mortalis obtutus vester ea quam visibilia sunt visibiliter capere valet.

Whence also they measure with their estimation: according to that which they feel in their souls, discerning the faith which they have in God, nor dividing it, but having it entire, and considering with how much and with what kind of devotion they perceive the body and blood of their redemption. But the same sacrament will not be holier to him who shall have perceived more from it, nor more contracted to him who shall have taken less from it; but according to the faith of him who perceives it, so also it will illuminate him. Wherefore, o man, it is not to be perceived in magnitude; because the strongest God is as much in a small, as in a great oblation of this mystery, and therefore those who perceive it, let them attend to this alone, that they have the triune and one God with firm and entire faith in their heart. And so every faithful one with a sincere and right heart according to that which the possibility of faith in him demands, gathers the forces of his soul, taking care lest he search out divinity higher or deeper than he can grasp by his sense or thought, but let him be subject to the Fear of the Lord (timori Domini) soberly as he has been instructed in the Holy Spirit; since man is poor ash (pauper cinis). But you, o foolish men, do not doubt whether that sacrament which has been shown to you in this way, be the body and blood of my Son. Remember therefore whence I created the flesh and blood of Adam, namely from the slime of the earth. What therefore does it seem to you? Is it more possible for me to make from this oblation the flesh and blood of my Son, or from the slime of the earth to make man? But a man pours out seed from his blood, and a woman receives it. And what then more do they add? Nothing at all either in the creation or in the flesh of the little infant. Who therefore forms man in flesh and in bones, and in marrows, and in his beautiful face, except I the Father of all? But father and mother do not have that power to make or create a little infant, except that they only shake out their blood in burning lust, and afterwards they have no power of forming in it. Can you not see how these things are done, except that you behold them in their forms? You however, o man, say: I do not see this oblation to be flesh and blood, as I behold man to be body and blood. To which I respond to you: You saw my Son in body and in blood, mortal on earth: who now is immortal in heaven, and therefore you are not able to see him now with corporal eyes, nor even how his flesh and blood are consecrated on the altar; which sacrament, on account of the glory of the priest is not done there, but on account of the glory of my Only-Begotten (Unigenitus), who performed this office with his disciples in his supper. But as you are not able to see me in my clarity as long as you are mortals: so also you see neither the flesh nor the blood of my Son carnally with your carnal eyes, according to which you are not able to discern those things which are invisible, but according to this that your mortal gaze is able to grasp visibly those things which are visible.

Hoc autem sacramentum in triplici materia mihi offerendum est. Quomodo? In pane, et vino, et aqua, ob honorem Trinitatis. Unde si de his tribus aliquid defuerit; tunc ibi Trinitas veraciter non colitur, quoniam in vino intelligitur Pater, in pane Filius, et in aqua Spiritus sanctus; ita qui vinum sine pane et sine aqua offert, Patrem colit, sed Filium et Spiritum sanctum negat; aut qui panem sine vino et sine aqua dat, Filium habet, sed Patrem et Spiritum sanctum abjicit; aut qui aqua sine vino et sine pane utitur, Spiritum sanctum attendit, sed Patrem et Filium recusat; aut qui vinum et panem sine aqua dat, Patrem et Filium habet, sed Spiritum sanctum abnuit; aut qui vinum et aquam sine pane offert, Patrem et Spiritum sanctum colit, sed Filium negat; aut qui pane et aqua sine vino utitur, Filium et Spiritum sanctum attendit, sed Patrem recusat. Ergo in hoc sacramento divisio non fiat; quia et ego individuus manens, in tribus personis unus Deus inseparabilis sum, sicut et cogitatio, voluntas et opus in uno homine sunt: sine quibus homo non est. Quod si in isto sacrificio defectus fuerit, ita quod ibi aut panis, aut vinum aut aqua negligitur, vere tunc ille ex cujus negligentia hoc evenit, gravi vindictae subjacebit. Nam si hoc scienter per negligentiam teporis, seu infideliter per dubietatem incredulitatis actum est, illum qui huic reatui subjacet ab oculis meis ejiciam, nisi ipse gravi poenitentia ad se reversus, se ipsum pro hoc graviter poenitendo puniat; vel si hoc ignoranter per negligentiam oblivionis evenit, tunc ille qui in hoc reus est, de hac culpa sua in correctione poenitentiae mihi responsurus est; quoniam acute non pro pexit si haec omnia adessent quae ad sacrificium meum pertinebant. Cum enim Filius meus in cruce pependit, ibi nihil salvationis defuit, quia per effusum sanguinem suum salvationem animarum hominibus attulit, unde nec in hoc mysterio quidquam deesse debet. Nam sacramentum hoc, sacratissima sanctificatio in omni sanctitate est, et propterea caro ista et sanguis iste omni fide et devotione accipiendus est.

Quicunque hanc sacratissimam carnem accipit, et sanguinem ejusdem mysterii sumere non recuset, quoniam Filius meus supra omnia est mundus, et speculum in virtutibus, ac ideo nobilissimus sanguis ejus est accipiendus, nisi prae simplicitate accipientis sacerdos timeat periculum effusionis, et tunc illo accepturo fiat secundum simplicitatem infantium, quibus esca panis conceditur, et potus vini denegatur, ita et isti haec sacrosancta caro tribuatur: et fluens sanguis subtrahatur, ne majus periculum inde oriatur, et quia etiam illa sacrosancta caro sanguini suo et sanguis ille carni suae in una sanctitate conjunctus est. Quod si homo ille hujus discretionis est, quod possit mysterium custodire, tunc cum ei illa sancta caro ad comedendum datur, tunc et sanguis ejusdem carnis ipsi ad potandum datur.

This sacrament must be offered to me in a threefold matter. How? In bread, and wine, and water, for the honor of the Trinity. Hence if anything from these three is lacking; then there the Trinity is not truly worshipped, since the Father is understood in the wine, the Son in the bread, and the Holy Spirit in the water; so he who offers wine without bread and without water, worships the Father, but denies the Son and the Holy Spirit; or he who gives bread without wine and without water, has the Son, but casts away the Father and the Holy Spirit; or he who uses water without wine and without bread, attends to the Holy Spirit, but refuses the Father and the Son; or he who gives wine and bread without water, has the Father and the Son, but rejects the Holy Spirit; or he who offers wine and water without bread, worships the Father and the Holy Spirit, but denies the Son; or he who uses bread and water without wine, attends to the Son and the Holy Spirit, but refuses the Father. Therefore let there be no division in this sacrament; because I also, remaining individual, am one inseparable God in three persons, just as thought, will and work are in one man: without which there is no man. But if there is a defect in that sacrifice, so that there either bread, or wine or water is neglected, truly then he from whose negligence this happened, will be subject to a heavy vengeance. For if this was done knowingly through the negligence of lukewarmness, or unfaithfully through the doubt of incredulity, I will cast out from my eyes him who is subject to this guilt, unless he himself, having returned to himself through heavy penitence, punishes himself by heavily repenting for this; or if this happened unknowingly through the negligence of forgetfulness, then he who is guilty in this, is to answer to me concerning this fault of his in the correction of penitence; since he did not acutely look forward to see if all these things were present which pertained to my sacrifice. For when my Son hung on the cross, there nothing of salvation was lacking, because through his shed blood he brought the salvation of souls to men, whence neither in this mystery ought anything to be lacking. For this sacrament is the most sacred sanctification in all holiness, and therefore that flesh and that blood must be received with all faith and devotion.

Whoever receives this most sacred flesh, and would not refuse to take the blood of the same mystery, since my Son is clean above all things, and a mirror in virtues, and therefore his most noble blood is to be received, unless on account of the simplicity of the recipient the priest fears the danger of effusion, and then for that one about to receive let it be done according to the simplicity of infants, to whom the food of bread is granted, and the drink of wine is denied, so also to this one let this sacrosanct flesh be bestowed: and the flowing blood be withdrawn, lest a greater danger arise therefrom, and because also that sacrosanct flesh is joined to its blood and that blood to its flesh in one holiness. But if that man is of this discretion, that he can keep the mystery, then when that holy flesh is given to him to eat, then also the blood of the same flesh is given to him to drink.

Sacerdos autem qui hoc sacramentum celebrat, diligenter iis indumentis quibus antiqui Patres edocti per Spiritum sanctum ad idem officium indui constituerunt, vestitus sit, et accuratissime verba illa quae Spiritus sanctus eisdem Patribus ad celebrationem hujus mysterii inspiravit attendat: sollicite cavens ne quidquam in eis omittat, devotissime etiam inspiciens, ne exemplum hoc transcendat, ubi Filius meus panem et calicem accepit, et discipulis suis ad manducandum et ad bibendum dedit. Sed qui in indumentis aut in verbis ad hoc officium pertinentibus quidquam per negligentiam oblivionis ignoranter deliquerit, gravi et salubri poenitentia corripiendus est. Attamen misericordiam meam quaerens inveniet, quia transgressionem istam non in voluntate aut in malitia cordis sui perpetravit. Qui vero id scienter aut per indevotionem voluntatis suae, aut per nequitiam cordis sui in eisdem sacramentis transgressus fuerit, huic offensus dicam: Serve nequam, cur non eras sacerdotali veste recte indutus, ut in Spiritu sancto tibi instituerunt antiqui majores magistri tui, in significatione spiritualis officii ut mihi semper ministrant angeli mei? Et cur etiam neglexisti modum verborum illorum quae tibi in Spiritu sancto tradiderunt iidem Patres tui in consecratione corporis et sanguinis Filii mei, ad salutem et gloriam generis humani? Unde qui in hoc reatu culpabilis est, inde mihi responsurus est, si non gravi afflictione poenitendo seipsum punierit. Sed sacerdos qui epulas istas ad altare meum offert, inde jejunus his epulis non recedat, sed refectionem animae suae in corpore et in sanguine Filii mei percipiat. Quod si novit gravioribus oneribus se gravatum et his epulis indignum, tunc non praesumat ad mensam meam accedere, nec illotus a fetore criminum suorum Filium meum tangere, ut illi et mensam et gloriam nativitatis suae contaminaverunt, qui caput lucentis lucernae crudeliter absciderunt. Quapropter et iste qui ita contaminatus est, varietatem pestis suae summo sacerdoti, scilicet Filio meo ostendat, et etiam coram alio mortali sacerdote se accuset, qui sibi remedium consolationis cum poenitentia demonstret, et sic demum ad officium suum purifactus accedat.

Sed ego Pater omnium, secretam dispositionem sacratissimi colloquii per quod me sacerdos ad altare invocare debet; in multis et in magnis sermonibus esse nolo, sed in recta ordinatione priorum magistrorum, quos donum sancti Spiritus in recta admonitione me invocare edocuit, et hoc in multiplicitate stultae sapientiae esse non debet, sed in simplicitate cordis; quia in multiloquio non delector, sed in puritate cordis illorum, qui me devote quaerunt, et qui me in ardore charitatis benigne amplectuntur.

But the priest who celebrates this sacrament, let him be carefully clothed in those vestments which the ancient Fathers taught by the Holy Spirit established to be put on for the same office, and let him attend most accurately to those words which the Holy Spirit inspired in the same Fathers for the celebration of this mystery: solicitously taking care lest he omit anything in them, also most devoutly looking, lest he transcend this example, where my Son took the bread and the chalice, and gave to his disciples to eat and to drink. But he who in the vestments or in the words pertaining to this office has unknowingly committed any fault through the negligence of forgetfulness, is to be corrected with heavy and salutary penitence. Nevertheless, seeking my mercy he shall find it, because he did not perpetrate that transgression in will or in the malice of his heart. But he who knowingly either through the lack of devotion of his will, or through the wickedness of his heart shall have transgressed in the same sacraments, to him being offended I will say: Wicked servant, why were you not rightly clothed in the priestly vestment, as the ancient elder teachers established for you in the Holy Spirit, in the significance of the spiritual office as my angels always minister to me? And why also did you neglect the manner of those words which the same your Fathers handed down to you in the Holy Spirit in the consecration of the body and blood of my Son, for the salvation and glory of the human race? Whence he who is culpable in this guilt, is to answer to me therefrom, if he shall not have punished himself by repenting with heavy affliction. But the priest who offers these feasts at my altar, let him not depart from these feasts fasting, but let him perceive the refreshment of his soul in the body and in the blood of my Son. But if he knows himself to be weighed down with heavier burdens and unworthy of these feasts, then let him not presume to approach my table, nor let him touch my Son unwashed from the stench of his crimes, as they contaminated both the table and the glory of his nativity, who cruelly cut off the head of the shining lamp. Wherefore also this one who is so contaminated, let him show the variety of his pestilence to the high priest, namely my Son, and also let him accuse himself before another mortal priest, who may show him the remedy of consolation with penitence, and thus finally let him approach his office purified.

But I the Father of all, do not want the secret disposition of the most sacred colloquy through which the priest must invoke me at the altar to be in many and in great speeches, but in the right ordination of the first teachers, whom the gift of the Holy Spirit taught to invoke me in right admonition, and this must not be in the multiplicity of foolish wisdom, but in simplicity of heart; because I am not delighted in much speaking, but in the purity of the heart of those who seek me devoutly, and who kindly embrace me in the ardor of charity.

Alias enim electis meis cum me quaerunt gratiam meam secundum vicissitudinem donorum Spiritus sancti impendo: in hoc autem sacramento me totum ipsis ostendo, quoniam Filius meus in me et ego in ipso, et Spiritus sanctus in nobis et nos in ipso et unum in divinitate sumus, sicut et corpus et alia et vires illius unus vivens homo est. Unde qui ad hoc sacramentum accedit, caveat ne ita veniat ut gloriam Divinitatis offendere possit. Sed tu; o homo, dum caeteri homines ad percipiendum ipsum sacramentum ad sacerdotem accedunt, quinque modos in eis consideras, quia illi qui perceptionem divini mysterii a sacerdote suo accipere desiderant, quinque sensus corporis sui a faece peccatorum suorum emundet, et eos a subripiente immunditia, digne et laudabiliter custodiat, ut tanto salubrius idem percipiant. Quapropter etiam ex iis qui ad ipsum sacramentum ut vides accedunt, alii in corpore lucidi et in anima ignei sunt, quoniam ipsi claritatem fidei ad ipsum sacramentum habentes, non dubitant quin verum corpus et verus sanguis Filii mei sit, et ideo dum illud hac fide percipiunt in carne sua vegetantur et sanctificantur, ita ut per hoc mysterium sanctificati, post resurrectionem in eodem corpore suo appareant in coelo, atque in anima sua igneo dono Spiritus sancti transfunduntur et accenduntur; quatenus hac illustratione perfusi, terrena respuant et coelestia desiderent. Quomodo? Quia ut a vento ignis incendium excitatur, sic et isti per sacramentum hoc ut in superno amore ardeant, imbuuntur. Sed alii in corpore pallidi et in anima tenebrosi videntur, quia tepidi in fide, firmam fidem ad idem sacramentum non habent, sed duri sunt sapientiam intelligere, veluti puer cujus opera in stultitia sunt. Nam foris in auditu auris audiunt, et in tarditate cordis sui ea quae ipsis de ipso sacramento dicuntur non sapiunt, ita quod illa libenter in fide perfecte comprehenderent, sed tamen prae dubietate quae in ipsis est non possunt intueri, quanta sanctitas in illo sit. Unde et in interiori homine tenebris circumdati sunt, quoniam mentem suam sursum ad perfectionem illam elevare non valent, quia in peccatis concepti, prae pendere corporalis fragilitatis ad perfectionem credulitatis illius graves sunt, spiritui tamen plus consentientes ita quod fidem libenter intelligerent si prae tepore cordis sui possent. Qui enim majoribus oneribus peccatorum in operibus suis nondum sunt gravati, hos quamvis veluti invitos spiritui consentire oportet, quoniam anima majorem potestatem adhuc habens, quia nondum in peccatis interempta est, corpus voluntati suae subjicit.

For otherwise to my elect when they seek me I bestow my grace according to the turn of the gifts of the Holy Spirit: but in this sacrament I show myself whole to them, since my Son is in me and I in him, and the Holy Spirit in us and we in him and one in divinity we are, just as the body and the wings and the powers thereof are one living man. Whence he who approaches this sacrament, let him take care lest he so come that he might offend the glory of the Divinity. But you, o man, while other men approach the priest to receive the sacrament itself, consider five modes in them, because those who desire to receive the perception of the divine mystery from their priest, let them cleanse the five senses of their body from the dregs of their sins, and digne and laudably guard them from the creeping impurity, that they may perceive the same so much more salutarily. Wherefore also from those who approach the sacrament itself as you see, some are bright in body and fiery in soul, since they having the clarity of faith toward the sacrament itself, do not doubt that it is the true body and true blood of my Son, and therefore while they perceive it with this faith they are quickened and sanctified in their flesh, so that sanctified through this mystery, they may appear in heaven in the same body of theirs after the resurrection, and in their soul they are transposed and kindled by the fiery gift of the Holy Spirit; that being suffused by this illustration, they may reject earthly things and desire heavenly things. How? Because as a fire of burning is excited by the wind, so also these are imbued through this sacrament that they may burn in supernal love. But others appear pale in body and dark in soul, because lukewarm in faith, they do not have firm faith toward the same sacrament, but are hard to understand wisdom, like a boy whose works are in foolishness. For outside in the hearing of the ear they hear, and in the slowness of their heart they do not savor those things which are said to them concerning the sacrament itself, so that they would gladly comprehend those things perfectly in faith, but nevertheless on account of the doubt which is in them they are not able to behold how much holiness is in it. Whence also in the interior man they are surrounded with darkness, since they are not able to lift their mind upward to that perfection, because conceived in sins, they are heavy on account of the hanging of corporal frailty toward the perfection of that belief, nevertheless consenting more to the spirit so that they would gladly understand faith if they could on account of the lukewarmness of their heart. For those who are not yet weighed down with heavier burdens of sins in their works, it behooves these as if unwilling to consent to the spirit, since the soul still having greater power, because not yet slain in sins, subjects the body to its will.

Nam haec sunt certamina quae sunt inter corpus et animam; quia anima corpori vult dominari, quoniam ipsi contrarium est quod caro in concupiscentia sua habet quod peccatum est, et corpus dedignatur justitiam quae in desiderio animae est quia ipsa vitam diligit. Quid hoc? Quod mortuum est, mortuum appetit, et quod vivit, vivens diligit. Quomodo? Caro amat peccatum, et anima diligit justitiam, et in hoc sibi adversantur, et raro sibi consentiunt. Sed ut puer sine labore et sine intellectu sensus sui pascitur et saturatur: ita et isti homines hoc sacramento quasi per ignorantiam vivificantur, quoniam illud nec per infantiam nec per contumaciam dedignantur; sed tantum simplici animo amplectuntur.

Quidam vero in corpore hirsuti in anima multa immunditia humanae pollutionis perfusi sordent, quoniam isti in carne sua turpes et impudici sine pudore existentes, et faece vitiorum se polluentes; ut porcus luto se involvit, hoc modo animam suam diversa sorde peccatorum humanae contagionis inficiendo contaminant. Et cum ipsi in his vitiis sordentes ad sacramentum corporis et sanguinis Filii mei ita illoti accedere non verentur, gravi examinatione pro hac praesumptione sua emundandi sunt. In qua tamen purgatione misericordiam meam eis non denego, quia in mentibus eorum dignam poenitentia assurgere praevideo. Alii autem in corpore acutissimis spinis septi sunt, et in anima leprosi apparent; quia in corde suo ira, odio et invidia circumdati, lenitatem, dulcedinem, et charitatem his spinis iniquitatis a se expellunt, unde ita mala appetentes, et bona deserentes, atque in irrisione caeteros homines contumelia afficientes, animam suam velut pessimis ulceribus immundam reddunt. Qui cum hoc modo ad divinum mysterium accedunt, seipsos graviter laedunt, sed tamen oculos meos ad eos converto, cum se in amaritudine punientes, gratiam meam poenitendo postmodum requirunt. Quidam vero in corpore sanguinei et in anima velut putridum cadaver fetidi videntur; quoniam ipsi cruenta manu divisionem in hominibus facientes, animam suam quasi putrescente tabe crudelissimae perversitatis, fetidam reddunt, quia timorem meum non inspicientes, hoc quod in homine constitui sua crudelitate destituunt. Unde, si ipsi hac contaminatione coinquinati corpus et sanguinem Filii mei percipere non timent, seipsos gravi laesione dejiciunt, quoniam ita illoti sacramentum hoc contingere praesumunt, sed tamen fons salvationis eos postmodum pertransibit, si digna poenitentia seipsos ab hac nequitia sua lavare studuerint.

Sed ex his omnibus dum quidam eadem sacramenta percipiunt, alii velut igneo splendore perfundunt, alii vero obscura nube obtenebrantur,

For these are the struggles which are between the body and the soul; because the soul wants to dominate the body, since it is contrary to it what the flesh has in its concupiscence which is sin, and the body disdains justice which is in the desire of the soul because it loves life. What is this? That which is dead, desires the dead, and that which lives, loves the living. How? The flesh loves sin, and the soul loves justice, and in this they oppose each other, and rarely do they consent to each other. But as a boy is fed and satiated without labor and without the intellect of his sense: so also these men are quickened by this sacrament as if through ignorance, since they disdain it neither through infancy nor through contumacy; but only embrace it with a simple mind.

But certain ones are hairy in body and in soul they are filthy, suffused with much impurity of human pollution, since these existing in their flesh as base and unchaste without shame, and polluting themselves with the dregs of vices; as a pig involves itself in mud, in this way they contaminate their soul by infecting it with the diverse filth of the sins of human contagion. And when they, being filthy in these vices, do not fear to approach the sacrament of the body and blood of my Son so unwashed, they are to be cleansed with a heavy examination for this presumption of theirs. In which purgation nevertheless I do not deny them my mercy, because I foresee worthy penitence arising in their minds. But others in body are hedged in with very sharp thorns, and in soul they appear leprous; because in their heart surrounded by anger, hatred and envy, they expel from themselves gentleness, sweetness, and charity with these thorns of iniquity, whence so desiring evil things, and deserting good things, and affecting other men with contumely in derision, they render their soul unclean as if with the worst ulcers. Who when they approach the divine mystery in this way, heavily hurt themselves, but nevertheless I turn my eyes to them, when punishing themselves in bitterness, they afterward seek my grace by repenting. But certain ones appear bloody in body and in soul stinking like a putrid corpse; since they making division among men with a bloody hand, render their soul stinking, as if with the putrefying gore of most cruel perversity, because not looking upon my fear, they destitute that which I established in man by their cruelty. Whence, if they being defiled by this contamination do not fear to perceive the body and blood of my Son, they cast themselves down with heavy injury, since so unwashed they presume to touch this sacrament, but nevertheless the fountain of salvation shall afterward pass through them, if they shall have studied to wash themselves from this wickedness of theirs with worthy penitence.

But from all these while certain ones perceive the same sacraments, some are suffused as if with fiery splendor, but others are darkened by an obscure cloud,

quia dum credentes ad mysterium corporis et sanguinis Filii mei accedere satagunt, tunc ii qui illud devota mente et pura fide in bonis operibus fulgentes percipiunt, dono Spiritus sancti tam ad salutem corporis quam animae suae illustrantur, et illi qui illud contrario corde et vacillante animo in perversis actibus torpentes sumunt, obscuritatem praesumptivae infelicitatis ad detrimentum sui, et exterius et interius sibi ipsis inducunt, quoniam huic sanctitati illoti temere se conjungere praesumpserunt. Nam homo qui tam rebellis et contumax est quod non timet se polluere, aut simplici fornicatione in visceribus proprii corporis sui tactu et delectatione, aut se contaminare duplici fornicatione educens semen suum cum viro aut cum muliere, aut se discerpere ira, odio et invidia cum caeteris hominibus, aut se cruentare homicidio in sibi occursantibus, et ita illotus et incorrectus temere praesumit accedere ad corpus et sanguinem Filii mei sine purgatione confessionis, et sine poenitentia correctionis, ille scienter et intelligenter judicialem ignem culpa sua ingreditur. Quomodo? De hac praesumptione et peccato suo ut aurum in fornace examinabitur, ita quod nullus pulvis hujus praesumptionis in eo relinquetur, qua pollutus et incorrectus ad communionem innocentis Agni accessit. Qui enim ita illotus ut dictum est ad sanctificationem corporis et sanguinis Filii mei accesserit, et ita sacramentum illud sumpserit, ad judicium sibi hoc sumit. Quomodo? Sicut Paulus amantissimus meus dicit: Ita quicunque manducaverit panem vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini. Probet autem se ipsum homo, et sic de pane illo edat et de calice bibat. Qui enim manducat et bibit indigne judicium sibi manducat et bibit, non dijudicans corpus Domini. Ideo inter vos multi infirmi et imbecilles, et dormiunt multi (I Cor. XI). Quid hoc? Vere dico vobis: Qui comederit panem vitae, vel qui sumpserit poculum salutis quod sacramentum illius est qui Dominus coeli et terrae est, ita quod hoc indigne tractet sordens scilicet in peccatis, in hoc culpam suam sentiet. Quomodo? Quia corpus et sanguinem Domini sui id est Salvatoris mundi, mordaciter et moribunde accipit, cum pronus ad malum et pollutus immunditia, et oblitus timoris Domini, ita contaminatus palatium salutiferae redemptionis aggreditur. Unde et homicidium ibi facit. Quomodo? Quoniam in multis vulneribus se ipsum confodit, cum sine detersione et sine lavatione poenitentiae crimina sua celans, sacramentum hoc temere tractat. Quapropter et ego illi dico: O miserrime et amarissime, quomodo audebas in lacum tantae miseriae Dominum tuum mittere, quem semper desiderant coelestes cives inspicere. Unde amara poenitentia in corpore et in anima tua examinaberis: ita ut si reatum tuum non correxeris, post resurrectionem mortuorum correptio ista in te inveniatur.

because while believers strive to approach the mystery of the body and blood of my Son, then those who perceive it with a devout mind and pure faith shining in good works, are illustrated by the gift of the Holy Spirit as well for the salvation of their body as of their soul, and those who take it with a contrary heart and wavering soul torpid in perverse acts, induce upon themselves the obscurity of presumptive unhappiness to the detriment of themselves, both outwardly and inwardly, since they have rashly presumed to join themselves unwashed to this holiness. For the man who is so rebellious and contumax that he does not fear to pollute himself, either by simple fornication in the bowels of his own body by touch and delight, or to contaminate himself by double fornication leading out his seed with a man or with a woman, or to tear himself apart by anger, hatred and envy with other men, or to stain himself with blood by murder in those meeting him, and so unwashed and uncorrected rashly presumes to approach the body and blood of my Son without the purgation of confession, and without the penitence of correction, he knowingly and intelligently enters the judicial fire by his own fault. How? From this presumption and his sin he will be examined as gold in the furnace, so that no dust of this presumption will be left in him, with which polluted and uncorrected he approached the communion of the innocent Lamb. For he who shall have approached the sanctification of the body and blood of my Son so unwashed as has been said, and shall have so taken that sacrament, takes this to judgment for himself. How? As my most beloved Paul says: So whoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man prove himself, and so let him eat of that bread and drink of the cup. For he who eats and drinks unworthily eats and drinks judgment to himself, not discerning the body of the Lord. Therefore among you many are infirm and weak, and many sleep (I Cor. XI). What is this? Truly I say to you: He who shall eat the bread of life, or who shall take the cup of salvation which is the sacrament of him who is the Lord of heaven and earth, so that he treats this unworthily being filthy namely in sins, shall feel his fault in this. How? Because he receives the body and blood of his Lord that is of the Savior of the world, bitingly and deadly, when prone to evil and polluted by impurity, and forgotten of the fear of the Lord, so contaminated he enters the palace of salutary redemption. Whence also he commits murder there. How? Since in many wounds he stabs himself, when without the cleansing and without the washing of penitence concealing his crimes, he rashly treats this sacrament. Wherefore also I say to him: O most miserable and most bitter one, how did you dare to send your Lord into a lake of such misery, whom the celestial citizens always desire to behold. Whence with bitter penitence you shall be examined in your body and in your soul: so that if you shall not have corrected your guilt, after the resurrection of the dead that correction may be found in you.

Et ideo fideli inspectione probet seipsum homo ille qui hic purgator sui esse voluerit, et sic hac devotione considerationis suae de pane illo sanctitatis accipiat, et de poculo illo suavitatis gustet, ut ita ad indeficientem refectionem perveniens esuriem debilitatis animae effugiat. Nam qui hoc sacramentum male tractaverit, et a sorde iniquitatis se non purgans illud indigne sumpserit, judicium ultionis sibi imponit, quia illud impurgatus manducat et bibit; non tamen in hac praesumptione sua laedere aut offuscare mysterium praevalens, sed seipsum condemnans. Et quia in vitiis sordentes ita ad sacramentum hoc accedere praesumitis, ideo sunt in vestro consortio multi infirmi, scilicet illi qui sanctitate ista medicinam animae quaerere nolunt, sed qui sibi ipsis amarissimam infirmitatem in eisdem sacramentis imponunt, quoniam ea sibi ad judicium sumunt. Et etiam multi imbecilles, videlicet illi qui in lege Dei ita debiles sunt, quae nullo modo inspicere volunt, quis ille sit quem tam indigne suscipiunt. Quid hoc? Quia nolunt considerare quomodo Dominum suum timere et venerari debeant, aut quomodo amara poenitentia carnem suam puniant, quam ita in vitiis enutrierunt. Sed quoniam ita negligentes sunt, idcirco etiam in oblivione hujus negligentiae obdormiunt multi nescientes nec scire volentes quomodo peccata sua deflere debeant, velut homo cum in dormitione somni est, nescit nec intelligit quid vel quomodo in corpore suo sit. Unde tu, homo, cum nec in confessionibus, nec in poenitentia per te purgatus, corpus et sanguinem Filii mei illotus accipis, tunc in tremenda exquisitione de hac praesumptione sordis peccatorum tuorum ita examinaberis, ut et mustum de immunditia illa quam in se habet purgatur, cum eam in fervore suo ab se ejicit.

Idem quoque sacramentum tanta diligencia et sollicitudine a sacerdote et a populo tractandum et custodiendum est: ne a quoquam ita negligatur, ut super terram neglectum projiciatur. Quia si per torporem neglectum super terram ceciderit, contumaciam illam per zelum meum, aut in terra, aut in homine ulciscor, nisi ipse homo poenitentia et amaris verberibus se puniat; quoniam caro et sanguis carnem et sanguinem restituere debet. Quomodo? Caro et sanguis hominis in homine lugebunt; quae caro et sanguis Filii mei negligenter ab homine tractata sunt, sicut et tunc terra contremuit, et ut homines in timore concussi sunt: cum Filius meus in cruce positus spiritum tradidit. Sed si tu, o homo, in instabilitate cordis tui in te ipso dixeris: Quomodo oblatio ista in altari corpus et sanguis Filii mei efficiatur, tunc et ego respondebo tibi: Cur hoc, o homo, interrogas, et quare haec sciscitaris? Num haec a te requiro? Quid scrutaris secreta mea de corpore et sanguine Filii mei?

And therefore with faithful inspection let that man prove himself who shall have willed to be the purger of himself here, and so with this devotion of his consideration let him receive of that bread of holiness, and let him taste of that cup of sweetness, that thus arriving at the unfailing refreshment he may flee the hunger of the debility of the soul. For he who shall have treated this sacrament badly, and not purging himself from the filth of iniquity shall have taken it unworthily, imposes upon himself the judgment of vengeance, because unpurged he eats and drinks it; not however prevailing in this presumption of his to hurt or obscure the mystery, but condemning himself. And because being filthy in vices you so presume to approach this sacrament, therefore there are in your company many infirm, namely those who do not want to seek the medicine of the soul in this holiness, but who impose upon themselves the most bitter infirmity in the same sacraments, since they take them to judgment for themselves. And also many weak ones, namely those who are so weak in the law of God, that they in no way want to look upon who he is whom they so unworthily receive. What is this? Because they do not want to consider how they ought to fear and venerate their Lord, or how they may punish with bitter penitence their flesh, which they have so nourished in vices. But since they are so negligent, for that reason also in the forgetfulness of this negligence many sleep, not knowing nor wanting to know how they ought to bewail their sins, like a man when he is in the sleep of slumber, neither knows nor understands what or in what way it may be in his body. Whence you, o man, when neither in confessions nor in penitence purged through yourself, you receive unwashed the body and blood of my Son, then in the tremendous inquisition concerning this presumption of the filth of your sins you shall be so examined, as even the must is purged of that impurity which it has in itself, when it casts it out from itself in its fervor.

The same sacrament also is to be handled and guarded with such diligence and solicitude by the priest and by the people: lest it be so neglected by anyone, that being neglected it be cast upon the earth. Because if through lukewarmness being neglected it shall have fallen upon the earth, I avenge that contumacy through my zeal, either in the earth, or in the man, unless the man himself punishes himself with penitence and bitter stripes; since flesh and blood ought to restore flesh and blood. How? The flesh and blood of man shall mourn in man; which flesh and blood of my Son were neglectedly handled by man, just as then the earth trembled, and as men were shaken in fear: when my Son placed on the cross gave up his spirit. But if you, o man, in the instability of your heart shall have said in yourself: How may that oblation on the altar be made the body and blood of my Son, then I also will respond to you: Why do you, o man, ask this, and why do you inquire these things? Do I require these things from you? Why do you search my secrets concerning the body and blood of my Son?

Nec ista a te requirenda sunt, sed tantum in magno timore et veneratione ea suscipiens, diligenter custodi, et amplius de hoc mysterio noli haesitare. Nam me tam temere non debes tentare. Et quid haec ad te? Sed in certissima fide require me. Cum enim totam fidem tuam inspexero, tunc non quaero a te quid sit corpus et sanguis Filii mei, vel quomodo mysterium hoc in altari consecretur. Et quis quaerit a te, o homo, an in igne ardorem ignis non sentias? Nullus. Sic nec tu in secretis meis temere require me, ne inde laedaris. Quod, si ea cum devotione animi tui quaerere volueris, tunc ea in oratione, et fletu et jejunio diligenter quaerere, sicut et antiqui Patres tui illa certissime quaesierunt, et frequenter eis revelata sunt. Cumque illa hoc modo scrutatus fueris, et inveneris, tunc quod reliquum est, Spiritui sancto relinques. Sed qui ad sacramenta haec accedunt, non per devia sed per rectam viam veniant; ne ab eis projecti, magnum casum animae patiantur. Quomodo? Nam pessimus deceptor, qui sine electione et sine consecratione principalis unctionis cathedram pastoralis officii fallaciter sibi usurpaverit, et nequissimus raptor qui pastorem suum expellens per sibyllos sibi consentientium cathedram ejus violenter invaserit: isti aut per seipsos sua voluntate gravi vindictae subjacebunt, aut per zelum meum gravem sententiam inde sustinebunt; quia in pessima amaritudine ipsi sunt illum imitantes, qui in seipso maximum honorem habere volens, ab omni gloria felicitatis in mortem dejectus est; et quia etiam Baal sequuntur, qui sibi ita illusit, quod se Deum fallaciter nominans, in dissipationem datus est. Et si in hac perversitate mendacii et praesumptionis suae sacros meos dare se simulaverint, tunc illi qui ab eis hoc modo potius inficiuntur quam deliniantur, ita in conspectu meo computantur, veluti ii a populo derisui habentur quos pueri in jocis et in ludis suis sibi jocularias personas constituunt. Sed ut hoc in hominibus vanum est, ita et istud apud me ludibrium est, quod hujusmodi invasores in deceptione sua se facere simulant. Unde, quia aedificatio eorum prava esse probatur, stare non potest, quoniam casura est. Et ideo si in templo meo quidquam in sacris ordinibus aedificare visi sunt, delendum est; quia justitiam non habens, frivolum esse dignoscitur.

Ergo ab hac temeritate sua resipiscant: ne in poenis consortes illius fiant, qui dum plus quaereret quam deberet, ab altitudine in profunditatis abyssum missus est.

Neither are those things to be required from you, but only receiving them in great fear and veneration, guard them diligently, and no longer hesitate concerning this mystery. For you ought not to tempt me so rashly. And what are these things to you? But in most certain faith seek me. For when I shall have inspected your whole faith, then I do not ask from you what the body and blood of my Son may be, or in what way this mystery may be consecrated on the altar. And who asks from you, o man, whether in fire you do not feel the ardor of the fire? No one. So neither in my secrets rashly require me, lest you be hurt therefrom. Which, if you shall have willed to seek those things with the devotion of your mind, then seek those things diligently in prayer, and weeping and fasting, just as also your ancient Fathers most certainly sought them, and frequently they were revealed to them. And when you shall have searched those things in this way, and shall have found them, then that which is remaining, you shall leave to the Holy Spirit. But those who approach these sacraments, let them come not through devious ways but through the right way; lest being cast out from them, they suffer a great fall of the soul. How? For the worst deceiver, who without election and without the consecration of the principal unction shall have deceitfully usurped for himself the chair of the pastoral office, and the most wicked raptor who expelling his pastor shall have violently invaded his chair through the whispers of those consenting to him: these either through themselves by their own will shall be subject to a heavy vengeance, or through my zeal shall sustain a heavy sentence therefrom; because in the worst bitterness they are imitating him who, wanting to have the greatest honor in himself, was cast down from all glory of happiness into death; and because also they follow Baal, who so deluded himself, that deceitfully naming himself God, he was given into dissipation. And if in this perversity of their lie and presumption they shall have simulated that they give my sacred things, then those who in this way are rather infected by them than soothed, are so computed in my sight, even as those are held in derision by the people whom boys in their jokes and in their plays constitute for themselves jocular persons. But as this is vain in men, so also that is a mockery with me, which such invaders in their deception simulate that they do. Whence, because their building is proved to be perverse, it cannot stand, since it is about to fall. And therefore if they are seen to build anything in my temple in the sacred orders, it is to be deleted; because not having justice, it is discerned to be frivolous.

Therefore let them repent of this temerity of theirs: lest they become consorts in the punishments of him who, while he sought more than he ought, was sent from the height into the abyss of the depth.

Sed et ille laniator, qui unctionem sacerdotalis officii non habens per insaniam mentis suae ita furiose ad altare meum accedit, tanquam illusor sim, aut joculator, hic mensam nomini meo consecratam temere tangens, sacram videlicet oblationem offerre volens, quod sui officii non est, Filium meum duro cruciatu vulnerare non timet.

Quomodo? Ut incredulus sua incredulitate Deum invadit, et ut vesanus sua insania in ignem currit: sic iste me Deum nesciens, nec ardentem ignem me sentiens, timorem meum abjicit, nec mansuetudinem meam diligit; sed Filium meum vulnerat, cum non unctis labiis sermonem illum dilaniat, quem ipse Unigenitus meus sponsae suae contulit, cum ei corpus et sanguinem suum in dotem dedit.

Unde huic tam temere eum invadenti dicitur: Quis tangit Filium meum tam contumax et non unctus? Sed iste qui hoc modo ad altare meum accedit, quoties Filium meum praedicto secreto sermone invocare praesumit, toties eum vulnerare contendit; non quod eum ita ullo dolore cruciet, sed quia eum tam praesumptuose tangere non timet.

Qui, si in hoc contemptu sine poenitentia permanserit, inter illos in poenis stabit, qui Filium meum sine causa vulnerarunt.

Quapropter ne haec tormenta sentiat, lamentationem afflictionis sibi assumat, ita tamen ne amodo ad ministerium altaris mei accedere praesumat.

Caeteri autem qui sub sacerdote in servitio ecclesiastici officii ministrare contendunt, caveant ne sine modo justitiae eidem ministerio appropiare praesumant, ne si rectitudinem illam sibi fallaciter usurpaverint, tunc informes et impoliti inventi a constructione ecclesiasticae aedificationis justo judicio ejiciantur.

Volo enim ut ministri mei, sine dolo et sine sorde in conspectu meo mundi appareant.

Quomodo? Ut recta electione ad altare meum accedant, et tunc etiam ibi sine immunditia mihi assistant.

Quomodo? Ne ad saecularem copulationem respiciant, quia spiritualem elegerunt.

Quomodo? Quia servitutem meam adierunt.

Sed si quis eorum ardenti libidine carnis suae utitur, corpus suum abstinentia et jejunio maceret, atque frigore se et flagellis castiget.

Quod si tandem in pollutionem mulieris labitur, tunc contaminationem illam velut ardentem ignem et mortiferum venenum fugiat, atque amara poenitentia vulnera sua detergat; quoniam volo ut mihi in castitate serviatur.

Quomodo? Quia et Filius meus castissimus erat, qui et hos omnes ecclesiasticos ordines in se ipso demonstrabat.

But also that butcher who, not having the unction of the priestly office, approaches my altar so furiously through the insanity of his mind, as if I were a deceiver or a jester, this one rashly touching the table consecrated to my name, wishing namely to offer the sacred oblation, which is not of his office, does not fear to wound my Son with hard torture.

How? As the incredulous man invades God with his incredulity, and as the insane man runs into the fire with his insanity: so this one, not knowing me as God, nor feeling me as a burning fire, casts away my fear, nor loves my gentleness; but wounds my Son when with unanointed lips he tears that discourse which my Only-Begotten himself conferred upon his bride, when he gave her his body and blood in dowry.

Whence it is said to this one so rashly invading him: Who touches my Son, so contumacious and unanointed? But this one who approaches my altar in this way, as often as he presumes to invoke my Son with the aforesaid secret discourse, so often he contends to wound him; not that he so tortures him with any pain, but because he does not fear to touch him so presumptuously.

Who, if he shall have remained in this contempt without penitence, shall stand among those in the punishments who wounded my Son without cause.

Wherefore lest he feel these torments, let him assume to himself the lamentation of affliction, in such a way however that from now on he does not presume to approach the ministry of my altar.

But the others who under the priest contend to minister in the service of the ecclesiastical office, let them beware lest they presume to approach the same ministry without the mode of justice, lest if they shall have deceitfully usurped that rectitude for themselves, then being found unformed and unpolished, they be cast out from the construction of the ecclesiastical building by just judgment.

For I will that my ministers appear clean in my sight, without guile and without filth.

How? That with right election they approach my altar, and then also assist me there without uncleanness.

How? Lest they look toward secular copulation, because they have chosen the spiritual one.

How? Because they have approached my servitude.

But if any of them uses the burning libido of his flesh, let him macerate his body with abstinence and fasting, and let him chastise himself with cold and with scourges.

But if at last he falls into the pollution of a woman, then let him flee that contamination as a burning fire and deadly poison, and let him wipe away his wounds with bitter penitence; since I will that I be served in chastity.

How? Because also my Son was most chaste, who also demonstrated all these ecclesiastical orders in himself.

Quomodo? Videlicet obsequendo, precando et offerendo.

Quomodo? Quoniam et circumcisio eum suo obsequio tetigit, et prophetia eum suo clamore demonstravit, ac ipse per se ipsum hominibus praedicavit, et tandem vivum sacrificium in ara crucis se obtulit.

Et quia ipse se ipsum in castitate holocaustum dedit, sic et illi castitatem ejus imitentur qui ei ad altare holocaustum offerre conantur; qui tamen non solum castitatem in aliis tenebunt, sed et in se ipsis eam conservabunt.

Quomodo? Ut sacerdos a contagione mulieris se custodire debet: sic etiam a seipso se contineat, scilicet cavens ne tactu manuum suarum pollutionem de se educat, ita ne strepitus libidinis in ipso aerumnose tumultuet.

Nam crimen Adae hominibus mortem inferens, in ipsis sensus fornicationis excitavit, et ideo carnem suam homines constringant ne casibus mortis turpiter subjaceant.

Quomodo? Quia Filius meus mortem superavit, et ipsis vitam dedit.

Qui quoniam in integritate virginalis pudicitiae carnem assumpsit, idcirco etiam casti esse debent, qui ipsi famulari desiderant ut ex divino praecepto scriptum est: Estote parati in diem tertium, et ne appropinquetis uxoribus vestris (Exod. XIX).

Quid hoc? Qui Deo singulariter servire vultis, estote cum voluntate cordis vestri parati in diem serenitatis illius, ubi sancta et ineffabilis Trinitas veraciter apparens mirabilia sua in magno miraculo demonstrat.

Et ideo, si ibi Deo digne appropiare vultis, cavete ne carnali affectu vos conjungatis, carnalibus copulis videlicet, ne sanguinem vestrum sanguini fragilioris aestimationis commisceatis.

Quod vos, o sacerdotes et caeteri ministri mei, qui sub spirituali nomine militatis, cavere debetis; quia etiam nec apostoli quos subsecuti estis, se in diversa dividebant, nec vobis tale exemplum relinquebant.

Nolo enim ut duae copulae scilicet spiritualis et carnalis studii in sacerdotibus sint; quoniam sacerdos justitiam Dei sibi copulabit, ita ut uxor ejus sit, cum qua caeteros populos enutriet et docebit, ut pater filios suos educare et docere solet.

Et quomodo aptum esset ut sacerdos duas copulas in recta mensura exerceret: quae sibi in diversitate contrariae sunt.

Quomodo? Una carnalis et alia spiritualis.

Et cum sacerdos pastor et pater illorum hominum sit qui carnale conjugium habent, si tunc ipse aequali modo possideret, quis tunc ipsius sacerdos esse deberet?

Nullum alium sacerdotem habere posset qui ipsi praeesset, quam diabolum qui sacerdos illius esse deberet, quoniam et eum venenum sub melle abscondentem imitatus fuisset.

How? Namely by obeying, praying and offering.

How? Since also the circumcision touched him with its obedience, and the prophecy demonstrated him with its cry, and he himself preached to men through himself, and at last offered himself as a living sacrifice on the altar of the cross.

And because he himself gave himself as a holocaust in chastity, so also let them imitate his chastity who attempt to offer a holocaust to him at the altar; who however shall not only hold chastity in others, but also shall preserve it in themselves.

How? As a priest ought to guard himself from the contagion of a woman: so also let him contain himself from himself, namely taking care lest by the touch of his hands he draw out pollution from himself, so that the noise of libido does not tumultuously tumult in him.

For the crime of Adam, bringing death to men, excited in them the sense of fornication, and therefore let men constrain their flesh lest they basely succumb to the cases of death.

How? Because my Son overcame death, and gave life to them.

Who since he assumed flesh in the integrity of virginal modesty, therefore also they ought to be chaste who desire to serve him, as it is written by divine precept: Be ready for the third day, and do not approach your wives (Exod. XIX).

What is this? You who wish to serve God singularly, be ready with the will of your heart for the day of that serenity, where the holy and ineffable Trinity, truly appearing, demonstrates its wonders in a great miracle.

And therefore, if you wish to approach God worthily there, beware lest you join yourselves with carnal affection, namely with carnal copulations, lest you mix your blood with blood of a more fragile estimation.

Which you, o priests and my other ministers, who militate under a spiritual name, ought to beware; because also neither did the apostles whom you followed divide themselves into diverse things, nor did they leave you such an example.

For I will not that there be two unions, namely of spiritual and carnal study, in priests; since the priest shall unite to himself the justice of God, so that she may be his wife, with whom he shall nourish and teach the other peoples, as a father is accustomed to educate and teach his sons.

And how would it be apt that a priest exercise two unions in right measure: which are contrary to each other in their diversity.

How? One carnal and the other spiritual.

And since a priest is the pastor and father of those men who have carnal marriage, if then he himself should possess in an equal way, who then ought to be his priest?

He could have no other priest to preside over him than the devil, who ought to be his priest, since he also would have imitated him hiding poison under honey.

Quomodo? Quoniam ut diabolus malum sub bono abscondit, ita etiam hujusmodi sacerdotes qui turpitudinem suam magis sequuntur quam castitatem diligant, carnalem copulationem sub spirituali conjugio, quasi venenum sub melle celare nituntur.

Sed quia Filius meus totus in castitate est: ideo etiam et hi castitatem amare debent, qui corpus et sanguinem ejus in altari tangunt; quemadmodum scriptum est: Sacerdos, et scortum et vile prostibulum non ducet uxorem, nec eam quae repudiata est a marito, quia consecratus est Deo suo, et panes propositionis offert (Lev. XXI).

Quid hoc? Ille qui ad hoc positus est, ut sacrificium Deo offerat, injustitiam diaboli qui in omni spurcitia totius iniquitatis communis auctor est non diligat, nec etiam sensus suos ita viliter dejiciat, ut cum jugum meum ferre vult, voluntatem carnis suae contra justitiam Dei et contra exempla antiquorum sanctorum turpiter amplectendo sequatur, ne ita immunditiam illam quae repudiata est ab eisdem antiquis Patribus suis (cum eam de flatu antiqui serpentis esse cognoscerent) in contumeliosis actibus perficiat.

Has ergo sordes ipse deserens, amator justitiae Dei sit; quoniam in sanctitate consecratus Deo suo est, videlicet a carnalibus concupiscentiis in operibus nascentium filiorum abstractus.

Unde ita sobrius et impollutus existens, panem illum qui pro salute hominum in mensa consecrationis ponitur, offerre potest.

Quid hoc? Scilicet quia sacrificium illud quod est vita viventium, et refectio animarum, speculumque omnium virtutum, quae per sanctam innocentiam in forma castitatis perspicuae sunt, ab omni sorde mundissimum est.

Quapropter et illi qui idem sacrificium oblaturi sunt, sine spurcitia pollutionum esse debent, se etiam continentes ab epulatione et ebrietate, a joco, a risu, atque a levibus et incompositis moribus; sed sint in reverentia illa, ut successoribus antiquorum patrum de quibus plantati sunt convenit, et in dignitate illa ut honorabiles patronos decet.

Et etiam ita vivant ne sint duplices in duabus personis, id est ne simul in saeculari et in spirituali via ambulent, quia difficile est duobus dominis simul famulari, ut etiam Filius meus in Evangelio testatur dicens: Nemo potest duobus dominis servire (Matth. VI).

Quid hoc? Nullus qui mortalem tunicam indutus est, valet prae teneritudine sensus et corporis sui duobus dominis pariter et aequali obsequio servitium exhibere.

Quid hoc? Quia non potest domino rectitudinis et domino injustitiae simul famulari.

Quare? Quoniam rectitudo justitiam abjicit, et injustitia rectitudinem impugnat.

How? Since as the devil hides evil under good, so also priests of this kind, who follow their baseness more than they love chastity, strive to conceal carnal copulation under spiritual marriage, as poison under honey.

But because my Son is all in chastity: therefore also these ought to love chastity, who touch his body and blood at the altar; even as it is written: The priest shall not take as wife a harlot and a vile prostitute, nor her who has been repudiated by her husband, because he is consecrated to his God, and offers the loaves of proposition (Lev. XXI).

What is this? Let him who has been placed for this, to offer sacrifice to God, not love the injustice of the devil, who is the common author in every filth of all iniquity, nor even cast down his senses so basely, that when he wishes to bear my yoke, he follows the will of his flesh against the justice of God and against the examples of the ancient saints by basely embracing it, lest he so perform in contumelious acts that uncleanness which was repudiated by those same ancient Fathers of his (when they recognized it to be from the breath of the ancient serpent).

Therefore, deserting these filths, let him be a lover of the justice of God; since in holiness he is consecrated to his God, namely abstracted from carnal concupiscences in the works of sons being born.

Whence, existing thus sober and unpolluted, he can offer that bread which is placed on the table of consecration for the salvation of men.

What is this? Namely because that sacrifice, which is the life of the living, and the refreshment of souls, and the mirror of all virtues, which through holy innocence are conspicuous in the form of chastity, is most clean from every filth.

Wherefore also those who are about to offer the same sacrifice ought to be without the filth of pollutions, also containing themselves from feasting and drunkenness, from jesting, from laughter, and from light and uncomposed manners; but let them be in that reverence, as becomes the successors of the ancient fathers from whom they were planted, and in that dignity as decors honorable patrons.

And also let them so live that they be not double in two persons, that is, lest they walk simultaneously in the secular and in the spiritual way, because it is difficult to serve two masters at the same time, as also my Son testifies in the Gospel saying: No one can serve two masters (Matth. VI).

What is this? No one who is clothed with a mortal tunic is able, because of the tenderness of his sense and his body, to exhibit service to two masters equally and with equal obedience.

What is this? Because he cannot serve the lord of rectitude and the lord of injustice at the same time.

Why? Since rectitude rejects injustice, and injustice impugns rectitude.

Sic etiam sacerdos non potest simul et pari devotione habere ancillam et dominam, videlicet carnalem copulam et spirituale consortium; quia haec duo in perfectione simul esse non valent.

Quoniam illud quod carnale est, impugnat hoc quod spirituale est, et spirituale deprimit illud quod carnale est.

Quod et Paulus amicus meus cognoscens, illud ita esse voluntate mea demonstrat, cum dicit: Oportet ergo episcopum irreprehensibilem esse, unius uxoris virum (I Tim. III).

Quid hoc? Necesse est ut ille qui caeteris hominibus in officio spiritualis magisterii praeeminet, ita vitam suam constituat, ne scandalum offensionis et reprehensionis in eo inveniatur.

Quomodo? Quia sacerdos duas personas habere non debet, ita ut simul maritus carnalis uxoris et vir spiritualis conjugis sit; sed unius uxoris vir, scilicet Ecclesiae in sanctitate erit, quae unica in Filio meo est, quoniam una Ecclesia in ipso surrexit.

Sed haec quamvis una sit, tamen plurimos maritos habet; quia cum sacerdotibus Filii mei qui quotidie in officio ipsius sunt nuptias peragit; virgo tamen in integritate sua permanens, quoniam in ipsa fides incorrupta est.

Quapropter et idem Paulus vas meum non dixit ut haec uxor unius mariti esset, quia sacerdotibus illis qui usque ad novissimum diem in eodem Unigenito meo surgunt conjuncta est, usque dum etiam nuptiae illae veniant, quae nunquam ulla mortalitatis instabilitate deficiant; sed et illi qui sub sacerdotibus in servitio altaris mei proxime ministrant, ejusdem uxoris mariti sunt, quemadmodum idem Paulus fidelem doctrinam hominibus per me praebens locutus est, dicens: Diaconi sint unius uxoris viri, qui filiis suis bene praesint, et suis domibus (ibid.).

Quid hoc? Isti qui sui juvaminis obsequio sacerdotibus assistunt, sint unius uxoris fideli conjunctione mariti.

Et quae est uxor illa? Videlicet castissima sponsa quae nulla corruptione laedi potest, ut mulier illa corrumpitur quae virginitatis florem et innocentiam suam perdit quam in initio desponsationis suae habet, cum adhuc cum sponso suo incorrupta manet.

Unde et isti desponsatores cum hac uxore justitiae tam fideliter conversentur, ut et iis qui adjutorio eorum in spiritu et aqua regenerati sunt, bona exempla virtutum praebeant, ut et etiam officio suo quod ad munimen ecclesiasticae mansionis pertinet, fideli sollicitudine insudent, quemadmodum saecularis homo filiis suis et domni suae omnem devotionem procurationis suae intendit.

So also a priest cannot simultaneously and with equal devotion have a handmaid and a lady, namely carnal copulation and spiritual consortium; because these two are not able to be together in perfection.

Since that which is carnal impugns this which is spiritual, and the spiritual depresses that which is carnal.

Which also my friend Paul knowing, demonstrates that it is so by my will, when he says: It behooves therefore a bishop to be irreproachable, the husband of one wife (I Tim. III).

What is this? It is necessary that he who preeminently stands before other men in the office of spiritual magistery, so constitute his life that no scandal of offense and of reproach be found in him.

How? Because a priest ought not to have two persons, so that he is simultaneously the husband of a carnal wife and the man of a spiritual spouse; but he shall be the husband of one wife, namely of the Church in holiness, which is unique in my Son, since one Church arose in him.

But this one, although she is one, yet she has very many husbands; because she performs nuptials with the priests of my Son who are daily in his office; yet remaining a virgin in her integrity, since in her the faith is incorrupt.

Wherefore also the same Paul my vessel did not say that this wife was of one husband, because she is joined to those priests who arise in the same Only-Begotten of mine until the last day, until those nuptials also come, which may never fail by any instability of mortality; but also those who minister nearest under the priests in the service of my altar, are husbands of the same wife, just as the same Paul, providing faithful doctrine to men through me, has spoken, saying: Let deacons be the husbands of one wife, who may preside well over their children and their houses (ibid.).

What is this? These who assist the priests with the obedience of their help, let them be husbands of one wife by faithful conjunction.

And who is that wife? Namely the most chaste bride who can be hurt by no corruption, as that woman is corrupted who loses the flower of virginity and her innocence which she has in the beginning of her betrothal, when she still remains incorrupt with her bridegroom.

Whence also let these betrothed ones converse so faithfully with this wife of justice, that also to those who by their help have been regenerated in spirit and water, they provide good examples of virtues, so that also in their office which pertains to the fortification of the ecclesiastical mansion, they may labor with faithful solicitude, just as a secular man intends for his children and for his house every devotion of his procurement.

Sponsam enim istam ostendit Paulus amicus meus sacerdotibus et caeteris ministris altaris mei, quatenus illam sibi in uxorem eligerent, et carnalem conjugem non appeterent.

Nam nec idem Paulus, nec caeteri discipuli filii mei, nec reliqui Patres scilicet eorum sequaces hoc exemplum per semetipsos illis dabant, ut carnalem conjugem acciperent, et illam desererent quam sibi prius in spiritualem uxorem elegerant.

Sacerdos enim qui tam contumax in peccato est ut mulierem secundum voluntatem carnis suae illicite accipiat, adulterium perpetrat; quoniam rectam uxorem suam, id est Ecclesiam quae sibi spirituali officio desponsata erat deserit, et aliam secundum libitum mentis suae impudice ducit.

Sed quamvis sibi difficile sit ut in hoc ardore se constringat, tamen propter supernum amorem a concupiscentiis istis se contineat, ut etiam Filius meus in Evangelio hortatur, dicens: Sunt etiam eunuchi qui de matris utero sic nati sunt, et sunt eunuchi qui facti sunt ab hominibus, et sunt eunuchi qui seipsos castraverunt propter regnum coelorum; qui potest capere capiat (Matth. XIX).

Quid hoc? Quoniam sunt aliqui homines qui de materno utero ita egressi sunt, quod prae frigiditate vel imbecillitate corporis sui conjuges habere non possunt.

Unde propter hanc continentiam suam, utilitatem mercedis non accipient, nisi quod solum de opere illius peccati poenas non sustinebunt; quia de peccato quod non perpetraverunt poenas non habebunt.

Et sunt alii homines qui per voluntatem aliquorum hominum ita in corpore suo debilitati sunt, quod voluptatem carnis suae in hoc conjugali opere exercere non valent; sed et ipsi ita se continentes gloriam laudis inde non merentur, quoniam quamvis hoc opus incendii perficere non possunt, tamen in voluntate sua multoties ardorem turpitudinis sentiunt.

Et sunt alii homines scilicet spiritualem vitam aggredientes qui sibimetipsis hoc subtrahunt, quod facile cum corpore suo perficere possent; quoniam propter gloriam supernae haereditatis carnalem copulam contemnunt, nec eam habere volunt, et ideo maximam laudem cum mercede beatae remunerationis inde habebunt.

Quapropter et eos sacerdotes mei, et omnes ad officium altaris mei pertinentes plenissima voluntate sua imitari debent, ut coronam continentiae cum maximo tripudio superni gaudii percipiant.

For my friend Paul showed that bride to the priests and the other ministers of my altar, so that they might choose her for themselves as a wife, and not desire a carnal spouse.

For neither the same Paul, nor the other disciples of my Son, nor the remaining Fathers namely their followers, gave this example to them through themselves, to take a carnal spouse and desert her whom they had previously chosen for themselves as a spiritual wife.

For a priest who is so contumacious in sin that he illicitly takes a woman according to the will of his flesh, perpetrates adultery; since he deserts his right wife, that is, the Church which had been betrothed to him by the spiritual office, and impudently leads another according to the pleasure of his mind.

But although it may be difficult for him to constrain himself in this ardor, yet for the sake of supernal love let him contain himself from these concupiscences, as also my Son exhorts in the Gospel, saying: There are also eunuchs who were so born from the mother's womb, and there are eunuchs who were made by men, and there are eunuchs who castrated themselves for the sake of the kingdom of heaven; he who can grasp, let him grasp (Matth. XIX).

What is this? Since there are some men who have so come forth from the maternal womb, that because of the coldness or imbecility of their body they are not able to have spouses.

Whence because of this continence of theirs, they shall not receive the utility of reward, except that only for the work of that sin they shall not sustain punishments; because for the sin which they did not perpetrate they shall not have punishments.

And there are other men who by the will of some men have been so weakened in their body, that they are not able to exercise the pleasure of their flesh in this conjugal work; but also they, so containing themselves, do not deserve the glory of praise therefrom, since although they cannot complete this work of burning, yet in their will they many times feel the ardor of baseness.

And there are other men namely those entering the spiritual life who withdraw from themselves this which they could easily complete with their body; since for the sake of the glory of the supernal inheritance they despise carnal copulation, nor do they wish to have it, and therefore they shall have from there the greatest praise with the reward of blessed remuneration.

Wherefore also my priests, and all those pertaining to the office of my altar, ought to imitate them with their fullest will, so that they may perceive the crown of continence with the greatest joy of supernal gladness.

Et ideo quicunque in voluntate cordis sui potest hoc exemplum capere, ita quod pleno desiderio beatitudinis corpus suum superare valet, et concupiscentias carnales abjicere, ille cum ardentissima devotione capiat coeleste consortium, in constrictione carnis suae carnalem copulam fideliter relinquens.

Qui autem se non valet continere qui in voluntate carnis suae ardeat, hic nec propter personam superbiae, nec propter appetitum divitiarum, sacerdos aut alius minister sacerdotalis gradus fiat ne, si postea in delectatione carnis suae ceciderit, magnum detrimentum sui sentiat.

Nam ipsi corpus suum a contagione feminarum continebunt, qui ad ministerium altaris mei accedere solent; nec qualibet occasione matrimonia conjugiorum sibi copulabunt, sed et sua voluntate et servitii mei rectitudine se caste continebunt, alioquin sanctum servitium in altari meo vitare debent.

Quod tamen servitium quamvis quibusdam hominibus, qui se prius saeculo subjugaverant, aliquando concessum fuisse reperiatur; tamen in illis apparuisse cernitur qui ante susceptum et non post susceptum servitium meum carnali jugo se supposuerant, ita tamen quod eodem jugo ab eis postmodum absciso, deinde in ipsis Spiritus sanctus praeconia laudis in mirabilibus suis operatus est, cum hoc in primordio surgentis Ecclesiae propter paucitatem sacerdotum in miraculo concessum sit; sed nunc ipsa adulta et bene confortata, ministris ejus multiplicatis, juxta id quod ecclesiastica censura de eadem causa ostendit praecavendum est, secundum hoc exemplum, quoniam ab initio nascentis mundi masculis feminas de proxima stirpe suam ducere ob raritatem hominum concessum est, quod tamen nec ipsis dilatatis prohibendum est.

Quia etiam informes et impoliti lapides in fundamentum aedificii poni solent, cum tamen postea pulchri et bene compositi lapides in muro parietum ejus exquirantur: ita etiam in infantia Ecclesiae sacerdotes secundum quod tunc inveniri poterant, in officium illud positi sunt: sed modo in spirituali populo plenus numerus illorum reperitur qui ad sacerdotalem officium apti sunt ita quod saeculari onere terrenae copulationis occupati non sunt.

Quoniam non expedient ut paterfamilias qui praeceptum in saeculari conjugio suscipit, nuntius meus in sacerdotio vocetur.

Unde audi similitudinem hanc: Rex quidam multa fortitudine pollens parvum exercitum congregaverat, quem cum diligenter intuitus esset, rudem eum ad exercitium laboris videns, ex eo quemdam cum quibusdam aliis communis plebis tollens quos idoneos ad procurationem prospexit, eidem exercitui praefecit, quia excellens germen hujus nobilitatis nondum maturum erat.

And therefore whoever in the will of his heart can grasp this example, so that by a full desire of blessedness he is able to overcome his body, and to cast away carnal concupiscences, let him with most ardent devotion grasp the celestial consortium, faithfully relinquishing carnal copulation in the constriction of his flesh.

But he who is not able to contain himself, who burns in the will of his flesh, let this one not become a priest or another minister of priestly rank either for the sake of a person of pride or for the appetite for riches, lest if afterwards he should fall in the delight of his flesh, he feel a great detriment to himself.

For those who are accustomed to approach the ministry of my altar shall contain their body from the contagion of women; nor shall they join marriages of spouses for any occasion, but both by their own will and by the rectitude of my service they shall contain themselves chastely; otherwise they ought to avoid the holy service at my altar.

Which service however, although it is found to have been granted sometimes to certain men who had previously subjugated themselves to the world; yet it is discerned to have appeared in those who had subjected themselves to the carnal yoke before having undertaken, and not after having undertaken, my service, in such a way however that, the same yoke having been later cut off by them, then the Holy Spirit worked the proclamations of praise in his wonders in them, since this was granted by miracle in the beginning of the rising Church because of the scarcity of priests; but now she herself, adult and well comforted, her ministers being multiplied, according to that which ecclesiastical censure shows concerning the same cause, it must be guarded against according to this example: since from the beginning of the nascent world it was granted to males to lead for themselves females from the nearest stock because of the rarity of men, which however is not to be prohibited to them once they have been expanded.

Because also unformed and unpolished stones are accustomed to be placed in the foundation of a building, when however afterwards beautiful and well-composed stones are required in the wall of its partitions: so also in the infancy of the Church priests, according to what could then be found, were placed in that office; but now in the spiritual people a full number of those is found who are apt for the priestly office so that they are not occupied by the secular burden of earthly copulation.

Since it is not expedient that a father of a family who undertakes a precept in secular marriage be called my messenger in the priesthood.

Whence hear this similitude: A certain king polling with much fortitude had gathered a small army, which when he had diligently intuitied, seeing it rude for the exercise of labor, taking from it a certain one with some others of the common people whom he foresaw idoneous for procurement, he set him over the same army, because the excellent germ of this nobility was not yet mature.

Sed cum deinde jam idem exercitus augmentum sui coepisset, et cum jam in eo nobiles adulti fuissent, rex ille quodque jus in illo exercitu bene et ordinate disposuit, ac duces et praesides ex nobilioribus illis ei secundum quamque justitiam praefecit.

Quid hoc? Rex coelestis cujus fortitudo super omnes est, in plantatione Ecclesiae modicum agmen credentium coadunaverat.

Quod acutissima exquisitione perscrutans infirmum et debile illud adhuc ad sustentandum corporales passiones pro ejus nomine consideravit, et ita Petrum qui unus ex ipso existens prius in terrenis actibus conversatus fuerat, atque post eum aliquos alios qui etiam aliquando succum terrae gustaverant a sorde temporalium rerum emundans, quoniam eos sagaces et fideles, et ad curam animarum, et ad sustentationem corporum in plantatione sua esse praenovit, fidem catholicam amplectentes, in officio districtionis et relaxationis praetulit; quia rutilans aurora in ardore castitatis humana contagia exurens, nondum flores suae dulcedinis in hominibus late diffuderat.

Sed jam multitudine ecclesiastici germinis per circuitus totius mundi late disseminata, et gloria ecclesiastici honoris jam nobiliter confortata, idem rex supernus tam saecularia quam spiritualia dona hominibus benignissima et decentissima dispositione inspiravit, atque sacerdotes et caeteris ministros divinorum officiorum sobrietatem et castitatem suam ecclesiastico juri secundum justitiam Dei honestissime conservantes instituit.

Unde, o homo, quia jam inter spirituales homines multi exorti sunt qui contra saeculum et contra diabolum militare laborant et qui in castitate et constrictione corporis sui ad altare meum accedere festinant, volo ut sacerdotes mei sine contagione terrenae copulae in conspectu meo appareant.

Nam cum in veteri Testamento sacerdotibus praeceptum sit ut cum ad altare meum accederent se a contagione mulierum continerent, hoc totum in novo Testamento sacerdotibus meis ad plenam perfectionem perductum est, ita ut quod illi veteres quasi una hora in castitate cavebant, hoc isti novi ab initio pueritiae suae usque ad finem senectutis suae compleant.

Et cum de veteribus sacrificium in conjunctione mulieris pollutum suscipere nolui, multo magis de novis sacerdotibus Filium meum in castitatis officio tractari volo.

Nec quisquam immaturus et inconsecratus ecclesiam suscipiat, nec etiam plures ecclesias appetere praesumat, ne si in aetate pueritiae aut sine consecratione sacerdotalis officii ecclesiam suscipere praesumpserit, vel unam habens etiam plures sibi subjugare tentaverit, praevaricator justitiae in hoc existens gravissimae districtionis judicio discutiatur, velut ille qui ante legitimum tempus, vel sine legitima desponsatione fornicari non timet, vel legitimam uxorem habens, se polluere cum aliis in adulterio festinat.

But when then already the same army had begun its increase, and when already in it the nobles had become adults, that king well and orderly disposed each right in that army, and set over it dukes and presidents from among those more noble according to each justice.

What is this? The heavenly King, whose fortitude is over all, in the plantation of the Church had coadunated a modest band of believers.

Which searching with the sharpest inquiry, he considered it infirm and weak still for sustaining corporal passions for his name, and so Peter who existing as one from them had previously been conversant in earthly acts, and after him some others who also sometimes had tasted the juice of the earth, cleansing them from the filth of temporal things, since he foreknew them sagacious and faithful, both for the care of souls and for the sustainment of bodies in his plantation, embracing the Catholic faith, he preferred them in the office of restriction and relaxation; because the rutilant dawn, burning away human contagions in the ardor of chastity, had not yet widely diffused the flowers of its sweetness in men.

But already the multitude of the ecclesiastical germ being widely disseminated through the circuits of the whole world, and the glory of ecclesiastical honor already nobly comforted, the same supernal King inspired to men both secular and spiritual gifts with a most benign and most decent disposition, and instituted priests and the other ministers of the divine offices most honestly preserving their sobriety and their chastity according to ecclesiastical law and according to the justice of God.

Whence, o man, because already among spiritual men many have arisen who labor by militating against the world and against the devil and who hasten to approach my altar in chastity and constriction of their body, I will that my priests appear in my sight without the contagion of earthly copulation.

For while in the old Testament it was commanded to priests that when they approached my altar they should contain themselves from the contagion of women, all this has been led to full perfection in the new Testament for my priests, so that what those ancients avoided as if for one hour in chastity, these new ones fulfill from the beginning of their childhood until the end of their old age.

And while I did not wish to receive from the ancients the sacrifice polluted in the conjunction of a woman, much more I will that my Son be handled by the new priests in the office of chastity.

Neither let anyone immature and unconsecrated undertake a church, nor let him presume to desire more churches, lest if in the age of childhood or without the consecration of the priestly office he shall have presumed to undertake a church, or having one shall have attempted to subjugate more to himself, being in this a prevaricator of justice, he be discussed in the judgment of the heaviest restriction, like him who before the legitimate time, or without legitimate betrothal, does not fear to fornicate, or having a legitimate wife, hastens to pollute himself with others in adultery.

Sed et de omni populo qui est in Christiano nomine sacerdotes sapientis ingenii et virilis animi eligendi sunt: ita tamen ut recto ordine, et justa unctione atque voluntario animo ad servitutem meam veniant.

Hoc tamen esse non debet ut ii ad officium altaris mei accedant, qui in aliquo membrorum suorum debilitate claudicant; quia nec etiam in regno coelorum ulla macula diversorum vulnerum in animabus hominum apparebit.

Et ideo nolo ut altari meo assistant qui aliquo membrorum suorum destituti sunt.

Sed quamvis ipsi in corporibus suis debiles sint: tamen pro hac destitutione membrorum suorum a regno coelorum non separabuntur, si tamen sanitatem animarum suarum habeant, ita si in puritate bonorum operum me quaerunt; nolo tamen ut ministerio altaris mei fungantur, sed ut efficaciam bonorum operum humiliter operentur.

Sic etiam nec feminae ad idem officium altaris mei debent accedere, quoniam ipsae infirmum et debile habitaculum sunt, ad hoc positae ut filios pariant, et eos parientes diligenter enutriant.

Sed femina, non per semetipsam, sed de viro infantem concipit, sicut nec terra per semetipsam, sed per agricolam aratur.

Quapropter ut terra semetipsam arare non potest, ita nec femina in officio consecrationis corporis et sanguinis Filii mei sacerdoti comparanda est, quamvis in laude Creatoris sui sonare possit, ut et terra ad irrigationem fructuum pluviam suscipit.

Et ut terra omnem fructum profert, ita etiam et in femina omnis fructus boni operis perficitur.

Quomodo? Quia summum sacerdotem: sponsum accipere potest.

Quomodo? Virgo desponsata Filio meo sponsum eum accipit: quoniam corpus suum carnali viro conclusit, et ideo in sponso meo sacerdotium et omne ministerium altaris mei habet, atque omnes divitias ipsius cum eo possidet.

Sed et vidua ejusdem Filii mei sponsa potest appellari, quae carnalem virum renuens sub alas protectionis ejus fugit.

Et ut sponsus sponsam suam valde diligit, sic etiam Filius meus sponsas suas dulcissime amplectitur, quae ad eum amore castitatis sollicite currunt.

Sed et nullo modo vir femineo vestitu induatur, nec femina viri habitu utatur, ut hoc modo utraque persona discernatur; scilicet ut vir virilem fortitudinem in se demonstret, et ut femina femineam infirmitatem in se ostendat.

Quoniam hoc ab initio humani generis ita in dispositione mea est: nisi aut vir in periculo mortis, aut femina in periculo castitatis sit.

But also from all the people who are in the Christian name, priests of wise genius and virile mind are to be chosen: in such a way however that they come to my servitude with right order, and with just unction and a voluntary mind.

This however ought not to be, that those approach the office of my altar who halt in some debility of their members; because neither in the kingdom of heaven will any spot of diverse wounds appear in the souls of men.

And therefore I will not that those who are destitute of any of their members assist at my altar.

But although they themselves are weak in their bodies: yet for this destitution of their members they shall not be separated from the kingdom of heaven, if however they have the health of their souls, thus if they seek me in the purity of good works; I will not however that they perform the ministry of my altar, but that they humbly work the efficacy of good works.

So also neither ought women to approach the same office of my altar, since they are an infirm and weak habitation, placed for this, that they bear children, and bearing them diligently nourish them.

But a woman conceives an infant not by herself, but from a man, just as neither is the earth plowed by itself, but by a farmer.

Wherefore as the earth cannot plow itself, so neither is a woman in the office of the consecration of the body and blood of my Son to be compared to a priest, although she can resound in the praise of her Creator, as also the earth receives rain for the irrigation of fruits.

And as the earth brings forth all fruit, so also in a woman every fruit of a good work is perfected.

How? Because she can receive the supreme priest as a bridegroom.

How? A virgin betrothed to my Son receives him as a bridegroom: since she closed her body to a carnal man, and therefore in my bridegroom she has the priesthood and all the ministry of my altar, and possesses all his riches with him.

But also a widow can be called a bride of the same Son of mine, who, refusing a carnal man, flees under the wings of his protection.

And as a bridegroom loves his bride very much, so also my Son most sweetly embraces his brides, who anxiously run to him with the love of chastity.

But also by no means let a man be clothed in feminine clothing, nor let a woman use a man's habit, so that in this way each person may be discerned; namely that a man may demonstrate virile fortitude in himself, and that a woman may show feminine infirmity in herself.

Since this from the beginning of the human race is thus in my disposition: unless either a man be in danger of death, or a woman in danger of chastity.

Tunc si ad horam illam aut vir secundum feminam, aut femina secundum virum vestitum suum humiliter in timore mortis mutaverint, cum misericordiam meam de hoc facto suo quaesierint eam invenient; quia illud non in temeritate, sed in periculo salutis suae fecerunt.

Et quoniam femina virili habitu vestiri non debet: ideo etiam ad officium altaris mei non accedet; quia virilem personam nec in capillis nec in vestitu suo demonstrabit.

Qui autem ad altare meum accedunt, in castitate in conspectu meo appareant. Et non solum isti: sed et caeteri qui sacramentum corporis et sanguinis Filii mei percipere desiderant, ne se ipsos in casum ruinae mittant.

Sed multi tam inter spirituales quam inter saeculares inveniuntur qui se non solum fornicatione mulierum polluunt, sed etiam in contrarietate fornicationis se contaminantes, gravissimum onus districti judicii sibi imponunt.

Quomodo? Vir qui secundum modum feminae cum alio viro peccaverit, amare contra Deum peccat, et contra conjunctionem illam qua Deus masculum et feminam conjunxit.

Unde etiam ambo coram Deo polluti, nigri, atque luxuriosi; horribiles ac molesti Deo et hominibus, et rei mortis apparent; quia contra Creatorem suum, creaturam quae in ipsis est destituunt.

Quomodo? Deus virum et feminam conjunxit, scilicet hoc quod forte et infirmum erat simul copulavit, ut alterum ab altero sustentaretur.

Sed isti contrarium adulteri, cum virilem fortitudinem suam in mollitiem contrarietatis transferunt, rectam institutionem maris et feminae abjicientes, Satanam in perversitate sua turpissime subsequuntur, qui illum qui individuus est scindere et dividere in superbia sua volunt.

Nam ipsi alienum et contrarium adulterium in perversis artibus suis in semetipsis constituunt, et ideo in conspectu meo polluti et contumeliosi apparent.

Qui autem eodem modo in hanc contraria fornicatione peccaverit cum muliere, voracissimus lupus in ista perversitate sua est.

Quomodo? Nam ut homo ille contrarius et molestus esset hominibus, qui pulcherrimas et mundissimas epulas habens eas abjiceret, et stercus quod in egestione hominis egreditur comederet: ita etiam et isti indigni et immundi coram me sunt; quoniam rectam institutionem conjunctionis in muliere deserunt, et alienam praevaricationem in ea quaerunt.

Sed et femina quae has diabolicas artes rapit quod se virili officio cum altera femina conjugari simulat, vilissima in conspectu meo apparet, simul et illa quae se huic in tam contumelioso facinore subjicit.

Then if for that hour either a man according to a woman, or a woman according to a man, shall have changed their clothing humbly for fear of death, when they shall have sought my mercy for this deed of theirs they shall find it; because they did not do it in temerity, but in the danger of their health.

And since a woman ought not to be clothed in a virile habit: therefore also she shall not approach the office of my altar; because she shall demonstrate the virile person neither in her hair nor in her clothing.

But those who approach my altar, let them appear in chastity in my sight. And not only those: but also the others who desire to perceive the sacrament of the body and blood of my Son, lest they cast themselves into the case of ruin.

But many both among the spiritual and among the secular are found who not only pollute themselves with the fornication of women, but also contaminating themselves in the contrariety of fornication, impose upon themselves the heaviest burden of strict judgment.

How? A man who shall have sinned with another man according to the manner of a woman, sins bitterly against God, and against that conjunction by which God joined male and female.

Whence also both appear before God polluted, black, and luxurious; horrible and troublesome to God and to men, and guilty of death; because against their Creator, they destitute the creature which is in them.

How? God joined man and woman, namely he coupled simultaneously that which was strong and weak, so that the one might be sustained by the other.

But these contrary adulterers, when they transfer their virile fortitude into the softness of contrariety, casting away the right institution of male and female, most basely follow Satan in his perversity, who in their pride wish to scind and divide him who is individual.

For they themselves constitute in themselves an alien and contrary adultery in their perverse arts, and therefore they appear in my sight polluted and contumacious.

But he who in the same way shall have sinned in this contrary fornication with a woman, is a most voracious wolf in that perversity of his.

How? For as that man would be contrary and troublesome to men who, having most beautiful and most clean banquets, should cast them away and eat the dung which comes out in the egestion of man: so also these are unworthy and unclean before me; since they desert the right institution of conjunction in a woman, and seek an alien prevarication in her.

But also a woman who snatches these diabolical arts so that she simulates being joined in virile office with another woman, appears most vile in my sight, together with her who subjects herself to this one in so contumacious a crime.

Quia cum verecundiam ad passionem suam habere deberent, alienum jus sibi impudice usurpaverunt.

Quoniam in extraneum modum se transmutaverunt, idcirco transpositae et contemptibiles mihi sunt.

Illi quoque mares qui cum tactu praeputii sui semen suum educunt, magnum casum animae suae imponunt; quia in hac inquietudine se omnino concutiunt, et ideo velut immunda animalia quae catulos suos devorant, coram me apparent.

Quoniam semen suum perverse excutientes, illud ad contumeliosam pollutionem deducunt.

Quos et feminae impudico tactu imitantes, cum in incentivo ardere ardentis libidinis in constrictione corporis sui semetipsas fatigant, valde culpabiles exinde sunt, quia cum in castitate se continere deberent, se in immunditia polluunt.

Unde tam feminae quam viri qui proprio tactu corporis sui semen suum de se excutiunt, in hac sorde sua ulceribus et vulneribus semetipsos in animabus suis inficiunt, cum propter amorem meum in officio castitatis se constringere noluerunt.

Quid hoc? Quia cum homo stimulum carnis suae se pungere senserit: in cavernam continentiae currat, et scutum castitatis apprehendat, atque ita se ab immunditia defendat.

Quomodo? Zizania de tritico ejiciat, id est strepitum libidinis a suavitate castitatis separet.

Unde quisquis gustum libidinis sic a se projecerit: valde dulcis et amabilis mihi est.

Sed vos, o homines, castitatem abjicitis et libidinem amatis, cum etiam non solum fornicatores hominum, sed etiam fornicatores pecorum estis ita quod semen vestrum non in illud quod vivit, sed in illud quod mortuum est mittitis, et quod consortem vestri deseritis, et illud quod vobis in servitute subjectum est appetitis.

Quapropter clamant super vos elementa dicentia: Heu! heu! nostri dominatores miscent se nobis in commistione seminis sui.

Et ita de indignatione mea in operibus vestris tristitiam se habere demonstrant.

Cur ergo intelligibilem intellectum vestrum in pecualem stultitiam vertitis, cum scitis vos homines esse? Nunquid creavi vos ad juncturam pecorum? Nequaquam.

Et quoniam illis vos conjungitis, idcirco amarissima consortia nefandorum criminum cadent super vos, quia institutionem meam in junctura maris et feminae contemnitis.

Because when they ought to have shame for their passion, they impudently usurped an alien right for themselves.

Since they transmuted themselves into a strange manner, therefore they are transposed and contemptible to me.

Those males also who with the touch of their foreskin draw out their semen, impose a great fall of their soul; because in this restlessness they shake themselves entirely, and therefore even as unclean animals which devour their whelps, they appear before me.

Since perversely shaking out their semen, they lead it to a contumacious pollution.

Whom women also imitating with impudent touch, when in the incentive to burn with burning libido they fatigue themselves in the constriction of their body, they are very culpable therefrom, because when they ought to contain themselves in chastity, they pollute themselves in uncleanness.

Whence both women and men who by the proper touch of their body shake out their semen from themselves, in this filth of theirs infect themselves in their souls with ulcers and wounds, since for the sake of my love they have not willed to constrain themselves in the office of chastity.

What is this? Because when a man shall have felt the sting of his flesh prick him: let him run into the cavern of continence, and let him apprehend the shield of chastity, and thus let him defend himself from uncleanness.

How? Let him cast out the tares from the wheat, that is, let him separate the noise of libido from the sweetness of chastity.

Whence whoever shall have thus projected the taste of libido from himself: he is very sweet and amiable to me.

But you, o men, reject chastity and love libido, when you are even not only fornicators of men, but also fornicators of cattle so that you send your semen not into that which lives, but into that which is dead, and because you desert your consort, and desire that which is subject to you in servitude.

Wherefore the elements cry out over you saying: Alas! alas! our masters mix themselves with us in the commingling of their semen.

And thus they demonstrate that they have sadness in your works because of my indignation.

Why therefore do you turn your intelligible intellect into cattle-like foolishness, when you know you are men? Did I create you for the joining of cattle? By no means.

And since you join yourselves to them, therefore most bitter consortia of unspeakable crimes shall fall upon you, because you despise my institution in the joining of male and female.

Nam quisquis in actibus suis se ita transmutat, quod hoc facit quod facere concupiscit, videlicet quod se ita destituit, quod semen suum cum pecore effundit, hic maximam ruinam sibi inducit, ut etiam Satanas semetipsum per adversitatem suam dejecit cum similis Deo esse voluit.

Quapropter vos omnes qui perverso usu in diversis hujusmodi pollutionibus vos contaminatis: concupiscentiae vestrae resistite, et corpora vestra castigantes amarissimam et veram poenitentia cum planctu magno et jejunio ac maceratione carnis vestrae atque cum diris verberibus facite, ne in cumulum crudelissimi reatus vos impoenitentes mittatis.

Non solum autem volo ut homines a vigilanti immunditia se emundent, sed ut etiam a pollutione illa quae ipsis dormientibus occurrerit se digne purgent. Nam si dormienti homini commotio seminis in somnis subrepserit; nolo ut ita in ardenti calore illo in sacramento officii altaris mei accedat, quousque ardor ille in eo sedetur, ut scriptum est: Si fuerit inter vos homo qui nocturno pollutus sit somno, egredietur extra castra; et non revertetur priusquam ad vesperam lavetur aqua, et post solis occasum regredietur in castra (Deut. XXIII). Quid hoc? Si est inter vos qui servitio meo insudatis homo qui per noctem polluitur in somno dormitionis suae, separet se de congregatione sanctitatis illius quae ad altare meum pertinet, ita ut se mysterio illi conjungere non praesumat, antequam, abeunte noxio calore, illo emundetur lavacro poenitentiae in confessione et compunctione cordis de incendio libidinis suae. Et tunc, poenitentia illa quae cor ipsius ita illustraverat peracta, redeat in amore castitatis ad illos qui se fideliter ab immunditia pollutionis defendunt, et sacramentum illud quod totum in sanctitate est digne et honorifice adeat.

Sed homo ille qui tam dormiendo quam vigilando fortiter in libidine ardet, caveat ne ardori suo incendium subministret. Quomodo? Scilicet escis illis quae sibi succum libidinis offerunt, se non inflammet, sed a carnibus illis quae sine tegmine nudae de matribus suis, id est de pecoribus, egressae sunt humiliter abstineat; quia in ipsis fervor ardoris est, qui tantus non est in carne volucrum quae sine tegmine non egreditur, sed cum tegmine teste fracto ovo nascitur. Unde etiam minus incendium in ipsa est. Sed et ab immoderato vino se abstineat, ne in superfluitate potato, venae ipsius noxio sanguine repletae, in ardore incendii turpiter incalescant.

For whoever in his acts so transmutes himself, that he does this which he desires to do, namely that he so destitutes himself, that he pours out his semen with a beast, this one induces the greatest ruin for himself, even as Satan cast himself down through his adversity when he wished to be like God.

Wherefore all you who contaminate yourselves in diverse pollutions of this kind by perverse use: resist your concupiscences, and chastising your bodies perform most bitter and true penitence with great wailing and fasting and maceration of your flesh and with dire scourges, lest you, being impenitent, cast yourselves into the heap of the most cruel guilt.

But I will not only that men cleanse themselves from waking uncleanness, but also that they worthily purge themselves from that pollution which shall have occurred to them while sleeping. For if a commotion of semen shall have crept upon a sleeping man in dreams; I will not that he thus approach in that burning heat in the sacrament of the office of my altar, until that ardor in him be stilled, as it is written: If there be among you a man who is polluted by a nocturnal dream, he shall go out outside the camp; and he shall not return until he be washed with water toward evening, and after the setting of the sun he shall return into the camp (Deut. XXIII). What is this? If there is among you who labor in my service a man who is polluted through the night in the sleep of his slumber, let him separate himself from that congregation of holiness which pertains to my altar, so that he may not presume to join himself to that mystery, before, the noxious heat departing, he be cleansed by that washing of penitence in confession and compunction of heart from the fire of his libido. And then, that penitence which had so illustrated his heart being completed, let him return in the love of chastity to those who faithfully defend themselves from the uncleanness of pollution, and let him worthily and honorably approach that sacrament which is entirely in holiness.

But let that man who burns strongly in libido both sleeping and waking, beware lest he minister fire to his ardor. How? Namely, let him not inflame himself with those foods which offer him the juice of libido, but let him humbly abstain from those meats which came forth naked without covering from their mothers, that is from cattle; because in them is the fervor of ardor, which is not so great in the flesh of birds which does not come forth without covering, but is born with a covering, the eggshell being broken. Whence also there is less fire in it. But let him also abstain from immoderate wine, lest being drunk in superfluity, his veins, filled with noxious blood, should basely grow hot in the ardor of the fire.

Si quis autem in superfluitate causarum istarum laborat, sibimetipsi resistere per se non valens, devotissima intentione me quaerat, ac vulnera cordis sui humillima detectione mihi demonstret. Quomodo? Videlicet humili confessione coram sacerdote ea mihi aperiat. And cur hoc? Quia vera confessio secunda resurrectio est. Quomodo? In casu veteris Adae humanum genus occisum est, quod novus Adam in morte sua excitavit. Quapropter et in morte ejusdem novi Adae resurrectio animarum exorta est, ita quod homo peccata sua confiteri debet, quod vetus Adam non fecit, cum praevaricationem suam magis obtexit, quam eam confessus sit. Quomodo? Quia eam non est confessus poenitendo, sed eam obtexit feminam accusando; unde et confessio posita est, ut postquam homines ceciderint, de casu suo per eam erigantur. Et ideo quicunque pura confessione sacerdoti in amore meo, peccata sua confessus fuerit: de morte ad vitam resurgit, ut etiam illa de morte erepta est quae in convivio coram filio meo cum lacrymabili poenitentia de sordibus suis se purgavit.

Quod remedium purgationis et in antiquis patribus diu praefiguratum est. Quomodo? Nam ante legem gratiae, patriarchae et prophetae consolatio hominum erant, et sub lege pontifices et sacerdotes eruditio ipsorum fuerunt, cum deinde apostoli venientes veram justitiam in Filio meo attulerunt ita quod multi homines ad eos currentes, adjutoriam eorum devote imploraverunt. Et ita ab Adam usque ad apostolatum apostolorum, semper ii erant qui per supernam inspirationem, consolatione et instructione sua miseriis hominum subveniebant. Sed et ut apostoli hominibus sua praedicatione et multis miraculis ostendebant, homo qui diabolica suasione in mortem cadens per se nunquam erigi potuit, per Filium meum a morte ereptus est. Quomodo? Quoniam cum in mundo esset multos labores in corpore suo perferens, denique pro redemptione mundi in crucem positus est. Istud fideles homines pro salute sua cum sacerdotes suis imitari debent. Quomodo? Adjutorium Filii mei quaerent: quia cum post baptisma vetus crimen Adae revocaverint, de casu suo per semetipsos surgere non valent. Et ideo velut a patriarchis et prophetis consilium quaerent, et ab apostolis auxilium accipient: ubi peccata sua, denudatis vulneribus suis, in vera et pura manifestatione fideliter demonstrabunt. Quomodo? Peccata sua sacerdoti qui minister Filii mei est, devotissimo corde et ore confitebuntur. Et tunc sacerdos ille remedium eis in poenitenta ipsorum conferens, ita peccata eorum in morte Unigeniti mei sepeliet. Sed illi deinde hoc modo ad vitam resurgentes, resurrectionem etiam filii mei glorificabunt.

Qui autem vulnera peccatorum suorum denudare recusat, sed tacens per semetipsum sine sublevatione alterius ea curare tentat, secundum quod tunc cor suum velle probat, seipsum decipit, quia sibimetipsi sacerdos vult esse. Quapropter et sine adjutorio alterius surgere non valet; quoniam nec homo per semetipsum in salvatione erectus est, sed per Filium meum salvatus est. Unde qui salvari desiderat, nec in fine vitae suae peccata sua confiteri desperet.

But if anyone labors in a superfluity of these causes, being unable to resist himself by himself, let him seek me with most devoted intention, and let him demonstrate the wounds of his heart to me with most humble detection. How? Namely, let him open them to me by humble confession before a priest. And why this? Because true confession is a second resurrection. How? In the fall of the old Adam the human race was slain, which the new Adam excited in his death. Wherefore also in the death of the same new Adam the resurrection of souls has arisen, so that man ought to confess his sins, which the old Adam did not do, when he rather covered his prevarication than confessed it. How? Because he did not confess it by repenting, but covered it by accusing the woman; whence also confession was placed, so that after men shall have fallen, they may be erected from their fall through it. And therefore whoever shall have confessed his sins by pure confession to a priest in my love: he rises from death to life, even as she also was snatched from death who in the banquet before my son purged herself from her filths with tearful penitence.

Which remedy of purgation was also prefigured for a long time in the ancient fathers. How? For before the law of grace, the patriarchs and prophets were the consolation of men, and under the law the pontiffs and priests were their erudition, since thereafter the apostles coming brought true justice in my Son so that many men running to them, devotedly implored their auxiliary. And thus from Adam even to the apostolate of the apostles, there were always those who through supernal inspiration, by their consolation and instruction, succored the miseries of men. But as also the apostles showed to men by their preaching and many miracles, the man who falling into death by diabolical persuasion could never be erected by himself, was snatched from death through my Son. How? Since when he was in the world enduring many labors in his body, finally he was placed on the cross for the redemption of the world. This faithful men for their salvation ought to imitate with their priests. They shall seek the auxiliary of my Son: because when after baptism they shall have recalled the old crime of Adam, they are not able to rise from their fall by themselves. And therefore even as from the patriarchs and prophets they shall seek counsel, and from the apostles they shall receive help: where they shall faithfully demonstrate their sins, their wounds being denuded, in true and pure manifestation. How? They shall confess their sins to the priest who is the minister of my Son, with most devoted heart and mouth. And then that priest conferring the remedy on them in their penitence, shall thus bury their sins in the death of my Only-Begotten. But those thereafter rising to life in this manner, shall also glorify the resurrection of my son.

But he who refuses to denude the wounds of his sins, but being silent attempts to cure them by himself without the raising up of another, according to what he then proves his heart to will, deceives himself, because he wishes to be a priest to himself. Wherefore also he is not able to rise without the auxiliary of another; since neither was man erected in salvation by himself, but was saved through my Son. Whence he who desires to be saved, let him not despair of confessing his sins even at the end of his life.

Quod si quis in hora mortis suae positus remedia vulnerum peccatorum suorum quaerit, nec tamen sacerdotem cui peccata sua confiteatur habere possit, tunc alii homini quem eodem tempore opportunum habet ea manifestet. Vel si tam repente nullum hominem habere potest, ea mihi coram elementis cum quibus etiam illa perpetravit, ex intimo affectu cordis sui aperiat, et ego devotionem cordis ejus videns, poenitenti am ejus non abjicio. Quapropter nemo de ponderibus iniquitatis suae desperet, quoniam si de misericordia mea desperaverit, ad vitam non resurget. Qui autem cum desperatione certaverit, et tandem eam ad nihilum deduxerit, hic se liberavit, quia fortis existens viriliter vicit. Sed qui remedium salutis suae per tumorem mentis suae non quaerit, huic succurrendum non est; quoniam, dum me invenire posset, me quaerere recusavit. Ergo dum homo tempus habet: seipsum non negligat, sed refugium purae confessionis quaerat, ut etiam Filius meus praecepit in Evangelio, dicens: Vade et ostende te sacerdoti, et offer munus tuum quod praecepit Moses in testimonium illis (Matth. VIII). Quid hoc? Tu qui in peccatis sordes cum te ab illis emundari desideras, vade bona intentione, et ostende illa pura confessione sacerdoti qui minister meus est, et offer devoto corde munus verae poenitentiae, quod ex voluntate Dei praesignavit ille, qui de multis inundationibus terrenae iniquitatis per divinam potentiam ablutus est, ut testificentur illi qui te prius in malis actibus viderant sorduisse, quod nunc in amaritudine poenitentiae ab eis velut in camino examinationis purgatus sis.

Quapropter, o homo, si peccator facta sua in absconso cordis sui occultaret: quis tunc poenitentiae illius contra accusatorem testis existeret? Nullus. Unde homo peccata sua manifestet, quatenus poenitentiae suae testem habeat. Sed qui poenitentiam peccatorum suorum perficere desiderat, eleemosynam sibi in adjutorium assumat. Quomodo? Quia cum corpus hominis per imbecillitatem suam in labore poenitentiae defecerit, eleemosyna illi in adjutorium accurrat. Et quoniam difficile est homini ut aspere et secundum quod justum est poeniteat: ideo matrem sibi eleemosynam assumat, quatenus cum ea id perficiat quod corpori suo laboriosum est. Nam quemadmodum mater necessitati filii sui subvenire non cessat, quamvis ille jam educatus esse videatur: ita etiam eleemosyna teneritudini corporis in poenitentia hominis succurrit, quamvis idem homo in maceratione corporis sui poenitendo fortis appareat.

But if anyone placed in the hour of his death seeks the remedies for the wounds of his sins, and yet is not able to have a priest to whom he may confess his sins, then let him manifest them to another man whom he has at that same time as opportune. Or if he can have no man so suddenly, let him open them from the intimate affection of his heart to me before the elements with which he also perpetrated them, and I, seeing the devotion of his heart, do not reject his penitence. Wherefore let no one despair of the weights of his iniquity, since if he shall have despaired of my mercy, he shall not rise to life. But he who shall have fought with despair, and finally reduced it to nothing, this one has liberated himself, because being strong he has manfully conquered. But he who does not seek the remedy of his salvation through the tumor of his mind, he is not to be succored; since, while he could find me, he refused to seek me. Therefore while man has time: let him not neglect himself, but let him seek the refuge of pure confession, as also my Son commanded in the Gospel, saying: Go and show yourself to the priest, and offer your gift which Moses commanded for a testimony to them (Matth. VIII). What is this? You who are filthy in sins when you desire to be cleansed from them, go with good intention, and show them by pure confession to the priest who is my minister, and offer with devoted heart the gift of true penitence, which he pre-signified from the will of God, who was washed from many inundations of earthly iniquity through divine power, so that they may testify who had before seen you to have been filthy in evil acts, that now in the bitterness of penitence you have been purged from them even as in a furnace of examination.

Wherefore, o man, if a sinner should hide his deeds in the secret of his heart: who then would exist as a witness of that penitence against the accuser? None. Whence let man manifest his sins, so that he may have a witness of his penitence. But he who desires to perfect the penitence for his sins, let him take almsgiving to himself for an auxiliary. How? Because when the body of man through its imbecility shall have failed in the labor of penitence, let almsgiving run to it for an auxiliary. And since it is difficult for man to repent as harshly and according to what is just: therefore let him take almsgiving to himself as a mother, so that with her he may perfect that which is laborious for his body. For just as a mother does not cease to succor the necessity of her son, although he may already appear to be brought up: so also almsgiving succors the tenderness of the body in the penitence of man, although the same man may appear strong in repenting in the maceration of his body.

Attamen mala opera quae homo in corpore suo per concupiscentiam carnis suae perpetravit, illa etiam in seipso corporaliter puniat, ut opus illud quod carni suae charum et dulce fuerat: per amaritudinem poenitentiae fideliter ab eo abstergatur; quoniam amaritudo poenitentiae, mortifera vulnera peccatorum cum adjutrice eleemosyna in hominibus sanare debet. Quomodo? Quia cum homo in castigatione se constringit, se quoque per eleemosynam dilatet. Quomodo? Quoniam eleemosyna misericordiam meam designat. Quomodo? Cum fidelis homo pauperibus cum substantia sua propter amorem meum subvenit, praecepta mea custodit, quia indigentibus misericordiam suam propter honorem nominis mei impendit, sicut et ego in puritate cordis sui me quaerentibus gratiam meam non subtraho. Qui autem hoc modo refectione eleemosynarum pauperibus motu misericordiae succurrit: valde mihi amabilis est, quoniam viscera misericordiae habet hoc implens quod scriptum est: Pone thesaurum tuum in praeceptis Altissimi: et proderit tibi eleemosyna magis quam aurum (Eccli. XXIX). Quid hoc? Justa et recta consideratione tolle de materia pecuniae tuae quae in sinu tuo et in amplexione cordis tui est, dividens eam secundum praecepta illius qui super omnes est, quia Deus mandavit ut a malo declines et bonum facias. Et ideo in praecordiis tuis per bonam voluntatem tuam hoc modo abundare debes, ne de perditis ovibus sis, sed sanctifica teipsum ante Deum, in refectione deficientibus de tua substantia tribuens; quoniam et tunc Deus misericordiam suam in tuis miseriis super te non continebit. Quod si hoc feceris, tunc majorem utilitatem tibi affert compassio illa quam super illum habes qui nullum thesaurum possidet, quam si super magnum montem ascendens multam pecuniam auri in superbia tua possideres. Quomodo? Melius enim est tibi ut modicum pusillis in humilitate des, quam regnum mundi cum magna voluptate possideas; quia tunc misericordia in remuneratione Dei ob pondus superbiae tuae tibi deesset, quoniam ibi viscera compassionis super pauperem non haberes. Unde et elementa lacus voluptatum hominum sunt, et mores eorum ostendunt. Quomodo? Quia vindictam Dei illis peccantibus superinducunt. Et ideo, o homo, inanitatem naufragantis avaritiae desere; quia justissima haereditas tua in aeterna vita est, et malum relinquens, bonum fac, ut malevolentiam duritiae dimittas. Et ut misericordiam consequaris, de tua substantia indigengentibus da, in hoc imitatus Deum qui misericors est.

Quapropter etiam, o homo, nullus mendax huic contradicere potest quin vos qui pauperibus ita subvenitis, voluntatem meam in hoc compleatis. Quomodo? Sicut ego vobis gratiam meam impendo, ita et vos pauperibus eleemosynam vestram tribuere debetis. Sed qui eleemosynam accipiunt, eam non in vanum nec secundum avaritiam sumant. Quid hoc? Quoniam multi sunt qui ignaviam amantes, corporaliter laborare nolunt ut seipsos pascere valeant, nec bona opera spiritualiter facere student ut animabus suis subveniant; sed ut pecora sunt, intellectum justitiae nec in anima nec in corpore suo habentes.

Nevertheless, the evil works which man perpetrated in his body through the concupiscence of his flesh, let him also punish those in himself corporally, so that that work which had been dear and sweet to his flesh: may be faithfully wiped away from him through the bitterness of penitence; since the bitterness of penitence, with auxiliary almsgiving, ought to heal the mortal wounds of sins in men. How? Because when man constrains himself in chastisement, let him also dilate himself through almsgiving. How? Since almsgiving designates my mercy. How? When a faithful man succors the poor with his substance for the sake of my love, he keeps my precepts, because he bestows his mercy on the indigent for the sake of the honor of my name, just as I also do not withdraw my grace from those seeking me in the purity of their heart. But he who in this manner succors the poor by the refreshment of alms from a movement of mercy: he is very amiable to me, since he has the bowels of mercy fulfilling this which is written: Place your treasure in the precepts of the Most High: and almsgiving shall profit you more than gold (Eccli. XXIX). What is this? By just and right consideration take from the matter of your money which is in your bosom and in the embrace of your heart, dividing it according to the precepts of him who is over all, because God commanded that you decline from evil and do good. And therefore you ought to abound in this manner in your vitals through your good will, lest you be of the lost sheep, but sanctify yourself before God, bestowing from your substance on those failing in refreshment; since even then God will not contain his mercy over you in your miseries. But if you shall have done this, then that compassion which you have over him who possesses no treasure brings greater utility to you, than if ascending upon a great mountain you possessed much money of gold in your pride. How? For it is better for you that you give a little to the little ones in humility, than that you possess the kingdom of the world with great pleasure; because then mercy in the remuneration of God would be lacking to you on account of the weight of your pride, since there you would not have the bowels of compassion over the poor. Whence also the elements are the lake of the pleasures of men, and demonstrate their manners. How? Because they bring down the vengeance of God upon those sinning. And therefore, o man, desert the inanity of shipwrecking avarice; because your most just inheritance is in eternal life, and relinquishing evil, do good, so that you may dismiss the malevolence of hardness. And so that you may obtain mercy, give of your substance to the indigent, having imitated God in this, who is merciful.

Wherefore also, o man, no liar can contradict this, that you who so succor the poor, fulfill my will in this. How? Just as I bestow my grace upon you, so also you ought to bestow your almsgiving upon the poor. But let those who receive alms, not take it in vain nor according to avarice. What is this? Since there are many who loving sloth, will not labor corporally so that they may be able to feed themselves, nor study to do good works spiritually so that they may succor their souls; but are as cattle, having the intellect of justice neither in their soul nor in their body.

Unde etiam indigni ante oculos meos apparent, si hoc modo sine correctione et sine poenitentia in tepore hujus pravitatis perseveraverint. Sed et multi sunt qui corporaliter necessitatem patientes, eleemosynam cum humilitate in timore percipiunt, atque pro illis orant et laborant qui eis misericordiam suam impendunt, prava etiam opera immundissimae sordis devitantes. Inter hos etiam multi inveniuntur quibus idcirco terrenas divitias subtraho, quoniam eis coelestes divitias dare volo. Qui autem paupertatem propter nomen meum libenter sufferunt, valde mihi amabiles sunt; qui vero divitias saeculares propter cupiditatem suam libenter haberent, nec eas habere possunt, hi mercedem hujus labors perdunt. Sed qui ob hoc divitias quaerit ut voluntatem meam et non cupiditatem suam in eis compleat, hic pro bona voluntate sua mercedem honoris apud me reportabit. Ita etiam et ille qui potestatem honoris propter jactantiam superbiae suae et non ad gloriam nominis mei appetit: hic mihi velut putridum cadaver est; qui autem idcirco eam quaerit, ut non superbiam suam sed honorem meum inde defendat, gloriosus in regno meo ob idipsum apparebit.

Quapropter et sacerdotes officii spiritualis regiminis magisterium suum non propter se, sed propter me subire debent, ut populo meo tanto securius et devotius praeesse valeant. Quomodo? Quia populum meum docere, admonere, hortari et coercere debent, ut legem Dei digne et laudabiliter custodiant. Et hoc pastores semper ruminabunt: dum populum exhortando movent, ne sine confessione et sine poenitentia in peccatis suis perseverent, sed ut mala opera conculcent et bona perficiant. Quod si populus sacerdotes suos in admonitione ista non obaudierit: tunc populus reatum suum sentiet, et sacerdotes de casu negligentiae hujus se eripuerunt; si vero sacerdotes auctoritatem magisterii sui populo non ostendunt, tunc sacerdotes non vocantur sed lupi rapaces dicuntur, quoniam officium suum in rapina habent: sicut et lupus ovem crudeliter diripit, ita quod magis voluntatem suam sequuntur quam custodiam ovium suarum amant. Et quia perverse vivunt, idcirco veram doctrinam populo seminare timent, ita iniquitati ut alicui domino suo consentientes, quod carnales concupiscentiae sunt, et ostium cordis sui aequitati velut alicui domestico suo claudentes, quod justitia Dei est.

Unde, o vos pastores, ululate et plangite crimina vestra quae in iniquitate vestra diram vocem emittunt, ita quod et elementa clamorem eorum suscipiunt, et cum eis coram me reboant. Quomodo enim in officio vestro audetis Dominum vestrum tangere in sanguineis manibus et in contraria spurcitia, et in adulterina iniquitate? Vere vos in immunditia vestra fundum terrae commovetis.

Whence also they appear unworthy before my eyes, if they shall have persevered in the lukewarmness of this depravity in this manner without correction and without penitence. But also there are many who suffering necessity corporally, perceive alms-giving with humility in fear, and pray and labor for those who bestow their mercy upon them, avoiding also the evil works of most filthy filth. Among these also many are found from whom therefore I withdraw earthly riches, since I will to give them heavenly riches. But those who willingly suffer poverty for my name's sake, are very amiable to me; but those who would willingly have secular riches for the sake of their cupidity, and yet are not able to have them, these lose the reward of this labor. But he who for this seeks riches so that he may fulfill my will and not his cupidity in them, this one for his good will shall report the reward of honor with me. So also and he who desires the power of honor for the sake of the boasting of his pride and not for the glory of my name: this one is to me even as a putrid carcass; but he who therefore seeks it, so that he may defend not his pride but my honor therefrom, shall appear glorious in my kingdom on account of that very thing.

Wherefore also the priests of the office of spiritual government ought to undergo their mastership not for themselves, but for me, so that they may be able to preside over my people so much more securely and devotedly. How? Because they ought to teach, admonish, exhort and coerce my people, so that they may worthily and laudably keep the law of God. And this the pastors shall always ruminate: while in exhorting they move the people, lest they persevere in their sins without confession and without penitence, but so that they may trample upon evil works and perfect good ones. But if the people shall not have listened to their priests in that admonition: then the people shall feel their guilt, and the priests have snatched themselves from the case of this negligence; but if the priests do not show the authority of their mastership to the people, then they are not called priests but are called ravening wolves, since they have their office in rapine: even as the wolf cruelly tears the sheep, so that they rather follow their own will than love the custody of their sheep. And because they live perversely, therefore they fear to sow true doctrine to the people, thus consenting to iniquity as to some lord of theirs, because they are carnal concupiscences, and closing the door of their heart to equity even as to some domestic of theirs, which is the justice of God.

Whence, o you pastors, howl and wail for your crimes which in your iniquity emit a dire voice, so that even the elements receive their clamor, and with them re-echo before me. For how in your office do you dare to touch your Lord with bloody hands and in contrary filth, and in adulterous iniquity? Truly you in your uncleanness move the foundation of the earth.

Quomodo? Videlicet cum in tantis criminibus sordentes Deum vestrum tangere non timetis, terram in magno dolore opprimo, ita carnem et sanguinem Filii mei ulciscens; quoniam non solum terram in hoc horrore crudeliter commovetis, sed etiam coelum in immunditia vestra pessime contaminatis Quomodo? Cum in fetore immunditiae vestrae Dominum Deum vestrum tangitis, sicut porcus in stercore margaritas contaminat: tunc coeli iniquitatem vestram suscipientes, ultionem judicii mei in voluntate mea super terram emittunt. Nam cum vera justitia et cum divina lege populum meum praecedere deberetis in bonis operibus ei lucentes, ita ut idem populus meus gradiens post vos pedem suum in nulla offensione contereret; sed vos aliquando majore iniquitate populum meum contaminatis quam vel ipse se contaminet in quo malum et pessimum exemplum in vobis habet. Vos enim tam lucida gemma esse deberetis, ut credentes in lumine vestro, incedentes viam rectitudinis agnoscere possent; sed vos eis exemplum mortis praebetis, ita ut iniquitate vestra modum invenire non valeant. Et quomodo pastores eorum esse potestis, cum eos ita seducitis? Quomodo ergo pro eis respondebitis: qui nec pro vobis responsum dare potestis?

Unde plorate et ululate antequam tempus mortis vos subtrahat. Et quare non consideratis honorem vestrum: qui prae caeteris hominibus vobis datus est? Quid hoc? Quoniam in Filio meo prae caeteris claves coeli accepistis, quae judicio recti sensus et justi judicii in scientia Scripturarum sunt: quando recte consideratis quid sit quid ligare debeatis. Quid hoc? Cum homines se mihi in lege mea pertinaciter opponunt: timorem judicii mei eis incutere debetis. Et si tunc culpam suam non correxerint, ligaturam vestram super eos extendite. Quomodo? Quia rebelles sunt: ideo apertis vocibus in verbis meis eos ligabitis, et eis ligaturam illam indicabitis; quoniam et pro contumacia sua coram me ligati sunt: ut Filius meus primo pastori Ecclesiae ostendit dicens: Tibi dabo claves regni caelorum. Et quodcunque ligaveris super terram, erit ligatum et in coelis; et quodcunque solveris super terram, erit solutum et in coelis (Matth. XVI). Quid hoc? Ego qui potestatem coeli et terrae habeo, tibi qui me devote imitatus es per gratiam meam dabo judicia illa quae dignitatem regni coelorum tangunt, ita ut nefas sit hoc, quod justo judicio ligaveris super terram, secundum quod homines super terram peccare videris; quia postquam hominis animam de corpore suo abstraxero, tunc judicium tuum super eam non extendes, quoniam judicium illud meum est: in nequitia sua vincta sit, et in coelestibus, scilicet a coelo, separata et projecta, quia in superna mansione nulla iniquitas libertatem aut locum habere permittitur.

Namely, when being filthy in such great crimes you do not fear to touch your God, I oppress the earth in great sorrow, thus avenging the flesh and blood of my Son; since not only do you cruelly move the earth in this horror, but also you most evilly contaminate heaven in your uncleanness. When in the stench of your uncleanness you touch the Lord your God, even as a pig contaminates pearls in dung: then the heavens receiving your iniquity, emit the vengeance of my judgment in my will upon the earth. For when you ought to precede my people in good works with true justice and with divine law, shining for them, so that that same people of mine walking after you should strike their foot in no offense; but sometimes you contaminate my people with greater iniquity than even they themselves contaminate themselves, in which they have a bad and worst example in you. For you ought to be so lucid a gem, that those believing in your light, could acknowledge the way of rectitude as they walk; but you offer them an example of death, so that by your iniquity they are not able to find the measure. And how can you be their pastors, when you thus seduce them? How therefore will you answer for them: who are not able to give answer for yourselves?

Whence weep and howl before the time of death subtracts you. And why do you not consider your honor: which was given to you above other men? What is this? Since in my Son you received the keys of heaven above others, which are in the judgment of right sense and of just judgment in the science of the Scriptures: when you rightly consider what it is that you ought to bind. What is this? When men pertinaciously oppose themselves to me in my law: you ought to strike into them the fear of my judgment. And if they shall not then have corrected their fault, extend your ligature over them. Because they are rebellious: therefore with open voices in my words you shall bind them, and you shall indicate that ligature to them; since also for their contumacy they are bound before me: as my Son showed to the first pastor of the Church saying: To thee I will give the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven (Matth. XVI). I who have the power of heaven and earth, will give to you who have devotedly imitated me through my grace those judgments which touch the dignity of the kingdom of heaven, so that it be an unspeakable crime this, which by just judgment you shall have bound upon earth, according to what you see men sin upon earth; because after I shall have abstracted the soul of man from his body, then you shall not extend your judgment over it, since that judgment is mine: let it be bound in its iniquity, and in the heavenly things, namely from heaven, separated and projected, because in the supernal mansion no iniquity is permitted to have liberty or place.

Sed et vinculum hoc quod ita prius in rebellione constrinxisti, cum deinde in poenitentia delinquentium denotaveris, super terram erit solutum et in supernis secretis. Et tunc post mortem hominis, pro anima ejus orabis; sed tunc eam a nexibus ligaturae suae absolvere poteris, quia gemitus devoti cordis Deus non abjicit.

Vos autem, o sacerdotes, qui hoc modo per Filium meum potestatem hanc percepistis: neminem absque culpabili causa propter rabiem cordis vestri in verbis meis ligabitis; sed acutissime vobis considerandum est, quem ita constringere debeatis. Nam qui nec propter pudorem hominum, nec propter timorem meum, nec precibus nec praeceptis vestris cohiberi poterit quin in iniquitate sua perseverare velit, hunc ecclesiastica censura in verbis meis ab Ecclesia mea submovebitis. Sed innocentem non ligabitis; quoniam si illum constrinxeritis vosmetipsos in nodum diri reatus immittitis. Quod si tamen ille hoc modo inconvenienter constrictus fuerit quamvis innocens sit; tamen humillima subjectionis obedientia propter honorem nominis mei solutionem quaerere debet, ne si spretor exstiterit, reatum superbiae sibi contrahat. Sed ligatura ista talis sit. Homo qui nec mihi, nec praeceptis majorum suorum in perversitatibus suis obedire voluerit, hic in verbo meo a coelestibus separandus est, velut Adam mihi inobediens existens in praecepto meo de paradiso ejectus est, nec in consortium fidelium recipietur, nisi in poenitentia obedientiae; sicut etiam genus humanum in martyrio obedientis Filii mei, ad coelestem patriam revocatum est.

Qui vero ita rebellis est quod in humilitatis officio reverti non vult, tunc, si ita in contumacia sua perduraverit, consortium illorum habebit qui lapideum cor abjicere recusantes sed in infidelitate sua permanentes, gloriam ecclesiasticae beatitudinis habere recusaverunt. Nam qui ita obduratus est quod de nequitia sua nullam misericordiam quaerere curat, hic antiquum serpentem imitatur qui misericordiam sprevit et qui primum hominem in paradiso decipiens in seipso ita dicebat. Quamvis ego de coelis projectus sum cum contra exercitum Altissimi cum angelis meis praeliatus resistere non valuerim, quoniam ab eo victus sum; tamen nunc in terra hominem inveni, in quo iram meam exercens me fortiter vindicabo. In terra enim in homine complebo, quod in coelis facere volui, scilicet ut Altissimo similis essem. Et si Deus justus est, potestas ista mihi non auferetur, quia homo mihi consentiet et Deo non obediet. Haec diabolus in seipso loquens: omnes artes suas contra hominem instruxit ut ille a Deo recederet, qui et diabolum secutus est; unde et cum sibi tam fortiter alligavit, quod homo illum pro Deo coluit, et Deum creatorem suum abnegavit.

But also this bond which thus you first constrained in rebellion, when thereafter you shall have denoted it in the penitence of the delinquents, it shall be loosed upon earth and in the supernal secrets. And then after the death of the man, you shall pray for his soul; but then you shall be able to absolve it from the knots of its ligature, because God does not reject the groans of a devoted heart.

But you, o priests, who in this manner have perceived this power through my Son: you shall bind no one in my words without a culpable cause on account of the rage of your heart; but it is to be considered most sharply by you, whom you ought so to constrain. For he who can be cohibited neither on account of the shame of men, nor on account of the fear of me, nor by your prayers or precepts, so that he wills to persevere in his iniquity, this one you shall remove from my Church by ecclesiastical censure in my words. But you shall not bind the innocent; since if you shall have constrained him you cast yourselves into a knot of dire guilt. But if nevertheless he shall have been inconveniently constrained in this manner although he be innocent; yet he ought to seek absolution by most humble obedience of subjection for the sake of the honor of my name, lest if he exist as a contemner, he contract the guilt of pride against himself. But let that ligature be such. The man who shall have willed to obey neither me, nor the precepts of his elders in his perversities, this one is to be separated from the heavenly things in my word, even as Adam existing disobedient to me in my precept was ejected from paradise, nor shall he be received into the consortium of the faithful, except in the penitence of obedience; just as also the human race in the martyrdom of my obedient Son, was recalled to the heavenly fatherland.

But he who is so rebellious that he does not wish to return in the office of humility, then, if he shall have così persisted in his contumacy, he shall have the consortium of those who refusing to cast away the stony heart but remaining in their infidelity, refused to have the glory of ecclesiastical beatitude. For he who is so obdurated that he does not care to seek any mercy for his wickedness, this one imitates the ancient serpent who despised mercy and who deceiving the first man in paradise said thus in himself. Although I have been projected from the heavens when I, fighting with my angels against the army of the Most High, have not been able to resist, since I was conquered by him; yet now I have found man on earth, in whom exercising my wrath I will strongly avenge myself. For on earth I will fulfill in man, what I wished to do in the heavens, namely that I might be like the Most High. And if God is just, this power shall not be taken away from me, because man will consent to me and will not obey God. The devil speaking these things in himself: instructed all his arts against man so that he should recede from God, who also followed the devil; whence also he bound him to himself so strongly, that man worshipped him for God, and denied God his creator.

Sed cum homo in tanta tenebrositate infidelitatis jaceret, nec se erigere valeret: ad salvationem ejus misi Filium meum miro modo de virgine incarnatum, verum Deum et verum hominem existentem. Quid hoc? Quia de me Patre secundum divinitatem veraciter exivit, et quoniam de Virgine matre secundum humanitatem veraciter carnem assumpsit. Quid hoc? O homo mollis et tener in tuo corpore es; sed durus et inflexibilis in tua incredulitate manes; nam lapis poliri ad aedificium potest, tu autem molliri ad fidem non vis. Attende tamen. Sicut homo in arca sua pulcherrimam gemmam habens, eam metallo imponit ut hominibus appareat, sic et ego in corde meo Filium meum habens eum de Virgine incarnari volui ut ipse credentibus salutem vitae conferret. Quod si ei carnalem patrem dedissem, quis tunc esset? Videlicet non filius sed servus meus; sed hoc esse non debuit. Ipse autem de Virgine natus, comedit, bibit, et dormiens requievit, atque alias corporales miserias sustinuit; sed tamen gustum peccati in carne sua non sensit; quia non in mendacio sed in veritate carnem assumpsit. Quid hoc? Quoniam caeteri homines in praevaricatione Adae et Evae per gustum delectationis nascuntur, quod in mendacio et non in veritate est. Non sic Filius meus ortus est: sed in sanctitate de castissima Virgine ad redemptionem hominum natus est. Nam similis similem de vinculo suo solvere non valeret, nisi major veniret qui eum eripere posset. Quid hoc? Quoniam homo natus in peccatis, hominem peccatorem de perditione mortis liberare non valuit; quapropter Filius meus sine peccato venit: quia hominem devicta morte misericorditer de morte eripuit. Sed qui vigilantibus oculis videt, et attentis auribus audit, hic mysticis verbis meis osculum amplexionis praebeat, quae de me vivente emanant.

VISIO SEPTIMA.

SUMMARIUM.---Quod Deus omnia juste dispensans et in justitia diversa dona Spiritus sancti declarans, fideles homines in bonis operibus confortat ut a diabolo superari non possint. De multitudine fidelium et de divina lege coram ipsis extensa. Quod deceptiones diaboli hominibus in via hujus mundi patent. Quod diabolus divitias et delicias hominibus aperte et fraudulenter offert; quas qui concupiscit, emit. Quod diabolicam persuasionem viriliter ei resistentes abjiciunt, quidam tepide viventes ei consentiunt. Verba Ezechielis de eadem re.

But when man lay in such great darkness of infidelity, nor was able to erect himself: for his salvation I sent my Son in a wondrous manner incarnate of a virgin, being true God and true man. What is this? Because from me the Father according to divinity he truly went forth, and since from the Virgin mother according to humanity he truly assumed flesh. O man, you are soft and tender in your body; but you remain hard and inflexible in your incredulity; for a stone can be polished for a building, but you will not be softened for faith. Attend nevertheless. Just as a man having a most beautiful gem in his ark, places it upon metal so that it may appear to men, so also I having my Son in my heart willed him to be incarnate of the Virgin so that he himself might confer the salvation of life on those believing. But if I had given him a carnal father, who then would he be? Namely not my son but my servant; but this ought not to be. But he himself born of the Virgin, ate, drank, and being asleep rested, and sustained other corporal miseries; but yet he did not feel the taste of sin in his flesh; because he assumed flesh not in a lie but in truth. What is this? Since other men are born in the prevarication of Adam and Eve through the taste of delight, which is in a lie and not in truth. Not thus was my Son arisen: but in holiness of the most chaste Virgin he was born for the redemption of men. For like would not be able to loose like from its bond, unless a greater one should come who could snatch him. What is this? Since man born in sins, was not able to liberate a sinning man from the perdition of death; wherefore my Son came without sin: because he mercifully snatched man from death, death being conquered. But he who sees with watchful eyes, and hears with attentive ears, let him offer the kiss of embrace to these mystic words of mine, which emanate from me the living one.

VISION SEVEN.

SUMMARY.---That God justly dispensing all things and declaring in justice the diverse gifts of the Holy Spirit, comforts faithful men in good works so that they cannot be overcome by the devil. Of the multitude of the faithful and of the divine law extended before them. That the deceptions of the devil are open to men in the way of this world. That the devil openly and fraudulently offers riches and delights to men; which he who desires, buys. That they manfully resisting it reject diabolical persuasion, while some living lukewarmly consent to it. The words of Ezekiel concerning the same thing.

Quod diabolus omni nequitia plenus, veneno multiformis artis suae, quinque sensus hominum decipere laborat. Quod superbia diaboli in incarnatione Filii Dei dejecta est. De oculis et auribus et naribus serpentis quid significent. De manibus et pedibus et cauda ejus quid significent. Quod potestas omnipotentis Dei fortitudinem diaboli ita contrivit quae nequitiam suam secundum voluntatem suam exercere non potest. Quod diabolus in quatuor partibus mundi incendium iniquae persuasionis in omne genus diversorum hominem emittit. Verba David de eodem. Qualiter diabolus in igneis persuasionibus diversa genera hominum spiritualium et saecularium multimodis tentationibus aggreditur. De tribus aciebus eorum. De tentatione saecularium. De sex modis tentationum spiritualium hominum. De non baptizatis. De sagittis oris ejus et de fumo pectoris et de humore lumborum quid significent. De turbine umbilici et de immunditia ranarum ventris ejus quid significent. Quod diabolus stultos homines per iniquam incredulitatem exagitat, verum esse putante quod ipse eis fallaciter demonstrat. Quod haeretici vitandi et ab Ecclesia abjiciendi sunt qui diabolum pro Deo colunt et sunt viscera diaboli et praecurrens germen filii perditionis. Quod auditorium Dei contemnentes gratia Dei deserit, quaerentibus autem misericorditer subvenit. Verba Salomonis de eodem. Quod veri cultores Dei qui toto adnisu terrena conculcant, antiquum serpentem forti contritione dejiciunt.

Deinde vidi ardentem lucem tantae magnitudinis quantae mons aliquis magnus et altus est, in summitate sua velut in multas linguas divisam. Et coram luce illa quaedam multitudo albatorum hominum stabat, ante quos velut quoddam velum tanquam crystallus perlucidum a pectore usque ad pedes eorum extensum apparebat. Sed et ante multitudinem illam quasi in quadam via velut quidam vermis mirae magnitudinis et longitudinis supinus jacebat: qui tanti horroris et furiae videbatur: ultra quam etiam homo effari potest. Ad cujus sinistram quasi forum erat, ubi divitiae hominum atque deliciae saeculares et mercatus diversarum rerum apparuerunt; ubi etiam quidam homines multa celeritate currentes, nullum mercatum exercebant, quidam autem lente euntes et venditioni et emptioni ibi insistebant. Vermis autem ille niger hirsutus, ulcerosus et pustulis plenus erat, quinque varietates a capite per ventrem suum usque ad pedes in modum zonarum descendentes in se gerens, quarum una viridis, alia alba, alia rubea, quaedam crocea et quaedam nigra apparebat, plenae omnes veneno mortifero.

That the devil full of all wickedness, labors to deceive the five senses of men with the poison of his multiform art. That the pride of the devil was cast down in the incarnation of the Son of God. Of the eyes and ears and nostrils of the serpent what they signify. Of his hands and feet and tail what they signify. That the power of almighty God so crushed the fortitude of the devil that he cannot exercise his wickedness according to his will. That the devil in the four parts of the world emits the fire of iniquitous persuasion into every genus of diverse men. The words of David concerning the same. In what manner the devil in fiery persuasions attacks diverse genera of spiritual and secular men with multiform temptations. Of their three battle lines. Of the temptation of the secular. Of the six modes of temptations of spiritual men. Of those not baptized. Of the arrows of his mouth and of the smoke of his breast and of the humor of his loins what they signify. Of the whirlwind of his navel and of the uncleanness of the frogs of his belly what they signify. That the devil agitates foolish men through iniquitous incredulity, they thinking that to be true which he fallaciously demonstrates to them. That heretics are to be avoided and rejected from the Church who worship the devil for God and are the bowels of the devil and the prerunning seed of the son of perdition. That the grace of God deserts those contemning the auditorium of God, but mercifully succors those seeking. The words of Solomon concerning the same. That the true worshippers of God who with all effort trample upon earthly things, cast down the ancient serpent with strong contrition.

Then I saw a burning light of such great magnitude as some great and high mountain, divided at its summit as if into many tongues. And before that light a certain multitude of men clothed in white was standing, before whom appeared extended from their breast even to their feet a certain veil like to clear crystal. But also before that multitude, as if in a certain way, lay a certain worm of wondrous magnitude and length on its back: which seemed of such horror and fury: beyond what even a man is able to utter. At its left was as it were a forum, where the riches of men and secular delights and the market of diverse things appeared; where also certain men running with great speed exercised no market, but certain others going slowly insisted there on selling and buying. But that worm was black, hairy, ulcerous and full of pustules, bearing in itself five varieties descending from the head through its belly even to the feet in the manner of zones, of which one appeared green, another white, another red, a certain one saffron and a certain one black, all full of deadly poison.

Sed caput ejus ita contritum fuit, quod et sinistra maxilla ipsius jam dissolvi videbatur. Oculi vero ejus extrinsecus sanguinei et intrinsecus ignei, aures autem rotundae et hispidae, nares vero et os secundum nares et os viperae; sed manus secundum manus hominis, pedes autem ut pedes viperae, et cauda brevis et horribilis apparebat. Et collo ejus catena imposita fuerat quae et manus et pedes ipsius alligaverat, ita quod et illa catena in lapidem abyssi fortissime firmata, illum tam valide constrinxerat ut se nec hac nec illac secundum nequitiam voluntatis suae movere posset. Ex ore autem ejus multae flammae exeuntes in quatuor partes se diviserunt, quarum pars una usque ad nubes ascendebat, et alia inter saeculares homines, alia autem inter spirituales se extendebat, alia vero usque ad abyssum descendebat. Sed flamma illa quae nubes appetebat contra homines illos praeliabatur qui ad coelos ascendere volebant. Quorum tres acies videbantur; nam acies una prope nubes, et una in medietate illa quae inter nubes et terram est, et una juxta terram pergebat: omnes repetitis vocibus pergamus ad coelos vociferantes; sed a flamma illa hac et illac projecti, quidam non cadebant, alii autem pedibus suis se vix sustentabant, alii vero ad terram cadentes sed iterum surgentes ad coelos tendebant; flamma autem illa quae se inter saeculares homines diffudit, quosdam ex eis comburens et in teterrimam nigredinem vertit, quosdam autem suo acumine ita transfixit, ut eos quocunque voluit inflexerit. De qua tamen quidam se eripientes et ad illos qui coelos petebant pergentes: O vos fideles! praestate nobis adjutorium, resumpto clamore vociferabantur; quidam autem ita transfixi permanserunt. Illa vero flamma quae se inter spirituales extendebat: eos sua caligine obtexit; quos etiam in sex modis considerabam; nam alios eadem flamma crudeli incendio laesit: quos autem laedere non potuit illos aut viridi, aut albo, aut rubeo, aut croceo, aut nigro mortifero veneno illo quod a capite vermis usque ad pedes ejus defluebat ardenter afflavit. Sed flamma quae abyssum petebat, diversas poenas illorum in se continebat, qui per fontem baptismatis non loti, lucem veritatis et fidei ignorantes, Satanam pro Deo coluerant. Et vidi etiam ex ore ejus acutissimas sagittas stridentes, et a pectore ejus nigrum fumum exhalantem ac a lumbis ipsius ardentem humorem ebulientem, et ab umbilico ejus fervidum turbinem flantem, atque ab extremitate ventris ipsius velut immunditiam ranarum scaturientem; quae omnia magnam inquietudinem hominibus afferebant. Sed et de ipso teterrima nebula cum pessimo fetore egrediens, multos homines sua perversitate infecit. Et ecce magna multitudo hominum in multa claritate fulgentium veniebat quae illum vermem fortiter ubique conculcans acriter eum cruciabat: ita tamen quod ipsa nec a flammis nec a veneno illius laedi poterat.

But its head was so crushed, that even its left jaw already seemed to be dissolved. Its eyes indeed were bloody without and fiery within, but the ears round and shaggy, and the nostrils and mouth according to the nostrils and mouth of a viper; but the hands according to the hands of a man, but the feet as the feet of a viper, and the tail appeared short and horrible. And a chain had been placed on its neck which had bound both its hands and feet, so that even that chain, most strongly fastened to the stone of the abyss, had so validly constrained it that it was able to move itself neither here nor there according to the wickedness of its will. But from its mouth many flames going forth divided themselves into four parts, of which one part ascended even to the clouds, and another extended itself among secular men, another among the spiritual, but another descended even to the abyss. But that flame which sought the clouds fought against those men who wished to ascend to the heavens. Of whom three battle lines were seen; for one line proceeded near the clouds, and one in that middle part which is between the clouds and the earth, and one near the earth: all crying out with repeated voices, 'Let us go to the heavens'; but cast here and there by that flame, some did not fall, but others with difficulty sustained themselves on their feet, but others falling to the earth but rising again tended toward the heavens; but that flame which diffused itself among secular men, burning some of them, turned them into the foulest blackness, but others it so transfixed with its point, that it inflected them whithersoever it willed. From which nevertheless certain ones snatching themselves and proceeding to those who sought the heavens: 'O you faithful! afford help to us,' they cried out with a resumed clamor; but certain others remained so transfixed. But that flame which extended itself among the spiritual: covered them with its darkness; whom also I considered in six modes; for others the same flame hurt with a cruel fire: but those whom it was not able to hurt it ardently breathed upon with that green, or white, or red, or saffron, or black deadly poison which flowed down from the head of the worm even to its feet. But the flame which sought the abyss contained in itself diverse punishments of those who, not washed through the fountain of baptism, ignoring the light of truth and faith, had worshipped Satan for God. And I saw also from its mouth very sharp hissing arrows, and from its breast a black smoke exhaling and from its loins a burning boiling humor, and from its navel a fervent blowing whirlwind, and from the extremity of its belly gushing forth as it were the uncleanness of frogs; all which brought great disquietude to men. But also from it a foulest cloud going out with a worst stench infected many men with its perversity. And behold a great multitude of men shining in great clarity was coming which, strongly trampling that worm everywhere, sharply tormented him: in such a way nevertheless that it was not able to be hurt either by his flames or by his poison.

Audivique iterum vocem mihi de coelo dicentem: Deus omnia juste et recte dispensans, fideles populos ad gloriam supernae haereditatis vocat; sed antiquus deceptor in insidiis positus eos impedire tentans, artes nequitiae suae in ipsos excitat, sed tamen ab eis victus, confusionem praesumptionis suae accipit, cum illi coelestem patriam possideant, et ipse infernales horrores subeat. Quapropter vides ardentem lucem tantae magnitudinis quantae mons magnus et altus est, in summitate sua, velut in multas linguas divisam, quae est ardens in fide credentium justitia Dei in fortitudine potentiae suae magnitudinem sanctitatum et altitudinem gloriae demonstrans, atque in eadem gloria sancti Spiritus diversa dona mirabiliter declarans.

Et coram luce illa quaedam multitudo albatorum hominum stans: est in praesentia justitiae Dei turba in fide lucentium hominum per bona opera sua bene et honeste compositorum, ante quos velut quoddam velum tanquam crystallus perlucidum a pectore usque ad pedes eorum extensum apparet; quia in conspectu suo divinam legem fortem et splendidam ab intentione bonarum actionum usque ad completionem earum semper habent, in quibus ita confortantur, quod astutia et deceptione fallacium persuasionum superari non possunt. Sed quod ante multitudinem illam quasi in quadam via velut quidam vermis mirae magnitudinis et longitudinis supinus jacebat, hoc est quod ante notitiam hominum manifeste cognitus in via mundi hujus quae et bonis et malis ad gradiendum proposita est antiquus serpens non ita in forma sua, sed in significatione mysterii, videlicet magnus in malitia, longus in insidiis projectus apparet, sursum hians ut eos qui ad coelestia tendunt per deceptionem suam dejiciat, sed tamen jacens, quoniam per Filium Dei vires ejus protritae sunt, ita quod in eis stare non valet; quamvis tanti horroris et furiae videatur, ultra quod etiam homo effari potest; quia venenosum furorem et malitiosus conatus in multiplicitate diversitatis ejus, aestimatio mortalis hominis explicare non valet. Unde et ad ejus sinistram quasi forum est ubi divitiae hominum atque deliciae saeculares, et mercatus diversarum rerum apparent; quoniam in morte quae illius proditoris sinistra intelligitur forum cernitur, quod nequissima opera ipsius sunt mortis: ita quod ibi in divitiis corruptibilibus superbia et vana gloria et in deliciis transitoriis lascivia et concupiscentia ut in mercatu venditiones ac emptiones multarum varietatum terrenarum cupiditatum fervent: ita ut qui diabolicum terrorem palam exhorruerit, ab his latenter decipiatur, videlicet cum ei multae suasiones vitiorum leviter offeruntur, veluti cum per mercatorem diversa mercimonia hominibus ostenduntur, ut per hoc delectati, tanto ardentius emant quod sibi oblatum viderint; nam diabolus artes suas hominibus fraudulenter offert; sed qui tunc eas concupiscunt, ii eas emunt.

And I heard again a voice saying to me from heaven: God justly and rightly dispensing all things, calls the faithful people to the glory of the supernal inheritance; but the ancient deceiver placed in ambush trying to impede them, excites the arts of his wickedness against them, but nevertheless conquered by them, receives the confusion of his presumption, while they possess the celestial fatherland, and he undergoes infernal horrors. Wherefore you see a burning light of such magnitude as a great and high mountain, divided at its summit as if into many tongues, which is the justice of God burning in the faith of believers in the fortitude of its power, demonstrating the magnitude of holinesses and the height of glory, and wonderfully declaring diverse gifts of the Holy Spirit in the same glory.

And a certain multitude of men clothed in white standing before that light: is the crowd of men shining in faith in the presence of the justice of God, well and honestly composed through their good works, before whom as it were a certain veil like clear crystal appears extended from the breast even to their feet; because they always have in their sight the divine law, strong and splendid, from the intention of good actions even to their completion, in which they are so comforted that they cannot be overcome by the astuteness and deception of fallacious persuasions. But that a certain worm of wondrous magnitude and length lies on its back before that multitude as if in a certain way, this is that the ancient serpent, manifestly known before the knowledge of men in the way of this world which is proposed for both the good and the evil to walk in, appears projected not so much in its form as in the significance of mystery, namely great in malice, long in ambushes, gaping upward so that it may cast down those who tend toward celestial things through its deception, but nevertheless lying, since its strengths have been worn down through the Son of God, so that it is not able to stand in them; although it seems of such horror and fury, beyond what even a man is able to utter; because the estimation of mortal man is not able to explain its poisonous fury and malicious endeavors in the multiplicity of its diversity. Whence also to its left is as it were a forum where the riches of men and secular delights and the market of diverse things appear; since in death, which is understood as the left of that betrayer, a forum is discerned, because his most wicked works are of death: so that there in corruptible riches pride and vain glory, and in transitory delights lasciviousness and concupiscence, boil as in a market of sales and purchases of many varieties of earthly cupidity: so that he who has openly abhorred diabolical terror may be latently deceived by these, namely when many persuasions of vices are lightly offered to him, as when diverse merchandise is shown to men by a merchant, so that delighted by this, they may buy so much more ardently what they see offered to them; for the devil fraudulently offers his arts to men; but those who then desire them, buy them.

Quomodo? Bonam conscientiam suam quasi vendentes abjiciunt, et mortifera vulnera animarum suarum quasi ementes sibi contrahunt. Sed ibi quidam homines multa celeritate currentes nullum mercatum faciunt, quia ipsi Deum cognoscentes, thesaurum bonae voluntatis, et aromata virtutum portant et sibi ea virilissime comparant: ita quod saeculares voluptates et diabolicas spurcitias velociter in mandatis Dei transeuntes, dulcedinem carnis suae contemnunt. Quidam autem lente euntes et venditioni et emptioni ibi insistunt, quoniam hi tarditatem in bonis operibus habentes, per teporem corporis sui coeleste desiderium velut illud vendentes in semetipsis exstinguunt, et voluptatem carnis suae quasi eam ementes in se enutriunt. Quapropter illi mercedem bonae operationis accipient, et isti poenas iniquitatis suae sustinebunt, quemadmodum Ezechiel ostendit dicens: Justitia justi super eum erit: et impietas impii erit super eum (Ezech. XVIII). Quid hoc? Fulgida opera puri hominis illum in sanctitate perfundunt, et quasi mille oculi aspicientes in altum atque in profondum ubique eum circumdant, sursum ferentes eum in magnum honorem et in voluptatis suae mortificationem, prout Spiritus sanctus illi inspiraverit, veluti ala volucrem sursum in aere tollit quocunque illi placuerit. Sed vipereum venenum nequitiae sunt saevissimae viperae, quae conspumat coelum, margaritam luto involvens, et super pulcherrimum omnium speciosorum fremens, eum vero qui illud infideliter subsequitur, de nobilissimo opere digiti Dei, et ab omni honore et a beatitudine supernae visionis abjicit, atque eum exsulem faciens, a vivente fructu et a radice justae arboris abscindit.

Quod autem vides quod vermis ille niger, hirsutus, ulcerosus et pustulis plenus est: hoc indicat quod idem serpens antiquus in nigredine tenebrarum infidelitatis, et in pilis absconsionum deceptionis, atque in ulceribus immunditiarum pollutionis, et in pustulis cavernarum furoris abundat. Quinque etiam varietates a capite per ventrem suum usque ad pedes in modum zonarum descendentes in se habet, quia quinque sensus hominum diversis passionibus vitiorum, a deceptione illa cum se primum implere studuit usque ad consummationem illam cum insania ejus finem accipiet afflare non cessans, sed fallacem rectitudinem simulans, homines ad declivia immundarum artium suarum trahit, quarum una viridis, alia alba, alia rubea, quaedam crocea, quaedam nigra apparet plenae omnes veneno mortifero; quoniam in viriditate saecularem tristitiam, in albedine ineptam irreverentiam, in rubore fallaciae gloriam, in croceo mordacem detractionem atque in nigredine turpem similationem ostendunt, cum plenitudine aliarum perversitatum quae mortem animabus hominum sibi consentientium inferunt. Sed quod caput ejus ita contritum est quod et sinistra maxilla ejus jam dissolvi videtur, hoc est quod superbia illius in incarnatione Filii Dei ita dejecta est quod et adversitas mortis jam evacuata fortitudinem amaritudinis suae exercere non valet.

How? They cast away their good conscience as if selling it, and contract deadly wounds of their souls as if buying them for themselves. But there certain men running with great speed make no market, because they, knowing God, carry the treasure of good will and the spices of virtues and most manfully acquire them for themselves: so that passing quickly in the mandates of God through secular pleasures and diabolical filthinesses, they contemn the sweetness of their flesh. But certain others going slowly insist there on selling and buying, since these, having slowness in good works, extinguish in themselves the celestial desire through the lukewarmness of their body as if selling it, and nourish in themselves the pleasure of their flesh as if buying it. Wherefore those will receive the reward of good operation, and these will sustain the punishments of their iniquity, just as Ezekiel shows saying: 'The justice of the just shall be upon him, and the impiety of the impious shall be upon him' (Ezek. 18). What is this? The shining works of a pure man bathe him in holiness, and like a thousand eyes looking upward and into the deep surround him everywhere, carrying him upward into great honor and into the mortification of his pleasure, according as the Holy Spirit shall have inspired him, as a wing raises a bird upward in the air whithersoever it shall have pleased it. But the viperous poison of wickedness are the most cruel vipers, which foam at heaven, involving the pearl in mud, and roaring over the most beautiful of all beautiful ones, but cast him who infidelly follows it from the most noble work of the finger of God, and from all honor and from the beatitude of the supernal vision, and making him an exile, cut him off from the living fruit and from the root of the just tree.

But what you see that that worm is black, hairy, ulcerous and full of pustules: this indicates that the same ancient serpent abounds in the blackness of the darkness of infidelity, and in the hairs of the hiddens of deception, and in the ulcers of the pollutions of uncleanness, and in the pustules of the caverns of fury. It also has five varieties in itself descending in the manner of zones from the head through its belly even to the feet, because not ceasing to breathe upon the five senses of men with diverse passions of vices, from that deception when it first studied to fulfill itself even to that consummation when its insanity shall receive an end, but simulating a fallacious rectitude, it draws men to the declivities of its unclean arts, of which one appears green, another white, another red, a certain one saffron, a certain one black, all full of deadly poison; since in greenness they show secular sadness, in whiteness inept irreverence, in redness the glory of deceit, in saffron biting detraction, and in blackness shameful simulation, with the fullness of other perversities which bring death to the souls of men consenting to them. But that its head is so crushed that even its left jaw already seems to be dissolved, this is that its pride was so cast down in the incarnation of the Son of God that even the adversity of death, now evacuated, is not able to exercise the fortitude of its bitterness.

Oculi vero ejus extrinsecus sanguinei et intrinsecus ignei apparent; quia intentio perversitatis ipsius velut extrinsecus sanguineum nefas corporibus hominum incutit, et velut intrinsecus igneum jaculum animabus eorum infert; aures autem ipsius rotundae et hispidae sunt, quoniam hominem quasi in rotunditate pilis artium suarum circumdat ut eum celerrime dejiciat si quid in illo quod suum est deprehenderit; nares vero et os ejus secundum nares et os viperae apparent, quia indiscretos et fetentes mores hominibus ostendit, per quos in multis vitiis eos transfigens crudeliter occidit. Sed manus ejus secundum manus hominis videntur, quoniam machinationes artium suarum in operibus hominum exercet. Pedes autem ipsius ut pedes viperae sunt, quia itineribus hominum in insidiis suis diabolicas lacerationes inferre non desinit; et cauda ejus brevis et horribilis apparet quae est potestas ipsius parvi sed tamen pessimi temporis in filio perditionis, qui plus apprehendere bacchando cupit quam perficere possit. Et quod collo ejus catena injecta est quae et manus et pedes ipsius alligat, hoc est quod diabolica fortitudo per potestatem omnipotentis Dei ita fracta et contrita est, quod et pessima opera et nequissima itinera illius in quibus homines seducit, in contritione sua compressi sunt: ita quod et illa catena in lapidem abyssi fortissime firmata illum tam valide constringit, quod se nec hac nec illac secundum nequitiam voluntatis suae movere potest; quoniam potestas Dei in stabilissima aeternitate sine defectione manens, diabolum tanta fortitudine in salvatione animarum opprimit, quod ille nec exterioribus nec interioribus instrumentis nequissimi conatus sui, salutem redemptionis a fidelibus animabus removere valebit, quin in locum gaudii quem ipse pertinaciter amisit perveniant.

Quod autem ex ore ejus multae flammae erumpentes in quatuor partes se dividunt, hoc est quod ipse ex rapacissima voracitate sua, pessimum et multiplex malum crudelissimi incendii iniquae persuasionis emittens, in quatuor plagas totius mundi inter homines ut ipsum sequantur varie spargit. Quarum pars una usque ad nubes ascendit, quia illa diabolica afflatio coelum toto desiderio mentis suae petentes suo acumine retrahit, et alia inter saeculares homines se spargit, quoniam ipsa in terrenis causis conversantes, sua diversitate decipit; alia autem inter spirituales se extendit, quia illos spiritualibus disciplinis insudantes, sua simulatione inficit. Quaedam vero usque ad abyssum descendit, quoniam ipsa infideles sibi consentientes in infernalia tormenta sua seductione mittit; quia ipsi viam falsitatis et deceptionis euntes, viam rectitudinis non tenuerunt, nec vero Deo debitam reverentiam exhibuerunt, quemadmodum David testatur dicens: Contritio et infelicitas in viis eorum, qui viam pacis non cognoverunt: non est timor Dei ante oculos eorum (Psal. XIII).

Its eyes indeed appear bloody without and fiery within; because the intention of its perversity strikes as it were a bloody wickedness into the bodies of men from without, and inflicts as it were a fiery dart into their souls from within; but its ears are round and shaggy, since it surrounds man as if in a roundness with the hairs of its arts so that it may most quickly cast him down if it shall have apprehended anything in him which is its own; but its nostrils and mouth appear according to the nostrils and mouth of a viper, because it shows indiscreet and stinking mores to men, through which transfixing them in many vices it cruelly kills them. But its hands are seen according to the hands of a man, since it exercises the machinations of its arts in the works of men. But its feet are as the feet of a viper, because it does not cease to inflict diabolical lacerations on the journeys of men in its ambushes; and its tail appears short and horrible, which is its power of a small but yet worst time in the son of perdition, who desires to apprehend more by reveling than he is able to perfect. And that a chain is cast on its neck which binds both its hands and feet, this is that diabolical fortitude was so broken and crushed through the power of almighty God, that both its worst works and its most wicked journeys in which it seduces men, have been compressed in its contrition: so that even that chain, most strongly fastened to the stone of the abyss, constrains it so validly that it can move itself neither here nor there according to the wickedness of its will; since the power of God remaining without defection in most stable eternity, oppresses the devil with such fortitude in the salvation of souls, that he will not be able to remove the salvation of redemption from faithful souls by either the exterior or interior instruments of his most wicked endeavor, but that they may arrive in the place of joy which he himself pertinacitously lost.

But that many flames erupting from its mouth divide themselves into four parts, this is that he himself from his most rapacious voracity, emitting a worst and multiplex evil of most cruel fire of iniquitous persuasion, diversely scatters it in the four regions of the whole world among men so that they may follow him. Of which one part ascends even to the clouds, because that diabolical blast draws back with its point those seeking heaven with the whole desire of their mind, and another scatters itself among secular men, since it deceives those conversing in earthly causes with its diversity; but another extends itself among the spiritual, because it infects with its simulation those sweating in spiritual disciplines. A certain one indeed descends even to the abyss, since it sends the infidels consenting to it into infernal torments by its seduction; because they, going the way of falsity and deception, have not held the way of rectitude, nor have they exhibited due reverence to the true God, just as David testifies saying: 'Contrition and unhappiness are in their ways, who have not known the way of peace: there is no fear of God before their eyes' (Psalms 13).

Quid hoc? Innocentia et fortissima opera Dei quae in vivo et purissimo fonte militant; illos qui Deum a corde suo cum nequissimis et damnabilibus operibus expellunt ita conterunt, velut magna pluvia rem quampiam dimergit, ita quod amplius non appareat. Et ideo etiam in conspectu Dei non fulminant; quoniam infelicitas cum infelicissima consuetudine est in itineribus eorum quocunque se cum pastu mortis extenderit. Quo modo? Videlicet gustando et comedendo hoc quod malum est; unde et viam illam quae in calore solis ascendit, in operibus suis nesciunt, quia dulcedinem Dei nec in honore nec in amore gustant, ubi timorem ejus quasi timorem alieni abjiciunt, cum ipsum nec videre nec aspicere desiderant. Unde et ut vides flamma illa quae nubes petit contra homines illos praeliatur qui ad coelos ire volunt; quia nequissimum illud incendium cum mentes fidelium hominum sursum tendere senserit, adversus eos suis artibus crudelissime bacchatur, ne ad illa coelestia quae ipsi multis suspiriis quaerunt, perveniant. Quorum tres acies vides, quoniam ipsi veram et ineffabilem Trinitatem (quamvis in suis certaminibus plurimum fatigentur) colere non cessant. Nam acies una prope nubes pergit; quia isti fortissime contra diabolum pugnantes, mentem suam de terrenis actibus ita sursum ad coelestia tollunt, quemadmodum et nubes super terram fluere solet; et una in medietate illa quae inter nubes et terram est discurrit, quoniam ipsi quadam moderatione se continentes, nec ex tota mente coelestibus, nec ex toto desiderio terrenis insudant, sed in his modum sibi imponentes et interiora quaerunt, nec tamen exteriora respuunt; et una juxta terram pergebat, quia isti caduca perfecte non deserentes, caducis aliquantulum adhaerent, ita ut in eis valde laborantes, multas fatigationes passionum in ipsis sentiant, sed tamen superno auxilio victores existant, omnes repetitis vocibus pergamus ad coelos vociferantes; quoniam et isti et illi in multis suspiriis desideriorum suorum, ut tendant ad illa quae in supernis secretis sunt seipsos exhortantes, quamvis artibus antiqui serpentis in hac intentione sua multoties fatigentur. Sed a flamma illa hac et illac projecti; quia a flatu diabolicae tentationis in diversitatem morum agitati, quidam tamen non cadunt, quoniam ipsi fortissimi pugnatores existentes, ab his illusionibus se viriliter defendunt; alii autem gressibus suis se vix sustentant, quia hi in viam rectitudinis itinera sua ponunt, sed in multis laboribus fatigati vix tamen diabolicas artes superantes in mandatis Dei perseverant; alii vero ad terram cadentes, sed iterum surgentes ad coelos tendunt, quoniam ipsi in diversitate vitiorum prolapsi, sed postea per poenitentiam erecti, spem suam cum bonis operibus in Deum ponunt.

What is this? The innocence and most strong works of God which militate in the living and most pure fountain; they so crush those who expel God from their heart with most wicked and damnable works, as a great rain submerges some thing, so that it may no longer appear. And therefore also they do not lighten in the sight of God; since unhappiness with the most unhappy custom is in their journeys whithersoever it shall have extended itself with the pasture of death. In what manner? Namely by tasting and eating that which is evil; whence also they do not know that way which ascends in the heat of the sun in their works, because they do not taste the sweetness of God either in honor or in love, where they cast away his fear as if the fear of a stranger, since they desire neither to see nor to look upon him. Whence also as you see that flame which seeks the clouds fights against those men who wish to go to the heavens; because that most wicked fire, when it shall have sensed the minds of faithful men tending upward, revels most cruelly against them with its arts, lest they arrive at those celestial things which they seek with many sighs. Of whom you see three battle lines, since they do not cease to worship the true and ineffable Trinity (although they are very much fatigued in their contests). For one line proceeds near the clouds; because these, most strongly fighting against the devil, raise their mind from earthly acts thus upward to celestial things, just as a cloud is wont to flow over the earth; and one runs in that middle part which is between the clouds and the earth, since they, containing themselves with a certain moderation, do not sweat in celestial things with their whole mind, nor in earthly things with their whole desire, but imposing a measure on themselves in these they both seek interior things, yet do not reject exterior things; and one proceeds near the earth, because these, not perfectly deserting caducous things, adhere somewhat to caducous things, so that laboring greatly in them, they feel many fatigues of passions in themselves, but nevertheless exist as victors by supernal help, all crying out with repeated voices: 'Let us go to the heavens'; since both these and those in many sighs of their desires, exhorting themselves to tend to those things which are in supernal secrets, although they are many times fatigued by the arts of the ancient serpent in this intention of theirs. But cast here and there by that flame; because agitated by the blast of diabolical temptation into a diversity of mores, certain ones nevertheless do not fall, since they exist as most strong fighters, and manfully defend themselves from these illusions; but others with difficulty sustain themselves by their steps, because these place their journeys in the way of rectitude, but fatigued in many labors nevertheless they persevere in the mandates of God, overcoming diabolical arts; but others falling to the earth, but rising again tend to the heavens, since they, having collapsed in a diversity of vices, but afterwards erected through penitence, place their hope with good works in God.

Quod autem flamma illa quae se inter saeculares homines diffundit, quosdam ex eis comburens in teterrimam nigredinem vertit, hoc est quod idem incendium nequissimae deceptionis ad illos qui terrenis causis insistunt tendens, quosdam illorum suae perversitati subjiciens, pessimis vitiis tenebrosae iniquitatis eos inficit: ita quod ipsi claritatem verae fidei despicientes, et seipsos amara morte interficientes in terram cadunt et nefandissima opera in actibus suis perficiunt; quosdam autem suo acumine ita transfigit, quod eos quocunque vult inflectit, quoniam eos sua nequitia ita domat, quod ipsos ad universa vitia pravitatis suae inclinat, videlicet saecularem dulcedinem in amplexione ardentis libidinis eis suggerens: ita quod et diversos mores multiplicium rituum suorum, scilicet in verbis, in capillis, in veste, in incessu et in caeteris his similibus habent. Unde tortuosi efficiuntur, justitiam Dei negligentes, et praevaricatores legis existentes, nec sibimetipsis circumcisionem mentis imponentes; quia superfluitatem in libidine quaerunt, nec ullum tempus legis ut eis a Deo constitutum est servant; sed ut mare a vento in inquietudinem concutitur, ita et ipsi de flatu antiqui draconis in diversa vitia moventur. De qua tamen quidam se eripiunt, ad illos qui coelos petunt pergentes. O vos fideles, praestate nobis adjutorium, resumpto clamore vociferantur; quoniam de turpi et noxia consuetudine se abstrahentes et eos qui mentem suam coelestibus infigunt imitantes, ut suam sollicitudinem impendant, ipsisque juvamen corde et voce desiderant; quuidam autem ita transfixi permanent: quia ipsi diversis vitiis irretiti in malis perseverant. Sed quod illa flamma quae se inter spirituales extendit eos sua caligine obtegit, hoc est quod eadem afflatio diabolicae persuasionis incendia sua ad illos qui toto nisu spiritui servire deberent, emittens eos perversitate vitiorum suorum obnubilat, quatenus magis carni quam spiritui inhiant. Quos etiam in sex modis consideras; quoniam antiquus hostis tam quinque exteriores sensus eorum quam interiorem devotionem cordis ipsorum velut sextum modum pervertere conatur. Nam alios eadem flamma laedit; quia diabolus artes suas eis immittens, carnalibus desideriis et voluptatibus eos afflat, ita quod eos ad libidinem et ad pollutionem multae immunditiae accendit. Quos autem laedere non potest, hos aut viridi aut albo aut rubeo aut croceo aut nigro mortifero veneno illo quod a capite ejusdem vermis usque ad pedes ejus descendit ardenter afflat. Quomodo? Quoniam cum voluptates pollutionum recusant, aut tristitiam saeculi quasi pullulantem viriditatem per quam ita opprimuntur, quod nec in spiritualibus nec in saecularibus rebus valent, eis infundit; aut irreverentiam vitiorum velut ineptam albedinem, ita quod nec coram Deo nec coram hominibus turpitudinem suam abscondunt, ipsis immittit, aut recordationem terrenae gloriae quasi fulgentem ruborem, unde amaritudinem et anxietatem cordis habent, eis ostendit;

But that that flame which diffuses itself among secular men, burning some of them, turns them into the foulest blackness, this is that the same fire of most wicked deception tending to those who insist on earthly causes, subjecting some of them to its perversity, infects them with the worst vices of dark iniquity: so that they, despising the clarity of true faith and killing themselves with a bitter death, fall to the earth and perfect the most nefarious works in their acts; but others it so transfixes with its point, that it inflects them whithersoever it wills, since it so tames them with its wickedness, that it inclines them to the universal vices of its depravity, namely suggesting to them secular sweetness in the embrace of burning lust: so that they have even diverse mores of their multiple rites, to wit in words, in hair, in garment, in gait and in other things similar to these. Whence they are made tortuous, neglecting the justice of God, and existing as prevaricators of the law, nor imposing circumcision of the mind upon themselves; because they seek superfluity in lust, nor do they serve any time of the law as was constituted for them by God; but as the sea is shaken into disquietude by the wind, so also they are moved into diverse vices by the blast of the ancient dragon. From which nevertheless certain ones snatch themselves, proceeding to those who seek the heavens. 'O you faithful, afford help to us,' they cry out with a resumed clamor; since abstracting themselves from foul and noxious custom and imitating those who fix their mind on celestial things, so that they may spend their solicitude, they desire help for themselves with heart and voice; but certain others remain so transfixed: because they, entangled in diverse vices, persevere in evils. But that that flame which extends itself among the spiritual covers them with its darkness, this is that the same blast of diabolical persuasion, emitting its fires to those who with their whole effort ought to serve the spirit, beclouds them with the perversity of their vices, insofar as they gape more for the flesh than for the spirit. Whom also you consider in six modes; since the ancient enemy tries to pervert as much their five exterior senses as the interior devotion of their heart as a sixth mode. For others the same flame hurts; because the devil, sending his arts to them, breathes upon them with carnal desires and pleasures, so that he ignites them to lust and to the pollution of much uncleanness. But those whom he is not able to hurt, these he ardently breathes upon with that green or white or red or saffron or black deadly poison which descends from the head of the same worm even to its feet. In what manner? Since when they refuse the pleasures of pollutions, he either infuses into them the sadness of the world as a budding greenness through which they are so oppressed that they are valid in neither spiritual nor secular things; or he sends into them the irreverence of vices as an inept whiteness, so that they do not hide their turpitude either before God or before men; or he shows to them the recollection of earthly glory as a shining redness, whence they have bitterness and anxiety of heart;

aut detractionem proximorum velut tepidum erocum, ita quod sucurrones et bilingues inde efficiuntur, ipsis inducit, aut simulationem justitiae quasi horridam nigredinem, per quam in cordibus suis miserabiliter obtenebrantur, eis imponit. Quae omnia mortiferae pestes sunt: ab initio deceptionis ejusdem perditoris usque ad finem illum cum jam in ania ipsius finem in mundo accipiet, procedentes, per quas noxium ardorem vitiorum hominibus infert.

Sed quod flamma quae abyssum petit, diversas poenas illorum in se habet qui per fontem baptismatis non loti lucem veritatis et fidei ignorantes Satana pro Deo colunt, hoc est quod incendium illud perditioni adhaerens, dira et amara tormenta illis animabus infert, quae in fonte salutis non emundatae claritatem supernae haereditatis et fidem ecclesiasticae in titutionis non videntes, illum qui in insidiis positus animas hominum in mortem mittere conantur, pro illo qui hominibus vitam, et salutem tribuit venerari non cessant.

Ut vides ex ore ipsius acutissimas sagittas stridentes, quae sunt a diabolica rabie pessimae et nequissimae infixiones procedentes, et multis iniquitatibus bacchantes, et a pectore ejus nigrum fumum exhalantem qui est a malitiosis conatibus ejus teterrimae irae et invidiae emissio, ac a lumbis ipsius ardentem humorem ebullientem: qui est ab immunditia ipsius in praelatis ferventissimae libidinis effusio. Et ab umbilico ejus fervidum turbinem flantem: qui est a voracitate ejus in subjectis ardentissimae fornicationis suffocatio, atque ab extremitate ventris ipsius velut immunditiam ranarum scaturientem: quae est a perditione perversae absorptionis ejus in obduratione desperationis fetida egestio cum ipse antiquus insidiator se subsequentes ad omnem voluntatem suam perduxerit, quae omnia magnam inquietudinem in hominibus faciunt; quoniam hujusmodi perversitates maximam calamitatem miserrimae irretitionis illis imponunt, qui spem suam non coelestibus, sed terrenis affigunt.

Sed quod de ipso, teterrima nebula cum pessimo fetore egrediens multos homines sua perversitate inficit, hoc est quod ab eodem diabolo nigerrimus error fetentis conscientiae procedens, stultos homines per iniquam credulitatem exagitat. Quomodo? De abscisione capitis Joannis Baptistae, Filium Dei esse remissiorem vulnerum peccatorum ostendentis, pessimus error exortus est, ubi diabolus multos homines in diversis imaginibus seducit: hoc verum esse putantes quod ipse eis secundum aestimationem ipsorum fallaciter demonstrat. Unde et multi secundum hunc modum decipiuntur; quia et fides ipsorum semper in infirmitate vacillat. Sed, o vos filii mei, si juste et pie vivere volueritis, hunc nequissimum errorem fugite, ne amarissima mors in incredulitate vos apprehendat. Fugite etiam illos qui morantur in speluncis, inclusae cohortes diaboli existentes, vae illis, vae illis qui sic perseveraverint, quia viscera diaboli sunt, et praecurrens germen filii perditionis.

or he induces into them the detraction of neighbors as a lukewarm saffron, so that whisperers and double-tongued ones are made therefrom; or he imposes upon them the simulation of justice as a horrid blackness, through which they are miserably darkened in their hearts. All which are deadly plagues: proceeding from the beginning of the deception of the same perditor even to that end when already his insanity shall receive an end in the world, through which he infers the noxious ardor of vices to men.

But that the flame which seeks the abyss has in itself various punishments of those who, not washed by the fountain of baptism and ignorant of the light of truth and faith, worship Satan as God; this is that fire adhering to perdition brings dire and bitter torments to those souls who, not cleansed in the fountain of salvation and not seeing the clarity of the heavenly inheritance and the faith of ecclesiastical institution, do not cease to venerate him who, placed in ambush, strives to send the souls of men into death, instead of Him who grants life and salvation to men.

As you see from his mouth most sharp whistling arrows, which are most evil and wicked infestations proceeding from diabolical rage, and raging with many iniquities; and from his chest exhaling black smoke, which is the emission of most foul wrath and envy from his malicious endeavors; and from his loins a burning humor boiling forth: which is the effusion of most fervent lust from his uncleanness in those in authority. And from his navel a hot whirlwind blowing: which is the suffocation of most ardent fornication from his voracity in subjects; and from the extremity of his belly gushing forth as it were the uncleanness of frogs: which is a foul excretion from the perdition of his perverse absorption in the hardening of despair, when the ancient waylayer himself has led his followers to his every will; all which things cause great disquiet in men, because perversities of this kind impose the greatest calamity of most miserable entanglement upon those who fix their hope not on heavenly things, but on earthly ones.

But that from him a most foul mist with a most evil stench goes out and infects many men with its perversity; this is that from the same devil the blackest error of a foul conscience proceeds and agitates foolish men through wicked credulity. In what manner? From the beheading of John the Baptist, who showed the Son of God to be the remitter of the wounds of sins, a most evil error arose, where the devil seduces many men in various images: thinking this to be true which he himself fallaciously demonstrates to them according to their own estimation. Whence many are deceived according to this mode; because their faith also always wavers in infirmity. But, O you my children, if you wish to live justly and piously, flee this most wicked error, lest a most bitter death in incredulity apprehend you. Flee also those who dwell in caves, being the enclosed cohorts of the devil; woe to them, woe to them who shall so persevere, because they are the bowels of the devil, and the precocious germ of the son of perdition.

Quapropter, o vos dilecti filii mei, omni devotione et omni virtute animae et corporis vestri illos devitate; quoniam antiquus serpens sua arte illos pascit et vestit, quia eum pro Deo colunt, et quia in eum per fallacem deceptionem confidunt. Ipsi sibi pessimi homicidae, ita quod illos qui eis simpliciter adhaeserint occidunt, antequam eos errorem suum declinare permittant, et sunt in se ipsis turpissimi fornicatores, semen etiam suum in homicidio mortificantes et diabolo offerentes, ita etiam in schismatibus suis et in plenitudine vitiorum suorum Ecclesiam meam invadentes, cum baptisma et sacramentum corporis et sanguinis Filii mei, et caetera instituta quae Ecclesia mea habet, in turpibus machinationibus suis nequiter derident. Sed quamvis propter timorem populi mei his institutis meis aperte non repugnent, tamen in cordibus et factis suis ea pro nihilo ducunt. Nam diabolica illusione sanctitatem se habere simulant, in quibus a diabolo decipiuntur, quoniam, si diabolus se eis palam demonstraret, ab eis cognosceretur, ita quod illum devitarent. Unde ipse sua arte quaedam eis ostendit velut bona et sancta sint, et sic eos illudit. O vae illis qui sic in morte hac per everaverint.

Sed quia diabolus novit se modicum tempus erroris sui habere, idcirco nunc festinat infidelitatem in membris suis perficere, quae vos pessimi deceptores estis qui fidem catholicam subvertere laboratis. Vos instabiles et molles ad devitandum venenosas sagittas humanae pollutionis estis, quas secundum voluntatem vestram contra legem exercetis. Unde postquam venenoso semine fornicationis libidinem vestram evacuatis, tunc ficte oratis et sanctitatem vobis fallaciter imponitis, quod oculis meis fetente luto indignius est. Certe schisma quod exortum est in Horeb ubi Judaica plebs sculptile faciens in diabolica irrisione ludere coepit: sic etiam et adhuc quidam petulanter ludere solent, et schisma quod fuit in Baal in quo multi perierunt, et schisma fornicationum ubi cum Madianitis turpia facta perpetrata sunt, et caetera his similia super vos cadent: quia in his omnibus in malis vestris partem habetis, pejores priore populo existentes, quoniam veram legem Dei cernentes, eam pertinaciter abjicitis. Sed, o vos qui salutem vestram desideratis, ita quod baptisma suscepistis, et unctus mons Dei estis, Satanae resistite, et de monte salvationis vestrae descendere nolite.

Therefore, O you my beloved children, with all devotion and all virtue of your soul and body avoid them; because the ancient serpent feeds and clothes them by his art, because they worship him as God, and because they trust in him through fallacious deception. They are most evil murderers to themselves, so that they kill those who simply adhere to them before they permit them to decline their error; and they are in themselves most foul fornicators, also mortifying their own seed in murder and offering it to the devil; thus also in their schisms and in the fullness of their vices invading my Church, when they wickedly deride baptism and the sacrament of the body and blood of my Son, and the other institutions which my Church has, in their foul machinations. But although on account of the fear of my people they do not openly resist these my institutions, nevertheless in their hearts and deeds they count them for nothing. For by diabolical illusion they simulate that they have sanctity, in which they are deceived by the devil; because, if the devil were to show himself to them openly, he would be recognized by them, so that they would avoid him. Whence he himself by his art shows certain things to them as if they were good and holy, and thus he illudes them. O woe to those who shall so persevere in this death.

But because the devil knows he has a small time for his error, therefore he now hastens to perfect infidelity in his members, which you are, most evil deceivers, who labor to subvert the Catholic faith. You are unstable and soft to avoid the poisonous arrows of human pollution, which you exercise against the law according to your will. Whence after you evacuate your lust with the poisonous seed of fornication, then you pray feignedly and fallaciously impose sanctity upon yourselves, which is more unworthy in my eyes than foul mud. Certainly the schism which arose in Horeb where the Judaic people, making a sculpture, began to play in diabolical derision: so also even yet certain ones are accustomed to play petulantly; and the schism which was in Baal in which many perished; and the schism of fornications where foul deeds were perpetrated with the Midianites, and other things like to these shall fall upon you: because in all these you have a part in your evils, being worse than the former people, because seeing the true law of God, you pertinaciously reject it. But, O you who desire your salvation, so that you have received baptism and are the anointed mountain of God, resist Satan, and do not wish to descend from the mountain of your salvation.

Homo autem qui tantae duritiae est quod adjutorium Dei ad repugnandum diabolo contemnit, huic ipse insidias suas ponere non desistit, cum etiam in eo nigredinem iniquitatis surgere videt, quae toti corpori illius tantam amaritudinem infert quod etiam corpus ejus inde in infirmitate arescit. Unde cum homo coeperit malum ruminare et seipsum ita in desperationem conterere, quasi sibi non sit possibile malum devitare et bonum facere; tunc diabolus hoc videns dicit: Ecce homo qui nobis similis est, Deum suum negans et se ad nos convertens, nos jam sequitur. Quapropter properemus omnes et ad eum festinanter curramus: ita ipsum nostris artibus coercentes, ne a nobis aufugere possit. Nam Deum suum deserere vult: et nos sequi.

Sed homo qui his malis diabolicam suggestionem impugnatur, videlicet qui homicidio, adulterio, voracitate, ebrietate, et superfluitate omnium vitiorum polluitur, si tunc in his impoenitens perseveraverit, in mortem cadit; qui autem diabolo repugnans, his vitiis poenitendo se subtraxerit, ad vitam resurgit. Nam qui cupiditatem carnis suae secutus fuerit, et bonum desiderium spiritus sui neglexerit, de hoc fabricator orbis dicit: Iste me despicit et carnem suam cum peccato diligit, nolens scire quod a perditione se debet avertere, et ideo abjiciendus est. Qui vero bonum ardorem spiritus sui dilexerit, et voluptatem carnis suae abjecerit, de illo dicit Creator mundi: Hic ad me respicit et corpus suum in sordibus non enutrit, desiderans scire quod a morte se debet submovere, unde ei succurrendum est.

Quomodo? Ut Salomon in voluntate mea dicit. Peccatores persequuntur malum: et justis retribuentur bona. Quid hoc? Ruentes in lapsu, et cadentes in ruina undique mortiferi morbi invadunt: ita quod prudenter in hoc quod verum est non aspiciunt, sed illud negligenter abjiciunt. Unde quia non sunt digni Deum aspicere, nec ullam felicitatem in Deo aut in hominibus habere, quoniam Deum respuunt et diabolum eligunt; idcirco multam adversitatem illis infert id malum quod operantur. Sed in bonis rectus sensus et justa cogitation in excelso aedificat: ita quod in sinu suo suscipiunt haereditatem patris, quoniam supernum lumen attendunt, fallaces in irrisione fori quomodo hoc vel illud sine comparatione venundetur non existentes; sed id quod in Deo verum est habentes.

Sed ut vides quod magna multitudo hominum in multa claritate fulgentium venit quae praedictum vermem fortiter ubique conculcans diro cruciatu eum afficit, hoc est quod fidele agmen credentium sed in humana miseria procreatorum, in fide baptismatis et in beatis virtutibus multo ornatu et decore ad superna desideria properat:

But the man who is of such hardness that he contemns the help of God for resisting the devil, into him the devil himself does not cease to place his ambushes, when also he sees the blackness of iniquity arise in him, which infers such bitterness to his whole body that even his body withers therefrom in infirmity. Whence when a man has begun to ruminate on evil and to grind himself down into despair, as if it were not possible for him to avoid evil and do good; then the devil, seeing this, says: "Behold a man who is like to us, denying his God and turning himself to us, he follows us already." Therefore let us all hasten and run to him speedily: thus coercing him with our arts, lest he be able to flee from us. For he wishes to desert his God and follow us.

But the man who is impugned by these evils of diabolical suggestion, namely who is polluted by murder, adultery, voracity, drunkenness, and the superfluity of all vices, if he shall then have persevered in these unrepentant, he falls into death; but he who, resisting the devil, shall have subtracted himself from these vices by repenting, rises again to life. For he who shall have followed the cupidity of his flesh and neglected the good desire of his spirit, of him the Maker of the world says: "This one despises me and loves his flesh with sin, not wishing to know that he ought to turn away from perdition, and therefore he is to be cast away." But he who shall have loved the good ardor of his spirit and cast away the pleasure of his flesh, of him the Creator of the world says: "This one looks back to me and does not nourish his body in filth, desiring to know that he ought to move himself away from death, whence he is to be succored."

In what manner? As Solomon says in my will: "Sinners pursue evil, and good things shall be retributed to the just." What is this? Rushing into a lapse and falling into ruin, deadly diseases invade them from every side: so that they do not prudently look into that which is true, but they negligently cast it away. Whence because they are not worthy to look upon God, nor to have any felicity in God or in men, since they reject God and choose the devil; therefore that evil which they work infers much adversity to them. But in the good, right sense and just thought build on high: so that they receive the inheritance of the Father in their bosom, since they attend to the heavenly light, not being fallacious in the derision of the forum as to how this or that may be sold without comparison; but having that which is true in God.

But as you see that a great multitude of men shining in much clarity comes, which strongly trampling the aforesaid worm everywhere affects him with dire torture; this is that the faithful army of believers, though procreated in human misery, hastens to heavenly desires in the faith of baptism and in blessed virtues with much ornament and decorum:

ita quod ipsi in factis suis hunc antiquum seductorem fortissima contritione circumdantes dejiciunt, et eum diro cruciatu comminuunt, veluti sunt virgines, martyres, et caeteri hujusmodi veri Dei cultores qui toto nisu terrena conculcant et coelestia desiderant, ita tamen quod ipsa nec a flammis nec a veneno illius laedi potest; quia isti tanta fortitudine et constantia in Deo muniti sunt, quod nec ab apertis incendiis, nec ab occultis persuasionibus diabolicae iniquitatis contaminari valent, quoniam magna fortitudine virtutum vana figmenta deserunt, et sanctitati, juste viventes adhaerent. Sed qui vigilantibus oculis videt et attentis auribus audit, hic mysticis verbis meis osculum amplexionis praebeat quae de me vivente emanant.

so that they themselves in their deeds, surrounding this ancient deceiver with the strongest contrition, cast him down and crush him with dire torture, even as are virgins, martyrs, and other such worshipers of the true God who with all effort trample earthly things and desire heavenly things, so however that they cannot be hurt either by his flames or by his poison; because these are fortified with such strength and constancy in God that they are not valid to be contaminated either by open fires or by hidden persuasions of diabolical iniquity, since with great strength of virtues they desert vain figments and, living justly, adhere to sanctity. But he who sees with vigilant eyes and hears with attentive ears, let him offer the kiss of embrace to these my mystic words which emanate from me, the Living One.