A STUDY OF POPE INNOCENT III'S TREATISE
DE QUADRIPARTITA SPECIE NUPTIARUM

by

Connie M. Munk
A.B., University of Illinois, 1968
M.A., University of Illinois, 1969

Submitted to the Department of History
and the Faculty of the Graduate School
of the University of Kansas in partial
fulfillment of the requirements for the
degree of Doctor of Philosophy.

Dissertation Committee:

______________________________
Chairman

______________________________

OCT 1975
Volume II
Contents

De quadripartita specie nuptiarum
On the Fourfold Species of Marriage
De quatuor speciebus desponsationum
On the Four Species of Betrothal (Marriage)
Innocent III

De quadripartita specie nuptiarum

Edited and Translated
by
Connie M. Munk
Innocent III

De quadripartita specie nuptiarum
PREFACE

My edition of the treatise De quadripartita specie nuptiarum is based upon four texts--two printed editions and two manuscripts. The two printed editions are those by G. C. Trombelli and J. P. Migne, which is printed from the Trombelli edition. Unfortunately, both manuscripts present only partial texts of the treatise. The best of the two manuscripts is a thirteenth century manuscript from Arras (France)--MS. 754, ff. 1-8v. The other manuscript is Reginensis Latinus 212, ff. 60-63.

The text I have chosen to use for the basic transcription of my edition is the Trombelli edition of the treatise, and I have collated against it the two manuscripts and the Migne edition, which although it is printed from the Trombelli edition does differ from it at times.

The edition I am presenting is a working edition, made for my own use and the use of other historians interested in understanding the thought of Innocent III. My aim in the edition has been to present as clear and understandable a text as possible.

Since the Trombelli edition for the most part follows classical spelling, I have chosen to use classical spelling in the text of my edition, normalizing medieval spelling in my text when I have chosen to replace a reading in Trombelli with a reading from one of the manuscripts, but retaining the medieval spelling in the apparatus.
criticus. I have tried to keep my critical apparatus as simple as possible, and I have therefore not burdened it with typical spelling variants. I shall here state that the two editions for the most part follow classical spelling, while the two manuscripts follow medieval spelling. Specifically in my critical apparatus I am making no notation of the medieval spelling variants of e, u, i, v, and c instead of the classical ae or oe, v, i, j, and t. Nor am I making note of the use of ch instead of c in the word caritas. I perhaps should mention the fact that the Trombelli and Migne editions sometimes use the spelling charitas, while at other times they use caritas. My edition uses caritas throughout the text. I also am not noting variations between ae and oe, e.g., in mae(oe)stitia and moe(ae)chor. All these spelling variants which I am not including in the critical apparatus may appear there incidentally in the notation of some other variant. Those spelling variants which I have not mentioned above I have included in the critical apparatus.

When I have decided to replace a reading in Trombelli with a reading from one of the other texts, I have enclosed the word or passage that has been changed in square brackets in my text, thus making it immediately apparent what changes I have made in the basic Trombelli text. I have tried to make these changes as few as possible, aiming at all times for simplicity and understanding. I have departed
from the reading of the basic text only when I have considered it necessary to do so.

My text also includes some words and passages which are enclosed in parentheses. These parentheses are found in the Trombelli (and Migne) editions, and I have left them as they are. I do not know if they are found in the manuscript used by Trombelli, or if they were placed in the text by Trombelli himself. There are a few cases of words in parentheses included in a passage enclosed in square brackets; these parentheses are mine and indicate changes made within a whole passage which has replaced a passage in the Trombelli text. In my text, my emendations, and my apparatus I have tried to be as clear and simple as possible.

In the last part of the treatise, the *Epithalamium in laudem Sponsi et Sponsae*, there are titles found in the margin of the manuscript used by Trombelli. Trombelli calls these titles marginal notes and includes them in the footnotes to his edition. These titles found in the margin of Trombelli's manuscript are found as rubrics within the text of the Arras manuscript. In my critical apparatus I have made note of the variants occurring in the Arras MS. in these rubrics. If no note is made in the apparatus, then the marginal note in Trombelli and the rubric in the Arras MS. are the same. In my edition I have placed these rubrics in the apparatus, rather than insert them in the
text.

My *apparatus fontium* contains biblical citations and a few canon law references. I have corrected the mistakes in the references to biblical citations found in the notes of the Migne edition (the biblical citations are correct in the Trombelli edition). I have also retained some of Trombelli's notes in my *apparatus fontium*.

I have divided and numbered my text as follows. There are three main divisions--the prologue, the first part of the treatise on the four kinds of marriage, and the wedding song in praise of Christ and the Church. I have numbered each of these three divisions with Roman numerals, and I have numbered with Arabic numerals each section within each of these divisions. I have also numbered the lines within each section. I have retained the paragraphs and sections found in the Trombelli edition.

Now for a discussion of the four texts involved in my edition.

The Trombelli edition of *De quadripartita specie nuptiarum* is contained in a rather mixed collection of ten works, consisting for the most part of letters and short theological works, which had not been previously edited before the 1755 Trombelli edition. The manuscript which Trombelli edited was a Venetian manuscript contained in
the library of the Canons Regular of the Holy Savior (Congregatio SS. Salvatoris Lateranensis: the Lateran Congregation, or the Lateran Canons) in Venice. Trombelli gives no information concerning this manuscript, not even its date. Unfortunately, I have not yet been able to locate this Venetian manuscript, although I have searched through several hundred manuscript catalogues, including Italian and Venetian catalogues available to me.

As a matter of fact, I have been able to locate only two manuscripts of the treatise De quadripartita specie nuptiarum—the two which I have used in making my edition. In my searches through manuscript catalogues I found over one hundred manuscripts of both De contemptu mundi (De miseria humanae conditionis) and De missarum mysteriis (De sacramento altaris), but I found only two partial manuscripts of De quadripartita specie nuptiarum. De quadripartita was certainly not one of Innocent III's popular treatises.

The Migne edition is simply a reprint of the Trombelli edition, with some variants, due to both printing errors and some emendations as a result of fairly obvious corrections of the Trombelli text. The Migne edition is important only for Migne's obvious emendations of Trombelli.
The Arras manuscript of *De quadripartita specie nuptiarum* is bound together with three other manuscripts in MS. 754 (previously MS. 757) in the Bibliothèque Municipale d'Arras. The other three works are: Innocent III's *De missarum mysteriis*, the Sermons of Joannes de Abbatis-Villa, and Tancred's Summa on the Decretum. Catalogues of the manuscripts of Arras do not make note of the fact that part of Innocent III's *De missarum mysteriis* is contained in MS. 754 (757).³

The Arras manuscript is a thirteenth century manuscript, with all four works done in different hands. The copy of *De quadripartita* dates from the beginning of the thirteenth century, as does the copy of *De missarum mysteriis*. The other two works date from the late thirteenth century.⁴

In Arras MS. 754 *De quadripartita* fills ff. 1-8⁵. The treatise ends abruptly at the end of f. 8⁵. The second fascicle of the manuscript begins with f. 9, which contains *De missarum mysteriis* (ff. 9-68⁵). The beginning of *De missarum mysteriis*, however, is missing, as is the last part of *De quadripartita*. Perhaps a fascicle containing the end of *De quadripartita* and the beginning of *De missarum mysteriis* was accidently left out when the manuscripts were bound together, or perhaps it was ripped out.

The Arras manuscript does not contain the prologue
of *De quadripartita specie nuptiarum*. The text begins with "Sacra docente scriptura didicimus quatuor esse species nuptiarum...." MS. 754 seems to be an edition of *De quadripartita* with certain sections being left out on purpose, e.g., the "questions" are left out. The abrupt ending of the treatise in mid-sentence indicates, however, that the last part of the treatise was not intentionally omitted. It is most unfortunate that the Arras manuscript is incomplete because it is a very good text, and by using it I have been able to clear up several difficulties presented by the Trombelli (Venetiam MS.) edition.

The Vatican manuscript--Reginensis Latinus 212--has been thoroughly described in Andreas Wilmart's catalogue of the Reginensis Latinus collection. Reginensis Latinus 212 is a fifteenth century manuscript, written in 1436, and it contains a series of readings on the Virgin Mary to be read at Matins from June 24 through November 31-32 (sic). The selection taken from *De quadripartita specie nuptiarum* is for August 1-3 and fills ff. 60-63. This particular section concerns the marriage between the Word and human nature.

Reginensis Latinus 212 thus contains very little of the treatise *De quadripartita specie nuptiarum*, and aside from the rather interesting title which it gives
to the selection from the treatise—"philosophia Innocencii pape"—it presents more problems than it solves in that it adds a few passages to the treatise section involved. 

I have chosen to use the Trombelli edition as my basic text rather than one of the manuscripts because the Trombelli edition is the only complete text of the treatise which is available to me. If I had the Venetian manuscript used by Trombelli, or another complete manuscript text of the treatise, I would of course use it as the basic text for my edition.

With so few texts available—Trombelli (Migne), Arras, and Reginensis Latinus—it is very difficult, if not impossible, to establish a stemma for the manuscripts. The fact that the two manuscripts are incomplete also presents difficulties. All three—Trombelli/Migne (Venetian MS.), Arras 754, and Reg. Lat. 212—seem to represent separate traditions. The only stemma I can offer is as follows:
A more satisfactory stemma cannot be established until more manuscripts have been located.

I have chosen to cite the four texts used in my edition as follows:

A  Arras 754
R  Reginensis Latinus 212
T  Trombelli edition (Venetian MS.)
M  Migne edition (from Trombelli)
Footnotes


2 PL 217, 921-968.

3 The Arras manuscript catalogues which I have consulted are: Codices Manuscripti in Bibliotheca St. Vedasti, apud Atrebatiam (Paris, 1828); Catalogue des Manuscrits de la Bibliothèque de la Ville d'Arras (Arras, 1860); and Catalogue Général des Manuscrits des Bibliothèques Publiques des Départements (Paris, 1872), IV (Arras, Avranches, Boulogne). The manuscript containing De quadripartita specie nuptiarum is numbered 757 in the 1828 and the 1872 catalogues, while it has its present number of 754 in the 1860 catalogue. See especially the 1872 catalogue for a discussion of the manuscript. None of these three catalogues mentions, however, that the copy of De quadripartita is incomplete or that part of the treatise De missarum mysteriis (De sacramento altaris) is also contained in the manuscript.


6 Ibid., pp. 498-501.

7 The selection from De quadripartita specie nuptiarum contained in Reginensis Latinus 212 includes those sections of the treatise dealing with the marriage between the Word and human nature in the Incarnation. The treatise sections included are from De causa conjugii inter Verbum et humanam naturam through most of De modo. The scribe of Reg. Lat. 212, since his manuscript is a series of readings in praise of the Virgin Mary, would of course be interested in copying that part of De quadripartita concerning the Incarnation.

8 See the critical apparatus to my edition of the treatise for the added passages. I believe that the scribe simply expanded the section involved with what seemed to him to be natural additions. The added
passages concern why the Word took up human not angelic nature.
PROLOGUS

Titulus: Lotarii cardinalis ad Benedictum presbyterum de quadripartita specie nuptiarum. A Innocencius papa tercius in libro qui dicitur philosophia Innocencii pape R Innocentii III Romani pontificis de quadripartita specie nuptiarum liber. incipit prologus libri de quadripartita specie nuptiarum domini Innocentii papae terti ad Benedictum presbyterum. explicit prologus. incipit liber de quadripartita specie nuptiarum. M Innocentii III de quadripartita specie nuptiarum. incipit prologus libri de quadripartita specie nuptiarum domini Innocentii papae terti ad Benedictum presbyterum. explicit prologus. incipit liber de quadripartita specie nuptiarum. T

I. 1., 2-50 cf. D.36 dict.p.c.2. 5 Mt 13,11. 7 Ex 28,15.16. 15 Mt 15,14.

I. 1., 1 prologus deficit A R 2 te om. M 3 Scripturum M 7 [logion] M legion T
3

I. i., 60 optastis M  62 utcunque M
62-63 sed quod non valui] M
quod nescit? aut quis possit agere, quod
ignorat? Scriptum est enim: Nescierunt,
neque intellexerunt, in tenebris ambulant.
Noluit intelligere, ut bene ageret;
iniquitatem meditatus est in cubili suo.

Ipsi vero non cognoverunt vias meas, quibus
juravi in ira mea; si introibunt in requiem
meam. Tu scientiam repulisti, et ego te
repellam, ne sacerdotio fungaris mihi.

Propterea populus meus captivus ductus est
in Agyptum, quia non habuerunt scientiam.
Nobiles ejus interierunt fame, et multitudo
ejus siti exaruit. Defecerunt ab esca oves,
quia non erant in praesepe oves. Cum ergo
labia Sacerdotis debeant custodire scientiam,
quia legem de ore ejus exquirunt, tu cupiens
esse quod diceris, in lege Domini jugiter
meditatis; et quod tuo non praevales
argumento percipere, alieno satagis documento
videre: malens esse veritatis discipulus,
quam magister erroris. In rationali quippe
judicij, de quo fecimus mentionem, Urim,
et Thummim idest manifestatio, et veritas,
posita fuisse leguntur; quia in pectore
Sacerdotis manifesta debet esse cognitio
veritatis. Hujus itaque studii fervore
I. 1., 26 Ps 81,5.  28 Ps 35,4.5.
30 Ps 94,11.  32 Os 4,6.  34 Is 5,13.
37 Hab 3,17.  39 Mal 2,7.  45 Ex 28,30.

I. 1., 29-30 in cubili suo ipse vero | M
succensus saepe cum multa precum instantia postulasti, quatenus de Nuptiis sponsi, et sponsae compendiosum tibi tractatum exigerem: in quo carnalium, et spiritualium nuptiarum similitudines assignarem, et praecipue Psalmum quadragesimum quartum exponerem, in quo de Nuptiis sponsi, et sponsae multimoda laude tractatur. Ego vero non meo, sed tuo satisfaciens desiderio, praebeo, quod optasti: sciens opus non respondere materiae nec aedificium fundamento. Feci tamen utcumque, non quod volui, sed quod valui multis impeditus angustiis, quas ipse mecum ex magna parte portasti.
16 Os 2,19. 19 Cant 3,11.

II. 1., 1-II. 2., 32 deficit R 5 [Primam] A
Primum M T 6 [Secundam] A] Secundum M T
Quartum M T 9 nuptiis om. A Prothoplaustus A
11 suum om. A 14 et om. A 16 Oseam om. A
24 ignorante A


20 videte non oculis corporis, sed oculis cordis, idest credite, Regem Salomonem; idest Christum
II. 1., 27 Eph 2,14.  33 Lc 1,35.
37 Io 1,14.

II. 2., 8 Gen 2,24.  10 Mc 10,8.
11 Rom 12,5.  12 1 Cor 12,12.

Rubrica: De quadripartita specie Nuptiarum.]

De quadrisria unione. A

II. 2., 2 pariter, et veneratione om. A
3 Et om. A  4 una om. A  5 in corpore uno A
12-13 nos unum corpus sumus in om. A
verum pacificum, qui fecit utraque unum, in
diademate, quo coronavit eum mater sua, idest
in illa gratia singulari, qua concepit eum
Virgo Maria sine pruritu carnis, sine fervore
libidinis, sine labe peccati; sanctum, mundum,
et immaculatum; juxta quod Angelus inquit ad
Virginem: Spiritus Sanctus superveniet in te,
et virtus Altissimi obumbrabit tibi: Ideoque
quod nascetur ex te Sanctum, vocabitur Filius
Dei. In die desponsationis, idest Incarnationis
suae, quando Verbum caro factum est, et naturam
desponsavit humanam.

De quadripartita specie Nuptiarum.

II. 2. In hac quadripartita specie Nuptiarum
quoddam, et admiratione pariter, et veneracione
dignissimum reperimus; Et quod per primam
efficitur, ut sint duo in una carne; per
secundam efficitur, ut sint duo in uno corpore;
per tertiam efficitur, ut sint duo in uno spiritu;
per quartam efficitur, ut sint duo in una persona.
De prima namque testatur auctoritas: Erunt duo
in carne una; propter quam unionem Veritas intulit;
Itaque jam non sunt duo, sed una caro. De secunda
dicit Apostolus: Omnia membra corporis cum sint
multa, unum corpus sunt. Ita et nos unum corpus
II. 2., 14 1 Cor 12,13. 16 1 Cor 6,17.
19 1 Io 4,16. 21 In Symbolo, quod tribuitur Athanasio. 24 Io 1,14.

II. 2., 13 Christus A 16 idem Apostolus]

II. 3., 1 Ut incipit R enim om. R
1-5 Ut-contractum deficit A
sumus in Christo; propter quam unionem idem
Apostolus subdit: Etenim omnes nos in unum
15 corpus baptizati sumus. De tertia vero dicit
idem Apostolus: Qui adhaeret Domino, unus
spiritus est, et unus spiritus est cum eo,
propter quam unionem Joannes Apostolus [ait]:
Qui manet in caritate, in Deo manet, et Deus
20 in eo. De quarta, fides Catholica confitetur,
quod: sicut anima rationalis, et caro unus
est homo: ita Deus, et homo unus est Christus;
propter quam ineffabilem unionem Evangelista
testatur, quia Verbum caro factum est, et
25 habitavit in nobis. Primam ergo unionem recte
Carnalem: secundam Sacramentalem: tertiam
Spiritualen: et quartam dixerimus Personalem.
Carnalem, ut diximus, inter virum, et mulierem
legitimam: Sacramentalem inter Christum, et
sanctam Ecclesiam: spiritualen inter Deum, et
justam animam: personalem inter Verbum, et
humanam naturam.

De causa conjugii inter Verbum,
et humanam naturam.

II. 3. Ut enim inter Deum, et hominem
inimicitiarum destructo pariete, pacis reformaretur
integritas, nuptiale foedus inter Verbum, et
humanam naturam per Incarnationis mysterium est
II. 3., 5 Io 1,14.  9 2 Cor 6,16.
14 Ps 88,7.  15 Phil 2,7.  18 Ps 8,6.
II. 4., 1 Hebr 2,16.  3 Gen 22,18.
4 Gal 3,16.

II. 3., 7 habitabat om. R  8 Verbum om. R
caro uerbum A  10 inter eos om. A  11 mihi]
michi A  Sed cur deus accepit humanam et non
angelicam naturam Resp. angelum] post populus add. R
vero om. R  Quia-II. 24., 18 prosequamur deficit A
12 aut] ac R  15-16 exinanivit se formam] Exinanivit
semet ipsum formam R  16 accipiens] et add. R
17 homo] Qui add. R  19 formam] personam R
20 Ut humanam naturam que per alium tota cecidit
restauraret Ut non angelicam que per semetipsam
peccauerat non tamen tota ceciderat] post assumpsit
add. R

II. 4., 1 Non enim] Ergo non R  Angelus M
4 dixit R  5 in1] om. R

De Sponsaliis.

II. 4. Non enim Angelos, sed semen Abrahae appraehendit, cum quo longe prius de matrimonio contrahendo convenerat dicens: In semine tuo benedicentur omnes gentes. Non dicit in seminibus, quasi in multis, sed quasi in uno semine tuo, qui est Christus; quasi dicat, de semine tuo carnem accipiam, propter quam dabitur non solum Judaeis, sed omnibus gentibus benedictio.
II. 5., 3 Ps 131,11. 6 Lc 1,32.
9 Is 9,7.
II. 6., 3 Apoc 19,16. 5 Ps 44,2.
II. 7., 3 Is 11,1. 5 Is 7,14.

II. 5., 1 eandem R 2 Davidicum dictum]
illud david canticum R 6 ei] illi R
8 et om. R
II. 6., 1 ergo] vero R regis] regni R
6 dico-regi] om. R
De Juramento.


De Familia.


De Genere.

II. 7. Et quoniam erat de Patre sine matre, decebat, ut acciperet conjugem de matre sine patre; secundum illud Propheticum: Egredietur virga de radice Jesse, et flos de radice ejus ascendet. Et iterum: Ecce Virgo concipiet, et
II. 8., 1 Ps 23,1.  3 Ps 15,2.
II. 9., 2 Ps 2,8.  4 Ps 8,7-8.
II. 10., 6 Is 19,1.  7 Is 19,1.
8 Ps 44,8.

II. 8., 2 orbis terrarum om. R
II. 9., 1 immensus] est add. R
II. 10., 1 gloriae] ut add. R
pariet filium, et vocabitur nomen ejus Emmanuel.

De Dote.

II. 8. Verum quia Domini est terra, et plenitudo ejus, orbis terrarum, et universi qui habitant in eo, et ipse bonorum nostrorum non indiget, dos ei nec dari poterat, nec debebat.

De Donatione.


De Forma.

II. 10. Ut autem, qui splendor est gloriae, gloriosam sibi desponsaret, et splendidam, eam quidem, et lavit, et unxit: lavit ab omni labe peccati, ut esset sine ruga prorsus, et macula; quatenus eam immunem a culpa susciperet. Ascendit enim Dominus nubem levem; idest assumpsit carnem a peccatis immunem; et intravit AEgyptum, idest venit in mundum. Et
10

II. 10., 10 Ps 44,3,5.  12 Is 61,1;
Lc 4,18.

II. 11, 2 Gal 4,4,5.  4 Io 1,17.
II. 12., 3 Lc 1,28.  6 Lc 1,35.
8 Lc 1,38.  11 Io 1,14.

---

II. 10., 9 unxit] eum add. R
10 [speciosus] R] spectabilis M T
13 evangelizare-me om. R
   II. 11., 1 autem om. R
   II. 12., 1 vero] enim R  6 [Spiritus] R M
Spiritus T  sanctum M  11 contractum est R
unxit oleo laetitiae prae consortibus tuis, ut
10 esset [speciosus] forma prae filiis hominum:
propter veritatem, et mansuetudinem, et justitiam.
Spiritus, inquit, Domini super me, propter quod
unxit me, evangelizare pauperibus misit me.

De Tempore.

II. 11. Tempus autem plenitudinis, et annum
benignitatis elegit, in quo: Misit Deus Filium
suum natum de muliere, factum sub lege, ut eos,
qui sub lege erant, redimeret. Nam Lex per Moysen
data est, gratia, et veritas per Jesum Christum
facta est.

De Paranympho.

II. 12. In hoc vero nuptiali commercio
paranymphus fuit Angelus Gabriel, qui missus
ad Virginem, eam suaviter salutavit: Ave,
inquit, gratia plena: Dominus tecum. Statimque
thalamum praeparans virginalem, adjunxit:
[Spiritus] Sanctus superveniet in te, et virtus
Altissimi obumbrabit tibi. Quo per consensum
Virginis praeparato: Ecce, inquit, ancilla
Domini, fiat mihi secundum verbum tuum, protinus
inter Verbum, et humanam naturam sacrosanctum
conjugium est contractum. Quia: Verbum caro
II. 12., 12 Lc 1,45.
II. 14., 5 Sap 2,24.

II. 13., 1 omnino esset R
2 clamdestinum R affuere R adfuerunt M
3 quos M 5 archangelum R intelligamus R
6 affuerunt inuisibiliter R adfuerunt M
7 uisibiliter exterius R

II. 14., 1 quidem] quid R
2 convenire R 4 celeratur M 6 introvit M
in om. R

II. 15., 1 tamen om. R 2 et²] om. M
5 esset] est R
factum est, et habitavit in nobis. Beata, quae creditit, quoniam omnia completa sunt ei.

De Testibus.


Contra Maleficum.


De Effectu.

II. 15. Plene tamen ex omni parte rationalis spiritus interfuit, et divinus, et angelicus, et humanus; quia per Incarnationis mysterium non solum inter Deum, et hominem, verum et inter Angelum, et hominem esset concordia
II. 15., 6 Eph 1,10. 9 Lc 2,14.
II. 16., 3 Ps 18,6.
II. 17., 4 Ex 8,9. 5 Lc 11,20,19.

II. 15., 8 milicie celestis R
II. 16., 1 Locum] enim add. R 4 tanquam M
II. 17., [humanam] R M] humamam T
2 etl] om. R desponsavit annulo R 5 ergo]
6 filii-ejiciunt] profecto peruenit in uos regnum
dei (Lc 11,20.) R [ejiciunt] M] eijciunt T
8 debet] potest R
II. 18., 1 uerbum dei R 2 subarrauit R
3 raplevit M

De Loco.

II. 16. Locum ergo celebrandis nuptiis, thalamum Virginis deputavit, secundum illud propheticum: In sole posuit tabernaculum suum, et ipse tamquam sponsus procedens de thalamo suo.

De Annulo.


De Subarrhatione.

II. 18. Tunc ergo Dei Verbum humanam naturam annulo subarrhavit, cum eam donis Spiritus Sancti sine mensura replevit, secundum illud propheticum: PL 927
II. 19., 2 Is 61,10. 5 Col 2,3.
II. 20., 2 Ps 8,6-7. 6 Phil 2,10.

9 Is 9,6.

II. 18., 5-7 spiritus-Domini om. R
6 [replebit] M replevit T
II. 19., 1 Hiis R uelud R
3 ornavit] me add. R 4 suis om. R
6 abscondit M
II. 20., 3-4 et-tuarum om. R
4 [singularis] R singularitatis T
singularitas M 5 [magnifica] R
magnificentiae M T singularitas]
singularitatis M 6 nomen illi R 7-8 ut-
infernorum om. R 9 ammirabilis R
10-11 Deus-pacis] et cetera R

De Ornatu.


De Corona.

II. 21., 3 Cant 1,1.
II. 22., 3-4 Mc 16,19; Symbolum Athanasii; Symbolum Apost. 4 Hebr 1,4.
II. 23., 3 Lc 12,36.

II. 21., 1 eam ej ea R 2 personaliter copulavit R 3 desideranter petit R
II. 22., 1 ergo] uero R 2 transduxit R 3 assumptam M 4 ad dexteram R 4-5 angelis melior R
II. 23., 3 ipse om. R
De Osculo.

II. 21. Tunc et osculum ei dedit, cum eam sibi copulavit personaliter, juxta quod ipsa petit desideranter in Canticis: Osculetur me osculo oris sui. Sane duo labia conjunguntur in osculo; quia duae naturae uniuntur in Christo, Divinitas, et humanitas, ut idem ipse sit Deus de Deo, ante saecula genitus, et homo de homine in saeculo natus.

De Traditione.

II. 22. Humanam ergo naturam, quam in utero Virginis desponsavit, ad dexteram Patris traduxit, quando secundum humanitatem assumptam ascendit in Coelum, et sedet a dextris Dei, tanto melior Angelis effectus, quanto differentius prae illis nomen haereditavit.

De Nuptiis.

II. 23. Cum quibus interim nuptias celebrat in excelsis, a quibus ad judicium revertetur: sicut ipse dicit in Evangelio: Et vos similes hominibus expectantibus Dominum suum, quando revertatur a nuptiis.
II. 24., 10 Is 61,10. 13 Lc 3,16.
14 Ps 63,7. 15 Prov 25,27.

II. 24., 1 unio] commutatio R 4 sed]
nec R 4-5 nec-naturam om. R 9 sicut
Propheta] Et idem per prophetam R
11 monilibus] suis add. R monilibus suis
explicit R 14 scrutinio M 17 plenius¹]
planius M

2 similitudinuem M 3 ergo] enim A
De Modo.

II. 24. In hoc divino conjugio non est unio duarum personarum in una natura, sed unio duarum naturarum in una persona. Quia non persona personam assumpsit, sed natura naturam: nec natura personam accepit, sed persona naturam. Persona vero naturam assumpsit, sed in personam, non in naturam. Talis enim fuit illa susceptio, ut propter ineffabilem unionem et sponsus vocetur, et sponsa, sicut Propheta ipse testatur:

Quasi sponsum decoravit me corona, et quasi sponsam ornavit me monilibus. Quia vero res est ineffabilis, de qua loquimur: inde nec ipse Joannes fuit dignus solvere calceamenti corrigiam. Ne deficiamus scrutantes scrutinio: quia perscrutator majestatis opprimetur a gloria; et maxime ne quis ex verbis falsum pro vero concipiat, plenius, et plenius de Sacramentali, et spirituali conjugio prosequamur.

De duplici Institutione Conjugii.

II. 25. Porro Sacramentales [et spirituales] nuptiae contrahuntur ad similitudinem carnalium nuptiarum. Sacramentum ergo conjugii duplicem institutionem legitur habuisse: unam ante peccatum,
II. 25., 11 Gen 1,28.  14 1 Cor 7,2.
17 1 Cor 6,10.  28 Ez 23,30.  29 Os 2,2.

II. 25., 5 peccatum\(^2\)] reccatum M
8 propagaretur natura A  9 ut] et A
15 uxorem om. A  23 [multiplicaretur] A]
multiplicetur MT  24 et] ut A
29 eorum A  30 non] est add. A
et alteram post peccatum. Ante peccatum enim institutum est ad officium, ut propagaretur natura: post peccatum institutum est ad remedium, ut cohiberetur offesa: ut natura propagaretur in prole, ut offensa cohiberetur in fornicatione.

II. 26., 4 Os 2,19.20. 5 Os 2,16.17.
II. 27., 3 Is 60,4.5.

II. 25., 31 non] sum add. A
II. 26., 1 Ut] Ubi A 4 tel] mihi add. A
aeternum] sempiternum A aeternum M
5 die om. A 8 eorum] corum M

Rubrica: De Propagatione Spirituali] De
propagatione spiritualis prolis. A
II. 27., 6 surgent] consurgent A
mea, et ego non vir ejus. Auferat fornicationes suas a facie sua, et adulteria sua de medio uberum suorum.

De Cognatione Spirituali.

II. 26. Ut vero Christus Sacramentaliter sibi copulavit Ecclesiam, desit cum Idolis fornicari; veluti per Prophetam ei Dominus pollicetur: Sponsabo te in aeternum,...et sponsabo te mihi in fide, et scies, quia ego Dominus. In die illo vocabis me: Vir meus; et non vocabis me ultra, Baalim. Et auferam nomina Baalim de ore tuo, et non recordaberis ultra nominis eorum.

De Propagatione Spirituali.

II. 27., 15 Io 1,13. 17 Io 3,6.

II. 28., 6 cf. C.1 q.3 c.8; C.6 q.1 c.21.

8 Col 3,5. 9 1 Reg 15,23.


Concipit, catechizando quos instruit. Parit, 
baptizando quos abluit. Nutrit, communicando 
quos reficit. Eos autem ex aqua, et Spiritu 
Sancto viro suo Christo regenerat; qui non ex 
sanguinibus, [neque ex voluntate carnis,] neque ex 
voluntate viri, sed ex Deo nati sunt. Quia quod 
natum est ex carne, caro est, et quod natum est ex 
spiritu, spiritus est.

De Spirituali Fornicatione.

II. 28. His quoque de causis inter Deum, et 
animam conjugium spirituale contrahitur: ut 
anima scilicet et cohibeatur a vitii, et 
propagetur in meritis. Nam si juxta Prophetam 
Idololatria est fornicatio, et secundum Apostolum 
avaritia est idololatria, constat itaque quod 
avaritia est fornicatio: dicit enim Apostolus: 
Avaritia est Idolorum servitus. Rursus Samuele 
testante probatur, quod quasi peccatum ariolandi 
est, repugnare, et quasi scelus idololatriae, 
nolle acquiescere. Quisquis ergo repugnat, et 
mandatis non acquiescit Divinis, quasi peccatum 
avriandi, et idololatriae scelus committit. 
Sicut enim mulier cum adulteratur carnaliter, 
proprio viro despecto, se [subjicit] alieno; 
sic anima cum praevaricatur mortaliter, vero
II. 28., 17 2 Cor 6,14,15.
II. 29., 3 Ps 127,3. 13 Ps 100,2.
16 1 Cor 5,8.

II. 28., 19 De spirituali prole. (rubrica)
post Belial posuit A
II. 29., 4 habundans A 7 habundat A
iocundos A 8 habunde A 11 quatinus A
12 Domus] enim add. A 13 intelligit A
17 malicie A
Deo contempto, se supponit Diabolo. Non est enim conventio lucis ad tenebras, neque Christi ad Belial. Sicut ergo propter amorem viri femina cohibetur ab adulterio, sic propter amorem Dei anima cohibetur a vitio.

De Spirituali Prole.

II. 29. Cujus amorem cum in corde conceperit, perfectos filios in opere parit, juxta verbum Psalmistae dicentis: 

\textit{Uxor tua sicut vitis abundans in lateribus domus tuae. Filii tui sicut novellae olivarum, in circuitu mensae tuae. Quasi dicit: Uxor tua, idest fidelis anima; sicut vitis abundat, idest jucundos operum fructus abunde producit; in lateribus domus tuae, idest in sinceritate cordis, et veritate; ut sinceritas formet intentionem, et veritas finem; quatenus opera ex sincera intentione ad verum finem procedant. Domus Dei, cor purum intelligitur, juxta quod alibi dicit: Perambulabam in innocentia cordis mei, in medio domus meae.}

Cujus duo sunt latera, sinceritas intentionis, et veritas finis; ut opera fiant: Non in fermento malitiae, et nequitiae; sed in azymis sinceritatis, et veritatis. Filii tui, idest opera bona, quae tu gignis ex anima, sunt sicut novellae olivarum;
II. 29., 23 Ps 22,5. 26 Lc 10,34.
30-31 cf. Ex 23,26; Deut 7,14. 32 Mt 1,18.

II. 30., 6-7 Eph 5,32.

II. 29., 20 uirent A intentio] inuncta A
23 ante Docet] quae add. A 24 habundet A
24-25 justitiam-exercendo] om. A 28 aufertur A
32-35 antequam-habens] antequam conuenirent et cetera. Ecce uirginitas inuenta est in hutero habens. A

Rubrica: commistione M

II. 30., 2 commistio M 5 consisti A
constit M 7 quidem] est add. A Sacramentum om. A
20 idest viret oleo caritatis intentio. In circuitu mensae tuae, idest circa doctrinam Sacrae Scripturae, quam alibi mensam appellat. Unde: parasti in conspectu meo mensam. Docet, ut anima sicut vitis abundet exercendo justitiam; et sicut oliva fructificet exercendo misericordiam:


De Consensu animorum, et Commixtione corporum.

II. 30., 8 Io 6,64.

II. 31., 4 Cant 2,4.5. 12 Ps 103,15.
16 Lc 5,37. 17 Cant 2,4.

II. 30., 8 majus] est add. A 9 autem om. A
quicquam A

II. 31., 10 letificens A laetificans]
idest add. A 17 veteres om. A

II. 32., 1-II. 33., 9 Rectus-illum] deficit A
majus quod est, in spiritu. Nam *spiritus* est, qui *vivificat:* caro autem non prodest quidquam.

De Caritate sponsae ad sponsum.


De Ordine Caritatis.

II. 32. Rectus ordo caritatis hic est: ut homo primo loco diligat Deum; secundo se ipsum;
II. 32., 11 Cant 2,5.  18 Phil 1,23.
20 Cant 8,6,7.

II. 32., 9 [proximum] M] propter proximum T
14 [langueo] M] languo T  22 exstinguere M
tertio proximum. Et in se diligat magis, quod
5 majus est, idest animam; et minus, quod minus
est, idest corpus. Inter proximos autem diligat
primo parentes; deinde domesticos; ad ultimum
inimicos: et forte magis bonos debet in caritate
praeferre. Deum autem debet diligere propter se,
[proximum], propter Deum. Sed bonum in Deo, malum
ad Deum. Quantum autem ex ordinata caritate
profecerit, consequenter ostendit. Fulcite me
floribus, stipate malis, quia amore langueo.
Loquitur adolescentulis, et exprimit magnitudinem
caritatis, quando dicit: Ego amore [langueo];
15 idest prae magnitudine caritatis infirmor, non
in Deo, sed in mundo; non in spiritu, sed in
carne, non in coelestibus, sed in terrenis;
Cupiens dissolvi, et esse cum Christo. Quem
enim perfecta caritas imbuit in terrenis prorsus
20 cecidit, secundum illud: Fortis est ut mors
dilectio, dura sicut infernus aemulatio....Aguae
multae, idest populi, non potuerunt extinguere
caritatem. Et ideo vos adolescentulae: Fulcite
me floribus; idest recreate me vestris virtutibus.
25 Stipate me malis; idest sustentate me vestris
operibus. Per flores enim, et mala, opera
designantur, et virtutes. Nam anima floret in
virtutibus, et fructificat in operibus. Multum
II. 32., 31 1 Thess 2,20.
6 Io 3,16.  8 Rom 8,32.
II. 34., 4 Gen 2,23,24.  7 Phil 2,6,7.

II. 33., 6 pro] pno M
II. 34., 1 ergo] uero A  6 et matrem]

om. M  9 semetipsum exinanivit] exinanuit se A
enim recreatur perfectus, cum videt proficere
imperfectum: propter quod dicebat Apostolus:

Vos estis gloria nostra, et gaudium.

De Caritate sponsi ad sponsam.

II. 33. Quanta vero caritate Christus amet
Ecclesiam, ostendit Apostolus dicens: *Viri*
diligite uxores vestras, sicut Christus dilexit
Ecclesiam, et tradidit semetipsum pro ea. *Majorem*
ergo caritatem nemo habet, quam ut ponat quis
animam suam pro amicis suis. *Sic Deus dilexit*
mundum, ut Filium suum unigenitum daret pro mundo.
Qui proprio Filio suo non pepercit, sed pro nobis
omnibus tradidit illum.

De Conformitate naturae inter
sponsum, et sponsam.

II. 34. Ad sacramentale ergo conjugium, quod
per naturae conformitatem contrahitur inter
Christum, et sanctam Ecclesiam, spectat illud,
quod inquit Adam: *Hoc nunc os ex ossibus meis,
et caro de carne mea*... *Propter hoc relinquent*
homo patrem, et matrem, et adhaeret uxori suae;
et erunt duo in carne una. Nam: *Cum, Christus,
in forma Dei esset, non rapinam arbitratus est
esse se aequalem Deo: sed semetipsum exinanivit,*
II. 34., 12 Gen 2,23.

II. 35., 3 Ps 86,5.  5 Phil 2,7.
10-13 Io 11,54.  14 Io 10,16.  17 Io 1,14.

II. 34., 10 formam] ormam M  13 ex] de A
Rubrica: et\textsuperscript{2}] om. A

om. M T  3 factus] natus A  5 fermam M
9 reliquit] dereliquit A  10 est ortus A
15-16 Christus et ecclesia A  16 una\textsuperscript{1}] mea A

Quomodo Christus dereliquit patrem, et matrem, et adhaesit Ecclesiae.

II. 36., 1-5 cf. C.27 q.2 c.10.

II. 37., 4 Prov 31,11. 11 Io 10,14.

12 Io 10,5.

2 coniugiis A 4 Haec] hoc A
5 ssrcramentali M

II. 37., 1-II. 39., 16 Tanta-retorqueri]
deficit A 2 nunquam M
De tribus bonis Conjugii.


De Fide.

II. 37. Tanta namque fidei puritate Christo copulatur Ecclesia, ut inter eos numquam conjugii castitas violetur. Unde Salomon in Parabolis laudes Ecclesiae prosequitur dicens: Confidit in ea cor viri sui. Cor viri confidit in illa, quam credit castam, quam credit pudicam, quam credit honestam: de qua nihil suspicatur iniquum, nihil sinistrum, nihil adversum. Ne quis autem existimet, quod per fallaciam mulieris in hac sua fide fallatur, diligenter attendat, quod super hoc veritas dicat in Evangelio: Cognosco oves meas, et cognoscunt me meae. Alienum non sequuntur, sed fugiunt ab eo, quia non noverunt vocem alienorum. Ecclesia siquidem, quae per oves, et earum innocentiam designatur, non sequitur alienum, non extraneum, non adulterum, sed suum, scilicet proprium virum, sed dilectum, quem diligentissime quaerit, et invenit,
II. 37., 18 Cant 1,6. 19 Cant 1,6.
24 Hebr 11,36,37.
II. 38., 4 Gal 4,19. 9 Is 66,9.
13 Ps 112,9.

II. 37., 24 lulibria M 25 secti] interfecti M
II. 38., 8 [Christus] M Chistus T
9 Nunquid M
ubi pascit, et accubat in meridie; ne juxta quod inquit in Canticis: **Incipiat vagari post greges sodalium.** Ut enim inviolatam Christo fidem servaret Ecclesia, pro fide nominis ejus universa pertulit genera tormentorum, ne Christo deserto Idolis adhaereret. Sancti enim ludibia, et verbera experti, insuper et vincula, et carceres, lapidati sunt, secti sunt, tentati sunt, in occasione gladii mortui sunt etc.

De Prole.

II. 38. Quanto ergo satagat desiderio prolem Ecclesia de Christo suscipere, Doctor Ecclesiae manifeste declarat, inter caetera dicens: **Filioli mei, quos iterum parturio, donec formetur Christus in vobis.** Nam et Lia quondam datis mandragoris, mercede conduxit Jacob, ut ad illam intraret, de quo concepit, et peperit. [Christus] quoque susciipiendae prolis affectum per Isaiam exprimit dicens: **Numquid ego, qui alios parere facio, ipse non pariam, dicit Dominus? Si ego, qui generationem caeteris tribuo, sterilis ero?** Propheta quoque dicit in Psalterio: **Qui habitare facit sterilem in domo, matrem filiorum laetantem.** Eamdem et
II. 38., 18 Is 54,1.  21 Gen 22,17.
26 Is 1,2.  30 Eccli 15,3.  31 Prov 9,5.6.
36 Io 6,52.  38 Io 6,51.

II. 39., 3 Cant 3,4. 6 Io 6,68.
8 Io 6,69. 11 Mt 28,20.

II. 39., 2 inseparabilem M 5 domo M
6 nunquid M
II. 40., 1 [non omni] A] in ordinato M T
2 interdum] et add. A 4 ita om. M
4-5 non possit esse A 5-6 vinculum post
viventes posuit A
De Sacramento.


De Conjugalis vinculi firmitate.

II. 40., 8 Mt 19,9. 12-14 1 Cor 7,10-11.

II. 42., 3 Zach 1,3. 4 Lc 9,62.

5 Gen 19,26.

II. 40., 8 Quicunque M 10 aliam]
alteram A 11-II. 41., 8 [Apostolus-Christo] A]
Apostolus vero necessariam veritatem secuturus
adjunxit: similiter qui ab uxore discesserit.
Similiter quasi de conjugio Christi recedens, et
fide; et vir si discesserit ab uxore.

De Spirituali Conjugio.

Sic et Apostata perdita Sacramentum fidei
non amittit, quod lavacro regenerationis
acceptit; redderetur enim redeunti sibi, si
discедерet ab admisso. Habet hoc qui recesserit
ad cumulum supplicii, non ad meritum praemii.
Sicut ergo per fornicationem uxor a viro
dimittitur; sic propter apostasiam anima
separatur a Christo. M T

II. 41., 3 (amittit) M T ammittit A
(lavacro) M T lavachro A 5 (abscendeds)]
abscendens A (Habet hoc) M T habet retinet A
8 (apostasiam) M T apotasiarn A

II. 42., 2 attestante] testante A
intervenienti divorcio conjugalis vinculi firmitas non solvatur: Domino testante, quia ait: Quicumque dimiserit uxorem suam, nisi ob fornicationem, et aliam duxerit, moechatur; et qui dimissam duxerit, moechatur. [Apostolus vero regulam veritatis secutus adjunxit. Si mulier a viro discesserit, manere debet innupta aut viro suo reconciliari. Similiter et vir si discesserit ab uxor.

De Spirituali separatione.

II. 41. Sic et apostata quasi de conjugio Christi recedens etiam fide perdita sacramentum fidei non (amittit) quod (lavacro) regenerationis accepit. Redderetur enim redeunti, si amisisset (abscedens). (Habet hoc) qui recesserit ad cumulum supplici non ad meritum praemii. Sicut ergo propter fornicationem uxor a viro dimittitur sic propter (apostasiam) anima separatur a Christo.]

De Spirituali reconciliatione.

II. 42. Potest tamen reconciliari, si redeat, et viri flagitet pietatem, ipso attestante, qui ait: Convertimini ad me, et ego convertar ad vos. Alioquin mittens manum ad aratrum, et respiciens retro, cum uxoré Lot in salis statuam convertetur.
II. 43., 5 Mt 6,24.

ll fidem sacramenti om. M
II. 43. Licet autem quaelibet criminalis offensa spirituale conjugium, quod est inter Deum, et animam, et impediat contrahendum, et dirimat jam contractum, quia caritas non patitur habitare cum vitio, unde nemo potest Deo servire, et mammonae: sacramentale tamen conjugium, quod inter Christum est, et Ecclesiam, sola forte vel contrahendum impedit, vel contractum dirimit infidelitas. Nam qui ficte baptizatur, ut Simon, etsi fidei suscipiat sacramentum, quia tamen fidem sacramenti non accipit, a Christo dissentit; et ideo conjugium cum ipso non contrahit. Quis enim dixerit, quod sine consensu conjugium contrahatur? Quisquis autem, ut Julianus Apostata, etsi sacramentum fidei non amittat, quia tamen fidem sacramenti dimittit, de Christo conjugio, quasi fornicando, recedit. Omnis ergo, qui mysterium Incarnationis Verbi non credit, ad conjugium sacramentale non creditur pertinere, quod per Incarnationis mysterium inter Christum, et Ecclesiam est contractum.
II. 46., 2 Os 2,2.

Rubrica: nunquam M
II. 45., 3 suo om. M
II. 46., 3 [judicate] M] judcate T
II. 44. Porro cum anima per apostasiam separatur a Christo, non desinit [esse] uxor; cum femina, quae propter moechiam separatur a viro, uxor esse non desinat, etsi alteri copuletur. Nam sicut in illa perdurat vinculum matrimonii, sic in ista permanet Sacramentum baptismi. Et sicut illa contraxit conjugium per consensum; sic ista per fidem; cessante tamen in illa consensu, conjugium non dissolvitur.

Cur in ista, fide cessante, Conjungium non dissolvatur?

II. 45. An forte quaelibet anima Christiana non solum justa, sed apostata conjux est Christi, licet adultera, quia viro suo fidem non servat, quam servare tenetur, propter debitum Sacramenti, quod etiam in apostata perseverat: alioquin non esset adultera, si conjux ipsa non esset? Sit ita, si nihil est quod melius valeat responderi.

Quaestio.

II. 46. Illud autem videtur obsistere, quod in Osee Propheta Dominus protestatur: Judicate matrem vestram, [judicate]; quoniam ipsa non
uxor mea, et ego non vir ejus; auferat fornicationes suas a facie sua, et adulteria sua de medio uberum suorum. Ecce propter fornicationem, et adulterium dicit dissolutum esse conjugium, ut nec ipse sit vir, nec ipsa sit uxor.

Solutio.

II. 47. Sane spirituale conjugium, quod per animi caritatem Deus cum Synagoga contraxit, illud utique fuit per [idololatriam] dissolutum, per quam anima moritur, quia separatur a Deo. Nam sicut corpus vivit ex anima, sic anima vivit ex Deo. Apostolo vero docente didicimus, quod altero conjugatorum defuncto, reliquus a conjugii lege solutus est. Sacramentale vero conjugium dissolvi non potuit, quia nondum Christus per naturae conformitatem contraxerat cum Ecclesia, quia Verbum nondum fuerat incarnatum.

Utrum parvulus baptizatus contrahat Sacramentale conjugium?

II. 48. Si vero quaeratur de parvulo, qui non credit, utrum Christo per Sacramentum fidei desponsetur? Forsitan respondebitur, quod sicut in fide baptizatur Ecclesiae, sic per fidem Ecclesiae desponsatur. Nam sicut in adulto fides
II. 49., 2 1 Tim 3,2.  3 Hebr 9,11.
4 1 Tim 5,6.  8 Ez 23,18.  11 Io 4,22.
13 Rom 11,17.  16 Rom 11,25,26.

II. 48., 7 parvulvo M
II. 49., 12 tanquam M
Sacramenti sine Sacramento fidei potest peccata delere, sic in parvulo Sacramentum fidei sine fide Sacramenti peccatum potest dimittere. Quid enim si supplet gratia, quod negat natura?

10 Tametsi verum sit, in carnali conjugio, quod per alienum consensum nemo matrimonialiter obligatur.

Quaestio
Utrum Christus dicendus sit bigamus.

II. 49. Cum autem secundum Apostolum oporteat Episcopum esse unius uxoris virum, idest monogamum; quomodo Christus, qui est Pontifex futurorum bonorum, sacerdos in aeternum secundum ordinem Melchisedech, repudiata Synagoga, superduxit Ecclesiam? Sane licet Christus ad tempus deseruit Synagogam; quoniam ut ipse meminit per Prophetam: Denudavit fornicationes suas, et discooperuit ignominiam suam, et recessit ab ea; postea tamen illam resumpsit in primitivis fidelibus, quia salus ex Judaeis est, cui non superduxit Ecclesiam, sed inseruit tamquam oleastrum olivae; juxta quod ei dixit Apostolus: Quod si aliqui ex ramis fracti sunt, tu cum oleaster esses, insertus es in illis, et factus es socius radicis, et pinguedinis olivae....Caecitas enim ex parte
II. 49., 19 Io 10,15. 20 Io 10,16.
Io 1,14. 32 Gen 2,23. 34 Cant 6,8.
36-37 Eccli 17,10; Act 20,28. 37 Mt 28,20.
40 Ps 44,8. 41-42 Hebr 9,11; 1 Tim 5,6.

II. 49., 26 Hosamna M 38 usque M
cecidit in Israel, donec plenitudo Gentium intraret, 
et sic omnis Israel, salvus fieret. Veritas quoque 
cum in Evangelio praemisset: Animam meam pono 
pro ovibus meis; consequenter adjunxit: Et alias 
oves habeo quae non sunt ex hoc ovili: et illas 
opportet me adducere, et vocem meam audient, et erit 
umum ovile, et unus pastor: idest unus pastor, 
umus sponsus, et una sponsa. Lapis angularis, qui 
fecit utraque unum. Nam: Et qui praebant, et qui 
sequebantur, clamabant dicentes: Hosanna filio 
David: Benedictus, qui venit in nomine Domini. 
Sed et secundum aliam speciem nuptiarum Christus 
in plenitudine temporis sibi conjugavit Ecclesiam, 
quam olim sibi desponsaverat Synagogam. Nam ut 
essent duo in carne una, Verbum caro factum est, 
et habitavit in nobis: ut dicere valeat: Hoc nunc 
os ex ossibus meis, et caro de carne mea. Secundum 
hanc speciem Christus est unicus unicae. Una est, 
inquit, columba mea: quam numquam repudiabit, nec 
alia superducet, quia pepigit cum ea testamentum 
aeternum in sanguine suo: Vobiscum, inquit, ero 
omnibus diebus, usque ad consummationem saeculi. 
In qua vero natura Christus est sponsus Ecclesiae, 
in ea unctus est oleo laetitiae prae consortibus 
suis: ut esset Pontifex, et Sacerdos secundum
II. 49., 43 cf. 1 Tim 3,2.
II. 50., 3 2 Cor 11,28.  6 Apoc 1,11.
16 Prov 9,1.  18 1 Cor 1,24.  20 Bar 3,24.

II. 50., 9 Laodician M
ordinem Melchisedech. Christus ergo secundum illud, quod est Pontifex, non est bigamus, sed monogamus.

Alia quaestio de eodem.


Sicut autem multa sunt membra corporis, ex quibus unum corpus efficitur; ita multae sunt Ecclesiae particulares, de quibus una consistit Ecclesia, quae Catholica dicitur, idest universalis, uno Christi Spiritu vivificata per totum, sicut et corpus humanum una per totum anima vegetatur. Quod bene significavit Salomon ubi ait: Sapientia aedificavit sibi domum, excidit columnas septem. Christus est Dei virtus, et Dei sapientia, qui aedificavit sibi domum, idest Ecclesiam, de qua dicit Propheta: O Israel quam magna est domus Dei! Et excidit columnas septem; idest distinxit in ea septem dona, vel septem ordines Sanctorum: unitatem
II. 50., 24 Mt 16,18.  26 Ps 106,32.
II. 51., 5-6 cf. Gen 2,24.  7 Mt 19,5.
8 Mt 19,5.  10 Eph 5,32.  15 2 Cor 11,2.

II. 50., 25 [Propheta] M Propbeta T
II. 51., 3 cupulata M Christo M
13 Quanquam M  15 vinculo M  16 despondit M
enim Ecclesiae Dominus in Evangelio commendavit.

Tu es, inquit, Petrus, et super hanc petram aedificabo

25 Ecclesiam meam. Et [Propheta] dicit in Psalterio:
Exaltent eum in Ecclesia plebis; et in cathedra
seniorum laudent eum.

Item alia quaestio de eodem.

II. 51. Verum quid adhuc respondebitur: Cum
omnis anima justa Christo sit desponsata per fidem,
et copulata per caritatem; tot ergo sunt Christi
sponsae, quot sunt animae justae? Quod ergo pertinet
ad similitudinis sacramentum, primam legem conjugii
factam in Paradiso, quam Christus in Evangelio
confirmavit: Erunt, inquit, non multi, sed duo in
carne una; idest in uno carnali conjugio. Propter
hoc relinquuet homo patrem, et matrem, et adhaeret
non uxoribus, sed uxori. Sacramentum autem hoc
magnum est, non inter Deum, et animam, sed ut inquit
Apostolus, in Christo, et in Ecclesia.

Quamquam omnes animae justae sint una sponsa,
et una virgo propter unitatem Spiritus, quam in

vinculo pacis observant. AEmulor, inquit, vos Dei
aemulatione; despondi enim vos uni viro virginem
castam exhibere Christo. Pluraliter ait vos, et
singulariter ait virginem; quia omnes in Christo
sunt una virgo, propter unum integritatis spiritum,
II. 51., 20 1 Cor 12,4.  21 1 Cor 12,11.
II. 52., 4 Gen 2,24.  13 Cant 4,9.

II. 52., 7 accipit M  10 Quicunque M
13 eadem M  15 eadem M  16 exspectat M
et virginitatis auctorem. Nam divisiones gratiarum sunt... Unus autem Spiritus, dividens singulis prout vult.

De personis legitimis.

II. 52., 23 Rom 3,22. 25 Io 6,37.
27 Io 17,22.23.
II. 53., 4 Tit 3,5-7. 9 Rom 11,6.
11 Rom 9,16.

II. 52., 22 imo M 26 [ejiciam] M

eijciam T

Quod Ecclesia Christo dotem non tribuit.

II. 53. Verum nec anima Deo, nec Ecclesia Christo dotem aliquam pro suo tribuit conjugio contrahendo, quia gratis eam absque dote suscepit. Non enim ex operibus justitiae, quae fecimus nos, sed secundum suam misericordiam salvos nos fecit per lavacrum regenerationis Spiritus Sancti, quem effudit in nobis abunde per Jesum Christum Salvatorem nostrum: ut justificati gratia ipsius, haeredes simus secundum spem vitae aeternae. Si autem gratia, non ex operibus: alioquin gratia jam non est gratia. Non est ergo volentis, neque currentis, sed Dei miserentis, ad quem nullus accedit, nisi ipse praecedat,
II. 53., 14 Ps 20,4. 15 Io 6,44.
20 Ps 58,11. 21 Ps 22,6. 24 Rom 11,35,36.
29 Rom 5,5.
II. 54., 2 l Petr 4,8. 3 Lc 7,47.
5 Lc 7,41-43.

II. 54., 3 peccatornm M 5 propossuisset M
nemo pervenit, nisi ipse praeveniat: unde Propheta
dicit in Psalterio: _Praevenisti eum in benedictionibus
15 dulcedinis_, et Christus in Evangelio: _Nemo venit ad
me, nisi Pater meus traxerit eum._ Misericordia enim
Dei non solum praevenit, sed subsequitur. Praevenit
inspirando; subsequitur adjuvando. Praevenit, ut
incipiat; subsequitur ut perficiat. De praevenienti
dicit in Psalterio: _Misericordia ejus praeveniat me._
De subsequenti dicit in alio loco: _Misericordia tua
subsequetur me._ Non ergo pro dote, sed tantum ex
gratia Deus animam, vel Christus sibi desponsavit
Ecclesiam. _Quis enim prior dedit illi, et retribuetur
ei? Quoniam ex ipso, et per ipsum, et in ipso sunt
omnia._ Quid igitur habet homo, quod non acceperit?
Ipsa caritas, per quam anima Deo spiritualiter
copulatur, sibi datur a Deo: Paulo attestante, qui
aít: _Caritas Dei diffusa est in cordibus nostris
30 per Spiritum Sanctum, qui datus est nobis._

Quod Christus donationem facit
Ecclesiae.

II. 54. Haec animae peccata dimittit, ut separatam
a Diabolo copulet Deo. _Caritas enim operit multitudinem
peccatorum._ Et Dominus inquit in Evangelio: _Dimissa
sunt ei peccata multa, quoniam dilexit multum._ Qui
5 cum proposuisset Simoni Pharisaeo, quod _duo debitores_
II. 54., 18 Lc 7,47. 19 1 Petr 4,8.
24 Mt 5,3 et seq.

II. 54., 15 protestatur M
erant uni faeneratori; et unus debebat denarios quingentos, et alius quinquaginta, non habentibus autem illis unde redderent, donavit utrique. Quis ergo plus diligat? Recte Simon illi respondit: 

10 Existimo cui plus donavit. Haec est ergo donatio propter nuptias, remissio peccatorum. Nam si caritas est conjugium, propter quod Deus animae copulatur, et propter caritatem debita condonantur, profecto donatio propter nuptias est remissio peccatorum; et secure dicimus, et libere protestamur, quod causa justificationis est caritas, secundum Evangelicum, et Apostolicum testimonium, quod induximus: Dimissa sunt ei peccata multa, quoniam dilexit multum. Et si caritas operit multitudinem peccatorum (lucem enim tenebrae fugiunt) utique lux tenebras fugat. Quia non est conventio lucis ad tenebras, neque Christi ad Belial. Aliam quoque donationem Christus promittit Ecclesiae, quam publicis litteris Matthaeus Evangelista describit: Beati pauperes spiritu, quoniam ipsorum est regnum Coelorum. Beati mites etc.

De mysticis donis, quae Gentilitas Christo praemisit.

II. 55. Licet autem Ecclesia viro suo dotem PL 939 non dederit, sed donationem ab ipso receperit,
II. 55., 6 Mt 2,1 et seq. 11 Mt 2,11.

14 Ps 71,10. 16 Is 60,6.

II. 56., 4 Ez 16,8,9. 8 Ez 16,10. ?

II. 55., 3 nuntios M 9-10 [puerum-et]

Vulgate, Mt. 2,11. 11 [eum] Vulgate, Mt. 2,11.

13 [Myrrham] M Mirrham T 16 veniunt M

17 annuntiantes M

II. 56., 4 Juravit M

De multiplici Cultu, quem sponsae sponsus adhibuit.

II. 56., 9 Ez 16,11-14.

II. 57., 4 Eph 5,25-27.

II. 57., 7 verba M
et cinnix te bysso, et indui te subtilibus. Et
ornavi te ornamenio, et dedi armillas in manibus
tuis, et torquem circa collum tuum. Et dedi
inaurem super os tuum, et circulos auribus tuis,
et coronam decoris in capite tuo. Et ornata es
auro, et argento, et vestita es bysso, et polymito,
et multis coloribus: similam, et mel, et oleum
comedisti, et decora facta es vehementer nimitis,
et profecisti in regnum. Et egressum est nomen
tuum in Gentes propter speciem tuam, quia perfecta
eras in decore meo, quem posueram super te, dicit

De Lavacro.

II. 57. Lavit ergo Christus Ecclesiam, ut eam
a criminibus emundaret. Unxit me, ut chrismatibus
decoraret; ornavit me, ut virtutibus insigniret.
De lavacro dicit Apostolus ad Ephesios: Viri
diligite uxores vestras, sicut et Christus dilexit
Ecclesiam, et se ipsum reddidit pro ea, ut illam
sanctificaret, mundans lavacro aquae in verbo vitae,
ut exhiberet ipse sibi gloriosam Ecclesiam non
habentem maculam, aut rugam, aut aliquid hujusmodi,
sed ut sit sancta, et immaculata. Baptismus enim
abluit non tantum corpus, sed cor: per ablationem
II. 57., 14 Ez 36,25. 16 Zach 13,1.
19 Io 3,5. 21 Mc 16,16.
II. 58., 2 Cant 1,3. 5 Is 11,2,3.
9 Cant 3,6. 13 2 Cor 2,14,15.

II. 57., 15 mundabimini M ab] ob M
II. 58., 3 [Unguenta] M] Ungnenta T

De Unguento.

II. 58., 14 Io 12,3. 15 Ps 22,5.
16 Ps 62,6. 19 Ps 44,8. 20-21 Ps 132,2.
21 Io 1,16. 23 1 Io 2,27. 25 1 Petr 2,9.
II. 59., 2 Prov 31,22. 3 Prov 31,21.
6 Ps 131,9. 7 Ps 64,14. 10 Ps 44,10.

II. 59., 10 [tuis] M] tui T


De Ornatu.


II. 59., 13 duplucibus M 22 quo om. M
II. 60., 2 Cant 4,7. 7 Gen 7,2.
8 Gen 16,1. 9 Gen 25,23. Rom 9,10-13.
10 Mt 13,47. 11 Mt 13,25. 12 Mt 22,10.
21 Iob 14,4 secundum 70. 22 Eccl 7,21.
23 1 Io 1,8.
De Pulchritudine sponsae.

II. 60., 25 Lac 3, 2.
II. 61., 6 Le 15, 20, 22.
II. 62., 1 [vero] M varo T

35 Ps 50, 19.
32 Prov 24, 16.
est, quoniam in multis offendimus omnes, quomodo
verum est, quod vel anima justa tota sit pulchra,
et macula non sit in illa? Nam si careat criminali,
sed non penitus veniali. Caeterum venialis culpa
non maculat animae pulchritudinem. Nam sicut stilla
situlae non extinguit, sed accendit fornacis ardorem,
ita venialis offensa non minuit, sed incendit caritatis
ervorem. Septies enim in die cadet justus vir, et
fortior resurget. Cadit, inquam, non in criminale,
sed in veniale peccatum, a quo per sacrificium
contribulati spiritus fortior elevatur.

De Desponsatione.

II. 61. His ergo ornata virtutibus Ecclesia desponsatur, et ad plenitudinem desponsationis omnimodam annulatur, amplexatur, et osculatur; annulo fidei, amplexu spei, osculo caritatis. In cujus figura pater accurrens filio revertenti, cecidit super collum ejus, et osculatus est eum.... Dixitque pater ad servos suos...date annulum in manu ejus, etc.

De forma contrahendi.

II. 62. Forma [vero] conjugii contrahendi simul in utroque servatur. Cum enim vir, et mulier ad contrahendum conveniunt, praesentibus arbitris
II. 62., 14 Antiph. ad Bened, in ead.

Solemn.

II. 62., 5 cumque] eumque M
9 [catechumenus] M] chatechumenus T
rubeus T
II. 63., 5 Is 40,3.  8 Mal 3,1.
11 Mc 1,7.  13 Io 1,15.  14 Io 1,30,29.
16 Mt 3,2.  18 Mt 3,11; Io 1,26.
20 Mal 3,1.  23 1 Cor 3,17.  Mal 3,1.

II. 63., 8 Joannes M  10-11 venturum,
et annunciavit } om. M
De Paranymphis.

II. 63. In Sacramentali conjugio, quod inter Christum, et Ecclesiam est contractum, Joannes extitit paranymphus, qui viam ante faciem Domini praeparavit; sicut scriptum est per Isaiam Prophetam dicentem: *Ego vox clamantis in deserto, parate viam Domini, rectas facite semitas Dei nostri.* Hic est, de quo per Malachiam Prophetam Pater inquit ad Filium: Ecce ego mitto Angelum meum; idest Joannem, qui dicitur Angelus, non naturae proprietate, sed officii dignitate, quia Christum et praenunciavit venturum, et annunciavit praesentem. Venit, inquit, fortior me post me, cujus non sum dignus corrigiam calceamenti solvere. Et Qui post me venit, ante me factus est. Rursus: Hic est, de quo dixi vobis: Ecce Agnus Dei, ecce qui tollit peccatum mundi, qui praeparabit viam ante te, scilicet poenitentiam, et baptismum. Poenitentiam, inquit, agite, appropinquavit enim regnum Coelorum. Et Ego baptizo vos aqua; medius autem vestrum stat, qui baptizabit vos Spiritu Sancto, et igni. Et statim post annunciationem Joannis, veniet ad templum sanctum suum (idest ad Ecclesiam, ut illam desponsando sanctificet: de qua dicit Apostolus: Templum Domini sanctum est, quod estis vos) Dominator, quem quaeritis, et Angelus testamenti, quem vos vultis.
II. 63., 26 Is 16,1. 30 Io 3,29.
35 Eccli 1,27. 36 Ps 110,10.
37 Is 26,18. ?

II. 64., 2 Ps 18,6. 5 Mc 4,21.
6 Ps 97,2. 9 Mt 10,27.

II. 64., 3 tanquam M 8 Propterea]

Propheta M

De solemni conjugio.

II. 64. Sacramentale conjugium noluit esse clandestinum, sed omnibus manifestum. Nam In sole posuit tabernaculum suum; et ipse tamquam sponsus procedens de thalamo suo. In sole, idest manifesto; juxta quod alibi dicitur: Non venit lucerna, ut ponatur sub modio, sed super candelabrum. Notum enim fecit Dominus salutare suum: in conspectu gentium revelavit justitiam suam. Propterea dicebat Apostolis: Quae dico vobis in tenebris, dicite in lumine; et quae in aure auditis, praedicate
II. 64., 11 Mc 16,15,20. 14 Ps 18,5.
17 Rom 10,10. 19 Mt 10,32. 21 Lc 9,26.
II. 65., 2 Io 3,8. 4 1 Cor 2,11.
7 1 Io 5,7. 9 Io 14,23.

II. 64., 15 terrae] errae M
II. 65., 5 facit M

De Clandestino Conjugio.

II. 65. Spirituale conjugium contrahitur in occulto, quia Deus justificat hominem sine homine. Spiritus ubi vult spirat, et vocem ejus audis, sed nescis unde veniat, aut quo vadat. Et nemo novit, quae sunt in homine, nisi spiritus Dei, qui fecit hominem. Ne tamen et hoc conjugium sine testibus contrahatur, tres illi praessentialiter adsunt Qui testimonium dant in Coelo: Pater, Verbum, et Spiritus Sanctus: et hi tres unum sunt; Filio testante, qui ait: Si quis diliget me, sermonem meum servabit, et Pater meus
II. 66., 2 Mt 1,18.19.  8 1 Cor 15,24.53.  
12 Mt 25,34.  15 Mt 25,23.  21 Ps 30,21.  

II. 66., 9 evacuverit M  14 dicit M
diliget eum, et ad eum veniemus, et mansionem apud eum faciemus.

De traductione.

II. 66. Solet vir desponsare prius puellam, et postea traducere desponsatam. Unde *cum esset desponsata mater Jesu Maria Joseph, antequam convenirent, inventa est in utero habens de Spiritu Sancto.*

Joseph autem vir ejus, cum esset justus, et nollet eam traducere, voluit occulte dimittere eam. Ita Christus Ecclesiam prius desponsavit per fidem, et postea traducet in speciem. *Cum tradiderit regnum Deo, et Patri, et evacuaverit omnem principatum, et potestatem...* Cum mortale hoc induet immortalitatem, et corruptibile hoc induet incorruptionem: quando dicet his, qui a dextris ejus existent: *Veni benedicti Patris mei, possidete paratum vobis regnum a constitutione mundi;* quando dicet illi, qui duplicavit talentum: *Euge serve bone, et fidelis, quia in pausa fuisti fidelis, super multa te constituam, intra in gaudium Domini tui, tunc exclusis extraneis, et in gehenna reclusis, sponsa cum sponso, sola cum solo requiescet in lecto quietis, intra cubiculum gaudii, sub umbraculo pacis, de quo Propheta dicit in Psalmo: Abscondes eos in abscondito vultus tui a conturbatione*
II. 66., 22 Mt 8,11. 23 Ps 149,5.
40 De duplici Corona (De duplici corona
sanctorum [Sermo V, In communi de uno martyre]):
PL 217, 613-618.

II. 67., 1 Ps 41,5. 3 Ps 41,5.
5 Lc 22,30.

II. 66., 33 Jerusalem M
II. 67., 1 ingredietur A


In terra sua duplicia possidebunt: quoniam in terra viventium Sancti geminam glorificationis stolam accipient, spiritualem, et corporalem; unam mentis, quae consistit in tribus; et alteram carnis, quae consistit in quatuor, quorum proprietates invenies assignatas in illo sermone, quem De duplici Corona descripsimus.

De nuptiali Convivio.

II. 67. Cum autem ingreditur Ecclesia in locum tabernaculi admirabilis usque ad domum Dei, tunc, in voce exultationis, et confessionis, erit sonus epulantis: tunc in coeli palatio nuptiale convivium celebrabit, de quo Veritas inquit Apostolis: Edetis,
II. 67., 7 Apoc 19,9.  8 Lc 12,37.
9 Mt 5,6.  11 Ps 35,9.  12 Ps 35,9.
15-16 1 Petr 2,3.  16 1 Cor 15,28.
26 Apoc 2,17.  27 1 Cor 2,9.  28 Apoc 2,7.
29 Apoc 21,6.  31 Io 4,13.

II. 67., 8 Faciet] enim add. A
9 illis om. A  11 Quando] quoniam A
12-25 semper-te] deficit A  13 nunquam M
14 nunquam M  26 mana M  28 etc. om. A
29 quod] quae M  31 in] ie M
et bibetis super mensam meam in regno meo. Et
Angelus ad Joannem: Beati, qui ad coenam nuptiarum
Agni vocati sunt. Faciet illos discumbere, et
transiens ministrabit illis. Beati qui esuriunt,
et sitiunt justitiam, quoniam ipsi saturabuntur.
Et inebriabuntur ab ubertate domus Dei. Quando
torrente voluptatis suae potabit eos, semper
saturabuntur, et numquam fastidient. Saturitas
illa numquam incurret fastidium, quia suavitas illa
semper ingeret desiderium. Tunc plene gustabunt,
quam dulcis est Dominus: cum ipse Deus erit omnia
in omnibus: Cibus, potus saturitas, et satietas
singulorum: dulcedo incorporalis: suavitas
ineffabilis: odor inextimabilis. Quam magna
multitudo dulcedinis tuae, Domine, quam abscondisti
timentibus te. Magna quidem est multitudo dulcedinis,
quoniam una sufficit omnibus, et non sufficiunt omnes
uni, quam tamen non in praesenti tribuis, sed in
futuro reservas. Quoniam abscondisti eam timentibus
te. Satiabor, inquit, cum manifestabitur gloria tua.
Tu nemen dixisti: Ego vincenti dabo manna absconditum.
Quod nec oculus vidit, nec auris audivit, nec in cor
hominis ascendit etc. Ego vincenti dabo edere de
ligno vitae, quod est in Paradiso Dei mei. Ego
sitienti dabo de fonte aquae vivae gratis: de qua
qui biberit, non sitiet in aeternum.
II. 68., 4-6 Lc 15,23.
II. 69., 2 Io 6,52.
II. 70., 2 Io 6,52.

II. 68., 3 sollemne A
6 [deliciae] A M] delitiae T 7 habitant A
II. 69., 3 et om. A 4 et om. A sed]
si A 5 incorporatur] in incorporatur A
5-6 transsubstantiatur A transsubstantiatur M
7 transsubstantiat A M cotidie A non] nec A
8 cotidie A transsubstantiatur M
9 acrescit A

II. 70., 3 pascalis A
De Sacramentali Convivio.


De Pane.

II. 69. Panis enim coelestis apponitur, de quo Si quis manducaverit, vivet in aeternum. Panis iste sumitur, non consumitur: Editur, et non egeritur: Manducatur, et non incorporatur, sed manducatus incorporat, et manducans incorporatur: Transubstantiatur, non transformatur, sed transformat, non transubstantiat: Quotidie manducatur, et non deficit, nec decrescit, quia quotidie transubstantiatur, et nec proficit, nec accrescit.

De Carne.

II. 70. Verum sub forma panis substantia carnis comeditur, secundum illud: Panis, quem ego dabo, caro mea est pro mundi vita. Hic est Agnus paschalis, PL 946.
II. 70., 4 Ex 12, 9, 10. 10-12 Ex 16, 18.
II. 71., 2 Cant 1, 13. 3 Ps 22, 5.
9-10 Gen 49, 11.

II. 70., 4 ex quo non crudum] de quo crudum A 4-5 assum tantum A 5 jubemur] iubentur A jabemur M
8 quia] qui M 9 quia] qui M 12 repperit A
II. 71., 1 propitiatur A 4-5 Quod-affectatur] Quos facit ebrios et quo plus potatur eo plus affectatur A 4 fecit M
6 parit] patit A 9 vinum] viuum M
10-26 O magnum-vita] deficit A
ex quo non crudum quid, nec coctum aqua, sed tantum
assum igni jubemur comedere, caput cum pedibus, et
intestinis vorare. Si quid residuum fuerit, igni
combure. Illaesus dividitur, et integer manducatur.
Vivit manducatus, quia resurrexit occisus. Manducatus
non moritus, quia resurrexit non moritus. Totum
comedit, qui quantumlibet edit, quia nec qui plus
collegerat, habuit amplius, nec qui minus paraverat,
reperit minus.

De Vino.

II. 71. Propinatur et vinum, quale nec Cyprus
attulit, nec est repertum in Ægaddi: de quo dicit
Psalmista: poculum tuum inebrians quam praeclarum
est! Quod non facit ebrios, sed reddit sobrios;
Et quo plus potatur, eo plus affectatur. Generat
desiderium, quod non parit fastidium: et ideo qui
plus bibit, plus sitit, donec spes mutetur in rem,
et fides in speciem. Hic est calix novi testamenti,
continens vinum, in quo stola lavatur, et pallium
in sanguine uvae. O magnum, et salutare convivium,
in quo caro Christi comeditur, et sanguis Christi
potatur! Caro munda, caro pura, caro sincera,
delectabilis, amabilis, suavis. Sanguis praeclarus,
sanguis pretiosus, sanguis acceptus, sanctificans,
et vivificans, et emundans, super mel, et favum
II. 71., 19-20 1 Cor 1,24.  21 Io 14,6.
23 Sap 16,20.  25 Io 6,52.  30 Io 6,58.
36-37 Lev 17,11.13.etc.

II. 71., 30 manducat] inquit add. A
quoj quod M
dulcis est animae diligenti. Quod quiesque
salubriter cupit, hoc sibi suaviter sapit. Nam
quomodo virtutes non saperet, in quo est plenitudo
virtutum? Si cupit virtutem, et sapientiam, Christus
20 est Dei virtus, et sapientia. Si cupit veritatem et
vitam, Christus est via, et veritas, et vita.
Currenti per singula non deerunt exempla. Scriptum
est enim: *Panem de coelo praestitisti eis sine labore,*
omne delectamentum in se habentem, et omnis saporis
suavitatem. *Panis,* inquit, *quem ego dabo, caro mea*
est pro mundi vita. Tanta caritate sponsus diligit
sponsam, ut illi se tribuat non solum habendum, verum
et comedendum. Nam qui semetipsum dedit in pretium,
ut redimeret nos a morte, semetipsum tradidit in cibum,
ut nutriat nos ad vitam. *Qui manducat me, vivet*
propter me. Pro corporis ergo salute, sub specie
panis caro comeditur; et pro salute spiritus sub
specie vini sanguis potatur; alterutrum sub utroque.
Panis enim refertur ad carnem, et vinum ad animam:
35 quia vinum[sanguiue] operatur, in quo sedes est animae:
Moyses quippe testatur, quod caro pro corpore, sanguis
autem offertur pro anima.

De magnitudine convivii.

II. 72. Ad hoc convivium celebrandum non sufficit
II. 72., 6 Mt 28,20.

II. 72., 2 non sufficit unus] om. A
3 fuit] sumpsit A 4 mundi] saeculi A
4 cotidie A 5 cotidie A 6-7 cunctis
diebus post saeculi posuit A 11 in1] hiis
add. A per] pe A 13 voluit] ut add. A
humanam naturam A 14 existeret A

II. 73., 1-II. 78., 23 Tantum-salutaris]
deficit A
unus dies, non sufficit unus mensis, non sufficit unus annus; sed a passione Christi fuit initium, et usque ad finem mundi perdurabit; ut, quia quotidie per infirmitatem peccamus, quotidie per hanc medicamentam a peccato sanemur. Vobiscum, inquit, ero cunctis diebus, usque ad consummationem saeculi. Semper est praesens nobiscum in isto convivio, sub alia quidem forma, sed in propria vere substantia. Cum enim Christus secundum naturam Divinam tribus modis in rebus existat: in omnibus per essentiam; in solis justis per gratiam; in homine assumpto per unionem; voluit idem ipse secundum naturam humanam tribus modis in rebus existere: localiter in Coelo; personaliter in Verbo; sacramentaliter in Altari. Sicut enim secundum Divinitatem totus essentialiter est in omnibus rebus, ita secundum humanitatem totus Sacramentaliter est in pluribus locis.

De Mensa.

II. 73. Tantum est igitur hoc coeleste convivium, ut nec unus locus ejus celebrationi sufficiat; sed unum, et idem, in nullo varium ac diversum, super omnem mensam altaris per universa mundi climata celebratur. Ornatur autem haec mensa mantilibus pretiosis, et desuper palla corporalis extenditur, ut in mundissima sindone sacrosanctum convivium
II. 73., 9 Ps 22,5. 10 1 Cor 10,21.
II. 74., 5 Is 52,11.
II. 76., 2 Mt 11,28. 4 Mt 22,2. etc.

II. 74., 1 post sunt interavit sunt M
celebretur. Haec est mensa, de qua dicit Propheta: Parasti in conspectu meo mensam, et de qua dicit

10 Apostolus: Non potestis communicare mensae Christi, et mensae daemoniorum.

De Ministris.


De Vasis.

II. 75. Vasa quidem non lignea, quasi vilia; non vitrea, quasi fragilia; non aerea, velut aeruginantia; sed aurea, vel argentea, pretiosis lapidibus insignita, in quibus tam ordinate ministrant, ut ipsorum ministrorum ordo mirabilis Divinum innuat Sacramentum.

De Convivis.

II. 76. Ad hoc generale convivium Sponsus omnes gentes invitat. Venite, inquit, ad me omnes, qui laboratis, et onerati estis, et ego reficiam vos. Simile, inquit, factum est regnum Coelorum homini Regi, qui fecit nuptias filio suo etc. Parabolam
II. 76., 6 Hom. 38. in Evang.

II. 77., 2 Cant 6,3. 5-7 Lc 17,34,35.
7 Mt 22,11. 8 1 Cor 11,29. 10 1 Petr 4,8.
11 1 Cor 11,28.

II. 76., 10 Judiacum M 12 eumdem M
istam Beatus Gregorius tam diligenter, et evidentem exposuit, ut non solum superfluum, sed et temerarium sit post illum quidquam addere, vel mutare. Prius igitur per Prophetas, qui prandium istud praenunciaverit, ad prandium Judaicum populum invitavit, sed venire neglexit. Iterum per Apostolos, qui prandium istud annunciaverit, ad prandium invitavit eundem, sed venire contempsit: quin immo quosdam ex illis, et istis affectos contumeliis occiderunt. Ne ut nuptiae jam paratae remanerent, per diversos praedicatorum Gentilem populum invitavit, qui credit, et accessit; et impletae sunt nuptiae discumbentium.

De tribus ordinibus.

II. 77. Licet autem multi sint ordines convivarum, quia terribilis, ut castrorum est acies ordinata, tres tamen sunt principales, Noe, Daniel, et Job: idest Praelati, Continentes, et Conjugati; nam secundum parabolam Evangelicam, duo sunt in agro; duo in lecto; duo in mola, quorum unus assumetur, et alter relinquetur. Intrantium enim ad nuptias quidam vestem non habent nuptialem: Quoniam indigne manducans, judicium sibi manducat, non dijudicans corpus Domini. Vestis nuptialis est caritas, quae multitudinem operit peccatorum. Probet ergo se ipsum homo, utrum habeat
II. 77., 12 1 Cor 11,28.  13 Mt 22,13.
II. 78., 3 Iob 1,4.  7 Apoc 3,20.
11 Ps 33,9.  13 1 Petr 2,2.3.  15 Cant 5,1.
18 Cant 5,1.  19-20 Ex 25,23.26.
20-21 Ex 25,30.

II. 78., 12 Et om. M  14 gustatis M
19 autem om. M

De Spirituali Convivio.

II. 78., 22 Eccli 15,3.
III. 2., 1 Ps 44,2.

Rubrica: Epytamicum de laudibus sponsi et sponse. A

III. 1., 9 epythalamicum A
III. 2., 1 Eructavit] inquit add. A
3 intromittatur A 4 responderit A
Histriones] ystriones A 6 [adulantes] A]
adulterantes M T 7 insipiens] sed sapiens
add. A Commendatur in corde.] rubrica A
marg. M T 8 plenum sapientiae] de pleno
sapientie A
coram Domino ponebantur. Haec est mensa Scripturae, super quam cibatur Ecclesia *Pane vitae, et intellectus*, et potatur *aqua sapientiae salutaris*.

Epithalamium in laudem Sponsi, et Sponsae.


Praefatio de commendatione Cantoris.

III. 2. *Eructavit cor meum verbum bonum: dico ego opera mea regi*. Clamat in persona pulsantis ad ostium, ut intromittat ad nuptias. Et quasi janitor illi respondeat: ideo tibi non patet ingressus, quia [Joculatores], et Histriones solent esse maledicentes, et [adulantes]; insipientes, et arrogantes; Non sum, inquit, insipiens, quoniam *eructavit cor meum*: idest plenum sapientiae verbum protulit. Non sum adulator,
III. 2., 15 Mt 12,34,35. Mt 13,52.
21 Lc 10,7. 31 Ps 44,2. 32 2 Cor 13,3.

III. 2., 10 non sum add. A
11 tanquam M 14-15 uerbum locundum, uerbum
suaue A 15 habundantia A 18 decet]
docet A 20 Commendatur ab opere.] rubrica A
marg. M T ego] non tu add. A regi ]
om. A 29 Et] Sed A 31 Commendatur ab
ore.] rubrica A marg. M T 31-32 [Nec
est morosum quia calamus] A] om. M T
32 dicat] diceret A 33 Christus] deus A
34 est om. A
qui laudat ex ore, sed non laudat ex corde; quia
non solum os, sed cor eructavit. Non sum arrogans,
qui sibi tamquam proprium attribuit alienum; quoniam
eructavit cor meum. Non sum maledictus, qui loquitur
verbum asperum, et malignum; quoniam eructavit cor
meum verbum bonum, verbum dulce, verbum suave, verbum
jucundum: Nam ex abundantia cordis os loquitur. Et
bonus homo de bono thesauro nova profert, et vetera.

Sed quasi Janitor replicaverit: Dic ergo mihi
tu verbum bonum, et ego referam illud Regi. Non decet,
inquit, ut tu metas quae non seminasti: propter eam
tu verbum bonum, et ego referam illud Regi. Non decet,
inquit, ut tu metas quae non seminasti: propter eam
dicere operam meam, non tua, regi. Regi, non tibi,
quia dignus est operarius mercede sua: praeeritum
cum intendat perfecte laudare: videlicet corde, ore,
et opere. Corde: quoniam eructavit cor meum: Ore:
quoniam eructavit verbum bonum. Opere, quia dico ego
opera mea regi, scilicet laudes sponsi, et sponsae,
quas operatus sum ego inveniendo, et componendo. Dico
etiam opera mea regi: idest consecro carmina mea
Christo.

Et quasi Janitor insultaverit, quod verbum ejus
confusum sit, et morosum. Non est, inquit, confusum,
quia lingua mea est calamus scribae. [Nec est morosum
quia calamus] velociter scribentis: quasi dicat, cur
experimentum quaeris ejus, qui in me loquitur Christus?
Lingua mea est calamus scribae velociter scribentis; PL
III. 2., 37 Io 3,8. 38 Act 2,2.
43-45 Ex 34,1. 46 Is 8,1.
III. 3., 1 Ps 44,3. 6 Ps 44,10.

III. 2., 36 qui] quod A 39 tanquam M
41 pargameno A 42 archano A 43 perfudit]
perfundi A egregrius M 45 scribit A
46 vaticinium] naticinium A 48 omnes] hos A
cytharedus A cytharoedum M 49 imperat]
impeat A 50 extollit] attollit A
III. 3., 4 regina A
idest instrumentum Spiritus Sancti celeriter inspirantis, qui non sub humano cruciatiu deliberat, sed repente ubicumque vult spirat: secundum quod alibi legitur, quia factus est repente de coelo sonus, tamquam adventientis spiritus vehementis.

Sicut enim atramentum de cornu scriba per calamum imprimit pergameno, sic Spiritus Sanctus veritatis scientiam de Divinitatis arcano, per linguam Prophetae cordi perfudit humano. Scriptor egregius, qui tabulas legis similes omnino prioribus ab utraque parte rescripsit: Velociter ergo scribet de illo, qui juxta vaticinium Isaiae vocatur: Accelera, spolia detrahe, cito praedare.

Inter omnes utriusque sermones Rex cytharaedum imperat introduci: qui protinus introductus laudes regis excellenter extollit.

Narratio de laudibus sponsi.

III. 3., 9 Ps 44,3. 11 Ps 44,4.
12 Ps 44,7. 14 Ps 44,9. 18 Ps 44,3.
19 Ps 44,5. 22 Ps 44,3. 23 Ps 44,5.
28 Is 53,2.

III. 3., 10 ait] addit A 13 et om. A
16 laudet me sponsus a forma secundum
humanitatem.] rubrica A Laudatur sponsus
a forma.] marg. M T 19 commendendo A
20 prospere, etc.] om. A 23 etc.] intende A
27 prospere-regna] om. A dicat] diceret A
28 Vidi eum] Vidimus A 32 conceptus es A
34 peccutoribus M
a judicio: ab ornatu. A forma, cum ait: *Speciosus*

10 *forma prae filiis hominum*. A potestate, cum ait:

*Accingere gladio tuo super femur tuum, potentissime.*


Verum a forma multiplicity eum laudat:

*comparative videlicet, aliis praeferendo, unde speciosus forma prae filiis hominum: absolute, simpliciter commendando, unde specie tua, et pulchritudine tua intende, prospere, etc.* Rursus laudat ipsum a forma secundum utramque naturam; *Secundum humanitatem: Speciosus forma prae filiis hominum; Secundum divinitatem: Specie tua, et pulchritudine tua etc.* Item secundum pulchritudinem corporis: *Speciosus forma prae filiis hominum; et secundum pulchritudinem cordis: Specie tua, et pulchritudine tua intende, prospere procede, et regna; quasi dicat: O Rex, licet in Isaia de te scriptum legatur: Vidi eum non habentem speciem, neque decorem propter ignominiam PL 951 despicabilis passionis, tu tamen es *speciosus forma prae filiis hominum* propter gloriam singularis conceptionis; quia tu solus es conceptus de Virgine sine crimine, mundus de munda: caeteri vero nascuntur de corruptis corrupti; peccatores de peccatoribus.*
III. 3., 38 Io 3,31. 40 1 Petr 1,12.
42 1 Petr 2,22.
III. 4., 4 Ps 44,3. 6 Act 2,17.
7 Rom 5,5. 8-9 Ps 49,19. 11 Ex 21,24.
13 Mt 5,41.40.39.

III. 3., 39 licet sis] ideo licet A
forma] tamen add. A 41 factus es] forma A
44 fornam M eum] cum A

III. 4., 1 Commendatur a lingua.] rubrica A
Laudatur sponsus a lingua.] marg. M T
Quoniam] Quia A 4 gratia om. A 7 Et om. M
8 Diversis modis exponitur] rubrica A
Diversis modis exponit.] marg. M T dicit
diceret A habundat A aubundat M
9 concinat A 10 Exponit gratiam.] marg. M T
13 inquit te A 14 alio M

III. 4. Quoniam vero multi sunt speciosi secundum formam, qui non sunt gratiosi secundum linguam: postquam laudavit sponsum a forma, statim commendat illum a lingua. Diffusa est gratia, inquit, in labiis tuis. Verbum effusionis, gratiae significat largitatem, secundum illud: Effundam de spiritu meo super omnem carnem: Et Caritas Dei diffusa est in cordibus nostris: quasi dicat: Os tuum non abundat nequitia, nec lingua tua dolum concinnat: sed diffusa est gratia in labiis tuis. In labiis Moysi est effusa vindicta: Oculum, inquit, pro oculo, dentem pro dente, adustionem pro adustione: sed in labiis tuis diffusa est gratia. Si angariaverit te, inquit, mille passus, vade cum illo alia duo. Si abstulerit
III. 4., 16 Io 1,17. 19 Hebr 1,1.
20 Ps 44,3. 21 Ex 4,10. 24 Is 6,5.
26 Ier 1,6. 29 Ex 20,18,19. 35 Io 7,46.
38 Ps 44,3. 39 Io 15,15. 40 Eccli 20,32.

III. 4., 16 et om. M 19 Exponit labia.]
marg. M T Multipharia A 20 nouissimo A
21 Exponit labia.] rubrica A Ab heri]
adheri A 22 nudiustertius] midius tercius A
27 ego sum] ago sum k M 28 Item exponit
gratiam.] rubrica A Exponit gratiam.] marg.
M T 33-34 fuerant missi A 34 [et
sacerdotibus] A] Sacerdotum M T
loquitur A 37 Exponit Diffusam.] rubrica A
marg. M T ut] et A 39 Tu namque dixisti]
om. A Omnia] namque add. A
tibi pallium, da ei et tunicam. Si percusserit te in unam maxillam, praebe ei et alteram. Nam lex per Moysen data est: gratia, et veritas per Jesum Christum facta est.


Sapientiam invidi celant, ut eam alii non communicent. Sed diffusa est gratia in labiis tuis. Tu namque dixisti: Omnia quaecumque audivi a Patre meo, nota feci vobis. Nam thesaurus absconditus,
III. 4., 42 Prov 11,26. 43 Mt 25,25,26.
46 Ps 44,3. 49 Ps 44,3. 51 Lc 1,33.
55 Lc 1,42. 58 Phil 2,8,9. 64 Mt 28,18.

MT 45-46 qui-audiuntur] om. A 47 et]
in A 49 et] etiam A Dupliciter.] rubrica A
Subjicitur om. A 58 obediens] p. add. A
60 illum, et donavit] om. A 66 quasi] quod sit A
et sapientia abscondita, quae utilitas in utroque?
Utrumque Scriptura redarguit: et qui frumentum
abscondit in populo; et qui talentum in terra
suffodit.

45 Multi quandoque sapienter loquuntur, qui tamen
libenter non audiuntur. Sed _diffusa est gratia
in labiis tuis_; quia verbum tuum et universis est
gratum, et totum est gratiosum, non solum apud homines,
sed et apud Deum. Subjicitur: _Propterea benedixit
Deus in aeternum_, idest, propterea benedictionem
tibi dedit aeternam; scilicet _Regnum, cujus non erit
finis_; quia per gratiam praedicationis meruisti
gloriam resurrectionis. Quia vero Christus ab initio
fuerat benedictus, juxta quod Elisabeth inquit ad

50 Virginem: _Benedicta tu inter mulieres, et benedictus
fructus ventris tui_, potest sic intelligi; _Benedixit,
idest benedictum ostendit_. Simile quoque dixit
Apostolus: _Humiliavit semetipsum factus obediens
usque ad mortem, mortem autem crucis_. _Propter quod
devil_ illum, et _donavit illi nomen, quod
est super omne nomen_. Hoc nomen et ante mortem habebat;
sed quod Filius habuerat ante mortem, Pater illi
donavit; _idest donatum ostendit post mortem_. _Sicut
ipse post resurrectionem aiebat_: _Data est mihi omnis
potestas in coelo, et in terra_; _idest in evidentii
nunc est quasi data._
III. 5., 1 Ps 44,4. 7 Ps 138,7,8.
10 Ps 44,4. 11 Ps 44,6. 13 Ps 44,7.
15 Ps 44,3. 16 Eph 6,17. 18-19 Lc 11,
21,22. 20 Mt 10,34-36. 23 Ps 44,4.
24 Ex 32,27.

III. 5., 1 Laudatur sponsus a potestate.]
rubrica A marg. M T 4 ferit] fecit A
6 fugere] effugere A 7 et om. A
7-8 quo2 post tua posuit A 10 tuum] taum M
11 [Adjicit] M7 Adijcit T adicit A
13 dicat] diceret A 17 quatinus A
20 mittere pacem A in terram] om. A
22 suam] et nurum adversus socrum suam add. A
23 gladio om. A 24 femer A tuum om. A
De femur dupliciter.] rubrica A Femur
dupliciter explicatur.] marg. M T
III. 5., 28 Cant 3,7,8.  36 Gen 24,2.

39 Ps 44,4.  43 1 Mach 3,58,59.  46 Io 21,7.

49 Lc 12,37.

III. 5., 28 Canticis M  30 femur om. A
31 et\[1\] om. A  32 dictum om. A
34 accigeris A  35 naturae, vel\] om. A
36 dixit\] inquit A  37 [meum] AJ tuum M T
38 humanam naturam A  44 quoniam\] quia A
50 illis om. A
III. 6., 1 Ps 44,5. 5 Ps 44,3.
6 Ps 44,5. 7 Ps 44,4. 8 Ps 44,5.
12 Ps 44,5. 13 Ps 44,3. 14 Ps 44,3.
16 Ps 44,5. 24 Ps 44,3.

III. 6., 1 Laudatur speciosus a forma secundum utranque naturam.] rubrica A
Laudatur Sponsus a forma secundum utramque naturam.] marg. M T 4 sis om. A
8 desaevis] de senis A 10 asserens]
asrens A 11 reddat A 12 prospere om. A
dicat] diceret A 15 speciosus] es add. A
16 quatinus A 17 [intende] A] intendes T
intendens M 18 naturam om. A intendens]
intendens A 19-20 et-Divinam] om. A
ex multis Scripturarum auctoritatibus comprobari.

III. 6., 25 Ps 1,3.  32 Mt 6,10.
III. 7., 1 Ps 44,5.  10 Io 16,7.
12 Mt 11,29.  13 Mt 3,15.  15 Io 1,17.

III. 6., 25 proce] in add. A
26 decursus] de A  27 dabit] da A
28 defluet] decidet A  29 ideo] ita A
32 quatinus A

III. 7., 1 Laudatur Sponsus de veritate, mansuetudine, et justitia.] rubrica A
marg. M T  4 iusticie A  5 iusticie A
7 De tribus que maxime necessaria sunt regnanti.] rubrica A  De tribus, quae necessaria sunt Regnanti.] marg. M T
9 Ergo] Ego regam A  12 discedite A
procede praedicationis officio, quia tu es lignum, quod plantatum est secus decursus aquarum, quod fructum suum dabit in tempore suo; et folium ejus non defluet; et omnia, quaecumque faciet, prosperabuntur. Et ideo gladio praedicationis super femur humanitatis accinctus regna; primo per fidem in Ecclesia militante; demum per speciem in Ecclesia triumphante; quatenus adveniat regnum tuum; fiat voluntas tua sicut in coelo, et in terra.

III. 7. Propter veritatem, et mansuetudinem, et justitiam. Iterum Sponsum commendat tripliciter. A veritate doctrinae; a mansuetudine patientiae; a justitia vitae; a veritate doctrinae quam praedicasti; a mansuetudine patientiae quam exhibet; a justitia vitae quam implet.

III. 7., 17 Ps 44,5. 18 Dan 9,24. 21 Ier 11,19. 22 Ps 44,5. 23 Lc 24,25.26. 27 Ps 10,8. 28 Ps 44,5. 29 Io 5,22.27.

III. 8., 5 Ps 44,5. 7 Ps 44,5. 8 Ps 44,5. 9 Ps 44,5. 10 Ps 44,5.


III. 8., 1 De potentum abusioniibus que maxime remoueter a sponso.] rubrica A De potestate abusioniis, quae removetur a Sponso.] marg. M T 4 es enim A
Ergo regna propter veritatem; nam de te scriptum est: Ungetur Sanctus Sanctorum, et implebitur visio, et prophetia, ut deleatur iniquitas, et adducatur

justitia sempiterna. Diceris mansuetus in opprobriis perferendis: unde ego sicut agnus mansuetus, qui portatur ad victimam. Ergo regna propter mansuetudinem; Tu namque dixisti: O stulti, et tardi corde ad credendum in omnibus, quae locuti sunt Prophetae:


judicium dedit Filio.... Et potestatem dedit ei judicium facere, quia Filius hominis est.

III. 8., 12 Ps 44,5. 13 Ps 44,5.
14 Ps 117,16. 15 Ps 44,5. 18 Lc 2,47,48.
21 Lc 5,26. 22 Eccli 36,6. 24 Ps 44,5.
III. 9., 1 Ps 44,6. 7 Ps 7,13,14.

III. 8., 14 tua] domini A 18 terrae]
uite A
III. 9., 1 Laudatur Sponsus ab armatura.]
rubrica A marg. M T Sagite A
acquite A potentissime om. A 3 [arcum.] A
armaturam M T

III. 9., 12 Ps 147,15. 13 Hebr 4,12.
15 Ps 44,5. 16 Ps 44,6. 20 Mt 3,10.
22 Mt 16,26. 24 Cant 5,6. 34 Ps 37,3.
36 Ps 119,4.

III. 9., 12 enim est A 15 enim]

ergo A mirabiliter ante deducet posuit A
17 penetrabilia] penetratiua A 21 facit]
fecerit A 24 sponsam A 25 meus om. A
26 liquecit] liquefecit A 29 De duplici
usu sagitte.] rubrica A est om. M
31 [succendendo] A M] succedendo T
32 Divinus] et add. A
quae duo sermoni Divino recte conveniunt. Scriptum est enim: *Qui emittit eloquium suum terrae, velociter currit sermo ejus.* Item: *Vivus est sermo Dei, et efficax, et penetrabilior omni gladio ancipiti.*

Ait enim: *Vere deducet te mirabiliter dextera tua,* quia *sagittae tuae acutae sunt,* idest *verba tua sunt penetrabilia,* et compunctiva: *penetrant enim,* ut per timorem introducant amorem; et compungunt; ut per poenitentiam tribuant indulgentiam. Audi *sagittam,* quae penetrat, et compungit: *Omnis arbor, quae non facit fructum bonum,* excidetur, et *in ignem mittetur.* Item: *Quid prodest homini, si mundum universum lucretur,* animae vero *suae detrimentum patiatur?* Propterea dicit Sponsa in Canticis: *Anima mea liquefacta est,* ut *dilectus meus locutus est:* loquente quippe dilecto, anima liquescit, quia *verbum Divinum cor humanum mollificat,* et per compunctionis ardores, ut iniquitatis deponat duritiam, et per caritatis fervorem, ut *justitiae formam accipiat.* Duplex est enim usus *sagittae,* ad feriendum, et *succendendum:* feriendo *plagam infligit,* et [succendendo] *flammam immittit:* quia *sermo Divinus plagando ferit ad poenitentiam,* et inflammando succendit ad caritatem. PL

De ferientibus dicitur: *Sagittae tuae infixae sunt mihi,* et confirmasti super *me manum tuam.* De succendentibus legitimur: *Sagittae potentis acutae cum*
III. 9., 38 Lc 3,7,8. 41 Io 14,23.
44 Cant 2,5. 45 Ps 44,6. 46 Ps 44,6.
50 Ps 44,6. 53 Ps 94,3. 58 Act 9,6.
Ps 44,6. 60 1 Tim 6,15. Ps 44,6.

III. 9., 37 sagitta A 39 dignos
fructus A 40 ad\[ om. A 42 eum\] enm M
44 noverat illa\[ illam noverat A
45 uulnerati A 47 Quatuor modis exponitur.\]
rubrica A Quatuor modis exponit.\] marg. M T
Diversitas\] Uniuersitas A 50 tui\] tuis A
54 et\] ut A fiant A inimices A
56 Paulus\] saulus A 61 subponent A
62 cetera cum A

Quocirca populos sagittis hujusmodi vulnerat. Sub te cadent, idest humiliabunt se tibi. In corde, vel in corda inimicorum regis. Diversitas litterae, diversitatem generat intellectus, et secundum utramque litteram duobus modis ordinatur constructio. Nam si dicatur in corde, talis est sensus: Populi tui percussi sagittis cadent, idest humiliabuntur in corde inimicorum regis, idest in corde suo, qui sunt inimici regis, idest inimici tui, qui es Rex magnus super omnes populos: et fient de inimicis amici; ut ubi prius erigebantur elati, ibi nunc humilientur devoti, sicut Paulus, qui prius erectus, tandem humiliatus, coelitus emissa sagitta, corde percussus cecidit dicens: Domine, quid me vis facere? Vel aliter: Populi inimicorum regis, idest multi de inimicis tuis, qui es Rex Regum, et Dominus dominantium, cadent sub te, idest supponent se tibi; in corde, idest ex corde; hoc est ex voluntate, quia cum caetera possit homo
III. 9., 63 Ps 53,8. 66 Ps 44,6.
71 Io 11,47. 73 Io 12,19. Io 11,48.
75 Ps 44,6. 76 Ps 44,6. 80 Apoc 5,14.
81 Io 18,6. 84 Ps 44,6. Ps 94,6.
86 Ps 90,7. Mt 21,44.

III. 9., 63 nolens] uolens A nisi]
ubi A volens] unde add. A 65 talis
explicit A 73-74 dimittemus M 74 sic]
si M 78 De casu.] marg. M T


Ceciderunt in facies suas, et adoraverunt Deum. De malis legitur: **Abierunt retrorsum, et ceciderunt in terram.** Boni vero cadunt sub Christo, et ante Christum; mali cadunt a Christo, et super Christum. De bonis cadentibus legitur: **Populi sub te cadent**; Et pro-

**Cadent a latere tuo mille. Et Qui ceciderit super lapidem istum, conteretur.**
III. 10., 1 Ps 44,7. 12 Ps 44,8.
26 Ps 7,12.

III. 10., 1 Laudatur sponsus a Judicio.] marg. M T 10 est\footnote{om. M} 23 De rebus, quae sunt bono Judici necessariae.] marg. M T habere\footnote{hahere M}
III. 10. Sedes tua, Deus, in saeculum saeculi; virga recta est, et virga regni tui. Hic a judicio laudat sponsum, quem commendat tripliciter: a dignitate: ab aequitate: a puritate. A dignitate secundum officium: ab aequitate secundum judicium: a puritate secundum animum; quasi dicat: Jurisdiction tua non est delegata, sed ordinaria; non est transitoria, sed perpetua; quia sedes tua, Deus, est in saeculum saeculi. Sententia tua non est prava, sed recta; non est iniqua, sed justa; quia virga recta est, et virga regni tui. Voluntas tua non est ficta, sed vera; non est corrupta, sed pura; quia dilexisti justitiam, et odisti iniquitatem. Nullus ergo de mutabilitate confidat; quia sedes tua, Deus, in saeculum saeculi. Nullus de pietate praesumat; quia virga est recta, et virga regni tui. Nullus de perversitatue succenseat; quia dilexisti justitiam, et odisti iniquitatem. Forum tuum nemo potest accipere; quia sedes tua, Deus, in saeculum saeculi. Judicium tuum nemo potest arguere; quia virga recta est, virga regni tui. Animum tuum nemo potest corrumpere, quia dilexisti justitiam, et odisti iniquitatem. Bonus judex debet habere constantiam, ne sit impetuosus; debet habere justitiam, ne sit iniquus; debet habere prudentiam, ne sit indiscretus. Tu ergo, qui es Justus judex, fortis, et longanimis, non es
III. 10., 27 Ps 44,7. 29 Ps 44,7.
30 Ps 44,8. 32 Mt 19,28. 40 Ps 2,9.
III. 11., 1 Ps 44,8. 2-3 et seq.
cf. C.11 q.3 dict.p.c.65. 7 Dan 13,1-64.

III. 10., 28 es] est M
III. 11., 1 De justa sententia.] marg. M T
3 ex] et M
impetuosus, sed stabilis: quia sedes tua, Deus, in saeculum saeculi. Non es iniquus, sed justus: quia
virga recta est virga regni tui. Non es indiscretus, sed providus: quia dilexisti justitiam, et odisti
iniquitatem. Sedes est judgmentalis auctoritas, de qua Veritas ait: In regeneratione cum sederit filius
hominis in sede majestatis suae, sedebitis et vos super sedes duodecim, judicantes duodecim tribus
Israel: haec sedes est in saeculum saeculi; quia quod statuit, non mutatur: quod decernit, non irrita-
tur. Per virgam regni, quae Sceptrum vocatur, regalis potestas accipitur: quae dicitur virga directionis,
quia distortos dirigit, justos regit, iniquos conterit, secundum illud: Reges eos in virga ferrea, et tamquam
vas figuli confringes eos.

III. 11. Dilexisti justitiam, et odisti iniquitatem. Sententia tribus modis judicatur iniqua: ex animo;
ex ordine; ex causa. Ex animo, si feratur contra mentis sinceritatem: ex causa, si feratur contra
negotii veritatem: ex ordine, si feratur contra juris solemnitatem. His tribus modis fuit iniqua sententia,
qua duo Presbyteri condemnaverunt Susannam. Sententia vero tua non est iniqua ex animo: quia non fertur
ex malignitate, sed ex caritate, quia dilexisti. Non injusta ex ordine: quia non fertur injuste, sed
III. 11., 19 Mt 7,12. 21 Tob 4,16.
26 Ps 10,6.
III. 12., 1 Ps 44,8. 2 Ps 44,8.

III. 11., 19 Quaecunque M
III. 12., 1 De Unctione.] marg. M T
rite, quoniam *dilexisti justitiam*. Non injusta ex causa; quia non fertur contra meritum, sed juxta debitum; quoniam *dilexisti justitiam, et odisti iniquitatem*. Deus autem diliget justitiam tribus modis, quia creat, approbat, et remunerat. Et contra, tribus modis odit iniquitatem, quia prohibet, delet, et punit. Duo namque sunt legis naturalis praecepta: unum ad diligendum justitiam, quod docetur in Evangelio: *Quaecumque vultis, ut faciant vobis homines, et vos facite illis*. Alterum ad odiendum iniquitatem, quod legitur in Tobia: *Quod ab alio tibi oderis fieri, alteri ne feceris*. Cum autem hominem iniquum odimus, non humanitatem, sed iniquitatem debemus odire, sicut monet Ecclesia. Cum hominem iniquum diligimus, non iniquitatem, sed humanitatem debemus diligere; nam qui diliget iniquitatem odit animam suam.

III. 12., 10 Ps 44,8.  11 Ps 44,8.
12 Ps 44,8.  18 Cant 1,2.  24 1 Tim 6,15.
25 Ps 109,4.  28 2 Cor 1,12.  31 Ps 45,5.
33 Is 10,27.  34 Deut 32,13.

III. 12., 14 unguens M
10 unixerit, quia te; et quo unixerit, quia oleo laetitiae; et quantum unixerit, quia prae consortibus tuis; et ad quid unixerit, quia, ut diligeres justitiam, et odires iniquitatem. In quibus verbis Trinitas personarum exprimitur: nam Pater est ungens: Filius unctus.

III. 12., 36 Act 10,38. 41 Rom 8,17.
Eph 3,6. 44 Col 2,9. 46 Ps 132,2.
48 Io 1,16. 49 Ps 44,8. 54 Ps 44,8.
58 Ps 44,7. 59 Is 9,6. 61 Bar 3,36,38.
Apostolorum exponit Petrus: Jesum, inquit, Nazarenum, quem unxit Deus Spiritu Sancto. Is itaque Spiritus PL
Sanctus est oleum laetitiae, quo Jesus Nazarenus est
unctus, prae consortibus suis. Consortes Christi
sunt universi Fideles, qui secundum Apostolum sunt
haeredes Dei; cohaeredes autem Christi; comparticipes
promissionis, idest haereditatis aeternae. Christus
autem plenitudinem unctionis accepit, quia datus est
ei spiritus sine mensura; in quo plenitudo Divinita-
tis habitat corporaliter: caeteri vero partem accipient
plenitudinis; quoniam Unguentum descendit a capite in
barbam, et a barba in oram vestimenti descendit: quia
de plenitudine ejus omnes accepimus; primum Apostoli,
demum caeteri. Unxit ergo te Deus, Deus tuus oleo
laetitiae prae consortibus tuis. Erubescat Judaeus,
Haereticus, et Paganus, qui Christum non esse Deum
perverso corde mentiuntur: cum David Prophetarum
eximius, Christum esse Deum aperta voce pronunciet:
Unxit te Deus, Deus tuus; Deus Pater unxit te, Deus
Fili. Quod in Graeco satis elucet, in quo vocativus
a nominativo distinguitur; propter quod in praecedenti
versiculo non mutata persona Deum illum vocavit:
sedes, inquit, tua, Deus, in saeculum saeculi. Cui
consonat Isaias: Vocabitur, inquit, nomen ejus,
Admirabilis, consiliarius, Deus, fortis, pater futuri
saeculi, princeps pacis. Et Jeremias: Hic Deus noster,
III. 13., 1 Ps 44,9. 7 Ps 44,10.
13 Ps 44,9. 14 Ps 44,9. 15 Ps 44,10.
17 Ps 44,10.

III. 13., 1 Laudatur Sponsus a vestibus.]

marg. M T
et non aestimabitur alius praeter eum....Post haec in terris, visus est, et cum hominibus conversatus est. Deus igitur unxit Deum, scilicet Deum hominem, propter hominem Deum: nam et Deus est Pater Filii secundum Divinitatem; Pater autem est Deus Filii secundum humanitatem.

III. 13., 28 Gal 3,27. 30 Ps 132,2.
33 2 Cor 2,15,14. 36 Gen 27,27.
41 Eccle 3,20. 42 Lc 22,26. 44 Mt 23,12;
Lc 14,11; et alibi.

III. 13., 20 [desideriorum] M]
desiderium T 22 [aromatica] in adnotatione
M T] aromaca M T 28 Quicunque M
35 fragantia M 37 [distinguunt] M]
distinguunt T 40 specialiter] species M

III. 13., 47 Col 3,5. 49 Rom 8,13.
50 Gal 5,17. 52 Prov 31,11. 57 Ps 44,8.
59 Ps 44,9. 61 Ps 44,9. 62 Ps 44,9.
67 Ps 100,2. 68 Iob 39,13. 69 2 Cor 11,14.

III. 13., 63 Laudatur Sponsus a domibus.

marg. M T
carnis convenit Continentibus, secundum illud:
Mortificate membra vestra quae sunt super terram:
foricationem, immunditiam, libidinem, et concupis-
centiam. Et si spiritu facta carnis mortificaveritis,
vivetis. Nam caro concupiscit adversus spiritum;
spiritus autem adversus carnem. Casia, idest fides,
competit Conjugatis, secundum illud: Confidit in ea
cor viri sui. Nam et tria sunt bona conjugii, fides,
proles, et Sacramentum. Fides, ut propter legitimum
usuam uxoris, cum altero, vel altera minime coinquinen-
tur: quasi dicit: O Rex, tu solus accepisti
plenitudinem unctionis, quia unctus es oleo laetitiae
praec consortibus tuis; caeteri vero partem plenitudinis
acceperunt: quia Myrrha, et gutta, et casia, idest
mortificatio carnis, et humilitas, et fides spirant
a vestimentis tuis, idest a fidelibus tuis, non ficte,
sed vere, quia spirant a domibus eburneis, idest a
cordibus puris: ebur enim frigidum est, et nitidum;
quia frigidum est, significat castitatem: quia
nitidum, significat puritatem. Domus igitur eburnea
est cor mundum, et purum; de quo dicit Prophetae:
Perambulabam in innocentia cordis mei, in medio domus
meae. Quia vero pennae struthionis similes sunt
pennae herodii, ne Angelus satanae transfiguret se
in angelum lucis, cum dixisset, quod Myrrha, et gutta,
et casia spirant a vestimentis tuis; ut illae virtutes
III. 13., 73 1 Tim 1,5. 75 Ps 83,6. ?
76 Ps 83,8. 79 Ps 47,4.
III. 14., 1 Ps 44,9.10. 2 Eccli 45,20.
6 Ps 44,9.10.

III. 13., 79 gradibus] domibus in vulgata habetur
III. 14., 1 Laudatur Sponsus a familia.]
marg. M T 2 [offerentes] M] offerrentes T
non fictae, sed verae intelligantur, adjunxit a
domibus eburneis; idest de corde puro, et conscientia
bona, et fide non ficta. Vel secundum aliam litteram:
gradibus eburneis; idest ab operibus puris, quibus PL
quasi quibusdam gradibus ascenditur de virtute in
virtutem, donec videatur Deus deorum in Sion. Gradus
isti sunt differentiae meritorum, de quibus alibi
legitur: Deus in gradibus ejus cognoscetur, dum
suscipiet eam.

III. 14. Ex quibus (odoramentis virtutum) delectave-
runt te, filiae regum: [offerentes] incensum dignum
in odorem suavitatis, Altissimo: Quasi dicat:
delectabilem habes familiam, quia delectaverunt te:
nobilem habes familiam, quia filiae regum sunt;
honorabilem habes familiam, quia delectaverunt te
in honore tuo. Talem ergo familiam, tantum decet
regem habere. Filiae regum, vel carnalium, vel
spiritualium possunt intelligi. Carnalium, ut nonnul-
lae virgines reginae, quae contemnentes regna terrena,
virtutum odore regem delectavere coelestem. Spi-
ritualium, ut omnes Apostolici viri, qui filiae regum
dicuntur, non propter fragilem sexum, sed propter
conjugalem affectum, quem de Christo concipiunt.
Quod autem adjungitur: in honore tuo, duobus modis
valet intelligi: Vel jungatur cum verbo delectaverunt
III. 14., 20 Ps 44,10. 24-28 Deut 25, 5.6. 29 Rom 8,29. 30 Ps 21,23. 31 Io 20,17. 33 Lc 23,42-43. Ps 140,10. 34 Is 65,2; Rom 10,21. 40 Io 3,29.

in honore tuo, quasi non suum, sed tuum quaerentes honorem, crucis mortificationem in suo corpore pro tui nominis honore portantes. Vel, ut jungatur cum nomine filiae regum in honore tuo: idest quos Apostoli non in suo, sed tuo genuerunt honore, quia non a Petro petrini, vel a Paulo paulini, sed a Christo christiani dicuntur; quod tractatum est a veteri lege, quae statuit: Si frater suus mortuus fuerit sine semine, accipiat uxor ejus frater illius, vel alius de cognatione propinquorum, ut suscitaret semen, non sibi, sed fratri, et habeat natus nomen defuncti. Hoc spiritualiter competit Christo, qui secundum Apostolum, est primogenitus in multis fratribus; de quibus ipse dicit in Psalmo: Narrabo nomen tuum fratribus meis. Item in Evangelio: Vade, et dic fratribus, quia mortuus est sine semine; quia penensus in Cruce vix unum latronem concepit; Singula- riter, inquit, sum ego, donec transeam. Et tota die expandi manus meas ad populum non credentem, et contradictientem mihi. Sed suscitat ei semen frater, qui [accipit] uxor ejus ipsius: idest Apostolicus ordo, qui sponsam Christi, scilicet sanctam Ecclesiam regendam suscepit; qui, non sponsus, sed amicus sponsi est, secundum illud: Qui habet sponsam, sponsus est; amicus autem sponsi stat, et gaudio gaudet propter vocem sponsi. Cujus praedicatione, multitudo
III. 15., 1 Ps 44,10. 8 1 Io 4,18.
9-10 Mt 25,33. 14 Eccl 9,8. 18 1 Cor 13,13.
21-22 Gal 5,6.

III. 15., 1 Laudatur Sponsus a Sponsa.]
marg. M T 15 sint] sunt M munda] munda M
gentium intravit ad fidem, et habet nomen defuncti, quia conversus ad fidem nomen accipit crucifixi, ut a Christo christiani dicantur.


In ornatu, pretiositas, et diversitas; quoniam in vestitu deaurato, circumdata varietate. *Regina* ergo, idest Ecclesia, qui sub te regit, et regnat, *astitit* non timore curva, sed amore directa (quia perfecta caritas foras mittit timorem) *a dextris tuis* non a sinistris, ut haedi, sed a dextris ut agni, idest spiritualibus, et aeternis, sed in istis per rem, in illis per speciem. *In vestitu deaurato,* idest in operibus bonis, quae caritate sunt informata; de quibus alibi legitur: *Omni tempore vestimenta tua sint candida,* idest opera tua munda; per aurum enim caritas designatur, quia sicut aurum praeminet universis metallis, ita caritas excellit universis virtutibus, secundum illud: *Major horum est caritas.*

Vestitus ergo non aureus, sed deauratus intelliguntur opera, non ipsa caritas, sed quae caritate sunt informata; quandoquidem fides per dilectionem secundum Apostolum operatur. *Regina,* dico, *circum-
III. 15., 29-31 Ex 26,1; 28,6.

III. 16., 1 Ps 44,11. 5 Ps 44,11.
6 Ps 44,11. 7 Ps 44,9. 8 Ps 44,2.
9 Ps 44,2. 12 Ps 44,11. 13 Ps 44,11.
14 Ps 44,11.

III. 15., 24 quidem om. M
III. 16., 1 Exhortatio ad Sponsam.]
marg. M T 13 addit] subdit M 14 subdit]
addit M
amicta, idest ornata varietate virtutum; idest
non solum operibus, sed virtutibus: variis quidem,
25 sed non contrariis: diversis, sed non aversis:
quoniam universae virtutes sibi invicem suffragantur,
ut aliae sine aliis haberi non possint; nam si una
virtutum chorda defuerit, spiritualis dissonat harmonia.
Hinc et cortinae Tabernaculi, et vestes Pontificis
contextae fuerunt de quatuor pretiosis coloribus,
opere non tantum plumario, sed polymito, idest vario.

III. 16. Audi filia, et vide, et inclina aurem
tuam, et obliviscere populum tuum, et domum patris
tui. In hoc nuptiali convivio quinque sensus
spiritualiter recreantur. Visus in eo, quod dicitur:
5 Intende, et vide. Auditus in eo, quod dicitur:
Inclina aurem tuam, et audi. Odoratus in eo, quod
dicitur: Myrrha, et gutta, et casia. Gustus in eo,
quod dicitur: Fructavit cor meum verbum bonum.
Tactus in eo, quod dicitur: Calamus scribae velo-
citer scribentis. Laudaturus ergo Propheta Reginam,
exhortationem praemittit, admonens eam ad intellige-
tiam, ubi ait: Audi filia, et vide; ad obedientiam,
ubi addit: Inclina aurem tuam; ad constantiam; ubi
subdit: Obliviscere populum tuum, et domum patris tui.
15 Ordo conveniens, et convenientia ordinata; ut prius
intelligat veritatem; postmodum obediat veritati;
III. 16., 19 Hebr 11,6.  20 Iac 2,26.
Mt 10,22.  28 Ps 44,13.  19 Ps 44,11.
31 Ps 44,16.  32 Ps 44,12.

III. 16., 27 sic om. M
demum perseveret in veritate. Ut ergo credat, 
intelligence: ut agat, obediat: ut perficiat, perseve-
ret. Nam sine fide impossibile est placere Deo.

20 Fides autem sine operibus mortua est. Qui vero 
perseveraverit usque in finem, hic salvus erit.
Propheta vero tamquam unus ex Patribus alloquitur
Sponsam nuper traductam, quasi gementem, et suspi-
rantem pro domo deserta, et populo derelicto: ac si
dicat: Audi filia choros cantantium; et vide ludos PL
psallentium, quibus aurem inclina, ut deponas
maestitiam: et sic obliviscere populum tuum, quem
dimisisti, quia meliorem invenies: Nam vultum tuum
deprecabuntur omnes divites plebis. Et obliviscere
populum tuum, et domum patris tui, qua exivisti, quia
meliorem intrabis: nam adduceris in templum regis.
Quod si feceris: Concupiscet Rex speciem tuam, quia
ipse est Dominus Deus tuus. Tu ergo filia, idest
Ecclesiae, quam catechizando concepi, quam genui
baptizando, audi prophetias, et vide completas; vel
audi Evangelium, et vide Deum; in praesenti per fidem,
in futuro per speciem. Et inclina aurem tuam, ut et
visibiliter audias, et libenter obedias. Et ita
obliviscere populum tuum, idest idololatrias; et
domum patris tui, scilicet conversationem Diaboli;
 quasi dicat: Obliviscere Babyloniam, quia Jerosolymam
advenisti; obliviscere Zabulum, quia Jesum accepi;
III. 16., 43 Gen 12,1.  46 Io 8,44.
III. 17., 1 Ps 44,12,13.  7 Ps 44,12.
8 Ps 44,14.  9 Ps 44,15.  10 Ps 44,17.
12 Ps 44,11.  13 Ps 44,12.  16 Ps 44,12.

III. 17., 1 Sponsa laudatur a forma.]

marg. M T  3 laudandum M  13 Christum M
19 te om. M

III. 17. *Et concupiscet rex decorem tuum, quia ipse est Dominus Deus tuus.* Et adorabunt eum filiae Tyri in muneribus. Supra laudandam ammonuit: nunc ammonitam laudat. Sicut autem quatuor modis laudaverat Sponsum, ita quadriformiter laudat Sponsam; a forma scilicet, et a gloria; ab adolescentulis, et a filiis. A forma cum ait: *Concupiscet rex speciem tuam.* A gloria cum adjungit: *Omnis gloria ejus filiae regum ab intus.* Ab adolescentulis cum supponit: *Adducentur regi virgines post eam.* A filiis cum concludit: *Pro patribus tuis nati sunt tibi filii:* quasi dicat: *Obliviscere populum tuum, et domum patris tui,* quia rex, idest Christus, concupivit speciem tuam, idest acceptavit decorem virtutum, quem sine te fecit in te. *Rex,* dico, non qualis fuerat pater tuus, idest Diabolus, sed *Dominus Deus tuus:* quia *Deus,* est reverendus; quia *tuus,* est diligendus. *Deus,* idest Creator; *Dominus,* idest Redemptor; *Deus tuus,* quia de suo sanguine te redemit, qui creando tibi dedit naturam; qui redimendo, tribuit tibi gratiam. Tantus, et talis,
III. 17. 21 Ps 44,12.13.
26 Mt 15,25. 27 Ps 44,13.
Ps 44,13. 42 Ps 66,2.

III. 18., 1 Ps 44,14.15.

III. 17., 37 quicunque M

III. 18., 1 Laudat Sponsam a gloria.

marg. M T

III. 18. Omnis gloria ejus filiae regis ab intus in fimbriis aureis, circumamicta varietate. Quam
III. 18., 9 Ps 44,14. 10 2 Cor 1,12.
12 1 Cor 1,31. 13 Mt 23,27. 16 Ps 44,14.
18-19 Ex 28,33. 21 Is 11,2. 23 Ps 44,14.
25 Rom 2,28.29.

III. 18., 13 sepulcris M 14 speciosu M
16 fimbris M 21 [praeminet] M praeminet T
III. 18., 31 Ps 44,14. 33 Ps 44,15.
34 Act 2,4. 38 Cant 1,10. 41 Ex 25,23,24.
43 Ps 11,7. 44 Cant 1,10. 47 Cant 1,10.
48 Cant 1,10. 50 1 Cor 2,6. 51 1 Cor 2,2.
53 1 Cor 3,1-2.

---

III. 18., 31 fimbris M 46 doctores]
doctores M 50 enim Apostolus] om. M
54 Tanquam M
cujus laus non ex hominibus, sed ex Deo est. Eius
autem ornatus non tantum est intus in conscientia,
sed etiam foris est in doctrina. Quoniam in fimbriis
aureis: idest in doctrinis praeclaris, quae sapientiae
luce refulgent, est circumamicta, idest undique
decorata varietate linguarum, secundum illud: Loqueban-
tur variis linguis, prout Spiritus Sanctus dabat
eloqui illis: multum enim per aurum sapientiae, et
per argentum eloquentiae decorantur. Unde Sponsus ad
Sponsam inquit in Canticis: Murenulas aureas faciemus
tibi, vermiculatas argento. Per aurum sapientia, per
argentum eloquentia designatur. Nam de sapientia
scriptum est: Facies mensam de lignis Sethim,...et
inaurabis eam auro mundissimo. De eloquentia vero
legitur: Eloquia Domini, eloquia casta; argentum PL
igne examinatum. Decenter ergo per murenulas aureas
flores sapientiae designantur, quibus collum, et pectus
Ecclesiae, idest praedicatorum Ecclesiae, et doctores
ornantur. Vermiculatas, idest distinctas, et variatas
argento, scilicet eloquentia, ut juxta varietatem
materiae, vel personae, stylos sermonis, et qualitas
varietur: ait enim Apostolus: Sapientiam loquimur
inter perfectos. Inter vos non judicavi me scire
aliquid, nisi Jesum Christum, et hunc crucifixum.
Et iterum: Non potui loqui vobis quasi spiritualibus,
sed quasi carnalibus. Tamquam parvulis in Christo,
III. 18., 58 Is 49,18. 61 Ps 44,10.
62 Ps 44,14. 63 1 Petr 1,7.

III. 19., 1 Ps 44,15,16. 6 Ps 44,11.
7 Ps 44,12. 9 Ps 44,12,13. 13 Ps 44,14,15.

III. 19., 1 Sponsa laudatur ab adolescuentulis.] marg. M T
lac vobis potum dedi, non escam. Si vero per vestem Ecclesiae singuli quique fideles intelligantur, secundum illud, quod ei dicitur a Domino per Prophetam: His omnibus velut ornamento vestieris: per fimbriam, quae est extrema pars vestis, ultimi fideles debent intelligi, qui erunt in fine saeculi: ut talis sit sensus: Regina erit circumdata varietate virtutum, in fimbriis aureis, idest in ultimis sanctis, qui erunt aurei, idest perfecti, sicut aurum quod per ignem probatur.

III. 19., 16 Ps 44,15. 19 Ps 44,16.
21 Ps 44,16. 23 Cant 6,8. 24 Cant 6,8.
26 Ps 44,15. 28 Ps 44,15. 31 1 Cor 7,
32,33. 33 Ps 44,15. 36 Ps 44,15.
40 Ps 44,16.

III. 19., 26 laudaveruni M
III. 19., 45 Ps 44,16.  47 Ps 28,9.
50-51 Mt 25,32-34.41.  53-54 Mt 3,12;
Lc 3,17; Mt 13,25.

III. 20., 1 Ps 44,17.  7 Ps 44,18.
8 Ps 44,18.  10 Io 8,39.

III. 19., 54 lolium] tolium M
III. 20., 1 Sponsa laudatur a filiis.]

marg. M T  5 constitutes M
vero non omnes virgines sunt prudentes, sed quaedam sunt fatuæ, solae vero prudentes intraverunt ad nuptias, et clausa est janua: recte subjungitur:

45 Adducentur in templum regis, idest in Jerusalem coelestem, in Ecclesiam triumpphantem, cum regnum advenerit, de quo dicit Psalmographus: In templo ejus omnes dicent gloriam. In illud itaque templum solae prudentes virgines adducentur; quia sicut pastor, separabit agnos ab haedis, agnos adducet in gloriam, haedos tradet ad poenam. In templum autem militantis Ecclesiae tam prudentes, quam fatuæ virgines adducuntur; quia modo mixta sunt grana cum paleis, et lolium cum frumento.

III. 20., 16 Ps 44,17.  18 Ps 44,17.  
21 Ps 44,17.  22 Io 20,22.23.  25 Mc 16,  
15.16.  28 Ps 44,17.  30 Ps 44,17.  
31 Ps 44,18.  33 Ps 46,10.  34 Ps 138,17.  

III. 20., 17 possit] poesit M  
22 [insufflavit] M] insuflavit T  36 De  
spirituali principatu.] marg. M T

Porro principatus iste non tradit dominium, sed tribuit ministerium; juxta quod Dominus inquit Apostolis: Reges Gentium dominantur eorum, et qui
III. 20., 42 1 Petr 5,3. 44 Ps 44,18.
49 Ps 44,18. 50 Ps 44,18. 51 Ps 75,2.
53 Ps 44,18. 55 Ps 18,5. 57 Ps 44,18.
61 Act 4,10,12.

III. 20., 54 [generatione] M] generationem T
III. 20., 65 Ps 44,18. 66 Ps 44,18.
71 Ps 44,18. 77 Ps 83,5.

Subscriptiones: Subscriptio deest in
A R Explicit Liber de Quadripartita specie
Nuptiarum Domini Innocentii Papae Tertii. M T

Nam quod agitur a majoribus, facile trahitur a minoribus in exemplum, In aeternum, et in saeculum saeculi, idest per omne tempus, et per ipsam aeternitatem. AEternum tamen propter dignitatem praemittit; et saeculum propter dignitatem supponit. Vel alterum expositio est alterius; In aeternum, et in saeculum saeculi, hoc est, in futurum, quod est consecutivum praesentis. Beati ergo, qui habitant in domo tua Domine; in saeculum saeculi laudabunt te.
Innocent III

On the Fourfold Species of Marriage
are, however, included in the Latin text.

Aside for a few minor changes for the sake of modern English, the biblical quotations are taken from the Douay-Rheims translation of the Clementine Vulgate Bible. Innocent uses a version of the Vulgate Bible, but it is not the same version as the Clementine Vulgate, and it varies somewhat from the Clementine text. When Innocent's quotations differ from the Clementine text, I have, of course, translated the passage according to Innocent's text.

The text of my translation of the treatise is divided into sections corresponding to the numbered sections in my edition of the Latin text of the treatise. Although there are no paragraphs in my edition of the consecration sermon (because there are no paragraphs in the British Museum manuscript), I have divided my translation of the sermon into paragraphs. The lines in both translations have been numbered.
On the Fourfold Species of Marriage
by
Innocent III

The prologue of the treatise On the Fourfold Species of Marriage by the Lord Pope Innocent III to the priest Benedict begins.

I. 1. I rejoice, most beloved brother in the Lord, that I understand you are studious with regard to the understanding of Sacred Scripture; for this study is proper for a priest of the Lord, to whom by reason of the office it has been given to learn the mysteries of the kingdom of God (Mt 13, 11.). For which reason in the old priesthood, prefiguring the new, one figure among others, a breast-plate, which was quadrilateral and double, adorned the breast of the Jewish high-priest (Ex 28,15.16.). Because, of course, the reason of a priest, which one places above others both in position and in name, ought to discern among four things: Between true, and false, lest he deviate in believing: and between good, and evil, lest he deviate in doing. It also ought to discern in behalf of two; namely, in behalf of the priest, and the people: indeed, if the blind lead the blind, both fall into the pit (Mt 15,14.). It was therefore quadrilaterial
on account of the fourfold understanding, which a
priest ought to have with regard to Scripture.
And it was double on account of the double
testament, of which it is inexpedient for a priest to be
ignorant. Quadrilateral on account of the New Testament,
which rests upon the four Gospels. It is double on
account of the Old Testament, which is written on
two tablets (Ex 34,1.). But who may be able to
avoid what he does not know? Or who may be able to
do what he does not know? For it has been written:
They have not known nor understood; they walk on
in darkness (Ps 81,5.). He would not understand
that he might do well; he hath devised iniquity on
his bed (Ps 35,4.5.). And these men have not known
my ways; so I swore in my wrath that they shall not
enter into my rest (Ps 94,11.). Because thou hast
rejected knowledge, I will reject thee, that thou
shalt not do the office of priesthood to me (Os 4,6.).
Therefore is my people led away captive, because
they had not knowledge; and their nobles have
perished with famine; and their multitude were
dried up with thirst (Is 5,13.) The sheep received
nothing to eat, because the sheep were not in the
fold (Hab 3,17.?). Since therefore the lips of a
priest ought to preserve knowledge, because they
search out the law of his mouth (Mal 2,7.), you
desirous to be what you are called, meditate continually on the law of the Lord; and because you do not succeed in perceiving by your own argument, you strive to see by documentary proof from another: preferring to be a pupil of the truth, than a teacher of error. Of course, on the breast-plate of judgment of the Jewish high-priest, of which we made mention, Urim and Thummim, that is, manifestation and truth, are read to have been put (Ex 28,30.); because a knowledge of the truth ought to be manifest in the heart of a priest.

You, inflamed with ardor of this study, have therefore often with great earnestness of requests asked that I might turn out to you a short treatise concerning the marriage of the Sponsus and the Sponsa: in which I should point out the analogies of carnal and spiritual marriage, and I should especially expound Psalm 44, in which the marriage of the Sponsus and the Sponsa is treated with various praise. I, indeed satisfying not my, but your ardent desire, give what you have wished for; knowing the work not to answer to the subject matter, nor the building to the foundation. I have done it, however, in one way or another, not what I wanted to do, but what I was able to do, being hindered by many
difficulties, which in great part you yourself have carried with me.

The prologue is ended.
On the Fourfold Species of Marriage

(Introduction)

II. 1. We have learned from Sacred Scripture that there are four kinds of marriage corresponding to the four levels of theological interpretation: historical, allegorical, tropological, and anagogical. The first exists between a man and a lawful wife; the second between Christ and holy Church; the third between God and the just soul; the fourth between the Word and human nature. Concerning the first marriage Protoplastus upon awaking prophesied: Wherefore a man shall leave father and mother and shall cleave to his wife: and they shall be two in one flesh (Gen 2,24.). Concerning the second marriage the angel in the Apocalypse says to John: Come, and I will show you the bride, the wife of the Lamb (Apoc 21,9.). Concerning the third marriage the Lord says through the Prophet Hosea: I will espouse you to me in justice, and judgment, and in mercy, and in commiserations (Hos 2,19.). Concerning the fourth marriage the Sponsa says in the Song of Songs: Go forth, daughters of Zion, and see King Solomon in the diadem wherewith his mother crowned him in the day of his espousals (Song 3,11.); as if he may say: O daughters of Zion, that is, the weak and carnal Jews,
go forth out of the darkness of faithlessness and ignorance, and see not with the eyes of the body, but with the eyes of the heart, that is, believing, King Solomon, that is, Christ the true peacemaker who made both one (Eph 2,14.), in the diadem, wherewith his mother crowned him, that is, having a different unique grace which conceived him in the Virgin Mary without the itch of the flesh, without the passion of lust, without the blemish of sin, holy, clean, and immaculate, just as the angel says to the Virgin: The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and therefore also the Holy which will be born of you, will be called the Son of God (Lk 1,35.). In the day of his espousals, that is, at his Incarnation, when The Word was made flesh (Jn 1,14.), and betrothed human nature.

On the Fourfold Species of Marriage.

II. 2. In this fourfold species of marriage we find both with admiration and alike with veneration a certain great worth; and what is caused by the first, that there may be two in one flesh; by the second is caused that there may be two in one body; by the third is caused that there may be two in one
spirit; by the fourth is caused that there may be
two in one person. For concerning the first
authority testifies: They shall be two in one flesh
(Gen 2,24.); on account of which union the Truth
concluded: Therefore now they are not two, but one
flesh (Mk 10,8.). Concerning the second the Apostle
says: All the members of the body, whereas they are
many, yet are one body (Rom 12,5.). And thus we are
one body in Christ (1 Cor 12,12.); on account of
which union the Apostle adds: In fact we were all
baptized into one body (1 Cor 12,13.). Concerning
the third indeed the Apostle also says: He who
adheres to the Lord is one spirit (1 Cor 6,17.), and
is one spirit with him; on account of which union
the Apostle John says: He that abides in love, abides
in God, and God in him (1 Jn 4,16.). Concerning the
fourth the Catholic faith confesses that: Just as
the rational soul and the flesh are one man; thus
God and man are one Christ; on account of which
ineffable union the Evangelist testifies that The
Word was made flesh, and dwelt among us (Jn 1,14.).
Therefore the first union is correctly carnal; the
second sacramental; the third spiritual; and the
fourth we have called personal. Carnal, as we have
said, between a man and a lawful wife; sacramental
between Christ and holy Church; spiritual between
God and the just soul; personal between the Word and human nature.

On the Cause of the Marriage Between the Word and Human Nature.

II. For so that the integrity of peace would be restored between God and man, the wall of enmities having been destroyed, the marriage bond between the Word and human nature was contracted through the mystery of the Incarnation. For The Word was made flesh and dwelt among us (Jn 1,14.). Before the Word was made flesh it lived far from us; when in fact the Word was made in the flesh, it lived among us. Just as elsewhere it is read: I will dwell in them, and walk among them, and I will be their God, and they will be my people (1 Cor 6,16.). Because in fact neither among the angels, nor among men could an equal or a similar be found, according to that which is read: Who in the clouds can be compared to the Lord? or who among the sons of God shall be like to God (Ps 88,7.)? He debased himself, taking the form of a servant, being made to the likeness of men, and in shape found as a man (Phil 2,7.), made a little less than the angels (Ps 8,6.), since he took not only a servile form, but he also took a nature capable of feeling and suffering.
On the Engagement.

II. 4. For he did not take hold of the angels but of the seed of Abraham (Heb 2,16.), with whom he spoke long before contracting the marriage, saying: In your seed shall all the nations of the earth be blessed (Gen 22,18.). He did not say to his seeds, as if of many, but as of one, and to your seed, who is Christ (Gal 3,16.), as if he may say, from your seed I will take flesh, by means of which a blessing will be given not only to the Jews, but to all peoples.

On the Oath.

II. 5. He swore the same thing concerning the consummation of the marriage to King David, according to the saying of David: The Lord has sworn truth to David, and he will not make it void: of the fruit of your womb I will set upon your throne (Ps 131,11.). On account of which the angel says to the Virgin: The Lord God will give him the throne of David his father, and he will reign in the house of Jacob for ever (Lk 1,32.). For the Prophet Isaiah also foretold: He will sit upon the throne of David, and upon his kingdom (Is 9,7.).
On the Family.

II. 6. Therefore, because he was the son of a king, it was fitting that he should take a wife from the royal line: For he is King of kings, and Lord of lords (Apoc 19,16.). Concerning which marriage the Psalmist wrote the marriage song:
he says, My heart has uttered a good word; I speak my works to the king (Ps 44,2.).

On the Son-in-law.

II. 7. And since he was of the Father without a mother, it was fitting that he should take a wife from a mother without a father; according to that prophecy: There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root (Is 7,14.). And again: Behold, a Virgin shall conceive, and bear a son, and his name shall be called Emmanuel (Is 7,14.).

On the Dowry.

II. 8. Truly because The earth is the Lord's and the fulness thereof: the world and all they that dwell therein (Ps 23,1.), and he himself does not need our goods (Ps 15,2.), a dowry could not be given to him, nor was it owed.
On the Donation.

II. 9. But he himself made an extraordinary gift as an immense donation on account of the marriage. He says, Ask of me, and I will give to you the gentiles for your inheritance, and the utmost parts of the earth for your possession (Ps 2,8.). All you have put under her feet, all sheep and oxen, moreover the beasts also of the fields (Ps 8,8.).

On the Beauty.

II. 10. And since he who is the splendor of glory should betroth to himself the glorious and magnificent, he indeed both washed and anointed her. He washed from her all stain of sin so that she would be absolutely without wrinkle and stain; whereas he might take her up free from blame. For the Lord ascended upon a swift cloud (Is 19,1,), that is, he took up flesh free from sin; and entered into Egypt (Is 19,1,), that is, he came into the world. And he has anointed you with the oil of gladness above your fellows (Ps 44,8.), so that he would be beautiful above the sons of men: because of truth, and meekness, and justice (Ps 44,3.5.). He says, The spirit of the Lord is upon me wherefore he has anointed me, he has sent me to preach the Gospel
to the poor (Is 61,1; Lk 4,18.).

On the Correct Time.

II. 11. And he chose a time of fullness and a year of kindness, into which God sent his son, made of a woman, made under the law, that he might redeem those who were under the law (Gal 4,4.5.).

5 For the law was given by Moses; grace and truth come by Jesus Christ (Jn 1,17.).

On the Best Man.

II. 12. The best man in this nuptial commerce was in fact the angel Gabriel, who having been sent to the Virgin, sweetly saluted her; he said, Hail, full of grace, the Lord is with you (Lk 1,28.). And immediately preparing the virginal marriage-bed, he added: The Holy Spirit will come upon you, and the power of the Most High will overshadow you (Lk 1,35.). The preparation having been made with the consent of the Virgin: she said, Behold the handmaiden of the Lord, let it be done unto me according to your word (Lk 1,38.), forthwith the sacred marriage between the Word and human nature was contracted. Because: The Word was made flesh, and dwelt among us (Jn 1,14.). Blessed are you that have believed, because all has
been accomplished to her (Lk 1,45.).

On the Witnesses.

II. 13. Lest the marriage be entirely clandestine; four persons were present: the Father, Mother, Priest, and Best Man; whom indeed we understand to be God the Father and the Virgin Mother, the Holy Spirit and the angel Gabriel. But the Father and the Holy Spirit were present invisibly interiorly; the Mother and the angel stood by visibly exteriorly.

Against the Evil One.

II. 14. These are indeed the few and such, whom no one may mistrust, to have come together to this commerce, seeing that the mystery of the Incarnation is kept secret from the devil, so that the envious and evil one may not scheme against human salvation. For indeed by the envy of the devil, death came into the world (Wis 2,24.).

On the Effect.

II. 15. Nevertheless, the rational spirit was fully and entirely present, also the divine, the angelic, and the human; because through the mystery of the Incarnation peace was truly restored not only
between God and man, but also between angel and man; as according to the Apostle: And those who are in heaven and those who are on the earth, he restored (Eph 1,10.). And on account of this a multitude of the heavenly host sang: Glory to God in the highest, and on earth peace to men of good will (Lk 2,14.).

On the Place.

II. 16. He therefore appointed the place of the marriage celebration, the marriage-bed of the Virgin, according to that prophecy: He has set his tabernacle in the sun: and he as a bridegroom coming out of his bride-chamber (Ps 18,6.).

On the Ring.

II. 17. In this marriage-bed the Son of God married human nature with both a ring and a kiss. For if the Holy Spirit is designated by a finger; according to that which is read: This is the finger of God (Ex 8,9.). And elsewhere: But if I in the finger of God cast out devils, in whom do your children cast them out (Lk 11,20,19.)? By the ring of the finger should be correctly understood the gift of the Holy Spirit.
On the Pledge.

II. 18. Then, therefore, the Word of God pledged human nature a ring, when he replenished her with the gifts of the Holy Spirit without measure, according to that prophecy: And the Spirit of the Lord shall rest upon him: the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness, and he shall be filled with the spirit of the fear of the Lord (Is 11,2,3.).

On the Adornment.

II. 19. He adorns her with these virtues as with valuable necklaces. He says: He decorated me with a crown like a bridegroom, and he adorned me with his necklaces like a bride (Is 61,10.). Certainly in this according to the Apostle: All the treasures of wisdom and knowledge are hidden (Col 2,3.).

On the Crown (Wreath).

II. 20. Concerning this crown the Prophet says in the Psalms: You have crowned him with glory and honor, Lord, and you have made him lord over the work of your hands (Ps 8,6.). This is that unique
magnificence, or rather, that magnificent uniqueness, concerning which the Apostle says: He has given him a name which is above every name, so that in the name of Jesus every knee should bow of those that are in heaven, on earth, and in hell (Phil 2,9-10.). His name shall be called, says the Prophet, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace (Is 9,6.).

On the Kiss.

II. 21. Then he also gave a kiss to her, when he personally joined her to himself, according to what she herself desiringly seeks in the Song of Songs: Let him kiss me with the kisses of his mouth (Song 1, 5 l.). Of course two pairs of lips are joined in a kiss; because two natures are united in Christ, the divine and the human, that he also may be God of God, begotten before the beginning of time, and man of man, born in time.

On the Traditio. (Leading over of the bride).

II. 22. Therefore human nature, which he betrothed in the womb of the Virgin, he led over to the right hand of the Father, since after assuming human nature, he ascended into heaven, and He sits at the right hand
of God, being made so much better than the angels, as he has inherited a more excellent name above them (Hebr 1,4.).

On the Wedding.

II. 23. From those with whom he meanwhile celebrates the wedding in heaven, from them he shall return to the judgment, as he himself says in the Gospel: And you be like men waiting for their lord, when he shall return from the wedding (Lk 12,36.).

On the Mode.

II. 24. In this divine marriage there is not a union of two persons in one nature, but a union of two natures in one person. Because a person does not take a person to itself, but a nature a nature: a nature does not take a person, but a person a nature. In fact a person takes to itself a nature, but into the person, not into the nature. For such was the undertaking, that by means of the ineffable union he may be called both the Sponsus and the Sponsa, just as the Prophet himself testifies: Like a sponsus wearing his wreath, and like a sponsa adorned in her jewels (Is 61,10.). Because certainly the thing about which we are speaking is ineffable, whence John himself was not fit to undo the strap of his sandals (Lk 3,16.).
Let us not fail searching in the search (Ps 63,7.), because he that is a searcher of majesty, shall be overwhelmed by glory (Prov 25,27.); and especially lest anyone conceive falsehood instead of truth from (these) words, let us continue more fully and more completely concerning sacramental and spiritual marriage.

On the Twofold Institution of Marriage.

II. 25. Moreover, sacramental and spiritual marriages are contracted in the likeness of carnal marriage. Therefore the sacrament of marriage is said to have had a double institution: one before sin (original sin), and the other after sin. For before sin the purpose is to duty, that nature may be propagated; after sin the purpose is to cure, that offense may be hindered; that nature may be propagated in children, that offense may be hindered in the case of fornication. Concerning the first institution, which has been made for the purpose of duty, Holy Scripture testifies: Increase and multiply, and fill the earth (Gen 1,28.). Concerning the second institution, which has been made for the purpose of a cure, apostolic authority testifies: Because of fornication, let every man have his own wife (1 Cor 7,2.), by all means not committing, but avoiding: for Fornicators and adulterers shall not possess the kingdom of God.
Moreover, what in carnal marriage (is) according to nature, we find here in sacramental and spiritual marriage is according to grace. For Christ joined holy Church to himself both with regard to the duty of propagation, that by the sacrament of regeneration she might be increased in sons, and with regard to the cure of fornication, that through the cult of religion she might be recalled from idols. Indeed before the Church had been sacramentally joined to Christ, here and there she committed adultery with idols: just as the Lord reproached her through the Prophet: You have played the harlot with the nations, among which you were defiled with their idols (Ezek 23,30.). And elsewhere: Judge your mother, judge her: because she is not my wife, and I am not her husband. Let her put away her fornications from her face, and her adulteries from between her breasts (Hos 2,2.).

On the Spiritual Relationship.

II. 26. Assuredly, when Christ sacramentally joined the Church to himself, he stopped the fornication with idols: as the Lord promised to her through the Prophet: I will espouse you to me for ever,...and I will espouse you to me in faith:
and you shall know that I am the Lord (Hos 2,19,20.).

On that day she will call me: My husband, and she will call me no more Baali. And I will take away the names of Baalim out of her mouth; and she shall no more remember their name (Hos 2,16,17.).

On Spiritual Propagation.

II. 27. From then on the Church began to procreate many sons everywhere: which the prophet Isaiah, forseeing and foretelling, described: He said: Lift up your eyes round about, and see: all these are gathered together, they are come to you: your sons shall come from afar, and your daughters shall rise up at your side. Then you will see, and abound, and your heart shall wonder and be enlarged when the multitude of the sea shall be converted to you, the strength of the Gentiles shall come to you (Is 60,4,5.).

Of course holy mother Church, always fecund with new offspring, conceives, gives birth to, and nourishes. She conceives those she teaches by catechizing. She gives birth to those she washes clean by baptizing. She nourishes those she refreshes by giving communion. Moreover, she gives birth to them again out of water and the Holy Spirit, by her husband Christ: Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (Jn 1,13.). Because,
That which is born of the flesh, is flesh, and that which is born of the spirit, is spirit (Jn 3,6.).

On Spiritual Fornication.

II. 28. The spiritual marriage between God and the soul is also contracted for these purposes; of course that the soul may be restrained from offences, and may be propagated in merits. For if according to the Prophet idolatry is fornication, and according to the Apostle greed is idolatry, it follows, therefore, that greed is fornication; for the Apostle says: Greed is the servant of idols (Col 3,5.). Again it is proved through Samuel testifying, that it is like the sin of witchcraft to rebel; and like the crime of idolatry to refuse to obey (1 Sam 15,23.). Therefore whoever opposes and does not obey the divine commands, it is as if he commits the sin of witchcraft and the sin of idolatry. For just as a woman when she carnally commits adultery, with contempt for her own husband, she subjects herself to another; thus the soul when it sins mortally, with scorn for the true God, subjects itself to the devil. For there is neither fellowship of light with darkness, nor of Christ with Belial (2 Cor 6,14.15.). Therefore just as a wife is stopped from adultery by means of the love of a husband, thus by means of the love of God
On Spiritual Offspring.

II. 29. After she will have conceived his love in her heart, she gives birth to perfect sons in work, according to the word of the Psalmist saying: Your wife as a fruitful vine, on the sides of your house. Your children as olive plants, round about your table (Ps 127,3.). As if he might say: Your wife, that is, the faithful soul, as a fruitful vine, that is, she abundantly produces pleasing fruits of works; on the sides of your house, that is, in the purity of her heart, and in truth; that purity may form the intention, and truth the end: since works go forth from a pure intention to a true end. The house of the Lord is understood to be a pure heart, according to what is elsewhere said: I walked in the innocence of my heart, in the midst of my house (Ps 100,2.). Of which there are two sides, the sincerity of the intention and the truth of the end; that works may be done; Not in the leaven of malice and wickedness, but with unleavened bread of sincerity and truth (1 Cor 5,8.). Your sons, that is, the good works which you produce from the soul, they are like olive plants, that is, the intention flourishes in the
oil of love. Round about your table, that is, round about the teaching of Sacred Scripture, which elsewhere speaks about the table. Whence: You have prepared a table before me (Ps 22,5.). It teaches that the soul may abound just as a vine in exercising justice; and may bear fruit just as the olive tree in exercising mercy. Whence the Samaritan, coming upon the wounded man, pours wine and oil upon him. Those are the sons, who have brought forth fertility, but have not taken away virginity. By all means the soul may not preserve virginity unless she should produce such sons, because she is a barren accursed thing, who does not give birth. Which has been well shown in the marriage of Joseph and Mary, since before they came together, she was found with child of the Holy Spirit (Mt 1,18.). Before they came together she was found: Behold the virginity intact. With child: Behold the fertility.

On the Agreement of Souls, and the Joining of Bodies.

II. 30. Besides, there are two in marriage (two types of union): the agreement of souls, and the joining of bodies. Of which the one signifies the love, which exists in the spirit between God and the just soul: the other indicates the conformity,
which exists in the flesh between Christ and holy Church. In fact that is a great sacrament, which is in the flesh; but much greater is that which is in the spirit. For it is the Spirit which gives life: the flesh profits nothing (Jn 6,64.).

On the Love of the Sponsa for the Sponsus.

II. 31. That which the Sponsa says to the Sponsus in the Song of Songs pertains to spiritual marriage, which through the love of the soul is contracted between God and the just soul: The king brought me into the cellar of wine: he set in order charity (love) in me. Stay me up with flowers; compass me about with apples: because I languish with love (Song 2,4.5.). This indicates either the soul, or the Church. But the soul says: The king brought me into the cellar of wine, that is, into holy Church, which is called the cellar of wine, because the gladdening wine contains grace of the Holy Spirit, concerning which it is read: Wine gladdens the heart of man (Ps 103,15.). Or it means the Church: The king brought me into the cellar of wine, that is, into Sacred Scripture, which is called the cellar of wine, because it contains new wine, that is, the teaching of the Gospels, concerning which it is read: No man puts new wine into old bottles (Lk 5,37.).
And he set in order charity (love) in me, that is, he taught me the rule of loving.

On the Order of Charity (Love).

II. 32. The correct order of charity (love) is this: that in the first place let man love God; in the second himself; in the third his neighbor. And let him love more in himself what is greater, that is, the soul; and less what is lesser, that is, the body. And let him love among the neighbors in the first place his parents, then the members of his household, and last his enemies. And perhaps he should prefer in charity the good (neighbors) more (than the bad neighbors). And he should love God on account of himself; his neighbors on account of God. But the good (neighbors) in God; the evil to God. And how much he will have profited from ordered love, it consequently says. Stay me up with flowers; compass (me) about with apples; because I languish with love (Song 2,5.). He speaks to girls, and portrays the greatness of love, since he says: I languish with love; that is, he is weakened because of the greatness of love, not in God, but in the world; not in the spirit, but in the flesh, not in the heavens, but on the earth, Desiring to be dissolved and to be with Christ (Phil 1,23.). For (he) whom perfect
love nourished, fell absolutely in earthly things, according to that: For love is as strong as death: jealousy is hard as hell... Many waters, that is, people, cannot quench charity (love) (Song 8, 6.7.). And therefore you girls, Stay me up with flowers, that is, revive me with your virtues. Compass me about with apples, that is, support me with your works. For by flower and apple are indicated works and virtues. For the soul flowers in virtues and produces fruit in works. For the perfected person is much refreshed when he sees someone imperfect progress: on account of which the Apostle said: For you are our glory and joy (1 Thess 2,20.).

On the Love of the Sponsus for the Sponsa.

II. 33. With how great a love Christ indeed loves the Church, the Apostle showed saying: Husbands, love your wives, as Christ also loved the Church and delivered himself up for it (Eph 5,25.). Greater love than this no man has, that a man lay down his life for his friends (Jn 15,13.). For God so loved the world, as to give his only begotten Son for the world (Jn 3, 16.). He that spared not even his own Son, but delivered him up for us all (Rom 8,32.).
On the Conformity of Nature between the Sponsus and the Sponsa.

II. 34. Therefore, that which Adam says pertains to sacramental marriage which is contracted through the conformity of nature between Christ and holy Church: This now is bone of my bones, and flesh of my flesh.... Wherefore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh (Gen 2,23,24.). For Who being in the form of God, thought it no robbery himself to be equal to God: but debased himself, taking the form of a servant, being made to the likeness of men, and in shape found as a man (Phil 2,6,7.). So that the Sponsus may therefore correctly say concerning the Sponsa: This now is bone of my bones, and flesh of my flesh. For the Word was made flesh, and dwelt dwelt among us (Jn 1,14.).

How Christ Left Father and Mother and Cleaved to the Church.

II. 35. Therefore on account of this, that is, on account of love of the Church, Christ was made man, concerning whom the Psalmist says: Man was made in her; and the Highest himself has founded her (Ps 86, 5.). He left (his) father, that is: He debased himself, taking the form of a servant (Phil 2,7.).
not abandoning divine nature, but assuming human nature; because he appeared not according to divine nature, but according to human nature. And he left his mother, that is, he abandoned the Synagog, of which he was born according to the flesh. In the figure of which Jesus left Judaea and went away into the region near the wilderness to the town (Ephraim), and there he stayed with his disciples (Jn 11,54.).

And he cleaved to his wife, that is, he joined the Church to himself, so that there might be one fold, and one shepherd (Jn 10,16.). And thus two, of course the Church and Christ, are in one flesh, that is, in one nature of flesh. Because: The Word was made flesh, and dwelt among us (Jn 1,14.).

On the Three Blessings of Marriage.

II. 36. Indeed there are principally three blessings of marriage: faith(fulness), offspring, and the sacrament. Faith is related to chastity; offspring to fertility; the sacrament to stability. These we find sacramentally in sacramental marriage.

On Faith.

II. 37. For indeed with so much pure faith is the Church joined to Christ, that the chastity of marriage is never violated between them. Whence
Solomon in the Book of Proverbs honored the Church with praises saying: **The heart of her husband trusts in her** (Prov 31,11.). The heart of the husband trusts in her whom he believes chaste, whom he believes modest, whom he believes honorable; concerning whom he suspects neither anything iniquitous, sinister, or adverse. But lest anyone think that through the trick of a woman (his wife) he may be deceived in this his faith. Let him diligently attend to this truth which is spoken in the Gospel concerning this: **I know my sheep, and mine know me** (Jn 10,14.). But a stranger they follow not, but fly from him; because they know not the voice of strangers (Jn 10,5.). The Church, indeed, which is designated by the sheep and their innocence, does not follow another, not a stranger, not an adulterer, but of course her own husband, her beloved, whom she most lovingly seeks, and finds, where he feeds, and lies down in the mid-day (Song 1,6.), according to what is said in the Song of Songs: **Let her not begin to wander after the flocks of your companions** (Song 1,6.). For so that the Church might keep inviolable the faith in Christ, for the faith of his name she bore all kinds of torment lest, deserting Christ, she adhere to idols.
For the saints had trial of mockeries and stripes, moreover also of bands and prisons; they were stoned; they were cut asunder; they were tempted; they were put to death by the sword, and so forth (Hebr 11,36.37.).

On Offspring.

II. 38. With how great a desire the Church therefore labors to bear children of Christ, the Doctor of the Church clearly proclaims, among other things saying: My little children, of whom I am in labor again, until Christ be formed in you (Gal 4,19.). For even Lia, having given mandrakes, once hired Jacob with (this) pay, so that he would enter to her, of whom she conceived and gave birth. Christ also expresses (his) desire of begetting children, saying through Isaiah: Shall not I that make others to bring forth children, myself bring forth, says the Lord? shall I, that give generation to others, be barren (Is 66,9.)? The Prophet also says in the Psalms: Who makes a barren woman to dwell in a house, the joyful mother of children (Ps 112,9.). At the same time he calls (her) both barren and the mother of children; but first barren before she had been joined with Christ; afterwards indeed the joyful
mother of children: according to that prophecy.

Give praise, O you barren that bear not, sing forth praise, and make a joyful noise, you that did not travail with child: for many are the children of the desolate, more than of her that has a husband (Is 54,1.). I will multiply your seed as the stars of heaven, and as the sand that is by the sea shore (Gen 22,17.). And those whom he most lovingly begets, he most religiously nourishes, lest what happened to the sons of the Synagog happen to these born of the Church, about whom he bewails through the Prophet: he said, I have brought up children, and exalted them; but they have despised me (Is 1,2.). Indeed the Church instructs those to whom she gives birth with saving doctrines and informs (them) with just morality. She feeds them with the bread of life and understanding, and she gives them the water of saving wisdom to drink (Eccli 15,3.). Come, she says, eat my bread, and drink the wine which I have mingled for you. Forsake childishness, and live, and walk by the ways of prudence (Prov 9,5.6.). She gives both heavenly bread and a salutary wine-cup, of which if any man eats, he shall live for ever (Jn 6,52.); having in it all that is delicious, and the sweetness of every taste (Wis 16,20.). This is the living bread, which came down from heaven (Jn 6,51.);
which the Church hands down to her children.

On the Sacrament.

II. 39. And the sacrament between Christ and the Church persists inseparable; just as the Sponsa says of the Sponsus in the Song of Songs: I found him whom my soul loves; I held him; and I will not let him go, till I bring him into my mother's house (Song 3,4.). Christ also when he said to the apostles: Will you also go away (Jn 6,68.)? Peter answered for the whole Church: Lord, to whom shall we go? You have the words of eternal life (Jn 6,69.). It is discerned to pertain to this inseparable sacrament what Christ speaking to the apostles promised the Catholic Church: Behold, I am with you all days, even to the consummation of the world (Mt 28,20.). These, which have been said concerning the three blessings of marriage, according to sacramental marriage, can easily be applied to spiritual marriage.

On the Stability of the Marriage Bond.

II. 40. Moreover, faith(fulness) and children do not always adhere to every marriage. But now occasionally chastity is violated, and fertility is hindered. But the sacrament persists firmly, considering that without it, there could not be a
marriage. Moreover, a marriage bond always remains between the living, so that even because of fornication, a divorce (separation) having occurred, the stability of the marriage bond may not be destroyed; the Lord having testified, who said: Whosoever shall put away his wife, except it be for fornication, and shall marry another, commits adultery; and he who shall marry her that is put away, commits adultery (Mt 19,9.). The Apostle, indeed, following the rule of truth, added: If a woman will have departed from (her) husband, she should remain unmarried or be reconciled to her husband. And similarly a man if he will have departed from (his) wife (1 Cor 7,10-11.).

On Spiritual Separation.

II. 41. And thus the apostate (soul), as if departing from the marriage of Christ, even having lost the faith, does not lose the sacrament of faith, which she received in the bath of rebirth. It would be given back to one returning (to him), if she departs from her crime. She who returns retains what (she has added) to (her) store of punishment, not to the merit of a reward. Therefore, just as on account of fornication a wife is sent away by her husband; thus on account of apostasy the soul is separated from
On Spiritual Reconciliation.

II. 42. She can, however, be reconciled, if she may come back and may entreat the compassion of (her) husband, he himself having confirmed (this), who said: 

*Turn to me, and I will turn to you* (Zech 1,3.).

Otherwise putting the hand to the plow, and looking back (Lk 9,62.), she will be turned into a statue of salt with the wife of Lot (Gen 19,26.).

What Can Hinder or Dissolve Marriage.

II. 43. Granted, however, any criminal offense (mortal sin) both may impede the contracting and dissolve the already contracted spiritual marriage, which is between God and the soul, because love does not suffer to remain with the offence, whence no one can *serve God and mammon* (Mt 6,24.). However, only unfaithfulness perhaps impedes either the contracting, or dissolves the contracted sacramental marriage, which is between Christ and the Church.

For he who is falsely baptized, as Simon (Magus) (Acts 8,13.), even if he may receive the sacrament of faith; however, he does not receive, because he dissents from Christ; and therefore marriage does not contract with him. For who will have said that a
marriage is contracted without an agreement? Someone, however, like Julian the Apostate, even though he does not lose the sacrament of faith, nonetheless, because he dismisses faith in the sacrament, departs from the marriage with Christ as in fornicating. All therefore who do not believe the mystery of the Incarnation of the Word are not believed to belong to the sacramental marriage, which through the mystery of the Incarnation has been contracted between Christ and the Church.

That Sacramental Marriage is Never Dissolved.

II. 44. Moreover, when the soul is separated from Christ by apostasy, she does not cease to be a wife; since a woman, who because of adultery is separated from her husband, does not cease to be a wife, even if she may be joined to another. For just as the bond of marriage endures in the latter, thus the sacrament of baptism endures in the former. And just as that one (wife) contracted marriage through consent; thus that one (soul) through faith; consent having stopped, however, in that one (soul), the marriage is not dissolved.
Why in That One, Faith Having Stopped, 
Marriage May not be Dissolved.

II. 45. Or perhaps any Christian soul, not only 
the just but also the apostate, is the wife of Christ, 
although an adulteress because she does not keep faith 
with her husband, which she is bound to keep, because 
of the debt of the sacrament, which persists even in 
apostasy: otherwise she were not an adulteress, if 
she herself were not a wife? Let this answer stand, 
if none better can be given.

Question.

II. 46. But that appears to oppose, what the 
Lord testifies in the Prophet Hosea: Judge your 
mother, judge her: because she is not my wife, 
and I am not her husband. Let her put away her 
5 fornications from her face, and her adulteries from 
between her breasts (Hos 2,2.). Behold, because of 
fornication and adultery, he says the marriage has 
to be dissolved, that neither may he himself be the 
husband, nor may she herself be the wife.
II. 47. Certainly, the spiritual marriage which, through love of the soul, God contracted with the Synagog, that by all means was dissolved by reason of idolatry, by reason of which the soul died, because it is separated from God. For just as the body lives by reason of the soul, thus the soul lives by reason of God. Indeed through the teaching of the Apostle (Rom 7,2.) we learn that when one partner of the marriage has died, the remaining one has been freed from the contract of marriage. Indeed the sacramental marriage could not be dissolved, because Christ had not yet contracted with the Church by means of the conformation of nature, because the Word had not yet been incarnate.

Whether the Baptized Child May Contract Sacramental Marriage?

II. 48. Indeed if it is asked concerning the child, who does not believe, whether he is betrothed (married) to Christ through the sacrament of faith, perhaps it will be answered that just as he is baptized in the faith of the Church, thus he is betrothed (married) by means of the faith of the Church. For just as in an adult, faith of the sacrament without the sacrament of faith (baptism)
can destroy sins, thus in the child the sacrament of faith without faith of the sacrament can send away sin. For what if grace supplies what nature denys? Although in carnal marriage it may be true that no one is matrimonially bound by reason of the agreement of others.

Question.

Whether Christ May Be Proclaimed a Bigamist.

II. 49. But since according to the Apostle, a bishop should be the husband of one wife (1 Tim 3,2.), that is, monagamus; how did Christ, who is a high-priest of the good things to come (Hebr 9,11.), a priest for ever according to the order of Melchisedech (1 Tim 5,6.), having divorced the Synagog, add the Church? Certainly although Christ for the moment has abandoned the Synagog, since as he himself mentions through the Prophet: And she discovered her fornications, and discovered her disgrace: and my soul was alienated from her (Ezek 23,18.); afterwards, however, he took her up again in the first faithful, because, salvation is of the Jews (Jn 4,22.), to whom he did not add the Church, but he grafted just as the wild olive tree to the olive tree: just as what the Apostle said to it: And if some of the branches be broken, and you being a wild olive tree, are ingrafted
in them, and are made partaker of the root and of the
fatness of the olive tree (Rom 11,17.) .... For that
blindness in part has happened in Israel, until the
fulness of the Gentiles should come in, and so all
Israel should be saved (Rom 11,25,26.). The Truth
also when in the Gospel he first said: I lay down
my life for my sheep (Jn 10,15.); consequently
added: And other sheep I have, that are not of this
cold: them also I must bring: and they shall hear
my voice: and there shall be made one fold and one
shepherd (Jn 10,16.): that is, one shepherd, one
Sponsus, and one Sponsa. The corner-stone (Eph 2,20.),
who made both one (Eph 2,14.). For And they that went
before and they that followed cried, saying: Hosanna
to the son of David: blessed is he that comes in the
name of the Lord (Mk 11,9.). But in fact according
to the other kind of marriage (sacramental marriage
through the conformation of nature between Christ and
the Church) Christ united the Church to himself in the
fulness of time, as once he had betrothed the Synagog
to himself. For so that there could be two in one
flesh (Gen 2,24.), the Word was made flesh, and dwelt
among us (Jn 1,14.); so that he may say: This now
is bone of my bones, and flesh of my flesh (Gen 2,23.).
According to this kind (of marriage), Christ is the
one and only of the one and only. He said, One is my dove (Song 6,8.), whom he will never divorce, nor will add another, because he has made an eternal testament with her in his blood (Eccl 17,10; Acts 20,28.): he said, I am with you all days, even to the consummation of the world (Mt 28,20.). In which nature Christ is indeed the Sponsus of the Church; in her he has been anointed with the oil of gladness above his fellows (Ps 44,8.), so as to be a high-priest and a priest according to the order of Melchisedech; Christ therefore, according to the fact he is a high-priest (bishop), is not a bigamist, but a monogamist.

Another Question Concerning the Same.

II. 50. But that should not change the fact that many churches are described in many authorities of Scripture. For the Apostle Paul said: Besides those things that are without; my daily instance, the solicitude for all the churches (2 Cor 11,28.). And the Apostle John wrote about seven churches which are in Asia: What you see, he said, write in a book and send to the seven churches (which are in Asia), to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to
Laodicia (Apoc 1,11.). But just as there are many members of the body, out of which one body is made, thus there are many particular churches, out of which there exists one Church, which is called catholic, that is, universal, the spirit of Christ having given life to one for the sake of the whole, in fact just as the human body is made alive by one soul for the sake of the whole. Solomon indicated this well when he said: *Wisdom has built herself a house: she has hewn out her seven pillars* (Prov 9,1.). Christ is the power of God, and the wisdom of God (1 Cor 1,24.), who built a house for himself, that is, the Church, concerning which the Prophet says: *O Israel, how great is the house of God* (Bar 3,24.): And he hewed out seven columns; that is, he set off for her seven gifts, or seven orders of saints. In fact the Lord commended the unity of the Church in the Gospel: he says, *You are Peter, and upon this rock I will build my church* (Mt 16,18.). And the Prophet says in the Psalms: *And let them exalt him in the church of the people: and praise him in the chair of the ancients* (Ps 106,32.).
Also Another Question Concerning the Same.

II. 51. But yet what will be answered to this: Since every just soul may be betrothed (married) to Christ through faith and joined (to him) through love; therefore are there as many sponsae of Christ as there are just souls? Which therefore pertains to the likeness of the sacrament, the first law of marriage made in Paradise (cf. Gen 2,24.), which Christ confirmed in the Gospel: They will be, he says, not many, but, two in one flesh (Mt 19,5.);

that is, in one carnal marriage. For this cause shall a man leave father and mother, and shall cleave, not to wives, but, to his wife (Mt 19,5.). This is a great sacrament, not between God and the soul, but as the Apostle says, in Christ and in the Church (Eph 5,32.). Although all just souls may be one sponsa and one virgin because of the unity of the Spirit, which they keep in the bond of peace (Eph 4, 3.). He says, I am jealous of you with the jealousy of God; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ (2 Cor 11,2.). Plurally he says you, and singularly he says virgin, because all are one virgin in Christ, because of the one spirit of chastity and creator of virginity.

For there are diversities of graces (1 Cor 12,4.).
but one Spirit, dividing to every one according as he will (1 Cor 12,11.).

On Lawful Persons.

II. 52. But there are some persons who are forbidden to contract carnal marriage between themselves. And in fact very few were before the law (of Moses), but many (were) under the law (of Moses); Wherefore a man shall leave father and mother (Gen 2,24.); that is, on account of the marriage bond, neither will a daughter take her father, nor a son his mother. But Christ takes in marriage his mother, and his daughter, and his sister, and any person at all, who does the will of his Father. Indeed whoever will do the will of his Father, who is in heaven, he himself is his brother, sister, and mother (Mt 12,50.). Here also the Sponsus in the Song of Songs calls the same one both sponsa and sister: You have wounded my heart, my sister, my spouse; you have wounded my heart (Song 4,9.). Similarly he both reproduced and betrothed (through baptism) the same one: he reproduced a child, and betrothed (married) a wife. He waits neither seven years for the engagement, nor twelve years for the marriage. Why therefore is it strange, if he who
chose the daughter for the mother leads the daughter into marriage? For both the Son begot the mother, and the daughter gave birth to the Father. No one is therefore forbidden to contract spiritual, or sacramental marriage. Indeed, on the contrary, anyone is urged to enter into such a union. For there is no distinction, just as the Apostle says: but even the justice of God by faith of Jesus Christ, unto all and upon all them that believe in him (Rom 3, 22.). He says, he that comes to me, I will not cast out (Jn 6,37.). However, he makes all one, just as he himself says to the Father: And the glory which you have given me, I have given to them; that they may be one, as we also are one. I in them, and you in me; that they may be made perfect in one; and that the world may know that you have sent me (Jn 17, 22.23.).

That the Church Does not Give Christ a Dowry.

II. 53. Truly, neither the soul to God, nor the Church to Christ gives any dowry for contracting her marriage, because he took her up out of kindness without a dowry. Not by the works of justice, which we have done but according to his mercy he saved us, by the bath of regeneration, and renovation of the
Holy Spirit, whom he has poured forth upon us abundantly, through Jesus Christ our Savior: that being justified by his grace, we may be heirs according to the hope of life everlasting (Tit 3, 5-7.). And if by grace, it is not now by works: otherwise grace is no more grace (Rom 11,6.). So then it is not of him that wills, nor of him that runs, but of God that shows mercy (Rom 9,16.), to whom nobody goes to, unless he himself goes before, no one comes to unless he himself comes before: whence the Prophet says in the Psalms: You have prevented him with blessings of sweetness (Ps 20,4.), and Christ in the Gospel: No man can come to me, except the Father, who has sent me, draw him (Jn 6,44.). For the mercy of God not only comes before, but follows close after. He comes before by means of inspiration; he follows after by means of encouragement. He comes before so that he may begin; he follows after so that he may complete. Concerning the coming before he says in the Psalms: His mercy shall prevent me (Ps 58,11.). Concerning the following after he says in another place: Your mercy will follow me (Ps 22,6.). Therefore not for a dowry, but only out of grace, did God betroth (marry) the soul to him, or Christ the Church. For who has first given to him, and recompense shall be made him? For
of him, and by him, and in him are all things (Rom 11, 35,36.). What, therefore, does man have that he shall not have received? Love itself, through which the soul is spiritually joined to God, is given to her by God: Paul having testified, who said: The charity (love) of God is poured out into our hearts, by the Holy Spirit who is given to us (Rom 5,5.).

That Christ Gives a Gift to the Church.

II. 54. He sends away these sins of the soul, so that separated from the devil she may join to God. For charity (love) covers a multitude of sins (1 Pet 4,8.). And the Lord said in the Gospel: Many sins are forgiven her, because she has loved much (Lk 7,47.). Who when he had declared to Simon the Pharisee that A certain creditor had two debtors, the one owed him five hundred denarii, the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which, therefore, of the two loves him most (Lk 7,41,42.)? Simon correctly answered him: I suppose that he to whom he forgave most (Lk 7,43.). This is, therefore, the gift on account of the marriage, the forgiveness of sins. For love is the connection by means of which God is joined to the soul, and if by means of love debts are remitted, then certainly the
gift on account of the marriage is the forgiveness of sins; and we securely say, and it is declared freely, that the cause of justification is love, according to evangelical and apostolic testimony, which we have brought forward: Many sins are forgiven her, because she has loved much (Lk 7,47.). And if Charity (Love) covers a multitude of sins (1 Pet 4,8.), (for darkness has fled from the light) by all means light may flee from the darkness. Because there is neither fellowship of light with darkness, nor of Christ with Belial (2 Cor 6,14.15.). Christ also promises the Church another gift, which the evangelist Matthew describes in published form: Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, etc. (Mt 5,3.etc.)

On the Mystical Gifts Which the Gentiles Sent Forward to Christ.

II. 55. Granted that the Church did not give a dowry to her husband but rather received one from him, nevertheless, by suitable ambassadors, noble and prudent men, she in fact sent gifts of mystical devotion and love on ahead, when the gentile Magi from the East hurried to Jerusalem asking where he who had been born King of the Jews might be. For they saw his star in the East; they
followed his sign, and they found the child
with Mary his mother, and they fell down
and adored him. And opening their treasures,
they offered to him gifts, gold, frankincense, and
myrrh (Mt 2,11.). Gold to the king; frankincense
to the priest; myrrh to the human being.

Then the prophecy of the prophets began to be
fulfilled: The kings of Tharsis and the islands
shall offer presents: the kings of the Arabians
and of Saba shall bring gifts (Ps 71,10.). All
they from Saba shall come, bringing gold and
frankincense, and showing forth praise to the Lord
(Is 60,6.).

On the Many Splendid Clothes and Ornaments
Which the Sponsus Brings to the Sponsa.

II. 56. Christ, therefore, not by reason of merit,
but by reason of grace betrothed (married) to himself
the Church, which he washed, and anointed; dressed,
and adorned. Thus she is described under the figure
of the Synagog by the Prophet Ezechiels: I swore to
you; and I entered into a covenant with you, said
the Lord God; and you became mine. And I washed you
with water, and cleaned away your blood from you;
and I anointed you with oil. And I clothed you with
many colors, and I washed you with violet color, and
I girded you about with fine linen, and I clothed you
with fine goods. And I decked you also with ornaments, and put bracelets on your hands, and a chain about your neck. And I put a jewel upon your forehead, and earings in your ears, and a beautiful crown upon your head. And you were adorned with gold, and silver, and were clothed with fine linen, and embroidered work, and many colors; you did eat fine flour, and honey, and oil, and were made exceedingly beautiful; and were advanced to be a queen. And your renown went forth among the nations for your beauty: for you were perfect through my beauty, which I had put upon you, says the Lord God (Ezek 16,8-14.).

On the Washing.

II. 57. Christ therefore washed the Church, so that he might cleanse her from crimes (sins). He anointed me, so that he might adorn me with anointings; he adorned me, so that he might endow me with virtues. Concerning the washing the Apostle says to the Ephesians: Husbands, love your wives, as Christ also loved the Church, and delivered himself up for it, that he might sanctify it, cleansing it by the washing of water in the word of life; that he might present it to himself a glorious Church, not having spot or wrinkle, nor any
such thing, but that it should be holy and without blemish (Eph 5,25-27.). For baptism washes clean not only the body, but also the heart, indicating the interior washing of the heart by means of the exterior washing of the body. Just as the Lord testifies through Ezechiel: I will pour upon you clean water, and you shall be cleansed from all your filthiness (Ezek 36,25.). And Zechariah: In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem, for the washing of the sinner, and of the unclean woman (Zech 13,1.). On account of which the Truth even says in the Gospel: Unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God (Jn 3,5.). But He that believes, and is baptized, shall be saved (Mk 16,16.).

On the Ointment.

II. 58. Concerning the ointment the Sponsa says to the Sponsus in the Song of Songs: We will run after you to the odor of your ointments (Song 1,3.). The ointments are the unctions of the Holy Spirit, which are made from those perfumes which Isaiah mentions, saying: And the Spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude,
the spirit of knowledge, and of godliness, and he

shall be filled with the spirit of the fear of the

Lord (Is 11,2.3.). These are the aromatical spices

of myrrh, and frankincense, and of all the powders

of the perfumer (Song 3,6.). Those ointments give

out an odor and anoint. They give an odor to the

exterior with joyous fame, and anoint the interior

with spiritual happiness. Because of the joyous fame

the Apostle says: We are the good odor of Christ in
every place (2 Cor 2,14.15.); and: the house was

filled with the odor of the ointment (Jn 12,3.).

Because of the spiritual happiness, the Psalmist

says: You have anointed my head with oil (Ps 22,5.);

and: Let my soul be filled as with marrow and

fatness (Ps 62,6.). That ointment chiefly abounds

in Christ, to whom the Spirit was given without

measure, because He was anointed with the oil of

gladness above his fellows (Ps 44,8.). But the

ointment runs down from his head into his beard,

and runs down from his beard into the opening of

his clothes (Ps 132,2.3.), because Of his fulness

we all have received (Jn 1,16.); first the apostles,

then the others. This is the anointing, which

according to John teaches concerning all things

(1 Jn 2,27.); with which kings and priests are
anointed, but also those, of whom the Apostle

35 Peter says: You are a chosen generation, a royal
priesthood (1 Pet 2,9.).

On the Splendid Clothing.

II. 59. Solomon speaks about the splendid
clothing in the Parables: She has made for
herself clothing of tapestry, fine linen and
purple is her covering (Prov 31,22.): all her
domestics are clothed with double garments (Prov
31,21.). The clothes of the Church are virtues,
with which she is protected and adorned, according
to that prophecy: Let your priests be clothed
with justice (Ps 131,9.). And: The rams of the
flock are clothed, and the vales shall abound with
corn (Ps 64,14.). Therefore, she has as many
varieties of clothes as she has varieties of virtues,
according to what is elsewhere read: The queen
stood on your right hand, in gilded clothing,
surrounded with variety (Ps 44,10.). On account of
which her domestics, that is, the faithful dwelling
in the house of the Lord, are said to be clothed
with double garments, that is, with diverse virtues.
Clothing of tapestry indeed is that, which is not
only made out of virtues, but is also made out of
works, so that from a variety a most strong fabric
may be made; this is working virtue and virtuous work. Because indeed there are two kinds of faithful in the Church, namely the confessors and the martyrs, it is correctly added: fine linen and purple is her covering. It is divided, for indeed purple is proper for martyrs because of their blood; but fine linen corresponds to the confessors because of their purity, which they receive by reason of self-denial. Therefore, the priestly clothing had been made of gold, and violet, and purple, and scarlet twice dyed, and fine twisted linen, embroidered with diverse colors (Ex 28,6.), that is, with variety, concerning which we have fully discussed in the small book, which is called On the Mystery of the Mass. Therefore, Let us be glad, and rejoice, and give glory to him: for the marriage of the Lamb is come, and his wife has prepared herself. And to her it has been granted, that she should clothe herself with fine linen, glittering and white. For the fine linen are the justifications of saints (Apoc 19,7,8.). She is Sarah the more mature, Rebecca the wiser, Lia the more fertile, Rachel the more thankful, Anna the more devoted, Susanna the more chaste, Judith the more courageous, Edissa the more beautiful. Many
daughters have gathered together riches, but she has surpassed them all (Prov 31,29.).

On the Beauty of the Sponsa.

II. 60. Behold with what great beauty Christ beautified the Church; so that he may rightly say in the Song of Songs: You are all fair, O my love, adorned with virtues: and there is not a spot in you (Song 4,7.), clean from crimes (sins). But how all fair and without a spot, when now a spot may be in the moon? And are there many in the Church who are stained with the sordidness of vices? For even Noah's ark contained both the clean and the unclean (Gen 7,2.); the house of Abraham had both the free-born and the slave (Gen 16,1.etc.); the womb of Rebecca won predestination, and condemnation (Gen 25,21-23; Rom 9,10-13.); the net of the fishermen brought back both the good and the bad (Mt 13,47.); the field of the man brought forth wheat and cockle (Mt 13,25.); the king also ordered the good and the bad to be brought in to the wedding (Mt 22,10.). Granted that this is without question truest of the Church Triumphant in Heaven, it is also true of the Church Militant in the way (on earth); but it only applies to those
who not only in number but also in
merit, not only in name but also in
grace are in the Church, who belong

not only to the sacramental but
also to the spiritual marriage. Moreover,
seeing that not a day old infant may be without sin
upon the earth (Job 14,4. according to the Septuagint):
For there is no just man upon earth, that does good,

and sins not ( Eccl 7,21.). And if we say that we
have no sin, we deceive ourselves, and the truth is
not in us (1 Jn 1,8.), since in many things we all
offend (Jas 3,2.), how is it true that perhaps the
just soul is all fair, and does not have a spot

in it? For if it may be free from crimes (mortal
sins), but not completely from venial sins. A venial
sin does not otherwise stain the beauty of the soul.
For just as a drop from a bucket does not extinguish,
but increases the heat of an oven, thus a venial sin
does not lessen, but kindles the heat of love. For

a just man will fall seven times (Prov 24,16.) in a
day, and will rise again stronger. I maintain (that)
he falls, not into mortal sin, but into venial sin,
from which by the sacrifice of an afflicted

heart (Ps 50,19.), he is raised up stronger.
II. 61. Therefore, the Church, adorned with these virtues, is betrothed (married), and for the purpose of the entire completeness of the betrothal (marriage) she is ringed, embraced, and kissed; with the ring of faith, the embrace of hope, and the kiss of love. In the figure of the father running to his returning son, he fell upon his neck, and kissed him....And the father said to his servants...put a ring on his hand, etc. (Lk 15,20.22.)

On the Form (Formula) of the Contracting.

II. 62. Indeed the form (formula) of the contracting of marriage is observed by both parties at the same time. For when a man and a woman meet for the purpose of contracting, with witnesses present each asks the other if he wishes to take him; and he will have answered him: I will (it); each one immediately says to the other: And I take you to be mine. Thus when a catechumen and a priest agree to baptism, with the godparents present, the priest asks: Whether the catechumen believes in the Trinity? And he will have answered: I believe; immediately he (the priest) adds: And I baptize you in the name
of the Trinity, for indeed, sacramental marriage is celebrated in baptism. Which is well recalled to mind when on the Epiphany it is sung just as a wedding song: *Today the Church has been joined to the heavenly Sponsus, because Christ washed away her sins in the Jordan; the Magi hasten with presents to the royal wedding; and joyfully feast together because of the water made wine* (Benedictus antiphon on the Epiphany). For so that Christ might ascend, with whom through the sacrament of baptism sacramental marriages are contracted, by which the Gentiles joined to Christ, on the same day on which he was adored by the Gentiles, at the age of thirty he was baptized in the Jordan, and later in the year he consecrated the marriage (the marriage at Cana in Galilee). And just as in baptism he displayed strength renewed by the waters, thus with regard to the wedding (at Cana) he exercised strength transformed in the waters, when he changed the water into wine. So that just as a cold liquid is changed into warm, and the warm into red hot; thus, those who had been cold and pale by reason of sin, became warm and red hot by reason of baptism, which is made red by the blood of Christ.
On the Best Men.

II. 63. In sacramental marriage, which is contracted between Christ and the Church, John was the best man, who prepared the way before the face of the Lord; just as it was written by the Prophet Isaiah saying:

5 The voice of one crying in the desert: Prepare the way of the Lord; make straight in the wilderness the paths of our God (Is 40,3.). This is he concerning whom the Father says to the Son through the Prophet Malachi: Behold, I send my Angel (Mal 3,1.); that is, John, who is called an Angel, not because he had the property of the nature of an angel, but because he had the rank of the office of an angel, because he both foretold the coming of Christ and announced his presence. He said, There comes after me one mightier than I, the latchet of whose shoes I am not worthy to stoop down, and loose (Mk 1, 7.). And: He who comes after me, was made before me (Jn 1,15.). Again: This is he of whom I said to you (Jn 1,30.): Behold the Lamb of God; behold, he who takes away the sin of the world (Jn 1,29.), who will prepare a way before you, of course, repentance and baptism. He said, Do penance; for the kingdom of heaven is at hand (Mt 3,2.). And: I baptize you with water; but one stands in the
midst of you, who will baptize you with the Holy Spirit, and with fire (Mt 3,11; Jn 1,26.). And immediately after the annunciation of John, he will come to his holy temple (Mal 3,1.), (that is, to the Church that he might sanctify her through marriage

[by betrothing her]: concerning which the Apostle says: The temple of God is holy, which you are [1 Cor 3,17.]) the Lord, whom you seek, and the Angel of the testament, whom you desire (Mal 3,1.). This is a metaplasm. For he turns the discourse around to those who desired the coming of Christ, saying: Send forth, O Lord, the lamb, the ruler of the earth, from Petra of the desert, to the mount of the daughter of Sion (Is 16,1.). This is, therefore, the voice of the Word, of the judge, the best man of the Sponsus, the light (lamp) of the sun, who calls himself the friend of the Sponsus, and acts as the best man. He says: He that has the sponsa (bride), is the sponsus (bridegroom): but the friend of the bridegroom (amicus sponsi), who stands and hears him, rejoices with joy because of the bridegroom's voice (Jn 3,29.). Indeed, in spiritual marriage, which is celebrated between God and the soul, the best man is fear, who brings in love; for The fear of the Lord drives out sin (Eccli 1,27.). And: The fear of the
Lord is the beginning of wisdom (Ps 110,10.).
Concerning which it is said by the Prophet: We have conceived from your fear, O Lord, and we have given birth to the spirit of salvation (Is 26,18.).

On Solemn Marriage.

II. 64. Sacramental marriage does not wish to be secret, but obvious to all. For He has set his tabernacle in the sun: and he as a bridegroom (sponsus) coming out of his bride-chamber (Ps 18,6.).

In the sun, that is, manifest; just as elsewhere it is said: A candle does not come in to be put under a bushel, but to be set on a candlestick (Mk 4,21.). For the Lord has made known his salvation: he has revealed his justice in the sight of the Gentiles (Ps 97,2.). Therefore he said to the apostles: That which I tell you in the dark, speak you in the light; and that which you hear in the ear, preach you upon the housetops (Mt 10,27.). Go into the whole world, and preach the Gospel to every creature....But they going forth preached everywhere; the Lord cooperating with them, and confirming the word with signs that followed (Mk 16,15,20.). And therefore, Their sound has gone forth into all the earth: and their words unto the ends of the world (Ps 18,5.). Any Christian
should publicly acknowledge this sacramental marriage; For with the heart we believe unto justice; but, with the mouth, confession is made unto salvation (Rom 10,10.). On account of which he himself says in the Gospel: Whosoever, therefore, shall confess me before men, I will also confess him before my Father, who is in heaven (Mt 10,32.).

And: For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his majesty, and of his Father's, and of the holy angels (Lk 9,26.).

On Clandestine Marriage.

II. 65. Spiritual marriage is contracted in secret, because God justifies man without man. The spirit breathes where he will; and you hear his voice; but you know not whence he comes, nor whither he goes (Jn 3,8.). And no one knows the things of a man (1 Cor 2,11.), except the spirit of God who made man. Nevertheless, lest this marriage be contracted without witnesses: those three are present in person who give testimony in heaven: the Father, the Word, and the Holy Ghost; and these three are one (1 Jn 5,7.); the Son testifying, who said: If any one love me, he will keep my word; and my Father will love him, and we will come to him,
and will make an abode with him (Jn 14,23.).

On the Leading Over of the Bride
(Traductio).

II. 66. A man is accustomed to first betroth (marry) a girl, and afterwards to lead over the betrothed girl. Whence when Mary his Mother was espoused to Joseph, before they came together, she was found with child of the Holy Spirit. Whereupon Joseph her husband, being a just man, and not willing to lead her over, was minded to put her away privately (Mt 1,18.19.). Thus Christ first betrothed (married) the Church by means of faith, and afterwards will lead her over into sight. When he shall have delivered up the kingdom to God and the Father, when he shall have abolished all principality, and authority, and power....For this corruptible must put on incorruption; and this mortal must put on immortality (1 Cor 15,24.53.): when he will say to them that will be on his right hand: Come, you blessed of my Father, possess the kingdom prepared for you from the foundation of the world (Mt 25,34.): when he says to him, who doubled the talents: Well done, good and faithful servant; because you have been faithful over a few things, I will set you over many things: enter you into the joy of your Lord
Mt 25,23.). Then the Sponsa will rest with the Sponsus, the only one with the only one, in a bed of quiet, within a bedroom of joy, under a shady bower of peace, the outsiders (the damned) having been shut out and shup up in hell, concerning which the Prophet says in the Psalm: You shall hide them in the secret of your face, from the disturbance of men (Ps 30,21.). Many will come and will sit down with Abraham and Isaac and Jacob, in the kingdom of heaven (Mt 8,11.). Then the saints shall rejoice in glory; they shall be joyful in their beds (Ps 149,5.). For God will wipe away all tears from the eyes of the saints; and death shall be no more; nor mourning, nor crying, nor sorrow shall be any more; for the former things are passed away (Apoc 21,4.). For behold, I create new heavens, and a new earth, said the Lord; and the former things shall not be in remembrance, and they shall not come upon the heart. But you shall be glad and rejoice for ever in these things, which I create: for behold, I create Jerusalem a rejoicing, and the people thereof joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying (Is 65,17-19.). They shall possess double in their land (Is 61,7.): since the saints in the land of the living (the New Jerusalem)
will receive a double stole of glory, spiritual and corporal; the one of the mind, which consists of three (parts); and the other of the flesh, which consists of four (parts), the assigned properties of which you will find in that sermon, which we have described On the Double Crown.

On the Wedding Banquet.

II. 67. And when the Church enters into the place of the wonderful tabernacle, even to the house of God (Ps 41,5.), then, with the voice of joy and praise, will be the noise of one feasting (Ps 41,5.); then he will celebrate the wedding banquet in the palace of heaven, concerning which the Truth says to the apostles: that you may eat and drink at my table in my kingdom (Lk 22,30.). And the Angel to John: Blessed are they who are called to the marriage supper of the Lamb (Apoc 19,9.). He will make them sit down to meat, and passing will minister to them (Lk 12,37.). Blessed are they that hunger and thirst after justice, for they shall be filled (Mt 5,6.). And they shall be inebriated with the plenty of the house of God (Ps 35,9.). Since he will make them drink from the torrent of his pleasure (Ps 35,9.), they will always be satisfied, and will never be surfeited. That satiety will never become disgust,
because that sweetness will always give a longing desire. Then they will fully taste how sweet is the Lord (1 Pet 2,3.): when God will be all in all (1 Cor 15,28.), the food, the abundance of drink, and the satiety of each (person); having incorporeal sweetness; ineffable deliciousness; an inestimable pleasant scent. O how great is the multitude of your sweetness, O Lord, which you have hidden for them that fear you (Ps 30,20.). In fact great is the multitude of sweetness since one suffices for all, and all do not suffice for one, which, however, you do not give in the present (life) but reserve for the future: because You have hidden it for them that fear you. He said, I shall be satisfied when your glory shall appear (Ps 16,15.). Of course you said: To him, that overcomes, I will give the hidden manna (Apoc 2,17.). Which the eye has not seen, nor the ear heard, neither has it entered into the heart of man, etc. (1 Cor 2,9.) To him, that overcomes, I will give to eat of the tree of life, which is in the paradise of my God (Apoc 2,7.). To him that thirsts I will give of the fountain of the water of life, for nothing (Apoc 21,6.); of which he that shall drink, shall not thirst for ever (Jn 4,13.).
On the Sacramental Banquet.

II. 68. In the meanwhile, however, until the Sponsa is led into the kingdom, lest she waste away in expectation, the Sponsus has prepared a solemn banquet for her, as much as and such as was not celebrated by the world. That especially which the father presented to the returning son, in which he ordered a fatted calf to be killed (Lk 15,23.). In this banquet spiritual pleasures abound, which satisfy and feed the mind (soul) in comparison with other foods and drinks.

On the Bread.

II. 69. For the heavenly bread is served, of which, If any man eat, he shall live for ever (Jn 6, 52.). That bread is taken up, (but) not consumed: it is eaten, and not digested: it is eaten, and not incorporated, but having been eaten, it incorporates, and eating, it is incorporated: it is transubstantiated, not transformed, but it transforms (and) does not transubstantiate. It is eaten daily, yet it does not run out, nor does it decrease, because it is transubstantiated daily, yet it neither grows, nor increases.
II. 70. Indeed, under the form of bread the substance of flesh is eaten up, according to that: The bread, which I will give, is my flesh for the life of the world (Jn 6,52.). This is the paschal Lamb, of which we are ordered to eat not anything raw, nor boiled in water, but only roasted at the fire, to eat the head with the feet and entrails. If there be any thing left, you shall burn it with fire (Ex 12,9.10.). The unimpaired is distributed, and the whole is eaten. Eaten, it lives, because the slain resurrected. Eaten, he is not dead, because he resurrected (and is) not going to die. He eats the whole, who eats however much, because neither did he who had gathered more have more, nor did he who had provided less obtain less (Ex 16,18.).

On the Wine.

II. 71. And a wine is drunk, such as neither Cyprus has brought forth, nor is found in Engaddi (Song 1,13.): concerning which the Psalmist says: and my chalice which inebriates me, how goodly it is (Ps 22,5.): Which does not make drunk, but renders sober; and the more it is drunk by him, the more it
is desired by him. It breeds desire, which does not give birth to distaste; and therefore he who drinks more, thirsts for more, until hope can be changed into reality, and faith into seeing. This is the wine cup of the New Testament containing the wine in which the robe and the cloak are washed in the blood of the grape (Gen 49,11.). O great and salutary banquet, in which the flesh of Christ is eaten, and the blood of Christ is drunk! Clean flesh, pure flesh, sound flesh, enjoyable, lovable, and sweet. Magnificent blood, valuable blood, acceptable blood, sanctifying and giving life and strengthening; it is sweeter than honey and honeycomb to the loving soul. Whoever desires it wholesomely, to him it tastes sweetly. For how could he fail to taste virtues in that which is the plenitude of virtues? If he desires virtue (power) and wisdom, Christ is the virtue (power) and wisdom of God (1 Cor 1,24.). If he desires truth and life, Christ is the way, and the truth, and the life (Jn 14,6.). In running through each one, examples are not lacking. For it has been written: You gave them bread from heaven prepared without labor; having in it all that is delicious, and the sweetness of every taste (Wis 16, 20.). He says, the bread which I will give, is my
The flesh for the life of the world (Jn 6,52.). The Sponsus loves the Sponsa with so much love, that he gives himself to her, not only to have, but even to eat. For he who gave himself as the price, so that he might redeem us from death, handed himself over for food, so that he might nourish us to life. He that eats me, shall live by me (Jn 6,58.). Therefore, for the salvation of the body, flesh is eaten under the species of bread; and for the salvation of the spirit blood is drunk under the species of wine; both under either. Of course, bread is referred to the flesh, and wine to the soul, because wine works in the blood, in which is the seat of the soul. Moses certainly testifies that flesh is offered for the body, but blood (is offered) for the soul (Lev 17,11.13.etc.).

On the Size of the Banquet.

II. 72. One day is not enough for celebrating this banquet, one month is not enough, one year is not enough, but it was begun with the Passion of Christ, and it will continue right up to the end of the world: so that, because every day we sin through weakness (sickness), every day we may be healed from sin by means of this medicine. He says, I am with you all days, even to the consummation of
the world (Mt 28,20.). He is always present with us in that banquet, indeed under another form, but in his own true substance. For since Christ, according to his divine nature, exists three ways in things: in all through being; in the just alone through grace; in assuming (the nature of) man through union; he also wished himself to exist in three ways in things according to his human nature: locally in heaven; personally in the Word; sacramentally on the altar. For just as according to divine nature, he is totally in all things essentially, thus according to human nature, he is totally in many places sacramentally.

On the Table.

II. 73. So great, therefore, is this banquet that one place may not be sufficient for its celebration; but the one and the same, in nothing various and diverse, it is celebrated upon every table of the altar throughout all the regions of the world. Indeed this table is adorned with valuable cloths, and over it a corporal is stretched out, so that the sacred banquet may be celebrated upon the most clean fine cotton cloth. This is the table, of which the Prophet says: You have prepared a table before me (Ps 22,5.), and of which the Apostle says: You cannot be partakers
of the table of the Lord, and of the table of devils
(1 Cor 10, 21.).

On the Ministers.

II. 74. The orders of ministers are divided in this excellent banquet. But in all and above all there are three principal orders, of subdeacons, of deacons, and of priests, who should have a cleanliness of heart and of body, according to the prophetic command: Be you clean, you that carry the vessels of the Lord (Is 52, 11.).

On the Vessels.

II. 75. In fact the vessels (are) not wood, as if cheap; not glass, as if fragile; not base metal (copper), as if rusty; but gold or silver, decorated with precious stones, in which they serve so orderly that the marvelous order of these very ministers signifies the divine sacrament.

On the Guests.

II. 76. The Sponsus invites all people to this universal banquet: Come to me, all you that labor, and are heavy laden, and I will refresh you (Mt 11, 28.). He says, The kingdom of heaven is like to a
man being a king, who made a marriage for his son, etc. (Mt 22,2.) Blessed Gregory so carefully and plainly explained that parable, that it may be not only superfluous, but even rash to add, or to change anything after him. Previously, therefore, through the prophets, who foretold that meal, he invited the Jewish people to the meal, but they neglected to come. Again through the apostles, who announced that meal, he invited the same to the meal, but they scorned to come: indeed some of them, and these, affected with outrage, killed. So that indeed the already prepared wedding might remain, by means of diverse preachers he invited the Gentile people, who believed and came; and the nuptials were filled with guests.

On the Three Orders.

II. 77. But although there may be many orders of guests, because it is terrible as an army set in array (Song 6,3.), nevertheless, there are three principal ones: Noah, Daniel, and Job: that is, the prelates, the continent, and the married; for according to the Gospel parable, there are two in the field; two in the bed; two in the mill, of which one will be taken, and the other will be left behind (Lk 17,
34.35.). For certain ones appearing at the wedding (banquet) do not have a wedding garment (Mt 22,11.); since he that eats and drinks unworthily, eats and drinks judgment to himself, not discerning the body of the Lord (1 Cor 11,29.). The wedding garment is love, which covers a multitude of sins (1 Pet 4,8.).

Therefore, let a man prove himself, whether he may have love (1 Cor 11,28.), and so let him eat of that bread, and drink of the chalice (1 Cor 11,28.). Otherwise, having bound his hands and feet, he will be cast into the exterior darkness; there shall be weeping and gnashing of teeth (Mt 22,13.).

On the Spiritual Banquet.

II. 78. In fact in spiritual marriage a spiritual banquet is celebrated. By all means that one, which each day the seven sons of Job and their three sisters celebrated (Job 1,4.). For then the seven sons of Job and their three sisters feast together when the seven gifts (of the Holy Spirit) and the three virtues refresh the soul, which they affect, with internal satiety. Concerning which the Lord says: Behold, I stand at the door, and knock; if any man shall hear my voice, and open to me the gate, I will come in to him, and will sup with him, and he with me (Apoc 3,
To this banquet the Psalmist invites (us), who says: O taste, and see that the Lord is sweet (Ps 33, 9.). Peter the Apostle: Desire the rational milk without guile; that thereby you may grow unto salvation: if yet you have tasted that the Lord is sweet (1 Pet 2,2,3.). She had already tasted that sweetness, who said: I have eaten the honeycomb with my honey: I have drunk my wine with my milk (Song 5, 1.). On account of which she also invites others to the tasting: Eat, 0 friends, and drink, and be inebriated, my dearly beloved (Song 5,1.). It is eaten upon a table of setim wood, standing on four legs (Ex 25,23-26.), upon which loaves of proposition were placed in the sight of the Lord (Ex 25,23,30.). This is the table of Scripture, upon which the Church is fed with the bread of life and understanding, and is given the water of wholesome wisdom to drink (Eccli 15,3.).

Wedding Song
in Praise of the Sponsus and Sponsa.

III. 1. Singers and lute (cithara) players are therefore accustomed to be present at wedding banquets, so that with instruments and songs they may gladden the guests at the banquet. On account of which we read about the sound of music and a chorus at that
banquet which the father held for his returning son (Lk 15,25.). By music we understand him to mean that of stringed instruments; by a chorus the songs of voices. Therefore, let that best lute (cithara) player David come to this wedding banquet, and let him repeatedly sing the wedding song, which his heart uttered in honor of the Sponsus and the Sponsa.

Preface
On the Praise of the Singer.

III. 2. My heart has uttered a good word: I speak my works to the king (Ps 44,2.). He cries in the person of one knocking at the door to enter the wedding (banquet). And as if the doorkeeper may answer him; for this reason he may not allow entrance to you, because jesters and actors are accustomed to be abusive (evil-speaking) and flattering persons; foolish and arrogant types. He says I am not foolish, because my heart has uttered; that is, it brought forth word full of wisdom. I am not a flatterer, who praises from the mouth, but does not praise from the heart; because not only the mouth, but also the heart has uttered. I am not arrogant, as one who attributes another's own to himself, because my heart has uttered. I am not abusive, who speaks a
harsh and unkind word; because my heart has uttered a good word, a sweet word, a pleasant word, a delightful word: For out of the abundance of the heart, the mouth speaks. A good man, out of a good treasure, brings forth new things and old (Mt 12,34. 35; Mt 13,52.).

But as if the doorkeeper replied:
Tell me your good word so that I may carry it back to the King. He says it is not right that you may reap what you have not sown: therefore, I speak my works, not yours, to the king. To the king, not to you, because the laborer is worthy of his hire (Lk 10, 7.): especially when he may aim to praise perfectly: namely, with heart, mouth, and work. With the heart, because my heart has uttered. With the mouth, because it has uttered a good word. With work, because I speak my works to the king, namely, praises of the Sponsus and of the Sponsa, which I have produced by devising and composing. Certainly I speak my works to the king; that is, I dedicate my songs to Christ.

And it is as if the doorkeeper then insulted (him) because his words were confused and morose. He replies (that) they are not confused, because my tongue is the pen of a scribe. It is not morose, because (it is) a pen that writes swiftly (Ps 44,2.); as if he were to say, Why do you seek a proof of Christ who speaks in me (2 Cor 13,3.)? My tongue is the pen of a scribe that
writes swiftly (Ps 44,2.); that is, the swiftly inspiring instrument of the Holy Spirit, who does not deliberate under human torture, but suddenly the spirit breathes where he will (Jn 3,8.); according to that which is read elsewhere, because and suddenly there came a sound from heaven, as of a mighty wind coming (Acts 2,2.). For just as ink from a writing horn marks parchment by means of a pen, thus the Holy Spirit, through the tongue of the Prophet, filled the human heart with the knowledge of the truth concerning the secret of the Divinity. The illustrious Scribe, who rewrote tablets of the law, completely like the first (tablets) with regard to each part (Ex 34,1.); therefore, will rapidly write concerning him, who according to the prophecy of Isaiah is told: Hasten to take away the spoils; quickly take the prey (Is 8,1.3.).

During all the talk of both (the doorkeeper and David) the king orders the lute player to be brought in, who, having been immediately brought in, excellently extols praises of the King.

Narration On the Praises of the Sponsus.

III. 3. (He says,) you are beautiful above the sons of men (Ps 44,3.). He continues the praises
of both the king and of the queen; but he praises
the king, as if the greater, first and more excellent-
ly; and the queen, as if the lesser, later and more mildly. He first says concerning the Sponsus:
Beautiful above the sons of men. Concerning the
Sponsa he adds: The queen stood on your right hand,
in gilded clothing (Ps 44,10.). Moreover, he praises
the Sponsus with regard to four aspects; with regard
to form (beauty); with regard to power; with regard
to judgment; with regard to dress. With regard to
form (beauty) when he says: You are beautiful above
the sons of men (Ps 44,3.). With regard to power when
he says: Gird your sword upon your thigh, O most
mighty one (Ps 44,4.). With regard to judgment when
he adds: Your throne, O God, is for ever and ever;
the sceptre of your kingdom is a sceptre of upright-
ness (Ps 44,7.). With regard to dress when he adds:
Myrrh and stacte and cassia perfume your garments (Ps
44,9.).

Truly he praises him in various ways with regard
to form (beauty); namely comparatively, by preferring
(him) to others, whence you are beautiful above the
sons of men (Ps 44,3.); absolutely, by commending
simply, whence with your comeliness and your beauty
set out, proceed prosperously, etc. (Ps 44,5.).

Again he praises him with regard to form, according
to each nature: according to human nature: you are beautiful above the sons of men (Ps 44,3.); according to divine nature: with your comeliness and your beauty etc. (Ps 44,5.)

Also according to the beauty of the body: you are beautiful above the sons of men; and according to the beauty of the heart: with your comeliness and your beauty set out, proceed prosperously, and reign; as if he may say: O King, although in Isaiah the passage is read concerning you: See there is no beauty in him, nor comeliness (Is 53,2.) on account of the disgrace of the contemptible Passion, you nevertheless are beautiful above the sons of men on account of the glory of the unique conception: because you alone have been conceived of a Virgin without sin, the clean from the clean: indeed, the others are born corrupt from the corrupt; sinners from sinners. You alone are the Son of man, yet not of men: the others are the sons of men, yet not of man. Yet also you are beautiful above the sons of men. And if you may be true man, truly you are above all men, since he that comes from above, is above all (Jn 3,31.). And although you may be beautiful above the sons of men, since upon you the angels desire to look (1 Pet 1,12.): truly you have been made beautiful,
since you are free from fault; because he did not sin, neither was guile found in his mouth (1 Pet 2, 22.): although, however, nothing may prevent him to be understood beautiful above other men according to the form (beauty) of the body.

III. 4. Because indeed many are beautiful according to form, who are not agreeable according to speech; after he praised the Sponsus with regard to form, he immediately commends him with regard to speech. He says, Grace is poured abroad in your lips (Ps 44,3.). A word of profusion (of pouring out) signifies a liberality of grace, according to that, I will pour out of my spirit upon all flesh (Acts 2,17.): The love of God is poured out into our hearts (Rom 5,5.), as if he may say: Your mouth does not abound in evil (Ps 49,19.), nor does your tongue produce deceit; but grace is poured abroad in your lips. Vindication is poured out upon the lips of Moses: he says, An eye for an eye, a tooth for a tooth, a burning for a burning (Ex 21,24.); but grace is poured abroad in your lips. He says, if he will have forced you to go one mile, go with him another two. If he will have taken away your coat, let him have your cloak also. If he will have struck you on your right cheek, turn to him the other also (Mt 5,41.40.39.). For the law was given
by Moses: grace and truth came by Jesus Christ (Jn 1, 17.).

On divers occasions and in many ways you once spoke to the fathers through the prophets (Heb 1,1.), indeed now grace is poured abroad in your lips (Ps 44,3.). Moses said concerning himself: I am not eloquent from yesterday and the day before; and since you have spoken to me, I have more impediment and slowness of tongue (Ex 4,10.). And Isaiah: Wo is me, because I have held my peace; because I am a man of unclean lips; and I dwell in the midst of a people that has unclean lips (Is 6,5.). And Jeremiah: Ah, ah, ah, Lord God; behold, I cannot speak, for I am a child (Jer 1,6.), but grace is poured abroad in your lips. Formerly terror was poured out in your words: whence being terrified and struck with fear, the Jews stood afar off, saying to Moses: Speak you to us, and we will hear: let not the Lord speak to us, lest we die (Ex 20,18.19.). But now grace is poured abroad in your lips. Whence the ministers, who had been sent by the rulers and the priests, so that they might apprehend you, answered: Never did man speak like this man (Jn 7,46.).

The envious conceal wisdom so that others may not share it. But grace is poured abroad in your lips.
(Ps 44,3.). For indeed you said: All things whatsoever I have heard from my Father, I have made known to you (Jn 15,15.). For Wisdom that is hid, and treasure that is not seen; what profit is there in them both (eccli 20,32.)? Scripture refuted both; both he who hides up grain among the people (Prov 11, 26.); and he who buries the talent in the earth (Mt 25,25,26.).

At one time or another many wisely speak, who nevertheless are not willingly heard. But grace is poured abroad in your lips (Ps 44,3.); because your word is both pleasing to all, and the whole is agreeable, not only to men, but also to God. It is added: Therefore has God blessed you for ever (Ps 44,3.), that is, therefore he gave an eternal blessing to you: namely, a kingdom of which there will be no end (Lk 1,33.); because through the grace of preaching you earned the glory of the resurrection. Because indeed Christ had been blessed from the beginning, according to what Elizabeth said to the Virgin:

Blessed are you among women; and blessed is the fruit of your womb (Lk 1,42.). It can thus be understood: He has blessed, that is, he has displayed a blessed thing. Similarly the Apostle also said: He humbled himself, becoming obedient unto death, even the death of the cross. Wherefore God also has exalted him, and has
given him a name which is above every name (Phil 2, 8.9.). He had this name even before death, but what the Son had had before death, the Father has given; that is, he has displayed the gift after death. Just as he himself said after the resurrection: All power is given to me in heaven and in earth (Mt 28,18.); that is, being manifest, it is as if given now.

III. 5. Gird your sword upon your thigh, O most mighty one (Ps 44,4.). With regard to power he praises the Sponsus, whom he shows triply armed: with a sword, arrows, and a rod. With the sword he strikes (those) near; with the arrows he strikes (those) far away; with the rod he corrects (those) subject. There is none, therefore, who can escape his power, the Prophet having said: Whither shall I go from your spirit? or whither shall I flee from your face? If I ascend into heaven, you are there; if I descend into hell, you are present (Ps 138,7.8.). Therefore, he first says concerning the sword: Gird your sword upon your thigh, O most mighty one (Ps 44,4.). He adds concerning the arrows: Your arrows are sharp; under you shall people fall (Ps 44,6.). He adds concerning the rod (sceptre): The sceptre of your kingdom is a sceptre of uprightness (Ps 44,7.). As if he may say: O most powerful one, whom no one can resist, since grace is
poured abroad in your lips (Ps 44, 3.), therefore,  
gird on the sword of the spirit, which is the word  
of God (Eph 6, 17.), so that with the power of the  
word you might separate men from the devil: since  
the stronger overtake the strong, you may conquer  
the armed, and you may plunder all his baggage (Lk 11,  
21, 22.). Concerning this sword you say in the Gospel:  
I came not to send peace upon earth, but the sword.  
For I am come to set a man at variance against his  
father, and the daughter against her mother... and a  
man's enemies shall be they of his own household  
(Mt 10, 34-36.). But gird your sword upon your thigh  
(Ps 44, 4.). I read the proverb in Exodus: Put every  
man his sword upon his thigh: go, and return from gate  
to gate through the midst of the camp, and let every  
man kill his brother, and friend, and neighbor (Ex 32,  
27.). I also read the passage in the Song of Songs:  
Sixty valiant ones of the most valiant of Israel,  
surround the bed of Solomon... every man's sword upon  
his thigh, because of fears in the night (Song 3, 7, 8.).  
But yet in one way I understand the saying to concern  
them, and in another way I understand the saying to  
concern you. For they have been girded upon the thigh,  
so that they may restrain the sin of the flesh; you  
indeed will have girded upon the thigh, so that you may
display the nature of the flesh. For the thigh is the seed-plot of human nature, or of propagation; according to what Abraham said to the servant: **Put your hand under my thigh** (Gen 24, 2.). He does not say above, but **under**, on account of reverence for you, who according to human nature had been propagated from that thigh. Therefore, **gird upon your thigh**, that is, upon human nature, in which you must conquer the devil. In fact, one is **gird on**; another is **gird up**; and another is **gird in front**. For we are girded on (when we) are about to fight, according to that: **Gird yourselves, and be valiant men...for it is better for us to die in battle, than to see the evils of our nation, and of the holies** (1 Mac 3, 58-59.). We are girded up (when we) are about to go, according to that: **Simon Peter, when he heard that it was the Lord, girded his coat about him, and cast himself into the sea** (Jn 21, 7.). We are girded in front (when we) are about to minister, according to that: **Then he will gird himself, and make them sit down to meat, and passing will minister to them** (Lk 12, 37.). Nevertheless, one is often taken for the other; as can easily be proved from many authors of Scripture.

III. 6. **With your comeliness and your beauty set out, proceed prosperously, and reign** (Ps 44, 5.). The
most beautiful are accustomed to be proud because of (their) beauty, and the most powerful are accustomed
to rage because of (their) strength. Indeed, although
you may be beautiful above the sons of men (Ps 44,3.),
nevertheless, you are not proud; and therefore with
your comeliness and your beauty set out (Ps 44,5.).
Although you may be the most powerful, having been girded
on with a sword upon the thigh (Ps 44,4.), nevertheless,
you do not rage: and thereupon, proceed prosperously,
and reign (Ps 44,5.). He had triply praised the
Sponsus, declaring him most beautiful, most eloquent,
and most powerful: indeed, now he repeats (these
praises) one by one. Set out, proceed prosperously,
and reign (Ps 44,5.): as if he may say, because you
are beautiful, according to human nature, therefore,
with your beauty set out to us. But because beautiful
above the sons of men (Ps 44,3.) according to divine
nature: therefore, set out to us your beauty; since
with your comeliness and your beauty set out, accord-
ing to each nature you may set out, that is, having
compassion, you may have a care for lost mankind,
redeeming by means of human nature and glorifying by
means of divine nature. And so that you may properly
accomplish this, proceed prosperously to the Passion,
not by all means having prospered, but prospering, so that
you may redeem the miserable ones; and reign by means of the resurrection, so that you may glorify the redeemed. Or because grace is poured abroad in your lips (Ps 44,3.), therefore, proceed prosperously in the duty of preaching, because you are a tree which is planted near the running waters, which will bring forth its fruit, in due season; and his leaf shall not fall off; and all whatsoever he shall do shall prosper (Ps 1,3.). And therefore, having been girded on with the sword of preaching upon the thigh of human nature, reign; first in the Church Militant through faith; at last in the Church Triumphant through sight; since Your kingdom come. Your will be done on earth as it is in heaven (Mt 6,10).

III. 7. Because of truth and meekness and justice (Ps 44,5.). Again he triply commends the Sponsus—with regard to the truth of teaching; with regard to the meekness of suffering; with regard to the justice of life. (He is praised) with regard to the truth of teaching, which he proclaims; with regard to the meekness of suffering, which he displays; with regard to the justice of life, which he fulfils.

These three things are most particularly necessary in ruling; that he may be truthful in his mouth, meek in his heart, just in his work. Therefore,
because of truth, which you have proclaimed (whence I tell you the truth); it is expedient for you that I go (Jn 16,7.). Because of meekness, which you have displayed, whence learn of me, because I am meek and humble of heart (Mt 11,29.). Because of justice, which you have fulfilled, whence for so it becomes us to fulfill all justice (Mt 3,15.). You are also called truthful in fulfilling promises; whence the law was given by Moses: grace and truth came by Jesus Christ (Jn 1,17.). Therefore, he reigns because of truth; for concerning you it has been written: and iniquity may be abolished; and everlasting justice may be brought; and vision and prophecy may be fulfilled; and the Saint of saints may be appointed (Dan 9,24.). You are called meek in suffering abuses; whence and I was as a meek lamb, that is carried to be a victim (Jer 11,19.). Therefore, you reign because of meekness; for indeed you have said: 0 foolish, and slow of heart to believe in all the things which the prophets have spoken! Ought not Christ to have suffered these things, and so to enter into his glory (Lk 24,25,26.)? You are called just in administering judgments; whence the Lord is just, and has loved justice; his countenance has beheld righteousness (Ps 10,8.). Therefore, you
reign because of justice; for concerning you it is written: The Father has committed all judgment to the Son... and he has given him authority to execute judgment, because he is the Son of man (Jn 5,22.27.).

III. 8. Indeed, many powerful men, forgetful of the human condition, usually become terrifying, cruel, tyrannical, deceitful, impatient, and unjust. But with regard to you, who are most powerful, all these are removed. For you are not terrifying, but kind; because with your comeliness and your beauty you set out (Ps 44,5.). You are not cruel, but pious; because you proceed prosperously (Ps 44,5.). You are not a tyrant, but a prince; because you reign prosperously (Ps 44,5.). You are not deceitful, but truthful, because you set out according to truth (Ps 44,5.). You are not impatient, but meek; because you proceed according to meekness (Ps 44,5.). You are not unjust, but just; because you reign according to justice (Ps 44,5.). And because you are such, your right hand (Ps 44,5.), that is, your power; that namely, of which it is said: Your right hand has wrought strength; the right hand of the Lord has exalted me (Ps 117,16.); wonderfully (Ps 44,5.), that is, through miracles, it shall conduct you (Ps 44,5.) from words to works, from death to life, from earth
to heaven, from the Jews to the Gentiles, throughout
the course of the whole world. For concerning you
it has been written: And all that heard him, were
astonished at his wisdom, and his answers. And
seeing him, they wondered (Lk 2,47,48.). Also All
were filled with fear, saying: We have seen wonderful
things today (Lk 5,26.). To you it has also been said:
Renew your signs, and work new miracles (Eccli 36,6.);
because you have done works, which no other one has
ever done. Therefore, your right hand shall conduct
you wonderfully (Ps 44,5.).

III. 9. Your arrows are sharp, O most powerful one,
under you shall people fall, into the hearts of the
king's enemies (Ps 44,6.). If by bow is understood
Sacred Scripture, by arrow should be understood the
divine word. For then we shoot arrows from the bow,
when we proclaim the words of Sacred Scripture. He
had known this bow and these arrows, who said: He has
bent his bow, and made it ready...he has made ready
his arrows for them that burn (Ps 7,13,14.). Indeed,
there are two (materials) in an arrow; wood, and
iron. Straight wood so that it may fly through (the
air); and sharp iron so that it may penetrate; which
two correctly combine in the divine word. For it has
been written: Who sends forth his speech to the earth:
his word runs swiftly (Ps 147,15.). Also: The word of God is living and effectual, and more penetrating than any two-edged sword (Heb 4,12.). For he says: Indeed, your right hand shall conduct you wonderfully (Ps 44,5.), because your arrows are sharp, that is, your words are penetrating and stinging: for they penetrate so that through fear they may bring in love; and they sting (the conscience), so that through penitence they may grant a remission (of sins). Listen to the arrow, which penetrates and stings:

Every tree that yields not good fruit, shall be cut down, and cast into the fire (Mt 3,10.). Also: What does it profit a man, if he gain the whole world, and lose his own soul (Mt 16,26.)? Therefore, the Sponsa says in the Song of Songs: My soul melted, when my beloved spoke (Song 5,6.): of course, the soul, speaking to the beloved, melts, because the divine word softens the human heart, both through the ardor of the sting of conscience, so that it may give up the hardness of injustice, and through the fervor of love, so that it may take up the form of justice.

For the use of the arrow is double, for the purpose of striking and kindling: in striking it inflicts a wound, and in kindling it sends forth a flame: because the divine word by wounding strikes to penitence, and
by inflaming it kindles to love. Concerning the strikings it is said: Your arrows are fastened in me; and your hand has been strong upon me (Ps 37, 3.). Concerning the kindlings it is read: The sharp arrows of the mighty, with coals that lay waste (Ps 119,4.). Listen to the arrow striking to penitence: Offspring of vipers, who has showed you to flee from the wrath to come? Bring forth, therefore, fruit worthy of penance (Lk 3,7,8.). Direct your attention to the arrow kindling to love: If any one love me, he will keep my word; and my Father will love him, and we will come to him, and will make an abode with him (Jn 14,23.). Therefore, she had known this arrow, who said: I have been wounded with love (Song 2,5.). Therefore, he wounds the people with such arrows. Under you they shall fall (Ps 44,6.), that is, they shall humble themselves to you. In the heart (Ps 44,6.), or into the hearts of the king's enemies (Ps 44,6.). The difference of a word (letter [corde vs. corda]) produces a difference of meaning, and a sequence according to each word is set in order in two ways. For if one says in the heart, the following is the meaning: Your people fall striken by the arrows, that is, they will be humbled in the heart of the king's enemies, that is, in their
heart, who are the enemies of the king, that is, your enemies, you who are a great king above all peoples (Ps 94,3.); and friends will be made from enemies; so that where first they were raised up high, there they are now made humble, faithful, just as Paul, who first was haughty, and finally humble, a heavenly arrow having been shot, he fell down, stricken in the heart, saying: Lord, what will you have me to do (Acts 9,6.)? Or otherwise; the people of the king's enemies, that is, many of your enemies, will fall under you, you who are King of kings, and Lord of lords (1 Tim 6,15.), that is, they will subject themselves to you; in the heart, that is, from the heart; this is from the will, because, while in other respects a man may be able to be unwilling, he cannot believe except willing: I will freely sacrifice to you, and will give praise, O God, to your name; because it is good (Ps 53,8.). If indeed one says into the hearts, the following is the meaning: under you shall people fall into the hearts, that is, against the hearts, of the king's enemies; that is, against the will of your enemies; not only of the Scribes, and of the Pharisees, but even of kings, and of princes, so that even with these denying and prohibiting them, the people believed. The chief-priests,
therefore, and the Pharisees gathered a council, and said: What do we, for this man does many miracles (Jn 11,47.)? Behold, the whole world is gone after him (Jn 12,19.). If we let him alone so all men will believe in him (Jn 11,48.). Or otherwise: people will fall under you, that is, they will subject themselves to you, because your sharp arrows have been thrust into the hearts of the king's enemies, that is, they have pierced the hearts of your enemies to penitence. The good fall, the bad fall: but the good fall forwards, the bad backwards. Concerning the good it is read: They fell down on their faces, and adored God (Apoc 5,14.). Concerning the bad it is read: They went backward, and fell to the ground (Jn 18,6.). Indeed, the good fall under Christ, and before Christ; the bad fall from Christ, and on Christ. Concerning the fallen good it is read: People will fall under you (Ps 44,6.); and: Let us fall down before the Lord (Ps 94,6.). Concerning the fallen bad it is read: A thousand shall fall at your side (Ps 90,7.); and: Whosoever shall fall on this stone, shall be broken (Mt 21,44.).

III. 10. Your throne, O God, is for ever and ever; the sceptre of your kingdom is a sceptre of uprightness (Ps 44,7.). Here he praises the Sponsus with
regard to judgment, which he triply commends: with regard to dignity: with regard to equity: with regard to purity. With regard to dignity according to the office: with regard to equity according to the judgment: with regard to purity according to the soul; as if he may say: your jurisdiction is not delegated, but ordinary (regular); it is not transitory, but for ever; because your throne, O God, is for ever and ever (Ps 44,7.). Your judgment is not crooked, but upright; it is not unjust, but just; because the sceptre of your kingdom is a sceptre of uprightness (Ps 44,7.). Your will is not false, but true; it is not corrupt, but pure; because you have loved justice, and have hated iniquity (Ps 44,8.). No one, therefore, may be confident about mutability; because your throne, O God, is for ever and ever. No one may presume about piety, because the sceptre of your kingdom is a sceptre of uprightness. No one may be angry about perversity; because you have loved justice, and have hated iniquity. No one can take your court of justice; because your throne, O God, is for ever and ever. No one can denounce your judgment; because the sceptre of your kingdom is a sceptre of uprightness. No one can corrupt your soul; because you have loved justice,
and have hated iniquity.

30 A good judge ought to have constancy, lest he be impetuous; he ought to have justice, lest he be unjust; he ought to have prudence, lest he be indiscrete. You, therefore, who are a just judge, strong and patient (Ps 7,12.), you are not impetuous, but firm; because your throne, O God, is for ever and ever (Ps 44,7.). You are not unjust, but just; because the sceptre of your kingdom is a sceptre of uprightness (Ps 44,7.). You are not indiscrete, but prudent; because you have loved justice, and have hated iniquity (Ps 44,8.). The throne is judicial authority, concerning which the Truth said: In the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel (Mt 19,28.);

40 this throne is for ever and ever; because what he decrees, is not changed; what he decides, is not invalidated. Through the rod (sceptre) of your kingdom, which is called a sceptre, royal power is received: which is called a sceptre of uprightness, because it sets the deformed upright, it rules the just, it breaks the unjust, according to that: You shall rule them with a rod of iron, and shall break them in pieces like a potter's vessel (Ps 2,9.).
III. 11. You have loved justice, and have hated iniquity (Ps 44,8.). A judgment is judged unjust in three ways; by reason of soul, by reason of order, by reason of cause. By reason of soul, if it (the judgment) is brought forth contrary to the uprightness of the mind; by reason of cause, if it is brought forth contrary to the truth of the matter; by reason of order, if it is brought forth contrary to the formality of the law. In these three ways the judgment was unjust by which the two elders condemned Susanna (Dan 13,1-64.). Indeed, your judgment is not unjust by reason of soul; because it is not brought forth out of malice, but out of love, because you have loved. It is not unjust by reason of order; because it is not brought forth unjustly, but in the manner prescribed by law, because you have loved justice. It is not unjust by reason of cause; because it is not brought forth contrary to merit, but according to duty, because you have loved justice, and have hated iniquity. Moreover, God loves justice in three ways, because he creates, approves, and rewards. And, on the contrary, he hates iniquity in three ways, because he forbids, removes, and punishes. For indeed there are two precepts of natural law: one with regard to loving justice, which is taught in
the Gospel: **Whatever you would that men should do to you, do you also to them (Mt 7, 12.).** The second with regard to hating iniquity, which is read in Tobias: **Never do to another what you would hate to have done to you by another (Tob 4, 16.).** But when we hate an unjust man, we should not hate human nature, but injustice, just as the Church teaches. When we love an unjust man, we should love not injustice, but human nature; for he that loves iniquity hates his own soul (Ps 10, 6.).

III. 12. **Therefore God, your God has anointed you with the oil of gladness above your fellows (Ps 44, 8.).** Not because you have loved justice, and have hated iniquity (Ps 44, 8.); but so that you would love justice, and would hate iniquity. For Christ, therefore, was not anointed with the oil of gladness above his fellows, because he loved justice and hated injustice, but he was anointed with the oil of gladness above his fellows so that he would love justice and would hate injustice. It is therefore indicated who will have anointed, because God; and whom he will have anointed, because you; and with what he will have anointed, because with the oil of gladness; and how much he will have anointed, because above your fellows; and for what he will have anointed,
because, so that you would love justice, and would hate iniquity. The Trinity of persons is represented in these words: for the Father is the anointer; the Son is the anointed; the Holy Spirit is the ointment. The Son takes his name from this anointing; because in Hebrew he is called Messiah, in Greek Christ, and in Latin Anointed. Concerning which the Sponsa says in the Song of Songs: Your name is as oil poured out (Song 1,2.); because Christ is named from the anointing, which is principally done with oil: poured out because the rest of the faithful (are) anointed from the anointing, that is, they are called Christians from Christ. Literally, by with the oil of gladness is understood the priestly and the royal anointing, which gladdens the anointed ones. God therefore anointed you both king and priest, so that you may be King of kings, and Lord of lords, (1 Tim 6,15.), and so that you may be a priest for ever according to the order of Melchisedech (Ps 109, 4.). And he anointed with the oil of gladness, that is, with the fulness of grace, which gladdens and delights the mind; just as the Apostle says: Our glory is this, the testimony of our conscience (2 Cor 1,12.). Or with the oil of gladness, that is, with the Holy Spirit, who is the joy (gladness) of the
Father and of the Son; the love and beloved of both, concerning which it is elsewhere read: The stream of the river makes the city of God joyful (Ps 45,5.). He had known that oil who said: The yoke shall putrefy at the presence of the oil (Is 10,27.), and he who had foretold: They sucked honey out of the rock and oil out of the hardest stone (Deut 32,13.). Peter sets forth in the Acts of the Apostles what this oil may be: Jesus, he says, of Nazareth: how God anointed him with the Holy Spirit (Acts 10,38.). This, therefore, the Holy Spirit, is the oil of gladness, with which Jesus of Nazareth was anointed, above his fellows. The fellows of Christ are all the faithful, who according to the Apostle are heirs of God, and joint-heirs with Christ (Rom 8,17.); joint-partakers of his promise (Eph 3,6.), that is, of the eternal inheritance, but Christ receives the fulness of the anointing, which was given to him by the Spirit without measure; in whom dwells all the fulness of the God-head corporally (Col 2,9.); the rest in fact receive a part of the fulness; because The ointment ran down from the head onto the beard, and from the beard it ran down to the skirt of his garment (Ps 132, 2.); because of his fulness we all have received (Jn 1,16.); first the apostles, and finally the
others. Therefore, **God, your God has anointed you** with the oil of gladness above your fellows (Ps 44, 8.). Let the Jew, heretic, and pagan, who falsely say with a perverse heart that Christ is not God, blush: when David, the choice one of the prophets, proclaims in a clear voice that Christ is God: **O God, your God has anointed you** (Ps 44,8.); God the Father has anointed you, O God the Son. Which is apparent enough in the Greek, in which the vocative is distinguished from the nominative; on account of which in the preceding verse he called him God, not changing the person: he says, **your throne, O God, is for ever and ever** (Ps 44,7.). To which Isaiah agrees: he says, **his name shall be called, Wonderful, Counselor, God the Mighty, the Father of the world to come, the Prince of Peace** (Is 9,6.). And Jeremiah: **This is our God: and there shall no other be accounted of in comparison to him....Afterwards he was seen upon earth, and conversed with men** (Bar 3,36.38).

God, therefore, anointed God, of course God the man, on account of man the God: for in fact God is the Father of the Son according to divine nature; but the Father is the God of the Son according to human nature.
III. 13. **Myrrh and stacte and cassia perfume your garments, from the ivory houses** (Ps 44,9.). He praises the Sponsus with regard to the adornment of things and of persons; but doubly with regard to the adornment of things: namely, with regard to clothes and houses: whence **Myrrh and stacte and cassia perfume your garments, from the ivory houses** (Ps 44,9.). Also doubly with regard to the adornment of persons: with regard to the family and with regard to the Sponsa: whence **the daughters of kings have delighted you in your glory.** The queen stood on your right hand, in gilded clothing (Ps 44,9.10.). Indeed, in the clothes he commends fragrance in opposition to foulness; in the houses brightness in opposition to filthyness; in the family glory (honor) contrary to scurrility; in the Sponsa beauty contrary to deformity. He first says concerning the fragrance of the clothes: **Myrrh and stacte and cassia perfume your garments.** Concerning the brightness of the houses, he adds: **from the ivory houses.** Concerning the glory of the family he further adds: **the daughters of kings have delighted you in your glory.** Concerning the beauty of the Sponsa he concludes: **the queen stood on your right hand, in gilded clothing.** **Myrrh,** which has a bitter quality, preventing
worms, and preserving from decay, means the mortification of the flesh, which prevents the worms of carnal desires, and protects from the fulness of spiritual faults. **Stacte**, which is called aromatic, stopping swellings, and repressing swelling up, means humility, which drives out the swelling of the heart, and empties out the swelling up of the mind. **Cassia**, which is called a reed, growing up in a moist place, and removed by the skillful, means faith, which grows up in the water of baptism, and is removed by the heat of sin. The garments of Christ are all the faithful, about whom the Apostle says: As many of you as have been baptized in Christ, have put on Christ (Gal 3, 27.). And about whom the Psalmist says: Like the ointment on the head, which ran down to the skirt of the garment (Ps 132,2.). These three virtues burst forth from these garments, giving forth perfume; concerning which the Apostle says: We are unto God the good odor of Christ in every place (2 Cor 2,15. 14.). This is that fragrance of the garments, which Isaac smelling blessed, and said: Behold, the smell of my son is as the smell of a plentiful field, which the Lord has blessed (Gen 27,27.). Those three species distinguish three orders of the faithful in the Church, which are Noah, Daniel, and Job; that is,
the prelates, the continent, and the married. For stacte, that is, humility, particularly ought to be in prelates, according to that: The greater you are, the more humble yourself in all things (Eccli 3,20.).

And: He who is the greatest among you, let him be as the least; and he that is the leader, as he that serves (Lk 22,26.): because whosoever shall exalt himself, shall be humbled; and he that shall humble himself, shall be exalted (Mt 23,12; Lk 14,11.).

Myrrh, that is, mortification of the flesh, is proper to the continent, according to that: Mortify, therefore, your members, which are upon the earth: fornication, uncleanness, lust, and concupiscence (Col 3,5.). And if by the spirit you mortify the deeds of the flesh, you shall live (Rom 8,13.). For the flesh lusts against the Spirit, and the Spirit against the flesh (Gal 5,17.). Cassia, that is, faith, is proper to the married, according to that: The heart of her husband trusts in her (Prov 31,11.). For in fact there are three blessings of marriage—faith(fulness), children, and the sacrament. Faith, so that on account of the lawful use of a wife, they may be defiled as little as possible with another (man) or another (woman). As if he may say: O King, you alone have received the fulness of the anointing, because
you have been anointed with the oil of gladness above your fellows (Ps 44,8.); the others in fact have received a part of the fulness: because myrrh, and stacte, and cassia, that is, mortification of the flesh, humility, and faith burst forth from your garments, that is, from your faithful, not falsely, but truly, because they burst forth from ivory houses, that is, from pure hearts: for ivory is cold and bright; because it is cold, it means chastity; because bright, it means purity. An ivory house, therefore, is a clean and pure heart; concerning which the Prophet says: I walked in the innocence of my heart, in the midst of my house (Ps 100,2.). Because in fact the wing of the ostrich is like the wings of the heron (Job 39,13.), lest the Angel of Satan would transfigure himself into an angel of light (2 Cor 11,14.); when he had said that myrrh, and stacte, and cassia burst forth from your garments; so that these virtues are understood as not false, but true, he added from ivory houses; that is, from a pure heart, and a good conscience, and an unfeigned faith (1 Tim 1,5.). Or according to another reading: by ivory steps (Ps 83,6.?); that is, by pure works, by which, as if by certain steps, he is ascended from virtue to virtue, until the God of gods shall be seen in Sion (Ps 83,8.). Those steps are the different
merits, of which it is elsewhere read: *In her steps shall God be known, when he shall protect her* (Ps 47, 4.).

III. 14. **Out of which (perfume of virtues) the daughters of kings have delighted you** (Ps 44, 9, 10.); offering **suitable incense in an odor of pleasantness, to the Most High** (Eccli 45, 20.). As if he may say:

You have a delightful family, because they have delighted you: you have a noble family, because they are **daughters of kings**: you have an honorable family, because they have delighted you in your **glory (honor)** (Ps 44, 9, 10.). It is therefore proper for so great a king to have such a family. The **daughters of kings** can be understood either of the carnal, or of the spiritual. Of the carnal, as some virgins, queens, who despising earthly kingdoms, have delighted the heavenly king with the fragrance of their virtues.

Of the spiritual, as all the apostolic men, who are called **daughters (females) of kings**, not on account of the frail sex, but on account of conjugal affection, which they conceive from Christ. Indeed, what is added: *in your glory (honor)*, is able to be understood in two ways: either it may be joined together with the verb they have delighted in your **glory (honor)**, as if seeking not their own, but your honor,
carrying the mortification of the cross in their own body (bodies) for the honor of your name. Or, it may be joined together with the noun the daughters of kings in your glory (honor); that is, those whom the apostles begat not in their, but in your honor, because they are not called Petrinians from Peter, or Paulinians from Paul, but Christians from Christ; which was treated in the old law, which decrees: If his brother may have died without a child, his brother, or another from the kindred of relatives, may take his wife, so that he may raise up a child, not to himself, but to his brother, and the one born may have the name of the dead (Deut 25, 5.6.). Spiritually this corresponds to Christ, who according to the Apostle, is the first-born among many brethren (Rom 8,29.); concerning whom he himself says in the Psalm: I will declare your name to my brethren (Ps 21,23.). Also in the Gospel: Go, and say to my brethren (Jn 20,17.), because he had died without offspring; because hanging on the cross, he barely conceived one bandit: He says: I am alone, until I pass (Ps 140,10.). And: All the day long have I spread forth my hands to a people, that believes not, and contradicts me (Is 65,2; Rom 10,21.). But his brother, who takes his wife, raises up a child to
him: that is, the apostolic order (apostles and bishops), who takes up the Sponsa of Christ, namely, holy Church ruling; who is not the Sponsus, but the friend of the Sponsus, according to that: He that has the bride, is the bridegroom; but the friend of the bridegroom (amicus sponsi), who stands and hears him, rejoices with joy because of the bridegroom's voice (Jn 3,29.). Due to whose proclamation a multitude of the Gentiles entered to the faith: and they have the name of the dead, because converting to the faith they took the name of the crucified, so that they may be called Christians from Christ.

III. 15. The queen stood on your right hand, in gilded clothing, surrounded with variety (Ps 44,10.). Two things are commended in the Sponsa: dignity, and dress. In dignity, status and place; because the queen stood on your right hand. In dress, preciousness, and variety; because in gilded clothing, surrounded with variety. The queen, therefore, that is the Church, because she guides and rules under you, stood not bent over with fear, but standing upright with love (because perfect charity casts out fear [1 Jn 4,18.]) on your right hand not on your left, as the goats, but on your right hand, as the sheep (Mt 25,33.), that is, with the spiritual and the
eternal, but in this life through things,

in the next life face to face.

In gilded clothing, that is, in good works, which are formed through love; concerning which it is elsewhere read: At all times let your garments be white (Eccl 9,8.), that is, your clean works: for love (charity) is indicated by means of gold, because just as gold surpasses all metals, thus love (charity) excels all virtues, according to that: The greatest of these is charity (1 Cor 13,13.). The clothes, not gold, but gilded, are therefore understood (to be) works, not themselves love, but those things which are formed by love, since according to the Apostle, faith works through love (charity) (Gal 5,6.). The queen, I say, surrounded, that is, adorned with a variety of virtues; that is, not only works, but also virtues: various, but not opposed: diverse, but not adverse: because all the virtues taken together mutually favor her, so that some are not able to be had without the others; for if one string of the virtues will have been missing, the spiritual harmony is dissonant. And for this reason the curtains of the tabernacle and the vestiments of the high-priest were woven out of four precious colors, worked not only with embroidery, but also with many threads,
that is, various (Ex 26,1; 28,6).

III. 16. **Hearken, 0 daughter, and see, and incline your ear: and forget your people and your father's house** (Ps 44,11.). In this wedding banquet the five senses are spiritually recreated. Sight in that, which is said: **Set out, and see.** Hearing in that, which is said: **Incline your ear, and hearken.** Smell in that, which is said: **Myrrh, and stacte, and cassia** (Ps 44,9.). Taste in that, which is said: **My heart has uttered a good word** (Ps 44,2.). Touch in that, which is said: **The pen of a scribe that writes swiftly** (Ps 44,2.). Therefore, the Prophet, about to praise the queen, first sends an exhortation, admonishing her to understanding, when he says: **Hearken daughter, and see:** to obedience, when he adds: **Incline your ear:** to firmness, when he further adds: **Forget your people and your father's house.** A suitable order, and a well ordered suitableness; so that first she may understand the truth; afterwards she may be obedient to the truth; finally she may continue steadfastly in the truth. She therefore may understand, so that she may believe; she may obey, so that she may do; she may persevere, so that she may perfect. For **Without faith it is impossible to please God** (Heb 11,6.). **So also faith without works**
is dead (Jas 2, 26.). He that shall persevere unto the end, he shall be saved (Mt 10, 22.). Indeed, the Prophet, just as one of the Fathers, speaks to the recently brought over Sponsa, as if bewailing, and sighing for her deserted home, and her abandoned people: as if he may say: Hearken daughter to the choruses of singing; and see the shows of people playing stringed instruments, to which incline your ear, so that you may get rid of your sadness; and forget your people, whom you sent away, because you will find a better (people). For all the rich among the people will entreat your countenance (Ps 44, 13.). And forget your people and your father's house, which you have left, because you will enter a better one; for you will have been brought into the temple of the king (Ps 44, 16.). Which if you will have done: The king shall greatly desire your beauty, for he is the Lord your God (Ps 44, 12.). Therefore, you, O daughter, that is, the Church, which I conceived by catechizing, which I brought forth by baptizing, hearken to the prophecies, and see them completed; or hearken to the Church, and see God; in the present by faith, in the future by sight. And incline your ear, so that you may both visibly hear, and willingly obey. And thus forget your people, that is, idolatry, and your
father's house, of course, associating with the devil; as if he may say: Forget Babylon, because you have come to Jerusalem: forget Zabulus (the devil), because you have accepted Jesus; just as the order had been to Abram: Leave your country, your family and your father's house, for the land I will show you (Gen 12,1.): so that you may abandon those, to whom the Lord says: You are of your father, the devil (Jn 8,44.).

III. 17. And the king shall greatly desire your beauty, for he is the Lord your God. And the daughters of Tyre shall adore him with gifts (Ps 44,12.13.). Above he admonished the one to be praised: now he praises the admonished one. Indeed, just as he had praised the Sponsus in four ways, thus he praises the Sponsa in four ways; with regard to form (beauty), of course, and with regard to glory; with regard to young maidens, and with regard to sons. With regard to form (beauty) when he says: the king shall greatly desire your beauty (Ps 44,12.). With regard to glory when he adds: all the glory of the king's daughter is within (Ps 44,14.). With regard to young maidens when he further adds: after her shall virgins be brought to the king (Ps 44,15.). With regard to sons when he concludes: instead of your fathers, sons are born to
you (Ps 44,17.); as if he may say: Forget your people and your father's house (Ps 44,11.), because the king, that is, Christ has greatly desired your beauty, that is, he has taken the beauty of virtues, which he has made in you without you. The king, I say, not such as had been your father, that is, the devil, but the Lord your God; because God, he is to be revered; because your, he is to be loved. God, that is, the Creator; Lord, that is, the Redeemer; your God, because he redeemed you out of his blood, who by creating gave nature to you; who by redeeming gives grace to you. So great, and such, that the daughters of Tyre shall adore him with gifts, that is, with religious ceremonies, prayers, and alms. For Tyre means strait (narrowness), whose daughters are pagan people (Gentiles) confined by the straits of sins. Whence a woman of Chanaan having come out of those parts (Mt 15,22.), acting as a figure of the Gentile Church, came, and worshipped (Mt 15,25.). Because indeed you have so great a husband and of such a kind, therefore, all the rich among the people shall entreat your countenance (Ps 44,13.), that is, your benevolence (mercy); that is, the wise men, nobles of this age, leaders, and philosophers, because they are now converted, venerate the Church.
Or the rich among the people is understood to mean the Jews, who once had a temple, a priesthood, a wealth of law, and prophets. For just as before the coming of the Saviour, whoever from Tyre, that is, from the people of the Gentiles (pagan nations), desired to become proselytes (converts from paganism to Judaism), entreated Israel, so that they might be brought into the temple by them, thus after the coming of the Saviour, whoever from Israel, that is, from the Jewish people, wish to become Christians, shall entreat the Church, so that she may admit them to baptism, because the salvation, which they had lost in Judaea, they may find in the Church. By countenance is indicated benevolence (mercy), according to that: May the light of his countenance shine upon us, and may he have mercy on us (Ps 66,2.).

III. 18. All the glory of the king's daughter is within in golden borders, clothed round about with varieties (Ps 44,14.15.). Whom he had first called the queen, he (now) calls the daughter of the king, because Christ regenerates whom he betrothes. He therefore praises the Sponsa with regard to glory, which he doubly commends: with regard to interior adornment, and with regard to exterior adornment. The interior adornment is the brightness of conscience.
The exterior adornment is the splendor of doctrine. He first says concerning the interior adornment:

All the glory of the king's daughter is within (Ps 44, 14.), that is, in the conscience, according to what the Apostle says: Our glory is this, the testimony of our conscience (2 Cor 1,12.). Whence: He that glories, may glory in the Lord (1 Cor 1,31.). Of course, those who shine on the outside, yet are dirty inside, are like to whitened sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness (Mt 23,27.).

Concerning the exterior adornment he adds: in golden borders, that is, she is dressed with bright doctrine. These are the gold bells, which hung down from the violet tunic (Ex 28,33.). For wisdom is indicated by gold; because just as gold surpasses all metals, thus wisdom surpasses all gifts. He says: The spirit of wisdom shall rest upon him, and of understanding, etc. (Is 11,2.) He says therefore: The queen stood on your right hand, in gilded clothing (Ps 44,10.); but all her glory, that is, of the king's daughter is within, that is, in the conscience. For it is not he is a Jew, who is so outwardly; nor is that circumcision which is outwardly in the flesh. But he is a Jew, that is one inwardly; and the
circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men but of God (Rom 2,28,29.). Moreover, her adornment is not only within in the conscience, but also it is outside in doctrine. Because in golden borders: that is, in very bright doctrines, which reflect light in the light of wisdom; she is clothed round about, that is, adorned on all sides with varieties of languages, according to that: They began to speak with divers tongues, according as the Holy Spirit gave them to speak (Acts 2,4.); for many are adorned by the gold of wisdom and by the silver of eloquence. Whence the Sponsus says to the Sponsa in the Song of Songs: We will make you chains of gold, inlaid with silver (Song 1,10.). Wisdom is represented by gold, and eloquence by silver. For it has been written concerning wisdom: You shall make a table of setim-wood... and you shall overlay it with the purest gold (Ex 25, 23,24.). Indeed, it is read concerning eloquence: The words of the Lord are pure words: as silver tried by the fire (Ps 11,7.). It is suitable, therefore, that flowers of wisdom are represented by chains of gold (Song 1,10.) with which the neck and the breast of the Church, that is, the preachers and teachers of the Church, are adorned. Inlaid, that is, ornamented
and varied with silver, of course, eloquence, so that according to the variety of the subject matter, or of the person, the style and quality of the discourse are varied; for the Apostle says: *We speak wisdom among the perfect* (1 Cor 2,6.). *I judged not myself to know any thing among you, but Jesus Christ, and him crucified* (1 Cor 2,2.). And again: *I could not speak to you as to spiritual, but as to carnal. As to little ones in Christ, I gave you milk to drink, not meat* (1 Cor 3,1-2.). If indeed by the clothes of the Church may be understood every one of the faithful, according to that, which is said to her by the Lord through the Prophet: *You shall be clothed with all these as with an ornament* (Is 49,18.): by border, which is the outermost part of the garment, should be understood the last faithful, who will exist at the end of the world: so that the following may be the meaning: the queen will be *surrounded with a variety of virtues, in golden borders*, that is, by the last saints, who will be golden, that is, perfect, just as *gold which is tried by the fire* (1 Pet 1,7.).

III. 19. *After her shall virgins be brought to the king; her neighbors shall be brought to you. They shall be brought with gladness and rejoicing; they shall be brought into the temple of the king* (Is 44,
A girl is accustomed, when she is led away from the house of (her) father to the house of the sponsus, to be saddened for the kinsmen and those known, whom she sends away. On account of which it is said to her: *Forget your people, and your father's house* (Ps 44,11.); because *the king has greatly desired your beauty* (Ps 44,12.). With the appearance of the sponsi everybody is accustomed to stand up and to humbly bow. On account of which it is said: *The daughters of Tyre shall adore him with gifts; all the rich among the people, shall entreat your countenance* (Ps 44,12.13.). The sponsa is accustomed to come forth dressed in expensive clothes and various garments. On account of which it is said: *All the glory of the king's daughter is within, in golden borders, clothed round about with varieties* (Ps 44,14.). She is accustomed to take with her a bridesman, not strangers, but neighbors. On account of which it is said: *After her shall virgins be brought to the king; her neighbors* (Ps 44,15.). They are accustomed to be gaily led forth with wedding songs and with songs. On account of which it is said: *They shall be brought to you with gladness and rejoicing* (Ps 44,16.). They are accustomed to be brought into the temple for consecrating the marriage. On account of which it is
They shall be brought into the temple of the king (Ps 44,16.). Indeed, although there may be one universal Church, concerning which it is said: One is my dove, my perfect one (Song 6,8.), nevertheless, there are many varieties of the faithful, concerning whom it is added: The daughters saw her, and declared her most blessed; the queens and concubines, and they praised her (Song 6,8.). Then, after her, the queen, who is the mother of all, that is, after the Primitive Church, virgins shall be brought, and neighbors shall be brought (Ps 44,15.); because virgins merit the sanctuary of the king easier than widows; the continent easier than the married. For, as the Apostle says: He that is without a wife, is solicitous for the things that belong to the Lord, how he may please the Lord. But he that is with a wife, is solicitous for the things of the world (1 Cor 7,32.33.). Virgins, therefore, who are chaste as well in heart as in body, shall be brought to the king, of course, to Christ, in the present by faith, in the future by sight. And her neighbors, that is, the married, or widows, in the next place, after them, shall be brought to you, O Christ the King, so that he may give the golden to those (virgins) and the gilded to those (married, or widows). For their (virgins) fruit is a hundred-fold, theirs
(married, or widows) (is) sixty-fold, or thirty-fold (Mt 13,8.). Both, nevertheless, shall be brought with gladness of the heart, and rejoicing of the body (Ps 44,16.), because of the double robe. Because, indeed, not all virgins are wise, but some are foolish, indeed, only the wise went in to the wedding, and the door was closed (Mt 25,3.10.): correctly it is added: They shall be brought into the temple of the king (Ps 44,16.), that is, into the heavenly Jerusalem, into the Church Triumphant, when the kingdom will have come, concerning which the writer of the Psalms says: In his temple all shall speak his glory (Ps 28,9.). Only the wise virgins, therefore, shall be brought into that temple; because just as the shepherd shall separate the sheep from the goats; the sheep shall be brought into glory, and the goats shall be handed over to punishment (Mt 25,32-34.). But wise as well as foolish virgins are brought into the temple of the Church Militant; because now wheat has been mixed with the chaff (Mt 3,12; Lk 3,17.), and cockle with the grain (Mt 13,25.).

III. 20. Instead of your fathers, sons are born to you: you shall make them princes over all the earth (Ps 44,17.). The Sponsa is praised with regard to sons. Moreover, he commends the sons with regard to
greatness; because they are born instead of your fathers. With regard to strength; because sons are born. With regard to loftiness; because you shall make them princes. With regard to extent; because over all the earth. With regard to gratitude; because they shall remember your name, O Lord (Ps 44, 18.). With regard to duration; because throughout all generations and descendants (Ps 44,18.). Indeed, they may be understood fathers not only in the flesh, but also in the faith, the Truth testifying, who says:

If you be the children of Abraham, do the works of Abraham (Jn 8,39.). For the fathers of the Church according to the flesh were idolaters, instead of whom Christians are born. The fathers according to the faith were once the prophets, instead of whom the apostles are finally born. Moreover, instead of the apostles everyday bishops are born, whom the Church has made princes over all the earth (Ps 44,17.). However, it may also be able to be understood otherwise: Instead of your fathers, sons are born (Ps 44, 17.); you procreate those sons, you establish fathers to yourself, when you make the disciples teachers. But actually not the Sponsa, but the Sponsus made the apostles princes over the earth, on whom after the Resurrection he breathed, and said: Receive you the
Holy Spirit, whose sins you shall forgive, they are forgiven them; and whose you shall retain, they are retained (Jn 20,22.23.). Go you into the whole world, and preach the Gospel to every creature. He that believes, and is baptized, shall be saved; but he that does not believe, shall be condemned (Mk 16,15.16.). But that which is said: You shall make them princes over all the earth (Ps 44,17.) can be referred to both: both to the Sponsa, of whom it is said first: Instead of your fathers, sons are born to you (Ps 44,17.); and to the Sponsus, of whom it is added: They shall remember your name, O Lord (Ps 44,18.). It is elsewhere read concerning those princes: The princes of the people are gathered together, with the God of Abraham (Ps 46,10.). Your friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened (Ps 138,17.).

Moreover, that principality does not hand over lordship, but gives a ministry; according to that which the Lord says to the apostles: The kings of the Gentiles lord it over them; and they that have power over them are called beneficent. But you not so: but he who is the greatest among you, let him be as the least: and he that is the leader, as he that serves (Lk 22,25.26.). And Peter, the chief of the apostles: Neither as domineering over the clergy,
but being made a pattern of the flock from the heart
(1 Pet 5,3.). They shall remember your name, O Lord,
throughout all generations and descendants (Ps 44,18.).

As if he may say: They shall not be ungrateful for
the favors (beneficia) received, because They shall
remember your name, O Lord: not only somewhere, but
everywhere, because throughout all generations and
descendants. The offices received will not be for-
gotten; because therefore shall people praise you
(Ps 44,18.); not only once, but always; because
for ever, yes for ever and ever (Ps 44,18.). Once
God was known in Judea, and his name was great in
Israel (Ps 75,2.); but the apostles and apostolic
men (bishops) shall remember your name, O Lord,
throughout all generations, both the generations of
the Jews, and the descendants of the Gentiles;
because, Their sound has gone forth into all the
earth: and their words into the ends of the world
(Ps 18,5.). Or throughout all generations and
descendants, that is, throughout all successors, by
proclaiming your great and glorious name, which has
been invoked above them. Peter the Apostle expounded
that name to the rulers and elders of the Jews: he
said: Be it known to you all, that in the name of
Jesus Christ of Nazareth...this man stands here before
you whole....For there is no other name under heaven given to men, whereby we must be saved (Acts 4,10,12.). Therefore shall people praise (confess) you for ever, yes for ever and ever (Ps 44,18.). As if he may say: because the princes shall remember your name, O Lord, throughout all generations and descendants, therefore, Christian people, imitating the princes, shall confess you, that is, they shall praise you. For what is done by the elders, is easily taken over as an example by those younger. For ever, yes for ever and ever (Ps 44,18.), that is, throughout all time and throughout that eternity. Aeternum (the eternal), however, comes first because of rank; and saeculum (the times) follows after because of rank. Or the one is the exposition of the other; For ever, yes for ever and ever, that is, in the future, which is that which properly follows the present. Blessed, therefore, are those who dwell in your house, O Lord; they will praise you for ever and ever (Ps 83,5.).

The treatise On the Fourfold Species of Marriage by (of) the Lord Pope Innocent III is ended.
Innocent III

Sermo III
In consecratione pontificis
De quatuor speciebus desponsationum

Edited and Translated
by
Connie M. Munk
Innocent III

Sermo III
In consecratione pontificis
De quatuor speciebus desponsationum
In my edition of Innocent III's consecration sermon *De quatuor speciebus desponsationum* (Sermo III: In consecratione pontificis) I have used as my basic text a thirteenth century manuscript from the British Museum in London—MS. Add. 18,331—and against this manuscript I have collated a manuscript of the sermon from the Vaticanus Latinus collection—Vat. Lat. 10,902—and three printed editions of the sermon.

I have followed the spelling of the British Museum manuscript—e, u, i, c, and y instead of ae or oe, v, j, t, and i. The printed editions follow classical rather than medieval spelling, which is followed by the two manuscripts. I have made very few emendations in this British Museum text, and I have chosen a variant reading only when I thought it necessary. There are no paragraphs in this manuscript, and I have therefore not divided my edition of the sermon into paragraphs. My edition is essentially an edition of MS. Add. 18,331, a far better text than that most readily available in Migne's *Patrologia latina*.

The British Museum MS. Add. 18,331 is a thirteenth century manuscript, which contains two of Innocent III's works—the *Papae liber Sacramentum* (*De sacro altaris mysterio*) and his collection of sermons. The sermon in question (Sermo III: In consecratione pontificis) fills
Vaticanus Latinus 10,902 is also a thirteenth century manuscript. Unfortunately, a considerable part of this manuscript is damaged and cannot be read in its entirety. The consecration sermon in question fills ff. 260v-264. The manuscript contains only the sermons of Innocent III.2

The three printed editions are two sixteenth Cologne editions and the edition in Migne's *Patrologia latina*,3 which is taken from one of these Cologne editions. One Cologne edition dates from 1552, and the other was published in 1575. The Migne edition of Innocent III's sermons was primarily taken from the 1575 Cologne edition, and this particular consecration sermon was definitely taken from the 1575 edition. The 1552 and 1575 editions are very similar and may have been printed from the same manuscript, or perhaps the 1575 edition is a copy of the 1552 edition. All three printed editions are at times rather corrupt.

I can suggest the following stemma:
I have chosen to cite the five texts used in my edition of the consecration sermon as follows:

- **B** British Museum *Add.* 18,331
- **V** Vaticanus Latinus 10,902
- **C** Cologne 1552 edition
- **C¹** Cologne 1575 edition
- **M** Migne edition
Footnotes

1 See British Museum Additional Manuscripts Catalogue (1848-1853), p. 99 on Add. 18,331.


3 These three printed editions are: Opera d. Innocentii pontificis maximi, eius nominis III.... (Coloniae: excudebat Ioannes Nouesianus, 1552); D. Innocentii pontificis maximi eius nominis III... opera.... (Coloniae: apud M. Cholinum, 1575); and PL 217, 659-666.
Titulus: Titulus deest in B V In consecratione pontificis. De quatuor speciebus desponsationum et praecertiis Romanae Ecclesiae, de spirituali coniugio Episcopi cum Ecclesia sua, et bonis coniugii. Sermo III. C C1 M

1 Io 3,29. 6 Ps 18,6. 8 Cant 4,9. 10 De quadripartita specie nuptiarum: PL 217, 921-968. 15 Gen 2,24. 18 Apoc 21,9. 19 Os 2,19. 21 Cant 3,11.

[SERMO III.  
IN CONSECRATIONE PONTIFICIS.]

Qui habet sponsam, sponsus est. Amicus autem, qui stat et audit eum, gaudio gaudet propter uocem sponsi. Paranymphus ait ista de sponso, uox de Uerbo, lucerna de sole, Iohannes de Christo.

18 sponsam Agni] sponsam uxorem agni V nouam
nuptam sponsam agni C C¹ M 20 misericodia M
21 Canticis] Canticorum add. C C¹ M
22 Ierusalem] syon V Hierusalem C C¹
22 in dyademate om. C 23 etc.] quo coronavit
eum pater sua in die dispensationis sue V
quiddam] et add. V C C¹ M 24-25 repperitur V
25 Quod om. C C¹ M primas C C¹ M 25-26 una
carne V

30 Gen 2,24. 31 Mc 10,8. 32 1 Cor 12,12.
12. 34 1 Cor 12,13. 36 1 Cor 6,17.
38 1 Io 4,16. 39-40 Symbolum Athanasii.
41 Io 1,14. 48 Io 3,29.

26-27 per-corpore marg. V 26 secundas
C C¹ M 27 tertias C C¹ M 28 quartas C C¹
M 29 primis C C¹ M 30 Propter-unionem]
Propterea C C¹ M 32 secundis C C¹ M
33 unum] tamen add. C C¹ M in Christo] ita et
Christus V 33-35 Propter-sumus] propter quam
unionem Iohannes apostolus ait. Qui manet in
caritate corpus baptizati sumus V 34 apostolus]
alibi C C¹ M omnes nos C C¹ M
una: per secundam efficitur, ut sint duo in uno corpore; per terciam efficitur, ut sint duo in uno spiritu; per quartam efficitur, ut sint duo in una persona. De prima namque testatur auctoritas:  

37 illo\textsuperscript{7} eo V C C\textsuperscript{1} M Ioannes C C\textsuperscript{1} M
38 etc.\textsuperscript{7} et Deus in eo V C C\textsuperscript{1} M quartis C C\textsuperscript{1} M \textsuperscript{39} anima\textsuperscript{7} V C C\textsuperscript{1} M homo B \textsuperscript{40} etc.\textsuperscript{7} ita Deus et homo unus est Christus V C C\textsuperscript{1} M
41 ineffabile\textsuperscript{m} hanc add. V Quia om. C C\textsuperscript{1} M
42 est om. V \textsuperscript{43} ante unionem add. hanc V
\textsuperscript{44} ante quartam add. et C C\textsuperscript{1} M dixerimus personalem V diximus om. C C\textsuperscript{1} M \textsuperscript{46} et\textsuperscript{7} sanctam add. C C\textsuperscript{1} M \textsuperscript{47} iuxtam V \textsuperscript{49} sponsi\textsuperscript{7} qui add. V etc.\textsuperscript{7} gaudet propter uocem sponsi V C C\textsuperscript{1} M \textsuperscript{50} sum fratres\textsuperscript{7} factus sum C C\textsuperscript{1} M sponsi\textsuperscript{7} sponsus V
\hspace{1cm}
51 Le 14,10. \hspace{1cm} 53 Io 21,15-17. \hspace{1cm} 58 2 Cor 12,1. \hspace{1cm} 59 Le 12,48. \hspace{1cm} 63 Mt 16,19. \hspace{1cm} 64 Ier 1,10. \hspace{1cm} 67 Sap 6,6. \hspace{1cm} 68 Eccli 3,20.
69 Eccli 32,1. \hspace{1cm} 70 Le 22,26. \hspace{1cm} 73 Mt 28,20. \hspace{1cm} 75 Le 22,31.
\hspace{1cm}
51 ait om. M \hspace{1cm} 52 ad sponsum\textsuperscript{7} sponso C C\textsuperscript{1} M 53-54 Utinam-sponso\textsuperscript{7} Utinam habens sponsum sicut amatus a sponso V Utinam amem sponsum, sicut amatus sum a sponso C C\textsuperscript{1} M \textsuperscript{55} ualuit me C C\textsuperscript{1} M \textsuperscript{56} dona\textsuperscript{7} bona C C\textsuperscript{1} M \textsuperscript{58} donabit\textsuperscript{7} donuit V
ait: *Amice, ascende superius*: illius successor
effectus, qui terna responsione dixit ad sponsum:
Domine, *tu scis quia amo te*. Utinam amans sponsum
sim sicut amatus a sponso! Quid enim ultra mihi facere
potuit, in quo me ualuit plus amare? Accumulauit enim
in me dona nature, multiplicauit in me munera gratie,
contulit mihi spiritualia beneficia, superaddidit
temporalia, spero quidem quod donabit eterna: *Si*
gloriari oportet, *non expedit quidem*: quia *cui plus*
committitur, *ab eo plus exigitur*, secundum regulam
uemitatis. Stans itaque gaudeo propter uocem ipsius;
sed propter quam uocem? An propter illam quam mihi
dixit in Petro: *Tibi dabo clauces*, etc. Aut propter
illam quam mihi dixit in propheta: *Constituui te super*
gentes et regna, ut euellas. Sed propter hanc uocem
magis mihi timendum est, quam gaudendum. Scio namque,
qui dixit: *Judicium durum fiet his qui presunt*, et
ideo monet et dicit Scriptura: *Quanto maior es,
humilia te in omnibus*. *Principem te constitui, noli*
extollii, etc; et Dominus in Euangelio: *Qui maior est*
inter uos, erit omnium servus, etc. Propter quam autem
uocem mihi gaudendum est? Super illam utique, quam
Dominus ait apostolis: *Vobiscum ero omnibus diebus*
usque ad consummationem seculi. Et specialiter Petro:
Symon, Sathanas expetivit uos ut cribraret quasi
triticum, sed ego pro te rogau, etc. Hec est illa
59 cui marg. V 60 ab eo plus\] plus ab eo C C\(^1\) M secundum\] iuxta C C\(^1\) M 61 ipsius\] eius C C\(^1\) M 62-63 dixit mihi C C\(^1\) M 63 etc.\] regni coelorum? Et quodcunque ligaueris super terram erit ligatum et in coelis? C C\(^1\) M Aut\] An C C\(^1\) M 64 dixit\] locutus est C C\(^1\) M 65 et regna om. C C\(^1\) M euellas\] et destruas, et aedifices et plantes? add. C C\(^1\) M 69 constituerunt C C\(^1\) M 70 etc.\] esto in illis, quasi unus ex illis C C\(^1\) M 71 etc.\] et qui praecessor, tanquam ministrator C C\(^1\) M ante Propter add. Et C C\(^1\) M autem om. C C\(^1\) M 72 Super\] Propter C C\(^1\) M utique om. C 73 ait\] inquit C C\(^1\) M 75 Symon\] ecce add. C C\(^1\) M 75-76 expetuit- etc.\] expetuit ut cribaret uos sicut triticum, etcaetera C C\(^1\) M 76 illa om. C C\(^1\) M

————

80 Lc 22,31. 81 Lc 22,32. 82 1 Io 5,4. 84 Lc 22,32. 85 Lc 22,32. Hebr 5,7. 86 Ps 117,6-7. 87 Io 3,29. 96 Prov 31,29.

————
uox sponsi, propter quam gaudeo, quia sicut predixit Symoni pugnam, quod promittit uictoriam, sic iniungit officium, quod inpendit auxilium. Pugnam predicit, cum ait: 

ante non add. Ego autem rogavi pro te, ut C C\(^1\) M
82 deficiat\(\) desinat C C\(^1\) M 83 ait\(\) dicit C C\(^1\) M
84 autem om. C C\(^1\) M impendit C C\(^1\) M
86 est om. C C\(^1\) M 88-89 Amicus-etc. om. C C\(^1\) M
89 sponsus sum C C\(^1\) M 90 quod\(\) quia C C\(^1\) M
92 et om. C C\(^1\) M
93 Domino\(\) Deo C C\(^1\) M 97 hec\(\) autem sola add.
99 commertium V nuptiale\(\) sacramentale V
100 id\(\) istud V C C\(^1\) M 101 impedit V C C\(^1\) M

102-103 cf. C.32 q.4 c.6. 103-105 Ps 125, 6. 115-117 D.23 c.1. "...electus tamen, sicut uere Papa, auctoritatem obtineat regendi Romanam ecclesiam, et disponendi omnes facultates illius ...." 124-126 C.35 q.2&3 c.16. "...affinitate propinquos, ad coniugalem copulam accedere denegamus." 127-130 D.61 c.13. "...Sit facultas clericis renitendi, si se uiderint pregrauari, et quem sibi ingeri ex transuerso uiderint non timeant refutare."

102 uirginis\] uirginitatis C C\(^1\) M
103 Ioannes C C\(^1\) M 104 et\] ut V C C\(^1\) M
tollit virginis castitatem. Placuit in celibatu
Iohannes, placuit in coniugio Abraham. Utinam ego
placeam in utroque, et utriusque manipulos cum
exsultatione reportem! Solet dici carnale coniugium,
quod est inter uirum et feminam, iniciatum, ratum, et
consummatum. Iniciatum in desponsatione, ratum in
consensu, consummatum in copula. Sic et spirituale
coniugium, quod est inter episcopum et ecclesiam,
iniciatum dicitur in electione, ratum in confirmatione,
consummatum in consecratione. Illud autem coniugium,
quod ego sponsus cum hac mea sponsa contraxi, simul
fuit iniciatum et ratum: quia Romanus pontifex cum
eligitur, confirmatur. Nonne recolitis quod de ipso
legistis in canone? quoniam electus, sicut papa uerus,
auctoritatem obtinet regendi Romanam ecclesiam, et
disponendi omnes facultates illius. Certe cum ego
contraherem, filius ducebat matrem in coniugem: ubi
uero contraxi, pater habuit filiam in uxorem. In
carnali quippe coniugio excluduntur propinqui, et
admittuntur extranei; sed in spirituali coniugio
prima facie regulariter excluduntur extranei, et
admittuntur propinqui. De propinquis excludendis a
carnali coniugio, legistis in canone cautum: Omnes
affinitate propinquos ad coniugalem copulam accedere
denegamus. De extraneis autem a spirituali coniugio
excludendis cautum tradit auctoritas ut sit facultas
reportem) portem C C¹ M 111 cosecratione C
confirmatur) et cum confirmatur, eligitur V C
obinet) habet V 117 faccultates V illius] ipsius V 120 quippe om. C C¹ M
a] in C C¹ M 127 cautum] canonica C C¹ M
autoris C authoritas C¹

130-132 D.79 c.3. "...et in apostolatus culmen unus de cardinalibus presbiteris aut diaconibus consecraretur." 141-143 cf. C.27 q.2 c.10. 147 Io 10,14.5.

128 [renitendi] V] remittendi B C C¹ M
et aliquid sibi ingeri uiderint ex aduerso] et quos sibi ingeri uiderint ex aduerso V et quos sibi ingeri ex aduerso contigerit C C¹ M
reperitur cautum C C¹ M 131 ante de add.
unus V 131-132 cardinalibus-consecraretur] carnalibus presbyteris aut diaconis nemo consecraretur C C¹ M
133 cosecrationis om. C C¹ M
fuit hoc C C¹ M coniugium spirituale C C¹ M
mecum] antecedenter add. V primum add. C C¹ M
solenititas C C¹ solemnitas M
igitur] in electione add. V
clericis [renitendi], si se uiderint pregrauari, et aliquid sibi ingeri uiderint ex addosso non timeant refutare. Propterea cautum reperitur in canone, ut in apostolatus culmine de cardinalibus presbiteris aut diaconibus consecraretur. Anniuersarium ergo consecrationis diem, quo hoc fuit spirituale coniugium consummatum, hodie mecum celebratis, licet ipso die fuerim in sede apostolica consecratus, quo beatus Petrus apostolus in episcopali fuit cathedra constitu-
tus. Sed sicut lux solis, lucem stelle secum uideri non patitur: sic illa sollemnis hanc secum non sustinet celebrari. Cedit ergo minor maiori, quia minor maiori succedit. Ego igitur contraxi coniugium et in consecratione nuptias celebrati. Tria uero sunt principaliter bona coniugii, fides, proles, et sacramen-
tum. Fides ad castitatem, proles ad fecunditatem, sacramentum ad stabilitatem refertur. Tantam enim fidem Romanus pontifex et ecclesia Romana sibi semper ad inuicem seruauerunt, ut eis congrue ualeat adaptari, quod Veritas inquit in Evangeli: *Cognosco iones meas*, etc.: _alienum non sequuntur sed fugiunt, quia non nouerunt uocem alienorum_. Alieni sunt heretici et scismatici, quos ecclesia Romana non sequitur, sed persequitur et fugit et fugat. Suum autem cognoscit et audit, non apostaticum, sed apostolicum: non

154-155 de reuerentia et prouidentia cf. e.g., C 9 q.3 c.2. 155 1 Cor 7,4. 163 Rom 1,14. 164 2 Cor 11,28. 168-171 cf. C 32 q.4 dict. a.c.1; C 32 q.4 c.1-3, esp. c.3. Gen 16,3. 176 Io 6,64.

catharum, sed catholicum, recipiens et reddens debitum coniugale, recipiens ab eo debitum prouidentie, et reddens debitum reuerentie. Quia uir non habet potestatem sui corporis, sed mulier. Similiter et mulier non habet potestatem sui corporis, sed uir. Porro, cum ecclesia Romana debitum reuerentie nulli prorsus inpendat, nisi Romano pontifici, quia post Deum alium superiorem non habet: quid est hoc, quod Romanus pontifex debitum prouidentie non utique Romane tantum ecclesie, sed omnibus omnino uidetur ecclesiis exibere? Sapientibus enim et insipientibus debitor sum, inquit apostolus; et Instantia cum mea cotidiana est sollicitudo omnium ecclesiarum. Quid ergo? Iudicabitur ad inparia? ut secundum quod legitur in ueteri testamento, unus possit habere plures, sed una non possit habere plures. Nonne legistis quod Abraham habuit Saram uxorem, que tamen Agar famulam suam introduxit ad illum; nec commisit propter hoc adulterium, sed officium adimpleuit. Sic et Romanus pontifex sponsam habet Romanam ecclesiam, que tamen ecclesias sibi subjectas introducit ad ipsum, ut ab eo recipient debitum prouidentie: quod quanto plus redditur, tanto magis debitur. Sed nunc fit in spiritu, quod tunc in carne fiebat; quia Spiritus est qui uiuificat, caro non prodest quidquam. At nonne potest unus episcopatus habere duos episcopos, et unus episcopus habere duos
iudicabitur ad inparia, ut secundum quod legitur in ueteri testamento unus possit habere plures, sed una non possit plures habere. V Quid iudicatur ad paria, ut secundum quod legitur in Veteri testamento, unus posset habere plures?

C C\textsuperscript{1} M 168 habraham V 169 sarram habebat V Saram habebat C C\textsuperscript{1} M suam marg. V 170 illum\textsuperscript{]} ipsum V C C\textsuperscript{1} M 173 introduxit V 174 quod\textsuperscript{]} quia C C\textsuperscript{1} M 175-176 fiebat in carne C C\textsuperscript{1} M 177 quicquam V C C\textsuperscript{1} M At\textsuperscript{]} an V episcopatus\textsuperscript{]} explatopastus V 178-179 duos episcopatus habere V C C\textsuperscript{1} M

181-184 cf. C.7 q.1 c.12. 189 Ps 127,3.

179 Ne\textsuperscript{]} Non V exempla petantur C C\textsuperscript{1} M
180 Vellecrenensis C Vercellensis marg. C Vellucensis C\textsuperscript{1} Vercellensis marg. C\textsuperscript{1} Vellucensis [Vercellensis] M et\textsuperscript{2} ut C C\textsuperscript{1} M
181 yponensi V Hypponensis C Hipponensis C\textsuperscript{1} M 183 etiam nupsit C C\textsuperscript{1} M etiam\textsuperscript{]} in V
episcopatus? Ne longe petantur exempla. unus et

180 idem est Hostiensis et Uelletrensis episcopus, et utraque simul ecclesia nupsit eodem. Kursus Yponensis ecclesia, que coniuncta erat Valerio, ipso uiuente nupsit etiam Augustino: [qui] non tam successit, quam accessit Valerio. Sed qua ratione possint hec fieri salua lege coniugii, uos exquirite, quos delectat exquisitio questionum: me alia sollicitudo detinet occupatum. Contrahitur autem hoc coniugium inter episcopum et ecclesiam, ut religiosam prolem Christo regeneret, quatinus uxor illius sicut uitis habundans

185 in lateribus domus sue. Filii sui sicut nouelle oliuarum, in circuitu mense sue. Propter quod dicit apostolus: Filioli mei, quos iterum parturio, donec Christus formetur in uobis. Et Lya, datis quondam mandragoris mercede, conduxit Iacob, ut ad illam intraret, que concepit et peperit. Eos autem [quos]

190 Christo [regenerat], doctrinis instruit salutaribus, et monitis informat honestis, cibat eos pane uite et intellectus, et potat eos aqua sapientie salutaris. Uenite, inquit, comedite panem meum, et bibite uinum meum, quod miscui uobis. Panem celestem et calicem [salutarem], de quo si quis gustauerit, uuiuet in eternum: Omne delectamentum in se habentem et omnis suauitatem. Sacramentum autem inter Romanum pontificem et Romanam ecclesiam tam firmum et stabile perseuerat,

206 Rom 7,2. 209 Rom 14,4. 210 1 Cor 4,4. 215 Io 3,18. 217 Mt 5,13. 221 Lc 22,32. 222 Io 3,29.

ut nisi per mortem nunquam ab inuicem separentur; quia mulier mortuo uiro *soluta*, secundum apostolum, *est a lege uiri*. Uir autem iste alligatus uxori, solutionem non querit, non cedit, non deponitur, non transfertur; nam *suo domino stat, aut cadit*.

210 *Qui autem iudicat eum Dominus est*. Propter causam uero fornicationis ecclesia Romana posset dimittere Romanum pontificem. Fornicationem dico non carnalem, sed spiritualem; quia non est carnale, sed spirituale coniugium, id est propter infidelitatis errorem; quoniam *qui non credit, iam iudicatus est*: et in hoc articulo intelligitur, quod dicitur in Euangelio, quod audistis: *Vos estis sal terre, quod si sal euanuerit in quo salietur?* Ego tamen non facile crediderim, ut Deus permitteret Romanum pontificem contra fidem errare; pro quo specialiter orauit in Petro: *Ego*, inquit, *pro te rogauit, Petre, etc*. Ergo *qui habet sponsam, sponsus est*. Hec autem non nupsit uacua, sed dotem mihi tradidit absque precio preciosam, spiritualium uidelicet plenitudinem et latitudinem temporalium, magnitudinem et [*multitudinem*] utrorumque. Nam ceteri uocati sunt in partem sollicitudinis, solus autem Petrus assumptus est in plenitudinem potestatis. In signum spiritualium contulit mihi mitram, in signum temporalium dedit mihi coronam; mitram pro sacerdotio,

232 Apoc 19,16. Ps 109,4. 254-262 cf. C.27 q.2 dict.a.c.34; C.27 q.2 c.34-45.

230 constituens me V 233 mihi tribuit C C¹ M 234 donationem aliquam V C C¹ M aliquam marg. V 235 nolim] nolo C C¹ M 236 iactantem V iactanter C C¹ M 237 ante consentientem add. sed C C¹ M
coronam pro regno, illius me constituens vicarium,
qui habet in vestimento et in femore suo scriptum
Rex regum et Dominus dominantium: sacerdos in eternum,
secundum ordinem Melchisedech. Amplam tribuit mihi
dotem, sed utrum ego aliquam donationem sibi fecerim
propter nuptias, uos uideritis. Ego nolim asseuerare
iactanciam. Ignorantem quesuuit, renitentem acceptit;
sed contradicentem in principio, consentientem in fine;
quia solus consensus inter legittimas personas efficit
matrimonium. Inde uidetur posse contingere, licet
mirabile uideatur, quod aliquis possit esse pontifex
alicuius ecclesie, antequam sit sponsus ipsius: sicut
et aliquis possit esse sponsus alicuius ecclesie, ante-
quam sit pontifex illius. Cum enim per prouisionem
maioris iusticie renitentibus iniuste datur episcopus,
antequam in ipsum consentiant, utique pontifex est
eorum propter auctoritatem concessionis. Sed uidetur
fortasse, quod nondum sit sponsus eorum propter defe-
catum consensus. Unde consentire tenentur, et cum eo
iugale fedus inire. Cum autem per electionem accipitur,
propter mutuum consensum eligentium et electi, utique
sponsus eorum efficitur, presertim cum electio confirma-
tur. Sed antequam consecetur, nec nomen pontificis,
nec officium sibi uendicabit. Sed an ita sit,
sollicitudo uestra exquirat. Inter sponsum autem et
uirum, et inter sponsam et coniugem distinguui potest
238 personas legitimas V 239 posse om. C C¹ M
ante licet add. quod C C¹ M 240 quod] si add. V posset V pontifex om. M 242 et om. C C¹ M posset V C C¹ M alicuius ecclesiae sponsus C C¹ M alicuius| ipsius V
243 pontifex sit V sit pontifex| pontifex esset C C¹ M Cum] Quum C C¹ 244 iusticie renitentibus iniuste] iniuixta renitentis iuxta V iniuste renitentibus iuste C C¹ injuste
retinetibus juste M 246 authoritatem C
249 iugale] coniugale V C C¹ M fedus] phedus V Cum] Quum C C¹ 253 nec om. M vindicabit M
254 solicitude C C¹ uestra] nostra C C¹ M
exquirat| disquirat C C¹ M sponsam] sponsam C C¹ M 255 sponsam] sponsam C C¹ M

262 2 Cor 11,2. 264 Io 3,29. 266-267
1 Tim 2,8. 267 1 Tim 1,5. 270-271 Mt 25,1-13.

256 spirituali coniugio] spiritualibus C C¹ M quia] quod C C¹ M 257 sponsam om. M
259 ante maxime add. et V C C¹ M 261-262 uir
autem uel om. C C¹ M 262 coniux V M
in spirituali coniugio, quia sponsus appellatur electus ante confirmationem, uidelicet antequam sponsam cognoscat, id est antequam administrat; uir autem appellatur post confirmationem, maxime post consecrationem, cum iam plenarie administrat. Uel pocius, sponsus aut sponsa dicitur propter uirginitatem, uir autem uel coniunx propter fecunditatem. Spopondi enim uos, inquit apostolus, uni viro uirginem castam exhibere Christo. Ergo qui habet sponsam, sponsus est. Uos autem fratres et filii, qui estis amici sponsi, gaudio gaudetis propter uocem sponsi, puras manus sine disceptacione leuetis ad Deum, de corde puro et consciencia bona et fide non ficta in oracione petentes, ut ita reddam ecclesie debitum coniugale, quod, ueniente sponso, cum uirginibus sapientibus merear accensis lampadibus ad nuptias introire. Ipso prestante.
Spongondispondi V Despondi C C¹ M
262-263 uos-apostolus inquit Apostolus uos C C¹
M 264 est etc. add. V 265 ante gaudio
add. et V C C¹ M 267 del et C C¹ M
268 bona et fide om. C C¹ M petentes precantes
C C¹ M 270 merear cum add. V
272 prestante qui est super omnia Deus benedictus
in secula seculorum. Amen. add. V C C¹ M
Innocent III

Sermon III
On the Consecration of a Bishop
On the Four Species of Betrothal (Marriage)
Sermon III.
On the Consecration of a Bishop.
On the Four Species of Betrothal (Marriage)....

He that has the sponsa (bride), is the sponsus (bridegroom); but the friend (amicus sponsi), who stands and hears him, rejoices with joy because of the voice of the sponsus (bridegroom) (Jn 3,29.).

The best man said this of the Sponsus, the voice of the Word, the lamp of the sun, John of Christ. The Sponsus, of course, is Christ, and the Sponsa whom he has is the Church. David says concerning him: He has set his tabernacle in the sun (Ps 18, 10 6.). Solomon says concerning her: You have wounded my heart, my sister, (my) spouse (Song 4,9.).

We recall that in fact we have distinguished four kinds of betrothal (marriage) in the book which we have put forth concerning (On) the Fourfold Species of Marriage. The first (is) between a man and a lawful wife; the second (is) between Christ and holy Church; the third (is) between God and the just soul; the fourth (is) between the Word and human nature.

Concerning the first marriage Prothoplastus upon awaking prophesied: Wherefore a man shall leave father and mother, and shall cleave to his wife (Gen 2,24.). Concerning the second marriage the angel in the Apocalypse says to John: Come, I will show you the bride of the Lamb (Apoc 21,9.). Concerning the
third marriage the Lord says through the prophet:

*I will espouse you in justice, and judgment, and in mercy, and commiserations* (Hos 2,19.). Concerning the fourth marriage the Sponsa says in the Song of Songs:  

*Go forth, daughters of Jerusalem, and see King Solomon in the diadem, etc.* (Song 3,11.).

In this fourfold species of marriage we find with admiration and alike with veneration a certain very great worth. In that by the first it is caused that there may be two in one flesh; by the second it is caused that there may be two in one body; by the third it is caused that there may be two in one spirit; by the fourth it is caused that there may be two in one person. For indeed, authority testifies concerning the first:  

*They shall be two in one flesh* (Gen 2,24.). On account of which union the Truth concluded: Therefore now they are not two, but one flesh (Mk 10,8.). Concerning the second the apostle says:  

*All the members of the body, although they are many, are one body in Christ* (1 Cor 12,12.). On account of which union the same apostle adds under:  

*In fact we were all baptized into one body* (1 Cor 12,13.). Concerning the third Scripture indeed says:  

*He who adheres to God is one spirit with him* (1 Cor 6,17.). On account of which union the apostle John says:  

*He that abides in love, abides in God, etc.*
(1 Jn 4,16.). Concerning the fourth the Catholic faith confesses that just as the rational soul and the flesh are one man, etc. (thus God and man are one Christ). On account of which ineffable union the Evangelist testifies: Because the Word was made flesh and dwelt among us (Jn 1,14.). Therefore, we have correctly called the first union carnal, the second sacramental, the third spiritual, and the fourth personal. Carnal, as we have said, between a man and a lawful wife; sacramental between Christ and the Church; spiritual between God and the just soul; personal between the Word and human nature.

Therefore, he that has the bride, is the bridegroom; but the friend of the bridegroom stands and (rejoices) with joy, etc. (Jn 3,29.) I am, brothers, the friend of the bridegroom (amicus sponsi), to whom the Sponsus says in a friendly manner: Friend, move up higher (Lk 14,10.); having been made the successor of him, who answering three times, said to the Sponsus: Lord, you know that I love you (Jn 21,15-17.).

Would that I may love the Sponsus just as I have been loved by the Sponsus! For what more could he do for me in that he made me love more? For he heaped up in me gifts of nature, he multiplied in me gifts of grace, he conferred spiritual benefits upon me, over and above he added temporal
(benefits), in fact I hope that he will give eternal
(benefits): If I must glory, it is not expedient
indeed; because, to whom much is given, from him
much is demanded (Lk 12,48.), according to the rule
of truth.

Therefore, standing I rejoice because of his
voice, but because of which voice (what words)?
Perhaps on account of that which he said to me in
Peter: I will give to you the keys, etc. (of the
kingdom of heaven: and whatsoever you shall bind
upon earth, it shall be bound also in heaven: and
whatsoever you shall loose upon earth, it shall be
loosed also in heaven) (Mt 16,19.). Or on account
of that which he said to me in the prophet: I have
set you over the nations, and kingdoms, so that you
may root up (and pull down, and waste, and destroy,
and build, and plant) (Jer 1,10.).

But because of this voice (these words) I must
fear more than rejoice. For indeed I know who said:
A most severe judgment shall be for them that bear
rule (Wis 6,6.), and Scripture also warns and says:
The greater you are, the more humble yourself in all
things (Eccli 3,20.). I have made you the ruler, be
not lifted up, etc. (Eccli 32,1.); and the Lord in
the Gospel: He who is the greatest among you will be
the servant of all, etc. (Lk 22,26.).
But on account of which words must I rejoice?

By all means over that which the Lord says to the apostles: *I will be with you all days, even unto the consummation of the world* (Mt 28,20.). And specially to Peter: *Simon, (behold), Satan has desired to have you, that he may sift you as wheat, but I have prayed for you, etc.* (that your faith fail not; and you, being once converted, confirm your brothers) (Lk 22,31-32.). This is that voice of the Sponsus on account of which I rejoice, because just as that which foretold the fight to Simon, promises the victory, thus that which enjoines the office, gives out help. It foretells the fight when it says: *Satan has desired to have you, that he may sift you as wheat* (Lk 22,31.). It promises victory when it adds: *But I have prayed for you, that your faith fail not* (Lk 22,32.). For this is the victory that overcomes the world, our faith (1 Jn 5,4.). It enjoines the office when it says: *Confirm your brothers* (Lk 22,32.). It gives out help when it says: *I have prayed for you, Peter* (Lk 22,32.). For he is heard in all things for his reverence (Heb 5,7.). *The Lord is my helper, I will not fear what man can do unto me* (Ps 117,6-7.).

Therefore, he who has the bride, is the bridegroom. But the friend of the bridegroom rejoices with joy.
etc. (Jn 3,29.). Or am I not a sponsus, and any one of you an amicus sponsi (friend of the bridegroom)?

By all means a sponsus, in that I have a sponsa, the noble, rich, and eminent, beautiful, chaste, and thankful, most holy Roman Church: who, as has been set in order by the Lord, is the mother and mistress of all the faithful. She is Sarah the more mature, Rebecca the wiser, Lia the more fertile, Rachel the more thankful, Anna the more devoted, Susanna the more chaste, Judith the more courageous, Edissa the more beautiful; Many daughters have gathered together riches, (but) she has surpassed them all (Prov 31,29.).

As here to me sacramental marriage, so here to me nuptial commerce. A miraculous thing, I, who promised celibacy, contracted marriage, but such a marriage does not hinder celibacy, nor does the fertility of this spouse (wife) destroy the chastity of a virgin. John (the Evangelist and apostle) pleased in celibacy, Abraham pleased in marriage. Would that I may please in both, and with joyfulness may I carry back the sheaves of both (Ps 125,6.).

Carnal marriage, which is between a man and a woman, is accustomed to be said (to be) begun, ratified, and consummated. (It is) begun in betrothall, ratified in consent, and consummated in sexual inter-
course. And thus spiritual marriage, which is between a bishop and a church, is said (to be) begun in election, ratified in confirmation, and consummated in consecration.

But that marriage, which I the sponsus contracted with this my sponsa, was begun and ratified at the same time, because the Roman bishop, when he is elected, is confirmed. Do you not recall to mind what you have read concerning him in the canon? Since the pope-elect, just as the true pope, possesses the authority of ruling the Roman Church, and of administering all her goods (D.23 c.l.).

Of course when I would contract, the son was leading the mother into (being) a spouse (wife); indeed, when I contracted, the father had a daughter as a wife. Of course in carnal marriage relatives are excluded, and those outside are admitted; but in spiritual marriage those outside are prima facie regularly excluded, and relatives are admitted. You have read the precaution (preventive provision of the law) in the canon concerning the excluded relatives in carnal marriage: We deny all (those who are) relatives by affinity (related by marriage) to come to a conjugal union (C.35 q.2&3 c.16.). But concern-
ing those outside excluded from spiritual marriage

authority hands down the precaution that clerics
have the power of resisting, if they shall have seen
themselves to be oppressed and shall have seen someone
to be forced upon themselves in opposition to them,
let them not fear to oppose (him) (D.61 c.13.).

Therefore the precaution is found in the canon that
in the summit the apostleship should be consecrated
from the cardinal priests or deacons (the pope should
be consecrated from among the cardinal priests or
deacons) (D.79 c.3.).

Therefore, today you celebrate with me the
anniversary day of consecration on which this
spiritual marriage was consummated, although I
was consecrated in the apostolic see on
that day on which blessed Peter the apostle was

established on the episcopal chair (February 22).
But just as the light of the sun does not allow the
light of the stars to be seen with it, thus that
solemnity (the feast of St. Peter's chair at Antioch)
does not suffer this to be celebrated with it. The
lesser (Innocent's consecration), therefore, yields
to the greater (feast day of St. Peter's chair),
because the lesser (Innocent) succeeds to the greater
(St. Peter). I therefore contracted marriage, and I
celebrated the marriage in consecration.

Indeed there are principally three blessings of marriage, faith(fulness), offspring, and the sacrament. Faith is referred to chastity, offspring to fertility, and the sacrament to stability.

In fact the Roman bishop and the Roman Church have always mutually kept so much faith with regard to each other, that what the Truth says in the Gospel may be able to be suitably adapted to them: I know my sheep, etc. (and mine know me); a stranger they follow not, but flee (from him), because they know not the voice of strangers (Jn 10,14.5.). The strangers are heretics and schismatics, whom the Roman Church does not follow, but proceeds against, and flees from (them), and causes (them) to flee. But she (Church) knows and hears her own, not the apostate, but the apostolic; not the Cathar, but the Catholic, receiving and giving back the conjugal debt, receiving the debt of providence from him, and giving back the debt of reverence. Because: The husband has not power over his own body, but the wife.

In like manner the wife also has not power over her own body, but the husband (1 Cor 7,4.).

Moreover, the debt of reverence with the Roman Church absolutely may apply to no one except to the Roman bishop, because he does not have another superior
after God: how is it that the Roman bishop is seen to hold forth the debt of providence by all means not only to the Roman Church, but indeed to all and every (church). For to the wise and to the unwise, I am a debtor (Rom 1,14.), says the apostle; and: There is my daily pressing anxiety, the care of all the churches (2 Cor 11,28.). What therefore? Will it be judged dissimilar, that according to what is read in the Old Testament, one (man) may be able to have many (wives), but one (woman) may not be able to have many (husbands)? Have you not read that Abraham had a wife Sarah, who, however, brought in her servant girl Hagar to him: he did not commit adultery because of this, but fulfilled a duty (office). And thus the Roman bishop has a sponsa, the Roman Church, who, however, brings in to him the churches subject to herself, so that they may receive the debt of providence from him: because by how much more it is given up, by so much more is it owed. But now it is done in the spirit, what then was done in the flesh; because: It is the spirit that gives life; the flesh profits nothing (Jn 6,64.).

But could not one bishopric have two bishops, and one bishop have two bishoprics? Examples may be sought not far off. One and the same is the bishop of Ostia and of Veletri, and each church has
married the same one at the same time. Again, the
church of Hippo, which had been married to Valerius,
with him living, also married Augustine, who not so
much succeeded, as was added to Valerius (coadjutor
bishop). But by what reason could these things be
done without violation of the law of marriage, you
inquire, whom the asking of questions delights;
another care keeps me occupied.

This marriage between a bishop and a church is
contracted so that she might reproduce religious
children for Christ, since his wife (is) as a
fruitful vine on the sides of his house. His chil-
dren as olive plants round about his table (Ps 127,
3.). On account of which the apostle says: My
little children, of whom I am in labor again, until
Christ be formed in you (Gal 4,19.). And mandrakes having
once been given as the price, Lia hired Jacob so that he
might have sexual intercourse with her, who conceived
and gave birth (Gen 30,15-17.). And those whom she
reproduces for Christ, she teaches with wholesome
doctrines, and shapes with virtuous admonitions, she
shall feed them with the bread of life and understand-
ing, and give them the water of wholesome wisdom to
drink (Eccli 15,3.). Come, she says, eat my bread,
and drink my wine which I have mixed for you (Prov 9,
5.). The heavenly bread and the saving cup, of which
if anyone will have tasted, he will live for ever:

Having in it all that is delicious and the sweetness of every taste (Wis 16,20.).

Moreover, the sacrament between the Roman bishop and the Roman Church persists so firm and stable, that they may never be separated from each other except by death; because, the husband having died, the wife, according to the apostle, is loosed from the law of her husband (Rom 7,2.). And the husband himself bound to his wife, does not seek, does not allow, is not given up to, is not brought over to a loosening; for, to his own master he stands or falls (Rom 14,4.). But he that judges him is the Lord (1 Cor 4,4.).

But in fact in the case of fornication the Roman Church could send away the Roman bishop. I do not mean carnal fornication, but spiritual; because it is not carnal, but spiritual marriage, that is, on account of the error of unfaithfulness; because, he that does not believe is already judged (Jn 3,18.); and in the case of this point it is understood what is said in the Gospel, which you have heard: You are the salt of the earth; but if the salt has lost its taste, with what shall it be salted (Mt 5,13)? I, however, may not easily believe that God will allow
the Roman bishop to err against the faith: for whom he specially prayed in the case of Peter: I, he says, have prayed for you, Peter, etc. (that your faith fail not) (Lk 22,32.).

Therefore, he who has the bride, is the bridegroom (Jn 3,29.). Moreover, she did not marry empty (handed), but she handed over to me an expensive dowry which has no price, namely a fulness of spiritual power and a latitude of temporal power, a magnitude and a multitude (or plenitude) of both. For the others have been called to a part of the care, but only Peter has been received into a fulness of power. As a sign of the spiritual power she gave me a miter, as a sign of the temporal power she gave me a crown (tiara); the miter for the spiritual power (sacerdotium), the tiara for the temporal power (regnum), establishing me the vicar of him who has written on his garment and on his thigh, King of kings and Lord of lords (Apoc 19,16.): a priest for ever, according to the order of Melchisedech (Ps 109,4.).

She gives me a great dowry, but whether I made any gift to her on account of the marriage, you have seen. I do not want to positively declare a boast.

He sought one ignorant, he accepted one resisting;
but one contradicting in the beginning, consenting in the end; because only consent between lawful persons makes a marriage. From that it seems to be able to happen, although it may seem miraculous, that someone may be able to be the bishop of some church, before he may be her sponsus (bridegroom): just as someone may also be able to be the sponsus of some church before he may be her bishop. For when by provision of the greater justice a bishop is given to those unjustly resisting, before they consent to him, he is nevertheless their bishop because of the authority of concession. But it seems, perhaps, that he is not yet their sponsus because of the defect of consent.

Whence they refrain from consenting and entering into a marriage contract with him. When, however, he is accepted by election, on account of the mutual consent of the electors and of the elect, by all means he is made their sponsus, especially when the election is confirmed. But before he is consecrated, he will claim neither the name of bishop, nor the office. But whether it is thus, let your solicitude seek further.

Moreover, one can distinguish between a sponsus (bridegroom) and a husband (vir) and between a sponsa (bride) and a wife (coniunx) in spiritual marriage; because the elect (bishop-elect) is called a sponsus before confirmation,
namely before he may know the sponsa, that is, before he may administer; but he is called a husband (vir) after confirmation, and especially after consecration, when he now fully administers. Or rather, one is called a sponsus or sponsa on account of virginity, but a husband or wife on account of fertility. **For I have betrothed you**, the apostle says, **to one husband, that I may present you as a chaste virgin to Christ** (2 Cor 11,2.).

Therefore, he who has the bride, is the bridegroom (Jn 3,29.). And you brothers and sons, who are friends of the bridegroom (**amici sponsi**) and rejoice with joy because of the voice of the bridegroom, may you lift up pure hands without strife (1 Tim 2,8.) and from a pure heart and a good conscience and an unfeigned faith (1 Tim 1,5.), entreat ing in prayer, that thus may I give up (pay) the marriage debt to the Church, that, coming to the Sponsus, with the wise virgins, I may deserve to go in to the wedding with lighted lamps (Mt 25,1-13.). Himself pre-eminent (**who is above all, God, blessed for ever and ever. Amen.**).