

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. Trombelli¹ and J. P. Migne,² 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. 1-8^v. 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, y, and c instead of the classical ae or oe, v, j, i, 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. 1-8^v. The treatise ends abruptly at the end of f. 8^v. The second fascicle of the manuscript begins with f. 9, which contains De missarum mysteriis (ff. 9-68^v). 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 accidentally 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.

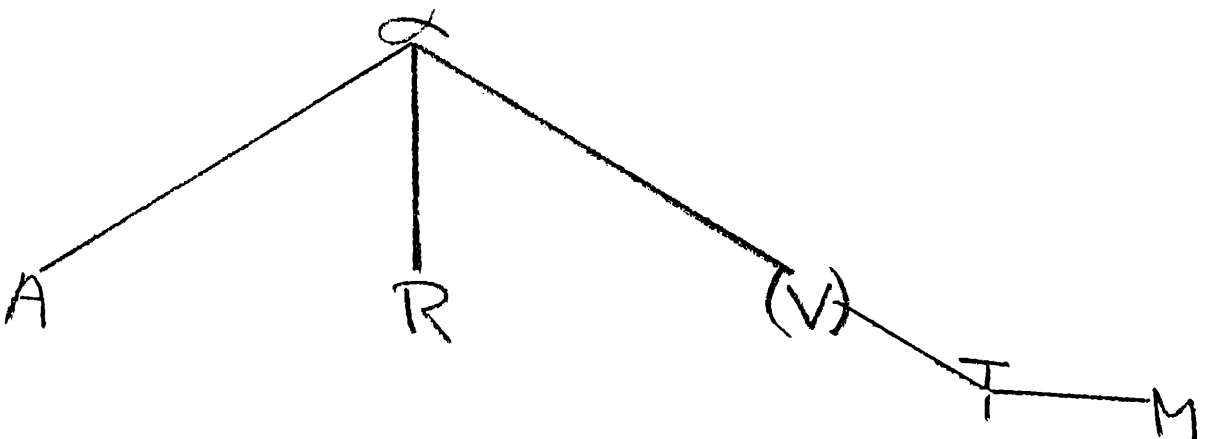
The Vatican manuscript--Reginensis Latinus 212--has been thoroughly described in Andreas Wilmart's catalogue of the Reginensis Latinus collection.⁵ Reginensis Latinus 212 is a fifteenth century manuscript, written in 1436, and it contains a series of readings on the Virgin Mary to be read at Matins from June 24 through November 31-32 (sic). The selection taken from De quadripartita specie nuptiarum is for August 1-3 and fills ff. 60-63.⁶ This particular section concerns the marriage between the Word and human nature.⁷

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.⁸

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

¹Giovanni Crisostomo Trombelli, ed., Bedae et Claudii Taurinensis, itemque aliorum veterum patrum opuscula (Bononiae: apud Hieronymum Corciolani, et H. H. Colli ex Typographia S. Thomae Aquinatis, 1755), pp. 243-282.

²PL 217, 921-968.

³The 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.

⁴Catalogue Général des Manuscrits des Bibliothèques Publiques des Départements (Paris, 1872), IV, 302.

⁵Andreas Wilmart, Codices Reginenses Latini (2 vols.; Città del Vaticano: in Bibliotheca Vaticana, 1937), I, 498-502.

⁶Ibid., pp. 498-501.

⁷The 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.

⁸See 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 tertii 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 tertii 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

PROLOGUS

PL
921/922

I. 1. Gaudeo, dilectissime frater in Domino,
quod te studiosum intelligo circa sacrarum
intelligentiam Scripturarum; hoc enim studium
decet Domini Sacerdotem, cui datum est ex
5 officio regni Dei noscere mysteria. Propter
quod in veteri Sacerdotio novi praeferente
figuram [logion] inter caetera, pontificale
pectus ornabat, quod quadrangulum erat, et
duplex. Quia nimirum ratio Sacerdotis,
10 quam et loco praesignat, et nomine, debet
discernere inter quatuor: Inter verum, et
falsum, ne deviet in credendis: et inter
bonum, et malum, ne deviet in agendis.
Debet etiam discernere pro duobus; pro
15 Sacerdote videlicet, et populo; ne si caecus
caecum duxerit, ambo praecipitentur in foveam.
Erat ergo quadrangulum propter quadrifarium
intellectum, quem Sacerdos in Scriptura
debet habere. Erat et duplex propter
20 geminum testamentum, quod Sacerdoti non
expedit ignorare. Quadrangulum propter
Novum, quod in quatuor Evangeliiis continetur.
Duplex est propter Vetus, quod in duabus
tabulis exaratur. Quis autem possit vitare,

3

I. 1., 60 optastis M 62 utcunque M
62-63 sed quod non valui] M

25 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.

30 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

35 in Aegyptum, quia non habuerunt scientiam.
Nobiles ejus interierunt fame, et multitudo
ejus siti exaruit. Defecerunt ab esca oves,
quia non erant in praesepio oves. Cum ergo
labia Sacerdotis debeant custodire scientiam,

40 quia legem de ore ejus exquirunt, tu cupiens
esse quod diceris, in lege Domini jugiter
meditaris; et quod tuo non praevalens
argumento percipere, alieno satagis documento
videre: malens esse veritatis discipulus,

45 quam magister erroris. In rationali quippe
judicii, de quo fecimus mentionem, Urim,
et Thummim idest manifestatio, et veritas,
posita fuisse leguntur; quia in pectore
Sacerdotis manifesta debet esse cognitio

50 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
55 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,
60 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.

II. 1., 10 Gen 2,24. 14 Apoc 21,9.
 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
 7 [Tertiam] A] Tertium M T 8 [Quartam] A]
 Quartum M T 9 nuptiis om. A Prothoplaustus A
 11 suum om. A 14 et om. A 16 Oseam om. A
 24 ignorante A

II. 1. Sacra docente Scriptura, didicimus
quatuor esse species Nuptiarum juxta quatuor
theologicos intellectus: Historicum,
Allegoricum, Tropologicum, et Anagogicum.

- 5 [Primam] inter virum, et legitimam feminam.
[Secundam] inter Christum, et sanctam Ecclesiam.
[Tertiam] inter Deum, et justam animam.
[Quartam] inter Verbum, et humanam naturam.

De primis nuptiis Protoplastus evigilans
10 prophetavit: Propter hoc relinquet homo
patrem suum, et matrem, et adhaerebit uxori
suae: et erunt duo in carne una. De secundis
nuptiis Angelus in Apocalypsi loquitur ad
Joannem: Veni, et ostendam tibi sponsam,
15 uxorem Agni. De tertiis nuptiis ait Dominus
per Prophetam Oseam: Sponsabo te mihi in
justitia, et judicio, in misericordia, et
miserationibus. De quartis nuptiis sponsa
dicit in Canticis: Egredimini filiae Sion,
20 et videte Regem Salomonem in diademate, quo
coronavit eum mater sua in die desponsationis
suae: quasi dicat: O filiae Sion, idest
Judaei fragiles, et carnales, egredimini de
tenebris infidelitatis, et ignorantiae, et
25 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.

II. 1., 29 illa] alia M 37 quando] quoniam A
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

30 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

35 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 veneratione dignissimum reperimus; Et quod per primam efficitur, ut sint duo in una carne; per

5 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:

10 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]
 Scriptura A Domino] deo A 16-17 unus spiritus
 est om. A 17 et om. A 18 [ait] A] om. M T --

Rubrica: De causa conjugii inter Verbum, et
 humanam naturam.] De coniugio quod est inter uerbum
 et humanam naturam. A

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
Spiritualem: et quartam dixerimus Personalem.
Carnalem, ut diximus, inter virum, et mulierem
legitimam: Sacramentalem inter Christum, et
30 sanctam Ecclesiam: spiritualem 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

5 contractum. Nam Verbum caro factum est, et
habitavit in nobis. Antequam Verbum caro
fieret, procul habitabat a nobis; ubi vero
factum est Verbum caro, habitavit in nobis.
Juxta quod alibi legitur: Inhabitabo in eis,
10 et inambulabo inter eos, et ero illorum Deus,
et ipsi erunt mihi populus. Quia vero nec
in angelis, nec in hominibus parem, aut similem
poterat invenire, secundum illud quod legitur:
Quis in nubibus aequabitur Domino? aut quis
15 similis erit Deo inter filios Dei? exinanivit
se formam servi accipiens, in similitudinem
hominum factus, et habitu inventus ut homo.
Paulo minus ab angelis minoratus est, quando
non solum servilem formam accepit, verum et
20 passibilem naturam assumpsit.

De Sponsalibus.

II. 4. Non enim Angelos, sed semen Abrahae
appaehendit, cum quo longe prius de matrimonio
contrahendo convenerat dicens: In semine tuo
benedicentur omnes gentes. Non dicit in seminibus,
5 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

2 regio] regis R 5 (inquit) T] om. R

6 dico-regi] om. R

De Juramento.

II. 5. Eadem ipsi regi David de conjugio
 consumando juravit, secundum Davidicum dictum:
Juravit Dominus David veritatem, et non frustra-
bitur eam: de fructu ventris tui ponam super
 5 sedem tuam. Propter quod Angelus inquit ad
 Virginem: Dabit ei Dominus Deus sedem David
patris ejus, et regnabit in domo Jacob in
aeternum. Nam et Isaias Propheta praedixerat:
Super solium David, et super regnum ejus sedebit.

PL
925

De Familia.

II. 6. Quia ergo filius regis erat, decebat,
 ut acciperet conjugem de semine regio: Est
 enim Rex regum, et Dominus dominantium. De
 cujus nuptiis epithalamicum canticum Psalmista
 5 composuit: Eructavit cor meum (inquit) verbum
bonum; dico ego opera mea regi.

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
 5 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
5 debebat.

De Donatione.

II. 9. Sed ipse sicut immensus donationem propter nuptias fecit eximiam. Postula, inquit, a me, et dabo tibi Gentes haereditatem tuam, et possessionem tuam terminos terrae. Omnia
5 subjecisti sub pedibus ejus, oves, et boves universas, insuper et pecora campi.

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,
5 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

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]
Spitus 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
 5 data est, gratia, et veritas per Jesum Christum
facta est.

De Paranympo.

II. 12. In hoc vero nuptiali commercio
 paranympus fuit Angelus Gabriel, qui missus
 ad Virginem, eam suaviter salutavit: Ave,
 inquit, gratia plena: Dominus tecum. Statimque
 5 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
 10 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 clandestinum 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
credidit, quoniam omnia completa sunt ei.

De Testibus.

II. 13. Ne vero conjugium esset omnino
clandestinum, quatuor affuerunt personae; Pater,
et Mater, Sacerdos, et Paranympus: quas utique
Deum Patrem, et Virginem Matrem, Spiritum Sanctum,
5 et Gabrielem Angelum intelligimus. Sed Pater, et
Spiritus Sanctus interius invisibiliter affuerunt;
Mater et Angelus exterius visibiliter astiterunt.

Contra Maleficum.

II. 14. Pauci quidem, et tales, quos nullus
suspicaretur, ad hoc convenere commercium,
quatenus Incarnationis mysterium Diabolo
celaretur, ne quid invidus, et malignus contra
5 salutem machinaretur humanam. Invidia namque
diaboli mors introivit in orbem terrarum.

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
5 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 et¹] om. R desponsauit annulo R 5 ergo]

ego R [ejicio] M] eijcio T eicio R

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

reformata: cum secundum Apostolum: Et quae in Coelis, et quae in terris sunt, restauraverit.

Et ob hoc illa coelestis militiae multitudo psallebat: Gloria in excelsis Deo, et in terra
 10 pax hominibus bonae voluntatis.

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.

II. 17. In hoc thalamo Dei Filius [humanam] naturam, et annulo desponsavit, et osculo. Nam si Spiritus Sanctus per digitum designatur, secundum illud quod legitur: Digitus Dei est
 5 hic. Et alibi: Si ergo in digito Dei [ejicio] daemonia; filii vestri in quo [ejiciunt]?
 Recte per annulum digiti, donum Spiritus Sancti debet intelligi.

De Subarrhatione.

II. 18. Tunc ergo Dei Verbum humanam naturam annulo subarrhavit, cum eam donis Spiritus Sancti sine mensura replevit, secundum illud propheticum:

II. 18., 4 Is 11,2-3.

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 abscondiit 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

Requiescet super eum spiritus sapientiae, et
 5 intellectus, spiritus consilii et fortitudinis,
spiritus scientiae, et pietatis, et [replebit]
eum spiritus timoris Domini.

De Ornatu.

II. 19. His illam virtutibus velut pretio-
 sis monilibus adornavit. Quasi sponsum, inquit,
decoravit me corona, et quasi sponsam ornavit
monilibus suis. In eo quippe secundum Apostolum:
 5 Omnes thesauri sapientiae, et scientiae sunt
absconditi.

De Corona.

II. 20. De hac corona Propheta dicit in
 Psalterio: Gloria, et honore coronasti eum
Domine, et constituisti eum super opera manuum
tuarum: Haec est illa magnificentia [singularis],
 5 vel potius illa [magnifica] singularitas, de qua
 dicit Apostolus: Dedit illi nomen, quod est
super omne nomen, ut in nomine Jesu omne genu
flectatur, coelestium, terrestrium, et infernorum.
Vocabitur, inquit Propheta, nomen ejus, admirabilis,
 10 consiliarius, Deus, fortis, pater futuri saeculi,
princeps pacis.

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] ea R 2 personaliter
 copulauit R 3 desideranter petit R

II. 22., 1 ergo] uero R 2 transduxit R
 3 assuptam 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
 5 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
 5 Angelis effectus, quanto differentius prae illis nomen haereditavit.

De Nuptiis.

II. 23. Cum quibus interim nuptias celebrat in excelsis, a quibus ad iudicium reverteretur: sicut ipse dicit in Evangelio: Et vos similes
hominibus expectantibus Dominum suum, quando
 5 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] commutacio 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 scrutationio M 17 plenius¹]
 planius M

II. 25., 1 [et spirituales] A] om. M T
 2 similitudinem 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
 5 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:
 10 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:
 15 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.

PL
928

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 peccatum²] reccatum M
 8 propagaretur natura A 9 ut] et A
 15 uxorem om. A 23 [multiplicaretur] A]
 multiplicetur M T 24 et] ut A
 [revocaretur] A] revocetur M T 26 cum] eum M
 29 eorum A 30 non] est add. A

5 et alteram post peccatum. Ante peccatum enim
institutum est ad officium, ut propagaretur
natura: post peccatum institutum est ad remedium,
ut cohiberetur offensa: ut natura propagaretur
in prole, ut offensa cohiberetur in fornicatione.

10 De prima institutione, quae facta est ad officium,
Scriptura Divina testatur: Crescite, et multi-
plicamini, et replete terram. De secunda
institutione, quae facta est ad remedium,
Apostolica testatur auctoritas: Unusquisque
15 habeat uxorem suam propter fornicationem, non
utique committendam, sed evitandam: nam
Fornicatores, et adulteri regnum Dei non possidebunt.
Quod autem in carnali conjugio secundum naturam,
hoc in sacramentali, et spirituali conjugio
20 secundum gratiam invenimus. Christus enim sanctam
sibi conjugavit Ecclesiam et ad propagationis
officium, ut per Sacramentum regenerationis
[multiplicaretur] in filiis, et ad fornicationis
remedium, et per cultum religionis [revocaretur]
25 ab Idolis. Prius quippe quam Ecclesia sacrament-
aliter Christo copulata fuisset passim cum Idolis
moechabatur: sicut improperabat ei Dominus per
Prophetam: Fornicata es post gentes, inter quas
polluta es in Idolis earum. Et alibi: Judicate
30 matrem vestram, judicate: quoniam ipsa non uxor

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 te¹] mihi add. A

aeternum] sempiternum A aetpernum 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, desiit cum Idolis fornicari: veluti per Prophetam ei Dominus pollicetur: Sponsabo te in aeternum, . . . et sponsabo te mihi
 5 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. Ex tunc coepit Ecclesia multos ubique filios generare: quod praevidens, et praedicens Isaias Propheta descripsit: Leva, inquit, in circuitu oculos tuos, et vide: omnes isti
 5 congregati sunt, venerunt tibi. Filii tui de longe venient, et filiae tuae de latere surgent. Tunc videbis, et afflues, et mirabitur, et dilatabitur cor tuum, quando conversa fuerit ad te multitudo maris, fortitudo gentium venerit
 10 tibi. Sancta quippe mater Ecclesia, nova semper prole fecunda concipit, parit, et nutrit.

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.

II. 27., 12 cathecizando A 16 [neque ex
voluntate carnis] A] om. M T 17-18 quod natum
est ex carne, caro est, et] om. M

II. 28., 1 Hiis A 6-7 avaritia-Apostolus]
om. A 9 quod quasi quod quasi A 14 mulier]
femina A 15 [subjicit] M] subjicit T
subit A

Concipit, catechizando quos instruit. Parit,
 baptizando quos abluit. Nutrit, communicando
 quos reficit. Eos autem ex aqua, et Spiritu
 15 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 vitiis, et
 propagetur in meritis. Nam si juxta Prophetam
 5 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
 10 est, repugnare, et quasi scelus idololatriae,
nolle acquiescere. Quisquis ergo repugnat, et
 mandatis non acquiescit Divinis, quasi peccatum
 ariolandi, et idololatriae scelus committit.
 Sicut enim mulier cum adulteratur carnaliter,
 15 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
 20 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: Uxor tua sicut vitis abundans in lateribus domus tuae. Filii tui
 5 sicut novellae olivarum, in circuitu mensae tuae. Quasi dicat: Uxor tua, idest fidelis anima: sicut vitis abundat, idest jucundos operum fructus abunde producit; in lateribus domus tuae, idest in sinceritate cordis, et veritate;
 10 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.
 15 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 huius
 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;
 25 et sicut oliva fructificet exercendo misericordiam:
 Unde Samaritanus appropians vulnerato, superinfundit
 vinum, et oleum. Isti sunt Filii, qui fecunditatem PL
 afferunt, sed virginitatem non auferunt. Immo 930
 virginitatem anima non servaret, nisi tales filios
 30 procrearet, quia, maledicta sterilis, quae non
 parit. Quod bene significatum est in conjugio
 Joseph, et Mariae, quoniam antequam convenirent
inventata est in utero habens de Spiritu Sancto.
Antequam convenirent inventata est: Ecce virginitas
 35 in unitate. In utero habens: Ecce fecunditas.

De Consensu animorum,
 et Commixtione corporum.

II. 30. Caeterum duo sunt in conjugio:
 consensus animorum, et commixtio corporum.
 Quorum alterum significat caritatem, quae consistit
 in spiritu inter Deum, et justam animam: reliquum
 5 designat conformitatem, quae consistit in carne
 inter Christum, et sanctam Ecclesiam. Magnum
 quidem, Sacramentum, quod est in carne; sed plane

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.

II. 31. Ad spirituale conjugium, quod per animi caritatem contrahitur inter Deum, et justam animam, spectat illud, quod sponsa de sponso dicit in Cantico: Introduxit me rex in cellam vinariam, et ordinavit in me caritatem.
 5 Fulcite me floribus, stipate me malis, quia amore langueo. Loquitur hic vel anima, vel Ecclesia. Sed anima dicit: Introduxit me rex in cellam vinariam, idest in sanctam Ecclesiam,
 10 quae dicitur cella vinaria, quia vinum laetificans Spiritus Sancti continet gratiam, de qua legitur: Vinum laetificat cor hominis. Vel dicit Ecclesia: Introduxit me rex in cellam vinariam, idest in Sacram Scripturam, quae dicitur cella vinaria,
 15 quia vinum novum, idest doctrinam continet Evangelicam, de qua legitur: Nemo mittit vinum novum in utres veteres. Et ordinavit in me caritatem, idest docuit me regulam diligendi.

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 [languo] M] languo T 22 exstinguere M

tertio proximum. Et in se diligit magis, quod
 majus est, idest animam; et minus, quod minus
 5 est, idest corpus. Inter proximos autem diligit
 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
 10 ad Deum. Quantum autem ex ordinata caritate
 profecerit, consequenter ostendit. Fulcite me
 floribus, stipate malis, quia amore languo.
 Loquitur adolescentulis, et exprimit magnitudinem
 caritatis, quando dicit: Ego amore [languo];
 15 idest prae magnitudine caritatis infirmior, 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....Aqua
 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.

II. 33., 2 Eph 5,25. 4 Io 15,13.

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] exinaniuit se A

enim recreatur perfectus, cum videt proficere
 30 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
 5 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,
 5 et caro de carne mea....Propter hoc relinquet
homo patrem, et matrem, et adhaerebit 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] ornam M 13 ex] de A

Rubrica: et²] om. A

II. 35., 2 Ecclesiae om. A [factus est] A]

om. M T 3 factus] natus A 5 fermam M

9 reliquit] dereliquit A 10 est ortus A

[figura] A] figuram M T 12 in civitatem] om. A

15-16 Christus et ecclesia A 16 una¹] mea A

10 formam servi accipiens, in similitudinem hominum
factus, et habitu inventus ut homo. Ut recte
jam sponsus dicere possit de sponsa: Hoc nunc
os ex ossibus meis, et caro de carne mea. Verbum
enim caro factum est, et habitavit in nobis.

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

II. 35. Propter hoc ergo, idest propter
dilectionem Ecclesiae, Christus homo [factus est],
de quo dicit Psalmographus: Homo factus est in
ea; et ipse fundavit eam Altissimus, dereliquit
5 patrem, idest: Exinanivit se, formam servi
accipiens, non deserendo naturam divinam, sed
assumendo naturam humanam; quia non secundum
Divinitatem, sed secundum humanitatem apparuit.
Et reliquit matrem suam, idest deseruit Synagogam,
10 de qua secundum carnem ortus est. In cujus [figura]
Jesus dereliquit Judaeam, et abiit in regionem juxta
desertum, in civitatem, et ibi morabatur cum
discipulis suis. Et adhaesit uxori suae, idest
Ecclesiae se conjunxit, ut sit: Unum ovile, et
15 unus pastor. Et ita duo, scilicet Ecclesia, et PL
Christus, sunt in carne una, idest in una carnis 932
natura. Quia: Verbum caro factum est, et habitavit
in nobis.

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.

II. 36., 1 [principaliter] A] principalia M T
 2 coniugiis A 4 Haec] hoc A
 5 sacramentali M

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

De tribus bonis Conjugii.

II. 36. Tria vero sunt [principaliter] bona conjugii. Fides, Proles, et Sacramentum. Fides ad castitatem: Proles ad fecunditatem: Sacramentum ad stabilitatem refertur. Haec in sacramentali
5 conjugio sacramentaliter invenimus.

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
5 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
10 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
15 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 lullibria 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
 20 greges sodalium. Ut enim inviolatam Christo
 fidem servaret Ecclesia, pro fide nominis ejus
 universa pertulit genera tormentorum, ne
 Christo deserto Idolis adhaereret. Sancti enim
ludibria, et verbera experti, insuper et vincula,
 25 et carceres, lapidati sunt, secti sunt, tentati
sunt, in occisione 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
 5 formetur Christus in vobis. Nam et Lia quondam
 datis mandragoris, mercede conduxit Jacob, ut
 ad illam intraret, de quo concepit, et peperit.
 [Christus] quoque suscipiendae prolis affectum
 per Isaiaam exprimit dicens: Numquid ego, qui
 10 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. Eandem 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.

15 sterilem, et matrem filiorum appellat: sed
 prius sterilem, antequam Christo copulata
 fuisset; postea vero matrem filiorum laetantem:
 secundum illud Propheticum: Lauda sterilis,
quae non parit: exulta, quae non parturit,
 20 quia multi filii desertae magis, quam ejus,
quae habet virum. Multiplicabo semen tuum
sicut arenam, quae est in littore maris. Eos
 autem, quos amantissime suscipit, religiosissime
 nutrit, ne contingat de natis Ecclesiae, quod
 25 accidit de filiis Synagogae de quibus ipse
 conqueritur apud Prophetam: Filios, inquit,
nutrivi, et exaltavi, ipsi autem spreverunt me.
 Ecclesia vero, quos genuit, doctrinis instituit
 salutaribus, et moribus informat honestis.
 30 Cibatur eos pane vitae, et intellectus, et potat
 eos aqua sapientiae salutaris. Venite, inquit,
panem comedite mecum, et bibite vinum meum,
quod miscui vobis. Relinquitte infantiam, et
vivite, et ambulate in viis prudentiae. Dat
 35 et panem coelestem, et calicem salutarem, de
 quo si quis gustaverit, vivit in aeternum;
omne delectamentum in se habentem, et omnem
saporis suavitatem. Hic est panis vivus, qui
de coelo descendit; quem filiis suis tradidit
 40 Ecclesia.

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.

II. 39. Sacramentum autem inter Christum,
 et Ecclesiam inseparabile perseverat; sicut
 sponsa de sponso dicit in Cantico: Inveni quem
diligit anima mea: tenui eum, nec dimittam,
 5 donec introducam illum in domum matris meae.
 Christus quoque cum dixisset Apostolis: Numquid
et vos vultis abire? Petrus pro tota respondit
 Ecclesia: Domine, verba vitae aeternae habes:
et ad quem ibimus? Ad hoc inseparabile Sacramentum
 10 pertinere dignoscitur, quod Christus loquens
 Apostolis Catholicae promittit Ecclesiae: Ecce
ego vobiscum sum omnibus diebus, usque ad
consummationem saeculi. Haec, quae dicta sunt
 de tribus bonis conjugii juxta sacramentale
 15 conjugium, facile possunt ad spiritale conjugium
 retorqueri.

De Conjugalis vinculi firmitate.

II. 40. Porro fides, et proles [non omni]
 conjugio semper adhaerent. Nam interdum castitas
 violatur, et fecunditas impeditur. Sacramentum
 autem ita stabile perseverat, ut sine ipso esse
 5 non possit conjugium. Manet autem semper vinculum
 inter viventes conjugale, ut etiam causa fornicationis

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 Quicumque 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
accepit; redderetur enim redeunti sibi, si
discederet ab admissio. 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 (abscedens)]
abscedens A (Habet hoc) M T] habet retinet A
8 (apostasiam) M T] apotasiam A

II. 42., 2 attestante] testante A

intervenienti divortio conjugalis vinculi firmitas non solvatur; Domino testante, qui ait: Quicumque dimiserit uxorem suam, nisi ob fornicationem, et
 10 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 uxore.]

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
 5 (abscedens). (Habet hoc) qui recesserit ad cumulum supplicii non ad meritum praemii. Sicut ergo propter fornicationem uxor a viro dimittitur sic propter (apostasiam) anima separatur a Christo.]

PL
934

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
 5 retro, cum uxore Lot in salis statuum convertetur.

II. 43., 5 Mt 6,24.

II. 43., 1-II. 66., 40 [Licet-descripsimus]
deficit A 8 contractum] impedit, vel add. M T
ll fidem sacramenti om. M

Quid impediatur, aut dirimat
Conjugium.

II. 43. Licet autem quaelibet criminalis
offensa spirituale conjugium, quod est inter
Deum, et animam, et impediatur contrahendum, et
dirimat jam contractum, quia caritas non patitur
5 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 fecte baptizatur,
10 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,
15 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,
20 quod per Incarnationis mysterium inter Christum,
et Ecclesiam est contractum.

II. 46., 2 Os 2,2.

Rubrica: nunquam M

II. 44., 2 [esse] M] esset T 5 illa] ista M

II. 45., 3 suo om. M

II. 46., 3 [judicate] M] judcate T

Quod Sacramentale Conjugium
numquam dirimatur.

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.

5 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, Conjugium
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,

5 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

II. 47., 3 [idololatriam] M] idolatriam T

uxor mea, et ego non vir ejus; auferat fornicationes
 5 suas a facie sua, et adulteria sua de medio uberum
suorum. Ecce propter fornicationem, et adulterium PL
 dicit dissolutum esse conjugium, ut nec ipse sit 935
 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
 5 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
 10 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
 5 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 Synagoga; quoniam ut ipse meminit per Prophetam: Denudavit fornicationes suas, et discooperuit ignominiam suam, et recessit ab ea; postea

5 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

10 es in illis, et factus es socius radicis, et pinguedinis olivae....Caecitas enim ex parte

34

II. 49., 19 Io 10,15. 20 Io 10,16.
24 Eph 2,20.14. 25 Mc 11,9. 31 Gen 2,24.
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 Hosanna M 38 usque] nsque M

cecidit in Israel, donec plenitudo Gentium intraret,
et sic omnis Israel, salvus fieret. Veritas quoque
 cum in Evangelio praemisisset: Animam meam pono
 20 pro ovibus meis; consequenter adjunxit: Et alias
oves habeo quae non sunt ex hoc ovili: et illas
oportet me adducere, et vocem meam audient, et erit
unum ovile, et unus pastor: idest unus pastor,
 unus sponsus, et una sponsa. Lapis angularis, qui PL
 25 fecit utraque unum. Nam: Et qui praeibant, et qui 936
seguebantur, clamabant dicentes: Hosanna filio
David: Benedictus, qui venit in nomine Domini.
 Sed et secundum aliam speciem nuptiarum Christus
 in plenitudine temporis sibi conjugavit Ecclesiam,
 30 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,
 35 inquit, columba mea; quam numquam repudiabit, nec
 aliam superducat, 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,
 40 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.

II. 50. Illud autem movere non debet, quod in multis auctoribus Scripturarum multae describuntur Ecclesiae. Paulus enim Apostolus ait: Praeter illa, quae extrinsecus sunt, instantia mea quotidiana,
 5 sollicitudo omnium Ecclesiarum. Et Joannes Apostolus scribit septem Ecclesiis, quae sunt in Asia. Quod vides, inquit, scribe in libro, et mitte septem Ecclesiis, Ephesum, et Smyrnam, et Pergamum, et Thyatiram, et Sardis, et Philadelphiam, et Laodiciam.
 10 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
 15 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
 20 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 vincuclo 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
 5 ad similitudinis sacramentum, primam legem conjugii PL
 factam in Paradiso, quam Christus in Evangelio 937
 confirmavit: Erunt, inquit, non multi, sed duo in
carne una; idest in uno carnali conjugio. Propter
hoc relinquet homo patrem, et matrem, et adhaerebit
 10 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
 15 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 Quicumque M

13 eadem M 15 eadem M 16 exspectat M

20 et virginitatis auctorem. Nam divisiones gratiarum
sunt...Unus autem Spiritus, dividens singulis
prout vult.

De personis legitimis.

II. 52. Sunt autem nonnullae personae, quae
 carnale conjugium inter se contrahere prohibentur.
 Et quidem ante legem fuerunt paucissimae: sub
 lege plures: post legem plurimae. Propter hoc
 5 relinquet homo patrem, et matrem; idest propter
 copulam conjugalem, nec filia patrem, nec filius
 matrem accipiet. Christus autem in conjugem
 accepit et matrem, et filiam, et sororem, et
 omnem omnino personam, quae Patris ejus efficit
 10 voluntatem: Quicumque vero fecerit voluntatem
 ejus Patris, qui est in coelis, ipse suus frater,
 soror, et mater est. Hic quoque sponsus in Canticis
 eandem et sponsam nominat, et sororem: Vulnerasti
cor meum soror mea: sponsa mea vulnerasti cor meum.
 15 Similiter eandem et regenerat, et desponsat:
 regenerat prolem, et desponsat uxorem. Nec expectat
 septennium pro sponsalibus: nec pro nuptiis duodennium.
 Quid itaque mirum, si filiam ducit in conjugem, qui
 filiam elegit in matrem? Nam et Filius matrem genuit,
 20 et filia peperit Genitorem. Nullus ergo spirituale,

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

vel sacramentale conjugium contrahere prohibetur.
 Quin immo quibuslibet hujusmodi copulam inire
 praecipitur. Non est enim distinctio, sicut dicit
 Apostolus: sed justitia Dei per fidem Jesu Christi
 25 super omnes, qui credunt. Omnis, inquit, qui venit
ad me, non [ejiciam] foras. Omnes tamen efficit
 unum, sicut ipse dicit ad Patrem: Ego claritatem,
quam dedisti mihi, dedi eis; ut omnes sint unum,
sicut et nos unum sumus. Ego in eis, et tu in me:
 30 ut sint consummati in unum, et cognoscat mundus,
quia tu me misisti.

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, PL
 5 sed secundum suam misericordiam salvos nos fecit 938
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,
 10 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 1 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 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 ait: Caritas Dei diffusa est in cordibus nostris 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 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 diligit? 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

15 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

20 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

25 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
non dederit, sed donationem ab ipso receperit, 939

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

per nuncios tamen idoneos, viros utique nobiles,
 et prudentes, quaedam suae dilectionis, et
 5 devotionis mystica dona praemisit, quando
 Gentilitas Magos ab Oriente Jerosolymam destinavit
 quaerentes, Ubinam esset, qui natus erat Rex
 Judaeorum? Viderunt enim stellam ejus in Oriente,
 cujus signo processerunt, et invenerunt [puerum cum
 10 Maria matre eius, et] prociderunt, et adoraverunt
 [eum]: Et apertis thesauris suis obtulerunt ei
munera aurum, thus, et myrrham. Aurum regi;
 Thus sacerdoti; [Myrrham] mortali. Tunc coepit
 impleri vaticinium Prophetarum: Reges Tharsis,
 15 et Insulae munera offerent: Reges Arabum, et
Saba dona adducent. Omnes de Saba venient, aurum,
et thus deferentes, et laudem Domino annunciantes.

De multiplici Cultu, quem sponsae
 sponsus adhibuit.

II. 56. Christus itaque non ex merito, sed ex
 gratia sibi desponsavit Ecclesiam, quam lavit, et
 unxit; ornavit, et decoravit. Sic per Ezechielem
 Prophetam sub typo Synagogae describitur: Juravi
 5 tibi, et ingressus sum pactum tecum: ait Dominus
Deus: et facta es mihi. Et lavi te aqua, et
emundavi sanguinem tuum ex te: et unxi te oleo.
Et vestivi te discoloribus, et lavi te janthino:

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

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



II. 57., 7 verba M

et cinxi te bysso, et indui te subtilibus. Et
 10 ornavi te ornamento, 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,
 15 et multis coloribus: similam, et mel, et oleum
comedisti, et decora facta es vehementer nimis,
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
 20 Dominus Deus.

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
 5 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,
 10 sed ut sit sancta, et immaculata. Baptismus enim
 abluit non tantum corpus, sed cor: per abluionem

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

corporis exteriorem, significans ablutionem cordis
interiorem. Juxta quod Dominus per Ezechielem
testatur: Effundam super vos aquam mundam, et
15 emundabimini ab omnibus inquinamentis vestris.
Et Ezechias: In die illa erit fons patens domui
David, et habitantibus Jerusalem in ablutionem PL
peccatoris, et menstruatae. Propter quod et 940
Veritas inquit in Evangelio: Nisi quis renatus
20 fuerit ex aqua, et Spiritu Sancto, non intrabit
in regnum Coelorum. Sed Qui crediderit, et
baptizatus fuerit, salvus erit.

De Unguento.

II. 58. De unguento Sponsa dicit ad Sponsum
in Canticis: Curremus in odorem unguentorum
tuorum. [Unguenta] sunt Spiritus Sancti chrismata,
quae conficiuntur ex illis pigmentis, quae Isaias
5 commemorat dicens: Requiescit super eum spiritus
sapientiae, et intellectus, spiritus consilii, et
fortitudinis, spiritus scientiae, et pietatis, et
replevit eum spiritus timoris Domini. Haec sunt
aromata myrrhae, et thuris, et universi pulveris
10 pigmentarii. Unguenta ista redolent, et impinguant.
Redolent exterius hilari fama, impinguant interius
spirituali laetitia. Propter hilarem famam dicit
Apostolus: Christi bonus odor sumus in omni loco:

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

Et domus impleta est ex odore unguenti. Propter
 15 spirituales laetitiam, inquit Psalmista: Impinguasti
in oleo caput meum: Et sicut adipe, et pinguedine
repleatur anima mea. Unguentum istud principaliter
 abundat in Christo, cui sine mensura datus est spiritus,
 quia Unctus est oleo laetitiae prae consortibus suis.
 20 Sed unguentum a capite descendit in barbam, et a
 barba in oram vestimenti descendit, quia de plenitudine
ejus omnes accepimus; primum Apostoli, deinde
 caeteri. Haec est unctio, quae secundum Joannem
docet de omnibus; qua Reges, et Sacerdotes unguuntur,
 25 sed illi, de quibus Petrus Apostolus ait: Vos estis
genus electum, regale Sacerdotium.

De Ornatu.

II. 59. De ornatu loquitur Salomon in Parabolis:
Strangulatam vestem fecit sibi: byssus, et purpura
vestimentum ejus: Omnes domestici ejus vestiti
sunt duplicibus. Vestes Ecclesiae sunt virtutes,
 5 quibus Ecclesia protegatur, et ornatur, secundum
 illud Propheticum: Sacerdotes tui induant justitiam.
 Et Induti sunt arietes ovium, et valles abundabunt
frumento. Tot igitur habet diversitates vestium,
 quot habet varietates virtutum, juxta quod alibi
 10 legitur: Astitit regina a dextris [tuis] in vestitu
deaurato, circumdata varietate. Propter quod domestici

II. 59., 25 Ex 28,6. 28 De Missarum
mysteriis (De sacro altaris mysterio): PL 217,
773-916. 29 Apoc 19,7.8. 35 Prov 31,29.

II. 59., 13 duplucibus M 22 quo om. M

ejus, idest Fideles in domo Domini conversantes,
 dicuntur vestiti duplicibus, idest diversis
 virtutibus ornati. Strangulata vero vestis est
 15 illa, quae non solum textitur ex virtutibus, verum
 et contextitur ex operibus, ut varietate, textura
 firmissima contexatur; haec est virtus operans,
 et operatio virtuosa. Quia vero duo sunt genera
 Fidelium in Ecclesia, videlicet Confessores, et
 20 Martyres, recte subjungitur: Byssus, et purpura
vestimentum ejus. Purpura namque Martyribus convenit PL
 propter sanguinem, de quo tingitur: Byssus autem 941
 congruit Confessoribus propter candorem, quem ex
 maceratione sortiuntur. Quo circa Sacerdotalis
 25 ornatus contextus erat ex auro, et hyacintho, et
purpura, coccoque bis tincto, et bysso retorta,
opere polymito; idest vario, de quibus plenius
 egimus in libello, qui de Missarum mysteriis appellatur.
Gaudeamus ergo et exultemus, quia venerunt nuptiae
 30 Agni, et uxor ejus praeparavit se. Et datum est illi,
ut cooperiat se byssino splendenti, et candido.
Byssinum enim, justificationes sunt Sanctorum. Haec
 est Sara maturior, Rebecca sapientior, Lia fecundior,
 Rachele gratior, Anna devotior, Susanna castior,
 35 Juditha animosior, Edissa formosior: Multae filiae
congregaverunt divitias: haec autem supergressa
est universas.

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. Ecce quanto decore Christus venustavit Ecclesiam; ut recte dicat in Canticis: Tota pulchra es amica mea virtutibus decorata: et macula non est in te criminibus expoliata. Sed

5 quomodo tota pulchra, et sine macula, cum modo macula sit in Luna? Et multi sunt in Ecclesia, qui vitiorum sordibus inquinantur? Nam et Arca Noe munda continuit, et immunda: Domus Abrahae liberam habuit, et ancillam: Uterus Rebeccae

10 praedestinatum reportavit, et reprobum. Sagena piscatoris bonos recepit, et malos: Ager hominis triticum attulit, et zizania: Rex quoque bonos, ac malos jussit ad nuptias introduci. Licet autem illud sit absque dubitatione verissimum secundum

15 statum triumphantis Ecclesiae, quem habet in patria: verum est tamen secundum statum militantis Ecclesiae, quem habet in via; sed quantum ad illos, quid non solum numero, sed merito: non solum nomine, sed numine sunt in Ecclesia, qui spectant non solum ad

20 sacramentale, sed et ad spirituale conjugium. Porro cum nec infans unius diei sine peccato sit super terram: non est enim homo justus in terra, qui faciat bonum, et non peccet. Et si dixerimus, quoniam peccatum non habemus, ipsi nos seducimus, et veritas in nobis non

II. 60., 25 Iac 3,2. 32 Prov 24,16.
35 Ps 50,19.

II. 61., 6 Lc 15,20.22.

II. 62., 1 [vero] M] varo T

25 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
 30 situlae non extinguit, sed accendit fornacis ardorem,
 ita venialis offensa non minuit, sed incendit caritatis
 fervorem. Septies enim in die cadet justus vir, et
 fortior resurget. Cadit, inquam, non in criminale,
 sed in veniale peccatum, a quo per sacrificium
 35 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
 5 cecidit super collum ejus, et osculatus est eum....
Dixitque pater ad servos suos...date annulum in
manu ejus, etc.

PL
942

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
 16 ad om. M 19 est om. M 28 [rubens] M]
 rubeus T

uterque quaerit ab altero, si velit ipsum accipere;
5 cumque responderit: Volo; statim uterque dicit
ad alterum: Et ego accipio te in meum. Ita cum
catechumenus, et sacerdos ad baptizandum conveniunt,
patrinis praesentibus sacerdos interrogat: Utrum
[catechumenus] credat in Trinitatem? Cumque
10 responderit: Credo; statim ille subjungit: Et
ego te baptizo in nomine Trinitatis; sacramentale
namque conjugium in baptisate celebratur. Quod
bene recolitur, cum in Epiphania quasi carmen nuptiale
cantatur: Hodie coelesti sponso juncta est Ecclesia,
15 quoniam in Jordane lavit Christus ejus crimina;
currunt cum muneribus Magi ad regales nuptias; et
ex aqua facto vino laetantur convivae. Ut enim
Christus ascenderet, quo per sacramentum baptismi
sacramentales nuptiae contrahuntur, quibus est Christo
20 copulata Gentilitas, eodem die, quo fuit adoratus a
Gentibus, excursis triginta annis baptizatus est in
Jordane, ac revoluta anno, nuptias consecravit. Et
sicut in baptismo vim regenerativam aquis exhibuit,
sic ad nuptias vim conversivam in aquis exercuit,
25 cum aquam convertit in vinum. Ut quemadmodum frigidus
liquor est mutatus in calidum, et calidus in rubentem;
ita qui frigidus, et pallidus fuerat per peccatum,
fiat calidus, et [rubens] per baptismum, qui Christi
sanguine rubricatur.

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 Paranympis.

II. 63. In Sacramentali conjugio, quod inter Christum, et Ecclesiam est contractum, Joannes extitit paranympus, qui viam ante faciem Domini praeparavit; sicut scriptum est per Isaiam Prophetam
 5 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
 10 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,
 15 ecce qui tollit peccatum mundi, qui praeparabit viam PL 943
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
 20 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

25 Metaplasmus est. Convertit enim sermonem ad illos,
 qui Christi desiderabant adventum dicentes: Emitte
agnum Domine dominatorem terrae, de petra deserti
ad montem filiae Sion. Hic est ergo vox Verbi iudicis,
 paranympus sponsi, lucerna solis, qui se sponsi vocat
 30 amicum, et exhibet paranympum. Qui habet, inquit,
sponsam, sponsus est: amicus autem sponsi, qui stat,
et audit eum, gaudio gaudet propter vocem sponsi. In
 spirituali vero conjugio, quod inter Deum, et animam
 celebratur, paranympus est timor, qui caritatem
 35 introducit: Nam Timor Domini expellit peccatum. Et
Initium sapientiae timor Domini. De quo dicitur per
 Prophetam: A timore tuo Domine concepimus, et peperimus
spiritum salutis.

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;
 5 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,
 10 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

super tecta. Euntes in mundum universum praedicate
Evangelium omni creaturae....Illi autem profecti
praedicaverunt ubique Domino cooperante, et sermonem
confirmante, sequentibus signis. Quapropter In omnem
15 terram exivit sonus eorum: et in fines orbis terrae
verba eorum. Hoc sacramentale conjugium quilibet
Christianus debet publice confiteri; Nam corde creditur
ad justitiam: ore autem confessio fit ad salutem.
Propter quod ipse dicit in Evangelio: Qui me confessus
20 fuerit coram hominibus, confitebor et ego eum coram
Patre meo, qui in coelis est. Et Qui me erubuerit,
et meos sermones: hunc filius hominis erubescet, cum
venerit in gloria sua, et Patris, et sanctorum
Angelorum.

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 PL
veniat, aut quo vadat. Et nemo novit, quae sunt in 944
5 homine, nisi spiritus Dei, qui fecit hominem. Ne
tamen et hoc conjugium sine testibus contrahatur, tres
illi praesentialiter adsunt Qui testimonium dant in
Coelo: Pater, Verbum, et Spiritus Sanctus: et hi
tres unum sunt; Filio testante, qui ait: Si quis
10 diligit 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.

5 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

10 potestatem....Cum mortale hoc induet immortalitatem, et corruptibile hoc induet incorruptionem: quando dicet his, qui a dextris ejus existent: Venite benedicti Patris mei, possidete paratum vobis regnum a constitutione mundi: quando dicet illi, qui duplica-

15 vit talentum: Euge serve bone, et fidelis, quia in pauca 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,

20 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.
25 Apoc 21,4. 27 Is 65,17-19. 35 Is 61,7.
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

hominum. Venient, et recumbent cum Abraham, et Isaac, et Jacob in regno Coelorum. Tunc exultabunt Sancti in gloria; laetabuntur in cubilibus suis.

- 25 Nam absterget Deus omnem lacrymam ab oculis Sanctorum: et mors ultra non erit, neque luctus, neque clamor, neque dolor erit ultra, quia priora abierunt. Ecce ego creo coelos novos, et terram novam, ait Dominus: et non erunt in memoria, priora, et non ascendent,
- 30 super eos. Sed gaudebitis, et exultabitis usque in sempiternum in his, quae ego creo, quia ecce ego creo Jerusalem exultationem, et populum ejus gaudium. Et exultabo in Jerusalem, et gaudebo in populo meo, et non audietur in eo ultra vox fletus, et vox clamoris.
- 35 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
- 40 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
- 5 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.
 19 Ps 30,20. 24 Ps 30,20. 25 Ps 16,15.
 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,
 10 et sitiunt iustitiam, 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
 15 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
 20 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
 25 te. Satiabor, inquit, cum manifestabitur gloria tua.
 Tu nempe 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
 30 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 sollempne A

6 [deliciae] A M] delitiae T 7 habundant 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.

II. 68. Interim autem donec sponsa traducatur
 in regnum, ne deficiat expectando, sponsus ei
 solemne convivium praeparavit, quantum, et quale
 non fuit a saeculo celebratum. Illud utique, quod
 5 filio revertenti pater exhibuit, in quo jussit occidi
 vitulum saginatum. In hoc convivio [deliciae]
 spirituales abundant, quae prae caeteris cibis,
 et potibus mentem satiant, et saginant.

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
 5 incorporat, et manducans incorporatur: Transubstan-
 tiatur, 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,

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
 5 assum igni jubemur comedere, caput cum pedibus, et
intestinis vorare. Si quid residuum fuerit, igni
comburere. Illaesus dividitur, et integer manducatur.
 Vivit manducatus, quia resurrexit occisus. Manducatus
 non moritus, quia resurrexit non moriturus. Totum
 10 comedit, qui quantumlibet edit, quia nec qui plus
 collegerat, habuit amplius, nec qui minus paraverat,
 reperit minus.

De Vinó.

II. 71. Propinatur et vinum, quale nec Cyprus
 attulit, nec est repertum in Engaddi: de quo dicit
 Psalmista: poculum tuum inebrians quam praeclarum
est! Quod non facit ebrios, sed reddit sobrios:
 5 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
 10 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,
 15 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
 31 ergo om. A 35 [sanguine] A] sanguinem M T
 quo] quod M

dulcis est animae diligenti. Quod quisque salubriter cupit, hoc sibi suaviter sapit. Nam quomodo virtutes non saperet, in quo est plenitudo virtutum? Si cupit virtutem, et sapientiam, Christus 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: quia vinum[sanguine] 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
 5 per infirmitatem peccamus, quotidie per hanc medici- PL
 nam a peccato sanemur. Vobiscum, inquit, ero cunctis⁹⁴⁷
diebus, usque ad consummationem saeculi. Semper est
 praesens nobiscum in isto convivio, sub alia quidem
 forma, sed in propria vere substantia. Cum enim
 10 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
 15 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
 5 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.

II. 74. In hoc excellenti convivio divisi sunt
 ordines ministrorum. Sed in omnibus, et prae omnibus
 tres praecipui, Subdiaconorum, Levitarum, et Sacerdotum,
 quos oportet cordis, et corporis habere munditiam,
 5 juxta mandatum Propheticum: Mundamini qui fertis vasa
Domini.

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 ministro-
 5 rum 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
 5 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 eundem M

istam Beatus Gregorius tam diligenter, et evidenter
 exposuit, ut non solum superfluum, sed et temerarium
 sit post illum quidquam addere, vel mutare. Prius PL
 igitur per Prophetas, qui prandium istud praenunciavere, 948
 10 ad prandium Judaicum populum invitavit, sed venire
 neglexit. Iterum per Apostolos, qui prandium istud
 annunciavere, ad prandium invitavit eundem, sed venire
 contempsit: quin immo quosdam ex illis, et istis
 affectos contumeliis occiderunt. Ne ut nuptiae jam
 15 paratae remanerent, per diversos praedicatores Gentilem
 populum invitavit, qui credidit, 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
 5 parabolam Evangelicam, duo sunt in agro; duo in lecto;
 duo in mola, quorum unus assumetur, et alter relinque-
 tur. Intransium enim ad nuptias quidam vestem non
 habent nuptialem; Quoniam indigne manducans, iudicium
sibi manducat, non dijudicans corpus Domini. Vestis
 10 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

caritatem, et sic de pane illo edat, et de calice
bibat. Alioquin ligatis manibus, et pedibus mittetur
in tenebras exteriores: ibi erit fletus, et stridor
15 dentium.

De Spirituali Convivio.

II. 78. In spirituali vero conjugio spirituale
convivium celebratur. Illud utique, quod per
singulos dies septem filii Job cum tribus sororibus
faciebant. Tunc enim septem filii Job cum tribus
5 sororibus convivantur, quando septem dona cum
tribus virtutibus animum, quem afficiunt, interna
satietae reficiunt. De quo Dominus ait: Ecce
ego sto ad ostium, et pulso: si quis audierit vocem
meam, et aperuerit mihi januam, intrabo ad illum, et
10 coenabo cum illo, et ipse mecum. Ad hoc convivium
invitat Psalmista, qui ait: Gustate, et videte,
quoniam suavis est Dominus. Et Petrus Apostolus:
Lac concupiscite, ut in salutem crescatis, si tamen
gustastis, quoniam dulcis est Dominus. Dulcedinem
15 istam illa jam gustaverat, quae dicebat: Comedi
favum meum cum melle meo, bibi vinum meum cum lacte
meo: propter quod et alios ad gustandum invitat:
Comedite amici, et bibite, et inebriamini carissimi.
Gustatur autem super mensam de lignis Sethim quatuor
20 pedibus subsistentem, super quam panes propositionis

II. 78., 22 Eccli 15,3.

III. 2., 1 Ps 44,2.

Rubrica: Epythamicum de laudibus sponsi
et sponse. A

III. 1., 9 epythamicum A

III. 2., 1 Eructavit] inquit add. A

3 intromittatur A 4 responderit A

5 [Joculatores] A M] Jaculatores T

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.

III. 1. Solent igitur cantores, et psallentes
nuptialibus adesse conviviiis, ut instrumentis, et
canticis laetificent discumbentes. Propter quod
in illo convivio, quod pater fecit filio revertenti,
5 symphoniam, et chorum legimus concrepasse. Per
symphoniam intelligentes instrumenta chordarum;
per chorum cantica vocum. Veniat igitur ad hoc
nuptiale convivium optimus ille cytharista David,
et Epithalamium, quod eructavit cor ejus, ad honorem
10 sponsi, et sponsae decantet.

PL
949

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
5 [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 non¹] 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
margin. M T ego] non tu add. A regi¹]
om. A 29 Et] Sed A 31 Commendatur ab
 ore.] rubrica A margin. 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
 10 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
 15 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: propterea
 20 Dico ego opera mea, non tua, regi. Regi, non tibi,
 quia dignus est operarius mercede sua: praesertim
 cum intendat perfecte laudare: videlicet corde, ore,
 et opere. Corde: quoniam eructavit cor meum: Ore:
 quoniam eructavit verbum bonum. Opere, quia dico ego
 25 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
 30 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
 950

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

35 idest instrumentum Spiritus Sancti celeriter
 inspirantis, qui non sub humano cruciatu deliberat,
 sed repente ubicumque vult spirat: secundum quod
 alibi legitur, quia factus est repente de coelo
sonus, tamquam advenientis spiritus vehementis.

40 Sicut enim atramentum de cornu scriba per calamum
 imprimit pergameni, 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
 45 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
 50 regis excellenter extollit.

Narratio de laudibus sponsi.

III. 3. Speciosus (inquit) forma prae filiis
hominum. Utriusque laudes et regis, et reginae
 prosequitur: sed regem, quasi majorem, prius laudat,
 et excellentius; reginam, quasi minorem, posterius,
 5 et remissius. De sponso praemittit: Speciosus forma
prae filiis hominum. De sponsa subjungit: Astitit
regina a dextris tuis, in vestitu deaurato. Sponsum
 autem quadriformiter laudat; a forma: a potestate:

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 commendando 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 peccatoribus M

a iudicio: ab ornatu. A forma, cum ait: Speciosus
 10 forma prae filiis hominum. A potestate, cum ait:
Accingere gladio tuo super femur tuum, potentissime.
 A iudicio, cum subjungit: Sedes tua, Deus, in saeculum
saeculi: virga recta est, et virga regni tui. Ab
 ornatu, cum subdit: Myrrha, et gutta, et casia a
 15 vestimentis tuis.

Verum a forma multipliciter eum laudat:
 comparative videlicet, aliis praeferendo, unde
speciosus forma prae filiis hominum: absolute,
 simpliciter commendando, unde specie tua, et pulchritu-
 20 dine tua intende, prospere, etc. Rursus laudat ipsum
 a forma secundum utramque naturam; Secundum humanita-
 tem: Speciosus forma prae filiis hominum; Secundum
 divinitatem: Specie tua, et pulchritudine tua etc.
 Item secundum pulchritudinem corporis: Speciosus
 25 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
 30 despicabilis passionis, tu tamen es speciosus forma 951
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 fornax 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 Diuersis modis exponitur.] rubrica A
Diuersis modis exponit.] marg. M T dicat]
diceret A habundat A aubundat M
9 concinat A 10 Exponit gratiam.] marg. M T
13 inquit te A 14 alio M

35 Tu solus es filius hominis, et non hominum: caeteri
sunt filii hominum, et non hominis. Et ideo speciosus
forma prae filiis hominum. Et si verus sis homo, vere
tamen es super omnes homines: quoniam qui de coelo
venit, super omnes est. Et licet sis speciosus forma
40 prae filiis hominum, quoniam in te desiderant Angeli
prospicere: vere speciosus factus es, quoniam immunis
a culpa; quia peccatum non fecit, nec inventus est
dolus in ore ejus: cum tamen nil obstet intelligi
secundum formam corporis eum prae caeteris hominibus
45 speciosum.

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
5 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
10 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 Multipharium A 20 nouissimo A
 21 Exponit labia.] rubrica A Ab heri]
 adheri A 22 nudius tertius] midius tertius 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
 35 [Numquam] A M] Numquid T 36 homo
 loquitur A 37 Exponit Diffusam.] rubrica A
marg. M T ut] et A 39 Tu namque dixisti]
om. A Omnia] namque add. A

15 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.

Multifariam, multisque modis loquebaris olim
 20 Patribus in Prophetis, novissime vero diffusa est
gratia in labiis tuis. Moyses de se dixit: Ab heri,
et nudiustertius non sum eloquens, et impeditioris,
et tardioris linguae sum, ex quo locutus es mihi.
 Et Isaias: Vae mihi, quia tacui, quia vir pollutus
 25 labiis ego sum, et in medio populi polluta labia
habentis ego habito. Et Jeremias: A a a, Domine
Deus: ecce nescio loqui, quia puer ego sum. Sed
diffusa est gratia in labiis tuis. Quondam in verbis
 tuis erat terror effusus: unde perterriti ac pavore
 30 concussi Judaei steterunt procul dicentes Moysi:
loquere tu nobis, et audiemus: non loquatur nobis
Dominus, ne forte moriamur. Nunc autem diffusa est
gratia in labiis tuis. Unde ministri, qui missi
 fuerant a principibus [et sacerdotibus], ut te
 35 comprehenderent, responderunt: [Numquam] sic
locutus est homo, sicut hic loquitur homo.

PL
952

Sapientiam invidi celant, ut eam aliis non
 communicent. Sed diffusa est gratia in labiis tuis.
 Tu namque dixisti: Omnia quaecumque audivi a Patre
 40 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.

III. 4., 44 suffudit A 45 Item exponit
 gratiam.] rubrica A Exponit gratiam.] marg.
 M T 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
 50 te 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
 55 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
 60 et Deus exaltavit 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
 65 potestas in coelo, et in terra; idest in evidenti 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 margin. 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] M] Adjicit 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.] margin. M T

III. 5. Accingere gladio tuo super femur tuum,
potentissime. Laudat sponsum a potestate, quem
tripliciter ostendit armatum: gladio, sagittis,
et virga. Gladio ferit propinquos; sagittis
5 percellit remotos; virga corripit subditos. Non
est ergo, qui potestatem ejus possit fugere, dicente
Propheta: Quo ibo a spiritu tuo: et quo a facie
tua fugiam? Si ascendero in coelum, tu illic es:
si descendero in infernum, ades. Praemittit ergo
10 de gladio: Accingere gladio tuo super femur tuum,
potentissime. [Adjicit] de sagittis: Sagittae tuae
acutae, populi sub te cadent. Subdit de virga:
Virga recta est virga regni tui; quasi dicat:
O potentissime, cui nemo potest resistere, quando-
15 quidem diffusa est gratia in labiis tuis, ergo
accingere gladio, spiritus quod est verbum Dei,
ut verbi virtute separet homines a diabolo: quatenus
fortior superveniens, fortem vincas armatum, et omnia
vasa ejus diripias. De hoc gladio tu dicis in
20 Evangelio: Non veni pacem mittere in terram, sed
gladium. Veni enim separare hominem adversus patrem
suum, et filiam adversus matrem suam...et inimici
hominis domestici ejus. Sed accingere gladio super
femur tuum. Lego dictum in Exodo: Ponat vir gladium
25 super femur suum: ite, et redite de porta usque ad

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 et¹] om. A 32 dictum om. A
 34 accigeris A 35 naturae, vel] om. A
 36 dixit] inquit A 37 [meum] A] tuum M T
 38 humanam naturam A 44 quoniam] quia A
 50 illis om. A

portam per medium castrorum, et occidat unusquisque
fratrem, et amicum, et proximum suum. Lego quoque
 scriptum in Cantico: Lectulum Salomonis sexaginta
fortes ambiunt ex fortissimis Israel:...uniuscujusque
 30 ensis super femur suum, propter timores nocturnos.
 Sed et aliter intelligo dictum de illis, et aliter
 intelligo dictum de te. Nam illi super femur accincti
 sunt, ut culpam carnis restringant; Tu vero super
 femur accingeris ut naturam carnis ostendas. Femur
 35 enim est Seminarium humanae naturae, vel propagationis;
 juxta quod Abraham dixit ad servum: Pone manum tuam
subter femur [meum]; non ait super, sed subter,
 propter tui reverentiam, qui secundum naturam humanam
 de illo eras femore propagandus. Accingere itaque
 40 super femur, idest super humanitatem, in qua debes
 diabolum expugnare. Aliud siquidem est accingi;
 aliud est succingi; et aliud est praecingi. Nam
 accingimur pugnaturi, secundum illud: Accingimini,
et estote filii potentes...quoniam melius est nobis
 45 mori in bello, quam videre mala gentis nostrae, et
Sanctorum. Succingimur ituri, secundum illud: Simon
Petrus cum audisset, quia Dominus est, tunica succinxit
se, et misit se in mare. Praecingimur ministraturi,
 secundum illud: Tunc praecinget se, et faciet illos
 50 discumbere, et transiens ministrabit illis. Ponitur
 tamen frequenter unum pro alio; sicut facile potest

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 intendas]
 intendens A 19-20 et-Divinam] om. A

ex multis Scripturarum auctoritatibus comprobari.

III. 6. Specie tua, et pulchritudine tua intende,
prospere procede, et regna. Solent speciosissimi
de pulchritudine superbire: solent et potentissimi
prae fortitudine desaevire. Tu vero licet sis
5 speciosus forma prae filiis hominum, non tamen
superbis: et ideo specie tua, et pulchritudine tua
intende: licet sis potentissimus, accinctus gladio
super femur non tamen desaevit: et inde prospere
procede, et regna. Laudaverat Sponsum tripliciter,
10 asserens eum speciosissimum, eloquentissimum, et
potentissimum: nunc autem singulis singula reddit.
Intende, prospere procede, et regna: quasi dicat,
quia speciosus es forma secundum humanitatem, ergo
specie tua nobis intende. Sed quia prae filiis
15 hominum speciosus secundum Divinitatem: ergo
intende nobis pulchritudine tua; quatenus specie
tua, et pulchritudine tua [intende], secundum utramque
naturam intendas, idest hominem pereuntem miseratus PL
respicias, redimens per humanam, et glorificans per 954
20 Divinam. Ut autem hoc competenter efficias, prospere
procede ad passionem, non utique prosperatus, sed
prosperans, ut miseros redimas: et regna per
Resurrectionem, ut redemptos glorifices. Vel quia
diffusa est gratia in labiis tuis, ergo prospere

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 procede] 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 iustitia.] 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

25 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, prosperabun-
tur. Et ideo gladio praedicationis super femur
30 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 praedicat:
5 a mansuetudine patientiae quam exhibet: a justitia
vitae quam implet.

Haec tria maxime necessaria sunt regnanti: ut
sit verax in ore: mansuetus in corde: justus in
opere. Ergo propter veritatem, quam praedicasti
10 (unde ego veritatem dico vobis) expedit vobis, ut
ego vadam. Propter mansuetudinem, quam exhibuisti:
unde discite a me, quia mitis sum, et humilis corde.
Propter justitiam, quam implesti: unde sic decet nos
implere omnem justitiam. Diceris quoque verax in
15 promissis implendis: unde lex per Moysen data est;
gratia, et veritas per Jesum Christum facta est.

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. 7., 20 obprobriis A 25 Nonne]
 Non M Nonne] ergo add. A oportet M
 27 et om. A

III. 8., 1 De potentum abusionibus que
 maxime remoueter a sponso.] rubrica A
 De potestate abusionis, 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
20 justitia sempiterna. Diceris mansuetus in opprobriis
perferendis: unde ego sicut agnus mansuetus, qui
portatur ad victimam. Ergo regna propter mansuetu-
dinem; Tu namque dixisti: O stulti, et tardi corde
ad credendum in omnibus, quae locuti sunt Prophetae:
25 Nonne haec oportuit pati Christum, et ita intrare
in gloriam suam? Diceris justus in judiciis exerce-
ndis: unde Justus Dominus, et justitiam dilexit,
aequitatem vidit vultus ejus. Ergo regna propter
justitiam; nam de te scriptum est: Pater omne
30 judicium dedit Filio....Et potestatem dedit ei judi-
cium facere, quia Filius hominis est.

III. 8. Plerique vero potentes humanae conditionis
obliti, solent esse terribiles, crudeles, tyranni,
fallaces, impatientes, iniqui. A te vero, qui es
potentissimus, haec omnia removentur. Non enim es
5 terribilis, sed benignus; quia specie tua, et
pulchritudine tua intendis. Non es crudelis, sed PL
pius; quia prospere procedis. Non es tyrannus, 955
sed princeps; quia prospere regnas. Non es fallax,
sed verax; quia intendis secundum veritatem. Non
10 es impatiens, sed mansuetus; quia procedis secundum

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 margin. M T Sagite A
 acute A potentissime om. A 3 [arcum] A]
 armaturam M T

mansuetudinem. Non es iniquus, sed justus; quia
regnas secundum justitiam. Et quoniam talis es,
dextera tua, idest potentia tua; illa videlicet,
de qua dicitur: dextera tua fecit virtutem: dextera
15 Domini exaltavit me: mirabiliter, idest per miracula
te deducet de verbis ad opera, de morte ad vitam, de
terris ad coelos, de Judaeis ad Gentes, per cursus
totius terrae. Nam de te scriptum est: Stupebant
omnes, qui eum audiebant, super prudentia, et
20 responsis ejus. Et videntes admirati sunt. Item
Repleti sunt omnes timore, dicentes: Quia vidimus
mirabilia hodie. Tibi etiam dictum est: Innova
signa, et immuta mirabilia; quia tu opera illa
fecisti, quae nemo alius umquam fecit. Deducet ergo
25 te mirabiliter dextera tua.

III. 9. Sagittae tuae acutae, potentissime,
populi sub te cadent in corda inimicorum regis.
Si per [arcum] intelligitur Sacra Scriptura, per
sagittam debet intelligi sermo Divinus. Tunc enim
5 de arcu sagittas emittimus, cum de Sacra Scriptura
verba proferimus. Hunc arcum, et has sagittas
noverat, qui dicebat: Arcum suum tetendit, et
paravit illum, ...sagittas suas ardentibus effecit.
Duo vero sunt in sagitta; lignum, et ferrum. Lignum
10 directum ut pervolet; et ferrum acutum, ut penetret;

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 liquescit] 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.

- 15 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,
- 20 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 liquefac-
- 25 ta est, ut dilectus meus locutus est: loquente quippe dilecto, anima liquescit, quia verbum Divinum cor humanum mollificat, et per compunctionis ardorem, ut iniquitatis deponat duritiam, et per caritatis fervorem, ut justitiae formam accipiat. Duplex est
- 30 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 956
- De ferientibus dicitur: Sagittae tuae infixae sunt
- 35 mihi, et confirmasti super me manum tuam. De succendentibus legitur: 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^l] om. A 42 eum^l] enm M
 44 noverat illa] illam nouerat 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

carbonibus desolatoriis. Audi sagittam ferientem
 ad poenitentiam: Genimina viperarum, quis docuit
vos fugere a ventura ira? Facite ergo fructus dignos
 40 poenitentiae. Intende ad sagittam succedentem ad
 caritatem: Si quis diligit me, sermones meos servabit;
et Pater meus diliget eum, et ad eum veniemus, et
mansionem apud eum faciemus. Hanc ergo sagittam
 noverat illa, quae dicebat: Vulnerata sum caritate.
 45 Quocirca populos sagittis hujusmodi vulnerat. Sub te
cadent, idest humiliabunt se tibi. In corde, vel in
corda inimicorum regis. Diversitas litterae, diversita-
 tem generat intellectus, et secundum utramque litteram
 duobus modis ordinatur constructio. Nam si dicatur
 50 in corde, talis est sensus: Populi tui percussi
sagittis cadent, idest humiliabuntur in corde inimi-
corum 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
 55 erigebantur elati, ibi nunc humiliantur 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
 60 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

nolens, credere non potest nisi volens: Voluntarie
sacrificabo tibi, et confitebor nomini tuo Domine,
 65 quoniam bonus est. Si vero dicatur in corda, talis
 est sensus: Populi sub te cadent in corda, idest
 contra corda, inimicorum regis: idest contra volunta-
 tem inimicorum tuorum; non solum Scribarum, et
 Pharisaeorum, verum etiam Regum, et Principum, quibus
 70 nolentibus, et prohibentibus populi crediderunt.
Collegerunt enim Pontifices, et Pharisaei concilium,
et dicebant: Quid facimus, quia hic homo multa signa
facit? Ecce mundus totus post eum abiit. Si dimit-
timus eum sic, omnes credent in eum. Vel aliter:
 75 Populi sub te cadent, idest tibi se subdent, quia
sagittae tuae acutae infixae sunt in corda inimicorum
regis, idest transfixerunt corda inimicorum tuorum ad
 poenitentiam. Cadunt boni, cadunt mali: sed boni in
 faciem, mali cadunt retrorsum. De bonis legitur:
 80 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-
 85 cidamus ante Dominum. De malis cadentibus legitur: PE
Cadent a latere tuo mille. Et Qui ceciderit super
lapidem istum, conteretur. 957

III. 10., 1 Ps 44,7. 12 Ps 44,8.
 26 Ps 7,12.

III. 10., 1 Laudatur sponsus a Judicio.]
margin. M T 10 est¹] om. M 23 De rebus,
 quae sunt bono Judici necessariae.] margin. M T
 habere] hahere M

III. 10. Sedes tua, Deus, in saeculum saeculi;
virga recta est, et virga regni tui. Hic a iudicio
 laudat sponsum, quem commendat tripliciter: a dignita-
 te: ab aequitate: a puritate. A dignitate secundum
 5 officium: ab aequitate secundum iudicium: a puritate
 secundum animum; quasi dicat: Jurisdictio 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;
 10 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
 15 saeculum saeculi. Nullus de pietate praesumat; quia
virga est recta, et virga regni tui. Nullus de
 perversitate succenseat; quia dilexisti justitiam,
et odisti iniquitatem. Forum tuum nemo potest accipere;
 quia sedes tua, Deus, in saeculum saeculi. Iudicium
 20 tuum nemo potest arguere; quia virga recta est,
virga regni tui. Animum tuum nemo potest corrumpere,
 quia dilexisti justitiam, et odisti iniquitatem.

Bonus iudex debet habere constantiam, ne sit
 impetuosus; debet habere justitiam, ne sit iniquus;
 25 debet habere prudentiam, ne sit indiscretus. Tu ergo,
 qui es Justus iudex, 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 ex¹] 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,
 30 sed providus; quia dilexisti justitiam, et odisti iniquitatem. Sedes est judicialis auctoritas, de qua Veritas ait: In regeneratione cum sederit filius hominis in sede majestatis suae, sedebitis et vos super sedes duodecim, judicantes duodecim tribus
 35 Israel: haec sedes est in saeculum saeculi; quia quod statuit, non mutatur; quod decernit, non irritatur. Per virgam regni, quae Sceptrum vocatur, regalis potestas accipitur: quae dicitur virga directionis, quia distortos dirigit, justos regit, iniquos conterit,
 40 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
 5 negotii veritatem: ex ordine, si feratur contra juris solemnitate. 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
 10 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 diligit justitiam tribus
 15 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
 20 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
 25 iniquitatem, sed humanitatem debemus diligere; nam
qui diligit iniquitatem odit animam suam.

III. 12. Propterea unxit te Deus, Deus tuus, oleo
laetitiae prae consortibus tuis. Non quia dilexisti
justitiam, et odisti iniquitatem; sed ut diligeres
 justitiam, et odires iniquitatem. Non enim propterea
 5 Christus est unctus oleo laetitiae prae consortibus
 suis, quia dilexit justitiam, et odivit iniquitatem,
 sed ut diligeret justitiam, et odiret iniquitatem,
 unctus est oleo laetitiae prae consortibus suis.
 Ostenditur ergo quis unxerit, quia Deus; et quem

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 unxerit, quia te; et quo unxerit, quia oleo laetitiae;
 et quantum unxerit, quia prae consortibus tuis; et ad
 quid unxerit, quia, ut diligeres justitiam, et odires
iniquitatem. In quibus verbis Trinitas personarum
 exprimitur: nam Pater est ungens: Filius unctus:
 15 Spiritus Sanctus est unctio. Ab hac unctione Filius
 nomen accepit; quia hebraice Messias, graece Christus,
 latine dicitur Unctus. De quo Sponsa dicit in Canticis:
Oleum effusum nomen tuum; quia Christus a chrismate
 dicitur, quod principaliter fit ex oleo: effusum,
 20 quia caeteri Fideles ab unctione uncti, idest a Christo
 Christiani dicuntur. Ad litteram oleo laetitiae intel-
 ligitur unctio Sacerdotalis, et regia, quae laetificat
 inunctos. Unxit ergo te Deus et regem, et sacerdotem,
 ut sis Rex regum, et Dominus dominantium, et ut sis
 25 Sacerdos in aeternum secundum ordinem Melchisedech.
 Unxit autem oleo laetitiae, idest plenitudine gratiae,
 quae mentem laetificat, et jucundat; sicut inquit
 Apostolus: Gloria nostra haec est testimonium conscien-
tiae nostrae. Vel oleo laetitiae, idest Spiritu
 30 Sancto, qui est laetitia Patris, et Filii; amor, et
 dilectio utriusque: de quo alibi legitur: Fluminis
impetus laetificat civitatem Dei. Oleum istud noverat
 qui dicebat: Computruit jugum a facie olei, et ille
 qui praedixerat: Suxerunt mel de petra, et oleum de
 35 saxo durissimo. Quid sit hoc oleum, in Actibus

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 ⁹⁵⁹
 unctus, prae consortibus suis. Consortes Christi
 40 sunt universi Fideles, qui secundum Apostolum sunt
haeredes Dei; cohaeredes autem Christi; participes
promissionis, idest haereditatis aeternae. Christus
 autem plenitudinem unctionis accepit, quia datus est
 ei spiritus sine mensura; in quo plenitudo Divinita-
 45 tis habitat corporaliter: caeteri vero partem accipiunt
 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
 50 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
 55 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,
 60 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,
 65 propter hominem Deum: nam et Deus est Pater Filii
 secundum Divinitatem; Pater autem est Deus Filii
 secundum humanitatem.

III. 13. Myrrha, et gutta, et casia a vestimentis
tuis, a domibus eburneis. Laudat Sponsum ab ornatu
 rerum, et personarum; sed ab ornatu rerum dupliciter;
 videlicet a vestibus, et domibus: unde Myrrha, et
 5 gutta, et casia a vestimentis tuis, a domibus eburneis.
 Item ab ornatu personarum dupliciter: a familia, et
 a sponsa: unde delectaverunt te filiae regum in
honore tuo. Astitit regina a dextris tuis in vestitu
deaurato. In vestibus autem commendat odorem contra
 10 foeditatem: in domibus nitorem contra spurcicitatem:
 in familia honorem contra scurrilitatem: in sponsa
 decorem contra deformitatem. De vestimentorum odore
 praemittit: Myrrha, et gutta, et casia a vestimentis
tuis. De domorum nitore subjungit: A domibus eburneis.
 15 De familiae honore supponit: Delectaverunt te, filiae
regum in honore tuo. De sponsae decore concludit:
Astitit regina a dextris tuis in vestitu deaurato.
Myrrha, quae species est amara, vermes arcens, et a
 putredine servans, mortificationem carnis significat,

III. 13., 28 Gal 3,27. 30 Ps 132,2.
 33 2 Cor 2,15.14. 36 Gen 27,27.
 41 Eccli 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]
 distingunt T 40 specialiter] species M

20 quae vermes carnalium [desideriorum] excludit, et a plenitudine vitiorum spiritualium defendit. Gutta, quae dicitur [aromatica] sedans tumores, et reprimens Pl, inflaturas, humilitatem significat, quae tumorem cordis 960 expellit, et inflaturam mentis evacuat. Casia, quae

25 dicitur fistula, in humido crescens, et a callido purgans, fidem significat, quae crescit in aqua baptismi, et purgat ab aestu peccati. Vestimenta Christi sunt universi fideles, quibus inquit Apostolus: Quicumque in Christo baptizati estis, Christum induistis.

30 Et de quibus inquit Psalmista: Sicut unguentum in capite, quod in oram vestimenti descendit. Ab his indumentis spirant illae tres virtutes reddentes odorem; de quibus dicit Apostolus: Christi bonus odor sumus Deo in omni loco. Haec est illa vestimen-

35 torum fragrantia, quam sentiens Isaac benedixit, et ait: Ecce odor filii mei, sicut odor agri pleni, cui benedixit Dominus. Tres istae species [distinguunt] tres ordines fidelium in Ecclesia, qui sunt Noe, Daniel, et Job; idest Praelati, Continentes, et

40 Conjugati. Nam gutta, idest humilitas specialiter debet inesse Praelatis, secundum illud: Quanto major es, humilia te in omnibus. Et Qui major est in vobis fiat sicut junior; et qui praecessor, sicut ministrator; quia qui se exaltat, humiliabitur; et qui se

45 humiliat, exaltabitur. Myrrha, idest mortificatio

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:
fornicationem, immunditiam, libidinem, et concupis-
centiam. Et si spiritu facta carnis mortificaveritis,
 50 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
 55 usum uxoris, cum altero, vel altera minime coinquinen-
tur: quasi dicat: O Rex, tu solus accepisti
 plenitudinem unctionis, quia unctus es oleo laetitiae
prae consortibus tuis; caeteri vero partem plenitudinis
 acceperunt: quia Myrrha, et gutta, et casia, idest
 60 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
 65 nitidum, significat puritatem. Domus igitur eburnea
 est cor mundum, et purum; de quo dicit Propheta:
Perambulabam in innocentia cordis mei, in medio domus
meae. Quia vero pennae struthionis similes sunt
pennae herodii, ne Angelus satanae transfiguret se
 70 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:
75 a gradibus eburneis; idest ab operibus puris, quibus PL
quasi quibusdam gradibus ascenditur de virtute in 961
virtutem, donec videatur Deus deorum in Sion. Gradus
isti sunt differentiae meritorum, de quibus alibi
legitur: Deus in gradibus ejus cognoscetur, dum
80 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:
5 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-
10 lae virgines reginae, quae contemnent 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.
15 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.

III. 14., 19 ut om. M 26 suscitetur M
 37 [accipit] M] acipit T 41 gaudio om. M

in honore tuo, quasi non suum, sed tuum quaerentes
honorem, crucis mortificationem in suo corpore pro
tui nominis honore portantes. Vel, ut jungatur cum
20 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
25 fuerit sine semine, accipiat uxorem 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 fra-
30 tribus; de quibus ipse dicit in Psalmo: Narrabo
nomen tuum fratribus meis. Item in Evangelio: Vade,
et dic fratribus, quia mortuus est sine semine; quia
pendens in Cruce vix unum latronem concepit; Singula-
riter, inquit, sum ego, donec transeam. Et tota die
35 expandi manus meas ad populum non credentem, et
contradicentem mihi. Sed suscitatur ei semen frater,
qui [accipit] uxorem ipsius: idest Apostolicus ordo,
qui sponsam Christi, scilicet sanctam Ecclesiam
regendam suscepit; qui, non sponsus, sed amicus
40 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] mnnda M

gentium intravit ad fidem: et habet nomen defuncti,
 quia conversus ad fidem nomen accipit crucifixi, ut
 45 a Christo christiani dicantur.

III. 15. Astitit regina a dextris tuis in vestitu
 deaurato, circumdata varietate. Duo commendantur in
 sponsa: dignitas, et ornatus. In dignitate, status, PL
 et locus; quoniam astitit regina a dextris tuis. 962

5 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
 10 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
 15 sint candida, idest opera tua munda; per aurum enim
 caritas designatur, quia sicut aurum praeminet univer-
 sis metallis, ita caritas excellit universis virtu-
 tibus, secundum illud: Major horum est caritas.

Vestitus ergo non aureus, sed deauratus intelliguntur
 20 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 30 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: Eructavit cor meum verbum bonum. Tactus in eo, quod dicitur: Calamus scribae velo- 10 citer scribentis. Laudaturus ergo Propheta Reginam, exhortationem praemittit, admonens eam ad intelligentiam, ubi ait: Audi filia, et vide; ad obedientiam, ubi addit: Inclina aurem tuam; ad constantiam; ubi subdit: Oliviscere 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,
intelligat: 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

25 dicat: Audi filia choros cantantium; et vide ludos PL
psallentium, quibus aurem inclina, ut deponas 963

maestitiam; et sic obliviscere populum tuum, quem
dimisisti, quia meliorem invenies: Nam vultum tuum
deprecabuntur omnes divites plebis. Et obliviscere

30 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

Ecclesia, quam catechizando concepi, quam genui

35 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

40 domum patris tui, scilicet conversationem Diaboli;

quasi dicat: Obliviscere Babyloniam, quia Jerosolymam
advenisti; obliviscere Zabulum, quia Jesum accepisti;

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.]

margin. M T 3 laudandum M 13 Christum M

19 te om. M

sicut praeceptum fuerat Abrahae: Egredere de terra tua, et de cognatione tua, et de domo patris tui,
 45 et veni in terram, quam monstravero tibi; ut deseras illos, quibus Dominus ait: Vos ex patre diabolo estis.

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
 5 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
 10 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.
 15 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;
 20 qui redimendo, tribuit tibi gratiam. Tantus, et talis,

III. 17. 21 Ps 44,12.13. 24 Mt 15,22.
 26 Mt 15,25. 27 Ps 44,13. 28 Ps 44,13.
 Ps 44,13. 42 Ps 66,2.
 III. 18., 1 Ps 44,14.15.

III. 17., 37 quicumque M

III. 18., 1 Laudat Sponsam a gloria.]

margin. M T

quod adorabunt eum Filiae Tyri in muneribus, idest
in caerimoniis, votis, et eleemosynis. Tyrus enim
interpretatur angustia, cujus filiae sunt Gentes
peccatorum angustiis coarctatae. Unde mulier
25 Chananaea a finibus illis egressa, typum gerens
Gentilis Ecclesiae, venit, et adoravit. Quia vero
tantum virum habes, et talem; ideo vultum tuum, idest
benignitatem tuam, deprecabuntur, pro se, omnes
divites plebis, idest sapientes, et nobiles hujus
30 saeculi, principes, et philosophi; quia jam conversi
venerantur Ecclesiam. Vel divites plebis intelliguntur
Judaei, qui quondam habebant templum, et Sacerdotium, PL
divitias legis, et prophetiae. Sicut enim ante 964
Salvatoris adventum, quicumque de Tyro, idest de
35 populo gentium cupiebant fieri proselyti, deprecabantur
Israel, ut per eos introducerentur in Templum, ita
post Salvatoris adventum, quicumque de Israel, idest
de populo Judaeorum, volunt fieri Christiani, depreca-
buntur Ecclesiam, ut eos recipiat ad baptismum;
40 quatenus salutem, quam perdidierant in Judaea, inveniant
in Ecclesia. Per vultum benignitas designatur, secundum
illud: Illuminet vultum suum super nos, et misereatur
nobis.

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 fimbriis M 21 [praeeminet] M] praeminet T

reginam praedixerat, filiam regis appellat; quia
 Christus regenerat, quam desponsat. Laudat ergo
 5 sponsam a gloria, quam commendat dupliciter: ab
 ornatu interiori, et ab ornatu exteriori. Ornatus
 interior, nitor conscientiae. Ornatus exterior
 est splendor doctrinae. De ornatu interiori praemit-
 tit: Omnis gloria ejus filiae regis ab intus, idest
 10 in conscientia, juxta quod inquit Apostolus: Gloria
nostra haec est, testimonium conscientiae nostrae.
 Unde: Qui gloriatur, in Domino gloriatur. Certe qui
 foris nitent, et intus sordent, similes sunt sepulchris
dealbatis, quae a foris parent hominibus speciosa,
 15 intus autem plena sunt ossibus mortuorum, et omni
spurcitia. De ornatu exteriori subjungit: In fimbriis
aureis, idest claris doctrinis, ornantur. Haec sunt
 aurea tintinnabula, quae dependebant a tunica hyacin-
 thina. Per aurum enim sapientia designatur; quia
 20 sicut aurum praecellit universis metallis, ita sapien-
 tia [praeeminet] omnibus donis. Requiescet super
eum, inquit, spiritus sapientiae, et intellectus etc.
 Dicit igitur: Astitit regina a dextris tuis in vestitu
deaurato; sed omnis gloria ejus, idest, filiae regis
 25 est ab intus, idest in conscientia. Non enim qui in
manifesto Judaeus est, neque quae in manifesto in
carne, est circumcisio: sed qui in abscondito Judaeus
est, et circumcisio cordis, in spiritu, non littera:

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 fimbriis M 46 doctores]
 doctores M 50 enim Apostolus] om. M
 54 Tanquam M

cujus laus non ex hominibus, sed ex Deo est. Ejus
 30 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-
 35 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
 40 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 965
 45 flores sapientiae designantur, quibus collum, et pectus
 Ecclesiae, idest praedicatores Ecclesiae, et doctores
 ornantur. Vermiculatas, idest distinctas, et variatas
argento, scilicet eloquentia, ut juxta varietatem
 materiae, vel personae, stylus sermonis, et qualitas
 50 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
adoloscentulis.] marg. M T

55 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
 60 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. Adducentur regi virgines post eam:
proximae ejus offerentur tibi. Offerentur in laetitia,
et exultatione: adducentur in templum regis. Solet
 puella, cum de domo patris ad domum sponsi deducitur,
 5 contristari pro cognatis, et cognatis, quos dimittit:
 propter quod ei dicitur: Obliviscere populum tuum, et
domum patris tui; quoniam concupivit rex speciem tuam.
 Solent venientibus sponsis omnes assurgere, ac humiliter
 inclinare: propter quod dicitur: Adorabunt eum filiae
 10 Tyri in muneribus: vultum tuum deprecabuntur omnes
divites plebis. Solet sponsa pretiosis vestibus, et
 variis indumentis ornata procedere: propter quod
 dicitur: Omnis gloria ejus filiae regis ab intus,
in fimbriis aureis, circumamicta varietate. Solet
 15 secum paranympum, non extraneos, sed propinquos

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

adducere: propter quod dicitur: Adducentur regi
virgines post eam, proximae ejus. Solent cum hymnis,
 et canticis festive deduci: propter quod dicitur:
Afferentur tibi in laetitia, et exultatione. Solent
 20 pro consecrando conjugio in templum adduci; propter
 quod dicitur: Adducentur in templum regis. Licet
 autem una sit universalis Ecclesia, de qua dicitur:
Una est columba mea, perfecta mea, multae sunt tamen
 diversitates fidelium, de quibus adjungitur: Viderunt
 25 eam filiae, et beatissimam praedicaverunt reginae, et
concupinae laudaverunt eam. Post eam igitur reginam,
 quae mater est omnium, idest post primitivam Ecclesiam,
virgines adducentur, et proximae afferentur; quia
 facilius merentur adytum regis virgines, quam viduae;
 30 continentes, quam conjugatae. Nam, ut inquit Apostolus:
Qui sine uxore est, cogitat quae Domini sunt, et quomodo
placeat Deo. Qui autem cum uxore est, sollicitus est, PL
quae sunt mundi. Virgines ergo, quae tam corde, quam 966
 corpore sunt pudicae, adducentur regi, videlicet
 35 Christo, in praesenti per fidem, in futuro per speciem.
Et proximae ejus, idest conjugatae, vel viduae proximo
 loco post illas, afferentur tibi, Rex Christe, ut istis
 des auream, illis aureolam. Nam illarum est fructus
 centesimus, istarum sexagesimus, vel tricesimus.
 40 Utraeque tamen afferentur in laetitia cordis, et
exultatione corporis, propter geminam stolam. Quia

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 fatuae, solae vero prudentes intraverunt ad nuptias, et clausa est janua: recte subjungitur:

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

III. 20. Pro patribus tuis nati sunt tibi filii; constitues eos principes super omnem terram. Sponsa laudatur a filiis: filios autem commendat a magnitudine; quia sunt nati pro patribus. A fortitudine; quia nati sunt filii. Ab altitudine; quia constitues eos principes. A latitudine; quia super omnem terram. A gratitudine; quia memores erunt nominis tui Domine. A longitudine; quia in omni generatione, et progenie. Patres vero non solum carne, sed etiam fide possunt
10 intelligi; teste Veritate, quae dicit: Si filii Abrahae essetis, opera Abrahae faceretis. Patres enim Ecclesiae secundum carnem fuerunt Idololatrae,

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.
 38 Lc 22,25.26.

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

pro quibus nati sunt Christiani. Patres secundum
 fidem fuerunt olim Prophetae, pro quibus nati sunt
 15 tandem Apostoli. Pro Apostolis autem quotidie
 nascuntur Episcopi, quos Ecclesia principes super
omnem terram constituit. Quamvis et aliter possit
 intelligi: Filii nati sunt pro patribus; quos
 generas filios, collocas tibi patres, cum discipulos
 20 facis magistros. Verum Apostolos non Sponsa, sed
 Sponsus constituit principes super terram, quibus
 post Resurrectionem [insufflavit] et ait: Accipite
Spiritum Sanctum, quorum remiseritis peccata, remit-
tuntur eis; et quorum retinueritis, retenta sunt.
 25 Euntes in mundum universum praedicate Evangelium
omni creaturae. Qui crediderit, et baptizatus fuerit,
salvus erit; qui vero non crediderit, condemnabitur.
 Sed ad utrumque potest referri, quod dicitur: Consti-
tues eos principes super omnem terram; et ad Sponsam,
 30 de qua praemittitur: Pro patribus tuis nati sunt tibi
filii; et ad Sponsum, de quo subjungitur: Memores
erunt nominis tui, Domine. De principibus istis alibi PL
 legitur: Principes populorum congregati sunt cum Deo 967
Abraham. Nimis honorati sunt amici tui, Deus; nimis
 35 confortatus est principatus eorum.

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

potestatem habent super eos, benefici vocantur. Vos
 40 autem non sic, sed qui major est inter vos, erit
sicut junior: et qui praecessor, erit sicut ministra-
tor. Et Petrus Apostolorum magister: Non quasi
dominantes in clero, sed forma facti gregis ex animo.
Memores erunt nominis tui, Domine, in omni generatione,
 45 et pro genie. Quasi dicat; accepti benefici non
 erunt ingrati, quia memores erunt nominis tui, Domine;
 non tantum alicubi, sed ubique; quoniam in omni
generatione, et pro genie suscepti officii non erunt
 obliti; quia propterea populi confitebuntur tibi;
 50 non tantum semel, sed semper; quoniam in aeternum,
et in saeculum saeculi. Olim notus in Judaea erat
Deus, et in Israel magnum nomen ejus; sed Apostoli,
 et Apostolici viri memores erunt nominis tui, Domine,
in omni generatione, et [generatione] Judaeorum, et
 55 pro genie Gentium; quoniam, in omnem terram exivit PL
sonus eorum, et in fines orbis terrae verba eorum. 968
 Vel in omni generatione, et pro genie, idest per omnes
 successores, praedicando nomen tuum magnum, et glorioso-
 sum, quod invocatum est super illos. Nomen istud
 60 Petrus Apostolus exposuit principibus, et senioribus
 Judaeorum: Notum, inquit, sit omnibus vobis, quoniam
in nomine Jesu Christi Nazareni...astat iste coram
vobis sanus....Nec enim nomen aliud datum est sub
coelo hominibus, in quo nos oporteat salvos fieri.

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

- 65 Propterea populi confitebuntur tibi in aeternum, et in saeculum saeculi. Quasi dicat: quia principes memores erunt nominis tui, Domine, in omni generatione, et progenie, propterea populi Christiani, principes imitantes, confitebuntur tibi, idest laudabunt te.
- 70 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
- 75 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,
5 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
10 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,
15 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
20 the pit (Mt 15,14.). It was therefore quadrilateral

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
25 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
30 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
35 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
40 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
45 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
50 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,
55 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
60 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
65 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,
70 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.

5 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:

10 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

15 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

20 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
 25 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
 30 a different unique grace which conceived him in
 the Virgin Mary without the itch of the flesh, with-
 out 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,
 35 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
 40 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
 5 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 10 (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 15 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 20 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 25 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 30 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. 3. 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
5 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
10 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
15 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
20 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
 5 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
 10 to all peoples.

On the Oath.

II. 5. He swore the same thing concerning the consum-
 mation 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
 5 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
 10 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
 5 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
 5 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
 10 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
 15 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
 5 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
 10 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, 5 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 5 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

5 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
 10 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
 5 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
 5 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

5 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
 10 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 1.). 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

5 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
5 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:
5 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,
10 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.).

15 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
 20 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
 5 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
 10 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,
 15 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

(1 Cor 6,9.). Moreover, what in carnal marriage (is)
 20 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
 25 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
 30 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
 35 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
 5 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
 10 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, foreseeing and foretelling, described: He said:
Lift up your eyes round about, and see; all these are
 5 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
 10 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.
 15 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,

20 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 5 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 10 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 15 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 20 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

the soul is stopped from offence (sin).

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.
 5 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
 10 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
 15 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
 20 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
 25 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
 30 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
 35 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
 40 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
 5 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
 10 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
 5 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
 10 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:
 15 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.).

20 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,
5 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
10 (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
15 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;
20 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, 25 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 30 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 some one imperfect progress: on account of which the Apostle 35 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 5 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
 10 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.).
 15 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
 20 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.
 5 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
5 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
10 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,
15 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
20 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
25 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,
 30 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
 5 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,
 10 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,
 15 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:
20 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
25 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
30 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
35 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
40 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.);

45 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
 5 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
 10 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
 15 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,
 5 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

Christ.

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.).

5 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
 5 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.
 10 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

15 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
20 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
5 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;
10 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
5 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.

Solution.

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,
5 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
10 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
5 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
 10 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 Proclained 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
 5 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 fornica-
 10 tions, 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
 15 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
20 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
25 added: And other sheep I have, that are not of this
fold; 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.),
30 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
35 through the conformation of nature between Christ and
the Church) Christ united the Church to himself in the
fullness 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
40 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
 45 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;
 50 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,
 55 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
 5 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
 10 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, 15 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 20 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 25 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 30 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
5 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.);
10 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
15 (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
20 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.)....

25 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
 5 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
 10 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
 15 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
 20 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
 25 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,
 30 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
 35 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
 5 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
10 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
15 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,
20 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
25 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
30 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
 35 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
 5 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.
 10 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
 15 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,
 20 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
 25 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
 30 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
 5 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
 10 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.

15 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
 20 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
 5 of the Synagog by the Prophet Ezechiel: 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
 10 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
15 your forehead, and earrings in your ears, and a beau-
tiful 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
20 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
5 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
10 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
 15 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
 20 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
 25 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,
 5 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 under-
standing, the spirit of counsel, and of fortitude,

the spirit of knowledge, and of godliness, and he
10 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
15 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.).
20 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
25 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
30 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
 5 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
 10 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,
 15 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
 20 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
25 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
30 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
35 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,
40 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
45 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
 5 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
 10 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 fisher-
 men brought back both the good and the bad (Mt 13,47.):
 15 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
 20 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
25 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,
30 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
35 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
40 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
45 heart (Ps 50,19.), he is raised up stronger.

On the Betrothal
(Desponsatio per verba de praesenti,
i.e., Marriage).

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
5 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
5 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
10 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
15 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
20 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
25 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
30 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,
35 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

10 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

15 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,

20 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

25 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
30 [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 metaplasma. For he turns the discourse
35 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
40 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,
45 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

50 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.).

5 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

10 (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
 15 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

20 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,
 25 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
 30 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
 5 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:
 10 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
5 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
10 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
15 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
20 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
 25 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
 30 (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
 35 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
 40 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;
 45 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
 50 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
 5 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
 10 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
 15 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
20 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
25 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
30 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.).
35 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
40 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
 5 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
 10 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
 5 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
 10 transubstantiated daily, yet it neither grows, nor increases.

On the Flesh.

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
 5 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,
 10 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
 15 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
 5 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
10 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
15 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
20 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
25 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
30 delicious, and the sweetness of every taste (Wis 16, 20.). He says, the bread which I will give, is my

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
 35 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
 40 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
 45 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
 5 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
 10 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
 15 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
 20 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 celebra-
 tion; but the one and the same, in nothing various
 and diverse, it is celebrated upon every table of the
 5 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
 10 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
5 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
5 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

5 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
10 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
15 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,
5 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
 10 (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.).
 15 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
 20 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
 5 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
 10 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,

20.). 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
 15 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,
 20 1.). On account of which she also invites others to
 the tasting: Eat, O 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
 25 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
 5 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
 10 (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
 5 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,
 10 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
 15 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
 20 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
 25 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,
 30 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;
 35 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
 40 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
 45 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
 50 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
 55 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.).

60 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, excellent-
 ly 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 excellently; 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 uprightness (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
30 beautiful above the sons of men (Ps 44,3.); accord-
ing 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
35 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
40 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
45 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
50 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
 55 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
 5 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.),
 10 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
 15 (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
 20 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.),
 25 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
 35 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
 40 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
 45 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;
 75 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)
 5 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
 10 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
 15 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,
20 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,
25 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
30 (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,
35 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
40 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
 45 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
 50 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:
 55 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
 60 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
 65 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
 5 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
 10 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
 15 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
 20 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
 25 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
 30 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
 35 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
 40 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
 5 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
 10 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
15 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 fulfil all justice (Mt 3,15.). You are also called truthful in fulfilling promises; whence
20 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 ful-
25 filled; 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:
30 O 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
35 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
 40 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
 5 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;
 10 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
 15 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.),
 20 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
 25 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.);
 30 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
 5 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,
 10 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:

15 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,

20 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:

25 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

30 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

35 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

40 by inflaming it kindles to love. Concerning the
striking 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
45 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, there-
fore, fruit worthy of penance (Lk 3,7.8.). Direct
your attention to the arrow kindling to love: If
50 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
55 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,
60 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
stricken by the arrows, that is, they will be humbled
in the heart of the king's enemies, that is, in their

65 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
70 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,
75 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
80 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,
85 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,

90 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
95 will fall under you, that is, they will subject them-
selves 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
100 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
105 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
110 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 upright-
ness (Ps 44,7.). Here he praises the Sponsus with

regard to judgment, which he triply commends: with
5 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
10 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
15 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
20 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;
25 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,
35 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
40 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.);
45 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,
50 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
 5 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
 10 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
 15 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
 20 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:
 25 one with regard to loving justice, which is taught in

the Gospel: Whatsoever 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
20 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
25 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
30 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,
35 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
40 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
45 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
50 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
55 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
60 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
65 (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,
 70 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
 75 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, Coun-
 80 sellor, 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 account-
ed of in comparison to him....Afterwards he was seen
upon earth, and conversed with men (Bar 3,36.38).
 85 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
 5 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
 10 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
 15 in opposition to filthiness; 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
 20 the houses, he adds: from the ivory houses. Concern-
 ing 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 cloth-
 25 ing. 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
 30 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
 35 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
 40 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.
 45 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
 50 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.).

55 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 humbles: and he that shall humble himself, shall be exalted (Mt 23,12; Lk 14,11.).

60 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

65 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

70 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

75 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
 80 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;
 85 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
 90 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,
 95 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
 100 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:

5 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

10 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.

15 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 under-

20 stood 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,
25 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
30 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
35 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
40 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
45 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,
15 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
20 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)
25 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
30 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
35 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, O 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, 5 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 10 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 15 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 20 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

25 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
30 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
35 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
40 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
45 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

50 father's house, of course, associating with the devil;
 as if he may say: Forget Babylonia, 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
 55 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
 5 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
 10 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
 15 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
20 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,
25 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,
30 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
35 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
40 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
 45 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
 50 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
 55 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,
 5 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.

10 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
15 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 whited sepulchres, which outwardly
appear to men beautiful, but within are full of dead
20 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
25 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 cloth-
30 ing (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

35 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
40 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
45 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
50 eloquence by silver. For it has been written concern-
ing 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
55 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

60 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
 65 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
 70 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
 75 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,
 80 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 (Ps 44,

5 15.16.). 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
10 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
15 the rich among the people, shall entreat your coun-
tenance (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
20 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
25 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

30 said: 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
35 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
40 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
45 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
50 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

55 (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 fool-
 60 ish, 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 king-
 65 dom 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;
 70 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.),
 75 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

5 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;

10 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:

15 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

20 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,

25 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

30 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
35 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,
40 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
45 exceedingly honorable: their principality is exceed-
ingly 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
50 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 (Ik 22,25.26.). And Peter, the chief of the
55 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
60 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
65 (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,
70 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
75 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
80 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:
85 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
90 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
95 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

PREFACE

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.

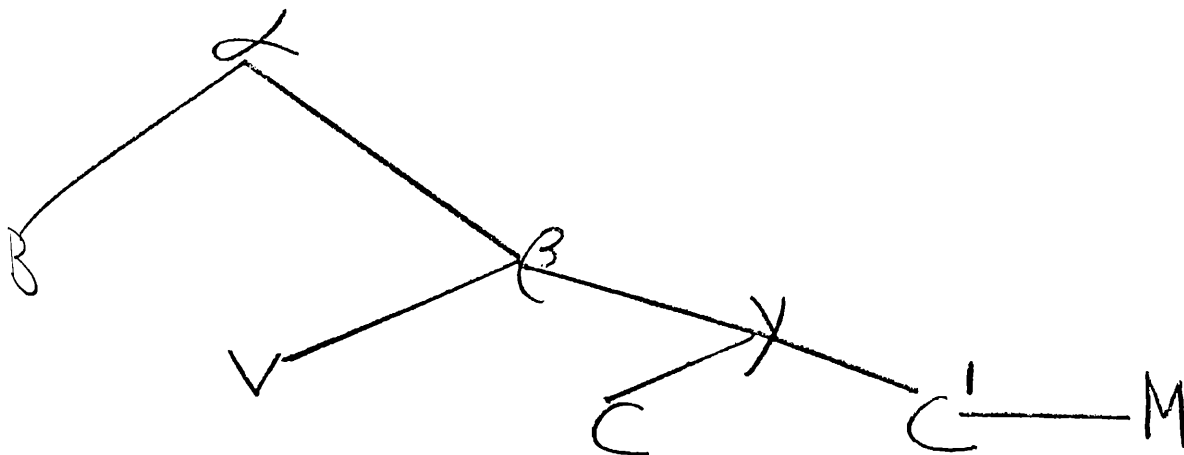
The British Museum MS. Add. 18,331 is a thirteenth century manuscript, which contains two of Innocent III's works--the Papae liber Sacramentum (De sacro altaris mysterio) and his collection of sermons. The sermon in question (Sermo III: In consecratione pontificis) fills

ff. 137^v-139.¹

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. 260^v-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

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

²See Johannes Bapt. Borino, Codices Vaticani Latini, Codices 10876-11000 (Città del Vaticano: in Bibliotheca Vaticana, 1955), pp. 118-120 on Vat. Lat. 10902.

³These 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 praeconiis 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.

1 autem] sponsi add. C C¹ M 2-3 qui-
sponsi om. V 3 paranymfus V 4 Ioannes C C¹
M 5 est om. V 7 suum] et ipse tanquam
sponsus procedens de thalamo suo add. V etc.
add. C C¹ M ista] sponsa C C¹ M 8 sponsa]
mea; uulnerasti cor meum add. V mea add. C C¹
M 10 legimus] egimus V edidimus C C¹ M
11 ante Primam add. Et C C¹ M 13 iuxtam V
animam iustam C C¹ M 14 protoplaustus V
protoplastus C C¹ M 15 quod] hoc V C C¹ M
relinquens V 16 et adherebit uxori sue] etc.
C C¹ M 17 angelus-Iohannem] Ioannes in
Apocalypsi loquitur C C¹ M apocalipsi V

[SERMO III.
IN CONSECRATIONE PONTIFICIS.]

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

5 Sponsus enim est Christus, et sponsa quam habet
ecclesia. De illo dicit Daud: In sole posuit
tabernaculum suum. De ista loquitur Salomon:
Uulnerasti cor meum, soror mea, sponsa. Quatuor
enim species desponsationum nos distinxisse meminimus
10 in libello, quem legimus de quadripartita specie
nuptiarum. Primam, inter uirum et legitimam feminam;
secundam, inter Christum et sanctam ecclesiam; terciam,
inter Deum et iustam animam; quartam, inter Uerbum et
humanam naturam. De primis nuptiis, Prothoplastus
15 euigilans prophetauit: Propter quod relinquet homo
patrem et matrem, et adherabit uxori sue. De secundis
nuptiis angelus in Apocalypsi loquitur ad Iohannem:
Ueni, ostendam tibi sponsam Agni. De terciis nuptiis
ait Dominus per prophetam: Sponsabo te in iusticia,
20 et iudicio, in misericordia, et miserationibus; de
quartis nuptiis sponsa dicit in Canticis: Egredimini,
filie Ierusalem, et uidete regem Salomonem in dyademate,
etc. In hac quadripartita specie nuptiarum, quiddam
admiratione pariter et ueneratione dignissimum reperi-
25 tur. Quod per primam efficitur, ut sint duo in carne

18 sponsam Agni] sponsam uxorem agni V nouam
 nuptam sponsam agni C C¹ M 20 misericordia M
 21 Canticis] Canticorum add. C C¹ M
 22 Ierusalem] syon V Hierusalem C C¹
 22 in dyademate om. C 23 etc.] quo coronauit
 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. 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:

30 Erunt duo in carne una. Propter quam unionem Ueritas intulit: Itaque iam non sunt duo, sed una caro. De secunda dicit apostolus: Omnia membra corporis cum sint multa, unum corpus sunt in Christo. Propter quam unionem idem apostolus subdit: Etenim nos omnes
 35 in unum corpus baptizati sumus. De tertia uero dicit Scriptura: Qui adheret Deo, unus spiritus est cum illo. Propter quam unionem Iohannes apostolus ait: Qui manet in charitate in Deo manet, etc. De quarta fides catholica confitetur: Quod sicut [anima]
 40 rationalis et caro unus est homo, etc. Propter quam ineffabilem unionem Euangelista testatur: Quia Uerbum caro factum est, et habitauit in nobis. Primam ergo unionem recte carnalem, secundam sacramentalem, terciam spiritualem, quartam personalem diximus. Carnalem,
 45 ut diximus inter uirum et legitimam feminam; sacramentalem, inter Christum et ecclesiam; spiritualem, inter Deum et iustam animam; personalem, inter Uerbum et humanam naturam. Ergo qui habet sponsam, sponsus est; amicus autem sponsi stat, et gaudio, etc. Ego
 50 sum fratres amicus sponsi, cui sponsus amicabiliter

37 illo] eo V C C¹ M Ioannes C C¹ M
 38 etc.] et Deus in eo V C C¹ M quartis C C¹
 M 39 [anima] V C C¹ M] homo B 40 etc.]
 ita Deus et homo unus est Christus V C C¹ M
 41 ineffabilem] hanc add. V Quia om. C C¹ M
 42 est om. V 43 ante unionem add. hanc V
 44 ante quartam add. et C C¹ M dixerimus
 personalem V diximus om. C C¹ M 46 et]
 sanctam add. C C¹ M 47 iuxtam V 49 sponsi]
 qui add. V etc.] gaudet propter uocem sponsi
 V C C¹ M 50 sum fratres] factus sum C C¹ M
 sponsi] sponsus V

51 Lc 14,10. 53 Io 21,15-17. 58 2 Cor
 12,1. 59 Lc 12,48. 63 Mt 16,19. 64 Ier
 1,10. 67 Sap 6,6. 68 Eccli 3,20.
 69 Eccli 32,1. 70 Lc 22,26. 73 Mt 28,20.
 75 Lc 22,31.

51 ait om. M 52 ad sponsum] sponso C C¹ M
 53-54 Utinam-sponso] Utinam habens sponsum sicut
 amatus a sponso V Utinam amem sponsum, sicut
 amatus sum a sponso C C¹ M 55 ualuit me C C¹ M
 56 dona] bona C C¹ M 58 donabit] donauit 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 55 committitur, ab eo plus exigitur, secundum regulam ueritatis. Stans itaque gaudeo propter uocem ipsius; sed propter quam uocem? An propter illam quam mihi dixit in Petro: Tibi dabo claues, etc. Aut propter illam quam mihi dixit in propheta: Constitui te super 65 gentes et regna, ut euellas. Sed propter hanc uocem magis mihi timendum est, quam gaudendum. Scio namque, qui dixit: Iudicium durum fiet his qui presunt, et ideo monet et dicit Scriptura: Quanto maior es, humilia te in omnibus. Principem te constitui, noli 70 extolli, etc; et Dominus in Euangelio: Qui maior est inter uos, erit omnium seruus, etc. Propter quam autem uocem mihi gaudendum est? Super illam utique, quam Dominus ait apostolis: Uobiscum ero omnibus diebus usque ad consummationem seculi. Et specialiter Petro: 75 Symon, Sathanas expetiuit uos ut cribraret quasi triticum, sed ego pro te rogavi, etc. Hec est illa

59 cui marg. V 60 ab eo plus] plus ab eo C C¹
M secundum] iuxta C C¹ M 61 ipsius] eius
C C¹ M 62-63 dixit mihi C C¹ M 63 etc.]
regni coelorum? Et quodcunque ligaueris super
terram erit ligatum et in coelis? C C¹ M Aut]
An C C¹ M 64 dixit] locutus est C C¹ M
65 et regna om. C C¹ M euellas] et destruas,
et aedifices et plantes? add. C C¹ M 69 consti-
tuerunt C C¹ M 70 etc.] esto in illis, quasi
unus ex illis C C¹ M 71 etc.] et qui praecessor,
tanquam ministrator C C¹ M ante Propter add. Et
C C¹ M autem om. C C¹ M 72 Super] Propter
C C¹ M utique om. C 73 ait] inquit C C¹ M
75 Symon] ecce add. C C¹ M 75-76 expetiuit-
etc.] expetiuit ut cribraret uos sicut triticum,
etcaetera C C¹ M 76 illa om. C C¹ 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.

77 propter quam] pro qua C C¹ M 78 quod]
qua C C¹ qui M 79 quod] qui C C¹ M
impendit C C¹ M 80 ut cribraret uos C ut
cribraret uos C¹ M 81 uero om. C C¹ M

uox sponsi, propter quam gaudeo; quia sicut predixit
Symoni pugnam, quod promittit uictoriam, sic iniungit
officium, quod inpendit auxilium. Pugnam predicit,
80 cum ait: Sathanas expetiuit uos ut cribraret sicut
tritium. Uictoriam uero promittit, cum addit: non
deficiat fides tua. Nam hec est uictoria que uincit
mundum, fides nostra. Officium iniungit, cum ait:
Confirma fratres tuos. Auxilium autem inpendit, cum
85 ait: Ego pro te rogavi, Petre. Exauditur enim in
omnibus pro sua reuerentia. Dominus mihi adiutor est,
non timebo quid faciat mihi homo. Ergo qui habet
sponsam, sponsus est. Amicus autem sponsi gaudio
gaudet, etc. An non ego sum sponsus, et quilibet
90 uestrum amicus sponsi? Utique sponsus, quod sponsam
habeo nobilem, diuitem, et sublimem, decoram, castam,
et gratiosam, sacrosanctam, Romanam ecclesiam: que
disponente Domino, cunctorum fidelium mater est et
magistra. Hec est Sara maturior, Rebecca prudentior,
95 Lya fecundior, Rachel gratior, Anna deuotior, Susanna
castior, Iudith animosior, Edissa formosior, Multe
filie congregauerunt diuitias, hec supergressa est
uniuersas. Cum hac mihi sacramentale coniugium, cum
hac mihi commercium nuptiale. Mira res, qui celibatum
100 promisi, contraxi coniugium, sed id coniugium non
inpedit celibatum, nec fecunditas huius coniugis

ante non add. Ego autem rogavi pro te, ut C C¹ M
 82 deficiat] desinat C C¹ M 83 ait] dicit C C¹
 M 84 autem om. C C¹ M impendit C C¹ M
 86 est om. C C¹ M 88-89 Amicus-etc. om. C C¹
 M 89 sponsus sum C C¹ M 90 quod] quia C C¹
 M sponsam om. C C¹ M 92 et om. C C¹ M
 93 Domino] Deo C C¹ M 97 hec] autem sola add.
 C C¹ M supergressa est] est autem supergressa V
 99 commertium V nuptiale] sacramentale V
 100 id] istud V C C¹ M 101 impedit V C C¹ 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 denega-
 mus." 127-130 D.61 c.13. "...Sit facultas
 clericis renitendi, si se uiderint pregrauari, et
 quem sibi ingeri ex transverso uiderint non timeant
 refutare."

102 uirginis] uirginitatis C C¹ M
 103 Ioannes C C¹ M 104 et] ut V C C¹ M

tollit uirginis castitatem. Placuit in celibatu
Iohannes, placuit in coniugio Abraham. Utinam ego
placeam in utroque, et utriusque manipulos cum
105 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,
110 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
115 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
120 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
125 affinitate propinquos ad coniugalem copulam accedere
denegamus. De extraneis autem a spirituali coniugio
excludendis cautum tradit auctoritas ut sit facultas

105 reportem] portem C C¹ M 111 cosecratione C
 114 confirmatur] et cum confirmatur, eligitur V C
 C¹ M 116 obtinet] habet V 117 faccultates
 V illius] ipsius V 120 quippe om. C C¹ M
 123 a] in C C¹ M 127 cautum] canonica C C¹ M
 autoritas C autoritas 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
 128-129 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
 130 reperitur cautum C C¹ M 131 ante de add.
 unus V 131-132 cardinalibus-consecraretur]
 carnalibus presbyteris aut diaconis nemo consecre-
 tur C C¹ M 133 consecrationis om. C C¹ M
 fuit hoc C C¹ M coniugium spirituale C C¹ M
 134 mecum] antecedenter add. V primum add. C
 C¹ M 138 solennitas C C¹ solennitas M
 140 igitur] in electione add. V

clericis [renitendi], si se uiderint pregrauari, et
aliquid sibi ingeri uiderint ex aduerso non timeant
130 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
135 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 sollempnitas hanc secum non
sustinet celebrari. Cedit ergo minor maiori, quia
140 minor maiori succedit. Ego igitur contraxi coniugium
et in consecratione nuptias celebraui. Tria uero sunt
principaliter bona coniugii, fides, proles, et sacramen-
tum. Fides ad castitatem, proles ad fecunditatem,
sacramentum ad stabilitatem refertur. Tantam enim
145 fidem Romanus pontifex et ecclesia Romana sibi semper
ad inuicem seruauerunt, ut eis congrue ualeat adaptari,
quod Ueritas inquit in Euangelio: Cognosco oues meas,
etc.: alienum non sequuntur sed fugiunt, quia non
nouerunt uocem alienorum. Alieni sunt heretici et
150 scismatici, quos ecclesia Romana non sequitur, sed
persequitur et fugit et fugat. Suum autem cognoscit
et audit, non apostaticum, sed apostolicum: non

coniugium contraxi C C¹ M 141 et in om. C C¹
M uero] bona add. V 141-142 principaliter
sunt C C¹ M 145 Romana Ecclesia C C¹ M
146 ad om. C C¹ M adaptari] coaptari V C C¹ M
148 etc.] et cognoscunt me meae V C C¹ M
secuntur V fugiunt] ab eo add. V
149 Alieni] autem add. C C¹ M 150 schismatici
C C¹ M 151 et fugit om. C C¹ M cognoscunt
C C¹ M 152 audiunt C C¹ M

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.

153 cathorum V catarum C C¹ M catho-
licorum V 153-154 debitum-reddens om. V
156 et om. C C¹ M 157 cum] quum C C¹
159 impendat V C C¹ M quia] qui C C¹ M
161 tantum Romane V C C¹ M 162 uidetur]
tenetur V C C¹ M 163 enim om. C C¹ M
164 cum om. V C C¹ M quotidiana C C¹ M est
om. C C¹ M 165-168 Quid-plures] Quid ergo

catharum, sed catholicum, recipiens et reddens debitum
coniugale, recipiens ab eo debitum prouidentie, et reddens
155 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
160 superiorem non habet: quid est hoc, quod Romanus
pontifex debitum prouidentie non utique Romane tantum
ecclesie, sed omnibus omnino uidetur ecclesiis exhi-
bere? Sapientibus enim et insipientibus debitor sum,
inquit apostolus; et Instantia cum mea cotidiana est
165 sollicitudo omnium ecclesiarum. Quid ergo? Iudica-
bitur 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
170 introduxit ad illum: nec commisit propter hoc adulte-
rium, sed officium adimpleuit. Sic et Romanus pontifex
sponsam habet Romanam ecclesiam, que tamen ecclesias
sibi subiectas introducit ad ipsum, ut ab eo recipiant
debitum prouidentie: quod quanto plus redditur, tanto
175 magis debetur. 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 C¹ M 168 habraham V 169 sarram habebat V
 Saram habebat C C¹ M suam marg. V
 170 illum] ipsum V C C¹ M 173 introduxit V
 174 quod] quia C C¹ M 175-176 fiebat in
 carne C C¹ M 177 quicquam V C C¹ At] an V
 episcopatus] explatopastus V 178-179 duos
 episcopatus habere V C C¹ M

181-184 cf. C.7 q.1 c.12. 189 Ps 127,3.
 192 Gal 4,19. 193-195 Gen 30,15-17.
 197 Eccli 15,3. 199 Prov 9,5. 202 Sap 16,
 20.

179 Ne] Non V exempla petantur C C¹ M
 180 Vellecrensis C Vercellensis marg. C
 Vellucensis C¹ Vercellensis marg. C¹
 Vellucensis [Vercellensis] M et²] ut C C¹ M
 181 yponensi V Hypponensis C Hipponensis
 C¹ M 183 etiam nupsit C C¹ M etiam] in V

episcopatus? Ne longe petantur exempla. unus et
180 idem est Hostiensis et Uelletrensis episcopus, et
utraque simul ecclesia nupsit eidem. Rursus Yponensis
ecclesia, que coniuncta erat Ualerio, ipso uiuente
nupsit etiam Augustino: [qui] non tam successit,
quam accessit Ualerio. Sed qua ratione possint hec
185 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
190 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
195 intraret, que concepit et peperit. Eos autem [quos]
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
200 meum, quod miscui uobis. Panem celestem et calicem
[salutarem], de quo si quis gustauerit, uiuet in
eternum: Omne delectamentum in se habentem et omnis
suauitatem. Sacramentum autem inter Romanum pontificem
et Romanam ecclesiam tam firmum et stabile perseuerat,

ante Augustino add. beato C C¹ M [qui] V C
 C¹ M | quod B succesit V 184 possunt V C
 C¹ M 186 exquisitio] inquisitio C C¹ M
 sollicitudo C C¹ 187 Contrahitur] Contrahunt V
 Contra hoc C C¹ M autem om. C C¹ M
 189 regenerent V generet M quatenus C C¹ M
 uitis] viris M habundat V abundans C C¹ M
 191 in-sue] etc. C C¹ M 193 formetur Christus
 C C¹ M quondam datis V 194 mandragolis V
 reredem V mercede om. C C¹ M 195 [quos]
 V C C¹] qui B quo M 196 Christus C C¹ M
 [regenerat] V C C¹ M] regnant B salutaribus
 instruit V 199 ante comedite add. et C C¹ M
 201 [salutarem] V] salutaris B C C¹ M
 202 delectamentam V omnis] saporis add. V C
 C¹ M 204 tam] inde V perseueravit V

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.

205 ut om. V ut] non add. C C¹ M
 nunquam] unquam C C¹ M ab] ad V separintur
 V 206 mulier-apostolum] mortuo uiro mulier

205 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 spiritualement; quia non est carnale, sed spirituale
coniugium, id est propter infidelitatis errorem;

215 quoniam qui non credit, iam iudicatus est: et in
hoc articulo intelligitur, quod dicitur in Euangelio,
quod audistis: Uos estis sal terre, quod si sal
euanuerit in quo salietur? Ego tamen non facile
crediderim, ut Deus permetteret Romanum pontificem

220 contra fidem errare: pro quo specialiter orauit in
Petro: Ego, inquit, pro te rogavi, 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

225 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,

secundum Apostolum soluta V C C¹ M 207 iste] ille V 209 non transfertur om. M domino] aut add. C C¹ M 210 eum iudicat V eum om. C C¹ M 211 fornicationem V posset ecclesia romana V 212 non dico C C¹ M 214 propter marg. V in de infidelitatis marg. V 216 dicitur] legitur C C¹ M 217 quod¹] qui V 218 salietur] ad nichilum ualet ultra nisi ut foras mittatur et ab hominibus conculcetur add. V facile non V C C¹ M 220 specialiter] spiritualiter C C¹ M 221 etc.] ut non deficiat fides tua V 222 est] etc. add. V autem] sponsa add. V C C¹ M 223 tradidit] tribuit V C C¹ M 225 [multitudinem] V C C¹ M] plenitudinem B utraumque V 226 sollicitudinis C C¹

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

230 coronam pro regno, illius me constituens uicarium,
qui habet in uestimento 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
235 propter nuptias, uos uideritis. Ego nolim asseuerare
iactanciam. Ignorantem quesuit, renitentem accepit;
sed contradicentem in principio, consentientem in fine;
quia solus consensus inter legitimas personas efficit
matrimonium. Inde uidetur posse contingere, licet
240 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,
245 antequam in ipsum consentiant, utique pontifex est
eorum propter auctoritatem concessionis. Sed uidetur
fortasse, quod nondum sit sponsus eorum propter defe-
ctum consensus. Unde consentire tenentur, et cum eo
iugale fedus inire. Cum autem per electionem accipitur,
250 propter mutuum consensum eligentium et electi, utique
sponsus eorum efficitur, presertim cum electio confirma-
tur. Sed antequam consecretur, nec nomen pontificis,
nec officium sibi uendicabit. Sed an ita sit,
sollicitudo uestra exquirat. Inter sponsum autem et
255 uirum, et inter sponsam et coniugem distingui 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] iniuxta renitentis iuxta V
 iniuste renitentibus iuste C C¹ injuste
 retinentibus juste M 246 autoritatem C
 autoritatem C¹ 248 teneatur C C¹ M
 249 iugale] coniugale V C C¹ M fedus] phedus V
 Cum] Quum C C¹ 253 nec om. M vindicabit M
 254 sollicitudo C C¹ uestra] nostra C C¹ M
 exquirat] disquirat C C¹ M sponsum] sponsam C
 C¹ M 255 sponsam] sponsum 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 administret; uir autem appellatur post confirmationem, maxime post consecrationem, cum iam plenarie administrat. Uel potius, sponsus aut sponsa dicitur propter uirginitatem, uir autem uel coniunx propter fecunditatem. Spondi 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.

Spon̄di] dispon̄di V Despon̄di 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 de] 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.).

5 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
15 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
20 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

25 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
30 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
35 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
40 (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
45 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
50 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
 55 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
 60 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
 65 (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:
 70 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
 75 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
 80 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
 85 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
 90 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
 95 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
 100 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
 105 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
 110 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
 115 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
 120 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
 125 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
 130 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
 135 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
 140 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
 145 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.).

150 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 betrothal,
 ratified in consent, and consummated in sexual inter-

course. And thus spiritual marriage, which is
155 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
160 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
165 the Roman Church, and of administering all her
goods (D.23 c.1.).

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
170 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
175 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
180 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.).

185 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.).

190 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
195 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
200 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.

205 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
210 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
215 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
220 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.
225 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

230 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
235 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
240 (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,
245 however, brings in to him the churches subject to
herself, so that they may receive the debt of prov-
idence 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;
250 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
255 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
 260 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
 265 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 children as olive plants round about his table (Ps 127, 3.). On account of which the apostle says: My
 270 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
 275 reproduces for Christ, she teaches with wholesome doctrines, and shapes with virtuous admonitions, she shall feed them with the bread of life and understanding, and give them the water of wholesome wisdom to drink (Eccli 15,3.). Come, she says, eat my bread,
 280 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.).

285 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
290 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
295 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,
300 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
305 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
 310 not) (Lk 22,32.).

Therefore, he who has the bride, is the bride-
groom (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
 315 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,
 320 as a sign of the temporal power she gave me a crown
 (tiara); the miter for the spiritual power (sacerdo-
tium), 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
 325 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
 330 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
335 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
340 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.
345 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
350 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)
355 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
360 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
365 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 bride-
groom (Jn 3,29.). And you brothers and sons, who
are friends of the bridegroom (amici sponsi) and
370 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.),
entreating in prayer, that thus may I give up (pay)
375 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.).