|  |  |
| --- | --- |
| II. Oratio ad Christum cum mens vult eius amore fevere  Domine IESU Christe, redemptio mea, misericordia mea, salus mea: te laudo, tibi gratias ago.  Quamvis valde impares tuis beneficiis, quamvis multum expertes dignae devotionis, quamvis nimis macras a desiderata pinguedine dulcissimi tui affectus: tamen qualescumque laudes, qualescumque gratias, non quales scio me debere, sed sicut potest conari, tibi persolvit anima mea.  Spes cordis mei, virtus animae meae, auxilium infirmitatis meae, compleat tua potentissima benignitas quod conatur mea tepidissima imbecillitas.  Vita mea, finis intentionis meae, etsi nondum merui te tantum quantum debitor sum amare, utique saltem desidero te tantum quantum debeo amare.  Illuminatio mea, tu vides conscientiam meam, quia "domine", ante te omne desiderium meum"; et tu donas si quid bene vult anima mea.  Si bonum est, domine, quod inspiras, immo quia bonum est, ut te velim amare, da quod me facis velle, da ut quantum iubes tantum te merear amare.  Laudes et gratias tibi ago pro desiderio quod inspirasti; laudes et preces offero, ne sit mihi donum tuum infructuosum, quod tua sponte dedisti.  Perfice quod incepisti, dona quod me benigne praeveniendo immeritum desiderare fecisti.  Converte, misericordissime, meum teporem in ferventissimum tui amorem.  Ad hoc, clementissime, tendit haec oratio mea, haec memoria et meditatio beneficiorum tuorum, ut accendam in me tuum amorem.  Tua me, domine, bonitas creavit; tua misericordia creatum ab originali peccato mundavit; tua patientia post illam emundationem baptismi in aliis peccatorum sordibus volutatum hactenus toleravit, nutrivit, expectavit.  Expectas tu, bone domine, meam correctionem; expectat anima mea ad sufficienter paenitendum, ad bene vivendum tuae gratiae inspirationem.  Domine meus, creator meus, tolerator et nutritor meus, esto adiutor meus.  Te sitio, te esurio, te desidero, ad te suspiro, te concupisco.  Et sicut pupillus benignissimi patris orbatus praesentia, flens et eiulans, incessanter eius dilectam faciem toto corde amplectitur: sic et ego non quantum debeo, sed quantum queo, memor passionis tuae, memor alaparum tuarum, memor flagellorum, memor crucis, memor vulnerum tuorum,  memor qualiter pro me occisus es, qualiter conditus, qualiter sepultus, simul memor gloriosae tuae resurrectionis et admirabilis ascensionis: haec indubitata fide teneo, exilii mei aerumnas defleo, spero tui adventus solam consolationem, ardeo tui vultus gloriosam contemplationem.  Heu mihi, qui videre non potui dominum angelorum humiliatum ad conversationem hominum, ut homines exaltaret ad conversationem angelorum! Cum deus offensus sponte moriebatur ut peccator viveret, heu qui tam admirabili, tam inaestimabili pietate praesens obstupescere non merui!  Cur, o anima mea, te praesentem non transfixit gladius doloris acutissimi, cum ferre non posses vulnerari lancea latus tui salvatoris?  Cum videre nequires violari clavis manus et pedes tui plasmatoris?  Cum horreres effundi sanguinem tui redemptoris? Cur non es inebriata lacrimarum amaritudine, cum ille potaretur amaritudine fellis?  Cur non es compassa castissimae virgini, dignissimae matri eius, benignissimae dominae tuae?  Domina mea misericordissima,  quos fontes dicam erupisse de pudicissimis oculis, cum attenderes unicum filium tuum innocentem coram te ligari, flagellari, mactari?  Quos fluctus credam perfudisse piissimum vultum, cum suspiceres eundem filium et deum et dominum tuum in cruce sine culpa extendi et carnem de carne tua ab impiis crudeliter dissecari?  Quibus singultibus aestimabo purissimum pectus vexatum esse, cum tu audires: "mulier, ecce filius tuus", et discipulus: "ecce mater tua"?  Cum acciperes in filium discipulum pro magistro, servum pro domino?  Utinam cum felice IOSEPH dominum meum de cruce deposuissem, aromatibus condissem, in sepulchro collocassem, aut saltem prosecutus essem, ut tanto funeri non deesset aliquid mei obsequii!  Utinam cum beatis mulieribus chorusca visione angelorum essem territus et audissem nuntium dominicae resurrectionis, nuntium meae consolationis, nuntium tam expectatum, nuntium tam desideratum!  Utinam, inquam, audissem ex ore angeli: "nolite timere vos, IESUM quaeritis crucifixum, surrexit, non est hic"!  Benignissime, suavissime, serenissime: quando restaurabis mihi  quia non vidi illam beatam tuae carnis incorruptionem?  Quia non sum deosculatus loca vulnerum, fixuras clavorum?  Quia non respersi lacrimis gaudii cicatrices testes veri corporis?  Admirabilis, inaestimabilis, incomparabilis: "quando consolaberis me" et compesces me a dolore meo?  Non enim capit in me dolor meus, quamdiu peregrinus sum a domino meo.  Heu mihi, domine, heu animae meae!  recessisti, consolator vitae meae, nec valedixisti mihi.  Ingrediens vias tuas benedixisti tuis, nec affui.  "Elevatis manibus" a nube susceptus es in caelum, nec vidi.  Angeli promiserunt te rediturum, nec audivi.  Quid dicam? Quid faciam? Quo vadam? Ubi eum quaeram?  Ubi vel quando inveniam? Quem rogabo? Quis nuntiabit dilecto "quia amore langueo"?  "Defecit gaudium cordis" mei, "versus est in luctum" risus meus.  "Defecit caro mea et cor meum, deus cordis mei et pars mea deus in aeternum".  "Renuit consolari anima mea" nisi de te, dulcedo mea.  "Quid enim mihi est in caelo, et a te quid volui super terram?"  Te volo, te spero, te quaero.  "Tibi dixit cor meum: quaesivi vultum tuum, vultum tuum, domine, requiram: ne avertas faciem tuam a me".  Amator hominum benignissime, "tibi derelictus est pauper, orphano tu eris adiutor".  Mi advocate tutissime, miserere orphani derelicti.  Pupillus factus sum absque patre, anima mea quasi vidua.  Respice orbitatis et viduitatis meae lacrimas, quas tibi offero donec redeas.  Age iam, domine, appare mihi, et consolatus ero.  Ostende mihi faciem tuam, et salvus ero.  Exhibe praesentiam tuam, et consecutus ero desiderium meum.  Revela gloriam tuam, et erit perfectum gaudium meum.  "Sitivit in te anima mea, quam multipliciter tibi caro mea".  "Sitivit anima mea ad deum fontem vivum.  Quando veniam et parebo ante faciem dei" mei?  Quando venies consolator meus quem expecto?  O si quando videbo gaudium meum quod desidero! O si "satiabor cum apparuerit gloria tua" quam esurio! O si inebriabor "ab ubertate domus tuae" ad quam suspiro! Si potabis me "torrente voluptatis tuae" quam sitio!  Sint mihi, domine, interim "lacrimae meae panes die ac nocte", donec dicatur mihi: 'ecce deus tuus'; donec audiam: 'anima, ecce sponsus tuus'.  Pasce me interim singultibus meis, pota me interim fletibus meis, refocila me doloribus meis.  Veniet interea fortasse redemptor meus, quoniam bonus est; nec tardabit, quia pius est; "ipsi gloria in saecula" saeculorum, amen. | II. Prayer to Christ when the mind fervently inclines toward his love  Lord Jesus Christ,  My redemption, my mercy, my salvation  I praise you  I give you thanks.  However greatly unequal these are to your favors,  However much they fall short of worthy devotion,  However exceedingly thin they are compared to the desired fullness of your affection:  Still such praises  Such thanks,  Not such as I know I owe,  But as much as it can strive to give,  My soul releases to you.  Hope of my heart,  Strength of my soul,  Help of my infirmity:  May you’re most powerful kindness complete  What my most tepid weakness attempts.  My life,  Fulfillment of my purpose,  Though I’ve not yet gained to love you in accordance with my debts,  Yet surely do I want to love you as much as I owe.  My light, you see my inmost thoughts:  For *lord, before you is my every longing*[[1]](#footnote-1),  And it is you who gives my soul to desire anything rightly.  If what you inspire, O Lord, is good –  Or rather, since it is good –  Grant what you compel me to will:  That I might love you!  Grant that as much as you bid,  So much may I merit to love you.  Praise and thanks I give for the longing you’ve inspired.  Praise and thanks I offer,  Lest this gift remain unfruitful,  Which of your own accord, you’ve given.  Perfect what you’ve begun;  Grant what you, in your advance kindness,  Have compelled me, unworthy, to desire.  Turn, O most merciful one, my lukewarmness  Into most fervent love for you.  Toward this, O most gentle one,  This prayer,  This remembrance and meditation on your favors, tends:  That I might kindle your love in me.  Your goodness, Lord, created me;  From original sin your mercy cleansed me, your creature;  After that baptismal cleansing,  Wrapped in the sordid rags of my sins still, Your patience endured, nourished, awaited me.  You await, good Lord, my correction;  My soul awaits –  To repent wholeheartedly,  To live fully –  Your gracious inspiration.  My Lord,  My Creator,  My forbearer and nourishing provider,  Be also my helper.  I thirst for you,  I hunger for you,  I desire you,  I sigh to you,  I long for you.  And just as an orphan bereaved of a most kind father’s presence,  Mourning and wailing,  Unceasingly, wholeheartedly clings to that beloved countenance:  So also I –  Not as I ought, but as I can –  Remember your passion,  Remember your blows,  Remember your lashes,  Remember your cross,  Remember your wounds,  I remember:  How you were slain for my sake,  How you were prepared for burial,  How you were entombed.  With these I remember your glorious resurrection and wondrous ascension.  These with unwavering faith, I hold;  The troubles of my exile, I mourn.  I hope for your coming, my sole consolation;  I yearn for your face and its glorious contemplation.  Woe to me, who could not see the Lord of angels humbled to dwell among men,  That he might exalt men to dwell among angels!  When the stricken God was dying freely that the sinner might live,  Woe that I did not merit to be dumbstruck before this piety so marvelous,  So measureless!  Why, O my soul, did the sword of your sharpest pain not pierce you there present,  When you could not bear the lance piercing the side of your savior?  When you could not watch the nail puncture the hands and feet of your maker?  When you shuddered at the blood spilled by your redeemer?  Why were you not drunk with bitter tears when he had drunk the bitter gall?  Why did you not commiserate with that virgin most chaste,  His mother most worthy,  Your lady most kind,  My lady most merciful:  Whose tears like springs, I’ll proclaim, erupted from eyes most chaste,  When you beheld your innocent only son  Bound before you,  Whipped,  Sacrificed;  Whose tears like waves, I’ll trust, washed over that most godly face,  When you looked up at  Your son and God and Lord stretched faultless on the cross,  And the flesh of your flesh cruelly cut by godless men;  Whose sobs I’ll judge, reveal a most pure heart shaken,  When you would hear: *Woman, behold your son*,  And the disciple: *Behold thy mother*;[[2]](#footnote-2)  When you would accept as a son  The disciple in place of the master,  The servant in place of the lord?  Would that with favored Joseph I had taken my lord down from the cross,  Seasoned him with spices,  Placed him in the tomb,  Or at least followed,  That from such burial rites  My observance would not be wanting.  Would that with the blessed women  I had trembled at the fiery vision of angels  And heard the message of the Lord’s resurrection,  The message of my consolation,  The message much anticipated,  The message much hoped for!  Would, I say, that I had heard from the mouth of the angel:  *Do not fear, you seek Jesus, the crucified,*  *He has risen, he is not here*![[3]](#footnote-3)  Kindest, sweetest, most peaceful one:  When will you make up to me:  That I did not see that blessed incorruption of your flesh;  That I did not kiss the place of those wounds,  The fixtures of those nails;  That I did not sprinkle those scars,  Testaments to a true body,  With tears of joy?  Wondrous, measureless, matchless one:  *When will you have consoled me?*[[4]](#footnote-4)  And when will you unshackle me from my grief?  For my grief shall not attain its course,  As long as I am in exile from my lord.  Woe to me, O Lord, woe to my soul!  My life’s comforter, you departed,  And did not bid me farewell;  Walking along the path, you blessed your disciples,  And I was not present;  *Raising your hands*,[[5]](#footnote-5) you were taken up by a cloud into heaven,  And I did not see;  Angels promised your return,  And I did not hear.  What shall I say?  What shall I do?  Where shall I go?  Where shall I seek him?  Where or when shall I find him?  Whom shall I ask?  Who shall announce to the beloved, *I am sick with love*?[[6]](#footnote-6)  *The joy of my heart fails*,  My laughter *is turned to mourning*,[[7]](#footnote-7)  *My flesh and my heart fail*, *God of my heart*,  *And* *God is my portion in eternity*.[[8]](#footnote-8)  *My soul refused to be consoled*[[9]](#footnote-9)  Except by you, my sweetness;  *For what is to me is in heaven*,  *And what have I wanted from you upon the earth?[[10]](#footnote-10)*  I want you, I hope for you, I seek you,  *To you my heart has spoken: I sought your face,*  *Your face, O Lord, shall I seek:*  *Do not turn your face from me*.[[11]](#footnote-11)  Most kind lover of men,  *To you the poor one is abandoned,*  *And you shall be the help to the orphan*[[12]](#footnote-12)  My most secure support,  Have mercy on this abandoned orphan.  I have become a ward without a father,  And my soul, like a widow.  Look upon the tears of my widowhood and destitution,  Which I offer to you until you return,  Act now, Lord!  Appear to me, and I shall be consoled;  *Show me your face, and I shall be saved*;[[13]](#footnote-13)  Disclose your presence, and I’ll have attained my desire;  Reveal your glory, and my joy shall be complete.  *My soul thirsted for you,*  *My flesh faints for you[[14]](#footnote-14)*  *My soul thirsted for God, the font of life,*  *When shall I come and appear before the face of my God?*  When will you come, my comforter, whom I await?  O, that I should see the joy I desire!  O, that *I should be sated at the appearance of your glory*,[[15]](#footnote-15) for which I hunger!  O, that *I should feast on the abundance of your house*, for which I yearn!  That you should give me *to drink* *from the* *torrent of your delight*, [[16]](#footnote-16) for which I thirst!  Meanwhile, Lord let *my tears be bread day and night*  Until it is said to me: *behold your God*;[[17]](#footnote-17)  Until I shall hear: *soul, behold your bridegroom.*[[18]](#footnote-18)  Meanwhile, grant me food from my griefs,  Meanwhile, grant me drink from my tears,  And refreshment from my sorrows.  Perhaps in the meanwhile my savior shall come, for he is good;  And he shall not tarry, for he is holy;  *To him be glory unto the ages of ages, amen.[[19]](#footnote-19)* |

Numbering is vulgate numbering

In Anselm we see a piety that is at once profoundly affective and profoundly rational. The qualities we attribute to the spirits of Bernard and Abelard, respectively, the tension between which we regard almost as the source of their famous feud, are here, nearly a century before that feud, harmoniously combined in one person.

I play fast and loose with subjunctive verbs.

In several places, where the editors of the critical edition read questions, I read prepositional phrases.

The first of our works, that upon which Anselm’s reputation chiefly rests in our time, … the second, that for which Anselm was chiefly remembered in his own time/more famous in Anselm’s own time…

The theme of want

Bekker, Catalogi Bibliothecarum Antiqui, p. 262-63:

Libri Anselmi archiepiscopi Cantuarie: 82. In uno volumine. monologium lib. I. proslogion lib. I. orationes eiusdem. Lib. De grammatico. Epistola ad Urbanum papam de incarnatione verbi. – 83. In alio tres tractaus de veritate, de libertate arbitrii, de casu diaboli. Deus homo lib. II. De conceptu virginali lib. II. De processione spiritus sancti. – 84. In alio epistole eiusdem ad diversos. Iohannes heremita Cassianus: 85. In uno volumine collatinoes patrum xxiiii. – 86. In uno volumine. Admonitio Basilii ad monachum. Instituta Basilii. Pomerii de vita contemplativa lib. III. 87. In uno vite patrum veteres et Ysidori sinonima et pars libri qui vocatur diadema moachorum – 88. In uno volumine concordia regularum. – in uno volumine Haimo super Ysaiam. – 90. In uno libri beati Dionisii. – 91. In uno vol. pronosticon Iuliani. – 92. In uno libellus Wimondi de corpore et sanguine domini. – 93. In uno Iosephus antiquitatum lib. XIIII. – 94. In alio antiquitatum lib. VI et de Iudaico bello eiusdem lib. VII. – 95. In uno eclesiastica historia Eusebii Cesariensis episcopi quam transtulit Rufinus de Greco in Latinum lib. XI. – 96. In uno alia historia ecclesiastica que dicitur tripartita lib. X. – 97. In uno historia Egisipi lib. VI. – 98. In uno historia Orosii lib. VII. In eodem Trogus Pompeius epitome XLVI. Item in eodem historia Langobardorum lib. V. – 99. In uno vol. vita sancti Nicolai et miracuma eius et translatio eiusdem. – 100. In uno dicta beati Gegorii pape super cantica et vita domni Herluini abbatis et vita beati Anselmi archiepiscopi Cantuarensis. – 101. In uno elucidarius et apocalipsis et cantica canticorum. 102. In uno de viiis lib. III et Ysidori sinonima lib. II et lamentum penitentie eiusdem et regula fidei versifice composita. – 103. In uno vol. continentur II libri de expositione ecclesiastici officii tam diurnalis quam nocturnalis editi ab Amalario viro apperitissime erudito. Item epistola eiusdem ad Ieremiam de nomine Iesu. Item epistola eiusdem ad Guntardum. Item epistola eiusdem ad Nectonem abbatem de seraphim et cherubim.

Libri Dionisi Areopagite: 126: in uno vol. de celesti ierarchia lib. I. de ecclesiastica ierarchia lib. II. De divinis nominibus lib. III. De mistica theologica lib. IIII. Item ipsius ad diversos epistola X. **in eodem Boetii de trinitate libri IIII.** – 127. In alio epistole Yvonis et de sacramentis et sermones ipsius. – 128. In alo abbreviatio totius corporis canonum. – 129. In alio historia Henrici de gente Anglorum lib. X. – 130. In uno vol. epistole Sidonii. – 131. In alio Isidori de officiis lib. II. – 132. In alio dialogus Basilii et Iohannis lib. I. – 133. In alio sermonum Effremi lib. I. – 134. In alio Gregorii Nyseni sermones lib. I. – 135. In alio Rabanus super Matheum lib. VIII. – 136. In alio Rabanus super Ieremiam XX. – 137. In alio Rabanus super genesim lib. III. – 138. In alio Rabanus in exodum lib. III. – 139. **In alio Claudianus de anima contra ep. Ignoti auctoris. In eodem Candidi Arriani ad Victorinum de generatione divina lib. I.** – 140. In alio Origenes super cantica canticorum lib. II. In eodem omelia eiusdem super psalmos: ‘noli emittere; Domine ne in furore; dixi custodiam’. – 141. In alio Alcuini de trinitate lib. III. – 142. In alio Tertulianus contra paganos lib. Unus. In eodem Gregorius Tusen. De creatione hominis lib. I. – 143. In alio historia Clementis lib. X. – 144. In alio Palladius de agricultura lib. XII. In eodem Vegetius de re militari lib. IIII. – 145. In alio Macrobius de saturnalibus lib. III. – 146. **In alio Quintilianus de causis.** – 147. In alio Suetonius de vita Cesarum lib. XII. In eodem Eutropius ab urbe condita lib. X. – 148. **In alio Tullius de officiis.** – 149. In alio Philippica Ciceronis lib. III. – 150. In alio Angelomus super reges XV. – 151. In alio Haimo super epistolas Pauli. Hermas pastor lib. I. Abbas Clarevallensis super cantica canticorum. Hugo Parisiensis de arca de sacramentis et de aliis multis. – 152. In alio XII prophete glosati. Psalterium glosatum. Glose Gisleberti Porretani super psalterium. Epistole Pauli. Sententie Petri Lombardi in uno volumine. – 153. **In alio epistole Senece.** – 154. **In alio Seneca de clementia et de beneficiis.**  – 155. **In alio Seneca de causis. Hermes Trimegistus**. – 156. **In alio Seneca de naturalibus questionibus. Seneca de remediis fortuitorum.** – 157. **In alio Martianus Capella de nuptiis Mercurii et philologie lib. II et de VII artibus editis ab eo lib. VII et commentum Remigii super eumdem IX liib. Priscianus de VIII partibus et de constructionibus II. Utraque rethorica II. Dialectice III. Utrumque commentum super Porphirium. Primum super catheg. Primum, secundum super periermeneias. Commentum super topica Ciceronis. –158. In alio arithmetica, musica et Macrobius super somnium Scipionis. Arithmetica. Item arithmetica. Geometria Gilberti. Propositiones Boetii III. Macrobii II. Platonis III. Commentum Calcidii diaconi super Platonem. –** 159. In uno volumine omnes libri Ovidi excepto magno et de fastis. Item auctores multi

Seneca maior PA6661 .N3 1996

Martianus Capella

Remigius of Auxerre

Priscian

Porphyry

Aristotle

Topica Ciceronis.

1. Psa. 38:9. [↑](#footnote-ref-1)
2. Jhn 19:26-27. [↑](#footnote-ref-2)
3. Mar 16:6. [↑](#footnote-ref-3)
4. Psa 119:82. [↑](#footnote-ref-4)
5. Luk 24:50-51 [↑](#footnote-ref-5)
6. Sng 2:5. [↑](#footnote-ref-6)
7. Lam 5:15. [↑](#footnote-ref-7)
8. Psa 73:26. [↑](#footnote-ref-8)
9. Psa 77:2. [↑](#footnote-ref-9)
10. Psa 73:25. [↑](#footnote-ref-10)
11. Psa 27:8-9. [↑](#footnote-ref-11)
12. Psa 10:14 [↑](#footnote-ref-12)
13. Psa 80:3, 7, 19 (alt.) [↑](#footnote-ref-13)
14. Psa 63:1 [↑](#footnote-ref-14)
15. Psa 17:15 [↑](#footnote-ref-15)
16. Psa 36:8 (alt.) [↑](#footnote-ref-16)
17. Psa 42:3 [↑](#footnote-ref-17)
18. Cf. Mat 25:6 [↑](#footnote-ref-18)
19. Rom 11:36 [↑](#footnote-ref-19)