

Eighth Part

The Wisdom Books of David and Solomon

Book I

The Psalms of David

Preface

1. King David, inspired by the Holy Ghost, wrote the Book of Psalms in the course of his long reign. The Psalms in his Book are Sacred Compositions which David himself, after writing them, put to music. He gave them to the choristers to sing in the Temple, accompanied by various musical instruments, some of which were of his own designing.

2. The principal aim of the Psalms is the glorification of God, the exaltation of His Holy Law and the pondering of the sublime figure of Our Lord Jesus Christ, His lofty mysteries, and the sublime figure of the Most Blessed Virgin Mary. The Psalms also contain hymns of thanksgiving, moral admonitions and reproofs, announcements of rewards and punishments in the life to come, and exhortations to move souls to sincere repentance for their sins, and also to detestation and avoidance of sin.

3. In many of the Psalms the one who prays, calls out, blesses and praises is Christ Himself, some times as God, at other times as Man; now as Reparator and Redeemer, now as Judge and Remunerator, and also as Soul and Head of the Church, according to her stages. Many of the Psalms are of a penitential nature, as in them David portrays his own misery, his repentance and God's mercy, all of which applies to men in general as wretched and sinful creatures.

4. David's personality stands out and transcends, not solely for his kingly rank, but above all for his prophetic office, for he was one of the foremost prophets to foretell particulars concerning the Messiah. David's prophetic vision extended over the past, present and future, so that there are Psalms which the Holy Prophet situates in periods outside his own lifetime but which he lived through in prophetic vision. The Book of Psalms or Psalter was written entirely by the Prophet Saint David. The name Psalter comes from the musical instrument called 'psaltery' frequently used to accompany the recital of these sacred writings.

Psalm I

Happiness of the righteous and unhappiness of sinners

Happy the man
who does not heed the counsel of the ungodly
nor follow the ways of sinners,
whose lips do not utter aberrant and foul convictions;
but whose wish is to fulfil God's Law,

and meditate upon it day and night.
He will be like the tree planted
beside a stream of running water,
whose leaves shall never fall,
which will yield its fruit in due season;
for he will always prosper in his undertakings.
Such shall not be the fate of the ungodly,
who will be like straw wafted away by the wind
and will not sit
in the eternal assembly of the just,
since on the day of judgment they shall be condemned.
For God knows the good ways of the just,
and the bad ways of the ungodly.

Psalm II
Christ is God's Anointed

Why do the wicked rebel against God,
and the ungodly nations
scheme subversive plans against Him?
Many kings of Earth have leagued up
with the princes of Hell
to make war on God and on His Anointed,
saying: "*Let us reject His authority
and shake off the yoke of His Law.*"
But the Lord who dwells in the Heavens
will be avenged on them at the appointed time,
when He manifests His Holy Wrath to them;
and they shall be consternated at His fury.
This is what Christ Himself
manifests through my lips:
*"The Father has constituted Me, His Anointed,
King over Sion, which is His Church, and over every creature,
to preach His Holy Law with zeal.
For the Lord said to me: 'You are My Son,
this day I have begotten You'.
I give You the peoples as inheritance,
and beneath Your dominion I place the entire Universe.
You shall govern with the rigour
of Your merciful justice;
You shall crush as though a vessel of clay
whoever resists You."*
Now then, O kings of the Earth:
understand that above you

there is another more powerful King:
serve Him with holy fear and rejoice in Him.
Act with prudence, you who rule the nations,
accept God's teachings
and put them into practice
lest, because of your ungodliness,
you perish forever before the Lord's wrath.
For when the Holy Wrath of God, without warning,
manifests itself in judgment,
blessed shall be those
who have trusted in His Anointed.
(In the expression "*the Lord said to me, 'You are My Son, this day I have begotten You'*", is contained the doctrine of the Divine Word's eternal generation.)

Psalm III

Joy in trusting God

Whenever I invoked Him, the God of Justice heard me.
You, O my God,
consoled my heart in tribulation.
Have mercy on me, then, and hear my prayer.
O foolish men!
How long will you be senseless of heart?
Why do you love vainglory
and chase after deception?
Know, then, that the Lord Almighty
is He who has made His Holy One, the Anointed, admirable;
and the Lord always hears
when we cry to Him through His Christ.
Do violence to yourselves, and sin no more.
In the solitude of your couches
grieve for the evil that comes from your hearts,
Offer holy sacrifices
and confide in the goodness of the Lord,
because many say distrustfully,
"Who shall bring us to see the good things promised?"
Engraved upon us, O Lord,
is the Light of Your Divine Face,
and You gave joy to our hearts.
If the lovers of this world
feel content and satisfied
at their plenteous wheat, oil and wine,
I, on the contrary, my God, wish to sleep peacefully
resting in Your promises:

Because only in You, O Lord,
is my hope assured.

Psalm IV
Prayer of a righteous man

Hear, O Lord, my words, listen to my cry.
Hearken to the voice of my supplications,
O my King and my God.
Because from morning
I will turn to You in prayer, and You shall hear my voice.
From daybreak
I will come into Your presence and will contemplate You,
because You are a God of goodness
and detest wrongdoing;
You expel the wicked from Your presence,
and in Your sight
the unrighteous cannot stand.
O God!
You detest all who do wrong,
and confound all who speak falsehood.
The bloodthirsty and the fraudulent You loathe, O Lord.
But I, trustful of Your infinite mercy,
enter Your Temple
and prostrate myself before Your presence, O my God.
Guide me, O Lord, by the path of Your justice,
make my ways upright in Your sight,
so that my soul may not fall
into the snares of my enemies;
since words of truth do not issue from their lips,
their hearts are full of vainglory and betrayal,
their throats are an open sepulchre,
and with their tongues they continually plot deceit.
O my God! Judge them by Your Power.
Frustrate their perverse designs,
cast them from Your presence,
as their utter godlessness deserves,
given that they have rebelled against You.
In contrast, O Lord,
let all exult who turn to You
and place their hope in Your mercy;
they shall rejoice eternally,
and You will abide in them forever.
Since all who love Your Holy Name

will glory in You,
because You fill the just man with blessings.
Your benevolence, O Lord, covers us
like a protective shield.

Psalm V
Prayer of a repentant sinner

O Lord, be not indignant
nor let Your Just Wrath fall upon me.
Have mercy on me, O Lord, for I am ill.
Heal me, O Lord,
for I am shaken to my very bones,
and my soul is exceedingly troubled.
Until when, O Lord, will You delay Your succour?
Lord, turn quickly towards me and free my soul.
Save me by Your mercy.
For who, dying in Your disfavour,
shall return to You?
And in Hell, who will pay You tribute of praise?
I am worn out by dint of so much grief.
Every night I flood my bed with tears,
and my eyes are now quite blind from weeping.
I find myself become agèd
and feeble from the attacks of my enemies.
Away with you, begone,
all you who work iniquity,
because the Lord has heard the sound of my laments.
The Lord has paid heed to my request
and has accepted my prayer.
Utterly confounded and distressed
may my enemies be;
may they be thoroughly ashamed,
and forthwith convert to God.

Psalm VI
Greatness of God the Creator

O God, Our Lord!
How admirable is Your Name in all the Earth!
Because Your majesty is seen to be exalted above the Heavens.
Out of the mouths of babes and sucklings
You brought forth perfect praise
to silence the enemy and the persecutor.
When I contemplate the heavens, work of Your Hands,
the moon and the stars You created, I exclaim:

What is man that You should be mindful of him?
Or what is man that You should come to visit him?
You made him a little lower than the angels,
and crowned him with honour and glory.
And have given him dominion
over all the other works of Your hands,
since You placed them all at his feet:
sheep, oxen, beasts of the fields,
birds of the air,
fish of the sea that cleave the billows.

O Lord, Sovereign Master of ours:
How admirable is Your Name
throughout the orb of the Earth!

(In the expression, "*Out of the mouths of babes and sucklings You brought forth perfect praise to silence the enemy and the persecutor*", is foretold the reproach Christ would one day make in the Temple to the chief priests, scribes and doctors of the Law of the pharisee and sadducee sects, when they complained at the praise the children rendered to Jesus for the wonders He had performed.)

Psalm VII

The righteous' trust in the Lord

My soul has its trust placed in the Lord:
O my body! How then do you say to my soul:
*"Fly like a bird
and hide yourself speedily up on the mount;
for see here that sinners
have tensed up their bow,
and have arrows all ready within their quivers
to shoot in hiding
at those who are upright of heart;
since the good which you did
they will not value as such
but repute as evil"*?

Therefore my soul shall reply to you:
*"With what will the righteous man's
conscience reproach him?"*

Trust in the Lord who is in His Holy Temple:
since the Lord has His throne in Heaven,
His eyes observe the humble,
and His gaze scrutinizes
the children of men.

The Lord God tries the godly and the ungodly,
and detests whoever loves wrongdoing.

The Lord God will bring upon evildoers
unceasing fire, brimstone and cold,
and thus shall they drink eternally from the chalice of His Holy Wrath.
For the Lord is just and, as He loves justice,
only the upright will see His benign Face eternally.

Psalm VIII

**Prayer to the Lord to free His own
from the wickedness of their enemies**

Save me Lord,
because there is no longer pity in men:
since Your holy Doctrine is despised
and Your holy Law and morals are trampled underfoot.
Every one of them speaks vanities to his neighbour,
deceiving lips speak with duplicity of heart.
Let the Lord destroy deceiving lips
and the arrogant tongues of those who say:
*“We will rule with our tongues,
since we are masters of our lips:
Who is there to rule over us?”*

But God says: *“For the sake of the needy who are oppressed,
the destitute who groan,
I will arise, and will rescue from danger
all those who implore My succour
without anyone being able to prevent Me.”*

The words of the Lord
are true and infallible doctrine,
His Law is holy, like silver refined in fire,
seven times cleansed and purified.
You, O Lord, will keep us and deliver us forever
from this perverse generation,
in these times in which the ungodly encompass us,
man’s wickedness is extolled
and those faithful to You have their virtues despised.

Psalm IX

Prayer to God in trial

Till when, O Lord, will You keep me in forgetfulness?
Till when will I feel Your Countenance far from me?
How long will my soul be repining
and my heart suffering?
Till when will I be victim of my enemies?
Look upon me and hear me benignly, O my Lord God,
enlighten my soul that it be not confounded

and my enemy say:
“I overcame him, I prevailed over him again”;
for those who harass me
will rejoice if I fall.
But I have placed my confidence
in Your mercy:
My heart will rejoice in Your salvation.
I will sing to the Lord, my benefactor,
and I will perform psalms in the name of the Lord Most High God.

Psalm X

**The righteous man's security
during the chastisement of the ungodly**

The fool says in his heart: “*There is no God.*”
All have become corrupted,
and abominable in their desires.
There is no one who does good, not a single one.
The Lord from the heights of Heaven
looks down upon the children of men,
to see if there is among them
a single person with discernment who seeks God.
All have gone astray, all together have become corrupt:
There is no one who does good, not a single one.
Whitened sepulchres, open and reeking
are their throats.
With their tongues they scheme duplicity,
asps' venom is in their words.
Their mouths are full of cursing and bitterness;
their feet trip lightly to shed innocent blood.
Wherever they go they do harm
and sow calamity.
They did not discern the way of true peace,
lacking the fear of God in their souls.
Will they perchance not realize one day
that there is an avenging God,
all those who do wrong
and devour my people
like scraps of bread?
Those who, despising God's mercy,
did not invoke His help,
will tremble with terror in their day.
And those who take refuge in God's mercy,
will have no reason to fear anything,

because God is with the righteous,
to protect and help them.

You, O ungodly,
scoff at and mock the destitute,
because they put all their hope in Him;
but know that this Lord will never fail them.
Let the Saviour of Israel come now!
and change the fortune of those who hope in Him,
and be motive for jubilation among His people.

Psalm XI

Who will be worthy of Heaven?

Lord, who will dwell
within the sheepfold of Your sacred Tabernacle?
And who will repose
within the heavenly Kingdom of Your Holy Mount?
Whoever keeps himself without blemish, and does right,
and speaks the truth that is within his heart;
who did not deceive with his tongue,
nor did wrong to his neighbour,
nor admitted from any other an injury against him;
who does not look ingratiatingly on the wrongdoer,
who honours the God-fearing man,
and gives his word to his neighbour without guile;
who does not lend his money with usury,
nor condemn the innocent, accepting a bribe.
Whoever does right in this manner, then,
shall rest forever
in the heavenly Kingdom of the Holy Mount
without ever being shaken.

Psalm XII

The righteous man's hope in the Lord

Save me O Lord,
since I have my hope placed in You.
I said to the Lord:
"You are my God, in You I have all my good."
My delights are to be with Your Saints,
whom I honour and imitate in their righteous doings,
since they are reflections of Your own Sanctity.
Though the ungodly multiply their delights,
and hasten to follow their inordinate desires,
I will not go by their depraved ways,
nor will I even remember them

to speak their names.
 You alone, O Lord, are all my inheritance,
 since it is You who are to raise me to life for Your Kingdom.
 The most beautiful inheritance has fallen to my lot,
 which is the very possession of God.
 I will praise the Lord, then,
 who has given me to understand this;
 which, even during the night,
 my heart excites me to recall.
 I have the Lord ever present before me.
 He is at my right hand to sustain me.
 Thus my heart rejoices,
 and my tongue bursts forth in joyful song.
 Even my flesh will rest
 with the hope of the resurrection;
 by virtue that Christ my Saviour
 shall rise first from the dead,
 as He Himself said to the Father:
*“You will not leave My Soul
 in heavenly glory
 long separated from My Body;
 nor will You permit the Body of Your Holy One
 to see corruption.”*
 O Christ my Saviour!
 You made me know the ways of Eternal Life,
 in which You shall fill me with the joy of Your Countenance,
 and at Your right hand I will delight forever.
 (In the expression, *“You will not leave my Soul in heavenly glory long separated
 from My Body; nor will You permit the Body of Your Holy One to see corruption,”*
 is prophesied the prompt Resurrection of Christ; for though His most glorious
 Soul was separated from His Deific Body after His Death on Calvary, within the
 third day both elements were united again at the Resurrection of the Deific Body,
 incorruptible by nature).

Psalm XIII
David's triumphal chant

I love You, O Lord, my Stronghold.
 The Lord is my steadfastness, my shelter and my deliverer.
 My God is my helper, and in Him will I hope.
 He is my protector, the bastion of my health
 and my stay.
 I will invoke the Lord praising Him,
 and will be safe from my enemies.

The agony of death closed in about my soul
and torrents of iniquity unsettled her.
She felt dismay at the horrors of hell,
when sin's ambushes took her by surprise.
But, in my tribulation,
I invoked the Lord and cried out to my God:
and He heard my voice from on high,
since my cries reached His hearing.
The Lord became indignant with my enemies,
and at His Holy Wrath the earth quaked and trembled,
and the foundations of the mountains shook.
From God the smoke of His Wrath came forth,
and fire from the Countenance of His Christ
that kindled the coals of the inextinguishable furnace,
for perverse men's eternal chastisement.
God, however, moved to compassion as well,
came down from Heaven as Saviour,
and humbled Himself even to death on the Cross,
to free us from slavery to the devil.
He rose up upon Cherubim,
and flew as though borne on the wings of the wind
and His glory was hidden behind a thick veil.
Then the clouds dissolved
in hailstones and lighted coals,
and the radiance of His majestic presence
came to be seen.
And the Voice of the Supreme Judge,
between lightning flashes, resounded like thunder,
and God's upbraiding Wrath terrified the reprobates,
precipitating upon them the arrows of His malediction,
and left all their wickedness uncovered,
concealed until then
under the immensity of the waters
and in the bowels of the Earth.
Following the impetuous breath of His Wrath,
the Lord stretched His Hand out from on high,
took those who were His,
withdrew them from the turbulence of the world,
freed them from their infernal enemies,
and from all others who detested virtue.
The Lord then, will come suddenly upon me
on the day of my tribulation,
will be my Protector,

will draw me out to a spacious land,
will save me because He loves me.
The Lord's retribution will be in conformity
with the rectitude of my life,
and according to the merits of my deeds:
because I kept the upright ways of the Lord,
and did not proceed impiously against my God;
because I kept His mandates before my eyes,
and did not disregard His Laws;
because I proceeded without blemish in His presence,
and kept myself from doing wrong.
The Lord's retribution will be in conformity
with the rectitude of my life,
and according to the merits of my deeds:
because the Lord shows Himself kindly to the kindly,
benign to the innocent,
forthright to the pure,
and sagacious to the perversely astute.
Because You, O Lord, save the humble
and humble the proud.
Lord, it is You who enlighten my soul
freeing it from darkness.
By You I am freed from falling in temptation,
and receive strength to overcome my troubles.
The way of God is perfect,
the word of the Lord is refined,
He is the shield of all who turn to Him.
Who is like unto God? Who is more powerful than He?
God is He who has girded me with strength,
and made my ways to be without blemish.
It is He who made my feet as fleet as the deer's,
and raised me above the heights,
who trained my hands for combat,
and my arms to tense the bow of bronze.
You, O my God, gave me Your saving shield,
Your right hand sheltered me,
and Your teachings instructed and corrected me.
You cleared a broad way for my footsteps,
and my feet did not falter.
I pursued my enemies and overtook them,
and did not return until I saw them wiped out.
I broke them, and they could not rise,
they fell beneath my feet.

O Lord!

You have girded me with valour for battle,
overthrown beneath me those who resisted me,
caused my enemies to flee
and destroyed those who hated me.

They raised the cry, and there was no one to save them,
they clamoured to You without Faith or piety, and You heard them not.

I dispersed them like dust before the wind;
like mud in the plaza I crushed them.

You freed me from the conflicts of my people,
constituted me head of the nations.

A strange people submitted to me loyally,
obeying the commands of my voice,
while the children of my people,
as if they were aliens, told me untruths;
for set in their evil way of life,
they turned aside from the paths of righteousness.

Long live the Lord, may my God be blessed,
and may God my Saviour be exalted.

God, who gave me the victory
and subjected the nations beneath me,
Himself delivered me from my violent enemies,
and raised me high above those who resisted me.

For all this I will praise You, Lord, among the nations,
and will chant a psalm to Your Name,
since You gave great victories to Your king,
and acted mercifully towards Your anointed, David,
and towards his descendants forever.

Psalm XIV

The Heavens sing forth the glory of the Lord

The Heavens sing forth the glory of God,
and the firmament announces the work of His hands.
Each day transmits to the next the greatness of His Name,
and each night makes known to the next His Wisdom.
The language of the Heavens is intelligible to all,
its sound rushes throughout the Earth,
and its words are revealed
even to the confines of the globe.

Over the firmament

God set up His tent for the Sun of Justice,
which, like a royal spouse, arises from his nuptial couch
to travel his way like a giant;

for he leaves one end of the Heavens
and hastens to the other,
without anything evading the heat of his empire.
The Law of the Lord is perfect and converts souls,
the testimony of the Lord is trustworthy,
and indoctrinates the simple;
the commandments of the Lord
are upright and gladden hearts.
The precept of the Lord is luminous
and enlightens consciences.
Holy is the fear of the Lord,
and abides forever.
The judgments of the Lord are true
and just in themselves,
are more desirable than gold
and precious stones
and sweeter than honey and the honeycomb.
Hence Your servant keeps them,
and is thereby spiritually recompensed.
But who in truth knows
his own offences?
O Lord, cleanse me of those that are hidden from me,
and pardon me those that have been
the occasion of sin to others.
Preserve Your servant from falling into pride,
lest it come to dominate him,
that thus he may live without blemish
and not fall into the other faults.
So, then, the canticles of my lips
will be gratifying before You, O Lord,
and You will be present forever
in the thoughts of my heart.
O my God and Lord,
my helper and my Redeemer!

Psalm XV

Prayer of Christ on the Cross to the Heavenly Father

My God, My God, look upon Me!
Why have You forsaken Me?
Others' sins, which I have taken upon Me,
have set Me far from Your comforting.
My Father, I cry to You by day and You do not listen to me;
by night and You do not heed me.

But I confess, however, that
You are the Saint of Saints,
the Glory of Israel that dwells in the Tabernacle.
In You did our fathers hope,
and You delivered them from their hardships and trials.
On You did they call, and were saved;
in You did they trust, and were not forsaken.
But I am a worm and no man,
the reproach of men and outcast of the people.
All who see me make fun of Me,
murmur with their lips,
and ironically wag their heads, saying,
*“Look, He trusted in the Lord,
then let the Lord deliver Him now from the Cross,
and save Him, if in truth He loves Him.”*
But You are My hope, My refuge and My Father.
From the virginal womb of My Mother
You wondrously brought Me forth
and gave Me to enjoy security
nursing at Her breasts.
O Heavenly Father,
at birth I was placed in Your provident Arms.
Therefore do not forsake Me, because I am troubled
and there is no one to help Me.
My enemies surround me like insolent bullocks,
and I am beset by ferocious bulls that charge upon Me;
who open their mouths against Me
like roaring, raging lions.
Like water, my Blood has been poured out,
and all my Bones have been pulled out of joint,
but they did not break a single one of them.
My heart melts within Me
as wax beside a fire.
My vigour dried up like wasteland,
and my tongue cleaved to my throat,
and to dust of death they have reduced Me;
for many dogs surrounded Me,
and a council of blackguards beleaguered Me.
They pierced My hands and My feet,
and all my bones can be numbered.
They shared My garments out among them,
and for My tunic they cast lots.
They, rejoicing at My suffering,

observe and contemplate Me.
O Eternal Father,
do not, however, take the succour of My Mother away from Me,
She, My Auxiliatrix and Defender in this cause
as Co-Redemptrix of humanity.
Deliver Her, O My Father, from physical death,
when the sword cruelly transfixes Her Soul,
in the dolorous Birth of My Mystical Body;
since My Mother's Soul is one with Mine:
the Mystical Soul of the Church.
From furious dogs, O My Father,
deliver Her who is Your Onlybegotten daughter
in fullness of Grace from the beginning.
Save My Mystical Body
from the mouth of the infernal lion.
Through My Sacred Ministers
I will announce Your Name to humanity,
and will proclaim Your praise in the midst of the Church;
I will perpetuate My bloody Sacrifice
by means of Holy Mass,
and will fulfil My promise of salvation
to those who avail themselves of the Graces.
Then, the poor and simple will be satiated;
those who seek You, O Father
will sing Your praises,
and shall possess eternal life.
Oh! Heavenly Father,
by virtue of My Sacrifice upon the Cross,
from all the ends of the orb men will be converted to You,
and from all races and peoples
will prostrate themselves before Your presence.
Because Yours is the Kingdom, O Father;
You, Who rule over the nations.
Therefore, all the powerful of the Earth
will submit to You.
Following this Sacrifice of Mine, O Father,
My Soul will again rejoice at Your Right Hand,
in the fullness of Glory with which You created It.
And all the children of My Church,
like true descendants of Mine, will serve You,
and announce Your Justice to the peoples
who shall be regenerated by Grace, saying:
"The Heavenly Father did these wonders

through His Onlybegotten, the Saviour Messiah.”
(Christ on the Cross recited this Psalm XV in its entirety)

Psalm XVI
The Good Shepherd

The Lord is my Shepherd, I shall not want.
In pastures green He feeds me
and in cool waters refreshes me;
and when I went astray,
He came out in search of me to bring me back to the fold.
Out of His pure love and goodness
He leads me by upright ways.
Though I should find myself
amid the storms of death,
I will fear nothing, because He is with me,
His staff guides me and His rod protects me.
In the dire distress
to which my enemies have reduced me,
He prepares me a table with savoury food,
gives me to drink from His overflowing chalice,
and with suavest oil anoints my head.
His mercy and His Grace
follow me all the days of my life,
that I may dwell in the House of the Lord forever.

Psalm XVII
Christ, King of the Universe

The Universe with all it holds is the Lord's.
The Earth with all its inhabitants is the Lord's:
He created it and laid its foundations secure
against the surging of the sea and the incursion of the rivers.
Who, then, will be worthy
to stand in the presence of God
and dwell in His Holy Place?
He who is innocent of hand and clean of heart,
whose soul was not attached to vanities,
nor did he pledge his word falsely to his neighbour.
He it is who will receive the blessing of the Lord
and the mercy of God our Saviour.
This is the generation of those who seek
the Face of the God of Abraham, Isaac and Jacob.
O Angel Princes, raise up
the gates of Heaven higher
to let the King of glory enter in.

Who is this King of glory?
the Lord mighty and powerful,
the Lord of Hosts;
He is the King of Glory.

Psalm XVIII

Entreaty for protection and pardon

To You, O Lord, have I lifted up my spirit.
In You, O my God, have I put my trust.
I will not be confounded,
nor will my enemies mock me;
because no one who hopes in You will be deceived.
May those who do wrong
be covered with confusion
Show me, Lord, Your ways,
and teach me Your paths.
Indoctrinate me in Your truth,
because You are God my Saviour,
and every day I hope in You.
Remember, Lord,
Your infinite pity and mercy,
and forget the sins of my life,
and all that I have offended You as well out of ignorance.
Remember me
according to Your mercy and Your goodness.
Sweet and upright is the Lord,
because He gave His Holy Law,
so as to teach sinners the way of life,
and direct the meek and humble
in accord with His righteousness.
All the ways of the Lord
are of mercy and truth
for those who keep His covenant and His precepts.
For the Glory of Your Name, O Lord,
pardon my sins, however great they be.
Who is the man who fears the Lord?
He who has followed the way prescribed in His Holy Law.
His soul will rejoice in abundant graces,
will enjoy dominion over his passions,
and afterwards eternal happiness.
A stronghold is the Lord for those who fear Him,
and He will make them partakers of His secrets.
My eyes are always fixed on the Lord,

because He will draw my feet out
of the snares my enemies lay for me.
Look upon me and take pity on me, O Lord,
for I am alone and forsaken.
The tribulations of my heart have multiplied,
lighten the anguish I suffer.
Look at my abasement and my toil
and forgive all my sins.
See how my enemies have multiplied
and with violent hatred have detested me.
Preserve my soul and deliver me;
let me not be confounded,
when I have always hoped in You.
All the righteous and innocent
have joined with me in this supplication,
because I have always hoped in You.
Deliver, O God, Your Church
from all her trials.

Psalm XIX
Confidence in God

The Lord is my Light and my Salvation, whom shall I fear?
The Lord is protector of my life,
at whom shall I tremble?
When the malign assault me,
and their armies encamp about me,
I will place my trust in You
and my heart will not fear.
One thing alone do I ask of You, Lord:
to live forever in Your heavenly Mansion.
O Lord, hear my voice crying out,
take pity on me and listen to me.
My heart speaks to You,
my eyes seek You out,
Your Countenance I search for, Lord.
Hide not Your Countenance from me
nor withdraw displeased from Your servant.
You are my help,
do not forsake me nor despise me,
God my Saviour.
Show me Your way, Lord,
and lead me by the right path
to deliver me from my enemies.

Hope in the Lord, O my soul,
conduct yourself with valour,
strengthen yourself and await the Lord with confidence.

Psalm XX

Hymn to the power and providence of God

Rejoice, O righteous, in the Lord,
praise Him, those of upright heart;
sing to the Lord with zither,
chant to Him with psaltery,
sing to Him a new song,
and in His honour merrily play the lyre;
because the Word of the Lord is upright
and every work of His, consummate.
He loves justice,
and the Earth is full of His mercy.
By the Word of the Lord were the heavens made
and by the breath of His mouth
all the angelic hosts.
He gathers the waters of the sea within their limits
and holds back the waves in their basins.
Fear the Lord all the Earth,
and reverence him all the inhabitants of the orb;
because He wished things to be made,
and they were created at His command.
He it is who governs the world by His providence,
over and above men's designs;
He reproveth the thoughts of the peoples
whose schemes oppose His divine plans.
The designs of the Lord last forever,
the thoughts of His heart
are from generation to generation.
Blessed are they who have the Lord as their God,
and they whom He chose for Himself.
From Heaven the Lord looks down
and beholds all the children of men.
From His heavenly Mansion
which He holds in readiness for His own,
He observes all who inhabit the Earth.
He it is who formed the hearts of them all,
and who knows all their doings.
God's Providence encompasses all things;
without divine help,

the king can do nothing in battle
however numerous his army may be,
nor can the warrior overcome however great his valour,
nor, with all its agility and strength,
is the horse of any use.

The eyes of the Lord are upon those who fear Him,
upon those who hope in His mercy,
to save their souls from death
and to feed them in time of famine.

My soul hopes in the Lord,
because He is my Helper and Protector.

In Him my heart rejoices
and in His Holy Name I put my trust.

May Your mercy be upon me,
according as I hope in You.

Psalm XXI

The fear of God and its reward

I will bless the Lord at all times,
my lips will praise Him always.

My soul glories in the Lord,
let the humble hear and rejoice.

Magnify the Lord with me,
and let us exalt His Name together in unison.

I sought the Lord, and He heard me
and brought me forth from all my trials.

Turn to Him and you will be enlightened,
and your faces will never be made to blush.

See there: the poor man pleaded, and the Lord heard him.

The Angel of the Lord will be watchful
about those who fear Him, and will deliver them.

Taste and see how sweet is the Lord;
blessed the man who hopes in Him.

Fear the Lord, all you His saints,
since nothing is wanting to those who fear Him.

The powerful will become impoverished and hungry,
but those who seek the Lord
will not lack any good thing.

Come children, listen to me,
I will teach you the fear of the Lord.

Hold back your tongue from evil,
and your lips from speaking untruths.

Keep away from wrong, and do good,

seek peace of heart, and follow it.
The eyes of the Lord
are attentive to the glances of the just,
and His hearing to their cry.
The Countenance of the Lord rejects the wicked,
to erase their memory from the Earth.
The just cried out, and the Lord heard them
and delivered them from all their trials.
The Lord is close to the contrite heart
and saves the humble of spirit.
Many are the trials of the righteous,
but the Lord will deliver them from them all.
The Lord keeps all his bones,
and not a single one will be broken.
Wretched is the death
of hardened sinners,
and those who detest the upright will be chastened.
The Lord will deliver the souls of His servants
from eternal death,
and those who hope in Him
will not be eternally chastised.
(The expression, “*The Angel of the Lord will come about those who fear Him, and will deliver them,*” speaks of the pre-existence of the Most Divine Soul of Christ, and of His intervention in favour of the servants of God to free them from their enemies. In the expression, “*The Lord keeps all his bones, and not a single one will be broken,*” is foretold that not one of Christ’s bones would be broken in His Passion and Death.)

Psalm XXII

Prayer against unjust persecutors

Fight, Lord, against those who war against me.
Take up arms and shield,
and rise up on my behalf.
Unsheathe the sword and hem those in who persecute me.
Say to my soul: “*I am your salvation.*”
May they be discomfited and shamefaced,
those who assail my soul.
Let them draw back and be confounded,
those who devise ills against me.
Let them be like a straw before the wind,
and the Angel of the Lord hem them in.
Let their way be tenebrous and slippery,
and the Angel of the Lord pursue them.

Inasmuch as without cause they set a trap for me,
 without cause they dug out a grave for me in life.
 You have seen it Lord, do not withdraw from me.
 Rise up, and keep watch in my defence.
 My God, my God, come out in favour of my cause;
 judge me, Lord, according to Your justice,
 my God, may they not revel at my hurt.
 May they not say in their hearts: "*We have devoured him.*"
 May all as one be swept away, shamefaced,
 who rejoice at my discomfort.
 Let confusion and ignominy
 cover those who rise up against me.
 Rejoice and be happy those who favour my cause,
 and say always: "*May the Lord be magnified,
 Who wills His servant's salvation.*"
 And with praises my tongue will celebrate
 Your justice, perpetually.
 (The expressions: "*The Angel of the Lord hem them in*" and "*The Angel of the
 Lord pursue them*", refer to the pre-existence of the Most Divine Soul of Christ
 and His interventions in favour of the servants of God to deliver them from their
 enemies.)

Psalm XXIII

Goodness of God and malice of man

Ill-will dwells in the heart of the ungodly man,
 who has banished from his soul
 the Holy Fear of God,
 and flatters himself that no one detests
 or will chastise his faults.
 The words of his lips are perversity and deceit.
 He ceased to be discerning and to do good.
 Folly and wrongdoing are the pattern of his life;
 He finds himself caught up on the way of evil,
 without troubling to detest wickedness.
 But the Goodness of God exceeds all malice,
 since His mercy is infinite
 and faithfulness to His promises is without limit.
 Your righteousness, Lord, is like an inaccessible mount,
 Your judgments an unfathomable abyss.
 How wondrous, Lord, is Your providence!,
 because with it You conserve men and beasts.
 How surpassingly abundant is Your Grace, O Lord!
 Those who hope in You

gather beneath the shadow of Your wings,
and will be inebriated by the plenty of Your House,
and You will give them to drink of the torrent of Your delights.

Because in You is the fount of life,
and in Your Light we shall see the Eternal Light.

Extend, Lord, Your mercy
to those who acknowledge You,
and Your justice to the upright of heart.

Permit not pride to take hold of me,
nor impiety to separate me from You.

Because thus fell those who now work iniquity,
and on stumbling could not keep their footing.

(The expression, *“Those who hope in You gather beneath the shadow of Your wings, and will be inebriated by the plenty of Your House, and You will give them to drink of the torrent of Your delights. Because in You is the fount of life, and in Your Light we shall see the Eternal Light,”* refers to the happiness possessed by the Earth’s inhabitants in the Messianic Kingdom, and how their souls will yet enjoy the beatific vision there, through the Lumen Glóriæ or Light of the Soul of Christ. But, above all, the happiness of Eternal Blessedness is referred to.

Psalm XXIV

The special Providence of God towards the just

Envy not the wicked
nor imitate their bad example,
because they will be quickly dried up like hay,
and wither up as the green grass.

Hope in the Lord and do good,
so that you may dwell on earth in peace,
and be pastured in the truth.

Put your delights in the Lord,
He will assent to the petitions of your heart.

Recommend your purposes to the Lord and hope in Him,
and He will do what is best for you.

He will make your righteousness shine out like light,
and your rights like noonday brightness.

Submit to the Lord, and pray to Him.

Envy not the man who prospers in his wrongdoing,
nor him who commits injustice.

Set aside your anger and passion,
imitate not the sins of others,
because those who proceed with malice aforethought
will be wiped out,
but those who hope in the Lord shall possess the earth.

The day will come when the ungodly
will be banished forever from the earth,
but the meek shall inherit the earth forever
where they will delight in plenteous peace.
Until then, the sinner will harass the just,
and gnash his teeth at him.
But the Lord foils the ungodly,
because He foresees the end of their days.
Meanwhile the ungodly will unsheathe their swords
and tense their bows
to ruin the lowly and the hapless,
to undo the upright of heart.
But their swords
will pierce their own hearts
and their bows will be broken.
Better the little of the righteous
than the great opulence of the ungodly,
because the arms of the ungodly will be broken,
while the Lord sustains the righteous.
God knows the days of the righteous man,
his inheritance will be eternal,
and he will not be confounded on the day of judgement,
rather will his hunger be fully appeased.
But the ungodly will perish;
and after being honoured and extolled by the world,
will be entirely dispelled like smoke.
The ungodly receives loans and does not repay,
but the righteous has compassion and gives.
Those whom God blesses shall possess the earth
and those whom He curses shall be destroyed.
The Lord directs the steps of whoever acts uprightly,
and approves of his way.
When fallen he will not remain prostrate,
because the Lord shall raise him up with His hand.
Separate yourself then from evil, and do good,
so that you abide forever,
because the Lord loves the righteous
and will not forsake His saints.
The lips of the just shall pour out Wisdom,
and his tongue shall speak with integrity;
for the Law of God is in his heart,
and his steps do not falter.
The ungodly harasses the just,

and seeks out some way to slay him.
But the Lord will not leave him in his hand,
and will save him when judged by the ungodly.
Hope in the Lord and keep to His ways,
and He will raise you up.
Observe virtue,
keep your innocence and attend to what is right;
thus prosperity and happiness await you.
The salvation of the just comes from the Lord,
He is their refuge in time of trial,
and the Lord helps and delivers them,
and preserves them because they resort to Him.

Psalm XXV

**Christ's prayer to the Father, as propitiatory victim of His Holy Wrath that He is by having
taken upon Himself the sins of mankind**

Lord, do not reprove Me in Your fury,
nor chastise Me in Your Holy Wrath.
Because Your arrows have pierced Me,
and upon Me have You laid Your hand.
There is nothing sound in My flesh
on account of Your indignation,
nor anything unscathed in My bones,
through the sins I have taken upon Myself.
Because the grievousness of sin
has crowned My Head with thorns,
and placed upon My shoulder the heavy Cross.
I am covered with wounds
due to the great impiety of My enemies.
I go bowed down and utterly wearied
beneath the wood of the Cross,
and there is no sound part in My Body.
All My desire is before You, Lord,
and My groans are not hidden from You.
My heart is perturbed,
My strength has forsaken Me,
and even the light of My eyes is lacking.
The children of My People itself are against Me,
and My own, who were at My side,
have abandoned Me.
But I made Myself as one deaf;
and as one dumb who opens not his mouth.
Because in You, Lord, will I hope:

You will hear me, Lord my God.
For I said: "*Lest at some time
My enemies gloat over Me,
and while My feet are faltering
speak arrogantly against Me.*"
Because I am ready for scourges,
and My suffering is always before Me.
My enemies have become stronger than I
and those who unjustly detest Me
have grown in number.
Those who return ill for good,
complain of Me
because I keep to what is right.
Do not forsake Me, Lord My God,
nor separate Yourself from Me.
Come quickly to My aid, Lord My God.

Psalm XXVI

Prayer of the Suffering Christ

Confidently I hoped in the Lord,
and He heard my entreaties and listened to my cry.
He took me from a lake of misery,
and from out of a muddy quagmire.
He set my feet upon stone
and straightened out my footsteps.
And He placed on my lips a new song,
a hymn to our God with words of the Messiah:
*"Blessed is he who set
his hope in the Lord,
and did not turn his eyes to vanities
and deceitful follies.*
*Many, Lord, are the wonders You wrought,
and there is no one to compare with You in Your thoughts.*
*I announced them, and I spoke;
they are more than can be counted.*
*Sacrifice and oblation You no longer desired,
and You appropriated a Body for Me.*
Holocaust and victim for sin You no longer besought.
Then I said: 'Behold I come.
*At the beginning of the Law it is written of Me:
To do Your will, My God, is My delight,
and Your Law is in My Heart'.*
I announced Your righteousness in the whole Church.

*I did not hold My tongue, Lord, that You know.
 I did not conceal Your righteousness in My Heart,
 rather I published Your fidelity and Your succour.
 I did not hide Your Grace and fidelity from before the whole Church.
 But You, Lord, do not cut Me off from Your mercies;
 Your mercy and Your truth
 have always upheld Me.
 For countless ills have closed about Me,
 the sins I took upon Me have girded Me about,
 and they are more numerous
 than the hairs of My head,
 and My strength is failing.
 Lord, deign to set Me free,
 Lord, make haste to help Me.
 Be they confused and ashamed
 who seek My life to take it away.
 Let those turn back and be ashamed,
 who wish me evil.
 Let them suffer their confusion instantly,
 those scoffers who say to Me: 'Well! Well!'
 May they rejoice and be happy in You
 all who seek You,
 and they who desire Your help ever say:
 'May the Lord be magnified.'
 But I am hapless, and poor,
 and the Lord has care of Me.
 You are My helper and My protector,
 My God, do not delay."*

(In the expression, "Sacrifice and oblation You no longer desired, and You appropriated a Body for Me", the Most Divine Soul of Christ speaks anticipatively of His Incarnation, in which He was to take a Body in order to be Propitiatory Victim and abolish Levitical sacrifices).

Psalm XXVII

A soul desirous of God

As the deer pants after the spring of water,
 so does my soul desire You, O God.
 My soul is athirst for the mighty, living God.
 When shall I go to contemplate the Face of God?
 Tears are my bread day and night,
 while my enemies afflict me saying:
 "where is your God in whom you trust so much?"
 But, in the midst of my tribulation,

my soul lives in the hope
of one day enjoying
the sight of the Face of God,
and that I will praise Him with jubilee,
dwelling in His own House.

Therefore, what saddens you, my soul?

Why are you troubled?

Hope in Him, for the day will come
for you to praise
your God and Saviour eternally,
and He will be your Salvation.

(In the expression, “*so does my soul desire You, O God. My soul is athirst for the mighty, living God,*” is foretold the eagerness of Christ on the Cross for His human Nature to be freed from the passible state which made that Nature the target of the Father’s Holy Wrath; and thus be consoled by Him).

Psalm XXVIII

Nuptial chant of the Messiah’s Espousal with the Church

A lovely song of praise overflows from My heart
that I shall sing to the Eternal King of Glory.

May my tongue be a quill swift to utter it:

*“Most beautiful are You, O Christ,
above the sons of men;
poured out in supreme fullness
is Grace upon Your lips,
since God the Father Almighty
sanctified You forever.*

*Gird on Your sword, most valiant King,
and with lance couched,
ride out with Your gallant seemliness;
advance prosperously over Your domains,
reign by means of truth,
meekness and justice,
and with Your right hand admirably govern all.*

*Sharp are Your arrows
in the hearts of Your enemies.*

*At Your feet all peoples yield.
Your throne, O Heavenly King, is forever, eternal,
the sceptre of Your kingdom, model of uprightness.*

*You love righteousness and detest iniquity,
so that God the Almighty Father anointed You
Eternal High Priest, and King of kings.*

Your regal vestments exhale myrrh, aloe and cinnamon,

*and this most agreeable aroma transcends the universe
from the heavenly palace in which You dwell.
At Your right, O Christ, is the Queen of Heaven,
Your choicest Spouse,
bedecked in golden attire,
crowned with finest gold,
and adorned with the richest variety of jewellery.
Grace is poured out upon Her lips.
All the glory of the lofty Queen,
Daughter of God the Father,
is within Her Soul,
being Temple and Tabernacle
of the Most Holy Trinity.”*

In the heavenly palace,
the King of kings is honoured
by creatures, the blessed souls,
whom He has adopted as His own daughters.
God the Father invites each soul
to take part in the royal nuptials, saying:
*“Listen, daughter, look, incline your ear,
forget your people and your father’s home
and dress yourself in your best finery,
and the King will be captivated by your loveliness,
and He will be the Spouse you are to serve.”*

Many souls will come to the palace of the King of kings
to be betrothed to Him,
and will be brought before the royal throne,
by the Heavenly Queen and choicest Spouse,
with great joy and excitement.

Many of those born of flesh and blood
will be born in the order of Grace,
and will be considered children of the King.

O Lord! Your Name shall be remembered,
by those who are Yours from generation to generation,
and they will praise You forever.

Psalm XXIX
Christ's eternal Reign

All peoples, clap your hands,
make God welcome with gladsome voices.
Because the Lord is exalted, terrible:
the great King over the whole Earth.
He subjects our enemies

beneath our feet.
He gave us as inheritance
the beauty of the Church He loves.
God ascended into Heaven amid cries of gladness,
and the Lord to the sound of trumpets.
Sing to the Lord, sing,
sing psalms to our King, sing psalms.
Because God is King over all the Earth,
praise Him with psalms.
God reigns over the nations:
God is seated upon His holy throne.
The princes of the people are subject to Him,
because God is lord of all,
and His Name is exalted without measure.

(The expressions: “*God ascended into Heaven amid cries of gladness, and the Lord to the sound of trumpets... Because God is King over all the Earth... God reigns over the nations: God is seated upon His holy throne,*” refer to the admirable Ascension of Christ into Heaven, and to His eternal Reign).

Psalm XXX

The Coming of Christ as Supreme Judge

The Lord God spoke, and called the Earth.
From Sion the glory of His beauty shone,
from Orient as far as Occident.
God comes with great power and majesty, and will not be silent.
Fire will be kindled at His presence,
and round about Him fierce tempest.
From above He will summon all,
in order to judge His people.
First He will say: “*Let My saints gather,
who formed alliance with Me
through sacrifice.*”
And the Heavens will announce their righteousness
inasmuch as God is Supreme Judge.
Afterwards, God will say to the ungodly:
“*You have detested My teachings
and have disregarded my Commandments.
When you saw a thief you went his way,
and with adulterers you came to agreement.
Your lips abounded in ill-will
and your tongues schemed frauds.
You sat together to speak against your brother,
and covered him with opprobrium.*”

*This you did,
and am I to remain silent?
I convict you of sin,
and shame you for it eternally.”*

Let those of you forgetful of God understand, then,
lest death come upon you
and afterwards there be no salvation for you.
Whoever offers sacrifices of praise, honours Him;
and to whoever keeps His Law
God will show His salvation.

Psalm XXXI
Prayer of a repentant sinner

Have pity on me, O God,
according to Your infinite mercy.
According to the greatness of Your pity, blot out my sin.
Wash me yet more of my guilt,
and cleanse me of my iniquity;
because I acknowledge the gravity of my sin,
which I have always before me.
Against You alone have I sinned, Lord,
and done what is evil in Your sight;
and You have permitted it so that,
humbled by my pride,
I acknowledge that Your judgment of me is upright
and Your sentence just.
But take into account, Lord,
that my mother conceived me in sin,
and that I was born in guilt.
However, this surely does not attenuate my guilt,
since I know You love the truth
and have taught me Wisdom to do what is right.
Sprinkle me, O Lord, with Your Grace, and I will be cleansed;
wash me, and I will become whiter than snow.
Fill me with Your joy and happiness,
and my downcast bones will be gladsome.
Turn Your Countenance away from my sins,
and forget all my faults.
Regenerate me, O Lord, with a pure heart,
and renew me with an upright spirit.
Cast me not from Your Countenance,
that my soul be not deprived
of Your Holy Ghost.

Return to me the happiness of Your salvation
and comfort me with the spirit of Your Grace.
I will show Your ways to wrongdoers
and the ungodly shall be converted to You.
From now on I will instruct the wicked
in Your upright ways,
and sinners shall be converted to You.
Open, Lord, my lips,
and my tongue will announce Your praise.
For sacrifices avail me nothing
if I am unrepentant of my sins.
For no sacrifice is pleasing to God
if not accompanied
by a contrite and humbled heart,
because You, O my God, do not despise
one who shows sincere repentance.

Psalm XXXII

Prayer in demand of divine assistance

Take pity, my God,
take pity on me because my soul trusts in You,
and I take refuge beneath the shadow of Your wings
until the tempest passes.
I will cry out to God Most High,
to the God who favours me,
to the God who heaped goods upon me;
since from Heaven He sent His favour
and delivered me from my enemies, confounding them.
God sent His mercy and truth,
and set my soul free from ferocious lions
among whom I lived disquieted.
For such is the greed of the children of darkness
that their teeth are lances and darts,
and their tongues whetted swords.
May You, O God, be extolled above the Heavens,
and Your glory be published throughout the Earth.
O God, my enemies have laid
a snare at my feet,
and have brought my soul down low that it might succumb.
Then they dug out a pit before me,
but were themselves cast in.
My heart is all ready, O my God!
to glorify You with canticles and psalms.

Awake, my soul, and,
with psaltery and zither,
glorify your God from dawn.
O Lord! I will praise You amid the peoples,
and sing psalms to You among the nations,
because Your mercy has been
magnified to the Heavens
and Your truth to the skies.
May You, O God! be extolled above the Heavens,
and Your glory be published throughout the Earth.

Psalm XXXIII
A soul athirst for God

My God, my God,
from dawn I eagerly seek You.
My soul is athirst for You,
and my flesh, aquiver, desires You.
Over arid land, tortuous and parched,
I will present myself in Your Sacred Temple,
that You may make Your Grace and virtue felt in my soul.
And because Your Grace is better than life,
my lips will praise You
and I will bless You in my days,
and at Your Name I will raise my hands aloft.
Send, Lord, upon my soul
the sweetness of Your solace;
and with joyful lips my mouth will praise You,
when on my couch I remember You
and early in the morning meditate upon You.
Because You are my helper
and under the shadow of Your wings I rejoice,
my soul is fast bound to You
and Your right hand sustains me.
When my enemies
seek to bring my soul to ruin,
they will be overcome by Your sword
and be cast into the abyss,
to be fodder of their own wrongdoing.
But I will rejoice in my God,
and in Him all who acknowledge Him shall glory,
and the mouths of those who speak villainies
shall be silenced.

Psalm XXXIV
Thanksgiving orison

Acclaim God, peoples of Earth,
sing the glory of His Name,
pay Him fitting tribute of praise.
Say to God: How admirable are Your works!
At the magnitude of Your power
Your enemies must yield.
Let the whole Earth adore You,
and intone hymns to Your Name.
Come everyone, and see the works of God.
Wonders He performed among the children of men,
He converted the sea into dry land,
Dry-shod they crossed the river.
Let us, then, rejoice in Him.
The Lord God dominates forever by His power,
and His eyes observe all the nations,
and rebels shall be abased in their pride.
Bless our God, you nations,
let the sound of our praise be heard.
He gives life to our soul
and does not let our feet slip up.
You, O God, have tried us,
by fire You have refined us
as silver is refined.
You have permitted that we be tempted
and that upon our backs
trials weigh upon us.
You have permitted others to subjugate us;
but after passing us through fire and water,
You gave us refreshment and repose.
Listen, all you who fear God,
and I will sing the great things He has done to my soul.
To Him I cried out with my lips
and exalted Him with my tongue.
However, if I had proceeded basely,
the Lord would not have listened to me;
but God heard me,
and hearkened to the call of my prayer.
Blessed be God, who did not reject my prayer
nor withdraw His mercy from me.

Psalm XXXV

Prayer of Christ on the Cross in His dark night

Save Me, O My God,
because bitter waters inundate My soul.
I am engulfed in the profound and foul-smelling quagmire
of others' sins which I have taken upon Myself,
and My Body is hung up
without finding support from any firm hold.
I have reached the nadir of My dolours,
amid a troubled ocean of threats,
injuries and blasphemies.
Fatigued, I cry out to You, O My Father,
My throat has become hoarse
and My eyes weakened,
awaiting the solace of My God.
Those who hate Me without reason
have multiplied more
than the hairs of My head,
and the enemies who unjustly persecute Me
have grown in vigour.
I am innocent in this cause;
and nonetheless I have to pay,
like a vile and detestable culprit,
for offences I never committed.
You, My God,
know well that I take upon Myself these sins
as Victim gratifying to You.
O God of Israel and Lord of Hosts!
May My own who hope in You
not be ashamed
of My humiliation and ignominy,
nor may My own who seek You
turn away their faltering eyes;
listen, for the cause of Your honour and glory,
I suffer this ignominious affront,
My Countenance covered with confusion.
By those of My own people I am taken
to be a stranger and an alien.
As zeal for Your house consumed Me,
the affronts of those who offended You
recoiled upon Me.
And because My soul became subject to affliction,
I find Myself outraged by blasphemous abuse.

And because My Body became subject
to bloody torments,
I have come to be the object of sacrilegious scoffs.
The Pontiffs who condemned Me
reprove and defy Me with taunts.
And the populace avid for blood and death
ridicule Me with scathing refrains.
Hear, Lord, My prayer!
and do not hide Your Countenance from Your Servant,
because I am distressed.
Deliver My soul from the dark night that afflicts it
because of My enemies.
You know, O God, My opprobrium,
My confusion and My shame.
In Your sight are all who afflict Me.
My Heart expected from them insult and misery.
I hoped that someone would sorrow with Me,
but there was no one;
and that someone might console Me, but I found no one.
They gave Me gall for food,
and in My thirst they gave Me vinegar to drink.
This food of opprobrium which they offered Me
will one day be for them their own noose of bondage.
For this ungodly people
shall fall into the power of its enemies
one day when they celebrate
their great festivities.
And their eyes will be darkened in such a way
that, seeing the truth, they will not acknowledge it.
And they shall evermore be under the yoke of other peoples.
For You, O Lord,
will pour Your Anger out upon them
faced with their obstinacy in wrongdoing.
Their dwelling will be left deserted,
and no one will inhabit their homes,
because they persecuted Him whom You struck,
and augmented the hurt of Him whom You wounded.
They will heap baseness upon baseness,
and refuse to enter the sheepfold of Your own.
Their memory will be blotted out of the Book of Life
until they acknowledge their sin,
and repentant, turn their eyes towards You.

Psalm XXXVI

Exaltation of Christ as Supreme Judge

We shall praise You, O God,
we shall praise and invoke Your Name
and sing Your wonders.

And the Lord says:

*“When the time designated by Me arrives,
I will judge according to My strict justice.
The Earth and the ungodly who dwell thereon,
shall be fuel for devouring fire.*

*However, at the same time, I will renew the face of the Earth
and make secure the terrestrial globe.”*

In view of these words of the Lord,

I said to the wrongdoers:

“Seek not to do wrong”;

and to the arrogant:

“Seek not to exalt your power.

*Seek not to raise your pride aloft,
nor speak wickedly against God.”*

Because, neither those from Orient nor from Occident,
nor those from the desert crags,
shall escape the justice of God;
because He is a most just God,
who humbles the proud
and exalts the humble.

Because in the Lord’s hand is
the chalice of mercy for those who serve Him,
and the chalice of His wrath for those who defy Him.

And in this manner

God will shatter the pride of the ungodly
and the horns of the Just will be exalted.

And Your praises, O Lord, will be published
for ever and ever.

(In the expression, *“the horns of the Just will be exalted”*, is foretold the episode on Calvary in which the soldiers, induced by the Sanhedrin, fixed three horns onto the crown of thorns on Christ’s Head, for greater mockery and ridicule of the Most Divine Culprit.)

Psalm XXXVII

Hope in the Divine Redeemer

Lord, You blessed Your people
and brought them out of captivity,
pardoned their faults

and covered up all their sins.
You mitigated Your Anger
and withdrew from them Your indignation.
Restore us, then, O my God,
and set aside Your indignation against us,
will You perchance
be incensed with us forever?,
or will You prolong Your Anger from generation to generation?
O God, once again You will give us life,
and Your people shall rejoice in You.
Show us, Lord, Your mercy,
and we shall be saved.
I will hear what the Lord God may tell me;
because doubtless He speaks of peace for His people
and for His saints,
and for those who are truly converted.
The salvation of the Lord is close at hand
for those who fear Him,
because He will inhabit our land,
manifesting His glory.
Then mercy and truth will go hand in hand,
and justice and peace will be joined together.
Truth was born of the Earth,
and justice looked down from Heaven
because the Lord will show His complacency,
and our land will bring forth its fruit.
Justice shall go before Him,
and show the way that all should follow.

(The expression, "*Truth was born of the Earth*", has the following meaning: Christ calls Himself the Truth, and was born of the Earth which is Mary, for He became incarnate in Her most pure Womb. Moreover, when in the Work of Creation it is said that God created Heaven and Earth, in the word Earth is indicated, principally, the Earth which is the Divine Soul of Mary, created immediately after the Heaven which is the Most Divine Soul of Christ).

Psalm XXXVIII

A righteous man's prayer in trial

Incline Your ear, Lord, and hear me
because I am destitute and poor.
Keep my soul, for I am holy.
Save, my God, Your servant, who hopes in You.
Lord, have mercy upon me,
for I have cried out to You all day long.

Gladden the soul of Your servant,
 because to You, Lord, I lifted up my soul.
 Because You, Lord, are gentle and mild,
 and rich in mercy
 towards all who invoke You;
 hear, Lord, my prayer,
 and heed the call of my entreaty.
 In the day of my trial I called out to You,
 because You always heard me.
 There is nothing comparable to You, Lord.
 Nor any work comparable to Your works.
 All who avail themselves of Your Grace will come
 and adore You, Lord,
 and glorify Your Name,
 for You are great, and work wonders.
 You alone are God.
 Guide me, Lord, along Your way, and I will keep to Your truth;
 direct my heart to fear Your Name.
 I will praise You, My Lord God, with my whole heart,
 and glorify Your Name eternally,
 because Your mercy is great towards me,
 and You deliver my soul from eternal death.
 O God! The proud rose up against me,
 and a throng of the mighty
 sought my soul to bring it to ruin,
 and they do not consider their wrongdoing
 to be so grievous in Your eyes.
 But You, Lord God,
 are compassionate and merciful,
 long-suffering, of much mercy, and truthful.
 Turn Your eyes towards me, and have mercy upon me;
 give Your own fortitude to Your servant,
 and keep safe the son of the Slave.
 Give me a sign of Your favour
 that those who detest me may see
 and be discomfited;
 since You, Lord, have helped me,
 and have consoled me.

(The expression "*Keep my soul, for I am holy*", is proof that at that moment David enjoyed in his soul the indwelling of the Holy Ghost. By the expression, "*keep safe the son of the Slave*", Mary's Maternity over the Church is referred to; since the Virgin, in Her deepest humility, said to Archangel Saint Gabriel: "*Behold the Slave of the Lord.*")

Psalm XXXIX
Mary, Mother of the Church

Her foundations in the Hallowed Mounts.
The Lord loves Her who is Gate of Heaven
above all the other righteous.
Glorious things have been said of You,
O Mary, Mystical City of God.
Perchance will it not be said of You as well:
*“The Son of Man was born of Her
by the power of the Most High”?*
The Lord will inscribe in the Book of Life
those who were reborn in Christ through Mary,
and all who avail themselves of Her
will live in holy joy.

(The expression, *“Her foundations in the Hallowed Mounts”*, refers to Mary’s espousal to Christ and Her enthronement in the Most Holy Trinity.)

Psalm XL
Praise to God Most High

Right it is to praise the Lord,
and sing psalms to the Name of God Most High:
At morn proclaim His Mercy
and at night His Truth,
with songs from the Psalter
to the sound of lute, zither and lyre.
For as You delight me, Lord,
by the works of Your hands,
in them I rejoice.
So, how magnificent are Your works, Lord!
How profound Your thoughts!
The insensate man does not comprehend this,
and the fool does not understand.
All the ungodly,
though they flourish like grass,
if they persist in wrongdoing
shall perish forever at Your hands;
because You, Lord, are eternally Most High.
Your enemies, then, shall perish, Lord,
and all those who do wrong shall be undone.
O my God!
You increased my strength exceedingly,
and in my old age have anointed me
with the vigour of youth.

For my eyes looked on with scorn
at Your enemies' wrongdoing,
and my ears hear with joy
the ruin of those who rise up against You.
But yet the just will flourish like the palm tree,
and will grow like the cedar of Lebanon.
Since those who are planted in the vineyard of the Lord,
will flourish in the Kingdom of God,
bear fruit even in old age,
and be full of spirit to proclaim
how upright is the Lord Our God,
and that in Him there is no injustice.

Psalm XLI

Vision of the Messianic Kingdom on Earth

The Lord reigned,
He vested Himself in beauty;
the Lord vested and girded Himself with fortitude,
because He made the whole wide Earth firm,
which will no longer be shaken.
And He Who eternally Is,
in her made His throne secure.
From the superabundance of living waters,
the rivers of Grace overflow,
and their billows engulf all.
Wonderful it is to contemplate
the magnificence of Your Kingdom,
wonderful in the heights are You,
Lord, Creator God.
Your promises, Lord,
are ever worthy of all credit.
Therefore, holiness again becomes
adornment of Your creation
for many days and forever.

Psalm XLII

Exhortation to adore God

Come, let us rejoice in the Lord,
let us sing gladly to God Our Saviour.
Let us come into His presence with praise,
and with psalms sing merrily to Him.
Because the Lord God is great,
and King over all things.
Because in His hands

are all the confines of the Earth:
His, the mountains and the seas,
since He created all the Earth from nothing.
Come, come then, let us adore
and prostrate ourselves on our knees
before the Lord who made us,
because He is Our Lord,
and we the people of His lineage,
the sheep of His fold.
If only you would always hear His voice,
for the Lord says:
*“Do not harden your hearts,
as came to pass in the desert,
when your fathers provoked Me to Anger,
even though they had seen My works.
For forty years I was displeased
with that generation,
and said, ‘the heart of this people
is always astray’.
Therefore in My indignation I swore:
‘They will not enter the land of rest’.”*

Psalm XLIII

**Universal song of praise to God for the triumph
of the Messiah on the Cross**

Sing to the Lord a new song,
sing to the Lord all the Earth.
Sing to the Lord and bless His Name,
announce His Salvation day by day.
Proclaim amid the nations His glory,
and in all their peoples, His wonders.
Because great is the Lord and most worthy of praise,
Powerful, Mighty and Terrible.
All the idols of the nations are demons,
since only the Lord God of Hosts
is the One who made the Heavens;
He is full of glory, majesty and beauty;
holiness and magnificence
abide in His Heavenly Mansion.
All nations, pay tribute of glory and honour to the Lord,
pay tribute to the Lord of the praise due to His Name.
Offer sacrifices to the Lord
and adore Him with great ceremony.

Let the whole Earth tremble in His presence.
Say among the nations:

*“The Lord reigned on the Tree of the Cross
by the triumph of His Passion and Death,
and continues reigning in His Church.
He lovingly cares for the orb
so that it may not succumb,
and governs the peoples in equity.”*

Be happy, Heavens, let the Earth rejoice,
let the sea and all within
display its glee;
let the countryside and all within
leap for joy.

And when the Glorious Second Coming
of Christ arrives,
the whole multitude of the saved
shall rejoice at the sight of the Lord on His way;
then He will publicly judge the reprobate,
and establish His Messianic Kingdom on Earth
for the felicity and holiness of its inhabitants.

Psalm XLIV

The Last Judgment and Messianic Kingdom

The Lord reigns, let the Earth rejoice,
let the teeming islands be glad.
Cloud and obscurity round about Him,
justice and judgment are the stay of His throne.
Fire will go out before Him,
and will blaze about His enemies.
His lightning flashes will illuminate the whole Earth;
the Earth saw them, and was shaken.
The mountains, like wax,
melted at the sight of the Lord;
at the sight of the Lord, all the Earth.
The Heavens announced His justice,
and all peoples saw His glory.
Let shame cover all who adore simulacra,
and who glory in falsehood.
Adore Him all His angels.
His Holy Church heard, and was overjoyed.
And the righteous rejoiced at Your judgments, Lord:
because You are the Lord Most High
over all the Earth.

In great manner are You
exalted above all things.
You who love the Lord,
detest evil as does He.
The Lord keeps the souls of His saints,
and frees them from the hand of the ungodly.
Light is born to the righteous,
and joy to the upright of heart.
Rejoice, righteous, in the Lord,
and praise the memory of His holiness.

(These verses are beautiful expressions of the happiness of the Messianic Kingdom, in which all the gifts and Graces man lost by the first sin will be re-established. To Earth will return again with greater intensity the happiness of Paradise and the eternal confirmation of man's salvation, as the Psalm well expresses: "*Light is born to the righteous, and joy to the upright of heart.*")

Psalm XLV

The Messiah, victor over the demon, sin and death

Sing to the Lord a new song,
because He did wonders by His doctrine and miracles.
By the power of His right hand He triumphed over death
and by that of His holy arm, vanquished His enemies.
The Lord made known the Saviour:
in the sight of the nations He revealed His justice.
He remembered His mercy, and His promise
made to the House of Israel.
All the confines of the Earth saw
the Saviour, Our Lord and God.
Sing joyfully to God all the Earth;
sing, leap for joy and play psalms.
Play psalms to the Lord with zither,
with zither and to the sound of the psaltery,
with trumpets and to the sound of the cornet.
Sing joyfully in the presence
of Him who is King and Lord.
Let the sea surge joyfully,
and all that is within her depths.
Let the whole wide Earth be rapturous,
and those who dwell upon her.
The rivers will acclaim with applause,
together the mountains will rejoice
at the sight of the Lord,
because He has come to judge the Earth.

He will judge the whole wide Earth in justice
and the peoples in equity.

(The expressions, “*The rivers will acclaim with applause, together the mountains will rejoice,*” refer to the Messianic Kingdom; since nature, which until then shall groan with birth pangs, will exult with happiness. And the expression, “*He will judge the whole wide Earth in justice and the peoples in equity,*” refers to the Last Judgment.)

Psalm XLVI

Praise of Divine Mercies

Bless the Lord, my soul,
and let all that is within me bless His Holy Name.
Bless the Lord, my soul,
and forget not a single one of His benefits.
He forgives all sins,
He cures all illnesses,
He rescues souls from death,
and heaps Grace and mercy upon them.
He satisfies your yearnings with good things,
and renews you by His Grace.
The Lord is merciful,
and does justice to all who suffer grievances.
He gave Moses knowledge of the way of His Holy Law,
and to the children of Israel gave clear proofs
that it was His will they keep the Law.
Compassionate and merciful is the Lord,
most patient and clement.
He does not look with indignation at the contrite heart,
but forgets the punishment deserved.
He does not treat us as our sins warrant
nor chastise us according to their grievousness;
since His mercy is infinitely greater,
towards those who fear Him,
than heaven is far from earth;
and the forgetfulness of our sins forgiven,
infinitely greater
than orient is far from occident.
If a father is kindly towards his children,
infinitely more so
is the Lord towards those who fear Him,
for He knows the frailty
of our fallen nature,
and that we are dust.
Like hay which,

scarcely in flower, is cut, and withers,
the mortal life of man is brief,
since the soul is in the body fleetingly,
and, when she leaves, the body will not subsist.
However, though the life of man is but short
and quite replete with misery,
not on this account will the mercy of the Lord
cease to shine eternally upon those who fear Him,
nor His justice upon those who keep His covenant
and bear His commandments in mind
to observe them.
The Lord has set up His throne in the Heavens,
and His Kingdom dominates out over the universe.
Bless the Lord all His angels
who are powerful in strength,
who obey the sound of His orders
and execute His words with promptitude.
Bless the Lord all angelic hosts,
who minister in His service to do His will.
Bless the Lord all His works
the length and breadth of His empire.
Bless, my soul, the Lord.

Psalm XLVII

Song to God in thanksgiving for the Work of Creation

Bless the Lord, my soul.
My Lord God, how exalted and mighty You are!
Clothed in majesty and glory,
and vested in refulgent light.
You created the Divine Souls of Christ and Mary
before any other thing.
You created the universe
as exposition of all Your works,
and enveloped it in suave and delicate covering
of sublime fire, air and water.
You created the angelic spirits
as ministers to convey the fire of Your Love
and the fire of Your Holy Wrath.
You created the Earth on firm base
thus not to be shaken from its foundations:
You adorned it with spacious seas,
lofty mountains,
lush valleys,

all in admirable order and harmony.
On the Earth You created
all species of animals and plants;
and peopled it with minerals in their sundry
and profuse varieties;
and formed man to Your own image and likeness.
You made clear wellsprings flow down the valleys,
and gush forth from the hills,
to quench the thirst of the beasts of the field
and the birds of the air that sing amid the boughs.
You, O Lord, made the earth fruitful
to produce what is necessary
for the sustenance of beasts;
and every kind of fruit for man's nourishment:
from wheat he draws the daily bread which strengthens him,
from the vineyard, the wine which gladdens his heart,
and from the olive, the oil
for salutary balms.
The trees of the fields give shelter to the birds,
the high sierra, to the deer,
the rocky crags, to the rabbits.
The moon also, Lord, is Your work
and with its waxing and waning
differentiates the times.
You also created the sun in the heavens
as principal luminary of the universe.
At sunset,
You spread darkness about, and it becomes night;
during which the beasts of the forest stalk around,
and the lion whelps roar for their prey,
asking their food of God in this way.
At sunrise man begins his labour,
and by the sweat of his brow
earns his bread until evening.
How magnificent are Your works, O Lord!
You did all with infinite Wisdom,
full is the Earth of Your creatures.
Admirable is the spacious sea created by You,
inhabited by every kind
of fish, large and small;
over it the ships pass by.
All creatures of the universe
depend on Your providence;

and while You magnanimously care for them,
they receive from Your hands
the vigour to subsist.
And when You withdraw Your Face from them
and deprive them of Your breath,
they faint away and return to dust.
O Lord, send Your Creating and Vivifying Spirit,
so that our souls
be regenerated by Grace
and the face of the Earth be renewed!
May You be glorified, then, Lord God Almighty,
for ever and ever.
Take pleasure, Lord, in Your own works.
You gaze at the Earth, and it trembles;
You touch the hills, and they smoke.
I will sing to the Lord as long as I live,
I will sing psalms to my God whilst I exist.
Let my song be gratifying to You,
for I delight in You, my Lord.
Be they confounded, if they persist in their sin,
those who do wrong.
And you, my soul, bless the Lord
for ever and ever. Amen

Psalm XLVIII

Prophecy on Judas Iscariot, the traitor Apostle

O my God, come out in defence of Me, Your Onlybegotten,
because the lips of the impious,
the lips of the traitor, have opened against Me.
He has spoken against Me with deceitful tongue,
and has opposed Me without cause.
Instead of loving Me, he spoke ill of Me;
but I prayed to You for him.
He repaid Me ill for good, and hatred for love.
He is under the dominion of the evil one,
and has Satan at his right.
When he shall be judged,
he will be irremediably damned,
since his obstinacy in impiety is irreversible.
His hours are numbered.
After his death let another take his bishopric.

Psalm XLIX

Christ the King, Eternal High Priest

The Lord God said to the Messiah my Lord:

*“Sit at My right hand
until I place Your enemies
as a footstool at Your feet.”*

O Christ! From Sion the Lord will cause to issue
the sceptre of Your power:

May You rule in the midst of Your enemies.

To You pertains the principality over every work,
since Your Most Divine Soul
has been created with fullness of sanctity
before any other thing existed.

The Lord swore irrevocably,
on anointing His Son the Messiah, saying:

*“Eternal Priest are You,
according to the Order of Melchisedech.”*

Your Anointed, O my Lord and God, is at Your right hand:

On the day of His Anger, He will shatter
the pride of the powerful,
judge the nations,
banish impiety forever
and chastise unbowed heads
by sentence of damnation.

From the torrent He will drink along the way;
accordingly, God will exalt His Head.

(In the expression, *“From the torrent He will drink along the way”*, is foretold the episode during Christ’s Passion in which the mob cast Him from the bridge into the Cedron brook for Him to satisfy His thirst as though He were an animal, thus mocking Him.)

Psalm L

The righteous man’s virtues and recompense

Blessed is the man who fears the Lord,
and delights in the observance
of His Commandments.

Powerful on Earth will his descendants be,
since the lineage of the righteous will be blessed.

Glory and riches will be in his household,
and virtue will always accompany him.

The Light of the Merciful God, compassionate and just,
shines amid the darkness
for those of upright heart.

Blessed is the man who is
compassionate and benevolent towards his neighbour,
and is discreet in his words,
since the edifice of his virtue will not be shaken.
He will always have his memory fixed
on eternal things
and will not fear on hearing of adversities.
His heart will always be ready
to hope in the Lord,
and in Him will be assured
of triumph over his enemies.
Blessed is the man who shares out
his goods among the poor with open hands,
since his munificence will endure eternally,
and his fortitude will be crowned
with imperishable glory.
When the ungodly sees the exaltation of the righteous,
his teeth will gnash with fury;
he will moulder within out of envy,
since his iniquitous plans
shall remain forever frustrated.

Psalm LI
Praise to the Most High

Praise the Lord, vassals,
praise the Name of the Lord.
May the Name of the Lord be blest
now and forever.
From the rising of the sun to its setting,
may the Name of the Lord be praised.
Exalted is the Lord over all nations,
since His Glory is above the Heavens.
Who is like unto Our Lord God,
who dwells in the heights
and attends to the lowly things
of Heaven and of Earth?
He raises the destitute from the earth
and lifts the impoverished up from the dung,
in order to place him among the princes of his people.
He makes the barren woman fecund,
so that she rejoice seeing herself become the mother of children.

Psalm LII
Thanksgiving to the Lord

I will praise the Lord, my God,
because He has heard the voice of my prayer,
since He has turned His ear towards me
whenever I have invoked Him.
Pangs of death came about my soul
and the threat of Hell beset me.
Trial and grief overwhelmed me.
Then I invoked the Name of the Lord, saying:
“*Oh Lord! Save my soul!*”
Merciful, just and compassionate is the Lord.
The Lord keeps the simple of heart,
since I found myself downcast, and He delivered me.
Let peace be yours again, my soul,
because the Lord has done good by you.
He has freed my soul from eternal death,
my eyes from tears
and my feet from falling.
I will always thank the Lord
for His kindnesses whilst I live.

Psalm LIII
Praise to God

Praise the Lord, all ye nations,
praise Him, all ye peoples;
because He has confirmed
His mercy upon us,
and the truth of the Lord will endure forever.

Psalm LIV
Thanksgiving canticle to the Lord

Praise the Lord for He is good,
for His mercy is forever.
Let those who fear the Lord declare His goodness,
as His mercy is forever.
Amid trials I invoked the Lord
and He heard me with great benevolence.
The Lord is my helper,
I will not fear the snares of the ungodly man.
The Lord is my helper,
and my enemies will be confounded.
It is better to trust in the Lord
than to trust in man.

It is better to hope in the Lord
than to hope in the mighty.
All the enemies of my soul came up about me,
but I cast them down in the Name of the Lord my God.
They swarmed about me like bees,
eager like fire in brushwood,
but I cast them down in the Name of the Lord my God.
They pushed me violently to make me fall
but the Lord was my stay.
The Lord is my strength, my praise and my salvation.
Cries of jubilee and of victory
resound in the homes of the just.
The right hand of the Lord has performed heroic deeds
the right hand of the Lord has filled me with virtue.
I will not die, then, rather will I live
and recount the Lord's works.
The Lord, as Father, chastised me justly,
but did not permit in me eternal death.
Open for me, ministers of the Lord,
the door of justification and sanctity!
So that, entering thereby, I may praise the Lord.
This door is my Saviour and Redeemer,
and the just shall enter thereby.
I will praise You, O Christ,
because You have heard me and were salvation for me.
The Stone the builders rejected,
that one has been placed as cornerstone.
By the Lord has this been done,
and is a wonderful thing in our eyes.
This is the day on which the Lord redeemed us.
Let us rejoice and be glad in Him.
O Lord, save me and give me prosperity.
Blessed is He Who comes in the Name of the Lord.
You, the ministers of the Lord,
bless us all, we who are of His House.
God is the Lord, and to us He has manifested His Light,
by the Incarnation of the Divine Word.
Celebrate it everyone with solemnity.
You are my God, and I will praise You.
You are my God, and I will extol You.
I will praise You because You have heard me
and were salvation for me.
Praise the Lord, for He is good,

for His mercy is forever.
(The expression, “*The Stone the builders rejected, that one has been placed as cornerstone,*” has the following meaning: The Stone is Christ, Invisible Head of His Mystical Body, and therefore the one who maintains intact the edifice of His Church.)

Psalm LV
Excellence of God's Law

Blessed are those who live without blemish,
who keep to the Law of the Lord.
Blessed are those who examine its precepts
in order to fulfil them with all their heart.
Since those who do wrong,
do not keep to the way of God's Law.
You ordained, Lord, that Your commandments
be kept faithfully.
I will endeavour to straighten out my ways ever more
in the observance of Your commands.
And thus I will not be ashamed of my conduct
when I examine the precepts of Your Holy Law.
I will praise You, O Lord, with an upright heart,
because You have taught me what is righteous in Your Eyes.
O my God and Lord!
I will faithfully observe Your Law,
do not forsake me.
How will I keep my life pure?
By observing Your words.
Lord, with my whole heart I seek You.
Do not permit me to stray from Your commandments.
Your word is ever present in my heart,
so as not to sin against You.
Blessed are You, Lord, my God,
instruct me in Your Holy Law.
With my lips I go about reciting
all the precepts from Your Lips.
In the ways of Your commandments I delight,
since in them are contained all riches.
I will train myself in Your commandments
and contemplate Your ways.
In Your Laws I will meditate;
I shall not forget Your words.
Show me Lord, the way of Your Holy Law,
that I may always scrutinize it

and examine it with care.
Give me understanding
to scrutinize Your Law uprightly,
and I will keep it with my whole heart.
Guide me along the way of Your commands,
because that is the path I wish to follow.
Incline my heart to Your ordinances,
that I may not become avaricious.
Withdraw my eyes
from all that may induce me to vanity,
and give me life in the observance of Your Law.
Lord, secure Your word ever firmer
in Your servant, through holy fear.
Set far from me the dishonour which sin implies,
for Your precepts are delightful.
See that I desire Your commandments;
ordain that, keeping them, I may live in Your righteousness.
Wonderful, Lord, are Your precepts,
hence my soul keeps them.
The explication of Your words
enlightens and gives understanding to the simple.
I open my mouth and breathe in Your Law,
because I desire to fulfil its precepts.
Look upon me and have pity on me,
as You do on those who love Your Name.
Guide my steps according to Your word,
and let no evil dominate me.
Deliver me from those who put pressure on me
not to keep Your commandments.
Show to Your servant Your serene Face
and teach him Your commands.
Streams of tears pour from my eyes
because Your Law is not observed by the ungodly.
You are Just, Lord,
and upright are Your judgments.
With justice You impose Your precepts,
and Your truth with precision.
My zeal consumes me,
because Your enemies forget Your words.
Very enlightening is Your word,
and Your servant loves it.
Petty and despicable am I,
but I do not forget Your precepts.

Your justice is eternal justice,
and Your Law is firmest truth.
When trials and anguish come upon me,
Your Commandments are my delight.
Your Commandments are eternally
Equity itself.
Give me understanding to know them well,
and my soul shall live.
On account of truth and righteousness,
the mighty have persecuted me unjustly,
but my heart has kept firm
in Your holy fear.
I find my joy only in Your Law.
I delight in Your words,
like one who has found rich spoils.
I loathe and detest wrongdoing,
since I love Your Holy Law.
Many times a day
my soul pays You tribute of praise for Your upright judgments.
Those who love Your Law enjoy great peace,
and You deliver them from painful falls.
I await Your salvation, Lord, and I love Your commandments.
My soul keeps Your precepts,
and ardently loves them.
I keep Your precepts and Your testimonies,
since my ways
are upright before You.
Let my clamour reach You, Lord,
and instruct me according to Your word.
Let my prayer reach You,
deliver me according to Your pledge.
My lips brim over in hymns of praise towards You,
because You teach me Your Laws.
Let my tongue proclaim Your word,
because all Your commandments are righteousness.
Your hand is ready to save me,
for I have chosen Your precepts.
Lord! I vehemently yearn for my salvation,
and Your Law is my delight.
Let my soul live, and praise You
and let Your statutes be my stay.
If again I become wayward
like a strayed sheep,

seek out Your servant yet again,
so that he remember Your commandments
and faithfully keep them.

Psalm LVI
The Lord is my help

I will raise up my eyes to Heaven,
from whence my succour shall come.
My help shall come from the Lord,
who made Heaven and Earth.
He will not permit my foot to falter,
nor my keeper to drowse.
See, He will neither drowse nor slumber
Who keeps the Church.
The Lord preserves me,
the Lord is my safeguard,
for He is at my side minding me.
By day the sun will not scorch me
nor the moon by night benumb me.
The Lord preserves me from all evil.
May the Lord preserve my soul!
May the Lord preserve my comings and goings,
now and for evermore.

Psalm LVII
Prayer of one disparaged because of his virtue

I raise my eyes up to You, Lord
who dwell in the Heavens.
As the servants' eyes
are attentive to the hands of their masters,
and the maids' eyes
to the hands of their mistresses,
so are my eyes attentive to the Lord my God,
until He should take pity upon me.
Have mercy on me Lord,
because I am loaded with scorn;
because my soul is exceedingly wearied
of mockery from the lovers of this world
and of disdain from the proud.

Psalm LVIII
God's special Providence for virtuous families

If the Lord does not build the house,

in vain will the builders labour.
If the Lord does not guard the city,
in vain will the sentry keep watch.
If the Lord does not mind us,
in vain will we retire at a late hour
and rise before dawn,
out of concern for what we are to eat.
Let us arise, then, after our well-earned rest,
we who eat the bread of hard toil,
since God, Our Father,
is He who watches while we sleep
and concerns Himself that we do not lack
the sustenance we require to live.
Understand, O parents,
that inheritance of the Lord are your children,
and the fruit of the womb, His bestowal.
Like arrows shot by a valiant warrior
with firm and practised hand:
thus good children will act
in defence of their aged parents.
Blessed the married couples
who have fulfilled their duty to give children to God,
for they will not be ashamed of this
when God comes to demand accounts of all
on the day of judgment.

Psalm LIX

Happiness of the virtuous father

Blessed is the man who fears the Lord,
and walks in His ways,
because he will eat to the full
of the work of his hands,
and will be happy and prosper.
His wife will be like a prolific vine,
attending to his household.
His children like shoots of the olive tree
around his table.
Thus, then, shall be blessed
the man who fears the Lord.
May the Lord bless you from Heaven
and so heap good things upon you
all the days of your life,
that you may live in peace

and see the children of your children's children.

Psalm LX

Cry to God from the soul's very depths

From out of the very depths I call to You, Lord,
Lord, hear my voice.

May Your ears be attentive to the voice of my supplication.

Lord, if You should remember the grievousness of my faults,
who shall withstand Your justice?

But Your tendency is to pardon
and because of Your mercy I have hoped in You.

My soul trusts in Your word,
my soul hopes in the Lord
from morning until night,
because in the Lord my God there is mercy,
and in Him superabundant Redemption.

Psalm LXI

Majesty of the Divine King

I will exalt You, O my King, my Lord and my God!

And each day I will bless Your Name
for evermore.

Great is the Lord and most worthy of praise,
and infinite His magnificence.

Generation upon generation will praise Your works
and proclaim Your might.

They will exalt the majesty of Your holy glory
and broadcast Your marvels.

They will ponder the power of Your wonderful doings,
and recount Your grandeur.

They will proclaim Your infinite bounty and kindness,
and leap with gladness at Your justice.

Compassionate and mild is the Lord my God,
slow to anger and rich in mercy.

Gentle is the Lord to everyone,
and merciful towards all His works.

Let all Your creatures praise You, Lord,
and Your saints bless You.

The glory of Your Kingdom shall always be proclaimed,
and Your power exalted,

so that all men attain
to the knowledge of Your power
and of the glorious magnificence of Your kingdom.

Your Kingdom is an eternal kingdom

and Your dominion lasts for all generations.
Faithful is the Lord in all His words
and Holy in all His works.
The Lord raises up all those who fall
and straightens up all those who go astray.
The eyes of all hope in You, my Lord and God,
and You give them nourishment in due season.
You open Your hand
and fill every creature with blessings.
Just is the Lord in all His ways
and Holy in all His works.
The Lord is near to all those who call upon Him,
to all those who call upon Him with sincerity.
He is anxious to satisfy the desires of those who fear Him,
He will hear their cry and will save them.
The Lord keeps all those who love Him,
and annihilates all
who persist in impiety.
My lips utter praises to the Lord, my God;
and let everyone bless His Holy Name
for ever and ever. Amen.

Psalm LXII

Invitation to all creatures to praise the Lord

Praise the Lord, you who are in Heaven;
praise Him in the heights.
Praise Him, all His angels;
praise Him, all heavenly hosts.
Praise Him, sun and moon.
Praise Him, shining stars.
Praise Him, Heaven of heavens;
and all the waters that are above the heavens,
praise the Name of the Lord.
For He commanded, and all things were created.
And He established them so that
they could subsist forever,
and set up order in them
through laws which never cease to be obeyed.
Praise the Lord, all you that are on Earth:
whales and all other fish
that teem in the seas;
fire, hail, snow, ice,
wind, rain and tempest;

mountains, and every hill;
fruit trees, and every other plant;
beasts and all livestock;
reptiles and winged birds;
kings, princes and judges of Earth;
and all peoples,
aged, youths and children.

Let everyone praise the Name of the Lord,
because His name alone is admirable.
His glory shines out over Heaven and Earth;
and He exalts the might of His people.
Sing, all His saints, hymns of praise;
sing, children of the Church, His beloved sheepfold.
Alleluia. Alleluia. Alleluia.

Book II *The Book of Proverbs* **Prologue**

1. King Solomon, inspired by the Holy Ghost, wrote the Book of Proverbs during the first ten years of his reign, while he was yet a model of virtue, wisdom and prudence. This moral Book contains holy and wise maxims with which Divine Wisdom inspired Solomon's quill.

2. Divine Wisdom, in Essence, is God Triune Himself, Eternal Truth and Eternal Law. God's Wisdom is Infinite.

Christ as God is Wisdom Uncreated, and as Man is Wisdom Created. The Soul of Christ, at the very instant of creation united to the Divine Word, was inundated with Divine Wisdom to the highest degree of plenitude possible in a creature. Christ as God is Wisdom in infinite degree, and as Man is Wisdom in finite degree.

Mary is the Seat of Divine Wisdom. The Soul of Mary, at the very instant of creation espoused to the Soul of Christ, became full of divine Wisdom in the highest degree possible after the Soul of Christ. Mary is Wisdom itself, by Grace.

God Triune is by Essence the same Truth we must believe, and the same Law we must fulfil.

Christ as Man is the visible Image of the Invisible God, and therefore the visible Image of Divine Wisdom.

Mary is the Bearer of Divine Wisdom.

Christ as Man, and Mary, are the Parents of all other creatures invisible and visible.

3. Divine Wisdom speaks in the conscience of every human being.

Divine Wisdom also speaks publicly: By means of Sacred Scripture, the Church's Teaching, the sound testimony of the righteous, the chastisement of sinners, and in other ways.

Divine Wisdom, then, addresses man in many ways, so that he may never lack the knowledge of what is pleasing and displeasing to God, and thus be able to direct his steps along the paths of righteousness.

Chapter I **Introduction**

Here are Solomon's maxims in order to learn Divine Wisdom: teaching and discipline that lead us to eternal salvation.

Whoever listens to these maxims and puts them into practice, will have greater light to live rightly and obtain ever-increasing degrees of Divine Wisdom.

Fear of God is the beginning of Divine Wisdom; foolish are those who despise Her.

Chapter II

The Soul of Christ, from the instant of His creation, is by justice Divine Wisdom

The Lord created and possessed Me at the beginning of Creation, before creating anything else.

I am that Wisdom which inspires good counsels and I am to be found present in wise and judicious thoughts.

Mine are the gifts of counsel and fair-mindedness; Mine are prudence and fortitude.

From Me kings receive the authority, knowledge and virtue necessary to enable them to rule with integrity. From Me legislators receive the assistance that enables them to decree laws which are just.

I love especially those who love Me, and those who seek Me shall find Me.

I go by the paths of justice and integrity.

With Me are all holiness, justice, glory and opulence, to enrich in Wisdom those who love Me, and swell their treasure of spiritual goods.

Just are all My sentences; in them is nothing crooked or perverse: those who accept them with simplicity will act rightly; those who avail themselves of their support will act with justice.

Receive My counsels and accept My doctrine with greater relish and interest than if you received the most valuable treasure of gold and silver; since Wisdom is immensely more valuable than all the most precious jewels, and nothing of all that is desirable is comparable to Her.

Now then, My children, listen to Me all, because I will speak to you of lofty things, and My lips will open to show you the path of integrity. My tongue will exalt the truth and My lips will abominate impiety.

From the highest celestial summits, My powerful voice cries out unceasingly: O children of men, it is to you I constantly appeal and direct My words! Learn the counsels of Divine Wisdom; be very attentive to My maxims.

Chapter III

The Soul of Mary, from the instant of Her creation, is by Grace Divine Wisdom

From eternity I was predestined: God had still not made the Earth, nor the rivers, nor anything else that exists in the Universe, and yet I was conceived in the Divine Mind.

My Soul was created at the beginning of Creation, and before anything after Me was created.

The abyss did not yet exist, nor had the wellsprings of water gushed forth, nor was the mighty bulwark of the mountains set in place, nor did the hills exist, and yet My Soul had been created.

When God created the Heavens, I was then present at the Creation. When God encompassed the whole wide Universe with His laws, established ethereal regions in the heights, set the sources of water in equilibrium, circumscribed the sea within its confines by law so that the waters might remain within their limits, and set in place the foundations of the world: I was with Him arranging all things and I delighted in His presence. I rejoiced exceedingly in the creation of the Universe. My whole delight was to be as Mother with all the children of men.

Now then, O children, hear Me: Blessed are those who follow My ways. Listen to teaching, acquire Divine Wisdom, and do not seek to cast it aside. Blessed is the man who hears Me, and who attends at My doors each day, and who watches at My entrance gates. Whoever finds Me will find life, and will obtain salvation from the Lord. But whoever sins against Me shall injure his own soul. All who detest Me, love supernatural death, because they shall be deprived of true life.

Chapter IV

Exhortation of Divine Wisdom in order that all possess Her

My child! Receive My words and keep My commandments within you; so that your ear be attentive to Wisdom and you incline your heart to prudence.

Because if you desire Wisdom and incline your heart to prudence, if you seek Wisdom with the same eagerness as riches, and unearth Her as the most precious of treasures, then you will experience the holy fear of God, and will find the light of His Divine Science; because it is the Lord who gives Wisdom, and from His lips prudence and knowledge of the truth pour forth.

He is custodian of the righteous, and protector of the simple of heart. He it is who preserves the righteous in the path of virtue, and who directs their footsteps.

Satiate yourself with Wisdom's fare, because it is sweet and succulent to your soul.

Should Wisdom enter your heart, and your soul take pleasure in the enlightenment of Divine Science, you will understand what is righteous and agreeable in the eyes of God; good counsel will be your shield, and prudence will keep you upright; since She will free you from the wrong path and from perverse men who go by tenebrous ways, who rejoice in wrongdoing and revel in the perversity of vice.

Go then, My child, and do not leave the path of the righteous; thus will you dominate your passions and stay in God's Grace. But those who do wrong, if they do not repent, shall be precipitated into the eternal abyss.

He who listens to Divine Wisdom and puts it into practice, will live without fear, enjoy an abundance of Grace, and will be protected from evil.

The beginning of Wisdom is also the effort to acquire Her, at the cost of whatever goods can be possessed in this world.

Wisdom admonishes ungodly men, saying to them:

For how long must you be blockheads? For how long, fools, will you covet things harmful to you; or, as imprudent, will you abhor Wisdom? Senseless men, how often I call you and you do not respond, stretch out My hand to you and you reject it! You despise all My counsels and pay no heed to My reproaches. Be converted at My summons, then, and I will pour My spirit out upon you and fill you with My doctrine.

But if you continue steadfast in ungodliness, disdaining Divine Wisdom, disregarding My counsels, scoffing at My corrections and despising the holy fear of God, you shall eat the fruits of your base conduct and shall sate yourselves with the consequences of your own iniquity.

Lack of docility to Divine Wisdom will be the eternal perdition of insensate men, since those things in which they foolishly believe to find their happiness, shall be their ruin.

Chapter V

Excellences of Divine Wisdom

Blessed is whoever has acquired Wisdom and is rich in prudence; because Her possession is incomparably more profitable than silver and gold, and more precious than all riches, and all such things as are desirable.

The ways of whoever attains Wisdom will be clean and full of peace. Tree of life is Wisdom for those who attain Her, and blessed is whoever has clasped Her to his soul.

My child, never lose sight of the following: observe the Law and My counsels, and your soul will possess supernatural life, and you will be decked with the most precious of adornments. You will live full of confidence, and your feet will not stumble along the way. You will lie down to rest without anxiety and your sleep will be peaceful. The Lord will be at your side to guide your footsteps, so that you may not become the prey of your enemies.

My child, do not forget My Holy Law, and keep My commandments in your heart, because they will sate you with peace on Earth and glory in eternal life.

Whoever observes My Holy Law, safeguards his soul; but whoever despises its ways shall die eternally.

Eternal Glory will be the inheritance of those who proceed according to Wisdom; ignominy shall be the inheritance of fools.

Honour the Lord with your material goods as well, and give alms for His worship, and your granaries will be full of wheat and your presses of wine.

Do not disdain, My child, the Lord's correction, nor be resentful when He corrects you, because the Lord corrects whom He loves, and takes pleasure in him as a father in his son.

Chapter VI

Divine Wisdom prepares a home, a table and a banquet

Christ, Eternal High Priest, who is Divine Wisdom, founded the Church and endowed Her with eight Founts:

One invisible Sacrament and seven visible Sacraments.

In the temple of the Church He arranged an altar.

On the altar He instituted the Holy Sacrifice of Mass and conferred the Sacrament of Priestly Order on His Apostles.

He sent His Apostles to announce the Kingdom of God to all creatures, so that the simple and humble of heart might come to form part of the sheepfold of the Church, and benefit from the Graces of Holy Mass, through the Sacraments.

For outside the True Church there is no salvation.

Chapter VII

Divine Wisdom contrasts virtue with vice

The wise son is the joy of his parents; just as the foolish one is their trial.

The Lord will entirely satiate souls that hunger and thirst after justice; but will leave empty and insatiable those who hatch impiety for their own profit.

The wise heart accepts laws; the fool rejects them as intolerable.

Whoever lives with simplicity of heart, will be sure and confident in his dealings; whoever acts guilefully will come to be discovered.

Whoever is upright in his ways and fears God will be despised by one who is not upright in his ways.

Better is a man of forbearance than one of valour, and one who dominates his passions is better than a conqueror of cities.

Chapter VIII

Divine Wisdom's counsels on parents and children

Listen, My child, to your father's timely corrections, and do not disregard your mother's good advice; because such things will be as a graceful crown upon your head, and a precious chain about your neck.

Whoever truly loves his child, chastises him in season; whoever does not love him, does not trouble to chastise him.

Chastise your child, there is always hope that he may amend, but do not be so angered as to crush him.

Whoever ill-treats his father or mother is a base and shameless child.

Whoever ridicules his father or his mother, let ravens from the valley pluck out his eyes and birds of prey devour.

Whoever forsakes his father or his mother in their need, is a scoundrel and a murderer.

Chapter IX

Divine Wisdom's counsels on bad company

My child, for all that sinners flatter you, do not condescend to their bad example. If they should tell you: *“Come with us, and let us lie in wait for someone to kill, or let us set a trap for the righteous and make him fall, and then, by the ruin of our neighbour, secure every kind of riches;”* or should they try to seduce you saying: *“Join up your destiny with ours, so that there be one purse between us all”*:

Do not follow their footsteps, My child; take care not to follow in their evil ways, because their feet hasten along the paths of impiety, and they rush to do harm to their neighbour, take his life if need be, and even wrest eternal life from his soul. Flee from them, for in vain is the net spread in the sight of birds in flight.

The traps laid by the ungodly recoil against their own lives, and their deceits serve to bring about their own ruin. Covetousness for goods, for vainglory and for pleasure always ends up thus, since this vice eventually kills the one who has it.

Chapter X

Divine Wisdom's counsels on marriage

O My son! Live happy and contented with the lawful spouse you took in your youth, and let her be your delight. Let her affection inundate you with gladness in all seasons; and the love of your spouse in the bedchamber be your only pleasure, always in conformity with God's ordinances for marriage. Drink then, of the water from your own cistern, and from the abundance of your own well. Let you alone be the head of your spouse, and take care that she be chaste. May the rich fount of your marriage overflow with many children.

My son, be ever faithful to your spouse. Do not go out after other women, nor let yourself be seduced by them; for the Lord watches attentively the ways of man and considers all his doings. The ungodly falls prisoner to his own iniquity, and is caught up in the web of his own sins.

Can a man by chance conceal fire in his bosom without his clothes being burnt, or walk over live coals without the soles of his feet being scorched? Well, whoever seeks sinful dealings with his neighbour's wife, will no longer be clean from the moment he desired her.

The diligent and virtuous woman is an occasion of glory for her husband; the slovenly and frivolous woman is an occasion of dishonour.

The wise and prudent woman further strengthens her home; but the foolish will destroy it with her own hands.

Better to live in the desert than with a quarrelsome and irate woman.

Chapter XI

Divine Wisdom's counsels on the righteous and the ungodly

Fount of life are the lips of the righteous; fount of wrongdoing are the lips of the ungodly.

The lips of the righteous produce Wisdom; those of the ungodly, confusion.

The Lord abominates lying lips; and truthful ones are pleasing to Him.

The righteous employs his lips to speak good things; the ungodly, to speak underhand things.

The ungodly man is baleful, he speaks only of wrongdoing. He schemes evil in his depraved heart and at all times sows discord. However, if he does not amend, perdition will suddenly come upon him, and he will be crushed, without there being any remedy for him.

Among many other things, the Lord abominates: a man of haughty gaze, one of lying tongue, one who spills innocent blood, one who devises perverse schemes in his heart, one whose feet trip lightly to wrongdoing, one who raises false testimony and one who sows discord among brethren.

Because of his bad conscience, the ungodly flees from himself, without anyone having persecuted him; the righteous, however, remains steadfast like a lion, fearing nothing.

False scales are abominable in the sight of the Lord; the right weight is what is pleasing to Him.

Abominable to the Lord is the perverse heart; pleasing to Him are those who act sincerely.

The ungodly satisfy their hunger with the bread of impiety, and quench their thirst with the wine of injustice.

The way of the righteous is a shining light that increases daily and grows to perfection. The way of the ungodly, on the contrary, is a tenebrous light which augments daily and grows to complete obscurity.

The remembrance of the righteous will be blessed with praises; the name of the ungodly will be accursed.

The life-work of the righteous is to give life; the life-work of the ungodly is to spread sin.

The hope of the righteous is for the joy of eternal bliss, but the vain hope of the ungodly shall precipitate them into the eternal fire of Hell.

If the righteous is chastised in this life even for slight faults, how much more will the ungodly be chastised in this life and in the next!

The righteous will one day be delivered from trials, but the ungodly will be ever more afflicted.

The blessing of the Lord is poured out upon the head of the righteous; His malediction upon the head of the ungodly.

The knave deceives his friend by his word; but the righteous frees him from deceit by his Wisdom.

Untruthful lips are an abomination to the Lord.

Whoever builds on lies, builds on emptiness, and is as foolhardy as one who tries to grasp with his hand a bird in flight.

The tongue of the righteous is like refined silver.

Whoever is double-dealing cleverly ferrets out his friend's secrets to make them known later, but whoever is trustworthy at heart keeps to himself what his friend confides to him.

Chapter XII

Divine Wisdom's counsels on the wise man and the fool

The fear of God is the beginning of Wisdom, and knowledge of the saints is true prudence.

Give advice to a wise man, and he will become yet wiser from your teachings. Give advice to a righteous man and he will become yet more righteous from your instructions.

If you are wise, you will be so to your own profit; but if you are a self-important fool, you will pay the price.

The wise man does not presume upon his wisdom, but the fool preaches his folly.

Whoever keeps the company of the wise will end up becoming wise, but whoever keeps the company of fools will end up becoming a fool.

Wisdom resides in the heart of the prudent, and enlightens the ignorant.

The fool shows his annoyance at once; the sensible instead dissembles the injury.

Seeing evil approach, the prudent man withdraws, but the fool goes on ahead and receives the injury.

Reply to the fool according to his folly, that he may not take himself to be wise.

From the lips of the wise comes knowledge without presumption; from the lips of the fool comes confusion with self-importance.

Chapter XIII

Divine Wisdom's counsels on fraternal correction

Whoever loves correction loves Wisdom, but whoever despises it is a fool.

The fool does not wish to be corrected; therefore he rejects the company of the wise.

Only with difficulty will you secure that the foolish and presumptuous man accept your correction, for most probably he will disdain it and abhor you; but if you correct the wise man he will accept your correction and thank you for it.

Whoever corrects the presumptuous fool, receives ridicule from him; whoever corrects the ungodly, receives injury from him.

Whoever accepts correction is on the way to life, but whoever rejects it has gone astray.

Whoever rejects correction despises his own soul, but whoever submits to correction becomes master of his own heart.

Open correction is better than concealed love.

Wounds received from one who loves, are better than fraudulent kisses from one who loathes.

Chapter XIV

Divine Wisdom's counsels on the virtue of humility and its opposing vice which is pride

Wherever humility is, there is Wisdom; wherever pride is, there is folly.

Between the proud there are always conflicts, since they are ruled by folly; but whoever is humble is ruled by Wisdom's counsels.

On the ungodly man's home God's curse descends, and on the righteous man's His blessing; for He confounds the proud and gives His Grace to the meek and humble of heart.

Those who possess the fear of God will detest evil. God detests arrogance, pride, all bad conduct and every deceitful tongue.

Chapter XV

Divine Wisdom's counsels on the virtue of generosity and its opposing vice which is avarice

What good will riches be to the fool if with them he is unable to buy Wisdom?

A little with the fear of God is worth more than great treasures without His Law.

Better a little honestly than great profits dishonestly.

Do not desire to work to become wealthy, and do not fix your gaze on riches you cannot acquire.

Better to eat beans where there is love, than a fattened ox where there is hatred.

Riches draw many friends, but the poor man's friends abandon him.

Whoever turns a deaf ear to the cries of the poor, will not find response at his own cries either.

Many boast of their riches, but they are poor in Wisdom.

Those there are who in their very poverty are rich in spirit, because they live content with the little they possess; and others who, possessing great wealth, are poor in spirit because they are not satisfied with what they have.

Whoever ill-treats the poor, injures the Creator; whoever shows compassion for the poor, honours the Creator.

The days of the poor are all laborious, but peace of heart is a perpetual banquet.

Treasures are of no avail if they lead to ungodliness; the exercise of the virtues is fount of Grace and life for the soul.

Chapter XVI

Divine Wisdom's counsels on the virtue of chastity and its opposing vice which is lust

My child, heed the teaching of My Wisdom, and incline your ear to what My prudence enjoins, so that thus you have My counsels ever present and retain My instructions:

Do not let yourself be drawn by the seductions of the perverse woman; because the lips of the loose woman are like honeycomb that drips honey, and her words soothing as oil; but the consequences of her pleasure are more bitter than wormwood, and sharper than a double-edged sword. The feet of the loose woman follow ways that lead to Hell, and draw those who have dealings with her down to the abyss. Keep far from her, then, and do not even approach the doors of her house. Thus you will not have to lament following the loss of your soul's beauty

and your body's vigour, saying: Why did I disregard Wisdom's advice, and not listen to the voice of those who taught me rightly, and my heart not accept their exhortations!

Do not let your heart, then, covet the beauty of the corrupt woman, nor let her glances captivate you; because her pleasure is a vile and fleeting thing, and snatches from a man the beauty of his soul.

Do not let your heart be allured by the charms of the loose woman; nor, seduced, follow her ways. Because many are the men she has degraded, and the strongest have fallen into her net.

Chapter XVII

Divine Wisdom's counsels on the virtue of patience and its opposing vice which is anger

Impassioned anger and rage leave no place for mercy, for who can suffer the outburst of the furious man?

The irate man provokes quarrels; the patient calms those that have arisen.

A gentle reply placates a neighbour's wrath; a harsh word intensifies his fury.

Whoever is patient governs himself with much prudence; but whoever is not, evidences his folly.

Chapter XVIII

Divine Wisdom's counsels on the virtue of temperance and its opposing vice which is gluttony

Wine is a licentious thing, and drunkenness is filled with disorders.

When you sit at table, eat with decency and decorum what is put before you, employing moderation and temperance.

Control your voracity, so that your soul always be master of your body.

Do not crave delicacies, as they will be your fare of ruin.

Do not keep company with those who take food and wine to excess, because you will end up becoming one more of them.

Those given to excess of wine and those who find their delight in taking drinks, cause distress to parents, enter into arguments, fall into ruin, harm the innocent without the least cause, bawl out despairing ayes at their misfortunes and have their eyesight clouded.

Do not be deceived by the fine colour of wine, nor by its excellent aroma; because it slips down gently into the body, but will strike you as a serpent and coil up inside of you like a basilisk; your eyes will then follow after another's wife and, insensate, you will say shameful things; you will find yourself as one rudderless and lost amid enormous waves. You will become so enslaved that coming back to your wits you will say: Where can I find wine again?

Whoever has eaten well spurns even honey; but to the hungry even the bitter appears sweet.

Chapter XIX

Divine Wisdom's counsels on the virtue of charity and its opposing vice which is envy

A sound heart gives life to the body, but envy cankers the bones.

Never let mercy and truth be taken from you; wind them about your neck and write them in your heart, and you will find grace and a good reputation before God and before men.

Always do good yourself, and never prevent your neighbour from doing so as well.

Do not tell your friend: 'Come back later; I will give you what you want tomorrow,' being able to give today. Do not plan to wrong your friend, since he trusts you; neither take up lawsuits against anyone without just cause. Do not imitate the wrongful ways of the unrighteous, because the perverse are abominable in the eyes of God, Who reserves His intimacies only for the simple of heart.

Whoever despises his neighbour for some defect, has a mean heart; whoever suffers him with patience, is prudent and charitable.

The Lord abhors whoever sows discord among brethren.

The words of a gossip appear kindly and inoffensive, but their venom penetrates to the innermost depths.

Envy brings about quarrels; charity covers all faults.

Mercy and justice are more agreeable to God than sacrifices.

Whoever digs a pit for his neighbour to fall into, will fall into it himself.

Chapter XX

Divine Wisdom's counsels on the virtue of diligence and its opposing vice which is sloth

Whoever relishes sloth will be full of misery.

A good name is preferable to great riches.

Observe, O idler, the ant, and consider its work, and learn Wisdom from it as well; since the ant, without guide or master, provides itself with nourishment during the summer, gathering its food at harvest-time. Or observe the bee, and learn how it labours to produce rich honey which kings and subjects relish and seek for themselves. The bee, small and frail as it is, for its industry is held in high esteem.

For how long will you sleep on, idler? When will you awaken from your excessive slumber? For you will sleep a little, doze another while, again fold your arms to sleep, and lo!, indigence will come upon you like a brigand, and poverty like an armed man will overpower you. On the contrary, however, if you were diligent, your harvests would be like an abundant wellspring, and misery would fly far from you.

As the door turns on its hinges, so does the slothful turn over in his bed.

The hands of the slothful bring him misery in temporal and spiritual goods; the hands of the active accumulate them for himself.

Whoever tills his land, will be satiated with provisions; whoever loves sloth, will be a burden for others.

Whoever reaps the harvest in summer, acts with common sense; whoever sleeps at harvest time, is senseless.

Chapter XXI

Divine Wisdom's counsels on good government and the common good

The wise king disperses the ungodly and raises up over them a triumphal arch. Mercy and justice safeguard the king, and clemency makes his throne stable.

The heart of the wise and prudent king is a wellspring in the hands of God, which He directs wherever He pleases.

Maxims from the lips of the wise and prudent king are like divine oracles, and his tongue will not err on pronouncing judgment.

Those who act wrongfully are abominable to the wise king, because justice is the stay of his throne.

Pleasing to the wise king are lips that always speak the right word; beloved of him will be whoever speaks uprightly.

The apt minister gains the king's will; but the inept will incur his wrath.

A roaring lion and a ravenous bear is an ungodly king over a poor people.

By the blessings of the righteous will a city be exalted, but by the tongues of the ungodly will it be ruined.

Without wise and prudent authority, the people will perish; the governor surrounded by good advisers will act with greater assurance.

Justice is what makes nations great, but injustice makes peoples hapless.

Whoever in a trial shows acceptance of persons acts wrongfully, since for a morsel of bread he will vend justice.

Chapter XXII

Various counsels from Divine Wisdom

Direct your works to the Lord and your undertakings will be successful.

In man's eyes a person's acts may be considered good or bad, but what matters is God's opinion, who penetrates the interior of the heart with unerring judgment.

By mercy and truth is sin expiated, and by the fear of God is evil avoided.

The heart of man proposes his paths, but God disposes his steps.

Just as gold and silver are tried in fire, so does the Lord try the hearts of His own.

As honey harms those who eat it to excess, so whoever dares scrutinize God's majesty shall be confounded before the inscrutability of His glory.

The wise man is strong, and the learned is robust and valiant.

Do not imitate wrongdoers nor desire their company, because their minds contemplate robberies and their lips speak falsehoods.

Senseless is whoever proposes to do wrong.

Do not go about watching out or seeking for faults in the righteous man's home, do not disturb his rest; because the righteous falls seven times, and always rises up again by the Grace of God. But the ungodly cast themselves deeper and deeper into evil by scorning Grace.

Fear the Lord, My son, and do not mingle with detractors, because perdition will suddenly crash down upon them.

Those who tell the ungodly, “*you are upright*”, deserve divine malediction; those who rebuke him will be laden with God’s blessings.

Whoever replies in accord with what is upright and fair, is as one who gives a kiss of peace and a blessing to his friend.

Do not say: “*The same wrong he did to me, I will do to him,*” because each will be judged according to his works.

Do not boast of being a person of importance before the mighty, nor sit in the grandee’s seat, because it is preferable that they say to you: “*Come up higher*”, than see yourself humbled in their presence.

Handle your affairs with your loyal friend, and do not disclose your secrets to a stranger; lest he, having heard them, insult you and continually cast them in your face.

Do not frequent your neighbour’s home overmuch, if you do not wish him to weary of you and detest you.

As moth to clothing and canker to wood, so melancholy harms man’s heart.

If your enemy is hungry, give him to eat; if he is thirsty, give him to drink; for your charity will sear his heart in such fashion that perhaps his hatred may turn to love.

Trust in God with all your heart, and do not trust your own strength. In all your doings think on Him, and He Himself will straighten out your steps.

Do not regard yourself as learned. Fear God and keep far from evil; for your integrity will be your soul’s sanctity and your body’s refreshment.

Whoever talks much without necessity will not be wanting in sin; whoever moderates his lips is prudent.

Chapter XXIII

Divine Wisdom extols the resolute woman

Who will find a resolute woman? She is more to be esteemed than all precious things brought from afar and from the utmost ends of the world.

In her the heart of her spouse trusts, to whom she will be a faithful and solicitous companion all the days of her life.

The resolute woman obtains wool and flax and knits with her own hands.

She comes to be like a merchantman, who with her labour brings sustenance from afar.

She rises before dawn to prepare meals for the family and tasks for her servants.

She saw a field and bought it, and with the work of her hands planted a vineyard.

She girds herself with virile fortitude and exerts her arms.

She takes the distaff in her hands and whirls the spindle.

She sees happily that her work is fruitful.

She does not extinguish her lamp at night, so as to watch over the house.

With her hand she succours the mendicant, and stretches out her arms to help the needy.

Her family do not fear cold or snow, because all wear heavy clothing.

She made a garment for herself of the finest linen and purple.

Her husband is highly regarded when seated among the senators and at the public gatherings of his country.

She makes the finest fabrics and rich girdles and sells them to merchants.

Fortitude and decorum are her chief attire, and she smiles at the prosperity that awaits her.

Her lips pronounce wise discourses, and on her tongue is the law of goodness.

She watches over the conduct of her family, and does not eat the bread of idleness.

Her children arose and acclaimed her blessed, and her husband praised her as well, saying:

“Many women have provided their household with all kinds of goods, but you have surpassed them all.”

Fleeting and deceitful is beauty in the vain and licentious woman; but the woman who fears the Lord is the one who merits praise for the beauty of her virtues.

Book III

The Book of Wisdom

Prologue

King Solomon, inspired by the Holy Ghost, wrote the Book of Wisdom during the first ten years of his reign, when he was still a model of virtue, wisdom and prudence. In this Moral Book he sets forth other aspects of the folly of worldly things and the benefits that Wisdom’s possession brings.

Chapter I

Introduction to the Book of Wisdom

Love justice, you who rule the Earth.

Have sentiments worthy of the Lord, and seek Him with simplicity of heart.

Because He lets Himself be found by those who act with integrity, and manifests Himself to those who trust in Him; while perverse thoughts separate from God; and His power, put to the test, corrects fools.

Because into a malign soul Wisdom will not enter, nor dwell in a body enslaved to sin; since the Holy Ghost, Teacher of Wisdom, flies from fantasies, keeps far from indiscreet thoughts, and reproves the ensuing wrongdoing.

Because even though the Spirit of Wisdom is benign, He will not leave blaspheming lips unpunished, since God is witness to man’s thoughts, observer of his heart and hearer of his words.

Because the Spirit of the Lord encompasses the whole Earth and knows including what is most hidden. Thus whoever says evil things cannot hide them from Him, nor escape avenging justice.

Because the thoughts of the ungodly will be strictly judged; the words of the ungodly man reach up to God's zealous hearing for the chastisement of his wrongdoing.

Be careful, then, of grumbling, as this does great harm, and restrain the tongue from all detraction; because not one evil word spoken in private will go unpunished; and a lying tongue does the soul to death.

Chapter II

Man's destiny according to God's plan was overturned by man himself through his sins

Do not strive to hasten death by the waywardness of your life, nor draw perdition down upon your soul by the work of your hands.

Because God did not make death, nor is He glad at man's perdition.

He created all things in the Universe to subsist in His presence, and made them salutary; nothing in them was poisonous or harmful. Hell did not exist prior to the fall of the rebel angels.

God created man in original justice, which brings immortality with it; therefore it was God's plan that righteousness in man be perpetual, and he be immortal. But it was man himself who, by his disobedience to God, obtained spiritual and corporal death; and men have become corrupted to such a degree that, by their sinful disorders, they have made an alliance with death, thus becoming ever more deserving of such misery.

Chapter III

The ungodly's iniquitous ideas and deeds

1. The ungodly, intending to justify their disorders, foolishly say among themselves: *"Short and irksome is the time of our life; there is no other after death; no one has ever come back after death to tell us what passes in the other world. So then, we were born by chance; and after this life we will be as if we had never been; because our life is like smoke that promptly vanishes and our soul like a fleeting spark that propels our heart, and afterwards is forever extinguished; and once gone out, our body will be reduced to ashes, and our soul will evaporate like tenuous vapour. Therefore, life will vanish like a mist struck by the sun's rays and dispelled by its heat. Moreover, after death our name shall be forgotten, without any lasting remembrance of our deeds. Our life, then, is a shadow that passes, and after death there is no return."*

2. *"Come, then, let us enjoy the good things of life without restraint; and let us make haste to delight in creatures, according to our desires, while we live. Let us surfeit ourselves with an abundance of delicacies and rich wines, and surround ourselves with all kinds of luxuries and comforts before the flower of our life passes. Let us be crowned with the roses of pleasure before they wither, and leave everywhere the signs of our wantonness. Let none of us cease taking part in the dissolute life; in every place let us leave the signs of our exuberant orgies, for all this is the portion of our inheritance."*

3. *“Let us oppress the righteous and needy, without pardoning the widow or respecting the venerable grey hairs of the aged. Let our strength be the only law of justice, as weakness brings no benefits. Let us, then, lay traps for the righteous man, as he does not approve of our doings, but opposes them, and casts our sins against the Law in our faces, and defames us disclosing our depraved conduct; he assures that he has the knowledge of God and calls himself son of God, and has become the censor of our thoughts. So then, we cannot even bear the sight of him; because his life is unlike our own, for he observes a very different conduct.”*

4. *“We are regarded by him as senseless and perverse persons, and he abstains from our ways as from filth; for he believes and proclaims the last things of man, affirms that the righteous, after death, will enjoy eternal life, and he glories to have God as Father. But let us see, then, if his words are true. We shall try him to see if what he says is really so; and thus we shall see what his end will be. For if he truly is a son of God, He will take charge of him and free him from the hands of his adversaries. Let us try him with insults and tortures to see his resignation and test his patience. Let us condemn him to the most infamous death; since, according to his words, his God will save him.”*

5. Such perversities the ungodly think and put into practice blinded by their own malice. They have not understood the mysteries of God, nor believed that there is a reward for the righteous, nor taken into account the glory that awaits saintly souls. For God created man with an immortal soul and formed him to His own image and likeness. Through the devil’s envy, however, death entered the world when the evil one succeeded in seducing man, and those of the devil’s party imitate his ways.

Chapter IV

Happiness of the righteous and unhappiness of the ungodly

1. The souls of the righteous, however, are in the hands of God; and the torment of eternal death will not reach them.

2. Nevertheless, the death of the righteous is seen by the ungodly as the greatest of misfortunes, they considering that body and soul are totally and definitively annihilated, and therefore deprived of the consolation of a happy and eternal life; which is a terrible error, since following the death of the righteous his soul will repose forever in eternal happiness. And if, in the sight of men, righteous men suffer torments, their hope is filled with immortality. Their tribulation is slight when compared to the reward they will receive, which shall be very great; because God refined them as gold in fire, found them worthy of Himself by their virtues and received them as victims offered in holocaust; and in due course will give them recompense. Then they will shine out brighter than the sun, will go from one part of the Universe to another with the agility of the Blessed, will judge the nations together with the Supreme Judge, will rule the peoples and the Lord will reign eternally with them. Those who trust in God understand all these truths, and

those who are faithful to His love will be joined to Him; since Grace and peace are for His chosen ones.

3. The ungodly, however, will be chastised according to the measure of their wrongdoing; since they went away from God and despised what is just and upright in His sight. For hapless are those who reject Wisdom and instruction; vain is their hope, unfruitful their labours and useless their industry. Fatuous are their wives and utterly perverse their children. Accursed their race, since the race of the wicked, if not converted, has an entirely disastrous end.

4. Happier is the righteous woman, though barren, and who keeps herself unstained without defiling her couch by adultery; because she will receive her recompense when God calls saintly souls to Himself. Happier too is the celibate, whose hands have not committed villainy, nor has he thought perverse things against God; since he will be given a precious gift for his fidelity and a lofty glory in Heaven, for glorious is the fruit of good works; by them the root of Wisdom never withers.

Chapter V

Death of the chaste and death of the unchaste

1. O how beautiful and resplendent is the generation of those who love chastity! Its fruits are beneficial and sweet to eat; since they blossom from trees ornate from the exercise of the virtue of purity. The remembrance of the chaste is immortal, since their virtue is acknowledged before God and men. While on Earth they are models for imitation; and when dead are remembered with admiration. In Heaven they will be eternally recompensed with the crown of triumph included as reward for their continuous battle on Earth to safeguard chastity. The Grace to see God is reserved for those who are clean of heart.

2. O how vile and repugnant is the generation of those who love impurity! Its fruits are detrimental and bitter to eat, because they are borne by trees corrupted by wanton debauchery. The Lord will abominate those obstinate in licentiousness; since, if not converted, they shall die without honour and be eternally disgraced among the other reprobates; because God will destroy their inordinate passions, reduce them to silence and utter desolation; and their remembrance shall perish forever. Their disorders shall rise up against them, and accuse and torment them without end.

Chapter VI

Christ the King will exterminate the ungodly during the three days of darkness preceding His Glorious Second Coming to Earth

Christ, the Anointed of the Lord God of Hosts, before judging the nations, will arm Himself with all His zeal, and arm His own as well, to avenge Himself of His enemies and put an end to Antichrist. He will take up justice as breastplate, and infallible judgement as helmet. As impenetrable shield He will grasp rectitude. God will make Himself a pointed lance of His inflexible wrath, and the whole Universe will combat with Him against the insensate. Lightning bolts will fly

straight at them, fired from the clouds as from a well aimed bow, and will wound unerringly; and from God's wrath, dense and burning hail will fall. The waves of the sea will break against them; and the rivers, every one, will wildly inundate the land, and in scorching whirlwinds they shall be undone. Christ, the anointed of God, by His breath and the brightness of His Divine Countenance, will destroy Antichrist. Satan and his infernal hordes shall be vanquished and enchained for evermore, without any power over men. So it is that, because of the iniquity of the ungodly, the Universe will be purified by most tenebrous fire produced by the Lord's Anointed.

Chapter VII

The Universal Judgment: the righteous and the ungodly

1. On Judgment Day, the righteous, together with Christ, Supreme Judge, will judge the ungodly with extreme rigour. On that day, before those who persecuted them and despised their deeds, the righteous will be revealed with great honour, paramount beauty and utter happiness. The righteous will live eternally, and their recompense will be in the contemplation of God, their minds set on the Most High. In Heaven, from the Lord's hands, the righteous will receive the kingdom of glory and the crown of loveliness.

2. At Judgment, the ungodly, when they see the righteous, with furious consternation, amid agonizing laments and without the least repentance, will say within themselves: *"They, at other times, were the butt of our derision and the object of our contempt. For we, senseless, deemed their lives madness and their end dishonour. Now we see how they are counted among the children of God and have their inheritance among the saints. So then, we lived far from the way of truth, despising the light of justice and the sun of the knowledge of Wisdom. We persisted in following the path of wrongdoing and perdition, forsaking the way of the Lord. Of what use has pride been to us? Or, what benefits has the vain ostentation of our riches brought us?"* The condemned will say such things, not because they feel sorrow for their misdeeds, rather because those in Hell as well have to acknowledge Christ's Divine Justice and bend their knees before Him as the God and Supreme Judge that He is.

Chapter VIII

Exhortation to kings, judges and all kinds of officials to seek Divine Wisdom

1. Wisdom is better than might; and the wise and prudent better than the valiant. Listen, then, O kings, and be attentive; learn all ye judges of the Earth. Give ear to my words you who rule the peoples, and who glory at the vassalage of many nations. For power and might have been given you by the Lord God of Hosts, Who will examine your works, and fathom even your most hidden thoughts. Because if you, being instruments of His universal Kingdom, neither judge with rectitude, nor keep God's Holy Law, nor follow His divine will, He will let His Holy wrath fall upon you; since those who exercise power over others will be judged with extreme rigour. Because on lesser men God will have more

compassion; but the mighty will be treated with greater severity; He threatens the more powerful, then, with heavier punishment. For God does not exempt any person from His justice, nor does He respect anyone's rank; since He made the little and the great, and cares equally for all.

2. To you, then, kings and other potentates of Earth, these words of mine are addressed, so that you learn Wisdom and do not err. Because those who shall perform rightly what justice requires will be crowned with sanctity. Whoever takes these words into deep consideration and cherishes them, will be instructed. Luminous and imperishable is Wisdom. She is easily seen by those who cherish Her; and shall be found by those who seek Her. She forestalls those who covet Her, presenting Herself before them. To have the mind occupied in Wisdom, then, is consummate prudence; and whoever keeps watch for love of Her, will afterwards find deserved rest. Because She herself is everywhere seeking those worthy to possess Her, and on the way shows herself to such with pleasure, and on every occasion and dealing they have Her by their side. For the beginning of Wisdom is also the ardent desire to be instructed in her; and to obtain instruction is already to love Wisdom; and to love Her is to keep Her laws; and to keep Her laws is perfect purity of soul, that unites with God. Wisdom, then, leads to the Eternal Kingdom.

3. O kings of the peoples! Cherish Wisdom so as to reign perpetually. Cherish the light of Wisdom you who rule the peoples, and I will declare to you what Wisdom is and how She was engendered, and the mysteries of God shall not be kept hidden from you; for their knowledge and truth will be made clear to you. A wise king is the mainstay of his people. Therefore, take interest in these words of instruction, because they will be of good use to you. The unwise king will never have any part with Wisdom.

Chapter IX

Solomon speaks of the Wisdom he received from God

1. I am a mortal man, like the rest of men. However, given my rank of king, with the object of ruling my people well, I desired the Spirit of Wisdom, asked Her of God, and He granted Her to me. I preferred Her to kingdoms and thrones, and considered wealth as nothing compared to Her. I loved Her more than health and beauty, and proposed to have Her as light of my actions, since Her radiance is inextinguishable. All good came to me together with Her. And I rejoiced devoutly in all these things because Wisdom guided me; however, before receiving Wisdom, I did not know that She was mother of all these goods.

2. Because Wisdom is an infinite treasure for men; and all who make use of Her have part in God's friendship, having kept His Holy Teachings and Laws. God has granted me to express what I feel, and to have thoughts worthy of the gifts received from Him; for God is the Guide of human wisdom, and He who corrects the wise; given that we, our words and our works, are in His hands. He gave me

true knowledge of many of the things that exist; since Wisdom, the Architect of it all, instructed me.

3. For what man, without the light of Wisdom, will be able to know God's counsel, or who will be able to find out what it is that God desires? Because the thoughts of man are insecure, and his suppositions mistaken; since the corruptible body burdens the soul and oppresses the mind with unprofitable thoughts. And if we scarcely succeed in conceiving the form of earthly things, and hardly understand what we have before our eyes, who will be able to examine what is in Heaven? And above all, who shall be able to know, O Lord, Your counsels, if You do not give man Wisdom, and from the heights above send down your Holy Ghost? May the paths of the dwellers of Earth thus be made straight and may they learn what things please You; because by Wisdom, O Lord, were saved as many as were acceptable to You from the beginning of the world.

Chapter X

Uncreated Wisdom is by essence God Triune Himself. Created Wisdom is the Most Divine Soul of Christ

1. In Uncreated Wisdom resides the true spirit of intelligence, which: is Holy, Unique, multiform, subtle, eloquent, agile, immaculate, infallible, suave, lover of good, discerning, irresistible, beneficent, lover of men, benign, steadfast, constant, sure, almighty, all-seeing and of spirits all-embracing. For Divine Wisdom is more agile than all things that move, and reaches everywhere, being an utterly Pure Spirit.

2. Created Wisdom is the breath of God's own virtue and emanation of God's own glory. Created Wisdom is the splendour of Eternal Light, the unblemished mirror of the Majesty of God and the Image of His Goodness.

Chapter XI

Divine Wisdom is within reach of all human beings and is of greater worth than all the wealth and learning of the world

1. Divine Wisdom, being by essence God Himself, can do all; and being immutable, renews all, and pours Herself out upon all nations among holy souls, fashioning friends of God. God, who is Wisdom itself, loves whoever dwells with Wisdom: which is more beautiful than the sun, surpasses the entire muster of stars and has no comparison with any other light, as the light of Divine Wisdom is not eclipsed by any ill-will. Divine Wisdom, then, enfolds all things from end to end, gently ordaining them.

2. It is Divine Wisdom that teaches men divine science and directs their labours. If in this life wealth is coveted, what is there more valuable than Wisdom, creator of all things? If man's industry produces many good things, it is because Wisdom has taught him the art of so doing. If a man loves virtue, that is fruit of Wisdom, for it is She who teaches Prudence, Justice, Fortitude and Temperance, and all other virtues, which are the most useful acquisitions for man in this life. If a man

desires to know much, She knows all: past, present and future. Therefore, whoever possesses Divine Wisdom, possesses all.

Chapter XII

Divine Wisdom guided the Patriarchs and other righteous of the People of Israel

It is Divine Wisdom that: rescued Patriarch Adam and Matriarch Eve his spouse, from their sin, and gave Adam the power to govern over all things; preserved Patriarch Noah and his family from perishing in the universal Flood by leading them into the Ark; exalted the heroic virtue of Patriarch Job, restoring and multiplying his goods; chose Patriarch Abraham and conserved him strong in Faith, and made his wife Sarah fecund; freed the righteous Lot from perishing in the chastisement of Sodom; fortified Patriarch Isaac, victim figure of Christ; led Patriarch Jacob by sure ways, showed him the Kingdom of God, enriched him amid his fatigues and protected him from his enemies; did not forsake Patriarch Joseph when sold by his brothers, neither when prisoner in Egypt, instead gave him the government of this nation.

Chapter XIII

Divine Wisdom guided Moses, Caudillo of the People of Israel

1. Divine Wisdom chose Moses to be Caudillo of the People of Israel; helped him to free the Israelites from the Egyptians' oppression, chastising the latter with plagues by means of extraordinary prodigies. Great, O Lord, are Your judgments and ineffable Your works! For when the villainous Egyptians persisted in oppressing Your People, they were plunged into total darkness for seven days; while the Israelites were illuminated by the brightest light.

2. Divine Wisdom guided and protected Moses and his people when miraculously crossing the Red Sea; drowned the Egyptian army in the depths of the sea; promulgated Holy Law through Moses; directed the People of Israel's steps during the years of their desert wanderings, and nourished them with manna when needed; chastised those who dared disobey Holy Law; and brought his People into the Promised Land.

Chapter XIV

Divine Wisdom converted many inhabitants of Canaanite territory, and exterminated others, during the conquest carried out by the Israelites under the orders of Caudillo Joshua

1. Oh how good and gentle, O Lord, is your Spirit in all things! Hence You admonish those who have gone astray and correct the faults they commit, so that casting aside malice they may believe in You, O Lord. Because You looked on with indignation at the ancient dwellers of Your Holy Land because of their idolatry and other abominations; but before humbling them by Your power by means of Your armies under Joshua's orders, You exhorted them with wise and holy counsels through Most Holy Melchisedech, so as to obtain their conversion and also avoid their extermination. In Your infinite mercy You sent as well countless plagues of horseflies against those who persisted in rejecting Your Word, in order, by the agonizing stings of these insects, to seek to bow the

stubborn necks of many of them through suffering. Thanks to this chastisement, when the armies of Israel led by Joshua arrived, the hearts of many of the inhabitants of Canaan who had not previously accepted Your counsels by preaching, were better disposed towards accepting the true God; and were therefore converted and joined the Chosen People. But those who did not amend through these reproofs and upbraiding, came to experience a chastisement worthy of God's power, being exterminated by Your people's armies.

2. And who shall say to You, Why did you do this? Or who will oppose Your judgments? Or who will dare to defend evil men before You? Or who will censure You for having exterminated nations which You created? Because there is no other God but You, and You care for all things to show that there is no injustice at all in Your judgments. There is no king or prince who can call You to account for those whom You have caused to perish, since You are righteous, and dispose all things rightly, and do not chastise unwarrantedly; since Your power is the fount of justice; and just as You are Lord of all, You are indulgent towards all.

3. You exercise Your justice, then, when men do not believe You to be sovereignly powerful, and You confound the rashness of those who do not acknowledge You. But as You are the sovereign Lord of all, You judge with equanimity and govern us with supreme moderation. Thus You have taught Your people that their judges must also be humane; and have given confident hope to Your children, seeing that when You judge them for their sins, You give them time for penance. Since, if You chastised Your people's enemies with so much circumspection, giving them time to repent of their wickedness, with how much more care will You judge the children of Your people, to whose forebears You made great promises under oaths and covenants?

Chapter XV

Divine Wisdom disposes all and is patient and merciful

You, Lord, dispose all things in fair measure, number and weight; because only You have Supreme Power: and who shall be able to resist the might of Your arm? The whole world is before You as a tiny grain of sand and as a drop of morning dew falling to the ground. But You have mercy towards everyone, the same as You can do everything; and You close Your eyes to the sins of men to give them time to repent and do penance. Because You love all You have created and abhor nothing of what You have made, except those who have been unfaithful to You by choosing eternal damnation. And how could anything endure if You did not so will? Or anything be conserved without Your command? Because You are indulgent towards everyone, for all things are Yours, O Lord, who hold us so dear.

Chapter XVI

Folly and aberration of idolatry. Blessed is the Wood of the Saviour's Cross

1. Certainly all men are vain in whom the Wisdom of God is not found; and who by the good things to be seen and the consideration of created things, do not

recognize their Architect; but contrariwise, hold as gods governing the Universe, either fire, or wind, or constellations of stars, or seas, or sun or moon. For if, enchanted by the beauty of such things, they imagine them gods, they ought to know through them how much more beautiful is their master, since He who created them all is the Lord, Creator of all beauty and One True God. Or if they marvel at the virtue and natural influence of these creatures, they should understand through them that He who created them surpasses them in power; since by the greatness and beauty of the creature, man can attain the knowledge of the existence of the Creator. If they, with their ample human science, can penetrate certain mysteries of creatures, how is it that they do not see more readily, by their means, the Lord who created them? But yet more vain are those who consider works made by the hand of man to be gods; such as all kinds of idolatrous figures of gold, silver, stone, wood and so forth. And for greater folly, offer vows to such idols made by their hands and consult them about their goods, about their children, their marriages, health of the sick and other series of entreaties. They are not ashamed to pray to things devoid of power to help them, and put their vain hope in them.

2. But You, O God, in Your Divine Wisdom, ordered Noah to build an Ark of salvation out of wood: so that with the hope of the entire Earth taking refuge in a barque governed by Your Hand, the immaculate Seeds from which the world was to be supernaturally reborn, be conserved. For blessed the Wood of the Cross of the Divine Saviour that was made and used for the Redemption of the world; but accursed the wood of an idol made by human hand, and accursed the artificer who formed it, and accursed whoever deemed it as god. For the invention of idols was the origin of idolatry, and their discovery the corruption of life, because neither were there any in the beginning, nor will there always be.

Chapter XVII

Idolatry, cause of all evil. Wisdom of God, cause of all good

1. Men, by the inordinate love of their own esteem, or to satisfy their concupiscence, or out of vain hope, or to curry favour with kings and potentates, and from other different motives and aims, gave to many creatures and works formed by their hands the intransferable name of God. Idolatry, in any of its varied manifestations, is the cause of murders, robberies, deceits, perversions, infidelities, disturbances, perjuries, harassment of the good, forgetfulness of God, defilement of souls, uncertainty about births, inconstancies in marriage, disorders of adultery and vice. The abominable worship of idols, then, is the cause, beginning and end of all evils. Idolaters, if not converted, will have their just chastisement, for given up to their idols they bring discredit on the true God, scorning truthfulness, justice and holiness, attributes of the Supreme Maker.

2. O God our Lord! You are benign, truthful and patient, and govern all by Your mercy; for, if we sin, we count on the help of Your Grace to repent, and You are swift to pardon us; and if we do not sin, we know it is Your Grace that sustains us. Because to know You with living Faith, hope in You with full confidence, and

love You with perfect Charity is consummate integrity for our soul; and the possession of Divine Wisdom, the root of our eternal immortality.

Book IV
Song of Songs
Prologue

1. King Solomon, inspired by the Holy Ghost, wrote the Book Song of Songs during the years he lived far from the right path, given up to idolatry, licentiousness, profligacy, vainglory and many other vices. The Song of Songs is a moral book in which the sublime mystical espousal between the Divine Bridegroom and the Divine Bride is poetically extolled. The Divine Bridegroom is Our Lord Jesus Christ; and His Divine Bride *par excellence* is the Most Blessed Virgin Mary, and by extension Holy Church as well.

2. Solomon wrote the Song of Songs repeatedly using figurative expressions of great poetic beauty and sublime mystical profundity. Nonetheless, at times he employed phrases with a notably worldly sentiment of passion when describing the beauty of the Spouses and the love between the two. Without a shadow of doubt the moral corruption that enslaved his soul when he wrote the Song of Songs had a powerful influence on a considerable portion of the literal text. While it was the Holy Ghost who inspired the sublime doctrinal content of the Book, He nonetheless reprovved the expressions of its author that ran counter to Divine Morality, in such fashion that He sent the Prophet Gad on repeated occasions ordering Solomon to rectify them; but the king always responded: “*Don’t harass me*”.

3. The present version of the Song of Songs is expressed literally in accord with Divine Morality and in its true doctrinal content.

Chapter I

1. **First Song:** The Most Divine Soul of Christ, enchanted by the beauty and holiness of the Divine Soul of Mary, chosen to be His Spouse by the Eternal Father, with sublime vehemence claims Her so that She become espoused to Him. Therefore, in this Chant is expressed: **(a)** the desire of Mary to become espoused with Christ and **(b)** the Espousal between Them both. By extension is expressed the Espousal of the Church with the Most Divine Soul of Christ through espousal with the Divine Soul of Mary.

The Bride:

(a)

O Christ, my Lord and God! Anoint my soul
with the most holy exhalation of Your Divine Espousal.
Because Your Love surpasses in suavity and sweetness
every other holy consolation,
since it is fragrant
above the best of balms.
Heavenly oil outpoured

is Your Holy Name, my God:
hence pure souls yearn for Your presence.
Draw Me, and, at the fragrance of Your aromas,
I will run after You
with my retinue of faithful souls.

(b)

The Divine King brought Me
into the Tabernacle of His Soul,
and became espoused to Me
and made Me partaker of His divine secrets.

I will rejoice and will be happy savouring
the ineffable delights of His Love,
which surpasses any other fare.

2. **Second Song:** The Divine Mary, on becoming espoused to the Most Divine Soul of Christ, becomes espoused to the Holy Ghost as well. By the action and Grace of the Divine Paraclete, Mary conceives in Her virginal womb the Divine Word made Man, to Whom She later gives birth. In this chant, therefore, is expressed the Incarnation of the Divine Word and the birth of Christ. By extension is also expressed the conception of the Church.

The Bride:

While the King dwelt in My virginal Womb,
My Divine Spikenard exhaled its aroma.
Spray of myrrh is My Beloved to Me.
With sublime tenderness I will nurse Him in My lap.
Cluster of grapes is my Beloved to Me
in the vineyard of My soul.

3. **Third Song:** The Divine Mary, in union with Saint Joseph, finds Herself immersed in a dark night of the soul on losing the Divine Child Jesus, and returns to Jerusalem seeking Him passionately and with inconsolable anguish, and finds Him in the Temple as Good Shepherd instructing the sheep. In this chant, then, is expressed Jesus' concealment from His Virginal Parents, the joyful meeting of the Bride and Bridegroom, and the Divine Child's submissive subjection to His Parents throughout His hidden life in Their Nazareth home.

The Bride:

Along the way I lost the Beloved of My Soul.
I sought Him, and did not find Him.
I returned to the city,
and scoured streets and squares
seeking Him whom My Soul loves.
I asked the sentinels who guarded the city:
Have you, by any chance, seen Him whom My Soul loves?
Tell me in which lush meadows
He pastures His sheep

or under which spreading tree
He reposes come noontide:
Lest wandering about
amid my dark night,
I delay longer in finding Him.

The sentinels:

If You do not know,
O most beautiful among women!
follow the tracks of His flock
and gratify Your longing
with the hope of finding Him,
for soon You will perceive His consolation in Your Soul
since within dwells the One You love so dearly.

The Bride:

However, when I had gone past them a little,
I found Him whom My Soul loves, and held Him;
and will not let Him go until I have made Him
enter My house of Nazareth.

The Bridegroom:

O My Bride!
You are strong like a war chariot
drawn by battle-seasoned horses.
Your simplicity resembles the candour of the turtledove.
Your purity like a necklace of white pearls.
With neckband of purest gold and silver
will I set off the humility and patience of Your Soul.
I conjure you, daughters of Jerusalem,
by the great love I have for My Spouse,
that you do not disturb Her heavenly jubilee
nor remind Her of Her afflictions.

4. **Fourth Song:** Christ and Mary, sublimely enamoured, manifest one to another: **(a)** the Divine Love they profess and **(b)** their role as victims of Calvary. By extension, Christ and Mary express the love they feel for the Church, and the Church expresses her love for Them both.

(a)

The Bridegroom:

How lovely You are, My Spouse, how lovely You are!
Your Soul is Vessel of Holiness.
Your Heart, pulse of divine love.
Your Countenance, mirror of virginity.
Your Head, uplifted like Carmel.
Your bearing, graceful tower of David.
Your eyes, sweet, pure and shining.

Your teeth, candid and immaculate.
Your lips, reflection of purity and charity.
Your tresses radiate a heavenly sparkle.
Wholesome and edifying is Your word.
All beautiful and immaculate are You, My Spouse.
There is no stain in You.

The Bride:

How handsome are You, my Spouse! How gallant!
Your Soul is Fount of Holiness.
Your Heart, Fire of Divine Love.
Your Countenance, Mirror of Divinity.
Your Head, Seat of Wisdom.
Your bearing, unshakable column.
Your eyes are deep and radiant as the sun.
Your hair, long and dark like jet.
Your hands, instruments of God's actions.
Your lips distil exquisite myrrh
of truth and knowledge.
Slender and gallant indeed, are You, my Beloved.
How becoming You are, my Spouse, how becoming You are.
Our Espousal is in flower.
The timbers of our Temple are of cedar
and the panelling is of cypress.

The Bridegroom:

How lovely You are, My Beloved, how lovely You are!
Many virgins have espoused with Me.
But one alone is My Predilect Spouse,
one alone is My Dove, My Perfect,
the One chosen by Me from among the rest:
That is You, best beloved of My Soul.

The Bride:

I am the flower of the field and the lily of the valley.

(b)

The Bridegroom:

Like the lily among thorns
is My Virgin Spouse among virgins.

The Bride:

Like a verdant olive,
is My Spouse slender among men.

5. **Fifth Song:** (a) Mary at the foot of the Cross partakes in Christ's suffering. Mary's mystical death, birth of the Church and fruits of the Lord's Passion. (b) Mary's solitude and dolour, and Her jubilee at giving birth to the Church.

(a)

The Bride:

I stayed in the shadow of My Beloved,
and His fruit was sweet in My throat.
He brought Me into the secrets of His Heart,
and overwhelmed Me with ardent charity.
O souls who love Me,
respond with fragrant flowers
and with choice fruits.
Avail Me! for I am wounded with divine Love.
The lance that transfixed the Heart of My Spouse,
has pierced Mine
and, in most dolorous Delivery,
has left My Soul in darkness.
But the might of His arms sustains Me.

(b)

Though You see Me crushed and alone,
O children of the Church!
I am full of beauty and jubilation,
since in the Tabernacle of My Soul
dwells Him whom I love.
The children of My own People,
angered with Me as well,
are the cause of My abasement.
My Beloved placed Me to guard His own vineyards
and to shepherd His flock;
but His enemies refused to enter His sheepfold.

The Bridegroom:

I entreat you, daughters of Jerusalem,
by the great love I have for My Spouse,
do not perturb Her heavenly joy,
nor do Her harm with afflictions.

Chapter II

1. **Sixth Song:** (a) The risen Christ appears to the Virgin Mary who, jubilant, communicates this to the Church. (b) Before His Ascension into Heaven, Christ leaves the care of His vineyards or flocks to Peter and the other Apostles. (c) The Virgin Mary manifests with jubilee Christ's Ascension and (d) exhorts the Apostles and other followers to have Faith in the protection of Christ over His Church, since He cares for her in continual vigilance, though her members no longer see Him.

(a)

The Bride:

The voice of My Beloved!
See Him, He comes glorious leaping over the hills

and crossing the heights.

(b)

The Bridegroom:

You, the men of My predilection,
hunt out the little foxes that spoil the vineyards
because our vineyards are now in flower.

(c)

The Bride:

My beloved scales the heights.
His agility is like that of the roe and of the fawn.

(d)

See Him, He Himself is there,
close up to the wall of our Home,
gazing through the windows,
observing through the shutters.

2. **Seventh Song:** (a) Mary's sublime Dormition. (b) Christ comes seeking Her. (c) Christ exalts the working of the Holy Ghost in the Apostles, whose preaching has given plentiful fruits. (d) Mary awakens from Her Dormition.

The Bride:

(a)

I sleep, but My Soul watches.

(b)

I hear the voice of My Beloved who calls Me.
Here is My Spouse who says to Me:

The Bridegroom:

Awaken, My Spouse, My Dove, My Immaculate.
Arise from the crevice in the rocks where You sleep,
leave the cavity that conceals You.
Show me Your countenance and let Your voice sound in my ears:
because Your countenance is lovely and Your voice sweet.
Make haste, My Spouse, My Dove,
My Fair one, and come.
Because winter is now past,
the mist has dispersed and the rains have ceased.
The flowers have now blossomed,
and pruning time has come
so that the fruits bud forth with greater vigour.

(c)

The voice of the turtle dove has been heard in our land:
The fig tree has budded forth her early fruits.
Now the vineyards in flower exhale their aroma.

(d)

The Bride:

Come, My Spouse and return with Me now
to the Glorious Kingdom where You dwell.
Be quick, My Beloved,
like the roe and the deer upon the hills.
My Beloved is for Me, and I am for My Beloved.
He feeds His flock among the lilies
from daybreak till nightfall.

3. **Eighth Song:** (a) The Divine Mary is assumed into Heaven in the sight of the Apostles, disciples and holy women; who manifest their admiration at the glory that envelops Her. (b) Mary exalts the grandeur of Christ's Royal Throne in Heaven, at whose right She is seated as Queen.

(a)

Choir of the Church Triumphant:

Who is She who comes up as the morning rising,
fair as the moon,
bright as the sun,
terrible as an army set in battle array?

Choir of the Church Militant:

Who is She who rises up from the desert,
like a column of smoke
engulfed in fragrance of myrrh, and of incense,
and of every kind of aroma?

(b)

The Bride:

Behold the throne of My Divine Spouse,
King of Kings,
encircled by the angelic myriads
and other blessed.
All are highly skilled in warfare,
and armed with swords
to defend His flock
from the enemies who prowl about her.
Over a dais of aromatic and incorruptible wood,
the Heavenly King has set up His throne:
the columns are of purest silver,
the back of finest gold,
the base of beautifully embossed ivory,
the canopy and grades tapestried in purple.
Here is the King of kings
displaying upon His Head the imperial crown
with which He was girded on the day of His anointing,
the day He was espoused to Me
with great jubilee of His Soul.

4. **Ninth Song:** (a) The Divine Mary, on entering Heaven, receives the eulogies of Her Divine Spouse, Who accents Her virginity. Mary is crowned Queen of the Universe by the Most Holy Trinity. (b) Christ makes known that by His Passion and Death He has overcome Satan to make way for a new economy of Grace.

(a)

The Bridegroom:

How lovely You are, My Spouse, how lovely You are!
Come, and You will be crowned Queen upon celestial throne
amid aromas of incense and myrrh.
You wounded My heart with Your sole glance.
How sweet and chaste is Your love, My Spouse!
More pleasing than angelic nectar.
The fragrance of Your perfumes
exceeds all aromas.
A Garden enclosed are You, My Spouse,
Garden enclosed and Fount sealed up.
Your immaculate virginity
is Paradise of sweet and plentiful fruits:
Refreshing pomegranates,
fragrant apples,
delicious grapes...
Spikenard and saffron, myrrh and aloe
are fruits of Your orchard.
O My Beloved!
Fount of gardens are You, wellspring of living waters.
Like gushing spring water that streams down the mount
to fertilize the earth,
thus is Your Grace poured out upon men.

(b)

Begone, gale from the north!
And come you, gentle southerly breeze,
refresh My Garden balmily,
and let her aromas spread out over the world.

The Bride:

How becoming You are, My Spouse, how becoming You are!
Your head is covered with glory,
Your hair shines like the sun.

Chapter III

1. **Tenth Song:** Sublime dialogue between Christ and His Spouse the Church.

The Bridegroom:

I am going, I am going to My Garden, My Spouse,
to gather from My myrrh and from My balsam,
to eat virgin honey of My honeycomb,

to eat of My bread and drink of My wine.

The Bride:

Let my Spouse come to His Garden
and eat of her succulent fruits.

My Beloved came down to His Garden:

He delights in its aromas,
relishes its fruits
and decks Himself with its flowers.

My Beloved is for me
and I am for my Beloved.

The Bridegroom:

O My Spouse,
how upright the tread of your feet,
how pure your demeanour!
How brimful of wheat your grain-bin!
From you issue wellsprings of living water.
From you the light shines forth.
You are upright like a tower of ivory.
How fair and blessed you are,
O kindest and most delicious Spouse!
Let all My children come to My Garden,
and eat and drink their fill.

2. **Eleventh Song:** Apostolate of the Church and the fruits of her labour.

The Bride:

I am happy, since I am entirely my Beloved's,
and His Heart is One with mine.

Yes, then, beloved Spouse,
let us go out into the fields together,
let us rise early and go out to the vineyards
and see if the vine is now budding,
if the flowers are opening
and the pomegranates sprouting.

O my Spouse!
Your Garden is an orchard
in which thrive
the most varied aromatic plants,
and every kind of exquisite fruit.

I have kept it all for You!

The Bridegroom:

How fair and gracious you are, My Spouse!
Kindest and fairest garden of delights.
Your body resembles the palm tree,
on it grow dates with delicious and invigorating juice.

3. **Twelfth Song:** Mystical Espousal of Christ with souls called to the state of perfection.

The Bridegroom:

Open to Me the door of your soul,
My beloved, and I will anoint you
with the mystical espousal of virgins.
As zealous lover I range about your home day and night,
My head covered with dew
and My locks with the night frost.

The soul:

I said to the Spouse: My Beloved!
I have already taken off the old garment,
and washed the dust of the highway from my feet.
And He set in my soul
the seal of Espousal between us both.

4. **Thirteenth Song:** (a) Christ, as most zealous Spouse, subjects souls to a trial of love and fidelity. Dark night of the soul. (b) Assaults of Satan. (c) Search for the Bridegroom; (d) and the joyful reunion between the Bride and the Bridegroom.

The Bride:

(a)

I heard the Voice of my Spouse,
and I sensed that He was knocking at my door.
I went out hastily to meet Him,
lifting the latch for Him to enter,
but He had disappeared.
Moved to the very depths
I sought Him but did not find Him;
I called Him, but He did not respond.

(b)

Lost in the darkness of the night,
I became a prey to robbers,
who, mocking me,
struck me heartlessly,
covering me with wounds.

(c)

I conjure you, O daughters of Jerusalem,
if you find my Beloved,
to tell Him that I am faint with love.

Choir of virgins:

What is there in your Beloved above the rest,
fairest soul,
that you conjure us in this way?

The Bride:

My Beloved is gallant and considerate,
noblest is His cradle,
chosen from among the rest of men.
The echo of His voice is so gentle,
He is wholly enviable.
That is my Beloved, that is my Spouse,
daughters of Jerusalem.

Choir of virgins:

And where did your Beloved go
fairest soul,
so that we may seek Him with you?

(d)

The Bride:

However, as dawn broke,
I found my Beloved Spouse at last.
He came up to me
and took my hands.
All of Him exuded delicious myrrh,
that enraptured my soul with suavest consolation.

5. **Fourteenth Song:** Vehement desires of the Church that all those outside her fold form part of her.

The Bride:

O you who are not yet mine!
Who shall grant me that you might be simple like children
so that I might nurse you
as mother at my breasts,
clasp you in my lap
and heap Graces upon you!
My Spouse would satiate you with heavenly bread and wine,
hold you close in His arms,
and give you to share in the secrets of His Heart.

6. **Fifteenth Song:** Triumph of the Church in the Last Times.

Choir of mankind:

Who is She who rises up from the desert
overflowing with delights, leaning upon her Beloved?

The Bridegroom:

She is my dearly beloved Spouse
whom I cleansed and renewed on Calvary
and led by pathways of eternal life.
Afterwards I drew her up from the prostration
to which adulterers of truth
had reduced her.

The Bride:

Place me, my Spouse, as a seal upon your heart
because my yearning is adamant,
and my love stronger than life itself.
The fire of your divine dart has cleaved me,
my being is ablaze in it and I am wounded unto death.
My heart is a divine volcano,
that neither seas nor rivers will be able to extinguish.
Nor can be acquired by any riches.
My Beloved is for me,
and I am for my Beloved.

Book V
Ecclesiastes
Prologue

1. King Solomon, inspired by the Holy Ghost, wrote the Book of Ecclesiastes, of moral character, in which are expounded other aspects of the folly of worldly things, and the benefits that the possession of Divine Wisdom entails.

2. In the Book of Ecclesiastes, written by Solomon at seventy years of age and therefore one year prior to his death, is reflected a certain repentance for a considerable part of the turpitude of his life, as well as his disillusionment with the vanity of things of the Earth, which he possessed with opulence and inordinate appetites. Across the pages of Ecclesiastes, Divine Wisdom preaches against the vanity of human things, so that men, while they live in this world, learn to govern themselves wisely and know how to direct their footsteps towards eternal blessedness.

Chapter I

Vanity of human things that do not lead man to his supernatural end

Vanity of vanities, all is vanity: If man does not employ his life in the service of God, what lasting benefit does he gain from all the work he labours at on Earth?

One generation passes and another comes: some die and others are born, and what the former left the latter take; but the Earth remains ever stable.

The sun rises and sets; rises again and is hidden, and so on and on.

The wind blows right around the Earth in a continuous cycle.

The rivers enter the sea, and it does not overflow; and from the sea, by the evaporation of its waters from the effects of the sun, the wellsprings are replenished again and rivers once more flow towards the sea.

All things of earth hold their mysteries, which man can scarcely understand and much less explain.

The eye does not tire of looking nor the ear of hearing.

What has been up till now, the same will continue to be.

What has been done up until now, the same will continue to be done.

Regarding common things basic to man, there is nothing new under the sun, nor can anyone say: “*Here is something new*”, because it already occurred in previous ages with identical or similar characteristics.

Chapter II

Vanity of human wisdom or science which does not lead man to his supernatural end

I, Solomon, king of Israel and author of this book, can speak from personal experience of the vanity that human wisdom is for man when not directed to the supernatural destiny of his soul; for while it is true that God inspires man to labour at comprehending the things He has created, He does so in order that this redound to the greater service of His divine plans.

I, then, often proposed in my heart to carry out meticulous investigations into the things of this world with the object of being held wiser by men. I even applied my heart to further increasing my knowledge concerning prudence and doctrine, folly and error; however, not with the idea of amending my life, but to make myself appear wiser. I thought then: Here I am exalted and in the forefront of human wisdom, more so than all who have gone before me. In my studies I observed how much men do for their sole material advantage, and not for the good of their souls; for perverse men with difficulty amend and the number of fools is incalculable. Now I see that however often I have put my knowledge to the service of my personal glory and not to God’s, it all amounted to no more than vain labour and vexation of spirit.

For all the wisdom that someone might have concerning the things that exist in the world, God’s knowledge of them is infinitely greater. It is certainly true that, on a strictly human scale, a wise man differs from an ignorant man in the way that light can differ from darkness; however, considering that both eventually die the same, I thought in my heart: if I, who consider myself wise, have to die the same as the ignorant, what is the use of my applying myself assiduously to acquiring knowledge for my own personal glory? And reasoning now over this, I reached the conclusion that human wisdom, of itself, is vanity.

Chapter III

Vanity of riches and pleasures that distance man from his supernatural end

I also said in my heart: I shall revel in every delight and enjoy without restraint the good things of this world. But later I came to see that this too was vanity.

I ordered magnificent works to be done, I built myself houses, planted vineyards; I laid out gardens and orchards, planting in them every species of tree. I constructed reservoirs to irrigate the tree plantations. I possessed numerous wives, many men and women slaves, and came to have a large family. I also possessed many herds of cattle, very many flocks of sheep, more than all those who had gone before me. The great riches I already possessed in silver and gold I increased yet further from tributes paid to me by kings of other nations, and from the heavy taxes with which I burdened my people. I surrounded myself with men and women singers, and with whatever serves to delight man; I used precious

vessels and flagons to serve wine at my table; and surpassed in wealth all who had lived before me. In short, I did not deny my eyes anything they desired, nor forbid my heart to enjoy every kind of pleasure and take delight in the things I had prepared; rather I considered this to be my portion, to take pleasure in my work. But looking back at all the works of my hands, and considering the labours at which I had so uselessly toiled, I see that all was vanity and vexation of spirit, and that nothing is stable in this world.

So then, if man dispenses with God, what benefit will he gain from all the toil and vexation of spirit with which he burdens himself in this world? Is this not vanity? Nevertheless, it is a gift of God that man live in peace of spirit, piously enjoy his work, and eat and drink with moderation. Who shall be able to indulge himself and abound in delights as much as I, and withal I am unhappy? To the man who is right-minded in His presence, God gives Divine Wisdom, knowledge and good cheer; but leaves the sinner with his troubles and useless worries to accumulate and hoard goods which will later go to others; which is vanity and useless torment of soul.

Chapter IV

Man's inordinate efforts are vanity, since everything has its time

All things have their time, and everything there is under the heavens takes place within its appropriate term: There is a time to be born, and a time to die; a time to sow, and a time to reap; a time to sicken, and a time to get well; a time to build, and a time to pull down; a time to laugh, and a time to cry; a time to dance, and a time to mourn; a time to gather stones, and a time to scatter them; a time to embrace, and a time to detest; a time to win, and a time to lose; a time to keep, and time to cast aside; a time to sew, and a time to rend; a time to speak, and a time to keep silent; a time to love, and a time to hate; a time for war, and a time for peace.

Of what use is so much toil in life for things that later have to end? I have seen the suffering that always accompanies man in his efforts, which is the just penalty for his sins. All things that God made are good for man, provided he uses them at their proper time and in accord with God's plan; but, because of sin, man oftentimes toils to use them according to his cravings, and not according to the proper end for which they were created. However, I know that there is nothing better for man than to do good in his life, be of good cheer, eat and drink moderately and see the good his work brings him, since this is a gift from God. I have seen that all things God has created, always subsist in one way or another, and that we cannot add to or subtract from what God has made in order that He be feared and adored. What was made, that same remains; what is to be, already was, because God renews what is past.

Chapter V

The vanity of the miseries of life

I have seen under the sun wrongdoing in place of piety, and injustice instead of justice. And I said in my heart: God is to judge the righteous man and the ungodly; because for each the time arrives to be called to order. The man who does not act uprightly and becomes a slave to his lower passions: in what does he differ from a beast? The difference between one and the other is that a man should behave as a man acting uprightly, and not as a beast. Besides, a man of depraved life is worse than the beasts, since they at least act in accordance with the natural laws God has placed in them. I understand, then, that there is nothing better for a man than to act uprightly and attend to his occupations with pious good spirits, since this is what God requires of him while he lives.

I turned my attention to other things, and I saw the violence committed on Earth, the tears of the innocent without anyone to console them, and the impossibility of their freeing themselves from the hands of their oppressors, lacking all human succour. I considered that any good action of man comes from God alone.

I also contemplated all the labours of men, and I came to see that their disproportionate successes and talents are exposed to envy and persecution from others; so that undue concern for material things is vanity and needless care. Though I have also seen the lazy, arms folded, saying foolishly, *“Better is a small handful of goods together with repose, than two handfuls by dint of hard work and vexation of heart”*; which is vanity and sloth.

Considering further, I found another vanity under the sun: A man who lived alone, without wife, without children, without brothers or sisters, without any heir; who never wearied of gathering wealth, and who never once reflected, saying: *“I, why do I toil so much for my gain to the detriment of my soul?”* Vain indeed, then, is his conduct. It is preferable for a man who lives alone to share his goods with the needy, and thus at least count on their company; for good company usually has its advantages; since if one falls another will support him. Alas for whoever has no one to help him up when he falls! And if someone should attack either of the two, both will offer resistance; since a cord of many threads is hard to snap.

Far better a penniless youth, if he is wise, than an old and foolish king who is unprovided for the future; because sometimes from prison and from shackles a man comes up to reign; while another born to the throne ends up in misery.

Enter the House of God with the proper dispositions, considering the sacred place it is, and approach intending to listen to what He tells you in your heart, and do it; because obedience is far better than the sacrifices of fools, who are not fully mindful of how much ill they do to others and to themselves.

Chapter VI

The vanity of speaking improperly, breaking vows, avarice, injustice and other disorders

Do not speak without thinking first, nor let your heart be quick to express itself; because God hears all and will judge you severely. Be moderate, then, in your words; since in much talk there will be no lack of folly.

If you have made a vow to God, be sure to fulfil it, because faithless and imprudent promises displease Him. Therefore, fulfil what you have promised; for it is much better to make no vows, than to break those you have made.

Do not let your tongue be occasion of sin, nor say: "*There is no providence*"; lest God, angry at your words, destroy all the work of your hands. By letting the imagination run loose in useless daydreams, man falls into much vanity.

If you see the poor oppressed, violence prevailing in lawsuits and justice subverted in a nation, do not wonder or be alarmed at these disorders; for he who has a high post has another over and above him; and over the latter there is someone else higher up still; over them all is the king, and over the king is God.

The covetous will never have enough money, and the lover of excessive riches will not reap any benefit from them, which is vanity; since he shall not enjoy them in peace, for where there are great riches there are also many to consume them; and for the miser this is great suffering. The honourable worker, on the contrary, sleeps peacefully, whether he eats much or little; but the wealthy man is so full of delicacies that they scarcely let him sleep.

Besides, hoarding riches can bring to their owner the terrible consequence of their being stolen by thieves. If this happens he will find himself reduced to the greatest misery; and as he came forth from his mother's womb, so will he leave this world, possessing nothing of all he acquired by his labours. Therefore, I hold it to be a good thing that a man eat and drink moderately, live uprightly and cheerfully relish the fruits of his fatigues for the days God grants to him. When God bestows wealth and property on a man, if he puts them to God's service and does not employ them for evil, it is good that he wholesomely enjoy them, since this is a gift from God.

If the man to whom God has given wealth, property and honour, and who lacks nothing of all that he desires, by his covetousness does not venture to use his riches sensibly to prevent them from being used up, then by his meanness he will leave them to the mercy of strangers following his death, who will squander them in a few days without attaching any importance to them.

Chapter VII

The best for man, and the value of Divine Wisdom

Of what use to man is the vain investigation of things beyond him, if he has no concern for his soul's fundamental needs, nor ponders the brevity of life?

A good reputation is of greater value than the most costly perfumes; and the day of the righteous man's death is better than that of his birth.

It is better to go to a house of mourning than to one of feasting; because in the first is remembered the end of every man, and gives us opportunity to reflect upon what we should do so that death may not catch us in mortal sin.

The seriousness and gravity of the righteous is better than the false smile of the ungodly flatterer; because the aspect of the righteous will be for many motive to avoid other faults and to amend for those already committed. Thus the heart of the wise and prudent is where there is rectitude and discipline; and the heart of the fool is where there is licentiousness.

Better to be censured by the wise and prudent, than to be seduced to evil by the blandishments of the fool.

Do not be quick tempered, because anger nests in the heart of the fool.

Some say that past times were better than the present, for the sole reason of being past; which is folly, since present times often surpass in virtue and prosperity many past times.

I have seen the righteous die in righteousness, and the ungodly die in ungodliness. Therefore, do not pile up sin upon sin, nor seek to live thoughtlessly, lest death catch you unawares.

In your desire to be righteous, do not fall into extremes and idiosyncrasies, nor try to know more than is convenient; lest you fall into absurdity.

It is good that with preference you help the righteous, but do not withdraw your hand from others who are not so, since whoever fears God turns no one away.

Divine Wisdom makes a wise man stronger, but does not make him faultless.

Do not stop to hear all that is said, lest you hear complaints against yourself, and your conscience remind you that you too have often murmured about others.

O how wonderful to delve into Divine Wisdom! Who shall ever fathom it!

Chapter VIII

Vanity of the seductress

I examined everything in the interior of my soul with the object of knowing, considering and seeking wisdom and the reason behind things, and of understanding the ungodliness of the fool and the error of the imprudent. I found that more bitter than death is the seductress, a noose of seduction and a net for the heart; her hands are shackles. Whoever is righteous flees from the seductress; whoever is ungodly falls prey to her seduction. I arrived at this conclusion, contrasting one thing with another to ascertain the reason for the loss of so many men, without yet having completely discovered it. Among a thousand men I found a few with wisdom, but among the women with whom I have lived I found only one wise. I also reached the conclusion that God created man and woman righteous; that the first woman sinned for not having rebuffed Satan's seduction; and that the first man sinned for not having rebuffed his spouse's seduction. Sin, then, entered the world through a woman.

Chapter IX

The honest man. Virtue, unknown. Uncertainty of destiny

Who like the truly wise? Divine Wisdom is reflected in the face of the man with righteous heart; folly is reflected in the face of the man with ungodly heart. The wise man keeps the commandments given by God, and keeps the just laws given by the legitimate temporal authority.

Whoever keeps the Commandments of God and the upright laws of His legitimate representatives, can always rely on God's protection during life, and above all at the hour of death. The heart of the wise man endeavours to do good during life, knowing that he has to render an account of his actions at the hour of death. Man has no power to prolong his life, neither does he possess arms with which to oust death. At that moment the ungodliness of the fool will avail him nothing.

In my considerations, I also took into account the following vanities: I saw that many ungodly men were given splendid funerals, having been honoured in the city as righteous during life, when they were hypocrites. There are also many men who do evil without fear, when they see the ungodly live contentedly for long years, with God in no hurry to call them to judgment; but it must be borne in mind that, while it is true that the ungodly commit a hundred wrongs, and the good suffer them in patience, God at the same time will reward those who fear Him with eternal life, whilst He will chastise those others, if they do not convert, with eternal death. How often temporal evils come upon the righteous in this world as if they were chastised for wrongdoing; while the ungodly enjoy prosperity, comfort and security as if rewarded for having done righteous deeds. But it must be borne in mind that, in this world, the intelligence of man will never come to understand completely why God acts in one manner or another; and the greater the effort made to understand, the more obscure it all seems; for whoever, pretending to be wise, says that he understands it all, is not to be believed.

Chapter X

Temperance and prudence

I turned all these things over in my heart trying to understand them as best I could: the righteous and the wise, and their works, are in the hands of God, and all the same they are not entirely sure whether they deserve love or hatred. As far as purely temporal things are concerned, they happen equally to the righteous and to the ungodly, to the good and to the bad, to the clean and to the unclean, to whoever offers sacrifices to God and to whoever despises them. In this way, then, the innocent is treated like the sinner, and whoever takes an oath truthfully like the perjurer. This then, is a mystery difficult to unravel, to see that, in this world, the same merely temporal things happen to all. And if, in view of this, man does not act uprightly and prudently, and take into account the end of all things and the eternal destiny that awaits each, he will give himself up wholly to iniquity, thinking that, in this world, the righteous and the ungodly are treated alike.

Many think vainly, saying: *“No one can live forever, nor hope in the existence of another lasting life; better, therefore, to be a live slave than a dead king. For though it is true that the living know they will die, as long as they live they have the chance of enjoying this life. But the dead are of no use for anything, since neither are they able to enjoy this world nor do they have any recompense in another life, so that their memory is buried in oblivion.”*

But, to whoever is righteous, I say: *“Go and eat your bread with gladness and drink your wine with gusto, as long as your actions are pleasing to God. Enjoy a holy life all the days given you to live, since that is your portion in this world as recompense for the work at which you labour. Let your soul be clean at all times, and the oil of Grace be not lacking, so that you be rewarded by eternal life and your memory shine out forever.”*

Whatever good work you can perform, do it without delay, because after death you will have no further opportunities for acquiring merit by good works.

Chapter XI

Wisdom is worth more than strength

There is a species of wisdom that I esteem as decidedly great: there was once a town with few inhabitants against which a powerful king came up, besieged it, built strongholds on all sides and encircled it completely. During the siege, a poor but wise man who found himself inside the town, counselled the citizens on how best to liberate it; and they, following his instructions, succeeded in doing so; but, later, nobody remembered the wise man any more. Faced with this, I thought: If wisdom is worth more than strength, why should the wisdom of the wise man be despised, though he be poor, and his memory not be lasting? For the soft-spoken words of the wise man are more efficacious than the bellowing of the powerful fool. Wisdom then, is better than weapons of war; for though a man possess a great army, if he acts foolishly in the stratagems of war, he loses everything.

Chapter XII

Wisdom, temperance and prudence in man

Dead flies fallen into perfume spoil its fragrance; likewise a little untimely stupidity stains the most brilliant wisdom and glory. The heart of the wise is always in his right hand to act uprightly, and the heart of the fool is in his left to act wrongfully. The fool, in his career, judges all to be such. When a magnate is placed over you, do not abandon your post, because your watchfulness will avoid very grave sins.

Here is another folly I have observed: the prince places the fool in the highest post, and the wise and prudent in the lowest. I have seen servants on horseback, and princes walk about on foot like servants.

He who secretly tells another's ill, is like the serpent that strikes noiselessly.

The fool talks much. The fruit of the fool's toil will be affliction, because he does not even know the way to town.

Unfortunate are you, O land, whose king is wanting in wisdom and prudence, and whose princes are more concerned about dining than about good government. On the contrary, blessed are you, O land, whose king is noble in his deeds, in his wise government and in the use of arms, and whose princes eat to keep alive and not to gorge themselves with delicacies.

By neglecting to replace broken tiles, the entire roof will give way; by lazy work badly done, the house will be full of leaks.

Do not speak ill of anyone in the privacy of your room, because even the birds of the air will bear off your words and songsters will publish what you have said.

Chapter XIII

Liberality, youth and old age

Give alms to the poor without seeking any recompense, since at the end you will encounter your eternal reward.

When the clouds are laden they pour down abundant rain upon the earth. Thus should you distribute your alms.

Whoever stays observing the wind will never sow; and whoever keeps watching the clouds will never reap.

As you are ignorant of the route by which the soul enters the body, and the manner that bones are set up in the womb of the expectant mother, in the same way neither do you know God's works, who is He who makes everything.

Light is sweet, and to behold the sun is a delight to the eyes.

Were a man to live many years, and in all of them enjoy good spirits, let him reflect that the days of eternity are unending; and that when they come, you will realize the vanity of many things from the past.

O youth, vain are your thoughts when you say to yourself: *"I will enjoy myself in the world in my youth, I will delight in temporal goods while a young man, and follow the cravings of my flesh and what pleases my eyes."* Well, know that God will call you to account for all this on the day He shall judge you. Therefore, cast anger from your heart, and put away the malice of your flesh. For foolish is the youth who gives himself over to the pleasures of the world.

Remember your Creator in the days of your youth, before the time of trials comes, and the years of old age draw nigh, full of vexations and ailments. Do not wait to do good, then, until your hands and legs are atremble.

Remember God before your mind begins to fail with the years, and dementia then hinders you from acting meritoriously, for lack of judgment in your actions; and before your body, converted into dust, returns to the earth from whence it came, and your soul departs to its eternal destiny.

Vanity of vanities, all is vanity. Fear God and keep His Commandments, because this alone avails man.

God will call us to account at judgement for any action that has not been done uprightly.