

Giovanni Battista Folengo, *Commentaries on the First Epistle of John*, Venice, Sons of Aldus Manutius, 1546, Index.

The second (1547, Antwerp, Jan Van der Loe) also includes an alphabetized Index; the third edition (1555, Lyons, Griphius: *Commentaries on the Canonical Epistles of the Apostles*) has no Index.

Index table prepared by Ann E. Mullaney, 2018

	INDEX EORUM, QUAE TRACTANTUR (Index of those things which are treated) Index entries placed in order as they appear in the text, and numbered 1-411.	1546 page	1555 page
1.	Philosophiam christianorum in charitate fundatam esse. (Christian philosophy founded on charitas.)	1.a	257
2.	Deo similes efficitur per charitatem. (We are made similar to God through charitas.)	1	257
3.	Amor mutuus, christianae religionis nodus, refrixit. (Mutual love, the nexus of Christian religion, grows cold.)	1.a	257
4.	Charitas queritur locum sibi in terris obscurum esse. (Charitas complains that its place on earth is obscure.)	1	257
5.	Amor mutuus ad assequendam beatitudinem necessarius. (Mutual love is necessary for achieving beatitude.)	1.a	257-8
6.	CHRISTUS vitis est, pastor, convivator: nos palmites, oves, convivae. (Christ is the vine, the pastor, the dinner host; we are the shoots, the sheep, the dinner guests.)	1.b	258
7.	Mala quae a proprii amoris contaminatione proveniunt. (The evils that come forth from the contamination of self-love.)	1.b	258
8.	Gratia et arbitrium, ob quorundam dicendi licentiam, hostes pene inter se factos esse. (Grace and free will, on account of the outspokenness of some, have almost been made enemies between themselves.)	1	258
9.	Operationes bonae haud aliter unitae sunt fidei, atque sunt baccae arbori, ac fructus. (Good works of faith are joined no differently and are [as] berries and fruits of a tree.)	1.b	258
10.	Quid sit cuncta a Deo fieri in pondere, et mensura. (What does it mean that all things are made by God in [his] weight and measure.)	1.b	258
11.	Quid incauta quorundam praedestinationis assertio pariat. (What the incautious assertion of some on predestination may bring about.)	1.b	259

12.	Stultam esse nonnullorum audaciam in disquirendis supervacuis, omissis interim quae sciri debent. (The audacity of some, in investigating superfluous matters, is foolish; meanwhile they have omitted what they ought to know.)	2.a	259
13.	Alget CHRISTUS in pauperibus. (Christ suffers cold in regard to the poor.)	2.a	259
14.	Vera salutis ratio in ferenda CHRISTI cruce, non in definienda illius maiestate versatur. (The true cause of salvation resides in bearing Christ's cross, not in defining/ proclaiming his majesty.)	2.a	259
15.	Ab intima nostri cognitione amor oritur erga proximum, ac nostri odium. (Love toward our neighbor arises from intimate knowledge of ourselves and hatred of ourselves.)	2.b	259
16.	Paraclaesis non inutilis. (Entreaty is not useless) [Not clear which part of text referred to – either “qui cum pure orantibus communicatur” or “quique humeros collapsae pene fidei structurae supponere desiderant”]	2.b	259
17.	Quo tempore fluminis impetus laetificat civitatem Dei. (At which time the vigor of the stream gladens the city of God.)	2.b	260
18.	Doctrina spiritus humilitate, mundique contemptu, tanquam columnis fulcitur aeneis. (Doctrine is supported by humility of spirit and contempt of the world, as though by columns of bronze.)	3.a	260
19.	Humilitas tutissima via est, ac necessaria christiano. (Humility is the safest path, and is necessary for a Christian.)	3.a	260
20.	Arbitrium humanum aequae est in anima, ac in auro gemma. Bern. (Human will in the soul is the same as a gem set in gold.) Bernard [of Clairvaux, 1090-1153].	3.a	260
21.	Nihil tam movet divinum iudicem, quam cordis humilitas. (Nothing moves divine judgment so much as humility of the heart.)	3.a	260
22.	Eruditio sine humilitate vana est. (Erudition without humility is empty.)	3.a	260
23.	Iustificatio est donum Dei. (Justification is God's gift.)	3.a	261
24.	Dei benignitas oceanus est gratiarum. (God's mercy is an ocean of graces.)	3.a	261
25.	Deus est, qui operatur omnia in nobis. (It is God who performs everything in us.)	3.b	261
26.	Deus curat nos, modo velimus. (God takes care of us, if only we wish it.)	3.b	261

27.	Cui hominum generi sua eroget munera Deus. (To what sort of men does God give out his presents.)	3.b	261
28.	Norma brevis ad salutem. (A brief rule for salvation.)	3.b	262
29.	Religionem christianam non in graecismo sitam esse, sed in Dei lumine. (Christian religion is not centered in Atticism/ Greek ideology but in the light of God.)	5.a	x
30.	Res sacras dilucidare possunt qui Deum habent, etiam sine literis, aut linguarum cognitione. (Those who have [regard for] God, are able to elucidate sacred matters, even without letters or the knowledge of languages.)	5.a	x
31.	CHRISTUS res est universalis, estque omnia in omnibus. (Christ is a universal cause, and is all things to all people.)	5.a	x
32.	Hominis parum prudentis est, velle antea Dei secreta rimari, quam carnis petulantia fraenetur. (It is enough for the prudent man to wish to probe the secrets of God until wantonness of the flesh is curbed.)	5.b	263
33.	Doctrinam omnem vanam esse absque Dei cognitione et gustu. (All doctrine is empty without the knowledge and taste of God.)	5b	263
34.	Divinorum cognitio vix longa acquiritur exercitatione, et sudore. (Knowledge of divine [matters] is acquired with difficulty from long practice and sweat.)	5.b	263
35.	Divinitas et numero, et omni temporum consequentia, prior est. (Divinity is superior to rank and to all succession of time.) [Cf. Chrysostom, <i>Homilies on the Gospel of John</i> , Homily 2, "we shall decline to speak of "first" and "second" [clause] for the Divinity is above number, and the succession of times."]	6.a	264
36.	Parum profuisset nobis, si Deus in sua semper mansisset sublimitate. (It would have profited us little if God had always remained in his own sublimity.)	6.a	264
37.	Unde primus oriatur in nobis amoris gradus erga Deum. (From where arises in us the first step of love toward God.)	7.a	266
38.	Contemplationis definitio recens excogitata. (A definition of contemplation recently thought up.)	7.a	266
39.	Vita omnium Deus. (God is the life of all.)	7.a	266
40.	CHRISTUS gloriae paternae splendor. (Christ is the splendor of fatherly glory.)	7.b	266
41.	Vi amoris sit anima Deiformis. (With the force of love the soul may be God-shaped.)	7.b	266-7
42.	Amore magis quam intellectu in Deum rapiuntur animae affectus. (The passions of the soul are captivated more by love for God than by the intellect.)	7.b	267

43.	Amoris vehementia fit anima eadem cum Deo altitudo, profunditas, longitudo. (The soul is made vigorous in love together with God, the same height, depth and length.)**	7.b	267
44.	Amore cum Deo res suas pertractante silet intellectus. (The intellect is silent with love for God while drawing out its own matters.)	7.b	267
45.	CHRISTI praesentiam solam corpoream intueri haud multum est, nisi ultra progrediari. (It hardly means much to consider only the corporeal presence of Christ, if you don't go beyond [it].)	8.a	267
46.	Dilectionem nostram erga Deum ex custodia praeceptorum illius consideramus, non ex gustu, quem devotionem appellamus. (We consider our love toward God, which we call devotion, a result of the keeping of his precepts, not from enjoyment.)*	8.b	268
47.	Gustus omnis spiritualis suspectus esse debet, si vetus adhuc in nobis vivit Adam. (The enjoyment of all [things] spiritual ought to be suspect, if old Adam still lives in us.)	8.b	268
48.	Scopus illorum qui praesunt ecclesiae, qualis. (The goal of those who are in charge of the church: what it is.)	9.a	269
49.	Extra ecclesiam non est salus. (There is not salvation outside of the church.)	9.b	269
50.	Unio fidelium necessaria. (What is needed for the union of the faithful.)*	9.a	270
51.	Dei et CHRISTI una est voluntas. (The will of God and Christ is one.)	9.b	270
52.	Cordium unitate tanquam symbolo signati sunt fideles. (The faithful are marked by a unity of [their] hearts as a symbol.)	9.b	270
53.	Congregationem illam hominum a Deo procul esse, quae litigiosa sit et ambitiosa. (That congregation of men is far from God, which is litigious and ambitious.)	9.b	270
54.	Qualis sit sancta hominum societas, qualis execrabilis. (Which society of men is sacred, which accursed.)	10.a	270
55.	Ab adventu CHRISTI ad nos data nobis est potestas, filios Dei fieri. (From the advent of Christ, we are given the opportunity to become the sons of God.)	10.a	271
56.	Indicia nonnulla perfectae charitatis inter homines. (Some signs of perfect love among men.)	10.b	271
57.	Unio illa vera est, quae fit in CHRISTO. (That one union is true, which is made in Christ.)	10.a	271

58.	Absurda quaedam de amoris gradibus partitio. (A certain partition into the steps of love is absurd.)	10.b	272
59.	Dei gloriae intuitu nullam admittimus in amoris gradibus partitionem. (In the consideration of God's glory we admit no division into the steps of love.)	11.a	272
60.	Verum pastoris animarum gaudium quale sit. What is the true joy of the pastor of souls.)	11.a	273
61.	Vita haec praesens taedio sanctis est, atque oneri, non voluptati. (For saints, this present life is [one of] tedium, and a burden not a pleasure.)*	11.b	273
62.	Nullae in Deo vicissitudines. (There are no vicissitudes in God.)	11.b	273
63.	Tenebrae in spiritualibus quae sint. (The shadows that are in spritual matters.)	11.b	273
64.	Dei praecepta memoriter tenere, factis vero contra dicere, absurdum. (To hold God's precepts in memory, but to contradict them with deeds, is absurd.)	11.b	273
65.	Lux sancta est lex, ac mores probi. (The law is sacred light, and good morals.)	11.b	273-4
66.	Cur Deus dicatur lux et sol. (Why God is called light and sun.)	11.b	274
67.	Divinae est bonitatis vel ipsos fugitivos et rebelles trahere. (It is characterisitic of divine goodness to draw in even fugitives and rebels.)	12.a	274
68.	Peccant letalius homines, qui post CHRISTI adventum peccant, quam qui antea. (They sin in a more mortal way, those who sin after the advent of Christ than those who sin before it.)	12.b	275
69.	A CHRISTO statim alienatur qui peccat. (One who sins is immediately alienated from Christ.)	12.b	275
70.	Per labyrinthum vagatur, qui a CHRISTI vita discedit. (He wanders through a labyrinth, who departs from the path of Christ.)	12.b	276
71.	Quo ducuntur itinere hi, qui se bonos existimantes mali sunt. (These [people] who are considered on the path, who esteem themselves good, are bad.)	13.a	276
72.	Errat, qui iustificationem se posse assequi sine CHRISTO opinatur. (He who thinks he is able to attain justification without Christ, errs.)	13.b	277
73.	Iam omnibus obvium factum est purgationis donum. (Now the gift of purgation/ justification has been made open to all.)	13.b	277
74.	CHRISTI cruor res ea est, qua purificamur, Deoque unimur. (The death/ blood of Christ is the thing by which we are purified, and made one with God.)	14.a	278

75.	Quid sit in luce esse. (What it means to be in the light.)	13.b	277-8
76.	Quomodo efficimur Dei similes per beneficentiam etiam erga hostes. (In what way we are made similar to God through kindness even toward [our] enemies.)	14.a	278
77.	Nihil pertimescunt Dei amantes, modo illius nomen exaltari contingat. (Lovers of God fear nothing, if only his name happens to be praised.)	14.a	278
78.	CHRISTI sanguini, cuius pretium etiam beati spiritus sentire, nostram debemus iustitiam. (We owe our righteousness to the blood of Christ, whose worth even the holy spirits have sensed.)	14.a	278
79.	Omnibus propemodum connaturale factum est post Adae lapsum peccare. (For almost everyone, it has become normal/ innate to sin after the fall of Adam.)	14.a	278
80.	Nemo est qui non peccat. (There is no one who does not sin.)	14.a	278
81.	Virtute cruoris CHRISTI quotidiana etiam nostra occuluntur scelera. (With the power of Christ's death/ blood, even our daily sins are covered over.)	14.b	279
82.	Quantum promoveat in nobis conatus proficiendi. (How much an inclination to do good may bring about in us.)	14.b	279
83.	Proprium hominis est labi, Dei autem erigere. (It is typical of men to slip away, but of God to erect.) And see. p. 280.	14.b	279
84.	Nemo queri potest, se in tenebris derelictum. (No one may complain that he has been abandoned in the shadows.)	14.b	279
85.	CHRISTI lux est generalis, cuius spiritus amor est. (The light of Christ is universal, whose spirit is love.)	14.b	279
86.	Inani illius est fides, qui CHRISTI vita non aemulatur. (Hollow is the faith of one who does not emulate the life of Christ.)	15.a	279
87.	Vanum illius esse consilium qui credit, nec vitam interim corrigit. (Worthless is the advice of one who believes but nevertheless does not correct his life.)	15.a	279
88.	Iustificationem etiam ob operibus, quae naturaliter unita sunt fidei, prodire. (Justification also comes about on account of [good] works, which are naturally united to faith.)	14.a [15]	280
89.	Absque vitae innovatione nulla est vis fidei. (The power of faith is nothing without a renewal of life.)	15.b	280
90.	Quid prae se ferat sacramentorum collatio. (What the offering of the sacraments shows.)	15.b	280
91.	Nobilissima pars fidei. (The most noble part of faith.)	15.b	280

92.	Periculum id ingens est, cum quis se absque peccato esse existimat. (The danger is enormous when someone judges himself to be without sin.)	16.a	281
93.	Effigies illorum, qui se sanctos fingunt. (Images of those who portray themselves as saints.)	16.b	282
94.	Confessio interna peccatorum, alteram illam, quae fit sacerdoti, praevenire debet. (An internal confession of sins ought to precede that other one which is made to a priest.)	16.b	282
95.	Unum atque idem corpus est, CHRISTUS et ecclesia: quam qui non audit, nec CHRISTUM audire potest. (Christ and the Church are one and the same body: he who does not accept [the Church], is unable to accept Christ.)	16.b	283
96.	Confessioni auriculari necessario praemittuntur lacrymae. (Tears necessarily come before an auricular confession.) [Cf. Martin Luther, LW 31: 351; WA: 7:54-55.]	17.a	283
97.	Iustificationis gradus et definitio. (The definition and degrees of justification.)	17.a	283-4
98.	Iustitia qualis in Deo. (What justice in God is like.)	17.b	284
99.	Hominem posse salutem, uti rem sibi debitam, a Deo petere. (A man is able to ask for salvation as a thing owed to him by God.)	18.a	285
100.	Quid sit tollere grabatum. (What it means to take up one's pallet.)	19.a	286
101.	Confessionem crebro repetere, neque unquam CHRISTUM induere, parum utile. (To return to confession repeatedly, and never take on Christ, is of little use.)	19.a	287
102.	Verbi Dei est animas pascere, ac Deo unire. (To feed souls and to unite with God is [characteristic] of the word of God.)	19.b	287
103.	Verbum Dei fons est sapientiae in excelsis. (The word of God on high is a fountain of wisdom.) [Ecclesiastes 1.5]	19.b	287
104.	Signum evidens an Dei verbum sit in nobis. (Whether the word of God is an evident sign in us.)	19.b	287
105.	Quid sit simpliciter ambulare. (What it means to walk simply.)	20.a	288
106.	Quid sit Deum mendacem facere, cum nos absque peccato esse dicimus. (What it means to make God a liar, when we say that we are without sin.)	20.b	289
107.	Omnes peccato obnoxii sunt. (All are guilty of sin.)	20.b	289

108.	Descriptio illorum, qui a Deo recesserunt. (A description of those who have retreated from God.)	20.b	289
109.	Nullum tam parvum peccatum est, quin magni aestimandum sit. (No sin is so small that it should not be thought great.)	21.a	290
110.	Ecclesiae perfectionem, servandorumque cognitionem, in Dei nomine esse. (The perfection of the church, and the recognition of those about to be saved, is in God's name.)	21.b	290
111.	Paraenesis Ioannis a peccati usu nos deterrens. (John's exhortation deterring us from the enjoyment of sin.)	21.b	291
112.	Gratia Dei duntaxat nos a peccatis immunes facit. (The extent to which the grace of God makes us immune from sin.)	22.a	291
113.	Absurdum minime est opinari partem illam corporis CHRISTI quae in coelis est, pro ea quae adhuc laborat in terris, Deum precari. (It is not at all absurd to think that that part of the body of Christ which is in heaven prays to God on behalf of that [part] which still struggles on earth.)	22.a	292
114.	Ecclesia una est illorum qui in coelis sunt, et qui in terris. (The church of those in heaven and those on earth is one.)	22.b	292
115.	De iudicio non esse dubitandum, in quo Pater iudex est, frater noster assessor. (One should not be hesitant about a judgment in which our Father is the judge, our brother the counselor.)	23.a	294
116.	Quae ad rectores animarum spectant. (What things pertain to the guiders of souls.)*	23.a	294
117.	Quid sit induere CHRISTUM. (What is means to put on Christ.)	23.a	294
118.	Descriptio pravorum antistitum. (Description of depraved masters/ authorities.)	23.b	294
119.	Quid sit cum fiducia ad thronum accedere. (What it means to approach the throne with faith/ courage.)	23.b	294-5
120.	Effigies male causas tractantium in foro iudiciali. (An image of cases badly handled in judicial court.)*	24.a	295
121.	CHRISTUS ut homo noster est advocatus, ut Deus, una cum patre propiciator. (Christ as a man is our advocate, as a God, together with [his] father, a propitiator.)	24.a	295
122.	Gratia CHRISTI universalis est, itidem et veniae promissio. (Christ's grace is universal, and the guarantee of pardon.)	24.b	296



123.	CHRISTUS universalis fuit expiatio. (Christ was universal expiation.)	24.b	296
124.	Salus ad omnes pertinet, et qui non servantur, in causa ipsi sunt. (Salvation extends to all, and those who are not saved, have themselves to blame.)	24.b	296
125.	Quomodo CHRISTI mors fiat nobis in ruinam et scandalum. (In what way the death of Christ may result in ruin and downfall for us.)	25.a	297
126.	Sanctitas animarum unde deprehendi possit. (The sanctity of souls, how it may be detected.)	25.b	298
127.	Baptismus inter caetera quae secum affert bona, symbolum est fidei. (Baptism, among the other good things it brings along with it, is a symbol of faith.)	25.b	298
128.	Stultissima ea est sapientia, quae propria nititur existimatione. (That wisdom is extremely foolish which depends on its own estimation.)	26.a	298
129.	A Dei cognitione et amore oritur in nobis pax animi et quietes. (Peace and quiet of the soul arises in us from the knowledge and love of God.)	26.a	298-9
130.	Fides et charitas tanquam ianitores sunt coelestium contemplationum. (Faith and charitas are like gatekeepers of celestial contemplation.)	26.a	299
131.	Periculosa nostri temporis conditio, in qua quilibet pene particularem sibi effingit religionem, unde ortae sunt haereses, atque scribentium multitudo. (The dangerous situation of our times, in which anyone may make up his own particular religion, from which heresies have arisen, and a multitude of writers.)	26.b	299-300
132.	Turpissimum illud est genus hominum, qui quempiam haereseos accusant, cum ab ecclesia nondum ille iudicatus sit. (That sort of man is very nasty who accuses someone of heresy, when the [accused] has not yet been judged by the church.)	27.a	300
133.	A Dei ignoratione cuncta emergunt mala. (All other evils emerge from ignorance of God.)	27.a	300
134.	Nosse pro amare positum a Ioanne. ('To know is to love' has been set down by John.) [I John 4.16]	27.a	301
135.	Impossibile est, ut Deum quis diligat, si praecepta eius contemnit. (It is impossible that someone love God if he scorns his precepts.)	27.a	301
136.	Hypocritarum mos ac vita nepae comparatur. (The behavior of hypocrites and the life of a crab are compared.)	27.b	301
137.	Difficillimum est errores in anima Dei charitate accensa, residere posse. (It is extremely difficult for	27.b	301

	errors/ deceptions to be able to reside in a soul inflamed by the love of God.)		
138.	Quid sit Christiformes fieri. (What it is to be made Christ-like.)	27.b	302
139.	Crux CHRISTI fuit Patris gloria. (The glory of the Father was the cross of Christ.)	28.b	302
140.	Crux CHRISTI in quibus rebus versetur. (In what matters the cross of Christ is concerned.)	28.b	302
141.	Absque armis fidei ad pugnam descendere cum hoste fortissimo, haud tutum est. (It is hardly safe to descend into battle against an extremely strong enemy without the arms of faith.)	28.a	302
142.	Gluten tenax est propriae existimationis opinio. (The belief in ones own opinions is a tenacious bond.)	28.b	302-3
143.	Quaecunq̄ue agunt homines in exercitio religionis, merum cyminum est et anetum absque charitate. (Whatever men do in the practice of religion, without caritas/ love, is mere dill and cumin.)	28.b	303
144.	Charitas Dei atque illius notio tota est alienis in commodis. (The love of God and the whole notion of that is in regard to the benefits of others.)	28.b	303
145.	Charitatis definitio et effectus. (The definition and effect of charitas.)	29.a	303-4
146.	Nihil aliud est contumelias pro CHRISTO pati, quam crucem ferre. (To suffer insults on behalf of Christ is nothing other than to bear the cross.)	29.a	304
147.	Quomodo finis mandatorum Dei sit charitas. (In what way the goal of God's commandments is love.)	29.a	304
148.	Baptismus et caetera sacramenta quibus exitio sunt. (For whose outcome are baptism and the other sacraments.)*	30.a	305
149.	CHRISTUS amor est, et charitas. (Christ is love and charitas.)	30.a	305
150.	Ex Dei verbi custodia fit unum cum Deo anima. (As a result of the keeping God's word, the soul becomes one with God.)	30.a	305
151.	Charitas nunquam otatur. (Love is never idle.)	30.a	306
152.	CHRISTI professio non christianum facit, sed imitatio. (A profession of Christ does not make one a Christian, but rather an imitation [of Christ does].)	30.a	306
153.	CHRISTUS caput electorum a Patre ordinatus. (Christ is ordained by the Father to be the head of the chosen.)	31.a	307
154.	Effigies vitae christianae. (An image of Christian life.)	31.b	308

155.	Norma brevis sequendi CHRISTUM. (A brief rule for following Christ.)	31.b	308
156.	Facies illius atque effigies, qui CHRISTI formis effectus sit. (The appearance and image of one who has been made Christ-like.)	31.b	308
157.	Praeceptum charitatis vetus est. (The precept of love is ancient.)	32.a	309
158.	Altius insident animo, quae fuerint saepius repetita. (Those things which are repeated more often, will penetrate the soul more profoundly.)	31.b	309
159.	Vinea domini qualis. (Of what sort are the vines of the lord.)	32.b	310
160.	Charitatis mandatum quomodo novum sit. (In what way the commandment of love is new.)	32.b	310
161.	Altare holocausti typus fuit CHRISTI in lege veteri. (A type of Christ was burnt as an offering in the Old Testament.)*	32.b	310
162.	Vera dilectionis mutuae ratio. (The true reason for mutual delight.)	33.b	312
163.	Pietatis cultus bonis ornatur operationibus. (The cultivation of piety is embellished by good works.)	34.a	313
164.	Peccata, quae a deliberato proficiscuntur animo capitaliora sunt, quam quae secus. (Sins which proceed from a resolute soul are more deadly than those [which proceed] otherwise.)	34.a	313
165.	Non est tam sanctum opus, quod non deturpet odium. (No work is so holy that hate does not defile it.)	34.b	313
166.	Frustra fiunt omnia absque fide. (Without faith all is for nought.)	34.b	314
167.	Cerimoniis ornatur religio, modo adsit charitas. (Religion is adorned by ceremonies only if love be present.)	34.b	314
168.	Qui fratrem suum odit, in tenebris versatur, et est absque Deo. (He who hates his brother dwells in shadows and is without God.)	35.a	314
169.	CHRISTUM amittit, qui fratrem odit. (He who hates his brother loses Christ.)	35.a	315
170.	Descriptio morum illius, qui odio in alium elatus, fit pene amens. (Descriptio of the behavior of that one who, raised up in hate for another, becomes almost demented.)	35.b	315
171.	Cur Ioannes aliquibus videtur multus in repetendis sententiis. (Why John is seen by some to repeat many a sentence.)	36.a	317
172.	Baptismi effectus singularis. (The singular effect of baptism.)	37.a	318

173.	Certissimum salutis signum, quale. (A sure sign of salvation: what it is.)	37.a	318
174.	CHRISTUM cognoscere, sed illius ignorare beneficia, ignoratio turpis est. (To know Christ but be ignorant of his kindnesses, is a disgraceful ignorance.)	37.b	319
175.	Laudabilis senectus qualis. (Praiseworthy old age, what it's like.)	37.b	319
176.	Non est tam delirus senex, cui suus non debeatur honos ob caniciem. (No old man is so crazy that honor is not owed [to him] on account of his white hair.)	38.a	319
177.	Exemplum senis obliviosi. (Example of a forgetful elderly person.)	38.a	319-320
178.	Adolescentium vita labilis est. (The life of adolescents is labile/ unstable.)	38.a	320
179.	Quomodo alendi sunt adolescentes. (How adolescents should be reared.)	38.b	320
180.	Cur diabolus vocetur malignus. (Why the devil is called malicious.)	39.b	322
181.	Exemplum cuiusdam interpretis scripturarum morientis. (Example/ Admonition of a certain dying interpreter of scriptures.)	40.a	323
182.	Quando Spiritus sanctus nostris delectatur scriptis. (When the Holy Spirit is delighted by our writings.)	40.a	323
183.	Res sacrae quomodo tractanda sunt, at edocendae. (How holy matters are treated and taught.)	40.a	323
184.	Gradus quidam sublimis, quo purgantur animae. (A certain lofty position in which the soul is purged.)	40.b	324
185.	CHRISTO praesente vivit anima, absente vero moritur. (When Christ is present, the soul is alive, but when he is absent, it dies.)	40.b	324
186.	Meditatio de puero IESU. (Meditation concerning the boy Jesus.)	41.b	325
187.	Verbum Dei telum est, quo superantur daemones. (The word of God is the weapon with which devils are overcome.)	41.b	326
188.	Mala omnia in mundo nunc dominari propter ignorantiam scripturarum. (All evils in the world are now mastered on account of ignorance of the scriptures.)*	42.b	327
189.	Mores eorum, qui aut ignorant scripturas, aut ambitiose sciunt et docent. (The behavior of those who either are ignorant of scripture or who understand and teach ambitiously.)	42.b	327
190.	Exemplum monachorum cavensium contra ambitionem. (Admonition of the monks of Cava [de' Tirreni] against ambition.)	42.b	328

191.	Qui monachum profitetur, nihil appetere debet, quod mundum sapiat. (One who professes to be a monk should not long for anything that tastes of the world.)	43.a	328
192.	Quid mundi nomine intelligat Ioannes. (What John understands by the term world.)	43.a, 44.a	328-9
193.	Duplicis mundi definitio ac forma. (Definition and form of the two-fold world.)	43.b	329
194.	Nihil aliud est vita haec praesens, quam malorum acervus. (This present life is nothing other than a pile of evils.)	43.b	329
195.	Adhortatio ad mundi fugam. (Exhortation to flight from the world.)	43.b	329-30
196.	Effigies mundi illius, quem in maligno esse scribit Ioannes. (An image of that world which John writes is in wickedness.)	44.a	330
197.	Exemplum cuiusdam praelati impudici. (Example of a certain shameful prelate.)	44.b	331
198.	Pallor honestus et temperata coloris ratio in homine, quid prae se ferat. quid etiam. (Honest paleness and a moderate range of color in a man, what it shows. What else.)	44.b	331
199.	Dignitates illae, quae homines reddunt impudentes, sunt fugiendae. (Those honors which shameful men hand over, are to be shunned.)	45.a	331
200.	Ambitiosorum mores. (Habits of the ambitious.)	45.a	332
201.	Vincimus CHRISTO uniti, vincimur disiuncti. (United with Christ we vanquish, separated we are vanquished.)	45.b	333
202.	Nihil fallacius mundi effigie. (Nothing is more deceptive than the image of the world.)	46.a	333
203.	Ambitiosi, tanquam canes sunt ab oestris syrio ardenti puncti. (The ambitious are like dogs pricked by the frenzy/ gad-fly of Dog Star heat.)	46.b	334
204.	Antithesis de illis, qui mundo serviunt, et qui Deo. (Antithesis of those who serve the world and those who serve God.)	46.b	334-5
205.	Artes variae daemonum. (The various arts of demons.)	47.a	335
206.	Comoediae inter christianos irritamenta sunt libidinum. (Among Christians, comedies are inducements to lust.)	47.a	335
207.	Voluntas Dei est animarum sanctificatio. (Holiness of souls is the will of God.)	48.a	337
208.	Quandiu vivimus in hoc mundo, tanquam in freto iactamur undoso. (As long as we live in this world, we are tossed about as if on a wavy sea.)	48.a	337

209.	Nihil ferme est, quod cito transit. (There is almost nothing which transitions quickly.)	48.a	337
210.	Ignavae mentis signum est, in adversis nimium atteri. (It is a sign of a sluggish/ cowardly mind to be worn down excessively in adversities.)	48.a	337
211.	Admonitio Ioannis, quod Antichristus iam venit. (John's warning that the Antichrist has already come.)	48.b	338
212.	Antichristus, imo Antichristi, quales in Ioanne. (The Antichrist, or rather the Antichrists, what they are like in John.)	48.b	338
213.	Spirituales homines nihil non diiudicant. (There is nothing spiritual men do not discern.)	50.a	341
214.	Lucta Jacob cum angelo quid protenderit. (The struggle of Jacob with the angel, what prolonged [it].)*	50.a	341
215.	Nomen Dei, nomen est admirabile. (The name of God is an admirable name.)	50.b	341
216.	Et CHRISTO et homini idem est nomen filii. (Both for Christ and man, the name of son is the same.)	50.b	342
217.	Nomen proprium Dei erga fideles, est pater. (The special name of God in relationship to his faithful, is father.)	50.b	342
218.	Patrem a filio inseparabilem esse in divinis. (In divine matters the father is inseparable from the son.)	51.a	342
219.	Qui sint illi, qui subus comparentur, et Antichristo. (Who those [men] are, who are compared to swine and to the Antichrist.)	51.a	342-3
220.	Ioannis tempore Spiritus sanctus etiam in specie visibili dabatur. (In the time of John, the Holy Spirit was actually bestowed in visible appearance.)	51.b	343
221.	Malus christianus pustula magis ac vomica est, quam Christi membrum. (A bad Christian is more a pustule and an abscess than a member of Christ.)	51.b	343
222.	Mendacium quid sit apud Ioannem. (What a lie is for John.)	52.a	344
223.	Quid in baptismo polliceamur. (What we promise in baptism.)	52.a	344
224.	Beatitudinem maxima petendam esse veneratione et metu. (Mercy ought to be sought with the utmost veneration and awe.)	52.a	344
225.	Nihil tam officit Dei religioni, quam simulata probitas. (Nothing impedes the worship of God more than simulated probity.)	52.b	344-5
226.	Qui sint illi, qui negant CHRISTUM. (Who they are who deny Christ.)	52.b	345

227.	Qualis sit Antichristus, nostra hac aetate. (What the Antichrist is like in our age.)	52.b	345
228.	IESUS servatorem sonat, nomen sane aeternum ac vitale. (Jesus sounds like savior, the name is truly eternal and vital.)	53.a	345
229.	Cur Iosue, non Moses, populum ad terram duxit promissam. (Why Joshua, not Moses, led the people to the promised land.)	53.a	346
230.	Maranatha quid significet in Paulo. (What <i>maranatha</i> means in Paul.)	53.a	346
231.	CHRISTI nomen regium est, ac pontificale. (The name of Christ is regal and pontifical.)	53.a	346
232.	CHRISTUS Rex fuit, sacerdos, et victima. (Christ was king, priest and victim.)	53.b	347
233.	Quid sit modo regnum CHRISTI, sacerdotium, et libatio. (What is now the kingdom of Christ, the priesthood and sacrificial offering.)	53.b	347
234.	Sacramenta, unde gratiae emergunt, a CHRISTI sanguine purificata. (The sacraments, from where grace comes, emerge from the purified blood of Christ.)	53.b	347
235.	Quomodo intelligatur filium, splendorem esse gloriae, ac figuram substantiae patris in Paulo. (In what way one may understand the son to be the splendor of glory and figure of the substance of the father in Paul.) [Hebrews 1.3.]	54.a	348
236.	Qua ratione filius sit genitus a Patre, latet etiam angelos. (For what reason the son was born of the Father, lies hidden even from angels.)	54.b	348
237.	Emptae a CHRISTO animae, illius factae sunt iuris. (Souls obtained by Christ, are made of his law.)*	55.b	350
238.	Vita beata qualis. (What the blessed life is like.)	56.b	351
239.	Arma quibus tutantur Dei milites, et quibus eorum adversarii. (The arms by which the soldiers of God are defended, and those by which their enemies [are defended].)	57.a	353
240.	Adhortatio ad perseverantiam. (Exhortation to perseverance.)	58.b	355
241.	Ingenii signum est vani ab incepto facile desistere. (It is a sign of an unreliable mind/ talent to desist readily from an undertaking.)	58.b	355-6
242.	CHRISTI spiritus per se ignis est. (The spirit of Christ is a fire unto itself.)	59.a	356
243.	CHRISTI spiritum quomodo extinguimus. (How we extinguish the spirit of Christ.)	59.b	357

244.	Adventus CHRISTI triplex. (The three-fold advent of Christ.)	60.a	358
245.	Oleum in lampade ferre quid sit. (What it means to carry oil in a lantern.)	60.a	358
246.	Nullo alio tam longo [sic, longo] seiungimur a Deo interstitio, quam desperationis. (We are separated from God by no other gap as great, as [that] of despair.)	60.a	358
247.	Iustificationem non expectari debere sine fiducia. (Justification without faith should not be expected.)	60.a	358
248.	Fides absque suis membris, ac fructibus, minime servat. (Faith without its members/ limbs and fruits protects minimally.)	60.b	359
249.	Lampas fidei quomodo ornari debeat. (How the lantern of faith ought to be adorned.)	60.b	359
250.	Exemplum episcopi morientis. (Example of a dying bishop.)	61.a	360
251.	Episcopi veri consilium circa subditorum salutem. (The advice of a true bishop concerning the salvation of his subordinates.)*	61.b	360
252.	Arcta est promissio eorum, quae promittuntur in baptismo, arcta et quae in coenobiis privatim. (The promise/ guarantee of those is strict, [things] which are promised in baptism, and strict too [things] which [are promised] privately in monasteries.)*	61.b	361
253.	Unde illuvies errorum dimanavit. (From where the filth of errors has flowed.)	62.a	361
254.	Cuius sint vitae, qui CHRISTI timent adventum. (Whose lives are those, who fear the advent of Christ.)*	62.b	362
255.	Quomodo Deus ignis sit consumens. (In what way God is a consuming fire.)	62.b	362
256.	Qualis est morientium status, talis et erit iudicii. (What the status is of the dying, so too will be [the status of their] judgment.)	63.a	363
257.	Iudicium universale quale futurum sit. (What universal/ final judgment will be like.)	63.a	363
258.	Quae a christianis requirentur in die iudicii. (What will be required of Christians on judgment day.)	63.b	364
259.	Tota summa rei christianae in dilectione posita est. (All the greatest importance of Christian matters is set in love.)*	64.a	365
260.	Quid de hospitio frequentando senserint ethnici. (What the heathens felt about frequenting a guest house.)	64.a	365



261.	Iudicium universale subitum erit. (The final judgment will be sudden.)	64.a	365
262.	Fide, et actionibus, quae a dilectione prodeunt, conciliatur nobis Dei favor. (By faith and actions which come from love, God's favor is acquired by us.)	65.a	366
263.	Iustus quispiam dicitur iccirco, quoniam CHRISTO insitus est. (For that reason, someone is called just because he has been grafted into Christ.)	65.b	367
264.	Qui se ultro, libenterque curis onerant mundanis, ad divina percipienda fiunt inepti. (Those who voluntarily and willingly burden themselves with worldly concerns, become inept at perceiving divine matters.)	67.a	369
265.	Cur patres antiqui solitudines frequentarunt. (Why the ancient fathers frequented solitary places.)	67.a	369
266.	Qui mundum diligit, ex Deo non est. (He who loves the world, is not of God.)	67.a	369
267.	Quid Philo de antiquis scripserit christianis. (What Philo wrote concerning Christians of old.)	67.a	369-70
268.	Mendicitas inter christianos vix ferenda. (Mendacity is not to be tolerated among Christians.)	67.b	370
269.	Concilii celebrandi ratio. (The reason for celebrating/holding a council.)	68.a	371
270.	Concilium generale necessarium esse, sed non omnes eundem spectare scopum. (A general council is necessary but not all consider the same goal.)	68.a	371
271.	Qui leges condunt, hi nihil aliud, quam Dei honorem spectare debent. (These [people] who establish laws, ought to consider nothing other than God's honor.)	69.a	373
272.	Ad rationem summi boni spectat, ut se summo modo communicet cum creaturis. (It attests to the plan of the greatest good, that one shares himself with creatures in the highest way.)*	70.a	374
273.	Quando Deus carnem assumpsit, non mutata fuit illius natura, sed nostra. (When God took on flesh, his nature was not changed, but ours was.)	70.a	374-5
274.	Natura humana ita est Deo unita, ut magis in illo sit, quam in sese. (Human nature is so united with God that it is more in that than in itself.)	70.a	375
275.	Nulla hominis dignitas, aut virtus Deum unquam promeruit, sed ipse Deus per se animam, tanquam Hester Vasthi loco regnare voluit. (No dignity or virtue of man ever deserves God, but God himself wished the soul to reign by itself, like Hester in place of Vasthi.)*	71.b	376

276.	Voluntate hominis invita non fit unio cum Deo. (Union with God does not come about from man's reluctant will.)	71.b	377
277.	Qualis sit mundus, qui ignorat Deum. (What the world is like that ignores God.)*	72.a	378
278.	Quid sit mundum in sinu ferre. (What it means to carry the world in ones breast.)	73.a	380
279.	Nihil tam evidenter edocuit CHRISTUS in terris, quam mundi contemptum. (Christ taught nothing on the earth so manifestly as contempt for the world.)	74.a	381
280.	Delitiae illorum, qui CHRISTO merent, pressurae sunt, et erumnae. (The delights of those who serve Christ are afflictions and troubles.)	74.a	382
281.	Exemplum cuiusdam antistitis contra mollitiem vitae. (Admonition of a certain minister against the softness of life.)	74.b	382
282.	Quilibet sibi persuadere debet se Dei esse filium, ne semper haereat.* (Anyone who must persuade himself to be a son of God, does not always adhere.)*	76.a	385
283.	Sancti viri hunc mundum eo mirantur modo, quo mimos solent scaenicos. (Holy men admire the world in that way, in which they usually [admire] theatrical farces.)	76.a	385
284.	Id temporis ad pugnam attinet, non ad triumphum. (At that time it concerns the battle not the victory.)*	76.b	385
285.	Deo qualitate, non natura similes erimus in coelis. (In heaven, we will be similar to God in quality not in nature.)	76.b	385
286.	Qualem in terris vitam vixerit CHRISTUS. (The sort of life Christ lived on earth.)	76.b	386
287.	Quo modo videbitur Deus a nobis pro uti est. (In what way God will be seen by us for [what] he is.)*	76.b	386
288.	Spes unicuique esse debet adipiscendi, quae de futuris credit bonis. (Each person ought to have hope of obtaining what he believes concerning future good.)	77.a	387
289.	CHRISTUS tametsi bonorum omnium dator est, nostro tamen delectatur studio. (Although Christ is the grantor of all good, still he delights in our effort.)	78.a	388
290.	Qua ratione possumus aliquid ex nobis in re salutis. (For what reason we are able [to do] something of ourselves in the matter of salvation.)	78, 82.a	388; 396
291.	Si quid boni agimus, id agit Deus in nobis, nosque in Deo; si mali quidpiam, nos soli. (If we do something good, God works that in us, if something bad, we [are] alone.)	78.a	388-9

292.	Suas in nobis Deus coronat largitiones. (God crowns us with his largess.)	78.b	389
293.	Tantum possumus quantum vult Deus. (We can do as much as God wishes.)	78.b	389
294.	Nemo queri potest, se non esse vocatum. (No one may complain that he was not called.)	78.b	389
295.	Peccati usu a Deo separamur. (We are separated from God by the practice of sin.)	79.a	390
296.	Pellagii opinio de Dei gratia, atque hominis potestate. (The opinion of Pelagius concerning God's grace and man's ability.)	79.b	390-1
297.	Vult Deus sua dona, nostra esse merita. (God wishes his gifts to be our rewards.)	79.b	391
298.	<i>Anomos anomalos</i> [Greek]. (Lawless, anomalous.) [ano + malo]	80.a	392
299.	Decuit CHRISTUM innocentem esse. (It was fitting for Christ to be innocent.)	81.a	393
300.	Mundus iam suum perfecisset cursum, a motuque quievisset, si homo a peccato cessasset. (The world would have finished its course, it would have quieted from movement, if man had ceased from sin.)	81.a	393
301.	Nullam iam hostiam, praeter CHRISTUM, relinqui pro peccatis. (Now no sacrifice for our sins remains, except Christ.)	81.b	394
302.	Faciles a nobis sunt lapsus, surgere vero, id Dei est opus. (Lapses are easy for us, but to rise up, that is a work of God.)	82.a	395
303.	Periculosum est vel Paulum a Deo deseri. (How dangerous it is even for Paul to be deserted by God.)	82.a	395
304.	Fidei opera qua ratione exequi possumus. (By what method we are able to carry out works of faith.)	82.a	395
305.	Fidei oculis videtur Deus in hoc mundo. (God is seen in this world with the eyes of faith.)	82.b	396
306.	Concilii celebrandi summa, est praesentia numinis. (The principal point of holding a council is the presence of the divine will.)	83.b	398
307.	Peccatum aequae menti est, atque oculis corporeis cataclysis. (Sin by the mind, is like flooding from corporeal eyes.)	84.a	398
308.	Peccatum res est tenebrosa. (Sin is a shadowy matter.)	84.b	399
309.	Pastoris boni ac mali partes. (Roles of the good and the bad pastor.)	84.b	399
310.	Tyranni tantum in nos possunt, quantum nos volumus. (Tyrants can do as much to us as we wish them to.)	85.a	400

311.	Errant, qui asserunt se fidem absque vitae innovatione servare posse. (They err, those who claim they are able to keep the faith without the renewal/ alteration of life.)	85.a	400
312.	Qui peccat, diabolum imitatur. (He who sins, imitates the devil.)	85.a	401
313.	Hi continue peccant, qui diabolo adhaerent. (These continually sin, who adhere to the devil.)	85.b	401
314.	Iustitia nostra unde ortum habeat. (Our justice: from where it has its beginning.)	85.b	401
315.	Imago Dei in nobis qualis sit. (What the image of God in us is like.)	86.a	402
316.	Quo modo restituta fuit homini similitudo Dei. (How the similarity of God to man was restored.)	86.b	403
317.	Iustificatio merum donum Dei est. (Justification is a pure/ mere gift of God.)	87.a	403
318.	Homo an iustus sit, anteaquam opus aliquod iustum operetur, an ex iusta operatione iustus evadat. (Whether a man is just before he has performed some just work, or the just man emerges from the just activity.)	87.a	404
319.	Cur CHRISTUS in terris vivere voluit. (Why Christ wished to live on earth.)	81.b, 87.b, 89.b	404
320.	Concilio non defuturos patres, multo minus Deum. (The fathers will not be absent from the council, much less God.) [Not located.]	87.b	
321.	CHRISTUM lucem esse quomodo definitur. (How Christ is defined to be light.)	87.b	404-5
322.	Tantum non desit fiducia: in portu sumus. (Don't let faith be so lacking: we are in port.)	87.b	405
323.	Mors fuit peccati autoramentum. (The wages of sin was death.)	88.a	405
324.	Ab Adam nascimur filii irae, a Deo autem filii gratiae. (From Adam we are born children of wrath, but from God, children of grace.)	88.a	405
325.	Semen Dei in nobis quale. (What God's seed in us is like.)	88.a	405
326.	Vi fere invita animi peccant sancti. (Holy souls sin hardly ever with an unwilling force.)**	88.a	406
327.	Plurimi refert quo quis peccet animo. (It is of interest to many with what mind someone sins.)	88.b	406
328.	Peccati vox quid signet in Ioanne. (What the word sin signifies in John.)	88.b	406

329.	Dissimilitudo filiorum Dei, ac filiorum diaboli, cum peccant utrique. (The dissimilarity of the sons of God and the sons of the devil although both sin.)	89.a	407
330.	Quae sint illa, quibus Dei filios a filiis diaboli discernimus. (Which things are those by which we distinguish the sons of God from the sons of the devil.)	89.a	407
331.	A CHRISTO vitae nostrae addiscenda est regula. (Rules for our life that are to be added by Christ.)*	89.b	408
332.	Nihil agunt homines in salutis negocio, si omissa cura proximi, et dilectione, etiam quaecunque iussit Deus, adimpleant. (Men do nothing in the matter of salvation, if concerns for a neighbor and love have been neglected, even if they fulfill all that God commands.)	90.a	409
333.	Semper necessaria fuit amoris lex. (The law of love was always necessary.)	90.a	409
334.	Concilium ab omnibus religioni faventibus expectatur. (A council is awaited by all those supporting a religion/ religious order.)	91.a	410
335.	Ecclesia CHRISTI servandorum omnium nutrix est, ac mater. (The church of Christ is the nurse and mother of all [people] to be saved.)	91.a	410-11
336.	Ecclesiae pastores instar nummi aurei sunt, aut argentei. (The pastors of the church are like gold coins, or silver.)	91.b	412
337.	Praelatorum gloriatio pro subditis, qualis esse debeat. (What the glorifying of prelates on behalf of subordinates ought to be like.)	93.b	414-5
338.	Quae in conciliis potissimum tractari oporteat. (What [matters] above all ought to be treated in councils.)	94.a	415
339.	Concillii dignitas in quibus maxime rebus versatur. (In what matters the authority of a council is chiefly engaged.)	94.a	416
340.	Cuius conditionis hi esse debent, qui ad concilium vocari possint. (Of what condition these people ought to be who are called to the council.)	94.b	416
341.	Quam ob causam Cain fratrem occidit. (The reason for which Cain killed Abel.)	94.b	416
342.	Cain ad Iudam imitantur invidi et maligni. (The envious and the wicked imitate Cain and Judas.)	94.b	417
343.	Crux CHRISTI semper stultitia habita est a mundi sapientibus. (Christ's cross has always been considered a stupidity by the wise people of the world.) [Cf. 1 Corinthians. 1.18.]	94.b	417

344.	Vae illis esse, qui in via Cain ambulant. (Woe be to those who walk in the path of Cain.)	95.a	417
345.	Eos pinguissimum habere animum necesse est, qui in curis libenter occupantur terrenis. (Those who willingly occupy themselves with terrestrial concerns must have an extremely thick soul.)	95.a	417
346.	Certissimum benevolentiae Dei erga nos, et mundi odii, signum. (A very clear sign of God's benevolence toward us, and of the world's hate.)	95.b	418
347.	Quid mundus suis polliceatur, quid Deus suis. (What the world promises to its [people], what God [promises] to his.)	96.a	419
348.	Vitae illius, qua CHRISTI spiritu animamur, ratio et definitio. (The reason and definition of the life of that one, by which we are revived in the spirit of Christ.)*	96.a	419
349.	Symbolum cognoscendi CHRISTI discipulos. (A symbol for recognizing the disciples of Christ.)	96.b	420
350.	Ubi non est charitas, ibi non CHRISTI est spiritus, vita scilicet animae. (Where there is not love there is not the spirit of Christ, that is, the life of the soul.)	96.b	420
351.	Qui non diligit, manet in morte. (One who does not love remains in death.)	96.b	420
352.	Omnis qui odit fratrem suum homicida est, quomodo intelligitur. (Everyone who hates his brother is a murderer: how this is understood.)	97.a	421
353.	Improbi religiosi suo illo coacto servitutis iugo, nihil aliud quam damnationem acquirunt aeternam. (Shameless clerics by their own forced yoke of servitude, acquire nothing other than eternal damnation.)*	98.a	423
354.	CHRISTI charitas amplissima fuit, quando pro sceleratis mortuus est. (Christ's love was greatest when he died for [our] sins.)	98.a	423
355.	Vix pro iusto quis audet mori, quomodo intelligit Paulus. (There is hardly anyone who dares to die for a just person, how Paul understands [this].) [Paul, Romans, 5.7.]	98.b	423
356.	Scitis, quid fecerim vobis? quomodo intelligendum contra superbos. (Do you know what I have done for you? how this should be understood in reply to the haughty.) [John 13.12.]	99.a	424
357.	Se ipsi nunc alunt solum nostri pastores; ac, caeteris omissis, suos. (Whether our pastors now nourish only themselves and their own, with others having been neglected.)*	99.b	425

358.	Quae maxime a curatore animarum requiruntur. (What [things] are most required of a caretaker of souls.)	99.b	425
359.	Facultates ecclesiae quorum sint in primis. (The resources of the church: whose they are above all.)*	99.b	425
360.	Aperire et claudere viscera quid. (What it means to open and close the viscera.)	101.b	428-9
361.	Eleemosynas abunde esse largiendas. (Alms ought to be abundantly granted.)	102.a	429-30
362.	Charitatis mutuae indicia. (Signs of mutual love.)	102.a	430
363.	Nihil felicius purae conscientiae testimonio. (Nothing is more fortunate than the evidence of a pure conscience.)	102.b	430
364.	Arbitrium ad malum liberum per se non ad bonum, absque Dei ope. (Free will by itself, without the help of God, [is] for evil not for good.)	103.a	431
365.	Fiducia et amor uno proficiscuntur passu ad Deum. (Faith and love proceed with one pace toward God.)	104.a	434
366.	Odi mutui signa. (Signs of mutual hate.)	105.b	436
367.	Concentus admirabilis inter Deum et arbitrium hominis. (Admirable harmony between God and the will of man.)	106.b	437-8
368.	Quid sit in Christi nomine petere. (What it is to ask in God's name.)	107.a	438-9
369.	CHRISTUM induere quomodo intelligimus. (To put on Christ: how we understand [this].)	107.b	439
370.	Quid sit bestiam montem tangere et lapidari. (What it means for a beast to touch a mountain and be stoned.) [Paul, Hebrews, 12.20.]	108.a	439-40
371.	Vult etiam nostrum nescio quid Deus in re salutis interponi. (God wishes to interpose/ insert I don't know what in the matter of our salvation.)	108.a	440
372.	CHRISTI nomen IESUS est. (Jesus is the name of Christ.)	108.b	440
373.	CHRISTUS bona omnia in nobis operatur, nos vero mala. (Christ performs all good things in us, but we [perform] the bad.)	108.b	441
374.	Duo sponsae oculi, seu pedes, fides est, et charitas. (The two eyes of the bride, or feet, is* faith and charity.)	108.b	441
375.	Amor occidit CHRISTUM. (Love killed Christ.)	109.a	442
376.	Odiosorum hominum effigies. (A portrait of offensive men.)	109.b	442-3
377.	CHRISTUS purissimum divinitatis lumen. (Christ is the purest light of divinity.)	110.a	443

378.	CHRISTUS exemplum dilectionis. (Christ, an example of love/ delight.)	110.a	444
379.	Vera dilectionis forma quae sit. (What the true form of love is.)	110.b	444
380.	CHRISTUS nostris delectatur lamentis. (Christ is delighted with our laments/ by our wailing.)	110.a	444
381.	Qua ratione Deus fiat animae statio, atque anima Dei. (For what reason God becomes the station of the soul, and the soul of God.)	111.a	445
382.	Ardentis amoris in anima erga Deum signa et effectus. (The signs and effects of ardent love in the soul toward God.)	111.a	445-6
383.	Dei mandatum quasi lapis est lydius et incusus. (The commandment of God is like a Lydian stone /touchstone even hammered out.) [Pliny, Nat. Hist. 33.43.]	112.a	447
384.	Dei ac hominis una fit per amorem voluntas. (The will of God and of man becomes one through love.)	112.a	447
385.	Dei spiritus lux est, ac lampas, qua illustratae animae, unius fiunt voluntatis cum Deo. (Light is the spirit of God, and a torch by which enlightened souls become of one will with God.)	112.b	448
386.	Dei spiritus cur spiritus sanctificationis a Paulo nuncupetur. (Why the spirit of God is called the spirit of sanctification by Paul.)	113.a	448
387.	Spiritus sancti appellationes variae. itidem et spiritus nequam. (Various appellations of the Holy Spirit. Likewise of a wicked spirit.)	113.b	449
388.	Donum Sapientiae. (The gift of Wisdom.)	114.a	449
389.	Donorum Spiritus sancti enarratio. (Narration of the gifts of the Holy Spirit.)	113.b	449
390.	Donum Timoris. (The gift of Reverence.)	114.a	450
391.	Donum Intellectus. (The gift of Intellect.)	115.a	452
392.	Donum Consilii. (The gift of Counsel/ Judgment.)	115.b	452-3
393.	Donum Fortitudinis. (The gift of Fortitude.)	118.a	456
394.	Donum Scientiae. (The gift of Knowledge.)	120.a	460
395.	Donum Pietatis. (The gift of Piety.)	120.b	461
396.	Vita concionibus respondere debet. (Life/ A mode of life must answer to assemblies.)* [See 128.b]	120.b [128.b]	475
397.	Non parum interest qualem quis habeat institutorem. (It is not of little interest what sort of founder someone has.)	129.b	476
398.	Duobus modis de charitate Dei ratiocinari possumus. (We can argue about the love of God in two ways.)	129.b	477
399.	Nativitas nova animae qualis. (What the new birth of the soul is like.)	130.b	478



400.	Ante vocationem nihil nostrum requisivit Deus, post vero vult, quicquid sumus, illi cooperari. (Before [our] calling god requires nothing of us, but after, he wishes [us] to cooperate with him, whatever* we are.)	131.a	478-9
401.	Scopus Patrum ad concilium vocandorum, qualis esse debeat. (The aim of the Fathers calling for a council, what it should be.)	131.b	480
402.	Iustificationis origo. (The origin of justification.)	132.a	480-1
403.	Amoris magnitudo in Deo erga humanum genus describitur. (The magnitude of love in God toward the human race is described.)	132.a	481
404.	Deum vidisse olim facie ad faciem antiquos Patres iudaeorum, quomodo intelligatur. (The ancient Fathers of the Jews to have seen God face to face once upon a time: how this is to be understood.)	133.a	483
405.	Signum efficax agnoscendi, an Deus habitet in nobis. (An efficacious sign for recognizing whether God resides in us.)	134.a	484-5
406.	Gradus quidam excellens fidei. (A certain excellent position of/ for faith.)	134.a	485
407.	Qualis fuit in CHRISTO erga homines vis amoris. (What the force of love in Christ toward men was like.)	134.b	485
408.	Lex spiritus vitae in Deo, lex est amoris. (In God there is the law of the spirit of life, the law of love.)* [Cf Paul, Romans 8.2.]	137.a	490
409.	Torpor in spiritualibus Deo odiosus. (Torpor in spiritual matters is offensive to God.)	138.a	491
410.	Causa dilectionis nostrae erga Deum, est ipse Deus. (The cause of our love toward God is God himself.)	139.a	493
411.	Qualis sit illorum sententia, qui asserunt posse hominem ad tam sublimen evehi gradum in Deo, quod nulla detineretur operandi lege. (What is the thinking of those who claim man to be able to be exalted to such a sublime position in God, that he would be held back by no law of operating.)*	150.b	513-514

Three longest stretches without Index entries:

pages 120.b-129.b,

pages 139.a-150.b,

pages 150.b-161.b, the end.

Note that from pp. 139.b to 161.b, over 40 pages of text, there is only one Index entry.