

Latin 55.115 from Villanova site	Eng (from Hill comp. Burleigh)
<p>religet ergo nos religio uni omnipotenti deo, quia inter mentem nostram qua illum intellegimus patrem, et ueritatem, id est lucem interiorem per quam illum intellegimus, nulla interposita creatura est.</p> <p>quare ipsam quoque ueritatem nulla ex parte dissimilem in ipso et cum ipso ueneremur, quae forma est omnium quae ab uno facta sunt et ad unum nituntur. unde apparet spiritalibus animis per hanc formam esse facta omnia, quae sola implet quod appetunt omnia. quae tamen omnia neque fierent a patre per filium neque suis finibus salua essent, nisi deus summe bonus esset. qui et nulli naturae quae ab ipso bona esse posset inuidit. et in bono ipso alia quantum uellent, alia quantum possent ut manerent dedit.</p> <p>quare ipsum donum dei cum patre et filio aeque incommutabile colere et tenere nos conuenit.</p> <p>unius substantiae trinitatem, unum deum a quo sumus, per quem sumus, in quo sumus. a quo discessimus, cui dissimiles facti sumus, a quo perire non permissi sumus. principium ad quod recurrimus et formam quam sequimur et gratiam qua reconciliamur.</p> <p>unum quo auctore conditi sumus, et similitudinem eius per quam ad unitatem formamur et pacem qua unitati adhaeremus.</p> <p>deum qui dixit <i>fiat</i>, et uerbum per quod factum est omne quod substantialiter et naturaliter factum est, et donum benignitatis eius, quia placuit et conciliatum est auctori suo, ut non interiret quidquid ab eo per uerbum factum est.</p> <p>unum deum quo creatore uiuimus, per quem reformati sapienter uiuimus, quem diligentes et quo fruente beate uiuimus.</p> <p>unum deum ex quo omnia, per quem omnia, in quo omnia.</p> <p>ipsi gloria in saecula saeculorum.</p>	<p>So let our religion bind us to the one omnipotent God, because between our minds, by which we understand him to be the Father, and the Truth, that is, the inner light through which we understand him, there is no intermediate creature.</p> <p>That is why we also venerate in him and with him this same Truth, which is unlike him in no way, which is the form of all things that have been made by the One and seek unity. From this it is apparent to spirit-filled intellects that all things were made through this form, which alone fully matches what all of them are aiming at. All things nonetheless would not have been made by the Father through the Son unless God were supremely good, so good that he is not jealous of any nature's being able to derive its goodness from him and has given them all the ability to abide in this good as much as they either will or can.</p> <p>Thus it is fitting for us to keep and cultivate the Gift of God, Just as unchanging as the Father and the Son:</p> <p>A Trinity of one substance, one God a. from whom we are, b. through whom we are, c. in whom we are, a. from whom we have departed, b. whom we have become unlike, c. by whom we have not been permitted to perish; a. the source to which we return, b. the form which we follow, and c. the grace by which we are reconciled;</p> <p>The One, a. by whom we were made, and b. his likeness, through which we are formed into unity, c. and his Peace, by which we cleave to unity;</p> <p>God, a. who said "Let there be," and b. the Word through which was made everything which was made substantially and naturally, and c. the Gift of his kindness by which whatever was made by him through his Word would be pleasing reconciled to its author;</p> <p>one God, a. by whose creating us we live, b. by whose refashioning of us we live wisely, c. by loving and enjoying whom we live blessedly;</p> <p>one God, a. from whom, b. through whom, c. in whom are all things.</p> <p>To him be glory forever.</p>