

MEDIEVAL LATIN SERIES • VOLUME 11

THE LETTERS OF ABELARD AND HELOISE

PETER ABELARD AND HELOISE

Historia Calamitatum · Epistolæ

The Letters of Abelard and Heloise

With Abelard's History of My Calamities

with a word-for-word interlinear English translation

preserving the original word order

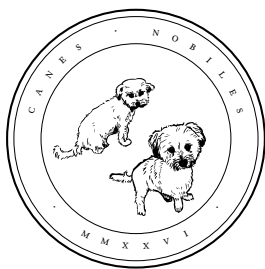


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PETER ABELARD

Historia Calamitatum

The History of My Calamities

PROLOGUE

Examples move and soothe the feelings more than words. Having consoled a friend in conversation, Abelard now writes to him from experience of his own calamities, so that in comparison his friend may find his own trials slight or none and bear them more patiently.

Sæpe humanos affectus aut provocant, aut mitigant amplius
often human feelings either provoke or soothe more
exempla quam verba. Unde post nonnullam sermonis ad
examples than words whence after some of-conversation to
præsentem habiti consolationem, de ipsis calamitatum
present held consolation about the-very of-calamities
mearum experimentis consolatoriam ad absentem scribere
my experiences a-consoling-letter to absent to-write
decrevi: ut in comparatione mearum, tuas aut nullas, aut
I-have-decided that in comparison of-mine your either no or
modicas tentationes recognoscas, et tolerabilius feras.
slight temptations you-may-recognize and more-tolerably you-may-bear

De loco nativitatis Petri Abælardi

I · ABELARD'S BIRTH AND LEARNING

Abelard is born at Le Pallet, near Nantes, the eldest son of a knight who loved letters and had his sons taught before they bore arms. Abelard gives up his inheritance and the glory of war to his brothers, chooses the weapons of dialectic, and wanders the provinces disputing like a Peripatetic.

Ego igitur oppido quodam oriundus, quod in ingressu
I therefore from-a-town certain sprung which at-the entrance
minoris Britanniae constructum, ab urbe nannetica versus
of-the-lesser Britain built from the-city of-Nantes toward
orientem octo credo miliariis remotum, proprio vocabulo
the-east eight I-believe miles removed by-its-own name
Palatium appellatur. Sicut natura terræ meæ vel generis
Palatium is-called just-as by-the-nature of-land my or of-family
animo levis, ita et ingenio extiti ad litteratoriam disciplinam
in-mind light so also in-talent I-was for literary training
facilis. Patrem autem habebam litteris aliquantulum imbutum
quick a-father moreover I-had with-letters somewhat imbued
antequam militari cingulo insigniretur. Unde postmodum
before with-the-military belt he-was-girded whence afterward
tanto litteras amore complexus est, ut quoscunque filios
with-such letters love embraced he-has that whatever sons
haberet, litteris antequam armis instrui disponeret.
he-should-have in-letters before in-arms to-be-instructed he-arranged
Sicque profecto actum est. Me itaque primogenitum suum
and-thus certainly done it-was me and-so first-born his-own
quanto cariorum habebat, tanto diligentius erudiri
by-how-much dearer he-held by-so-much more-diligently to-be-taught
curavit. Ego vero quanto amplius et facilius in studio
he-took-care I indeed by-how-much more and more-easily in the-study

litterarum profeci, tanto ardentius in eis inhæsi, et in
of-letters I-advanced by-so-much more-ardently in them I-clung and in
 tanto earum amore illectus sum, ut militaris gloriæ pompam
such of-them love enticed I-was that of-military glory the-pomp
 cum hæreditate et prærogativa primogenitorum meorum
with the-inheritance and prerogative of-the-first-born mine
 fratribus derelinquens, Martis curiæ penitus abdicarem ut
to-brothers leaving to-Mars's court wholly I-renounced that
 Minervæ gremio educarer. Et quoniam dialecticarum
of-Minerva in-the-lap I-might-be-reared and since of-dialectical
 rationum armaturam omnibus philosophiæ documentis prætuli,
reasonings the-armor to-all of-philosophy teachings I-preferred
 his armis alia commutavi, et trophæis bellorum
with-these arms the-others I-exchanged and to-trophies of-wars
 conflictus prætuli disputationum. Proinde diversas disputando
the-conflicts I-preferred of-disputations therefore various disputing
 perambulans provincias, ubicunque hujus artis vigere studium
traveling-through provinces wherever of-this art to-flourish the-study
 audieram, peripateticorum æmulator factus sum.
I-had-beard of-the-Peripatetics an-emulator made I-was

De persecutione magistri sui Guillelmi

II • WILLIAM OF CHAMPEAUX

At Paris Abelard studies under William of Champeaux and refutes him until William turns against him. After schools at Melun and Corbeil and years of illness at home, he forces William to abandon his doctrine of universals; William's successor yields him his chair, and William has him removed. He camps on Mont Sainte-Geneviève, goes home for his mother's profession, and returns to study divinity.

Perveni tandem Parisius ubi jam maxime disciplina hæc
I-arrived at-last at-Paris where already especially discipline this
florere consueverat, ad Guillelmum scilicet Campellensem
to-flourish had-been-accustomed to William namely of-Champeaux
præceptorem meum in hoc tunc magisterio re et fama
teacher my in this then mastership in-fact and in-fame
præcipuum: cum quo aliquantulum moratus primo ei
foremost with whom a-little having-stayed at-first to-him
acceptus, postmodum gravissimus extiti, quum nonnullas
accepted afterward most-grievous I-became when some
scilicet ejus sententias refellere conarer, et ratiocinari contra
namely his opinions to-refute I-tried and to-reason against
eum sæpius aggrederer, et nonnunquam superior in disputando
him often I-undertook and sometimes superior in disputing
viderer. Quod quidem et ipsi qui inter conscholares nostros
I-seemed which indeed also those-very who among fellow-scholars our
præcipui habebantur, tanto majori sustinebant indignatione,
foremost were-held with-so-much greater bore indignation
quanto posterior habebat ætatis et studii tempore. Hinc
by-how-much later I-was-held of-age and of-study in-time hence
calamitatum mearum, quæ nunc usque perseverant, cœperunt
of-calamities my which now until persist began

exordia, et quo amplius fama extendebatur nostra,
the-beginnings and by-how-much more-widely fame was-extended our
 aliena in me succensa est invidia. Factum tandem est
another's against me kindled it-was envy done at-last it-was
 ut supra vires ætatis meæ de ingenio meo præsumens, ad
that beyond the-powers of-age my about talent my presuming to
 scholarum regimen adolescentulus aspirarem, et locum, in
of-schools the-government a-mere-youth I-aspired and a-place in
 quo id agerem, providerem; insigne videlicet tunc temporis
which this I-might-do I-provided noted namely at-that of-time
 Meliduni castrum, et sedem regiam. Præsensit hoc prædictus
Melun a-fortress and seat royal foresaw this aforesaid
 magister meus, et quo longius posset scholas nostras
master my and so-that farther he-could the-schools our
 a se remove conatus, quibus potuit modis latenter
from himself to-remove having-tried by-what he-could means secretly
 machinatus est; ut priusquam a suis recederem scholis,
schemed he-has that before from his-own I-should-withdraw schools
 nostrarum præparationem præpediret, et provisum mihi locum
of-ours the-preparation he-might-binder and the-provided to-me place
 auferret. Sed quoniam de potentibus terræ nonnullos
he-might-take-away but since of the-powerful of-the-land some
 ibidem habebat æmulos, fretus eorum auxilio voti mei
there he-had rivals relying-on their help of-wish my
 compos extiti, et plurimorum mihi assensum ipsius invidia
possessed I-became and of-very-many to-me the-assent his envy
 manifesta conquisiuit. Ab hoc autem scholarum nostrarum
manifest won from this moreover of-schools our
 tyrocinio ita in arte dialectica nomen meum dilatari cœpit,
first-trial so in the-art dialectic name my to-be-spread began
 ut non solum condiscipulorum meorum, verum etiam ipsius
that not only of-fellow-students my but also of-the-very

magistri fama contracta paulatim extingueretur. Hinc factum
master the-fame shrunk little-by-little was-extinguished hence done
est, ut de me amplius ipse præsumens, ad castrum
it-was that about myself more I-myself presuming to the-fortress
Corboli, quod parisiacæ urbi vicinius est, quantocius
of-Corbeil which to-the-Parisian city nearer is as-quickly-as-possible
scholas nostras transferrem: ut inde videlicet crebriores
schools our I-should-transfer that thence namely more-frequent
disputationis assultus nostra daret importunitas. Non multo
of-disputation assaults our might-give importunity not much
autem interjecto tempore ex immoderata studii afflictione
moreover having-intervened time from immoderate of-study affliction
correptus infirmitate coactus sum repatriare, et per annos
seized with-illness compelled I-was to-return-home and for years
aliquot a Francia quasi remotus, quærebar ardentius ab iis,
several from France as-if removed I-was-sought more-ardently by those
quos dialectica sollicitabat doctrina. Elapsis autem paucis
whom dialectic was-stirring doctrine having-passed moreover few
annis, quum ex infirmitate jamdudum convalerem, præceptor
years when from illness long-since I-was-recovering teacher
meus ille Guillelmus parisiensis archidiaconus, habitu pristino
my that William of-Paris archdeacon habit former
commutato ad regularium clericorum ordinem se convertit;
having-been-changed to of-regular clerics the-order himself turned
ea, ut referebant, intentione, ut quo religiosior
with-that as they-reported intention that by-how-much more-religious
crederetur ad maiorem prælationis gradum promoveretur,
he-was-believed to greater of-prelacy degree he-might-be-promoted
sicut in proximo contigit, eo catalaunensi episcopo facto. Nec
as in the-near happened him of-Châlons bishop made nor
tamen in suæ conversionis habitus aut ab urbe parisiaca,
yet in his-own of-conversion habit either from the-city of-Paris

aut a consueto philosophiæ studio eum revocavit: sed in
or from accustomed of-philosophy study him it-called-back but in
 ipso quoque monasterio, ad quod se causa religionis
the-very also monastery to which himself for-the-sake of-religion
 contulerat, statim more solito publicas exercuit scholas.
he-had-betaken at-once in-manner accustomed public he-held schools
 Tum ego ad eum reversus ut ab ipso rhetoricam audirem,
then I to him returned that from him rhetoric I-might-hear
 inter cætera disputationum nostrarum conamina, antiquam
among other of-disputations our efforts old
 ejus de universalibus sententiam patentissimis argumentorum
his about universals opinion by-most-evident of-arguments
 disputationibus ipsum commutare, imo destruere compuli.
disputations him to-change nay to-destroy I-compelled
 Erat autem in ea sententia de communitate universalium,
was moreover in that opinion about the-community of-universals
 ut eandem essentialiter rem totam simul singulis suis
that the-same essentially thing whole at-once in-single its-own
 inesse astrueret individuïs; quorum quidem nulla esset in
to-be-in he-asserted individuals of-which indeed no should-be in
 essentia diversitas, sed sola multitudine accidentium varietas.
essence diversity but by-sole multitude of-accidents variety
 Sic autem istam tunc suam correxit sententiam, ut deinceps
thus moreover that then his-own he-corrected opinion that thenceforth
 rem eandem non essentialiter, sed indifferenter diceret.
the-thing same not essentially but indifferently he-should-say
 Et quoniam de universalibus in hoc ipso præcipua semper
and since about universals in this very chief always
 est apud dialecticos quæstio, ac tanta ut eam Porphyrius
is among dialecticians the-question and so-great that it Porphyry
 quoque in Isagogis suis, quum de universalibus scriberet,
also in Isagoge his when about universals he-was-writing

diffinire non præsumeret, dicens: «Altissimum enim est
to-define not he-presumed saying most-lofty for is
 hujusmodi negotium;» quum hanc ille correxisset, imo
of-this-kind business when this he had-corrected nay
 coactus dimisisset sententiam, in tantam lectio ejus devoluta
compelled had-given-up opinion into such lecturing his sunk
 est negligentiam, ut jam ad dialecticæ lectionem vix
it-has neglect that now to of-dialectic the-lecturing scarcely
 admitteretur: quasi in hac scilicet de universalibus sententia
he-was-admitted as-if in this namely about universals opinion
 tota hujus artis consisteret summa. Hinc tantum roboris
whole of-this art should-consist the-sum hence so-much of-strength
 et auctoritatis nostra suscepit disciplina, ut ii, qui antea
and of-authority our received teaching that those who before
 vehementius magistro illi nostro adhærebant, et maxime
more-vehemently to-master that our were-clinging and most
 nostram infestabant doctrinam, ad nostras convolarent scholas;
our were-attacking doctrine to our flocked schools
 et ipse, qui in scholis parisiacæ sedis magistro nostro
and he-himself who in the-schools of-the-Parisian see to-master our
 successerat, locum mihi suum offerret, ut ibidem cum
had-succeeded the-place to-me his-own offered that there with
 cæteris nostro se traderet magisterio, ubi antea suos
the-others to-our himself he-might-band-over mastership where before his-own
 ille et noster magister floruerat. Paucis itaque diebus ibi
that and our master had-flourished few and-so days there
 me studium dialecticæ regente, quanta invidia tabescere,
me the-study of-dialectic ruling with-how-much envy to-waste
 quanto dolore æstquare cœperit magister noster, non est
with-how-much grief to-burn he-began master our not it-is
 facile exprimere. Nec conceptæ miseræ æstum diu sustinens,
easy to-express nor of-conceived misery the-beat long bearing

callide aggressus est me etiam tunc remove. Et quia
cunningly undertook he-has me even then to-remove and because
 in me quod aperte ageret non habebat, ei scholas
in me what openly he-might-do not he-had from-him the-schools
 auferre molitus est, turpissimis objectis criminibus, qui
to-take-away striven he-has with-most-shameful charged crimes who
 mihi suum concesserat magisterium, alio quodam æmulo
to-me his-own had-granted mastership another certain rival
 meo in locum ejus substituto. Tunc ego Melidunum reversus,
my in place his substituted then I to-Melun returned
 scholas ibi nostras, sicut antea, constitui; et quanto
schools there our as before I-established and by-how-much
 manifestius ejus me persequabatur invidia, tanto mihi
more-manifestly his me was-pursuing envy by-so-much to-me
 auctoritatis amplius conferebat, juxta illud poeticum:
of-authority more it-conferred according-to that poetic

Summa petit livor, perflant altissima venti.

the-heights seeks envy blow-through the-loftiest winds

Non multo autem post, quum ille intelligeret fere omnes
not much moreover after when he understood almost all
 discipulos de religione ejus plurimum hæsitare, et de
the-disciples about religion his very-much to-hesitate and about
 conversione ipsius vehementer susurrare, quod videlicet a
conversion his vehemently to-whisper that namely from
 civitate minime recessisset, transtulit se et conventiculum
the-city by-no-means he-had-withdrawn he-transferred himself and the-little-community
 fratrum cum scholis suis ad villam quamdam ab urbe
of-brothers with schools his to estate a-certain from the-city
 remotam. Statimque ego Meliduno Parisius redii, pacem ab
remote and-at-once I from-Melun to-Paris returned peace from

illo ulterius sperans. Sed quia, ut diximus, locum nostrum
him further hoping but because as we-have-said place our
 ab æmulo nostro fecerat occupari, extra civitatem in monte
by rival our he-had-made to-be-occupied outside the-city on the-hill
 S. Genovefæ, scholarum nostrarum castra posui; quasi eum
of-St Genevieve of-schools our the-camp I-pitched as-if him
 obsessurus, qui locum occupaverat nostrum. Quo audito,
about-to-besiege who place had-occupied our which heard
 magister noster statim ad urbem impudenter rediens, scholas
master our at-once to the-city shamelessly returning schools
 quas tunc habere poterat, et conventiculum fratrum ad
which then to-have he-could and the-little-community of-brothers to
 pristinum reduxit monasterium, quasi militem suum, quem
former led-back monastery as-if soldier his-own whom
 deseruerat, ab obsidione nostra liberaturus. Verum, quum illi
he-had-deserted from siege our about-to-free but when to-him
 prodesse intenderet, maxime nocuit. Ille quippe antea aliquos
to-be-of-use he-intended most he-harmed he indeed before some
 habebat qualescunque discipulos, maxime propter lectionem
had of-whatever-kind disciples most because-of lecturing
 Prisciani in qua plurimum valere credebatur. Postquam autem
of-Priscian in which very-much to-be-strong he-was-believed after moreover
 magister advenit, omnes penitus amisit, et sic a regimine
master arrived all utterly he-lost and so from the-government
 scholarum cessare compulsus est. Nec post multum tempus,
of-schools to-cease compelled he-was nor after much time
 quasi jam ulterius de mundana desperans gloria, ipse quoque ad
as-if now further of worldly despairing glory he also to
 monasticam conversus est vitam. Post reditum vero magistri
monastic turned he-was life after the-return but of-master
 nostri ad urbem, quos conflictus disputationum scholares
our to the-city what conflicts of-disputations scholars

nostri, tam cum ipso, quam cum discipulis ejus habuerint, et
our both with him as with disciples his had and
 quos fortuna eventus in his bellis dederit nostris, imo mihi
what fortune outcome in these wars gave to-ours nay to-me
 ipsi in eis, te quoque res ipsa jam dudum edocuit. Illud
myself in them you also the-thing itself long since has-taught that
 vero Ajacis et temperantius loquar, et audacter proferam:
but of-Ajax both more-temperately I-shall-say and boldly I-shall-bring-forth

Si quæritis hujus

if you-ask of-this

Fortunam pugnæ, non sum superatus ab illo.

the-fortune of-the-fight not I-was overcome by him

Quod si ego taceam, res ipsa clamat, et ipsius rei finis
but if I should-be-silent the-thing itself cries-out and of-the-very thing the-end
 indicat. Dum vero hæc agerentur, carissima mihi mater mea
shows while but these were-being-done dearest to-me mother my
 Lucia repatriare me compulit. Quæ videlicet post conversionem
Lucia to-return-home me compelled who namely after the-conversion
 Berengarii patris mei ad professionem monasticam, idem facere
of-Berengar father my to profession monastic the-same to-do
 disponebat. Quo completo, reversus sum in Franciam, maxime
was-arranging which completed returned I-have into France most
 ut de Divinitate addiscerem, quando jam sæpe fatus
that about Divinity I-might-learn when now often mentioned
 magister noster Guillelmus in episcopatu catalaunensi pollebat.
master our William in the-bishopric of-Châlons was-strong
 In hac autem lectione magister ejus Anselmus laudunensis
in this moreover lecturing the-master his Anselm of-Laon
 maximam ex antiquitate auctoritatem tunc tenebat.
greatest from antiquity authority then held

Quomodo Laudunum venit ad magistrum Anselmum

III · ANSELM OF LAON

Abelard goes to Laon to study divinity under Anselm, a famous old man whose learning is all leaves and no fruit. Challenged by fellow students, he lectures on Ezekiel the next day with no preparation, and his glosses win so many hearers that they ask to have them copied.

Accessi igitur ad hunc senem, cui magis longævus
I-approached therefore to this old-man to-whom more long-lasting
usus, quam ingenium vel memoria nomen comparaverat. Ad
practice than talent or memory a-name had-procured to
quem si quis de aliqua quæstione pulsandum accederet
whom if anyone about some question to-be-knocked-at should-come
incertus, redibat incertior. Mirabilis quidem erat in oculis
uncertain he-retuned more-uncertain wonderful indeed he-was in the-eyes
auscultantium, sed nullus in conspectu quæstionantium.
of-those-listening but a-nobody in the-sight of-those-questioning
Verborum usum habebat mirabilem, sed sensu contemptibilem,
of-words the-use he-bad wonderful but in-sense contemptible
et ratione vacuum. Quum ignem accenderet, domum
and of-reason empty when a-fire he-lit house
suam fumo implebat, non luce illustrabat. Arbor ejus
his with-smoke he-filled not with-light he-illuminated tree his
tota in foliis aspicientibus a longe conspicua videbatur,
whole in leaves to-those-looking from afar conspicuous seemed
sed propinquantibus, et diligentius intuentibus infructuosa
but to-those-approaching and more-carefully to-those-gazing fruitless
reperiebatur. Ad hanc itaque quum accessissem ut fructum
was-found to this and-so when I-had-approached that fruit
inde colligerem, deprehendi illam esse ficulneam cui maledixit
thence I-might-gather I-discovered it to-be the-fig-tree which cursed

Dominus, seu illam veterem quercum, cui Pompeium

the-Lord or that old oak to-which Pompey

Lucanus comparat, dicens:

Lucan compares saying

Stat magni nominis umbra,

stands of-a-great name the-shadow

Qualis frugifero quercus sublimis in agro.

like-a fruitful oak lofty in a-field

Hoc igitur comperto, non multis diebus in umbra ejus otiosus

this therefore discovered not many days in the-shade his idle

jacui. Paulatim vero me jam rarius et rarius ad lectiones

I-lay little-by-little but with-me now more-rarely and more-rarely to lectures

ejus accedente, quidam tunc inter discipulos ejus eminentes

his coming certain then among disciples his prominent

graviter id ferebant, quasi tanti magistri contemptor

gravely it bore as-if of-so-great master a-despiser

fierem. Proinde illum quoque adversum me latenter

I-should-become therefore him also against me secretly

commoventes, pravis suggestionibus ei me invidiosum

stirring with-depraved suggestions to-him me hateful

fecerunt. Accidit autem quadam die, ut post aliquas

they-made it-happened moreover on-a-certain day that after some

sententiarum collationes, nos scholares invicem jocaremur.

of-opinions comparisons we scholars mutually were-jesting

Ubi quum me quidam animo intentans interrogavisset, quid

where when me a-certain-one in-mind trying had-asked what

mihi de divinorum lectione librorum videretur, qui nondum

to-me about of-divine the-reading of-books it-seemed who not-yet

nisi in physicis studueram, respondi saluberrimum quidem

except in physical-things I-had-studied I-answered most-salutary indeed

hujus lectionis esse studium ubi salus animæ cognoscitur,
of-this reading to-be the-study where the-salvation of-the-soul is-known
 sed me vehementer mirari, quod his qui litterati sunt, ad
but me vehemently to-wonder that for-those who lettered are for
 expositiones sanctorum intelligendas, ipsa eorum scripta vel
expositions of-the-saints to-be-understood the-very their writings or
 glosæ non sufficient, ut alio scilicet non egeant magisterio.
glosses not should-suffice so-that other namely not they-need mastership
 Irridentes plurimi qui aderant, an hoc ego possem et
mocking very-many who were-present whether this I could and
 aggredi præsumerem, requisierunt. Respondi me id si
to-undertake presume asked I-answered me it if
 vellent experiri paratum esse. Tunc conclamantes et amplius
they-wished to-try ready to-be then shouting-together and more
 irridentes: Certe, inquit, et nos assentimus. Quærat
mocking certainly they-say also we assent let-there-be-sought
 itaque et tradatur vobis expositor alicujus inusitatæ
and-so and let-there-be-handed to-you an-expositor of-some unusual
 scripturæ, et probemus quod vos promittitis. Et consenserunt
scripture and let-us-test what you promise and agreed
 omnes in obscurissima Ezechielis prophetia. Assumpto itaque
all on the-most-obscure of-Ezekiel prophecy taken and-so
 expositore statim in crastino eos ad lectionem invitavi. Qui
the-expositor at-once on the-morrow them to the-lecture I-invited who
 invito mihi consilium dantes, dicebant ad rem tantam
to-unwilling me counsel giving said to a-thing so-great
 non esse properandum, sed diutius in expositione rimanda
not to-be to-be-hastened but longer in the-exposition to-be-searched
 et firmanda mihi hanc inexperto vigilandum. Indignatus
and to-be-strengthened by-me this inexperienced to-be-watched-over indignant
 autem respondi non esse meæ consuetudinis per usum
moreover I-answered not to-be of-my custom by practice

proficere, sed per ingenium; atque adjeci vel me penitus
to-advance but by talent and I-added either me utterly
 desitutum esse, vel eos pro arbitrio meo ad lectionem
about-to- cease to-be or them by judgment my to the-lecture
 accedere non differre. Et primæ quidem lectioni nostræ
to-come not to-delay and at-the-first indeed lecture our
 pauci tunc interfuere, quod ridiculum omnibus videretur me
few then were-present because ridiculous to-all it-seemed me
 adhuc quasi penitus sacræ lectionis expertem id tam propere
still as-if wholly of-sacred reading inexperienced it so hastily
 aggredi. Omnibus tamen qui affuerunt in tantum lectio
to-undertake to-all yet who were-present to such-a-degree lecture
 illa grata extitit, ut eam singulari præconio extollerent, et
that pleasing proved that it with-singular praise they-extolled and
 me secundum hunc nostræ lectionis tenorem ad glosandum
me according-to this of-our lecture tenor to glossing
 compellerent. Quo quidem audito, ii qui non interfuerant
they-compelled which indeed heard those who not had-been-present
 cœperunt ad secundam et tertiam lectionem certatim accedere,
began to the-second and third lecture eagerly to-come
 et omnes pariter de transcribendis glosis quas prima die
and all equally about to-be-transcribed glosses which on-the-first day
 incoeperam, in ipso eorum initio plurimum solliciti esse.
I-had-begun in the-very their beginning very-much anxious to-be

De persecutione magistri Anselmi in eum

IV · ANSELM'S PERSECUTION

Stirred by envy and by Alberic of Rheims and Lotulf the Lombard, Anselm forbids Abelard to go on glossing at Laon, on the pretext that a novice might write some error. The students are indignant at so plain a piece of spite, and the persecution makes Abelard more famous.

Hinc itaque prædictus senex vehementi commotus invidia,
hence and-so aforesaid old-man by-vehement moved envy
et quorundam persuasionibus jam adversum me, ut supra
and of-certain-ones by-persuasions now against me as above
memini, ex tunc stimulatus, non minus in sacra
I-have-mentioned from then stirred-up not less in sacred
lectione me persequi cœpit, quam antea Guillelmus noster
reading me to-persecute began than before William our
in philosophia. Erant autem tunc in scholis hujus senis
in philosophy there-were moreover then in the-schools of-this old-man
duo qui cæteris præeminere videbantur. Albericus scilicet
two who the-others to-surpass seemed Alberic namely
remensis, et Lotulphus lombardus; qui quanto de se
of-Rheims and Lotulf the-Lombard who by-how-much about themselves
majora præsumebant, amplius adversum me accendebantur.
greater-things presumed the-more against me were-inflamed
Horum itaque maxime suggestionibus, sicut postmodum
of-these and-so most by-the-suggestions as afterward
deprehensum est, senex ille perturbatus impudenter mihi
discovered it-was old-man that disturbed shamelessly to-me
interdixit incoëptum glosandi opus in loco magisterii sui
forbade the-begun of-glossing work in the-place of-mastership his
amplius exercere: hanc videlicet causam prætendens, ne si
further to-carry-on this namely cause putting-forward lest if

forte in illo opere aliquid per errorem scriberem, ut pote
perhaps in that work anything through error I-should-write as being
 rudis adhuc in hoc studio, ei deputaretur. Quod quum
unskilled still in this study to-him it-should-be-imputed which when
 ad aures scholarium pervenisset, maxima commoti sunt
to the-ears of-the-scholars had-come by-the-greatest moved they-were
 indignatione super tam manifesta livoris calumnia, quæ nemini
indignation over so manifest of-spite calumny which to-no-one
 unquam ulterius acciderat. Quæ quanto manifestior, tanto
ever further had-happened which by-how-much more-manifest by-so-much
 mihi honorabilior extitit, et persequendo gloriosorem effecit.
to-me more-honorable it-proved and by-persecuting more-glorious made

Quomodo reversus Parisius glosas suas,
 quas Lauduni legere cœperat, consummavit

V · THE GLOSSES COMPLETED AT PARIS

Returned to Paris, Abelard finishes the glosses on Ezekiel, and his schools grow rich and famous in both theology and philosophy. Prosperity makes him proud and loosens the reins of a man who had lived continently, and divine grace, against his will, cures him of both lust and pride by the loss of what he sinned with and of the book he gloried in.

Post paucos itaque dies Parisius reversus, scholas mihi
after few and-so days to-Paris returned schools to-me
 jam dudum destinatas atque oblatas, unde primo fueram
already long-ago destined and offered whence at-first I-had-been
 expulsus, annis aliquibus quiete possedi; atque ibi in
expelled for-years some quietly I-possessed and there in
 ipso statim scholarum initio glosas illas Ezechielis, quas
the-very at-once of-the-schools beginning glosses those of-Ezekiel which

Lauduni incœperam, consummare studui. Quæ quidem
at-Laon I-had-begun to-complete I-strove which indeed
 adeo legentibus acceptabiles fuerunt, ut me non minorem
so to-those-reading acceptable were that me not less
 gratiam in sacra lectione adeptum jam crederent, quam
favor in sacred reading having-gained now they-believed than
 in philosophica viderant. Unde utriusque lectionis studio
in philosophical they-had-seen whence of-both readings by-the-study
 scholæ nostræ vehementer multiplicatæ quanta mihi de
schools our vehemently multiplied how-great to-me from
 pecunia lucra, quantam gloriam compararent, ex fama te
money profits how-much glory they-procured from fame you
 quoque latere non potuit. Sed quoniam prosperitas stultos
also to-escape not could but since prosperity the-foolish
 semper inflat, et mundana tranquillitas vigorem enervat
always puffs-up and worldly tranquility the-vigor saps
 animi, et per carnales illecebras facile resolvit: quum
of-the-mind and through carnal allurements easily loosens when
 jam me solum in mundo superesse philosophum æstimarem,
now me alone in the-world to-remain a-philosopher I-reckoned
 nec ullam ulterius inquietationem formidarem, frena libidini
nor any further disquiet I-dreaded the-reins to-lust
 cœpi laxare, qui antea vixeram continentissime; et quo
I-began to-loosen who before I-had-lived most-continently and by-how-much
 amplius in philosophia vel sacra lectione profeceram, amplius
more in philosophy or sacred reading I-had-advanced the-more
 a philosophis et divinis immunditia vitæ recedebam.
from philosophers and divines by-uncleanness of-life I-was-withdrawing
 Constat quippe philosophos, nedum divinos, id est
it-is-agreed indeed philosophers not-to-speak-of divines that is
 sacræ lectionis exhortationibus intentos, continentię decore
of-sacred reading to-the-exhortations intent of-continenence in-the-beauty

maxime polluisse. Quum igitur totus in superbia atque
most to-have-excelled when therefore wholly in pride and
 luxuria laborarem, utriusque morbi remedium divina mihi
lechery I-was-laboring of-both diseases the-remedy divine to-me
 gratia, licet nolenti, contulit; ac primo luxuriæ, deinde
grace although unwilling conferred and first of-lechery then
 superbiæ: luxuriæ quidem, his me privando quibus hanc
of-pride of-lechery indeed of-those me by-depriving by-which this
 exercebam; superbiæ vero, quæ mihi ex litterarum maxime
I-practiced of-pride but which to-me from of-letters most
 scientia nascebatur, juxta illud apostoli: Scientia inflat, illius
knowledge was-born according-to that of-the-apostle knowledge puffs-up of-that
 libri, quo maxime gloriabar, combustione me humiliando.
book in-which most I-gloried by-the-burning me by-humbling
 Cujus nunc rei utramque historiam verius ex ipsa
of-which now thing both the-history more-truly from the-very
 re, quam ex auditu cognoscere te volo, ordine quidem
thing than from hearsay to-know you I-wish in-the-order indeed
 quo processerunt. Quia igitur scortorum immunditiam
in-which they-proceeded because therefore of-whores the-uncleanness
 semper abhorrebam, et ab accessu et frequentatione
always I-abhorred and from the-approach and frequenting
 nobilium feminarum studii scholaris assiduitate revocabar,
of-noble women of-study scholarly by-the-assiduity I-was-called-back
 nec laicarum conversationem multum noveram; prava mihi,
nor of-lay-women the-company much I-had-known depraved to-me
 ut dicitur, fortuna blandiens, commodiorem nacta est
as is-said fortune flattering more-convenient found it-bas
 occasionem, qua me facilius de sublimitatis hujus fastigio
an-occasion by-which me more-easily from of-sublimity this the-summit

prosterneret: imo superbissimum, nec acceptæ gratiæ

she-might-throw-down nay most-proud nor of-received grace

memorem divina pietas humiliatum sibi vindicaret.

mindful divine piety humbled to-itself might-claim

Quomodo in amorem Heloissæ lapsus vulnus
inde tam mentis quam corporis traxit

VI · HELOISE

Fulbert, a canon of Paris, has a niece, Heloise, famous for her learning. Abelard resolves to win her, takes lodging in Fulbert's house as her tutor, and the lessons turn to love. His teaching decays and his love songs are sung everywhere. Fulbert at last discovers the lovers and parts them; Heloise finds she is pregnant; Abelard carries her to Brittany, where she bears Astralabe, and to appease Fulbert promises a secret marriage.

Erat quippe in ipsa civitate Parisius adolescentula quædam

there-was indeed in the-very city of-Paris a-young-girl certain

nomine Heloissa, neptis canonici cujusdam, qui Fulbertus

by-name Heloise niece of-a-canon certain who Fulbert

vocabatur, qui eam quanto amplius diligebat, tanto

was-called who her by-how-much more he-loved by-so-much

diligentius in omnem quam poterat scientiam litterarum

more-diligently into all as-much-as he-could knowledge of-letters

promoveri studuerat. Quæ quum per faciem non esset infima,

to-be-advanced had-striven who although in face not she-was lowest

per abundantiam litterarum erat suprema. Nam quo

in abundance of-letters she-was highest for by-how-much

bonum hoc, litteratoriæ scilicet scientiæ, in mulieribus

good this of-literary namely knowledge in women

est rarius, eo amplius puellam commendabat, et in

is rarer by-so-much more the-girl it-commended and in

toto regno nominatissimam fecerat. Hanc igitur, omnibus
the-whole kingdom most-renowned bad-made her therefore all
 circumspectis, quæ amantes allicere solent, commodiorem
having-been-considered which lovers to-allure are-wont more-suitable
 censui in amorem mihi copulare, et me id facillime credidi
I-judged in love to-me to-join and me this most-easily I-believed
 posse. Tanti quippe tunc nominis eram, et juventutis et
to-be-able of-so-great indeed then name I-was and of-youth and
 formæ gratia præminebam, ut quamcunque feminarum nostro
of-beauty by-grace I-excelled that whichever of-women of-our
 dignarer amore, nullam vererer repulsam. Tanto
I-might-deem-worthy love none I-should-fear rejection by-so-much
 autem facilius hanc mihi puellam consensuram credidi,
moreover more-easily this to-me girl about-to-consent I-believed
 quanto amplius eam litterarum scientiam et habere et
by-how-much more her of-letters knowledge both to-have and
 diligere noveram, nosque etiam absentes scriptis internuntiis
to-love I-knew and-us even absent by-writings as-go-between
 invicem liceret præsentare, et pleraque audacious
mutually it-would-be-permitted to-make-present and many-things more-boldly
 scribere quam colloqui, et sic semper jucundis interesse
to-write than to-speak and so always at-pleasant to-be-present
 colloquiis. In hujus itaque adolescentulæ amorem totus
conversations in of-this and-so young-girl love wholly
 inflammatus, occasionem quæsi qua eam mihi domestica
inflamed an-occasion I-sought by-which her to-me by-domestic
 et quotidiana conversatione familiarem efficerem, et facilius
and daily intercourse familiar I-might-make and more-easily
 ad consensum traherem. Quod quidem ut fieret, egi
to consent I-might-draw which indeed that it-might-be-done I-dealt
 cum prædicto puellæ avunculo, quibusdam ipsius amicis
with the-aforesaid of-the-girl uncle certain his friends

intervenientibus, quatenus me in domum suam, quæ scholis
intervening so-that me into house his which to-schools
 nostris proxima erat, sub quocunque procurationis pretio
our nearest was under whatever of-board price
 susciperet; hanc videlicet occasionem prætendens quod
he-might-take-in this namely occasion putting-forward that
 studium nostrum domestica nostræ familiæ cura plurimum
study our domestic of-our household care very-much
 præpediret et impensa nimia nimium me gravaret. Erat autem
hindered and expense excessive excessively me burdened was moreover
 cupidus ille valde, atque erga neptim suam, ut amplius
greedy he very and toward niece his that more
 semper in doctrinam proficeret litteratoriam, plurimum
always in learning she-might-advance literary very-much
 studiosus. Quibus duobus facile assensum assecutus sum, et
zealous by-which two-things easily assent obtained I-have and
 quod optabam obtinui: quum ille videlicet et ad pecuniam
what I-desired I-obtained since he namely both for money
 totus inhiaret, et neptim suam ex doctrina nostra aliquid
wholly gaped and niece his from teaching our something
 percepturam crederet. Super quo vehementer me deprecatus,
about-to-receive believed over which vebemently me having-entreated
 supra quam sperare præsumerem, votis meis accessit, et
beyond what to-hope I-would-presume to-wishes my he-acceded and
 amori consuluit: eam videlicet totam nostro magisterio
to-love he-provided-for her namely wholly to-our mastership
 committens, ut quoties mihi a scholis reverso vacaret,
committing that as-often-as to-me from the-schools returned there-was-leisure
 tam in die quam in nocte, ei docendæ operam darem,
as-well by day as by night to-her to-be-taught attention I-should-give
 et eam si negligenter sentirem, vehementer constringerem.
and her if negligent I-should-perceive vebemently I-should-constrain

In qua re quidem quanta ejus simplicitas esset vehementer
in which thing indeed how-great his simplicity was vehemently
 admiratus, non minus apud me obstupui, quam si agnam
having-wondered not less with myself I-was-astounded than if a-lamb
 teneram famelico lupo committeret. Qui quum eam mihi non
tender to-a-famished wolf he-should-commit who when her to-me not
 solum docendam, verum etiam vehementer constringendam
only to-be-taught but also vehemently to-be-constrained
 traderet, quid aliud agebat, quam ut votis meis licentiam
he-handed-over what other was-be-doing than that to-wishes my license
 penitus daret, et occasionem, etiam si nollemus,
wholly he-should-give and occasion even if we-did-not-wish
 offerret, ut quam videlicet blanditiis non possem, minis
he-should-offer that whom namely by-caresses not I-could by-threats
 et verberibus facilius flecterem? Sed duo erant, quæ
and by-blows more-easily I-might-bend but two-things there-were which
 eum maxime a turpi suspicione revocabant, amor videlicet
him most from shameful suspicion called-back the-love namely
 neptis, et continentiae meae fama præterita. Quid plura?
of-niece and of-continnence my the-reputation past what more
 primum domo una jungimur, postmodum animo. Sub
first by-house one we-are-joined afterward by-mind under
 occasione itaque disciplinæ amori penitus vacabamus, et
the-pretext and-so of-discipline to-love wholly we-were-free and
 secretos recessus, quos amor optabat, studium lectionis
the-secret retreats which love desired the-study of-reading
 offerebat. Apertis itaque libris plura de amore quam de
offered opened and-so books more about love than about
 lectione verba se ingerebant, plura erant oscula quam
reading words themselves thrust more were kisses than
 sententiæ. Sæpius ad sinus quam ad libros reducebantur
sentences more-often to the-bosom than to the-books were-led-back

manus; crebrius oculos amor in se reflectebat quam lectio
hands more-frequently the-eyes love into itself turned-back than reading
 in scripturam dirigebat; quoque minus suspicionis haberemus,
on the-writing directed and-so-that less of-suspicion we-might-have
 verbera quandoque dabat amor, non furor; gratia, non ira,
blows sometimes gave love not fury grace not anger
 quæ omnium unguentorum suavitatem transcenderent. Quid
which of-all ointments the-sweetness surpassed what
 denique? nullus a cupidis intermissus est gradus amoris,
finally none by the-eager omitted was step of-love
 et si quid insolitum amor excogitare potuit, est additum.
and if anything unusual love to-devise could was added
 Et quo minus ista fuimus experti gaudia, ardentius
and by-how-much less these we-had experienced joys more-ardently
 illis insistebamus, et minus in fastidium vertebantur.
in-them we-persisted and less into loathing they-were-turned
 Et quo me amplius hæc voluptas occupaverat, minus
and by-how-much me more this pleasure had-occupied less
 philosophiæ vacare poteram, et scholis operam dare.
to-philosophy to-be-free I-could and to-the-schools attention to-give
 Tædium mihi vehementer erat ad scholas procedere, vel
tedious to-me vehemently it-was to the-schools to-go or
 in eis morari; pariter et laboriosum, quum nocturnas amori
in them to-stay equally and laborious since nightly to-love
 vigilas, et diurnas studio conservarem. Quem etiam ita
vigils and daily to-study I-kept whom also so
 negligentem et tepidum lectio tunc habebat, ut jam nihil
negligent and lukewarm the-lecturing then had that now nothing
 ex ingenio, sed ex usu cuncta proferrem; nec jam nisi
from talent but from practice all-things I-brought-forth nor now except
 recitator pristinorum essem inventorum, et si qua invenire
a-reciter of-former I-was findings and if any-things to-find

liceret carmina, essent amatoria, non philosophiæ secreta.

it-was-permitted songs they-were amatory not of-philosophy secrets

Quorum etiam carminum pleraque adhuc in multis, sicut et

of-which also songs most still in many as also

ipse nosti, frequentantur et decantantur regionibus, ab his

yourself you-know are-frequented and are-sung regions by those

maxime quos vita simul oblectat. Quantam autem mœstitiam,

most whom life alike delights how-great moreover grief

quos gemitus, quæ lamenta nostri super hoc scholares

what groans what laments our about this scholars

assumerent, ubi videlicet hanc animi mei occupationem, imo

took-up when namely this of-mind my occupation nay

perturbationem præsenserunt, non est facile vel cogitare.

disturbance they-perceived not is easy even to-think

Paucos enim jam res tam manifesta decipere poterat, ac

few for now a-thing so manifest to-deceive could and

neminem (credo) præter eum, ad cujus ignominiam maxime

no-one I-believe except him to whose shame most

id spectabat, ipsum videlicet puellæ avunculum. Cui quidem

it looked the-very namely of-the-girl uncle to-whom indeed

hoc quum a nonnullis nonnunquam suggestum fuisset,

this when by some sometimes suggested had-been

credere non poterat, tum, ut supra memini, propter

to-believe not he-could both as above I-have-mentioned because-of

immoderatam suæ neptis amicitiam, tum etiam propter

the-immoderate of-his-own niece affection and also because-of

anteactæ vitæ meæ continentiam cognitam. Non enim facile

of-past life my the-continence known not for easily

de his, quos plurimum diligimus, turpitudinem suspicamur.

about those whom very-much we-love shameful we-suspect

Nec in vehementi dilectione turpis suspicionis labes potest

nor in vehement love of-shameful suspicion the-stain can

inesse. Unde et illud est beati Hieronymi in epistola ad
to-be-in whence also that is of-blessed Jerome in the-letter to
 Sabinianum: «Solemus mala domus nostræ scire novissimi,
Sabinian we-are-wont the-ills of-house our to-know last
 ac liberorum ac conjugum vitia, vicinis canentibus,
and of-children and of-spouses the-vices with-neighbors singing
 ignorare.» Sed quod novissime scitur, utique sciri
to-be-ignorant-of but what last is-known surely to-be-known
 quandoque contingit, et quod omnesprehendunt, non est
at-some-time happens and what all detect not is
 facile unum latere. Sic itaque pluribus evolutis mensibus
easy one to-escape thus and-so many having-rolled-by months
 et de nobis accidit. O quantus in hoc cognoscendo
also about us it-happened O how-great in this coming-to-know
 dolor avunculi! quantus in separatione amantium dolor
the-grief of-the-uncle how-great in the-separation of-the-lovers the-grief
 ipsorum! quanta sum erubescencia confusus! quanta
of-themselves with-how-great I-was shame confounded with-how-great
 contritione super afflictione puellæ sum afflicto! quantos
contrition over the-affliction of-the-girl I-was afflicted how-great
 mœroris ipsa de verecundia mea substinuit æstus! Neuter
of-grief she-herself from shame my endured beats neither
 quod sibi, sed quod alteri contigerat querebatur. Neuter
what to-self but what to-the-other had-happened lamented neither
 sua, sed alterius plangebatur incommoda. Separatio autem
his-own but the-other's bewailed misfortunes separation moreover
 hæc corporum maxima erat copulatio animorum, et negata
this of-bodies the-greatest was union of-minds and denied
 sui copia amplius amorem accendebat, et verecundiæ
of-each-other the-access more love kindled and of-shame
 transacta jam passio inverecundiores reddebatur, tantoque
already gone-through the-passion more-shameless rendered and-by-so-much

verecundiæ minor extiterat passio, quanto convenientior
of-shame less had-become the-passion by-how-much more-fitting
 videbatur actio. Actum itaque in nobis est quod in Marte
seemed the-act done and-so in us was what in Mars
 et Venere deprehensis poetica narrat fabula. Non multo
and Venus caught the-poetic tells fable not much
 autem post puella se concepisse comperit, et cum
moreover after the-girl herself to-have-conceived found and with
 summa exultatione mihi super hoc illico scripsit, consulens
the-highest exultation to-me about this at-once wrote consulting
 quid de hoc ipse faciendum deliberarem. Quadam itaque
what about this I-myself to-be-done I-should-deliberate one and-so
 nocte avunculo ejus absente, sicut nos condixeramus, eam
night uncle her being-absent as we had-arranged her
 de domo avunculi furtim sustuli, et in patriam meam
from the-house of-the-uncle secretly I-carried-off and into country my
 sine mora transmisi, ubi apud sororem meam tandiu
without delay I-sent where with sister my so-long
 conversata est, donec pareret masculum quem Astralabium
stayed she-has until she-bore a-male whom Astralabe
 nominavit. Avunculus autem ejus post ipsius recessum quasi
she-named the-uncle moreover her after her withdrawal as-if
 in insaniam conversus, quanto æstualet dolore, quanto
into madness turned with-how-much he-burned grief with-how-much
 afficeretur pudore, nemo nisi experiendo cognosceret. Quid
he-was-affected shame no-one except by-experiencing could-know what
 autem in me ageret, quas mihi tenderet insidias,
moreover against me he-should-do what to-me he-should-lay snares
 ignorabat. Si me interficeret, seu in aliquo corpus meum
he-did-not-know if me he-should-kill or in some-part body my
 debilitaret, id potissimum metuebat ne dilectissima neptis
he-should-maim this most-of-all he-feared lest most-beloved niece

hoc in patria mea plecteretur. Capere me et invitum
for-this in country my should-be-punished to-seize me and unwilling
 alicubi coercere nullatenus valebat, maxime quum ego mihi
somewhere to-confine in-no-way he-was-able most since I for-myself
 super hoc plurimum providerem, quod eum si valeret,
about this very-much took-precautions because him if he-were-able
 vel auderet, citius aggredi non dubitarem. Tandem ego
or he-should-dare more-quickly to-attack not I-should-hesitate at-last I
 ejus immoderatæ anxietati admodum compatiens, et de
his immoderate to-anxiety very-much sympathizing and of
 dolo quem fecerat amor, tanquam de summa proditione,
the-deceit which had-made love as-if of the-highest treachery
 meipsum vehementer accusans, conveni hominem supplicando
myself vehemently accusing I-met the-man by-supplicating
 et promittendo quamcunque super hoc emendationem ipse
and by-promising whatever about this amends he-himself
 constitueret, nec ulli mirabile id videri asserens, quicumque
should-determine nor to-anyone wonderful it to-seem asserting whoever
 vim amoris expertus fuisset, et qui quanta ruina
the-force of-love experienced he-had and who with-how-great ruin
 summos quoque viros ab ipso statim humani generis
the-highest also men from the-very at-once of-the-human race
 exordio mulieres dejecerint, memoria retineret. Atque ut
beginning women had-cast-down in-memory retained and that
 amplius eum mitigarem supra quam sperare poterat, obtuli
more him I-might-soothe beyond what to-hope he-could I-offered
 me ei satisfacere, eam scilicet quam corrueram mihi
myself to-him to-satisfy her namely whom I-had-corrupted to-me
 matrimonio copulando; dummodo id secreto fieret, ne
in-marriage by-joining provided-that this secretly should-be-done lest
 famæ detrimentum incurrerem. Assensit ille, et tam
of-reputation damage I-might-incur agreed he and as-well

sua quam suorum fide et osculis eam quam requisivi
by-his-own as of-his-own-people faith and by-kisses that which I-sought
 concordiam mecum iniit, quo me facilius proderet.
concord with-me entered-into so-that me more-easily he-might-betray

Dehortatio supradictæ puellæ a nuptiis

VII · HELOISE ARGUES AGAINST MARRIAGE

Heloise opposes the marriage for Abelard's danger and his disgrace, citing Paul, Jerome, Theophrastus, Cicero, and Seneca: a philosopher cannot serve both wife and study, and she would rather be called his mistress than his wife. They marry secretly; when Fulbert publishes it she denies it, and Abelard sends her to Argenteuil. Fulbert's kinsmen bribe a servant and castrate Abelard in his sleep.

Illico ego ad patriam meam reversus amicam reduxi,
at-once I to country my returned the-mistress I-brought-back
 ut uxorem facerem, illa tamen hoc minime approbante,
that a-wife I-might-make she yet this by-no-means approving
 imo penitus duabus de causis dissuadente; tam scilicet
nay wholly two for reasons dissuading as-well namely
 pro periculo, quam pro dedecore meo. Jurabat illum nulla
for the-danger as for disgrace my she-swore him by-no
 unquam satisfactione super hoc placari posse, sicut
ever satisfaction about this to-be-appeased to-be-able as
 postmodum cognitum est. Quærebat etiam quam de me
afterward known it-was she-asked also what from me
 gloriam habitura esset, quum me ingloriosum efficeret,
glory about-to-have she-would-be since me inglorious she-should-make
 et se et me pariter humiliaret. Quantas ab ea
and herself and me equally she-should-humble how-great from her
 mundus pœnas exigere deberet, si tantam ei lucernam
the-world penalties to-exact ought if so-great from-it a-lamp

auferret: quantæ maledictiones, quanta damna ecclesiæ,
she-should-take-away how-great curses how-great losses to-the-church
 quantæ philosophorum lacrymæ hoc matrimonium essent
how-great of-philosophers tears this marriage were
 secuturæ. Quam indecens, quam lamentabile esset, ut
about-to-follow how unseemly how lamentable it-would-be that
 quem omnibus natura creaverat, uni me feminæ dicarem,
whom for-all nature had-created to-one me woman I-should-dedicate
 et turpitudini tantæ subicerem. Detestabatur vehementer hoc
and to-shame so-great should-subject she-detested vehemently this
 matrimonium, quod mihi per omnia probrosum esset, atque
marriage which to-me in all-things disgraceful would-be and
 onerosum. Prætendebat infamiam mei pariter et difficultates
burdensome she-put-forward the-infamy of-me equally and the-difficulties
 matrimonii, ad quas quidem vitandas nos exhortans apostolus
of-marriage to which indeed to-be-avoided us exhorting the-apostle
 ait: «Solutus es ab uxore? noli quærere uxorem. Si autem
says loosed are-you from a-wife do-not seek a-wife if moreover
 acceperis uxorem, non peccasti. Et si nupserit
you-will-have-taken a-wife not you-have-sinned and if she-will-have-married
 virgo, non peccabit. Tribulationem tamen carnis habebunt
a-virgin not she-will-sin tribulation yet of-the-flesh they-will-have
 huiusmodi. Ego autem parco vobis.» Et iterum: «Volo
such I moreover I-spare you and again I-wish
 autem vos sine sollicitudine esse.» Quod si nec apostoli
moreover you without anxiety to-be but if neither of-the-apostle
 consilium, nec sanctorum exhortationes de tanto matrimonii
the-counsel nor of-the-saints the-exhortations about so-great of-marriage
 iugo susceperem: saltem, inquit, philosophos consulerem,
yoke I-should-take-up at-least she-says the-philosophers I-should-consult
 et quæ super hoc ab eis vel de eis scripta sunt,
and what-things about this by them or about them written are

attenderem. Quod plerunque etiam sancti ad increpationem
I-should-beed which very-often even the-saints for reproof
 nostram diligenter faciunt. Quale illud est beati Hieronymi
our diligently do such that is of-blessed Jerome
 in primo Contra Jovinianum, ubi scilicet commemorat
in the-first Against Jovinian where namely he-records
 Theophrastum intolerabilibus nuptiarum molestiis, assiduisque
Theophrastus intolerable of-marriage the-vexations and-constant
 inquietudinibus ex magna parte diligenter expositis, uxorem
disquiets in great part diligently set-forth a-wife
 sapienti non esse ducendam evidentissimis rationibus
for-the-wise-man not to-be to-be-taken by-most-evident reasons
 adstrinxisse, ubi et ipse illas exhortationis philosophicæ
to-have-bound where also he those of-exhortation philosophical
 rationes tali fine concludens: «Hoc,» inquit, «et hujusmodi
reasons with-such end concluding this he-says and such-things
 Theophrastus disserens, quem non suffundat christianorum?»
Theophrastus discussing whom not would-make-blush of-Christians
 Idem in eodem: «Cicero,» inquit, «rogatus ab Hircio ut post
the-same in the-same Cicero he-says asked by Hirtius that after
 repudium Terentiæ, sororem ejus duceret; omnino facere
the-divorce of-Terentia sister his he-should-marry altogether to-do
 supersedit, dicens non posse se et uxori et philosophiæ
refrained saying not to-be-able himself both to-a-wife and to-philosophy
 operam pariter dare. Non ait operam dare, sed adjunxit
attention equally to-give not he-says attention to-give but he-added
 pariter, nolens quicquam agere quod studio æquaretur
equally not-wishing anything to-do which with-study should-be-made-equal
 philosophiæ.» Ut autem hoc philosophici studii nunc omittam
of-philosophy that moreover this of-philosophical study now I-may-omit
 impedimentum, ipsum consule honestæ conversationis statum.
hindrance itself consult of-honorable of-way-of-life the-state

Quæ enim conventio scholarium ad pedissequas, scriptoriorum
what for agreement of-scholars with handmaids of-writing-desks
 ad cunabula, librorum sive tabularum ad colos, stilorum sive
with cradles of-books or of-tablets with distaffs of-styluses or
 calamorum ad fusos? Quis denique sacris vel philosophicis
of-pens with spindles who finally with-sacred or philosophical
 meditationibus intentus, pueriles vagitus, nutricum quæ hos
meditations intent the-childish wailings of-nurses who these
 mitigant nœnias, tumultuosam familiæ tam in viris quam
soothe the-lullabies tumultuous of-household as-well in men as
 in feminis turbam sustinere poterit? Quis etiam inhonestas
in women the-crowd to-endure will-be-able who also unseemly
 illas parvulorum sordes assiduas tolerare valebit? Id, inquires,
those of-little-ones filths constant to-tolerate will-be-able that you-will-say
 divites possunt, quorum palatia vel domus amplæ diversoria
the-rich can whose palaces or houses spacious private-rooms
 habent, quorum opulentia non sentit expensas, nec quotidianis
have whose wealth not feels expenses nor by-daily
 sollicitudinibus cruciatur. Sed non est, inquam, hæc conditio
cares is-tormented but not is I-say this the-condition
 philosophorum quæ divitum, nec qui opibus student vel
of-philosophers which of-the-rich nor who wealth pursue or
 sæcularibus implicantur curis, divinis seu philosophicis
with-worldly are-entangled cares to-divine or philosophical
 vacabunt officiis. Unde et insignes olim philosophi mundum
will-be-free duties whence also distinguished once philosophers the-world
 maxime contemnentes, nec tam relinquentes sæculum quam
most despising nor so-much leaving the-age as
 fugientes, omnes sibi voluptates interdixerunt, ut in
fleeing all to-themselves pleasures forbade that in
 unius philosophiæ requiescerent amplexibus. Quorum unus
of-one philosophy they-might-rest the-embraces of-whom one

et maximus Seneca Lucilium instruens ait: «Non quum
and the-greatest Seneca Lucilius instructing says not when
 vacaveris philosophandum est: omnia negligenda sunt,
you-will-be-at-leisure to-be-philosophized is all-things to-be-neglected are
 ut huic assideamus, cui nullum tempus satis magnum
that to-this we-may-sit-by for-which no time enough great
 est. Non multum refert utrum omittas philosophiam an
is not much it-matters whether you-omit philosophy or
 intermittas. Non enim ubi interrupta est, manet. Resistendum
you-interrupt not for where interrupted it-is it-remains to-be-resisted
 est occupationibus, nec explicandæ sunt, sed submovendæ.»
it-is to-occupations nor to-be-disentangled they-are but to-be-removed
 Quod nunc igitur apud nos amore Dei sustinent qui vere
what now therefore among us for-love of-God endure who truly
 monachi dicuntur, hoc desiderio philosophiæ qui nobiles in
monks are-called this from-desire of-philosophy who noble among
 gentibus extiterunt philosophi. In omni namque populo tam
the-gentiles stood-out philosophers in every for people as-well
 gentili scilicet quam judaico, sive christiano, aliqui semper
gentile namely as Jewish or Christian some always
 extiterunt fide seu morum honestate cæteris præminentes,
have-been in-faith or of-morals in-honesty to-the-others pre-eminent
 et se a populo aliqua continentia vel abstinentia
and themselves from the-people by-some of-continence or of-abstinence
 singularitate segregantes. Apud Judeos quidem antiquitus
singularity separating among the-Jews indeed of-old
 Nazaræi, qui se Domino secundum legem consecrabant,
the-Nazarites who themselves to-the-Lord according-to the-law consecrated
 sive filii prophetarum Eliæ vel Elisæi sectatores, quos
or the-sons of-the-prophets of-Elijah or of-Elisha followers whom
 beato attestante Hieronymo monachos legimus in Veteri
with-blessed attesting Jerome monks we-read in the-Old

Testamento; novissime autem tres illæ philosophiæ sectæ,
Testament lately moreover three those of-philosophy sects
 quas Josephus in libro Antiquitatum XVIII distinguens,
which Josephus in the-book of-Antiquities XVIII distinguishing
 alios Pharisæos, alios Saducæos, alios nominat Essæos. Apud
some Pharisees others Sadducees others names Essenes among
 nos vero monachi, qui videlicet aut communem apostolorum
us but monks who namely either the-common of-the-apostles
 vitam, aut priorem illam et solitariam Joannis imitantur.
life or the-earlier that and solitary of-John imitate
 Apud gentiles autem, ut dictum est, philosophi. Non
among the-gentiles moreover as said it-is philosophers not
 enim sapientiæ vel philosophiæ nomen tam ad scientiæ
for of-wisdom or of-philosophy the-name so-much to of-knowledge
 perceptionem, quam ad vitæ religionem referebant, sicut
the-perception as to of-life the-religion they-referred as
 ab ipso etiam hujus nominis ortu didicimus, ipsorum
from the-very also of-this name origin we-have-learned of-them
 quoque testimonio sanctorum. Unde et illud est beati
also by-the-testimony of-the-saints whence also that is of-blessed
 Augustini VIII de Civitate Dei libro, genera quidem
Augustine in-the-eighth of the-City of-God book the-kinds indeed
 philosophorum distinguens: «Italicum genus auctorem habuit
of-philosophers distinguishing the-Italian kind as-author had
 Pythagoram Samium, a quo et fertur ipsum philosophiæ
Pythagoras the-Samian from whom also is-said the-very of-philosophy
 nomen exortum. Nam quum antea sapientes appellarentur qui
name to-have-arisen for when before wise-men were-called who
 modo quodam laudabilis vitæ aliis præstare videbantur,
in-manner some of-praiseworthy life to-others to-excel seemed
 iste interrogatus quid profiteretur, philosophum se esse
he asked what he-professed a-philosopher himself to-be

respondit, id est studiosum vel amatorem sapientiæ, quoniam
answered that is a-student or a-lover of-wisdom since
 sapientem profiteri arrogantissimum videbatur.» Hoc itaque
a-wise-man to-profess most-arrogant seemed in-this and-so
 loco quum dicitur: «qui modo quodam laudabilis vitæ aliis
place when is-said who in-manner some of-praiseworthy life to-others
 præstare videbantur,» aperte monstratur sapientes gentium, id
to-excel seemed openly is-shown the-wise-men of-the-gentiles that
 est philosophos, ex laude vitæ potius quam scientiæ sic esse
is philosophers from the-praise of-life rather than of-knowledge so to-be
 nominatos. Quam sobrie autem atque continenter ipsi
named how soberly moreover and continently they-themselves
 vixerint, non est nostrum modo exemplis colligere, ne
lived not is ours now by-examples to-gather lest
 Minervam ipsam videar docere. Si autem sic laici gentilesque
Minerva herself I-may-seem to-teach if moreover so laymen and-gentiles
 vixerunt, nulla scilicet professione religionis adstricti, quid te
lived by-no namely profession of-religion bound what you
 clericum atque canonicum facere oportet, ne divinis officiis
a-cleric and a-canon to-do behooves lest to-divine offices
 turpes præferas voluptates, ne te præcipitem hæc Charibdis
shameful you-prefer pleasures lest you headlong this Charybdis
 absorbeat, ne obscenitatibus istis te impudenter atque
swallow lest in-obscenities these yourself shamelessly and
 irrevocabiler immergas? Qui si clerici prerogativam non
irrevocably you-plunge who if of-a-cleric the-prerogative not
 curas, philosophi saltem defende dignitatem. Si reverentia
you-care-for of-a-philosopher at-least defend the-dignity if the-reverence
 Dei contemnitur, amor saltem honestatis impudentiam
of-God is-despised the-love at-least of-honesty the-shamelessness
 temperet. Memento Socratem uxoratum fuisse, et quam
let-temper remember Socrates married to-have-been and by-how

fœdo casu hanc philosophiæ labem ipse primo luerit, ut
foul a-chance this of-philosophy blot he-himself first atoned that
 deinceps cæteri exemplo ejus cautiores efficerentur. Quod nec
thereafter the-others by-example his more-cautious might-be-made which nor
 ipse præterit Hieronymus ita in primo Contra Jovinianum
himself passes-over Jerome thus in the-first Against Jovinian
 de ipso scribens Socrate: «Quodam autem tempore quum
about him writing Socrates at-a-certain moreover time when
 infinita convicia ex superiore loco ingerenti Xanthippæ
endless insults from a-higher place to-hurling Xanthippe
 restitisset, aqua profusus immunda, nihil respondit
he-had-withstood with-water drenched foul nothing he-answered
 amplius, quam capite deterso: Sciebam, inquit, futurum
more than with-head wiped I-knew he-says it-would-come-about
 ut ista tonitrua imber sequeretur.» Addebat denique ipsa
that these thunders rain would-follow she-added finally herself
 et quam periculosum mihi esset eam reducere, et quam
both how dangerous to-me it-would-be her to-bring-back and how
 sibi carius existeret, mihi que honestius amicam dici
to-herself dearer it-would-be and-to-me more-honorable a-mistress to-be-called
 quam uxorem, ut me ei sola gratia conservaret, non vis
than a-wife that me to-her alone grace should-keep not force
 aliqua vinculi nuptialis constringeret; tantoque nos ipsos
some of-the-bond nuptial should-constrain and-by-so-much us ourselves
 ad tempus separatos gratiora de conventu nostro percipere
for a-time separated more-pleasing from meeting our to-perceive
 gaudia, quanto rariora. Hæc et similia persuadens seu
joys by-how-much rarer these and similar-things persuading or
 dissuadens, quum meam deflectere non posset stultitiam, nec
dissuading when my to-bend not she-could folly nor
 me sustineret offendere; suspirans vehementer et lacrymans
me she-could-bear to-offend sighing vehemently and weeping

perorationem suam tali fine terminavit: «Unum,» inquit,
peroration her with-such end she-concluded one-thing she-says
 «ad ultimum restat, ut in perditione duorum, minor non
at the-last remains that in the-ruin of-two less not
 succedat dolor quam præcessit amor.» Nec in hoc ei, sicut
should-follow grief than went-before love nor in this to-her as
 universus agnovit mundus, prophetiæ defuit spiritus. Nato
the-whole acknowledged world of-prophecy was-lacking the-spirit born
 itaque parvulo nostro sorori meæ commendato, Parisius occulte
and-so little-one our to-sister my committed to-Paris secretly
 revertimur, et post paucos dies, nocte secretis orationum
we-return and after few days at-night secret of-prayers
 vigiliis in quadam ecclesia celebratis, ibidem summo mane,
vigils in a-certain church celebrated there at-earliest morning
 avunculo ejus atque quibusdam nostris vel ipsius amicis
uncle her and certain our or his friends
 assistantibus, nuptiali benedictione confœderamur. Moxque
standing-by by-nuptial benediction we-are-joined and-at-once
 occulte divisim abscessimus, nec nos ulterius nisi raro
secretly separately we-went-away nor each-other further except rarely
 latenterque vidimus, dissimulantes plurimum quod egeramus.
and-secretly we-saw concealing very-much what we-had-done
 Avunculus autem ipsius, atque domestici ejus, ignominiae
the-uncle moreover her and household his of-shame
 suæ solatium quærentes, initum matrimonium divulgare, et
his-own a-solace seeking the-begun marriage to-divulge and
 fidem mihi super hoc datam violare cœperunt; illa autem
the-faith to-me about this given to-violate began she moreover
 e contra anathematizare et jurare, quia falsissimum esset.
on the-contrary to-anathematize and to-swear that most-false it-was
 Unde vehementer ille commotus, crebris eam contumeliis
whence vehemently he moved with-frequent her insults

afficiebat. Quod quum ego cognovissem, transmisi eam ad
be-afflicted which when I had-learned I-sent her to
 abbatiam quamdam sanctimonialium prope Parisius, quæ
abbey a-certain of-nuns near Paris which
 Argenteolum appellatur: ubi ipsa olim puellula educata
Argenteuil is-called where she-herself once a-little-girl reared
 fuerat, atque erudita. Vestes quoque ei religionis, quæ
had-been and taught garments also to-her of-religion which
 conversioni monasticæ convenirent, excepto velo, aptari feci,
to-conversion monastic might-befit except the-veil to-be-fitted I-had
 et his eam indui. Quo audito, avunculus et consanguinei
and in-these her to-be-clothed which heard the-uncle and kinsmen
 seu affines ejus opinati sunt me nunc sibi plurimum
or connections his thought they-have me now to-them very-much
 illuisse, et ab ea moniali facta me sic facile expedit.
to-have-mocked and of her a-nun made myself thus easily to-rid
 Unde vehementer indignati, et adversum me conjurati,
whence vehemently indignant and against me sworn-together
 nocte quadam quiescentem me atque dormientem in secreta
on-a-night certain resting me and sleeping in secret
 hospitii mei camera, quodam mihi serviente per pecuniam
of-lodging my chamber a-certain to-me servant by money
 corrupto, crudelissima et pudentissima ultione punierunt,
corrupted with-most-cruel and most-shameful vengeance punished
 et quam summa admiratione mundus excepit: eis
and which with-the-highest wonder the-world received with-those
 videlicet corporis mei partibus amputatis, quibus id quod
namely of-body my parts cut-off with-which that which
 plangebant commiseram. Quibus mox in fugam conversis,
they-bewailed I-had-committed who soon into flight turned
 duo qui comprehendi potuerunt oculis et genitalibus privati
two who to-be-caught could of-eyes and of-genitals deprived

sunt. Quorum alter ille fuit supradictus serviens, qui quum
were of-whom one that was aforesaid servant who while
 in obsequio meo mecum maneret, cupiditate ad proditionem
in service my with-me he-remained by-greed to betrayal
 ductus est.
led was

De plaga illa corporis ejus

VIII · THE WOUND

The whole city mourns, and Abelard suffers more from shame than pain, remembering that the law shuts eunuchs out of the church. He becomes a monk at Saint-Denis; Heloise, quoting Cornelia's lament in Lucan, takes the veil at Argenteuil first, at his command. He reproves his abbey's vices, withdraws to a cell, and teaches again, and envious masters charge that a monk may not study secular books nor teach divinity without a master.

Mane autem facto, tota ad me civitas congregata quanta
morning moreover made whole to me the-city gathered with-how-great
 stuperet admiratione, quanta se affligeret lamentatione,
it-was-astounded wonder with-how-great itself it-afflicted lamentation
 quanto me clamore vexarent, quanto planctu perturbarent,
with-how-great me outcry they-vexed with-how-great wailing they-disturbed
 difficile, imo impossibile est exprimi. Maxime vero clerici,
difficult nay impossible it-is to-be-expressed most indeed the-clerics
 ac praecipue scholares nostri intolerabilibus me lamentis
and especially scholars our with-intolerable me laments
 et ejulatibus cruciabant, ut multo amplius ex eorum
and wailings tormented so-that much more from their
 compassione quam ex vulneris læderer passione, et plus
compassion than from of-the-wound I-was-hurt the-suffering and more

erubescantiam quam plagam sentirem, et pudore magis quam
shame than the-blow I-felt and by-shame more than
 dolore affligerer. Occurrebat animo quanta modo gloria
by-pain I-was-afflicted it-occurred to-mind with-how-great just-now glory
 pollebam, quam facili et temporali casu hæc humiliata, imo
I-was-strong how by-easy and temporal chance this humbled nay
 penitus esset extincta; quam justo Dei iudicio in illa
wholly had-been extinguished by-how just of-God judgment in that
 corporis mei portione plecterer, in qua deliqueram; quam iusta
of-body my portion I-was-punished in which I-had-sinned by-how just
 proditiōe is, quem antea prodideram, vicem mihi retulisset;
betrayal he whom before I-had-betrayed the-turn to-me had-paid-back
 quanta laude mei æmuli tam manifestam æquitatem
with-how-great praise my rivals so manifest justice
 efferrent; quantam perpetui doloris contritiōem plaga hæc
would-extol how-great of-perpetual grief contrition blow this
 parentibus meis et amicis esset collatura; quanta
to-kinsmen my and to-friends would-be about-to-bring with-how-great
 dilatiōe hæc singularis infamia universum mundum esset
spreading this singular infamy the-whole world would-be
 occupatura; qua mihi ulterius via pateret, qua fronte in
about-to-occupy what to-me further way would-lie-open with-what face into
 publicum prodirem omnium digitis demonstrandus, omnium
public I-should-go-forth of-all by-fingers to-be-pointed-out of-all
 linguis corrodendus, omnibus monstruosum spectaculum
by-tongues to-be-gnawed to-all a-monstrous spectacle
 futurus. Nec me etiam parum confundebat, quod secundum
about-to-be nor me also little it-confounded that according-to
 occidentem legis litteram tanta sit apud Deum eunuchorum
the-killing of-the-law letter so-great is with God of-eunuchs
 abominatio, ut homines amputatis vel attritis testibus
the-abomination that men with-cut-off or crushed testicles

eunuchizati intrare ecclesiam tanquam olentes et immundi
made-eunuchs to-enter a-church as-if stinking and unclean
 prohibeantur, et in sacrificio quoque talia penitus animalia
are-forbidden and in sacrifice also such wholly animals
 respuantur. Lib. Levitici: «Omne animal, quod est contritis, vel
are-rejected book of-Leviticus every animal which is with-bruised or
 tusis, vel sectis, ablatisque testiculis, non offeretis Domino.»
crushed or cut and-removed testicles not you-will-offer to-the-Lord
 Deuter. cap. xxiii: «Non intrabit eunuchus, attritis vel
Deuteronomy chapter xxiii not will-enter a-eunuch with-crushed or
 amputatis testiculis, et abscisso veretro, ecclesiam Dei.» In
cut-off testicles and cut-off member the-church of-God in
 tam misera me contritione positum confusio, fateor, pudoris
so wretched me contrition placed the-confusion I-confess of-shame
 potius quam devotio conversionis ad monasticorum latibula
rather than the-devotion of-conversion to of-monastic the-hiding-places
 claustrorum compulit, illa tamen prius ad imperium nostrum
cloisters drove she yet before to command our
 sponte velata, et monasterium ingressa. Ambo itaque
of-her-ownaccord veiled and the-monastery entered both and-so
 simul sacrum habitum suscepimus, ego quidem in abbazia
together the-holy habit we-took I indeed in the-abbey
 Sancti Dionysii, illa in monasterio Argenteoli supradicto.
of-Saint Denis she in the-monastery of-Argenteuil aforesaid
 Quæ quidem, memini, quum ejus adolescentiam a jugo
who indeed I-remember when her youth from the-yoke
 monasticæ regulæ tanquam intolerabili pœna plurimi frustra
of-monastic rule as-if from-intolerable penalty very-many in-vain

deterrent ei compatientes, in illam Cornelix querimoniam

deterred to-her sympathizing into that of-Cornelia complaint

inter lacrymas et singultus prout poterat prorumpens, ait:

amid tears and sobs as she-could bursting-forth said

O maxime conjux!

O greatest spouse

O thalamis indigne meis! Hoc juris habebat

O of-the-bed unworthy my this of-right had

In tantum fortuna caput? Cur impia nupsi,

over so-great fortune a-head why impious did-I-marry

Si miserum factura fui? Nunc accipe pœnas,

if wretched about-to-make I-was now receive the-penalties

Sed quas sponte luam.

but which willingly I-shall-pay

Atque in his verbis ad altare mox properat, et confestim

and in these words to the-altar at-once she-bastens and immediately

ab episcopo benedictum velum ab altare tulit, et se

by the-bishop blessed the-veil from the-altar took and herself

monasticæ professioni coram omnibus alligavit. Vix autem

to-monastic profession before all bound scarcely moreover

de vulnere adhuc convalueram, quum ad me confluentes

from the-wound yet I-had-recovered when to me flocking

clerici tam ab abbate nostro, quam a meipso continuis

the-clerics as-well from abbot our as from myself with-continuous

supplicationibus efflagitabant, quatenus quod hucusque pecuniæ

supplications demanded that what hitherto of-money

vel laudis cupiditate egeram, nunc amore Dei operam studio

or of-praise from-desire I-had-done now for-love of-God attention to-study

darem, attendens quod mihi fuerat a Domino talentum

I-should-give considering that to-me had-been by the-Lord the-talent

commissum, ab ipso esse cum usuris exigendum; et qui
committed by him to-be with interest to-be-exacted and who
 divitibus maxime hucusque intenderam, pauperibus erudiendis
to-the-rich most hitherto had-attended to-the-poor to-be-taught
 amodo studerem; et ob hoc maxime Dominica manu me
henceforth I-should-devote-myself and for this most by-the-Lord's hand me
 nunc tactum esse cognoscerem, quo liberius a carnalibus
now touched to-be I-should-recognize so-that more-freely from carnal
 illecebris, et tumultuosa vita seculi abstractus, studio
allurements and the-tumultuous life of-the-world withdrawn to-the-study
 litterarum vacarem; nec tam mundi quam Dei vere
of-letters I-might-be-free nor so-much of-the-world as of-God truly
 philosophus fierem. Erat autem abbatia illa nostra, ad quam
a-philosopher I-might-become was moreover abbey that our to which
 me contuleram, secularis admodum vitæ atque turpissimæ.
myself I-had-betaken of-worldly very life and most-shameful
 Cujus abbas ipse, quo cæteris prælatione major, tanto
whose abbot himself by-how-much than-others in-prelacy greater by-so-much
 vita deterior atque infamia notior erat. Quorum quidem
in-life worse and for-infamy more-known was of-whom indeed
 intolerabiles spurcicias ego frequenter atque vehementer modo
intolerable filthinesses I frequently and vebemently now
 privatim, modo publice redarguens, omnibus me supra
privately now publicly reproving to-all me beyond
 modum onerosum atque odiosum effeci, qui ad quotidianam
measure burdensome and hateful I-made who at the-daily
 discipulorum nostrorum instantiam maxime gavis, occasionem
of-disciples our insistence most rejoicing an-occasion
 nacti sunt, qua me a se removerent. Diu itaque illis
found they-have by-which me from themselves they-might-remove long and-so them
 instantibus atque importune pulsantibus, abbate quoque nostro
insisting and importunately knocking abbot also our

et fratribus intervenientibus, ad cellam quamdam recessi,
and brothers intervening to cell a-certain I-withdrew
 scholis more solito vacaturus; ad quas quidem
to-the-schools in-manner accustomed about-to-devote-myself to which indeed
 tanta scholarium multitudo confluit, ut nec locus hospitii,
so-great of-scholars a-multitude flocked that neither place for-lodgings
 nec terra sufficeret alimentis. Ubi, quod professioni meæ
nor land sufficed for-food where what to-profession my
 convenientius erat, sacræ plurimum lectioni studium intendens,
more-fitting was to-sacred very-much reading study applying
 secularium artium disciplinam, quibus amplius assuetus fueram,
of-secular arts the-discipline to-which more accustomed I-had-been
 et quas a me plurimum requirebant, non penitus abjeci,
and which from me very-much they-required not wholly I-cast-off
 sed de his quasi hamum quemdam fabricavi, quo illos
but from these as-if a-hook a-certain I-fashioned by-which them
 philosophico sapore inescatos ad veræ philosophiæ lectionem
with-philosophic flavor baited to of-true philosophy the-reading
 attraherem, sicut et summum christianorum philosophorum
I-might-draw as also the-greatest of-Christian philosophers
 Origenem consuevisse Historia meminit Ecclesiastica. Quum
Origen to-have-been-wont the-History records Ecclesiastical when
 autem in divina scriptura non minorem mihi gratiam, quam in
moreover in divine scripture not less to-me favor than in
 seculari Dominus contulisse videretur, cœperunt admodum ex
secular the-Lord to-have-conferred seemed began very from
 utraque lectione scholæ nostræ multiplicari, et cæteræ omnes
both reading schools our to-be-multiplied and the-others all
 vehementer attenuari. Unde maxime magistrorum invidiam
vehemently to-be-thinned whence most of-the-masters the-envy
 atque odium adversum me concitavi, qui in omnibus quæ
and hatred against me I-stirred-up who in all-things which

poterant mihi derogantes, duo præcipue absenti mihi semper
they-could from-me detracting two especially to-absent me always
 objiciebant: quod scilicet proposito monachi valde sit contrarium
objected that namely to-the-purpose of-a-monk very is contrary
 secularium librorum studio detineri, et quod sine magistro
of-secular books by-study to-be-detained and that without a-master
 ad magisterium divinæ lectionis accedere præsumpsissem; ut sic
to the-mastership of-divine reading to-approach I-had-presumed that thus
 videlicet omne mihi doctrinæ scholaris exercitium interdiceretur,
namely all to-me of-teaching scholarly exercise might-be-forbidden
 ad quod incessanter episcopos, archiepiscopos, abbates, et
to which incessantly bishops archbishops abbots and
 quascunque poterant religiosi nominis personas incitabant.
whatever they-could of-religious name persons they-incited

De libro theologiæ suæ, et persecutione quam sustinuit a condiscipulis

IX · THE BOOK ON THE TRINITY AND THE COUNCIL OF SOISSONS

Abelard writes a treatise on the Unity and Trinity for students who want reasons, not only words. Alberic and Lotulf stir up Archbishop Ralph, who calls in the legate Conan for a council at Soissons. Abelard expounds his faith publicly and confutes Alberic from Augustine. Geoffrey of Chartres urges a fair hearing, but the rivals win over the archbishop and the legate to condemn the book unheard.

Accidit autem mihi ut ad ipsum fidei nostræ fundamentum
it-happened moreover to-me that to the-very of-faith our foundation
 humanæ rationis similitudinibus disserendum primo me
of-human reason by-analogies to-be-discussed first myself
 applicarem, et quemdam theologiæ tractatum de Unitate et
I-applied and a-certain of-theology treatise about the-Unity and

Trinitate divina scholaribus nostris componerem, qui humanas
Trinity divine for-scholars our I-composed who human
 et philosophicas rationes requirebant, et plus quæ
and philosophical reasons required and more what-things
 intelligi quam quæ dici possent efflagitabant:
to-be-understood than what-things to-be-said could demanded
 dicentes quidem verborum superfluum esse prolationem, quam
saying indeed of-words superfluous to-be the-utterance which
 intelligentia non sequeretur, nec credi posse aliquid
understanding not should-follow nor to-be-believed to-be-able anything
 nisi primitus intellectum, et ridiculosum esse aliquem aliis
unless first understood and ridiculous to-be anyone to-others
 prædicare quod nec ipse, nec illi quos doceret intellectu
to-preach what neither himself nor those whom he-taught by-understanding
 capere possent, Domino ipso arguente quod cæci essent
to-grasp could the-Lord himself rebuking that blind they-were
 duces cæcorum. Quem quidem tractatum quum vidissent
leaders of-the-blind which indeed treatise when had-seen
 et legissent plurimi, cœpit in commune omnibus plurimum
and had-read very-many it-began in common to-all very-much
 placere, quod in eo pariter omnibus satisfieri super hoc
to-please because in it equally to-all to-be-satisfied about this
 quæstionibus videbatur. Et quoniam quæstiones istæ præ
questions it-seemed and since questions these before
 omnibus difficiles videbantur, quanto earum major extiterat
all difficult seemed by-how-much their greater had-been
 gravitas, tanto solutionis earum censebatur major subtilitas.
the-gravity by-so-much of-solution their was-judged greater the-subtlety
 Unde æmuli mei vehementer accensi concilium contra
whence rivals my vehemently inflamed a-council against
 me congregaverunt, maxime duo illi antiqui insidiatores,
me assembled most two those old plotters

Albericus scilicet et Lotulfus, qui jam defunctis magistris
Alberic namely and Lotulf who now dead masters
 eorum et nostris, Guillelmo scilicet atque Anselmo, post
their and our William namely and Anselm after
 eos quasi regnare se solos appetebant, atque etiam ipsis
them as-if to-reign themselves alone sought and also to-them
 tanquam hæredes succedere. Quum autem utrique Remis
as-if heirs to-succeed when moreover both at-Rheims
 scholas regerent, crebris suggestionibus archiepiscopum suum
schools governed by-frequent suggestions archbishop their
 Radulphum adversum me commoverunt, ut, ascito Conano
Ralph against me stirred-up that called-in Conan
 prænestino episcopo, qui tunc legatione fungebatur in Gallia,
of-Palestrina bishop who then the-legation performed in Gaul
 conventiculum quemdam sub nomine concilii in suessionensi
a-little-assembly certain under the-name of-council in of-Soissons
 civitate celebrarent; meque invitarent quatenus illud opus
the-city they-should-celebrate and-me they-should-invite that that work
 clarum, quod de trinitate composueram, mecum afferrem.
famous which about the-trinity I-had-composed with-me I-should-bring
 Et factum est ita. Antequam autem illuc pervenirem, duo
and done it-was so before moreover thither I-came two
 illi prædicti æmuli nostri ita me in clero et populo
those aforesaid rivals our so me among the-clergy and people
 diffamaverunt, ut pene me populus paucosque qui advenerant
defamed that almost me the-people and-few who had-come
 ex discipulis nostris, prima die nostri adventus lapidarent,
of disciples our on-the-first day of-our arrival they-stoned
 dicentes me tres Deos prædicare et scripsisse, sicut ipsis
saying me three Gods to-preach and to-have-written as to-them
 persuasum fuerat. Accessi autem, mox ut ad civitatem
persuaded it-had-been I-went moreover at-once when to the-city

veni, ad legatum; eique libellum nostrum inspiciendum et
I-came to the-legate and-to-him little-book our to-be-inspected and
 dijudicandum tradidi; et me, si aliquid scripsissem quod a
to-be-judged I-handed and myself if anything I-had-written which from
 catholica fide dissentiret, paratum esse ad correptionem vel
the-catholic faith dissented ready to-be for correction or
 satisfactionem obtuli. Ille autem statim mihi præcepit libellum
satisfaction I-offered he moreover at-once to-me ordered little-book
 ipsum archiepiscopo illisque æmulis meis deferre, quatenus
itself to-the-archbishop and-to-those rivals my to-take that
 ipsi me judicarent, qui me super hoc accusabant: ut
they-themselves me might-judge who me about this accused that
 illud in me etiam compleretur, «et inimici nostri sunt iudices.»
that in me also might-be-fulfilled and enemies our are judges
 Sæpius autem illi inspicientes atque revolventes libellum,
often moreover they inspecting and turning-over the-little-book
 nec quid in audientia proferre adversum me auderent
nor what in the-hearing to-bring-forth against me they-dared
 invenientes, distulerunt usque in finem concilii libri, ad
finding put-off until to the-end of-the-council of-the-book for
 quam anhelabant, damnationem. Ego autem singulis diebus
which they-panted the-condemnation I moreover on-each days
 antequam sederet concilium, in publico omnibus secundum
before sat the-council in public to-all according-to
 quam scripseram fidem catholicam disserebam, et cum magna
what I-had-written faith catholic I-discoursed and with great
 admiratione omnes qui audiebant, tam verborum apertionem
admiration all who heard as-well of-words the-openness
 quam sensum nostrum commendabant. Quod quum populus
as meaning our commended which when the-people
 et clerus inspiceret, cœperunt adinvicem dicere: Ecce
and clergy beheld they-began among-themselves to-say behold

nunc palam loquitur, et nemo in eum aliquid dicit. Et
now openly he-speaks and no-one against him anything says and
 concilium ad finem festinat, maxime in eum, ut audivimus,
the-council to the-end hastens most against him as we-have-beard
 congregatum. Nunquid iudices cognoverunt quia ipsi
gathered surely-not the-judges have-recognized that they-themselves
 potius quam ille errant? Ex quo æmuli nostri quotidie magis
rather than he err from which rivals our daily more
 ac magis inflammabantur. Quadam autem die, Albericus
and more were-inflamed on-a-certain moreover day Alberic
 ad me animo intentandum cum quibusdam discipulis suis
for me in-mind to-be-assailed with certain disciples his
 accedens, post quædam blanda colloquia, dixit se mirari
coming after certain smooth conversations said himself to-wonder
 quoddam, quod in libro illo notaverat: quod scilicet, quum
at-something which in book that he-had-noted that namely though
 Deus Deum genuerit, nec nisi unus Deus sit, negarem tamen
God God has-begotten nor except one God is I-denied yet
 Deum seipsum genuisse. Cui statim respondi: Super
God himself to-have-begotten to-whom at-once I-answered about
 hoc, si vultis, rationem proferam. Non curamus, inquit
this if you-wish a-reason I-shall-bring-forth not we-care-for says
 ille, rationem humanam, aut sensum nostrum in talibus, sed
he reason human or sense our in such-things but
 auctoritatis verba solummodo. Cui ego: Vertite, inquam,
of-authority the-words only to-whom I turn I-say
 folium libri, et invenietis auctoritatem. Et erat præsto
the-leaf of-the-book and you-will-find the-authority and was at-hand
 liber quem secum ipse detulerat. Revolvi ad locum quem
the-book which with-him he-himself had-brought I-turned to the-place which
 noveram, quem ipse minime compererat, aut qui non
I-knew which he-himself by-no-means had-discovered or who not

nisi mihi nocitura quærebat. Et voluntas Dei fuit,
except to-me things-about-to-harm sought and the-will of-God was
 ut cito occurreret mihi quod volebam. Erat autem sententia
that quickly should-occur to-me what I-wanted was moreover the-sentence
 intitulata: Augustinus de Trinitate lib. I: «Qui putat ejus
entitled Augustine on the-Trinity book I who thinks of-such
 potentiæ Deum, ut seipsum ipse genuerit, eo plus
power God that himself he-himself has-begotten by-so-much more
 errat quod non solum Deus ita non est; sed nec spiritualis
errs because not only God so not is but neither spiritual
 creatura, nec corporalis. Nulla enim omnino res est, quæ
creature nor corporeal no for at-all thing is which
 seipsam gignat.» Quod quum discipuli ejus qui aderant,
itself begets which when the-disciples his who were-present
 audissent, obstupefacti erubescabant. Ipse autem, ut se
had-heard astounded they-blushed he moreover that himself
 quoquomodo protegeret: Bene, inquit, est intelligendum. Ego
somehow he-might-protect well he-says it-is to-be-understood I
 autem subjeci, hoc non esse novellum, sed ad præsens nihil
moreover added this not to-be new but to the-present nothing
 attinere, quum ipse verba tantum, non sensum requisisset.
to-pertain since he words only not sense had-required
 Si autem sensum et rationem attendere vellet, paratum me
if moreover the-sense and reason to-attend he-wished ready myself
 dixi ei ostendere secundum ejus sententiam, quod in eam
I-said to-him to-show according-to his opinion that into that
 lapsus esset hæresim, secundum quam is qui pater est sui
fallen he-had heresy according-to which he who father is of-himself
 ipsius filius sit. Quo ille audito, statim quasi furibundus
himself son should-be which he heard at-once as-if raging
 effectus, ad minas conversus est, asserens nec rationes
made to threats turned he-was asserting neither reasons

meas, nec auctoritates mihi in hac causa suffragaturas esse.

my nor authorities to-me in this cause about-to-support to-be

Atque ita recessit. Extrema vero die concilii, priusquam

and so he-withdrew on-the-last but day of-the-council before

residerent, diu legatus ille atque archiepiscopus cum æmulis

they-sat-down long legate that and archbishop with rivals

meis et quibusdam personis deliberare cœperunt, quid de

my and certain persons to-deliberate began what about

meipso et libro meo statueretur, pro quo maxime vocati

myself and book my should-be-determined for which most called

fuerant. Et quoniam ex verbis meis, aut scripto quod

they-had-been and since from words my or from-the-writing which

erat in præsentī, non habebant quod in me prætenderent,

was in present not they-had what against me they-might-put-forward

omnibus aliquantulum conticentibus, aut jam mihi minus

all somewhat falling-silent or now me less

aperte detrahentibus, Gaufridus, carnotensis episcopus, qui

openly disparaging Geoffrey of-Chartres bishop who

ceteris episcopis et religionis nomine et sedis dignitate

the-other bishops both by-the-name of-religion and of-his-see by-the-dignity

præcellebat, ita exorsus est: «Nostis, domini omnes qui

excelled thus begun he-has you-know O-lords all who

adestis, hominis hujus doctrinam, qualiscunque sit, ejusque

are-present of-man this the-teaching whatever-kind it-be and-his

ingenium, in quibuscunque studuerit, multos assentatores

talent in whatever he-has-studied many flatterers

et sequaces habuisse, et magistrorum tam suorum quam

and followers to-have-had and of-masters as-well his-own as

nostrorum famam maxime compressisse, et quasi ejus

our the-fame most to-have-pressed-down and as-if his

vineam a mari usque ad mare palmites suos extendisse. Si

vine from sea up to sea branches its to-have-extended if

hunc præiudicio, quod non arbitror, gravaveritis, etiamsi
 him by-prejudgment which not I-think you-will-have-burdened even-if
 recte, multos vos offensuros sciatis et non deesse
 rightly many you about-to-offend you-should-know and not to-be-lacking
 plurimos qui eum defendere velint; præsertim quum in
 very-many who him to-defend wish especially since in
 præsentī scripto nulla videamus, quæ aliquid obtineant apertæ
 present writing nothing we-see which anything they-hold of-open
 calumniæ; et quia juxta illud Hieronymi: «Semper in
 calumny and because according-to that of-Jerome always in
 propatulo fortitudo æmulos habet,»
 the-open strength rivals has

feriuntque summos

and-strike the-highest

Fulgura montes,

thunderbolts mountains

videte ne plus ei nominis conferatis violenter agendo,
 see lest more to-him of-name you-confer violently by-acting
 et plus nobis criminis ex invidia, quam ei ex justitia
 and more to-us of-crime from envy than to-him from justice
 conquiramus. «Falsus enim rumor,» ut prædictus doctor
 we-acquire false for rumor as aforesaid doctor
 meminit, «cito opprimitur, et vita posterior iudicat de
 mentions quickly is-crushed and life later judges about
 priore.» Si autem canonicè agere in eum disponitis, dogma
 earlier if moreover canonically to-act against him you-arrange teaching
 ejus vel scriptum in medium proferatur, et interrogato
 his or writing into the-midst let-be-brought-forth and to-the-one-questioned
 libere respondere liceat, ut convictus vel confessus
 freely to-answer let-it-be-permitted that convicted or having-confessed

penitus obmutescat juxta illam saltem beati Nicodemi
wholly he-may-fall-silent according-to that at-least of-blessed Nicodemus
 sententiam, qua dominum ipsum liberare cupiens, aiebat:
saying by-which the-Lord himself to-free desiring he-said
 «Nunquid lex nostra judicat hominem, nisi audierit
surely-not law our judges a-man unless it-will-have-beard
 ab ipso prius, et cognoverit quid faciat?» Quo audito,
from him first and will-have-known what he-does which heard
 statim æmuli mei obstrepentes exclamaverunt: «O sapientis
at-once rivals my clamoring exclaimed O of-a-wise-man
 consilium, ut contra ejus verborum contendant, cujus
counsel that against his verbosity we-should-contend whose
 argumentis vel sophismatibus universus obsistere mundus non
arguments or sophisms the-whole to-resist world not
 posset!» Sed certe multo difficilius erat cum ipso contendere
could but surely much more-difficult was with him to-contend
 Christo, ad quem tamen audiendum Nicodemus juxta
Christ to whom yet to-be-heard Nicodemus according-to
 Legis sanctionem invitabat. Quum autem episcopus ad
of-the-Law the-sanction invited when moreover the-bishop to
 id quod proposuerat eorum animos inducere non posset,
that which he-had-proposed their minds to-lead not could
 alia via eorum invidiam refrenare attentat, dicens ad
by-another way their envy to-curb he-tries saying for
 discussionem tantæ rei, paucos qui aderant non posse
the-discussion of-so-great thing few who were-present not to-be-able
 sufficere, majorisque examinis causam hanc indigere; in
to-suffice and-of-greater examination cause this to-need in
 hocque ulterius tantum suum esse consilium, ut ad abbatiam
and-this further only his to-be counsel that to abbey
 meam, hoc est monasterium Sancti Dionysii, abbas meus,
my that is the-monastery of-Saint Denis abbot my

qui aderat, me reduceret; ibique pluribus ac doctioribus
who was-present me should-lead-back and-there more and more-learned
 personis convocatis, diligentiori examine quid super hoc
persons having-been-called-together by-more-diligent examination what about this
 faciendum esset statueretur. Assensit legatus huic novissimo
to-be-done was should-be-determined assented the-legate to-this last
 consilio, et cæteri omnes. Inde mox legatus assurrexit,
counsel and the-others all thence soon the-legate rose
 ut missam celebraret, antequam concilium intraret, et
that mass be-might-celebrate before the-council he-should-enter and
 mihi per episcopum illum licentiam constitutam mandavit,
to-me through bishop that license appointed be-sent
 revertendi scilicet ad monasterium nostrum, ibi expectaturo
of-returning namely to monastery our there about-to-await
 quod conductum fuerat. Tunc æmuli mei, nihil se
what agreed had-been then rivals my nothing themselves
 egisse cogitantes si extra diocesim suam hoc negotium
to-have-done thinking if outside diocese their this business
 ageretur, ubi videlicet iudicium minime exercere valerent,
should-be-done where namely judgment by-no-means to-exercise they-would-be-able
 qui scilicet de justitia minus confidebant, archiepiscopo
who namely about justice less trusted to-the-archbishop
 persuaserunt hoc sibi valde ignominiosum esse, si ad aliam
persuaded this to-himself very shameful to-be if to another
 audientiam causa hæc transferretur, et periculosum fieri,
bearing cause this should-be-transferred and dangerous to-become
 si sic evaderem. Et statim ad legatum concurrentes, ejus
if thus I-should-escape and at-once to the-legate running-together his
 immutaverunt sententiam, et ad hoc invitum pertraxerunt,
they-changed opinion and to this unwilling dragged
 ut librum sine ulla inquisitione damnaret, atque in
that the-book without any inquiry he-should-condemn and in

conspectu omnium statim combureret, et me in alieno
sight of-all at-once he-should-burn and me in another's
 monasterio perenni clausura cohiberet. Dicebant enim ad
monastery by-perpetual enclosure he-should-confine they-said for for
 damnationem libelli satis hoc esse debere, quod nec
the-condemnation of-the-little-book enough this to-be to-be-bound that neither
 romani pontificis, nec Ecclesiæ auctoritate commendatum
of-the-Roman pontiff nor of-the-Church by-authority commended
 legere publice præsumperam, atque ad transcribendum jam
to-read publicly I-had-presumed and for transcribing already
 pluribus eum ipse præstitissem; et hoc perutile futurum
to-many it I-myself had-furnished and this very-useful about-to-be
 fidei christianæ, si exemplo mei multorum similis præsumptio
to-faith Christian if by-example of-me of-many similar presumption
 præveniretur. Quia autem legatus ille minus quam necesse
should-be-forestalled because moreover legate that less than necessary
 esset, litteratus fuerat, plurimum archiepiscopi consilio utebatur,
was lettered had-been very-much of-the-archbishop counsel he-used
 sicut et archiepiscopus illorum. Quod quum carnotensis
as also the-archbishop theirs which when of-Chartres
 præsensisset episcopus, statim machinamenta hæc ad me
had-foreseen the-bishop at-once machinations these to me
 retulit, et me vehementer hortatus est, ut hoc tanto
he-reported and me vehemently exhorted he-has that this by-so-much
 lenius tolerarem, quanto violentius agere eos omnibus
more-gently I-should-tolerate by-how-much more-violently to-act they to-all
 patebat; atque hanc tam manifestæ invidiæ violentiam eis
was-evident and this of-so manifest envy violence to-them
 plurimum obfuturam, et mihi profuturam non dubitarem;
very-much about-to-harm and to-me about-to-profit not I-should-doubt
 nec de clausura monasterii ullatenus perturbarer, sciens
nor about the-enclosure of-the-monastery in-any-way I-should-be-disturbed knowing

profecto legatum ipsum, qui coactus hoc faciebat, post paucos
 certainly legate himself who compelled this was-doing after few
 dies, quum hinc recesserit, me penitus liberaturum.
 days when hence be-will-have-withdrawn me wholly about-to-free
 Et sic me ut potuit flentem flens et ipse consolatus est.
 and thus me as he-could weeping weeping also himself consoled he-has

De combustione ipsius libri

X · THE BOOK BURNED

Abelard is made to burn the book with his own hand and recite the Athanasian Creed, then confined at Saint-Médard. Freed and back at Saint-Denis, he questions from Bede whether Dionysius the Areopagite was the abbey's patron, and flees the abbot's wrath to Provins. After the abbot's death the king's steward obtains his release, and he builds an oratory of reeds in a solitude near Troyes.

Vocatus itaque statim ad concilium adfui, et sine
 called and-so at-once to the-council I-was-present and without
 ullo discussionis examine meipsum compulerunt propria
 any of-discussion examination myself they-compelled with-my-own
 manu librum memoratum meum in ignem projicere. Et sic
 hand the-book mentioned my into the-fire to-throw and thus
 combustus est, ut tamen quum nihil dicere viderentur,
 burned it-was so-that yet since nothing to-say they-seemed
 quidam de adversariis meis id submurmuravit, quod in libro
 a-certain-one of adversaries my this murmured which in the-book
 scriptum deprehenderat solum Deum patrem omnipotentem
 written he-had-detected only God the-father almighty
 esse. Quod quum legatus subintellexisset, valde admirans
 to-be which when the-legate had-understood very wondering
 ei respondit hoc nec de puerulo aliquo credi
 to-him answered this not-even about a-little-boy any to-be-believed

debere, quod adeo erraret, quum communis, inquit, fides
ought that so he-should-err since the-common he-says faith
 et teneat et profiteatur tres omnipotentes esse. Quo audito
both holds and professes three almighty to-be which heard
 Terricus quidam, scholarum magister, irridendo subintulit
Thierry a-certain of-the-schools master mocking added
 illud Athanasii: «Et tamen non tres omnipotentes, sed unus
that of-Athanasius and yet not three almighty but one
 omnipotens.» Quem quum episcopus suus increpare cœpisset,
almighty whom when bishop his to-rebuke had-begun
 et reprimere quasi reum, qui in maiestatem loqueretur,
and to-restrain as-if guilty who against majesty should-speak
 audacter ille restitit, et quasi Danielis verba commemorans,
boldly he resisted and as-if of-Daniel the-words recalling
 ait: «Sic fatui filii Israel, non iudicantes, neque quod verum
said thus foolish sons of-Israel not judging nor what true
 est cognoscentes, condemnastis filium Israel. Revertimini
is knowing you-have-condemned a-son of-Israel return
 ad iudicium, et de ipso iudice iudicate, qui talem
to judgment and about the-very judge judge who such
 iudicem quasi ad instructionem fidei et correctionem erroris
a-judge as-if for the-instruction of-faith and the-correction of-error
 instituistis, qui quum iudicare deberet, ore se proprio
you-have-appointed who when to-judge he-ought with-mouth himself his-own
 condemnavit. Divina hodie misericordia innocentem patenter,
has-condemned by-divine today mercy the-innocent openly
 sicut olim Susannam a falsis accusatoribus, liberate.» Tunc
as once Susanna from false accusers free then
 archiepiscopus assurgens, verbis, prout oportebat, commutatis,
the-archbishop rising with-words as was-fitting changed
 sententiam legati confirmavit, dicens: «Revera, domine,
the-opinion of-the-legate confirmed saying truly O-lord

inquit, omnipotens pater, omnipotens filius, omnipotens
he-says almighty the-father almighty the-son almighty
 spiritus sanctus. Et qui ab hoc dissentit, aperte devius est,
the-spirit holy and who from this dissents openly astray is
 nec est audiendus. Et modo si placet, bonum est ut frater
nor is to-be-heard and now if it-pleases good it-is that brother
 ille fidem suam coram omnibus exponat, ut ipsa, prout
that faith his before all should-set-forth that it as
 oportet, vel approbetur, vel improbetur, atque corrigatur.»
is-fitting either may-be-approved or disapproved and corrected
 Quum autem ego ad profitendam et exponendam fidem meam
when moreover I for professing and setting-forth faith my
 assurgerem, ut quod sentiebam verbis propriis exprimerem,
rose that what I-thought with-words my-own I-might-express
 adversarii dixerunt non aliud mihi necessarium esse, nisi ut
the-adversaries said not other to-me necessary to-be except that
 symbolum Athanasii recitarem, quod quivis puer æque facere
the-creed of-Athanasius I-should-recite which any boy equally to-do
 posset. Ac ne ex ignorantia prætenderem excusationem,
could and lest from ignorance I-should-put-forward an-excuse
 quasi qui verba illa in usu non haberem, scripturam ad
as-if one-who words those in use not had a-writing for
 legendum afferri fecerunt. Legi inter suspiria, singultus
reading to-be-brought they-made I-read amid sighs sobs
 et lacrymas, prout potui. Inde quasi reus et convictus
and tears as I-could thence as-if guilty and convicted
 abbati Sancti Medardi, qui aderat, traditus, ad claustrum
to-the-abbot of-Saint Medard who was-present handed-over to cloister
 ejus tanquam ad carcerem trahor; statimque concilium
his as-if to a-prison I-am-dragged and-at-once the-council
 solvitur. Abbas autem et monachi illius monasterii me
is-dissolved the-abbot moreover and monks of-that monastery me

sibi remansurum ulterius arbitantes, summa exultatione
with-them about-to-remain further reckoning with-the-highest exultation
 susceperunt, et cum omni diligentia tractantes, consolari
received and with all diligence treating to-console
 frustra nitebantur. Deus qui iudicas æquitatem, quanto
in-vain strove O-God who you-judge equity with-how-great
 tunc animi felle, quanta mentis amaritudine teipsum
then of-mind gall with-how-great of-mind bitterness yourself
 insanus arguebam, te furibundus accusabam, sæpius repetens
insane I-reproached you raging I-accused often repeating
 illam beati Antonii conquestionem: «Jesu bone, ubi eras?»
that of-blessed Anthony complaint O-Jesus good where were-you
 Quanto autem dolore æstuarem, quanta erubescencia
with-how-great moreover grief I-burned with-how-great shame
 confunderer, quanta desperatione perturbarer, sentire tunc
I-was-confounded with-how-great despair I-was-disturbed to-feel then
 potui, proferre non possum. Conferebam cum his quæ in
I-could to-express not I-can I-compared with these which in
 corpore passus olim fueram, quanta nunc sustinerem;
body suffered once I-had how-great-things now I-was-enduring
 et omnium hominum me æstimabam miserrimum. Parvam
and of-all men myself I-reckoned most-wretched small
 illam ducebam prodicionem in comparatione hujus injuriæ,
that I-held betrayal in comparison of-this injury
 et longe amplius famæ quam corporis detrimentum
and far more of-reputation than of-body the-damage
 plangebam: quum ad illam ex aliqua culpa devenerim, ad
I-bewailed since to that from some fault I-have-come to
 hanc me tam patentem violentiam sincera intentio amorque
this me so open violence a-sincere intention and-love
 fidei nostræ induxissent, quæ me ad scribendum compulerant.
of-faith our had-led which me to writing had-compelled

Quum autem hoc tam crudeliter et inconsiderate factum
when moreover this so cruelly and inconsiderately done
 omnes ad quos fama delatum est vehementer arguerent,
all to whom by-report brought it-was vehemently blamed
 singuli qui interfuerant a se culpam repellentes in alios
each who had-been-present from himself the-blame repelling onto others
 transfundebant: adeo ut ipsi quoque æmuli nostri id
poured so so-that the-very also rivals our it
 consilio suo factum esse denegarent, et legatus coram
by-counsel their done to-have-been denied and the-legate before
 omnibus invidiam Francorum super hoc maxime detestaretur.
all the-envy of-the-French about this most detested
 Qui statim pœnitentia ductus post aliquos dies, quum ad
who at-once by-penitence led after some days when for
 tempus coactus satisfacisset illorum invidiæ, me de alieno
a-time compelled he-had-satisfied their envy me from another's
 eductum monasterio ad proprium remisit; ubi fere quotquot
led-out monastery to my-own sent-back where almost as-many-as
 erant olim jam, ut supra memini, infestos habebam; quum
were once already as above I-have-mentioned hostile I-had since
 eorum vitæ turpitudine et impudens conversatio me suspectum
their of-life shameful and shameless conduct me suspect
 penitus haberent, quem arguentem graviter sustinerent.
wholly held whom reproving grievously they-would-bear
 Paucis autem elapsis mensibus, occasionem eis fortuna
few moreover having-passed months an-occasion to-them fortune
 obtulit, qua me perdere molirentur. Fortuitu namque
offered by-which me to-ruin they-might-strive by-chance for
 mihi quadam die legenti occurrit quædam Bedæ sententia
to-me on-a-certain day reading occurred a-certain of-Bede sentence
 qua in expositione Actuum Apostolorum asserit Dionysium
in-which in exposition of-the-Acts of-the-Apostles he-asserts Dionysius

areopagitam Corinthiorum potius quam Atheniensium fuisse
the-Areopagite of-the-Corinthians rather than of-the-Athenians to-have-been
 episcopum. Quod valde eis contrarium videbatur, qui suum
bishop which very to-them contrary seemed who their
 Dionysium esse illum areopagitam jactitant, quem ipsum
Dionysius to-be that Areopagite boast whom himself
 atheniensem episcopum gesta ejus fuisse profitentur. Quod
Athenian bishop acts his to-have-been profess which
 quum reperissem, quibusdam circumstantium fratrum quasi
when I-had-found to-certain of-the-standing-around brothers as-if
 jocando monstravi, testimonium scilicet illud Bedæ, quod
jesting I-showed the-testimony namely that of-Bede which
 nobis objiciebatur. Illi vero valde indignati, dixerunt Bedam
to-us was-objected they but very indignant said Bede
 mendacissimum scriptorem, et se Hildonium abbatem
a-most-lying writer and themselves Hilduin abbot
 suum veriorum habere testem, qui pro hoc investigando
their a-truer to-have witness who for this investigating
 Græciam diu perlustravit, et rei veritate agnita, in gestis
Greece long traveled-through and of-the-thing the-truth known in acts
 illius, quæ conscripsit, hanc veraciter dubitationem removet.
his which he-wrote this truthfully doubt removed
 Unde quum unus eorum importuna interrogatione pulsaret,
whence when one of-them with-importunate questioning pressed
 quid mihi super hac controversia, Bedæ videlicet atque
what to-me about this controversy of-Bede namely and
 Hildonii, videretur, respondi, Bedæ auctoritatem, cujus scripta
of-Hilduin seemed I-answered of-Bede the-authority whose writings
 universæ Latinorum frequentant Ecclesiæ, gratiorem mihi
all of-the-Latins frequent Churches more-acceptable to-me
 videri. Ex quo illi vehementer accensi, clamare cœperunt,
to-seem from which they vehemently inflamed to-shout began

nunc me patenter ostendisse, quod semper monasterium illud
now me openly to-have-shown that always monastery that
 nostrum infestaverim, et quod nunc maxime toti regno
our I-have-harassed and that now most the-whole kingdom
 derogaverim, ei videlicet honorem illum auferens, quo
I-have-disparaged from-it namely honor that taking-away in-which
 singulariter gloriaretur, quum eorum patronum areopagitam
singularly it-gloried since their patron the-Areopagite
 fuisse denegarem. Ego autem respondi, nec me hoc
to-have-been I-denied I moreover answered neither myself this
 denegasse, nec multum curandum esse, utrum ipse areopagita
to-have-denied nor much to-be-cared to-be whether he the-Areopagite
 an aliunde fuerit, dummodo tantam apud Deum adeptus
or from-elsewhere he-was provided so-great with God gained
 sit coronam. Illi vero ad abbatem statim concurrentes,
he-has a-crown they but to the-abbot at-once running
 quod mihi imposuerant nuntiaverunt. Qui libenter hoc
what on-me they-had-imposed reported who gladly this
 audivit, gaudens se occasionem aliquam adipisci qua
heard rejoicing himself an-occasion some to-get by-which
 me opprimeret, utpote qui quanto cæteris turpius
me he-might-crush as one-who by-how-much than-the-others more-shamefully
 vivebat, magis me verebatur. Tunc concilio suo congregato,
lived the-more me feared then council his gathered
 et fratribus congregatis, graviter mihi comminatus est, et
and brothers gathered heavily me threatened he-has and
 se ad regem cum festinatione missurum dixit, ut de
himself to the-king with haste about-to-send said that on
 me vindictam sumeret, tanquam regni sui gloriam et
me vengeance he-might-take as-if of-kingdom his the-glory and
 coronam ei auferente; et me interim bene observare
crown from-him taking-away and me meanwhile well to-guard

præcepit, donec me regi traderet. Ego autem ad
ordered until me to-the-king he-should-hand-over I moreover to
 regularem disciplinam, si quid deliquissem, frustra me
the-regular discipline if anything I-had-done-wrong in-vain myself
 offerebam. Tunc ego nequitiam eorum vehementer exhorrens,
offered then I wickedness their vehemently abhorring
 utpote qui tandiu tam adversam habuissem fortunam,
as one-who so-long so adverse bad-had fortune
 penitus desperatus, quasi adversum me universus conjurasset
wholly despairing as-if against me the-whole bad-conspired
 mundus, quorundam consensu fratrum mei miserantium, et
world of-certain by-consent brothers me pitying and
 quorundam discipulorum nostrorum suffragio, nocte latenter
of-certain disciples our by-support at-night secretly
 aufugi, atque ad terram comitis Theobaldi proximam, ubi
I-fled and to the-land of-count Theobald nearest where
 antea in cella moratus fueram, abcessi. Ipse quippe et
before in a-cell stayed I-had I-went-off he indeed both
 mihi aliquantulum notus erat, et oppressionibus meis quas
to-me somewhat known was and with-oppressions my which
 audierat admodum compatiebatur. Ibi autem in castro
he-had-heard very sympathized there moreover in the-fortress
 Privigni morari cœpi, in cella videlicet quadam trecensium
of-Provins to-stay I-began in a-cell namely a-certain of-Troyes
 monachorum, quorum prior antea mihi familiaris extiterat,
monks whose prior before to-me familiar had-been
 et valde dilexerat: qui valde in adventu meo gavisus, cum
and very had-loved who very at arrival my rejoicing with
 omni diligentia me procurabat. Accidit autem quadam
all diligence me provided-for it-happened moreover on-a-certain
 die, ut ad ipsum castrum abbas noster ad prædictum
day that to the-very fortress abbot our to aforesaid

comitem pro quibusdam suis negotiis veniret. Quo cognito,
count for certain his business came which known
 accessi ad comitem cum priore illo, rogans eum quatenus
I-went to the-count with prior that asking him so-that
 pro me ipse intercederet ad abbatem nostrum, ut me
for me he should-intercede with abbot our that me
 absolveret, et licentiam daret vivendi monastice ubicunque
he-might-absolve and license might-give of-living monastically wherever
 mihi competens locus occurreret. Ipse autem, et qui cum
to-me a-suitable place should-occur be moreover and who with
 eo erant, in consilio rem posuerunt, responsuri comiti
him were into counsel the-thing put about-to-answer the-count
 super hoc in ipsa die, ante quam recederent. Inito
about this on the-very day earlier than they-should-withdraw entered
 autem consilio, visum est eis me ad aliam abbatiam
moreover counsel seemed it-was to-them me to another abbey
 velle transire, et hoc suæ dedecus immensum fore.
to-wish to-pass and this of-their-own a-disgrace immense to-be
 Maximæ namque gloriæ sibi imputabant, quod ad eos
for-the-greatest for glory to-themselves they-reckoned that to them
 in conversione mea divertissem, quasi cæteris omnibus abbatiis
in conversion my I-had-turned as-if the-other all abbeys
 contemptis; et nunc maximum sibi imminere dicebant
despised and now the-greatest to-themselves to-threaten they-said
 opprobrium, si eis abjectis, ad alios transmearum. Unde
reproach if them cast-off to others I-should-pass whence
 nullatenus vel me, vel comitem super hoc audierunt; imo
in-no-way either me or the-count about this they-heard nay
 mihi statim comminati sunt, quod nisi festinus redirem,
me at-once threatened they-have that unless quickly I-returned
 me excommunicarent; et priori illi, ad quem refugeram,
me they-would-excommunicate and to-prior that to whom I-had-fled

modis omnibus interdixerunt ne me deinceps retineret, nisi
by-means all they-forbade lest me thereafter he-should-keep unless
 excommunicationis particeps esse sustineret. Quo audito, tam
of-excommunication a-partaker to-be he-would-bear which heard as-well
 prior ipse quam ego valde anxii fuimus. Abbas autem
the-prior himself as I very made-anxious we-were the-abbot moreover
 in hac obstinatione recedens, post paucos dies defunctus est.
in this obstinacy withdrawing after few days died he-has
 Cui quum alius successisset, conveni eum cum episcopo
to-whom when another had-succeeded I-met him with the-bishop
 meldensi, ut mihi hoc quod a prædecessore ejus petieram,
of-Meaux that to-me this which from predecessor his I-had-sought
 indulgeret. Cui rei quum nec ille primo acquiesceret,
he-might-grant to-which thing when not-even he at-first acquiesced
 postea intervenientibus amicis quibusdam nostris, regem et
afterward intervening friends certain our the-king and
 consilium ejus super hoc compellavi; et sic quod volebam
council his about this I-approached and thus what I-wished
 impetravi. Stephanus quippe regis tunc dapifer, vocato in
I-obtained Stephen indeed of-the-king then steward called to
 partem abbate et familiaribus ejus, quæsivit ab eis cur me
one-side the-abbot and intimates his asked from them why me
 invitum retinere vellent, ex quo incurrere facile scandalum
unwilling to-keep they-wished from which to-incur easily scandal
 possent, et nullam utilitatem habere; quum nullatenus
they-could and no usefulness to-have since in-no-way
 vita mea et ipsorum convenire possent. Sciebam autem in
life my and their to-agree could I-knew moreover in
 hoc regii consilii sententiam esse, ut quo minus
this of-the-royal council the-opinion to-be that by-how-much less
 regularis abbatia illa esset, magis regi esset subjecta
regular abbey that should-be the-more to-the-king it-would-be subject

atque utilis, quantum videlicet ad lucra temporalia; unde
and useful as-far-as namely to gains temporal whence
 me facile regis et suorum assensum consequi credideram;
me easily of-the-king and of-bis-own the-assent to-obtain I-had-believed
 sicque actum est. Sed ne gloriationem suam quam de
and-thus done it-was but lest glorying its which over
 me habebat, monasterium nostrum amitteret, concesserunt
me had monastery our should-lose they-granted
 mihi ad quam vellem solitudinem transire, dummodo nulli
to-me to whatever I-wished solitude to-pass provided-that to-no
 me abbatiae subjugarem; hocque in praesentia regis et
me abbey I-should-subject and-this in the-presence of-the-king and
 suorum utrinque assensum est et confirmatum. Ego itaque
of-bis-own on-both-sides assented it-was and confirmed I and-so
 ad solitudinem quamdam, in trecensi pago, mihi antea
to solitude a-certain in of-Troyes the-district to-me before
 cognitam, me contuli, ibique a quibusdam terra mihi
known myself betook and-there from certain-ones land to-me
 donata, assensu episcopi terræ, oratorium quoddam in
given with-the-assent of-the-bishop of-the-land an-oratory a-certain in
 nomine sanctæ Trinitatis, ex calamis et culmo primum
the-name of-the-holy Trinity from reeds and thatch first
 construxi, ubi cum quodam clerico nostro latitans, illud
I-built where with a-certain cleric our hiding that
 vere Domino poteram decantare: «Ecce elongavi fugiens,
truly to-the-Lord I-could sing behold I-have-gone-far-off fleeing
 et mansi solitudine.»
and I-have-stayed in-solitude

Scholars flock to the solitude, living in huts on herbs and coarse bread like the ancient philosophers Jerome praises. Poverty drives Abelard back to teaching, and the students enlarge his oratory in stone and wood. He names it the Paraclete, and defends the name against those who say a church may not be dedicated to the Holy Spirit alone.

Quod quum cognovissent scholares, cœperunt undique
which when had-learned the-scholars they-began from-everywhere
 concurrere, et relictis civitatibus et castellis, solitudinem
to-run-together and having-left cities and castles the-solitude
 inhabitare, et pro amplis domibus, parva tabernacula sibi
to-inhabit and for spacious houses small huts for-themselves
 construere, et pro delicatis cibis, herbis agrestibus et
to-build and for delicate foods on-herbs wild and
 pane cibario victitare, et pro mollibus stratis, culmum
bread coarse to-live and for soft beds thatch
 sibi et stramen comparare, et pro mensis, glebas
for-themselves and straw to-procure and for tables sods
 erigere. Et vere eos priores philosophos imitari crederes,
to-raise and truly them the-earlier philosophers to-imitate you-would-believe
 de quibus et Hieronymus in libro secundo Contra
about whom also Jerome in the-book second Against
 Jovinianum his commemorat verbis: «Per sensus, quasi
Jovinian with-these records words through the-senses as-if
 per quasdam fenestras, vitiorum ad animam introitus est.
through certain windows of-the-vices to the-soul entry is
 Non potest metropolis et arx mentis capi, nisi per
not can the-capital and citadel of-the-mind to-be-taken unless through
 portas irruerit hostilis exercitus. Si circensibus quispiam
the-gates will-have-burst a-hostile army if in-the-circus-games anyone

delectatur, si athletarum certamine, si mobilitate histrionum,
is-delighted if of-athletes in-the-contest if in-the-agility of-actors
 si formis mulierum, si splendore gemmarum, vestium, et
if in-the-beauty of-women if in-the-splendor of-gems of-garments and
 cæteris huiusmodi, per oculorum fenestras animæ capta
other such-things through of-the-eyes the-windows of-the-soul captured
 libertas est, et impletur illud propheticum: Mors intravit
the-liberty is and is-fulfilled that prophetic death has-entered
 per fenestras nostras. Igitur quum per has portas, quasi
through windows our therefore when through these gates as-if
 quidam perturbationum cunei ad arcem nostræ mentis
certain of-perturbations wedges to the-citadel of-our mind
 intraverint, ubi erit libertas? ubi fortitudo ejus? ubi de
will-have-entered where will-be liberty where strength its where about
 Deo cogitatio? Maxime quum tactus depingat sibi etiam
God thought most when touch paints for-itself even
 præteritas voluptates, et recordatione vitiorum cogat animam
past pleasures and by-the-recollection of-vices compels the-soul
 compati, et quodam modo exercere quod non agit. His
to-suffer-with and in-a-certain way to-carry-out what not it-does by-these
 igitur rationibus invitati, multi philosophorum reliquerunt
therefore reasons invited many of-the-philosophers left
 frequentias urbium et hortulos suburbanos, ubi ager irriguus,
the-crowds of-cities and gardens suburban where field watered
 et arborum comæ, et susurrus avium, fontis speculum,
and of-trees the-foliage and the-whispering of-birds of-the-spring the-mirror
 rivus murmurans, et multæ oculorum auriumque illecebræ,
a-stream murmuring and many of-eyes and-of-ears allurements
 ne per luxum et abundantiam copiarum, animæ fortitudo
lest through luxury and abundance of-supplies of-the-soul the-strength
 mollesceret, et ejus pudicitia stupraretur. Inutile quippe est
might-grow-soft and its chastity might-be-violated useless indeed it-is

crebro videre per quæ aliquando captus sis, et eorum
often to-see through which-things once captured you-were and of-those
 te experimento committere quibus difficulter careas.
yourself to-the-trial to-commit which with-difficulty you-may-do-without
 Nam et Pythagoræi huiusmodi frequentiam declinantes, in
for also the-Pythagoreans such crowding declining in
 solitudine et desertis locis habitare consueverant. Sed et ipse
solitude and deserted places to-dwell were-accustomed but also himself
 Plato, quum dives esset et torum ejus Diogenes lutatis
Plato though rich he-was and couch his Diogenes with-muddied
 pedibus conculcaret, ut posset vacare philosophiæ elegit
feet trampled that he-might-be-able to-be-free for-philosophy chose
 academiam villam, ab urbe procul non solum desertam,
the-Academy a-villa from the-city far not only deserted
 sed et pestilentem: ut cura et assiduitate morborum,
but also pestilent that by-care and the-constancy of-diseases
 libidinis impetus frangerentur, discipulique sui nullam aliam
of-lust the-onsets might-be-broken and-disciples his no other
 sentirent voluptatem nisi earum rerum quas discerent. Talem
might-feel pleasure except of-those things which they-learned such
 et filii prophetarum, Elisæo adhærentes, vitam referuntur
also the-sons of-the-prophets to-Elisha clinging a-life are-reported
 duxisse. De quibus ipse quoque Hieronymus, quasi de
to-have-led about whom himself also Jerome as-if about
 monachis illius temporis, ad Rusticum monachum, inter
the-monks of-that time to Rusticus the-monk among
 cætera ita scribit: «Filii prophetarum, quos monachos in
other-things thus writes the-sons of-the-prophets whom monks in
 Veteri legimus Testamento, ædificabant sibi casulas prope
the-Old we-read Testament built for-themselves but near
 fluentia Jordanis, et turbis et urbibus derelictis, polenta
the-streams of-Jordan and crowds and cities having-left on-barley-meal

et herbis agrestibus victitabant.» Tales discipuli nostri ibi
and herbs wild they-lived such disciples our there
 super Arduzonem fluvium casulas suas ædificantes, eremitæ
by the-Arduson river buts their building hermits
 magis quam scholares videbantur. Quanto autem illuc
more than scholars seemed by-how-much moreover thither
 major scholarium erat confluentia, et quanto duriores
greater of-scholars was the-flocking and by-how-much harder
 in doctrina nostra vitam sustinebant, tanto amplius mihi
in teaching our life they-bore by-so-much more to-me
 æmuli æstimabant gloriosum, et sibi ignominiosum.
rivals reckoned glorious and to-themselves shameful
 Qui quum cuncta quæ poterant in me egissent, omnia
who when all-things which they-could against me had-done all-things
 cooperari mihi in bonum dolebant; atque ita juxta
to-work-together for-me for good they-grieved and so according-to
 illud Hieronymi, me procul ab urbibus, foro, litibus,
that of-Jerome me far from cities forum lawsuits
 turbis remotum, sic quoque, ut Quintilianus ait, latentem
crowds removed thus also as Quintilian says hiding
 invenit invidia, quia apud semetipsos tacite conquerentes, et
found envy because among themselves silently complaining and
 ingemiscetes, dicebant: Ecce mundus totus post eum abiit,
groaning they-said behold the-world whole after him has-gone
 nihil persequendo profecimus: sed magis eum gloriosum
nothing by-persecuting we-have-achieved but more him glorious
 effecimus. Extinguere nomen ejus studuimus, sed magis
we-have-made to-extinguish name his we-strove but more
 accendimus. Ecce in civitatibus omnia necessaria scholares
we-have-kindled behold in the-cities all necessities the-scholars
 ad manum habent, et civiles delicias contemnentes, ad
at hand have and civic delights despising to

solitudinis inopiam confluunt, et sponte miseri fiunt.
of-solitude the-want they-flock and of-their-own-accord wretched become
 Tunc autem præcipue ad scholarum regimen intolerabilis me
then moreover especially to of-the-schools the-government intolerable me
 compulit paupertas, quum «fodere non valerem, et mendicare
drove poverty since to-dig not I-was-able and to-beg
 erubescerem.» Ad artem itaque, quam noveram, recurrens,
I-was-asbamed to the-art and-so which I-knew running-back
 pro labore manuum, ad officium linguæ compulsus sum.
instead-of the-labor of-hands to the-office of-the-tongue compelled I-was
 Scholares autem ultro mihi quælibet necessaria præparabant,
the-scholars moreover voluntarily for-me whatever necessities prepared
 tam in victu scilicet quam in vestitu vel cultura agrorum,
as-well in food namely as in clothing or in-cultivation of-fields
 seu in expensis ædificiorum, ut nulla me scilicet a studio
or in expenses of-buildings that no me namely from study
 cura domestica retardaret. Quum autem oratorium nostrum
care domestic should-delay when moreover oratory our
 modicam eorum portionem capere non posset, necessario
a-modest their portion to-bold not could necessarily
 ipsum dilataverunt, et de lapidibus et lignis construentes
it they-enlarged and from stones and wood building
 melioraverunt. Quod quum in nomine sanctæ Trinitatis esset
they-improved which when in the-name of-the-holy Trinity had-been
 fundatum, ac postea dedicatum; quia tamen ibi profugus
founded and afterward dedicated because yet there a-fugitive
 ac jam desperatus divinæ gratia consolationis aliquantulum
and now despairing of-divine by-grace of-consolation somewhat
 respirassem, in memoriam hujus beneficii, ipsum Paracletum
I-had-breathed in memory of-this benefit it the-Paraclete
 nominavi. Quod multi audientes, non sine magna admiratione
I-named which many hearing not without great wonder

susceperunt, et nonnulli hoc vehementer calumniati sunt;
received and some this vehemently calumniated they-have
 dicentes non licere Spiritui sancto specialiter magis
saying not to-be-lawful to-the-Spirit holy specially more
 quam Deo patri ecclesiam aliquam assignari; sed vel
than to-God the-father a-church any to-be-assigned but either
 soli filio, vel toti simul Trinitati, secundum antiquam
to-the-sole son or to-the-whole together Trinity according-to the-ancient
 consuetudinem. Ad quam nimirum calumniam hic eos
custom to which doubtless calumny this them
 error plurimum induxit, quod inter paracletum et Spiritum
error very-much led that between paraclete and the-Spirit
 paracletum nihil referre crederent, quum ipsa quoque
paraclete nothing to-matter they-believed since the-very also
 Trinitas et quælibet in Trinitate persona, sicut Deus vel
Trinity and any in the-Trinity person as God or
 adjutor dicitur, ita et paracletus, id est consolator recte
helper is-called so also paraclete that is consoler rightly
 nuncupetur, juxta illud apostoli: «Benedictus Deus et
may-be-named according-to that of-the-apostle blessed-be God and
 pater domini nostri Jesu Christi, pater misericordiarum,
the-father of-the-Lord our Jesus Christ the-father of-mercies
 et Deus totius consolationis, qui consolatur nos in omni
and the-God of-all consolation who consoles us in every
 tribulatione nostra.» Et secundum quod Veritas ait: «Et
tribulation our and according-to what the-Truth says and
 alium paracletum dabit vobis.» Quid etiam impedit, quum
another paraclete he-will-give to-you what also hinders since
 omnis Ecclesia in nomine Patris, et Filii, et Spiritus
every Church in the-name of-the-Father and of-the-Son and of-the-Spirit
 sancti pariter consecratur, nec sic eorum in aliquo possessio
holy equally is-consecrated nor thus of-them in any-respect the-possession

diversa, quod domus Domini non ita Patri, vel Spiritui
different that the-house of-the-Lord not so to-the-Father or to-the-Spirit
 sancto adscribatur, sicut Filio? Quis titulum ejus, cujus
holy should-be-ascribed as to-the-Son who the-title his whose
 est ipsa domus, de fronte vestibuli radere præsumat?
is the-very house from the-front of-the-porch to-erase would-presume
 Aut quum se Filius in sacrificium Patri obtulerit,
or since himself the-Son in sacrifice to-the-Father has-offered
 et secundum hoc in celebrationibus missarum specialiter
and according-to this in the-celebrations of-masses specially
 ad Patrem orationes dirigantur, et hostiæ fiat immolatio;
to the-Father prayers are-directed and of-the-host is-made the-immolation
 cur ejus præcipue altare esse non videatur, cui maxime
why his especially the-altar to-be not should-it-seem to-whom most
 supplicatio et sacrificium agitur? Nunquid rectius ejus
supplication and sacrifice is-performed surely-not more-rightly his
 cui immolatur, quam illius qui immolatur, altare dicendum
to-whom is-immolated than of-him who is-immolated the-altar to-be-called
 est? An melius dominicæ crucis, aut sepulcri, vel beati
is or better of-the-Lord's cross or of-the-tomb or of-blessed
 Michaelis, seu Joannis, aut Petri, aut alicujus sancti, qui nec
Michael or of-John or of-Peter or of-any saint who neither
 ibi immolantur, nec eis immolatur, aut obsecrationes eis
there are-immolated nor to-them is-immolated or entreaties to-them
 fiunt, altare quis esse confitebitur? Nimirum nec inter
are-made the-altar who to-be will-confess doubtless not-even among
 idolatras altaria vel templa aliquorum dicebantur, nisi quibus
idolaters altars or temples of-any were-called except to-whom
 ipsi sacrificium atque obsequium impendere intendebant.
they-themselves sacrifice and service to-pay intended
 Sed fortasse dicat aliquis, ideo Patri non esse vel
but perhaps may-say someone therefore to-the-Father not to-be either

ecclesias, vel altaria dedicanda, quod ejus aliquod festum non
churches or altars to-be-dedicated because his any feast not
 existit, quod specialem ei solemnitatem tribuat. Sed hæc
exists which special to-him solemnity may-assign but this
 profecto ratio ipsi hoc Trinitati aufert, et Spiritui
certainly reason from-the-very this Trinity takes-away and from-the-Spirit
 sancto non aufert, quum ipse quoque Spiritus ex adventu
holy not takes-away since the-very also Spirit from coming
 suo propriam habeat Pentecostes solemnitatem, sicut filius
his his-own has of-Pentecost solemnity as the-son
 ex suo Natalis sui festivitatem. Sicut enim filius missus est
from his of-Nativity his the-festival as for the-son sent was
 in mundum, ita et Spiritus sanctus in discipulos propriam
into the-world so also the-Spirit holy upon the-disciples its-own
 sibi vindicat solemnitatem. Cui etiam probabilius quam
for-itself claims solemnity to-which also more-probably than
 alicui aliarum personarum templum adscribendum videtur,
to-any of-the-other persons a-temple to-be-ascribed seems
 si diligentius apostolicam attendamus auctoritatem, atque
if more-diligently apostolic we-attend-to authority and
 ipsius Spiritus operationem. Nulli enim trium personarum
of-the-very Spirit the-working to-none for of-the-three persons
 spirituale templum specialiter adscribit apostolus, nisi Spiritui
a-spiritual temple specially ascribes the-apostle except to-the-Spirit
 sancto. Non enim ita templum Patris, vel templum Filii
holy not for so the-temple of-the-Father or the-temple of-the-Son
 dicit, sicut templum Spiritus sancti, in prima ad Corinthios
he-says as the-temple of-the-Spirit holy in the-first to the-Corinthians
 ita scribens: «Qui adhæret Domino, unus spiritus est.» Item:
thus writing who clings to-the-Lord one spirit is likewise
 «An nescitis quia corpora vestra templum sunt Spiritus
or do-you-not-know that bodies your the-temple are of-the-Spirit

sancti, qui in vobis est, quem habetis a Deo, et non
holy who in you is whom you-have from God and not
 estis vestri?» Quis etiam divinorum sacramenta beneficiorum,
you-are your-own who also of-divine the-sacraments benefits
 quæ in Ecclesia fiunt, operationi divinæ gratiæ, qua
which in the-Church are-done to-the-working of-divine grace by-which
 Spiritus sanctus intelligitur, nesciat specialiter adscribi?
the-Spirit holy is-understood would-not-know specially to-be-ascribed
 Ex aqua quippe et Spiritu sancto, in baptismo renascimur,
from water indeed and the-Spirit holy in baptism we-are-reborn
 et tunc primo quasi speciale templum Deo constituimur. In
and then first as-if a-special temple to-God we-are-established in
 consummatione quoque septiformis Spiritus gratia traditur,
the-consummation also of-the-sevenfold Spirit the-grace is-banded-on
 quibus ipsum Dei templum adornatur atque dedicatur. Quid
by-which the-very of-God temple is-adorned and dedicated what
 ergo mirum, si ei personæ cui specialiter spirituale
therefore wonder if to-that person to-whom specially a-spiritual
 templum apostolus tribuit, nos corporale assignemus? Aut
temple the-apostle assigns we a-bodily-one assign or
 cujus personæ rectius ecclesia esse dicitur, quam ejus
of-which person more-rightly a-church to-be is-said than his
 cujus operationi cuncta quæ in ecclesia ministrantur beneficia
whose to-the-working all which in the-church are-ministered benefits
 specialiter assignantur? Non tamen hoc ita conjicimus, ut
specially are-assigned not yet this so we-conjecture that
 quum Paracletum primo nostrum vocaverimus oratorium, uni
since the-Paraclete first our we-have-called oratory to-one
 ipsum personæ nos dicasse fateamur; sed propter
it person ourselves to-have-dedicated we-should-confess but for
 eam quam supra reddidimus causam, in memoriam scilicet
that which above we-have-rendered cause in memory namely

nostræ consolationis, quanquam si illo quoque, quo
of-our consolation although if in-that also in-which
 creditur, modo id fecissemus, non esset rationi adversum,
it-is-believed way it we-had-done not it-would-be to-reason contrary
 licet consuetudini incognitum.
although to-custom unknown

De persecutione quorundam quasi
 novorum apostolorum in eum

XII · THE NEW APOSTLES

Two new apostles, one reviving the life of regular canons and the other of monks, preach against Abelard's faith and life and turn even his friends from him. He dreads every council as a summons to his own condemnation, and despairs so far that he thinks of living among the pagans.

Hoc autem loco me corpore latitante, sed fama tunc
in-this moreover place me in-body biding but in-fame then
 maxime universum mundum perambulante, et illius poetici
most the-whole world traversing and of-that poetic
 figmenti quod Echo dicitur instar penitus recinente, quod
fiction which Echo is-called like wholly resounding which
 videlicet plurimum vocis habeat, sed nihil subest: priores
namely very-much of-voice has but nothing is-beneath the-earlier
 æmuli, quum per se jam minus valerent, quosdam
rivals since by themselves now less they-prevailed certain
 adversum me novos apostolos, quibus mundus plurimum
against me new apostles whom the-world very-much
 credebatur, excitaverunt; quorum alter regularium canonicorum
believed stirred-up of-whom one of-regular canons
 vitam, alter monachorum se resuscitasse gloriabatur. Hi
the-life the-other of-monks himself to-have-revived boasted these

prædicando per mundum discurrentes, et me impudenter
by-preaching through the-world running-about and me shamelessly
 quantum poterant corrodentes, non modice tam ecclesiasticis
as-much-as they-could gnawing not moderately as-well to-ecclesiastical
 quibusdam quam secularibus potestatibus contemptibilem
certain as to-secular powers contemptible
 ad tempus effecerunt, et de mea tam fide quam vita,
for a-time made and about my as-well faith as life
 adeo sinistra disseminaverunt, ut ipsos quoque amicorum
so sinister-things disseminated that the-very also of-friends
 nostrorum præcipuos a me averterent, et si qui adhuc
our the-chief from me they-turned-away and if any still
 pristini amoris erga me aliquid retinerent, hoc ipsi modis
of-former love toward me anything retained this they by-means
 omnibus, metu illorum, dissimularent. Deus ipse mihi testis
all from-fear of-them they-concealed God himself to-me witness
 est, quoties aliquem ecclesiasticarum personarum conventum
is as-often-as any of-ecclesiastical persons an-assembly
 adunari noveram, hoc in damnationem meam agi
to-be-gathered I-knew this for the-condemnation my to-be-done
 credebam. Stupefactus illico quasi supervientis ictum fulguris,
I-believed astounded at-once as-if of-a-falling the-stroke of-lightning
 expectabam ut quasi hæreticus aut profanus in conciliis
I-awaited that as-if a-heretic or profane into councils
 traheretur, aut synagogis. Atque ut de pulice ad leonem,
I-should-be-dragged or synagogues and that from the-flea to the-lion
 de formica ad elephantem comparatio ducatur, non me
from the-ant to the-elephant the-comparison may-be-drawn not me
 mitiori animo persequerentur æmuli mei, quam beatum olim
with-milder mind persecuted rivals my than blessed once
 Athanasium hæretici. Sæpe autem (Deus scit) in tantam lapsus
Athanasius the-heretics often moreover God knows into such fallen

sum desperationem, ut Christianorum finibus excessis, ad
I-have despair that of-Christians the-bounds having-left to
 gentes transire disponerem, atque ibi quiete, sub quacunque
the-gentiles to-pass I-was-arranging and there quietly under whatever
 tributi pactione, inter inimicos Christi christiane vivere; quos
of-tribute agreement among the-enemies of-Christ in-Christian-fashion to-live whom
 tanto magis propitios me habiturum credebam, quanto me
by-so-much more favorable me about-to-have I-believed by-how-much me
 minus christianum ex imposito mihi crimine suspicarentur, et
less Christian from the-imposed on-me charge they-would-suspect and
 ob hoc facilius ad sectam suam inclinari posse crederent.
for this more-easily to sect their to-be-inclined to-be-able they-would-believe

De abbazia ad quam assumptus est, et persecutione
 tam filiorum, id est monachorum, quam tyranni in eum

XIII · THE ABBEY OF SAINT-GILDAS

Abelard is elected abbot of Saint-Gildas of Rhuy in Brittany, among a barbarous people and undisciplined monks who keep concubines and children, while a local tyrant seizes the abbey's lands. When the abbot of Saint-Denis expels the nuns of Argenteuil, Abelard gives the Paraclete to Heloise and her sisters, and in a year it prospers more than he could have made it in a hundred.

Quum autem tantis perturbationibus incessanter affligerer,
when moreover by-so-great disturbances incessantly I-was-afflicted
 atque hoc extremum mihi superesset consilium, ut apud
and this last to-me remained counsel that among
 inimicos Christi ad Christum confugerem; occasionem
the-enemies of-Christ to Christ I-should-flee an-occasion
 quamdam adeptus qua insidias istas paululum declinare
certain having-gained by-which the-snares these a-little to-avoid

me credidi, incidi in christianos atque monachos gentibus
myself I-believed I-fell among Christians and monks than-the-gentiles
 longo sæviore, atque pejores. Erat quippe in Britannia
by-far more-savage and worse there-was indeed in Britain
 minore, in episcopatu Venetensi, abbatia quædam Sancti Gildasii
the-lesser in the-bishopric of-Vannes an-abbey a-certain of-Saint Gildas
 Ruiensis, pastore defuncto desolata, ad quam me concors
of-Rhuys its-pastor dead desolate to which me the-concordant
 fratrum electio cum assensu principis terræ vocavit, atque
of-the-brothers election with the-assent of-the-prince of-the-land called and
 hoc ab abbate nostro et fratribus facile impetravit; sicque
this from abbot our and the-brothers easily obtained and-thus
 me Francorum invidia ad Occidentem, sicut Hieronymum
me of-the-French envy to the-West as Jerome
 Romanorum expulit ad Orientem. Nunquam enim huic rei
of-the-Romans drove to the-East never for to-this thing
 (sciat Deus) acquievissem, nisi ut quocunque modo has
let-know God I-would-have-acquiesced unless that in-whatever way these
 quas incessanter sustinebam oppressiones, ut dixi, declinarem.
which incessantly I-was-bearing oppressions as I-said I-might-avoid
 Terra quippe barbara, et terræ lingua mihi incognita
the-land indeed barbarous and of-the-land the-tongue to-me unknown
 erat, et turpis atque indomabilis illorum monachorum vita
was and shameful and untamable of-those monks the-life
 omnibus fere notissima, et gens terræ illius inhumana
to-all almost most-known and the-people of-the-land that inhuman
 atque incompressa. Sicut ergo ille, qui imminente sibi
and disordered as therefore he who impending to-him
 gladio perterritus in præcipitium se collidit, et, ut
the-sword terrified into a-precipice himself dashes and that
 puncto temporis mortem unam differat, aliam incurrit: sic
by-a-point of-time death one he-may-put-off another incurs so

ego ab uno periculo in aliud scienter me contuli, ibique
I from one danger into another knowingly myself betook and-there
 ad horrissoni undas Oceani, quum fugam mihi ulterius
at of-the-horrid-sounding the-waves of-Ocean since flight to-me further
 terræ postremitas non præberet, sæpe in orationibus meis
of-the-land the-furthest-end not would-afford often in prayers my
 illud revolvebam: «A finibus terræ ad te clamavi, dum
that I-turned-over from the-ends of-the-earth to you I-have-cried while
 anxietur cor meum.» Quanta enim anxietate illa etiam
was-anguished heart my with-how-great for anxiety that also
 quam regendam susceperam indisciplina fratrum congregatio
which to-be-governed I-had-undertaken undisciplined of-brothers congregation
 cor meum die ac nocte cruciaret, quum tam animæ
heart my by-day and by-night tormented when as-well of-soul
 meæ quam corporis pericula pensarem, neminem jam latere
my as of-body the-dangers I-weighed no-one now to-escape
 arbitror. Certum quippe habebam quod si eos ad regularem
I-think certain indeed I-held that if them to regular
 vitam quam professi fuerant compellere tentarem, me vivere
life which professed they-had to-compel I-should-try me to-live
 non posse, et si hoc in quantum possem non agerem, me
not to-be-able and if this in as-much-as I-could not I-should-do me
 damnandum esse. Ipsam etiam abbatiam tyrannus quidam in
to-be-damned to-be the-very also abbey a-tyrant certain in
 terra illa potentissimus ita jam diu sibi subjugaverat, ex
land that most-powerful so now long to-himself had-subjugated from
 inordinatione scilicet ipsius monasterii nactus occasionem,
the-disorder namely of-the-very monastery having-got an-opportunity
 ut omnia loca monasterio adjacentia in usus proprios
that all places to-the-monastery adjacent to uses his-own
 redegisset, ac gravioribus exactionibus monachos ipsos
he-had-reduced and by-heavier exactions the-monks themselves

quam tributarios judæos exagitaret. Urgebant me monachi
than tributary Jews he-barassed pressed me the-monks
 pro necessitudinibus quotidianis, quum nihil in commune
for necessities daily since nothing in common
 haberent quod eis ministrarem, sed unusquisque de
they-had which to-them I-might-supply but each from
 propriis olim marsupiis se et concubinas suas cum filiis et
their-own of-old purses himself and concubines his with sons and
 filiabus sustentaret. Gaudebant me super hoc anxiami, et
daughters sustained they-rejoiced me about this to-be-anxious and
 ipsi quoque furabantur et asportabant quæ poterant,
themselves also stole and carried-off what-things they-could
 ut quum in administratione ipsa deficerem, compellerer
that when in administration itself I-should-fail I-might-be-compelled
 aut a disciplina cessare, aut omnino recedere. Quum autem
either from discipline to-cessate or altogether to-withdraw when moreover
 tota terræ illius barbaries pariter exlex et indisciplinata
the-whole of-the-land that barbarism equally lawless and undisciplined
 esset, nulli erant hominum ad quorum confugere possem
was none there-were of-men to whose to-flee I-could
 adiutorium, quum a moribus omnium pariter dissiderem.
help since from the-ways of-all equally I-dissented
 Foris me tyrannus ille et satellites sui assidue opprimebant,
outside me tyrant that and henchmen his constantly oppressed
 intus mihi fratres incessanter insidiabantur: ut illud apostoli
within to-me the-brothers incessantly laid-snares that that of-the-apostle
 in me specialiter dictum res ipsa indicaret: «Foris pugna,
about me specially said the-thing itself might-show outside fights
 intus timores.» Considerabam, et plangebam quam inutilem
within fears I-considered and I-bewailed how useless
 et miseram vitam ducerem, et quam infructuose tam mihi
and wretched a-life I-led and how fruitlessly as-well for-me

quam aliis viverem, et quantum antea clericis profecissem,
as for-others I-lived and how-much before to-clerics I-had-profited
 et quod nunc, eis propter monachos dimissis, nec in ipsis,
and that now them for monks dismissed neither in them
 nec in monachis aliquem fructum haberem, et quam inefficax
nor in the-monks any fruit I-had and how ineffective
 in omnibus incœptis atque conatibus meis redderer, ut
in all undertakings and efforts my I-was-rendered so-that
 jam mihi de omnibus illud improperari rectissime deberet:
now to-me about all-things that to-be-reproached most-rightly ought
 «Hic homo cœpit ædificare, et non potuit consummare.»
this man began to-build and not could to-finish
 Desperabam penitus, quum recorderar quæ fugeram, et
I-despaired wholly when I-recalled what-things I-had-fled and
 considerarem quæ incurrerem; et priores molestias quasi
I-considered what-things I-was-incurring and the-earlier troubles as-if
 jam nullas reputans, crebro apud me ingemiscens dicebam:
now nothing reckoning often with myself groaning I-said
 Merito hæc patior, qui, Paracletum, id est consolatorem,
deservedly these-things I-suffer who the-Paraclete that is the-consoler
 deserens, in desolationem certam me intrusi, et minas evitare
deserting into desolation certain myself thrust and threats to-avoid
 cupiens, ad certa confugi pericula. Illud autem plurimum
desiring to certain fled dangers that moreover very-much
 me cruciabat, quod oratorio nostro dimisso, de divini
me tormented that oratory our having-been-left about of-divine
 celebratione officii ita ut oporteret providere non poteram;
the-celebration of-office so as it-would-behoove to-provide not I-could
 quoniam loci nimia paupertas vix unius hominis
since of-the-place the-excessive poverty scarcely of-one man
 necessitudini sufficeret. Sed ipse quoque verus Paracletus
to-need sufficed but the-very also true Paraclete

mihi maxime super hoc desolato veram attulit consolationem,
to-me most about this desolate true brought consolation
 et proprio prout debebat providit oratorio. Accidit namque
and for-his-own as he-ought provided oratory it-happened for
 ut abbas noster Sancti Dyonisii prædictam illam Argenteoli
that abbot our of-Saint Denis aforesaid that of-Argenteuil
 abbatiam, in qua religionis habitum nostra illa jam in
abbey in which of-religion the-habit our that now in
 Christo soror potius quam uxor Heloissa suscepit, tanquam
Christ sister rather than wife Heloise had-taken as-if
 ad jus monasterii sui antiquitus pertinentem, quocunque
to the-right of-monastery his of-old belonging in-whatever
 modo acquireret, et conventum inde sanctimonialium, ubi
way he-acquired and the-community thence of-nuns where
 illa comes nostra prioratum habebat, violenter expelleret.
she companion our the-priorship held violently expelled
 Quæ quum diversis locis exiles dispergerentur, oblatam mihi
who when in-various places exiles were-scattered offered to-me
 a Domino intellexi occasionem qua nostro consulerem
by the-Lord I-understood an-occasion by-which to-our I-might-provide
 oratorio. Illuc itaque reversus, eam cum quibusdam aliis
oratory thither and-so returned her with certain others
 de eadem congregatione ipsi adhærentibus, ad prædictum
of the-same congregation to-her clinging to the-aforesaid
 oratorium invitavi; eoque illis adductis, ipsum oratorium
oratory I-invited and-there them led-in the-very oratory
 cum omnibus ei pertinentibus concessi et donavi; ipsamque
with all to-it belonging I-granted and gave and-this
 postmodum donationem nostram, assensu atque interventu
afterward donation our with-the-assent and intervention
 episcopi terræ, papa Innocentius secundus ipsis et earum
of-the-bishop of-the-land the-pope Innocent the-second to-them and their

sequacibus per privilegium in perpetuum corroboravit. Quas
followers by privilege in perpetuity confirmed whom
 ibi quidem primo inopem sustinentes vitam, et ad tempus
there indeed at-first a-poor enduring life and for a-time
 plurimum desolatas, divinæ misericordiæ respectus, cui devote
very-much desolate of-divine mercy the-regard which devoutly
 serviebant, in brevi consolatus est, et se eis quoque
they-served in short-time consoled he-has and itself to-them also
 verum exhibuit Paracletum, et circumadjacentes populos
true showed a-Paraclete and the-surrounding peoples
 misericordes eis atque propitios effecit. Et plus (sciat
merciful to-them and favorable made and more let-know
 Deus), ut arbitrator, uno anno in terrenis commodis sunt
God as I-think in-one year in earthly goods they-have-been
 multiplicatæ, quam ego per centum, si ibi permansissem.
multiplied than I in a-hundred if there I-had-remained
 Quippe quo feminarum sexus est infirmior, tanto
indeed by-how-much of-women the-sex is weaker by-so-much
 earum inopia miserabilior facile humanos commovet affectus,
their poverty more-pitiable easily human moves feelings
 et earum virtus tam Deo quam hominibus est gratior.
and their virtue as-well to-God as to-men is more-pleasing
 Tantam autem gratiam in oculis omnium illi sorori nostræ,
so-great moreover favor in the-eyes of-all to-that sister our
 quæ cæteris præerat, Dominus annuit, ut eam episcopi quasi
who the-others headed the-Lord granted that her the-bishops as-if
 filiam, abbates quasi sororem, laici quasi matrem diligenter;
daughter the-abbots as-if sister the-laity as-if mother loved
 et omnes pariter ejus religionem, prudentiam, et in omnibus
and all equally her religion prudence and in all-things
 incomparabilem patientiæ mansuetudinem admirabantur. Quæ
incomparable of-patience mildness admired who

quanto rarius se videri permittebat, ut scilicet clauso
by-how-much more-rarely herself to-be-seen allowed that namely in-closed
 cubiculo sacris meditationibus atque orationibus purius
chamber to-sacred meditations and prayers more-purely
 vacaret, tanto ardentius ejus præsentiā atque spiritualis
she-might-be-free by-so-much more-ardently her presence and of-spiritual
 colloquii monita hi qui foris sunt efflagitabant.
conversation the-counsels those who outside are demanded

De infamatione turpitudinis

XIV · THE CHARGE OF SHAME

Neighbors blame Abelard for neglecting the nuns, and when he visits them his enemies whisper that he still desires his old love. He answers with Jerome's complaint, with the example of eunuchs set over women, and with Christ and the apostles, whom holy women followed and served.

Quum autem omnes earum vicini vehementer me culparent
when moreover all their neighbors vehemently me blamed
 quod earum inopiæ minus quam possem et deberem
that their for-the-want less than I-could and ought
 consulerem, et facile id nostra saltem prædicatione valerem;
I-provided and easily this by-our at-least preaching I-could
 cœpi sæpius ad eas reverti, ut eis quoquomodo
I-began more-often to them to-return that to-them in-some-way
 subvenirem. In quo nec invidiæ mihi murmur defuit,
I-might-give-help in which not-even of-envy to-me the-murmur was-lacking
 et quod me facere sincera charitas compellebat, solita
and what me to-do sincere charity compelled the-usual
 derogantium pravitas impudentissime accusabat; dicens me
of-detractors depravity most-shamelessly accused saying me

adhuc quadam carnalis concupiscentiæ oblectatione teneri,
still by-a-certain of-carnal concupiscence delight to-be-held
 quasi pristinae dilectæ sustinere absentiam vix aut nunquam
as-if of-the-former beloved to-bear the-absence scarcely or never
 paterer. Qui frequenter illam beati Hieronymi querimoniam
I-could-suffer who frequently that of-blessed Jerome complaint
 mecum volvens, qui ad Asellam de fictis amicis scribens,
with-me turning-over who to Asella about false friends writing
 ait: «Nihil mihi obicitur nisi sexus meus, et hoc nunquam
says nothing to-me is-objected except sex my and this never
 objiceretur nisi quum Hierosolimam Paula proficiscitur.»
would-be-objected except when to-Jerusalem Paula sets-out
 Et iterum: «Antequam,» inquit, «domum sanctæ Paulæ
and again before he-says the-house of-holy Paula
 nossem, totius in me urbis studia consonabant, omnium
I-knew of-the-whole for me of-the-city the-zeals were-in-harmony of-all
 pene iudicio dignus summo sacerdotio decernebar.
almost by-the-judgment worthy of-the-highest priesthood I-was-judged
 Sed scio per bonam et malam famam pervenire ad
but I-know through good and evil report to-come to
 regna cœlorum.» Quum hanc, inquam, in tantum
the-kingdoms of-the-heavens when this I-say against so-great
 virum detractiois injuriam ad mentem reducerem, non
a-man of-detractio injury to mind I-recalled not
 modicam hinc consolationem carpebam, inquis: O si tantam
small thence consolation I-plucked saying O if so-great
 suspicionis causam æmuli mei in me reperirent, quanta me
of-suspicion cause rivals my in me should-find with-how-great me
 detrectatione opprimerent! Nunc vero mihi divina misericordia
detractio they-would-crush now but for-me by-divine mercy
 ab hac suspicione liberato, quomodo hujus perpetranda
from this suspicion freed how of-this to-be-perpetrated

turpitudinis facultate ablata, suspicio remanet? Quæ etiam
shamefulness the-faculty taken-away suspicion does-remain what also
 tam impudens hæc criminatio novissima? Adeo namque res
so shameless this accusation latest so for thing
 ista omnem hujus turpitudinis suspicionem apud omnes
this all of-this shamefulness suspicion with all
 removet, ut quicumque mulieres observare diligentius student,
removes that whoever women to-watch more-diligently strive
 eis eunuchos adhibeant: sicut de Esther et cæteris regis
to-them eunuchs they-assign as about Esther and the-other of-king
 Assueri puellis sacra narrat historia. Legimus et potentem
Abasuerus girls the-sacred tells history we-read also mighty
 illum reginæ Candacis eunuchum universis ejus gazis
that of-queen Candace eunuch all her treasures
 præesse; ad quem convertendum et baptisandum Philippus
to-head to whom to-be-converted and to-be-baptized Philip
 apostolus ab angelo directus est. Tales quippe semper apud
the-apostle by an-angel directed was such indeed always among
 verecundas et honestas feminas tanto amplius dignitatis
modest and honorable women by-so-much more of-dignity
 et familiaritatis adepti sunt quanto longius ab hac
and of-familiarity gained they-have by-how-much farther from this
 absistebant suspicione. Ad quam quidem penitus removendam
they-stood-away suspicion for which indeed wholly to-be-removed
 maximum illum christianorum philosophum Origenem, quum
greatest that of-Christians philosopher Origen since
 mulierum quoque sanctæ doctrinæ intenderet, sibi ipsi
of-women also to-boly teaching he-attended on-him himself
 manus intulisse Ecclesiasticæ Historiæ liber VI continet.
hands to-have-laid of-the-Ecclesiastical History book VI contains
 Putabam tamen in hoc mihi magis quam illi divinam
I-thought yet in this to-me more than to-him divine

misericordiam propitiam fuisse, ut quod ille minus provide
mercy favorable to-have-been that what he less providently
 creditur egisse, atque inde non modicum crimen incurrisset,
is-believed to-have-done and thence not small crime to-have-incurred
 id aliena culpa in me ageret, ut ad simile opus me
that by-another's fault in me it-might-do that for similar work me
 liberum præpararet, ac tanto minore pœna, quanto
free it-might-prepare and with-so-much less pain by-how-much
 brevior ac subita, ut oppressus somno, quum mihi manus
briefly and sudden that overpowered by-sleep when on-me hands
 injicerent, nihil pœnæ fere sentirem. Sed quod tunc forte
they-laid nothing of-pain almost I-felt but what then perhaps
 minus pertuli ex vulnere, nunc ex detractioe diutius
less I-suffered from the-wound now from detraction longer
 plector, et plus ex detrimento famæ quam ex corporis
I-am-punished and more from the-damage of-reputation than from of-the-body
 crucior diminutione. Sicut enim scriptum est: «Melius est
I-am-tormented the-diminution as for written it-is better is
 nomen bonum quam divitiarum multarum.» Et ut beatus meminit
a-name good than riches many and as blessed mentions
 Augustinus in sermone quodam de Vita et Moribus
Augustine in sermon a-certain on the-Life and Morals
 Clericorum: «Qui fidens conscientiarum suarum negligit famam suam,
of-Clerics who trusting to-conscience his neglects reputation his
 crudelis est.» Idem supra: «Providemus,» inquit, «bona,
cruel is the-same above we-provide he-says good-things
 ut ait apostolus, non solum coram Deo, sed etiam coram
as says the-apostle not only before God but also before
 hominibus. Propter nos, conscientia nostra sufficit in nobis.
men for ourselves conscience our suffices in us
 Propter alios, fama nostra non pollui, sed pollere debet
for others reputation our not to-be-polluted but to-excel ought

in nobis. Duæ res sunt conscientia et fama. Conscientia
in us two things there-are conscience and reputation conscience
 tibi, fama proximo.» Quid autem horum invidia ipsi
for-you reputation for-your-neighbor what moreover of-these envy to-the-very
 Christo vel ejus membris, tam prophetis scilicet quam
Christ or his to-the-members as-well the-prophets namely as
 apostolis, seu aliis patribus sanctis objiceret, si in eorum
the-apostles or the-other fathers holy would-object if in their
 temporibus existeret, quum eos videlicet corpore integros tam
times it-existed when them namely in-body whole in-such
 familiari conversatione feminis præcipue videret sociatos?
familiar intercourse with-women especially it-would-see associated
 Unde et beatus Augustinus in libro de Opere Monachorum,
whence also blessed Augustine in the-book on the-Work of-Monks
 ipsas etiam mulieres domino Jesu Christo atque apostolis
the-very even women to-the-Lord Jesus Christ and to-the-apostles
 ita inseparabiles comites adhæsisse demonstrat, ut et cum
so inseparable companions to-have-clung shows that also with
 eis etiam ad prædicationem procederent. «Ad hoc enim,»
them even to preaching they-went-forth for this for
 inquit, «et fideles mulieres habentes terrenam substantiam
he-says also faithful women having earthly substance
 ibant cum eis, et ministrabant eis de sua substantia, ut
went with them and ministered to-them from their substance that
 nullius indigerent horum quæ ad substantiam vitæ hujus
of-none they-should-need of-these-things which to the-substance of-life of-this
 pertinerent.» Et quisquis non putat ab apostolis fieri, ut
pertained and whoever not thinks by the-apostles to-be-done that
 cum eis sanctæ conversationis mulieres cursitarent quocunque
with them of-holy of-way-of-life women should-run-about wherever
 evangelium prædicabant, evangelium audiat, et cognoscat
the-gospel they-preached the-gospel let-him-hear and let-him-know

quemadmodum hoc ipsius Domini exemplo faciebant. In
how this the-very Lord's by-the-example they-did in
 evangelio enim scriptum est: «Deinceps et ipse iter faciebat
the-gospel for written it-is thereafter also he journey made
 per civitates et castella, evangelizans regnum Dei, et
through cities and villages evangelizing the-kingdom of-God and
 duodecim cum illo, et mulieres aliquæ, quæ erant curatæ
the-twelve with him and women some who had-been cured
 a spiritibus immundis, et infirmitatibus, Maria, quæ vocatur
from spirits unclean and infirmities Mary who is-called
 Magdalena, et Joanna, uxor Cuzæ procuratoris Herodis,
Magdalene and Joanna wife of-Chuza steward of-Herod
 et Susanna, et aliæ multæ quæ ministrabant ei de
and Susanna and others many who ministered to-him from
 facultatibus suis.» Et Leo Nonus contra epistolam Parmeniani
means their and Leo the-Ninth against the-letter of-Parmenianus
 de Studio Monasterii: «Omnino,» inquit, «profitemur non
on the-Study of-the-Monastery altogether he-says we-profess not
 licere episcopo, presbytero, diacono, subdiacono propriam
to-be-lawful for-a-bishop priest deacon subdeacon his-own
 uxorem causa religionis abjicere cura sua, ut non
wife for-the-sake of-religion to-cast-off from-care his-own so-that not
 ei victum et vestitum largiatur, sed non ut cum illa
to-her food and clothing he-should-bestow but not that with her
 carnaliter jaceat. Sic et sanctos apostolos legimus egisse
carnally he-should-lie thus also the-holy apostles we-read to-have-done
 beato Paulo dicente: Nunquid non habemus potestatem
blessed Paul saying surely-not not we-have the-power
 sororem mulierem circumducendi, sicut fratres Domini et
a-sister a-woman of-leading-about as the-brothers of-the-Lord and
 Cephas? Vide insipiens quia non dixit: Nunquid non habemus
Cephas see O-fool that not he-said surely-not not we-have

potestatem sororem mulierem amplectendi? sed circumducendi;

the-power a-sister a-woman of-embracing but of-leading-about

scilicet ut mercede prædicationis sustentarentur ab eis,

namely that by-the-reward of-preaching they-might-be-sustained by them

nec tamen deinceps foret inter eos carnale conjugium.»

nor yet thereafter should-be between them carnal union

Ipse certe pharisæus, qui intra se de Domino ait:

he certainly the-Pharisee who within himself about the-Lord says

«Hic, si esset propheta, sciret utique quæ et qualis

this-man if he-were a-prophet he-would-know surely who and what-kind

esset mulier quæ tangit eum, quia peccatrix est;» multo

were the-woman who touches him that a-sinner she-is much

commodiorem, quantum ad humanum iudicium spectat,

more-convenient as-far-as to human judgment looks

turpitudinis conjecturam de Domino concipere poterat,

of-shamefulness a-conjecture about the-Lord to-conceive could

quam de nobis isti; aut qui matrem ejus juveni

than about us these or he-who mother his to-a-young-man

commendatam; vel prophetas cum viduis maxime hospitari

commended or the-prophets with widows most to-lodge

atque conversari videbat, multo probabiliorem inde suspicionem

and to-converse saw much more-probable thence suspicion

contrahere. Quid etiam dixissent isti detractores nostri, si

to-contract what also would-have-said these detractors our if

Malchum illum captivum monachum, de quo beatus scribit

Malchus that captive monk about whom blessed writes

Hieronymus; eodem contubernio cum uxore victitantem

Jerome in-the-same household with wife living

conspicerent? Quanto id crimini ascriberent, quod

they-should-behold with-how-much that to-crime would-they-ascribe which

egregius ille doctor quum vidisset, maxime commendans ait:

distinguished that doctor when he-had-seen most commending says

«Erat illic senex quidam nomine Malchus, ejusdem loci
there-was there an-old-man a-certain by-name Malchus of-the-same place
 indigena. Anus quoque in ejus contubernio. Studiosi ambo
a-native an-old-woman also in his household zealous both
 religionis, et sic ecclesiæ limen terentes, ut Zachariam
of-religion and so of-the-church the-threshold wearing that Zachary
 et Elisabeth de evangelio crederes, nisi quod Joannes
and Elizabeth from the-gospel you-would-believe except that John
 in medio non erat.» Cur denique a detractioe sanctorum
in the-midst not was why finally from the-detractioe of-holy
 patrum se continent, quos frequenter legimus, vel etiam
fathers themselves do-they-restrain whom frequently we-read or even
 vidimus monasteria quoque feminarum constituere, atque
have-seen monasteries also of-women to-establish and
 eis ministrare; exemplo quidem septem diaconorum,
to-them to-minister by-the-example indeed of-the-seven deacons
 quos pro se apostoli mensis et procurationi mulierum
whom for themselves the-apostles over-the-tables and over-the-care of-the-women
 præfecerunt? Adeo namque sexus infirmior fortioris indiget
set so for the-sex weaker of-the-stronger needs
 auxilio, ut semper virum mulieri quasi caput præesse
the-help that always the-man to-the-woman as-if head to-be-over
 apostolus statuatur; in cujus etiam rei signo ipsam semper
the-apostle establishes in of-which also thing sign her always
 velatum habere caput præcipit. Unde non mediocriter miror
veiled to-have the-head he-commands whence not moderately I-wonder
 consuetudines has in monasteriis dudum inolevisse, quod
customs these in monasteries long-since to-have-grown-in that
 quemadmodum viris abbates, ita et feminis abbatissæ
as over-men abbots so also over-women abbesses
 præponantur, et ejusdem regulæ professione tam feminæ
are-set and by-the-same rule's profession as-well women

quam viri se astringant, in qua tamen pleraque
as men themselves bind in which yet very-many-things
 continentur quæ a feminis tam prælatis quam subjectis
are-contained which by women as-well set-over as subject
 nullatenus possunt adimpleri. In plerisque etiam locis, ordine
in-no-way can to-be-fulfilled in very-many also places the-order
 perturbato naturali, ipsas abbatissas atque moniales clericis
disturbed natural the-very abbesses and nuns over-clerics
 quoque ipsis, quibus subest populus, dominari conspiciamus,
also themselves to-whom is-subject the-people to-rule we-behold
 et tanto facilius eos ad prava desideria inducere posse,
and by-so-much more-easily them to depraved desires to-lead to-be-able
 quanto eis amplius habent præesse, et jugum illud in
by-how-much over-them more they-have to-be-over and yoke that upon
 eos gravissimum exercere. Quod satiricus ille considerans ait:
them most-heavy to-exercise which satirist that considering says

Intolerabilius nihil est quam femina dives.

more-intolerable nothing is than a-woman rich

Abelard means to help the nuns more, but his monks try to poison him, even in the chalice, and to have him murdered on the road; he breaks his neck in a fall. He bids his friend count his own trials slight, since all who would live godly in Christ will suffer persecution, and God's will is done in everything.

Hoc ego sæpe apud me pertractando, quantum mihi
this I often with myself turning-over as-much-as to-me
 liceret, sororibus illis providere, et earum curam
it-would-be-permitted for-sisters those to-provide and their care
 agere disposueram, et quo me amplius revererentur, corporali
to-take I-had-arranged and so-that me more they-might-revere in-bodily
 quoque præsentia eis invigilare, et sic etiam earum magis
also presence over-them to-watch and so also their more
 necessitudinibus subvenire. Et quum me nunc frequentior ac
needs to-help and since me now more-frequent and
 major persecutio filiorum quam olim fratrum affligeret, ad eas
greater persecution of-sons than once of-brothers afflicted to them
 de æstu hujus tempestatis quasi ad quemdam tranquillitatis
from the-heat of-this storm as-if to a-certain of-tranquility
 portum recurrerem, atque ibi aliquantulum respirarem, et qui
harbor I-might-run-back and there a-little I-might-breathe and who
 in monachis nullum, aliquem saltem in illis assequerem
among monks no some at-least among them I-might-gain
 fructum; ac tanto id mihi fieret magis saluberrimum,
fruit and by-so-much this to-me might-be more most-salutary
 quanto id earum infirmitati magis esset necessarium. Nunc
by-how-much it their to-the-weakness more would-be necessary now
 autem ita me Satanas impedivit, ut ubi quiescere possim,
moreover so me Satan has-bindered that where to-rest I-may-be-able

aut etiam vivere, non inveniam, sed vagus et profugus,
or even to-live not I-find but a-wanderer and a-fugitive
 ad instar maledicti Cain ubique circumferar: quem, ut
in the-likeness of-cursed Cain everywhere I-am-carried-about whom as
 supra memini, «foris pugnæ, intus timores» incessanter
above I-have-mentioned outside fights within fears incessantly
 cruciant, imo tam foris quam intus timores incessanter,
torment nay as-well outside as within fears incessantly
 pugnæ pariter et timores. Et multo periculosior et crebrior
fights equally and fears and much more-dangerous and more-frequent
 persecutio filiorum adversum me sævit quam hostium. Istos
persecution of-sons against me rages than of-enemies these
 quippe semper præsentēs habeo, et eorum insidias jugiter
indeed always present I-have and their snares continually
 sustineo. Hostium violentiam in corporis mei periculum
I-endure of-enemies the-violence in of-body my danger
 video, si a claustro procedam. In claustro autem filiorum,
I-see if from the-cloister I-go-forth in the-cloister moreover of-sons
 id est monachorum mihi tanquam abbati, hoc est patri,
that is of-monks to-me as-if to-the-abbot that is to-the-father
 commissorum, tam violenta quam dolosa incessanter sustineo
committed as-well violent as deceitful incessantly I-endure
 machinamenta. O quoties veneno me perdere tentaverunt!
machinations O how-often with-poison me to-destroy they-have-tried
 sicut et in beato factum est Benedicto. Ac si hæc ipsa causa,
as also in blessed done it-was Benedict as if this very cause
 qua ille perversos deservit filios, ad hoc ipsum me patenter
for-which he perverse deserted sons to this very me openly
 tanti patris adhortaretur exemplo, ne me certo videlicet
of-so-great father should-exhort by-the-example lest me to-certain namely
 opponens periculo, temerarius Dei tentator potius quam
exposing danger a-rash of-God tempter rather than

amator, imo mei ipsius peremptor invenirer. A talibus
lover nay of-me myself the-destroyer I-should-be-found from such
 autem eorum quotidianis insidiis quum mihi in administratione
moreover their daily snares when for-me in the-serving
 cibi vel potus quantum possem providerem, in ipso altaris
of-food or of-drink as-far-as I-could I-took-precautions in the-very of-the-altar
 sacrificio toxicare me moliti sunt, veneno scilicet calici
sacrifice to-poison me striven they-have with-poison namely into-the-chalice
 immisso. Qui etiam quadam die quum Nanneti ad comitem
put who also on-a-certain day when at-Nantes to the-count
 in ægitudine sua visitandum venissem, hospitatum me ibi
in sickness his to-be-visited I-had-come lodged me there
 in domo cujusdam fratris mei carnalis, per ipsum qui in
in the-house of-a-certain brother my by-blood through the-very who in
 comitatu nostro erat famulum, veneno interficere machinati
retinue our was servant with-poison to-kill schemed
 sunt, ubi videlicet me minus a tali machinatione
they-have where namely me less from such machination
 providere crediderunt. Divina autem dispositione tunc
to-take-precautions they-believed by-divine moreover disposition then
 actum est, ut dum cibum mihi apparatus non curarem,
done it-was that while the-food for-me prepared not I-cared-for
 frater quidam ex monachis quem mecum adduxeram, hoc
brother a-certain of the-monks whom with-me I-had-brought this
 cibo per ignorantiam usus, ibidem mortuus occumberet,
food by ignorance having-used there dead fell
 et famulus ille qui hoc præsumperat, tam conscientia suæ,
and servant that who this had-presumed as-well by-conscience his-own
 quam testimonio ipsius rei perterritus, aufugeret. Ex tunc
as by-the-testimony of-the-very thing terrified fled from then
 itaque manifesta omnibus eorum nequitia, patenter jam cœpi
and-so manifest to-all their wickedness openly now I-began

eorum, prout poteram, insidias declinare, et jam a conventu
their as I-could snares to-avoid and now from the-community
 abbatiae me subtrahere, et in cellulis cum paucis habitare.
of-the-abbey myself to-withdraw and in little-cells with few to-dwell
 Qui si me transiturum aliquo præsensissent, corruptos per
who if me about-to-pass somewhere they-had-foreseen corrupted by
 pecuniam latrones in viis aut semitis, ut me interficerent,
money robbers on the-roads or paths that me they-might-kill
 opponebant. Dum autem in istis laborarem periculis, forte
they-set-against while moreover in these I-labored dangers by-chance
 me die quadam, de nostra lapsum equitatura, manus Domini
me on-day a-certain from our fallen mount the-hand of-the-Lord
 vehementer collisit, colli videlicet mei canalem confringens.
vehemently struck of-the-neck namely my the-channel breaking
 Et multo me amplius hæc fractura afflixit et debilitavit,
and much me more this fracture afflicted and weakened
 quam prior plaga. Quandoque horum indomitam rebellionem
than the-earlier blow sometimes of-these the-untamed rebellion
 per excommunicationem coercens, quosdam eorum, quos magis
by excommunication coercing certain of-them whom more
 formidabam, ad hoc compuli, ut fide sua seu sacramento
I-dreaded to this I-compelled that by-faith their or by-oath
 publice mihi promitterent, se ulterius ab abbazia penitus
publicly to-me they-should-promise themselves further from the-abbey wholly
 recessuros, nec me amplius in aliquo inquietaturos. Qui
about-to-withdraw nor me more in anything about-to-disquiet who
 publice et impudentissime tam fidem datam quam sacramenta
publicly and most-shamelessly as-well the-faith given as the-oaths
 facta violantes, tandem per auctoritatem romani pontificis
made violating at-last by the-authority of-the-Roman pontiff
 Innocentii, legato proprio ad hoc destinato, in præsentia
Innocent a-legate his-own for this appointed in the-presence

comitis et episcoporum, hoc ipsum jurare compulsi sunt,
of-the-count and of-the-bishops this very to-swear compelled they-were
et pleraque alia. Nec sic adhuc quieverunt. Nuper autem
and very-many other-things nor thus still they-rested lately moreover
quum illis, quos prædixi, eiectionis, ad conventum abbatiæ
when those whom I-mentioned-before cast-out to the-community of-the-abbey
rediissem; et reliquis fratribus, quos minus suspicabar, me
I-had-returned and to-the-remaining brothers whom less I-suspected myself
committerem, multo hos pejores quam illos reperi. Quos jam
I-committed much these worse than those I-found whom now
quidem non de veneno, sed de gladio in jugulum meum
indeed not about poison but about the-sword into throat my
tractantes, cujusdam proceris terræ conductu vix evasi. In
plotting of-a-certain noble of-the-land by-escort scarcely I-escaped in
quo etiam adhuc laboro periculo, et quotidie quasi cervici meæ
which also still I-labor danger and daily as-if over-neck my
gladium imminentem suspicio, ut inter epulas vix respirem,
a-sword hanging I-look-up that among feasts scarcely I-breathe
sicut de illo legitur qui quum Dionysii tyranni potentiam
as about him is-read who when of-Dionysius the-tyrant the-power
atque opes conquisitas maximæ imputaret beatitudini, filo
and riches acquired to-the-greatest he-reckoned blessedness by-a-thread
latenter appensum super se gladium aspiciens, quæ terrenam
secretly hung over himself a-sword beholding what earthly
potentiam felicitas consequatur edoctus est. Quod nunc
power happiness follows taught he-was which now
quoque ipse de paupere monacho in abbatem promotus,
also I-myself from a-poor monk to abbot promoted
incessanter experior, tanto scilicet miserior quanto ditior
incessantly I-experience by-so-much namely more-wretched by-how-much richer
effectus; ut nostro etiam exemplo, eorum qui id sponte
made that by-our also example of-those who this of-their-own-accord

appetunt, ambitio refrenetur. Hæc, dilectissime frater in
seek the-ambition may-be-curbed these-things O-most-beloved brother in
 Christo, et ex diutina conversatione familiarissime comes,
Christ and from long association most-familiar companion
 de calamitatum mearum historia, in quibus quasi a
about of-calamities my the-history in which as-if from
 cunabulis jugiter laboro, tuæ me desolationi atque injuriæ
the-cradle continually I-labor for-your me desolation and injury
 illatæ scripsisse sufficiat; ut, sicut in exordio præfatus
inflicted to-have-written let-it-suffice that as in the-beginning said-before
 sum epistolæ, oppressionem tuam in comparatione mearum,
I-have of-the-letter oppression your in comparison of-mine
 aut nullam, aut modicam esse judices; et tanto eam
either none or slight to-be you-may-judge and by-so-much it
 patientius feras, quanto minorem consideras, illud
more-patiently you-may-bear by-how-much smaller you-consider that
 semper in consolationem assumens, quod membris suis de
always for consolation taking what to-members his about
 membris diaboli Dominus prædixit: «Si me persecuti sunt,
the-members of-the-devil the-Lord foretold if me persecuted they-have
 et vos persequentur. Si mundus vos odit, scitote quoniam me
also you they-will-persecute if the-world you hates know that me
 priorem vobis odio habuit. Si de mundo fuissetis, mundus
before you in-hatred it-had if of the-world you-had-been the-world
 quod suum erat diligeret.» Et: «Omnes,» inquit apostolus, «qui
what its-own was would-love and all says the-apostle who
 volunt pie vivere in Christo, persecutionem patientur.» Et
wish piously to-live in Christ persecution will-suffer and
 alibi: «Haud quæro hominibus placere. Si adhuc hominibus
elsewhere not I-seek men to-please if still men
 placerem, Christi servus non essem.» Et psalmista: «Confusi
I-pleased of-Christ a-servant not I-should-be and the-psalmist confounded

sunt,» inquit, «qui hominibus placent, quoniam Deus sprevit
they-are he-says who men please since God has-despised
 eos.» Quod diligenter beatus attendens Hieronymus, cujus
them which diligently blessed attending Jerome whose
 me præcipue in contumeliis detractationum hæredem conspicio,
me especially in the-insults of-detractions heir I-behold
 ad Nepotianum scribens ait: «Si adhuc, inquit apostolus,
to Nepotian writing says if still he-says the-apostle
 hominibus placerem, Christi servus non essem. Desiit placere
men I-pleased of-Christ a-servant not I-should-be he-ceased to-please
 hominibus, et servus factus est Christi.» Idem ad Asellam
men and a-servant made he-was of-Christ the-same to Asella
 de fictis amicis: «Gratias ago Deo meo, quod dignus sim
about false friends thanks I-give to-God my that worthy I-am
 quem mundus oderit.» Et ad Heliodorum monachum: «Erras,
whom the-world should-hate and to Heliodorus the-monk you-err
 frater, erras si putas unquam christianum persecutionem
O-brother you-err if you-think ever a-Christian persecution
 non pati. Adversarius noster tanquam leo rugiens devorare
not to-suffer adversary our as-if lion roaring to-devour
 quærens circuit, et tu pacem putas? Sedet in insidiis cum
seeking goes-about and you peace think he-sits in ambush with
 divitibus.» His itaque documentis atque exemplis animati,
the-rich by-these and-so lessons and examples encouraged
 tanto securius ista toleremus, quanto injuriosius
by-so-much more-securely these-things let-us-tolerate by-how-much more-injuriouly
 accidunt. Quæ si non ad meritum nobis, saltem ad
they-happen which if not for merit to-us at-least for
 purgationem aliquam proficere non dubitemus. Et quoniam
purgation some to-profit not let-us-doubt and since
 omnia divina dispositione geruntur, in hoc se saltem
all-things by-divine disposition are-done in this himself at-least

quisque fidelium in omni pressura consoletur, quod nihil
each of-the-faithful in every distress may-console that nothing
 inordinate fieri unquam summa Dei bonitas permittit, et
disorderly to-be-done ever the-highest of-God goodness permits and
 quod quæcunque perverse fiunt, optimo fine ipse terminat.
that whatever-things perversely are-done to-the-best end he-himself concludes
 Unde et ei de omnibus recte dicitur, fiat voluntas tua.
whence also to-him about all-things rightly is-said be-done will your
 Quanta denique diligentium Deum illa est ex auctoritate
how-great finally of-those-loving God that is from authority
 apostolica consolatio, quæ dicit: «Scimus quoniam diligentibus
apostolic the-consolation which says we-know that for-those-loving
 Deum omnia cooperantur in bonum.» Quod diligenter ille
God all-things work-together for good which diligently that
 sapientissimus attendebat, quum in Proverbiis diceret: «Non
most-wise-man attended when in Proverbs he-said not
 contristabit justum quicquid ei acciderit.» Ex quo
will-sadden the-just-man whatever to-him will-have-happened from which
 manifeste a justitia eos recedere demonstrat, quicumque
manifestly from justice them to-withdraw he-shows whoever
 pro aliquo suo gravamine his irascuntur, quæ erga
for some their-own grievance at-these-things they-are-angry which toward
 se divina dispensatione geri non dubitant; et se
themselves by-divine dispensation to-be-done not they-doubt and themselves
 propriæ voluntati magis quam divinæ subjiunt, et ei
to-their-own will more than to-divine they-subject and to-that
 quod in verbis sonat, fiat voluntas tua, desideriiis occultis
which in words sounds be-done will your with-desires hidden
 repugnant, divinæ voluntati propriam antepontes. Vale.
they-fight-against to-divine will their-own preferring farewell

PETER ABELARD AND HELOISE

Epistolæ

The Letters



Quæ est Heloissæ ad Petrum deprecatoria

II · HELOISE TO ABELARD

Heloise has read his letter to a friend and asks him to write to his daughters at the Paraclete. She reminds him of all he owes her: she obeyed him in everything, preferred love to marriage and freedom to a bond, and would rather be his harlot than Augustus's empress. She entered religion at his command, not God's, and begs him to console her.

Domino suo, imo patri, conjugī suo, imo fratri; ancilla
to-lord her-own nay to-father to-husband her-own nay to-brother handmaid
sua, imo filia; ipsius uxor, imo soror; Abælardo Heloissa.
his nay daughter his-own wife nay sister to-Abelard Heloise
Missam ad amicum pro consolatione epistolam, dilectissime,
sent to a-friend for consolation the-letter O-most-beloved
vestram ad me forte quidam nuper attulit. Quam ex
your to me by-chance someone lately brought which from
ipsa statim tituli fronte vestram esse considerans, tanto
the-very at-once of-the-title front yours to-be considering by-so-much
ardentius eam cœpi legere, quanto scriptorem ipsum
more-ardently it I-began to-read by-how-much the-writer himself
charius amplector, ut cujus rem perdidī, verbis saltem
more-dearly I-embrace that of-whom the-thing I-have-lost by-words at-least
tanquam ejus quadam imagine recreer. Erant, memini,
as-if his by-a-certain image I-may-be-refreshed there-were I-remember
hujus epistolæ verba fere omnia felle et absinthio plena,
of-this letter the-words almost all with-gall and wormwood full
quæ scilicet nostræ conversionis miserabilem historiam, et
which namely of-our conversion the-wretched history and
tuas, unice, cruces assiduas referebant. Complesti revera
your O-only-one crosses constant related you-have-fulfilled truly

in epistola illa quod in exordio ejus amico promisisti,
in letter that what in the-beginning its to-the-friend you-promised
 ut videlicet in comparatione tuarum suas molestias nullas
that namely in comparison of-yours his-own troubles none
 vel parvas reputaret. Ubi quidem expositis prius
or small he-might-reckon where indeed having-been-set-forth first
 magistrorum tuorum in te persecutionibus, deinde in
of-masters your against you persecutions then against
 corpus tuum summæ proditiōis injuria, ad condiscipulorum
body your of-the-highest treachery the-injury to of-fellow-students
 quoque tuorum, Alberici videlicet Rhemensis et Lotulfi
also your of-Alberic namely of-Rheims and of-Lotulf
 Lombardi execrabilem invidiam, et infestationem nimiam
the-Lombard the-execrable envy and harassment excessive
 stylum contulisti. Quorum quidem suggestionibus quid de
the-pen you-brought whose indeed by-the-suggestions what about
 glorioso illo theologiæ tuæ opere, quid de te ipso
glorious that of-theology your work what about you yourself
 quasi in carcere damnato actum sit non prætermisisti.
as-if in prison condemned done was not you-have-passed-over
 Inde ad abbatis tui fratrumque falsorum machinationem
thence to of-abbot your and-of-brothers false the-machination
 accessisti, et detractiōes illas tibi gravissimas duorum
you-came and detractiōes those to-you most-grievous of-two
 illorum pseudoapostolorum a prædictis æmulis in te
those pseudo-apostles by the-aforesaid rivals against you
 commotas, atque ad scandalum plerisque subortum de
stirred-up and to the-scandal for-very-many arisen about
 nomine Paracleti oratorio præter consuetudinem imposito:
the-name of-the-Paraclete on-the-oratory beyond custom imposed
 denique ad intolerabiles illas et adhuc continuas in
finally to intolerable those and still continual against

te persecutiones, crudelissimi scilicet illius exactoris, et
you persecutions of-most-cruel namely that extortioner and
 pessimorum, quos filios nominas, monachorum profectus,
of-the-worst whom sons you-name monks having-proceeded
 miserabilem historiam consummasti. Quæ cum siccis oculis
the-wretched history you-have-completed which with dry eyes
 neminem vel legere vel audire posse æstimem: tanto
no-one either to-read or to-hear to-be-able I-think by-so-much
 dolores meos amplius renovarunt, quanto diligentius singula
griefs my more they-have-renewed by-how-much more-diligently each-thing
 expresserunt et eo magis auxerunt, quo in
they-expressed and by-so-much more increased by-how-much against
 te adhuc pericula crescere retulisti; ut omnes pariter
you still dangers to-grow you-have-reported that all equally
 de vita tua desperare cogamur, et quotidie ultimos
about life your to-despair we-are-compelled and daily the-last
 illos de nece tua rumores trepidantia nostra corda et
those about death your rumors trembling our hearts and
 palpitantia pectora expectent. Per ipsum itaque, qui te
throbbing breasts await by him and-so who you
 sibi adhuc quoquo modo protegit, Christum obsecramus;
for-himself still in-whatever way protects Christ we-beseech
 quatenus ancillulas ipsius et tuas crebris litteris de his,
that little-handmaids his and yours by-frequent letters about those
 in quibus adhuc fluctuas, naufragiis certificare digneris; ut
in which still you-toss shipwrecks to-inform you-may-deign that
 nos saltem quæ tibi solæ remansimus, doloris vel gaudii
us at-least who to-you alone have-remained of-grief or of-joy
 participes habeas. Solent etenim dolenti nonnullam
partners you-may-have are-wont for to-one-grieving some
 afferre consolationem qui condolent, et quodlibet onus
to-bring consolation those-who grieve-with and any burden

pluribus impositum levius sustinetur, sive defertur. Quod
on-many laid more-lightly is-borne or is-carried but
 si paululum hæc tempestas quieverit, tanto amplius
if a-little this storm will-have-calmed by-so-much more
 maturandæ sunt litteræ, quanto sunt jucundiores futuræ.
to-be-hastened are letters by-how-much they-are more-pleasing about-to-be
 De quibuscunque autem nobis scribas, non parvum
about whatever moreover to-us you-may-write not small
 nobis remedium conferes; hoc saltem uno quod te
to-us remedy you-will-confer by-this at-least one that you
 nostri memorem esse monstrabis. Quam jucundæ vero sint
of-us mindful to-be you-will-show how pleasing indeed are
 absentium litteræ amicorum, ipse nos exemplo proprio
of-absent the-letters friends himself us by-example his-own
 Seneca docet, ad amicum Lucilium quodam loco sic scribens:
Seneca teaches to friend Lucilius in-a-certain place thus writing
 «Quod frequenter mihi scribis, gratias ago. Nam quo
that frequently to-me you-write thanks I-give for in-which
 uno modo potes te mihi ostendis. Nunquam epistolam
one way you-can yourself to-me you-show never letter
 tuam accipio, quin protinus una simus. Si imagines nobis
your I-receive but at-once together we-are if images to-us
 amicorum absentium jucundæ sunt, quæ memoriam renovant,
of-friends absent pleasing are which memory renew
 et desiderium absentiae falso atque inani solatio levant,
and the-longing of-absence with-false and empty solace relieve
 quanto jucundiores sunt litteræ, quæ amici absentis veras
by-how-much more-pleasing are letters which of-a-friend absent true
 notas afferunt?» Deo autem gratias, quod hoc saltem modo
marks bring to-God moreover thanks that in-this at-least way
 præsentiam tuam nobis reddere nulla invidia prohiberis, nulla
presence your to-us to-render by-no envy you-are-forbidden by-no

difficultate præpediris, nulla, obsecro, negligentia retarderis.

difficulty you-are-bindered by-no I-beseech negligence may-you-be-delayed

Scripsisti ad amicum prolixæ consolationem epistolæ,

you-have-written to a-friend of-a-long consolation letter

et pro adversitatibus quidem suis, sed de tuis. Quas

and for adversities indeed his but about yours which

videlicet tuas diligenter commemorans, quum ejus intenderes

namely yours diligently recalling while his you-attended

consolationi, nostræ plurimum addidisti desolationi, et dum

to-the-consolation to-our very-much you-have-added desolation and while

ejus mederi vulneribus cuperes, nova quædam nobis vulnera

his to-heal wounds you-desired new certain on-us wounds

doloris inflixisti, et priora auxisti. Sana, obsecro,

of-grief you-have-inflicted and the-earlier you-have-increased heal I-beseech

ipse quæ fecisti, qui quæ alii fecerunt curare

yourself what-things you-have-made who what-things others have-made to-cure

satagis. Morem quidem amico et socio gessisti,

you-busy-yourself the-custom indeed for-a-friend and comrade you-have-performed

et tam amicitia quam societatis debitum persolvisti; sed

and as-well of-friendship as of-comradeship the-debt you-have-paid but

maiore te debito nobis astrinxisti, quas non tam amicas

by-a-greater you debt to-us you-have-bound whom not so-much friends

quam amicissimas, non tam socias quam filias convenit

as most-dear-friends not so-much companions as daughters it-befits

nominari, vel si quod dulcius et sanctius vocabulum potest

to-be-named or if any sweeter and holier word can

excogitari. Quanto autem debito te erga eas obligaveris,

to-be-devised by-how-great moreover debt you toward them you-have-obligated

non argumentis, non testimoniis indiget, ut quasi dubium

not of-arguments not of-testimonies it-needs that as-if doubtful

comprobetur: et si omnes taceant, res ipsa clamat.

it-should-be-proved and if all should-be-silent the-thing itself cries-out

Hujus quippe loci tu post Deum solus es fundator,
of-this indeed place you after God alone are the-founder
 solus hujus oratorii constructor, solus hujus congregationis
alone of-this oratory the-builder alone of-this congregation
 ædificator. Nihil hic super alienum ædificasti fundamentum.
the-builder nothing here upon another's you-have-built foundation
 Totum quod hic est, tua creatio est. Solitudo hæc feris
all which here is your creation is solitude this to-wild-beasts
 tantum, sive latronibus vacans, nullam hominum habitationem
only or robbers free no of-men habitation
 noverat, nullam domum habuerat. In ipsis cubilibus ferarum,
had-known no house had-had in the-very lairs of-wild-beasts
 in ipsis latibulis latronum, ubi nec nominari Deus
in the-very hiding-places of-robbers where not-even to-be-named God
 solet, divinum erexisti tabernaculum, et Spiritus sancti
is-wont a-divine you-have-raised tabernacle and of-the-Spirit holy
 proprium dedicasti templum. Nihil ad hoc ædificandum
bis-own you-have-dedicated temple nothing for this to-be-built
 ex regum vel principum opibus intulisti, quum plurima
from of-kings or of-princes riches you-brought-in though very-much
 posses et maxima, ut quidquid fieret, tibi soli posset
you-could and the-greatest that whatever should-be-done to-you alone might
 ascribi. Clerici sive scholares huc certatim ad disciplinam
to-be-ascribed clerics or scholars hither eagerly to discipline
 tuam confluentes omnia ministrabant necessaria; et qui de
your flocking all-things supplied necessary and who on
 beneficiis vivebant ecclesiasticis, nec oblationes facere noverant,
benefices lived ecclesiastical not offerings to-make knew
 sed suscipere, et qui manus ad suscipiendum non ad
but to-receive and who hands for receiving not for
 dandum habuerant, hic in oblationibus faciendis prodigi atque
giving had-had here in offerings to-be-made prodigal and

importuni fiebant. Tua itaque, vere tua hæc est proprie in
importunate became yours and-so truly yours this is properly in
 sancto proposito novella plantatio, cujus adhuc teneris maxime
holy purpose new planting whose still tender most
 plantis frequens, ut proficiant, necessaria est irrigatio. Satis
to-plants frequent that they-may-thrive necessary is watering enough
 ex ipsa feminei sexus natura debilis est hæc plantatio,
from the-very of-the-female sex nature weak is this planting
 et est infirma, etiamsi non esset nova. Unde diligentiores
and it-is infirm even-if not it-were new whence more-diligent
 culturam exigit et frequentiores, juxta illud apostoli:
cultivation it-requires and more-frequent according-to that of-the-apostle
 «Ego plantavi, Apollo rigavit, Deus autem incrementum
I planted Apollo watered God moreover the-increase
 dedit.» Plantaverat apostolus atque fundaverat in fide per
gave had-planted the-apostle and had-founded in the-faith through
 prædicationis suæ doctrinam Corinthios, quibus scribebat.
of-preaching his the-teaching the-Corinthians to-whom he-was-writing
 Rigaverat postmodum eos ipsius apostoli discipulus Apollo
had-watered afterward them of-the-very apostle the-disciple Apollo
 sacris exhortationibus, et sic eis incrementum virtutum
with-sacred exhortations and so to-them the-increase of-virtues
 divina largita est gratia. Vitis alienæ vineam, quam non
divine bestowed it-has grace of-a-vine another's the-vineyard which not
 plantasti, in amaritudinem tibi conversam, admonitionibus
you-planted into bitterness for-you turned with-admonitions
 sæpe cassis, et sacris frustra sermonibus excolis. Quid
often vain and with-sacred in-vain sermons you-cultivate what
 tuæ debeas attende, qui sic curam impendis alienæ.
to-your-own you-may-owe consider who thus care spend on-another's
 Doces et admones rebelles, nec proficis. Frustra ante porcos
you-teach and you-admonish rebels nor you-profit in-vain before swine

divini eloquii margaritas spargis. Qui obstinatis tanta
of-divine utterance pearls you-scatter who on-the-obstinate so-much
 impendis, quid obedientibus debeas considera. Qui tanta
spend what to-the-obedient you-may-owe consider who so-much
 hostibus largiris, quid filiabus debeas meditare. Atque ut
on-enemies bestow what to-daughters you-may-owe meditate and that
 cæteras omittam, quanto erga me te obligaveris debito,
the-others I-may-omit by-how-great toward me you you-have-obligated debt
 pensa: ut quod devotis communiter debes feminis, unicæ tuæ
weigh that what to-devout in-common you-owe women to-only your
 devotius solvas. Quot autem et quantos tractatus in
more-devoutly you-may-pay how-many moreover and how-great treatises in
 doctrina, vel exhortatione, seu etiam consolatione sanctarum
the-teaching or exhortation or even consolation of-holy
 feminarum sancti patres consummaverint, et quanta eos
women holy fathers completed and with-how-great them
 diligentia composuerint, tua melius excellentia quam nostra
diligence they-composed your better excellence than our
 parvitas novit. Unde non mediocri admiratione nostræ tenera
littleness knows whence not with-moderate wonder our tender
 conversionis initia tua jam dudum oblivio movit, quod
of-conversion beginnings your already long-since forgetfulness has-moved that
 nec reverentia Dei, nec amore nostri, nec sanctorum patrum
neither by-reverence of-God nor by-love of-us nor of-holy fathers
 exemplis admonitus fluctuantem me et jam diutino mœrore
by-examples admonished wavering me and already by-long grief
 confectam, vel sermone præsentem, vel epistola absentem
worn-out either by-speech present or by-letter absent
 consolari tentaveris. Cui quidem tanto te majore debito
to-console you-have-tried to-whom indeed by-so-much you by-greater debt
 noveris obligatum, quanto te amplius nuptialis fœdere
you-should-know obligated by-how-much you more of-nuptial by-the-bond

sacramenti constat esse astrictum; et eo te magis
sacrament it-is-agreed to-be bound and by-so-much you more
 mihi obnoxium, quo te semper, ut omnibus patet,
to-me beholden by-how-much you always as to-all is-evident
 immoderato amore complexa sum. Nosti, charissime, noverunt
with-immoderate love embraced I-have you-know O-dearest know
 omnes, quanta in te amiserim, et quam miserabili casu
all how-much in you I-have-lost and how by-a-wretched chance
 summa et ubique nota proditio me ipsam quoque mihi
the-highest and everywhere known treachery me myself also from-me
 tecum abstulerit, et incomparabiliter major sit dolor ex
with-you took-away and incomparably greater is the-grief from
 amissionis modo quam ex damno. Quo vero major
of-the-loss the-manner than from the-damage by-how-much indeed greater
 est dolendi causa, majora sunt consolationis adhibenda
is of-grieving the-cause the-greater are of-consolation to-be-applied
 remedia, non utique ab alio, sed a teipso, ut qui solus
remedies not surely from another but from yourself that who alone
 es in causa dolendi, solus sis in gratia consolandi.
are in the-cause of-grieving alone you-may-be in the-grace of-consoling
 Solus quippe es qui me contristare, qui me lætificare,
alone indeed you-are who me to-sadden who me to-gladden
 seu consolari valeas. Et solus es qui plurimum id mihi
or to-console can and alone you-are who very-much this to-me
 debeas, et tunc maxime quum universa quæ jusseris in
owe and then most when all-things which you-ordered into
 tantum impleverim, ut quum te in aliquo offendere non
so-far I-have-fulfilled that when you in anything to-offend not
 possem, meipsam pro jussu tuo perdere sustinerem. Et quod
I-could myself at command your to-ruin I-bore and what
 majus est, dictuque mirabile, in tantam versus est amor
greater is and-to-be-said wonderful into such turned it-has love

insaniam, ut quod solum appetebat, hoc ipse sibi sine
madness that what alone it-sought this itself from-itself without
 spe recuperationis auferret, quum ad tuam statim jussionem
hope of-recovery took-away when at your at-once command
 tam habitum ipsa quam animum immutarem: ut te tam
as-well habit myself as mind I-changed that you as-well
 corporis mei quam animi unicum possessorem ostenderem.
of-body my as of-mind the-only possessor I-might-show
 Nihil unquam (Deus scit) in te nisi te requisivi; te
nothing ever God knows in you except you I-have-sought you
 pure, non tua concupiscens. Non matrimonii fœdera, non
purely not yours desiring not of-marriage the-bonds not
 dotes aliquas expectavi, non denique meas voluptates aut
dowries any I-have-awaited not finally my pleasures or
 voluntates, sed tuas, sicut ipse nosti, adimplere studui. Et
wills but yours as yourself you-know to-fulfill I-strove and
 si uxoris nomen sanctius ac validius videtur, dulcius mihi
if of-wife the-name holier and more-valid seems sweeter to-me
 semper extitit amicæ vocabulum; aut, si non indigneris,
always has-been of-mistress the-word or if not you-be-offended
 concubinæ vel scorti; ut, quo me videlicet pro te
of-concubine or of-whore that by-how-much myself namely for you
 amplius humiliarem, ampliorem apud te consequerer gratiam,
more I-humbled the-greater with you I-might-obtain favor
 et sic etiam excellentiæ tuæ gloriam minus læderem. Quod
and thus also of-excellence your the-glory less I-might-burt which
 et tu ipse tui gratia oblitus penitus non fuisti, in ea,
also you yourself of-yourself for-the-sake forgetful wholly not you-were in that
 quam supra memini, ad Amicum epistola pro consolatione
which above I-have-mentioned to the-Friend letter for consolation
 directa; ubi et rationes nonnullas, quibus te a conjugio
directed where also reasons some by-which you from marriage

nostro infaustis thalamis revocare conabar, exponere non es
our ill-starred bed to-call-back I-tried to-set-forth not you-have
 dedignatus, sed plerisque tacitis, quibus amorem conjugio,
disdained but very-many silent by-which love to-marriage
 libertatem vinculo præferebam. Deum testem invoco, si me
freedom to-a-bond I-preferred God as-witness I-invoke if me
 Augustus universo præsidens mundo matrimonii honore
Augustus the-whole ruling world of-marriage with-the-honor
 dignaretur, totumque mihi orbem confirmaret in perpetuo
should-deem-worthy and-whole to-me the-world should-confirm in perpetuity
 præsidendum, carius mihi et dignius videretur tua dici
to-be-ruled dearer to-me and more-worthy it-would-seem your to-be-called
 meretrix, quam illius imperatrix. Non enim quo quisque
harlot than his empress not for by-how-much each
 ditior sive potentior, ideo et melior; fortunæ illud est,
richer or more-powerful therefore also better of-fortune that is
 hoc virtutis. Nec se minime venalem æstimet esse quæ
this of-virtue nor herself by-no-means venal should-reckon to-be who
 libentius ditiori quam pauperi nubit, et plus in marito
more-gladly to-a-richer than to-a-poor-man is-married and more in a-husband
 sua quam ipsum concupiscit. Certe quamcunque ad nuptias
his than himself desires certainly whomever to marriage
 hæc concupiscentia ducit, merces ei potius quam gratia
this concupiscence leads wages to-her rather than favor
 debetur. Certum quippe est eam res ipsas, non hominem
is-owed certain indeed it-is her the-things themselves not the-man
 sequi, et se, si posset, velle prostituere ditiori. Sicut
to-follow and herself if she-could to-wish to-prostitute to-a-richer as
 inductio illa Aspasiæ philosophæ apud socraticum Æschinem
induction that of-Aspasia the-philosopher in the-Socratic Aeschines
 cum Xenophonte et uxore ejus habita manifeste convincit.
with Xenophon and wife his held manifestly proves

Quam quidem inductionem quum prædicta philosopha ad
which indeed induction when aforesaid philosopher for
 reconciliandos invicem illos proposuisset, tali fine ipsam
reconciling mutually them had-proposed with-such end it
 conclusit: «Quia nisi hoc peregeritis, ut neque
she-concluded because unless this you-will-have-accomplished that neither
 vir melior, neque femina in terris lector sit, profecto
a-man better nor a-woman on earth choicer may-be certainly
 semper id quod optimum putabis esse multo maxime
always that which best you-will-think to-be much most
 requiretis, ut et tu maritus sis quam optimæ, et hæc
you-will-require that both you husband may-be of-the-very best and she
 quam optimo viro nupta sit.» Sancta profecto hæc et
to-the-very best man married may-be holy certainly this and
 plus quam philosophica est sententia ipsius potius sophiæ
more than philosophical is sentence of-the-very rather of-wisdom
 quam philosophiæ dicenda. Sanctus hic error, et beata
than of-philosophy to-be-called holy this error and blessed
 fallacia in conjugatis, ut perfecta dilectio illæsa custodiat
deception in the-married that perfect love unharmed may-guard
 matrimonii fœdera non tam corporum continentia, quam
of-marriage the-bonds not so-much of-bodies by-continence as
 animorum pudicitia. At quod error cæteris, veritas mihi
of-minds by-chastity but what error to-the-others truth to-me
 manifesta contulerat, quum quod illæ videlicet de suis
manifest had-brought since what they namely about their-own
 æstimarent maritis, hoc ego de te, hoc mundus universus
might-reckon husbands this I about you this the-world whole
 non tam crederet quam sciret; ut tanto verior in te
not so-much believed as knew that by-so-much truer toward you
 meus amor existeret, quanto ab errore longius absisteret.
my love might-be by-how-much from error further it-stood-off

Quis etenim regum aut philosophorum tuam exæquare
who for of-kings or of-philosophers your to-equal
 famam poterat? Quæ te regio, aut civitas, seu villa videre
fame could what you region or city or town to-see
 non æstuabat? Quis te, rogo, in publicum procedentem
not burned who you I-ask into public coming-forth
 conspiciere non festinabat, ac discedentem collo erecto,
to-behold not hastened and departing with-neck raised
 oculis directis non insectabatur? Quæ conjugata, quæ virgo
with-eyes directed not followed what married-woman what virgin
 non concupiscebat absentem, et non exardebat in præsentem?
not desired absent and not was-on-fire for present
 Quæ regina vel præpotens femina gaudiis meis non invadebat
what queen or very-powerful woman joys my not envied
 vel thalamis? Duo autem, fateor, tibi specialiter inerant,
or bedchambers two moreover I-confess in-you specially were-present
 quibus feminarum quarumlibet animos statim allicere poteras:
by-which of-women any the-minds at-once to-allure you-could
 dictandi videlicet, et cantandi gratia; quæ cæteros minime
of-composing namely and of-singing the-grace which the-others by-no-means
 philosophos assecutos esse novimus. Quibus quidem quasi
philosophers attained to-have we-know by-which indeed as-if
 ludo quodam laborem exercitii recreans philosophici, pleraque
by-play a-certain the-labor of-exercise refreshing of-philosophical very-many
 amatorio metro vel rhythmo composita reliquisti carmina,
in-amatory meter or rhythm composed you-left songs
 quæ præ nimia suavitate tam dictaminis quam cantus sæpius
which for excessive sweetness as-well of-composition as of-tune very-often
 frequentata, tuum in ore omnium nomen incessanter
frequented your in the-mouth of-all name incessantly
 tenebant: ut etiam illitteratos melodix dulcedo tui non
kept that even the-unlettered of-melody the-sweetness your not

sineret immemores esse. Atque hinc maxime in amorem
allowed unmindful to-be and hence most into love
 tui feminæ suspirabant. Et quum horum pars maxima
of-you women sighed and since of-these the-part greatest
 carminum nostros decantaret amores, multis me regionibus
songs our sang loves many me in-regions
 brevi tempore nuntiavit, et multarum in me feminarum
in-brief time it-announced and of-many against me of-women
 accendit invidiam. Quod enim bonum animi vel corporis
kindled envy what for good of-mind or of-body
 tuam non exornabat adolescentiam? Quam tunc mihi
your not adorned youth what-woman then me
 invidentem, nunc tantis privatæ deliciis compati calamitas
envying now such deprived of-delights to-sympathize calamity
 mea non compellat? Quem vel quam, licet hostem
my not would-compel whom or what-woman although an-enemy
 primitus, debita compassio mihi nunc non emolliat? Quæ
at-first due compassion toward-me now not would-soften who
 plurimum nocens, plurimum, ut nosti, sum innocens. Non
very-much guilty very-much as you-know am innocent not
 enim rei effectus, sed efficientis affectus in crimine
for of-the-deed the-effect but of-the-doer the-intention in crime
 est; nec quæ fiunt, sed quo animo fiunt, æquitas
is nor what-things are-done but with-what mind they-are-done justice
 pensat. Quem autem animum in te semper habuerim,
weighs what moreover mind toward you always I-have-had
 solus qui expertus es judicare potes. Tuo examini cuncta
alone who experienced you-have to-judge you-can to-your examination all-things
 committo, tuo per omnia cedo testimonio. Dic unum, si
I-commit to-your in all-things I-yield testimony tell one-thing if
 vales, cur post conversionem nostram, quam tu solus facere
you-can why after conversion our which you alone to-do

decrevisti, in tantam tibi negligentiam atque oblivionem
decided into such for-you neglect and forgetfulness
 venerim, ut nec colloquio præsentis recreer, nec absentis
I-have-come that neither by-conversation of-you-present I-am-refreshed nor of-you-absent
 epistola consoler: dic, inquam, si vales, aut ego quod sentio,
by-letter I-am-consolated tell I-say if you-can or I what I-feel
 imo quod omnes suspicantur dicam. Concupiscentia te mihi
nay what all suspect shall-say concupiscence you to-me
 potius quam amicitia sociavit, libidinis ardor potius quam
rather than friendship joined of-lust the-heat rather than
 amor. Ubi igitur quod desiderabas cessavit, quidquid propter
love when therefore what you-desired ceased whatever because-of
 hoc exhibebas pariter evanuit. Hæc, dilectissime, non tam
this you-showed equally vanished this O-most-beloved not so-much
 mea est quam omnium conjectura, non tam specialis quam
mine is as of-all the-conjecture not so-much special as
 communis, non tam privata quam publica. Utinam mihi
common not so-much private as public would-that to-me
 soli sic videretur, atque aliquos in excusationem sui amor
alone so it-seemed and some in excuse of-itself love
 tuus inveniret, per quos dolor meus paululum resideret.
your might-find by whom grief my a-little might-subside
 Utinam occasiones fingere possem, quibus te excusando mei
would-that pretexts to-feign I-could by-which you by-excusing my
 quoquo modo tegerem vilitatem. Attende, obsecro, quæ
in-whatever way I-might-cover vileness attend I-beseech what-things
 requiro; et parva hæc videbis et tibi facillima. Dum tui
I-require and small these you-will-see and for-you most-easy while of-your
 præsentia fraudor, verborum saltem votis, quorum tibi
presence I-am-defrauded of-words at-least by-vows of-which to-you
 copia est, tuæ mihi imaginis præsentia dulcedinem. Frustra
plenty is your to-me of-image present the-sweetness in-vain

te in rebus dapsilem expecto, si in verbis avarum sustineo.

you in things lavish I-expect if in words stingy I-endure

Nunc vero plurimum a te me promereri credideram,

now indeed very-much from you me to-merit I-had-believed

quum omnia propter te compleverim, nunc in tuo maxime

when all-things for you I-have-fulfilled now in your most

perseverans obsequio. Quam quidem juvenulam ad monasticæ

persevering service whom indeed a-young-girl to of-monastic

conversationis asperitatem non religionis devotio, sed tua

of-way-of-life the-harshness not of-religion the-devotion but your

tantum pertraxit jussio; ubi si nihil a te promerear,

only drew command where if nothing from you I-should-merit

quam frustra laborem dijudica. Nulla mihi super hoc merces

how in-vain I-labor judge no to-me about this reward

expectanda est a Deo, cujus adhuc amore nihil me

to-be-awaited is from God whose still for-the-love nothing me

constat egisse. Properantem te ad Deum secuta sum

it-is-agreed to-have-done hastening you to God followed I-have

habitu, imo præcessi. Quasi enim memor uxoris Loth

in-habit nay I-went-before as-if for mindful of-the-wife of-Lot

retro conversæ, prius me sacris vestibus et professione

backward turned before me in-sacred garments and profession

monastica quam teipsum Deo mancipasti. In quo, fateor, uno

monastic than yourself to-God you-gave-over in which I-confess one

minus te de me confidere vehementer dolui atque erubui.

less you in me to-trust vehemently I-grieved and I-blushed

Ego autem (Deus scit) ad Vulcania loca te properantem

I moreover God knows to the-Vulcanian places you hastening

præcedere vel sequi pro jussu tuo minime dubitare. Non

to-go-before or to-follow at command your by-no-means I-would-hesitate not

enim mecum animus meus, sed tecum erat. Sed et nunc

for with-me mind my but with-you was but also now

maxime si tecum non est, nusquam est. Esse vero sine te
most if with-you not it-is nowhere it-is to-be indeed without you
 nequaquam potest. Sed ut tecum bene sit, age, obsecro.
by-no-means it-can but that with-you well it-may-be act I-beseech
 Bene autem tecum fuerit, si te propitium invenerit,
well moreover with-you it-will-have-been if you favorable it-will-have-found
 si gratiam referas pro gratia, modica pro magnis, verba
if grace you-return for grace small for great words
 pro rebus. Utinam, dilecte, tua de me dilectio minus
for things would-that O-beloved your about me love less
 confideret, ut sollicitior esset! Sed quo te amplius
trusted that more-anxious it-might-be but by-how-much you more
 nunc securum reddidi, negligentiores sustineo. Memento
now secure I-have-rendered more-negligent I-endure remember
 obsecro quæ fecerim, et quanta debeas attende. Dum
I-beseech what-things I-have-done and how-much you-owe attend while
 tecum carnali fruerer voluptate, utrum id amore, vel libidine
with-you carnal I-enjoyed pleasure whether this from-love or from-lust
 agerem, incertum pluribus habebatur. Nunc autem finis
I-did uncertain to-many it-was-held now moreover the-end
 indicat quo id inchoaverim principio. Omnes denique mihi
shows from-what this I-began beginning all finally to-me
 voluptates interdixi, ut tuæ parerem voluntati. Nihil mihi
pleasures I-forbade that your I-might-obey will nothing for-me
 reservavi, nisi sic tuam nunc præcipue fieri. Quæ vero
I-have-reserved except thus yours now especially to-become what indeed
 tua sit iniquitas perpende, si merenti amplius persolvis
your may-be iniquity weigh if to-one-deserving more you-pay
 minus, imo nihil penitus: præsertim quum parvum sit quod
less nay nothing wholly especially since small it-is what
 exigeris, et tibi facillimum. Per ipsum itaque, cui te
you-are-asked and for-you most-easy by him and-so to-whom yourself

obtulisti, Deum te obsecro, ut quoquo modo potes tuam
you-have-offered God you I-beseech that in-whatever way you-can your
 mihi præsentiā reddas, consolationem videlicet mihi
to-me presence you-may-restore consolation namely to-me
 aliquam rescribendo, hoc saltem pacto, ut sic recreata divino
some by-writing-back this at-least on-terms that thus refreshed divine
 alacrior vacem obsequio. Quum me ad temporales olim
more-eager I-may-be-free for-service when me to temporal once
 voluptates expeteres, crebris me epistolis visitabas, frequenti
pleasures you-sought frequent me with-letters you-visited with-frequent
 carmine tuam in ore omnium Heloissam ponebas. Me
song your in the-mouth of-all Heloise you-set me
 plateæ omnes, me domus singulæ resonabant. Quanto autem
the-streets all me the-houses each resounded by-how-much moreover
 rectius me nunc in Deum, quam tunc in libidinem
more-rightly me now toward God than then toward lust
 excitares? Perpende, obsecro, quæ debes, attende quæ
you-would-rouse weigh I-beseech what-things you-owe attend what-things
 postulo; et longam epistolam brevi fine concludo. Vale,
I-demand and a-long letter with-a-brief end I-conclude farewell
 unice.

O-only-one

Quæ est rescriptum Petri ad Helloissam

III · ABELARD TO HELOISE

Abelard has not written because he trusted her wisdom. He sends the Psalter she asked for, shows from Scripture how much the prayers of women and wives avail, and gives the nuns a prayer for him at each hour. If he dies, he asks to be buried at the Paraclete, so that his grave will move them to pray for his soul.

Heloissæ dilectissimæ sorori suæ in Christo Abælardus

to-Heloise most-beloved to-sister his-own in Christ Abelard

frater ejus in ipso.

brother her in him

Quod post nostram a seculo ad Deum conversionem

that after our from the-world to God conversion

nondum tibi aliquid consolationis vel exhortationis scripserim,

not-yet to-you anything of-consolation or of-exhortation I-have-written

non negligentia meæ, sed tuæ, de qua semper plurimum

not to-negligence my but to-your of which always very-much

confido, prudentia imputandum est. Non enim eam his

I-trust prudence to-be-imputed is not for it these-things

indigere credidi, cui abundanter quæ necessaria sunt

to-need I-believed to-whom abundantly what-things necessary are

divina gratia impartivit; ut tam verbis quam exemplis

divine grace has-imparted that as-well by-words as by-examples

errantes valeas docere, pusillanimes consolari, tepidos

the-erring you-may-be-able to-teach the-faint-hearted to-console the-lukewarm

exhortari, sicut et facere jam dudum consuevisti,

to-exhort as also to-do already long-since you-have-been-accustomed

quum sub abbatisa prioratum obtineres. Quod si nunc

when under the-abbess the-priorship you-held but if now

tanta diligentia tuis provideas filiabus, quanta

with-so-great diligence for-your you-provide daughters with-how-great

tunc sororibus, satis esse credimus, ut jam omnino
then for-sisters enough to-be we-believe so-that now altogether
 superfluum doctrinam vel exhortationem nostram arbitremur.
superfluous teaching or exhortation our we-may-reckon
 Sin autem humilitati tuæ aliter videtur, et in iis
but-if moreover to-humility your otherwise it-seems and in those-things
 etiam quæ ad Deum pertinent magisterio nostro atque
also which to God pertain of-mastership our and
 scriptis indiges, super his quæ velis scribe mihi, ut
writings you-need about those-things which you-wish write to-me that
 ad ipsam rescribam prout Dominus mihi annuerit. Deo
to her I-may-write-back as the-Lord to-me will-have-granted to-God
 autem gratias, qui gravissimorum et assiduorum periculorum
moreover thanks who of-most-grievous and constant dangers
 meorum sollicitudinem vestris cordibus inspirans, afflictionis
my the-anxiety into-your hearts breathing of-affliction
 meæ participes vos fecit; ut orationum suffragiostrarum
my partners you has-made that of-prayers by-the-support your
 divina miseratio me protegat, et velociter Sathanam sub
divine compassion me may-protect and swiftly Satan under
 pedibus nostris conterat. Ad hoc autem præcipue Psalterium,
feet our may-crush for this moreover especially the-Psalter
 quod a me sollicite requisisti, soror in seculo quondam
which from me anxiously you-have-requested O-sister in the-world once
 chara, nunc in Christo charissima, mittere maturavi. In
dear now in Christ dearest to-send I-have-bastened in
 quo videlicet pro nostris magnis et multis excessibus, et
which namely for our great and many excesses and
 quotidiana periculorum meorum instantia, jube Domino
daily of-dangers my the-pressure a-perpetual to-the-Lord
 sacrificium immoles orationum. Quantum autem locum
sacrifice you-may-offer of-prayers how-great moreover a-place

apud Deum et sanctos ejus fidelium orationes obtineant,
with God and saints his of-the-faithful the-prayers hold
 et maxime mulierum pro charis suis, et uxorum pro
and most of-women for dear-ones their-own and of-wives for
 viris, multa nobis occurrunt testimonia et exempla. Quod
husbands many to-us occur testimonies and examples which
 diligenter attendens apostolus, sine intermissione orare nos
diligently attending the-apostle without intermission to-pray us
 admonet. Legimus Dominum Moysi dixisse: «Dimitte me
admonishes we-read the-Lord to-Moses to-have-said let-go me
 ut irascatur furor meus.» Et Jeremiæ: «Tu vero,» inquit,
that may-be-angered fury my and to-Jeremiah you but he-says
 «Noli orare pro populo hoc, et non obsistas mihi.» Ex
do-not pray for people this and not oppose me from
 quibus videlicet verbis manifeste Dominus ipse profitetur
which namely words manifestly the-Lord himself professes
 orationes sanctorum quasi quoddam frenum iræ ipsius
the-prayers of-the-saints as-if a-certain bridle on-anger his
 immittere, quo scilicet ipsa coerceatur, ne quantum
to-put by-which namely it may-be-restrained lest as-much-as
 merita peccantium exigunt, ipsa in eos sæviat. Ut quem
the-merits of-sinners demand it against them may-rage that whom
 ad vindictam justitia quasi spontaneum ducit, amicorum
to vengeance justice as-if spontaneous leads of-friends
 supplicatio flectat, et tanquam invitum quasi vi quadam
supplication may-bend and as-if unwilling as-if by-force a-certain
 retineat. Sic quippe oranti vel oraturo dicitur: «Dimitte
may-hold-back thus indeed to-one-praying or about-to-pray it-is-said let-go
 me, et ne obsistas mihi.» Præcipit Dominus ne oretur
me and do-not oppose me commands the-Lord that-not it-be-prayed
 pro impiis. Orat justus, Domino prohibente, et ab
for the-impious prays the-just-man the-Lord forbidding and from

ipso impetrat quod postulat, et irati iudicis sententiam
him obtains what he-asks and of-the-angry judge the-sentence
 immutat. Sic quippe de Moyse subjunctum est: «Et placatus
changes thus indeed about Moses added it-is and appeased
 factus est Dominus de malignitate quam dixit facere
made was the-Lord about the-wickedness which he-said to-do
 populo suo.» Scriptum est alibi de universis operibus
to-people his written it-is elsewhere about all works
 Dei: «Dixit, et facta sunt.» Hoc autem loco et dixisse
of-God he-spoke and made they-were in-this moreover place both to-have-said
 memoratur quod de afflictione populus meruerat, et virtute
he-is-recorded what of affliction the-people had-deserved and by-the-power
 orationis præventus, non implesse quod dixerat. Attende
of-prayer forestalled not to-have-fulfilled what he-had-said attend
 itaque quanta sit orationis virtus, si quod jubemur
and-so how-great is of-prayer the-power if what we-are-commanded
 oremus, quando id quod orare prophetam Deus prohibuit,
we-pray when that which to-pray the-prophet God forbade
 orando tamen obtinuit, et ab eo quod dixerat, eum
by-praying yet he-obtained and from that which he-had-said him
 avertit. Cui et alius propheta dicit: «Et quum iratus
he-turned-away to-whom also another prophet says and when angry
 fueris, misericordiæ recordaberis.» Audiant id atque
you-will-have-been of-mercy you-will-remember let-hear this and
 advertant principes terreni, qui occasione præpositæ et
let-mark princes earthly who by-occasion of-set-forth and
 edictæ justitiæ suæ obstinati magis quam justi reperiuntur,
proclaimed justice their obstinate rather than just are-found
 et se remissos videri erubescunt, si misericordes fiant,
and themselves remiss to-seem blush if merciful they-become
 et mendaces, si edictum suum mutant, vel quod minus
and lying if edict their they-change or what less

provide statuerunt, non impleant, et si verba rebus
providently they-have-determined not they-fulfill and if words by-deeds
 emendent. Quos quidem recte dixerim Jephthæ comparandos,
they-amend whom indeed rightly I-should-say to-Jephthah to-be-compared
 qui quod stulte voverat stultius adimplens, unicam
who what foolishly he-had-vowed more-foolishly fulfilling his-only-daughter
 interfecit. Qui vero ejus membrum fieri cupit, tunc cum
killed who but his member to-become desires then with
 psalmista dicit: «Misericordiam et judicium cantabo tibi,
the-psalmist says mercy and judgment I-shall-sing to-you
 Domine. Misericordia,» sicut scriptum est, «judicium exaltat,»
O-Lord mercy as written it-is judgment exalts
 attendens quod alibi Scriptura comminatur, «judicium sine
attending what elsewhere Scripture threatens judgment without
 misericordia in eum qui misericordiam non facit.» Quod
mercy against him who mercy not does which
 diligenter ipse psalmista considerans, ad supplicationem
diligently himself the-psalmist considering at the-supplication
 uxoris Nabal Carmeli, juramentum quod ex justitia fecerat,
of-the-wife of-Nabal of-Carmel the-oath which from justice he-had-made
 de viro ejus scilicet et ipsius domo delenda, per
about husband her namely and his house to-be-destroyed through
 misericordiam cassavit. Orationem itaque justitiæ prætulit,
mercy he-annulled prayer and-so to-justice he-preferred
 et quod vir deliquerat, supplicatio uxoris deleuit. In
and what the-husband had-sinned the-supplication of-the-wife blotted-out in
 quo quidem tibi, soror, exemplum proponitur, et securitas
which indeed to-you O-sister an-example is-set-forth and security
 datur, ut si hujus oratio apud hominem tantum obtinuit,
is-given that if her prayer with a-man so-much obtained
 quid apud Deum tua pro me audeat instruaris. Plus
what with God yours for me may-dare you-may-be-instructed more

quippe Deus, qui pater est noster, filios diligit, quam David
indeed God who father is our sons loves than David
 feminam supplicantem. Et ille quidem pius et misericors
a-woman supplicating and he indeed pious and merciful
 habebatur, sed ipsa pietas et misericordia Deus est. Et
was-held but the-very piety and mercy God is and
 quæ tunc supplicabat mulier secularis erat et laica, nec ex
she-who then supplicated woman secular was and lay nor from
 sanctæ devotionis professione Domino copulata. Quod si ex
of-holy devotion profession to-the-Lord joined but if of
 te minus ad impetrandum sufficias, sanctus qui tecum est
yourself less for obtaining you-suffice the-holy which with-you is
 tam virginum quam viduarum conventus, quod per te
as-well of-virgins as of-widows community what through yourself
 non potes, obtinebit. Quum enim discipulis Veritas dicat:
not you-can will-obtain since for to-the-disciples the-Truth says
 «Ubi duo vel tres congregati fuerint in nomine meo,
where two or three gathered will-have-been in the-name my
 ibi sum in medio eorum;» et rursum: «Si duo ex vobis
there I-am in the-midst of-them and again if two of you
 consenserint de omni re quam petierint, fiet
will-have-agreed about every thing which they-will-have-asked it-will-be-done
 illud a Patre meo;» quis non videat quantum apud Deum
that by the-Father my who not would-see how-much with God
 valeat sanctæ congregationis frequens oratio? Si, ut apostolus
may-avail of-a-holy congregation frequent prayer if as the-apostle
 asserit, «multum valet oratio iusti assidua,» quid de
asserts much avails the-prayer of-the-just constant what about
 multitudine sanctæ congregationis sperandum est? Nosti,
the-multitude of-a-holy congregation to-be-hoped is you-know
 charissima soror, ex homelia beati Gregorii XXXVIII,
O-dearest sister from the-homily of-blessed Gregory XXXVIII

quantum suffragium invito seu contradicenti fratri oratio
how-great support to-an-unwilling or resisting brother the-prayer
 fratrum mature attulerit. De quo jam ad extremum
of-the-brothers promptly brought about whom already to the-end
 ducto quanta periculi anxietate miserrima ejus anima
led with-how-great of-danger anxiety most-wretched his soul
 laboraret, et quanta desperatione et tædio vitæ fratres
labored and with-how-great despair and weariness of-life the-brothers
 ab oratione revocaret, quid ibi diligenter scriptum sit tuam
from prayer he-called-back what there diligently written is your
 minime latet prudentiam. Atque utinam confidentius te et
by-no-means escapes prudence and would-that more-confidently you and
 sanctorum conventum sororum ad orationem invitet, ut
of-holy the-community sisters to prayer it-might-invite that
 me scilicet vobis ipse vivum custodiat, per quem, Paulo
me namely for-you he-himself alive may-keep through whom Paul
 attestante, mortuos etiam suos de resurrectione mulieres
witnessing dead even their-own from resurrection women
 acceperunt. Si enim Veteris et Evangelici Testamenti paginas
received if for of-the-Old and Gospel Testament the-pages
 revolvās, invenies maxima resuscitationis miracula solis vel
you-turn-over you-will-find the-greatest of-resuscitation miracles alone or
 maxime feminis exhibita fuisse, pro ipsis vel de ipsis
most to-women shown to-have-been for them or about them
 facta. Duos quippe mortuos suscitatos ad supplicationes
done two indeed dead raised at supplications
 maternas Vetus commemorat Testamentum, per Eliam
maternal the-Old records Testament by Elijah
 scilicet, et ipsius discipulum Elisæum. Evangelium vero
namely and his disciple Elisba the-Gospel but
 trium tantum mortuorum suscitationem a Domino factam
of-three only dead the-raising by the-Lord done

continet, quæ, mulieribus exhibita, maxime illud quod supra
contains which to-women shown most that which above
 commemoravimus apostolicum dictum rebus suis confirmant:
we-have-recalled apostolic saying by-the-facts its confirm
 «Acceperunt mulieres de resurrectione mortuos suos.»
received women from resurrection dead their
 Filium quippe viduæ ad portam civitatis Naym suscitatum
the-son indeed of-a-widow at the-gate of-the-city of-Nain raised
 matri reddidit, ejus compassione compunctus. Lazarum
to-the-mother he-gave-back her by-the-compassion moved Lazarus
 quoque amicum suum ad obsecrationem sororum ejus, Mariæ
also friend his at the-entreaty of-sisters his of-Mary
 videlicet ac Marthæ, suscitavit. Quo etiam archisynagogi
namely and of-Martha he-raised he also of-the-ruler-of-the-synagogue
 filiæ hanc ipsam gratiam ad petitionem patris
to-the-daughter this very grace at the-petition of-the-father
 impendente, «mulieres de resurrectione mortuos suos
bestowing women from resurrection dead their
 acceperunt,» quum hæc videlicet suscitata proprium de
received since she namely raised her-own from
 morte receperit corpus, sicut illæ corpora suorum. Et paucis
death received-back body as they the-bodies of-their-own and by-few
 quidem intervenientibus hæ factæ sunt resuscitationes. Vitæ
indeed intervening these made were resuscitations of-life
 vero nostræ conservationem multiplex vestræ devotionis oratio
but our the-preservation manifold of-your devotion prayer
 facile obtinebit; quarum tam abstinencia quam continentia
easily will-obtain whose as-well abstinence as continence
 Deo sacrata quanto ipsi gravior habetur, tanto
to-God consecrated by-how-much to-him more-pleasing is-held by-so-much
 ipsum propitiorem inveniet. Et plerique fortassis horum qui
him more-favorable will-find and very-many perhaps of-those who

suscitati sunt, nec fideles extiterunt, sicut nec vidua
raised were not-even faithful were as neither the-widow
 prædicta, cui non roganti filium Dominus suscitavit, fidelis
aforesaid to-whom not asking a-son the-Lord raised faithful
 extitisse legitur. Nos autem invicem non solum fidei colligat
to-have-been is-read us moreover mutually not only of-faith binds
 integritas, verum etiam ejusdem religionis professio sociat. Ut
the-integrity but also of-the-same religion the-profession joins that
 autem sacrosanctum collegii vestri nunc omittam conventum,
moreover the-sacrosanct of-college your now I-may-omit community
 in quo plurimarum virginum ac viduarum devotio Domino
in which of-very-many virgins and of-widows the-devotion to-the-Lord
 jugiter deservit, ad te unam veniam, cujus apud Deum
continually serves to you alone I-may-come whose with God
 sanctitatem plurimum non ambigo posse, et quæ potes
holiness very-much not I-doubt to-be-able and what-things you-can
 mihi præcipue debere, maxime nunc in tantæ adversitatis
to-me especially to-owe most now in of-so-great adversity
 laboranti discrimine. Memento itaque semper in orationibus
laboring danger remember and-so always in prayers
 tuis ejus, qui specialiter est tuus, et tanto confidentius
your him who specially is yours and by-so-much more-confidently
 in oratione vigila, quanto id esse tibi recognoscis justius,
in prayer watch by-how-much it to-be for-you you-recognize more-just
 et ob hoc ipsi qui orandus est acceptabilis. Exaudi,
and for this to-him who to-be-prayed-for is more-acceptable bear
 obsecro, aure cordis, quod sæpius audisti aure
I-beseech with-the-ear of-the-heart what more-often you-have-heard with-the-ear
 corporis. Scriptum est in Proverbiis: «Mulier diligens corona
of-the-body written it-is in Proverbs a-woman diligent a-crown
 est viro suo.» Et rursum: «Qui invenit mulierem bonam,
is to-husband her and again who finds a-woman good

invenit bonum, et hauriet jucunditatem a Domino.» Et
finds a-good and will-draw delight from the-Lord and
 iterum: «Domus et divitiæ dantur a parentibus, a Domino
again house and riches are-given by parents by the-Lord
 autem proprie uxor prudens.» Et in Ecclesiastico: «Mulieris
moreover properly a-wife prudent and in Ecclesiasticus of-a-woman
 bonæ beatus vir.» Et post pauca: «Pars bona, mulier
good blessed the-husband and after a-few-things a-portion good a-woman
 bona.» Et juxta auctoritatem apostolicam, «Sanctificatus est
good and according-to the-authority apostolic sanctified is
 vir infidelis per mulierem fidelem.» Cujus quidem rei
the-husband unbelieving through the-wife believing of-which indeed thing
 experimentum in regno præcipue nostro, id est Francorum,
the-experience in kingdom especially our that is of-the-Franks
 divina specialiter exhibuit gratia, quum ad orationem videlicet
divine specially has-shown grace when at the-prayer namely
 uxoris magis quam ad sanctorum prædicationem, Clodoveo
of-the-wife rather than at of-the-saints the-preaching Clovis
 rege ad fidem Christi converso, regnum sic universum
the-king to the-faith of-Christ converted the-kingdom thus whole
 divinis legibus mancipaverunt, ut exemplo maxime
to-divine laws they-made-over that by-the-example most
 superiorum ad orationis instantiam inferiores provocarentur.
of-superiors to of-prayer insistence the-inferiors might-be-provoked
 Ad quam quidem instantiam dominica nos vehementer
to which indeed insistence the-Lord's us vehemently
 invitans parabola: «Ille,» inquit, «si perseveraverit pulsans,
inviting parable he says if he-will-have-persevered knocking
 dico vobis quia si non dabit ei eo quod amicus
I-say to-you that if not he-will-give to-him by-that that friend
 illius sit, propter improbitatem ejus surgens dabit ei
his he-is because-of the-importunity his rising he-will-give to-him

quotquot habet necessarios.» Ex hac profecto, ut ita dicam,
as-many-as he-has necessary from this certainly that so I-may-say
 orationis improbitate, sicut supra memini, Moyses divinæ
of-prayer importunity as above I-have-mentioned Moses of-divine
 justitiæ severitatem enervavit, et sententiam immutavit. Nosti,
justice the-severity enervated and the-sentence changed you-know
 dilectissima, quantum charitatis affectum præsentia meæ
O-most-beloved how-great of-charity the-affection to-presence my
 conventus olim vester in oratione solitus sit exhibere. Ad
community once your in prayer accustomed was to-show at
 expletionem namque quotidie singularum horarum specialem
the-completion for daily of-single hours special
 pro me Domino supplicationem hanc offerre consuevit, ut
for me to-the-Lord supplication this to-offer it-was-accustomed that
 responso proprio cum versu ejus præmissis et decantatis,
the-response proper with verse its having-been-put-first and sung
 preces his et collectam in hunc modum subjunget:
prayers to-these and a-collect in this manner it-added
 Responsum. «Non me derelinquas, nec discedas a me,
response not me forsake nor depart from me
 Domine.» Versus. «In adjutorium meum semper intende,
O-Lord verse to help my always attend
 Domine.» Preces. «Salvum fac servum tuum, Deus meus,
O-Lord prayers safe make servant your O-God my
 sperantem in te. Domine, exaudi orationem meam, et clamor
hoping in you O-Lord bear prayer my and outcry
 meus ad te veniat.» Oratio. «Deus, qui per servulum tuum
my to you let-come prayer O-God who through little-servant your
 ancillulas tuas in nomine tuo dignatus es aggregare,
little-handmaids your in name your deigned you-have to-gather
 te quæsumus, ut tam ipsi quam nobis in tua tribuas
you we-beseech that as-well to-him as to-us in your you-may-grant

perseverare voluntate. Per Dominum, etc.» Nunc autem
to-persevere will through the-Lord etc now moreover
 absenti mihi tanto amplius orationum vestrarum opus
for-absent me by-so-much more of-prayers your need
 est suffragio, quanto majoris anxietate periculi constringor.
is of-the-support by-how-much of-greater by-anxiety of-danger I-am-bound
 Supplicando itaque postulo, et postulando supplico, quatenus
by-supplicating and-so I-ask and by-asking I-supplicate so-that
 præcipue nunc absens experiar quam vera charitas vestra
especially now absent I-may-experience how true charity your
 erga absentem extiterit, singulis videlicet horis expletis
toward the-absent has-been at-each namely hours completed
 hunc orationis propriæ modum adnectens: Responsum. «Ne
this of-prayer proper manner adding response do-not
 derelinquas me, Domine pater et dominator vitæ meæ,
forsake me O-Lord father and ruler of-life my
 ut non corruam in conspectu adversariorum meorum, ne
that not I-may-fall in sight of-adversaries my lest
 gaudeat de me inimicus meus.» Versus. «Apprehende arma
may-rejoice over me enemy my verse take-hold-of arms
 et scutum, et exsurge in adjutorium mihi, ne gaudeat.»
and shield and rise-up to help to-me lest he-may-rejoice
 Preces. «Salvum fac servum tuum, Deus meus, sperantem
prayers safe make servant your O-God my hoping
 in te. Mitte ei, Domine, auxilium de sancto, et de
in you send to-him O-Lord help from the-holy and from
 Sion tuere eum. Esto ei, Domine, turris fortitudinis a
Zion protect him be to-him O-Lord a-tower of-strength from
 facie inimici. Domine, exaudi orationem meam, et clamor
the-face of-the-enemy O-Lord bear prayer my and outcry
 meus ad te veniat.» Oratio. «Deus, qui per servum tuum
my to you let-come prayer O-God who through servant your

ancillulas tuas in nomine tuo dignatus es aggregare,
little-handmaids your in name your deigned you-have to-gather
 te quæsumus, ut eum ab omni adversitate protegas, et
you we-beseech that him from every adversity you-may-protect and
 ancillis tuis incolumem reddas. Per Dominum, etc.»
to-handmaids your safe you-may-restore through the-Lord etc
 Quod si me Dominus in manibus inimicorum tradiderit,
but if me the-Lord into the-hands of-enemies will-have-delivered
 scilicet ut ipsi prævalentes me interficiant, aut quocunque
namely that they prevailing me may-kill or by-whatever
 casu viam universæ carnis absens a vobis ingrediar; cadaver
chance the-way of-all flesh absent from you I-shall-enter the-corpse
 obsecro nostrum ubicunque vel sepultum vel expositum
I-beseech our wherever either buried or exposed
 jacuerit, ad cimiterium vestrum deferri faciatis, ubi
it-will-have-lain to cemetery your to-be-carried you-may-have where
 filiæ nostræ, imo in Christo sorores, sepulcrum nostrum
daughters our nay in Christ sisters tomb our
 sæpius videntes, ad preces pro me Domino fundendas
more-often seeing to prayers for me to-the-Lord to-be-poured
 amplius invitentur. Nullum quippe locum animæ dolenti de
more may-be-invited no indeed place for-a-soul grieving over
 peccatorum suorum errore desolatæ tutiorem ac salubriorem
of-sins its error desolate safer and more-healthy
 arbitror, quam eum qui vero paracleto, id est consolatori
I-reckon than that which to-the-true paraclete that is to-the-consoler
 proprie consecratus est, et de ejus nomine specialiter
properly consecrated is and with his name specially
 insignitus. Nec Christianæ sepulturæ locum rectius apud
marked nor of-Christian burial the-place more-rightly among
 aliquos fideles, quam apud feminas Christo devotas consistere
any faithful than among women to-Christ devoted to-stand

censeo, quæ de Domini Jesu Christi sepultura sollicitæ, eam
I-judge who about the-Lord Jesus Christ's burial anxious it
 unguentis pretiosis, et prævenerunt et subsecutæ sunt, et
with-ointments precious both went-before and followed they-have and
 circa ejus sepulcrum plangentes, sicut scriptum est: «Mulieres
around his tomb lamenting as written it-is the-women

sedentes ad monumentum lamentabantur flentes Dominum.»
sitting at the-tomb lamented weeping-for the-Lord

Primo ibidem de resurrectione ejus angelica apparitione et
first there about resurrection his by-angelic apparition and
 allocutione sunt consolatæ, et statim ipsius resurrectionis
address were consoled and at-once of-his resurrection

gaudia, eo bis eis apparente, percipere meruerunt, et
the-joys he twice to-them appearing to-perceive they-deserved and

manibus contrectare. Illud autem demum super omnia
with-hands to-handle that moreover finally above all-things

postulo, ut quæ nunc de corporis mei periculo nimia
I-ask that you-who now about of-body my the-danger with-excessive

sollicitudine laboratis, tunc præcipue de salute animæ
anxiety you-labor then especially about the-salvation of-the-soul

sollicitæ, quantum dilexeritis vivum exhibeatis defuncto,
anxious how-much you-have-loved the-living you-may-show to-the-dead

orationum videlicet vestrarum speciali quodam et proprio
of-prayers namely your by-special a-certain and proper

suffragio:

support

Vive, vale, vivantque tuæ valeantque sorores,

live farewell and-may-live your and-may-fare-well sisters

Vivite, sed Christo, quæso, mei memores.

live but in-Christ I-pray of-me mindful

Quæ est rescriptum Heloissæ ad Petrum

IV • HELOISE TO ABELARD

Heloise protests that Abelard put her name before his and spoke of his death, which would leave the nuns too stricken to pray. She charges God with cruelty for striking their marriage, not their fornication, and calls herself his ruin. She still longs for their pleasures, even at mass, and begs him not to praise her chastity, which is hypocrisy, but to keep praying for her: she seeks safety, not a crown.

Unico suo post Christum unica sua in Christo.

to-only-one her-own after Christ only-one his-own in Christ

Miror, unice meus, quod præter consuetudinem epistolarum,

I-wonder O-only-one my that beyond the-custom of-letters

imo contra ipsum ordinem naturalem rerum, in ipsa fronte

may against the-very order natural of-things in the-very front

salutationis epistolaris me tibi præponere præsumpsisti:

of-salutation epistolary me to-you to-put-before you-have-presumed

feminam videlicet viro, uxorem marito, ancillam domino,

a-woman namely to-a-man a-wife to-a-husband a-handmaid to-a-lord

monialem monacho et sacerdoti, diaconissam abbati. Rectus

a-nun to-a-monk and to-a-priest a-deaconess to-an-abbot right

quippe ordo est et honestus, ut qui ad superiores vel

indeed the-order is and honorable that those-who to superiors or

ad pares scribunt, eorum quibus scribunt nomina suis

to equals write of-those to-whom they-write the-names to-their-own

anteponant. Sin autem ad inferiores, præcedunt scriptionis

they-should-put-before if moreover to inferiors they-go-first of-writing

ordine qui præcedunt rerum dignitate. Illud etiam non

in-order who go-first of-things by-dignity that also not

parva admiratione suscepimus, quod quibus consolationis

with-small wonder we-received that to-those-to-whom of-consolation

remedium afferre debuisti, desolationem auxisti; et quas
a-remedy to-bring you-ought desolation you-have-increased and which
 mitigare debueras, excitasti lacrymas. Quæ enim nostrum
to-soothe you-ought you-have-stirred tears who for of-us
 siccis oculis audire possit, quod circa finem epistolæ posuisti
with-dry eyes to-bear could what toward the-end of-the-letter you-put
 dicens: «Quod si me Dominus in manus inimicorum
saying but if me the-Lord into the-hands of-enemies
 tradiderit, ut me scilicet prævalentes interficiant, etc.» O
will-have-delivered that me namely prevailing they-may-kill etc O
 charissime, quo id animo cogitasti, quo id ore dicere
dearest with-what this mind did-you-think with-what this mouth to-say
 sustinuisti? Nunquam ancillulas suas adeo Deus obliviscatur,
did-you-bear never little-handmaids his so may-God forget
 ut eas tibi superstites reservet. Nunquam nobis vitam
that them to-you surviving be-should-keep never to-us life
 illam concedat, quæ omni genere mortis sit gravior. Te
that may-be-grant which than-every kind of-death would-be heavier you
 nostras exequias celebrare, te nostras Deo animas convenit
our funeral to-celebrate you our to-God souls it-befits
 commendare, et quas Deo aggregasti ad ipsum præmittere;
to-commend and whom to-God you-have-gathered to him to-send-ahead
 ut nulla amplius de ipsis perturberis sollicitudine, et
that by-no further about them you-may-be-disturbed anxiety and
 tanto lætior nos subsequaris, quanto securior de
by-so-much more-joyful us you-may-follow by-how-much more-secure about
 nostra salute jam fueris. Parce, obsecro, domine, parce
our salvation now you-will-have-been spare I-beseech O-lord spare
 huiusmodi dictis, quibus miseras miserrimas facias; et ut
such words by-which wretched-women most-wretched you-make and that
 ipsum, quodcunque vivimus, ne nobis auferas ante mortem.
very whatever we-live not from-us you-take-away before death

Sufficit diei malitia sua, et dies illa omnibus, quos
suffices for-the-day the-evil its-own and the-day that for-all whom
 inveniet, satis secum sollicitudinis afferet omni amaritudine
it-will-find enough with-itself of-anxiety will-bring in-every bitterness
 involuta. «Quid enim necesse est,» inquit Seneca, «mala
wrapped what for need is says Seneca evils
 arcessere, et ante mortem vitam perdere?» Rogas, unice,
to-summon and before death life to-lose you-ask O-only-one
 ut quocunque casu nobis absens hanc vitam finieris,
that by-whatever chance from-us absent this life you-will-have-ended
 ad cimiterium nostrum corpus tuum adferri faciamus,
to cemetery our body your to-be-brought we-may-have
 ut orationum scilicet nostrarum ex assidua tui memoria
that of-prayers namely our from the-constant of-you memory
 ampliorem assequaris fructum. At vero quomodo memoriam
more-ample you-may-gain fruit but indeed how memory
 tui a nobis labi posse suspicaris? aut quod orationi
of-you from us to-slip to-be-able do-you-suspect or what for-prayer
 tempus tunc erit commodum, quando summa perturbatio
time then will-be suitable when the-highest disturbance
 nihil permittet quietum? quum nec anima rationis sensum,
nothing will-permit quiet when neither the-soul of-reason the-sense
 nec lingua sermonis retinebit usum? quum mens insana in
nor the-tongue of-speech will-retain the-use when the-mind insane against
 ipsum, ut ita dicam, Deum magis irata quam pacata, non
the-very that so I-may-say God more angry than appeased not
 tam orationibus ipsum placabit quam querimoniis irritabit?
so-much by-prayers him will-placate as by-complaints will-provoke
 Flere tunc miseris tantum vacabit, non orare
to-weep then for-wretched-women only there-will-be-leisure not to-pray
 licebit, et te magis subsequi quam sepelire maturandum
will-be-permitted and you rather to-follow than to-bury to-be-hastened

erit, ut potius et nos consepeliendæ simus, quam sepelire
it-will-be that rather also we to-be-buried-with may-be than to-bury
possimus. Quæ quum in te nostram amiserimus vitam,
may-be-able who since in you our we-shall-have-lost life
vivere, te recedente, nequaquam poterimus. Atque utinam
to-live you departing by-no-means we-shall-be-able and would-that
nec tunc usque possimus! Mortis tuæ mentio mors
not-even then even we-may-be-able of-death your the-mention death
quædam nobis est. Ipsa autem mortis hujus veritas quid, si
a-certain to-us is the-very moreover of-death this reality what if
nos invenerit, futura est? Nunquam Deus annuat, ut
us it-will-have-found about-to-be is never may-God grant that
hoc tibi debitum superstites persolvamus, ut hoc tibi
this to-you debt surviving we-may-pay that with-this to-you
patrocinio subveniamus, quod a te penitus expectamus.
with-patronage we-may-help which from you wholly we-await
In hoc utinam te præcessuræ, non secuturæ! Parce itaque,
in this would-that you about-to-go-before not about-to-follow spare and-so
obsecro, nobis, parce itaque unicæ saltem tuæ, hujusmodi
I-beseech us spare and-so only-one at-least your such
scilicet supersedendo verbis, quibus tanquam gladiis mortis
namely by-refraining-from words by-which as-if with-swords of-death
nostras transverberas animas, ut quod mortem prævenit
our you-pierce souls that what death forestalls
ipsa morte gravius sit. Confectus mœrore animus
than-the-very death heavier may-be worn-out by-grief the-mind
quietus non est, nec Deo sincere potest vacare mens
quiet not is nor to-God sincerely can to-be-free the-mind
perturbationibus occupata. Noli, obsecro, divinum impedire
with-disturbances occupied do-not I-beseech divine binder
servitium, cui nos maxime mancipasti. Omne inevitabile,
service to-which us most you-have-given-over every-thing unavoidable

quod quum acciderit, mœrorem maximum secum
which when it-will-have-happened grief the-greatest with-itself
 inferet, ut subito veniat optandum est, ne timore inutili
will-bring that suddenly it-should-come to-be-wished is lest by-fear useless
 diu ante cruciet, cui nulla succurri providentia potest.
long before it-may-torment for-which no to-be-helped foresight can
 Quod et poeta bene considerans Deum precatur dicens:
which also the-poet well considering God prays saying

Sit subitum quodcunque paras, sit cæca futuri
may-it-be sudden whatever you-prepare may-it-be blind of-the-future
 Mens hominum fati, Liceat sperare timenti.
the-mind of-men of-fate let-it-be-permitted to-hope for-one-fearing

Quid autem, te amisso, sperandum mihi superest? Aut quæ
what moreover you lost to-be-hoped for-me remains or what
 in hac peregrinatione causa remanendi, ubi nullum nisi
in this pilgrimage cause of-remaining where no except
 te remedium habeam, et nullum aliud in te nisi hoc
you remedy I-may-have and no other in you except this
 ipsum quod vivis: omnibus de te mihi aliis voluptatibus
very that you-live all from you for-me other pleasures
 interdictis, cui nec præsentia tua concessum est frui,
forbidden to-whom not-even the-presence your granted is to-enjoy
 ut quandoque mihi reddi valeam? O si fas sit
that sometime to-me to-be-restored I-may-be-able O if right it-be
 dici, crudelem mihi per omnia Deum! o inclementem
to-be-called cruel to-me in all-things God O inclement
 clementiam! o infortunatam fortunam! quæ jam in me
clemency O unfortunate fortune who now on me
 universi conaminis sui tela in tantum consumpsit, ut
of-all effort her the-darts to such-a-degree has-spent that

quibus in alios sæviat, jam non habeat! Plenam in
with-which against others she-may-rage now not she-has full on
 me pharetram exhausit, ut frustra jam alii bella ejus
me quiver she-has-emptied so-that in-vain now others wars her
 formident. Nec si ei adhuc telum aliquod superesset, locum
may-dread nor if to-her still dart some remained a-place
 in me vulneris inveniret. Unum inter tot vulnera metuit,
in me of-wound it-would-find one-thing among so-many wounds she-fears
 ne morte supplicia finiam; et quum interimere non cesset,
lest by-death the-torments I-may-end and though to-kill not she-ceases
 interitum tamen quem accelerat, timet. O me miserarum
destruction yet which she-hastens she-fears O me of-wretched-women
 miserrimam! infelicium infelicissimam, quæ quanto universis
most-wretched of-unhappy most-unhappy who by-how-much to-all
 in te feminis prælata sublimiorem obtinui gradum, tanto
in you women preferred a-loftier I-obtained degree by-so-much
 hinc prostrata graviorem in te et in me pariter perpressa
hence prostrated a-heavier in you and in me equally suffered
 sum casum! Quanto quippe altior ascendentis gradus,
I-have fall by-how-much indeed higher of-the-one-ascending the-degree
 tanto gravior corruentis casus. Quam mihi nobilium ac
by-so-much heavier of-the-one-falling the-fall whom to-me of-noble and
 potentium feminarum fortuna unquam præponere potuit aut
of-powerful women fortune ever to-prefer could or
 æquare? Quam denique adeo dejecit et dolore conficere
to-equal whom finally so cast-down and with-grief to-wear-out
 potuit? Quam in te mihi gloriam contulit? Quam in te mihi
could what in you to-me glory she-conferred what in you on-me
 ruinam intulit? Quam mihi vehemens in utramque partem
ruin she-brought how to-me vehement in either direction
 extitit, ut nec in bonis nec in malis modum habuerit?
she-was that neither in goods nor in ills measure she-had

Quæ, ut me miserrimam omnium faceret, omnibus ante
who that me most-wretched of-all she-might-make than-all before
 beatiorem effecerat, ut, quum tanta perdidit pensarem,
more-blessed had-made that when such-great-things I-lost I-weighed
 tanto me majora consumerent lamenta, quanto me majora
by-so-much me greater might-consume laments by-how-much me greater
 oppresserant damna; et tanto major amissorum succederet
had-oppressed losses and by-so-much greater for-things-lost might-follow
 dolor, quanto major possessorum præcesserat amor et
grief by-how-much greater for-things-possession had-gone-before love and
 summæ voluptatis gaudia summa mœroris terminaret tristitia.
of-the-highest pleasure the-joys the-highest of-grief might-end sadness
 Et, ut ex injuria major indignatio surgeret, omnia in nobis
and that from injury greater indignation might-rise all in us
 æquitatis jura pariter sunt perversa. Dum enim solliciti
of-equity the-rights equally are perverted while for of-anxious
 amoris gaudiis fruermur, et, ut turpiore, sed expressiore
love the-joys we-enjoyed and that a-fouler but more-expressive
 vocabulo utar, fornicationi vacemus, divina nobis severitas
word I-may-use to-fornication we-gave-ourselves divine us severity
 pepercit. Ut autem illicita lictis correximus. et
spared when moreover unlawful-things by-lawful-ones we-corrected and
 honore conjugii turpitudinem fornicationis operuimus,
with-the-honor of-marriage the-shame of-fornication we-covered
 ira Domini manum suam super nos vehementer aggravavit,
the-anger of-the-Lord hand his upon us vehemently made-heavy
 et immaculatum non pertulit torum, qui diu ante sustinuerat
and an-undefiled not he-bore bed who long before had-borne
 pollutum. Deprehensis in quovis adulterio viris hæc satis
polluted caught in any adultery for-men this enough
 esset ad vindictam pœna quam pertulisti. Quod ex
would-be for vengeance the-penalty which you-suffered what from

adulterio promerentur alii, id tu ex conjugio incurristi,
adultery deserve others that you from marriage incurred
 per quod jam te omnibus satisfecisse confidebas injuriis.
through which now yourself to-all to-have-satisfied you-trusted injuries
 Quod fornicatoribus suis adulteræ, hoc propria uxor tibi
what to-fornicators their adulteresses this own wife on-you
 contulit. Nec quum pristinis vacaremus voluptatibus, sed
brought nor when to-former we-gave-ourselves pleasures but
 quum jam ad tempus segregati, castius viveremus, te
when now for a-time separated more-chastely we-lived you
 quidem Parisius scholis præsidente, et me ad imperium
indeed at-Paris over-the-schools presiding and I at command
 tuum Argenteoli cum sanctimonialibus conversante, divisus
your at-Argenteuil with nuns living divided
 itaque sic nobis adinvicem ut tu studiosius scholis, ego
and-so thus we mutually that you more-zealously to-the-schools I
 liberius orationi sive sacræ lectionis meditationi vacarem,
more-freely to-prayer or of-sacred reading to-meditation I-might-give-myself
 et tanto nobis sanctius quanto castius degentibus,
and by-so-much us more-holily by-how-much more-chastely living
 solus in corpore luisti quod duo pariter commiseramus.
alone in body you-paid what two equally had-committed
 Solus in pœna fuisti, duo in culpa, et qui minus
alone in punishment you-were two in fault and who less
 debueras, totum pertulisti. Quanto enim amplius te pro
you-owed the-whole you-suffered by-how-much for more you for
 me humiliando satisfeceras et me pariter et totum genus
me by-humbling you-had-satisfied and me equally and whole family
 meum sublimaveras, tanto te minus tam apud Deum
my had-exalted by-so-much you less as-well with God
 quam apud illos proditores obnoxium pœnæ reddideras.
as with those traitors liable to-punishment you-had-rendered

O me miseram in tanti sceleris causa progenitam! O
O me wretched in of-so-great crime the-cause born O
 summam in viros summos et consuetam feminarum
the-highest against men highest and accustomed of-women
 perniciem! Hinc de muliere cavenda scriptum est
ruin hence about a-woman to-be-guarded-against written it-is
 in Proverbiis: «Nunc ergo, fili, audi me, et attende
in Proverbs now therefore O-son bear me and attend
 verbis oris mei. Ne abstrahatur in viis illius mens tua,
to-the-words of-mouth my lest be-drawn-away in ways her mind your
 neque decipiaris semitis ejus. Multos enim vulneratos
nor you-may-be-deceived by-paths her many for wounded
 dejecit, et fortissimi quique interfecti sunt ab ea.
she-has-cast-down and the-strongest all killed have-been by her
 Viā inferi domus ejus penetrantes in interiora mortis.»
the-ways of-hell house her penetrating into the-inner-parts of-death
 Et in Ecclesiaste: «Lustravi universa animo meo, et inveni
and in Ecclesiastes I-surveyed all-things with-mind my and I-found
 amariorem morte mulierem, quæ laqueus venatorum est, et
more-bitter than-death woman who the-snare of-hunters is and
 sagena cor ejus. Vincula enim sunt manus ejus. Qui placet
a-net heart her chains for are hands her who pleases
 Deo, effugiet eam. Qui autem peccator est, capietur ab
God will-escape her who moreover sinner is will-be-taken by
 illa.» Prima statim mulier de paradiso virum captivavit, et
her the-first at-once woman from paradise the-man took-captive and
 quæ ei a Domino creata fuerat in auxilium, in summum
who to-him by the-Lord created had-been for help into the-highest
 ei conversa est exitium. Fortissimum illum Nazaræum
for-him turned was destruction the-strongest that Nazarite
 Domini et angelo nuntiante conceptum Dalila sola superavit,
of-the-Lord and by-angel announcing conceived Delilah alone overcame

et eum inimicis proditum et oculis privatum ad hoc
and him to-enemies betrayed and of-eyes deprived to this
 tandem dolor compulit, ut se pariter cum ruina hostium
at-last grief drove that himself together with the-ruin of-enemies
 opprimeret. Sapientissimum omnium Salomonem sola quam
be-crushed the-wisest of-all Solomon alone whom
 sibi copulaverat mulier infatuavit, et in tantam compulit
to-himself be-had-joined woman infatuated and into such drove
 insaniam, et eum quem ad ædificandum sibi Dominus
madness and him whom for building for-himself the-Lord
 templum elegerat, patre ejus David, qui justus fuerat, in hoc
a-temple had-chosen father his David who just had-been in this
 reprobato, ad idololatriam ipsa usque in finem vitæ dejiceret,
rejected to idolatry she even to the-end of-life cast-down
 ipso, quem tam verbis quam scriptis prædicabat atque
the-very which as-well by-words as by-writings he-preached and
 docebat, divino cultu derelicto. Job sanctissimus in uxore
taught divine worship forsaken Job most-holy in his-wife
 novissimam atque gravissimam sustinuit pugnam, quæ eum
the-last and heaviest sustained fight who him
 ad maledicendum Deo stimulabat. Et callidissimus tentator
to cursing to-God goaded and the-most-cunning tempter
 hoc optime noverat, quod sæpius expertus fuerat, virorum
this best knew which more-often experienced he-had of-men
 videlicet ruinam in uxoribus esse facillimam. Qui denique
namely the-ruin in wives to-be most-easy who finally
 etiam usque ad nos consuetam extendens malitiam, quem
even up to us accustomed extending malice whom
 de fornicatione sternere non potuit, de conjugio tentavit;
by fornication to-lay-low not he-could by marriage he-tried
 et bono male est usus, qui malo male uti non est
and good-thing evilly he-has used who evil-thing evilly to-use not was

permissus. Deo saltem super hoc gratias, quod me ille
permitted to-God at-least about this thanks that me he
 ut supra positas feminas in culpam ex consensu non
as above placed women into fault from consent not
 traxit, quam tamen in causam commissæ malitiæ ex affectu
he-drew whom yet into cause of-committed malice from affection
 convertit. Sed et si purget animum meum innocentia, nec
he-turned but even if may-purge mind my innocence nor
 hujus reatum sceleris consensus incurrat; peccata tamen multa
of-this the-guilt of-crime consent may-incur sins yet many
 præcesserunt, quæ me penitus immunem ab hujus reatu
have-gone-before which me wholly immune from of-this guilt
 sceleris esse non sinunt. Quod videlicet diu ante carnalium,
crime to-be not allow that namely long before of-carnal
 illecebrarum voluptatibus serviens, ipsa tunc merui quod
allurements to-pleasures serving I-myself then deserved what
 nunc plector, et præcedentium in me peccatorum
now I-am-punished-with and of-the-preceding in me sins
 sequentia merito facta sunt pœna. Etiam malis initiis
the-following deservedly made are the-penalty also to-evil beginnings
 perversus imputandus est exitus. Atque utinam hujus præcipue
a-perverse to-be-imputed is outcome and would-that of-this especially
 commissi dignam agere valeam pœnitentiam, ut pœnæ illi
offense worthy to-do I-may-be-able penitence that for-penalty that
 tuæ vulneris illati ex longa saltem pœnitentiæ contritione
your of-the-wound inflicted from a-long at-least of-penitence contrition
 vicem quoquo modo recompensare queam; et quod tu
the-requital in-whatever way to-repay I-may-be-able and what you
 ad horam in corpore pertulisti, ego in omni vita, ut justum
for an-hour in body suffered I in all life as just
 est, in contritione mentis suscipiam, et hoc tibi saltem
is in contrition of-mind may-take-on and in-this to-you at-least

modo, si non Deo, satisfaciam. Si enim vere miserrimi
way if not to-God I-may-satisfy if for truly of-most-wretched
 mei animi profiterar infirmitatem, qua pœnitentia Deum
my mind I-should-confess the-infirmary by-what penitence God
 placare valeam non inuenio, quem super hac semper injuria
to-placate I-may-be-able not I-find whom over this always injury
 summæ crudelitatis arguo; et ejus dispensationi contraria,
of-the-biggest cruelty I-accuse and his to-the-dispensation contrary
 magis eum ex indignatione offendo, quam ex pœnitentiæ
rather him from indignation I-offend than from of-penitence
 satisfactione mitigo. Quomodo etiam pœnitentia peccatorum
satisfaction I-soothe how also penitence for-sins
 dicitur, quantacunque sit corporis afflictio, si mens
is-called however-great may-be of-the-body the-affliction if the-mind
 adhuc ipsam peccandi retinet voluntatem, et pristinis æstuat
still the-very of-sinning retains will and with-former burns
 desideriis? Facile quidem est quemlibet confitendo peccata
desires easy indeed it-is for-anyone by-confessing sins
 seipsum accusare, aut etiam in exteriori satisfactione corpus
himself to-accuse or even in outward satisfaction the-body
 affligere; difficillimum vero est a desideriis maximarum
to-afflict most-difficult but it-is from the-desires of-the-greatest
 voluptatum avellere animum. Unde et merito sanctus
pleasures to-tear-away the-mind whence also deservedly holy
 Job quum præmisisset: «Dimittam adversum me eloquium
Job when he-bad-put-first I-shall-let-go against myself speech
 meum,» id est laxabo linguam, et aperiam os per
my that is I-shall-loosen the-tongue and I-shall-open the-mouth through
 confessionem in peccatorum meorum accusationem, statim
confession for of-sins my the-accusation at-once
 adjunxit: «Loquar in amaritudine animæ meæ.» Quod beatus
he-added I-shall-speak in the-bitterness of-soul my which blessed

exponens Gregorius: «Sunt,» inquit, «nonnulli, qui apertis
expounding Gregory there-are he-says some who with-open
 vocibus culpas fatentur, sed tamen in confessione gemere
voices faults confess but yet in confession to-groan
 nesciunt, et lugenda gaudentes dicunt.» «Unde qui
know-not and things-to-be-mourned rejoicing say whence he-who
 culpas suas detestans loquitur, restat necesse est ut has in
faults his detesting speaks it-remains necessary it-is that these in
 amaritudine animæ loquatur, ut hæc ipsa amaritudo puniat
the-bitterness of-soul he-should-speak that this very bitterness may-punish
 quidquid lingua per mentis iudicium accusat.» Sed hæc
whatever the-tongue through of-the-mind the-judgment accuses but this
 quidem amaritudo veræ pœnitentiæ quam rara sit beatus
indeed bitterness of-true penitence how rare it-is blessed
 diligenter attendens Ambrosius: «Facilius,» inquit, «inveni
diligently attending Ambrose more-easily he-says I-have-found
 qui innocentiam servaverunt, quam qui pœnitentiam
those-who innocence have-kept than who penitence
 egerunt.» In tantum vero illæ, quas pariter exercuimus,
have-done to such-a-degree indeed those which together we-practiced
 amantium voluptates dulces mihi fuerunt, ut nec displicere
of-lovers pleasures sweet to-me were that neither to-displease
 mihi, nec vix a memoria labi possint. Quocunque loco
me nor scarcely from memory to-slip they-can to-whatever place
 me vertam, semper se oculis meis cum suis ingerunt
me I-turn always themselves to-eyes my with their thrust
 desiderii. Nec etiam dormienti suis illusionibus parcut. *desires nor even me-sleeping with-their illusions they-spare*
 Inter ipsa missarum solemnia, ubi purior esse debet
among the-very of-masses solemnities where purer to-be ought
 oratio, obscena earum voluptatum phantasmata ita sibi
prayer obscene of-those pleasures the-phantasms so to-themselves

penitus miserrimam captivant animam, ut turpitudinibus
wholly most-wretched captivate soul that to-shamefulnesses
 illis magis quam orationi vacem. Quæ quum ingemiscere
those more than to-prayer I-give-myself who when to-groan
 debeam de commissis, suspiro potius de amissis. Nec solum
I-ought over things-committed I-sigh rather over things-lost nor only
 quæ egimus, sed loca pariter et tempora in quibus
what-things we-did but the-places equally and the-times in which
 hæc egimus, ita tecum nostro infixæ sunt animo, ut
these-things we-did so with-you on-our fixed are mind that
 in ipsis omnia tecum agam, nec dormiens etiam ab his
in them all-things with-you I-do nor sleeping even from these
 quiescam. Nonnunquam et ipso motu corporis animi
I-rest sometimes even by-the-very movement of-the-body of-mind
 mei cogitationes deprehenduntur, nec a verbis temperant
my the-thoughts are-detected nor from words they-refrain
 improvisis. O vere me miseram, et illa conquestione
unforeseen O truly me wretched and of-that complaint
 ingemiscantis animæ dignissimam! «Infelix ego homo! quis
of-a-groaning soul most-worthy unhappy I man who
 me liberabit de corpore mortis hujus?» Utinam et quod
me will-free from the-body of-death this would-that also what
 sequitur veraciter addere queam! «Gratia Dei per Jesum
follows truthfully to-add I-may-be-able the-grace of-God through Jesus
 Christum Dominum nostrum.» Hæc te gratia, charissime,
Christ Lord our this you grace O-dearest
 prævenit, et ab his tibi stimulis una corporis plaga
has-forestalled and from these for-you goads by-one of-the-body blow
 medendo multas in anima sanavit, et in quo tibi amplius
by-healing many in the-soul it-has-bealed and in what to-you more
 adversari Deus creditur, propitior invenitur: more quidem
to-be-adverse God is-believed more-favorable he-is-found in-the-manner indeed

fidelissimi medici, qui non parcit dolori, ut consulat
of-a-most-faithful physician who not spares pain that he-may-provide-for
 saluti. Hos autem in me stimulos carnis, hæc incentiva
health these moreover in me goads of-the-flesh these incentives
 libidinis ipse juvenilis fervor ætatis, et jucundissimarum
of-lust the-very youthful heat of-age and of-the-most-pleasant
 experientia voluptatum, plurimum accendunt, et tanto
the-experience of-pleasures very-much kindle and by-so-much
 amplius sua me impugnatione opprimunt, quanto infirmior
more by-their me assault they-oppres by-how-much weaker
 est natura quam oppugnant. Castam me prædicant, qui non
is the-nature which they-attack chaste me they-proclaim who not
 deprehenderunt hypocritam. Munditiam carnis conferunt in
have-detected the-hypocrite cleanness of-the-flesh they-reckon for
 virtutem, quum non sit corporis, sed animi virtus. Aliquid
virtue though not it-is of-the-body but of-the-mind a-virtue something
 laudis apud homines habens, nihil apud Deum mereor, qui
of-praise among men having nothing with God I-merit who
 cordis et renum probator est, et in abscondito videt.
of-the-heart and of-the-reins the-prover is and in secret sees
 Religiosa hoc tempore judicor, in quo jam parva pars
religious in-this time I-am-judged in which now small part
 religionis non est hypocrisis; ubi ille maximis extollitur
of-religion not is hypocrisy where he with-the-greatest is-extolled
 laudibus, qui humanum non offendit iudicium. Et hoc
praises who human not offends judgment and this
 fortassis aliquo modo laudabile, et Deo acceptabile quoquo
perhaps in-some way praiseworthy and to-God acceptable in-whatever
 modo videtur, si quis videlicet exterioris operis exemplo
way seems if anyone namely of-outward work by-the-example
 quacunque intentione non sit ecclesiæ scandalo, nec jam
with-whatever intention not should-be to-the-church a-scandal nor now

per ipsum apud infideles nomen Domini blasphemetur,
through him among unbelievers the-name of-the-Lord be-blasphemed
 nec apud carnales professionis suæ ordo infametur. Atque
nor among the-carnal of-profession his the-order be-defamed and
 hoc quoque nonnullum est divinæ gratiæ donum, et cujus
this also some is of-divine grace a-gift and whose
 videlicet munere venit non solum bona facere, sed etiam
namely by-the-bounty it-comes not only good-things to-do but also
 a malis abstinere. Sed frustra istud præcedit, ubi illud
from evils to-abstain but in-vain this goes-before where that
 non succedit, sicut scriptum est: «Declina a malo, et fac
not follows as written it-is turn-aside from evil and do
 bonum.» Et frustra utrumque geritur quod amore Dei non
good and in-vain each is-done which for-love of-God not
 agitur. In omni autem (Deus scit) vitæ meæ statu, te magis
is-done in every moreover God knows of-life my state you more
 adhuc offendere quam Deum vereor: tibi placere amplius
still to-offend than God I-fear you to-please more
 quam ipsi appeto. Tua me ad religionis habitum jussio,
than him I-seek your me to of-religion the-habit command
 non divina traxit dilectio. Vide quam infelicem, et omnibus
not divine drew love see how unhappy and than-all
 miserabiliorem ducam vitam, si tanta hic frustra sustineo et
more-wretched I-may-lead a-life if so-much here in-vain I-endure and
 nihil habitura remunerationis in futuro. Diu te, sicut multos,
nothing about-to-have of-reward in the-future long you as many
 simulatio mea fefellit, ut religioni deputares hypocrisim:
pretense my has-deceived so-that to-religion you-assigned hypocrisy
 et ideo nostris te maxime commendans orationibus, quod
and therefore to-our you most commending prayers what
 a te expecto, a me postulas. Noli, obsecro, de me tanta
from you I-await from me you-ask do-not I-beseech about me so-much

præsumere, ne mihi cesses orando subvenire. Noli æstimare
presume lest me you-cease by-praying to-help do-not reckon
 sanam, ne medicaminis subtrahas gratiam. Noli non egentem
healthy lest of-medicine you-withdraw the-grace do-not not needing
 credere, ne differas in necessitate subvenire. Noli valetudinem
believe lest you-delay in necessity to-help do-not good-health
 putare, ne prius corruam, quam sustentes labentem. Multis
think lest first I-fall than you-may-sustain one-falling many
 ficta sui laus nocuit, et præsidium quo indigebant,
feigned of-oneself praise has-harmed and the-protection which they-needed
 abstulit. Per Isaiam Dominus clamat: «Popule meus, qui
has-taken-away through Isaiah the-Lord cries O-people my who
 te beatificant ipsi te decipiunt, et viam gressuum tuorum
you call-blessed they you deceive and the-way of-steps your
 dissipant.» Et per Ezechielem: «Væ quæ consuitis,» inquit,
scatter and through Ezekiel woe you-who sew he-says
 «pulvillos sub omni cubitu manus, et cervicalia sub capite
little-pillows under every elbow of-the-hand and cushions under the-head
 ætatis universæ ad decipiendas animas.» Et contra autem
of-age every for deceiving souls and on-the-contrary moreover
 per Salomonem dicitur: «Verba sapientum quasi stimuli, et
through Solomon it-is-said the-words of-the-wise as-if goads and
 quasi clavi in altum defixi, qui videlicet vulnera nesciunt
as-if nails on high fixed which namely wounds know-not
 palpare, sed pungere.» Quiesce, obsecro, a laude mea,
to-stroke but to-prick cease I-beseech from praise my
 ne turpem adulationis notam et mendacii crimen incurras,
lest the-foul of-flattery mark and of-lying the-charge you-incur
 aut si quod in me suspicaris bonum, ipsum laudatum
or if any in me you-suspect good it-itself praised
 vanitatis aura ventilet. Nemo medicinæ peritus interiorum
of-vanity the-breeze may-fan no-one of-medicine skilled an-inner

morbum ex exterioris habitus inspectione dijudicat. Nulla
disease from of-outward bearing inspection judges none
 quidquid meriti apud Deum obtinent, quæ reprobis
any merit with God obtain which to-the-reprobate
 æque ut electis communia sunt. Hæc autem ea sunt,
equally as to-the-elect common are these moreover those are
 quæ exterius aguntur, quæ nulli sanctorum tam studiose
which outwardly are-done which none of-the-saints so zealously
 peragunt, quantum hypocritæ. «Pravum est cor hominis,
carry-out as-much-as hypocrites depraved is the-heart of-man
 et inscrutabile etiam: quis cognoscet illud?» Et: «Sunt viæ
and inscrutable even who will-know it and there-are ways
 hominis quæ videntur rectæ: novissima autem illius deducunt
of-man which seem right the-last moreover of-it lead-down
 ad mortem.» Temerarium est in eo iudicium hominis,
to death rash is in that the-judgment of-man
 quod divino tantum reservatur examini. Unde et scriptum
which to-divine only is-reserved examination whence also written
 est: «Ne laudaveris hominem in vita.» Ne tunc videlicet
it-is do-not praise a-man in life not then namely
 hominem laudes, dum laudando facere non laudabilem
a-man you-should-praise while by-praising to-make not praiseworthy
 potes. Tanto autem mihi tua laus in me periculosior est,
you-can by-so-much moreover to-me your praise of me more-dangerous is
 quanto gratior: et tanto amplius ea capior et
by-how-much more-pleasing and by-so-much more by-it I-am-captivated and
 delector, quanto amplius tibi per omnia placere studeo.
I-am-delighted by-how-much more you in all-things to-please I-strive
 Time, obsecro, semper de me potius quam confidas, ut
fear I-beseech always about me rather than you-trust that
 tua semper sollicitudine adjuver. Nunc vero præcipue
by-your always anxiety I-may-be-helped now but especially

timendum est, ubi nullum incontinentiæ meæ superest in
to-be-feared it-is where no of-incontinence my remains in
 te remedium. Nolo me ad virtutem exhortans, et ad
you remedy I-do-not-wish me to virtue exhorting and to
 pugnam provocans, dicas: «Nam virtus in infirmitate
fight provoking you-should-say for virtue in infirmity
 perficitur,» et «Non coronabitur nisi qui legitime certaverit.»
is-perfected and not will-be-crowned except who lawfully will-have-striven
 Non quæro coronam victoriæ. Satis est mihi periculum
not I-seek the-crown of-victory enough it-is for-me danger
 evitare. Tutius evitatur periculum, quam committitur bellum.
to-avoid more-safely is-avoided danger than is-engaged war
 Quocunque me angulo cœli Deus colloct, satis mihi
in-whatever me corner of-heaven God may-place enough for-me
 faciet. Nullus ibi cuiquam invidet, quum singulis quod
he-will-do none there anyone will-envy since for-each what
 habebunt suffecerit. Cui quidem consilio nostro ut
they-will-have will-have-sufficed to-which indeed counsel our that
 ex auctoritate quoque robur adjungam, beatum audiamus
from authority also strength I-may-join blessed let-us-hear
 Hieronymum: «Fateor imbecillitatem meam, nolo spe
Jerome I-confess weakness my I-do-not-wish in-hope
 victoriæ pugnare, ne perdam aliquando victoriam.» Quid
of-victory to-fight lest I-lose sometime the-victory what
 necesse est certa dimittere, et incerta sectari?
need is certain-things to-let-go and uncertain-things to-pursue

Quæ est rescriptum Petri rursus ad Heloissam

V · ABELARD TO HELOISE

Abelard answers her four complaints. As Christ's bride she is now his lady. She herself begged to share his dangers, and he must provide for his soul. Her humility is true if she does not seek praise by fleeing it. God struck him alone, justly and mercifully, freeing him from lust and healing both their souls. He bids her mourn Christ, who suffered for her, not himself, and sends a prayer for both.

Sponsæ Christi servus ejusdem.

to-the-bride of-Christ the-servant of-the-same

In quatuor, memini, circa quæ tota epistolæ tuæ novissimæ

in four I-remember about which the-whole of-letter your latest

summa consistit, offensæ tuæ commotionem expressisti. Primo

sum consists of-offense your the-disturbance you-have-expressed first

quidem super hoc conquereris, quod præter consuetudinem

indeed about this you-complain that beyond the-custom

epistolarum, imo etiam contra ipsum naturalem ordinem

of-letters nay even against the-very natural order

rerum, epistola nostra tibi directa te mihi in salutatione

of-things the-letter our to-you directed you to-me in the-salutation

præposuit. Secundo, quod quum vobis consolationis potius

put-before second that when to-you of-consolation rather

remedium afferre debuissim, desolationem auxi, et quas

a-remedy to-bring I-ought desolation I-increased and which

mitigare debueram lacrymas excitavi, illud videlicet ibidem

to-soothe I-ought tears I-stirred that namely there

adjungens: «Quod si me Dominus in manus inimicorum

adding but if me the-Lord into the-hands of-enemies

tradiderit, ut me scilicet prævalentes interficiant, etc.» Tertio

will-have-delivered that me namely prevailing they-may-kill etc third

vero veterem illam et assiduam querelam tuam in Deum
indeed old that and constant complaint your against God
 adjecisti, de modo videlicet nostræ conversionis ad Deum,
you-have-added about the-manner namely of-our conversion to God
 et crudelitate prodicionis illius in me commissæ. Denique
and the-cruelty of-treachery that against me committed finally
 accusationem tui contra nostram in te laudem opposuisti,
accusation of-yourself against our of you praise you-have-opposed
 non cum supplicatione modica, ne id deinceps præsumerem.
not with supplication small that-not this thereafter I-should-presume
 Quibus quidem singulis rescribere decrevi, non tam pro
to-which indeed to-each to-write-back I-have-decided not so-much for
 excusatione mea, quam pro doctrina vel exhortatione tua;
excuse my as for teaching or exhortation your
 ut eo scilicet libentius petitionibus assentias nostris,
that by-so-much namely more-gladly to-requests you-may-assent our
 quo eas rationabilius factas intellexeris; et tanto
by-how-much them more-reasonably made you-will-have-understood and by-so-much
 me amplius exaudias in tuis, quanto reprehensibilem minus
me more you-may-hear in yours by-how-much reprehensible less
 inuenies in meis; tantoque amplius verearis contemnere,
you-will-find in mine and-by-so-much more you-may-fear to-despise
 quanto minus videris dignum reprehensione.
by-how-much less you-will-have-seen worthy of-reproof
 De ipso autem nostræ salutationis, ut dicis, ordine
about the-very moreover of-our salutation as you-say order
 præpostero, juxta tuam quoque, si diligenter attendas,
reversed according-to your also if diligently you-attend
 actum est sententiam. Id enim quod omnibus patet,
done it-was opinion that for which to-all is-evident
 tu ipsa indicasti, ut quum videlicet ad superiores
you yourself have-pointed-out that when namely to superiors

scribitur, eorum nomina præponantur. Te vero ex tunc
it-is-written their names are-put-first you but from then
 me superiorem factam intelligas, quo domina mea esse
me superior made you-may-understand when lady my to-be
 cœpisti, Domini mei sponsa effecta, juxta illud beati
you-began of-Lord my bride made according-to that of-blessed
 Hieronymi ad Eustachium ita scribentis: «Hæc idcirco
Jerome to Eustochium thus writing these-things therefore
 domina mea, Eustachium, scribo. Dominam quippe debeo
O-lady my Eustochium I-write lady indeed I-ought
 vocare sponsam Domini mei.» Felix talium commercium
to-call the-bride of-Lord my happy of-such the-exchange
 nuptiarum, ut homunculi miseri prius uxor, nunc in
of-marriage that of-a-little-man wretched before the-wife now in
 summi regis thalamis sublimaris, nec ex hujus honoris
of-the-highest king the-chambers you-are-exalted nor from of-this honor
 privilegio priori tantummodo viro, sed quibuscunque
the-privilege to-the-former only husband but to-whatever
 servis ejusdem regis prælata. Ne mireris igitur si tam vivus
servants of-the-same king preferred do-not wonder therefore if as-well living
 quam mortuus me vestris præcipue commendem orationibus,
as dead me to-your especially I-commend prayers
 quum jure publico constet apud dominos plus eorum
since by-right public it-is-agreed with lords more their
 sponsas intercedendo posse, quam ipsorum familias, dominas
brides by-interceding to-be-able than their households ladies
 amplius quam servos. In quarum quidem typo regina illa et
more than servants in whose indeed type queen that and
 summi regis sponsa diligenter describitur, quum in psalmo
of-the-highest king the-bride diligently is-described when in the-psalm
 dicitur: «Asthit regina a dextris tuis.» Ac si aperte dicatur:
it-is-said stood the-queen at right your as if openly it-were-said

Ista juncto latere sponso familiarissime adhæret, et
she with-joined side to-the-bridegroom most-familiarly clings and
 pariter incedit, cæteris omnibus quasi a longe absistentibus
equally walks the-others all as-if from afar standing-off
 vel subsequentibus. De hujus excellentia prærogativæ sponsa
or following about of-this excellence of-prerogative the-bride
 in canticis exultans, illa, ut ita dicam, quam Moyses
in the-canticles exulting that as so I-may-say whom Moses
 duxit, Ethiopissa dicit: «Nigra sum, sed formosa, filiæ
married Ethiopian-woman says black I-am but beautiful O-daughters
 Hierusalem. Ideo dilexit me rex, et introduxit me in
of-Jerusalem therefore has-loved me the-king and has-brought me into
 cubiculum suum.» Et rursum: «Nolite considerare quod
chamber his and again do-not consider that
 fusca sum, quia decoloravit me sol.» In quibus quidem
 dusky I-am because has-discolored me the-sun in which indeed
 verbis quum generaliter anima describatur contemplativa, quæ
 words though generally the-soul is-described contemplative which
 specialiter sponsa Christi dicitur, expressius tamen ad vos hoc
 specially the-bride of-Christ is-called more-expressly yet to you this
 pertinere ipse etiam vester exterior habitus loquitur. Ipse
 to-pertain the-very also your outward habit speaks the-very
 quippe cultus exterior nigrorum aut vilium indumentorum,
 indeed attire outward of-black or cheap garments
 instar lugubris habitus bonarum viduarum mortuos quos
 like-the mournful habit of-good widows dead whom
 dilexerant viros plangentium, vos in hoc mundo, juxta
 they-had-loved husbands bewailing you in this world according-to
 apostolum, vere viduas et desolatas ostendit, stipendiis
 the-apostle truly widows and desolate shows by-the-stipends
 ecclesiæ sustentandas. De quarum etiam viduarum luctu
 of-the-church to-be-sustained about of-whom also widows the-mourning

super occisum earum sponsum Scriptura commemorat,
over slain their bridegroom Scripture records
 dicens: «Mulieres sedentes ad monumentum lamentabantur
saying the-women sitting at the-tomb lamented
 flentes Dominum.» Habet autem Æthiopissa exteriorem
weeping-for the-Lord has moreover the-Ethiopian-woman outward
 in carne nigredinem, et quantum ad exteriora pertinet,
in the-flesh blackness and as-far-as to outward-things pertains
 cæteris apparet feminis deformior, quum non sit tamen in
than-other appears women more-deformed though not she-is yet in
 interioribus dispar, sed in plerisque etiam formosior atque
inward-things unequal but in very-many even more-beautiful and
 candidior, sicut in ossibus seu dentibus. Quorum videlicet
whiter as in bones or teeth of-which namely
 dentium candor in ipso etiam commendatur sponso, quum
teeth the-whiteness in the-very also is-commended bridegroom when
 dicitur: «Et dentes ejus lacte candidiores.» Nigra itaque
it-is-said and the-teeth his than-milk whiter black and-so
 in exterioribus, sed formosa in interioribus est; quia in hac
in outward-things but beautiful in inward-things she-is because in this
 vita crebris adversitatum tribulationibus corporaliter afflicta,
life by-frequent of-adversities tribulations bodily afflicted
 quasi in carne nigrescit exterius, juxta illud apostoli:
as-if in flesh she-grows-black outwardly according-to that of-the-apostle
 «Omnes qui volunt pie vivere in Christo tribulationem
all who wish piously to-live in Christ tribulation
 patientur.» Sicut enim candido prosperum, ita non incongrue
will-suffer as for by-white the-prosperous so not unfittingly
 nigro designatur adversum. Intus autem quasi in ossibus
by-black is-designated the-adverse within moreover as-if in the-bones
 candet, quia in virtutibus ejus anima pollet, sicut scriptum
she-is-white because in virtues her soul is-strong as written

est: «Omnis gloria ejus filiæ regis ab intus.» Ossa
it-is all the-glory of-her of-the-daughter of-the-king from within the-bones
 quippe, quæ interiora sunt, exteriori carne circumdata, et
indeed which inward-things are by-outward flesh surrounded and
 ipsius carnis, quam gerunt vel substantant, robur ac
of-the-very flesh which they-bear or sustain the-strength and
 fortitudo sunt, bene animam exprimunt, quæ carnem ipsam,
fortitude are well the-soul express which the-flesh itself
 cui inest, vivificat, sustentat, movet atque regit, atque ei
in-which it-is quickens sustains moves and rules and to-it
 omnem valetudinem ministrat. Cujus quidem est candor
all health supplies whose indeed is the-whiteness
 sive decor, ipsæ quibus adornatur virtutes. Nigra quoque
or beauty the-very by-which it-is-adorned virtues black also
 est in exterioribus, quia dum in hac peregrinatione adhuc
she-is in outward-things because while in this pilgrimage still
 exulat, vilem et abjectam se tenet in hac vita; ut in
she-is-exiled vile and abject herself she-holds in this life that in
 illa sublimetur, quæ est abscondita cum Christo in Deo,
that she-may-be-exalted which is bidden with Christ in God
 patriam jam adepta. Sic vero eam sol verus decolorat,
the-fatherland already having-gained thus indeed her the-sun true discolors
 quia cœlestis amor sponsi eam sic humiliat, vel
because the-heavenly love of-the-bridegroom her so humbles or
 tribulationibus cruciat, ne eam scilicet prosperitas extollat.
with-tribulations torments lest her namely prosperity should-raise-up
 Decolorat eam sic, id est, dissimilem eam a cæteris facit,
he-dicolors her so that is unlike her from the-others makes
 quæ terrenis inhiant, et seculi quærunt gloriam, ut sic
who for-earthly-things gape and of-the-world seek glory that thus
 ipsa vere lilium convallium per humilitatem efficiatur: non
she truly a-lily of-the-valleys through humility may-be-made not

lilium quidem montium, sicut illæ videlicet fatuæ virgines,
a-lily indeed of-the-mountains as those namely foolish virgins
 quæ de munditia carnis, vel abstinentia exteriore apud
who about the-cleanness of-the-flesh or abstinence outward within
 se intumescentes, æstu tentationum aruerunt. Bene
themselves swelling in-the-heat of-temptations withered well
 autem filias Hierusalem, id est, imperfectiores alloquens
moreover the-daughters of-Jerusalem that is the-more-imperfect addressing
 fideles, qui filiarum potius quam filiorum nomine digni
faithful who of-daughters rather than of-sons by-the-name worthy
 sunt, dicit: «Nolite me considerare quod fusca sim, quia
are she-says do-not me consider that dusky I-am because
 decoloravit me sol.» Ac si apertius dicat: Quod sic me
has-discolored me the-sun as if more-openly she-were-to-say that thus myself
 humilio, vel tam viriliter adversitates sustineo, non est meæ
I-humble or so manfully adversities I-sustain not is of-my
 virtutis, sed ejus gratiæ, cui deservio. Aliter solent hæretici
virtue but of-his grace whom I-serve otherwise are-wont heretics
 vel hypocritæ, quantum ad faciem hominum spectat, spe
or hypocrites as-far-as to the-face of-men looks in-the-hope
 terrenæ gloriæ sese vehementer humiliare, vel multa
of-earthly glory themselves vebemently to-humble or many-things
 inutiliter tolerare. De quorum quidem hujusmodi abjectione
uselessly to-tolerate about whose indeed such abasement
 vel tribulatione quam sustinent, vehementer mirandum est;
or tribulation which they-sustain vebemently to-be-wondered-at it-is
 quum sint omnibus miserabiliores hominibus, qui nec
since they-are than-all more-wretched men who neither
 præsentis vitæ bonis, nec futuræ fruuntur. Hoc itaque
of-the-present life the-goods nor of-the-future enjoy this and-so
 sponsa diligenter considerans dicit: Nolite mirari cur id
the-bride diligently considering says do-not wonder why this

faciam. Sed de illis mirandum est, qui inutiliter terrenæ
I-do but about those to-be-wondered-at it-is who uselessly of-earthly
 laudis desiderio æstuantes, terrenis se privant commodis,
praise from-desire burning of-earthly themselves deprive goods
 tam hic quam in futuro miseri. Qualis quidem fatuarum
as-well here as in the-future wretched such indeed of-the-foolish
 virginum continentia est quæ a janua sunt exclusæ. Bene
virgins the-continence is who from the-door are shut-out well
 etiam, quia nigra est, ut diximus, et formosa, dilectam
also because black she-is as we-have-said and beautiful beloved
 et introductam se dicit in cubiculum regis, id est
and brought-in herself she-says into the-chamber of-the-king that is
 in secretum vel quietem contemplationis, et lectulum illum
into the-secret or the-quiet of-contemplation and little-bed that
 de quo eadem alibi dicit: «In lectulo meo per noctes
about which the-same elsewhere says on little-bed my through the-nights
 quæsiui quem diligit anima mea.» Ipsa quippe nigredinis
I-sought whom loves soul my the-very indeed of-blackness
 deformitas occultum potius quam manifestum, et secretum
deformity the-hidden rather than the-manifest and the-secret
 magis quam publicum amat. Et quæ talis est uxor,
more than the-public loves and she-who such is a-wife
 secreta potius viri gaudia quam manifesta desiderat,
the-secret rather of-the-husband joys than the-manifest desires
 et in lecto magis vult sentiri quam in mensa videri. Et
and in bed more wishes to-be-felt than at table to-be-seen and
 frequenter accidit, ut nigrarum caro feminarum quanto
frequently it-happens that of-black the-flesh women by-how-much
 est in aspectu deformior, tanto sit in tactu suavior;
it-is in look more-deformed by-so-much may-be in touch softer
 atque ideo earum voluptas secretis gaudiis quam publicis
and therefore their pleasure in-secret joys than in-public

gratior sit et convenientior, et earum viri, ut illis
more-pleasing may-be and more-fitting and their husbands that by-them
 oblectentur, magis eas in cubiculum introducunt, quam
they-may-be-delighted more them into the-chamber bring than
 ad publicum educunt. Secundum quam quidem metaphoram
to public lead-out according-to which indeed metaphor
 bene spiritualis sponsa quum præmisisset: «Nigra sum,
well the-spiritual bride when she-had-put-first black I-am
 sed formosa,» statim adjunxit: «Ideo dilexit me rex,
but beautiful at-once added therefore has-loved me the-king
 et introduxit me in cubiculum suum,» singula videlicet
and has-brought me into chamber his single-things namely
 singulis reddens. Hoc est, quia formosa, dilexit: quia
to-single-ones rendering that is because beautiful he-loved because
 nigra, introduxit; formosa, ut dixi, intus virtutibus, quas
black he-brought-in beautiful as I-said within in-virtues which
 diligit sponsus: nigra exterius corporalium tribulationum
loves the-bridegroom black outwardly of-bodily tribulations
 adversitatibus. Quæ quidem nigredo, corporalium scilicet
by-adversities which indeed blackness of-bodily namely
 tribulationum, facile fidelium mentes ab amore terrenorum
tribulations easily of-the-faithful the-minds from love of-earthly-things
 avellit, et ad æternæ vitæ desideria suspendit, et sæpe a
tears-away and to of-eternal life the-desires lifts and often from
 tumultuosa seculi vita trahit ad secretum contemplationis;
tumultuous of-the-world life draws to the-secret of-contemplation
 sicut in Paulo illo videlicet nostræ, id est monachalis vitæ
as in Paul that namely of-our that is monastic life
 primordio actum esse beatus scribit Hieronymus. Hæc
the-beginning done to-have-been blessed writes Jerome this
 quoque abjectio indumentorum vilium secretum magis quam
also abasement of-garments cheap the-secret more than

publicum appetit, et maxima vilitatis ac secretioris loci, qui
the-public seeks and the-greatest of-cheapness and of-more-secret place which
 nostræ præcipue convenit professioni, custodienda est. Maxime
to-our especially befits profession to-be-guarded is most
 namque ad publicum procedere pretiosus provocat cultus,
for to public to-go-forth costly provokes attire
 quem a nullo appeti nisi ad inanem gloriam et seculi
which by no-one to-be-sought except for empty glory and of-the-world
 pompam beatus Gregorius inde convincit: «Quod nemo his
pomp blessed Gregory thence proves since no-one with-these
 in occulto se ornat, sed ubi conspici queat.» Hoc
in secret himself adorns but where to-be-seen he-may-be-able this
 autem prædictum sponsæ cubiculum illud est, ad quod ipse
moreover aforesaid of-the-bride chamber that is to which himself
 sponsus in Evangelio invitat orantem, dicens: «Tu autem
the-bridegroom in the-Gospel invites one-praying saying you moreover
 quum oraveris, intra in cubiculum, et clauso ostio,
when you-will-have-prayed enter into the-chamber and the-shut door
 ora Patrem tuum;» ac si diceret: Non in plateis vel publicis
pray to-Father your as if he-said not in streets or public
 locis, sicut hypocritæ. Cubiculum itaque dicit secretum a
places as hypocrites chamber and-so he-calls a-secret from
 tumultibus et aspectu seculi locum, ubi quietius et
tumults and the-sight of-the-world place where more-quietly and
 purius orari possit: qualia sunt scilicet monasticharum
more-purely to-be-prayed it-may-be-able such-as are namely of-monastic
 solitudinum secreta, ubi claudere ostium jubemur, id
solitudes the-secrets where to-shut the-door we-are-commanded that
 est aditus omnes obstruere, ne puritas orationis casu aliquo
is entrances all to-block lest the-purity of-prayer by-chance some
 præpediatur, et oculus noster infelicem animam deprædetur.
be-hindered and eye our unhappy soul may-plunder

Cujus quidem consilii, imo præcepti divini multos hujus
of-which indeed counsel nay precept divine many of-this
 habitus nostri contemptores adhuc graviter sustinemus, qui
habit our despisers still heavily we-bear who
 quum divina celebrant officia, claustris vel choris eorum
when divine they-celebrate offices with-cloisters or choirs their
 reseratis, publicis tam feminarum quam virorum aspectibus
unlocked to-public as-well of-women as of-men gazes
 impudenter se ingerunt, et tunc præcipue, quum in
shamelessly themselves thrust and then especially when at
 solemnitatibus pretiosis polluerint ornamentis, sicut et
solemnities with-costly they-have-polluted ornaments as also
 ipsi quibus ostentant, seculares homines. Quorum quidem
the-very to-whom they-display-them secular men whose indeed
 judicio tanto festivas habetur celebrior, quanto
by-the-judgment by-so-much the-festival is-held more-celebrated by-how-much
 in exteriori ornatu est ditior, et in epulis copiosior.
in outward adornment it-is richer and in feasts more-abundant
 De quorum quidem cæcitate miserrima et pauperum
about whose indeed blindness most-wretched and of-the-poor
 Christi religioni penitus contraria tanto est silere
of-Christ to-religion wholly contrary by-so-much it-is to-be-silent
 honestius quanto loqui turpius. Qui penitus judaizantes
more-honorable by-how-much to-speak more-shameful who wholly judaizing
 consuetudinem suam sequuntur pro regula, et irritum
custom their follow for rule and void
 fecerunt mandatum Dei per traditiones suas; non quod
have-made the-commandment of-God through traditions their not what
 debeat, sed quod soleat attendentes, quum, ut beatus etiam
it-ought but what it-is-wont attending since as blessed also
 meminit Augustinus, Dominus dixerit: «Ego sum veritas,»
mentions Augustine the-Lord has-said I am the-truth

non: Ego sum consuetudo. Horum orationibus, quæ aperto
not I am the-custom of-these to-the-prayers which with-open
 scilicet fiunt ostio, qui voluerit se commendet. Vos
namely are-made door who will-have-wished himself let-him-commend you
 autem quæ in cubiculum cœlestis regis ab ipso introductæ,
moreover who into the-chamber of-the-heavenly king by him brought
 atque in ejus amplexibus quiescentes, clauso semper ostio
and in his embraces resting with-shut always door
 ei totæ vacatis, quanto familiarius ei adhæretis,
to-him wholly give-yourself by-how-much more-familiarly to-him you-cling
 juxta illud apostoli: «Qui adhæret Domino unus spiritus
according-to that of-the-apostle who clings to-the-Lord one spirit
 est,» tanto puriorem et efficaciorē habere confidimus
is by-so-much purer and more-efficacious to-have we-trust
 orationem, et ob hoc vehementius earum efflagitamus opem.
prayer and for this more-vehemently their we-demand help
 Quas etiam tanto devotius pro me faciendas esse credimus,
which also by-so-much more-devoutly for me to-be-made to-be we-believe
 quanto majore nos invicem charitate colligati sumus.
by-how-much by-greater we mutually charity bound we-are
 Quod vero mentione periculi in quo laboro, vel mortis
that indeed by-mention of-the-danger in which I-labor or of-death
 quam timeo, vos commovi, juxta ipsam quoque tuam
which I-fear you I-moved according-to the-very also your
 factum est exhortationem, imo etiam adjurationem. Sic enim
done it-was exhortation nay even adjuration thus for
 prima, quam ad me direxisti, quodam loco continet epistola:
the-first which to me you-directed in-a-certain place contains letter
 «Per ipsum itaque qui te sibi adhuc quoquo modo
by him and-so who you for-himself still in-whatever way
 protegit Christum obsecramus, quatenus ancillulas ipsius
protects Christ we-beseech that little-handmaids his

et tuas crebris litteris de his, in quibus adhuc fluctuas,
and yours by-frequent letters about those in which still you-toss
 naufragiis certificare digneris: ut nos saltem quæ tibi solæ
shipwrecks to-inform you-may-deign that us at-least who to-you alone
 remansimus, doloris vel gaudii participes habeas. Solent enim
we-have-remained of-grief or of-joy partners you-may-have are-wont for
 dolenti nonnullam afferre consolationem qui condolent,
to-one-grieving some to-bring consolation those-who grieve-with
 et quodlibet onus pluribus impositum levius sustinetur
and any burden on-many laid more-lightly is-borne
 sive defertur.» Quid igitur arguis, quod vos anxietatis meæ
or is-carried why therefore do-you-blame that you of-anxiety my
 participes feci, ad quod me adjurando compulisti? Numquid
partners I-made to which me by-adjuring you-compelled surely-not
 in tanta vitæ, qua crucior, desperatione gaudere vos
in so-great of-life by-which I-am-tormented despair to-rejoice you
 convenit? Nec doloris sociæ, sed gaudii tantum vultis esse,
it-befits nor of-grief companions but of-joy only do-you-wish to-be
 nec flere cum flentibus, sed gaudere cum gaudentibus? Nulla
nor to-weep with those-weeping but to-rejoice with those-rejoicing no
 major verorum et falsorum differentia est amicorum, quam
greater of-true and of-false difference is of-friends than
 quod illi adversitati, isti prosperitati se sociant. Quiesce,
that those to-adversity these to-prosperity themselves join cease
 obsecro, ab his dictis, et huiusmodi querimonias compesce,
I-beseech from these words and such complaints restrain
 quæ a visceribus charitatis absistunt longissime. Aut si
which from the-bowels of-charity stand-away farthest or if
 adhuc in his offenderis, me tamen in tanto periculi positum
still in these you-are-offended me yet in so-great of-danger placed
 articulo, et quotidiana desperatione vitæ, de salute animæ
a-crisis and by-daily despair of-life about the-salvation of-the-soul

sollicitum esse convenit, et de ipsa, dum licet, providere.

anxious to-be it-befits and for it while it-is-permitted to-provide

Nec tu, si me vere diligis, hanc exosam providentiam habebis.

nor you if me truly you-love this hateful foresight will-hold

Quin etiam si quam de divina erga me misericordia spem

may even if any about divine toward me mercy hope

haberes, tanto amplius ab hujus vitæ ærumnis liberari me

you-had by-so-much more from of-this life the-hardships to-be-freed me

cuperes, quanto eas conspicias intolerabiliores. Certum

you-would-desire by-how-much them you-behold more-intolerable certain

quippe tibi est, quod quisquis ab hac vita me liberet,

indeed to-you it-is that whoever from this life me may-free

a maximis pœnis eruet. Quas postea incurram incertum

from the-greatest penalties will-rescue which afterward I-may-incur uncertain

est, sed a quantis absolvar dubium non est. Omnis

it-is but from how-great I-may-be-released doubtful not it-is every

vita misera jucundum exitum habet, et quicunque aliorum

life wretched a-pleasant end has and whoever of-others

anxietatibus vere compatiuntur et condolent, eas finire

with-the-anxieties truly sympathize and grieve-with them to-be-ended

desiderant, et cum damnis etiam suis, si quos anxios

desire and with losses even their-own if any anxious

vident vere diligunt, nec tam commoda propria quam

they-see truly they-love nor so-much advantages their-own as

illorum in ipsis attendunt. Sic diu languentem filium mater

theirs in them attend thus long languishing son a-mother

etiam morte languorem finire desiderat, quem tolerare ipsa

even by-death the-languishing to-end desires which to-bear she

non potest, et eo potius orbari sustinet quam in

not can and of-him rather to-be-bereaved endures than in

miseria consortem habere. Et quicunque amici præsentia

misery a-partner to-have and whoever of-a-friend by-the-presence

plurimum oblectatur, magis tamen beatam esse vult ejus
very-much is-delighted more yet blessed to-be wishes his
 absentiam quam præsentiam miseram; quia quibus subvenire
absence than presence wretched because to-whom to-help
 non valet, ærumnas tolerare non potest. Tibi vero nec
not be-is-able hardships to-bear not be-can to-you indeed not-even
 nostra, vel etiam misera, concessum est frui præsentia.
our or even wretched granted is to-enjoy presence
 Nec ubi tuis in me commodis aliquid provideas, cur
nor where for-your in me advantages anything you-may-provide why
 me miserrime vivere malis quam felicius mori non
me most-wretchedly to-live you-should-prefer than more-happily to-die not
 video. Quod si nostras protendi miseras in commoda tua
I-see but if our to-be-prolonged miseries for advantages your
 desideras, hostis potius quam amica convinceris. Quod si
you-desire an-enemy rather than a-friend you-are-convicted but if
 videri refugis, ab his, obsecro, sicut dixi, quiesce querimoniis.
to-seem you-shrink from these I-beseech as I-said cease complaints
 Approbo autem, quod reprobas laudem; quia in hoc ipso
I-approve moreover that you-reject praise because in this itself
 te laudabiliorem ostendis. Scriptum est enim: «Justus in
you more-praiseworthy you-show written it-is for the-just-man in
 primordio accusator est sui,» et «Qui se humiliat se
the-beginning the-accuser is of-himself and who himself humbles himself
 exaltat.» Atque utinam sic sit in animo tuo sicut in
exalts and would-that so it-may-be in mind your as in
 scripto! Quod si fuerit, vera est humilitas tua, ne pro
writing but if it-will-have-been true is humility your lest for
 nostris evanuerit verbis. Sed vide, obsecro, ne hoc ipso
our it-should-vanish words but see I-beseech lest by-this itself
 laudem quæras, quo laudem fugere videris, et reprobes illud
praise you-seek by-which praise to-flee you-seem and you-reject that

ore, quod appetas corde. De quo ad Eustochium
with-the-mouth which you-may-see with-the-heart about which to Eustochium
 virginem sic inter cætera beatus scribit Hieronymus: «Naturali
the-virgin thus among other-things blessed writes Jerome by-natural
 ducimur malo. Adulatoribus nostris libenter favemus, et
we-are-led evil to-flatterers our gladly we-show-favor and
 quanquam nos respondeamus indignos, et callidior rubor
although we may-answer unworthy and a-craftier blush
 ora suffundat, attamen ad laudem suam intrinsecus anima
the-face may-suffuse yet at praise its-own inwardly the-soul
 lætatur.» Talem et lascivæ calliditatem Galatæ Virgilius
rejoices such also of-wanton the-craftiness Galatea Virgil
 describit, quæ quod volebat fugiendo appetebat, et simulatione
describes who what she-wished by-fleeing sought and by-pretense
 repulsæ amplius in se amantem incitabat:
of-repulse more against herself the-lover she-incited

Et fugit ad salices (inquit), et se cupit ante videri.
and she-flees to the-willows he-says and herself she-desires before to-be-seen

Antequam lateat cupit se fugientem videri, ut
before she-may-hide she-desires herself fleeing to-be-seen that
 ipsa fuga, qua reprobare consortium juvenis videtur,
by-the-very flight by-which to-reject the-company of-the-young-man she-seems
 amplius acquirat. Sic et laudes hominum dum fugere
more she-may-acquire thus also the-praises of-men while to-flee
 videtur, amplius erga nos excitamus, et quum latere
we-seem more toward us we-stir-up and when to-hide
 nos velle simulamus, ne quis scilicet in nobis quid
ourselves to-wish we-pretend lest anyone namely in us what
 laudet agnoscat, amplius attendimus in laudem nostram
he-may-praise he-may-recognize more we-attend for praise our

imprudentes, quia eo laude videmur digniores. Et hæc
imprudent because by-that for-praise we-seem worthier and these-things
 quidem quia sæpe accidunt dicimus, non quia de te talia
indeed because often they-happen we-say not because about you such-things
 suspicemur, qui de tua non hæsitamus humilitate. Sed ab
we-may-suspect who about your not we-hesitate humility but from
 his etiam verbis te temperare volumus, ne his qui te minus
these also words you to-restrain we-wish lest to-those who you less
 noverint videaris, ut ait Hieronymus, «fugiendo gloriam
may-know you-may-seem as says Jerome by-fleeing glory
 quærere.» Nunquam te mea laus inflabit, sed ad meliora
to-seek never you my praise will-puff-up but to better-things
 provocabit, et tanto studiosius quæ laudavero
will-provoke and by-so-much more-zealously what-things I-shall-have-praised
 amplecteris, quanto mihi amplius placere satagis. Non
you-will-embrace by-how-much me more to-please you-busy-yourself not
 est laus nostra testimonium tibi religionis, ut hinc aliquid
is praise our a-testimony to-you of-religion that hence anything
 extollentiæ sumas. Nec de commendatione cujusquam
of-elation you-may-take nor about the-commendation of-anyone
 amicis credendum est, sicut nec inimicis de vituperatione.
to-friends to-be-believed is as nor to-enemies about vituperation
 Superest tandem ut ad antiquam illam, ut diximus, et
it-remains at-last that to old that as we-have-said and
 assiduam querimoniam tuam veniamus, quia videlicet de
constant complaint your we-may-come that namely about
 nostræ conversionis modo Deum potius accusare præsumis,
of-our conversion the-manner God rather to-accuse you-presume
 quam glorificare, ut justum est, velis. Hanc jam dudum
than to-glorify as just is you-wish this already long-since
 amaritudinem animi tui tam manifesto divinæ misericordiæ
bitterness of-mind your so by-manifest of-divine mercy

consilio evanuisse credideram; quæ quanto tibi periculosior
counsel to-have-vanished I-had-believed which by-how-much to-you more-dangerous
 est, corpus tuum pariter et animam conterens, tanto
it-is body your equally and soul crushing by-so-much
 miserabilior est, et mihi molestior. Quæ quum mihi per
more-pitiable it-is and to-me more-troublesome which since me in
 omnia placere, sicut profiteris, studeas, hoc saltem uno
all-things to-please as you-profess you-strive in-this at-least one-thing
 ut me non crucies, imo ut mihi summo opere placeas,
that me not you-may-torment nay that me exceedingly you-may-please
 hanc depone, cum qua mihi non potes placere, neque
this lay-aside with which me not you-can to-please nor
 mecum ad beatitudinem pervenire. Sustinebis illuc me sine
with-me to blessedness to-come will-you-bear thither me without
 te pergere, quem etiam ad vulcania profiteris te sequi
you to-proceed whom even to Vulcan's-fires you-profess yourself to-follow
 velle? Hoc saltem uno religionem appete, ne a me ad
to-wish in-this at-least one-thing religion seek lest from me to
 Deum, ut credis, properante dividaris; et tanto libentius
God as you-believe hastening you-be-divided and by-so-much more-gladly
 quanto quo veniendum nobis est beatius est; ut tanto
by-how-much whither to-be-come for-us is more-blessed it-is that by-so-much
 scilicet societas nostra sit gratior, quanto felicior.
namely companionship our may-be more-pleasing by-how-much happier
 Memento quæ dixeris, recordare quæ scripseris,
remember what-things you-have-said recall what-things you-have-written
 in hoc videlicet nostræ conversionis modo, quo mihi
in this namely of-our conversion manner in-which to-me
 Deus amplius adversari creditur, propitiorem mihi, sicut
God more to-be-adverse is-believed more-favorable to-me as
 manifestum est, extitisse. Hoc uno saltem hæc ejus
manifest it-is to-have-been in-this one-thing at-least this his

dispositio tibi placeat, quod mihi sit saluberrima, imo mihi
disposition to-you may-please that for-me it-is most-salutary nay to-me
 pariter et tibi, si rationem vis doloris admittat. Nec te
equally and to-you if reason the-force of-grief may-admit nor you
 tanti boni causam esse doleas, ad quod te a Deo
of-so-great good the-cause to-be you-should-grieve for which you by God
 maxime creatam esse non dubites. Nec quia id tulerim
most created to-be not you-should-doubt nor because this I-have-borne
 plangas, nisi quum martyrum passionum, ipsiusque
you-should-bewail unless when of-the-martyrs of-the-passions and-of-the-very
 dominicæ mortis commoda te contristabunt. Nunquid si id
Lord's death the-benefits you will-sadden surely-not if this
 mihi juste accidisset, tolerabilius ferres, et minus te
to-me justly had-happened more-tolerably would-you-bear and less you
 offenderet? Profecto si sic fieret, eo modo contingeret
would-it-offend certainly if so it-were-done in-that manner it-would-happen
 quo mihi esset ignominiosius, et inimicis laudabilius,
in-which for-me it-would-be more-shameful and for-enemies more-praiseworthy
 quum illis laudem justitia, et mihi contemptum acquireret
since for-them praise justice and for-me contempt would-acquire
 culpa, nec jam quisquam quod actum est accusaret, aut
fault nor now anyone what done was would-accuse or
 compassione mei moveretur. Ut tamen et hoc modo hujus
by-compassion for-me would-be-moved that yet also in-this way of-this
 amaritudinem doloris leniamus, tam juste quam utiliter id
the-bitterness of-grief we-may-soothe as-well justly as usefully this
 monstrabimus nobis accidisse, et rectius in conjugatos
we-shall-show to-us to-have-happened and more-rightly upon the-married
 quam in fornicantes ultum Deum fuisse. Nosti post
than upon fornicators avenging God to-have-been you-know after
 nostri confœderationem conjugii, quum Argenteoli cum
of-our the-joining marriage when at-Argenteuil with

sanctimonialibus in clauastro conversabaris, me die quadam
nuns in the-cloister you-lived me on-day a-certain
 privatim ad te visitandam venisse, et quid ibi tecum meæ
privately to you to-be-visited to-have-come and what there with-you my
 libidinis egerit intemperantia in quadam etiam parte ipsius
of-lust did intemperance in a-certain even part of-the-very
 refectorii, quum quo alias diverteremus, non haberemus.
refectory since whither elsewhere we-might-turn not we-had
 Nosti, inquam, id impudentissime tunc actum esse in
you-know I-say that most-shamelessly then done to-have-been in
 tam reverendo loco et summæ Virgini consecrato. Quod,
so reverend a-place and to-the-biggest Virgin consecrated which
 etsi alia cessent flagitia, multo graviore dignum sit
even-if other should-cease outrages much heavier worthy would-be
 ultione. Quid pristinas fornicationes et impudentissimas
vengeance why former fornications and most-shameless
 referam pollutiones, quæ conjugium præcesserunt? Quid
shall-I-relate pollutions which marriage preceded why
 summam denique prodicionem meam, qua de te ipsa
the-biggest finally treachery my by-which about you yourself
 tuum, cum quo assidue in ejus domo convivebam, avunculum
your with whom constantly in his house I-lived uncle
 tam turpiter seduxi? Quis me ab eo juste prodi
so shamefully I-deceived who me by him justly to-be-betrayed
 non censeat, quem tam impudenter ante ipse prodideram?
not would-judge whom so shamelessly before I had-betrayed
 Putas ad tantorum criminum ultionem momentaneum
do-you-think for of-so-great crimes vengeance momentary
 illius plagæ dolorem sufficere? Imo tantis malis tantum
of-that blow the-pain to-suffice nay for-so-great evils so-great
 debitum esse commodum? Quam plagam divinæ sufficere
owed to-be advantage what blow of-divine to-suffice

justitiæ credis ad tantam contaminationem, ut diximus,
justice do-you-believe for so-great contamination as we-have-said
 sacerrimi loci suæ matris? Certe nisi vehementer erro, non
of-the-most-sacred place of-bis mother certainly unless vehemently I-err not
 tam illa saluberrima plaga in ultionem horum conversa
so-much that most-salutary blow for vengeance of-these-things turned
 est, quam quæ quotidie indesinenter sustineo. Nosti
was as those-which daily unceasingly I-endure you-know
 etiam quando te gravidam in meam transmisi patriam,
also when you pregnant into my I-sent country
 sacro habitu indutam monialem te finxisse, et tali
in-sacred habit clothed a-nun you to-have-feigned and by-such
 simulatione tuæ, quam nunc habes, religioni irreverenter
pretense your which now you-have religion irreverently
 illusisse. Unde etiam pensa quam convenienter ad hanc
to-have-mocked whence also weigh how fittingly to this
 te religionem divina justitia, imo gratia traxerit nolentem,
you religion divine justice nay grace drew unwilling
 cui verita non es illudere, volens ut in ipso luas
which afraid not you-were to-mock wishing that in the-very you-may-pay
 habitu quod in ipsum deliquisti, et simulationis mendacio
habit what against it you-sinned and of-pretense for-the-lie
 ipsa rei veritas remedium præstet, et falsitatem
the-very of-the-thing truth a-remedy may-furnish and the-falsehood
 emendet. Quod si divinæ in nobis justitiæ nostram velis
may-amend but if to-divine in us justice our you-wish
 utilitatem adjungere, non tam justitiam quam gratiam
usefulness to-join not so-much justice as the-grace
 Dei quod tunc egit in nobis poteris appellare. Attende
of-God what then it-did in us you-will-be-able to-call attend
 itaque, attende, charissima, quibus misericordiæ suæ retibus
and-so attend O-dearest with-what of-mercy his nets

a profundo hujus tam periculosi maris nos Dominus
from the-depth of-this so dangerous sea us the-Lord
 piscaverit, et a quantæ Charibdis voragine naufragos
has-fished and from of-how-great Charybdis the-whirlpool shipwrecked
 licet invitos extraxerit, ut merito uterque nostrum in
though unwilling he-has-drawn-out so-that deservedly each of-us into
 illam perrumpere posse videatur vocem: «Dominus sollicitus
that to-burst to-be-able may-seem cry the-Lord anxious
 est mei.» Cogita et recogita, in quantis ipsi nos periculis
is for-me think and think-again in how-great we ourselves dangers
 constitueramus, et a quantis nos eruerit Dominus; et
had-placed and from how-great us has-rescued the-Lord and
 narra semper cum summa gratiarum actione, «quanta
tell always with the-highest of-thanks giving how-great-things
 fecit Dominus animæ nostræ,» et quoslibet iniquos de
has-done the-Lord for-soul our and any wicked about
 bonitate Domini desperantes nostro consolare exemplo, ut
the-goodness of-the-Lord despairing by-our console example that
 advertant omnes quid supplicantibus atque petentibus fiat,
may-notice all what for-those-supplicating and asking may-be-done
 quum tam peccatoribus et invitis tanta præstentur
when so on-sinners and unwilling-ones such-great are-bestowed
 beneficia. Perpende altissimum in nobis divinæ consilium
benefits weigh the-loftiest in us of-divine counsel
 pietatis, et quam misericorditer iudicium suum Dominus
piety and how mercifully judgment his the-Lord
 in correptionem verterit, et quam prudenter malis quoque
into correction has-turned and how prudently evils also
 ipsis usus sit, et impietatem pie deposuerit, ut unius
themselves used he-has and impiety piously has-set-aside that of-one
 partis corporis mei justissima plaga duabus mederetur
part of-body my the-most-just blow two might-heal

animabus. Confer periculum et liberationis modum. Confer
souls compare the-danger and of-deliverance the-manner compare
 languorem et medicinam. Meritorum causas inspicere, et
the-sickness and the-medicine of-the-merits the-causes inspect and
 miserationis affectus admirare. Nosti quantis turpitudinibus
of-the-compassion the-affection admire you-know to-how-great shamefulneses
 immoderata mea libido corpora nostra addixerat, ut nulla
immoderate my lust bodies our had-given-over that no
 honestatis vel Dei reverentia in ipsis etiam diebus dominicæ
of-honor or of-God reverence in the-very even days of-the-Lord's
 passionis, vel quantarumcunque solemnitatum ab huius luti
passion or of-however-great solemnities from of-this mud
 volutabro me revocaret. Sed et te nolentem, et prout
the-wallowing-place me called-back but also you unwilling and as
 poteras reluctantem et dissuadentem, quæ natura infirmior
you-could resisting and dissuading who by-nature weaker
 eras, sæpius minis ac flagellis ad consensum trahebam.
you-were more-often by-threats and blows to consent I-drew
 Tanto enim tibi concupiscentiæ ardore copulatus eram, ut
with-such for to-you of-concupiscence beat joined I-was that
 miseris illas et obscenissimas voluptates, quas etiam nominare
wretched those and most-obscene pleasures which even to-name
 confundimur, tam Deo quam mihi ipsi præponerem;
we-are-confounded as-well to-God as to-myself myself I-preferred
 nec jam aliter consulere posse divina videretur clementia,
nor now otherwise to-provide to-be-able divine seemed clemency
 nisi has mihi voluptates sine spe ulla omnino interdiceret.
unless these to-me pleasures without hope any altogether it-should-forbid
 Unde justissime et clementissime, licet cum summa tui
whence most-justly and most-mercifully although with the-highest of-your
 avunculi prodicione, ut in multis crescerem, parte illa
uncle treachery that in many-things I-might-grow in-part that

corporis sum minutus, in qua libidinis regnum erat, et
of-body I-was diminished in which of-lust the-kingdom was and
 tota hujus concupiscentiæ causa consistebat: ut juste illud
whole of-this concupiscence the-cause consisted that justly that
 plecteretur membrum, quod in nobis commiserat totum, et
might-be-punished member which in us had-committed the-whole and
 expiaret patiendo quod deliquerat oblectando; et ab his me
might-expiate by-suffering what it-had-sinned by-delighting and from these me
 spurcitiis, quibus me totum quasi luto immerseram, tam
filths in-which me whole as-if in-mud I-had-plunged as-well
 mente quam corpore circumcideret; et tanto sacris etiam
in-mind as in-body it-might-circumcise and by-so-much for-sacred even
 altaribus idoniorum efficeret, quanto me nulla hinc amplius
altars more-fit might-make by-how-much me no hence further
 carnalium contagia pollutionum revocarent. Quam clementer
of-carnal contagions pollutions might-call-back how mercifully
 etiam in eo tantum me pati voluit membro, cujus privatio
also in that only me to-suffer he-willed member whose deprivation
 et animæ saluti consuleret, et corpus non deturparet,
both for-the-soul's salvation would-provide and the-body not would-disfigure
 nec ullam officiorum ministrationem præpediret, imo ad
nor any of-offices the-ministration would-binder nay to
 omnia, quæ honeste geruntur, tanto me promptiorem
all-things which honorably are-done by-so-much me readier
 efficeret, quanto ab hoc hujus concupiscentiæ iugo maximo
would-make by-how-much from this of-this concupiscence yoke greatest
 amplius liberaret. Quum itaque membris his vilissimis, quæ
more it-would-free since and-so from-members these most-vile which
 pro summæ turpitudinis exercitio pudenda vocantur, nec
for of-the-highest shamefulfulness the-exercise shameful-parts are-called nor
 proprium sustinent nomen, me divina gratia mundavit potius
their-own bear name me divine grace cleansed rather

quam privavit, quid aliud egit quam, ad puritatem munditiæ
than deprived what other did-it than for purity of-cleanness
 conservandam sordida removit et vitia? Hanc quidem
to-be-kept the-filthy removed and the-vices this indeed
 munditiæ puritatem nonnullos sapientium vehementissime
of-cleanness purity some of-the-wise most-vehemently
 appetentes inferre etiam sibi manum audivimus, ut hoc
seeking to-lay even on-themselves hand we-have-heard that this
 a se penitus removerent concupiscentiæ flagitium.
from themselves wholly they-might-remove of-concupiscence the-outrage
 Pro quo etiam stimulo carnis auferendo et apostolus
for which also goad of-the-flesh to-be-taken-away also the-apostle
 perhibetur Dominum rogasse, nec exauditum esse. In
is-said the-Lord to-have-asked nor heard to-have-been in
 exemplo est ille magnus christianorum philosophus Origenes,
example is that great of-Christians philosopher Origen
 qui ut hoc in se penitus incendium extingueret, manus
who that this in himself wholly the-fire he-might-extinguish hands
 sibi inferre veritus non est; ac si illos ad litteram vere
on-himself to-lay afraid not was as if them to the-letter truly
 beatos intelligeret, qui seipsos propter regnum cælorum
blessed he-understood who themselves for the-kingdom of-the-beavens
 castraverunt, et tales illud veraciter implere crederet, quod
have-castrated and such that truly to-fulfill he-believed which
 de membris scandalizantibus nobis præcipit Dominus, ut
about members causing-to-stumble to-us commands the-Lord that
 ea scilicet a nobis abscondamus et projiciamus, et
them namely from us we-should-cut-off and cast-away and
 quasi illam Isaïæ prophetiam ad historiam magis quam ad
as-if that of-Isaiah prophecy to history rather than to
 mysterium duceret, per quam cæteris fidelibus eunuchos
mystery he-led through which to-the-other faithful eunuchs

Dominus præfert, dicens: «Eunuchi si custodierint sabbata
the-Lord prefers saying the-eunuchs if they-will-have-kept sabbaths
 mea, et elegerint quæ volui, dabo eis in domo
my and will-have-chosen what-things I-willed I-shall-give to-them in house
 mea et in muris meis locum, et nomen melius a filiis
my and in walls my a-place and a-name better than sons
 et filiabus. Nomen sempiternum dabo eis, quod non
and daughters a-name everlasting I-shall-give to-them which not
 peribit.» Culpam tamen non modicam Origenes incurrit, dum
will-perish a-fault yet not small Origen incurs while
 per pœnam corporis remedium culpæ quærit. Zelum quippe
through penalty of-the-body a-remedy for-fault he-seeks zeal indeed
 Dei habens, sed non secundum scientiam, homicidii incurrit
of-God having but not according-to knowledge of-homicide he-incurs
 reatum, inferendo sibi manum. Suggestione diabolica vel
the-guilt by-laying on-himself hand by-suggestion diabolical or
 errore maximo, id ab ipso constat esse factum, quod
error greatest this by him it-is-agreed to-have-been done which
 miseratione Dei in me est ab alio perpetratum. Culpam
by-the-compassion of-God in me was by another perpetrated the-fault
 evito, non incurro. Mortem mereor, et vitam assequor.
I-avoid not I-incur death I-merit and life I-obtain
 Vocor, et reluctor. Insto criminibus, et ad veniam trahor
I-am-called and I-resist I-press-on in-crimes and to pardon I-am-drawn
 invitus. Orat apostolus, nec exauditur. Precibus instat, nec
unwilling prays the-apostle nor is-heard with-prayers he-presses nor
 impetrat. Vere «Dominus sollicitus est mei.» Vadam igitur et
obtains truly the-Lord anxious is for-me I-shall-go therefore and
 narrabo «quanta fecit Dominus animæ meæ.» Accede et
I-shall-tell how-great-things has-done the-Lord for-soul my approach also
 tu, inseparabilis comes, in una gratiarum actione, quæ et
you inseparable companion in one of-thanks giving who both

culpæ particeps facta es et gratiæ. Nam et tuæ Dominus
of-fault partner made you-were and of-grace for also your the-Lord
 non immemor salutis, imo plurimum tui memor, qui etiam
not unmindful salvation nay very-much of-you mindful who also
 sancto quodam nominis præsignio, te præcipue suam fore
by-holy a-certain of-name presage you especially his to-be
 præsignavit, quum te videlicet Heloissam ex proprio nomine
has-foretold when you namely Heloise from own name
 suo, quod est Heloim, insignivit: ipse, inquam, clementer
his which is Heloim he-marked he-himself I-say mercifully
 disposuit in uno duobus consulere, quos diabolus in
arranged in one-thing for-two to-provide whom the-devil in
 uno nitebatur extinguere. Paululum enim antequam hoc
one-thing was-striving to-extinguish a-little for before this
 accideret, nos indissolubili lege sacramenti nuptialis invicem
happened us by-indissoluble law of-the-sacrament nuptial mutually
 astrinxerat, quum cuperem te mihi supra modum dilectam
he-had-bound when I-desired you to-me beyond measure beloved
 in perpetuum retinere, imo quum ipse jam tractaret ad
in perpetuity to-keep nay when he-himself already was-planning to
 se nos ambos hac occasione convertere. Si enim mihi
himself us both by-this occasion to-turn if for to-me
 antea matrimonio non esses copulata, facile in discessu
before in-marriage not you-had-been joined easily in departure
 meo a seculo, vel suggestionem parentum, vel carnalium
my from the-world either by-suggestion of-kinsmen or of-carnal
 oblectatione voluptatum, seculo inhæsissem. Vide ergo
by-delight pleasures to-the-world you-would-have-clung see therefore
 quantum sollicitus nostri fuerit Dominus, quasi ad magnos
how anxious for-us has-been the-Lord as-if for great
 aliquos nos reservaret usus, et quasi indignaretur aut
some us he-were-reserving uses and as-if he-were-indignant or

doleret illa litteralis scientiæ talenta, quæ utrique nostrum
grieved those of-literary knowledge talents which to-each of-us
 commiserat, ad sui nominis honorem non dispensari:
he-had-committed for of-his name the-honor not to-be-dispensed
 aut quasi etiam de incontinentissimo servulo vereretur
or as-if even about a-most-incontinent little-servant he-feared
 quod scriptum est: «Quia mulieres faciunt etiam apostatare
what written is that women make even to-apostatize
 sapientes,» sicut et de sapientissimo certum est Salomone.
the-wise as also about the-wisest certain it-is Solomon
 Tuæ vero prudentiæ talentum quantas quotidie Domino
of-your but prudence the-talent how-great daily to-the-Lord
 referat usuras, quæ multas Domino jam spirituales
brings-back interest you-who many to-the-Lord already spiritual
 filias peperisti, me penitus sterili permanente, et in filiis
daughters have-borne me wholly sterile remaining and in sons
 perditionis inaniter laborante! O quam detestabile damnum!
of-perdition emptily laboring O how detestable a-loss
 quam lamentabile incommodum, si carnalium voluptatum
how lamentable a-misfortune if of-carnal pleasures
 sordibus vacans, paucos cum dolore pareres mundo, quæ
to-the-filths given-over few with pain you-should-bear for-the-world you-who
 nunc multiplicem prolem cum exultatione parturis cœlo,
now manifold offspring with exultation bring-forth for-heaven
 nec esses plus quam femina, quæ nunc etiam viros
nor you-would-be more than a-woman you-who now even men
 transcendis, et quæ maledictionem Evæ in benedictionem
surpass and who the-curse of-Eve into blessing
 vertisti Mariæ! O quam indecenter manus illæ sacræ,
you-have-turned of-Mary O how unseemly hands those sacred
 quæ nunc etiam divina revolvunt volumina, curæ muliebris
which now even divine turn-over volumes of-care womanly

obscenitatibus deservirent! Ipse nos a contagiis hujus
to-obscenities would-serve he us from the-contagions of-this
 cœni, a voluptatibus hujus luti dignatus est erigere,
filth from the-pleasures of-this mud deigned he-has to-raise
 et ad seipsum vi quadam attrahere, qua percussum
and to himself by-force a-certain to-draw by-which struck
 voluit Paulum convertere, et hoc ipso fortassis exemplo
he-willed Paul to-convert and by-this very perhaps example
 nostro alios quoque litterarum peritos ab hac detertere
our others also of-letters skilled from this to-deter
 præsumptione. Ne te id igitur, soror, obsecro, moveat, nec
presumption lest you this therefore O-sister I-beseech may-move nor
 patri paterne nos corrigenti sis molesta; sed attende
to-father in-fatherly-way us correcting you-may-be troublesome but attend
 quod scriptum est: «Quos diligit Deus, hos corripit. Castigat
what written is whom loves God these he-rebukes he-chastises
 autem omnem filium quem recipit.» Et alibi: «Qui parcit
moreover every son whom he-receives and elsewhere who spares
 virgæ, odit filium.» Pœna est hæc momentanea, non æterna;
the-rod hates the-son a-penalty is this momentary not eternal
 purgationis, non damnationis. Audi prophetam, et confortare:
of-purgation not of-damnation hear the-prophet and be-comforted
 «Non judicabit Dominus bis in id ipsum, et non consurget
not will-judge the-Lord twice for that same and not will-rise
 duplex tribulatio.» Attende summam illam et maximam
double tribulation attend the-highest that and greatest
 veritatis adhortationem: «In patientia vestra possidebitis
of-the-truth exhortation in patience your you-will-possess
 animas vestras.» Unde et Salomon: «Melior est patiens
souls your whence also Solomon better is the-patient
 viro forti, et qui dominatur animo suo, expugnatore
than-a-man strong and who rules mind his than-the-stormer

urbium.» Non te ad lacrymas aut ad compunctionem movet
of-cities not you to tears or to compunction moves
 unigenitus Dei innocens pro te et omnibus ab impiissimis
the-only-begotten of-God innocent for you and all by the-most-impious
 comprehensus, distractus, flagellatus, et velata facie illusus,
seized dragged-about scourged and with-veiled face mocked
 et colaphizatus, sputis conspersus, spinis coronatus, et
and buffeted with-spittings bespattered with-thorns crowned and
 tandem in illo crucis tunc tam ignominioso patibulo inter
at-last on that of-the-cross then so shameful gibbet among
 latrones suspensus, atque illo tunc horrendo et execrabili
thieves hung and by-that then horrible and execrable
 genere mortis interfectus? Hunc semper, soror, verum tuum
kind of-death killed him always O-sister true your
 et totius Ecclesiæ sponsum præ oculis habe, mente
and of-the-whole Church bridegroom before eyes have in-mind
 gere. Intuere hunc exeuntem ad crucifigendum pro te et
bear behold him going-out to be-crucified for you and
 bajulantem sibi crucem. Esto de populo et mulieribus
carrying for-himself the-cross be of the-people and women
 quæ plangebant et lamentabantur eum, sicut Lucas his
who bewailed and lamented him as Luke in-these
 verbis narrat: «Sequebatur autem multa turba populi et
words relates followed moreover a-great crowd of-people and
 mulierum, quæ plangebant et lamentabantur eum.» Ad quas
of-women who bewailed and lamented him to whom
 quidem benigne conversus, clementer eis prædixit futurum
indeed kindly turned mercifully to-them be-foretold to-come
 in ultionem suæ mortis exitium, a quo quidem si saperent
for vengeance of-bis death destruction from which indeed if they-were-wise
 cavere sibi per hoc possent. «Filiæ,» inquit, «Hierusalem,
to-guard themselves by this they-could O-daughters he-says of-ferusalem

nolite flere super me, sed super vos ipsas flete, et super
do-not weep over me but over you yourselves weep and over
 filios vestros. Quoniam ecce venient dies, in quibus dicent:
sons your since behold will-come days in which they-will-say
 Beatae steriles, et ventres qui non genuerunt, et ubera
blessed the-barren and the-wombs which not have-borne and the-breasts
 quae non lactaverunt. Tunc incipient dicere montibus:
which not have-sucked then they-will-begin to-say to-the-mountains
 Cadite super nos, et collibus: Operite nos. Quia si in viridi
fall upon us and to-the-hills cover us because if in the-green
 ligno haec faciunt, in arido quid fiet?» Patienti
wood these-things they-do in the-dry what will-be-done with-one-suffering
 sponte pro redemptione tua compatere, et super crucifixo
willingly for redemption your suffer-with and over one-crucified
 pro te compungere. Sepulcro ejus mente semper assiste, et
for you be-pierced at-tomb his in-mind always stand-by and
 cum fidelibus feminis lamentare et luge. De quibus etiam
with the-faithful women lament and mourn about whom also
 ut jam supra memini scriptum est: «Mulieres sedentes
as already above I-have-mentioned written it-is the-women sitting
 ad monumentum lamentabantur flentes Dominum.» Para
at the-tomb lamented weeping-for the-Lord prepare
 cum illis sepulturæ ejus unguenta, sed meliora spiritualia
with them for-burial his ointments but better spiritual
 quidem, non corporalia: haec enim requirit aromata qui non
indeed not bodily these for be-requires spices who not
 suscepit illa. Super his toto devotionis affectu compungere.
received those over these with-whole of-devotion affection be-pierced
 Ad quam quidem compassionis compunctionem ipse etiam
to which indeed of-compassion compunction be-himself also
 per Jeremiam fideles adhortatur dicens: «O vos omnes qui
through Jeremiah the-faithful exhorts saying O you all who

transitis per viam, attendite et videte si est dolor sicut
pass by the-way attend and see if there-is a-sorrow like
 dolor meus.» Id est si super aliquo patiente ita est per
sorrow my that is if over any one-suffering so it-is through
 compassionem dolendum, quum ego scilicet solus sine culpa
compassion to-be-grieved since I namely alone without fault
 quod alii deliquerint luam. Ipse autem est via per quam
what others have-sinned I-pay he-himself moreover is the-way by which
 fideles de exilio transeunt ad patriam. Qui etiam crucem,
the-faithful from exile pass to the-fatherland who also the-cross
 de qua sic clamat, ad hoc nobis erexit scalam. Hic pro
from which thus he-cries for this for-us has-raised a-ladder here for
 te occisus est unigenitus Dei, oblatus est, quia voluit.
you slain was the-only-begotten of-God offered he-was because he-willed
 Super hoc uno compatiendo dole, dolendo compatere.
about this one-thing by-suffering-with grieve by-grieving suffer-with
 Et quod per Zachariam prophetam de animabus devotis
and what through Zechariah the-prophet about souls devout
 prædictum est comple: «Plangent,» inquit, «planctum quasi
foretold is fulfill they-will-mourn he-says a-mourning as-if
 super unigenitum, et dolebunt super eum ut doleri solet
over an-only-begotten and they-will-grieve over him as to-be-grieved is-wont
 in morte primogeniti.» Vide, soror, quantus sit planctus
at the-death of-a-first-born see O-sister how-great is the-mourning
 his qui regem diligunt super morte primogeniti ejus et
for-those who the-king love over the-death of-a-first-born his and
 unigeniti. Intuere quo planctu familia, quo mœrore
only-begotten behold with-what mourning the-household with-what grief
 tota consummatur curia; et, quum ad sponsam unigeniti
whole is-consumed the-court and when to the-bride of-the-only-begotten
 mortui perveneris, intolerabiles ululatus ejus non sustinebis.
dead you-will-have-come intolerable waitings her not you-will-bear

Hic tuus, soror, planctus, hic tuus sit ululatus, quæ
this your O-sister mourning this your may-be wailing you-who
 te huic sponso felici copulasti matrimonio. Emit te
yourself to-this bridegroom in-happy have-joined marriage he-bought you
 iste non suis, sed seipso. Proprio sanguine emit
he not with-his-own but with-himself with-his-own blood he-bought
 te, et redemit. Quantum jus in te habeat vide, et quam
you and redeemed how-great right in you he-has see and how
 pretiosa sis intuere. Hoc quidem pretium suum apostolus
precious you-are behold this indeed price his the-apostle
 attendens, et in hoc pretio quanti sit ipse, pro
attending and in this price of-how-much-worth is he-himself for
 quo ipsum datur, perpendens, et quam tantæ gratiæ
whom it is-given weighing and what for-so-great grace
 vicem referat adnectens: «Absit mihi,» inquit, «gloriari,
return he-may-render adding far-be-it from-me he-says to-glory
 nisi in cruce Domini nostri Jesu Christi, per quem mihi
except in the-cross of-the-Lord our Jesus Christ through whom to-me
 mundus crucifixus est, et ego mundo.» Major es cœlo,
the-world crucified is and I to-the-world greater you-are than-heaven
 major es mundo; cujus pretium ipse conditor mundi
greater you-are than-the-world of-whom the-price himself the-maker of-the-world
 factus est. Quid in te, rogo, viderit, qui nullius eget, ut
made has-been what in you I-ask did-be-see who of-nothing needs that
 pro te acquirenda usque ad agonias tam horrendæ atque
for you to-be-acquired even to the-agonies of-so horrible and
 ignominiosæ mortis certaverit? Quid in te, inquam, quærit
ignominious death he-has-contended what in you I-say does-be-seek
 nisi teipsam? Verus est amicus, qui te ipsam, non tua,
except yourself true is the-friend who you yourself not your-things
 desiderat. Verus est amicus, qui pro te moriturus dicebat:
desires true is the-friend who for you about-to-die said

«Majorem hac dilectionem nemo habet, ut animam
greater than-this love no-one has than-that life
 suam ponat quis pro amicis suis.» Amabat te ille
his he-should-lay-down anyone for friends his he-loved you he
 veraciter, non ego. Amor meus, qui utrumque nostrum
truly not I love my which each of-us
 peccatis involvebat, concupiscentia, non amor dicendus est.
in-sins entangled concupiscentia not love to-be-called is
 Miseras in te meas voluptates implebam, et hoc erat totum
wretched in you my pleasures I-fulfilled and this was all
 quod amabam. Pro te, inquis, passus sum, et fortassis
which I-loved for you you-say suffered I-have and perhaps
 verum est: sed magis per te, et hoc ipsum invitus; non
true it-is but rather through you and this very unwilling not
 amore tui, sed coactione mei; nec ad tuam salutem, sed ad
from-love of-you but by-compulsion of-me nor for your salvation but for
 dolorem. Ille vero salubriter, ille pro te sponte passus est,
grief he but salutarily he for you willingly suffered he-has
 qui passione sua omnem curat languorem, omnem removet
who by-passion his every heals sickness every removes
 passionem. In hoc, obsecro, non in me tua tota sit devotio,
suffering on this I-beseech not on me your whole may-be devotion
 tota compassio, tota compunctio. Dole in tam innocentem
whole compassion whole compunction grieve against so innocent-one
 tantæ crudelitatis perpetrata iniquitatem: non justam in
of-so-great cruelty perpetrated iniquity not just against
 me æquitatis vindictam, imo gratiam, ut dictum est,
me of-equity vengeance nay grace as said it-has-been
 in utrosque summam. Iniqua enim es, si æquitatem
toward both highest wicked for you-are if equity
 non amas; et iniquissima, si voluntati, imo tantæ gratiæ
not you-love and most-wicked if to-the-will nay to-so-great grace

Dei scienter es adversa. Plange tuum reparatorem, non
of-God knowingly you-are opposed bewail your restorer not
 corruptorem; redemptorem, non scortatorem; pro te mortuum
corrupter redeemer not fornicator for you dead
 Dominum, non viventem servum, imo nunc primum de
the-Lord not living servant nay now first from
 morte vere liberatum. Cave, obsecro, ne, quod dixit Pompeius
death truly freed beware I-beseech lest what said Pompey
 mœrenti Corneliæ, tibi impropere turpissime:
to-mourning Cornelia to-you be-reproached most-shamefully

Vivit post prælia Magnus:

lives after the-battles the-Great

Sed fortuna perit; quod defles, illud amasti.

but the-fortune perishes what you-bewail that you-loved

Attende, precor, id, et erubescere, nisi admissas turpitudines
attend I-pray this and blush unless committed shamefulnes
 impudentissimas commendes. Accipe itaque soror, accipe,
most-shameless you-commend accept and-so O-sister accept
 quæso, patienter quæ nobis acciderunt misericorditer.

I-beg patiently what-things to-us have-happened mercifully

Virga hæc est patris, non gladius persecutoris. Percutit

a-rod this is of-a-father not the-sword of-a-persecutor strikes

pater ut corrigit, ne feriat hostis ut occidat. Vulnere

the-father that he-may-correct lest should-smite the-enemy that he-may-kill by-a-wound

mortem prævenit, non ingerit: immittit ferrum, ut amputet

death he-forestalls not inflicts he-puts-in the-iron that he-may-cut-off

morbum. Corpus vulnerat, et animam sanat. Occidere

the-disease the-body he-wounds and the-soul heals to-kill

debuerat, et vivificat. Immunditiam resecat, ut mundum

he-should-have and he-quicken uncleaness he-cuts-away that clean

relinquat. Punit semel ne puniat semper. Patitur unus
he-may-leave he-punishes once lest he-should-punish always suffers one
 ex vulnere ut duobus parcatur a morte. Duo in culpa,
from the-wound that two may-be-spared from death two in fault
 unus in pœna. Id quoque tuæ infirmitati naturæ divina
one in punishment this also to-your infirmity of-nature by-divine
 indulgetur miseratione, et quodam modo juste. Quo
is-granted compassion and in-a-certain way justly by-how-much
 enim naturaliter sexu infirmior eras, et fortior continentia,
for by-nature in-sex weaker you-were and stronger by-continnence
 pœnæ minus eras obnoxia. Refero Domino et in hoc
to-punishment less you-were liable I-render to-the-Lord also in this
 grates, qui te tunc et a pœna liberavit, et ad coronam
thanks who you then both from punishment freed and for the-crown
 reservavit; et quum me una corporis mei passione semel
reserved and when me by-one of-body my suffering once
 ab omni æstu hujus concupiscentiæ, in qua una totus per
from all heat of-this concupiscence in which alone wholly through
 immoderatam incontinentiam occupatus eram, refrigeravit ne
immoderate incontinence occupied I-was he-cooled lest
 corruam; multas adolescentiæ tuæ majores animi passiones ex
I-should-fall many of-youth your greater of-mind passions from
 assidua carnis suggestione reservavit ad martyrii coronam.
constant of-the-flesh suggestion he-has-reserved for of-martyrdom the-crown
 Quod licet te audire tædeat, et dici prohibeas, veritas
which although you to-bear may-weary and to-be-said you-forbid truth
 tamen id loquitur manifesta. Cui enim semper est pugna,
yet it says manifest for-whom for always is fight
 superest et corona; quia non coronabitur «nisi qui legitime
remains also a-crown because not will-be-crowned except who lawfully
 certaverit.» Mihi vero nulla superest corona, quia nulla
will-have-striven for-me but no remains crown because no

subest certaminis causa. Deest materia pugnæ, cui
lies-beneath of-contest cause is-lacking the-matter of-the-fight from-whom
 ablatus est stimulus concupiscentiæ. Aliquid tamen esse
taken-away is the-goad of-concupiscence something yet to-be
 æstimo si quum hinc nullam percipiam coronam, nonnullam
I-reckon if when hence no I-receive crown some
 tamen evitem pœnam, et dolore unius momentaneæ
yet I-avoid penalty and by-the-pain of-one momentary
 pœnæ multis fortassis indulgeatur æternis. Scriptum est
penalty to-many perhaps may-be-pardoned eternal-ones written it-is
 quippe de hujus miserrimæ vitæ hominibus, imo jumentis:
indeed about of-this most-wretched life the-men nay beasts
 «Computruerunt jumenta in stercore suis.» Minus quoque
have-rotted the-beasts in dung their less also
 meritum meum minui conqueror, dum tuum crescere
the-merit my to-be-diminished I-complain while yours to-grow
 non diffido. Unum quippe sumus in Christo, una per legem
not I-distrust one indeed we-are in Christ one by the-law
 matrimonii caro. Quicquid est tuum, mihi non arbitror
of-marriage flesh whatever is yours to-me not I-reckon
 alienum. Tuus autem est Christus, quia facta es sponsa
another's yours moreover is Christ because made you-are bride
 ejus. Et nunc, ut supra memini, me habes servum, quem
his and now as above I-have-mentioned me you-have as-servant whom
 olim agnoscebas dominum: magis tibi tamen amore nunc
once you-acknowledged as-lord more to-you yet by-love now
 spirituali conjunctum, quam timore subjectum. Unde et de
spiritual joined than by-fear subject whence also about
 tuo nobis apud ipsum patrocínio amplius confidimus, ut id
your for-us with him patronage more we-trust that this
 obtineam ex tua quod non possum ex oratione propria, et
I-may-obtain from your what not I-can from prayer my-own and

nunc maxime quum quotidiana periculorum aut perturbationum
now most since daily of-dangers or of-disturbances
 instantia nec vivere me, nec orationi sinat vacare. Nec illum
the-pressure neither to-live me nor to-prayer allows to-be-free nor that
 beatissimum imitari eunuchum potentem in domo Candacis
most-blessed to-imitate eunuch powerful in the-house of-Candace
 reginæ Æthiopum, qui erat super omnes gazas ejus, et
queen of-the-Ethiopians who was over all treasures her and
 de tam longinquo venerat adorare in Hierusalem. Ad quem
from so far had-come to-worship in Jerusalem to whom
 revertentem missus est ab angelo Philippus apostolus, ut
returning sent was by an-angel Philip the-apostle that
 eum converteret ad fidem: quod jam ille meruerat per
him he-might-convert to the-faith which already he had-merited through
 orationem vel sacræ lectionis assiduitatem. A qua quidem
prayer or of-sacred reading assiduity from which indeed
 ut nec in via tunc vacaret licet ditissimus et
that not-even on the-road then he-might-be-free though very-rich and
 gentilis, magno divinæ dispensationis actum est beneficio,
a-gentile by-great of-divine dispensation done it-was benefit
 ut locus ei Scripturæ occurreret, qui opportunissimam
that a-place to-him of-Scripture should-occur which most-opportune
 conversionis ejus occasionem apostolo præberet. Ne quid
of-conversion his an-occasion to-the-apostle should-offer lest anything
 vero hanc petitionem nostram impediat, vel impleri differat,
but this request our may-binder or to-be-fulfilled may-delay
 orationem quoque ipsam, quam pro nobis domino supplices
the-prayer also itself which for us to-the-Lord suppliant
 dicatis, componere et mittere tibi maturavi:
you-may-say to-compose and to-send to-you I-have-hastened

«Deus, qui ab ipso humanæ creationis exordio, femina de
O-God who from the-very of-human creation beginning woman from
 costa viri formata, nuptialis copulæ sacramentum maximum
the-rib of-man formed of-nuptial union the-sacrament greatest
 sanxisti, quique immensis honoribus vel de desponsata
have-sanctioned and-who with-immense honors either from a-betrothed-woman
 nascendo, vel miracula inchoando nuptias sublimasti, meæque
by-being-born or miracles by-beginning marriage have-exalted and-of-my
 etiam fragilitatis incontinentiæ utcunque tibi placuit olim hoc
also frailty to-the-incontinence however to-you it-pleased once this
 remedium indulxisti: ne despicias ancillulæ tuæ preces,
remedy have-granted do-not despise of-little-handmaid your the-prayers
 quas pro meis ipsis charique mei excessibus in conspectu
which for my own and-of-dear my excesses in the-sight
 majestatis tuæ supplex effundo. Ignosce, o benignissime, imo
of-majesty your suppliant I-pour-out forgive O most-kind nay
 benignitas ipsa; ignosce tot et tantis criminibus nostris,
kindness itself forgive so-many and so-great crimes our
 et ineffabilis misericordiæ tuæ multitudinem, culparum
and ineffable of-mercy your the-multitude of-faults
 nostrarum immensitas experiatur. Puni, obsecro, in præsent
our the-immensity may-experience punish I-beseech in the-present
 reos, ut parcas in futuro. Puni ad horam, ne punias
the-guilty that you-may-spare in the-future punish for an-hour lest you-punish
 in æternum. Accipe in servos virgam correctionis, non
for eternity take against servants the-rod of-correction not
 gladium furoris. Afflige carnem ut conserves animas. Adsis
the-sword of-fury afflict the-flesh that you-may-keep souls be-present
 purgator, non ultor; benignus magis quam justus; pater
a-purifier not an-avenger kind more than just a-father
 misericors, non austerus Dominus. Proba nos, Domine,
merciful not a-severe Lord prove us O-Lord

et tenta, sicut de semetipso rogat propheta, ac si
and try as about himself asks the-prophet as if
 aperte diceret: Prius vires inspice, ac secundum eas
openly he-should-say first the-strength inspect and according-to them
 tentationum onera moderare. Quod et beatus Paulus
of-temptations the-burdens moderate which also blessed Paul
 fidelibus tuis promittens ait: «Potens est enim Deus, qui non
to-faithful your promising says able is for God who not
 patietur vos tentari supra id quod potestis, sed faciet
will-allow you to-be-tempted beyond that which you-can but will-make
 cum tentatione etiam proventum ut possitis sustinere.»
with the-temptation also an-outcome that you-may-be-able to-endure
 Conjunxisti nos, Domine, et divisisti, quando placuit tibi,
you-joined us O-Lord and divided when it-pleased you
 et quo modo placuit. Nunc quod, Domine, misericorditer
and in-what way it-pleased now what O-Lord mercifully
 coepisti, misericordissime comple; et quos a se
you-have-begun most-mercifully complete and whom from each-other
 semel divisisti in mundo, perenniter tibi jungas in
once you-have-divided in the-world perpetually to-you may-you-join in
 coelo, spes nostra, pars nostra, expectatio nostra, consolatio
heaven hope our portion our expectation our consolation
 nostra, Domine qui es benedictus in secula. Amen.»
our O-Lord who are blessed for ages amen
 Vale in Christo, sponsa Christi, in Christo vale, et Christo
farewell in Christ O-bride of-Christ in Christ farewell and to-Christ
 vive. Amen.
live amen

Quæ est ejusdem Heloissæ ad eundem Petrum

VI · HELOISE ASKS FOR A RULE

Heloise will master her pen, if not her heart, and asks two things: the history of the order of nuns and a rule written for women. Benedict's rule was written for men, and women cannot keep it; the house should ask no more of them than of good clerics and laymen. Outward observances matter little, inward virtue much, and she asks him to order the offices.

Domino specialiter, sua singulariter.

to-lord specially his-own singularly

Ne me forte in aliquo de inobedientia causari queas,

lest me perhaps in anything of disobedience to-charge you-may-be-able

verbis etiam immoderati doloris tuæ frenum impositum est

on-words even of-immoderate grief of-your the-bridle placed is

jussionis, ut ab his mihi saltem in scribendo temperem,

of-command that from those for-me at-least in writing I-may-refrain

a quibus in sermone non tam difficile quam impossibile

from which in speech not so-much difficult as impossible

est providere. Nihil enim minus in nostra est potestate quam

it-is to-guard nothing for less in our is power than

animus, eique magis obedire cogimur quam imperare

the-mind and-it more to-obey we-are-compelled than to-command

possimus. Unde et quum nos ejus affectiones stimulant,

we-can whence also when us its affections goad

nemo earum subitos impulsus ita repulerit, ut non in effecta

no-one their sudden impulses so would-repel that not into deeds

facile prorumpant, et se per verba facilius effluent

easily they-may-burst-forth and themselves through words more-easily may-pour-out

quæ promptiores animi passionum sunt notæ, secundum

which readier of-the-mind of-passions are marks according-to

quod scriptum est: «Ex abundantia cordis os loquitur.»

what written is from the-abundance of-the-heart the-mouth speaks

Revocabo itaque manum a scripto, in quibus linguam a

I-shall-call-back and-so the-hand from writing in which-things the-tongue from

verbis temperare non valeo. Utinam sic animus dolentis

words to-restrain not I-am-able would-that so the-mind of-one-grieving

parere promptus sit, quemadmodum dextera scribentis.

to-obey ready might-be as the-right-hand of-one-writing

Aliquod tamen dolori remedium vales conferre, si non hunc

some yet for-grief remedy you-can to-confer if not it

omnino possis auferre. Ut enim insertum clavum alius

entirely you-can to-take-away as for an-inserted nail another

expellit, sic cogitatio nova priorem excludit, quum alias

drives-out so a-thought new the-earlier excludes since elsewhere

intentus animus priorum memoriam dimittere cogitur aut

intent the-mind of-the-earlier the-memory to-dismiss is-compelled or

intermittere. Tanto vero amplius cogitatio quælibet animum

to-interrupt by-so-much indeed more a-thought any the-mind

occupat, et ab aliis deducit, quanto quod cogitatur

occupies and from others leads-away by-how-much what is-thought

honestius æstimatur, et quo intendimus animum magis

more-honorable is-reckoned and on-which we-bend the-mind more

videtur necessarium. Omnes itaque nos Christi ancillæ, et in

seems necessary all and-so we of-Christ handmaids and in

Christo filiæ tuæ, duo nunc a tua paternitate supplices

Christ daughters your two-things now from your paternity suppliant

postulamus, quæ nobis admodum necessaria providemus.

we-ask which to-us very necessary we-foresee

Quorum quidem alterum est, ut nos instruere velis

of-which indeed one is that us to-instruct you-may-wish

unde sanctimonialium ordo cœperit, et quæ nostræ sit

whence of-nuns the-order began and what of-our may-be

professionis auctoritas. Alterum vero est, ut aliquam nobis
profession the-authority the-other indeed is that some for-us
 regulam instituas, et scriptam dirigas, quæ feminarum
rule you-may-institute and written you-may-send which of-women
 sit propria, et ex integro nostræ conversationis statum
may-be proper and from the-whole of-our way-of-life the-state
 habitumque describat: quod nondum a Patribus sanctis
and-habit may-describe which not-yet by the-Fathers holy
 actum esse conspeximus. Cujus quidem rei defectu et
done to-have-been we-have-seen of-which indeed thing by-the-lack and
 indigentia nunc agitur, ut ad ejusdem regulæ professionem
need now it-comes-about that to of-the-same rule the-profession
 tam mares quam feminæ in monasteriis suscipiantur, et
as-well males as females in monasteries are-received and
 idem institutionis monasticæ jugum imponitur infirmo
the-same of-institution monastic yoke is-imposed on-the-weak
 sexui æque ut forti. Unam quippe nunc regulam Beati
sex equally as on-the-strong one indeed now rule of-Blessed
 Benedicti apud Latinos feminæ profitentur æque ut viri.
Benedict among the-Latins women profess equally as men
 Quam sicut viris solummodo constat scriptam esse, ita et
which as for-men only it-is-agreed written to-be so also
 ab ipsis tantum impleri posse tam subjectis pariter quam
by them only to-be-fulfilled to-be-able as-well by-subjects equally as
 prælatis. Ut enim cætera nunc omittam regulæ capitula, quid
by-superiors that for the-others now I-may-omit of-the-rule chapters what
 ad feminas quod de cucullis, femoralibus, et scapularibus
to women what about cowls breeches and scapulars
 ibi scriptum est? Quid denique ad ipsas de tunicis aut
there written is what finally to them about tunics or
 de laneis ad carnem indumentis, quum earum humoris
about woolen next-to the-flesh garments since their of-humor

superflui menstruæ purgationes hæc omnino refugiant?
superfluous monthly purgations these-things altogether shun
 Quid ad ipsas etiam, quod de abbate statuitur, ut ipse
what to them also what about the-abbot is-established that he
 lectionem dicat evangelicam, et post ipsam hymnum
the-reading should-say of-the-gospel and after it the-hymn
 incipiat? Quid de mensa abbatis seorsim cum peregrinis et
should-begin what about the-table of-the-abbot apart with pilgrims and
 hospitibus constituenda? Nunquid nostræ convenit religioni,
guests to-be-set surely-not to-our befits religion
 ut vel nunquam hospitium viris præbeatur, aut cum his
that either never hospitality to-men be-offered or with those
 quos suscepit viris abbatisa comedat? O quam facilis ad
whom she-has-received men the-abbess should-eat O how easy to
 ruinam animarum virorum ac mulierum in unum cohabitatio!
the-ruin of-souls of-men and of-women into one dwelling-together
 Maxime vero in mensa, ubi crapula dominatur et ebrietas,
most indeed at table where gluttony rules and drunkenness
 et vinum in dulcedine bibitur, in quo est luxuria. Quod et
and wine in sweetness is-drunk in which is lechery which also
 beatus præcavens Hieronymus, ad matrem et filiam scribens
blessed guarding-against Jerome to the-mother and daughter writing
 meminit dicens: «Difficile inter epulas servatur pudicitia.»
mentions saying with-difficulty amid feasts is-kept chastity
 Ipse quoque poeta luxuriæ turpitudinisque doctor libro
himself also the-poet of-lechery and-of-shamefulness teacher in-the-book

Amatoriæ Artis intitulo quantam fornicationis occasionem

of-the-Amatory Art entitled how-great of-fornication an-occasion

convivia maxime præbeant studiose exequitur, dicens:

banquets most offer studiously sets-forth saying

Vinaque quum bibulas sparsere Cupidinis alas,

and-wines when thirsty have-sprinkled of-Cupid wings

Permanet, et cœpto stat gravis ille loco....

he-stays and on-the-begun stands heavy he place

Tunc veniunt risus, tunc pauper cornua sumit;

then come laughs then the-poor-man horns takes

Tunc dolor et curæ, rugaque frontis abit....

then grief and cares and-the-wrinkle of-the-brow goes-away

Illic sæpe animos juvenum rapuere puellæ,

there often the-minds of-young-men have-seized girls

Et Venus in venis, ignis in igne furit.

and Venus in the-veins fire in fire rages

Nunquid et si feminas solas hospitio susceptas ad

surely-not even if women alone in-hospitality received to

mensam admiserint, nullum ibi latet periculum? Certe

table they-should-admit no there lies-bidden danger certainly

in seducenda muliere nullum est æque facile ut lenocinium

in to-be-seduced a-woman nothing is equally easy as procuring

muliebre, nec corruptæ mentis turpitudinem ita prompte

womanly nor of-a-corrupt mind the-shamefulness so readily

cuiquam mulier committit sicut mulieri. Unde et prædictus

to-anyone a-woman commits as to-a-woman whence also aforesaid

Hieronymus maxime secularium accessus feminarum vitare

Jerome most of-secular the-approaches women to-avoid

propositi sancti feminas adhortatur. Denique si, viris ab

of-purpose holy women exhorts finally if men from

hospitalitate nostra exclusis, solas admittamus feminas,
hospitality our excluded alone we-admit women
 quis non videat quanta exasperatione viros offendamus,
who not would-see with-how-great exasperation men we-may-offend
 quorum beneficiis monasteria sexus infirmi egent, maxime
whose by-the-benefits monasteries of-the-sex weak need most
 si eis a quibus plus accipiunt minus aut omnino
if to-those from whom more they-receive less or altogether
 nihil largiri videantur? Quod si prædictæ regulæ tenor a
nothing to-bestow they-seem but if of-the-aforesaid rule the-tenor by
 nobis impleri non potest, vereor ne illud apostoli Jacobi
us to-be-fulfilled not can I-fear lest that of-the-apostle James
 in nostram quoque damnationem dictum sit: «Quicumque
for our also damnation said be whoever
 totam legem observaverit, offendat autem in uno, factus
the-whole law will-have-observed may-offend moreover in one made
 est omnium reus.» Quod est dicere: De hoc ipso reus
be-is of-all guilty which is to-say for this very guilty
 statuitur qui peragit multa, quod non implet omnia;
is-established he-who carries-out many-things that not he-fulfills all-things
 et transgressor legis efficitur ex uno, cujus impletor
and a-transgressor of-the-law is-made from one of-which the-fulfiller
 non fuerit nisi omnibus consummatis ejus præceptis.
not he-will-have-been unless all completed its precepts
 Quod ipse statim diligenter exponens apostolus adjecit: «Qui
which be at-once diligently expounding the-apostle added who
 enim dixit: Non mœchaberis, dixit et: Non occides.
for said not you-will-commit-adultery said also not you-will-kill
 Quod si non mœchaberis, occidas autem, factus es
but if not you-will-commit-adultery you-kill moreover made you-are
 transgressor legis.» Ac si aperte dicat: Ideo quilibet
a-transgressor of-the-law as if openly he-should-say therefore anyone

reus fit de transgressionem uniuscujuslibet præcepti, quia
guilty becomes of the-transgression of-any-one precept because
 ipse Dominus, qui præcipit unum, præcipit et aliud. Et
the-very Lord who commands one commands also another and
 quodcumque legis violetur præceptum, ipse contemnitur
whatever of-the-law is-violated precept he is-despised
 qui legem non in uno, sed in omnibus pariter mandatis
who the-law not in one but in all equally commandments
 constituit. Ut autem præteream illa regulæ instituta, quæ
established that moreover I-may-pass-over those of-the-rule institutions which
 penitus observare non possumus, aut sine periculo non
wholly to-observe not we-can or without danger not
 valemus: ubi unquam ad colligendas messes conventus
we-are-able where ever for to-be-gathered harvests the-community
 monialium exire, vel labores agrorum habere consuevit, aut
of-nuns to-go-out or the-labors of-fields to-have has-been-wont or
 suscipiendarum feminarum constantiam uno anno probaverit,
of-to-be-received women the-constancy in-one year has-tested
 easque tertio perlecta regula, sicut in ipsa jubetur,
and-them for-the-third-time read-through the-rule as in it is-commanded
 instruxerit? Quid rursum stultius quam viam ignotam, nec
has-instructed what again more-foolish than a-way unknown nor
 adhuc demonstratam aggredi? Quid præsumptuosius quam
yet shown to-undertake what more-presumptuous than
 eligere ac profiteri vitam quam nescias, aut votum facere
to-choose and to-profess a-life which you-know-not or a-vow to-make
 quod implere non queas? Sed et quum omnium virtutum
which to-fulfill not you-can but even since of-all virtues
 discretio sit mater, et omnium bonorum mediatrix sit
discretion is the-mother and of-all goods the-mediatrix is
 ratio; quis aut virtutem aut bonum censeat quod ab
reason who either a-virtue or a-good would-judge what from

istis dissentire videatur? Ipsas quippe virtutes excedentes
these to-dissent may-seem the-very indeed virtues exceeding
 modum atque mensuram, sicut Hieronymus asserit, inter
the-mode and measure as Jerome asserts among
 vitia reputari convenit. Quis autem ab omni ratione ac
vices to-be-reckoned it-befits who moreover from all reason and
 discretion se junctum non videat, si ad imponenda onera
discretion separated not would-see if for to-be-imposed burdens
 eorum, quibus imponuntur, valetudines prius non discutiantur,
of-those on-whom they-are-imposed the-healths first not are-discussed
 ut naturæ constitutionem humana sequatur industria? Quis
that of-nature the-constitution human may-follow industry who
 asinum sarcina tanta, qua dignum judicat elephantem?
an-ass with-a-burden as-great with-which worthy he-judges an-elephant
 Quis tanta pueris aut senibus quanta viris injungat?
who as-much on-boys or old-men as-much-as on-men would-enjoin
 Tanta debilibus scilicet quanta fortibus, tanta infirmis
as-much on-the-weak namely as-much-as on-the-strong as-much on-the-infirm
 quanta sanis, tanta feminis quanta maribus? Infirmiori
as-much-as on-the-healthy as-much on-women as-much-as on-males on-the-weaker
 videlicet sexui quanta et forti? Quod diligenter beatus
namely sex as-much-as also on-the-strong which diligently blessed
 papa Gregorius attendens, Pastoralis sui cap. xiv, tam
pope Gregory attending of-Pastoral his chapter xiv as-well
 de admonendis quam de præcipiendis ita distinxit:
about those-to-be-admonished as about those-to-be-instructed thus distinguished
 «Aliter igitur admonendi sunt viri, atque aliter feminæ:
otherwise therefore to-be-admonished are men and otherwise women
 quia illis gravia, istis vero sunt injungenda leviora;
because on-those heavy-things on-these indeed are to-be-enjoined lighter-things
 et alios magna exerceant, istas vero levia demulcendo
and those great-things may-exercise these but light-things by-soothing

convertant.» Certe et qui monachorum regulas scripserunt,
may-convert certainly also those-who of-monks rules wrote
 nec solum de feminis omnino tacuerunt, verum etiam
not only about women altogether were-silent but also
 illa statuerunt quæ eis nullatenus convenire sciebant:
those-things established which to-them in-no-way to-befit they-knew
 satis commode innuerunt nequaquam eodem iugo regulæ
enough fittingly they-intimated by-no-means by-the-same yoke of-the-rule
 tauri et iuvenæ premendam esse cervicem, quia quos
of-the-bull and of-the-heifer to-be-pressed to-be the-neck because those-whom
 dispares natura creavit æquari labore non convenit. Hujus
unequal nature created to-be-equalized in-labor not it-befits of-this
 autem discretionis beatus non immemor Benedictus, tanquam
moreover discretion blessed not unmindful Benedict as-if
 omnium iustorum spiritu plenus, pro qualitate
of-all the-just with-the-spirit full according-to the-quality
 hominum aut temporum cuncta sic moderatur in regula,
of-men or of-times all-things so moderates in the-rule
 ut omnia, sicut ipsemet uno concludit loco, mensurate
that all-things as he-himself in-one concludes place in-measure
 fiant. Primo itaque ab ipso incipiens abbate præcipit
may-be-done first and-so from the-very beginning abbot he-commands
 eum ita subjectis præsidere, «ut secundum unius,» inquit,
him so over-subjects to-preside that according-to of-one he-says
 «cujusque qualitatem vel intelligentiam, ita se omnibus
of-each the-quality or understanding so himself to-all
 conformet et aptet, ut non solum detrimenta gregis
he-may-conform and adapt that not only the-losses of-the-flock
 sibi commissi non patiat, verum in augmentatione
to-himself committed not he-may-suffer but in the-increase
 boni gregis gaudeat..., suamque fragilitatem semper
of-the-good flock he-may-rejoice and-his-own frailty always

suspectus sit, meminertique calamum quassatum non
suspicious he-may-be and-may-remember a-reed bruised not
 conterendum... Discernat et tempora, cogitans discretionem
to-be-crushed let-him-discern also the-times thinking-on the-discretion
 sancti Jacob dicentis: «Si greges meos plus in ambulando
of-holy Jacob saying if flocks my more in walking
 fecero laborare, morientur cuncti una die.» Hæc ergo
I-shall-have-made to-labor will-die all in-one day these therefore
 aliaque testimonia discretionis, matris virtutum sumens, sic
and-other testimonies of-discretion the-mother of-virtues taking so
 omnino temperet, ut et fortes sit quod cupiant,
altogether let-him-temper that both the-strong may-have what they-may-desire
 et infirmi non refugiant.» Ad hanc quidem dispensationis
and the-weak not may-shrink to this indeed of-dispensation
 moderationem indulgentia pertinet puerorum, senum et
moderation the-indulgence pertains of-boys of-old-men and
 omnino debilium, lectoris seu septimanariorum, coquinæ
altogether of-the-weak of-the-reader or of-weekly-servers of-the-kitchen
 ante alios refectio, et in ipso etiam conventu, de ipsa
before others the-refection and in the-very even community about the-very
 cibi vel potus qualitate seu quantitate pro diversitate
of-food or of-drink quality or quantity according-to the-diversity
 hominum providentia. De quibus quidem singulis ibi
of-men the-provision about which indeed single-things there
 diligenter scriptum est. Ipsa quoque statuta jejunii tempora
diligently written it-is the-very also established of-fasting times
 pro qualitate temporis vel quantitate laboris ita relaxat,
according-to the-quality of-the-season or the-quantity of-labor so he-relaxes
 prout naturæ postulat infirmitas. Quid, obsecro, ubi iste, qui
as of-nature demands the-infirmary what I-beseech where he who
 sic ad hominum et temporum qualitatem omnia moderatur,
so to of-men and of-times the-quality all-things moderates

ut ab omnibus sine murmuratione proferri queant
that by all without murmuring to-be-carried-out may-be-able
 quæ instituuntur: quid, inquam, de feminis provideret,
what-things are-instituted what I-say about women would-be-provide
 si eis quoque pariter ut viris regulam institueret?
if for-them also equally as for-men a-rule he-should-institute
 Si enim in quibusdam regulæ rigorem pueris, senibus,
if for in certain-things of-the-rule the-rigor for-boys old-men
 et debilibus pro ipsa naturæ debilitate vel infirmitate
and the-weak because-of the-very of-nature weakness or infirmity
 temperare cogitur: quid de fragili sexu provideret, cujus
to-temper he-is-compelled what about the-fragile sex would-be-provide whose
 maxime debilis et infirma natura cognoscitur? Perpende
most weak and infirm nature is-known weigh
 itaque, quam longe absistat ab omni rationis discretione,
and-so how far it-stands-off from all of-reason discretion
 ejusdem regulæ professione tam feminas quam viros obligari,
by-the-same rule's profession as-well women as men to-be-bound
 eademque sarcina tam debiles quam fortes onerari. Satis
and-with-the-same burden as-well the-weak as the-strong to-be-loaded enough
 esse nostræ arbitror infirmitati, si nos ipsis ecclesiæ
to-be for-our I-reckon infirmity if us to-the-very of-the-church
 rectoribus, et qui in sacris ordinibus constituti sunt clericis,
rulers and who in sacred orders established are clerics
 tam continentiæ quam abstinentiæ virtus æquaverit, maxime
as-well of-contenance as of-abstinence the-virtue should-equal most
 quum Veritas dicat: «Perfectus omnis erit, si sit sicut
since the-Truth says perfect everyone will-be if he-be as
 magister ejus.» Quibus etiam pro magno reputandum esset,
master his for-whom also for great to-be-reckoned it-would-be
 si religiosos laicos æquiparare possemus. Quæ namque
if religious laymen to-equal we-could which-things for

in fortibus parva censemus, in debilibus admiramur. Et
in the-strong small we-judge in the-weak we-admire and
 juxta illud Apostoli: «Virtus in infirmitate perficitur.» Ne
according-to that of-the-Apostle virtue in infirmity is-perfected lest
 vero laicorum religio pro parvo ducatur qualis fuit Abrahæ,
but of-laymen the-religion for little be-held such-as was of-Abraham
 David, Job, licet conjugatorum, Chrysostomus in epistola ad
of-David of-Job though of-married-men Chrysostom in the-letter to
 Hebræos, sermone vii, nobis occurrit, dicens: «Sunt multa
the-Hebrews sermon vii to-us meets saying there-are many-things
 in quibus poterit laborare ut bestiam illam incantet.
in which he-will-be-able to-labor that beast that he-may-charm
 Quæ sunt ista? labores, lectiones, vigiliæ. Sed quid ad nos
which are these labors readings vigils but what to us
 hæc,» inquit, «qui non sumus monachi? Hæc mihi
these-things he-says who not we-are monks these-things to-me
 dicis? Dic Paulo, quum dicit: «Vigilantes in omni patientia
you-say say-it to-Paul when he-says watching in all patience
 et oratione,» quum dicit: «Carnis curam ne feceritis
and prayer when he-says of-the-flesh care do-not make
 in concupiscentiis.» Non enim hæc monachis scribebat
in concupiscences not for these-things to-monks he-was-writing
 tantum, sed omnibus qui erant in civitatibus. Non enim
only but to-all who were in cities not for
 secularis homo debet aliquid amplius habere monacho quam
a-secular man ought anything more to-have than-a-monk except
 cum uxore concumbere tantum. Hic enim habet veniam, in
with a-wife to-lie only here for he-has pardon in
 aliis autem nequaquam: sed omnia æqualiter sicut monachi
others moreover by-no-means but all-things equally as monks
 agere debet. Nam et beatitudines, quæ a Christo dicuntur,
to-do he-ought for also the-beatitudes which by Christ are-said

non monachis tantum dictæ sunt. Alioquin universus mundus
not to-monks only said were otherwise the-whole world
 peribit, et in angustum inclusit ea quæ virtutis sunt.
will-perish and into narrow he-has-shut those-things which of-virtue are
 Et quomodo honorabiles sunt nuptiæ, quæ nobis tantum
and how honorable are marriages which us so-much
 impediunt?» Ex quibus quidem verbis aperte colligitur, quod
binder from which indeed words openly is-gathered that
 quisquis evangelicis præceptis continentiæ virtutem addiderit,
whoever to-the-gospel precepts of-continece the-virtue will-have-added
 monasticam perfectionem implebit. Atque utinam ad hoc
monastic perfection will-fulfill and would-that to this
 nostra religio conscendere posset, ut Evangelium impleret,
our religion to-rise could that the-Gospel it-might-fulfill
 non transcenderet: ne plus quam christianæ appeteremus
not might-surpass lest more than Christian we-should-seek
 esse. Hinc profecto, ni fallor, sancti decreverunt Patres,
to-be hence certainly unless I-am-deceived the-holy decided Fathers
 non ita nobis sicut viris generalem aliquam regulam, quasi
not so for-us as for-men a-general some rule as-if
 novam legem, præfigere, nec magnitudine votorum nostram
a-new law to-prefix nor with-greatness of-vows our
 infirmitatem onerare, attendentes illud Apostoli: «Lex enim
infirmity to-burden attending-to that of-the-Apostle the-law for
 iram operatur. Ubi enim non est lex, nec prævaricatio.»
wrath works where for not is law neither transgression
 Et iterum: «Lex autem subintravit ut abundaret delictum.»
and again the-law moreover entered-in that might-abound offense
 Idem quoque maximus continentiae prædicator de infirmitate
the-same also greatest of-continece preacher about infirmity
 nostra plurimum confidens, et quasi ad secundas nuptias
our very-much trusting and as-if to second marriages

urgens juniores viduas: «Volo,» inquit, «juniores nubere,
urging younger widows I-will he-says the-younger to-marry
 filios procreare, matrefamilias esse, nullam occasionem
children to-beget mothers-of-families to-be no occasion
 dare adversario.» Quod et beatus Hieronymus saluberrimum
to-give to-the-adversary which also blessed Jerome most-salutary
 esse considerans, Eustochio de improvisis feminarum votis
to-be considering to-Eustochium about unforeseen of-women vows
 consulit, his verbis. «Si autem et illæ, quæ virgines
counsels in-these words if moreover also they who virgins
 sunt, ob alias tamen culpas, non solvantur: quid fiet
are for other yet faults not be-absolved what will-become
 illis, quæ prostituerunt membra Christi, et mutaverunt
of-those who have-prostituted the-members of-Christ and have-changed
 templum Spiritus sancti in lupanar? Rectius fuerat
the-temple of-the-Spirit holy into a-brothel more-rightly it-had-been
 homini subisse conjugium, ambulasse per plana, quam
for-a-man to-have-undergone marriage to-have-walked through plains than
 altiora intendentem in profundum inferni cadere.» Quarum
higher-things aiming into the-depth of-hell to-fall whose
 etiam temerariæ professioni sanctus Augustinus consulens,
also for-rash profession holy Augustine providing
 in libro de Continentia viduali ad Julianum scribit his
in the-book on Continece of-widows to Julian writes in-these
 verbis: «Quæ non cœpit deliberet, quæ aggressa est
words she-who not has-begun let-her-deliberate she-who undertaken she-has
 perseveret. Nulla adversario detur occasio, nulla Christo
let-her-persevere no to-the-adversary be-given occasion no from-Christ
 subtrahatur oblatio.» Hinc etiam canones nostræ infirmitati
be-withdrawn offering hence also the-cans for-our infirmity
 consulentes decreverunt, diaconissas ante quadraginta annos
providing decided deaconesses before forty years

ordinari non debere, et hoc cum diligenti probatione;
to-be-ordained not ought and this with diligent testing
 quum a viginti annis liceat diaconos promoveri. Sunt
since from twenty years it-is-permitted deacons to-be-promoted there-are
 et in monasteriis, qui regulares dicuntur canonici Beati
also in monasteries those-who regular are-called canons of-Blessed
 Augustini quamdam, ut aiunt, regulam profitentes, qui
Augustine a-certain as they-say rule professing who
 se inferiores monachis nullatenus arbitrantur, licet eos
themselves inferior to-monks in-no-way reckon though them
 et vesci carnibus et lineis uti videamus. Quorum quidem
both to-eat meats and linens to-use we-may-see of-whom indeed
 virtutem si nostra exæquare infirmitas posset, nunquid pro
the-virtue if our to-equal infirmity could surely-not for
 minimo habendum esset? Ut autem nobis de omnibus
least to-be-held would-it-be that moreover to-us about all
 cibis tutius ac lenius indulgeatur, ipsa quoque natura
foods more-safely and more-gently it-may-be-indulged the-very also nature
 providit, quæ majore scilicet sobrietatis virtute sexum
has-provided which with-greater namely of-sobriety virtue sex
 nostrum præmunivit. Constat quippe multo parciore sumptu
our has-fortified it-is-agreed indeed by-much with-sparer expense
 et alimonia minore feminas quam viros sustentari posse,
and nourishment less women than men to-be-sustained to-be-able
 nec eas tam leviter inebriari physica protestatur. Unde
nor them so easily to-be-intoxicated medicine testifies whence
 et Macrobius Theodosius Saturnaliorum libro VII meminit
also Macrobius Theodosius of-the-Saturnalia in-book VII mentions
 his verbis: «Aristoteles: Mulieres, inquit, raro inebriantur,
in-these words Aristotle women he-says rarely are-intoxicated
 crebro senes. Mulier humectissimo est corpore. Docet hoc
often old-men woman of-a-most-moist is body teaches this

et levitas cutis et splendor. Docent præcipue assiduæ
both the-smoothness of-the-skin and the-sheen teach especially the-constant
 purgationes superfluo exonerantes corpus humore. Quum
purgations of-superfluous unburdening the-body humor when
 ergo epotum vinum in tam largum ceciderit humorem,
therefore drunk wine into so abundant has-fallen humor
 vim suam perdit, nec facile cerebri sedem ferit fortitudine
force its it-loses nor easily of-the-brain the-seat it-strikes with-strength
 ejus extincta.» Item: «Muliebre corpus crebris purgationibus
its extinguished likewise the-womanly body to-frequent purgations
 deputatum, pluribus consertum foraminibus ut pateat
assigned with-many pierced openings that it-may-lie-open
 in meatus, et vias præbeat humori in egestionis exitum
into channels and ways may-offer to-humor for of-discharge the-exit
 confluenti. Per hæc foramina vapor vini celeriter evanescit.
flowing-together through these openings the-vapor of-wine quickly vanishes
 Contra senibus siccum est corpus, quod probat asperitas
on-the-contrary for-old-men dry is the-body which proves the-roughness
 et scallor cutis.» Ex his itaque perpende quanto tutius
and scaliness of-the-skin from these and-so weigh by-how-much more-safely
 ac justius naturæ et infirmitati nostræ cibus quislibet et
and more-justly to-nature and infirmity our food any and
 potus indulgeri possit, quarum videlicet corda crapula et
drink to-be-indulged may whose namely hearts by-gluttony and
 ebrietate gravari facile non possunt: quum ab illa
by-drunkenness to-be-weighed-down easily not can since from that
 nos cibi parcitas, ab ista feminei corporis qualitas, ut
us of-food the-sparingness from this of-the-female body the-quality as
 dictum est, protegat. Satis nostræ esse infirmitati et
said it-has-been may-protect enough for-our to-be infirmity and
 maximum imputari debet, si continenter ac sine proprietate
very-great to-be-reckoned it-ought if continently and without property

viventes, et officiis occupatæ divinis, ipsos ecclesiæ duces
living and with-offices occupied divine the-very of-the-church leaders
 vel religiosos laicos in victu adæquemus, vel eos denique
or religious laymen in food we-may-equal or them finally
 qui regulares canonici dicuntur, et se præcipue vitam
who regular canons are-called and themselves especially life
 apostolicam sequi profitentur. Magnæ postremo providentiæ
apostolic to-follow profess of-great finally foresight
 est, his qui Deo se per votum obligant, ut minus
it-is for-those who to-God themselves by vow bind that less
 voveant, et plus exequantur, ut aliquid semper debitis
they-may-vow and more they-may-perform that something always to-things-owed
 gratia superaddat. Hinc enim per semetipsam Veritas
grace may-add hence for through itself the-Truth
 ait: «Quum feceritis omnia quæ præcepta sunt, dicite:
says when you-will-have-done all-things which commanded are say
 Servi inutiles sumus, quæ debuimus facere fecimus.» Ac
servants useless we-are what we-ought to-do we-have-done as
 si aperte diceret: Ideo inutiles et quasi pro nihilo, ac
if openly he-should-say therefore useless and as-if for nothing and
 sine meritis reputandi, quia debitis tantum exsolvendis
without merits to-be-reckoned because with-things-owed only to-be-paid
 contenti nihil ex gratia superaddidimus. De quibus
content nothing out-of grace we-have-added about which
 quidem gratis superaddendis ipse quoque Dominus alibi
indeed freely to-be-added himself also the-Lord elsewhere
 parabolice loquens ait: «Sed et si quid supererogaveris,
in-parable speaking says but also if anything you-will-have-spent-over
 ego quum rediero, reddam tibi.» Quod quidem hoc
I when I-shall-have-returned shall-repay to-you which indeed in-this
 tempore multi monasticæ religionis temerarii professores si
time many of-monastic religion rash professors if

diligentius attenderent, et in quam professionem jurarent,
more-diligently they-attended and to what profession they-swore
 animadverterent, atque ipsum regulæ tenorem studiose
they-noticed and the-very of-the-rule tenor studiously
 perscrutarentur: minus per ignorantiam offenderent, et per
they-searched less through ignorance they-would-offend and through
 negligentiam peccarent. Nunc vero indiscrete omnes fere
negligence they-would-sin now but indiscriminately all almost
 pariter ad monasticam conversationem currentes inordinate
equally to monastic way-of-life running disorderly
 suscepti inordinatius vivunt, et eadem facilitate qua
received more-disorderly live and with-the-same ease with-which
 ignotam regulam profitentur, eam contemnentes, consuetudines
an-unknown rule they-profess it despising customs
 quas volunt pro lege statuunt. Providendum itaque nobis est,
which they-wish for law they-establish to-be-provided and-so by-us it-is
 ne id oneris feminæ præsumamus, in quo viros fere jam
lest that burden women we-presume under which men almost now
 universos succumbere videamus, imo et deficere. Senuisse
all to-succumb we-see nay even to-fail to-have-grown-old
 jam mundum conspiciamus, hominesque ipsos cum cæteris
now the-world we-behold and-men themselves with the-other-things
 quæ mundi sunt, pristinum naturæ vigorem amisisse, et
which of-the-world are former of-nature vigor to-have-lost and
 juxta illud Veritatis, ipsam charitatem non tam multorum
according-to that of-the-Truth itself charity not so-much of-many
 quam fere omnium refriguisse; ut jam videlicet pro
as almost of-all to-have-grown-cold that now namely according-to
 qualitate hominum ipsas propter homines scriptas vel
the-quality of-men the-very for men written either
 mutari, vel temperari necesse sit regulas. Cujus quidem
to-be-changed or to-be-tempered necessary it-may-be rules of-which indeed

discretionis ipse quoque, beatus non immemor Benedictus
discretion himself also blessed not unmindful Benedict
 ita se monasticæ districtiois rigorem temperasse fatetur,
so himself of-monastic strictness the-rigor to-have-tempered confesses
 ut descriptam a se regulam comparatione priorum
that described by himself the-rule in-comparison of-earlier
 institutorum non nisi quamdam honestatis institutionem et
institutions not except a-certain of-honesty institution and
 quamdam conversationis inchoationem reputet dicens: «Regulam
a-certain of-way-of-life beginning he-reckons saying the-rule
 autem hanc descripsimus, ut hanc observantes aliquatenus
moreover this we-have-described that this observing in-some-measure
 vel honestatem morum aut initium conversationis nos
either honesty of-morals or the-beginning of-way-of-life we
 demonstramus habere. Cæterum ad perfectionem conversationis
may-show to-have for-the-rest to the-perfection of-way-of-life
 qui festinat, sunt doctrinæ sanctorum Patrum, quarum
he-who hastens there-are the-teachings of-the-holy Fathers whose
 observatio perducatur hominem ad celsitudinem perfectionis.»
observance may-lead a-man to the-height of-perfection
 Item: «Quisquis ergo ad cœlestem patriam festinas, hanc
likewise whoever therefore to the-heavenly fatherland you-hasten this
 minimam inchoationis regulam adjuvante Christo perfice, et
least of-beginning rule with-helping Christ complete and
 tunc demum ad maiora doctrinæ virtutumque culmina Deo
then at-last to greater of-teaching and-of-virtues summits with-God
 protegente pervenies.» Qui, ut ipse ait, quum legamus
protecting you-will-come who as he-himself says since we-read
 olim sanctos Patres uno die Psalterium explere solere,
once the-holy Fathers in-one day the-Psalter to-complete to-be-wont
 ita psalmodiam tepidis temperavit, ut in ipsa per
so the-psalmody for-the-lukewarm he-tempered that in the-very through

hebdomadam distributione psalmorum, minore ipsorum
the-week distribution of-psalms with-a-smaller their
 numero monachi quam clerici contenti essent. Quid etiam
number monks than clerics content should-be what also
 tam religioni quietique monasticæ contrarium est, quam
so to-religion and-to-quiet monastic contrary is than
 quod luxuriæ fomentum maxime præstat et tumultus excitat,
what to-lechery fuel most furnishes and tumults stirs-up
 atque ipsam Dei in nobis imaginem, qua præstamus
and the-very of-God in us image by-which we-excel
 cæteris, id est rationem delet? Hoc autem vinum est,
the-others that is reason destroys this moreover wine is
 quod supra omnia victui pertinentia plurimum Scriptura
which above all-things to-food pertaining very-much Scripture
 damnosum asserit, et caveri admonet. De quo
harmful asserts and to-be-guarded-against admonishes about which
 et maximus ille sapientum in Proverbiis meminit, dicens:
also greatest that of-the-wise in Proverbs mentions saying
 «Luxuriosa res vinum, et tumultuosa ebrietas. Quicumque
a-lecherous thing is-wine and tumultuous drunkenness whoever
 his delectatur, non erit sapiens.» «Cui vā? cujus patri
in-these is-delighted not will-be wise to-whom woe whose to-the-father
 vā? cui rixæ? cui foveæ? cui sine causa vulnera?
woe to-whom quarrels to-whom pits to-whom without cause wounds
 cui suffosio oculorum? nonne his qui morantur in
to-whom the-undermining of-the-eyes surely to-these who linger over
 vino, et student calicibus epotandis? Ne intuearis vinum
wine and are-zealous for-cups to-be-drained do-not look-upon wine
 quando flavescit, quum splenduerit in vitro color ejus.
when it-turns-gold when will-have-shone in the-glass color its
 Ingreditur blande, sed in novissimo mordebit ut coluber, et
it-enters smoothly but in the-end it-will-bite as a-snake and

sicut regulus venena diffundet. Oculi tui videbunt extraneas,
as a-basilisk poisons will-pour-forth eyes your will-see strange-women
 et cor tuum loquetur perversa. Et eris sicut dormiens
and heart your will-speak perverse-things and you-will-be as one-sleeping
 in medio mari, et quasi sopitus gubernator amisso clavo;
in the-midst of-the-sea and as-if a-drowsy helmsman with-lost the-rudder
 et dices: Verberaverunt me, sed non dolui: traxerunt
and you-will-say they-have-beaten me but not I-grieved they-have-dragged
 me, et ego non sensi. Quando evigilabo, et rursus vina
me and I not felt-it when shall-I-awake and again wines
 reperiam?» Item: «Noli regibus, o Lamuel, noli regibus dare
shall-I-find likewise do-not to-kings O Lemuel do-not to-kings give
 vinum; quia nullum secretum est ubi regnat ebrietas; et
wine because no secret is where reigns drunkenness and
 ne forte bibant et obliviscantur iudiciorum, et mutant
lest perhaps they-drink and forget judgments and change
 causam filiorum pauperis.» Et in Ecclesiastico scriptum est:
the-cause of-the-sons of-the-poor-man and in Ecclesiasticus written is
 «Vinum et mulieres apostatare faciunt sapientes, et arguunt
wine and women to-apostatize make the-wise and reprove
 sensatos.» Ipse quoque Hieronymus ad Nepotianum scribens
the-sensible himself also Jerome to Nepotian writing
 de vita clericorum, et quasi graviter indignans quod
about the-life of-clerics and as-if heavily indignant that
 sacerdotes legis ab omni quod inebriare potest, abstinentes,
the-priests of-the-law from all which to-intoxicate can abstaining
 nostros in hac abstinence superent: «Nequaquam,» inquit,
ours in this abstinence should-surpass by-no-means he-says
 «vinum redoleas, ne audias illud philosophi: «Hoc non
of-wine may-you-smell lest you-hear that of-the-philosopher this not
 est osculum porrigere, sed vinum propinare.» Vinolentos
is a-kiss to-offer but wine to-pledge wine-sodden

sacerdotes et Apostolus damnat, et lex vetus prohibet:
priests both the-Apostle condemns and the-law old forbids
 «Qui altario deserviunt, vinum et siceram non bibant.»
who the-altar serve wine and strong-drink let-them-not drink
 Sicera hebræo sermone omnis potio nuncupatur quæ
strong-drink in-the-Hebrew speech every drink is-called which
 inebriare potest, sive illa quæ fermento conficitur, sive
to-intoxicate can whether that which with-ferment is-made or
 pomorum succo, aut favi decoquitur in dulcedinem,
of-apples from-the-juice or of-honeycomb is-boiled-down into sweetness
 et herbarum potionem, aut palmarum fructus exprimuntur in
and of-herbs a-potion or of-palms the-fruits are-pressed into
 liquorem, coctisque frugibus aqua pinguior colatur. Quidquid
liquor and-from-cooked grains water richer is-strained whatever
 inebriat, et statum mentis evertit, fuge similiter ut vinum.
intoxicates and the-state of-mind overturns flee likewise as wine
 Ecce quod regum deliciis interdicitur, sacerdotibus penitus
behold what of-kings to-the-delights is-forbidden to-priests wholly
 denegatur, et cibis omnibus periculosius esse constat. Ipse
is-denied and than-foods all more-dangerous to-be is-agreed he
 tamen tam spiritualis vir beatus Benedictus dispensatione
yet so spiritual a-man blessed Benedict by-dispensation
 quadam præsentis ætatis indulgere monachis cogitur. «Licet,»
a-certain of-the-present age to-indulge to-monks is-compelled although
 inquit, «legamus vinum monachorum omnino non esse:
he-says we-read wine of-monks altogether not to-be
 sed quia nostris temporibus hoc monachis persuaderi non
but because in-our times this to-monks to-be-persuaded not
 potest, etc.» Legerat, ni fallor, quod in Vitis Patrum
can etc he-had-read unless I-am-deceived what in the-Lives of-the-Fathers
 scriptum est his verbis: «Narraverunt quidam abbati pastori
written is in-these words told certain-ones to-abbot pastor

de quodam monacho, quia non bibebat vinum, et dixit
about a-certain monk that not he-drank wine and he-said
 eis quia vinum monachorum omnino non est.» Item post
to-them that wine of-monks altogether not is likewise after
 aliqua: «Facta est aliquando celebratio missarum in monte
some-things made was once a-celebration of-masses on the-hill
 abbatis Antonii, et inventum est ibi cenidum vini. Et
of-abbot Anthony and found was there a-jar of-wine and
 extollens unus de senibus parvum vas calicem portavit ad
lifting one of the-elders a-small vessel a-cup carried to
 abbatem Sisoï, et dedit ei. Et bibit semel, et secundo,
abbot Sisoës and gave to-him and he-drank once and a-second-time
 et accepit, et bibit. Obtulit ei et tertio. Sed non
and received and drank he-offered to-him also a-third-time but not
 accepit, dicens: «Quiesce, frater; an nescis quia est
he-received saying be-quiet O-brother or know-you-not that it-is
 Satan?» Et iterum de abbate Sisoï: «Dicit ergo Abraham
Satan and again about abbot Sisoës says therefore Abraham
 discipulis ejus: «Si occurritur in sabbato et dominica
to-disciples his if it-is-met on the-sabbath and the-Lord's-day
 ad ecclesiam, et biberit tres calices, ne multum
at church and he-will-have-drunk three cups surely-not much
 est?» Et dixit senex: «Si non esset Satan, non esset
is-it and said the-elder if not it-were Satan not it-would-be
 multum.» Ubi unquam, quæso, carnes a Deo damnatæ
much where ever I-ask meats by God condemned
 sunt vel monachis interdictæ? Vide, obsecro, et attende
have-been or to-monks forbidden see I-beseech and attend
 qua necessitate regulam temperet in eo etiam quod
with-what necessity the-rule he-temperers in that even which
 periculosius est monachis, et quod eorum non esse noverit,
more-dangerous is for-monks and which theirs not to-be he-knew

quia videlicet hujus abstinentia temporibus suis monachis
because namely of-this the-abstinence in-times his to-monks
 jam persuaderi non poterat. Utinam eadem dispensatione
already to-be-persuaded not could would-that by-the-same dispensation
 et in hoc tempore ageretur, ut videlicet in his, quæ
also in this time it-were-done that namely in those-things which
 media boni et mali atque indifferentia dicuntur, tale
the-middle-things of-good and of-evil and indifferent are-called such
 temperamentum fieret; ut quod jam persuaderi non
tempering should-be-made that what already to-be-persuaded not
 valet, professio non exigeret, mediisque omnibus sine
can profession not should-require and-middle-things all without
 scandalo concessis, sola interdicti peccata sufficeret; et
scandal granted alone to-be-forbidden sins should-suffice and
 sic quoque in cibis sicut in vestimentis dispensaretur,
thus also in foods as in garments it-should-be-dispensed
 ut quod vilius comparari posset ministraretur, et per
that what more-cheaply to-be-procured could should-be-supplied and in
 omnia necessitati, non superfluitati consuleretur. Non enim
all-things for-necessity not for-superfluity it-should-be-provided not for
 magnopere sunt curanda quæ nos regno Dei non
greatly are to-be-cared-for things-which us for-the-kingdom of-God not
 præparant, vel quæ nos minime Deo commendant. Hæc
prepare or which us by-no-means to-God commend these
 vero sunt omnia quæ exterius geruntur, et æque reprobis
indeed are all-things which outwardly are-done and equally to-the-reprobate
 ut electis, æque hypocritis ut religiosis communia sunt.
as to-the-elect equally to-hypocrites as to-the-religious common are
 Nihil quippe inter judæos et christianos ita separat sicut
nothing indeed between Jews and Christians so separates as
 exteriorum operum et interiorum discretio, præsertim quum
of-outward works and of-inward the-discernment especially since

inter filios Dei et diaboli sola charitas discernat, quam
between the-sons of-God and of-the-devil alone charity may-discern which
 plenitudinem legis et finem præcepti Apostolus vocat.

the-fullness of-the-law and the-end of-the-precept the-Apostle calls

Unde et ipse hanc operum gloriam prorsus extenuans, ut
whence also he this of-works glory utterly diminishing that
 fidei præferat justitiam, Judæam alloquens dicit: «Ubi est
of-faith he-may-prefer justice Judea addressing says where is
 gloriatio tua? exclusa est. Per quam legem? factorum? non,

boasting your excluded it-is through what law of-deeds no

sed per legem fidei. Arbitramur eum hominem justificari
but through the-law of-faith we-reckon that a-man to-be-justified
 per fidem sine operibus legis.» Item: «Si enim Abraham

by faith without works of-the-law likewise if for Abraham

ex operibus justificatus est, habet gloriam, sed non apud
by works justified was he-has glory but not before

Deum. Quid enim dicit Scriptura? Credidit Abraham Deo,
God what for says Scripture believed Abraham to-God

et reputatum est ei ad justitiam.» Et rursum: «Ei,»

and reckoned it-was to-him for justice and again to-him

inquit, «qui non operatur, credenti autem in Deum

he-says who not works to-(him)-believing moreover in God

qui justificat impium, deputatur fides ejus ad justitiam

who justifies the-impious is-counted faith his for justice

secundum propositum gratiæ Dei.» Idem etiam omnium

according-to the-purpose of-the-grace of-God the-same also of-all

ciborum esum christianis indulgens, et ab his ea

foods the-eating to-Christians indulging and from these those-things

quæ justificant distinguens: «Non est,» inquit, «regnum Dei

which justify distinguishing not is he-says the-kingdom of-God

esca et potus, sed justitia et pax, et gaudium in Spiritu

food and drink but justice and peace and joy in the-Spirit

sancto.» Omnia quidem munda sunt, sed malum est homini
holy all-things indeed clean are but evil it-is for-a-man
 qui per offendiculum manducat. Bonum est non manducare
who through stumbling eats good it-is not to-eat
 carnem, et non bibere vinum, neque in quo frater tuus
flesh and not to-drink wine nor in which brother your
 offendatur, aut scandalizetur, aut infirmetur. Non enim hoc
may-be-offended or may-be-scandalized or may-be-weakened not for in-this
 loco ulla cibi comestio interdicatur, sed comestionis offensio;
place any of-food eating is-forbidden but of-eating the-offense
 qua videlicet quidam ex conversis Judæis scandalizabantur,
by-which namely certain of the-converted Jews were-scandalized
 quum viderent ea quoque comedi quæ lex interdixerat.
when they-saw those-things also to-be-eaten which the-law had-forbidden
 Quod quidem scandalum apostolus etiam Petrus cupiens
which indeed scandal the-apostle also Peter desiring
 evitare, graviter ab ipso est objurgatus, et salubriter correctus,
to-avoid heavily by him was rebuked and salutarily corrected
 sicut ipsemet Paulus ad Galatas scribens commemorat.
as he-himself Paul to the-Galatians writing records
 Qui rursus Corinthiis scribens: «Esca autem nos non
who again to-the-Corinthians writing food moreover us not
 commendat Deo.» Et rursum: «Omne quod in macello venit
commends to-God and again everything which in the-market is-sold
 manducate.» «Domini est terra et plenitudo ejus.» Et
eat the-Lord's is the-earth and the-fullness its and
 ad Colossenses: «Nemo ergo vos judicet in cibo aut in
to the-Colossians let-no-one therefore you judge in food or in
 potu.» Et post aliqua: «Si mortui estis cum Christo ab
drink and after some-things if dead you-are with Christ from
 elementis hujus mundi, quid adhuc tanquam viventes in
the-elements of-this world why still as-if living in

mundo decernitis? Ne tetigeritis neque gustaveritis, neque
the-world do-you-decree do-not touch nor taste nor
 contrectaveritis quæ sunt omnia in interitum ipso
handle which-things are all for destruction by-the-very
 usu, secundum præceptum et doctrinas hominum.» Elementa
use according-to the-precept and teachings of-men the-elements
 hujus mundi vocat prima legis rudimenta secundum
of-this world he-calls the-first of-the-law rudiments according-to
 carnales observantias, in quarum videlicet doctrina, quasi in
carnal observances in which namely teaching as-if in
 addiscendis litteralibus elementis, primo se mundus, id est
to-be-learned literal elements at-first itself the-world that is
 carnalis adhuc populus exercebat. Ab his quidem elementis,
the-carnal still people exercised from these indeed elements
 id est carnalibus observantiis tam Christi quam sui,
that is carnal observances as-well those-of-Christ as his-own
 mortui sunt; quum nihil his debeant, jam non in hoc
dead are since nothing to-these they-owe now not in this
 mundo viventes, hoc est inter carnales figuris intendentes,
world living that is among the-carnal to-figures attending
 et decernentes, id est distinguentes quosdam cibos vel
and decreeing that is distinguishing certain foods or
 quaslibet res ab aliis, atque ita dicentes: Ne tetigeritis
any things from others and thus saying do-not touch
 hæc vel illa. Quæ scilicet tacta, vel gustata, vel contrectata,
these or those which namely touched or tasted or handled
 inquit Apostolus, sunt in interitum animæ ipso suo usu,
says the-Apostle are for the-destruction of-the-soul by-the-very their use
 quo videlicet ipsis ad aliquam etiam utimur humilitatem:
by-which namely them for some even we-use humility
 secundum, inquam, præceptum et doctrinas hominum, id
according-to I-say the-precept and teachings of-men that

est carnalium et legem carnaliter intelligentium, potius
is of-the-carnal and the-law carnally understanding rather
 quam Christi vel suorum. Hic enim quum ad prædicandum
than of-Christ or of-bis-own he for when for preaching
 ipsos destinaret apostolos, ubi magis ipsi ab omnibus
the-very he-was-sending apostles where more by-them from all
 scandalis providendum erat, omnium tamen ciborum esum
scandals to-be-guarded-against it-was of-all yet foods the-eating
 eis ita indulsit, ut apud quoscunque suscipiantur
to-them so he-indulged that with whomever they-may-be-received
 hospitio, ita sicut illi victitent, edentes scilicet et bibentes
in-hospitality so as they may-live eating namely and drinking
 quæ apud illos sunt. Ab hac profecto dominica suaque
what-things with them are from this certainly the-Lord's and-bis-own
 disciplina illos recessuros ipse jam Paulus per Spiritum
discipline them about-to-depart he-himself already Paul through the-Spirit
 providebat, de quibus ad Timotheum scribit dicens:
foresaw about whom to Timothy he-writes saying
 «Spiritus autem manifeste dicit, quia in novissimis temporibus
the-Spirit moreover manifestly says that in the-last times
 discedent quidam a fide, attendentes spiritibus erroris, et
will-depart certain-ones from the-faith attending to-spirits of-error and
 doctrinis dæmoniorum in hypocrisi loquentium, mendacium,
to-teachings of-demons in hypocrisy speaking a-lie
 prohibentium nubere, abstinere a cibis quos Deus creavit
forbidding to-marry to-abstain from foods which God created
 ad percipiendum cum gratiarum actione fidelibus, et his
for to-be-received with of-thanks giving by-the-faithful and by-those
 qui cognoverunt veritatem; quia omnis creatura Dei bona,
who have-known the-truth because every creature of-God good
 et nihil rejiciendum quod cum gratiarum actione percipitur.
and nothing to-be-rejected which with of-thanks giving is-received

Sanctificatur enim [per] verbum Dei et orationem. Hæc
it-is-sanctified for through the-word of-God and prayer these-things
 proponens fratribus, bonus eris minister Christi Jesu,
setting-forth to-the-brothers a-good you-will-be minister of-Christ Jesus
 et enutritus verbis fidei, et bonæ doctrinæ, quam
and nourished in-the-words of-faith and of-good teaching which
 assecutus es.» Quis denique Joannem ejusque discipulos
attained you-have who finally John and-his disciples
 abstinentia nimia se macerantes ipsi Christo ejusque
with-abstinence excessive themselves wasting to-the-very Christ and-his
 discipulis in religione non præferat, si corporalem oculum
disciples in religion not would-prefer if the-bodily eye
 ad exterioris abstinentiæ intendat exhibitionem? De quo
to of-outward abstinence he-should-bend the-display about which
 etiam ipsi discipuli Joannis adversus Christum et suos
also the-very disciples of-John against Christ and his-own
 murmurantes, tanquam adhuc in exterioribus judaizantes,
murmuring as-if still in outward-things judaizing
 ipsum interrogaverunt Dominum, dicentes: «Quare nos et
the-very questioned the-Lord saying why we and
 pharisæi jejunamus frequenter, discipuli autem tui non
the-Pharisees fast often disciples moreover your not
 jejunant?» Quod diligenter attendens beatus Augustinus,
fast which diligently attending blessed Augustine
 et quid inter virtutem et virtutis exhibitionem referat
and what between virtue and of-virtue the-display it-matters
 distinguens, ita quæ fiunt exterius pensat, ut nihil
distinguishing so which-things are-done outwardly he-weighs that nothing
 meritis superaddant opera. Ait quippe sic in libro de
to-merits add works he-says indeed thus in the-book on
 Bono conjugali: «Continentia, non corporis, sed animæ
the-Good of-marriage continence not of-the-body but of-the-soul

virtus est. Virtutes autem animi aliquando in corpore
a-virtue is the-virtues moreover of-the-mind sometimes in the-body
 manifestantur, aliquando in habitu: sicut martyrum virtus
are-manifested sometimes in habit as of-the-martyrs the-virtue
 apparuit in tolerando passiones.» Item: «Jam enim erat in
appeared in enduring sufferings likewise already for there-was in
 Job patientia, quam noverat Dominus et cui testimonium
Job patience which knew the-Lord and to-which testimony
 perhibebat, sed hominibus innotuit tentationis examine.»
he-bore but to-men became-known of-temptation by-the-test
 Item: «Verum ut apertius intelligatur quomodo sit
likewise but that more-openly it-may-be-understood how there-may-be
 virtus in habitu, etiam si non sit in opere, loquor de
virtue in habit even if not it-be in work I-speak of
 exemplo de quo nullus dubitat catholicorum. Dominus Jesus
an-example about which none doubts of-catholics the-Lord Jesus
 quod in veritate carnis esurierit, et sitierit, et manducaverit,
that in the-truth of-flesh he-hungered and thirsted and ate
 et biberit, nullus ambigit eorum qui ex ejus Evangelio
and drank none doubts of-those who from his Gospel
 fideles sunt. Num igitur non erat in illo continentia
faithful are can-it-be-that therefore not was in him of-contenance
 virtus a cibo et potu, quanta erat in Joanne Baptista?
the-virtue from food and drink as-much-as was in John the-Baptist
 «Venit enim Joannes non manducans et bibens, et dixerunt:
came for John not eating and drinking and they-said
 Dæmonium habet. Venit filius hominis manducans et bibens,
a-demon he-has came the-son of-man eating and drinking
 et dixerunt: Ecce homo vorax et potator vini, amicus
and they-said behold a-man gluttonous and a-drinker of-wine a-friend
 publicanorum et peccatorum.» Item: «Deinde ibi subjecit
of-publicans and of-sinners likewise then there he-added

quum de Joanne ac de se illa dixisset: «Justificata
when about John and about himself those-things he-had-said justified
 est sapientia a filiis suis,» qui virtutem continentiae vident
is wisdom by sons her who the-virtue of-contenance see
 in habitu animi semper esse debere: in opere autem
in the-habit of-the-mind always to-be to-be-obliged in work moreover
 pro rerum ac temporum opportunitate manifestari, sicut
according-to of-things and of-times the-opportunity to-be-manifested as
 virtus patientiae sanctorum martyrum.» Quocirca sicut non
the-virtue of-patience of-holy martyrs wherefore as not
 est impar meritum patientiae in Petro, qui passus est,
is unequal the-merit of-patience in Peter who suffered he-has
 et in Joanne qui passus non est: sic non est impar
and in John who suffered not he-has so not is unequal
 meritum continentiae in Joanne, qui nullas expertus est
the-merit of-contenance in John who no experienced he-has
 nuptias, et in Abraham, qui filios generavit; et illius
marriage and in Abraham who sons begot both of-the-one
 enim coelibatus, et illius connubium pro distributione
for the-celibacy and of-the-other the-wedlock according-to the-distribution
 temporum Christo militaverunt. Sed continentiam Joannes et
of-times for-Christ served but continence John also
 in opere, Abraham vero in solo habitu habebat. Illo itaque
in work Abraham but in alone habit had in-that and-so
 tempore, quum et lex dies patriarcharum subsequens
time when also the-law the-days of-the-patriarchs following
 maledictum dixit qui non excitaret semen in Israel, et
cursed called him-who not raised-up seed in Israel and
 qui non poterat non promebat, sed tamen habebat. Ex
he-who not could not brought-it-forth but yet he-had from
 quo autem venit plenitudo temporis ut diceretur: «Qui
when moreover came the-fullness of-time that it-should-be-said he-who

potest capere capiat; qui habet, operetur; qui operari
can to-receive let-him-receive he-who has let-him-work he-who to-work
 noluerit, non se habere mentiatur.» Ex his liquide
will-have-been-unwilling not himself to-have let-him-lie from these clearly
 verbis colligitur solas apud Deum merita virtutes obtinere,
words is-gathered that-alone with God merits virtues obtain
 et quicumque virtutibus pares sunt quantumcunque distent
and whoever in-virtues equal are however-much they-differ
 operibus, æqualiter a Christo promereri. Unde quicumque
in-works equally from Christ merit whence whoever
 sunt vere christiani, sic toti circa interiorem hominem
are truly Christians so wholly about the-inner man
 sunt occupati, ut eum scilicet virtutibus ornent, ac vitiis
are occupied that him namely with-virtues they-adorn and from-vices
 mudent: ut de exteriori nullam vel minimam assumant
they-cleanse that about the-outer no or the-least they-take
 curam. Unde et ipsos legimus apostolos ita rusticare
care whence also the-very we-read apostles so rustically
 et velut inhoneste ipso etiam Domini comitatu se
and as-if unbecomingly in-the-very even of-the-Lord company themselves
 habuisse, ut velut omnis reverentiæ atque honestatis obliti,
to-have-behaved that as-if of-all reverence and of-propriety forgetful
 quum per sata transirent, spicas vellere, fabricare,
when through the-grain-fields they-passed ears to-pluck to-fashion
 et comedere more puerorum non erubescerent, nec de
and to-eat in-the-manner of-boys not they-blushed nor about
 ipsa etiam manuum ablutione, quum cibos essent accepturi,
the-very even of-hands washing when food they-were about-to-take
 sollicitos esse. Qui quum a nonnullis quasi de immunditia
anxious to-be who when by some as-if of uncleanness
 arguerentur, eos Dominus excusans: «Non lotis,» inquit,
they-were-accused them the-Lord excusing not with-washed he-says

«manibus manducare non coinquinat hominem.» Ubi et
hands to-eat not defiles a-man where also
 statim generaliter adjecit, ex nullis exterioribus animam
at-once generally he-added by no outward-things the-soul
 inquinari, sed ex his tantum quæ de corde prodeunt, «quæ
to-be-defiled but by those only which from the-heart go-forth which
 sunt,» inquit, «cogitationes, adulteria, homicidia, etc.» Nisi
are he-says thoughts adulteries murders etc unless
 enim prius prava voluntate animus corrumpatur, peccatum
for first by-depraved will the-mind be-corrupted sin
 esse non poterit quidquid exterius agatur in corpore. Unde
to-be not will-be-able whatever outwardly is-done in the-body whence
 et bene ipsa quoque adulteria sive homicidia ex corde
also well the-very also adulteries or murders from the-heart
 procedere dicit, quæ et sine tactu corporum perpetrantur,
to-proceed he-says which also without touch of-bodies are-perpetrated
 juxta illud: «Qui viderit mulierem ad concupiscendam
according-to that who will-have-seen a-woman to lust-after
 eam, jam mœchatus est in corde suo.» Et «Omnis
her already committed-adultery he-has in heart his and everyone
 qui odit fratrem suum, homicida est.» Et tactis vel
who hates brother his a-murderer is and with-touched or
 læsis corporibus minime peraguntur, quando videlicet per
injured bodies by-no-means are-accomplished when namely by
 violentiam opprimitur aliqua, vel per justitiam coactus
violence is-overpowered some-woman or by justice compelled
 judex interficere reum. «Omnis» quippe «homicida,» sicut
a-judge to-kill the-guilty every indeed murderer as
 scriptum est, «non habet partem in regno Dei.» Non
written it-is not has a-part in the-kingdom of-God not
 itaque magnopere quæ fiunt, sed quo animo fiant
and-so greatly what-things are-done but with-what mind they-are-done

pensandum est, si illi placere studemus, qui cordis et
to-be-weighed is if him to-please we-strive who of-the-heart and
 renum probator est, et in abscondito videt, «qui judicabit
of-the-reins the-prover is and in secret sees who will-judge
 occulta hominum,» Paulus inquit, «secundum Evangelium
the-hidden-things of-men Paul says according-to Gospel
 meum,» hoc est secundum meæ prædicationis doctrinam.
my that is according-to of-my preaching the-teaching
 Unde et modica viduæ oblatio, quæ fuit duo minuta, id
whence also small of-the-widow offering which was two mites that
 est quadrans, omnium divitum oblationibus copiosis prælata
is a-farthing of-all of-the-rich to-the-offerings copious preferred
 est ab illo cui dicitur: «Bonorum meorum non egēs;»
was by him to-whom it-is-said of-goods my not you-need
 cui magis oblatio ex offerente quam offerens placet ex
to-whom more the-offering from the-offerer than the-offerer pleases from
 oblatione, sicut scriptum est: «Respexit Dominus ad Abel,
the-offering as written it-is looked the-Lord upon Abel
 et ad munera ejus.» Ut videlicet prius devotionem offerentis
and upon gifts his that namely first the-devotion of-the-offerer
 inspiceret, et sic ex ipso donum oblatum gratum haberet.
he-might-look-at and thus from him the-gift offered pleasing he-might-hold
 Quæ quidem animi devotio tanto major in Deo habetur,
which indeed of-mind devotion by-so-much greater with God is-held
 quanto in exterioribus quæ fiant minus confidimus. Unde
by-how-much in outward-things which are-done less we-trust whence
 et Apostolus post communem ciborum indulgentiam, de
also the-Apostle after the-common of-foods indulgence about
 qua, ut supra meminimus, Timotheo scribit, de exercitio
which as above we-have-mentioned to-Timothy he-writes about the-exercise
 quoque corporalis laboris adjunxit, dicens: «Exerce autem te
also of-bodily labor added saying exercise moreover you

ipsum ad pietatem; nam corporalis exercitatio admodum utilis
yourself to piety for bodily exercise very useful
 est: pietas autem ad omnia utilis est, promissionem habens
is piety moreover for all-things useful is promise having
 vitæ quæ nunc est, et futuræ.» Quoniam pia mentis
of-the-life which now is and of-the-future since the-pious of-mind
 in Deum devotio, et hic ab ipso meretur necessaria, et
toward God devotion both here from him merits necessary-things and
 in futuro perpetua. Quibus quidem documentis quid aliud
in the-future eternal-things by-which indeed lessons what other
 docemur quam christiane sapere, et cum Jacob de
are-we-taught than in-Christian-fashion to-be-wise and with Jacob from
 domesticis animalibus refectionem patri providere, non
domestic animals refreshment for-the-father to-provide not
 cum Esau de silvestribus curam sumere, et in exterioribus
with Esau from wild-ones care to-take and in outward-things
 judaizare. Hinc et illud est Psalmistæ: «In me sunt, Deus,
to-judaize hence also that is of-the-Psalmist in me are O-God
 vota tua, quæ reddam laudationes tibi.» Ad hoc quoque
vows your which I-shall-render praises to-you to this also
 illud adjuuge poeticum:
that add poetic

Ne te quæsieris extra.

do-not yourself seek outside

Multa sunt et innumerabilia tam secularium quam
many are and innumerable as-well of-secular as
 ecclesiasticorum doctorum testimonia, quibus ea quæ
of-ecclesiastical doctors testimonies by-which those-things which
 sunt exterius et indifferentia vocantur, non magnopere
are outward and indifferent are-called not greatly

curanda esse docemur. Alioquin legis opera, et servitutis
to-be-cared-for to-be we-are-taught otherwise of-the-law the-works and of-servitude
 ejus, sicut ait Petrus, importabile jugum evangelicæ libertati
its as says Peter unbearable yoke to-evangelical liberty
 esset præferendum, et suavi jugo Christi, et ejus oneri
would-be to-be-preferred and to-the-sweet yoke of-Christ and his burden
 levi. Ad quod quidem suave jugum et onus leve per
light to which indeed sweet yoke and burden light through
 semetipsum Christus nos invitans: «Venite,» inquit, «qui
himself Christ us inviting come he-says you-who
 laboratis et onerati estis.» Unde et prædictus apostolus
labor and burdened are whence also aforesaid apostle
 quosdam jam ad Christum conversos, sed adhuc opera
certain-ones already to Christ converted but still the-works
 legis retineri censentes vehementer objurgans, sicut in
of-the-law to-be-retained judging vehemently rebuking as in
 Actibus Apostolorum scriptum est, ait: «Viri fratres, quid
the-Acts of-the-Apostles written it-is says men brothers why
 tentatis Deum imponere jugum super cervicem discipulorum,
do-you-tempt God to-place a-yoke upon the-neck of-the-disciples
 quod neque patres nostri neque nos portare potuimus? sed
which neither fathers our nor we to-bear could but
 per gratiam Domini Jesu credimus salvari, quemadmodum
through the-grace of-the-Lord Jesus we-believe to-be-saved even-as
 et illi.» Et tu ipse, obsecro, non solum Christi, verum
also they and you yourself I-beseech not only of-Christ but
 etiam hujus imitator apostoli discretionem sicut et nomine, sic
also of-this imitator apostle by-discretion as also in-name so
 operum præcepta moderare, ut infirmæ convenit naturæ, et
of-works the-precepts moderate as for-weak befits nature and
 ut divinæ laudis plurimum vacare possimus officiis. Quam
that of-divine praise very-much to-be-free we-may-be-able to-the-offices which

quidem hostiam, exterioribus omnibus sacrificiis reprobatis,
indeed offering with-outward all sacrifices rejected
 Dominus commendans ait: «Si esurivero, non dicam tibi;
the-Lord commending says if I-shall-have-hungered not I-shall-say to-you
 meus est enim orbis terræ, et plenitudo ejus. Nunquid
mine is for the-world of-the-earth and the-fullness its surely-not
 manducabo carnes taurorum, aut sanguinem hircorum potabo?
shall-I-eat the-flesh of-bulls or the-blood of-goats shall-I-drink
 Immola Deo sacrificium laudis, et redde altissimo vota
sacrifice to-God a-sacrifice of-praise and render to-the-most-high vows
 tua, et invoca me in die tribulationis, et eruam te,
your and call-upon me in the-day of-tribulation and I-shall-rescue you
 et honorificabis me.» Nec id quidem ita loquimur, ut
and you-will-honor me nor this indeed so we-speak that
 laborem operum corporalium respuamus, quum necessitas
the-labor of-works bodily we-should-reject when necessity
 postulaverit. Sed ne ista magna putemus quæ corpori
will-have-demanded but lest those-things great we-should-think which the-body
 serviunt, et officii divini celebrationem præpediunt; præsertim
serve and of-office divine the-celebration binder especially
 quum ex auctoritate apostolica id præcipue devotis indultum
since by authority apostolic this especially to-devoted granted
 sit feminis, ut alienæ procurationis sustententur officiis
is women that another's provision they-may-be-sustained by-the-offices
 magis, quam de opere proprii laboris. Unde ad Timotheum
rather than by work of-their-own labor whence to Timothy
 Paulus: «Si quis fidelis habet viduas, subministret illis,
Paul if any faithful-one has widows let-him-supply them
 et non gravetur ecclesia, ut his quæ vere viduæ sunt
and not let-be-burdened the-church that for-those who truly widows are
 sufficiat.» Veras quippe viduas dicit quasunque Christo
it-may-suffice true indeed widows he-calls whatever-women to-Christ

devotas, quibus non solum maritus mortuus est, verum
devoted to-whom not only the-husband dead is but
 etiam mundus crucifixus est, et ipsæ mundo. Quas recte
also the-world crucified is and they to-the-world whom rightly
 de dispendiis ecclesiæ tanquam de propriis sponsi
from the-expenses of-the-church as from the-own of-bridegroom
 sui redditibus sustentari convenit. Unde et Dominus ipse
their revenues to-be-sustained it-befits whence also the-Lord himself
 matri suæ procuratorem apostolum potius quam virum
for-mother his a-provider an-apostle rather than husband
 ejus prævidit, et apostoli septem diaconos, id est ecclesiæ
her provided and the-apostles seven deacons that is of-the-church
 ministros, qui devotis ministrarent feminis, instituerunt.
ministers who to-devoted might-minister women instituted
 Scimus quidem et Apostolum Thessalonicensibus scribentem
we-know indeed also the-Apostle to-the-Thessalonians writing
 quosdam otiose vel curiose viventes adeo constrinxisse, ut
certain idly or curiously living so to-have-constrained that
 præciperet, quoniam, si quis non vult operari, non manducet;
be-commanded that if anyone not wishes to-work not let-him-eat
 et beatum Benedictum maxime pro otiositate vitanda opera
and blessed Benedict most for idleness to-be-avoided works
 manuum injunxisse. Sed nunquid Maria otiose sedebat, ut
of-hands to-have-enjoined but surely-not Mary idly sat that
 verba Christi audiret, Martha tam ei quam Domino
the-words of-Christ she-might-hear Martha as-well for-her as for-the-Lord
 laborante, et de quiete sororis tanquam invida murmurante,
laboring and about the-quiet of-her-sister as-if envious murmuring
 quasi quæ sola pondus diei et æstus portaverit? Unde
as-if she-who alone the-weight of-the-day and the-heat had-borne whence
 et hodie frequenter murmurare eos cernimus, qui in
also today frequently to-murmur them we-see who in

exterioribus laborant, quum his qui divinis occupati sunt
outward-things labor when to-those who with-divine occupied are
 officiis terrena ministrant. Et sæpe de his, quæ
offices earthly-things they-supply and often about those-things which
 tyranni rapiunt, minus conqueruntur, quam quæ desidiosis,
tyrants seize less they-complain than what to-idle
 ut aiunt, istis et otiosis exsolvere coguntur. Quos tamen
as they-say these and leisured to-pay they-are-compelled whom yet
 non solum verba Christi audire, verumetiam in his assidue
not only the-words of-Christ to-hear but-also in these constantly
 legendis et decantandis occupatos considerant esse. Nec
to-be-read and to-be-sung occupied they-consider to-be nor
 attendunt non esse magnum, ut ait Apostolus, si eis
they-attend not to-be great as says the-Apostle if to-them
 communicent corporalia, a quibus expectant spiritualia. Nec
they-share bodily-things from whom they-expect spiritual-things nor
 indignum esse, ut qui terrenis intendunt, his qui
unworthy to-be that those-who to-earthly-things attend to-those who
 spiritualibus occupantur deserviant. Hinc etenim ex ipsa
with-spiritual-things are-occupied should-serve hence for from the-very
 quoque legis sanctione ministris ecclesiæ hæc salubris
also of-the-law sanction to-the-ministers of-the-church this of-salutary
 otii libertas concessa, ut tribus Levi nihil hæreditatis
leisure liberty granted that the-tribe of-Levi nothing of-inheritance
 terrenæ perciperet, quo expeditius Domino deserviret; sed
earthly should-receive that more-freely the-Lord it-might-serve but
 de labore aliorum decimas et oblationes susciperet. De
from the-labor of-others tithes and offerings should-receive about
 abstinentia quoque jejuniorum, quam magis vitiorum quam
the-abstinence also of-fasts which rather of-vices than
 ciborum Christiani appetunt, si quid ecclesiæ institutioni
of-foods Christians seek if anything to-the-church's institution

superaddi decreveris, deliberandum est, et quod nobis
to-be-added you-will-have-decided to-be-deliberated it-is and what for-us
 expedit instituendum. Maxime vero de officiis ecclesiasticis,
is-expedient to-be-instituted most indeed about offices ecclesiastical
 et de ordinatione psalmodum providendum est; ut in
and about the-ordering of-psalms to-be-provided it-is that in
 hoc saltem, si placet, nostram exoneres infirmitatem.
this at-least if it-pleases our you-may-unburden infirmity
 Ne quum Psalterium per hebdomadam expleamus, eosdem
lest when the-Psalter through the-week we-complete the-same
 necesse sit psalmos repeti. Quam etiam beatus Benedictus,
necessary it-be psalms to-be-repeated which also blessed Benedict
 quum eam pro visu suo distribuisset, in aliorum quoque
when it according-to view his had-distributed in of-others also
 actione sua id reliquit admonitio: ut si cui melius
action his-own this left admonition that if to-anyone better
 videretur aliter ipsos ordinaret. Attendens videlicet, quod
it-should-seem otherwise them he-might-order attending namely that
 per temporum successionem ecclesiæ decor creverit, et
through of-times the-succession of-the-church the-beauty has-grown and
 quæ prius rude susceperat fundamentum, postmodum ædificii
what before rude had-received foundation afterward of-building
 nacta est ornamentum. Illud autem præ omnibus diffinire
gained it-has ornament that moreover before all-things to-define
 te volumus, quid de evangelica lectione in vigiliis nocturnis
you we-wish what about the-gospel reading at the-vigils nightly
 nobis agendum sit. Periculosum quippe videtur eo tempore
by-us to-be-done may-be dangerous indeed it-seems at-that time
 ad nos sacerdotes aut diaconos admitti, per quos hæc
to us priests or deacons to-be-admitted through whom this
 lectio recitetur, quas præcipue ab omni hominum accessu
reading may-be-recited who especially from all of-men approach

atque aspectu segregatas esse convenit: tum ut sincerius
and sight separated to-be it-befits both that more-sincerely
 Deo vacare possimus, tum etiam ut a tentatione tutiores
to-God to-be-free we-may-be-able and also that from temptation safer
 simus. Tibi nunc, domine, dum vivis, incumbit instituere
we-may-be to-you now O-lord while you-live it-falls to-institute
 de nobis quid in perpetuum tenendum sit nobis. Tu
about us what in perpetuity to-be-held may-be by-us you
 quippe post Deum huius loci fundator, tu per Deum nostræ
indeed after God of-this place the-founder you through God of-our
 congregationis es plantator, tu cum Deo nostræ sis religionis
congregation are the-planter you with God of-our may-be religion
 institutor. Præceptorem alium post te fortassis habituræ
the-instructor a-teacher other after you perhaps about-to-have
 sumus, et qui super alienum aliquid ædificet fundamentum.
we-are and one-who upon another's something may-build foundation
 Ideoque veremur de nobis minus futurus sollicitus, vel a
and-therefore we-fear about us less about-to-be anxious or by
 nobis minus audiendus, et qui denique, si æque velit,
us less to-be-heard and who finally if equally he-should-wish
 non æque possit. Loquere tu nobis, et audiemus. Vale.
not equally he-may-be-able speak you to-us and we-shall-hear farewell

Quæ est rursum Petri ad Helloissam,
de origine sanctimonialium

VII · THE ORIGIN OF NUNS

Abelard traces the religious life of women to the women who followed and served Christ, anointed him, stood at the cross, and first saw him risen. He cites the widows and deaconesses of the apostolic church, the holy women of the Old Testament, the sibyls and vestals of the pagans, and the Fathers' care for devout women, concluding that God honors the weaker sex the more.

Charitati tuæ, charissima soror, de ordine tuæ professionis
to-charity your O-dearest sister about the-order of-your profession
tam tibi quam spiritualibus filiabus tuis sciscitanti, unde
as-well for-you as for-spiritual daughters your asking whence
scilicet monialium cœperit religio, paucis si potero
namely of-nuns began the-religion in-few if I-shall-be-able
succincteque rescribam. Monachorum siquidem sive monialium
and-succinctly I-shall-write-back of-monks indeed or of-nuns
ordo a Domino nostro Jesu Christo religionis suæ formam
the-order from the-Lord our Jesus Christ of-religion its the-form
plenissime sumpsit. Quamvis et ante ipsius incarnationem
most-fully took although also before his incarnation
nonnulla hujus propositi tam in viris quam in feminis
some of-this purpose as-well in men as in women
præcesserit inchoatio. Unde et Hieronymus ad Eustochium
preceded beginning whence also Jerome to Eustochium
scribens, «Filios,» inquit, «prophetarum, quos monachos
writing the-sons he-says of-the-prophets whom monks
legimus in Veteri Testamento, etc.» Annam quoque viduam
we-read in the-Old Testament etc Anna also the-widow
templo et divino cultui assiduam evangelista commemorat,
to-the-temple and to-divine worship constant the-evangelist records

quæ pariter cum Simeone Dominum in templo suscipere,
who equally with Simeon the-Lord in the-temple to-receive
 et prophetia repleti meruerit. Finis itaque Christus justitiæ,
and with-prophecy to-be-filled merited the-end and-so Christ of-justice
 et omnium bonorum consummatio, in plenitudine temporis
and of-all good-things the-consummation in the-fullness of-time
 veniens, ut inchoata perficeret bona, vel exhiberet
coming that begun he-might-perfect good-things or might-show
 incognita; sicut utrumque sexum vocare venerat atque
unknown-ones as each sex to-call he-had-come and
 redimere, ita utrumque sexum in vero monachatu suæ
to-redeem so each sex in true monkhood of-bis
 congregationis dignatus est adunare: ut inde tam viris
congregation deigned he-has to-unite that thence as-well to-men
 quam feminis hujus professionis daretur auctoritas, et
as to-women of-this profession might-be-given authority and
 omnibus perfectio vitæ proponeretur quam imitarentur. Ibi
to-all the-perfection of-life might-be-set-forth which they-might-imitate there
 quippe cum apostolis cæterisque discipulis, cum matre
indeed with the-apostles and-the-other disciples with the-mother
 ipsius sanctarum legimus conventum mulierum; quæ scilicet
bis of-holy we-read the-community women who namely
 seculo abrenunciantes, omnemque proprietatem abdicantes, ut
the-world renouncing and-all property abdicating that
 solum possiderent Christum, sicut scriptum est: «Dominus
alone they-might-possess Christ as written it-is the-Lord
 pars hæreditatis meæ,» devote illud compleverunt, quo
the-portion of-inheritance my devoutly that fulfilled by-which
 omnes secundum regulam a Domino traditam conversi a
all according-to the-rule by the-Lord handed-down converted from
 seculo ad hujus vitæ communitatem initiantur: «Nisi quis
the-world to of-this life the-community are-initiated unless anyone

renuntiaverit omnibus quæ possidet, non potest meus esse
will-have-renounced all-things which he-possesses not he-can mine to-be
discipulus.» Quam devote autem Christum hæ beatissimæ
disciple how devoutly moreover Christ these most-blessed
mulieres ac vere moniales secutæ fuerint, quantamque gratiam
women and truly nuns followed they-have and-how-great grace
et honorem devotioni earum tam ipse Christus quam
and honor to-devotion their as-well himself Christ as
postmodum apostoli exhibuerint, sacræ diligenter historiæ
afterward the-apostles showed sacred diligently histories
continent. Legimus in Evangelio murmurantem Pharisæum,
contain we-read in the-Gospel murmuring the-Pharisee
qui hospitio Dominum susceperat, ab ipso esse correctum,
who in-hospitality the-Lord had-received by him to-be corrected
et peccatricis mulieris obsequium hospitio ejus longe
and of-the-sinful woman the-service to-hospitality his far
esse prælatum. Legimus et Lazaro jam resuscitato cum
to-be preferred we-read also Lazarus already raised with
cæteris discumbente, Martham sororem ejus solam mensis
the-others reclining Martha sister his alone at-the-tables
ministrare, et Mariam copiosi libram unguenti pedibus
to-serve and Mary of-copious a-pound of-ointment on-feet
dominici infundere, propriisque capillis ipsos extergere,
the-Lord's to-pour and-with-her-own hair them to-wipe
hujusque copiosi unguenti odore domum ipsam impletam
and-of-this copious ointment with-the-odor house the-very filled
fuisse, ac de pretio ipsius, quia tam inaniter consumi
to-have-been and about the-price of-it because so emptily to-be-consumed
videretur, Judam in concupiscentiam ductum, et discipulos
it-seemed Judas into concupiscence led and the-disciples
indignatos esse. Satagente itaque Martha de cibis,
indignant to-have-been busying and-so Martha about foods

Maria disponit de unguentis, et quem illa reficit interius,
Mary arranges about ointments and whom she refreshes inwardly
 hæc lassatum refovet exterius. Nec nisi feminas Domino
she wearied revives outwardly nor except women to-the-Lord
 ministrasse scriptura commemorat evangelica. Quæ proprias
to-have-ministered scripture records gospel who their-own
 etiam facultates in quotidianam ejus alimoniam dicabant,
also means for daily his nourishment dedicated
 et ei præcipue hujus vitæ necessaria procurabant. Ipse
and for-him especially of-this life the-necessities procured he
 discipulis in mensa, ipse in ablutione pedum humillimum
for-disciples at table he in the-washing of-feet most-humble
 se ministrum exhibebat. A nullo vero discipulorum, vel
himself servant showed from none indeed of-disciples or
 etiam virorum, hoc eum suscepisse novimus obsequium: sed
even of-men this him to-have-received we-know service but
 solas, ut diximus, feminas in his vel cæteris humanitatis
alone as we-have-said women in these or other of-humanity
 obsequiis ministerium impendisse. Et sicut in illo Marthæ,
services ministry to-have-given and as in that of-Martha
 ita in isto novimus obsequium Mariæ. Quæ quidem in hoc
so in this we-know the-service of-Mary who indeed in this
 exhibendo tanto fuit devotior, quanto ante fuerat
showing by-so-much she-was more-devout by-how-much before she-had-been
 criminosior. Dominus, aqua in pelvim missa, illius
more-sinful the-Lord with-water into a-basin put of-that
 ablutionis peregit officium; hoc vero ipsa ei lacrymis
washing performed the-office this indeed she to-him with-tears
 intimæ compunctionis, non exteriori aqua exhibuit. Ablutos
of-inmost compunction not with-outward water showed washed
 discipulorum pedes linteo Dominus extersit; hæc
of-the-disciples feet with-a-towel the-Lord wiped this-woman

pro linteo capillis usa est. Fomenta unguentorum insuper
for a-towel hair used she-has the-soothings of-ointments moreover

addidit, quæ nequaquam Dominum adhibuisse legimus.

she-added which by-no-means the-Lord to-have-applied we-read

Quis etiam ignoret mulierem intantum de ipsius gratia

who also may-be-unaware a-woman so-far of his grace

præsumpsisse, ut caput quoque ejus superfuso delibuerit

to-have-presumed that the-head also his with-poured she-anointed

unguento? Quod quidem unguentum non de alabastro

ointment which indeed ointment not from the-alabaster

extractum, sed fracto alabastro memoratur effusum, ut

drawn but with-broken alabaster is-recorded poured-out that

nimiæ devotionis vehemens exprimeretur desiderium, quæ

of-excessive devotion vehement might-be-expressed the-desire who

ad nullum ulterius usum illud reservandum censebat, quo

for no further use it to-be-reserved judged which

in tanto usa sit obsequio. In quo etiam ipsum jam

in so-great used she-has service in which also the-very already

unctionis defectum factis ipsis exhibet, quem antea Daniel

of-anointing failing by-deeds themselves she-shows which before Daniel

futurum prædixerat: postquam videlicet ungeretur Sanctus

about-to-be had-foretold after namely should-be-anointed the-Holy

sanctorum. Ecce enim Sanctum sanctorum mulier inungit,

of-holies behold for the-Holy of-holies a-woman anoints

et eum pariter hunc esse quem credit, et quem verbis

and him equally this-one to-be whom she-believes and whom by-words

propheta præsignaverat, factis ipsa proclamat. Quæ est ista,

the-prophet had-foreshown by-deeds she proclaims what is this

quæso, Domini benignitas; aut quæ mulierum dignitas,

I-ask of-the-Lord kindness or what of-women dignity

ut tam caput quam pedes suos ipse non nisi feminis

that as-well head as feet his he not except to-women

præberet inungendos? Quæ est ista, obsecro, infirmioris
should-offer to-be-anointed what is this I-beseech of-the-weaker
 sexus prærogativa, ut summum Christum omnibus Spiritus
sex prerogative that the-highest Christ with-all of-the-Spirit
 sancti unguentis ab ipsa ejus conceptione delibutum mulier
holy ointments from the-very his conception anointed a-woman
 quoque inungeret, et quasi corporalibus sacramentis eum in
also should-anoint and as-if with-bodily sacraments him into
 regem et sacerdotem consecrans, Christum, id est unctum,
king and priest consecrating Christ that is the-anointed
 corporaliter ipsum efficeret? Scimus primum a patriarcha
bodily him she-should-make we-know first by the-patriarch
 Jacob in typum Domini lapidem unctum fuisse. Et
Jacob for the-type of-the-Lord a-stone anointed to-have-been and
 postmodum regum sive sacerdotum unctiones, seu quælibet
afterward of-kings or of-priests the-anointings or any
 unctionum sacramenta non nisi viris celebrare permissum
of-anointings sacraments not except to-men to-celebrate permitted
 est; licet baptizare nonnunquam mulieres præsumant.
it-has-been though to-baptize sometimes women presume
 Lapidem olim patriarcha templum, nunc et altare pontifex
the-stone once the-patriarch the-temple now and altar the-bishop
 oleo sanctificat. Viri itaque sacramenta figuris imprimunt;
with-oil sanctifies men and-so sacraments in-figures imprint
 mulier vero in ipsa operata est veritate, sicut et ipsa
the-woman but in the-very worked she-has truth as also itself
 protestatur Veritas dicens: «Bonum opus operata est in
testifies the-Truth saying a-good work worked she-has on
 me.» Christus ipse a muliere, Christiani a viris inunguntur:
me Christ himself by a-woman Christians by men are-anointed
 caput ipsum scilicet a femina, membra a viris. Bene
the-head itself namely by a-woman the-members by men well

autem effudisse unguentum, non stillasse super caput
moreover to-have-poured the-ointment not to-have-dripped over head
 ejus mulier memoratur. Secundum quod de ipso sponsa
his the-woman is-recorded according-to what about him the-bride
 in canticis præcinit dicens: «Unguentum effusum nomen
in the-canticles sings-before saying ointment poured-out name
 tuum.» Hujus quoque unguenti copiam per illud, quod
your of-this also ointment the-abundance through that which
 a capite usque ad oram vestimenti defluxit, psalmista
from the-head even to the-border of-the-garment flowed-down the-psalmist
 mystice præfiguratur, dicens: «Sicut unguentum in capite, quod
mystically prefigures saying like ointment on the-head which
 descendit in barbam, barbam Aaron. Quod descendit in
descended to the-beard the-beard of-Aaron which descended to
 oram vestimenti ejus.» Trinam David unctionem, sicut et
the-border of-garment his threefold David anointing as also
 Hieronymus in psalmo xxvi meminit, accepisse legimus;
Jerome on psalm xxvi mentions to-have-received we-read
 trinam et Christum sive Christianos: pedes quippe Domini,
threefold also Christ or Christians the-feet indeed of-the-Lord
 sive caput, muliebri susceperunt unguentum; mortuum vero
or the-head womanly received ointment dead but
 ipsum Joseph ab Arimathia et Nicodemus, sicut refert
him Joseph from Arimathea and Nicodemus as relates
 Joannes, cum aromatibus sepelierunt. Christiani quoque
John with spices buried Christians also
 trina sanctificantur unctione: quarum una fit in
by-threefold are-sanctified anointing of-which one is-done in
 baptismo, altera in confirmatione, tertia vero infirmorum est.
baptism another in confirmation the-third indeed of-the-sick is
 Perpende itaque mulieris dignitatem, a qua vivens Christus
weigh and-so of-the-woman the-dignity by whom living Christ

bis inunctus, tam in pedibus scilicet quam in capite,
twice anointed as-well on the-feet namely as on the-head
 regis et sacerdotis suscepit sacramenta. Myrrhæ vero et
of-king and of-priest received the-sacraments of-myrrh indeed and
 aloes unguentum, quod ad conservanda corpora mortuorum
of-aloes the-ointment which for preserving bodies of-the-dead
 adhibetur, ipsius dominici corporis incorruptionem futuram
is-applied of-the-very Lord's body the-incorruption to-come
 præsignabat, quam etiam quilibet electi in resurrectione
foreshowed which also any elect in the-resurrection
 sunt adepti. Priora autem mulieris unguenta singularem
they-have obtained the-earlier moreover of-the-woman ointments the-singular
 ejus tam regni quam sacerdotii demonstrant dignitatem:
bis as-well of-kingship as of-priesthood show dignity
 unctio quidem capitis superiorem, pedum vero inferiorem.
the-anointing indeed of-the-head the-higher of-the-feet but the-lower
 Ecce regis etiam sacramentum a muliere suscipit, qui tamen
behold of-king even the-sacrament from a-woman he-receives who yet
 oblatum a viris sibi regnum suscipere respuit, et ipsis
offered by men to-himself a-kingdom to-receive refused and from-them
 eum in regem rapere volentibus aufugit. Cœlestis, non
him into king to-snatch wishing fled of-the-heavenly not
 terreni regis mulier sacramentum peragit; ejus, inquam,
of-an-earthly king the-woman the-sacrament performs of-him I-say
 qui de semetipso postmodum ait: «Regnum meum non est
who about himself afterward says kingdom my not is
 de hoc mundo.» Gloriantur episcopi quum, applaudentibus
of this world glory the-bishops when with-applauding
 populis, terrenos inungunt reges, quum mortales consecrant
peoples earthly they-anoint kings when mortal they-consecrate
 sacerdotes, splendidis et inauratis vestibus adornati, et sæpe
priests with-splendid and gilded garments adorned and often

his benedicunt, quibus Dominus maledicit. Humilis mulier
those they-bless whom the-Lord curses a-humble woman
 non mutato habitu, non præparato cultu, ipsis quoque
not changed habit not prepared attire the-very also
 indignantibus apostolis hæc in Christo sacramenta peragit;
indignant apostles these in Christ sacraments performs
 non prælationis officio, sed devotionis merito. O magnam
not of-prælacy by-office but of-devotion by-merit O great
 fidei constantiam! o inestimabilem charitatis ardorem, quæ
of-faith constancy O inestimable of-charity ardor which
 «omnia credit, omnia sperat, omnia sustinet.» Murmurat
all-things believes all-things hopes all-things endures murmurs
 Pharisæus dum a peccatrice pedes dominici inunguntur:
the-Pharisee while by a-sinful-woman the-feet of-the-Lord are-anointed
 indignantur patenter apostoli, quod de capite quoque mulier
are-indignant openly the-apostles that about the-head also a-woman
 præsumpserit. Perseverat ubique mulieris fides immota, de
presumed perseveres everywhere of-the-woman the-faith unmoved in
 benignitate Domini confisa, nec ei in utroque dominicæ
the-kindness of-the-Lord trusting nor to-her in either of-the-Lord's
 commendationis desunt suffragia. Cujus quidem unguenta
commendation are-lacking the-supports whose indeed ointments
 quam accepta, quam grata Dominus habuerit, ipsemet
how accepted how pleasing the-Lord held he-himself
 profitetur quum sibi hæc reservari postulans indignanti
professes when for-himself these to-be-reserved asking to-indignant
 Judæ dixit: «Sine illam ut in die sepulturæ meæ servet
Judas he-said let her that for the-day of-burial my she-may-keep
 illud.» Ac si diceret: Ne repellas hoc ejus obsequium
it as if he-were-saying do-not repel this her service
 a vivo, ne devotionis ejus exhibitionem in hac quoque
from the-living lest of-devotion her the-showing in this also

re auferas defuncto. Certum quippe est, sepulturæ
matter you-take-away from-the-dead certain indeed it-is for-the-burial
 quoque dominicæ sanctas mulieres aromata parasse. Quod
also of-the-Lord holy women spices to-have-prepared which
 tunc ista utique minus satageret, si nunc repulsa
then she surely less would-have-busied-herself if now repelled
 verecundiam sustinuisset. Qui etiam quasi de tanta mulieris
the-shame she-had-borne who also as-if about so-great of-the-woman
 præsumptione discipulis indignantibus, et ut Marcus
presumption with-the-disciples indignant and as Mark
 meminit, in eam frementibus, quum eos mitissimis
mentions against her murmuring when them with-most-gentle
 fregisset responsis, in tantum hoc extulit beneficium, ut
he-had-broken answers to such-a-degree this extolled benefit that
 ipsum Evangelio inserendum esse censeret, et cum ipso
it in-the-Gospel to-be-inserted to-be he-judged and with it
 pariter ubique prædicandum esse prædiceret; in memoriam
equally everywhere to-be-preached to-be he-foretold for memory
 scilicet et laudem mulieris, quæ id fecerit in quo non
namely and praise of-the-woman who this has-done in which not
 mediocris arguebatur præsumptionis. Quod nequaquam de
moderate she-was-accused of-presumption which by-no-means about
 aliis quarumcunque personarum obsequiis auctoritate dominica
other of-any persons services by-authority the-Lord's
 sic commendatum esse legimus atque sancitum. Qui etiam
thus commended to-be we-read and sanctioned who also
 viduæ pauperis eleemosynam omnibus templi præferens
of-the-widow poor the-alms than-all of-the-temple preferring
 oblationibus, quam accepta sit ei feminarum devotio
offerings how accepted is to-him of-women the-devotion
 diligenter ostendit. Ausus quidem est Petrus seipsum et
diligently shows dared indeed he-has Peter himself and

coapostolos suos pro Christo omnia reliquisse profiteri. Et
fellow-apostles his for Christ all-things to-have-left to-profess and
 Zachæus desideratum Domini adventum suscipiens, dimidium
Zacchaeus the-desired of-the-Lord coming receiving half
 bonorum suorum pauperibus largitur, et in quadruplum, si
of-goods his to-the-poor bestows and in fourfold if
 quid defraudavit, restituit. Et multi alii majores in Christo
anything he-has-defrauded restores and many others greater in Christ
 seu pro Christo fecerunt expensas, et longe pretiosiora in
or for Christ made expenses and far more-precious-things for
 obsequium obtulerunt divinum, vel pro Christo reliquerunt.
service offered divine or for Christ left
 Nec ita tamen dominicæ commendationis laudem adepti
nor so yet of-the-Lord's commendation the-praise gained
 sunt, sicut feminæ. Quarum quidem devotio quanta semper
they-have as women whose indeed devotion how-great always
 erga eum extiterit, ipse quoque dominicæ vitæ exitus
toward him was the-very also of-the-Lord's life end
 patenter insinuat. Hæ quippe, ipso apostolorum principe
openly intimates these indeed the-very of-the-apostles chief
 negante, et dilecto Domini fugiente, vel cæteris dispersis
denying and the-beloved of-the-Lord fleeing or the-other scattered
 apostolis, intrepidæ perstiterunt: nec eas a Christo vel in
apostles fearless stood-fast nor them from Christ either in
 passione, vel in morte formido aliqua, vel desperatio separare
passion or in death fear any or despair to-separate
 potuit. Ut eis specialiter illud Apostoli congruere
could so-that to-them specially that of-the-Apostle to-fit
 videatur: «Quis nos separabit a charitate Dei? Tribulatio
may-seem who us will-separate from the-charity of-God tribulation
 an angustia?» Unde Matthæus, quum de se pariter et
or distress whence Matthew when about himself equally and

cæteris retulisset: «Tunc discipuli omnes relicto eo fugerunt,»

the-others had-related then the-disciples all having-left him fled

perseverantiam postmodum supposuit mulierum, quæ ipsi

the-perseverance afterward placed-beneath of-the-women who for-him

etiam crucifixo quantum permittebatur assistebant. «Erant,»

even crucified as-far-as it-was-permitted stood-by there-were

inquit, «ibi mulieres multæ a longe, quæ secutæ fuerant

he-says there women many from afar who followed they-had

Jesum a Galilæa, ministrantes ei.» Quas denique ipsius

Jesus from Galilee ministering to-him whom finally his

quoque sepulcro immobiliter adhærentes idem diligenter

also to-the-tomb immovably clinging the-same diligently

evangelista describit, dicens: «Erant autem Maria Magdalene,

evangelist describes saying there-were moreover Mary Magdalene

et altera Maria sedentes contra sepulcrum.» De quibus

and the-other Mary sitting opposite the-tomb about which

etiam mulieribus Marcus commemorans ait: «Erant autem

also women Mark recording says there-were moreover

et mulieres de longe aspicientes, inter quas erat Magdalene,

also women from afar looking-on among whom was Magdalene

et Maria Jacobi minoris, et Joseph mater, et Salome. Et

and Mary of-James the-less and of-Joseph the-mother and Salome and

quum esset in Galilea sequebantur eum, et ministrabant

when he-was in Galilee they-followed him and ministered

ei, et aliæ multæ quæ simul cum eo ascenderant

to-him and others many who together with him had-gone-up

Hierosolymam.» Stetisse autem juxta crucem, et crucifixo

to-Jerusalem to-have-stood moreover by the-cross and with-the-crucified

se etiam astitisse Joannes, qui prius aufugerat, narrat; sed

himself also to-have-stood John who before had-fled relates but

perseverantiam præmittit mulierum, quasi earum exemplo

the-perseverance he-puts-first of-the-women as-if their by-the-example

animatus esset ac revocatus. «Stabant,» inquit, «juxta
encouraged he-had-been and called-back there-stood he-says by
 crucem Jesu mater ejus, et soror matris ejus Maria
the-cross of-Jesus mother his and the-sister of-mother his Mary
 Cleophæ, et Maria Magdalene. Quum vidisset ergo Jesus
of-Cleophas and Mary Magdalene when he-had-seen therefore Jesus
 matrem, et discipulum stantem, etc.» Hanc autem sanctarum
the-mother and the-disciple standing etc this moreover of-holy
 constantiam mulierum, et discipulorum defectum longe ante
the-constancy women and of-the-disciples the-failure long before
 beatus Job in persona Domini prophetavit, dicens: «Pelli
blessed Job in the-person of-the-Lord prophesied saying to-skin
 meæ consumptis carnibus adhæsit os meum, et derelicta
my with-consumed flesh has-clung bone my and left
 sunt tantummodo labia circa dentes meos.» In osse quippe,
are only the-lips around teeth my in the-bone indeed
 quod carnem et pellem sustentat et gestat, fortitudo est
which flesh and skin sustains and carries the-strength is
 corporis. In corpore igitur Christi, quod est Ecclesia, os
of-the-body in the-body therefore of-Christ which is the-Church bone
 ipsius dixit christianæ fidei stabile fundamentum, sive
his he-called of-Christian faith the-stable foundation or
 fervor ille charitatis, de quo canitur: «Aquæ multæ non
fervor that of-charity about which it-is-sung waters many not
 poterunt extinguere charitatem.» De quo et Apostolus:
will-be-able to-extinguish charity about which also the-Apostle
 «Omnia,» inquit, «suffert, omnia credit, omnia sperat, omnia
all-things he-says bears all-things believes all-things hopes all-things
 sustinet.» Caro autem in corpore pars interior est, et pellis
endures the-flesh moreover in the-body part inner is and the-skin
 exterior. Apostoli ergo interiori animæ cibo prædicando
outer the-apostles therefore to-the-inner of-the-soul food by-preaching

intendentes, et mulieres corporis necessaria procurantes, carni
attending and the-women of-the-body necessities providing to-flesh
 comparantur et pelli. Quum itaque carnes consumerentur,
are-compared and to-skin when and-so the-flesh was-consumed
 os Christi adhæsit pelli; quia scandalizatis in passione
the-bone of-Christ clung to-the-skin because scandalized in the-passion
 Domini apostolis, et de morte ipsius desperatis, sanctarum
of-the-Lord the-apostles and about death his despairing of-body
 devotio feminarum perstitit immobilis, et ab osse
the-devotion women persisted immovable and from the-bone
 Christi minime recessit; quia fidei, vel spei, vel charitatis
of-Christ by-no-means withdrew because of-faith or of-hope or of-charity
 constantiam intantum retinuit, ut nec a mortuo mente
the-constancy so-far it-retained that not from the-dead in-mind
 disjungerentur aut corpore. Sunt et viri naturaliter tam
they-were-separated or in-body are also men by-nature as-well
 mente quam corpore feminis fortiores. Unde et merito per
in-mind as in-body than-women stronger whence also deservedly by
 carnem, quæ vicinior est ossi, virilis natura; per pellem
the-flesh which nearer is to-the-bone the-manly nature by the-skin
 muliebris infirmitas designatur. Ipsi quoque apostoli, quorum
womanly infirmity is-designated the-very also apostles whose
 est reprehendendo lapsus aliorum mordere, dentes Domini
it-is by-reproving the-lapses of-others to-bite teeth of-the-Lord
 dicuntur. Quibus tantummodo labia, id est verba, potius
are-called to-whom only lips that is words rather
 quam facta remanserant, quum jam desperati de Christo
than deeds had-remained when already despairing about Christ
 magis loquerentur, quam pro Christo quid operarentur.
more they-spoke than for Christ anything they-did
 Tales profecto illi erant discipuli, quibus in castellum Emaus
such certainly they were disciples to-whom to the-village of-Emmaus

euntibus, et loquentibus adinvicem de his omnibus
going and talking among-themselves about these all-things
 quæ acciderant ipsi, apparuit, et eorum desperationem
which had-happened he-himself appeared and their despair
 correxit. Quid denique Petrus vel cæteri discipulorum præter
corrected what finally Peter or the-rest of-the-disciples except
 verba tunc habuerunt, quum ad dominicam ventum esset
words then had when to the-Lord's come it-had
 passionem, et ipse Dominus futurum eis de passione
passion and himself the-Lord about-to-be for-them from passion
 sua scandalum prædixisset? «Et si omnes,» inquit Petrus,
his a-scandal had-foretold even if all says Peter
 «scandalizati fuerint in te, ego nunquam scandalizabor.»
scandalized will-have-been in you I never I-shall-be-scandalized
 Et iterum: «Etiam si oportuerit me mori tecum, non
and again even if it-will-be-necessary me to-die with-you not
 te negabo. Similiter et omnes discipuli dixerunt.» Dixerunt,
you I-shall-deny likewise also all the-disciples said they-said
 inquam, potius quam fecerunt. Ille enim primus et maximus
I-say rather than did he for first and greatest
 apostolorum, qui tantam in verbis habuerat constantiam, ut
of-the-apostles who so-great in words had-had constancy that
 Domino diceret: «Tecum paratus sum et in carcerem, et
to-the-Lord he-said with-you ready I-am both into prison and
 in mortem ire;» cui tunc et Dominus Ecclesiam suam
into death to-go to-whom then also the-Lord Church his
 specialiter committens, dixerat: «Et tu aliquando conversus
specially committing had-said and you once converted
 confirma fratres tuos,» ad unam ancillæ vocem ipsum negare
strengthen brothers your at one maid's voice him to-deny
 non veretur. Nec semel id agit, sed tertio ipsum adhuc
not fears nor once this he-does but a-third-time him still

viventem denegat, et a vivo pariter omnes discipuli uno
living he-denies and from him-living equally all the-disciples in-one
 temporis puncto fugiendo devolant: a quo nec in morte
of-time point by-fleeing fly-off from whom not in death
 vel mente vel corpore feminæ sunt disjunctæ. Quarum beata
either in-mind or in-body the-women were separated of-whom blessed
 illa peccatrix mortuum etiam quærens, et Dominum suum
that sinner the-dead even seeking and Lord her
 confitens, ait: «Tulerunt Dominum de monumento.» Et
confessing says they-have-taken the-Lord from the-tomb and
 iterum: «Si tu sustulisti eum, dicito mihi ubi posuisti, et
again if you have-taken him tell to-me where you-have-put-him and
 ego eum tollam.» Fugiant arietes, imo et pastores dominici
I him shall-take flee the-rams nay even the-shepherds of-the-Lord's
 gregis: remanent oves intrepidæ. Arguit hos Dominus
flock remain the-sheep fearless reproves these the-Lord
 tanquam infirmam carnem, quod in articulo etiam passionis
as weak flesh because in the-crisis even of-passion
 suæ nec una hora cum eo potuerunt vigilare. Insomnem
his not-even one hour with him they-could to-watch a-sleepless
 ad sepulcrum illius noctem in lacrymis feminæ ducentes,
at tomb his night in tears women spending
 resurgentis gloriam primæ videre meruerunt. Cui fideliter
of-the-rising-one the-glory first to-see merited to-whom faithfully
 in mortem quantum dilexerint vivum, non tam verbis quam
in death how-much they-loved him-living not so-much by-words as
 rebus exhibuerunt. Et de ipsa etiam, quam circa ejus
by-deeds they-showed and from the-very also which about his
 passionem et mortem habuerunt sollicitudinem, resurgentis
passion and death they-had anxiety by-the-rising-one's
 vita primæ sunt lætificatæ. Quum enim, secundum Joannem,
life first were gladdened when for according-to John

Joseph ab Arimathia, et Nicodemus corpus Domini ligantes
Joseph from Arimathea and Nicodemus the-body of-the-Lord binding
 linteis cum aromatibus sepelirent; refert Marcus de earum
in-linens with spices buried relates Mark about their
 studio, quod Maria Magdalene et Maria Joseph aspiciebant
zeal that Mary Magdalene and Mary of-Joseph looked-on
 ubi poneretur. De his quoque Lucas commemorat dicens:
where he-was-placed about these also Luke records saying
 «Secutæ autem mulieres, quæ cum Jesu venerant de Galilæa,
following moreover the-women who with Jesus had-come from Galilee
 viderunt monumentum, et quemadmodum positum erat
saw the-tomb and how placed was
 corpus ejus, et revertentes paraverunt aromata.» Nec satis
body his and returning prepared spices nor enough
 videlicet habentes aromata Nicodemi, nisi et adderent sua.
namely deeming the-spices of-Nicodemus unless also they-added their-own
 Et sabbato quidem siluerunt secundum mandatum;
and on-the-sabbath indeed they-were-silent according-to the-commandment
 juxta Marcum vero, quum transisset sabbatum, summo
according-to Mark but when had-passed the-sabbath at-earliest
 mane in ipso die resurrectionis venerunt ad monumentum
morning on the-very day of-the-resurrection came to the-tomb
 Maria Magdalene, et Maria Jacobi, et Salome. Nunc
Mary Magdalene and Mary of-James and Salome now
 quoniam devotionem earum ostendimus, honorem quem
since devotion their we-have-shown the-honor which
 meruerint prosequamur. Primo angelica visione sunt consolatæ
they-merited let-us-pursue first by-angelic vision were consoled
 de resurrectione Domini jam completa: demum ipsum
about the-resurrection of-the-Lord already completed at-last the-very
 Dominum primæ viderunt et tenuerunt. Prior quidem
Lord first they-saw and held first indeed

Maria Magdalene, quæ cæteris ferventior erat; postea
Mary Magdalene who than-the-others more-fervent was afterward
 ipsa simul, et aliæ, de quibus scriptum est, quod post
she together and others about whom written is that after
 angelicam visionem «exierunt de monumento, currentes
the-angelic vision they-went-out from the-tomb running
 nuntiare discipulis resurrectionem Domini. Et ecce Jesus
to-announce to-the-disciples the-resurrection of-the-Lord and behold Jesus
 occurrit illis, dicens: Avete. Illæ autem accesserunt, et
meets them saying hail they moreover approached and
 tenuerunt pedes ejus, et adoraverunt eum. Tunc ait Jesus:
held the-feet his and worshiped him then says Jesus
 Ite, nuntiate fratribus meis, ut eant in Galilæam. Ibi
go announce to-brothers my that they-go into Galilee there
 me videbunt.» De quo et Lucas persecutus ait: «Erat
me they-will-see about which also Luke going-on says there-was
 Magdalene, et Joanna, et Maria Jacobi, et cæteræ, quæ cum
Magdalene and Joanna and Mary of-James and the-others who with
 eis erant, quæ dicebant ad apostolos hæc.» Quas etiam ab
them were who said to the-apostles these-things whom also by
 angelo primum fuisse missas ad apostolos nuntiare hæc
an-angel first to-have-been sent to the-apostles to-announce these-things
 non reticet Marcus, ubi, angelo mulieribus loquente,
not passes-over Mark where with-the-angel to-the-women speaking
 scriptum est: «Surrexit: non est hic. Sed ite, dicite discipulis
written is he-has-risen not he-is here but go say to-disciples
 ejus, et Petro, quia præcedet vos in Galilæam.» Ipse
his and to-Peter that he-will-go-before you into Galilee himself
 etiam Dominus primo Mariæ Magdalenæ apparens, ait illi:
also the-Lord first to-Mary Magdalene appearing says to-her
 «Vade ad fratres meos, et dic eis: Ascendo ad Patrem
go to brothers my and say to-them I-ascend to Father

meum.» Ex quibus colligimus has sanctas mulieres quasi
my from which we-gather these holy women as-if
 apostolas super apostolos esse constitutas, quum ipsæ ad
apostles over the-apostles to-be established since they to
 eos vel a Domino vel ab angelis missæ summum illud
them either by the-Lord or by angels sent the-highest that
 resurrectionis gaudium nuntiaverunt, quod expectabatur ab
of-resurrection joy announced which was-awaited by
 omnibus, ut per eas apostoli primum addicerent quod
all that through them the-apostles first might-learn what
 toti mundo postmodum prædicarent. Quas etiam post
to-the-whole world afterward they-should-preach whom also after
 resurrectionem Domino occurrente salutari ab ipso
the-resurrection with-the-Lord meeting to-be-greeted by him-himself
 evangelista supra memoravit: ut tam occursu suo quam
evangelist above he-recorded that as-well by-meeting his as
 salutatione quantam erga eas sollicitudinem et gratiam
by-greeting how-great toward them care and grace
 haberet ostenderet. Non enim aliis proprium salutationis
he-had he-might-show not for to-others the-proper of-greeting
 verbum, quod est: «Avete,» eum legimus protulisse: imo
word which is hail him we-read to-have-uttered nay
 et salutatione antea discipulos inhibuisse, quum eis
even from-greeting before the-disciples to-have-forbidden when to-them
 diceret: «Et neminem per viam salutaveritis.» Quasi hoc
he-said and no-one on the-way greet as-if this
 privilegium nunc usque devotis feminis reservaret, quod
privilege now until for-devoted women he-were-reserving which
 per semetipsum eis exhiberet, immortalitatis gloria
through himself to-them he-might-show of-immortality the-glory
 jam potitus. Actus quoque Apostolorum quum referant
already having-gained the-Acts also of-the-Apostles when they-relate

statim post ascensionem Domini apostolos a monte
at-once after the-ascension of-the-Lord the-apostles from the-mount
 Oliveti Hierusalem rediisse, et illius sacrosancti conventus
of-Olives to-Jerusalem to-have-retained and of-that sacrosanct community
 religionem diligenter describant, non est devotionis sanctarum
the-religion diligently describe not is of-the-devotion of-holy
 mulierum perseverantia prætermissa, quum dicitur: «Hi
women the-perseverance passed-over since it-is-said these
 erant omnes perseverantes unanimiter in orationibus cum
were all persevering with-one-mind in prayers with
 mulieribus, et Maria matre Jesu.» Ut autem de Hebræis
the-women and Mary the-mother of-Jesus that moreover about the-Hebrew
 prætermittamus feminis, quæ primo conversæ ad fidem
we-may-pass-over women who first converted to the-faith
 vivente adhuc Domino in carne, et prædicante, formam hujus
living still the-Lord in flesh and preaching the-form of-this
 religionis inchoaverunt, de viduis quoque Græcorum, quæ
religion began about the-widows also of-the-Greeks who
 ab apostolis postea susceptæ sunt consideremus; quanta
by the-apostles afterward received were let-us-consider with-how-great
 scilicet diligentia, quanta cura ab apostolis et ipsæ
namely diligence with-how-great care by the-apostles also they
 tractatæ sint, quum ad ministrandum eis gloriosissimus
treated were since for ministering to-them the-most-glorious
 signifer christianæ militiæ Stephanus protomartyr cum
standard-bearer of-Christian warfare Stephen the-first-martyr with
 quibusdam aliis spiritalibus viris ab ipsis apostolis fuerit
certain other spiritual men by the-very apostles has-been
 constitutus. Unde in eisdem Actibus Apostolorum scriptum
appointed whence in the-same Acts of-the-Apostles written
 est: «Crescente numero discipulorum, factum est murmur
is growing the-number of-the-disciples made was a-murmur

Græcorum adversus Hebræos, quod despicerentur in ministerio
of-the-Greeks against the-Hebrews that were-despised in the-ministry
 quotidiano viduæ eorum. Convocantes autem duodecim
daily widows their calling-together moreover the-twelve
 apostoli multitudinem discipulorum, dixerunt: Non est
apostles the-multitude of-the-disciples said not is
 æquum derelinquere nos Verbum Dei, et ministrare mensis.
fair to-fore-sake us the-Word of-God and to-serve tables
 Considerate ergo, fratres, viros ex omnibus vobis boni
consider therefore O-brothers men from all you of-good
 testimonii septem, plenos Spiritu sancto et sapientia,
testimony seven full of-the-Spirit holy and of-wisdom
 quos constituamus super hoc opus. Nos vero orationi
whom we-may-appoint over this work we but to-prayer
 et ministerio verbi instantes erimus. Et placuit sermo
and to-the-ministry of-the-word persistent we-shall-be and pleased the-speech
 coram multitudine. Et elegerunt Stephanum plenum fide
before the-multitude and they-chose Stephen full of-faith
 et Spiritu sancto, et Philippum, et Prochorum, et
and of-the-Spirit holy and Philip and Prochorus and
 Nicanorem, et Timotheum, et Parmænam, et Nicolaum
Nicanor and Timothy and Parmenas and Nicolaus
 Antiochenum. Hos statuerunt ante conspectum apostolorum,
of-Antioch these they-set before the-sight of-the-apostles
 et orantes imposuerunt eis manus.» Unde et continentia
*and praying they-laid-on them hands whence also the-continen-
 ce*
 Stephani admodum commendatur, quod ministerio atque
of-Stephen very is-commended that to-the-ministry and
 obsequio sanctarum feminarum fuerit deputatus. Cujus quidem
service of-holy women he-was assigned of-which indeed
 obsequii ministratio, quam excellens sit, et tam Deo quam
service the-ministration how excellent it-is and as-well to-God as

ipsis apostolis accepta, ipsi tam propria oratione quam
to-the-very apostles acceptable they as-well by-their-own prayer as
 manuum impositione protestati sunt: quasi hos, quos in
of-hands by-the-laying-on testified they-have as-if these whom for
 hoc constituebant, adjurantes ut fideliter agerent, et tam
this they-appointed adjuring that faithfully they-should-act and as-well
 benedictione sua quam oratione eos adjuvantes ut possent.
by-blessing their as by-prayer them helping that they-might-be-able
 Quam etiam Paulus administrationem ad apostolatus sui
which also Paul ministration to of-apostleship his
 plenitudinem ipse sibi vindicans: «Nunquid non habemus,»
the-fullness he to-himself claiming surely-not not we-have
 inquit, «potestatem sororem mulierem circumducendi, sicut
he-says the-power a-sister a-woman of-leading-about as
 et cæteri apostoli?» Ac si aperte diceret: Nunquid et
also the-other apostles as if openly he-were-saying surely-not also
 sanctorum mulierum conventus nos habere ac nobiscum in
of-holy women a-community us to-have and with-us in
 prædicatione ducere permissum est, sicut cæteris apostolis?
preaching to-lead permitted is as to-the-other apostles
 ut ipsæ videlicet eis in prædicatione de sua substantia
that they namely to-them in preaching from their substance
 necessaria ministrarent. Unde Augustinus in libro de Opere
necessities might-minister whence Augustine in the-book on the-Work
 Monachorum: «Ad hoc,» inquit, «et fideles mulieres habentes
of-Monks for this he-says also faithful women having
 terrenam substantiam ibant cum eis, et ministrabant eis
earthly substance went with them and ministered to-them
 de sua substantia, ut nullius indigerent horum quæ ad
from their substance that of-none they-should-need of-these-things which to
 substantiam hujus vitæ pertinent.» Item: «Quod quisquis non
the-substance of-this life pertain likewise that whoever not

putat ab apostolis fieri, ut cum eis sanctæ conversationis
thinks by the-apostles to-be-done that with them of-holy of-way-of-life
 mulieres circumirent quocunque evangelium prædicabant:
women went-about wherever the-gospel they-preached
 Evangelium audiant, et cognoscant quemadmodum hoc
the-Gospel let-them-hear and let-them-know how this
 ipsius Domini exemplo faciebant.... In evangelio enim
the-very Lord's by-the-example they-did in the-gospel for
 scriptum est: «Deinceps et ipse iter faciebat per civitates
written it-is thereafter also he journey made through cities
 et castella evangelizans regnum Dei, et duodecim cum
and villages evangelizing the-kingdom of-God and the-twelve with
 illo, et mulieres aliquæ, quæ erant curatæ a spiritibus
him and women some who had-been cured from spirits
 immundis, et infirmitatibus, Maria quæ vocatur Magdalene,
unclean and infirmities Mary who is-called Magdalene
 et Joanna uxor Cuzæ procuratoris Herodis, et Susanna, et
and Joanna wife of-Chuza steward of-Herod and Susanna and
 aliæ multæ, quæ ministrabant ei de facultatibus suis.» Ut
others many who ministered to-him from means their that
 hinc quoque pateat Dominum etiam in prædicatione sua
hence also it-may-be-evident the-Lord even in preaching his
 proficiscentem ministratone mulierum corporaliter sustentari,
setting-out by-the-ministration of-women bodily to-be-sustained
 et eas ipsi pariter cum apostolis quasi inseparabiles comites
and them to-him equally with the-apostles as-if inseparable companions
 adhærere. Demum vero hujus professionis religione in
to-cling at-last indeed of-this profession with-the-religion in
 feminis pariter ut in viris multiplicata, in ipso statim
women equally as in men multiplied in the-very at-once
 Ecclesiæ nascentis exordio æque sicut viri, ita et feminæ
of-the-Church being-born beginning equally as men so also women

propriorum per se monasteriorum habitacula possederunt.

of-their-own by themselves of-monasteries the-dwellings possessed

Unde et Ecclesiastica Historia laudem Philonis disertissimi

whence also the-Ecclesiastical History the-praise of-Philo most-eloquent

Judæi, quam non solum dixit, verum etiam magnifice scripsit

Jew which not only he-spoke but also magnificently wrote

de alexandrina sub Marco ecclesia, ita inter cætera

about the-Alexandrian under Mark church thus among other-things

libro II, capitulo xvi commemorat: «In multis est,» inquit,

in-book II in-chapter xvi records in many is he-says

«orbis terræ partibus hoc genus hominum.» Et post

of-the-world of-the-earth parts this kind of-men and after

aliqua: «Est autem in singulis locis consecrata orationi

some-things there-is moreover in single places consecrated to-prayer

domus, quæ appellatur senivor, vel monasterium.» Item infra:

a-house which is-called senivor or monastery likewise below

«Itaque non solum subtilium intelligunt hymnos veterum,

and-so not only of-the-subtle they-understand hymns of-the-ancients

sed ipsi faciunt novos in Deum, omnibus eos et metris

but they make new-ones to God all them both in-meters

et sonis honesta satis et suavi compage modulantes.»

and in-sounds honorable enough and sweet with-structure modulating

Item, plerisque de abstinentia eorum præmissis, et divini

likewise very-many-things about abstinence their put-before and of-divine

cultus officiis, adjecit: «Cum viris autem, quos dicimus,

worship offices he-added with the-men moreover whom we-mention

sunt et feminæ, in quibus plures jam grandævæ sunt

are also women among whom many already old are

virgines, integritatem ac castitatem corporis non necessitate

virgins integrity and chastity of-body not by-necessity

aliqua, sed devotione servantes; dum sapientiæ studiis semet

any but by-devotion preserving while of-wisdom in-studies themselves

gestiunt non solum anima, sed etiam corpore consecrare,
they-are-eager not only in-soul but also in-body to-consecrate
 indignum ducentes libidini mancipare vas ad capiendam
unworthy reckoning to-lust to-give-over the-vessel for receiving
 sapientiam præparatum, et edere mortalem partum eas, a
wisdom prepared and to-bring-forth mortal offspring those by
 quibus divini verbi concubitus sacrosanctus et immortalis
whom of-the-divine word the-intercourse sacrosanct and immortal
 expetitur: ex quo posteritas relinquatur nequaquam corruptelæ
is-sought from which posterity may-be-left by-no-means to-corruption
 mortalitatis obnoxia.» Item ibidem de Philone: «Etiam
of-mortality liable likewise in-the-same-place about Philo also
 de conventibus eorum scribit, ut seorsum quidem viri,
about gatherings their he-writes that separately indeed the-men
 seorsum etiam in eisdem locis feminæ congregentur, et
separately also in the-same places the-women are-gathered and
 ut vigilias, sicut apud nos fieri mos est, peragant.»
that vigils as with us to-be-done the-custom is they-perform
 Hinc illud est in laude christianæ philosophiæ, hoc est
hence that is in the-praise of-Christian philosophy that is
 monasticæ prærogativæ, quod Tripartita commemorat Historia,
of-monastic prerogative which the-Tripartite records History
 non minus a feminis quam a viris arreptæ. Ait quippe
not less by women than by men taken-up he-says indeed
 sic libro I, cap. xi: «Hujus elegantissimæ philosophiæ
thus in-book I chapter xi of-this most-elegant philosophy
 princeps fuit quidem, sicuti quidam dicunt, Elias propheta,
the-prince was indeed as certain-ones say Elijah the-prophet
 et Baptista Joannes.» Philo autem pythagoricus suis
and the-Baptist John Philo moreover the-Pythagorean in-his-own
 temporibus refert undique egregios Hebræorum in quodam
times relates from-everywhere eminent of-the-Hebrews on a-certain

prædio circa stagnum Maria in colle positum philosophatos.
estate around the-lake Maria on a-hill placed to-have-philosophized
 Habitaculum vero eorum, et cibos, et conversationem talem
the-dwelling indeed their and foods and way-of-life such
 introducit, qualem et nos nunc apud Ægyptiorum monachos
he-introduces such-as also we now among of-the-Egyptians the-monks
 esse conspicimus. Scribit eos ante solis occasum non
to-be behold he-writes them before of-the-sun the-setting not
 gustare cibum, vino semper et sanguinem habentibus
to-taste food from-wine always and blood from-those-having
 abstinere, cibum eis esse panis, et salis, et hysopy, et
to-abstain the-food for-them to-be of-bread and of-salt and of-hyssop and
 potum aquæ; mulieres eis cohabitare seniores virgines,
the-drink of-water women with-them to-dwell older virgins
 propter amorem philosophiæ spontanea voluntate nuptiis
because-of love of-philosophy by-spontaneous will from-marriage
 abstinentes. Hinc et illud est Hieronymi in libro de
abstaining hence also that is of-ferome in the-book on
 Illustribus Viris, capitulo viii de laude Marci et Ecclesiæ,
Illustrious Men in-chapter viii about the-praise of-Mark and of-the-Church
 sic scribentis: «Primus Alexandriæ Christum annuntians
thus writing first at-Alexandria Christ announcing
 constituit ecclesiam tantæ doctrinæ, et vitæ continentiæ,
he-established a-church of-such teaching and of-life continence
 ut omnes sectatores Christi ad exemplum sui cogeret.
that all the-followers of-Christ to the-example of-himself he-compelled
 Denique Philo, disertissimus Judæorum, videns Alexandriæ
finally Philo most-eloquent of-the-Jews seeing at-Alexandria
 primam ecclesiam adhuc judaizantem, in laudem gentis suæ
the-first church still judaizing in praise of-nation his
 librum super eorum conversione scripsit, et quomodo Lucas
a-book about their conversion wrote and as Luke

narrat Hierosolimæ credentes omnia habuisse communia,
relates at-Jerusalem the-believers all-things to-have-had common
 sic et ille quod Alexandriæ sub Marco doctore fieri
so also he what at-Alexandria under Mark as-teacher to-be-done
 cernebat memoriæ tradidit.» Item cap. xi: «Philo Judæus,
he-saw to-memory handed-down likewise chapter xi Philo a-Jew
 natione Alexandrinus, de genere sacerdotum idcirco a
by-nation an-Alexandrian of the-race of-priests for-this-reason by
 nobis inter scriptores ecclesiasticos ponitur, quia librum de
us among the-writers ecclesiastical is-placed because a-book about
 prima Marci evangelistæ apud Alexandriam scribens ecclesia,
the-first of-Mark the-evangelist at Alexandria writing church
 in nostrorum laude versatus est, non solum eos ibi, sed in
in of-our-people praise engaged he-has not only them there but in
 multis quoque provinciis esse commemorans, et habitacula
many also provinces to-be recording and dwellings
 eorum dicens monasteria.» Ex quo apparet tamen primum
their calling monasteries from which it-appears yet first
 Christo credentium fuisse ecclesiam, quales nunc monachi
in-Christ of-those-believing to-have-been the-church such-as now monks
 esse imitantur et cupiunt, ut nihil cujusquam proprium
to-be imitate and desire that nothing of-anyone own
 sit, nullus inter eos dives, nullus pauper, patrimonia
may-be none among them rich none poor patrimonies
 egentibus dividantur, orationi vacetur et psalmis,
to-the-needy may-be-divided to-prayer there-may-be-leisure and to-psalms
 doctrinæ quoque et continentia, quales et Lucas refert
to-teaching also and to-continence such-as also Luke relates
 primum Hierosolimæ fuisse credentes. Quod si veteres
first at-Jerusalem to-have-been the-believers but if old
 revolvamus historias, reperiemus in ipsis feminas in his
we-turn-over histories we-shall-find in them women in those-things

quæ ad Deum pertinent, vel ad quamcunque religionis
which to God pertain or to any of-religion
 singularitatem, a viris non fuisse disjunctas. Quas
singularity from men not to-have-been separated whom
 etiam pariter, ut viros, divina cantica non solum cecinisse,
also equally as men divine songs not only to-have-sung
 verumetiam composuisse sacræ tradunt historiæ. Primum
but-also to-have-composed sacred relate histories the-first
 quippe canticum de liberatione israelitici populi non solum
indeed song about the-deliverance of-the-Israelite people not only
 viri, sed etiam mulieres Domino decantaverunt: hinc statim
men but also women to-the-Lord sang hence at-once
 divinorum officiorum in ecclesia celebrandorum auctoritatem
of-divine offices in the-church to-be-celebrated the-authority
 ipsæ adeptæ. Sic quippe scriptum est: «Sumpsit ergo
they having-obtained thus indeed written it-is took therefore
 Maria prophetes, soror Aaron, tympanum in manu sua,
Mary the-prophetess sister of-Aaron a-timbral in hand her
 egressæque sunt omnes mulieres post eam cum tympanis
and-gone-out they-have all the-women after her with timbrals
 et choris, quibus præcinebat dicens: «Cantemus Domino,
and dances for-whom she-led-the-song saying let-us-sing to-the-Lord
 gloriose enim magnificatus est.» Nec ibi quidem Moyses
gloriously for magnified he-is nor there indeed Moses
 commemoratur propheta, nec præcinnisse dicitur, sicut
is-recorded a-prophet nor to-have-led-the-song is-said as
 Maria, nec tympanum aut chorum viri habuisse referuntur
Mary nor a-timbral or dance men to-have-had are-related
 sicut mulieres. Quum itaque Maria præcinnens prophetes
as women when and-so Mary leading-the-song as-prophetess
 commemoratur, videtur ipsa non tam dictando vel recitando,
is-recorded she-seems herself not so-much by-composing or by-reciting

quam prophetando canticum istud protulisse. Quæ etiam
as by-prophesying song that to-have-uttered who also
 quum cæteris præcinere describitur, quam ordinate sive
when for-the-others to-lead-the-song is-described how orderly or
 concorditer psallerent demonstratur. Quod autem non solum
harmoniously they-sang is-shown that moreover not only
 voce, verum etiam tympanis et choris cecinerint, non
with-voice but also with-timbrels and dances they-sang not
 solum earum maximam devotionem insinuat, verum etiam
only their greatest devotion intimates but also
 mystice spiritalis cantici in congregationibus monasticis
mystically of-the-spiritual song in congregations monastic
 formam diligenter exprimit. Ad quod et Psalmista nos
the-form diligently expresses to which also the-Psalmist us
 exhortatur dicens: «Laudate eum in tympano et choro,»
exhorts saying praise him with timbrel and dance
 hoc est in mortificatione carnis, et concordia illa charitatis,
that is in mortification of-the-flesh and concord that of-charity
 de qua scriptum est: «Quia multitudinis credentium erat
about which written it-is that of-the-multitude of-the-believers was
 cor unum et anima una.» Nec vacat etiam a mysterio,
the-heart one and soul one nor is-empty also of mystery
 quod egisse ad cantandum referuntur, in quo animæ
that to-have-done for singing they-are-related in which of-the-soul
 contemplativæ jubili figurantur, quæ dum ad cœlestia
contemplative the-jubilations are-figured which while to heavenly-things
 se suspendit, quasi terrenæ habitationis castrum deserit,
itself it-lifts as-if of-earthly dwelling the-camp deserts
 et de ipsa contemplationis suæ intima dulcedine hymnum
and from the-very of-contemplation its inmost sweetness a-hymn
 spiritalem summa exultatione Domino persolvit. Habemus ibi
spiritual with-highest exultation to-the-Lord pays we-have there

quoque Delboræ, et Annæ, nec non Judith viduæ cantica,
also of-Deborah and of-Anna and also of-Judith the-widow songs
 sicut et in evangelio Mariæ matris Domini. Quæ videlicet
as also in the-gospel of-Mary the-mother of-the-Lord which namely
 Anna Samuelem parvulum suum offerens tabernaculo Domini,
Anna Samuel little-one her offering to-the-tabernacle of-the-Lord
 auctoritatem suscipiendorum infantum monasteriis dedit.
the-authority of-receiving infants to-monasteries gave
 Unde Isidorus fratribus in cœnobio honorianensi constitutis
whence Isidore to-the-brothers in the-community Honorian established
 cap. v: «Quicumque,» inquit, «a parentibus propriis in
chapter v whoever he-says by parents his-own into
 monasterio fuerit delegatus, noverit se ibi perpetuo
the-monastery he-will-have-been delegated let-him-know himself there perpetually
 mansurum. Nam Anna Samuelem puerum Deo obtulit. Qui
about-to-remain for Anna Samuel the-boy to-God offered who
 et in ministerio templi, quo a matre fuerat functus,
also in the-ministry of-the-temple which by the-mother he-had performed
 permansit, et ubi constitutus est deservivit.» Constat etiam
remained and where established he-was served it-is-agreed also
 filias Aaron pariter cum fratribus suis ad sanctuarium
the-daughters of-Aaron equally with brothers their to the-sanctuary
 et hæreditariam sortem Levi adeo pertinere, ut hinc quoque
and the-hereditary lot of-Levi so to-pertain that hence also
 eis Dominus alimoniam instituerit, sicut scriptum est in
for-them the-Lord nourishment instituted as written it-is in
 libro Numeri, ipso ad Aaron sic dicente: «Omnes primitias
the-book of-Numbers he to Aaron thus saying all the-first-fruits
 sanctuarii, quas offerunt filii Israel Domino, tibi dedi,
of-the-sanctuary which offer the-sons of-Israel to-the-Lord to-you I-have-given
 et filiis ac filiabus tuis jure perpetuo.» Unde nec a
and to-sons and daughters your by-right perpetual whence not-even from

clericorum ordine mulierum religio disjuncta videtur. Quas
of-clerics the-order of-women the-religion separated seems whom
 etiam ipsis nomine conjunctas esse constat, quum videlicet
also to-them in-name joined to-be it-is-agreed since namely
 tam diaconissas quam diaconos appellemus, ac si in utrisque
as-well deaconesses as deacons we-call as if in both
 tribum Levi, et quasi levitas agnoscamus. Habemus etiam
the-tribe of-Levi and as-if Levites we-recognize we-have also
 in eodem libro votum illud maximum, et consecrationem
in the-same book vow that greatest and the-consecration
 Nazaræorum Domini æque feminis sicut et viris esse
of-Nazarites of-the-Lord equally for-women as also for-men to-be
 institutum, ipso ad Moysem Domino sic dicente: «Loquere
instituted he to Moses the-Lord thus saying speak
 ad filios Israel, et dices ad eos: «Vir sive mulier quum
to the-sons of-Israel and you-will-say to them a-man or a-woman when
 fecerint votum ut sanctificentur, et se voluerint
they-will-have-made a-vow that they-may-be-sanctified and themselves will-have-wished
 Domino consecrare, vino et omni quod inebriare potest
to-the-Lord to-consecrate from-wine and all which to-intoxicate can
 abstinebunt. Acetum ex vino et ex qualibet alia potione,
they-will-abstain vinegar from wine and from any other drink
 et quicquid de uva exprimitur non bibent. Uvas
and whatever from the-grape is-pressed not they-will-drink grapes
 recentes siccasque non comedent cunctis diebus, quibus ex
fresh and-dried not they-will-eat all days in-which by
 voto Domino consecrantur. Quidquid ex vinea est ab
vow to-the-Lord they-are-consecrated whatever from the-vine is from
 uva passa usque ad acinum non comedent omni tempore
the-grape dried up to the-seed not they-will-eat at-every time
 separationis suæ.» Hujus quidem religionis illas fuisse
of-separation their of-this indeed religion those to-have-been

arbitror excubantes ad ostium tabernaculi, de quarum speculis
I-reckon who-kept-watch at the-door of-the-tabernacle from whose mirrors
 Moyses vas composuit, in quo lavarentur Aaron et filii
Moses a-vessel composed in which might-be-washed Aaron and sons
 ejus, sicut scriptum est: «Apposuit Moyses labrum æneum in
his as written it-is placed Moses a-basin of-bronze in
 quo lavarentur Aaron et filii ejus; quod fecit de speculis
which might-be-washed Aaron and sons his which be-made from the-mirrors
 mulierum quæ excubabant ad ostium tabernaculi.» Diligenter
of-the-women who kept-watch at the-door of-the-tabernacle diligently
 magnæ devotionis earum fervor describitur quæ clauso etiam
of-great devotion their the-fervor is-described who with-closed even
 tabernaculo, foribus ejus adhærentes sanctarum vigiliarum
tabernacle to-doors its clinging of-holy vigils
 excubias celebrabant, noctem etiam ipsam in orationibus
the-watches celebrated the-night even itself in prayers
 ducentes, et ab obsequio divino viris quiescentibus non
spending and from service divine with-men resting not
 vacantes. Quod vero clausum eis tabernaculum memoratur
being-free which indeed closed to-them the-tabernacle is-recorded
 vita pœnitentium congrue designatur, qui ut se durius
the-life of-penitents fittingly is-designated who that themselves more-harsbly
 pœnitentiæ lamentis afficiant, a cæteris segregantur. Quæ
of-penitence with-laments they-may-afflict from the-others are-separated which
 profecto vita specialiter monasticæ professionis esse perhibetur,
certainly life specially of-monastic profession to-be is-held
 cujus videlicet ordo nihil aliud esse dicitur quam quædam
whose namely order nothing other to-be is-said than a-certain
 parioris pœnitentiæ forma. Tabernaculum vero ad cujus
of-a-more-sparing penitence form the-tabernacle indeed at whose
 ostium excubabant, illud est mystice intelligendum, de quo
door they-kept-watch that is mystically to-be-understood about which

ad Hebræos Apostolus scribit: «Habemus altare, de quo non
to the-Hebrews the-Apostle writes we-have an-altar from which not
 habent edere hi qui tabernaculo deserviunt,» id est quo
have-right to-eat those who to-the-tabernacle serve that is in-which
 participare digni non sunt qui corpori suo, in quo hic quasi
to-partake worthy not are who to-body their in which here as-if
 in castris ministrant, voluptuosum impendunt obsequium.
in camp they-minister voluptuous pay service
 Ostium vero tabernaculi finis est vitæ præsentis, quando
the-door indeed of-the-tabernacle the-end is of-life present when
 hinc anima exit de corpore, et futuram ingreditur vitam.
hence the-soul goes-out from the-body and the-future enters life
 Ad hoc ostium excubant qui de exitu hujus vitæ et
at this door keep-watch who about the-exit of-this life and
 introitu futuræ solliciti sunt, et sic pœnitendo disponunt
the-entrance of-the-future anxious are and thus by-repenting arrange
 hunc exitum, ut illum mereantur introitum. De hoc
this exit that that they-may-merit entrance about this
 quidem quotidiano introitu et exitu sanctæ ecclesiæ illa
indeed daily entrance and exit of-holy church that
 est oratio Psalmistæ: «Dominus custodiat introitum tuum,
is the-prayer of-the-Psalmist the-Lord may-guard entrance your
 et exitum tuum.» Tunc enim simul introitum et exitum
and exit your then for together entrance and exit
 nostrum custodit, quum nos hinc exeuntes et jam per
our be-guards when us hence going-out and already through
 pœnitentiam purgatos illuc statim introducit. Bene autem
penitence purged thither at-once he-leads-in well moreover
 prius introitum quam exitum nominavit, non tam videlicet
first entrance than exit be-named not so-much namely
 ordinem quam dignitatem attendens; quum hic exitus vitæ
order as dignity attending since this exit of-life

mortalis in dolore sit, ille vero introitus æternæ summa
mortal in pain is that but entrance of-eternal the-highest
 sit exultatio. Specula vero earum opera sunt exteriora, ex
is exultation the-mirrors indeed their works are outward from
 quibus animæ turpitudine vel decor dijudicatur, sicut ex
whicb of-the-soul the-shamefulness or beauty is-judged as from
 speculo corporali qualitas humanæ faciei. Ex istis earum
a-mirror bodily the-quality of-the-human face from these their
 speculis vas componitur in quo se abluant Aaron et
mirrors a-vessel is-composed in whicb themselves may-wash Aaron and
 filii ejus, quando sanctarum feminarum opera et tanta
sons his when of-holy women the-works and so-great
 infirmi sexus in Deo constantia pontificum et presbyterorum
of-the-weak sex in God constancy of-bishops and of-priests
 negligentiam vehementer increpant, et ad compunctionis
the-negligence vehemently rebuke and to of-compunction
 lacrymas præcipue movent, et si prout oportet, ipsi earum
tears especially move and if as is-fitting they their
 sollicitudinem gerant, hæc ipsarum opera peccatis illorum
care should-bear these their works for-sins their
 veniam per quam abluantur præparant. Ex his profecto
pardon by whicb they-may-be-washed prepare from these certainly
 speculis vas sibi compunctionis beatus parabat Gregorius,
mirrors a-vessel for-himself of-compunction blessed prepared Gregory
 quum sanctarum virtutem feminarum, et infirmi sexus in
when of-holy the-virtue women and of-the-weak sex in
 martyrio victoriam admirans, et ingemiscens quærebat: «Quid
martyrdom the-victory admiring and groaning he-asked what
 barbari dicturi sunt viri, quum tanta pro Christo delicatæ
barbarous about-to-say are men when so-much for Christ delicate
 puellæ sustineant, et tanto agone sexus fragilis triumphet,
girls endure and in-so-great a-contest the-sex fragile triumphs

ut frequentius ipsum gemina virginitatis et martyrii corona
that more-frequently it with-twin of-virginity and of-martyrdom crown
 pollere noverimus?» Ad has quidem, ut dictum est, ad
to-excel we-know to these indeed as said it-has-been at
 ostium tabernaculi excubantes, et quæ jam quasi Nazareæ
the-door of-the-tabernacle keeping-watch and who already as-if Nazarites
 Domini suam ei viduitatem consecraverant, beatam illam
of-the-Lord their to-him widowhood had-consecrated blessed that
 Annam pertinere non ambigo, quæ singularem Domini
Anna to-belong not I-doubt who the-singular of-the-Lord
 Nazaræum Dominum Jesum Christum in templo cum sancto
Nazarite the-Lord Jesus Christ in the-temple with holy
 Simeone pariter meruit suscipere, et ut plus quam propheta
Simeon equally merited to-receive and that more than a-prophet
 fieret, ipsum eadem hora qua Simeon per spiritum
she-might-become him in-the-same hour in-which Simeon through the-spirit
 agnoscere et præsentem demonstrare ac publice prædicare.
to-recognize and present to-show and publicly to-preach
 Cujus quidem laudem evangelista diligentius prosecutus ait:
whose indeed praise the-evangelist more-diligently pursuing says
 «Et erat Anna prophetissa filia Phanuel de tribu
and there-was Anna a-prophetess the-daughter of-Phanuel of the-tribe
 Aser. Hæc processerat in diebus multis et vixerat cum
of-Aser she had-advanced in days many and had-lived with
 viro suo annis septem, a virginitate sua. Et hæc vidua
husband her years seven from virginity her and she a-widow
 erat usque ad annos octoginta quatuor, quæ non discedebat
was until to years eighty four who not departed
 de templo jejuniis et obsecrationibus serviens nocte ac
from the-temple with-fasts and supplications serving by-night and
 die. Et hac ipsa hora superveniens confitebatur Domino,
by-day and in-this very hour coming-up she-confessed to-the-Lord

et loquebatur omnibus qui expectabant redemptionem
and spoke to-all who awaited the-redemption
 Hierusalem.» Nota singula quæ dicuntur, et perpende
of-Jerusalem note single-things which are-said and weigh
 quam studiosus in hujus viduæ laude fuerit evangelista,
how zealous in of-this widow the-praise was the-evangelist
 et quantis præconiis excellentiam ejus extulerit. Cujus
and with-how-great praises the-excellence her he-extolled whose
 quidem prophetissæ gratiam quam habere solita erat, et
indeed of-prophetess the-grace which to-have accustomed she-was and
 parentem ejus, et tribum, et post septem annos, quos cum
parent her and tribe and after seven years which with
 viro sustinuerat, longævum sanctæ viduitatis tempus quo
husband she-had-borne long of-holy widowhood time in-which
 se Domino mancipaverat, et assiduitatem ejus in templo,
herself to-the-Lord she-had-given-over and the-constancy her in the-temple
 et jejuniorum et orationum instantiam, confessionem laudis,
and of-fasts and of-prayers insistence the-confession of-praise
 quas grates Domino referebat et publicam ejus prædicationem
what thanks to-the-Lord she-rendered and public her preaching
 de promisso et nato Salvatore diligenter expressit; et
about the-promised and born Savior diligently he-expressed and
 Simeonem quidem jam superius evangelista de justitia, non
Simeon indeed already above the-evangelist for justice not
 de prophetia commendaverat, nec in eo tantæ continentiæ
for prophecy had-commended nor in him of-so-great continence
 vel abstinentiæ virtutem, nec divini sollicitudinem obsequii
or of-abstinence the-virtue nor of-divine the-care service
 fuisse memoravit, nec de ejus ad alios prædicatione
to-have-been he-recorded nor about his to others preaching
 quidquam adjecit. Hujus quoque professionis atque propositi
anything he-added of-this also profession and purpose

illæ sunt veræ viduæ, de quibus ad Timotheum scribens
those are true widows about whom to Timothy writing
 Apostolus ait: «Viduas honora, quæ veræ viduæ sunt.» Item:
the-Apostle says widows honor who true widows are likewise
 «Quæ autem vere vidua est, et desolata, speret in Deum,
she-who moreover truly a-widow is and desolate let-her-hope in God
 et instet obsecrationibus nocte ac die. Et hoc præcipe
and let-her-persist in-supplcations by-night and by-day and this command
 ut irreprehensibiles sint.» Et iterum: «Si quis fideles habet
that blameless they-may-be and again if any faithful has
 viduas subministret illis, et non gravetur Ecclesia, ut his
widows let-him-supply them and not let-be-burdened the-Church that for-those
 quæ veræ viduæ sunt sufficiat.» Veras quippe viduas dicit
who true widows are it-may-suffice true indeed widows he-calls
 quæ viduitatem suam secundis nuptiis non dehonestaverunt,
who widowhood their by-second marriage not have-dishonored
 vel quæ devotione magis quam necessitate sic perseverantes
or who by-devotion rather than by-necessity thus persevering
 Domino se dicarunt. Desolatas dicit quæ sic omnibus
to-the-Lord themselves dedicated desolate he-calls who thus to-all-things
 abrenuntiant, ut nullum terreni solatii subsidium retineant,
renounce that no of-earthly solace support they-retain
 vel qui earum curam agant non habent. Quas quidem
or those-who their care may-take not they-have whom indeed
 et honorandas esse præcipit, et de stipendiis Ecclesiæ
both to-be-honored to-be he-commands and from the-stipends of-the-Church
 censet sustentari tanquam de propriis redditibus sponsi
he-judges to-be-sustained as from their-own revenues of-the-bridegroom
 earum Christi. Ex quibus etiam quales ad diaconatus
their Christ from whom also what-kind for of-the-diaconate
 ministerium sint eligendæ diligenter describit, dicens: «Vidua
the-ministry are to-be-chosen diligently he-describes saying a-widow

eligatur non minus sexaginta annorum, quæ fuerit unius
let-be-chosen not less of-sixty years who has-been of-one
 viri uxor, in operibus bonis testimonium habens, si filios
man the-wife in works good testimony having if children
 educavit, si hospitio susceperit, si sanctorum pedes
she-has-brought-up if in-hospitality she-has-received if of-the-saints the-feet
 lavit, si tribulationem patientibus subministravit, si
she-has-washed if the-tribulation for-those-suffering she-has-relieved if
 omne bonum opus consecuta est. Adolescentiores autem
every good work followed she-has younger moreover
 viduas devita.» Quod quidem beatus exponens Hieronymus:
widows avoid which indeed blessed expounding Jerome
 «Devita,» inquit, «in ministerio diaconatus præponere, ne
avoid he-says in the-ministry of-the-diaconate to-set-over lest
 malum pro bono detur exemplum, si videlicet iuniores ad hoc
evil for good be-given an-example if namely younger for this
 eligantur quæ ad tentationem proniores et natura leviores:
be-chosen who to temptation more-prone and by-nature lighter
 nec per experientiam longævæ ætatis providæ malum
nor through the-experience of-long age provident an-evil
 exemplum his præbeant, quibus maxime bonum dare
example to-those may-offer to-whom most good to-give
 debuerant.» Quod quidem malum exemplum in junioribus
they-ought which indeed evil example in the-younger
 viduis, quia jam Apostolus certis didicerat experimentis,
widows because already the-Apostle by-certain had-learned experiences
 aperte profitetur, et consilium insuper adversum hoc præbet.
openly he-professes and counsel moreover against this he-offers
 Quum enim præmisisset: «Adolescentiores autem viduas
when for he-had-put-first younger moreover widows
 devita,» causam hujus rei et consilii sui medicamentum
avoid the-cause of-this thing and of-counsel his the-medicine

statim apposit, dicens: «Quum enim luxuriatæ fuerint,
at-once he-applied saying when for wanton they-will-have-grown
 in Christo nubere volunt, habentes damnationem, quia
in Christ to-marry they-wish having damnation because
 primam fidem irritam fecerunt. Simul autem et otiosæ
the-first faith void they-have-made together moreover also idle
 discunt circumire domos: non solum otiosæ, sed et verbosæ
they-learn to-go-about houses not only idle but also talkative
 et curiosæ, loquentes quæ non oportet. Volo ergo
and busybodies speaking things-which not it-behooves I-will therefore
 juniores nubere, filios procreare, matresfamilias esse, nullam
the-younger to-marry children to-beget mothers-of-families to-be no
 occasionem dare adversario, maledicti gratia. Jam enim
occasion to-give to-the-adversary of-cursing for-the-sake already for
 quædam conversæ sunt retro Sathanam.» Hanc quoque
some turned they-have back after-Satan this also
 Apostoli providentiam, de diaconissis scilicet eligendis,
of-the-Apostle the-foresight about deaconesses namely to-be-chosen
 beatus Gregorius secutus, Maximo siracusano episcopo
blessed Gregory following to-Maximus of-Syracuse bishop
 scribit, his verbis: «Juvenulas abbatissas vehementissime
writes in-these words young abbesses most-vehemently
 prohibemus. Nullum igitur episcopum fraternitas tua nisi
we-forbid no therefore bishop fraternity your except
 sexagenariam virginem, cujus vitam atque mores exegerint,
a-sixty-year-old virgin whose life and morals have-required
 velare permittat.» Abbatissas quippe quas nunc dicimus
to-veil let-it-permit abbesses indeed whom now we-call
 antiquitus diaconissas vocabant, quasi ministeriales potius
of-old deaconesses they-called as-if ministers rather
 quam matres. Diaconus quippe minister interpretatur, et
than mothers a-deacon indeed minister is-interpreted and

diaconissas ab administratione potius quam a praelatione
deaconesses from administration rather than from prelacy
 nuncupandas esse censebant, secundum quod ipse Dominus
to-be-named to-be they-judged according-to what himself the-Lord
 tam exemplis quam verbis instituit, dicens: «Qui major
as-well by-examples as by-words instituted saying he-who greater
 est vestrum, erit minister vester.» Et iterum: «Nam quis
is of-you will-be minister your and again for who
 major est, qui recumbit an qui ministrat? Ego autem
greater is he-who reclines or he-who serves I moreover
 in medio vestrum sum, sicut qui ministrat.» Et alibi:
in the-midst of-you am as he-who serves and elsewhere
 «Sicut filius hominis non venit ministrari, sed ministrare.»
as the-son of-man not came to-be-served but to-serve
 Unde et Hieronymus hoc ipsum nomen abbatis, quo
whence also Jerome this very name of-abbot in-which
 jam gloriari multos noverat, ex ipsa Domini auctoritate
already to-glory many he-knew from the-very of-the-Lord authority
 non mediocriter ausus est arguere. Qui videlicet eum
not moderately dared he-has to-reprove who namely that
 locum exponens quo scriptum est in epistola ad Galatas:
place expounding in-which written is in the-letter to the-Galatians
 «Clamantem: Abba pater.» «Abba,» inquit, «hebraicum est,
crying abba father abba he-says Hebrew is
 hoc ipsum significans quod pater. Quum autem abba pater
this very signifying which father since moreover abba father
 hebræo syroque sermone dicatur, et Dominus in Evangelio
in-the-Hebrew and-Syriac speech is-said and the-Lord in the-Gospel
 præcipiat, nullum patrem vocandum esse nisi Deum: nescio
commands no-one father to-be-called to-be except God I-know-not
 qua licentia in monasteriis vel vocemus hoc nomine alios,
by-what license in monasteries either we-call by-this name others

vel vocari nos acquiescamus. Et certe ipse præcepit hoc,
or to-be-called ourselves we-acquiesce and certainly he commanded this
 qui dixerat non esse jurandum. Si non juramus, nec patrem
who had-said not to-be to-be-sworn if not we-swear nor father
 quempiam nominemus. Si de patre interpretabimur aliter,
anyone let-us-name if about father we-shall-interpret otherwise
 et de jurando aliter sentire cogemur.» Ex his profecto
also about swearing otherwise to-think we-shall-be-compelled of these certainly
 diaconissis Phœben illam fuisse constat, quam Apostolus
deaconesses Phoebe that to-have-been it-is-agreed whom the-Apostle
 Romanis diligenter commendans, et pro ea exorans, ait:
to-the-Romans diligently commending and for her entreating says
 «Commendo autem vobis Phœben sororem nostram, quæ
I-commend moreover to-you Phoebe sister our who
 est in ministerio ecclesiæ, quæ est in Cenchris: ut eam
is in the-ministry of-the-church which is in Cenchreae that her
 suscipiatis in Domino digne sanctis, et assistatis ei in
you-may-receive in the-Lord worthily of-saints and you-may-stand-by her in
 quocunque negotio vestro indiguerit. Etenim ipsa quoque
whatever business of-yours she-will-have-needed for she also
 astitit multis, et mihi ipsi.» Quem quidem locum tam
has-stood-by many and me myself which indeed place as-well
 Cassiodorus quam Claudius exponentes, ipsam illius ecclesiæ
Cassiodorus as Claudius expounding her of-that church
 diaconissam fuisse profitentur. Cassiodorus: «Significat,»
a-deaconess to-have-been profess Cassiodorus it-signifies
 inquit, «diaconissam fuisse matris ecclesiæ. Quod in
he-says a-deaconess to-have-been of-the-mother church which in
 partibus Græcorum hodie usque quasi militiæ causa
the-parts of-the-Greeks today until as-if of-warfare for-the-sake
 peragitur. Quibus et baptizandi usus in ecclesia non negatur.»
is-performed to-whom also of-baptizing the-use in the-church not is-denied

Claudius: «Hic locus,» inquit, «apostolica auctoritate docet
Claudius this place he-says by-apostolic authority teaches
 etiam feminas in ministerio ecclesiæ constitui, in quo officio
also women in the-ministry of-the-church to-be-established in which office
 positam Phœben apud ecclesiam, quæ est Cenchris, Apostolus
placed Phoebe at the-church which is at-Cenchree the-Apostle
 magna cum laude et commendatione prosequitur.» Quales
with-great with praise and commendation follows such
 etiam ipse ad Timotheum scribens inter ipsos colligens
also be-himself to Timothy writing among the-very gathering
 diaconos simili morum instructione vitam earum instituit.
deacons with-similar of-morals instruction life their established
 Ibi quippe ecclesiasticorum ministeriorum ordinans gradus,
there indeed of-ecclesiastical ministries ordering the-grades
 quum ab episcopo ad diaconos descendisset: «Diaconos,»
when from bishop to deacons he-had-descended deacons
 inquit, «similiter pudicos, non bilingues, non multo vino
he-says likewise chaste not double-tongued not to-much wine
 deditos, non turpe lucrum sectantes, habentes mysterium
given not shameful gain pursuing holding the-mystery
 fidei in conscientia pura.» Et: «Hi autem probentur primum
of-faith in conscience pure and these moreover let-be-tested first
 et sic ministrent, nullum crimen habentes. Mulieres similiter
and thus let-them-minister no crime having the-women likewise
 pudicas esse, non detrahentes, sobrias, fideles in omnibus.
chaste to-be not slandering sober faithful in all-things
 Diacones sint unius uxoris viri, qui filiis suis bene
deacons let-be of-one wife husbands who over-children their well
 præsent, et suis domibus. Qui enim bene ministraverint,
rule and their-own over-houses who for well will-have-ministered
 gradum bonum sibi acquirent, et multam fiduciam
a-degree good for-themselves will-acquire and much confidence

in fide, quæ est in Christo Jesu.» Quod itaque ibi de
in the-faith which is in Christ Jesus what and-so there about
 diaconibus dixit, «non bilingues:» hoc de diaconissis dicit,
deacons he-said not double-tongued this about deaconesses he-says
 «non detrahentes.» Quod ibi «non multo vino deditos,»
not slandering what there not to-much wine given
 hic dicit «sobrias.» Cætera vero, quæ ibi sequuntur,
here he-says sober the-other-things indeed which there follow
 hic breviter comprehendit dicens, «fideles in omnibus.» Qui
here briefly he-comprehends saying faithful in all-things who
 etiam sicut episcopus sive diaconos esse prohibet digamos,
also as bishops or deacons to-be forbids twice-married
 ita et diaconissas unius viri uxores instituit esse, ut jam
so also deaconesses of-one man wives he-established to-be as already
 supra meminimus: «Vidua,» inquit, «eligatur non minus
above we-have-mentioned a-widow he-says let-be-chosen not less
 sexaginta annorum, quæ fuerit unius viri uxor, in operibus
of-sixty years who has-been of-one man the-wife in works
 bonis testimonium habens, si filios educavit, si hospitio
good testimony having if children she-has-brought-up if in-hospitality
 recepit, si sanctorum pedes lavit, si tribulationem
she-has-received if of-the-saints the-feet she-has-washed if the-tribulation
 patientibus subministravit, si omne opus bonum subsequuta
for-those-suffering she-has-relieved if every work good followed
 est. Adolescentiores autem viduas devita.» In qua quidem
she-has younger moreover widows avoid in which indeed
 diaconissarum descriptione vel instructione, quam diligentior
of-deaconesses description or instruction how more-diligent
 fuerit Apostolus quam in præmissis tam episcoporum quam
was the-Apostle than in the-preceding as-well of-bishops as
 Diaconorum institutionibus facile est assignare. Quippe quod
of-deacons institutions easy it-is to-assign indeed what

ait, «in operibus bonis testimonium habens,» vel, «si
he-says in works good testimony having or if
hospitio recepit,» nequaquam in diaconibus memoravit.
in-hospitality she-has-received by-no-means in deacons he-recorded
Quod vero adjecit, «si sanctorum pedes lavit, si
what indeed he-added if of-the-saints the-feet she-has-washed if
tribulationem, etc.» tam in episcopis quam in diaconis
the-tribulation etc as-well in bishops as in deacons
tacitum est. Et episcopos quidem et diaconos dicit «nullum
passed-over is and bishops indeed and deacons he-calls no
crimen habentes.» Istas vero non solum irreprehensibiles
crime having these but not only blameless
esse præcipit, verum etiam «omne opus bonum subsequens»
to-be he-commands but also every work good having-followed
dicit. Caute etiam de maturitate ætatis earum providit,
he-says cautiously also about the-maturity of-age their he-provided
ut in omnibus auctoritatem habeant, dicens: «non minus
that in all-things authority they-may-have saying not less
sexaginta annorum,» et non solum vitæ earum, verum
of-sixty years and not only to-life their but
etiam ætati longævæ in multis probatæ reverentia deferatur.
also to-age long-lived in many-things proven reverence may-be-paid
Unde et Dominus licet Joannem plurimum diligeret,
whence also the-Lord although John very-much he-loved
Petrum tamen seniore tam ipsi quam cæteris præfecit.
Peter yet the-older as-well to-him as to-the-others he-set-over
Minus quippe omnes indignantur seniore sibi quam
less indeed all are-indignant an-older to-themselves than
juniorum præponi; et libentius seniori paremus, quem
a-younger to-be-set-over and more-gladly to-the-older we-obey whom
non solum vita priorem, verum etiam et natura et ordo
not only life prior but also both nature and the-order

temporis fecit. Hinc et Hieronymus in primo Contra
of-time has-made hence also Jerome in the-first Against
 Jovinianum, quum de prælatione Petri meminere: «Unus,»
Jovinian when about the-prelacy of-Peter he-mentions one
 inquit, «eligitur, ut capite constituto schismatis tollatur
he-says is-chosen that with-a-head established of-schism may-be-removed
 occasio. Sed cur non Joannes electus est? Ætati delatum
the-occasion but why not John chosen was to-age deferred
 est, quia Petrus senior erat, ne adhuc adolescens et pene
it-was because Peter older was lest still a-young-man and almost
 puer progressæ ætatis hominibus præferretur, et magister
a-boy of-advanced of-age to-men should-be-preferred and the-master
 bonus, qui occasionem jurgii debuerat auferre discipulis,
good who the-occasion of-strife ought to-remove from-the-disciples
 in adolescentem, quem dilexerat, causam præbere videretur
against the-young-man whom he-had-loved a-cause to-offer should-seem
 invidiæ.» Hoc abbas ille diligenter considerabat, qui sicut in
of-envy this abbot that diligently considered who as in
 Vitis Patrum scriptum est, juniore fratri, qui primus
the-Lives of-the-Fathers written is from-the-younger brother who first
 ad conversionem venerat, primatum abstulit, et majore
to conversion had-come the-primacy took-away and to-the-elder
 eum tradidit; hoc uno tantum, quia hic illum ætate
it gave for-this one-thing only because this-one that-one in-age
 præcedebat. Verebatur quippe ne ipse etiam frater carnalis
preceded he-feared indeed lest the-very also brother by-blood
 indigne ferret juniorem sibi præponi. Meminerat ipsos
unworthily should-bear the-younger to-himself to-be-set-over he-remembered the-very
 quoque apostolos de duobus ipsorum indignatos esse,
also apostles about two of-themselves indignant to-have-been
 quum apud Christum matre interveniente prærogativam
when with Christ the-mother intervening a-prerogative

quamdam affectasse viderentur: maxime quum unus horum
certain to-have-aimed-at they-seemed most since one of-these
 esset duorum, qui cæteris junior erat apostolis, ipse
was of-the-two who than-the-others younger was apostles he
 videlicet Joannes, de quo modo diximus. Nec solum
namely John about whom just-now we-have-spoken nor only
 in diaconissis instituendis apostolica plurimum invigilavit
in deaconesses to-be-instituted apostolic very-much watched
 cura, verum generaliter erga sanctæ professionis viduas
care but generally toward of-holy profession widows
 quam studiosus extiterit liquet, ut omnem amputet
how zealous he-was is-clear that every it-might-cut-off
 tentationis occasionem. Quum enim præmisisset: «Viduas
of-temptation occasion when for he-had-put-first widows
 honora, quæ veræ viduæ sunt,» statim adjecit: «Si qua
honor who true widows are at-once he-added if any
 autem vidua filios aut nepotes habet, discat primum
moreover widow children or grandchildren has let-her-learn first
 domum suam regere, et mutuam vicem reddere parentibus.»
house her to-rule and the-mutual return to-render to-parents
 Et post aliqua: «Si quis,» inquit, «suorum, et maxime
and after some-things if anyone he-says of-bis-own and most
 domesticorum curam non habet, fidem negavit, et est
of-bis-household care not has the-faith he-has-denied and is
 infideli deterior.» In quibus quidem verbis simul et
than-an-unbeliever worse in which indeed words at-once both
 debitæ providet humanitati, et propositæ religioni. Ne
for-due he-provides humanity and for-the-proposed religion lest
 videlicet sub obtentu religionis parvuli deserantur inopes,
namely under the-pretext of-religion little-ones be-deserted needy
 et carnalis compassio erga indigentes sanctum viduæ
and carnal compassion toward the-needy the-holy of-the-widow

perturbet propositum, et retro respicere cogat, et
should-disturb purpose and back to-look should-compel and
 nonnunquam etiam usque ad sacrilegia trahat, et aliquid
sometimes even as-far-as to sacrileges should-draw and something
 suis porrigat, quod de communi defraudet. Unde
to-her-own should-hand-over which from the-common she-should-defraud whence
 necessarium patet consilium, ut quæ domesticorum cura
necessary is-evident the-counsel that those-who of-the-household in-care
 sunt implicitæ, antequam ad veram viduitatem transeuntes,
are entangled before to true widowhood passing
 divinis se penitus obsequiis mancipient, hanc vicem
to-divine themselves wholly services they-give-over this return
 suis parentibus reddant: ut sicut eorum cura fuerunt
to-their-own parents should-render that as their by-the-care they-were
 educatæ, ipsæ quoque posteris suis eadem lege provideant.
brought-up they also for-posterity their by-the-same law may-provide
 Qui etiam viduarum religionem exaggerans, eas instare
who also of-widows the-religion amplifying them to-persist
 præcipit obsecrationibus et orationibus nocte et die.
he-commands in-supplications and prayers by-night and by-day
 De quarum etiam necessitudinibus admodum sollicitus: «Si
about whose also necessities very anxious if
 quis fidelis,» inquit, «habet viduas, subministret illis, et
any faithful-one he-says has widows let-him-supply them and
 non gravetur Ecclesia, ut his quæ veræ viduæ sunt
not let-be-burdened the-Church that for-those who true widows are
 sufficiat.» Ac si aperte dicat: Si qua est vidua, quæ
it-may-suffice as if openly he-should-say if any is a-widow who
 tales habeat domesticos, qui ei necessaria de facultatibus
such may-have household who for-her necessities from means
 suis valeant ministrare; ipsi super hoc ei provideant,
their may-be-able to-supply they about this for-her let-them-provide

ut cæteris sustentandis publici sumptus ecclesiæ possint
that for-the-others to-be-sustained the-public expenses of-the-church may-be-able
 sufficere. Quæ quidem sententia patenter ostendit, si qui erga
to-suffice which indeed sentence openly shows if any toward
 huiusmodi viduas suas obstinati sunt, eos ad hoc debitum
such widows their-own obstinate are them to this debt
 ex apostolica auctoritate constringendos esse. Qui non solum
by apostolic authority to-be-constrained to-be who not only
 earum necessitudini, verum etiam providens honori: «Viduas,»
their for-the-necessity but also providing for-honor widows
 inquit, «honora, quæ veræ viduæ sunt.» Tales illas fuisse
he-says honor who true widows are such them to-have-been
 credimus, quarum alteram ipse matrem, alteram Joannes
we-believe of-whom one he-himself mother the-other John
 evangelista dominam, ex sanctæ professionis reverentia vocat:
the-evangelist lady from of-holy profession reverence calls
 «Salutate,» inquit Paulus ad Romanos scribens, «Rufum
salute says Paul to the-Romans writing Rufus
 electum in Domino, et matrem ejus, et meam.» Joannes
chosen in the-Lord and the-mother his and mine John
 vero in secunda quam scribit epistola: «Senior,» inquit,
indeed in the-second which he-writes letter the-elder he-says
 «electæ dominæ, et natis ejus, etc.» A qua etiam se
to-the-elect lady and children her etc by whom also himself
 diligi postulans inferius adjunxit: «Et nunc rogo te, domina,
to-be-loved asking further-on he-added and now I-ask you O-lady
 ut diligamus alterutrum.» Cujus quoque fretus auctoritate
that we-may-love one-another of-whom also relying-on the-authority
 Hieronymus, ad vestræ professionis virginem Eustochium
Jerome to of-your profession the-virgin Eustochium
 scribens, eam appellare dominam non erubuit: imo cur etiam
writing her to-call lady not blushed nay why even

debuerit, statim opposuit dicens: «Hoc idcirco domina mea
he-ought at-once he-set-against saying this therefore O-lady my
 Eustochium, dominam quippe debeo vocare sponsam Domini
Eustochium lady indeed I-ought to-call the-bride of-the-Lord
 nostri, etc.» Qui etiam postmodum in eadem epistola hujus
our etc who also afterward in the-same letter of-this
 sancti propositi prærogativam omni terrenæ felicitatis gloriæ
holy purpose the-prerogative to-all of-earthly happiness glory
 superponens, ait: «Nolo habere consortia matronarum,
setting-above says I-do-not-wish you-should-have the-company of-matrons
 nolo ad nobilium accedas domos, nolo frequenter
I-do-not-wish to of-nobles you-should-go houses I-do-not-wish frequently
 videas, quod contemnens virgo esse voluisti. Si ad
you-should-see what despising virgin to-be you-have-wished if to
 imperatoris uxorem concurrerit ambitio salutantium, cur tu
of-the-emperor the-wife flocks the-ambition of-those-greeting why you
 facis injuriam viro tuo? Ad hominis conjugem sponsa
do injury to-husband your to of-a-man the-wife the-bride
 Dei quid properas? Disce in hac parte superbiam sanctam.
of-God why do-you-hasten learn in this part pride holy
 Scito te esse illis meliorem.» Qui etiam ad virginem Deo
know you to-be than-them better who also to a-virgin to-God
 dicatam scribens de consecratis Deo virginibus, quantam
dedicated writing about consecrated to-God virgins how-great
 in cœlo beatitudinem, et in terra possideant dignitatem,
in heaven blessedness and on earth they-possess dignity
 ita exorsus ait: «Quantam in cœlestibus beatitudinem
thus beginning says how-great in the-heavenly-places blessedness
 virginitas sancta possideat, præter Scripturarum testimonia
virginity holy possesses besides of-the-Scriptures the-testimonies
 Ecclesiæ etiam consuetudine edocemur, qua addiscimus
of-the-Church also by-the-custom we-are-taught by-which we-learn

peculiare illis subsistere meritum, quarum spiritalis est
a-peculiar for-them to-subsist merit whose spiritual is
 consecratio. Nam quum unaquæque turba credentium paria
consecration for when every crowd of-believers equal
 gratiæ dona percipiant, et iisdem omnes sacramentorum
of-grace gifts receive and in-the-same all of-sacraments
 benedictionibus gloriantur, istæ proprium aliquid præ cæteris
blessings glory these their-own something before the-others
 habent, dum de illo sancto et immaculato Ecclesiæ grege
have while from that holy and immaculate of-the-Church flock
 quasi sanctiores purioresque hostiæ pro voluntatis suæ meritis
as-if holier and-purer victims for of-will their merits
 a Spiritu sancto eliguntur, et per summum sacerdotem
by the-Spirit holy are-chosen and through the-highest priest
 Dei offeruntur altario.» Item: «Possidet ergo virginitas et
of-God are-offered to-the-altar likewise possesses therefore virginity also
 quod alii non habent, dum et peculiarem obtinet gratiam,
what others not have while both a-peculiar it-obtains grace
 et proprio, ut ita dixerim, consecrationis privilegio gaudet.
and in-its-own as so I-should-say of-consecration privilege rejoices
 Virginum quippe consecrationem, nisi periculo mortis urgente,
of-virgins indeed the-consecration unless with-danger of-death pressing
 celebrari alio tempore non licet quam in Epiphania
to-be-celebrated at-another time not it-is-permitted than at Epiphany
 et Albis Paschalibus, et in apostolorum natalitiis; nec
and in-the-whites Easter and on of-the-apostles birthdays nor
 nisi a summo sacerdote, id est episcopo tam ipsas quam
except by the-highest priest that is the-bishop as-well them as
 ipsarum sacris capitibus imponenda velamina sanctificari.»
their for-sacred heads to-be-placed veils to-be-sanctified
 Monachis autem, quamvis ejusdem sint professionis, vel
to-monks moreover although of-the-same they-are profession or

ordinis, et dignioris sexus, etiam si sint virgines, qualibet
order and of-the-worthier sex even if they-be virgins on-any
 die benedictionem et ab abbate suscipere tam ipsi
day the-blessing also from the-abbot to-receive as-well for-themselves
 quam propriis eorum indumentis, id est cucullis, permissum
as for-own their garments that is cowls permitted
 est. Presbyteros quoque et cæteros inferioris gradus clericos
it-is priests also and the-other of-lower degree clerics
 semper in jejuniis quatuor temporum, et episcopos omni
always at the-fasts of-the-four seasons and bishops on-every
 die dominico constat ordinari posse. Virginum autem
day Lord's it-is-agreed to-be-ordained to-be-able of-virgins moreover
 consecratio quanto pretiosior, tanto rarior, præcipuarum
the-consecration by-how-much more-precious by-so-much rarer of-the-chief
 exultationem solemnitatum sibi vindicavit. De quarum
the-exultation solemnities to-itself has-claimed about whose
 virtute mirabili universa amplius congaudet Ecclesia, sicut
virtue wonderful the-whole more rejoices Church as
 et Psalmista prædixerat his verbis: «Adducentur regi
also the-Psalmist had-foretold in-these words they-will-be-led to-the-king
 virgines post eam.» Et rursum: «Afferentur in lætitia et
virgins after her and again they-will-be-brought in gladness and
 exultatione, adducentur in templum regis.» Quam etiam
exultation they-will-be-led into the-temple of-the-king which also
 consecrationem Matthæus apostolus simul et evangelista
consecration Matthew the-apostle at-once and evangelist
 composuisse vel dictasse refertur, sicut in ejus passione
to-have-composed or to-have-dictated is-related as in his passion
 legitur, ubi et ipse pro earum consecratione vel virginalis
is-read where also he for their consecration or of-the-virginal
 propositi defensione martyr occubuisse memoratur. Nullam
purpose defense a-martyr to-have-fallen is-recorded no

vero benedictionem vel clericorum vel monachorum apostoli
indeed blessing either of-clerics or of-monks the-apostles
 nobis scriptam reliquerunt. Quarum quoque religio sola ex
to-us written have-left of-whom also the-religion alone by
 nomine sanctitatis est insignita, quum ipsæ a sanctimonia,
the-name of-holiness is marked since they from sanctimony
 id est sanctitate, sanctimoniales sunt dictæ. Quippe quo
that is holiness nuns are called indeed by-how-much
 infirmior est feminarum sexus, gravior est Deo atque
weaker is of-women the-sex more-pleasing it-is to-God and
 perfectior earum virtus: juxta ipsius quoque Domini
more-perfect their virtue according-to the-very also Lord's
 testimonium, quo infirmitatem Apostoli ad certaminis
testimony by-which the-infirmary of-the-Apostle to of-the-contest
 coronam exhortans, ait: «Sufficit tibi gratia mea. Nam
the-crown exhorting he-says suffices for-you grace my for
 virtus in infirmitate perficitur.» Qui etiam de corporis
virtue in infirmity is-perfected who also about of-body
 sui, quod est Ecclesia, membris per eundem loquens
his which is the-Church the-members through the-same speaking
 apostolum, ac si præcipue tam infirmorum membrorum
apostle as if especially so of-weak members
 honorem commendaret, in eadem subjunxit epistola, hoc est
the-honor he-commended in the-same added letter that is
 ad Corinthios prima: «Sed multo magis quæ videntur membra
to the-Corinthians the-first but much more which seem members
 corporis infirmiora esse, necessaria sunt; et quæ putamus
of-the-body weaker to-be more-necessary are and which we-think
 ignobiliora membra esse corporis, his abundantiorum
more-ignoble members to-be of-the-body on-these more-abundant
 honorem circumdamus: et quæ inhonesta nostra sunt,
honor we-put-around and which uncomely our are

abundantiore[m] honestate[m] habent. Honesta autem nostra
more-abundant comeliness have comely moreover our
 nullius egent. Sed Deus temperavit corpus ei cui
of-nothing need but God has-tempered the-body to-that to-which
 dederat abundantiore[m] tribuendo honorem, ut non sit
he-had-given more-abundant by-assigning honor that not there-be
 schisma in corpore, sed in id ipsum pro invicem sollicita
schism in the-body but for the-same itself for one-another anxious
 sint membra.» Quis autem adeo integre per divinæ gratiæ
may-be the-members who moreover so wholly through of-divine grace
 dispensationem hæc in aliquo dixerit adimpleri, sicut in
dispensation these-things in any-one would-say to-be-fulfilled as in
 ipsa muliebris sexus infirmitate, quem tam culpa quam
the-very of-the-womanly sex infirmity which as-well fault as
 natura contemptibile[m] fecerat? Circumspice singulos in hoc
nature contemptible had-made look-around at-each in this
 sexu gradus, non solum virgines, ac viduas, seu conjugatas,
sex degrees not only virgins and widows or married-women
 verum etiam ipsas scortorum abominationes, et in eis
but also the-very of-whores abominations and in them
 Christi gratiam videbis ampliorem: ut juxta dominicam
of-Christ the-grace you-will-see more-ample that according-to the-Lord's
 et apostolicam sententiam: «Sint novissimi primi, et primi
and apostolic sentence may-be the-last first and the-first
 novissimi,» et: «Ubi abundavit delictum, superabundet et
last and where abounded offense may-superabound also
 gratia.» Cujus quidem divinæ gratiæ beneficia vel honorem
grace of-which indeed divine grace the-benefits or honor
 feminis exhibita si ab ipso exordio mundi repetamus,
to-women shown if from the-very beginning of-the-world we-trace-back
 reperiemus statim mulieris creationem quadam præcellere
we-shall-find at-once of-woman the-creation by-a-certain excelling

dignitate: quum, ipsa scilicet in paradiso, vir extra creatus
dignity since she namely in paradise the-man outside created
 sit. Ut hinc præcipue mulieres admoneantur attendere,
was that hence especially women may-be-admonished to-attend
 quam sit earum naturalis patria paradisu, et quo
how is their natural fatherland paradise and by-how-much
 amplius eas cœlibem paradisi vitam sequi conveniat. Unde
more them celibate of-paradise the-life to-follow it-befits whence
 Ambrosius in libro de Paradiso: «Et apprehendit,» inquit,
Ambrose in the-book on Paradise and took he-says
 «Deus hominem quem fecit, et posuit eum in Paradiso.
God the-man whom he-made and placed him in Paradise
 Vides quoniam qui erat apprehenditur. In paradiso eum
you-see that he-who was is-taken in paradise him
 collocavit. Adverte quia extra paradisu vir factus est,
he-placed notice that outside paradise the-man made was
 et mulier intra paradisu. In inferiori loco vir melior
and the-woman within paradise in the-lower place the-man better
 invenitur, et illa quæ in meliore loco facta est inferior
is-found and she who in the-better place made was lower
 reperitur. Prius quoque Dominus Evam totius originem
is-found first also the-Lord Eve of-all the-origin
 mali restauravit in Maria, quam Adam in Christo reparavit.
of-evil restored in Mary before Adam in Christ he-repaired
 Et sicut a muliere culpa, sic a muliere cœpit gratia,
and as from a-woman fault so from a-woman began grace
 et virginitatis refloruit prærogativa. Ac prius in Anna et
and of-virginity reflowered the-prerogative and first in Anna and
 Maria viduis et virginibus sanctæ professionis forma est
Mary for-widows and for-virgins of-holy profession the-form was
 exhibita, quam in Joanne vel apostolis monasticæ religionis
shown before in John or the-apostles of-monastic religion

exempla viris proposita. Quod si post Evam, Delboræ,
examples to-men set-forth but if after Eve of-Deborah
 Judith, Esther virtutem intueamur, profecto non mediocrem
of-Judith of-Esther the-virtue we-behold certainly not moderate
 robori virilis sexus inferemus erubescuntiam. Delbora
on-the-strength of-the-manly sex we-shall-bring shame Deborah
 quippe dominici iudex populi, viris deficientibus dimicavit,
indeed of-the-Lord's judge people with-men failing fought
 et devictis hostibus populoque Domini liberato, potenter
and with-conquered enemies and-the-people of-the-Lord freed mightily
 triumphavit. Judith inermis cum Abra sua terribilem exercitum
triumphed Judith unarmed with Abra her a-terrible army
 est aggressa, et unius Holoferni proprio ipsius gladio
she-has attacked and of-one Holofernes with-the-own his sword
 caput amputans, sola universos stravit hostes, et desperatum
the-head cutting-off alone all laid-low enemies and the-despairing
 populum suum liberavit. Esther spiritu latenter suggerente
people her freed Esther with-the-spirit secretly suggesting
 contra ipsum etiam legis decretum gentili copulata regi,
against the-very even of-the-law decree to-a-gentile joined king
 impiissimi Aman consilium, et crudele regis prævenit
of-most-impious Haman the-counsel and the-cruel of-the-king forestalled
 edictum, constitutamque regiæ deliberationis sententiam quasi
edict and-the-established of-royal deliberation sentence as-if
 uno temporis momento in contrarium convertit. Magnæ
in-one of-time moment into the-contrary turned to-great
 ascribitur virtuti quod David in funda et lapide Goliam
is-ascribed virtue that David with a-sling and a-stone Goliath
 aggressus est et devicit. Judith vidua ad hostilem procedit
attacked he-has and conquered Judith a-widow to the-hostile goes-forth
 exercitum sine funda et lapide, sine omni adminiculo
army without sling and stone without any support

armaturæ dimicatura. Esther solo verbo populum suum
of-armor about-to-fight Esther by-a-mere word people her
 liberat, et conversa in hostes sententia, corruerunt ipsi
frees and turned against the-enemies the-sentence fell they
 in laqueum quem tetenderant. Cujus quidem insignis facti
into the-snare which they-had-stretched of-which indeed notable deed
 memoria singulis annis apud Judæos solemnem meruit
the-memory in-each year among the-jews a-solemn has-merited
 habere lætitiā; quod nequaquam aliqua virorum facta
to-have gladness which by-no-means any of-men deeds
 quantumcunque splendida obtinuerunt. Quis incomparabilem
however splendid have-obtained who the-incomparable
 matris septem filiorum constantiam non miretur, quos
of-the-mother of-seven sons constancy not would-wonder-at whom
 una cum matre apprehensos, sicut Machabæorum historia
together with the-mother seized as of-the-Maccabees the-history
 narrat, rex impiissimus Antiochus ad carnes porcinas contra
relates king the-most-impious Antiochus to the-flesh of-swine against
 legem edendas nisus est frustra compellere? Quæ mater,
the-law to-be-eaten strove he-has in-vain to-compel which mother
 suæ immemor naturæ, et humanæ affectionis ignara,
of-her-own unmindful nature and of-human affection ignorant
 nec nisi Dominum præ oculis habens, quot sacris
nor except the-Lord before eyes having as-many-as by-sacred
 exhortationibus suis ad coronam filios præmisit, tot
exhortations her to the-crown sons she-sent-ahead so-many
 ipsa martyriis triumphavit, proprio ad extremum martyrio
she by-martyrdoms triumphed by-her-own at the-last martyrdom
 consummata. Si totam Veteris Testamenti seriem revolvamus,
consummated if the-whole of-the-Old Testament series we-turn-over
 quid hujus mulieris constantiæ comparare poterimus? Ille
what of-this woman's to-the-constancy to-compare shall-we-be-able be

ad extremum vehemens tentator beati Job, imbecillitatem
at the-last vehement tempter of-blessed Job the-weakness
 humanæ naturæ contra mortem considerans: «Pellem,» inquit,
of-human nature against death considering skin he-says
 «pro pelle, et universa dabit homo pro anima sua.» In
for skin and all-things will-give a-man for life his to
 tantum enim omnes angustias mortis naturaliter horremus,
such-a-degree for all the-straits of-death by-nature we-dread
 ut sæpe ad defensionem unius membri alterum opponamus,
that often for the-defense of-one member another we-put-in-the-way
 et pro vita hac conservanda nulla vereamur incommoda.
and for life this to-be-preserved no we-fear inconveniences
 Hæc vero non solum sua, sed propriam et filiorum
she indeed not only her-own but her-own and of-her-sons
 animas perdere sustinuit, ne unam legis incurreret
lives to-lose bore lest one of-the-law she-should-incur
 offensam. Quæ est ista, obsecro, ad quam compellebatur
offense what is this I-beseech to which she-was-compelled
 transgressio? Nunquid abrenuntiare Deo, vel thurificare
transgression surely-not to-renounce God or to-burn-incense
 idolis covebatur? Nihil, inquam, ab eis exigebatur, nisi
to-idols was-she-compelled nothing I-say from them was-required except
 ut carnibus vescerentur, quas lex eis interdicebat. O
that on-meats they-should-feed which the-law to-them forbade O
 fratres et commonachi, qui tam impudenter quotidie contra
brothers and fellow-monks who so shamelessly daily against
 regulæ institutionem ac nostram professionem ad carnes
of-the-rule the-institution and our profession for meats
 inhiatis, quid ad hujus mulieris constantiam dicturi estis?
gape what to of-this woman constancy about-to-say are-you
 Numquid tam inverecondi estis, ut quum hæc auditis,
surely-not so shameless are-you that when this you-hear

erubescencia non confundamini? Sciatis, fratres, quod de
by-shame not you-are-confounded know O-brothers what about
 regina Austri Dominus incredulis exprobrat, dicens:
the-queen of-the-South the-Lord to-the-unbelieving reproaches saying
 «Regina Austri surget in iudicio cum generatione ista,
the-queen of-the-South will-rise in judgment with generation this
 et condemnabit eam,» multo amplius vobis de hujus
and will-condemn it much more to-you about of-this
 mulieris constantia improprium esse, quæ et longe
woman the-constancy to-be-reproached to-be who both far
 majora fecerit, et vos vestræ professionis voto religioni
greater-things did and you of-your profession by-vow to-religion
 arctius adstricti estis. Cujus quidem tanto agone virtus
more-strictly bound are whose indeed by-so-great a-contest virtue
 examinata hoc in Ecclesia privilegium obtinere meruit, ut
tested this in the-Church privilege to-obtain merited that
 ejus martyrium solemnes lectiones atque missam habeat,
her martyrdom solemn readings and a-mass should-have
 quod nulli antiquorum sanctorum concessum est, quicumque
which to-none of-the-ancient saints granted has-been whoever
 scilicet adventum Domini moriendo prævenerunt: quamvis in
namely the-coming of-the-Lord by-dying forestalled although in
 ipsa Machabæorum historia Eleazarus ille venerabilis senex
the-very of-the-Maccabees history Eleazar that venerable old-man
 unus de primoribus scribarum eadem causa martyrio jam
one of the-chief of-the-scribes for-the-same cause by-martyrdom already
 coronatus fuisse referatur. Sed quia, ut diximus, quo
crowned to-have-been is-related but because as we-have-said by-how-much
 naturaliter femineus sexus est infirmior, eo virtus est
by-nature the-feminine sex is weaker by-so-much the-virtue is
 Deo acceptabilior, et honore dignior: nequaquam martyrium
to-God more-acceptable and of-honor worthier by-no-means martyrdom

illud in festivitate memoriam meruit, cui femina non
that in festival memory merited at-which a-woman not
 interfuit, quasi pro magno non habeatur, si fortior sexus
was-present as-if for great not it-were-held if the-stronger sex
 fortiora patiatur. Unde et in laude prædictæ feminæ
stronger-things should-suffer whence also in the-praise of-the-aforesaid woman
 amplius Scriptura prorumpens, ait: «Supra modum autem
more Scripture bursting-forth says above measure moreover
 mater mirabilis et bonorum memoria digna, quæ pereuntes
the-mother wonderful and of-the-good of-memory worthy who perishing
 septem filios sub unius diei tempore conspiciens, bono
seven sons under of-one day the-time beholding with-good
 animo ferebat propter spem, quam in Domino habebat,
mind bore because-of the-hope which in the-Lord she-had
 singulos illorum hortabatur fortiter, repleta sapientia, et
each of-them she-exhorted bravely filled with-wisdom and
 femineæ cogitationi masculinum animum inserens.» Quis in
to-the-womanly thought a-masculine mind inserting who in
 laudem virginum vineam illam Jephthæ filiam assumi non
praise of-virgins vine that of-Jephthah the-daughter to-be-taken not
 censeat? Quæ, ne voti licet improvidi reus pater haberetur,
would-judge who lest of-a-vow though improvident guilty the-father should-be-held
 et divinæ gratiæ beneficium promissa fraudaretur hostia,
and of-divine grace the-benefit of-the-promised might-be-defrauded victim
 victorem patrem in jugulum proprium animavit. Quid
the-victor father against throat her-own encouraged what
 hæc, quæso, in agone martyrum factura esset, si forte ab
she I-ask in the-contest of-martyrs about-to-do would-be if perhaps by
 infidelibus negando Deum apostatare cogeretur? Nunquid
unbelievers by-denying God to-apostatize she-were-compelled surely-not
 interrogata de Christo cum illo jam apostolorum principe
asked about Christ with that already of-the-apostles chief

diceret: «Non novi illum?» Dimissa per duos menses a
she-would-say not I-know him sent-away for two months by
 patre libera, his completis redit ad patrem occidenda.
the-father free these-things completed she-returns to the-father to-be-killed
 Sponte morti se ingerit, et eam magis provocat quam
of-her-own-accord to-death herself she-thrusts and it rather she-provokes than
 veretur. Stultum patris plectitur votum, et paternum
fears the-foolish of-the-father is-punished vow and the-paternal
 redimit mandatum amatrix maxima veritatis. Quantum hunc
she-redeems word lover greatest of-truth how-much this
 in se lapsum abhorreret, quem in patre non sustinet!
in herself fall would-she-abhor which in the-father not she-bears
 Quantus hic est virginis fervor tam in carnalem quam
how-great this is of-the-virgin the-fervor as-well toward the-carnal as
 in cœlestem patrem! Quæ simul morte sua et hunc a
toward the-heavenly father who at-once by-death her-own both this-one from
 mendacio liberare, et illi promissum decrevit conservare.
a-lie to-free and to-that-one the-promise decided to-keep
 Unde merito tanta hæc puellaris animi fortitudo prærogativa
whence deservedly so-great this of-girlish mind fortitude by-prerogative
 quadam id meruit obtinere, ut per annos singulos filia
a-certain this merited to-obtain that through years each the-daughters
 Israel in unum convenientes quasi quibusdam solemnibus
of-Israel into one coming-together as-if with-certain solemn
 hymnis festivas virginis agant exequias, et de passione
hymns festive of-the-virgin hold funeral-rites and about the-passion
 virginis compunctæ piis planctibus compatiantur. Ut
of-the-virgin pierced with-pious laments they-sympathize that
 autem cætera omnia prætermittamus, quid tam necessarium
moreover other all-things we-may-pass-over what so necessary
 nostræ redemptioni, et totius mundi saluti fuerit,
to-our redemption and of-the-whole world to-salvation has-been

quam sexus femineus, qui nobis ipsum peperit Salvatorem?
as the-sex feminine which for-us himself bore the-Savior
 Cujus quidem honoris singularitatem mulier illa, quæ prima
of-which indeed honor the-singularity woman that who first
 irrupere ausa est ad beatum Hilarionem, illi admiranti
to-burst-in dared she-has to blessed Hilarion to-him wondering
 opponebat, dicens: «Quid avertis oculos? Quid rogamem
opposed saying why do-you-turn-away eyes why one-asking
 fugis? Noli me mulierem aspicere, sed miseram. Hic sexus
do-you-flee do-not me a-woman regard but a-wretched-one this sex
 genuit Salvatorem.» Quæ gloria huic poterit comparari, quam
bore the-Savior what glory to-this will-be-able to-be-compared which
 in Domini matre adeptus est sexus iste? Posset utique si
in the-Lord's mother obtained it-has sex this he-could surely if
 vellet Redemptor noster de viro corpus assumere, sicut
he-wished Redeemer our from a-man a-body to-take as
 primam feminam de corpore viri voluit formare. Sed
the-first woman from the-body of-a-man he-willed to-form but
 hanc suæ humilitatis singularem gratiam ad infirmioris sexus
this of-his humility singular grace to of-the-weaker sex
 transtulit honorem. Posset et alia parte muliebris
he-transferred the-honor he-could also from-another part of-the-womanly
 corporis digniore nasci quam cæteri homines, eadem
body worthier to-be-born than the-other men by-the-same
 qua concipiuntur vilissima portione nascentes. Sed ad
by-which they-are-conceived most-vile portion being-born but to
 incomparabilem infirmioris corporis honorem longe amplius
the-incomparable of-the-weaker body honor far more
 ortu suo consecravit ejus genitale quam viri fecerat
by-birth his he-consecrated her genital-part than of-man he-had-made
 ex circumcissione. Atque ut hunc singularem virginum nunc
by circumcision and that this singular of-virgins now

omittam honorem, libet ad cæteras quoque feminas sicut
I-may-omit honor it-pleases to the-other also women as
 proposuimus stilum convertere. Attende itaque quantam
we-have-proposed the-pen to-turn attend and-so how-great
 statim gratiam adventus Christi Elisabeth conjugatæ, quantam
at-once grace the-coming of-Christ to-Elisabeth married how-great
 exhibuit Annæ viduæ. Virum Elisabeth Zachariam magnum
showed to-Anna widow the-husband of-Elisabeth Zachary great
 Domini sacerdotem incredulitatis diffidentia mutum adhuc
of-the-Lord priest of-unbelief by-the-distrust mute still
 tenebat, dum in adventu et salutatione Mariæ, ipsa mox
held while at the-arrival and greeting of-Mary she soon
 Elisabeth, Spiritu sancto repleta, et exultantem in utero
Elisabeth with-the-Spirit holy filled and leaping in womb
 suo parvulum sensit, et prophetiam jam de ipso completo
her the-little-one felt and prophecy already about the-very completed
 Mariæ conceptu prima proferens, plus quam propheta exitit.
of-Mary conception first uttering more than a-prophet was
 Præsentem quippe illico virginis conceptum nuntiavit, et
present indeed at-once of-the-virgin the-conception she-announced and
 ipsam Domini matrem ad magnificandum super hoc ipso
the-very of-the-Lord mother to magnifying about this very
 Dominum concitavit. Excellentius autem prophetiæ donum
the-Lord she-stirred more-excellently moreover of-prophecy the-gift
 in Elisabeth videtur completum, conceptum statim Dei
in Elisabeth seems fulfilled conceived at-once of-God
 filium agnoscere, quam in Joanne ipsum jamdudum natum
the-son to-recognize than in John him long-since born
 ostendere. Sicut igitur Mariam Magdalenam apostolorum
to-show as therefore Mary Magdalene of-the-apostles
 dicimus apostolam, sic nec istam prophetarum dicere
we-call apostle so not this-one of-the-prophets to-call

dubitemus prophetam, sive ipsam beatam viduam Annam,
let-us-hesitate prophetess or the-very blessed widow Anna
 de qua supra latius actum est. Quod si hanc
about whom above more-broadly treated it-has-been but if this
 prophetiæ gratiam usque ad gentiles etiam extendamus, sibylla
of-prophecy grace even to the-gentiles also we-extend the-sibyl
 vates in medium procedat, et quæ ei de Christo
seer into the-midst may-come-forth and what-things to-her about Christo
 revelata sunt proferat. Cum qua si universos conferamus
revealed were may-bring-forth with whom if all we-compare
 prophetas, ipsum etiam Esaiam, qui, ut Hieronymus asserit,
the-prophets the-very even Isaiah who as Jerome asserts
 non tam propheta quam evangelista dicendus est; videbimus
not so-much a-prophet as an-evangelist to-be-called is we-shall-see
 in hac quoque gratia feminam viris longe præstare. De
in this also grace the-woman than-men far to-excel about
 qua Augustinus, contra hæreses testimonium proferens, ait:
whom Augustine against heresies testimony bringing-forth says
 «Audiamus quid etiam Sibylla vates eorum de eodem
let-us-hear what also the-Sibyl seer their about the-same
 dicat. «Alium, inquit, dedit Dominus hominibus fidelibus
says another he-says has-given the-Lord to-men faithful
 colendum.» Item: «Ipse tuum cognosce Dominum Dei
to-be-worshipped likewise yourself your know Lord of-God
 filium esse.» Alio loco filium Dei symbolum appellat,
the-son to-be in-another place the-son of-God symbolum she-calls
 id est consiliarium. Et propheta dicit: «Vocabunt nomen
that is counselor and the-prophet says they-will-call the-name
 ejus mirabilis, consiliarius.» De qua rursus idem pater
his wonderful counselor about whom again the-same father
 Augustinus in XVIII de Civitate Dei: «Eo,» inquit, «tempore
Augustine in XVIII on the-City of-God at-that he-says time

nonnulli sibyllam erythræam vaticinatam ferunt (quam
some the-sibyl Erythraean to-have-propheesied report whom
 quidam magis credunt esse cumanam). Et sunt ejus viginti
certain-ones rather believe to-be Cumaean and there-are her twenty
 et septem versus; qui, sicut eos quidam latinis versibus
and seven verses which as them a-certain-one in-Latin verses
 est interpretatus, hoc continent:
he-has interpreted this contain

Judicii signum tellus sudore madescet.

of-judgment a-sign the-earth with-sweat will-grow-wet

E cœlo rex adveniet per secla futurus,

from heaven a-king will-come through the-ages about-to-be

Scilicet in carne præsens ut judicet orbem.»

namely in flesh present that he-may-judge the-world

Quorum quidem versuum primæ litteræ in græco conjunctæ,

of-which indeed verses the-first letters in Greek joined

id sonant: «Jesus Christus filius Dei salvator.» Infert

this sound Jesus Christ son of-God savior brings-in

etiam Lactantius quædam de Christo vaticinia sibyllæ: «In

also Lactantius certain about Christ prophecies of-the-sibyl into

manus,» inquit, «infidelium postea veniet. Dabunt Deo

the-hands she-says of-unbelievers afterward he-will-come they-will-give to-God

alapas manibus incestis, et impurato ore expuent venenatos

slaps with-hands incestuous and with-defiled mouth they-will-spit poisoned

sputos. Dabit vero ad verbera suppliciter sanctum dorsum,

spittle he-will-give indeed to blows suppliantly the-holy back

et colaphos accipiens tacebit, ne quis agnoscat quod

and buffets receiving he-will-be-silent lest anyone should-know what

verbum vel unde venerit inferis loquatur, et spinea

word or whence he-has-come to-the-dead he-may-speak and with-a-thorny

corona coronabitur. Ad cibum autem fel, et ad sitim acetum
crown he-will-be-crowned for food moreover gall and for thirst vinegar
dederunt. In hospitalitatem hanc monstrabunt mensam. Ipsa
they-have-given for hospitality this they-will-show table yourself
enim insipiens gens, tuum Deum non intellexisti laudandum
for foolish nation your God not you-have-understood to-be-praised
mortalium mentibus, sed spinis coronasti, fel miscuisti.
of-mortals by-minds but with-thorns you-have-crowned gall you-have-mixed
Templi velum scindetur, et in medio die nox erit tribus
of-the-temple the-veil will-be-rent and in the-middle day night will-be for-three
horis, et morietur, tribus diebus somno suscepto, et tunc
hours and he-will-die for-three days sleep having-taken and then
ab inferis regressus ad lucem veniet, primus resurrectionis
from the-dead returned to light he-will-come first of-resurrection
principio ostensus.» Hoc profecto sibyllæ vaticinium, ni
at-the-beginning shown this certainly of-the-sibyl prophecy unless
fallor, maximus ille poetarum nostrorum Virgilius audierat
I-am-deceived greatest that of-poets our Virgil had-beard
atque attenderat quum in IV ecloga futurum in proximo
and had-attended-to when in the-fourth eclogue future in the-near
sub Augusto Cæsare tempore consulatus Pollionis mirabilem
under Augustus Caesar at-the-time of-the-consulship of-Pollio the-wonderful
cujusdam pueri de cœlo ad terras mittendi, qui etiam peccata
of-a-certain boy from heaven to earth to-be-sent who also the-sins
mundi tolleret, et quasi seculum novum in mundo
of-the-world should-take-away and as-if an-age new in the-world
mirabiliter ordinaret, præcineret ortum: admonitus, ut ipsemet
wonderfully should-order he-foretold birth admonished as he-himself
ait, cumæi carminis vaticinio, hoc est sibyllæ, quæ
says of-the-Cumæan of-song by-the-prophecy that is of-the-sibyl who
cumana dicitur. Ait quippe sic, quasi adhortans quoslibet
Cumæan is-called he-says indeed thus as-if exhorting any

ad congratulandum sibi, et concinendum seu scribendum
to congratulating themselves and to-singing-together or writing
 de hoc tanto puero nascituro, in comparatione cujus
about this so-great boy about-to-be-born in comparison of-whom
 omnes alias materias quasi infimas et viles reputat dicens:
all other subjects as-if lowest and vile he-reckons saying

Sicelides Musæ, paulo majora canamus;

O-Sicilian Muses a-little greater-things let-us-sing

Non omnes arbusta juvant humilesque myricæ.

not all orchards delight and-lowly tamarisks

Ultima cumæi venit jam carminis ætas;

the-last of-the-Cumæan has-come now song the-age

Magnus ab integro seclorum nascitur ordo:

great from anew of-the-ages is-born order

Jam redit et Virgo, redeunt saturnia regna,

now returns also the-Virgin return Saturnian reigns

Jam nova progenies cœlo demittitur alto, etc.

now a-new progeny from-heaven is-sent-down high etc

Inspice singula sibyllæ dicta, et quam integre et aperte

look-at individual of-the-sibyl sayings and how wholly and openly

christianæ fidei de Christo summam complectatur. Quæ

of-Christian faith about Christ the-sum she-embraces who

nec divinitatem ejus, nec humanitatem, nec utrumque ipsius

neither divinity his nor humanity nor both his

adventum, nec utrumque judicium prophetando vel scribendo

coming nor both judgment by-propheying or by-writing

prætermisit, primum quidem judicium, quo injuste judicatus

passed-over the-first indeed judgment in-which unjustly judged

est in passione, et secundum quo juste judicaturus

he-was in the-passion and the-second in-which justly about-to-judge

est mundum in maiestate. Quæ nec descensum ejus ad
he-is the-world in majesty who neither descent his to
 inferos, nec resurrectionis gloriam prætermittens, non solum
the-dead nor of-resurrection the-glory passing-over not only
 prophetas, verum etiam ipsos supergressa videtur evangelistas,
the-prophets but also the-very to-have-surpassed seems evangelists
 qui de hoc ejus descensu minime scripserunt. Quis non
who about this his descent by-no-means wrote who not
 etiam illud tam familiare prolixumque colloquium miretur,
also that so familiar and-long conversation would-wonder-at
 quo ipse solus solam illam gentilem et samaritanam
in-which he alone alone that gentile and Samaritan
 mulierem tam diligenter dignatus est instruere, de quo
woman so diligently deigned he-has to-instruct at which
 et ipsi vehementer obstupuerunt apostoli? A qua etiam
also themselves vehemently were-astounded the-apostles from her also
 infideli et de virorum suorum multitudine reprehensa,
unbelieving and about of-husbands her the-multitude reproved
 potum ipse voluit postulare, quem nihil ulterius alimenti
a-drink he willed to-ask whom nothing further of-nourishment
 ab aliquo novimus requisisse. Superveniunt apostoli, et
from anyone we-know to-have-asked arrive the-apostles and
 emptos ei cibos offerunt, dicentes: «Rabi, manduca;» nec
bought for-him foods they-offer saying Rabbi eat nor
 oblatos suscipi videmus, sed hoc quasi in excusationem
offered to-be-received we-see but this as-if for excuse
 ipsum prætendisse: «Ego cibum habeo manducare, quem
him to-have-put-forward I food have to-eat which
 vos nescitis.» Potum ipse a muliere postulat. A quo se
you know-not a-drink he from the-woman asks from which herself
 illa excusans beneficio: «Quomodo,» inquit, «tu Judæus quum
she excusing benefit how she-says you a-few since

sis, bibere a me poscis, quæ sum mulier samaritana?

you-are to-drink from me do-you-ask who am a-woman Samaritan

Non enim coutuntur Judæi Samaritanis.» Et iterum: «Neque

not for have-dealings Jews with-Samaritans and again nor

in quo haurias habes, et puteus altus est.» Potum itaque

with what you-may-draw you-have and the-well deep is a-drink and-so

a muliere infideli, et id negante desiderat, qui oblatos ab

from a-woman unbelieving and it denying he-desires who offered by

apostolis cibos non curat. Quæ est ista, quæso, gratia, quam

the-apostles foods not cares-for what is this I-ask grace which

exhibet infirmo sexui; ut videlicet a muliere hac postulet

he-shows to-the-weak sex that namely from a-woman this he-should-ask

aquam, qui omnibus tribuit vitam? Quæ, inquam, nisi ut

water who to-all gives life what I-say unless that

patenter insinuet tanto sibi mulierum virtutem esse

openly he-may-intimate by-so-much to-himself of-women the-virtue to-be

gratiorem, quanto earum naturam esse constat infirmiozem;

more-pleasing by-how-much their nature to-be it-is-agreed weaker

et se tanto amplius earum salutem desiderando sitire,

and himself by-so-much more their salvation by-desiring to-thirst

quanto mirabiliorem earum virtutem constat esse? Unde

by-how-much more-wonderful their virtue it-is-agreed to-be whence

et quum a femina potum postulat, huic præcipue siti

also when from a-woman a-drink he-asks to-this especially thirst

suæ per salutem feminarum satisfieri velle se insinuat.

his by the-salvation of-women to-be-satisfied to-wish himself he-intimates

Quem potum etiam cibum vocans: «Ego,» inquit, «cibum

which drink also food calling I he-says food

habeo manducare quem vos nescitis.» Quem postmodum

have to-eat which you know-not which afterward

exponens cibum, adjungit: «Meus cibus est, ut faciam

expounding food he-adds my food is that I-may-do

voluntatem Patris mei,» hanc videlicet quasi singularem sui
the-will of-Father my this namely as-if the-singular of-his
 Patris voluntatem esse innuens, ubi de salute agitur
Father will to-be signifying where about the-salvation it-is-treated
 infirmioris sexus. Legimus et familiare colloquium cum
of-the-weaker sex we-read also a-familiar conversation with
 Nicodemo illo Judæorum principe Dominum habuisse, quo
Nicodemus that of-the-Jews prince the-Lord to-have-had in-which
 illum quoque ad se occulte venientem de salute
him also to himself secretly coming about the-salvation
 sua ipse instruxerit, sed illius colloqui non tantum tunc
his he instructed but of-that conversation not so-much then
 fructum esse consecutum. Hanc quippe Samaritanam
fruit to-have gained this-woman indeed Samaritan
 et spiritu prophetiæ repletam esse tunc constat, quo
and with-the-spirit of-prophecy filled to-be then it-is-agreed by-which
 videlicet Christum et ad Judæos jam venisse, et ad
namely Christ both to the-Jews already to-have-come and to
 gentes venturum esse professa est, quum dixerit: «Scio quia
the-gentiles about-to-come to-be professed she-has when she-said I-know that
 Messias venit qui dicitur Christus. Quum ergo venerit,
the-Messiah comes who is-called Christ when therefore he-will-have-come
 ille nobis annuntiabit omnia,» et multos ex civitate illa
he to-us will-announce all-things and many from city that
 propter verbum mulieris ad Christum cucurrisse, et in eum
because-of the-word of-the-woman to Christ to-have-run and in him
 credidisse, et ipsum duobus diebus apud se retinuisse,
to-have-believed and him for-two days with themselves to-have-kept
 qui tamen alibi discipulis ait: «In viam gentium ne
who yet elsewhere to-the-disciples says into the-way of-the-gentiles do-not
 abieritis, et in civitate Samaritanorum ne intraveritis.»
go and into the-city of-the-Samaritans do-not enter

Refert alibi idem Joannes quosdam ex gentilibus, qui
relates elsewhere the-same John certain-ones of the-gentiles who
 ascenderant Hierosolymam ut adorarent in die festo,
had-gone-up to-Jerusalem that they-might-worship on the-day festal
 per Philippum et Andream Christo nuntiasset, quod
through Philip and Andrew to-Christ to-have-announced that
 eum vellent videre. Non tamen eos esse admissos
him they-wished to-see not yet them to-have-been admitted
 commemorat, nec illis postulantibus tantam Christi copiam
he-records nor to-them asking so-great of-Christ access
 esse concessam, quantam huic Samaritanæ nequaquam
to-have-been granted as-much-as to-this Samaritan-woman by-no-means
 id petenti. A qua ejus in gentibus prædicatio cœpisse
it asking from whom his among the-gentiles preaching to-have-begun
 videtur, quam non solum convertit; sed per eam, ut dictum
seems whom not only he-converted but through her as said
 est, multos acquisivit. Illuminati statim per stellam
it-has-been many he-acquired enlightened at-once through the-star
 magi, et ad Christum conversi, multos exhortatione sua vel
the-magi and to Christ converted many by-exhortation their or
 doctrina ad eum traxisse referuntur; sed soli accessisse. Ex
teaching to him to-have-drawn are-related but alone to-have-come from
 quo etiam liquet quantam a Christo gratiam in gentibus
which also it-is-clear how-great from Christ grace among the-gentiles
 mulier sit adepta, quæ præcurrens, et civitati nuntians
a-woman she-has gained who running-ahead and to-the-city announcing
 ejus adventum, et quæ audierat prædicans, tam propere
his coming and what she-had-heard preaching so quickly
 ipsa multos de populo suo est lucrata. Quod si Veteris
she many of people her she-has gained but if of-the-Old
 Testamenti vel evangelicæ Scripturæ paginas revolvamus,
Testament or of-the-gospel Scripture the-pages we-turn-over

summa illa de resuscitatis mortuis beneficia divinam gratiam
the-highest those about the-raised dead benefits divine grace
 feminis præcipue videbimus impendisse, nec nisi ipsis vel
on-women especially we-shall-see to-have-bestowed nor except for-them or
 de ipsis hæc miracula facta fuisse. Primo quippe per
about them these miracles done to-have-been first indeed through
 Eliam et Elisæum ad intercessionem matrum filios ipsarum
Elijah and Elisa at the-intercession of-mothers sons their
 resuscitados et eis redditos esse legimus. Et Dominus
raised and to-them given-back to-have-been we-read and the-Lord
 ipse viduæ cujusdam filium suum, et archisynagogi
himself of-a-widow certain the-son her and of-the-ruler-of-the-synagogue
 filiam, et rogatu sororum Lazarum resuscitans, hoc
the-daughter and at-the-request of-the-sisters Lazarus raising this
 immensi miraculi beneficium maxime feminis impendit. Unde
of-immense miracle benefit most on-women bestowed whence
 illud est Apostoli ad Hebræos scribentis: «Acceperunt mulieres
that is of-the-Apostle to the-Hebrews writing received women
 de resurrectione mortuos suos.» Nam et puella suscitata
from resurrection dead their for also the-girl raised
 mortuum recepit corpus; et cæteræ feminæ in consolationem
dead received body and the-other women for consolation
 sui, quos plangebant mortuos, receperunt resuscitados. Ex
of-themselves whom they-bewailed dead received raised from
 quo etiam liquet, quantam semper feminis exhibuerit gratiam,
which also it-is-clear how-great always to-women he-showed grace
 quas tam sua quam suorum resurrectione primo
whom as-well by-his-own as of-their-own-people raising first
 lætificans, novissime quoque ipse propria resurrectione eas
gladdening last also he by-his-own resurrection them
 plurimum extulit, quibus, ut dictum est, primum apparuit:
very-much exalted to-whom as said it-has-been first he-appeared

quod etiam hic sexus in populo persequente, quodam erga
which also this sex among the-people persecuting by-a-certain toward
 Dominum naturali compassionis affectu, visus est promereri.
the-Lord natural of-compassion affection seemed it-has to-merit
 Ut enim Lucas meminit, quum eum viri ad crucifigendum
as for Luke mentions when him men to crucifying
 ducerent, feminæ ipsorum sequebantur plangentes ipsum atque
led women their followed bewailing him and
 lamentantes. Quibus ipse conversus, et quasi pietatis hujus
lamenting to-whom he turned and as-if of-piety this
 vicem in ipso statim passionis articulo misericorditer eis
the-return in the-very at-once of-passion moment mercifully to-them
 referens, futurum, ut cavere queant, prædicit exitum:
rendering future that to-beware they-may-be-able he-foretells ruin
 «Filiæ,» inquit, «Hierusalem, nolite flere super me, sed super
O-daughters he-says of-Jerusalem do-not weep over me but over
 vos ipsas flete, et super filios vestros; quia ecce venient
you yourselves weep and over sons your because behold will-come
 dies, in quibus dicent: «Beatæ steriles, et ventres qui non
days in which they-will-say blessed the-barren and the-wombs which not
 genuerunt.» Ad cujus etiam liberationem iniquissimi iudicis
have-borne for whose also deliverance of-the-most-wicked judge
 uxorem antea fideliter laborasse Matthæus commemorat,
the-wife before faithfully to-have-labored Matthew records
 dicens: «Sedente autem illo pro tribunali misit ad illum uxor
saying sitting moreover him on the-tribunal sent to him wife
 ejus dicens: «Nihil tibi et justo illi. Multa enim passa
his saying nothing to-you and to-just that many-things for suffered
 sum hodie per visum propter eum.» Quo etiam prædicante,
I-have today through vision because-of him whom also preaching
 solam feminam de tota turba in tantam ejus laudem
a-sole woman out-of the-whole crowd into such his praise

legimus extulisse vocem, ut beatum exclamaret uterum qui
we-read to-have-raised voice that blessed she-exclaimed the-womb which
 eum portaverit, et ubera quæ suxerit. A quo et statim
him had-borne and the-breasts which he-had-sucked from whom also at-once
 piam confessionis suæ, licet verissimæ, correctionem meruit
a-pious of-confession her though most-true correction she-merited
 audire, ipso confestim ei respondente: «Quin imo beati qui
to-hear he immediately to-her answering but nay blessed who
 audiunt verbum Dei, et custodiunt illud.» Solus Joannes
hear the-word of-God and keep it alone John
 inter apostolos Christi hoc privilegium amoris obtinuit, ut
among the-apostles of-Christ this privilege of-love obtained that
 dilectus Domini vocaretur. De Martha autem et Maria
beloved of-the-Lord he-should-be-called about Martha moreover and Mary
 ipse scribit Joannes, «quia diligebat Jesus Martham, et
he-himself writes John that loved Jesus Martha and
 sororem ejus Mariam, et Lazarum.» Ipse idem apostolus,
sister her Mary and Lazarus he the-same apostle
 qui ex privilegio, ut dictum est, amoris, se unum
who from privilege as said it-has-been of-love himself alone
 a Domino dilectum esse commemorat, hoc ipso privilegio,
by the-Lord beloved to-be records with-this very privilege
 quod nulli aliorum ascripsit apostolorum, feminas insignivit.
which to-none of-the-others he-ascribed of-the-apostles women he-marked
 In quo etiam honore etsi fratrem earum ipsis aggregaret,
in which also honor although the-brother their to-them he-should-join
 eas tamen illi præposuit, quas in amore præcellere credidit.
them yet to-him he-set-before whom in love to-excel he-believed
 Libet denique, ut ad fideles seu christianas redeamus
it-pleases finally that to faithful or Christian we-may-return
 feminas, divinæ respectum misericordiæ in ipsa etiam
women of-divine the-regard mercy in the-very even

publicorum abjectione scortorum et stupendo prædicare,
of-public abasement whores both by-being-astonished to-proclaim
 et prædicando stupere. Quid est abjectius quam Maria
and by-proclaiming to-be-astonished what is more-abject than Mary
 Magdalene vel Maria Ægyptiaca secundum vitæ statum
Magdalene or Mary of-Egypt according-to of-life the-state
 pristinæ, quas vero postmodum vel honore vel merito divina
former whom indeed afterward either by-honor or by-merit divine
 amplius gratia sublimavit? Illam quidem quasi in apostolico
more grace exalted that-one indeed as-if in apostolic
 permanentem cœnobio, ut jam supra commemoravimus: hanc
remaining community as already above we-have-recorded this-one
 vero, ut scriptum est, supra humanam virtutem anachoretarum
indeed as written it-is beyond human strength of-anchorites
 agone dimicantem, ut in utrorumque monachorum proposito
in-contest fighting that in of-both monks purpose
 sanctarum virtus feminarum præemineat, et illud quod
of-holy the-virtue women may-be-preeminent and that which
 incredulis Dominus ait: «Meretrices præcedent vos in
to-the-unbelieving the-Lord says harlots will-go-before you into
 regnum Dei,» ipsis etiam fidelibus viris improperandum
the-kingdom of-God to-the-very even faithful men to-be-reproached
 videatur, et secundum sexuum seu vitæ differentiam fiant
may-seem and according-to of-sexes or of-life difference may-become
 novissimi primi, et primi novissimi. Quis denique ignoret
the-last first and the-first last who finally would-not-know
 feminas exhortationem Christi et consilium Apostoli tanto
women the-exhortation of-Christ and the-counsel of-the-Apostle with-so-great
 castimoniæ zelo esse complexas, ut pro conservanda carnis
of-chastity zeal to-have embraced that for to-be-preserved of-the-flesh
 pariter ac mentis integritate, Deo se per martyrium
equally and of-the-mind integrity to-God themselves through martyrdom

offerrent holocaustum, et gemina triumphantes corona, agnum
they-offered as-a-holocaust and with-twin triumphing crown the-lamb
 sponsum virginum quocunque ierit sequi studerent?
bridegroom of-virgins wherever he-will-have-gone to-follow they-strove
 Quam quidem virtutis perfectionem raram in viris, crebram
which indeed of-virtue perfection rare in men frequent
 in feminis esse cognovimus. Quarum etiam nonnullas tantum
in women to-be we-have-known of-whom also some so-much
 in hac carnis prærogativa zelum habuisse legimus, ut non
in this of-the-flesh prerogative zeal to-have-had we-read that not
 sibi manum inferre dubitarent, ne quam Deo voverant
on-themselves hand to-lay they-besitated lest which to-God they-had-vowed
 incorruptionem amitterent, et ad sponsum virginem virgines
incorruption they-should-lose and to the-bridegroom virgin virgins
 pervenirent. Qui etiam sanctarum devotionem virginum in
they-should-come who also of-holy the-devotion virgins to
 tantum sibi gratam esse monstravit, ut gentilis populi
such-a-degree to-himself pleasing to-be showed that of-the-gentile people
 multitudinem, ad beatæ Agathæ suffragium concurrentem,
the-multitude to of-blessed Agatha the-support running
 velo ejus contra æstuantis Ætnæ terribilem ignem opposito,
with-veil her against of-burning Etna the-terrible fire set-opposite
 tam a corporis quam animæ liberaverit incendio. Nullam
as-well from of-the-body as of-the-soul he-freed burning no
 novimus monachi cucullam beneficii tanti gratiam esse
we-know of-a-monk cowl of-a-benefit so-great the-grace to-have
 adeptam. Legimus quidem ad tactum pallii Eliæ
gained we-read indeed at the-touch of-the-mantle of-Elijah
 Jordanem esse divisum, et ipsi pariter et Elisæo viam
the-Jordan to-have-been divided and to-him equally and to-Elisha a-way
 per terram præbuisse: velo autem virginis immensam
through land to-have-offered by-the-veil but of-a-virgin an-immense

adhuc infidelis populi multitudinem tam mente salvari quam
still unbelieving people multitude as-well in-mind to-be-saved as
 corpore, et sic eis conversis ad cœlestia viam patuisse.
in-body and thus to-them converted to heavenly-things the-way to-have-lain-open
 Illud quoque non modicum sanctarum dignitatem commendat
that also not small of-holy the-dignity commends
 feminarum, quod in suis ipsæ verbis consecrantur, dicentes:
women that in their-own they words are-consecrated saying
 «Annulo suo subarrhavit me, ipsi sum desponsata.» Hæc
with-ring his he-has-pledged me to-him I-am betrothed these
 quippe verba sunt beatæ Agnetis, in quibus virgines
indeed words are of-blessed Agnes in which virgins
 suam professionem facientes Christo desponsantur. Si quis
their profession making to-Christ are-betrothed if anyone
 etiam vestræ religionis formam ac dignitatem apud gentiles
also of-your religion the-form and dignity among the-gentiles
 cognoscere curet, atque nonnulla inde quoque exempla ad
to-know should-care and some thence also examples for
 exhortationem vestram inducere; facile deprehendet in ipsis
exhortation your to-bring-in easily he-will-discover in them
 etiam nonnullam hujus propositi institutionem præcessisse,
also some of-this purpose institution to-have-preceded
 excepto quod ad fidei pertinet tenorem; et multa in illis
except what to of-faith pertains the-tenor and many-things in them
 sicut et Judæis præcessisse, quæ ex utrisque congregata
as also in-the-Jews to-have-preceded which from both gathered
 Ecclesia retinuit, sed in melius commutavit. Quis nesciat
the-Church retained but for better changed who would-not-know
 universos clericorum ordines ab ostiario usque ad episcopum,
all of-clerics the-orders from doorkeeper even to bishop
 ipsumque tonsuræ usum ecclesiasticæ, qua clerici fiunt,
and-the-very of-tonsure use of-ecclesiastical by-which clerics are-made

et jejunia quatuor temporum, et azimorum sacrificium,
and the-fasts of-the-four seasons and of-unleavened-bread the-sacrifice
 necnon ipsa sacerdotalium indumentorum ornamenta, et
and-also the-very of-priestly garments the-ornaments and
 nonnulla dedicationis vel alia sacramenta, a synagoga
some of-dedication or other sacraments from the-synagogue
 Ecclesiam assumpsisse? Quis etiam ignoret ipsam utilissima
the-Church to-have-taken who also would-not-know her by-most-useful
 dispensatione non solum secularium dignitatum gradus
dispensation not only of-secular dignities the-grades
 in regibus, cæterisque principibus, et nonnulla legum
in kings and-other princes and some of-laws
 decreta, vel philosophicæ disciplinæ documenta in conversis
decrees or of-philosophical discipline lessons in converted
 gentibus retinuisse: verumetiam quosdam ecclesiasticarum
gentiles to-have-retained but-also certain of-ecclesiastical
 dignitatum gradus, vel continentiæ formam, et corporalis
dignities grades or of-contenance the-form and of-bodily
 munditiæ religionem ab eis accepisse? Constat quippe nunc
cleanness the-religion from them to-have-received it-is-agreed indeed now
 episcopos vel archiepiscopos præsidere, ubi tunc flamines vel
bishops or archbishops to-preside where then flamens or
 archiflamines habebantur; et quæ tunc templa dæmonibus
archflamens were-held and which then temples to-demons
 sunt instituta, postea Domino fuisse consecrata, et
were established afterward to-the-Lord to-have-been consecrated and
 sanctorum memoriis insignita. Scimus et in gentibus
of-saints with-memorials marked we-know also among the-gentiles
 præcipue prærogativam virginittis enituisse, quum maledictum
especially the-prerogative of-virginity to-have-shone when the-curse
 legis ad nuptias Judæos coaceret: et in tantum gentibus
of-the-law to marriage the-Jews constrained and to such-a-degree to-the-gentiles

hanc virtutem seu munditiam carnis acceptam extitisse,
this virtue or cleanness of-the-flesh acceptable to-have-been
 ut in templis earum magni feminarum conventus cœlibi
that in temples their great of-women communities to-celibate
 se vitæ dicarent. Unde Hieronymus in Epistolam ad
themselves life dedicated whence Jerome on the-Letter to
 Galatas, lib. III: «Quid nos,» inquit, «oportet facere, in
the-Galatians book III what we he-says ought to-do for
 quorum condemnationem habet et Juno univiras, et
whose condemnation has also Juno once-married-women and
 Vesta virgines, et alia idola continentes?» Univiras autem
Vesta virgins and other idols continent-women the-once-married moreover
 et virgines dicit, quasi monachas quæ viros noverant, et
and virgins he-calls as-if nuns who husbands had-known and
 monachas virgines. Monos enim, unde monachus, id est
nuns virgins monos for whence monk that is
 solitarius dicitur, unum sonat. Qui etiam libro I Contra
solitary is-called one sounds who also in-book I Against
 Jovinianum, multis de castitate vel continentia gentilium
Jovinian with-many about the-chastity or continence of-gentile
 feminarum, inductis exemplis: «Scio,» inquit, «in catalogo
women brought-in examples I-know he-says in the-catalog
 feminarum me plura dixisse, ut quæ christianæ
of-women me many-things to-have-said that those-who of-Christian
 pudicitiae despiciunt fidem, discant saltem ab ethnicis
modesty despise the-faith may-learn at-least from the-beathen
 castitatem.» Qui in eodem supra illam quoque continentiae
chastity who in the-same above that also of-continence
 virtutem adeo commendavit, ut hanc præcipue munditiam
virtue so commended that this especially cleanness
 carnis in omni gente Dominus approbasse videatur, et
of-the-flesh in every nation the-Lord to-have-approved may-seem and

nonnullis eam in infidelibus quoque vel collatione
in-some it among unbelievers also either by-the-conferring
 meritorum, vel exhibitione miraculorum extulisse. «Quid
of-merits or by-the-display of-miracles to-have-exalted why
 referam,» inquit, «Sibyllam erithream atque cumanam, et
should-I-relate he-says the-Sibyl Erythraean and Cumaeen and
 octo reliquas? Nam Varro decem fuisse autumat, quarum
the-eight remaining for Varro ten to-have-been asserts of-whom
 insigne virginitas est, et virginitatis præmium divinatio.»
the-mark virginity is and of-virginity the-reward divination
 Item: «Claudia virgo vestalis quum in suspicionem venisset
likewise Claudia virgin vestal when into suspicion she-had-come
 stupri, fertur cingulo duxisse ratem, quam hominum
of-unchastity is-said with-her-girdle to-have-drawn a-ship which of-men
 millia trahere nequiverant.» Et Sidonius claremontensis
thousands to-drag had-not-been-able and Sidonius of-Clermont
 episcopus in propemptico ad libellum suum ita loquitur:
bishop in the-send-off to little-book his thus speaks

Qualis nec Tanaquil fuit, nec illa,

such-as nor Tanaquil was nor she

Quam tu, Tricipitine, procreasti,

whom you O-Tricipitinus begot

Qualis nec Phrygiæ dicata Vestæ,

such-as nor to-Phrygian dedicated Vesta

Quæ circa satis Albulam tumentem

who along enough the-Albula swelling

Duxit virgineo ratem capillo.

drew with-virgin a-ship bair

Augustinus de Civitate Dei, lib. XXII: «Jam si ad eorum
Augustine on the-City of-God book XXII now if to their
 miracula veniamus, quæ facta a diis suis martyribus opponunt
miracles we-come which done by gods their to-martyrs they-oppose
 nostris, nonne etiam ipsa pro nobis facere, et nobis
to-ours surely even they for us to-do and for-us
 reperientur omnino proficere? Nam inter magna miracula
will-be-found altogether to-profit for among the-great miracles
 deorum suorum profecto magnum illud est, quod Varro
of-gods their certainly great that is which Varro
 commemorat, vestalem virginem, quum periclitaretur falsa
records a-vestal virgin when she-was-endangered by-false
 suspicione de stupro, cribrum implesse aqua de Tyberi,
suspicion of unchastity a-sieve to-have-filled with-water from the-Tiber
 et ad suos iudices, nulla ejus parte stillante, portasse. Quis
and to her judges with-no its part dripping to-have-carried who
 aquæ pondus tenuit tot cavernis patentibus? Itane
the-water's weight held with-so-many holes open so
 Deus omnipotens terreno corpori grave pondus auferre
God almighty from-an-earthly body heavy weight to-take-away
 non poterit, ut in eodem elemento habitet vivificatum corpus,
not will-be-able that in the-same element may-dwell quickened a-body
 in quo voluerit vivificans spiritus?» Nec mirum si iis vel
in which will-have-willed the-quickening spirit nor wonder if by-these or
 aliis Deus miraculis infidelium quoque castitatem extulerit, vel
other God miracles of-unbelievers also the-chastity has-exalted or
 officio dæmonum extolli permiserit: ut tanto amplius
by-the-office of-demons to-be-exalted has-permitted that by-so-much more
 nunc fideles ad ipsam animarentur, quanto hanc in
now the-faithful to it might-be-encouraged by-how-much it among
 infidelibus quoque amplius exaltari cognoverint. Scimus et
unbelievers also more to-be-exalted they-will-have-known we-know also

Caiphæ prælationi non personæ gratiam esse collatam,
of-Caiaphas to-the-prelacy not to-the-person grace to-have-been conferred
 et pseudo quoque apostolos miraculis nonnusquam coruscasse,
and false also apostles with-miracles sometimes to-have-flashed
 et hæc non personis eorum, sed officio esse
and these-things not to-persons their but to-the-office to-have-been
 concessa. Quid igitur mirum, si Dominus non personis
granted what therefore wonder if the-Lord not to-persons
 infidelium feminarum, sed virtuti continentię ipsarum hoc
of-unbelieving women but to-the-virtue of-continence their this
 concesserit, ad innocentiam virginis saltem liberandam, et
granted for the-innocence of-a-virgin at-least to-be-freed and
 falsæ accusationis improbataem conterendam? Constat quippe
of-false accusation the-wickedness to-be-crushed it-is-agreed indeed
 amorem continentię bonum esse et in infidelibus, sicut et
the-love of-continence good to-be also in unbelievers as also
 conjugalis pactionis observantiam donum Dei apud omnes
of-conjugal compact the-observance a-gift of-God among all
 esse; ideoque mirabile non videri, si sua dona, non errorem
to-be and-therefore wonderful not to-seem if his-own gifts not the-error
 infidelitatis per signa quæ infidelibus fiunt, non fidelibus,
of-unbelief through signs which for-unbelievers are-done not for-the-faithful
 Deus honoret: maxime quando per hæc, ut dictum
God honors most when through these-things as said
 est, innocentia liberatur, et perversorum hominum malitia
it-has-been innocence is-freed and of-perverse men the-malice
 reprimatur, et ad hoc quod ita magnificatur, bonum homines
is-restrained and to this which so is-magnified good men
 amplius cohortantur, per quod tanto minus ab infidelibus
more are-exhorted through which by-so-much less by unbelievers
 quoque peccatur, quanto amplius a voluptatibus carnis
also is-sinned by-how-much more from the-pleasures of-the-flesh

receditur. Quod nunc etiam cum plerisque aliis adversus
there-is-withdrawal which now also with very-many others against
 prædictum incontinentem hæreticum beatus non inconvenienter
aforesaid incontinent heretic blessed not unfittingly
 induxit Hieronymus, ut quæ non miratur in christianis,
brought-in Jerome that what not he-wonders-at in Christians
 erubescat in ethnicis. Quis etiam dona Dei esse deneget,
he-may-blush-at in the-heathen who also gifts of-God to-be would-deny
 potestatem etiam infidelium principum, etsi perverse ipsa
the-power also of-unbelieving princes even-if perversely it
 utantur, vel amorem justitiæ, vel mansuetudinem quam habent,
they-use or the-love of-justice or the-mildness which they-have
 lege instructi naturali, vel cætera quæ decent principes?
by-law instructed natural or the-other-things which befit princes
 Quis bona esse contradicat quia malis sunt permixta?
who goods to-be would-gainsay because with-evils they-are mixed
 præsertim quum, ut beatus astruit Augustinus, et manifesta
especially since as blessed asserts Augustine and manifest
 ratio testatur, mala esse nequeant nisi in natura bona? Quis
reason testifies evils to-be cannot except in nature good who
 non illud approbet quod poetica perhibet sententia:
not that would-approve which poetic holds sentence

Oderunt peccare boni virtutis amore?

hate to-sin the-good of-virtue from-love

Quis Vespasiani nondum imperatoris miraculum, quod
who of-Vespasian not-yet emperor the-miracle which
 Suetonius refert, de cæco videlicet et claudio per
Suetonius relates about the-blind-man namely and the-lame through
 eum curatis, non magis approbet quam neget, ut ejus
him cured not rather would-approve than would-deny that his

virtutem amplius æmulari velint principes, aut quod de
virtue more to-emulate may-wish princes or what about
 anima Trajani beatus egisse Gregorius refertur? Noverunt
the-soul of-Trajan blessed to-have-done Gregory is-related know
 homines in cœno margaritam legere, et a paleis grana
men in filth a-pearl to-gather and from chaff grains
 discernere, et dona sua infidelitati adjuncta Deus ignorare
to-distinguish and gifts his to-unbelief joined God to-not-know
 non potest, nec quidquam horum quæ fecerit odire. Quæ
not can nor anything of-these-things which he-has-made to-hate which
 quo amplius signis coruscant, tanto amplius sua
by-how-much more with-signs they-flash by-so-much more his-own
 esse demonstrat, nec hominum pravitate sua inquinari
to-be he-shows nor of-men by-the-depravity his-own to-be-defiled
 posse, et qualis sit fidelibus spectandus, qui talem se
to-be-able and of-what-kind he-is to-the-faithful to-be-beheld who such himself
 exhibet infidelibus. Quantam autem apud infideles dignitatem
shows to-unbelievers how-great moreover among unbelievers dignity
 devota illa templis pudicitia sit adepta, vindicta violationis
devoted that in-temples chastity it-has gained the-vengeance for-violation
 indicat. Quam scilicet vindictam Juvenalis commemorans in
shows which namely vengeance Juvenal recording in
 IV satyra Contra Crispinum, sic de ipso ait:
the-fourth satire Against Crispinus thus about him says

Cum quo nuper vitiata jacebat

with whom lately defiled lay

Sanguine adhuc vivo terram subitura sacerdos.

with-blood still living the-earth about-to-go-under the-priestess

Unde et Augustinus de Civitate Dei, lib. III: «Nam et ipsi,»

whence also Augustine on the-City of-God book III for also they
 inquit, «Romani antiqui in stupro detectas Vestæ sacerdotes
he-says Romans ancient in unchastity detected of-Vesta the-priestesses
 vivas defodiebant. Adulteras autem feminas quamvis aliqua
alive buried adulterous moreover women though with-some
 damnatione, nulla tamen morte plectebant.» Usque adeo
condemnation with-no yet death punished so much
 gravius quæ putabant abdita divina, quam humana cubilia
more-heavily which they-thought hidden the-divine than the-human beds
 vindicabant. Apud nos autem christianorum cura principum
they-avenged among us moreover of-Christians the-care of-princes
 tanto amplius nostræ providit castimoniæ, quanto eam
by-so-much more for-our has-provided chastity by-how-much it
 sanctiorem esse non dubitatur. Unde Justinianus Augustus:
holier to-be not is-doubted whence Justinian Augustus
 «Si quis,» inquit, «non dicam rapere, sed attentare tantum,
if anyone he-says not I-shall-say to-seize but to-attempt only
 causa jungendi matrimonium, sacras virgines ausus fuerit,
for-the-sake of-joining marriage sacred virgins dared he-will-have
 capitali pœna feriat. » Ecclesiasticæ quoque sanctio
by-capital penalty let-him-be-struck of-ecclesiastical also the-sanction
 disciplinæ, quæ pœnitentiæ remedia, non mortis supplicia
of-discipline which of-penitence remedies not of-death punishments
 quærit, quam severa sententia lapsus vestros præveniat
seeks with-how severe a-sentence the-lapses your may-forestall
 non est dubium. Unde illud est Innocentii papæ Victricio
not is doubtful whence that is of-Innocent pope to-Victricio
 episcopo rothomagensi, cap. xiii: «Quæ Christo spiritualiter
bishop of-Rouen chapter xiii who to-Christ spiritually
 nubunt, et a sacerdote velantur, si postea vel publice
marry and by a-priest are-veiled if afterward either publicly

nupserint, vel occulte corruptæ fuerint, non eas
they-will-have-married or secretly corrupted they-will-have-been not them
 admittendas esse ad agendam pœnitentiam, nisi is cui
to-be-admitted to-be to doing penitence unless he to-whom
 se conjunxerant de hac vita discesserit.» Hæ vero,
themselves they-had-joined from this life will-have-departed those indeed
 quæ necdum sacro velamine tectæ, tamen in proposito
who not-yet with-the-sacred veil covered yet in purpose
 virginali semper se simulaverint permanere, licet velatæ
virginal always themselves have-pretended to-remain although veiled
 non fuerint, his agenda aliquanto tempore pœnitentia
not they-will-have-been for-these to-be-done for-some time penitence
 est: quia sponsio earum a Domino tenebatur. Si vero inter
is because the-pledge their by the-Lord was-held if indeed among
 homines solet bonæ fidei contractus nulla ratione dissolvi,
men is-wont of-good faith a-contract by-no reason to-be-dissolved
 quanto magis ista pollicitatio, quam cum Deo pepigerunt,
how-much more this promise which with God they-have-pledged
 solvi sine vindicta non poterit? Nam si apostolus
to-be-loosed without vengeance not it-will-be-able for if the-apostle
 Paulus, quæ a proposito viduitatis discesserant, dixit eas
Paul those-who from the-purpose of-widowhood had-departed said them
 habere condemnationem, quia primam fidem irritam fecerunt:
to-have condemnation because the-first faith void they-made
 quanto magis virgines, quæ prioris propositionis fidem
how-much more virgins who of-the-earlier promise the-faith
 minime servaverunt? Hinc et Pelagius ille notabilis ad
by-no-means they-have-kept hence also Pelagius that notable to
 filiam Mauriti: «Criminosior est,» inquit, «Christi adultera
the-daughter of-Mauritius more-criminal is he-says of-Christ the-adulteress
 quam mariti. Unde pulchre romana ecclesia tam severam
than of-a-husband whence finely the-Roman church so severe

nuper de huiusmodi statuit sententiam, ut vix vel
lately about such-things established a-sentence that scarcely even
 pœnitentia dignas judicaret, quæ sanctificatum Deo corpus
of-penitence worthy it-judged those-who the-sanctified to-God body
 libidinosa coinquinatione violassent.» Quod si perscrutari
by-lustful defilement had-violated but if to-search-out
 velimus quantam curam, quantam diligentiam et charitatem
we-wish how-great care how-great diligence and charity
 sancti doctores ipsius Domini, et apostolorum exemplis
the-holy doctors of-the-very Lord and of-the-apostles by-examples
 incitati, devotis semper exhibuerint feminis, reperiemus eos
incited to-devoted always have-shown women we-shall-find them
 summo dilectionis zelo devotionem earum amplexos fuisse,
with-the-highest of-love zeal devotion their embraced to-have
 et fovisse, et multiplici doctrinæ vel exhortationis studio
and to-have-cherished and with-manifold of-teaching or of-exhortation zeal
 earum religionem jugiter instruxisse atque auxisse.
their religion continually to-have-instructed and to-have-increased
 Atque ut cæteros omittam, præcipui doctores Ecclesiæ
and that the-others I-may-omit the-chief doctors of-the-Church
 producantur in medium: Origenes scilicet, Ambrosius, atque
let-be-brought into the-midst Origen namely Ambrose and
 Hieronymus. Quorum quidem primus, ille videlicet maximus
Jerome of-whom indeed the-first that namely greatest
 christianorum philosophus, religionem feminarum tanto
of-Christians philosopher the-religion of-women with-such
 amplexus est zelo, ut sibi manus ipse inferret, sicut
embraced he-has zeal that on-himself hands he-himself laid as
 Ecclesiastica refert Historia, ne ulla eum suspicio a doctrina
the-Ecclesiastical relates History lest any him suspicion from the-teaching
 vel exhortatione mulierum abduceret. Quis etiam ignoret
or exhortation of-women should-lead-away who also would-not-know

quantam Ecclesiæ divinatorum messem librorum rogatu
how-great for-the-Church of-divine harvest books at-the-request
 Paulæ et Eustochii beatus reliquerit Hieronymus? Quibus
of-Paula and of-Eustochium blessed left Jerome for-whom
 inter cætera sermonem etiam de assumptione matris
among other-things a-sermon also on the-assumption of-the-mother
 Domini juxta earum petitionem scribens, id ipsum
of-the-Lord according-to their request writing this very
 profitetur, dicens: «Sed quia negare non queo quidquid
he-professes saying but because to-deny not I-can whatever
 injungitis, nimia vestra devinctus dilectione, experiar quod
you-enjoin by-excessive your bound love I-shall-try what
 hortamini.» Scimus autem nonnullos maximorum doctorum
you-urge we-know moreover some of-the-greatest doctors
 tam ordinis quam vitæ dignitate sublimium, nonnunquam
as-well of-order as of-life by-dignity exalted sometimes
 ad eum de longinquo scribentes parva ab eo requisisse
to him from afar writing small-things from him to-have-requested
 scripta, nec impetrasse. Unde et illud est beati Augustini
writings nor to-have-obtained whence also that is of-blessed Augustine
 in secundo Retractationum libro: «Scripsi et duos libros ad
in the-second of-the-Retractations book I-wrote also two books to
 presbyterum Hieronymum sedentem in Bethlehem, unum de
the-priest Jerome sitting in Bethlehem one on
 Origine Animæ, alium de Sententia apostoli Jacobi, ubi
the-Origin of-the-Soul the-other on the-Saying of-the-apostle James where
 ait: «Quicumque totam legem servaverit, offendat autem in
he-says whoever the-whole law will-have-kept may-offend moreover in
 uno, factus est omnium reus: de utroque consulens eum.»
one made he-is of-all guilty about each consulting him
 Sed in priore quæstionem, quam proposui, ipse non solvi.
but in the-former the-question which I-proposed myself not I-solved

In posteriore autem quid mihi de illa solvenda videretur
in the-latter moreover what to-me about it to-be-solved seemed
 non tacui. Sed utrum hoc approbaret etiam ille, consului.
not I-kept-silent but whether this he-approved also he I-consulted
 Respondit autem laudans eamdem consultationem meam,
he-answered moreover praising the-same consultation my
 sibi tamen ad respondendum otium non esse respondit.
to-himself yet for answering leisure not to-be he-answered
 Ego vero quousque esset in corpore, hos libros edere
I indeed as-long-as he-should-be in the-body these books to-publish
 nolui, ne forte responderet aliquando, et cum ipsa
did-not-wish lest perhaps he-should-answer sometime and with the-very
 responsione ejus potius ederentur. Illo autem defuncto
answer his rather they-might-be-published him moreover dead
 edidi.» Ecce virum tantum tanto tempore pauca et
I-published behold a-man so-great for-so-long a-time few and
 parva rescripta a prædicto viro expectasse, nec accepisse.
small replies from the-aforesaid man to-have-awaited nor to-have-received
 Quem quidem ad petitionem prædictarum feminarum in
whom indeed at the-petition of-the-aforesaid women in
 tot et tantis voluminibus vel transferendis vel dictandis
so-many and so-great volumes either to-be-translated or to-be-dictated
 sudasse cognovimus, longe eis majorem quam episcopo
to-have-sweated we-have-known far to-them greater than to-a-bishop
 reverentiam in hoc exhibens. Quarum fortassis tanto
reverence in this showing whose perhaps by-so-much
 amplius virtutem amplectitur studio, nec contristare sustinet,
more virtue he-embraces with-zeal nor to-sadden bears
 quanto earum naturam fragiliorem considerat. Unde et
by-how-much their nature more-fragile he-considers whence also
 nonnunquam zelus charitatis ejus erga hujusmodi feminas
sometimes the-zeal of-charity his toward such women

tantus esse deprehenditur, ut in earum laudibus aliquatenus
so-great to-be is-detected that in their praises somewhat
 veritatis tramitem excedere videatur, quasi in se ipso illud
of-truth the-path to-exceed he-seems as-if in him himself that
 expertus, quod alicubi commemorans: «Charitas,» inquit,
having-experienced which somewhere recording charity he-says
 «mensuram non habet.» Qui in ipso statim exordio vitæ
measure not has who in the-very at-once beginning of-the-life
 sanctæ Paulæ, quasi attentum sibi lectorem præparare
of-holy Paula as-if attentive to-himself a-reader to-prepare
 desiderans, ait: «Si cuncta corporis mei membra verterentur
desiring he-says if all of-body my the-members were-turned
 in linguas, et omnes artus humana voce resonarent, nihil
into tongues and all limbs with-human voice resounded nothing
 dignum sanctæ ac venerabilis Paulæ virtutibus dicerem.»
worthy of-holy and venerable Paula of-the-virtues I-should-say
 Descripsit et nonnullas sanctorum patrum venerabiles
he-described also some of-holy fathers venerable
 vitas, atque miraculis coruscas, in quibus longe mirabiliora
lives and with-miracles flashing in which far more-wonderful
 sunt quæ referuntur. Nullum tamen eorum tanta
are the-things-which are-related none yet of-them with-such
 laude verborum extulisse videtur, quanta hanc viduam
praise of-words to-have-exalted he-seems as-much-as this widow
 commendavit. Qui etiam ad Demetriadem virginem scribens,
he-commended who also to Demetrias the-virgin writing
 tanta ejus laude frontem ipsius insignivit epistolæ, ut non
with-such her praise the-front its-very he-marked of-the-letter that not
 in modicam labi videatur adulationem. «Inter omnes,» inquit,
into moderate to-slip he-seems flattery among all he-says
 «materias, quas ab infantia usque ad hanc ætatem vel
subjects which from infancy even to this age either

mea, vel notariorum scripsi manu, nihil præsentì opere
by-my or of-secretaries I-have-written by-hand nothing than-the-present work
 difficilìus. Scripturus enim ad Demetriadem virginem Christi,
more-difficult about-to-write for to Demetrias the-virgin of-Chrst
 quæ et nobilitate et divitiis prima est in urbe romana; si
who both in-nobility and in-riches first is in the-city Roman if
 cuncta ejus virtutibus congrua dixero, adulari putabor.»
all her to-the-virtues fitting I-shall-have-said to-flatter I-shall-be-thought
 Dulcissimum quippe viro sancto fuerat quacunq̃ue arte
most-sweet indeed to-the-man holy had-been by-whatever art
 verborum fragilem naturam ad ardua virtutis studia promovere.
of-words the-fragile nature to arduous of-virtue pursuits to-promote
 Ut autem opera nobis quam verba in hoc certiora præbeant
that moreover works to-us than words in this more-certain may-afford
 argumenta, tanta hujusmodi feminas excoluit charitate, ut
arguments with-such such women he-cultivated charity that
 immensa ejus sanctitas nævum sibi propriæ imprimeret
immense his holiness a-blemish on-himself of-bis-own imprinted
 famæ. Quod et ipse quidem ad Asellam, de fictis
reputation which also he-himself indeed to Asella about false
 amicis atque sibi detrahentibus scribens, inter cætera
friends and from-himself detracting writing among other-things
 commemorat, dicens: «Et licet me sceleratum quidam putent,
records saying and although me wicked some think
 et omnibus flagitiis obrutum; tu tamen bene facis, quod ex
and with-all crimes overwhelmed you yet well do that from
 tua mente etiam malos bonos putas. Periculosum quippe est
your mind even the-evil good you-think dangerous indeed it-is
 de servo alterius judicare, et non facilis venia prava
about the-servant of-another to-judge and not easy pardon depraved-things
 dixisse de rectis. Osculabantur quidam mihi manus, et
to-have-said about the-upright kissed some my hands and

ore vipereo detrahebant. Dolebant labiis, corde gaudebant.

with-mouth viperous disparaged grieved with-lips in-heart rejoiced

Dicant quid unquam in me aliter senserunt, quam quod

let-them-say what ever in me otherwise they-perceived than what

christianum decebat? Nihil mihi objicitur, nisi sexus meus.

a-Christian befitted nothing to-me is-objected except sex my

Et hoc nunquam objiceretur, nisi quum Hierosolymam

and this never would-be-objected except when to-Jerusalem

Paula proficiscitur.» Item: «Antequam domum sanctæ Paulæ

Paula sets-out likewise before the-house of-holy Paula

noscerem, totius in me urbis studia consonabant. Omnium

I-knew of-the-whole for me of-the-city the-zeals were-in-harmony of-all

pene iudicio dignus summo sacerdotio decernebar. Sed

almost by-the-judgment worthy of-the-highest priesthood I-was-judged but

postquam eam pro suo merito sanctitatis venerari, colere,

after her for her merit of-holiness to-venerate to-cherish

suscipere cœpi, omnes me illico deseruere virtutes.» Et post

to-receive I-began all me at-once deserted virtues and after

aliqua: «Saluta,» inquit, «Paulam et Eustochium, velint,

some-things greet he-says Paula and Eustochium wish-they

nolint, in Christo meas.» Legimus et Dominum ipsum

not-wish-they in Christ mine we-read also the-Lord himself

tantam beatæ meretrici familiaritatem exhibuisse, ut qui

such to-a-blessed harlot familiarity to-have-shown that he-who

eum invitaverat pharisæus, ob hoc jam penitus de ipso

him had-invited the-Pharisee because-of this already wholly about him

diffideret, apud se dicens: «Hic si esset propheta, sciret

distrusted with himself saying this-man if he-were a-prophet would-know

utique quæ et qualis est quæ tangit eum.» Quid ergo

surely who and what-kind is she-who touches him what therefore

mirum, si pro lucro talium animarum ipsa Christi membra

wonder if for the-gain of-such souls the-very of-Christ members

ejus incitata exemplo propriæ famæ detrimentum non
his incited by-the-example of-their-own reputation the-damage not
 effugiunt? Quod quidem Origenes, ut dictum est, quum
flee which indeed Origen as said it-has-been when
 cuperet evitare, gravius sibi corporis detrimentum inferre
he-desired to-avoid a-heavier on-himself of-the-body damage to-inflct
 sustinuit. Nec solum in doctrina vel exhortatione feminarum
bore not only in the-teaching or exhortation of-women
 mira sanctorum patrum charitas innotuit, verum etiam
the-wonderful of-the-holy fathers charity became-known but also
 in earum consolatione tam vehemens nonnunquam extitit,
in their consolation so vehement sometimes it-was
 ut ad earum dolorem leniendum non nulla fidei adversa
that for their grief to-be-soothed not none to-faith contrary-things
 promittere mira eorum compassio videatur. Qualis quidem
to-promise wonderful their compassion may-seem such indeed
 illa est beati Ambrosii consolatio, quam super morte
that is of-blessed Ambrose the-consolation which about the-death
 Valentiniani imperatoris sororibus ejus scribere ausus est, et
of-Valentinian the-emperor to-sisters his to-write dared he-has and
 ejus qui cathecumenus sit defunctus salutem astruere,
of-him who a-catechumen may-have died the-salvation to-affirm
 quod longe a catholica fide atque evangelica veritate videtur
which far from the-catholic faith and gospel truth seems
 dissidere. Non enim ignorabant quam accepta Deo semper
to-dissent not for they-were-ignorant how acceptable to-God always
 extiterit virtus infirmioris sexus. Unde et quum innumeras
has-been the-virtue of-the-weaker sex whence also when innumerable
 videamus virgines matrem Domini in hujus excellentiæ
we-see virgins the-mother of-the-Lord in of-this excellence
 proposito sequi, paucos agnoscimus viros hujus virtutis
purpose to-follow few we-acknowledge men of-this virtue

gratiam adeptos; ex qua, quocunque ierit, ipsum
the-grace having-gained by which wherever he-will-have-gone him
 sequi agnum valerent. Cujus quidem zelo virtutis
to-follow the-lamb they-might-be-able whose indeed by-the-zeal of-virtue
 quum nonnullæ sibi manum inferrent, ut quam Deo
when some on-themselves hand laid that which to-God
 voverant integritatem etiam carnis conservarent; non solum
they-had-vowed integrity even of-the-flesh they-might-preserve not only
 hoc in eis est reprehensum, sed apud plerosque hæc
this in them has-been reprov'd but among very-many these
 ipsarum martyria titulos ecclesiarum meruerunt. Desponsatæ
their martyrdoms the-titles of-churches have-merited betrothed
 quoque virgines, si antequam viris suis carnaliter
also virgins if before with-husbands their carnally
 misceantur, monasterium decreverint eligere, et homine
they-may-be-mingled a-monastery they-will-have-decided to-choose and the-man
 reprobato, sponsum sibi Deum efficere, liberam in hoc
rejected a-bridegroom for-themselves God to-make free in this
 habent facultatem, quam nequaquam viris legimus indultam.
they-have faculty which by-no-means to-men we-read granted
 Quarum etiam pleræque tanto ad castimoniam zelo
of-whom also very-many with-so-much for chastity zeal
 sunt accensæ, ut non solum contra legis decretum pro
are inflamed that not only against of-the-law the-decree for
 custodienda castitate virilem præsumerent habitum, verum
to-be-guarded chastity the-manly they-presumed habit but
 etiam inter monachos tantis præminerent virtutibus, ut
also among monks with-so-great excelled virtues that
 abbates fieri mererentur, sicut de beata legimus Eugenia,
abbots to-become they-merited as about blessed we-read Eugenia
 quæ sancto etiam Heleno episcopo conscio, imo jubente,
who with-holy even Helenus the-bishop knowing nay ordering

virilem habitum sumpsit, et ab eo baptizata monachorum
the-manly habit took and by him baptized of-monks
 collegio est sociata.

to-the-college was joined

Hæc ad novissimarum petitionum tuarum primam, soror
these-things to of-latest petitions your the-first O-sister
 in Christo charissima, me satis rescripsisse arbitror;

in Christ dearest me enough to-have-written-back I-reckon

de auctoritate videlicet ordinis vestri, et insuper de
about the-authority namely of-order your and moreover about
 commendatione propriæ dignitatis, ut tanto studiosius
the-commendation of-its-own dignity that by-so-much more-zealously

vestræ professionis propositum amplectamini, quanto ejus
of-your profession the-purpose you-may-embrace by-how-much its

excellentiā amplius noveritis. Nunc ut secundam quoque
excellence more you-may-know now that the-second also

Domino annuente perficiam, vestris id meritis et orationibus
with-the-Lord granting I-may-perfect by-your this merits and prayers
 obtineam. Vale.

I-may-obtain farewell