MEDIEVAL LATIN SERIES · VOLUME 29

The Golden Legend

Jacobus de Voragine

Legenda aurea

The Golden Legend

The Feasts of the Church Year

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with a word-for-word interlinear English translation

preserving the original word order

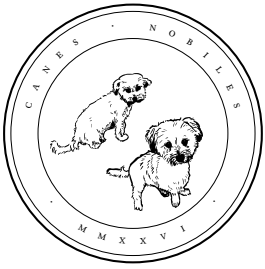


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Prologus

PROLOGUE

Brother James of Genoa, of the Order of Preachers, divides the whole time of this life into four: going astray, from Adam to Moses; renewal, from Moses to Christ; reconciliation, through Christ; and pilgrimage, the present life. The Church keeps them from Septuagesima to Easter, from Advent to Christmas, from Easter to Pentecost, and from Pentecost to Advent, reading Genesis, Isaiah, the Apocalypse, and Kings and Maccabees. Her year begins with renewal, not error, and the book follows her order.

Incipit prologus super legenda sanctorum. Alias Lombardica
here-begins the-prologue upon the-legend of-the-saints otherwise the-Lombard
hystoria, quam compilavit frater Jacobus natione Januensis,
history which compiled brother James by-nation a-Genoese
ordinis fratrum praedicatorum.
of-the-order of-brothers of-preachers
Universum tempus praesentis vitae in quatuor distinguitur,
the-whole time of-the-present life into four is-divided
scilicet in tempus deviationis, renovationis sive revocationis,
namely into the-time of-going-astray of-renewal or of-recalling
reconciliationis et peregrinationis. Tempus deviationis fuit
of-reconciliation and of-pilgrimage the-time of-going-astray was
ab Adam, postquam scilicet a Deo deviavit, et duravit
from Adam after namely from God he-went-astray and lasted
usque ad Moysen et istud tempus repraesentat ecclesia a
all-the-way to Moses and this time represents the-church from
septuagesima usque ad Pascha. Unde et tunc legitur Genesis
Septuagesima all-the-way to Easter whence also then is-read Genesis
liber, scilicet in quo ponitur deviatio primorum parentum.
the-book namely in which is-set-forth the-going-astray of-the-first parents
Tempus renovationis sive revocationis incepit a Moyse et
the-time of-renewal or of-recalling began from Moses and

duravit usque ad nativitatem Christi. In quo homines
lasted all-the-way to the-nativity of-Christ in which men
per prophetas ad fidem revocati sunt et renovati. Et istud
through the-prophets to faith recalled were and renewed and this
tempus repraesentat ecclesia ab adventu Domini usque ad
time represents the-church from the-advent of-the-Lord all-the-way to
nativitatem Christi. Unde tunc legitur Ysaias, ubi de hac
the-nativity of-Christ whence then is-read Isaiah where of this
revocatione aperte agitur. Tempus reconciliationis est tempus,
recalling openly it-is-treated the-time of-reconciliation is the-time
in quo per Christum sumus reconciliati. Et istud tempus
in which through Christ we-are reconciled and this time
repraesentat ecclesia a Pascha usque ad Penthecosten.
represents the-church from Easter all-the-way to Pentecost
Unde et tunc legitur Apocalypsis, ubi plene agitur de
whence also then is-read the-Apocalypse where fully it-is-treated of
mysterio hujus reconciliationis. Tempus peregrinationis est
the-mystery of-this reconciliation the-time of-pilgrimage is
tempus praesentis vitae, in quo peregrinamur et in pugna
the-time of-the-present life in which we-are-pilgrims and in battle
semper sumus. Et illud tempus repraesentat ecclesia ab
always we-are and that time represents the-church from
octava penthecosten usque ad adventum Domini. Unde
the-octave of-Pentecost all-the-way to the-advent of-the-Lord whence
tunc leguntur libri Regum et Machabeorum, in quibus de
then are-read the-books of-Kings and of-Maccabees in which of
multiplici pugna agitur, per quam nostra pugna spiritualis
manifold battle it-is-treated by which our battle spiritual
signatur. Tempus autem illud, quod est a natali Domini
is-signified the-time moreover that which is from the-birth of-the-Lord
usque ad septuagesimam, partim continetur sub tempore
all-the-way to Septuagesima partly is-contained under the-time

reconciliationis, quod est tempus laetitiae, scilicet a natali
of-reconciliation which is the-time of-gladness namely from the-birth
usque ad octavam epyphaniae et usque ad septuagesimam.
all-the-way to the-octave of-Epiphany and all-the-way to Septuagesima
Et potest accipi hic quadrupliciter temporum narratio. Primo
and can to-be-taken here in-four-ways of-the-times the-account first
penes quatuor temporum distinctiones, ut hiems referatur
according-to the-four of-the-seasons distinctions so-that winter be-referred
ad primum: ver ad secundum: aestas ad tertium: autumnus
to the-first spring to the-second summer to the-third autumn
ad quartum. Et ratio appropinquationis satis patet. Secundo
to the-fourth and the-reason of-the-nearness quite is-plain second
penes quatuor partes diei, ut nox referatur ad primum:
according-to the-four parts of-the-day so-that night be-referred to the-first
mane ad secundum: meridies ad tertium: vespera ad quartum.
morning to the-second midday to the-third evening to the-fourth
Licet autem prius fuerit deviatio quam renovatio, tamen
although moreover first was the-going-astray than the-renewal yet
ecclesia omnia sua potius incipit in tempore renovationis quam
the-church all-things its rather begins in the-time of-renewal than
deviationis, id est in adventu potius quam in septuagesima,
of-going-astray that is in the-advent rather than in Septuagesima
et hoc duplici ratione. Primo ne videatur incipere ab
and this for-a-twofold reason first lest it-seem to-begin from
errore, tenet enim rem et non sequitur ordinem temporis,
error it-holds for the-matter and not follows the-order of-time
sic ut et evangelistae saepius faciunt. Secundo quoniam
so as also the-evangelists more-often do second because
per adventum Christi omnia renovata sunt; propter quod
through the-advent of-Christ all-things renewed were because-of which
tempus istud dicitur tempus revocationis Apocal. III: Ecce
the-time this is-called the-time of-recalling Apoc. III behold

ego nova facio omnia. Congrue igitur in hoc tempore
I new make all-things fittingly therefore in this time
renovationis ecclesia omnia officia sua renovat. Ut igitur
of-renewal the-church all offices its renews that therefore
ordo temporis ab ecclesia distinctus servetur, primo agemus
the-order of-time by the-church distinguished be-kept first we-shall-treat
de festivitatibus, quae occurrunt infra tempus renovationis,
of the-feasts which occur within the-time of-renewal
quod tempus repraesentat ecclesia ab adventu usque ad
which time represents the-church from Advent all-the-way to
nativitatem domini. Secundo de illis quae occurrunt infra
the-nativity of-the-Lord second of those which occur within
tempus quod partim continetur sub tempore reconciliationis
the-time which partly is-contained under the-time of-reconciliation
partim sub tempore peregrinationis, quod tempus repraesentat
partly under the-time of-pilgrimage which time represents
ecclesia ab adventu usque ad septuagesimam. Tertio de
the-church from Advent all-the-way to Septuagesima third of
illis quae occurrunt infra tempus deviationis, quod tempus
those which occur within the-time of-going-astray which time
repraesentat ecclesia a septuagesima usque ad Pascha.
represents the-church from Septuagesima all-the-way to Easter
Quarto de illis, quae occurrunt infra tempus reconciliationis
fourth of those which occur within the-time of-reconciliation
quod tempus repraesentat ecclesia a pascha usque ad
which time represents the-church from Easter all-the-way to
octavam penthecosten. Quinto de illis quae occurrunt infra
the-octave of-Pentecost fifth of those which occur within
tempus peregrinationis, quod tempus repraesentat ecclesia
the-time of-pilgrimage which time represents the-church
ab octava penthecosten usque ad adventum.
from the-octave of-Pentecost all-the-way to Advent

De adventu Domini

I · THE ADVENT OF THE LORD

Advent's four weeks signify four comings: into the flesh, the mind, death, and judgment. Christ came when man stood convicted of ignorance and weakness, in the fullness of time, and to a universal disease, whose remedies the seven O antiphons ask of him. Before the judgment come fifteen signs, Antichrist's deceits, and the fire; at it the judge's dispute, the orders of the judged, the cross and wounds, his severity, the accusers, the witnesses, and a sentence without appeal.

Adventus domini per quattuor septimanas agitur ad
the-advent of-the-Lord for four weeks is-kept to
significandum quod quadruplex est adventus: scilicet in
signify that fourfold is the-advent namely into
carnem, in mentem, in mortem et ad judicium. Ultima
the-flesh into the-mind into death and to judgment the-last
autem septimana vix finitur, quia sanctorum gloria, quae
moreover week scarcely is-finished because of-the-saints the-glory which
dabitur in ultimo adventu, nunquam terminabitur. Hinc est
will-be-given in the-last advent never will-be-ended hence it-is
etiam quod primum responsorium primae dominicae adventus
also that the-first responsory of-the-first Sunday of-Advent
computato gloria patri quattuor versus continet ut
counted the-Glory be-to-the-Father four verses contains that
praedictos quattuor adventus designet. Quis autem aut
the-aforesaid four advents it-may-designate which moreover or
cui magis conveniat, prudens lector attendat. Licet autem
to-which more it-may-fit the-prudent reader let-him-attend although moreover
quadruplex sit adventus, tamen ecclesia specialiter de duplici:
fourfold be the-advent yet the-church specially of the-twofold
sed in carnem et ad judicium videtur memoriam facere sicut
but into the-flesh and to judgment seems memory to-make as

in officio ipsius temporis patet. Hinc est etiam quod jejunium
in the-office of-that time is-plain hence it-is also that the-fast
adventus partim est exsultationis partim moeroris. Nam ratione
of-Advent partly is of-exultation partly of-mourning for by-reason
adventus in carnem dicitur jejunium exsultationis: ratione
of-the-advent into the-flesh is-called the-fast of-exultation by-reason
adventus ad judicium domini jejunium moeroris. Et ad hoc
of-the-advent to judgment of-the-Lord the-fast of-mourning and to this
innuendum ecclesia cantat tunc quaedam cantica laetitiae: et
to-be-intimated the-church sings then certain songs of-gladness and
hoc propter adventum misericordiae et exsultationis: quaedam
this because-of the-advent of-mercy and of-exultation certain-ones
vero deponit, et hoc propter adventum severae justitiae et
but she-lays-aside and this because-of the-advent of-severe justice and
moeroris. Circa adventum igitur in carnem tria videri
of-mourning about the-advent therefore into the-flesh three-things to-be-seen
possunt: scilicet adveniendi opportunitas, adventus necessitas
can namely of-coming the-fitness of-the-advent the-necessity
et utilitas. Opportunitas veniendi attenditur primo ex parte
and the-usefulness the-fitness of-coming is-observed first on the-part
hominis qui primo in lege naturae convictus fuit de defectu
of-man who first in the-law of-nature convicted was of the-lack
cognitionis divinae. Unde et tunc in pessimos errores
of-knowledge divine whence also then into the-worst errors
idololatriae cecidit: et ideo coactus est clamare ac dicere:
of-idolatry he-fell and therefore forced he-was to-cry and to-say
Illumina oculos meos etc. Deinde advenit lex jubens
enlighten eyes my etc. then came the-law commanding
in qua convictus est de impotentia; cum prius clamaret:
in which convicted he-was of impotence since before he-cried
nondum est qui impleat sed qui jubeat. Ibi enim
not-yet is-there-one who may-fulfill but who may-command there for

est solummodo eruditus: sed non a peccato liberatus: nec
he-is only instructed but not from sin freed nor
per aliquam gratiam ad bonum adjutus et ideo coactus
by any grace to good helped and therefore forced
est clamare ac dicere: Non deest qui jubeat, sed
he-was to-cry and to-say not is-lacking one-who may-command but
deest qui impleat. Opportune igitur filius dei advenit,
is-lacking one-who may-fulfill fittingly therefore the-Son of-God came
quum homo de ignorantia et impotentia convictus fuit ne si
when man of ignorance and impotence convicted was lest if
forte ante venisset homo, suis meritis salutem adscriberet
perhaps before he-had-come man to-his-own merits salvation should-ascribe
et ideo medicinae gratus non esset. Secundo ex parte
and therefore to-the-medicine grateful not should-be secondly on the-part
temporis quoniam venit in plenitudinem temporis etc. Galat.
of-time since he-came in the-fullness of-time etc. Gal.
VII. At ubi venit plenitudo temporis etc. Augustinus. Multi
VII but when came the-fullness of-time etc. Augustine many
dicunt quare non ante venit Christus, quia nondum venerat
say why not before came Christ because not-yet had-come
plenitudo temporis, moderante illo, per quem facta sunt
the-fullness of-time moderating he through whom made were
omnia tempore. Denique ubi venit plenitudo temporis. Venit
all-things in-time finally when came the-fullness of-time came
ille qui nos liberavit a tempore. Liberati autem a
he who us freed from time freed moreover from
tempore venturi sumus ad illam aeternitatem, ubi nullum
time about-to-come we-are to that eternity where no
est tempus. Tertio ex parte vulneris et morbi universalis.
is time thirdly on the-part of-the-wound and disease universal
Quare enim quando morbus erat universalis opportunum fuit
wherefore for when the-disease was universal fitting it-was

universalem exhiberi medicinam. Unde dicit Augustinus.
a-universal to-be-furnished medicine whence says Augustine
Quod tunc magnus venit medicus, quando per totum
that then the-great came physician when through the-whole
mundum magnus jacebat aegrotus. Unde ecclesia in septem
world a-great lay sick-man whence the-church in seven
antiphonis, quae cantantur ante nativitatem domini, ostendit
antiphons which are-sung before the-nativity of-the-Lord shows
multiplicitatem sui morbi et ad quemlibet petit remedium
the-manifoldness of-her disease and to each-one she-seeks the-remedy
medici. Ante siquidem adventum filii dei in carnem
of-the-physician before indeed the-advent of-the-Son of-God into the-flesh
eramus ignorantes sive caeci, poenis aeternis obligati, servi
we-were ignorant or blind to-pains eternal bound slaves
diaboli, mala peccati consuetudine juncti, tenebris obvoluti,
of-the-devil evil of-sin by-habit joined in-darkness wrapped
exsules a patria expulsi. Ideoque indigemus doctore,
exiles from the-fatherland driven-out and-therefore we-need a-teacher
redemptore, liberatore, eductore, illuminatore et salvatore.
redeemer liberator leader-out enlightener and savior
Quia igitur ignorantes eramus et ideo ab ipso doceri
because therefore ignorant we-were and therefore by him to-be-taught
indigebamus et ideo statim in prima antiphona clamamus:
we-needed and therefore at-once in the-first antiphon we-cry
O sapientia quae ex ore altissimi prodisti etc. Veni
O Wisdom who from the-mouth of-the-Most-High came-forth etc. come
ad docendum nos viam prudentiae. Sed parum prodesset, si
to teaching us the-way of-prudence but little it-would-profit if
doceremur et non redimeremur, et ideo ab ipso redimi
we-were-taught and not were-redeemed and therefore by him to-be-redeemed
postulamus, cum in secunda clamamus: O adonay et dux
we-ask when in the-second we-cry O Adonai and leader

domus israhel etc., veni ad redimendum nos in brachio
of-the-house of-Israel etc. come to redeeming us with arm
extento. Sed quid prodesset, si essemus docti et redempti,
outstretched but what would-it-profit if we-were taught and redeemed
si adhuc post redemptionem detineremur captivi, et ideo
if still after redemption we-were-held captive and therefore
liberari petimus, cum in tertia clamamus: O radix yesse
to-be-freed we-ask when in the-third we-cry O root of-Jesse
etc. Veni ad liberandum nos, jam noli tardare. Sed quid
etc. come to freeing us now do-not delay but what
prodesset captivis, si essent redempti et liberati, sed tamen
would-it-profit captives if they-were redeemed and freed but yet
nondum essent ab omni vinculo absoluti, ut scilicet
not-yet were from every bond loosed so-that namely
suae potestatis essent et libere, quo vellent, ire
of-their-own power they-should-be and freely whither they-would to-go
possent. Parum igitur prodesset, si nos redemisset et
they-could little therefore it-would-profit if us he-had-redeemed and
liberasset, si tamen adhuc vinctos teneret. Et ideo ab
had-freed if yet still bound he-held and therefore from
omnibus peccati vinculis educi petimus, cum in quarta
all of-sin bonds to-be-led-out we-ask when in the-fourth
clamamus: O clavis david etc. Veni et educ vinctos de
we-cry O key of-David etc. come and lead-out the-bound from
domo carceris, sedentes in tenebris et umbra mortis.
the-house of-prison sitting in darkness and the-shadow of-death
Sed quia illi, qui diu fuerunt in carcere, habent oculos
but because those who long have-been in prison have eyes
tenebratos nec clare videre possunt, ideo post absolutionem
darkened nor clearly to-see can therefore after release
a carcere restat nos esse illuminandos, ut videamus,
from prison it-remains us to-be to-be-enlightened that we-may-see

quo ire debeamus. Et ideo in quinta clamamus: O
whither to-go we-ought and therefore in the-fifth we-cry O
oriens splendor lucis etc. Veni et illumina sedentes in
dawn splendor of-light etc. come and enlighten those-sitting in
tenebris et umbra mortis. Sed si essemus docti redempti
darkness and the-shadow of-death but if we-were taught redeemed
et ab inimicis penitus liberati et illuminati, quid valeret,
and from enemies wholly freed and enlightened what would-it-avail
nisi deberemus salvari, et ideo in duabus sequentibus
unless we-were-to to-be-saved and therefore in the-two following
salvari petimus et dicimus: O rex gentium etc. Veni salva
to-be-saved we-ask and we-say O king of-the-nations etc. come save
hominem quem de limo formasti. Item o Emanuel etc.
man whom from mud you-formed likewise O Emmanuel etc.
Veni ad salvandum nos domine deus noster. In prima autem
come to saving us O-Lord God our in the-first moreover
petimus salutem gentium. Unde dicitur: O rex gentium.
we-ask the-salvation of-the-nations whence it-is-said O king of-the-nations
In secunda salutem Judaeorum, quibus Deus dederat legem.
in the-second the-salvation of-the-Jews to-whom God had-given the-law
Unde dicitur: O Emanuel rex et legifer noster.
whence it-is-said O Emmanuel king and lawgiver our

De utilitate adventus Domini.
of the-usefulness of-the-advent of-the-Lord

Utilitas autem adventus Christi a diversis sanctis diversimodo
the-usefulness moreover of-the-advent of-Christ by different saints in-different-ways
assignatur. Ipse namque Deus sicut patet Luc. IV. propter
is-assigned he for God as is-plain Luke IV for
septem utilitates se venisse et missum esse testatur
seven usefulnesses himself to-have-come and sent to-have-been testifies
dicens: Spiritus domini super me etc. Ubi per ordinem
saying the-Spirit of-the-Lord upon me etc. where in order

dicit, se missum esse ad pauperum consolationem,
he-says himself sent to-have-been for of-the-poor the-consolation
ad contritorum sanationem, ad captivorum liberationem,
for of-the-contrite the-healing for of-captives the-freeing
ad indoctorum illuminationem, ad peccatorum remissionem,
for of-the-untaught the-enlightening for of-sinners the-remission
ad totius humani generis redemptionem, ad meritorum
for of-the-whole human race the-redemption for of-merits
retributionem. Augustinus autem ponit tres utilitates adventus
the-repayment Augustine moreover sets three usefulnesses of-the-advent
Christi dicens: In seculo isto maligno quid abundat, nisi
of-Christ saying in world this wicked what abounds except
nasci, laborare et mori. Haec sunt mercimonia regionis
to-be-born to-labor and to-die these are the-wares of-region
nostrae et ad tales merces mercator ille descendit. Et
our and to such goods merchant that came-down and
quia omnis mercator dat et accipit, dat quod habet, et
because every merchant gives and receives gives what he-has and
accipit quod non habet, Christus in ista mercatura dedit
receives what not he-has Christ in this trade gave
et accepit. Accepit, quod hic abundat, scilicet nasci,
and received he-received what here abounds namely to-be-born
laborare et mori, dedit renasci, resurgere et in aeternum
to-labor and to-die he-gave to-be-reborn to-rise-again and for ever
regnare. Item venit ad nos coelestis negotiator, accipere
to-reign likewise came to us the-heavenly trader to-receive
contumeliam et dare honorem, subire mortem et dare
insult and to-give honor to-undergo death and to-give
vitam, haurire ignominiam et dare gloriam. Gregorius
life to-drink ignominy and to-give glory Gregory
autem ponit IV. utilitates sive causas sui adventus dicens:
moreover sets four usefulnesses or causes of-his advent saying

studebant omnes superbi de Adam stirpe geniti prospera
strove all the-proud from of-Adam the-stock born the-prosperities
vitae praesentis appetere, adversa devitare, opprobria fugere,
of-life present to-seek adversities to-avoid reproaches to-flee
gloriam appetere. Venit inter eos incarnatus dominus adversa
glory to-seek came among them incarnate the-Lord adversities
appetens, prospera spernens, opprobria amplectens, gloriam
seeking prosperities spurning reproaches embracing glory
fugiens. Ideo Christus exspectatus veniens nova docuit,
fleeing therefore Christ awaited coming new-things taught
docens nova mirabilia exercuit, mira faciens prava
teaching new wonders he-worked wonderful-things doing wicked-things
toleravit. Bernardus quoque alias ponit dicens: triplici
he-bore Bernard also others sets saying with-a-threefold
morbo miserabiliter laboramus; nam et faciles sumus ad
disease miserably we-labor for both easy we-are to
seducendum, debiles ad operandum et fragiles ad resistendum.
being-led-astray weak to working and frail to resisting
Si discernere volumus inter bonum et malum, decipimur.
if to-discern we-wish between good and evil we-are-deceived
Si temperamus facere bonum, deficimus. Si conamur resistere
if we-refrain to-do good we-fail if we-try to-resist
malo, superamur. Necessarius est primum salvatoris adventus,
evil we-are-overcome necessary is first of-the-Savior the-advent
ut in nobis per fidem habitans illuminet caecitatem
that in us through faith dwelling he-may-enlighten blindness
nostram et nobiscum manens adjuvet infirmitatem nostram
our and with-us remaining may-help infirmity our
et pro nobis stans fragilitatem nostram protegat et
and for us standing frailty our may-protect and
propugnet. Haec Bernardus. Circa secundum adventum,
defend these-things Bernard about the-second advent

scilicet ad judicium, duo videnda sunt, scilicet antecedentia
namely to judgment two-things to-be-seen are namely those-going-before
judicium et comitantia. Antecedentia sunt tria. Signa
the-judgment and those-accompanying those-going-before are three signs
terribilia, Antichristi fallacia et ignis vehementia. Signa
terrible of-Antichrist the-deceit and of-fire the-violence the-signs
autem terribilia praecedentia judicium ponuntur quinque,
moreover terrible going-before the-judgment are-set five
Luc. XXI. Erunt signa in sole et luna et stellis et in
Luke XXI there-will-be signs in the-sun and moon and stars and on
terris pressura gentium prae confusione sonitus maris et
earth distress of-nations for confusion of-the-sound of-the-sea and
fluctuum. Tria signa determinantur Apocal. VI. Sol factus
of-the-waves three signs are-determined Apoc. VI the-sun made
est niger, tanquam saccus cilicinus: et luna facta est
is black as sackcloth hairy and the-moon made is
sicut sanguis, et stellae ceciderunt super terram. Sol igitur
as blood and the-stars fell upon the-earth the-sun therefore
dicitur obscurari, vel quantum ad sui luminis privationem,
is-said to-be-darkened either as to of-its light the-loss
ut patre familias, id est, homine moriente quasi lugere
as the-father of-the-family that is man dying as-if to-mourn
videatur, vel quantum ad majoris lucis, id est, claritatis
it-may-seem or as to of-the-greater light that is of-the-brightness
Christi Jesu superventionem, vel quantum ad metaphoricam
of-Christ Jesus the-coming-upon or as to the-metaphorical
locutionem, quia secundum Augustinum tam severa erit
speech because according-to Augustine so severe will-be
vindicta divina, quod etiam sol ipsam respicere non
the-vengeance divine that even the-sun it to-look-at not
audebit. Vel quantum ad misticam significationem, quia
will-dare or as to the-mystical meaning because

sol justitiae Christus tum obscurus erit, quia nullus
the-sun of-justice Christ then dark will-be because no-one
ipsum confiteri audebit. Coelum autem dicitur hic aerium
him to-confess will-dare the-heaven moreover is-called here the-airy
et stellae vocantur a substantia, quia habent similitudinem
and stars are-called from substance because they-have likeness
stellarum, et dicuntur stellae cadere de coelo secundum
of-stars and are-said the-stars to-fall from heaven according-to
vulgi opinionem, quando substantia descendit. Unde
of-the-common-people the-opinion when the-substance comes-down whence
et scriptura conformat se communi modo loquendi, tunc
also scripture conforms itself to-the-common way of-speaking then
autem maxime fiet talis impressio, quia ignea qualitas
moreover most-of-all will-be-made such impression because the-fiery quality
abundat. Et hoc facit dominus ad terrorem peccatorum vel
abounds and this does the-Lord for the-terror of-sinners or
stellae dicuntur cadere, quia igneas comas emittent vel
the-stars are-said to-fall because fiery tails they-will-send-out or
multi, qui videbantur stellae, de ecclesia cadent, vel quia
many who seemed stars from the-church will-fall or because
retrahent lumen suum, ut minime videantur. De
they-will-draw-back light their so-that not-at-all they-may-be-seen of
quarto signo quod erit pressura in terris legitur Matth.
the-fourth sign which will-be distress on earth is-read Matt.
[XXIV] XXIII: Erit tunc tribulatio qualis nunquam
XXIV XXIII there-will-be then tribulation such-as never
fuit ab initio mundi etc. Quintum signum scilicet
was from the-beginning of-the-world etc. the-fifth sign namely
confusionem maris quidam existimant esse, quod mare cum
the-confusion of-the-sea some think to-be that the-sea with
magno fragore peribit a pristina qualitate secundum illud
great crash will-perish from its-former quality according-to that

Apocal. XXI: et mare jam non est; vel secundum alios
Apoc. XXI and the-sea now not is or according-to others
ille sonus erit, quoniam non sine murmure magno XL
that sound will-be since not without murmur great forty
cubitus super montes elevabitur et postea deprimetur.
cubits over the-mountains it-will-be-raised and afterward will-be-lowered
Vel ad litteram secundum Gregorium: tunc fuit nova et
or to the-letter according-to Gregory then was a-new and
inaudita maris et fluctuum perturbatio. Hieronymus autem
unheard-of of-the-sea and of-the-waves disturbance Jerome moreover
in annalibus Hebraeorum invenit XV signa praecedentia
in the-annals of-the-Hebrews found fifteen signs going-before
judicium. Sed utrum continue futura sint an interpolatim,
the-judgment but whether continuously about-to-be they-are or at-intervals
non expressit. Prima die eriget se mare XL cubitus super
not he-expressed on-the-first day will-raise itself the-sea forty cubits above
altitudinem montium stans in loco quasi murus. Secunda
the-height of-the-mountains standing in place as-if a-wall on-the-second
die tantum descendet ut vix videri possit. Tertia
day so-much it-will-go-down that scarcely to-be-seen it-can on-the-third
die marinae belluae apparentes super mare dabunt rugitus
day the-sea beasts appearing upon the-sea will-give roars
usque ad coelum et earum mugitus solus Deus intelliget.
all-the-way to heaven and their bellowing alone God will-understand
Quarta ardebit mare et aqua. Quinta arbores et herbae
on-the-fourth will-burn the-sea and the-water on-the-fifth trees and grasses
dabunt rorem sanguineum: in hac etiam quinta die, ut
will-give a-dew bloody on this also fifth day as
alii asserunt, omnia volatilia coeli congregabuntur in
others assert all the-flying-things of-the-sky will-be-gathered in
campis, unumquodque genus in ordine suo, non gustantia,
the-fields each kind in order its not tasting

nec bibentia, sed vicinum adventum judicis formidantia.
nor drinking but the-near coming of-the-judge dreading
Sexta ruent aedificia. In hac etiam VI die, ut dicitur,
on-the-sixth will-fall-down buildings on this also sixth day as it-is-said
fulmina ignea surgent ab occasu solis contra faciem
lightnings fiery will-rise from the-setting of-the-sun against the-face
firmamenti usque ad ortum concurrentia. Septima petrae
of-the-firmament all-the-way to the-rising running-together on-the-seventh rocks
ad invicem collidentur et in quatuor partes scindentur
against one-another will-be-dashed and into four parts will-be-split
et unaquaeque pars, ut dicitur, collidet alteram nescietque
and each part as it-is-said will-dash the-other and-will-not-know
homo sonum illum, sed tantum Deus. Octava fiet
man sound that but only God on-the-eighth there-will-be
generalis terrae motus, qui adeo erit magnus, ut dicitur,
a-general of-the-earth quake which so will-be great as it-is-said
quod nullus homo, nullum animal stare poterit, sed ad
that no man no animal to-stand will-be-able but to
solum omnia prosternentur. Decima exibunt homines de
the-ground all-things will-be-thrown-down on-the-tenth will-go-out men from
cavernis et ibunt velut amentes nec mutuo sibi loqui
caves and will-go as-if mad nor mutually to-one-another to-speak
poterunt. Undecima surgent ossa mortuorum et stabunt
they-will-be-able on-the-eleventh will-rise the-bones of-the-dead and will-stand
super sepulchra ab ortu solis usque ad occasum,
upon the-tombs from the-rising of-the-sun all-the-way to the-setting
ut inde mortui exire valeant. Duodecima cadent stellae:
that thence the-dead to-go-out may-be-able on-the-twelfth will-fall the-stars
omnia enim sidera errantia et stationantia spargent ex
all for stars wandering and fixed will-scatter from
se igneas comas et iterum tunc valde generabuntur a
themselves fiery tails and again then greatly will-be-generated from

substantia: in hac etiam die dicitur, quod omnia animalia
substance on this also day it-is-said that all animals
venient ad campos mugientia nec gustantia nec bibentia.
will-come to the-fields bellowing nor tasting nor drinking
Tredecima morietur viventes, ut cum mortuis resurgant.
on-the-thirteenth will-die the-living that with the-dead they-may-rise-again
Quarta decima ardebit coelum et terra. Quinta decima
on-the-fourth tenth will-burn heaven and earth on-the-fifth tenth
fiet coelum novum et terra nova et resurgent omnes.
will-be-made a-heaven new and an-earth new and will-rise-again all
Secundum quod praecedit judicium, erit antichristi fallacia.
the-second-thing which goes-before the-judgment will-be of-Antichrist the-deceit
Ipse enim omnes decipere conabitur quatuor modis. Primo
he for all to-deceive will-try in-four ways first
per callidam suasionem sive scripturae falsae expositionem.
by cunning persuasion or of-scripture false exposition
Nitetur enim persuadere et ex scriptura firmare, se esse
he-will-strive for to-persuade and from scripture to-confirm himself to-be
Messiam in lege promissum, et legem Christi destruet et
the-Messiah in the-law promised and the-law of-Christ he-will-destroy and
suam statuet, Psalm.: Constitue domine legislatorem super
his-own will-establish Ps. appoint O-Lord a-lawgiver over
eos etc. Glossa: id est antichristum legis pravae latorem.
them etc. the-Gloss that is Antichrist of-a-law wicked the-bringer
Daniel XI. Et dabunt abominationem et desolationem
Daniel XI and they-will-give the-abomination and desolation
templi. Glossa: Antichristus in templo Dei sedebit quasi
of-the-temple the-Gloss Antichrist in the-temple of-God will-sit as-if
Deus ut legem Dei auferat. Secundo per miraculorum
God that the-law of-God he-may-take-away second by of-miracles
operationem, II. Thess. II: Cujus adventus erit secundum
the-working II Thess. II whose coming will-be according-to

operationem Satanae in omnibus verbis et signis et prodigiis
the-working of-Satan in all words and signs and prodigies
et mendaciis. Apocal. XIII: Fecit signa ut etiam ignem
and lies Apoc. XIII he-did signs that even fire
faceret de coelo in terram descendere. Glossa: Ut apostolis
he-made from heaven onto earth to-come-down the-Gloss as to-the-apostles
datus est spiritus sanctus in specie ignis et illi dabunt
given was the-Spirit Holy in the-form of-fire so they will-give
spiritum malignum in specie ignis. Tertio per donorum
a-spirit malign in the-form of-fire third by of-gifts
largitionem. Dan. XIII. Dabit eis potestatem in multis
the-lavishing Dan. XIII he-will-give them power in many-things
et terram dividet gratuito. Glossa: Antichristus deceptis
and the-land will-divide freely the-Gloss Antichrist to-the-deceived
dona multa dabit et terram suo exercitui dividet. Quos
gifts many will-give and the-land to-his army will-divide whom
enim suo terrore subjugare non potuit, avaritia subjugabit.
for by-his terror to-subjugate not he-could by-avarice he-will-subjugate
Quarto per tormentorum illationem. Daniel VIII: Supra quam
fourth by of-torments the-infliction Daniel VIII beyond what
credi potest, universa vastabit. Item Gregorius loquens
to-be-believed can all-things he-will-lay-waste likewise Gregory speaking
de Antichristo: Robustos quippe interficit, cum eos, qui
of Antichrist the-strong indeed he-kills when those who
invicti sunt, corporaliter vincit. Tertium quod praecedet
unconquered are bodily he-conquers the-third-thing which will-go-before
judicium, erit ignis vehementia, qui quidem praecedit
the-judgment will-be of-fire the-violence which indeed goes-before
faciem judicis. Illum enim ignem emittet Deus. Primo
the-face of-the-judge that for fire will-send-forth God first
propter mundi innovationem: purgabit enim et renovabit
because-of of-the-world the-renewal it-will-purge for and will-renew

omnia elementa, unde et ad instar aquae diluvii, XV
all the-elements whence also to the-likeness of-the-water of-the-flood fifteen
cubitis montibus altior erit, sicut dicitur in hystoria
cubits than-the-mountains higher it-will-be as it-is-said in the-history
scholastica, quia opera hominum tantum ascendere poterant.
scholastic because the-works of-men so-far to-ascend could
Secundo propter hominum purgationem, quia illis qui
second because-of of-men the-purging because for-those who
tunc vivi reperientur, erit locus purgatorii. Tertio propter
then alive will-be-found it-will-be the-place of-purgatory third because-of
majorem damnatorum cruciationem. Quarto propter majorem
the-greater of-the-damned torment fourth because-of the-greater
sanctorum illuminationem. Nam secundum Basilium Deus
of-the-saints enlightenment for according-to Basil God
facta mundi purgatione dividet calorem a splendore et
made of-the-world the-purgation will-divide the-heat from the-splendor and
totum calorem mittet ad regiones damnatorum, ut amplius
all the-heat will-send to the-regions of-the-damned that more
crucientur, et totum splendorem ad regionem beatorum,
they-may-be-tormented and all the-splendor to the-region of-the-blessed
ut amplius jucundentur. Concomitantia ante judicium erunt
that more they-may-rejoice the-things-accompanying before judgment will-be
plura. Primum est disceptatio judicis. Judex enim in vallem
many the-first is the-disputation of-the-judge the-judge for into the-valley
Josaphat descendet et bonos et malos judicabit, bonos a
of-Josaphat will-come-down and the-good and the-bad will-judge the-good on
dextris et malos a sinistris statuet. Et credendum est in loco
the-right and the-bad on the-left he-will-set and to-be-believed it-is in a-place
eminenti eum futurum, unde caeteri poterunt eum videre.
eminent him to-be-about-to-be whence the-rest will-be-able him to-see
Nec intelligendum est, quod omnes intra illam valliculam
nor to-be-understood is that all within that little-valley

concludantur, quia hoc esset puerile, ut dicit Hieronymus,
be-shut-in because this would-be childish as says Jerome
sed quod erunt ibi et in locis circumjacentibus. In parva
but that they-will-be there and in places lying-around in small
autem terra innumerabilia millia hominum esse possunt,
moreover land innumerable thousands of-men be can
maxime quando constringuntur. Et si necesse fuerit,
most-of-all when they-are-pressed-together and if necessary it-will-have-been
electi erunt in aëre corporum agilitate. Damnati vero
the-elect will-be in the-air of-the-bodies by-the-agility the-damned but
etiam esse poterunt divina suspendente virtute. Quia et
also be will-be-able the-divine suspending power because also
tunc judex cum malis disceptabit et eos pro operibus
then the-judge with the-wicked will-dispute and them for the-works
misericordiae, qui non habuerunt, objurgabit et tunc omnes
of-mercy who not had will-rebuke and then all
super se plangent, secundum quod ostendit Chrysostomus
over themselves will-mourn according as shows Chrysostom
secundum Matthaeum dicens: plangent se Judaei videntes
on Matthew saying will-mourn themselves the-Jews seeing
viventem et vivificantem, quem quasi hominem mortuum
living and life-giving him-whom as-if a-man dead
existimabant, et consurgentes se corpori vulnerato scelus
they-thought and rising-up themselves to-the-body wounded crime
suum denegare non poterunt. Plangent se et gentiles, qui
their to-deny not will-be-able will-mourn themselves also the-gentiles who
variis disputationibus philosophorum decepti irrationabilem
by-various disputations of-the-philosophers deceived irrational
stultitiam putaverunt esse Deum colere crucifixum. Plangent
folly they-thought to-be God to-worship crucified will-mourn
se Christiani peccatores, qui magis dilexerunt mundum,
themselves the-Christians sinners who more loved the-world

quam Deum vel Christum. Plangent se haeretici, qui
than God or Christ will-mourn themselves the-heretics who
purum hominem crucifixum dixerunt, cum viderunt ipsum
a-mere man crucified said-him-to-be when they-saw him
esse judicem, in quem compunxerunt Judaei. Plangent
to-be the-judge into whom pierced the-Jews will-mourn
se omnes tribus terrae, quod nec resistendi virtus
themselves all the-tribes of-the-earth because neither of-resisting the-strength
est contra eum nec fugiendi facultas ante faciem ejus
is against him nor of-fleeing the-power before the-face of-him
est nec poenitentiae locus nec satisfactionis tempus. Est
is nor of-penitence the-place nor of-satisfaction the-time is
angustia enim omnium rerum nihilque iis remanet praeter
distress for of-all things and-nothing to-them remains except
luctum. Secundum est differentia ordinis. Nam sicut dicit
mourning the-second-thing is the-difference of-order for as says
Gregorius: in judicio quatuor erunt ordines, duo ex parte
Gregory in the-judgment four will-be orders two on the-part
reproborum, et duo ex parte electorum. Alii enim judicantur
of-the-reprobate and two on the-part of-the-elect some for are-judged
et pereunt sicut hi, quibus dicitur: Esurivi et non
and perish as these to-whom it-is-said I-was-hungry and not
dedistis mihi manducare etc. Alii vero non judicantur et
you-gave me to-eat etc. others but not are-judged and
pereunt, sicut hi, de quibus dicitur: qui non crediderit,
perish as these of whom it-is-said who not will-have-believed
jam judicatus est. Quia nec judicis verba percipiunt,
already judged is because nor of-the-judge the-words they-perceive
qui ejus fidem nec verbo tenus servare voluerunt. Alii
who his faith not-even in-word as-far to-keep were-willing others
judicantur et regnant, sicut viri perfecti, qui alios judicabunt,
are-judged and reign as men perfect who others will-judge

non quod sententiam ferant, quia hoc solius judicis est,
not that sentence they-bear because this of-the-sole judge is
sed dicuntur judicare, id est, judicanti assistere. Et illa
but they-are-said to-judge that is the-judging-one to-assist and that
assistentia erit primo ad sanctorum honorem. Magnus
assistance will-be first for of-the-saints the-honor great
enim honor erit, cum judice sessionem habere. Juxta
for honor will-be with the-judge a-session to-have according-to
quod promisit dicens: sedebitis super sedes etc. Secundo ad
what he-promised saying you-will-sit upon seats etc. second for
sententiae confirmationem. Sententiam judicis adprobabunt,
of-the-sentence the-confirmation the-sentence of-the-judge they-will-approve
sicut aliquando illi, qui judicanti assistunt, ejus sententiam
as sometimes those who the-judging-one assist his sentence
approbant et ad ipsam approbandam subscribunt, Psalm.:
approve and to it to-be-approved subscribe Ps.
ut faciant in iis judicium conscriptum etc. Tertio
that they-may-execute upon them the-judgment written etc. third
ad malorum condemnationem, quos quidem condemnabunt
for of-the-wicked the-condemnation whom indeed they-will-condemn
ex vitae suae operatione. Tertium est insignia passionis,
from of-life their the-working the-third-thing is the-insignia of-the-passion
scilicet crux, clavi et cicatrices in corpore. Haec enim
namely the-cross the-nails and the-scars in the-body these for
erunt primo in ostensionem suae gloriosae victoriae et ideo
will-be first for the-showing of-his glorious victory and therefore
in excellentia gloriae apparebunt. Unde Chrysostomus super
in excellence of-glory they-will-appear whence Chrysostom on
Matth.: Crux et cicatrices radiis solis erunt lucidiores.
Matt. the-cross and the-scars than-the-rays of-the-sun will-be brighter
Item considera, quanta sit virtus crucis. Sol obscurabitur
likewise consider how-great be the-power of-the-cross the-sun will-be-darkened

et luna non dabit lumen suum ut discas, quantum
and the-moon not will-give light its that you-may-learn how-much
crux et luna lucidior et sole praeclarior est.
the-cross both than-the-moon brighter and than-the-sun more-splendid is
Secundo in ostensionem suae misericordiae, ut ex hoc
second for the-showing of-his mercy that from this
ostendatur, quod misericorditer boni sunt salvati. Tertio in
it-may-be-shown that mercifully the-good are saved third for
ostensionem suae justitiae, ut ex hoc ostendatur, quam
the-showing of-his justice that from this it-may-be-shown how
justissime reprobi sunt damnati, quia scilicet tantum
most-justly the-reprobate are damned because namely so-great
pretium sui sanguinis contemserunt, unde in haec verba
a-price of-his blood they-scorned whence in these words
iis exprobrabit, ut dicit Chrysostomus super Matthaeum
to-them he-will-reproach as says Chrysostom on Matthew
dicens: ego propter vos homo factus sum, propter vos
saying I for you man made am for you
alligatus sum et delusus et caesus et crucifixus, ubi est
bound I-was and mocked and beaten and crucified where is
tantarum injuriarum mearum fructus? Ecce pretium sanguinis
of-such-great injuries my the-fruit behold the-price of-blood
mei, quem dedi pro redemtione animarum vestrarum. Ubi
my which I-gave for the-redemption of-souls your where
servitus vestra, quam mihi pro pretio sanguinis mei dedistis?
service your which to-me for the-price of-blood my you-gave
Ego super gloriam meam vos habebo, quum essem Deus
I above glory my you shall-hold when I-was God
apparens homo: et viliorem me omnibus rebus vestris fecistis.
appearing man and viler me than-all things your you-made
Nam omnem rem vilissimam terrae amplius dilexistis, quam
for every thing most-vile of-the-earth more you-loved than

justitiam meam et fidem. Haec Chrysostomus. Quartum
justice my and faith these-things Chrysostom the-fourth-thing
est severitas judicantis, non enim flectetur timore, quia
is the-severity of-the-judging-one not for he-will-be-bent by-fear because
omnipotens est. Chrysostomus. Nec resistendi virtus est
almighty he-is Chrysostom nor of-resisting the-strength is
contra eum nec fugiendi facultas etc. Nec munere poterit
against him nor of-fleeing the-power etc. nor by-a-gift he-will-be-able
corrumpi, quia ditissimus est. Bernardus. Veniens veniet
to-be-corrupted because most-rich he-is Bernard coming will-come
dies illa, in qua plus valebunt pura corda quam astuta
day that in which more will-avail pure hearts than cunning
verba, et conscientia bona quam marsupia plena. Ille enim
words and a-conscience good than purses full he for
est, qui non falletur verbis nec flectetur donis. Item
is who not will-be-deceived by-words nor will-be-bent by-gifts likewise
Augustinus. Exspectatur dies judicii et aderit ille
Augustine is-awaited the-day of-judgment and will-be-present that
aequissimus judex, qui nullius potentis personam accipit,
most-just judge who of-no powerful-man the-person accepts
cujus palatium auro et argento nullus episcopus vel abbas
whose palace with-gold and silver no bishop or abbot
vel comes corrumpere poterit. Nec odio, quia optimus est.
or count to-corrupt will-be-able nor by-hatred because best he-is
In eum enim, quia optimus est, odium cadere non potest.
on him for because best he-is hatred to-fall not can
Sapient. XI. Nihil odisti eorum quae fecisti. Nec amore,
Wisd. XI nothing you-hate of-those-things which you-made nor by-love
quia justissimus est. Unde etiam fratres suos, id est falsos
because most-just he-is whence even brothers his that is false
Christianos non liberabit. Psalm.: Frater non redimet. Nec
Christians not he-will-free Ps. brother not will-redeem nor

errore, quia sapientissimus est. Leo papa: Iste est tremendus
by-error because most-wise he-is Leo pope this is the-dread
aspectus, cui pervium est omne solidum et apertum
sight to-which passable is every solid-thing and open
omne secretum, cui obscura clarent, muta respondent,
every secret to-which dark-things are-clear dumb-things answer
silentium confitetur et si non voce mens loquitur. Et ideo
silence confesses and if not by-voice the-mind speaks and therefore
cum ejus sapientia sit talis et tanta, contra ipsius sapientiam
since his wisdom be such and so-great against his wisdom
nihil valebunt allegationes advocatorum, nec sophismata
nothing will-avail the-allegations of-advocates nor the-sophisms
philosophorum, nec praeclarissima eloquia oratorum, nec
of-philosophers nor the-most-splendid eloquence of-orators nor
astutiae versutorum. De his quatuor sic dicit Hieronymus:
the-cunnings of-the-crafty of these four thus says Jerome
quanti illic elingues et muti feliciores loquacibus erunt, quo
how-many there the-tongueless and dumb happier than-the-talkers will-be as
ad primum, quanti pastores philosophis, quo ad secundum,
to the-first how-many shepherds than-philosophers as to the-second
quanti rustici oratoribus, quo ad tertium, quanti hebetes
how-many peasants than-orators as to the-third how-many dull-men
argutiis praeferendi sunt Ciceronis, quo ad quartum.
to-the-subtleties to-be-preferred are of-Cicero as to the-fourth
Quintum est accusator horribilis. Tres enim tunc accusatores
the-fifth-thing is the-accuser horrible three for then accusers
contra peccatorem stabunt. Primus est dyabolus, qui tunc
against the-sinner will-stand the-first is the-devil who then
accusabit. Augustinus: praesto tunc erit dyabolus recitans
will-accuse Augustine at-hand then will-be the-devil reciting
verba professionis nostrae et objiciens nobis quaecunque
the-words of-profession our and casting-up to-us whatever

fecimus, in quo loco et in qua hora peccavimus, et
we-did in what place and at what hour we-sinned and
quid boni facere tunc debuimus, dicturus est enim ille
what of-good to-do then we-ought about-to-say is for that
adversarius: Aequissime judex judica istum meum esse ob
adversary most-just judge judge this-one mine to-be for
culpam, qui tuus esse voluit per gratiam, tuus est per
guilt who yours to-be wished by grace yours he-is by
naturam, meus per miseriam, tuus ob passionem, meus ob
nature mine by misery yours for the-passion mine for
suasionem, tibi inobediens, mihi obediens, a te accepit
persuasion to-you disobedient to-me obedient from you he-received
immortalitatis stolam, a me accepit hanc pannosam,
of-immortality the-robe from me he-received this ragged-one
qua indutus est, tunicam, tuam vestem dimisit, cum
with-which clothed he-is tunic your garment he-left with
mea huc venit. Aequissime judex judica illum meum esse
mine hither he-came most-just judge judge him mine to-be
et mecum damnandum esse. Heu poteritne talis aperire
and with-me to-be-damned to-be alas will-he-be-able such-a-one to-open
os, qui talis invenitur, ut juste cum dyabolo deputetur.
the-mouth who such is-found that justly with the-devil he-be-assigned
Haec Augustinus. Secundus accusator erit proprium scelus.
these-things Augustine the-second accuser will-be one's-own crime
Peccata enim propria unumquemque accusabunt. Sapient. IV.
the-sins for one's-own each-one will-accuse Wisd. IV
Venient in cogitationem peccatorum suorum timidi et
they-will-come in the-thought of-sins their fearful and
transducent illos ex adverso iniquitates eorum. Bernardus.
will-convict them from the-opposite-side iniquities their Bernard
Tunc loquentia simul ejus opera dicent: Tu nos egisti, opera
then speaking together his works will-say you us did works

tua sumus, non te deseremus, sed semper tecum erimus et
your we-are not you we-shall-desert but always with-you we-shall-be and
tecum ad judicium pergemus; multisque et multiplicibus
with-you to the-judgment we-shall-proceed and-with-many and manifold
criminibus eum accusabunt. Tertius accusator erit totus
crimes him they-will-accuse the-third accuser will-be the-whole
mundus. Gregorius. Si quaeris, quis te accusabit, dico, totus
world Gregory if you-ask who you will-accuse I-say the-whole
mundus. Offenso enim creatore offenditur totus mundus.
world offended for the-Creator is-offended the-whole world
Chrysostomus super Matthaeum. In illo die nihil est quod
Chrysostom on Matthew on that day nothing is that
respondeamus, ubi coelum et terra, aqua, sol et luna, dies
we-may-answer where heaven and earth water sun and moon days
et noctes et totus mundus stabunt ante Deum adversus
and nights and the-whole world will-stand before God against
nos in testimonium peccatorum nostrorum. Et si omnia
us in testimony of-sins our and if all-things
tacerent, ipsae tamen cogitationes nostrae et opera specialiter
were-silent the-very yet thoughts our and works specially
stabunt adversum nos ante deum nos fortiter accusantes.
will-stand against us before God us strongly accusing
Sextus est testis infallibilis. Tres enim testes tunc
the-sixth-thing is the-witness infallible three for witnesses then
adversum se habebit peccator. Unum supra se habebit
against himself will-have the-sinner one above himself will-have
peccator, scilicet Deum, qui erit judex et testis. Jerem.
the-sinner namely God who will-be judge and witness Jer.
XXIX. Ego sum judex et testis dicit dominus. Alium intra
XXIX I am judge and witness says the-Lord another within
se scilicet conscientiam. Augustinus: Quisquis futurum
himself namely conscience Augustine whoever the-future

judicem times, praesentem conscientiam corrige. Sermo enim
judge you-fear the-present conscience correct speech for
tuae causae testimonium et conscientiae tuae. Tertium juxta
of-your cause the-testimony and of-conscience your the-third beside
se, scilicet proprium angelum ad custodiam deputatum,
himself namely his-own angel for guarding deputed
qui tamquam conscius omnium, quae fecit, contra eum
who as aware of-all-things which he-did against him
testimonium perhibebit. Job. XX. Revelabunt coeli, (id est
testimony will-bear Job XX will-reveal the-heavens that is
angeli,) iniquitatem ejus. Septimum est accusatio peccatoris
the-angels the-iniquity of-him the-seventh-thing is the-accusation of-the-sinner
de hoc, sicut dicit Gregorius: O quam angustae erunt
of this as says Gregory O how narrow will-be
tunc viae reprobis. Superius erit judex iratus, inferius
then the-ways for-the-reprobate above will-be the-judge angry below
horrendum chaos, a dextris peccata accusantia, a sinistris
a-horrible chaos on the-right the-sins accusing on the-left
infinita daemonia ad supplicium trahentia, intus conscientia
infinite demons to punishment dragging within conscience
urens, foris mundus ardens. Miser peccator sic deprehensus
burning outside the-world burning wretched sinner so caught
quo fugiet? latere erit impossibile, apparere intolerabile.
whither will-he-flee to-hide will-be impossible to-appear intolerable
Octavum est sententia irrevocabilis. Illa enim sententia
the-eighth-thing is the-sentence irrevocable that for sentence
nunquam poterit revocari nec ab illa poterit appellari.
never will-be-able to-be-revoked nor from it it-will-be-possible to-appeal
Triplici enim de causa appellatio in causis judicialibus
threefold for from cause an-appeal in cases judicial
non recipitur. Primo propter judicis excellentiam, unde a
not is-received first because-of of-the-judge the-excellence whence from

rege ferente sententiam appellari in regno suo non potest,
a-king bearing sentence to-appeal in kingdom his not one-can
quia in regno suo nullum supra se habet. Similiter nec
because in kingdom his no-one above himself he-has likewise nor
ab imperatore vel papa potest appellari. Secundo propter
from the-emperor or the-pope one-can appeal second because-of
criminis evidentiam, quia quando crimen notorium est, non
of-the-crime the-evidence because when the-crime notorious is not
potest appellari. Tertio propter rem non differendam,
one-can appeal third because-of the-matter not to-be-deferred
quia res non recipit dilationem, quia forte ex dilatione
because the-matter not admits delay because perhaps from delay
detrimentum pateretur. Similiter non appellatur propter hanc
harm it-would-suffer likewise not one-appeals because-of this
triplicem rationem. Ab illa sententia etiam non poterit
threefold reason from that sentence also not it-will-be-possible
appellari a papa. Primo propter judicis excellentiam, quia
to-appeal from the-pope first because-of of-the-judge the-excellence because
judex ille nullum supra se habet, sed ipse omnes excedit
judge that no-one above himself has but he all exceeds
aeternitate, dignitate et potestate, unde ab imperatore vel
in-eternity dignity and power whence from the-emperor or
papa posset aliquo modo appellari ad Deum. A Deo
the-pope one-could in-some way appeal to God from God
autem ad nullum licet, quia supra se nullum habet.
moreover to no-one it-is-allowed because above himself no-one he-has
Secundo propter criminis evidentiam, omnia enim scelera
second because-of of-the-crime the-evidence all for the-misdeeds
et crimina reproborum ibidem nota erunt et manifesta.
and crimes of-the-reprobate there known will-be and manifest
Jeremias: Aderit illa dies, in qua facta nostra quasi
Jeremiah will-be-present that day in which deeds our as-if

in quadam tabula picta demonstrabuntur. Tertio propter
on a-certain tablet painted will-be-shown third because-of
rem non differendam. Nihil enim, quod ibi agitur,
the-matter not to-be-deferred nothing for which there is-done
differentiam patitur, sed omnia in momento, in ictu
delay suffers but all-things in a-moment in the-twinkling
oculi peraguntur.
of-an-eye are-accomplished

De nativitate domini nostri Jesu Christi secundum carnem

VI · THE NATIVITY OF THE LORD

Christ is born under Octavian's universal peace, as Joseph takes Mary to Bethlehem for the census and she lays her son in the manger of a common shelter. The birth is wonderful in mother, child, and manner, and every grade of creature shows it: the fallen Temple of Peace, the fountain of oil, three suns, the vision the Sibyl showed Octavian, the flowering vines, the kneeling ox and ass, and the shepherds. It confounds demons, wins pardon, cures, and humbles pride.

De festivitatibus, quae eveniunt infra tempus, quod partim
of the-feasts which fall within the-time which partly
continetur sub tempore reconciliationis et partim sub
is-contained under the-time of-reconciliation and partly under
tempore peregrinationis.
the-time of-pilgrimage
Dicto de festivitatibus, quae occurrunt infra tempus
said about the-feasts which occur within the-time
renovationis quod incepit a Moyse et prophetis et
of-renewal which began from Moses and the-prophets and
duravit usque ad adventum Christi in carnem, quod
lasted all-the-way to the-advent of-Christ into the-flesh which

tempus repraesentat ecclesia ab adventu usque ad
time represents the-church from Advent all-the-way to
nativitatem domini inclusive. Sequitur de festivitatibus,
the-nativity of-the-Lord inclusively there-follows of the-feasts
quae eveniunt infra tempus, quod partim continetur sub
which fall within the-time which partly is-contained under
tempore reconciliationis, partim sub tempore peregrinationis,
the-time of-reconciliation partly under the-time of-pilgrimage
quod tempus repraesentat ecclesia a nativitate usque ad
which time represents the-church from the-nativity all-the-way to
septuagesimam, sicut supra in prologo dictum est.
Septuagesima as above in the-prologue said it-is
Nativitas domini nostri Jesu Christi secundum carnem,
the-nativity of-the-Lord our Jesus Christ according-to the-flesh
ut quidam ajunt, completis ab Adam quinque millibus
as some say completed from Adam five thousand
ducentis XXVIII annis vel secundum alios VI millibus vel
two-hundred twenty-eight years or according-to others six thousand or
secundum Eusebium Caesariensem in Chronicis suis quinque
according-to Eusebius of-Caesarea in Chronicles his five
millibus nongentis tempore Octaviani imperatoris facta est
thousand nine-hundred in-the-time of-Octavian the-emperor done was
et computatio autem sex millium annorum inventa fuit a
and the-reckoning moreover of-six thousand years found was by
Methodio potius mystice quam chronice. Veniente autem
Methodius rather mystically than chronologically coming moreover
ipso filio Dei in carnem, tanta pace universus mundus
the-very Son of-God into the-flesh in-such peace the-whole world
gaudebat, ut toti orbi unicus Romanorum imperator
rejoiced that over-the-whole world a-single of-the-Romans emperor
pacifice praesideret. Hic dictus est Octavianus a prima
peacefully presided he called was Octavian from the-first

impositione, Caesar a Julio Caesare, cujus fuit nepos,
imposition Caesar from Julius Caesar whose he-was nephew
Augustus ab augmento rei publicae, Imperator a
Augustus from the-increase of-the-weal public Emperor from
dignitatis honore, qui ad differentiam aliorum regum fuit
of-dignity the-honor who to the-difference of-other kings was
primo hoc nomine insignitus. Nam sicut nasci voluit,
first with-this name marked for as to-be-born he-willed
ut nobis pacem temporis et pacem aeternitatis tribueret,
that to-us the-peace of-time and the-peace of-eternity he-might-grant
sic voluit, ut nihilominus ortum suum pax temporis
so he-willed that nonetheless rising his the-peace of-time
illustraret. Caesar igitur Augustus universo praesidens
should-make-illustrious Caesar therefore Augustus over-the-whole presiding
orbi scire voluit, quot provinciae, quot civitates, quot
world to-know wished how-many provinces how-many cities how-many
castra, quot villae, quot homines in toto orbe essent,
castles how-many towns how-many men in the-whole world there-were
et jussit, ut dicitur in hystoriis scholasticis, ut omnes
and ordered as it-is-said in the-histories scholastic that all
homines ad urbem, unde trahebant originem, pergerent et
men to the-city whence they-drew origin should-go and
quilibet denarium argenteum (qui valebat decem nummos
each-one a-penny silver which was-worth ten coins
usuales, unde et denarius dicebatur) praesidi provinciae
usual whence also a-denarius it-was-called to-the-governor of-the-province
tradens, se subditum romano imperio profiteretur. Nam
handing himself subject to-the-Roman empire should-profess for
et nummus imaginem proferebat Caesaris et subscriptionem
also the-coin the-image bore of-Caesar and the-inscription
nominis. Dicebatur autem professio et descriptio, sed diversa
of-his-name it-was-called moreover profession and description but by-different

consideratione. Professio enim dicebatur, quia quilibet,
consideration profession for it-was-called because each-one
quando reddebat praesidi provinciae censi caput, id
when he-paid to-the-governor of-the-province of-the-census the-head that
est denarium illum, qui sic vocabatur, ponebat super caput
is the-penny that which so was-called he-put upon head
suum et proprio ore profitebatur, se esse subditum
his and with-his-own mouth professed himself to-be subject
romano imperio, unde dicebatur professio, id est proprio
to-the-Roman empire whence it-was-called profession that is with-his-own
ore fassio, et fiebat hoc coram omni populo. Descriptio
mouth confession and was-done this before all the-people description
autem dicebatur, quia numerus eorum, qui censum capitis
moreover it-was-called because the-number of-those who the-tax of-the-head
ferebant, certo determinabatur numero et redigebatur in
bore by-a-certain was-determined number and was-reduced into
scriptis. Haec autem descriptio primo facta est a praeside
writings this moreover description first made was by the-governor
Syriae Cirino. Prima dicitur, ut in iisdem hystoriis scholasticis
of-Syria Cyrinus first it-is-called as in the-same histories scholastic
habetur, quantum ad Cirinum. Quia enim Judaea in umbilico
is-held as to Cyrinus because for Judea in the-navel
terrae nostrae habitabilis esse dicitur, provisum est, ut in
of-the-earth our habitable to-be is-said provided it-was that in
ea inchoaretur et deinde per circumstantes regiones et
it it-should-be-begun and then through the-surrounding regions also
alii praesides prosequerentur. Vel prima dicitur universalis,
other governors should-follow-it-up or first it-is-called universal
quia aliae praecesserunt particulares. Vel forte prima capitum
because others preceded particular or perhaps the-first of-heads
in civitate fiebat a praeside, secunda civitatum in regione
in the-city was-done by the-governor the-second of-cities in the-region

a legato Caesaris, tertia regionum in urbe coram Caesare.
by the-legate of-Caesar the-third of-regions in the-city before Caesar
Joseph autem cum esset de genere David a Nasareth in
Joseph moreover since he-was of the-race of-David from Nazareth to
Bethlehem profectus est. Cum autem beatae Mariae tempus
Bethlehem set-out has when moreover of-blessed Mary the-time
pariendi instaret et ipse de suo reditu nesciret, eam secum
of-giving-birth pressed and he of his return knew-not her with-him
assumpsit et in Bethlehem secum duxit, nolens thesaurum
he-took and to Bethlehem with-him led not-wishing the-treasure
sibi a Deo commissum in aliena manu dimittere, sed ipse
to-himself by God entrusted in an-alien hand to-leave but he
per se volens illum cura pervigili custodire. Cum ergo
by himself wishing it with-care watchful to-guard when therefore
Betlehem appropinquasset (ut frater Bartholomaeus in sua
Bethlehem he-had-approached as brother Bartholomew in his
compilatione testatur, et de libro Infantiae salvatoris est
compilation testifies and from the-book of-the-Infancy of-the-Savior is
sumptum), vidit beata virgo partem populi gaudentem,
taken saw the-blessed virgin part of-the-people rejoicing
partem gementem. Quod sibi angelus exponens ait: pars
part groaning which to-her an-angel explaining said the-part
populi gaudens est populus gentilis, qui in semine Abrahae
of-the-people rejoicing is the-people gentile which in the-seed of-Abraham
aeternam benedictionem accipiet. Pars autem gemens est
eternal blessing will-receive the-part moreover groaning is
plebs Judaica, a Deo suis meritis reprobata. Cum igitur
the-people Jewish by God for-its merits rejected when therefore
ambo Betlehem venissent et quia pauperes erant et
both to-Bethlehem had-come and because poor they-were and
quia omnia hospitia alii, qui propter hoc ipsum venerant,
because all the-lodgings others who for this very-thing had-come

occupaverant, nullum hospitium habere potuerunt, deverterunt
had-occupied no lodging to-have they-could they-turned-aside
ergo in communi transitu, qui (ut dicitur in hystoriis
therefore into a-common passage which as it-is-said in the-histories
Scholasticis) erat inter duas domos, operimentum habens,
scholastic was between two houses a-covering having
qui deversorium dicitur, sub quo cives ad colloquendum
which a-lodging is-called under which the-citizens for conversing
vel ad convescendum in diebus otii vel pro aëris
or for feasting-together on days of-leisure or for of-the-air
intemperie devertebant. Ubi forte Joseph praesepe bovi
the-inclemency turned-aside where perhaps Joseph a-manger for-the-ox
et asino fecerat vel secundum quosdam rustici, cum ad
and the-ass had-made or according-to some the-peasants when to
forum veniebant, animalia sua ibidem ligabant, et ideo
the-market they-came animals their there tied and therefore
praesepe ibi constructum erat. Ipsa igitur nocte media
a-manger there built was on-that-very therefore night mid
diei dominicae beata virgo filium suum peperit et in
of-the-day the-Lord's the-blessed virgin son her bore and in
praesepio super foenum reclinavit, quod foenum, ut habetur
the-manger upon the-hay laid-him which hay as is-held
in hystoriis Scholasticis, beata Helena postmodum Romam
in the-histories scholastic blessed Helena afterward to-Rome
detulit, a cujus foeni comestione bos et asinus abstinebant.
carried from whose hay the-eating the-ox and the-ass abstained
Notandum autem quod nativitas Christi fuit mirabiliter
it-is-to-be-noted moreover that the-nativity of-Christ was wonderfully
facta, tum ex parte generantis, tum ex parte geniti,
made both on the-part of-the-begetter and on the-part of-the-begotten
tum ex parte modi generandi. Ex parte generantis, quia
and on the-part of-the-way of-begetting on the-part of-the-begetter because

ipsa fuit virgo ante partum et virgo post partum, et hoc
she was a-virgin before the-birth and a-virgin after the-birth and this
scilicet, quod virgo manens peperit, quinque modis ostensum
namely that a-virgin remaining she-bore in-five ways shown
est. Primo per prophetiam Jesaiae VII: ecce virgo concipiet
was first by the-prophecy of-Isaiah VII behold a-virgin will-conceive
etc. Secundo per figuram: hoc enim figuratum fuit et per
etc. second by figure this for figured was both by
virgam Aaron, quae sine omni humano studio floruit, et
the-rod of-Aaron which without any human effort flowered and
per portam Ezechielis, quae semper clausa permansit. Tertio
by the-gate of-Ezekiel which always closed remained third
per custodiam: Joseph enim ex eo, quod ipsam custodivit,
by the-guarding Joseph for from this that her he-guarded
testis suae virginitatis exstitit. Quarto per experientiam: cum
the-witness of-her virginity was fourth by experience when
enim (ut in compilatione Bartholomaei habetur et de libro
for as in the-compilation of-Bartholomew is-held and from the-book
Infantiae salvatoris sumptum fuisse videtur) beatae Mariae
of-the-Infancy of-the-Savior taken to-have-been it-seems of-blessed Mary
pariendi tempus instaret, Joseph licet Deum de virgine
of-giving-birth the-time pressed Joseph although God from a-virgin
nasciturum non dubitaret, morem tamen gerens patriae
to-be-born not he-doubted the-custom yet keeping of-the-country
obstetrices vocavit, quarum una vocabatur Zebel et altera
midwives called of-whom one was-called Zebel and the-other
Salome. Zebel igitur considerans et inquirens et ipsam
Salome Zebel therefore considering and inquiring and her
inveniens exclamavit virginem peperisse, Salome autem
finding cried-out the-virgin to-have-given-birth Salome moreover
dum non crederet, sed hoc probare similiter vellet, continuo
while not she-believed but this to-prove likewise wished at-once

aruit manus ejus, jussu tamen angeli sibi apparentis
withered the-hand of-her at-the-command yet of-an-angel to-her appearing
puerum tetigit et continuo sanitatem accepit. Quinto per
the-child she-touched and at-once health received fifth by
miraculi evidentiam: Romae enim, ut testatur Innocentius
of-a-miracle the-evidence at-Rome for as testifies Innocent
papa tertius, duodecim annis pax fuit, igitur Romani
pope the-third for-twelve years peace there-was therefore the-Romans
templum pacis pulcherrimum construxerunt et ibi statuam
a-temple of-peace most-beautiful built and there a-statue
Romuli posuerunt. Consulentes autem Apollinem, quantum
of-Romulus placed consulting moreover Apollo how-long
duraret, acceperunt responsum, quousque virgo pareret.
it-should-last they-received the-answer until a-virgin should-give-birth
Hoc autem audientes dixerunt: ergo in aeternum durabit.
this moreover hearing they-said therefore for ever it-will-last
Impossibile enim crediderunt, quod unquam pareret
impossible for they-believed that ever should-give-birth
virgo. Unde in foribus templi titulum nunc scripserunt:
a-virgin whence on the-doors of-the-temple a-title now they-wrote
templum pacis aeternum. Sed in ipsa nocte qua virgo
the-temple of-peace eternal but in that-very night in-which the-virgin
peperit, templum funditus corruit et ibi est modo
gave-birth the-temple from-the-foundations fell and there is now
ecclesia Sanctae Mariae Novae. Secundo fuit mirabiliter facta
the-church of-Saint Mary the-New secondly it-was wonderfully made
ex parte geniti. Nam sicut dicitur Bernhardus: quia
on the-part of-the-begotten for as is-said Bernard because
in eadem persona aeternum antiquum et novum mirabiliter
in the-same person eternal old and new wonderfully
convenerunt, aeternum, id est, divinitas, antiquum, id est
came-together eternal that is the-divinity old that is

caro ab Adam transducta, novum, id est anima de novo
the-flesh from Adam derived new that is the-soul of new
creata. Iterum, sicut idem dicit, tres mixturas vel tria opera
created again as the-same says three mixtures or three works
fecit Deus, ita mirabiliter singularia, ut talia nec facta
made God so wonderfully singular that such neither made
sint, nec amplius facienda sint. Conjuncta quippe sunt
have-been nor further to-be-made are joined indeed are
ad invicem Deus et homo, mater et virgo, fides et cor
to one-another God and man mother and virgin faith and heart
humanum. Prima valde mirabilis, quia conjuncta sunt limus
human the-first very wonderful because joined are mud
et Deus, majestas et infirmitas, tanta vilitas et tanta
and God majesty and infirmity so-great vileness and so-great
sublimitas. Nihil enim Deo sublimius et nihil limo
sublimity nothing for than-God more-sublime and nothing than-mud
vilius. Secunda nihilominus valde mirabilis. A saeculo enim
viler the-second nonetheless very wonderful from the-age for
nondum est auditum, quod virgo esset, quae peperit, et
not-yet it-has-been heard that a-virgin was who bore and
quod mater esset, quae virgo permansit. Tertia et prima
that a-mother was who a-virgin remained the-third both than-the-first
et secunda inferior, sed non minus fortis. Mirum est enim,
and than-the-second lower but not less strong wonderful it-is for
quomodo cor humanum fidem his duobus accommodavit.
how heart human faith to-these two accommodated
Quomodo credi potuit, quod Deus homo esset, et
how to-be-believed could-it that God man should-be and
quod virgo manserit, quae peperisset. Haec Bernardus.
that a-virgin remained who had-borne these-things Bernard
Tertio fuit mirabiliter facta ex parte modi generandi.
thirdly it-was wonderfully made on the-part of-the-way of-begetting

Ejus enim partus fuit supra naturam, ex eo quod virgo
his for birth was above nature from this that a-virgin
concepit. Supra rationem, ex eo quod Deum genuit, supra
conceived above reason from this that God she-bore above
humanam conditionem, ex eo quod sine dolore peperit,
human condition from this that without pain she-bore
supra consuetudinem, ex eo quod de spiritu sancto concepit;
above custom from this that of the-Spirit Holy she-conceived
non enim genuit virgo ex humano semine, sed ex mistico
not for begot the-virgin from human seed but from a-mystic
spiramine. Nam spiritus sanctus de purissimis et castissimis
breathing for the-Spirit Holy from the-purest and most-chaste
sanguinibus virginis accepit et inde corpus illud formavit.
bloods of-the-virgin took and thence body that formed
Et sic quartum modum mirabilem faciendi hominem Deus
and so the-fourth way wonderful of-making man God
ostendit. Nam sicut dicit Anselmus: Deus potest quatuor
showed for as says Anselm God can in-four
modis hominem facere, scilicet sine homine et femina,
ways man make namely without man and woman
sicut fecit Adam, de homine sine femina, sicut fecit
as he-made Adam from man without woman as he-made
Evam, de homine et femina, sicut communis probat usus,
Eve from man and woman as common proves use
de femina sine viro, sicut hodie mirabiliter factum est.
from woman without man as today wonderfully done it-has-been
Secundo ejus nativitas fuit multipliciter ostensa. Ostensa est
secondly his nativity was in-many-ways shown shown it-was
enim per omnes gradus creaturarum. Est enim quaedam
for through all grades of-creatures there-is for a-certain
creatura, quae tantum habet esse, sicut pure corporea, ut
creature which only has being as purely bodily as

lapides; quaedam quae habet esse et vivere, sicut vegetabilia
stones a-certain-one which has being and living as plants
et arbores; quaedam quae habet esse et vivere et sentire,
and trees a-certain-one which has being and living and feeling
sicut animalia; quaedam, quae habet esse, vivere, sentire
as animals a-certain-one which has being living feeling
et discernere, sicut homo; quaedam quae habet esse vivere,
and discerning as man a-certain-one which has being living
sentire, discernere et intelligere, sicut angelus. Per has
feeling discerning and understanding as an-angel through these
omnes creaturas hodie Christi nativitas est ostensa. Prima
all creatures today of-Christ the-nativity is shown the-first
autem creatura, id est, pure corporea, triplex est, scilicet
moreover creature that is purely bodily threefold is namely
opaca, transparens sive pervia, et lucida. Primo ergo
opaque transparent or pervious and shining first therefore
ostensa est per pure corpoream opacam; sicut per
shown it-was through the-purely bodily opaque as through
destructionem templi Romanorum, ut supra demonstratum
the-destruction of-the-temple of-the-Romans as above shown
est, et per ruinam etiam aliarum statuarum, quae tunc
it-is and through the-ruin also of-other statues which then
in aliis locis plurimis ceciderunt. Legitur etiam in hystoria
in other places very-many fell it-is-read also in the-history
scholastica, quod Jeremias propheta in Aegyptum descendens
scholastic that Jeremiah the-prophet into Egypt going-down
post mortem Godolyae regibus Aegypti signum dedit, quod
after the-death of-Gedaliah to-the-kings of-Egypt a-sign gave that
eorum ydola corruerent, cum virgo filium parturiret.
their idols would-fall when a-virgin a-son should-bring-forth
Quapropter sacerdotes ydolorum ymaginem virginis puerum
wherefore the-priests of-the-idols an-image of-the-virgin a-child

in gremio bajulantem secreto loco templi statuerunt et
in her-lap carrying in-a-secret place of-the-temple set-up and
eum ibi adorabant. Sed a Ptolemaeo rege postea interrogati,
him there adored but by Ptolemy the-king afterward asked
quid hoc sibi vellet, dixerunt paternae traditionis hoc esse
what this to-itself meant they-said of-paternal tradition this to-be
misterium, quod a sancto viro et propheta eorum majores
a-mystery which from a-holy man and prophet their elders
acceperant et sic in rebus venturis credebant. Secundo per
had-received and so in things to-come they-believed secondly through
pure corpoream transparentem et perviam. Nam in ipsa
the-purely bodily transparent and pervious for in that-very
nocte nativitatis dominicae, obscuritas noctis in claritatem
night of-the-nativity the-Lord's the-darkness of-the-night into the-brightness
diei versa est. Romae etiam (ut attestatur Orosius et
of-day turned was at-Rome also as attests Orosius and
Innocentius papa tertius) fons aquae in liquorem olei
Innocent pope the-third a-fountain of-water into the-liquid of-oil
versus est et erumpens usque in Tibrim profluxit et
turned was and bursting-forth all-the-way into the-Tiber flowed and
toto die illo largissime emanavit. Prophetaverat enim
the-whole day that most-abundantly flowed-out had-prophesied for
Sibylla, quod quando erumperet fons olei, nasceretur
the-Sibyl that when should-burst-forth a-fountain of-oil would-be-born
Salvator. Tertio per pure corpoream lucidam, sicut
the-Savior thirdly through the-purely bodily shining as
per corpora supercoelestia. Nam in ipsa die nativitatis
through the-bodies supercelestial for on that-very day of-the-nativity
secundum antiquorum relationem, (ut ait Chrysostomus),
according-to of-the-ancients the-account as says Chrysostom
magis super quendam montem orantibus, stella quaedam
to-the-magi upon a-certain mountain praying a-star a-certain

juxta eos apparuit, quae formam pueri pulcherrimi habebat
beside them appeared which the-form of-a-boy most-beautiful had
et in ejus capite crux splendebat. Qui magos alloquens dixit,
and on his head a-cross shone which the-magi addressing said
ut in Judaeum pergerent et ibi natum puerum invenirent.
that into Judea they-should-go and there the-born child they-would-find
In ipsa etiam die tres soles in oriente apparuerunt, qui
on that-very also day three suns in the-east appeared which
paulatim in unum corpus solare redactae sunt. Per quod
little-by-little into one body solar brought-together were by which
signabatur, quod trini et unius Dei notitia orbi
was-signified that of-the-triune and one God the-knowledge to-the-world
imminebat, vel quia natus erat ille, in quo tria, scilicet
was-imminent or because born was he in whom three-things namely
anima, caro et divinitas in unam personam convenerunt.
soul flesh and divinity into one person came-together
In hystoriis tamen scholasticis dicitur, quod non ipsa
in the-histories yet scholastic it-is-said that not on-that-very
die nativitatis tres soles apparuerunt, sed ante per aliquod
day of-the-nativity three suns appeared but before for some
tempus, scilicet post mortem Julii Caesaris, quod Eusebius
time namely after the-death of-Julius Caesar which Eusebius
in Chronica asserit. Octavianus insuper imperator (ut ait
in the-Chronicle asserts Octavian moreover the-emperor as says
Innocentius papa tertius) universo orbe ditioni Romanae
Innocent pope the-third the-whole world to-the-rule Roman
subjugato in tantum senatui placuit, ut eum pro Deo
subjugated in so-much to-the-senate pleased that him as God
colere vellent. Prudens autem imperator se mortalem
to-worship they-wished prudent moreover the-emperor himself mortal
intelligens immortalitatis nomen sibi noluit usurpare Ad
understanding of-immortality the-name to-himself would-not to-usurp at

illorum instantiam Sibyllam prophetissam advocat, scire
their instance the-Sibyl prophetess he-summons to-know
volens per ejus oracula, an in mundo major eo
wishing through her oracles whether in the-world a-greater than-he
aliquando nasceretur. Cum ergo in die nativitatis domini
at-some-time should-be-born when therefore on the-day of-the-nativity of-the-Lord
consilium super hac re convocasset et Sibylla sola
a-council upon this matter he-had-called-together and the-Sibyl alone
in camera imperatoris oraculis insisteret, in die media
in the-chamber of-the-emperor to-oracles applied-herself at day mid
circulus aureus apparuit circa solem et in medio circuli
a-circle golden appeared around the-sun and in the-middle of-the-circle
virgo pulcherrima, puerum gestans in gremio. Tunc Sibylla
a-virgin most-beautiful a-child carrying in her-lap then the-Sibyl
hoc Caesari ostendit, cum autem imperator ad praedictam
this to-Caesar showed when moreover the-emperor at the-aforesaid
visionem plurimum admiraretur, audivit vocem dicentem
vision very-much wondered he-heard a-voice saying
sibi: haec est ara coeli, dixitque ei Sibylla: hic puer
to-him this is the-altar of-heaven and-said to-him the-Sibyl this child
major te est et ideo ipsum adora. Eadem autem
greater than-you is and therefore him adore the-same moreover
camera in honore Sanctae Mariae dedicata est, unde usque
chamber in the-honor of-Saint Mary dedicated was whence all-the-way
hodie dicitur Sancta Maria Ara Coeli. Intelligens igitur
to-today it-is-called Saint Mary of-the-Altar of-Heaven understanding therefore
imperator, quod hic puer major se erat, ei thura
the-emperor that this child greater than-himself was to-him incense
obtulit et Deus de caetero dici recusavit. De hoc
offered and God for the-rest to-be-called refused of this
autem Orosius ita dicit: Octaviani tempore hora circiter
moreover Orosius thus says of-Octavian in-the-time at-the-hour about

tertia repente coelo liquido ac puro et sereno circulus ad
third suddenly the-sky clear and pure and serene a-circle to
speciem coelestis alicujus arcus orbem solis ambivit,
the-appearance of-a-heavenly some bow the-orb of-the-sun went-around
quasi venturus esset, qui ipsum solem solus mundumque
as-if about-to-come he-were who the-very sun alone and-the-world
totum et fecisset et regeret. Haec Orosius. Idem ait
whole both would-have-made and would-rule these-things Orosius the-same says
Eutropius. Refert quoque Timotheus hystoriographus, se
Eutropius relates also Timothy the-historian himself
in antiquis Romanorum hystoriis invenisse, quod Octavianus
in ancient of-the-Romans histories to-have-found that Octavian
XXXV. regni anno capitolium adscendit et quis post
in-the-thirty-fifth of-his-reign year the-Capitol ascended and who after
se rempublicam gubernaret, a Diis sollicite requisivit
himself the-commonwealth should-govern from the-gods anxiously inquired
et audivit vocem sibi dicentem: puer aethereus ex Deo
and heard a-voice to-him saying a-child heavenly from God
vivente, sine tempore genitus, non multum post ex
living without time begotten not much after from
intemerata virgine Deus homo nasciturus sine macula. Hoc
an-inviolate virgin God man about-to-be-born without stain this
audito ibi aram aedificavit, cui hunc titulum inscripsit:
heard there an-altar he-built on-which this title he-inscribed
haec est ara filii Dei viventis. Secundo ostensa est
this is the-altar of-the-Son of-God living secondly shown it-was
et manifestata per creaturam, quae habet esse et vivere,
and manifested through the-creature which has being and living
sicut sunt plantae et arbores. In hac enim nocte (ut
as are plants and trees on this for night as
Bartholomaeus in sua compilatione refert) vineae Engadi,
Bartholomew in his compilation relates the-vines of-Engaddi

quae proferunt balsamum, floruerunt, fructum protulerunt
which bring-forth balsam flowered fruit brought-forth
et liquorem dederunt. Tertio per creaturam, quae habet
and liquid gave thirdly through the-creature which has
esse, vivere et sentire, sicut sunt animalia. Proficiscens
being living and feeling as are animals setting-out
enim Joseph in Betlehem cum Maria praegnante duxit
for Joseph to Bethlehem with Mary pregnant led
secum bovem, forte ut ipsum venderet et censum pro
with-him an-ox perhaps that it he-might-sell and the-tax for
se et pro virgine solveret et de residuo viveret, et
himself and for the-virgin might-pay and from the-remainder might-live and
unum asinum, forte ut virgo super eum veheretur. Bos
one ass perhaps that the-virgin upon it might-be-carried the-ox
igitur et asinus miraculose dominum cognoscentes flexis
therefore and the-ass miraculously the-Lord recognizing with-bent
genibus ipsum adoraverunt. Ante etiam Christi nativitatem
knees him adored before also of-Christ the-nativity
per aliquot dies (ut ait Eusebius in Chronica) cum quidam
for some days as says Eusebius in the-Chronicle when certain-men
ararent boves, ad aratores dixerunt: homines deficient,
were-plowing oxen to the-plowmen said men will-fail
segetes proficient. Quarto per creaturam, quae habet esse,
crops will-thrive fourthly through the-creature which has being
vivere, sentire et discernere, ut est homo, sicut per
living feeling and discerning as is man as through
pastores. Nam in ipsa hora pastores super gregem suum
the-shepherds for at that-very hour shepherds over flock their
vigilabant, sicut bis in anno in longioribus et brevioribus
were-keeping-watch as twice in the-year on the-longer and shorter
noctibus anni consueverant. Mos enim fuit antiquitus
nights of-the-year they-were-wont the-custom for was anciently

gentibus in utroque solstitio, scilicet aestivali circa festum
for-the-nations at each solstice namely the-summer about the-feast
Johannis baptistae, et hyemali circa nativitatem domini
of-John the-Baptist and the-winter about the-nativity of-the-Lord
vigilias noctis custodire ob solis venerationem, qui forte
the-watches of-the-night to-keep for of-the-sun the-veneration which perhaps
etiam apud Judaeos ex usu cohabitantium inoleverat.
also among the-Jews from the-practice of-those-dwelling-with-them had-grown-in
Ipsis igitur angelus domini apparens et salvatorem natum
to-them therefore an-angel of-the-Lord appearing both the-Savior born
nuntiavit et quomodo inveniretur signum dedit. Factaque
announced and how he-might-be-found a-sign gave and-made
est cum eo multitudo angelorum dicentium: Gloria in
there-was with him a-multitude of-angels saying glory in
altissimis Deo etc. Pastores ergo venientes totum, sicut
the-highest to-God etc. the-shepherds therefore coming all as
angelus dixerat, invenerunt. Sic iterum manifestata est per
the-angel had-said found so again manifested it-was through
Caesarem Augustum, qui tunc praeceptum dedit, ne eum
Caesar Augustus who then a-command gave lest him
aliquis Deus vocare auderet, sicut Orosius testatur. Forte enim
anyone God to-call should-dare as Orosius testifies perhaps for
cum visionem illam circa solem vidisset, recolens simul
when vision that around the-sun he-had-seen recalling at-the-same-time
de ruina templi et de fonte olei et intelligens quod in
of the-ruin of-the-temple and of the-fountain of-oil and understanding that in
mundo natus esset, qui major erat, nec Deus nec dominus
the-world born had-been one-who greater was neither God nor lord
vocari voluit. In quibusdam quoque Chronicis legitur,
to-be-called he-wished in certain also Chronicles it-is-read
quod appropinquante die nativitatis domini Octavianus
that approaching the-day of-the-nativity of-the-Lord Octavian

per mundum vias publicas fieri praecepit et omnia
through the-world roads public to-be-made ordered and all
debita Romanis dimisit. Sic etiam manifestata est per
debts to-the-Romans remitted so also manifested it-was through
Sodomitas, qui omnes in toto mundo illa nocte exstincti
the-Sodomites who all in the-whole world that night extinguished
sunt, sicut dicit Hieronymus super illud: lux orta est
were as says Jerome on that light risen has
iis tanta scilicet, quod omnes laborantes in illo vitio
to-them so-great namely that all laboring in that vice
exstinxit, et hoc fecit Christus, ut omnes eradicaret, ne
it-extinguished and this did Christ that all he-might-root-out lest
in natura, quam assumpserat, tanta de caetero immunditia
in the-nature which he-had-assumed so-great for the-rest uncleanness
inveniretur. Nam, ut dicit Augustinus, videns Deus vitium
should-be-found for as says Augustine seeing God the-vice
contra naturam in humana natura fieri, desiit incarnari.
against nature in human nature to-be-done ceased to-be-incarnated
Quinto per creaturam, quae habet esse, vivere, sentire,
fifthly through the-creature which has being living feeling
discernere et intelligere, sicut angelus. Angeli enim ipsam
discerning and understanding as an-angel the-angels for the-very
Christi nativitatem pastoribus annuntiaverunt, ut superius
of-Christ nativity to-the-shepherds announced as above
dictum est. Tertio ejus nativitas nobis est utiliter exhibita.
said it-is thirdly his nativity to-us is profitably shown
Primo ad daemonum confusionem. Nam hostis jam nobis ut
first for of-the-demons the-confounding for the-enemy now over-us as
ante praevalere non potest, unde legitur, quod sanctus Hugo,
before to-prevail not can whence it-is-read that saint Hugh
abbas Cluniacensis in vigilia nativitatis domini vidit beatam
abbot of-Cluny on the-vigil of-the-nativity of-the-Lord saw the-blessed

virginem in ulnis tenentem filium et dicentem: adest
virgin in her-arms holding her-son and saying here-is
dies, in quo prophetarum oracula renovantur. Ubi nunc est
the-day on which of-the-prophets the-oracles are-renewed where now is
hostis, qui ante hunc diem hominibus praevalebat! Ad hanc
the-enemy who before this day over-men prevailed at this
vocem dyabolus de humo prorupit, ut verbis dominae
voice the-devil from the-ground burst-forth that with-words of-the-lady
insultaret, sed mentita est iniquitas sibi, quoniam dum
he-might-insult but lied has iniquity to-itself since while
officinas fratrum circumiret, ipsum ab oratorio devotio,
the-workshops of-the-brothers he-went-around him from the-oratory devotion
a refectorio lectio, a dormitorio stramenta vilia, a
from the-refectory reading from the-dormitory bedding mean from
capitulo patientia rejecit. In libro quoque Petri Cluniacensis
the-chapter patience drove-back in the-book also of-Peter of-Cluny
legitur, quod in vigilia nativitatis domini sancto Hugoni
it-is-read that on the-vigil of-the-nativity of-the-Lord to-saint Hugh
abbati Cluniacensi apparuit beata virgo filium in gremio
abbot of-Cluny appeared the-blessed virgin her-son in her-lap
tenens et cum eo ludens, qui dicebat: nosti mater,
holding and with him playing who said do-you-know mother
quod diem natalis mei ecclesia cum magnae laudis tripudio
that the-day of-birth my the-church with of-great praise exultation
celebrat; et ubi est nunc dyaboli virtus vel quid dicere
celebrates and where is now of-the-devil the-power or what to-say
poterit vel quid facere? Tunc dyabolus videbatur quasi
will-he-be-able or what to-do then the-devil seemed as-if
de humo surgere aut dicere: etsi in ecclesiam, ubi
from the-ground to-rise or to-say even-if into the-church where
laudes tuae fiunt, intrare non possum, sed tamen capitulum,
praises your are-made to-enter not I-can but yet the-chapter

dormitorium et refectorium introibo. Quod ille attemptans
the-dormitory and the-refectory I-shall-enter which he attempting
invenit ostium capituli nimis artum sibi grosso, ostium
found the-door of-the-chapter too narrow for-himself gross the-door
dormitorii nimis depressum sibi elato, ostium refectorii
of-the-dormitory too low for-himself puffed-up the-door of-the-refectory
repagulatum impedimentis a caritate scilicet servientium,
barred with-hindrances by the-charity namely of-those-serving
aviditate audiendi lectiones et sobrietate cibi et potus
by-the-eagerness of-hearing the-readings and by-the-sobriety of-food and of-drink
et sic confusus evanuit. Secundo ad veniae impetrationem,
and so confounded he-vanished secondly for of-pardon the-obtaining
unde legitur in quodam libro exemplorum, quod cum
whence it-is-read in a-certain book of-examples that when
quaedam mulier lubrica ad cor tandem rediisset, de venia
a-certain woman wanton to heart at-length had-returned of pardon
desperabat, nam cogitans de judicio reputabat, se esse
she-despaired for thinking of the-judgment she-reckoned herself to-be
ream de inferno, de coelo reputabat se esse immundam,
guilty of hell of heaven she-reckoned herself to-be unclean
de passione reputabat se esse ingratam, cogitans vero quod
of the-passion she-reckoned herself to-be ungrateful thinking but that
pueri de facili placantur, Christum per suam infantiam
children with ease are-appeased Christ by his infancy
adjuravit et vocem de sua venia audire meruit. Tertio ad
she-adjured and a-voice of her pardon to-hear deserved thirdly for
infirmitatum curationem. De hac etiam nativitatis utilitate
of-infirmities the-cure of this also of-the-nativity usefulness
dicit Bernardus: triplici morbo laborat genus humanum,
says Bernard with-a-threefold disease labors the-race human
in principio, in medio et in fine, id est, nativitate, vita
in the-beginning in the-middle and in the-end that is in-birth life

et morte. Nativitas erat immunda, vita perversa, mors
and death the-birth was unclean the-life perverse the-death
periculosa. Venit Christus et contra hunc triplicem morbum
perilous came Christ and against this threefold disease
attulit triplex remedium. Natus enim est, vixit et obiit.
brought a-threefold remedy born for he-was he-lived and died
Ejus nativitas purgavit nostram, ejus vita instruxit nostram,
his nativity purged ours his life instructed ours
mors illius destruxit nostram. Haec Bernardus. Quarto
the-death of-him destroyed ours these-things Bernard fourthly
ad nostram superbiae humilitatem, unde dicit Augustinus,
for our of-pride the-humbling whence says Augustine
quod humilitas filii Dei, quam nobis in incarnatione
that the-humility of-the-Son of-God which to-us in the-incarnation
exhibuit, fuit nobis in exemplum, in sacramentum, et
he-showed was for-us for an-example for a-sacrament and
in medicamentum. In exemplum convenientissimum, quod
for a-medicine for an-example most-fitting that
homo imitaretur altum sacramentum, quo peccati nostri
man should-imitate a-high sacrament by-which of-sin our
vinculum solveretur, et summum medicamentum, quo
the-bond should-be-loosed and a-supreme medicine by-which
tumor nostrae superbiae sanaretur. Haec Augustinus.
the-swelling of-our pride should-be-healed these-things Augustine
Superbia enim primi hominis sanata est per humilitatem
the-pride for of-the-first man healed was through the-humility
Christi. Et notandum, quod convenienter humilitas salvatoris
of-Christ and it-is-to-be-noted that fittingly the-humility of-the-Savior
correspondeat superbiae proditoris. Superbia enim primi
corresponds to-the-pride of-the-betrayer the-pride for of-the-first
hominis fuit contra Deum, usque ad Deum et supra
man was against God all-the-way to God and above

Deum. Fuit contra Deum, quia fuit contra ejus praeceptum,
God it-was against God because it-was against his command
quo praeceperat, non de ligno scientiae boni et mali
by-which he-had-commanded not of the-tree of-the-knowledge of-good and of-evil
comederent. Fuit etiam usque ad Deum, quia usque ad
they-should-eat it-was also all-the-way to God because all-the-way to
appetitum divinitatis, credens quod dyabolus dixerat: eritis
the-appetite of-divinity believing what the-devil had-said you-will-be
sicut Dii. Fuit et supra Deum, sicut dicit Anselmus, volendo
as gods it-was also above God as says Anselm by-willing
quod Deus illum velle nolebat. Tunc enim suam voluntatem
what God him to-will did-not-wish then for his will
posuit supra voluntatem Dei, at filius Dei, secundum
he-set above the-will of-God but the-Son of-God according-to
Johannem Damascenum, humiliavit se propter homines,
John Damascene humbled himself for men
non contra homines, usque ad homines et supra homines;
not against men all-the-way to men and above men
propter homines, quia propter eorum utilitatem et salutem,
for men because for their profit and salvation
usque ad homines per nascendi modum consimilem,
all-the-way to men through of-being-born the-way like
supra homines per nascendi modum dissimilem. Nam
above men through of-being-born the-way unlike for
ejus nativitas et secundum aliquod nobis similis fuit, quia
his nativity both according-to something to-us like was because
scilicet natus est ex muliere et per eandem portam
namely born he-was of a-woman and through the-same gate
propagatus, et secundum aliquod dissimilis, quia de spiritu
propagated and according-to something unlike because of the-Spirit
sancto ex Maria virgine natus est.
Holy from Mary the-virgin born he-was

De circumcisione domini

XIII · THE CIRCUMCISION OF THE LORD

The day keeps four things: the octave of the Nativity, the name Jesus, the first shedding of Christ's blood, and the seal of circumcision. His three names, Son of God, Christ, and Jesus, are expounded with Bernard's praise of the name as food, fountain, medicine, and light. Christ is circumcised to show his true flesh, to teach the circumcision of heart, and to leave the Jews no excuse; the eighth day is read four ways. The relic said to rest at Rome is doubted, since the flesh rose with Christ, and Augustine condemns the pagan rites of the calends.

Circumcisionis dominicae diem quatuor celebrem faciunt et
of-the-circumcision the-Lord's the-day four-things celebrated make and
solemnem. Primum est octava nativitatis domini, secundum
solemn the-first is the-octave of-the-nativity of-the-Lord the-second
impositio novi et salutiferi nominis, tertium effusio
the-imposition of-the-new and saving name the-third the-shedding
sanguinis, quartum signaculum circumcisionis. Primum ergo
of-blood the-fourth the-seal of-circumcision the-first therefore
est octava nativitatis domini. Si enim aliorum sanctorum
is the-octave of-the-nativity of-the-Lord if for of-the-other saints
octavae solemnes sunt, quanto magis octava dies sancti
the-octaves solemn are how-much more the-octave day of-the-holy-one
sanctorum solemnis erit. Sed non videtur, quod nativitas
of-the-holy-ones solemn will-be but not it-seems that the-nativity
domini debeat habere octavam, quia ejus nativitas tendebat
of-the-Lord ought to-have an-octave because his nativity tended
ad mortem. Obitus autem sanctorum ideo octavas habent,
toward death the-deaths moreover of-the-saints therefore octaves have
quia ipsi tunc nascuntur ea nativitate, quae est ad vitam
because they then are-born by-that nativity which is to life
aeternam, ut postea resurgant in corporibus gloriosis.
eternal that afterward they-may-rise-again in bodies glorious

Eadem ratione videtur, quod non debeat habere octavam
by-the-same reason it-seems that not ought to-have an-octave
nativitas beatae virginis nec beati Johannis baptistae,
the-nativity of-the-blessed virgin nor of-blessed John the-Baptist
similiter nec resurrectio domini, quia jam facta erat
likewise nor the-resurrection of-the-Lord because already done was
ipsa resurrectio in re. Sed notandum, quod, sicut dicit
the-very resurrection in fact but it-is-to-be-noted that as says
Praepositivus, sunt octavae suppletionis, ut est octava
Praepositinus there-are octaves of-supplement as is the-octave
nativitatis domini, in qua supplemus, quod minus in
of-the-nativity of-the-Lord in which we-supply what less in
festo factum fuerat, scilicet officium de parturiente.
the-feast done had-been namely the-office of the-woman-in-childbirth
Unde etiam olim in missa consueverat cantari ad honorem
whence also once in the-mass it-was-wont to-be-sung to the-honor
beatae virginis: vultum tuum etc. Item sunt octavae
of-the-blessed virgin face your etc. likewise there-are octaves
venerationis, ut Paschae, Penthecostes, beatae virginis,
of-veneration as of-Easter of-Pentecost of-the-blessed virgin
beati Johannis baptistae. Item devotionis, ut cujuslibet
of-blessed John the-Baptist likewise of-devotion as of-any
sancti possunt fieri octavae. Figurationis, ut sunt octavae
saint can to-be-made octaves of-figuration as are the-octaves
institutae de sanctis, quae significant octavam resurrectionis.
instituted of the-saints which signify the-octave of-the-resurrection
Secundum est impositio novi et salutiferi nominis, hodie
the-second is the-imposition of-the-new and saving name today
enim impositum est ei nomen novum, quod os
for imposed was on-him a-name new which the-mouth
domini nominavit. Nomen praeter, quod non est aliud
of-the-Lord named the-name besides which not there-is another

sub caelo, in quo oporteat nos salvos fieri. Nomen, quod
under heaven in which it-behooves us saved to-be-made the-name which
secundum Bernardum est mel in ore, melos in aure et
according-to Bernard is honey in the-mouth melody in the-ear and
jubilus in corde. Nomen, quod, sicut dicit idem Bernardus,
jubilation in the-heart the-name which as says the-same Bernard
instar olei lucet, praedicatum pascit, recogitatum lenit et
like oil shines preached feeds pondered soothes and
ungit invocatum. Habuit autem triplex nomen, sicut ex
anoints invoked he-had moreover a-threefold name as from
evangelio manifestatur, scilicet filius Dei, Christus et Jesus.
the-gospel is-made-manifest namely the-Son of-God Christ and Jesus
Vocatur autem filius Dei, in quantum est de Deo Deus,
he-is-called moreover the-Son of-God in as-much-as he-is from God God
Christus, in quantum est homo a persona divina quantum
Christ in as-much-as he-is man by the-person divine as
ad humanam naturam assumtus; Jesus, in quantum est Deus
to human nature assumed Jesus in as-much-as he-is God
humanitati unitus. De hoc triplici nomine dicit Bernardus:
to-humanity united of this threefold name says Bernard
vos qui in pulvere estis, expergiscimini et laudate. Ecce
you who in the-dust are awake and praise behold
dominus venit cum salute, venit cum unguento, venit cum
the-Lord comes with salvation he-comes with ointment he-comes with
gloria neque enim sine salute venit Jesus neque Christus
glory neither for without salvation comes Jesus nor Christ
sine unctione, neque sine gloria venit filius Dei, siquidem
without anointing nor without glory comes the-Son of-God indeed
ipse salus, ipse unctio, ipse gloria. Quantum autem ad
he salvation he anointing he glory as moreover to
hoc triplex nomen, ante passionem perfecte notus non
this threefold name before the-passion perfectly known not

erat. Nam quantum ad primum, ab aliquibus cognoscebatur
he-was for as to the-first by some he-was-known
conjecturaliter, sicut a daemonibus, qui dicebant ipsum
by-conjecture as by the-demons who said him
esse filium Dei. Quantum ad secundum particulariter, ab
to-be the-Son of-God as to the-second partially by
aliquibus enim, licet paucis, cognoscebatur esse Christus.
some for though few he-was-known to-be the-Christ
Quantum ad tertium vocaliter, quia quo ad hanc vocem
as to the-third by-sound because as to this word
Jesus, licet non quo ad rationem nominis, quod est salutare.
Jesus though not as to the-meaning of-the-name which is saving
Post resurrectionem autem hoc nomen triplex clarificatum
after the-resurrection moreover this name threefold made-glorious
est. Primum nomen quo ad certitudinem, secundum quo
was the-first name as to certainty the-second as
ad diffusionem, tertium quo ad nominis rationem. Primum
to diffusion the-third as to of-the-name the-meaning the-first
igitur nomen est filius Dei. Et quod hoc nomen sibi recte
therefore name is the-Son of-God and that this name to-him rightly
conveniat, sic dicit Hylarius in libro de trinitate: vere Dei
fits thus says Hilary in the-book on the-Trinity truly of-God
filium unigenitum dominum nostrum Jesum Christum esse,
the-Son only-begotten the-Lord our Jesus Christ to-be
multis modis cognitum est. Dum de eo testatur pater,
in-many ways known it-is while of him testifies the-Father
dum de se ipse profitetur, dum apostoli praedicant, dum
while of himself he professes while the-apostles preach while
religiosi credunt, dum daemones confitentur, dum Judaei
the-religious believe while the-demons confess while the-Jews
negant, dum gentiles in passione cognoscunt. Idem: dominum
deny while the-gentiles in the-passion recognize the-same the-Lord

Deum nostrum Jesum Christum his modis cognoscimus,
God our Jesus Christ in-these ways we-recognize
nomine, nativitate, natura, potestate, professione. Secundum
by-name birth nature power profession the-second
nomen est Christus, quod interpretatur unctus. Ipse enim
name is Christ which is-interpreted anointed he for
fuit unctus oleo laetitiae prae participibus suis. Per
was anointed with-the-oil of-gladness above companions his through
hoc autem quod dicitur unctus, insinuatur, quod ipse
this moreover that he-is-called anointed it-is-intimated that he
fuit propheta, pugil, sacerdos et rex. Istae enim quatuor
was prophet champion priest and king these for four
personae olim consueverunt inungi. Fuit enim propheta in
persons once were-wont to-be-anointed he-was for prophet in
doctrinae eruditione, pugil in dyaboli debellatione, sacerdos
of-doctrine the-instruction champion in of-the-devil the-overthrow priest
in patris reconciliatione, rex in praemiorum retributione.
in of-the-Father the-reconciliation king in of-rewards the-repayment
Ab hoc secundo nomine denominamur, quia a Christo
from this second name we-are-named because from Christ
dicimur Christiani. De quo nomine sic dicit Augustinus:
we-are-called Christians of which name thus says Augustine
christianus justitiae, bonitatis, integritatis, patientiae, castitatis,
Christian of-justice of-goodness of-integrity of-patience of-chastity
pudentiae, humanitatis, innocentiae, pietatis est nomen. Et
of-modesty of-humanity of-innocence of-piety is the-name and
tu istud quomodo tibi defendis et vindicas, cui de
you this how for-yourself do-you-defend and claim to-whom of
tam plurimis rebus nec pauca subsistunt? Christianus est
so many things not-even few exist a-Christian is
ille, qui non nomine tantum, sed etiam opere est. Haec
he who not in-name only but also in-deed is these-things

Augustinus. Tertium nomen est Jesus. Hoc autem nomen
Augustine the-third name is Jesus this moreover name
Jesus secundum Bernardum dicitur cibus, fons, medicina, et
Jesus according-to Bernard is-called food fountain medicine and
lux. Hic autem cibus multiplicem habet effectum, est enim
light this moreover food manifold has effect it-is for
cibus confortativus, impinguativus, roborativus et vegetativus.
food comforting fattening strengthening and quickening
De his sic dicit Bernardus: est cibus hoc nomen Jesus.
of these thus says Bernard is food this name Jesus
An non toties confortaris, quoties recordaris? Quid aeque
whether not as-often are-you-comforted as-often-as you-remember-it what equally
mentem cogitantis impinguat? Quid ita exercitatos reparat
the-mind of-the-one-thinking fattens what so the-exercised restores
sensus, virtutes roborat, vegetat bonos mores atque castas
senses the-virtues strengthens quickens good morals and chaste
fovet affectiones? Secundo dicitur fons, unde dicit idem
fosters affections secondly it-is-called a-fountain whence says the-same
Bernardus: Jesus est fons vitae signatus, qui in quattuor
Bernard Jesus is the-fountain of-life sealed which into four
rivos se diffundit in plateas. Unde qui factus est nobis
streams itself pours into the-streets whence who made was for-us
sapientia, justitia, sanctificatio et redemptio; sapientia in
wisdom justice sanctification and redemption wisdom in
praedicatione, justitia in peccatorum absolutione, sanctificatio
preaching justice in of-sins the-absolution sanctification
in conversatione vel in conversione, redemptio in passione.
in conduct or in conversion redemption in the-passion
Haec Bernardus. Alibi quoque sic dicitur: tres rivi
these-things Bernard elsewhere also thus it-is-said three streams
fluxerunt a Jesu, verbum doloris, in quo est confessio,
flowed from Jesus the-word of-sorrow in which is confession

sanguis aspersionis, in quo est afflictio, aqua emundationis,
the-blood of-sprinkling in which is affliction the-water of-cleansing
in qua est compunctio. Tertio est medicina, unde sic
in which is compunction thirdly it-is medicine whence thus
ait: est etiam hoc nomen Jesus medicina. Nihil enim
he-says is also this name Jesus medicine nothing for
ita irae impetum cohibet, superbiae tumorem sedat, sanat
so of-anger the-onrush checks of-pride the-swelling calms heals
livoris vulnus, restringit luxuriae fluxum, exstinguit libidinis
of-envy the-wound restrains of-lust the-flux quenches of-desire
flammam, sitim temperat, avaritiae et totius dedecoris
the-flame thirst tempers of-avarice and of-all foulness
fugat pruriginem. Quarto est lux, unde ait: unde
puts-to-flight the-itch fourthly it-is light whence he-says whence
putas, in toto orbe tanta et tam subita fidei lux,
do-you-think in the-whole world so-great and so sudden of-faith the-light
nisi de praedicatione vel praedicato Jesu, hoc est nomen,
except from the-preaching or the-preached Jesus this is the-name
quod Paulus portabat coram gentibus tamquam lucernam
which Paul carried before the-gentiles as a-lamp
super candelabrum. Hoc iterum nomen Jesus est multae
upon a-lampstand this again name Jesus is of-much
suavitatis, unde Bernardus: si scribas, non sapit mihi,
sweetness whence Bernard if you-write not it-has-savor for-me
nisi legero ibi Jesum. Si disputes ac conferas, non
unless I-shall-have-read there Jesus if you-dispute and confer not
sapit mihi, nisi sonuerit ibi Jesus. Item Richardus
it-has-savor for-me unless will-have-sounded there Jesus likewise Richard
de Sancto Victore: Jesus est nomen dulce, nomen delectabile,
of Saint Victor Jesus is a-name sweet a-name delightful
nomen confortans peccatorem et beatae spei. Ergo Jesu
a-name comforting the-sinner and of-blessed hope therefore Jesus

esto mihi Jesus. Secundo est multae virtuositatis, unde
be for-me Jesus secondly it-is of-much virtue whence
Petrus Ravennas: vocabis nomen ejus Jesum, hoc est,
Peter of-Ravenna you-will-call the-name of-him Jesus this is
nomen, quod dedit caecis visum, surdis auditum, claudis
the-name which gave to-the-blind sight to-the-deaf hearing to-the-lame
gressum, sermonem mutis, vitam mortuis totamque dyaboli
walking speech to-the-dumb life to-the-dead and-all of-the-devil
potestatem de obsessis corporibus virtus hujus nominis
the-power from possessed bodies the-virtue of-this name
effugavit. Tertio est multae excellentiae et sublimitatis,
put-to-flight thirdly it-is of-much excellence and sublimity
unde Bernardus: nomen salvatoris nostri, fratris mei, carnis
whence Bernard the-name of-the-Savior our of-brother my of-flesh
meae, sanguinis mei, nomen a seculis absconditum, sed
my of-blood my the-name from the-ages hidden but
in fine saeculorum revelatum, nomen mirabile, nomen
at the-end of-the-ages revealed a-name wonderful a-name
ineffabile, nomen inaestimabile, imo eo mirabilius, quo
ineffable a-name inestimable nay by-that more-wonderful by-which
inaestimabilius, eo magis gratum, quo gratuitum. Hoc
more-inestimable by-that more pleasing by-which free this
autem nomen Jesus impositum est ei ab aeterno, ab
moreover name Jesus imposed was on-him from eternity by
angelo et a patre putativo, id est a Joseph. Jesus enim
the-angel and by the-father reputed that is by Joseph Jesus for
salvator interpretatur. Dicitur autem salvator tripliciter, vel
savior is-interpreted he-is-called moreover savior in-three-ways either
a potentia salvandi, vel ab habitu, vel ab actu. Secundum
from the-power of-saving or from the-habit or from the-act according
quod dicitur a potentia salvandi, convenit ei hoc nomen
as he-is-called from the-power of-saving fits him this name

ab aeterno, secundum quod dicitur ab habitu salvandi,
from eternity according as he-is-called from the-habit of-saving
sic fuit impositum ab angelo et convenit ei a principio
so it-was imposed by the-angel and fits him from the-beginning
conceptionis; secundum quod dicitur ab actu salvandi,
of-the-conception according as he-is-called from the-act of-saving
dicitur impositum a Joseph ratione futurae passionis, unde
it-is-said imposed by Joseph by-reason of-the-future passion whence
Glossa super illud: vocabis nomen ejus Jesum, dicit: nomen
the-Gloss on that you-will-call the-name of-him Jesus says the-name
impones, quod ab angelo vel ab aeterno impositum est. Et
you-will-impose which by the-angel or from eternity imposed was and
tangit hic Glossa hanc praedictam triplicem denominationem.
touches here the-Gloss this aforesaid threefold naming
Cum enim dicitur: nomen impones, tangitur denominatio
when for it-is-said the-name you-will-impose is-touched the-naming
a Joseph; cum dicitur: quod ab angelo vel ab aeterno
by Joseph when it-is-said that by the-angel or from eternity
impositum est, tanguntur aliae duae. Recte igitur in
imposed it-was are-touched the-other two rightly therefore on
die capitis anni constituta a Roma capite mundi et
the-day of-the-head of-the-year established by Rome the-head of-the-world and
insignita capitali littera alphabeti Christus caput ecclesiae
marked with-the-capital letter of-the-alphabet Christ the-head of-the-church
circumciditur, nomen ejus imponitur et ejus nativitatis
is-circumcised the-name of-him is-imposed and of-his nativity
octavus dies colitur. Tertium est effusio sanguinis Christi.
the-eighth day is-kept the-third is the-shedding of-the-blood of-Christ
Hodie enim sanguinem suum primo pro nobis fundere
today for blood his first for us to-shed
coepit, qui ipsum postmodum pluries effundere voluit.
he-began who it afterward many-times to-shed wished

Quinque enim vicibus sanguinem pro nobis effudit, primo
five for times blood for us he-shed first
in circumcisione, et haec effusio fuit nostrae redemptionis
in the-circumcision and this shedding was of-our redemption
initium; secundo in oratione, et haec ostendit nostrae
the-beginning second in prayer and this showed of-our
redemptionis desiderium; tertio in flagellatione, et haec
redemption the-desire third in the-scourging and this
fuit nostrae redemptionis meritum, quia livore ejus
was of-our redemption the-merit because by-the-bruise of-him
sanati sumus; quarto in crucifixione, et haec fuit nostrae
healed we-are fourth in the-crucifixion and this was of-our
redemptionis pretium, tunc enim, quae non rapuit,
redemption the-price then for what not he-had-seized
exsolvebat; quinto in lateris apertione et haec fuit nostrae
he-was-paying fifth in of-the-side the-opening and this was of-our
redemptionis sacramentum. Inde enim exivit sanguis et aqua,
redemption the-sacrament thence for went-out blood and water
quod figuravit nos per aquam baptismi debere mundari.
which figured us by the-water of-baptism to-be-bound to-be-cleansed
Qui quidem baptismus habiturus erat efficaciam a sanguine
which indeed baptism about-to-have was efficacy from the-blood
Christi. Quartum et ultimum est signaculum circumcisionis,
of-Christ the-fourth and last is the-seal of-circumcision
quod quidem Christus hodie accipere dignatus est. Voluit
which indeed Christ today to-receive deigned has willed
autem dominus circumcidi propter multas rationes. Primo
moreover the-Lord to-be-circumcised for many reasons first
ratione sui, ut veram carnem humanam se assumsisse
by-reason of-himself that true flesh human himself to-have-assumed
ostenderet, sciebat enim non defuturos, qui dicerent
he-might-show he-knew for not to-be-lacking those-who would-say

ipsum non corpus verum, sed fantasticum assumsisse. Et
him not a-body true but phantasmal to-have-assumed and
ideo ut eorum errorem confutaret, voluit circumcidi et
therefore that their error he-might-refute he-willed to-be-circumcised and
sanguinem ibi emittere. Corpus enim fantasticum sanguinem
blood there to-send-forth a-body for phantasmal blood
non emittit. Secundo ratione nostri, ut nos spiritualiter
not sends-forth second by-reason of-us that us spiritually
debere circumcidi monstraret. Duplex enim est circumcisio
to-be-bound to-be-circumcised he-might-show twofold for is circumcision
secundum Bernardum, quae debet fieri a nobis, scilicet
according-to Bernard which ought to-be-done by us namely
exterior in carne et interior in mente. Circumcisio exterior
the-outer in the-flesh and the-inner in the-mind the-circumcision outer
consistit in tribus, scilicet in habitu, ne sit notabilis,
consists in three-things namely in dress lest it-be conspicuous
in actione, ne sit reprehensibilis, et in sermone, ne sit
in action lest it-be reprehensible and in speech lest it-be
contemptibilis. Interior autem similiter in tribus consistit,
contemptible the-inner moreover likewise in three-things consists
scilicet in cogitatione, ut sit sancta, in affectione, ut sit
namely in thought that it-be holy in affection that it-be
pura, in intentione, ut sit recta. Haec Bernardus. Iterum
pure in intention that it-be right these-things Bernard again
ratione nostri, ut nos salvaret. Quemadmodum enim fuit
by-reason of-us that us he-might-save just-as for there-was
cauterium in uno membro, ut totum corpus sanetur, sic
a-cautery in one member that the-whole body be-healed so
Christus voluit portare cauterium circumcisionis, ut sic totum
Christ wished to-bear the-cautery of-circumcision that so the-whole
corpus misticum salvaretur. Coloss. II. Circumcisi enim estis
body mystical might-be-saved Col. II circumcised for you-are

circumcisione non manu facta in exspoliatione carnis, scilicet
with-a-circumcision not by-hand made in the-stripping-off of-the-flesh namely
circumcisione Christi, Glossa: a vitiis tamquam petra
by-the-circumcision of-Christ the-Gloss from vices as-if with-a-rock
acutissima, petra enim erat Christus. I. Corinth. X et Exod.
most-sharp the-rock for was Christ I Cor. X and Exod.
IV. Tollit illico Sephora acutissimam petram et circumcidit
IV takes at-once Zipporah a-most-sharp rock and circumcised
carnem praeputii filii sui circumcisione etc. Dupliciter
the-flesh of-the-foreskin of-the-son her with-circumcision etc. in-two-ways
exponitur secundum Glossam. Primo modo sic: circumcisi,
it-is-expounded according-to the-Gloss in-the-first way thus circumcised
inquam, estis circumcisione non manu facta, id est, humano
I-say you-are with-a-circumcision not by-hand made that is by-human
opere; sed divino, id est, circumcisione spirituali. Quae
work but by-divine that is by-circumcision spiritual which
quidem circumcisio fit in exspoliatione corporis carnis,
indeed circumcision is-done in the-stripping-off of-the-body of-flesh
hoc est, depositione carnalis hominis, id est, vitiorum
this is the-laying-aside of-the-carnal man that is of-vices
et desideriorum carnalium, secundum quod caro accipitur.
and of-desires carnal according as flesh is-taken
I. Corinth. VIII. Caro et sanguis regnum coelorum non
I Cor. VIII flesh and blood the-kingdom of-heaven not
possident etc. Estis, inquam, circumcisi circumcisione non
possess etc. you-are I-say circumcised with-a-circumcision not
manu facta, sed circumcisione spirituali. Secundo modo sic:
by-hand made but with-a-circumcision spiritual in-the-second way thus
circumcisi, inquam, estis in Christo et hoc circumcisione non
circumcised I-say you-are in Christ and this with-a-circumcision not
manu facta, id est, circumcisione legali, quae quidem non
by-hand made that is with-the-circumcision legal which indeed not

manu facta sive legalis fit in exspoliatione corporis carnis,
by-hand made or legal is-done in the-stripping-off of-the-body of-flesh
id est, corporis, quod est caro, scilicet cutis carnis, quae in
that is of-the-body which is flesh namely the-skin of-the-flesh which in
circumcisione legali aufertur. Non estis, inquam, circumcisi
the-circumcision legal is-taken-away not you-are I-say circumcised
ista circumcisione, sed circumcisione Christi, id est,
with-this circumcision but with-the-circumcision of-Christ that is
spirituali, in qua omnia vitia amputata sunt. Unde Roman.
spiritual in which all vices cut-off are whence Rom.
II: non enim qui in manifesto Judaeus est neque qui in
II not for he-who in the-open a-Jew is nor that-which in
manifesto, in carne est circumcisio: sed qui in abscondito
the-open in the-flesh is circumcision but he-who in secret
Judaeus est, et circumcisio cordis in spiritu non littera;
a-Jew is and the-circumcision of-the-heart in the-spirit not the-letter
cujus laus est non ex hominibus, sed ex Deo. Circumcisi
whose praise is not from men but from God circumcised
estis circumcisione non manu facta in exspoliatione corporis
you-are with-a-circumcision not by-hand made in the-stripping-off of-the-body
carnis, sed circumcisione Christi. Tertio ratione Judaeorum,
of-flesh but with-the-circumcision of-Christ third by-reason of-the-Jews
ut inexcusabiles essent. Si enim circumcisus non fuisset,
that inexcusable they-might-be if for circumcised not he-had-been
potuissent se Judaei excusare et dicere: ideo te non
could themselves the-Jews to-excuse and say therefore you not
recipimus, quia dissimilis es patribus. Quarto ratione
we-receive because unlike you-are to-the-fathers fourth by-reason
daemonum, ne scilicet incarnationis misterium cognoscerent.
of-the-demons lest namely of-the-incarnation the-mystery they-should-know
Cum enim circumcisio fieret contra originale peccatum,
since for circumcision was-done against original sin

credidit dyabolus et hunc, qui circumcidebatur, similiter
believed the-devil also this-one who was-being-circumcised likewise
peccatorem esse, qui circumcisionis remedio indigeret. Propter
a-sinner to-be who of-circumcision the-remedy needed for
eandem causam voluit, ut mater sua virgo perpetua esset
the-same cause he-willed that mother his a-virgin perpetual should-be
desponsata. Quinto ratione perfectae justitiae adimplendae.
betrothed fifth by-reason of-perfect justice to-be-fulfilled
Sicut enim baptizari voluit, ut perfectam justitiam, id
as for to-be-baptized he-willed that perfect justice that
est, perfectam humilitatem, quae est subdere se minori,
is perfect humility which is to-submit oneself to-a-lesser
impleret, sic etiam voluit circumcidi, ut eandem nobis
he-might-fulfill so also he-willed to-be-circumcised that the-same to-us
humilitatem ostenderet, dum auctor et dominus legis
humility he-might-show while the-author and the-Lord of-the-law
voluit se subdere legi. Sexto ratione legis Mosaycae
willed himself to-submit to-the-law sixth by-reason of-the-law Mosaic
approbandae, quae erat bona et sancta et complenda,
to-be-approved which was good and holy and to-be-fulfilled
quia non venerat legem solvere sed adimplere. Roman.
because not he-had-come the-law to-destroy but to-fulfill Rom.
XV: dico enim Jesum ministrum fuisse circumcisionis,
XV I-say for Jesus a-minister to-have-been of-the-circumcision
propter veritatem Dei etc. Quare autem circumcisio octava
for the-truth of-God etc. why moreover circumcision on-the-eighth
die fiebat, multiplex potest ratio assignari. Prima sumitur
day was-done a-manifold can reason to-be-assigned the-first is-taken
penes intellectum hystoricum sive litteralem. Nam sicut
according-to the-sense historical or literal for as
dicit Rabbi Moyses, maximus philosophus et theologus, licet
says Rabbi Moses the-greatest philosopher and theologian though

Judaeus: puer in septem diebus tantae adhuc teneritudinis
a-Jew a-boy in seven days of-such still tenderness
est, quantae est adhuc in utero matris existens, in
is as-much-as he-is still in the-womb of-his-mother being on
octava autem die fortificatur et solidatur et ideo, ut dicit,
the-eighth moreover day he-is-strengthened and made-firm and therefore as he-says
noluit dominus parvulos ante octavum diem circumcidi,
would-not the-Lord little-ones before the-eighth day to-be-circumcised
ne ob nimiam teneritudinem nimium laederentur. Ultra
lest for excessive tenderness too-much they-be-harmed beyond
octavum vero diem ipsam circumcisionem noluit prolongari
the-eighth but day the-very circumcision he-would-not to-be-prolonged
propter tres causas, quas philosophus idem assignat. Prima
for three causes which the-philosopher the-same assigns the-first
ut periculum evitetur, ne scilicet, si nimium differretur,
that danger be-avoided lest namely if too-much it-were-deferred
sine circumcisione eos mori contingeret. Secunda, ut
without circumcision them to-die it-should-happen the-second that
dolori parvulorum provideatur. Cum enim in circumcisione
for-the-pain of-the-little-ones it-be-provided since for in circumcision
maximus dolor sit, voluit eos dominus circumcidi, dum
the-greatest pain be he-willed them the-Lord to-be-circumcised while
parvam adhuc ymaginationem haberent, ut minorem ibi
little still imagination they-had that less there
dolorem sentirent Tertia, ut parentum tristitiae consulatur.
pain they-might-feel the-third that of-the-parents for-the-sadness it-be-provided
Nam cum ex circumcisione plerique parvuli morerentur,
for since from circumcision very-many little-ones died
si circumcisi fuissent jam magni et ex hoc mortui,
if circumcised they-had-been already big and from this dead
major dolor fuisset parentibus, quam si morerentur
greater pain would-have-been to-the-parents than if they-died

octo tantum dies habentes. Secunda ratio sumitur penes
eight only days having the-second reason is-taken according-to
intellectum anagogicum sive coelestem. Ideo enim octavo
the-sense anagogic or heavenly therefore for on-the-eighth
die fiebat, ut daretur intelligi, quod in octava
day it-was-done that it-might-be-given to-understand that in the-octave
resurrectionis ab omni poena et miseria circumcideremur.
of-the-resurrection from every penalty and misery we-should-be-circumcised
Et secundum hoc octo dies erunt octo aetates, prima
and according-to this the-eight days will-be eight ages the-first
ab Adam usque ad Noae, secunda a Noae usque ad
from Adam all-the-way to Noah the-second from Noah all-the-way to
Abraham, tertia ab Abraham usque ad Moysen, quarta
Abraham the-third from Abraham all-the-way to Moses the-fourth
a Moyse usque ad David, quinta a David usque
from Moses all-the-way to David the-fifth from David all-the-way
ad Christum, sexta a Christo usque ad finem mundi,
to Christ the-sixth from Christ all-the-way to the-end of-the-world
septima morientium, octava resurgentium. Vel per octo
the-seventh of-the-dying the-eighth of-the-rising or by the-eight
dies intelliguntur octo, quae in aeterna vita possidebimus,
days are-understood eight-things which in eternal life we-shall-possess
quae enumerat Augustinus dicens: quid aliud est, ego ero
which enumerates Augustine saying what else is I shall-be
illorum Deus, nisi ero iis unde satientur. Ero,
of-them God except I-shall-be to-them whence they-may-be-satisfied I-shall-be
quaecunque honeste desiderentur, scilicet vita, salus, victus,
whatever-things honestly are-desired namely life health food
copia, gloria, honor, pax et omne bonum. Vel aliter
abundance glory honor peace and every good or otherwise
per septem dies intelligitur homo constans ex corpore et
by the-seven days is-understood man consisting of body and

anima. Quattuor enim dies sunt quattuor elementa, ex
soul four for days are the-four elements of
quibus corpus consistit, et tres dies sunt tres potentiae,
which the-body consists and three days are the-three powers
quae sunt in anima, scilicet concupiscibilis, irascibilis et
which are in the-soul namely the-concupiscible the-irascible and
rationalis. Homo igitur, qui nunc habet septem dies, quando
the-rational man therefore who now has seven days when
unitati aeternae incommutabilitatis conjungetur, tunc octo
to-the-unity of-eternal immutability he-will-be-joined then eight
dies habebit, et in illo octavo die ab omni poena et
days he-will-have and in that eighth day from every penalty and
etiam culpa circumcidetur. Tertia ratio sumitur penes
also guilt he-will-be-circumcised the-third reason is-taken according-to
intellectum tropologicum sive moralem et secundum hoc
the-sense tropological or moral and according-to this
octo dies diversimode possunt accipi. Primus potest esse
the-eight days in-different-ways can to-be-taken the-first can be
peccati cognitio; Psalm.: quoniam iniquitatem meam ego
of-sin the-knowledge Ps. because iniquity my I
cognosco etc. Secundus propositum deserendi malum et
know etc. the-second the-resolve of-forsaking evil and
faciendi bonum, quod notatur in filio prodigo, qui dixit:
of-doing good which is-noted in the-son prodigal who said
surgam et ibo ad patrem meum etc. Tertius pudor de
I-shall-arise and I-shall-go to father my etc. the-third shame for
peccato, unde apostolus: quem enim fructum tunc habuistis
sin whence the-apostle what for fruit then had-you
in illis, in quibus nunc erubescitis? Quartus timor de
in those-things of which now you-blush the-fourth fear of
futuro judicio. Jobus: quasi tumentes super me fluctus timui
the-future judgment Job as-if swelling over me waves I-feared

Deum. Hieronymus: sive comedam, sive bibam, sive aliquid
God Jerome whether I-eat or drink or anything
aliud faciam, semper mihi videtur illa vox in auribus meis
else do always to-me seems that voice in ears my
insonare: surgite mortui et venite ad judicium. Quintus
to-sound arise you-dead and come to judgment the-fifth
contritio. Unde Jeremias: luctum unigeniti fac tibi
contrition whence Jeremiah the-mourning of-an-only-son make for-yourself
etc. Sextus confessio. Psalmus: dixi confitebor adversum me
etc. the-sixth confession the-Psalm I-said I-shall-confess against myself
injustitiam meam etc. Septimus spes veniae. Nam etsi Judas
injustice my etc. the-seventh hope of-pardon for although Judas
peccatum suum confessus fuerit, tamen non in spe veniae, et
sin his confessed has yet not in hope of-pardon and
ideo non est misericordiam consecutus. Octavus satisfactio
therefore not has mercy obtained the-eighth satisfaction
et in hac die homo spiritualiter circumciditur, non solum
and on this day man spiritually is-circumcised not only
a culpa, sed etiam ab omni poena. Vel duo primi dies
from guilt but also from every penalty or the-two first days
sunt dolor de perpetratione peccati et desiderium emendandi;
are sorrow for the-commission of-sin and the-desire of-amending
alii duo confiteri mala, quae fecimus, et bona quae
the-other two to-confess the-evils which we-did and the-good-things which
omisimus; alii quattuor sunt oratio, lacrimarum effusio,
we-omitted the-other four are prayer of-tears the-shedding
corporis afflictio, eleemosinarum elargitio. Vel octo dies
of-the-body the-affliction of-alms the-bestowing or eight days
possunt esse octo, quorum diligens consideratio omnem
can be eight-things whose diligent consideration all
voluntatem peccandi a nobis circumcidit. Ita, quod, qui
will of-sinning from us cuts-off so that he-who

unum diligenter consideravit, unam magnam diaetam faciet.
one diligently has-considered one great day-journey will-make
Quorum septem enumerat Bernardus dicens: septem sunt
of-which seven enumerates Bernard saying seven-things are
de essentia hominis, quae si homo consideraret, in aeternum
of the-essence of-man which if man considered for ever
non peccaret, scilicet materia vilis, operatio turpis, exitus
not he-would-sin namely the-matter vile the-working base the-exit
flebilis, status instabilis, mors tristabilis, dissolutio miserabilis
lamentable the-state unstable death saddening dissolution miserable
et damnatio detestabilis. Et octava potest esse consideratio
and damnation detestable and the-eighth can be the-consideration
gloriae ineffabilis. Quarta ratio sumitur penes intellectum
of-glory ineffable the-fourth reason is-taken according-to the-sense
allegoricum sive spiritualem et secundum hoc V dies erunt
allegorical or spiritual and according-to this five days will-be
V libri Moysis, in quibus continetur lex, duo erunt
the-five books of-Moses in which is-contained the-law two will-be
prophetae et psalmi, octavus dies erit doctrina evangelica.
the-prophets and the-psalms the-eighth day will-be the-doctrine evangelical
Sed in septem primis diebus non fiebat perfecta circumcisio,
but in the-seven first days not was-done perfect circumcision
in octavo autem perfecta circumcisio fit ab omni culpa
on the-eighth moreover perfect circumcision is-done from all guilt
et ab omni poena, nunc in spe, sed tandem in re
and from all penalty now in hope but at-last in fact

Quare autem data fuerit circumcisio, sex sunt causae, quae
why moreover given was circumcision six there-are causes which
notantur in his versibus:
are-noted in these verses

Cauterium, signum, meritum, medicina, figura,
cautery sign merit medicine figure
Exemplum fuit olim circumcisio dura.
an-example was once circumcision harsh

De carne autem circumcisionis domini dicitur, quod angelus
of the-flesh moreover of-the-circumcision of-the-Lord it-is-said that an-angel
eam Carolo Magno attulit et ipse eam Aquisgrani in
it to-Charles the-Great brought and he it at-Aachen in
ecclesiam Sanctae Mariae honorifice collocavit, Carolus
the-church of-Saint Mary honorably placed Charles
vero illam postea fertur Carosium transtulisse, nunc
but it afterward is-reported to-Charroux to-have-transferred now
autem dicitur esse Romae in ecclesia, quae dicitur Sancta
moreover it-is-said to-be at-Rome in the-church which is-called the-Holy
Sanctorum. Unde et ibidem scriptum legitur:
of-Holies whence also there written is-read

Circumcisa caro Christi sandalia clara
circumcised the-flesh of-Christ the-sandals bright
Atque umbilici viget hic praecisio cara.
and of-the-navel flourishes here the-cutting dear

Unde et ea die fit statio ad Sanctam Sanctorum. Sed
whence also on-that day is-made a-station at the-Holy of-Holies but
si hoc verum, valde utique mirabile est. Cum enim caro ipsa
if this true very surely wonderful it-is since for the-flesh itself

sit de veritate humanae naturae, credimus, quod resurgente
be of the-truth of-human nature we-believe that rising
Christo rediit ad locum suum glorificatum. Aliqui dixerunt,
Christ it-returned to place its glorified some have-said
quod hoc verum sit juxta opinionem illorum, qui dicunt
that this true be according-to the-opinion of-those who say
illud solum esse de veritate humanae naturae, quae ab Adam
that alone to-be of the-truth of-human nature which from Adam
traducta est, et istam solum resurgere. Notandum, quod olim
derived is and that alone to-rise-again it-is-to-be-noted that once
a paganis et gentilibus in his calendis multae superstitiones
by pagans and gentiles on these calends many superstitions
observabantur, quas sancti etiam a Christianis vix exstirpare
were-observed which the-saints even from Christians scarcely to-root-out
poterant, quas Augustinus in quodam sermone commemorat.
could which Augustine in a-certain sermon recalls
Credentes enim, ut dicit, Janum ducem quemdam Deum esse,
believing for as he-says Janus a-leader certain God to-be
eum in his calendis plurimum venerabantur et ei duas
him on these calends very-much they-venerated and to-him two
facies figurabant, unam post se, aliam ante se, quia erat
faces they-figured one behind himself the-other before himself because he-was
terminus anni praeteriti et principium sequentis. Rursus
the-boundary of-the-year past and the-beginning of-the-following again
in his calendis formas monstruosas assumebant, alii vestientes
on these calends forms monstrous they-assumed some clothing
se pellibus pecudum, alii assumentes capita bestiarum,
themselves with-the-skins of-cattle others assuming the-heads of-beasts
ex quo indicabatur, non tantum habitum, sed belluinum
from which it-was-shown not only the-dress but a-beastly
habere sensum. Alii tunicis muliebribus vestiebantur, non
to-have mind others in-tunics womanly were-clothed not

erubescentes inserere tunicis muliebribus militares lacertos.
blushing to-insert into-tunics womanly soldierly arms
Alii ita auguria observabant, ut focum de domo sua vel
others so omens observed that fire from house their or
aliud quodcunque benefactum cuilibet petenti non tribuerent.
other whatever benefit to-anyone asking not they-would-grant
Dyabolicas etiam strenas et ab aliis accipiunt et aliis
devilish also New-Year-gifts both from others they-receive and to-others
tradunt. Alii in nocte mensas laute praeparant et sic
hand-on others at night tables sumptuously prepare and so
tota nocte manere sinunt, credentes, quod per totum
the-whole night to-remain allow-them believing that through the-whole
annum convivia in tali sibi abundantia perseverent. Et
year feasts in such for-themselves abundance may-persist and
subdit Augustinus: qui de paganorum consuetudine aliquid
adds Augustine he-who of of-the-pagans the-custom anything
observare voluerit, timendum est, ne nomen christiani
to-observe will-have-wished to-be-feared it-is lest the-name of-Christian
ei prodesse non possit. Qui etiam stultis hominibus
to-him profit not can who also to-foolish men
ludentibus aliquam humanitatem impenderit, peccati eorum
playing any kindness will-have-shown of-the-sin of-them
participem se esse non dubitet: vobis autem, fratres, non
a-partaker himself to-be not let-him-doubt to-you moreover brothers not
sufficiat, quod non hoc malum facitis, sed ubicunque fieri
let-it-suffice that not this evil you-do but wherever done
videbitis, arguite, corrigite, castigate. Haec Augustinus.
you-will-see-it reprove correct chastise these-things Augustine

De epiphania domini

XIV · THE EPIPHANY OF THE LORD

Four wonders fall on this day: the Magi, the baptism, the water made wine, and perhaps the five loaves. Three wise men and kings follow a star to Jerusalem, where Herod and the city are troubled, then to Bethlehem, losing the star in the city and finding it again. The star differs from all others, and Jacobus counts five stars that the Magi saw. They offer gold, incense, and myrrh, each read several ways, return by another road, and now lie at Cologne.

Epiphania domini quadruplici decoratur miraculo et ideo
the-Epiphany of-the-Lord with-a-fourfold is-adorned miracle and therefore
quadruplici vocabulo nuncupatur. Hodie enim magi Christum
by-a-fourfold name it-is-called today for the-magi Christ
adorant, Johannes Christum baptizat, aquam in vinum
adore John Christ baptizes water into wine
Christus mutat et quinque millia hominum de quinque
Christ changes and five thousand men from five
panibus satiat. Cum enim Jesus esset tredecim dierum,
loaves he-satisfies when for Jesus was of-thirteen days
magi ad eum stella duce venerunt et inde dicitur Epiphania
the-magi to him the-star leading came and thence it-is-called Epiphany
ab epi, quod est supra, et phanos, apparitio, quia tunc
from epi which is above and phanos appearance because then
desuper stella apparuit sive ipse Christus per stellam,
from-above the-star appeared or he-himself Christ through the-star
quae desuper visa est, magis verus Deus demonstratus est.
which from-above seen was to-the-magi true God shown was
Eadem die revolutis viginti novem annis cum jam annum
on-the-same day revolved twenty nine years when already the-year
tricesimum attigisset, quia habebat viginti novem annos et
thirtieth he-had-reached because he-had twenty nine years and

tredecim dies; erat enim incipiens quasi annorum triginta,
thirteen days he-was for beginning about of-years thirty
ut dicit Lucas, vel secundum Bedam: habebat triginta annos
as says Luke or according-to Bede he-had thirty years
plenos, quod et romana ecclesia asserit. Tunc, inquam, in
full which also the-Roman church asserts then I-say in
Jordane baptizatus est et ob hoc vocatur Theophania a
the-Jordan baptized he-was and for this it-is-called Theophany from
theos, quod est Deus, et a phanos, quod est apparitio,
theos which is God and from phanos which is appearance
quia tunc tota trinitas apparuit, pater in voce, filius
because then the-whole Trinity appeared the-Father in the-voice the-Son
in carne, spiritus in columbae specie. Ipso iterum die,
in the-flesh the-Spirit in of-a-dove the-form on-that-very again day
revoluto uno anno, cum esset triginta vel triginta unius
revolved one year when he-was thirty or thirty one
annorum et tredecim dierum, aquam in vinum mutavit
years and thirteen days water into wine he-changed
et ob hoc vocatur Bethania, a beth, quod est domus,
and for this it-is-called Bethany from beth which is house
quia miraculo facto in domo verus Deus apparuit. Ipso
because the-miracle done in a-house true God appeared on-that-very
similiter die, revoluto anno, cum esset annorum triginta
likewise day revolved the-year when he-was of-years thirty
unius vel triginta duorum, quinque millia hominum de
one or thirty two five thousand men from
quinque panibus satiavit, sicut dicit Beda et sicut dicitur in
five loaves he-satisfied as says Bede and as it-is-said in
illo hymno, qui in multis ecclesiis cantatur et sic incipit:
that hymn which in many churches is-sung and thus begins
illuminans altissimus etc. Et ob hoc vocatur Phagiphania
enlightening the-Most-High etc. and for this it-is-called Phagiphany

a phage, quod est bucca sive manducare. De hoc autem
from phage which is mouth or to-eat of this moreover
quarto miraculo, utrum hac die contigerit, dubitatur, tum
fourth miracle whether on-this day it-happened it-is-doubted both
quia in originali Bedae non sic expresse legitur, tum
because in the-original of-Bede not so expressly it-is-read and
quia Johannis VI, ubi de hoc miraculo agitur, dicitur:
because John VI where of this miracle it-is-treated it-is-said
erat autem proximum Pascha etc. Ista ergo quadruplex
was moreover near Easter etc. this therefore fourfold
apparitio ista die facta est. Prima facta est per stellam in
appearance on-this day made was the-first made was through the-star in
praesepio, secunda per vocem patris in Jordanis fluvio,
the-manger the-second through the-voice of-the-Father in the-Jordan river
tertia per mutationem aquae in vinum in convivio, quarta
the-third through the-changing of-water into wine at the-banquet the-fourth
per multiplicationem panum in deserto. Prima autem
through the-multiplying of-loaves in the-desert the-first moreover
apparitio praecipue hodie celebratur et ideo ejus hystoriam
appearance chiefly today is-celebrated and therefore its history
prosequamur. Nato enim domino tres magi Jherosolimam
let-us-pursue born for the-Lord three magi to-Jerusalem
venerunt, quorum nomina in Hebraeo sunt, Appellius,
came whose names in Hebrew are Appellius
Amerius, Damascus, graece, Galgalat, Malgalat, Sarathin,
Amerius Damascus in-Greek Galgalat Malgalat Sarathin
latine Caspar, Balthasar, Melchior. Cujusmodi autem magi
in-Latin Caspar Balthasar Melchior of-what-sort moreover magi
fuerint hi, triplex exstat sententia, secundum quod magus
were these a-threefold exists opinion according as magus
tripliciter dicitur. Magus enim dicitur illusor, maleficus et
in-three-ways is-said magus for is-said deceiver evildoer and

sapiens. Dicunt ergo quidam hos reges ab effectu dictos
wise-man say therefore some these kings from the-effect called
fuisse magos, id est, illusores, ex eo scilicet quod
to-have-been magi that is deceivers from this namely that
Herodem illuserunt, quia ad eum non redierunt. Unde et
Herod they-deceived because to him not they-returned whence also
dicitur de Herode: videns, quod illusus esset a magis
it-is-said of Herod seeing that deceived he-had-been by the-magi
etc. Magus iterum dicitur maleficus. Unde malefici Pharaonis
etc. magus again is-said evildoer whence the-evildoers of-Pharaoh
dicuntur magi. Et inde dicit Chrysostomus hos magos
are-called magi and thence says Chrysostom these magi
vocatos. Dicit enim istos fuisse maleficos sed postea
called he-says for these to-have-been evildoers but afterward
conversos, quibus dominus voluit nativitatem suam revelare
converted to-whom the-Lord willed nativity his to-reveal
et eos ad se adducere et pro hoc peccatoribus veniae
and them to himself to-lead and by this to-sinners of-pardon
spem praebere. Iterum magus idem est quod sapiens. Nam
the-hope to-furnish again magus the-same is as wise-man for
graphice magus hebrayce scriba, graece philosophus, latine
precisely magus in-Hebrew scribe in-Greek philosopher in-Latin
sapiens dicitur. Dicuntur ergo magi, id est, sapientes,
wise-man is-called they-are-called therefore magi that is wise-men
unde magi quasi in sapientia magni. Venerunt ergo hi tres
whence magi as-if in wisdom great came therefore these three
sapientes et reges cum magno comitatu Jherosolimam. Sed
wise-men and kings with a-great retinue to-Jerusalem but
quaeritur, quare magi Jherusalem venerunt, cum ibi dominus
it-is-asked why the-magi to-Jerusalem came since there the-Lord
natus non sit. Super hoc assignat Remigius quattuor rationes.
born not was upon this assigns Remigius four reasons

Prima, quoniam magi tempus nativitatis Christi agnoverunt,
the-first because the-magi the-time of-the-nativity of-Christ recognized
sed locum ignoraverunt. Quia autem Jherusalem erat civitas
but the-place were-ignorant-of because moreover Jerusalem was the-city
regalis et ibi erat summum sacerdotium, suspicati sunt,
royal and there was the-highest priesthood suspected they-have
quod tam egregius puer nonnisi in regia civitate nasci
that so outstanding a-child only in the-royal city to-be-born
deberet. Secunda, ut citius nativitatis locum discernere
ought the-second that more-quickly of-the-nativity the-place to-discern
potuissent, cum ibi sapientes legis et scribae residerent.
they-might-be-able since there the-wise-men of-the-law and scribes resided
Tertia, ut Judaei inexcusabiles manerent, potuissent enim
the-third that the-Jews inexcusable might-remain they-could for
dicere: nos quidem nativitatis locum cognovimus, tempus
to-say we indeed of-the-nativity the-place knew the-time
autem ignoravimus et ideo non credimus. Magi ergo
moreover we-were-ignorant-of and therefore not we-believe the-magi therefore
ostenderunt Judaeis tempus et Judaei magis locum. Quarta
showed to-the-Jews the-time and the-Jews to-the-magi the-place the-fourth
ut sic studio magorum condemnaretur pigritia Judaeorum.
that so by-the-zeal of-the-magi might-be-condemned the-sloth of-the-Jews
Nam illi uni prophetae crediderunt, isti pluribus credere
for they one prophet believed these many to-believe
noluerunt. Illi quaerunt regem alienum, isti non quaerunt
would-not they seek a-king foreign these not seek
proprium. Illi venerunt de longinquo, isti manserunt in
their-own they came from far-off these remained in
vicino. Isti reges fuerunt successores Balaam et ad
the-neighborhood these kings were the-successors of-Balaam and at
visionem stellae venerunt, propter illam prophetiam patris
the-sight of-the-star came because-of that prophecy of-the-father

sui: orietur stella ex Jacob et exsurget homo ex Israel
their will-rise a-star out-of Jacob and will-rise-up a-man out-of Israel
etc. Aliam causam, unde isti moti sunt ad veniendum,
etc. another cause whence these moved were to coming
ponit Chrysostomus in originali super Matthaeum asserens,
sets Chrysostom in the-original on Matthew asserting
quosdam dicere, quod quidam secretorum inspectores elegerunt
some to-say that certain of-secrets watchers chose
de se ipsis XII, et si quis moriebatur, filius ejus aut
from them themselves twelve and if anyone died son his or
aliquis propinquorum in ejus locum substituebatur. Hi ergo
someone of-the-kinsmen in his place was-substituted these therefore
per singulos annos post mensem ascendebant super montem
through each years after the-month went-up upon the-mount
victorialem et tribus diebus ibidem morantes se lavabant
of-victory and for-three days there staying themselves washed
et orabant Deum, ut iis illam stellam, quam Balaam
and prayed God that to-them that star which Balaam
praedixerat, ostenderet. Quadam autem vice, scilicet in die
had-foretold he-would-show on-a-certain moreover occasion namely on the-day
natalis domini, dum sic ibidem manerent, stella quaedam ad
of-the-birth of-the-Lord while so there they-stayed a-star a-certain to
eos super montem venit, quae habebat formam pulcherrimi
them upon the-mountain came which had the-form of-a-most-beautiful
pueri, super cujus capite crux splendebat, quae magos allocuta
boy upon whose head a-cross shone which the-magi addressed
est dicens: ite velocius in terram Juda et ibidem regem,
has saying go quickly into the-land of-Judah and there the-king
quem quaeritis, natum invenietis. Tunc illi continuo venire
whom you-seek born you-will-find then they at-once to-come
coeperunt. Sed quomodo in tam parvo tempore, scilicet
began but how in so short a-time namely

in tredecim diebus per tanta terrarum spatia venire
in thirteen days through such-great of-lands spaces to-come
potuerunt, scilicet ab oriente usque in Jherusalem, quae in
they-could namely from the-east all-the-way to Jerusalem which in
mediculo mundi dicitur esse sita, dicendum est; secundum
the-middle of-the-world is-said to-be set to-be-said it-is according-to
Remigium, quoniam talis puer, ad quem properabant, eos
Remigius that such a-child to whom they-hastened them
in tam brevi spatio perducere potuit. Vel potest dici
in so short a-space to-lead could or it-can to-be-said
secundum Jeremiam, quod super dromedarios venerunt, qui
according-to Jeremiah that upon dromedaries they-came which
sunt animalia velocissima, qui tantum currunt una die,
are animals most-swift which so-far run in-one day
quantum equus in tribus. Unde dicitur dromedarius a
as-far-as a-horse in three whence is-called dromedary from
dromos, quod est cursus, et ares, quod est virtus. Cum
dromos which is running and ares which is strength when
ergo Jherosolimam venissent, interrogaverunt dicentes, ubi
therefore to-Jerusalem they-had-come they-asked saying where
est, qui natus est rex Judaeorum. Non interrogabant, an
is he-who born is king of-the-Jews not they-asked whether
natus sit, quia hoc credebant, sed quaerunt, ubi natus
born he-was because this they-believed but they-ask where born
sit, et quasi aliquis interrogasset eos: unde scitis hunc
he-was and as-if someone had-asked them whence know-you this
regem natum esse, responderunt: vidimus stellam ejus in
king born to-be they-answered we-saw star his in
oriente et venimus adorare eum, hoc est: nos exsistentes in
the-east and we-came to-adore him this is we being in
oriente vidimus stellam ejus nativitatis ostensivam. Vidimus,
the-east saw the-star of-him of-the-nativity showing we-saw

inquam, super Judaeam positam. Vel nos exsistentes in nostra
I-say over Judea placed or we being in our
regione vidimus stellam ejus in oriente, id est, in orientali
region saw star his in the-east that is in the-eastern
parte. His verbis, sicut dicit Remigius in originali, verum
part with-these words as says Remigius in the-original true
hominem et verum regem et verum Deum confessi sunt.
man and true king and true God confessed they-have
Verum hominem, cum dixerunt: ubi est, qui natus est?
true man when they-said where is he-who born is
Verum regem, cum ajunt: rex Judaeorum. Verum Deum,
true king when they-say king of-the-Jews true God
cum subjungunt: venimus adorare eum. Praeceptum enim
when they-add we-came to-adore him commanded for
fuit, ut nullus nisi solus Deus adoraretur. Sed Herodes
it-was that no-one except alone God should-be-adored but Herod
hoc audiens turbatus est et omnis Jherosolima cum illo.
this hearing troubled was and all Jerusalem with him
Triplici de causa rex turbatus est et omnis Jherosolima
a-threefold for cause the-king troubled was and all Jerusalem
cum illo. Primo ne Judaei regem natum tanquam suum
with him first lest the-Jews the-king born as their-own
reciperent et se tanquam alienigenam expellerent. Unde
should-receive and him as a-foreigner should-expel whence
Chrysostomus: sicut ramum arboris in excelso positum levis
Chrysostom as the-branch of-a-tree on the-height placed a-light
etiam aura movet, sic et sublimes homines in culmine
even breeze moves so also lofty men on the-summit
dignitatum exsistentes levis etiam fama conturbat. Secundo
of-dignities being a-light even rumor disturbs second
ne a Romanis culpari posset, si aliquis ibi rex vocaretur,
lest by the-Romans to-be-blamed he-could if anyone there king should-be-called

quem Augustus non constituisset. Sic enim ordinaverant
whom Augustus not had-established so for had-ordained
Romani, ut nullus Deus vel rex sine sui licentia et
the-Romans that no god or king without their leave and
imperio diceretur. Tertio, quoniam, sicut dicit Gregorius,
command should-be-called third because as says Gregory
coeli rege nato rex terrae turbatus est, quia nimirum
of-heaven the-king born the-king of-earth troubled was because doubtless
altitudo terrena confunditur, dum celsitudo coelestis aperitur.
height earthly is-confounded while loftiness heavenly is-opened
Omnis autem Jherosolima cum illo turbata est triplici de
all moreover Jerusalem with him troubled was a-threefold for
causa. Primo quia impii gaudere nequeunt de adventu
cause first because the-wicked to-rejoice cannot at the-coming
justi, secundo, ut regi turbato adularentur, per hoc quod
of-the-just second that the-king troubled they-might-flatter by this that
se similiter turbatos ostenderent, tertio, quia sicut sese
themselves likewise troubled they-showed third because as themselves
ventis concutientibus unda concutitur, sic et regibus
by-the-winds shaking the-wave is-shaken so also kings
ad invicem certantibus populus conturbatur, et ideo
against one-another contending the-people is-disturbed and therefore
ex hoc timuerunt, ne scilicet praesenti et venturo rege
from this they-feared lest namely the-present and the-coming king
ad invicem certantibus ipsi perturbationibus involverentur.
against one-another contending they in-disturbances should-be-involved
Haec ratio est Chrysostomi. Tunc Herodes omnes sacerdotes
this reason is of-Chrysostom then Herod all the-priests
et scribas convocans sciscitabatur ab iis, ubi Christus
and scribes calling-together inquired from them where Christ
nasceretur. Cum autem ab iis didicisset, quod in Betlehem
should-be-born when moreover from them he-had-learned that in Bethlehem

Judae, vocatis ad se clam magis diligenter ab iis didicit
of-Judah called to himself secretly the-magi diligently from them he-learned
tempus stellae, ut videlicet sciret, quid faceret, si
the-time of-the-star that namely he-might-know what he-should-do if
ad se magi non redirent. Dixitque iis, invento puero
to himself the-magi not should-return and-he-told them found the-child
ei renuntiarent, simulans se velle adorare, quem volebat
to-him they-should-report pretending himself to-wish to-adore whom he-wished
occidere. Et nota, quod cum magi Jherosolimam ingressi
to-kill and note that when the-magi Jerusalem entered
fuissent, stellae ducatum amiserunt: et hoc propter tres
had of-the-star the-leading they-lost and this for three
rationes. Prima, ut de loco nativitatis Christi quaerere
reasons the-first that about the-place of-the-nativity of-Christ to-ask
cogerentur, ut sic de ipsius ortu certificarentur,
they-might-be-forced that so about his rising they-might-be-made-certain
tam propter stellae apparitionem quam per prophetiae
both on-account-of of-the-star the-appearance and by of-the-prophecy
assertionem, sicut et factum est. Secunda, quoniam auxilium
the-assertion as also done it-was the-second because help
quaerentes humanum juste perdere meruerunt divinum. Tertia,
seeking human justly to-lose they-deserved the-divine the-third
quoniam signa infidelibus data sunt secundum apostolum, sed
because signs to-unbelievers given are according-to the-apostle but
prophetia fidelibus, et ideo signum datum istis, dum adhuc
prophecy to-believers and therefore the-sign given to-these while still
essent infideles, non debuit apparere, dum adhuc essent
they-were unbelievers not ought to-appear while still they-were
inter Judaeos fideles. Haec triplex ratio tangitur in Glossa.
among the-Jews believing this threefold reason is-touched in the-Gloss
Cum autem Jherusalem egressi fuissent, stella antecedebat
when moreover from-Jerusalem gone-out they-had the-star went-before

eos, usque dum veniens staret supra, ubi erat puer. De
them all-the-way until coming it-stood over where was the-child of
hac stella, cujusmodi fuerit, tres sunt opiniones, quas ponit
this star of-what-sort it-was three are opinions which sets
Remigius in originali. Quidam dicunt fuisse spiritum
Remigius in the-original some say it-to-have-been the-Spirit
sanctum, scilicet, ut ille, qui postmodum descendit super
Holy namely that he who afterward descended upon
dominum baptizatum in specie columbae, apparuerit etiam
the-Lord baptized in the-form of-a-dove appeared also
magis in specie stellae. Alii, ut Chrysostomus, dicunt,
to-the-magi in the-form of-a-star others as Chrysostom say
quod fuerit angelus ut ipse, qui apparuit pastoribus, apparuit
that it-was an-angel that he who appeared to-the-shepherds appeared
etiam et magis. Sed ipsis pastoribus Judaeis tamquam
also and to-the-magi but to-the-very shepherds the-Jews as
ratione utentibus apparuit in forma rationali, gentilibus vero,
reason using he-appeared in form rational to-the-gentiles but
tamquam irrationabilibus in specie irrationali. Alii, quod
as irrational in form irrational others which
verius creditur, quod fuerit stella de novo creata, quae
more-truly is-believed that it-was a-star of new created which
peracto suo ministerio rediit in praejacentem materiam. Ista
completed its ministry returned into the-preexisting matter this
autem stella, secundum quod dicit Fulgentius, differebat ab
moreover star according as says Fulgentius differed from
aliis in tribus, scilicet in situ, quia non erat localiter
the-others in three-things namely in position because not it-was locally
sita in firmamento, sed pendebat in meditullio aëris
set in the-firmament but it-hung in the-middle of-the-air
proximo terrae; in fulgore, quia caeteris erat splendidior,
next to-the-earth in brightness because than-the-others it-was more-splendid

quod inde patet, quia splendorem ejus non poterat splendor
which thence is-plain because the-splendor of-it not could the-splendor
solis obfuscare, immo in meridie lucidissima apparebat:
of-the-sun to-obscure nay at midday most-bright it-appeared
in motu, quia praecedebat magos more viatoris, non
in motion because it-went-before the-magi in-the-manner of-a-traveler not
enim movebatur motu circulari, sed quasi motu animali
for it-was-moved with-motion circular but as-if with-motion animal
et processivo. Aliae tres differentiae tanguntur in Glossa
and forward the-other three differences are-touched in the-Gloss
Matthaei II, quae incipit sic: haec stella dominicae nativitatis
on-Matthew II which begins thus this star of-the-Lord's nativity
etc. Prima in origine, quia aliae in mundi principio sunt
etc. the-first in origin because the-others in of-the-world the-beginning were
factae, haec modo; secunda in officio, quia aliae factae
made this-one now the-second in office because the-others made
sunt, ut sint in signa et tempora, ut dicitur Genesis
were that they-might-be for signs and seasons as is-said Genesis
I., haec autem ut magis viam praeberet; tertia in
I this-one moreover that to-the-magi the-way it-might-furnish the-third in
duratione, quia aliae sunt perpetuae, haec completo officio
duration because the-others are perpetual this-one completed office
suo rediit in materiam praejacentem. Cum autem stellam
its returned into the-matter preexisting when moreover the-star
vidissent, gavisi sunt gaudio magno valde. Notandum, quod
they-had-seen rejoiced they-have with-joy great very it-is-to-be-noted that
quintuplex est stella, quam isti magi viderunt, scilicet stella
fivefold is the-star which these magi saw namely the-star
materialis, stella spiritualis, stella intellectualis, stella rationalis
material the-star spiritual the-star intellectual the-star rational
et stella supersubstantialis. Primam, scilicet materialem
and the-star supersubstantial the-first namely the-material

viderunt in orienti, secundam scilicet spiritualem, quae est
they-saw in the-east the-second namely the-spiritual which is
fides, viderunt in corde. Nisi enim haec stella, scilicet
faith they-saw in the-heart unless for this star namely
fides, in eorum corde radiasset, nequaquam ad visionem
faith in their heart had-shone by-no-means to the-sight
primae stellae venissent. Habuerunt enim fidem de ejus
of-the-first star they-would-have-come they-had for faith of his
humanitate, cum dixerunt: ubi est qui natus est? et de
humanity when they-said where is he-who born is and of
ejus regali dignitate, cum dixerunt: rex Judaeorum; et de
his royal dignity when they-said king of-the-Jews and of
ejus deitate, cum dixerunt: venimus adorare eum. Tertiam
his deity when they-said we-came to-adore him the-third
scilicet intellectualem, quae est angelus, viderunt in somno,
namely the-intellectual which is the-angel they-saw in sleep
quando per angelum sunt moniti, ne redirent ad
when by the-angel they-were warned lest they-should-return to
Herodem. Sed secundum quandam Glossam non angelus, sed
Herod but according-to a-certain Gloss not an-angel but
ipse dominus eos admonuit. Quartam, scilicet rationalem,
himself the-Lord them warned the-fourth namely the-rational
quae fuit beata virgo, viderunt in deversorio. Quintam
which was the-blessed virgin they-saw in the-lodging the-fifth
scilicet supersubstantialem, quae fuit Christus, viderunt in
namely the-supersubstantial which was Christ they-saw in
praesepio, et de hac duplici dicitur: intrantes domum
the-manger and of this twofold it-is-said entering the-house
invenerunt puerum cum Maria matre ejus etc. Quaelibet
they-found the-child with Mary the-mother of-him etc. each
autem istarum dicitur stella. De prima Psalmus: lunam et
moreover of-these is-called a-star of the-first the-Psalm the-moon and

stellas, quae tu fundasti. De secunda Ecclesiastic. XLIII:
the-stars which you founded of the-second Ecclus. XLIII
species coeli, id est coelestis hominis; gloria stellarum,
the-beauty of-heaven that is of-the-heavenly man the-glory of-the-stars
id est, virtutum. De tertia Baruch III: stellae autem
that is of-the-virtues of the-third Baruch III the-stars moreover
dederunt lumen in custodiis suis vocatae sunt etc. De
gave light in watches their called were etc. of
quarta: Ave maris stella. De quinta Apocal. ultim.: ego
the-fourth hail of-the-sea star of the-fifth Apoc. last I
sum radix et genus David, stella splendida et matutina.
am the-root and the-race of-David the-star bright and morning
Propter visionem primae et secundae stellae magi gavisi
because-of the-sight of-the-first and second star the-magi rejoiced
sunt, propter visionem tertiae stellae gavisi sunt gaudio,
have because-of the-sight of-the-third star rejoiced they-have with-joy
propter visionem quartae stellae gavisi sunt gaudio magno,
because-of the-sight of-the-fourth star rejoiced they-have with-joy great
propter visionem quintae gavisi sunt gaudio magno valde,
because-of the-sight of-the-fifth rejoiced they-have with-joy great very
vel sicut dicit Glossa: ille gaudet gaudio magno, qui de
or as says the-Gloss he rejoices with-joy great who in
Deo gaudet, qui est verum gaudium, et addit: magno, quia
God rejoices who is the-true joy and he-adds great because
eo nihil est majus, et: valde, quia de magno potest
than-it nothing is greater and very because over the-great can
alius plus alius minus gaudere. Vel per horum verborum
one more another less to-rejoice or by of-these words
exaggregationem voluit ostendere evangelista, quod homines
the-heaping-up wished to-show the-evangelist that men
plus gaudent de rebus perditis et iterum inventis, quam
more rejoice over things lost and again found than

de semper possessis. Cumque domunculam intrassent et
over always possessed and-when the-little-house they-had-entered and
puerum cum matre invenissent, flexis genibus singuli haec
the-child with the-mother had-found with-bent knees each these
munera obtulerunt, aurum, thus et myrrham. Hic exclamans
gifts offered gold incense and myrrh here crying-out
Augustus dicit: o infantia, cui astra subduntur, cujus est
Augustus says O infancy to-which the-stars are-subjected whose is
ille magnitudinis et supernae gloriae, ad cujus pannos et
that of-greatness and of-heavenly glory at whose rags both
angeli excubant et sidera obsecundant et reges trepidant
angels keep-watch and stars obey and kings tremble
et sectatores sapientiae geniculant. O beatum tugurium, o
and the-followers of-wisdom kneel O blessed hut O
sedes Dei secunda post coelum, ubi non lucerna lucet,
seat of-God second after heaven where not a-lamp shines
sed stella, o coeleste palatium, in quo habitat non rex
but a-star O heavenly palace in which dwells not a-king
gemmatus, sed Deus incorporatus, cui erant pro mollibus
jeweled but God embodied to-whom were for soft
toris dura praesepia, pro laquearibus aureis fuliginea culmis
couches hard mangers for ceilings golden sooty with-straw
tecta, sed sideris obsequio decorata. Stupeo, cum video
roofs but of-the-star by-the-homage adorned I-am-amazed when I-see
pannos, et intueor coelos, aestuo, cum aspicio in praesepio
the-rags and I-gaze-on the-heavens I-burn when I-behold in the-manger
mendicum et super astra praeclarum. Item Bernardus: quid
a-beggar and above the-stars most-splendid likewise Bernard what
facitis magi, quid facitis, lactantem puerum adoratis in
do-you-do magi what do-you-do a-sucking child you-adore in
tugurio vili, in vilibus pannis, ergone Deus est iste? Quid
a-hut mean in mean rags then God is this-one what

facitis, quod aurum offertis? Ergo rex est iste. Et ubi
do-you-do that gold you-offer then king is this-one and where
aula regia, ubi thronus, ubi curiae regalis frequentia?
the-hall royal where the-throne where of-the-court royal the-throng
Numquid aula est stabulum, thronus praesepium, curiae
surely-not the-hall is the-stable the-throne the-manger of-the-court
frequentia Joseph et Maria? Isti insipientes facti sunt, ut
the-throng Joseph and Mary these foolish made were that
fierent sapientes. De hoc etiam sic dicit Hylarius in
they-might-become wise of this also thus says Hilary in
libro secundo de trinitate: parit virgo, sed partus a Deo
the-book second on the-Trinity bears a-virgin but the-birth from God
est. Infans vagit, laudantes angeli audiuntur, panni sordent,
is the-infant wails praising angels are-heard the-rags are-dirty
Deus adoratur. Itaque potestatis dignitas non amittitur, dum
God is-adored and-so of-power the-dignity not is-lost while
carnis humilitas praedicatur. Ecce quomodo in Christo puero
of-the-flesh the-lowliness is-proclaimed behold how in Christ the-child
non tantum fuerunt humilia et infirma, sed etiam divinitatis
not only were lowly and weak-things but also of-divinity
sublimia et excelsa. De hoc iterum dicit Hieronymus super
sublime and lofty-things of this again says Jerome on
epistolam ad Hebraeos: respice cunas Christi, vide pariter
the-epistle to the-Hebrews look-at the-cradle of-Christ see equally
et coelum; vagientem in praesepe intueris infantem, sed
also heaven crying in the-manger you-behold an-infant but
angelos simul ausculta laudantes. Herodes persequitur,
the-angels at-the-same-time hear praising Herod persecutes
sed adorant magi, quem ignorant Pharisaei, sed stella
but adore the-magi him-whom know-not the-Pharisees but the-star
demonstrat, baptisatur a servo, sed vox Dei desuper
shows he-is-baptized by a-servant but the-voice of-God from-above

tonantis auditur, aquis immergitur, sed columba descendit,
thundering is-heard in-the-waters he-is-plunged but the-dove descends
immo spiritus sanctus in columba. Quare autem magi
nay the-Spirit Holy in a-dove why moreover the-magi
hujusmodi munera obtulerunt, multiplex est ratio. Prima,
such gifts offered manifold is the-reason the-first
quoniam traditio antiquorum fuit, ut dicit Remigius, ut
because the-tradition of-the-ancients was as says Remigius that
nullus ad Deum vel ad regem vacuus introiret. Persae autem
no-one to God or to a-king empty should-enter the-Persians moreover
et Chaldaei talia munera consueverant offerre. Isti enim, ut
and Chaldeans such gifts were-wont to-offer these for as
dicitur in hystoria scholastica, venerunt a finibus Persarum
it-is-said in the-history scholastic came from the-borders of-the-Persians
et Chaldaeorum, ubi est flumen Saba, a quo et Sabaea
and of-the-Chaldeans where is the-river Saba from which also Sabaea
dicitur regio. Secunda quae est Bernardi, quoniam beatae
is-called the-region the-second which is of-Bernard because to-the-blessed
virgini aurum obtulerunt propter inopiae sublevationem, thus
virgin gold they-offered for of-poverty the-relief incense
propter stabuli foetorem, myrrham propter membrorum
for of-the-stable the-stench myrrh for of-the-limbs
pueri consolidationem et malorum vermium expulsionem.
of-the-child the-strengthening and of-evil worms the-expulsion
Tertia, quoniam aurum ad tributum, thus ad sacrificium,
the-third because gold for tribute incense for sacrifice
myrrha ad sepulturam pertinet mortuorum. Per haec tria
myrrh for burial pertains of-the-dead through these three-things
ergo in Christo intimatur regia potestas, divina majestas
therefore in Christ is-intimated royal power divine majesty
et humana mortalitas. Quarta, quoniam aurum significat
and human mortality the-fourth because gold signifies

dilectionem, thus orationem, myrrha carnis mortificationem.
love incense prayer myrrh of-the-flesh the-mortification
Et haec tria debemus Christo offerre. Quinta, quoniam
and these three-things we-ought to-Christ to-offer the-fifth because
per haec tria significantur tria, quae erant in
through these three-things are-signified three-things which were in
Christo, scilicet divinitas pretiosissima, anima devotissima et
Christ namely divinity most-precious a-soul most-devout and
caro integra et incorrupta. Haec tria significabantur per
flesh whole and incorrupt these three-things were-signified by
illa tria, quae erant in archa. Nam virga, quae floruit,
those three-things which were in the-ark for the-rod which flowered
caro Christi, quae resurrexit, Psalm.: et refloruit caro
the-flesh of-Christ which rose-again Ps. and has-flowered-again flesh
mea etc., tabulae, ubi erant scripta praecepta, anima,
my etc. the-tablets where were written the-commandments the-soul
in qua sunt omnes thesauri scientiae et sapientiae Dei
in which are all the-treasures of-knowledge and of-wisdom of-God
absconditi, manna deitas, quae habet omnem saporem et
hidden the-manna the-deity which has every savor and
omnem suavitatem. Per aurum ergo, quod est pretiosius
every sweetness through the-gold therefore which is more-precious
omnibus metallis, intelligitur divinitas pretiosissima, per
than-all metals is-understood divinity most-precious through
thus anima devotissima, quia thus significat devotionem
the-incense the-soul most-devout because incense signifies devotion
et orationem. Psalm.: dirigatur oratio mea etc. Per
and prayer Ps. let-be-directed prayer my etc. through
myrrham, quae conservat a corruptione, caro incorrupta.
the-myrrh which preserves from corruption the-flesh incorrupt
Admoniti autem magi in somnis, ne redirent ad
warned moreover the-magi in dreams lest they-should-return to

Herodem, per aliam viam reversi sunt in regionem suam.
Herod by another way returned have into region their
Ecce quomodo magi profecerunt, nam stella duce venerunt,
behold how the-magi advanced for the-star leading they-came
per homines, immo per prophetas edocti sunt, angelo
by men nay by prophets taught they-were the-angel
duce redierunt et in Christo quieverunt. Horum autem
leading they-returned and in Christ they-rested of-these moreover
corpora Mediolani et in ecclesia, quae nunc est fratrum
the-bodies at-Milan and in the-church which now is of-the-brothers
praedicatorum, quiescebant, sed nunc Coloniae requiescunt.
of-preachers rested but now at-Cologne they-rest
Nam eorum corpora primo per Helenam, Constantini
for their bodies first by Helena of-Constantine
matrem, rapta et in Constantinopolim translata, postea per
the-mother taken and to Constantinople translated afterward by
sanctum Eustorgium episcopum Mediolanum translata, sed
saint Eustorgius the-bishop to-Milan translated but
per Henricum imperatorem, postquam Mediolanum possedit,
by Henry the-emperor after Milan he-possessed
in Coloniam super Rhenum fluvium sunt delata, ubi in
to Cologne on the-Rhine river were carried where in
magna reverentia et populi devotione coruscant.
great reverence and of-the-people devotion they-shine

De festivitatibus quae eveniunt infra tempus deviationis

THE FEASTS OF THE TIME OF GOING ASTRAY

The feasts that fall between Christmas and Septuagesima have been told. Now follow those of the time of going astray, from Adam to Moses, which the Church keeps from Septuagesima to Easter.

Dicto de festivitatibus, quae occurrunt infra tempus, quod
said about the-feasts which occur within the-time which
partim continetur sub tempore reconciliationis, partim sub
partly is-contained under the-time of-reconciliation partly under
tempore peregrinationis, quod tempus repraesentat ecclesia a
the-time of-pilgrimage which time represents the-church from
nativitate Christi usque ad septuagesimam, sequitur videre
the-nativity of-Christ all-the-way to Septuagesima it-follows to-see
de festivitatibus, quae eveniunt infra tempus deviationis, quod
about the-feasts which fall within the-time of-going-astray which
incepit ab Adam et duravit usque ad Moysen, quod tempus
began from Adam and lasted all-the-way to Moses which time
repraesentat ecclesia a septuagesima usque ad pascha.
represents the-church from Septuagesima all-the-way to Easter

De septuagesima

XXXI · SEPTUAGESIMA

Septuagesima, from the Sunday of Circumdederunt me to the Saturday after Easter, signifies the time of going astray. It was instituted to redeem the Thursdays once kept as feasts, to signify mankind's exile through seven thousand years, and to represent Israel's seventy years in Babylon, so the Church lays aside her alleluias. Despairing, she cries in the office, and the epistle and gospel set before her the vineyard, the race, and the contest, with penny, prize, and crown.

Septuagesima signat tempus deviationis, sexagesima tempus
Septuagesima signifies the-time of-going-astray Sexagesima the-time
viduationis, quinquagesima tempus remissionis, quadragesima
of-widowhood Quinquagesima the-time of-remission Quadragesima
tempus poenitentiae spiritualis. Inchoatur autem septuagesima
the-time of-penitence spiritual it-is-begun moreover Septuagesima
a dominica, in qua cantatur: circumdederunt me, et
from the-Sunday on which is-sung circumdederunt me and
terminatur in sabbato post pascha. Instituta est autem
is-ended on the-Saturday after Easter instituted it-was moreover
septuagesima propter tres rationes (sicut invenitur in
Septuagesima for three reasons as is-found in
Summa de officio magistri Johannis Beleth), scilicet propter
the-Summa on the-office of-master John Beleth namely for
redemtionem, quoniam sancti patres statuerunt, ut propter
redemption because the-holy fathers decreed that for
venerationem diei ascensionis, in qua natura nostra
the-veneration of-the-day of-the-Ascension on which nature our
coelos adscendit et supra choros angelorum sublimata est,
the-heavens ascended and above the-choirs of-angels exalted was
semper ipsa quinta die sollemnis et celebris haberetur
always the-very fifth day solemn and celebrated should-be-held

et in ea jejunium non observaretur, quia in primitiva
and on it the-fast not should-be-observed because in the-primitive
ecclesia aeque sollemnis erat, sicut prima feria, unde
church equally solemn it-was as the-first weekday whence
et tunc sollemnis processio fiebat ad repraesentandum
also then a-solemn procession was-made for representing
processionem discipulorum vel ipsorum angelorum. Ideo in
the-procession of-the-disciples or of-the-very angels therefore into
vulgare proverbium versum est, ut diei dominicae dicatur
a-common proverb turned it-was that to-the-day Lord's is-called
cognata dies Jovis, quia antiquitus fuit aeque sollemnis,
kindred the-day of-Jove because anciently it-was equally solemn
sed festa sanctorum supervenerunt et celebrare tot festa
but the-feasts of-the-saints came-on and to-celebrate so-many feasts
erat onerosum, ideo solemnitas illa cessavit. In redemtionem
was burdensome therefore solemnity that ceased in redemption
ergo illorum dierum sancti patres unam septimanam Christi
therefore of-those days the-holy fathers one week of-Christ
in abstinentia addiderunt et septuagesimam vocaverunt.
in abstinence added and Septuagesima called-it
Alia est propter significationem, quoniam per hoc tempus
another is for signification because by this time
significatur deviatio, exsilium et tribulatio totius
is-signified the-going-astray the-exile and the-tribulation of-the-whole
humani generis ab Adam usque ad finem mundi.
human race from Adam all-the-way to the-end of-the-world
Quod quidem exsilium sub revolutione septem dierum
which indeed exile under the-revolution of-seven days
peragitur et sub revolutione septem millium annorum
is-accomplished and under the-revolution of-seven thousand years
includitur: per septuaginta enim dies septuaginta centenas
is-included by seventy for days seventy hundreds

annorum intelligimus. Ab initio autem mundi usque
of-years we-understand from the-beginning moreover of-the-world all-the-way
ad adscensionem sex millia annorum computamus et tunc
to the-Ascension six thousand years we-count and then
vero quidquid temporis sequitur, usque ad finem mundi
indeed whatever of-time follows all-the-way to the-end of-the-world
sub septimo millenario comprehendimus, cujus terminum
under the-seventh millennium we-comprehend whose end
solus Deus novit. Nos igitur Christus in sexta aetate
alone God knows us therefore Christ in the-sixth age
mundi ab hoc exsilio in spe aeternae retributionis reddita
of-the-world from this exile in hope of-eternal repayment given-back
innocentiae stola per baptismum eripuit, sed consummato
of-innocence the-robe through baptism snatched but completed
tempore nostri exsilii utraque stola nos perfecte decorabit.
the-time of-our exile both robes us perfectly will-adorn
Hinc est quod in hoc tempore deviationis et exsilii
hence it-is that in this time of-going-astray and of-exile
cantica laetitiae deponimus. sed tamen in sabbato paschae
the-songs of-gladness we-lay-aside but yet on the-Saturday of-Easter
unum alleluja decantamus, tanquam in spe aeternae patriae
one alleluia we-sing as-if in hope of-the-eternal fatherland
gratulantes et stolam innocentiae in sexta mundi aetate
rejoicing and the-robe of-innocence in the-sixth of-the-world age
per Christum recuperantes, cui etiam tractus subjicitur,
through Christ recovering to-which also the-tract is-joined
per quem significatur labor, quem adhuc ad impletionem
by which is-signified the-labor which still for the-fulfilling
mandatorum Dei habere debemus. In sabbato post
of-the-commandments of-God to-have we-ought on the-Saturday after
pascha, in quo, ut dictum est, terminatur septuagesima,
Easter on which as said it-is is-ended Septuagesima

duo alleluja cantamus, quia completo hujus mundi termino
two alleluias we-sing because completed of-this world the-end
duplicem stolam gloriae consequemur. Alia est ratio
a-twofold robe of-glory we-shall-attain another is the-reason
propter repraesentationem, quoniam septuagesima repraesentat
for representation because Septuagesima represents
septuaginta annos, quibus filii Israel sub captivitate
the-seventy years in-which the-sons of-Israel under captivity
Babilonica fuerunt, et quemadmodum illi deposuerunt
Babylonian were and just-as they laid-aside
organa sua dicentes: quomodo cantabimus canticum domini
instruments their saying how shall-we-sing the-song of-the-Lord
etc., sic et nos cantica laudis deponimus. Postea vero data
etc. so also we the-songs of-praise lay-aside afterward but given
illis licentia redeundi a Cyro sexagesimo anno coeperunt
to-them leave of-returning by Cyrus in-the-sixtieth year they-began
laetari et nos quoque in sabbato paschae tamquam in
to-rejoice and we also on the-Saturday of-Easter as-if in
sexagesimo anno alleluja cantamus eorum repraesentando
the-sixtieth year alleluia sing their representing
laetitiam, sed tamen illi in apparatu reditus et in colligendo
gladness but yet they in the-preparation of-return and in gathering
sarcinulas multum laboraverunt et nos post alleluja tractum
bundles much labored and we after the-alleluia the-tract
statim subjungimus, qui laborem significat, sabbato
at-once add which labor signifies on-the-Saturday
autem, quo septuagesima terminatur, duo alleluja cantamus,
moreover on-which Septuagesima is-ended two alleluias we-sing
eorum plenam laetitiam, per quam pervenerunt in patriam,
their full gladness by which they-arrived into the-fatherland
figurantes. Hoc etiam tempus captivitatis et exsilii filiorum
figuring this also time of-captivity and of-exile of-the-sons

Israel repraesentat tempus nostrae peregrinationis, quia sicut
of-Israel represents the-time of-our pilgrimage because as
ipsi in sexagesimo anno sunt liberati, sic nos in sexta
they in the-sixtieth year were freed so we in the-sixth
mundi aetate. Et sic ut adhuc in colligendo sarcinulas
of-the-world age and so as still in gathering bundles
laboraverunt, sic et nos etiam liberati in completione
they-labored so also we even freed in the-fulfilling
mandatorum laboramus. Sed cum ad patriam perventum
of-the-commandments labor but when to the-fatherland come
fuerit, labor omnis cessabit et gloria perfecta erit et
it-will-have-been labor all will-cease and glory perfect will-be and
duplex alleluja in corpore et anima cantabimus. In hoc
the-twofold alleluia in body and soul we-shall-sing in this
igitur tempore exsilii ecclesia multis tribulationibus pressa
therefore time of-exile the-church by-many tribulations pressed
et fere in baratro desperationis posita ab alto trahens
and almost in the-abyss of-despair placed from the-depth drawing
suspiria clamat in officio et dicit: circumdederunt me gemitus
sighs cries in the-office and says have-surrounded me the-groans
mortis etc., et ostendit ecclesia multiplicem sui tribulationem,
of-death etc. and shows the-church manifold her tribulation
quam habet, et pro miseria contracta et pro duplici poena
which she-has both for misery contracted and for twofold penalty
inflicta et pro culpa quo ad aliquos commissa. Sed tamen
inflicted and for guilt as to some committed but yet
ne desperet, proponitur ei in evangelio et in epistola
lest she-despair is-set-before her in the-gospel and in the-epistle
triplex salubre remedium et triplex praemium. Remedium
a-threefold salutary remedy and a-threefold reward the-remedy
est, ut, si ab illis vult perfecte liberari, in vinea
is that if from them she-wishes perfectly to-be-freed in the-vineyard

animae suae laboret, abscindendo vitia et peccata, postea
of-soul her she-should-labor by-cutting-off vices and sins afterward
in stadio praesentis vitae currat per poenitentiae
in the-race-course of-the-present life she-should-run through of-penitence
opera, deinde viriliter in agone pugnet contra omnia
the-works then manfully in the-contest she-should-fight against all
dyaboli tentamenta, et si hoc fecerit, triplex praemium
of-the-devil the-temptations and if this she-will-have-done a-threefold reward
habebit, quia laboranti dabitur denarius, currenti bravium,
she-will-have because to-the-laborer will-be-given the-penny to-the-runner the-prize
pugnanti corona, quia etiam LXX significat tempus nostrae
to-the-fighter the-crown because also seventy signifies the-time of-our
captivitatis, proponitur nobis remedium, per quod a
captivity is-set-before us the-remedy by which from
captivitate possimus liberari, scilicet per cursum fugiendo,
captivity we-may-be-able to-be-freed namely by running by-fleeing
per pugnam proeliando, per denarium redimendo.
by fighting by-battling by the-penny by-redeeming

De sexagesima

XXXII · SEXAGESIMA

Sexagesima runs from Exsurge to the Wednesday after Easter. It redeems the Saturdays of two meals, signifies the Church's widowhood, winged by the works of mercy and the Decalogue, and represents man, the tenth drachma, redeemed by six mysteries. The Church asks God to arise for the pressed, the fallen, and the prosperous.

Sexagesima inchoatur in dominica, in qua cantatur: exsurge,
Sexagesima is-begun on the-Sunday on which is-sung exsurge
quare obdormis domine, et terminatur in quarta feria
quare obdormis domine and is-ended on the-fourth weekday

post pascha. Instituta est autem propter redemtionem et
after Easter instituted it-was moreover for redemption and
propter significationem et propter repraesentationem. Propter
for signification and for representation for
redemtionem, quoniam, Melchiades papa et beatus Silvester
redemption because Melchiades pope and blessed Silvester
statuerunt, ut bis in omni sabbato comederetur, ne propter
decreed that twice on every Saturday one-should-eat lest because-of
abstinentiam, quam homines sustinuerunt, in sexta feria,
the-abstinence which men endured on the-sixth weekday
in qua omni tempore jejunandum est, natura debilitaretur.
on which at-every time to-be-fasted it-is nature should-be-weakened
In redemtionem ergo sabbatorum illius temporis unam
in redemption therefore of-the-Saturdays of-that time one
septimanam XL addiderunt et sexagesimam vocaverunt.
week to-Lent they-added and Sexagesima called-it
Alia ratio est propter significationem, quoniam sexagesima
another reason is for signification because Sexagesima
significat tempus viduitatis ecclesiae et moerorem illius
signifies the-time of-the-widowhood of-the-church and the-mourning of-her
pro absentia sponsi, quoniam fructus sexagesimus debetur
for the-absence of-the-bridegroom because the-fruit sixtieth is-owed
viduis. In consolationem autem illius pro absentia sponsi,
to-widows in consolation moreover of-her for the-absence of-the-bridegroom
qui ad coelos raptus est, dantur ecclesiae duae alae,
who to the-heavens taken is are-given to-the-church two wings
scilicet sex operum misericordiae exercitatio et decalogi
namely of-the-six works of-mercy the-exercise and of-the-decalogue
impletio, unde sexagesima sonat sexies decem, ut per sex
the-fulfilling whence Sexagesima sounds six-times ten that by the-six
intelligantur sex opera misericordiae, per decem decalogus
may-be-understood the-six works of-mercy by the-ten the-decalogue

intelligatur. Tertia ratio est propter redemtionem, nam
may-be-understood the-third reason is for redemption for
sexagesima non solum significat tempus viduitatis, sed etiam
Sexagesima not only signifies the-time of-widowhood but also
misterium nostrae redemtionis repraesentat, nam per decem
the-mystery of-our redemption represents for by ten
intelligitur homo, qui est decima dragma, eo quod factus
is-understood man who is the-tenth drachma for-this that made
sit, ut ruinam novem ordinum repararet. Vel intelligitur
he-was that the-ruin of-the-nine orders he-might-repair or he-is-understood
per decem, eo quod constat ex quattuor humoribus
by ten for-this that he-consists of four humors
quantum ad corpus, et habet tres potentias in anima,
as to the-body and has three powers in the-soul
scilicet memoriam, intelligentiam et voluntatem, quae factae
namely memory understanding and will which made
sunt, ut serviant beatissimae trinitati, ut in ipsam fideliter
were that they-may-serve the-most-blessed Trinity that in it faithfully
credamus, ipsam ferventer diligamus et semper in memoria
we-may-believe it fervently may-love and always in memory
teneamus. Per sex intelliguntur sex misteria, per quae homo
may-hold by six are-understood the-six mysteries through which man
decimus est redemtus, quae sunt incarnatio, nativitas, passio,
the-tenth is redeemed which are the-incarnation the-nativity the-passion
descensio ad inferos, resurrectio et in coelum ascensio,
the-descent to the-lower-world the-resurrection and into heaven the-ascension
et protenditur sexagesima usque ad quartam feriam post
and extends Sexagesima all-the-way to the-fourth weekday after
pascha, in qua cantatur: venite benedicti patris mei, quia illi,
Easter on which is-sung venite benedicti patris mei because those
qui in operibus misericordiae se exercent, audient istud:
who in the-works of-mercy themselves exercise will-hear that

venite benedicti (ut ipse Christus testatur), ubi tunc sponsae
come you-blessed as himself Christ testifies where then to-the-bride
janua aperietur et amplexu sponsi fruetur. In epistola
the-door will-be-opened and the-embrace of-the-bridegroom she-will-enjoy in the-epistle
Pauli admonetur, ut instar Pauli tribulationem de absentia
of-Paul she-is-admonished that like Paul tribulation for the-absence
sponsi patienter tolleret, in evangelio, ut seminationi
of-the-bridegroom patiently she-should-bear in the-gospel that in-the-sowing
bonorum operum semper insistat, et quae quasi desperans
of-good works always she-should-persist and she-who as-if despairing
clamaverat: circumdederunt me etc., nunc quoque ad se
had-cried circumdederunt me etc. now also to herself
rediens petit in officio in tribulationibus adjuvari et ab ipsis
returning asks in the-office in tribulations to-be-helped and from them
eripi dicens: exsurge domine etc. et ponit ibi triplex
to-be-snatched saying exsurge domine etc. and sets there a-threefold
exsurge. Quidam enim sunt in ecclesia, qui ab adversis
exsurge some for are in the-church who by adversities
premuntur, sed non dejiciuntur; quidam, qui premuntur, et
are-pressed but not are-cast-down some who are-pressed and
dejiciuntur, quidam qui nec premuntur, nec dejiciuntur,
are-cast-down some who neither are-pressed nor are-cast-down
tamen quia adversa non tolerant, periculum est, ne prospera
yet because adversities not they-endure the-danger is lest prosperities
ipsos frangant. Clamat ergo ecclesia, ut exsurgat: quantum
them break cries therefore the-church that he-may-arise as
ad primos, ipsos confortando, cum dormire videantur, ipsos
to the-first them by-comforting since to-sleep they-may-seem them
non eripiendo clamat, ut exsurgat; quantum ad secundos,
not by-snatching she-cries that he-may-arise as to the-second
ipsos convertendo, a quibus videtur faciem avertisse,
them by-converting from whom he-seems his-face to-have-turned-away

ipsos quadammodo repellendo clamat, ut exsurgat; quantum
them in-a-way by-repelling she-cries that he-may-arise as
ad tertios in prosperis adjuvando et liberando.
to the-third in prosperity by-helping and by-freeing

De quinquagesima

XXXIII · QUINQUAGESIMA

Quinquagesima runs from Esto mihi to Easter. It makes up the fasts lost to Lent's Sundays with four days, and two the clergy add, signifies the jubilee's remission through penance, and represents the beatitude of the fiftieth year, the giving of the Law, and Pentecost. Penance needs faith, the memory of the Passion, and charity, and the Church asks God for protection, support, refuge, and guidance.

Quinquagesima durat a dominica, in qua cantatur: esto
Quinquagesima lasts from the-Sunday on which is-sung esto
mihi in Deum protectorem etc. et terminatur in ipso
mihi in Deum protectorem etc. and is-ended on the-very
die paschae. Instituta est autem propter suppletionem et
day of-Easter instituted it-was moreover for supplement and
propter significationem et propter repraesentationem. Propter
for signification and for representation for
suppletionem, quoniam cum debeamus XL diebus jejunare
supplement because since we-ought for-forty days to-fast
ad similitudinem Christi et non sunt ibi nisi XXXVI
to the-likeness of-Christ and not are there except thirty-six
dies jejunabiles, quia in dominicis non jejunatur generaliter,
days for-fasting because on Sundays not one-fasts generally
tum propter laetitiam et reverentiam resurrectionis, tum
both because-of the-gladness and reverence of-the-resurrection and
exemplo Christi, qui ipsa die resurrectionis bis comedit,
by-the-example of-Christ who on-the-very day of-the-resurrection twice ate

scilicet quando intravit ad discipulos januis clausis et ibi
namely when he-entered to the-disciples the-doors shut and there
obtulerunt ei partem piscis assi et favum mellis, et
they-offered him part of-a-fish roasted and a-honeycomb of-honey and
iterum cum discipulis euntibus in Emaus secundum quosdam.
again with the-disciples going to Emmaus according-to some
Ideo pro suppletione dominicarum additi sunt quattuor
therefore for the-supplement of-the-Sundays added were four
dies. Et iterum clerici videntes, quod sicut praecedebant
days and again the-clerics seeing that as they-went-before
populum ordine, ita praecedere deberent sanctitate, per duos
the-people in-rank so to-go-before they-ought in-holiness for two
iterum dies ante illos quattuor abstinere et jejunare incipiunt
again days before those four to-abstain and to-fast begin
et sic una septimana addita est, quae et quinquagesima
and so one week added was which also Quinquagesima
nominatur, et hoc papa Telesphorus ordinavit, ut ait
is-named and this pope Telesphorus ordained as says
Ambrosius. Alia ratio est propter significationem, quoniam
Ambrose another reason is for signification because
quinquaginta significat tempus remissionis, id est, tempus
fifty signifies the-time of-remission that is the-time
poenitentiae, in qua omnia remittuntur, quinquagesimus
of-penitence in which all-things are-remitted the-fiftieth
enim annus erat jubilaeus, qui erat annus remissionis,
for year was the-jubilee which was the-year of-remission
quia tunc debita remittebantur, servi liberabantur et omnes
because then debts were-remitted slaves were-freed and all
ad suas possessiones revertebantur. Per quod significabatur,
to their possessions returned by which was-signified
quod per poenitentiam dimittuntur debita peccatorum et
that through penitence are-forgiven the-debts of-sins and

liberantur omnes a servitute daemonum et revertuntur ad
are-freed all from the-servitude of-demons and return to
possessionem coelestium mansionum. Tertia ratio est propter
the-possession of-heavenly mansions the-third reason is for
repraesentationem, nam quinquagesima non solum tempus
representation for Quinquagesima not only the-time
remissionis, sed etiam statum beatitudinis repraesentat.
of-remission but also the-state of-beatitude represents
Nam in quinquagesimo anno servi efficiebantur liberi, in
for in the-fiftieth year slaves were-made free on
quinquagesimo die a die agni immolati lex data est,
the-fiftieth day from the-day of-the-lamb sacrificed the-law given was
in quinquagesimo die a pascha datus est spiritus sanctus, et
on the-fiftieth day from Easter given was the-Spirit Holy and
ideo numerus beatitudinem repraesentat, ubi erat adeptio
therefore the-number beatitude represents where was the-attainment
libertatis, cognitio veritatis et perfectio caritatis. Tria
of-liberty the-knowledge of-truth and the-perfection of-charity three-things
autem sunt necessaria, quae proponuntur nobis in epistola et
moreover are necessary which are-set-before us in the-epistle and
in evangelio ad hoc, quod opera poenitentiae sunt perfecta,
in the-gospel to this that the-works of-penitence be perfect
scilicet caritas, quae proponitur in epistola, memoria dominicae
namely charity which is-set-before in the-epistle the-memory of-the-Lord's
passionis et fides, quae intelligitur per illuminationem
passion and faith which is-understood through the-enlightening
caeci. Et haec ponuntur in evangelio, nam fides
of-the-blind-man and these are-set in the-gospel for faith
ipsa opera facit acceptabilia et placabilia, quia sine fide
itself the-works makes acceptable and pleasing because without faith
impossibile est placere Deo, memoria dominicae passionis facit
impossible it-is to-please God the-memory of-the-Lord's passion makes

esse facilia. Unde Gregorius: si passio Christi ad memoriam
to-be easy whence Gregory if the-passion of-Christ to memory
reducitur, nihil est, quod non aequo animo toleretur.
is-brought-back nothing is which not with-even mind is-borne
Caritas facit esse continua, quia, sicut dicit Gregorius, amor
charity makes to-be continuous because as says Gregory the-love
Dei non potest esse otiosus, operatur autem magna, si
of-God not can to-be idle it-works moreover great-things if
est, si autem operari negligit, amor non est. Et sicut in
it-is if moreover to-work it-neglects love not it-is and as in
principio ecclesia quasi desperans clamaverat: circumdederunt
the-beginning the-church as-if despairing had-cried circumdederunt
me etc. et postmodum ad se rediens adjuvari petebat, ita
me etc. and afterward to herself returning to-be-helped asked so
hic jam concepta fiducia et spe veniae propter poenitentiam
here now conceived confidence and hope of-pardon because-of penitence
orat et dicit: esto mihi in Deum protectorem etc., ubi
she-prays and says esto mihi in Deum protectorem etc. where
quattuor petit, scilicet protectionem, firmamentum, refugium
four-things she-asks namely protection support refuge
et ducatum. Omnes enim filii sui aut sunt in gratia aut
and guidance all for sons her either are in grace or
sunt in culpa aut in adversis aut in prosperis. Illis, qui
are in guilt or in adversity or in prosperity for-those who
sunt in gratia, petit firmamentum, ut scilicet in ipsa
are in grace she-asks support that namely in that-very
gratia confirmentur; illis, qui sunt in culpa, petit, ut
grace they-may-be-confirmed for-those who are in guilt she-asks that
Deus sit eorum refugium; illis, qui sunt in adversis, petit
God be their refuge for-those who are in adversity she-asks
protectionem, ut in ipsis tribulationibus protegantur; illis,
protection that in the-very tribulations they-may-be-protected for-those

qui sunt in prosperis, petit ducatum, ut scilicet in ipsis a
who are in prosperity she-asks guidance that namely in them by
Deo innocenter ducantur. Terminatur autem quinquagesima,
God innocently they-may-be-led is-ended moreover Quinquagesima
ut dictum est, in die paschae, quia poenitentia ad
as said it-is on the-day of-Easter because penitence to
novitatem vitae facit resurgere. In hoc tempore psalmus
newness of-life makes to-rise-again in this time the-psalm
quinquagesimus, scilicet: miserere mei dominus, qui est
fiftieth namely miserere mei dominus which is
psalmus poenitentiae et remissionis, plurimum frequentatur.
the-psalm of-penitence and of-remission very-much is-used

De quadragesima

XXXIV · QUADRAGESIMA

Lent's forty-two days, less six Sundays, give thirty-six, a tithe of the year, and four days are added to make the forty Christ fasted. Augustine gives Matthew's forty generations; Praepositinus and Gregory give the Decalogue kept through the four gospels and the body of four elements, whose four vices the publican confesses. The fast is joined to Easter to suffer with Christ, imitate Israel's exodus, curb spring's heat, and prepare for the Eucharist.

Quadragesima incipit a dominica, qua cantatur:
Quadragesima begins from the-Sunday on-which is-sung
invocavit me, ubi ecclesia, quae tot tribulationibus
invocavit me where the-church which by-so-many tribulations
pressa clamaverat: circumdederunt me etc., et postmodum
pressed had-cried circumdederunt me etc. and afterward
respiraverat invocando adjutorium dicens: exsurge etc. et esto
had-breathed-again by-invoking help saying exsurge etc. and esto

mihi in Deum protectorem etc., nunc ostendit se exauditam,
mihi in Deum protectorem etc. now shows herself heard
dicens: invocavit me etc. Notandum autem, quod quadragesima
saying invocavit me etc. it-is-to-be-noted moreover that Lent
continet XLII dies, computatis dominicis diebus, ex quibus
contains forty-two days counted the-Sunday days from which
dum sex dies dominicales subtrahuntur, remanent XXXVI
when six days Sunday are-subtracted remain thirty-six
dies in abstinentia, quae sunt decima totius anni. Annus
days in abstinence which are the-tenth of-the-whole year the-year
enim habet trecentos sexaginta quinque dies, quorum XXXVI
for has three-hundred sixty five days of-which thirty-six
sunt decima, sed quattuor dies praecedentes adduntur, ut
are the-tenth but four days preceding are-added that
sacer numerus quadraginta dierum impleatur, quem salvator
the-sacred number of-forty days be-filled which the-Savior
suo jejunio consecravit. Quare autem in hoc numero jejunium
by-his fast consecrated why moreover in this number the-fast
observamus, triplex ratio assignari potest. Prima est Augustini,
we-observe a-threefold reason to-be-assigned can the-first is of-Augustine
quoniam Matthaeus XL generationes Christi ponit. Ad hoc
because Matthew forty generations of-Christ sets for this
igitur dominus suo quadragenario numero ad nos descendit,
therefore the-Lord by-his forty number to us came-down
ut nos ad eum numero quadragenario adscendamus. Aliam
that we to him by-the-number forty may-ascend another
assignat idem dicens: ad hoc ut habeamus quinquagenarium,
assigns the-same saying to this that we-may-have fifty
quadragenario addendus est denarius, quia ad hoc ut
to-forty to-be-added is a-ten because to this that
veniamus, ad beatam requiem oportet nos toto praesentis
we-may-come to blessed rest it-behooves us in-the-whole of-the-present

vitae tempore laborare. Unde et dominus XL diebus cum
life time to-labor whence also the-Lord forty days with
discipulis mansit et post decima die spiritum sanctum
the-disciples stayed and after the-tenth day the-Spirit Holy
Paracletum misit. Tertiam assignat magister Praepositivus in
the-Paraclete sent the-third assigns master Praepositinus in
Summa de officiis dicens: mundus in quattuor partes et
the-Summa on the-offices saying the-world into four parts and
annus in quattuor tempora dividitur et hoc ex quattuor
the-year into four seasons is-divided and this from four
elementis et quattuor complexionibus constituitur et novam
elements and four complexions is-constituted and the-new
legem, quae in quattuor evangeliis consistit, et veterem, quae
law which in four gospels consists and the-old which
in decem mandatis, transgressi sumus. Oportet igitur, ut
in ten commandments transgressed we-have it-behooves therefore that
denarius per quaternarium multiplicetur, ut sic XL faciamus,
ten by four be-multiplied that so forty we-may-make
id est, mandata veteris et novae legis toto tempore
that is the-commandments of-the-old and new law in-the-whole time
vitae hujus impleamus. Consistit quidem corpus nostrum,
of-life this we-may-fulfill consists indeed body our
sicut diximus, ex quattuor elementis, quae et quasi quattuor
as we-have-said of four elements which also as-if four
sedes in nobis habent, nam ignis in oculis, aër in lingua
seats in us have for fire in the-eyes air in the-tongue
et auribus, aqua in genitalibus, terra in manibus et aliis
and ears water in the-genitals earth in the-hands and other
membris dominatur. In oculis igitur curiositas, in lingua
members rules in the-eyes therefore curiosity in the-tongue
et auribus scurrilitas, in genitalibus voluptas, in manibus et
and ears scurrility in the-genitals lust in the-hands and

in aliis membris est crudelitas. Haec quattuor confitetur
in the-other members is cruelty these four confesses
publicanus, quia enim a longe stat, confitetur luxuriam,
the-publican because for from afar he-stands he-confesses lust
quae est foetida, quasi dicat: non audeo appropinquare
which is fetid as-if he-should-say not I-dare to-approach
domine, ne in naribus tuis foeteam. Quod non audet
O-Lord lest in nostrils your I-stink that not he-dares
oculos ad coelum levare, confitetur curiositatem; quod
the-eyes to heaven to-raise he-confesses curiosity that
manu percutit pectus, confitetur crudelitatem; quod dicit:
with-the-hand he-strikes the-breast he-confesses cruelty that he-says
propitius esto mihi peccatori, scurrilitatem, nam scurrae
propitious be to-me a-sinner scurrility for buffoons
consueverunt vocari peccatores vel potius leccatores. Haec
are-wont to-be-called sinners or rather lickers-of-dishes these-things
Praepositivus. Gregorius quoque in homilia tres ponit rationes
Praepositinus Gregory also in a-homily three sets reasons
dicens: cur in abstinentia quadragenarius numerus custoditur,
saying why in abstinence the-forty number is-kept
nisi quia virtus decalogi per libros quattuor sancti
except because the-virtue of-the-decalogue through the-books four of-the-holy
evangelii impletur? In hoc etiam mortali corpore ex quattuor
gospel is-fulfilled in this also mortal body of four
elementis subsistimus et per voluptates ejusdem corporis
elements we-subsist and through the-pleasures of-the-same body
praeceptis dominicis contrariamur. Quia ergo per carnis
to-the-precepts the-Lord's we-are-opposed because therefore through of-the-flesh
desideria decalogi mandata contemsimus, dignum est,
the-desires of-the-decalogue the-commandments we-have-scorned fitting it-is
ut eandem carnem quaterdecies affligamus. A praesenti
that the-same flesh four-times-ten we-afflict from the-present

quoque die usque ad pascha sex hebdomadae, id est
also day all-the-way to Easter six weeks that is
XLII dies veniunt, ex quibus dum sex dies dominici de
forty-two days come from which when six days Sunday from
abstinentia abstrahuntur, XXXVI. in abstinentia remanent,
abstinence are-taken-away thirty-six in abstinence remain
dum vero per trecentos LXV. dies annus ducitur, quasi
while indeed by three-hundred sixty-five days the-year is-drawn-out as-if
anni nostri decimas Deo damus. Haec Gregorius. Quare
of-year our the-tithes to-God we-give these-things Gregory why
autem non observamus nostrum jejunium eodem tempore,
moreover not do-we-observe our fast at-the-same time
quo Christus jejunavit, qui statim post baptismum istud
at-which Christ fasted who at-once after baptism it
inchoavit? Sed cum pascha potius istud continuamus,
began but with Easter rather it we-make-continuous
quadruplex ratio assignatur in Summa de officio magistri
a-fourfold reason is-assigned in the-Summa on the-office of-master
Johannis Beleth. Prima est, ut si volumus cum Christo
John Beleth the-first is that if we-wish with Christ
resurgere, pro nobis Christus est passus et nos cum eo
to-rise-again for us Christ has suffered and we with him
pati debemus. Secunda causa est, ut filios Israel imitemur,
to-suffer ought the-second cause is that the-sons of-Israel we-may-imitate
qui primo eo tempore exierunt de Aegypto, postea eo
who first at-that time went-out from Egypt afterward at-that
tempore de Babylonia, quod inde probatur, quoniam tam isti
time from Babylon which thence is-proved because both these
quam illi, quando egressi sunt, celebrarunt pascha. Sic et
and those when gone-out they-had celebrated Easter so also
nos imitantes eos hoc tempore jejunamus, ut de Aegypto
we imitating them at-this time fast that from Egypt

et Babylonia, id est, hoc mundo in terram aeternae
and Babylon that is from-this world into the-land of-eternal
hereditatis ingredi mereamur. Tertia causa est, quoniam fervor
inheritance to-enter we-may-deserve the-third cause is because the-heat
libidinis in tempore veris magis solet nos accendere; ut
of-lust in the-time of-spring more is-wont us to-kindle that
ergo refrenemus corporis aestum, in hoc tempore maxime
therefore we-may-rein-in of-the-body the-heat in this time most-of-all
jejunamus. Quarta est, quia statim post jejunium debemus
we-fast the-fourth is because at-once after the-fast we-ought
corpus domini accipere. Sicut ergo filii Israel priusquam
the-body of-the-Lord to-receive as therefore the-sons of-Israel before
comederent, affligebantur et comedebant agrestes lactucas
they-ate were-afflicted and ate wild lettuces
et amaras, ita et nos debemus per poenitentiam prius
and bitter so also we ought through penitence first
affligi, ut digni valeamus comedere agnum vitae.
to-be-afflicted that worthy we-may-be-able to-eat the-lamb of-life

De jejunio quattuor temporum

XXXV · THE EMBER DAYS

Pope Calixtus institutes the fasts of the four seasons. Jacobus gives eight reasons for them, from the seasons' qualities and the four elements to the ages of life and each season's sins, and they fall on Wednesday, Friday, and Saturday, the days of the betrayal, the Crucifixion, and the tomb.

Jejunia quattuor temporum a Calixto papa instituta sunt:
the-fasts of-the-four seasons by Calixtus pope instituted were
fiunt autem haec jejunia quater in anno secundum quattuor
are-done moreover these fasts four-times in the-year according-to the-four

tempora ipsius anni, et hujus multiplex est ratio. Prima
seasons of-the-very year and of-this manifold is the-reason the-first
est, quoniam ver est calidum et humidum, aestas est calida
is because spring is hot and moist summer is hot
et sicca, auctumnus frigidus et siccus, hyems frigida et
and dry autumn cold and dry winter cold and
humida. Jejunamus igitur in vere, ut noxium humorem, id
moist we-fast therefore in spring that the-harmful humor that
est luxuriam, in nobis temperemus; in aestate, ut noxium
is lust in us we-may-temper in summer that the-harmful
calorem, id est, avaritiam in nobis castigemus, in autumno,
heat that is avarice in us we-may-chastise in autumn
ut castigemus ariditatem superbiae; in hyeme, ut castigemus
that we-may-chastise the-dryness of-pride in winter that we-may-chastise
frigus infidelitatis et malitiae. Secunda ratio est, quare scilicet
the-cold of-unbelief and of-malice the-second reason is why namely
quater in anno jejunamus, quoniam prima hujusmodi jejunia
four-times in the-year we-fast because the-first such fasts
fiunt in Martio, scilicet in prima septimana quadragesimae,
are-done in March namely in the-first week of-Lent
ut in nobis marcescant vitia, non enim omnino possunt
that in us may-wither the-vices not for altogether they-can
exstingui, vel potius ut in nobis virtutum germina oriantur.
to-be-extinguished or rather that in us of-the-virtues the-shoots may-rise
In aestate fiunt secunda, ut in septimana pentecostes,
in summer are-done the-second namely in the-week of-Pentecost
quia tunc venit spiritus sanctus et nos debemus esse
because then came the-Spirit Holy and we ought to-be
ferventes in spiritu sancto. In Septembri fiunt ante festum
fervent in the-Spirit Holy in September are-done before the-feast
sancti Michaelis, id est tertia jejunia, quoniam fructus tunc
of-Saint Michael that is the-third fasts because the-fruits then

colliguntur et nos debemus Deo reddere fructus bonorum
are-gathered and we ought to-God to-render the-fruits of-good
operum. In Decembri fiunt quarta, quoniam tunc moriuntur
works in December are-done the-fourth because then die
herbae, et nos debemus mortificari mundo. Tertia ratio
the-grasses and we ought to-be-mortified to-the-world the-third reason
est, ut Judaeos imitemur. Judaei quidem quater in anno
is that the-Jews we-may-imitate the-Jews indeed four-times in the-year
jejunabant, ante pascha, ante pentecostes, ante scenophegiam,
fasted before Easter before Pentecost before Scenopegia
id est ante infixionem tabernaculi in Septembri, et ante
that is before the-fixing of-the-tabernacle in September and before
encaenia, id est, ante dedicationem in Decembri. Quarta
the-Encaenia that is before the-dedication in December the-fourth
ratio est, quoniam homo constat ex quattuor elementis
reason is because man consists of four elements
quantum ad corpus et tribus potentiis, scilicet rationali,
as to the-body and of-three powers namely the-rational
concupiscibili et irascibili quantum ad animam. Ut ergo
the-concupiscible and the-irascible as to the-soul that therefore
haec moderentur in nobis, quater in anno per tres dies
these may-be-moderated in us four-times in the-year for three days
jejunamus, ut quaternarius referatur ad corpus, ternarius vero
we-fast that the-four be-referred to the-body the-three but
ad animam. Et hae rationes sunt magistri Johannis Beleth.
to the-soul and these reasons are of-master John Beleth
Quinta ratio est, quoniam, ut dicit Johannes Damascenus,
the-fifth reason is because as says John Damascene
in vere augmentatur sanguis, in aestate colera, in auctumno
in spring is-increased blood in summer choler in autumn
melancolia, in hyeme flegma. Jejunamus igitur in vere, ut in
melancholy in winter phlegm we-fast therefore in spring that in

nobis debilitetur sanguis concupiscentiae et ineptae laetitiae,
us may-be-weakened the-blood of-concupiscence and of-foolish gladness
sanguineus enim est libidinosus et laetus; in aestate, ut
the-sanguine for is lustful and glad in summer that
debilitetur colera iracundiae et fallaciae, colericus enim
may-be-weakened the-choler of-anger and of-deceit the-choleric for
est naturaliter iracundus et versutus; in auctumno, ut
is naturally irascible and crafty in autumn that
debilitetur melancolia cupiditatis et tristitiae, melancolicus
may-be-weakened the-melancholy of-cupidity and of-sadness the-melancholic
enim est naturaliter cupidus et tristis; in hyeme, ut
for is naturally covetous and sad in winter that
debilitetur flegma hebetudinis et pigritiae, nam flegmaticus
may-be-weakened the-phlegm of-dullness and of-sloth for the-phlegmatic
naturaliter est hebes et piger. Sexta ratio est, quoniam
naturally is dull and slothful the-sixth reason is because
ver comparatur aëri, aestas igni, auctumnus terrae, hyems
spring is-compared to-air summer to-fire autumn to-earth winter
aquae. Jejunamus igitur in vere, ut in nobis edometur aër
to-water we-fast therefore in spring that in us may-be-tamed the-air
elationis et superbiae, in aestate, ut in nobis edometur ignis
of-elation and of-pride in summer that in us may-be-tamed the-fire
cupiditatis et avaritiae, in autumno, ut edometur terra
of-cupidity and of-avarice in autumn that may-be-tamed the-earth
frigiditatis spiritualis et tenebrosae ignorantiae, in hyeme, ut
of-coldness spiritual and of-dark ignorance in winter that
edometur in nobis aqua levitatis et inconstantiae. Septima
may-be-tamed in us the-water of-levity and of-inconstancy the-seventh
ratio est, quoniam ut ver refertur ad pueritiam, aestas
reason is because as spring is-referred to childhood summer
ad adolescentiam, auctumnus ad maturitatem sive virilem
to youth autumn to maturity or manly

aetatem, hyems ad senectutem, jejunamus igitur in vere, ut
age winter to old-age we-fast therefore in spring that
simus pueri per innocentiam, in aestate, ut efficiamur
we-may-be children through innocence in summer that we-may-be-made
fortes vitando incontinentiam, in autumno, ut efficiamur
strong by-avoiding incontinence in autumn that we-may-be-made
juvenes per constantiam et maturi per justitiam, in
young-men through constancy and mature through justice in
hyeme, ut efficiamur senes per prudentiam et honestam
winter that we-may-be-made old-men through prudence and honest
vitam, vel potius in hyeme, ut satisfaciamus, quidquid
life or rather in winter that we-may-make-satisfaction for-whatever
per alias aetates dominum offendimus. Octava ratio est
through the-other ages the-Lord we-have-offended the-eighth reason is
magistri Guilielmi Altissiodorensis. Ideo enim in quattuor
of-master William of-Auxerre therefore for in the-four
anni temporibus jejunamus, ut emendemus, quae in illis
of-the-year seasons we-fast that we-may-amend what in those
quattuor anni tempestatibus deliquimus. Et fiunt
four of-the-year seasons we-have-transgressed and they-are-done
per tres dies, ut satisfaciamus in die, quod deliquimus
for three days that we-may-make-satisfaction in a-day for-what we-transgressed
in mense, et fiunt in feriarum quarta, quia tunc
in a-month and they-are-done on of-the-weekdays the-fourth because then
dominus a Juda traditus fuit, in sexta feria, quia crucifixus
the-Lord by Judas betrayed was on the-sixth weekday because crucified
fuit, in sabbato, quia in sepulchro jacuit et quia tristes
he-was on the-Saturday because in the-tomb he-lay and because sad
erant apostoli de nece sui domini.
were the-apostles at the-death of-their Lord

De purificatione beatae Mariae virginis

XXXVII · THE PURIFICATION OF THE BLESSED VIRGIN MARY

On the fortieth day Mary keeps the Law of purification, which did not bind her, out of humility, to fulfill and end the Law, and to teach purification. Christ is redeemed with five shekels, and the poor's two birds are offered for him. Simeon receives him and names him salvation, light, and glory. The candles replace a Roman rite, show Mary's purity, and figure Christ's flesh, soul, and Godhead. A noblewoman without a priest sees a heavenly Mass and keeps half a candle; a woman deluded by the devil is healed on the feast.

Purificatio virginis Mariae quadragesimo die post nativitatem
the-purification of-the-virgin Mary on-the-fortieth day after the-nativity
domini facta est: consuevit autem illud festum tribus
of-the-Lord done was is-wont moreover that feast by-three
nominibus appellari, scilicet purificatio, hypopanti et candelaria.
names to-be-called namely purification hypapante and candlemas
Purificatio autem dicitur, ex eo quod quadragesima die
purification moreover it-is-called from this that on-the-fortieth day
a nativitate domini beata virgo ad templum venit,
from the-nativity of-the-Lord the-blessed virgin to the-temple came
ut secundum legis consuetudinem mundaretur, cum
that according-to of-the-law the-custom she-might-be-cleansed although
tamen sub illa lege non teneretur. Praeceperat autem lex
yet under that law not she-was-bound had-commanded moreover the-law
Levitic. XII, quod mulier, quae suscepto semine filium
Lev. XII that a-woman who received seed a-son
peperisset, immunda esset septem diebus, immunda scilicet
had-borne unclean should-be for-seven days unclean namely
a consortio hominum et ab ingressu templi. Sed
from the-company of-men and from the-entering of-the-temple but
completis septem diebus munda quidem efficiebatur, quo
completed the-seven days clean indeed she-was-made as

ad consortium hominum, sed adhuc usque ad XXXIII.
to the-company of-men but still all-the-way to the-thirty-third
diem, quo ad ingressum templi immunda erat. Tandem
day as to the-entering of-the-temple unclean she-was at-length
completis XL diebus XL. die templum intrabat et
completed the-forty days on-the-fortieth day the-temple she-entered and
puerum cum muneribus offerebat. Si vero feminam peperisset,
the-child with gifts offered if but a-female she-had-borne
duplicabantur dies et quo ad consortium hominum et
were-doubled the-days both as to the-company of-men and
quo ad ingressum templi. Quare autem dominus praecepit,
as to the-entering of-the-temple why moreover the-Lord commanded
ut XL. die puer in templum offerretur, triplex
that on-the-fortieth day the-child into the-temple should-be-offered a-threefold
potest esse ratio. Una, ut per hoc intelligatur, quod sicut
can to-be the-reason one that by this be-understood that as
puer XL. die in materiale templum inducitur, sic
the-child on-the-fortieth day into the-material temple is-led so
et XL. die a conceptione, ut saepius anima in
also on-the-fortieth day from conception as more-often the-soul into
corpus tanquam in suum templum infunditur, sicut dicitur
the-body as-if into its temple is-poured as is-said
in scholastica hystoria, licet physici dicant, quod XLVI.
in the-scholastic history although the-physicians say that in-forty-six
diebus corpus perficiatur. Secunda, ut sicut anima XL.
days the-body be-completed the-second that as the-soul on-the-fortieth
die corpori infusa ab ipso corpore maculatur, sic XL.
day into-the-body poured by the-very body is-stained so on-the-fortieth
die templum ingrediens per hostias ab ipsa macula
day the-temple entering through offerings from the-very stain
amplius expietur. Tertia, ut per hoc detur intelligi,
further it-may-be-expiated the-third that by this be-given to-be-understood

quod in templum coeleste mererentur ingredi, qui decem
that into the-temple heavenly would-deserve to-enter those-who the-ten
praecepta cum fide quattuor evangelistarum voluerint
commandments with the-faith of-the-four evangelists will-have-willed
observare. In pariente vero feminam duplicantur dies, quo
to-observe in one-bearing but a-female are-doubled the-days as
ad templi ingressionem, sicut et duplicantur quo ad
to of-the-temple the-entering as also they-are-doubled as to
corporis formationem, nam sicut in XL. diebus corpus
of-the-body the-formation for as in forty days the-body
masculi organisatur et perficitur, et in XL die anima
of-a-male is-organized and is-completed and on the-fortieth day the-soul
infunditur, ut saepius, sic corpus feminae in LXXX perficitur
is-poured-in as more-often so the-body of-a-female in eighty is-completed
et LXXX die anima ut saepius inspiratur. Quare autem
and on-the-eightieth day the-soul as more-often is-breathed-in why moreover
duplo corpus feminae tardius perficitur in utero, quam
twice-as the-body of-a-female more-slowly is-completed in the-womb than
corpus viri et ei anima infunditur, omissis rationibus
the-body of-a-man and to-it the-soul is-poured-in omitted the-reasons
naturalibus triplex ratio assignari potest. Prima, quoniam
natural a-threefold reason to-be-assigned can the-first because
Christus assumturus erat carnem in sexu virili, ut ipsum
Christ about-to-assume was flesh in the-sex male that the-very
sexum honoraret et ampliorem sibi gratiam faceret,
sex he-might-honor and greater to-himself grace he-might-make
voluit, ut puer citius formaretur et mater citius
he-willed that the-boy more-quickly should-be-formed and the-mother more-quickly
mundaretur. Secunda ut, quoniam mulier plus peccavit quam
should-be-cleansed the-second that since woman more sinned than
vir, sic et aerumnae ejus ab aerumnis viri duplicatae sunt
man so also the-hardships of-her from the-hardships of-man doubled were

exterius in mundo, sic ut duplicari debuerunt interius in
outwardly in the-world so as to-be-doubled they-ought inwardly in
utero. Tertia vero per hoc intelligi detur, quod mulier
the-womb the-third but by this to-be-understood be-given that woman
quodammodo plus fatigavit Deum quam vir, ex eo quod
in-a-way more wearied God than man from this that
amplius deliquit. Deus enim quodammodo in nostris pravis
more she-transgressed God for in-a-way in our wicked
operibus fatigatur, unde ipse dicit Ysai. XLIII.: servire me
works is-wearied whence he says Isa. XLIII to-serve me
fecisti in peccatis tuis. Et iterum dicit per Psalm.: laboravi
you-made in sins your and again he-says through Ps. I-labored
sustinens. Beata igitur virgo huic legi purificationis non
enduring the-blessed therefore virgin to-this law of-purification not
tenebatur, quia non peperit suscepto semine, sed mistico
was-bound because not she-bore received seed but by-a-mystic
spiramine. Unde Moyses addidit: suscepto semine, cum
breathing whence Moses added received seed although
tamen necesse non erat quantum ad alias mulieres, quae
yet necessary not it-was as to other women who
omnes suscepto semine pariunt, sed ideo addidit, ut dicit
all received seed bear but therefore he-added as says
Bernardus, quia timuit, in matrem domini blasphemiam
Bernard because he-feared on the-mother of-the-Lord blasphemy
irrogare. Voluit tamen in hoc se subdere legi propter
to-inflict she-willed yet in this herself to-submit to-the-law for
quattuor rationes. Prima ratio est, ut exemplum humilitatis
four reasons the-first reason is that an-example of-humility
daret; unde dicit Bernardus: vere beata virgo, non habes
she-might-give whence says Bernard truly blessed virgin not you-have
causam nec tibi opus est purificatione, sed numquid filio
cause nor to-you need is of-purification but surely-not to-son

tuo opus erat circumcisione? Esto inter mulieres tamquam
your need was of-circumcision be among women as
una illarum, nam et filius tuus sic est in medio puerorum.
one of-them for also son your so is in the-midst of-boys
Haec autem humilitas non solum fuit ex parte matris,
this moreover humility not only was on the-part of-the-mother
sed etiam ex parte filii, qui similiter voluit se in hoc
but also on the-part of-the-son who likewise willed himself in this
subdere legi, nam in nativitate se habuit ut pauper
to-submit to-the-law for in the-nativity himself he-held as a-poor
homo, in circumcisione ut pauper et peccator homo, sed
man in the-circumcision as poor and a-sinner man but
hodie ut pauper et peccator et servus homo; ut pauper in
today as poor and sinner and slave man as poor in
eo, quod oblationem pauperum elegit, ut peccator in eo, quod
this that the-offering of-the-poor he-chose as sinner in this that
ipse cum matre voluit expiari, ut servus quantum scilicet
he with the-mother willed to-be-expiated as slave as-to namely
ad similitudinem in eo, quod voluit redimi et etiam
to likeness in this that he-willed to-be-redeemed and also
voluit postmodum baptisari, non propter culpam purgandam,
he-willed afterward to-be-baptized not because-of guilt to-be-purged
sed propter ejus humilitatem maximam ostendendam. Nam
but because-of his humility greatest to-be-shown for
omnia remedia contra originale peccatum instituta Christus
all remedies against original sin instituted Christ
in se assumere voluit, non quia aliquatenus indigeret,
on himself to-take willed not because in-any-way he-needed
sed ut humilitatem suam maximam nobis ostenderet et
but that humility his greatest to-us he-might-show and
ut illa remedia pro tempore suo bona fuisse monstraret.
that those remedies for time their good to-have-been he-might-show

Quinque enim remedia contra ipsum originale peccatum
five for remedies against the-very original sin
per processum temporis instituta sunt, quorum tria,
through the-process of-time instituted were of-which three
secundum quod dicit Hugo de sancto Victore, in lege veteri
according as says Hugh of Saint Victor in the-law old
instituta sunt, scilicet oblationes, decimationes et sacrificiorum
instituted were namely offerings tithings and of-sacrifices
immolationes, per quae maxime opus nostrae redemtionis
the-offerings by which most-of-all the-work of-our redemption
exprimebatur. Nam modus redimendi exprimebatur per
was-expressed for the-manner of-redeeming was-expressed by
oblationem, ipsum pretium per sacrificium, in quo erat
the-offering the-very price by the-sacrifice in which was
sanguinis effusio, ipsum redemtum per decimationem, quia
of-blood the-shedding the-very redeemed by the-tithing because
homo significatur per X drachmam. Primum ergo
man is-signified by the-tenth drachma the-first therefore
remedium fuit oblatio, unde Cayn obtulit Deo munera de
remedy was the-offering whence Cain offered to-God gifts of
frugibus et Abel de gregibus. Secundum fuit decimatio, unde
the-fruits and Abel of the-flocks the-second was the-tithing whence
et Abraham Melchisedech sacerdoti decimas obtulit. Nam
also Abraham to-Melchizedek the-priest tithes offered for
secundum Augustinum decimabatur, quod curabatur. Tertium
according-to Augustine was-tithed what was-cured the-third
fuit sacrificiorum immolatio, ipsa enim sacrificia, secundum
was of-sacrifices the-offering the-very for sacrifices according
quod dicit Gregorius, erant contra originale peccatum: quia
as says Gregory were against original sin because
tamen exigebatur, ut ad minus alter parentum fidelis esset,
yet it-was-required that at least one of-the-parents faithful should-be

et aliquando utrique infideles esse poterant. Ideo advenit
and sometimes both unbelievers to-be could therefore came
quartum remedium scilicet circumcisio, quae, sive parentes
the-fourth remedy namely circumcision which whether the-parents
fideles essent sive infideles, valebat. Sed quia illud remedium
faithful were or unbelievers availed but because that remedy
non poterat convenire nisi solis maribus nec januam paradisi
not could to-fit except alone males nor the-gate of-paradise
poterat aperire, ideo successit et baptismus, qui est
could to-open therefore succeeded also baptism which is
communis omnibus et januam coeli aperit. Primum igitur
common to-all and the-gate of-heaven opens the-first therefore
remedium Christus quodammodo assumsisse videtur, quando
remedy Christ in-a-way to-have-taken seems when
dominus in templo a parentibus est oblatus, secundum
the-Lord in the-temple by the-parents was offered the-second
remedium quodammodo assumsit, quando XL diebus et
remedy in-a-way he-took when for-forty days and
noctibus jejunavit; quia enim non habebat, unde solveret
nights he-fasted because for not he-had whence he-might-pay
decimas rerum, saltem Deo obtulit decimas dierum. Tertium
tithes of-things at-least to-God he-offered tithes of-days the-third
assumsit, quando mater ejus par turturum aut duos pullos
he-took when mother his a-pair of-turtledoves or two young
columbarum pro eo obtulit, ut inde sacrificium fieret, vel
of-doves for him offered that thence a-sacrifice might-be-made or
quando in cruce se sacrificium obtulit. Quartum, quando
when on the-cross himself a-sacrifice he-offered the-fourth when
se circumcidi permisit, quintum, quando a Johanne
himself to-be-circumcised he-allowed the-fifth when from John
baptisma suscepit. Secunda ratio est, ut legem impleret.
baptism he-received the-second reason is that the-law he-might-fulfill

Non enim venerat dominus legem solvere, sed adimplere.
not for had-come the-Lord the-law to-destroy but to-fulfill
Nam si in hoc legem solvisset, potuissent se Judaei
for if in this the-law he-had-destroyed could themselves the-Jews
excusare et dicere: quoniam doctrinam tuam non recipimus,
to-excuse and to-say because teaching your not we-receive
ex eo quod dissimilis es patribus nec legis traditiones
from this that unlike you-are to-the-fathers nor of-the-law the-traditions
observas. Triplici autem legi hodie se Christus et
you-observe to-a-threefold moreover law today themselves Christ and
virgo subjecit. Primo legi purificationis in significationem
the-virgin subjected first to-the-law of-purification for the-signifying
virtutis, ut, postquam omnia bene fecerimus, dicamus,
of-virtue that after all-things well we-have-done we-may-say
quod servi inutiles sumus. Secundo legi redemtionis ad
that servants unprofitable we-are second to-the-law of-redemption for
exemplum humilitatis; tertio legi oblationis ad exemplum
an-example of-humility third to-the-law of-offering for an-example
paupertatis. Tertia ratio est, ut legem purificationis terminaret.
of-poverty the-third reason is that the-law of-purification he-might-end
Sicut enim adveniente luce cessant tenebrae et adveniente
as for coming the-light cease the-darkness and coming
sole recedit umbra, sic et adveniente purificatione vera
the-sun withdraws the-shadow so also coming the-purification true
cessavit purificatio typica. Ibi enim advenit vera purificatio
ceased the-purification typical there for came the-true purification
nostra, id est Christus, qui active dicitur purificatio, ex
our that is Christ who actively is-called purification from
eo quod nos per fidem purificat, secundum quod dicitur:
this that us through faith he-purifies according as it-is-said
fides purificans corda eorum. Hinc enim est, quod nec
faith purifying the-hearts of-them hence for it-is that neither

de caetero patres tenentur ad solutionem, nec matres
for the-rest the-fathers are-bound to payment nor the-mothers
ad purificationem vel templi ingressionem, nec filii ad
to purification or of-the-temple the-entering nor the-sons to
illam redemtionem. Quarta ratio est, ut nos purificandos
that redemption the-fourth reason is that us to-be-purified
instrueret. Quinque autem modis fit purgatio ab infamia
he-might-instruct in-five moreover ways is-made purgation from infamy
secundum jura, licet tres inhibeantur, secundum quos et
according-to the-laws although three be-forbidden according-to which also
nos purgari debemus, scilicet juramento, quod significat
we to-be-purged ought namely by-oath which signifies
peccati abrenuntiationem, aqua, quae significat baptismalem
of-sin the-renunciation by-water which signifies baptismal
ablutionem, igne, qui designat spiritualis gratiae infusionem,
washing by-fire which designates of-spiritual grace the-infusion
testibus, qui designant bonorum operum multitudinem,
by-witnesses who designate of-good works the-multitude
bello quod significat tentationem. Veniens autem beata
by-battle which signifies temptation coming moreover the-blessed
virgo ad templum filium suum obtulit et cum quinque
virgin to the-temple son her offered and with five
siclis redemit. Notandum enim, quod quaedam primogenita
shekels redeemed it-is-to-be-noted for that some first-born
redimebantur sicut primogenita duodecim tribuum, quae
were-redeemed as the-first-born of-the-twelve tribes which
redimebantur quinque siclis, quaedam non redimebantur, sicut
were-redeemed with-five shekels some not were-redeemed as
primogenita levitarum, quae nunquam redimebantur, sed cum
the-first-born of-the-Levites which never were-redeemed but when
in adultam aetatem perveniebant, semper in templo domino
to grown age they-came always in the-temple the-Lord

serviebant, et sic primogenita mundorum animalium, quae
served and so the-first-born of-clean animals which
iterum non redimebantur, sed domino offerebantur. Quaedam
again not were-redeemed but to-the-Lord were-offered some
commutabantur, ut primogenitum asini, quod commutabatur
were-exchanged as the-first-born of-an-ass which was-exchanged
in ovem, quaedam occidebantur, ut primogenita canis. Cum
for a-sheep some were-killed as the-first-born of-a-dog since
enim fuit Christus de tribu Juda, quae fuit una XII
for was Christ of the-tribe of-Judah which was one of-the-twelve
tribuum, propter quod debuit redimi. Obtulerunt etiam
tribes because-of which he-ought to-be-redeemed they-offered also
pro eo domino par turturum aut duos pullos columbarum:
for him to-the-Lord a-pair of-turtledoves or two young of-doves
haec enim erat oblatio pauperum, sed agnus oblatio
this for was the-offering of-the-poor but the-lamb the-offering
divitum. Non autem dixit pullos turturum, sed pullos
of-the-rich not moreover it-said the-young of-turtledoves but the-young
columbarum, quia pulli columbarum semper inveniuntur,
of-doves because the-young of-doves always are-found
pulli autem turturum non semper inveniuntur, turtures
the-young moreover of-turtledoves not always are-found turtledoves
autem semper inveniuntur; nec dicitur par columbarum,
moreover always are-found nor it-is-said a-pair of-doves
sicut par turturum, quia columba est avis libidinosa et
as a-pair of-turtledoves because the-dove is a-bird lustful and
ideo in sacrificio suo Deus noluit offerri, turtur autem
therefore in sacrifice his God would-not to-be-offered the-turtledove moreover
est avis pudica. Sed nonne beata virgo Maria paullo ante
is a-bird chaste but surely the-blessed virgin Mary a-little before
a magis multa pondera auri receperat? Videtur ergo, quod
from the-magi many weights of-gold had-received it-seems therefore that

bene potuerit agnum unum emere. Sed dicendum, quod
well she-could a-lamb one to-buy but it-must-be-said that
sine dubio secundum Bernardum magi magna pondera
without doubt according-to Bernard the-magi great weights
auri obtulerunt, quia non est verisimile, quod tales reges
of-gold offered because not it-is likely that such kings
tali puero vilia munera obtulissent, sed tamen beata virgo,
to-such a-child mean gifts had-offered but yet the-blessed virgin
ut aliquibus videtur, illud sibi non retinuit, sed statim
as to-some it-seems that to-herself not kept but at-once
pauperibus erogavit, vel forte in Aegyptum peregrinationi
to-the-poor distributed or perhaps into Egypt for-the-pilgrimage
per septennium imminenti provide reservavit, vel forte
for seven-years impending providently kept or perhaps
non in magna quantitate talia obtulerunt, cum hoc in
not in great quantity such-things they-offered since this for
significationem misticam offerrent. Ponit autem expositor tres
the-signifying mystic they-offered sets moreover the-expositor three
oblationes de domino factas: prima facta est de ipso a
offerings of the-Lord made the-first made was of him by
parentibus, secunda pro ipso de avibus, tertiam fecit ipse in
the-parents the-second for him of birds the-third made he on
cruce pro hominibus. Prima ostendit ejus humilitatem, quia
the-cross for men the-first shows his humility because
dominus legis se legi subjecit, secunda paupertatem,
the-Lord of-the-law himself to-the-law subjected the-second poverty
quia pauperum oblationem elegit, tertia caritatem, quia se
because of-the-poor the-offering he-chose the-third charity because himself

pro peccatoribus tradidit. Proprietates turturis habentur
for sinners he-handed-over the-properties of-the-turtledove are-held
his versibus:
in-these verses

Alta petit turtur, cantando gemit, veniens ver
high-places seeks the-turtledove by-singing moans the-coming spring
Nuntiat et caste vivit solusque moratur,
it-announces and chastely lives and-alone stays
Pullos nocte fovet morticinumque fugit
the-young by-night it-warms and-carrion flees

Proprietates vero columbae his versibus notantur:
the-properties but of-the-dove in-these verses are-noted

Grana legit, volitat, sociata cadavera vitat,
grains it-gathers flits in-company corpses avoids
Felle caret, plangit socium, per oscula tangit,
gall it-lacks mourns its-mate with kisses touches
Petra dat huic nidum, fugit hostem in flumine visum,
the-rock gives to-it a-nest it-flees the-enemy in the-river seen
Rostro non laedit, geminos pullos bene nutrit.
with-the-beak not it-harms twin young well it-nourishes

Dicitur secundo haec festivitas hypopanti, quod idem est,
it-is-called secondly this festival hypapante which the-same is
quam repraesentatio, ex eo quod Christus est in templo
as representation from this that Christ was in the-temple
praesentatus vel hypopanti, quod idem est quam obviatio,
presented or hypapante which the-same is as meeting
quia Symeon et Anna obviaverunt domino, cum offerretur
because Simeon and Anna met the-Lord when he-was-offered

in templo, et dicitur ab hypa, quod est ire, et anti, quod
in the-temple and it-is-called from hypa which is to-go and anti which
est contra. Tunc autem accepit eum Symeon in ulnas suas.
is against then moreover received him Simeon into arms his
Et notandum, quod triplex obumbratio sive exinanitio hic
and it-is-to-be-noted that a-threefold overshadowing or emptying here
de salvatore nostro facta est. Prima est exinanitio veritatis,
of Savior our made was the-first is the-emptying of-truth
ille enim, qui est veritas, quae omnem hominem per se
he for who is the-truth which every man through him
ipsum, quae est via, in se ipsum, quae est vita, ducit,
himself which is the-way into him himself which is the-life leads
hodie ab aliis se duci permisit, cum inducerent, inquit,
today by others himself to-be-led allowed when they-brought-in he-says
puerum Jesum etc. Secunda exinanitio bonitatis, quoniam
the-child Jesus etc. the-second the-emptying of-goodness because
ille, qui solus sanctus et bonus est, tamquam inmundus
he who alone holy and good is as-if unclean
voluit cum matre expiari. Tertia est exinanitio majestatis,
willed with the-mother to-be-expiated the-third is the-emptying of-majesty
quoniam ille, qui est portans omnia verbo virtutis suae,
because he who is bearing all-things by-the-word of-power his
hodie in ulnis senis se recipi et portari
today in the-arms of-an-old-man himself to-be-received and to-be-carried
permisit, qui tamen portabat portantem se secundum illud:
allowed who yet carried the-one-carrying him according-to that
senex puerum portabat, puer autem senem regebat.
the-old-man the-child carried the-child moreover the-old-man ruled
Tunc autem Symeon benedixit eum dicens: nunc dimittis
then moreover Simeon blessed him saying now you-dismiss
servum tuum domine etc. Et appellat eum Symeon tribus
servant your O-Lord etc. and calls him Simeon by-three

nominibus, scilicet salutare lumen et gloriam plebis Israel.
names namely salvation light and the-glory of-the-people Israel
Ratio autem hujus triplicis nominis potest quadrupliciter
the-reason moreover of-this threefold name can in-four-ways
sumi; primo penes nostram justificationem, ut dicatur
to-be-taken first according-to our justification that he-be-called
salutare remittendo culpam, quia Jesus interpretatur salvator
salvation by-remitting guilt because Jesus is-interpreted savior
ex eo quod salvum faciet populum, scilicet peccatis
from this that safe he-will-make the-people namely from-sins
eorum, lumen dando gratiam, gloriam plebis dando
their light by-giving grace the-glory of-the-people by-giving
gloriam. Secundo penes nostram regenerationem, nam
glory secondly according-to our regeneration for
primum puer exorcisatur et baptizatur et sic a peccato
first the-child is-exorcised and is-baptized and so from sin
mundatur, quo ad primum, secundo candela accensa ei
is-cleansed as to the-first second a-candle lighted to-him
datur quo ad secundum, tertio ad altare offertur quo ad
is-given as to the-second third at the-altar he-is-offered as to
tertium, quarto penes hodiernam processionem. Nam primo
the-third fourthly according-to today's procession for first
candelae benedicuntur et exorcisantur, secundo accenduntur
the-candles are-blessed and are-exorcised secondly they-are-lighted
et in manibus fidelium dantur, tertio ecclesiam cum
and into the-hands of-the-faithful are-given thirdly the-church with
canticis ingrediuntur, quarto penes triplicem hujus festi
songs they-enter fourthly according-to the-threefold of-this feast
denominationem, nam dicitur purificatio quo ad purgationem
naming for it-is-called purification as to the-purging
culpae, per hoc quod dicitur salutare. Dicitur candelaria
of-guilt by this that it-is-called salvation it-is-called candlemas

quo ad illuminationem gratiae per hoc quod dicitur lumen,
as to the-enlightening of-grace by this that it-is-called light
dicitur hypopanti quo ad collationem gloriae per hoc, quod
it-is-called hypapante as to the-conferring of-glory by this that
dicitur: gloriam plebis tuae Israel. Tunc enim occurremus
it-is-called the-glory of-people your Israel then for we-shall-run
obviam Christo in aëra. Vel potest dici, quia laudatur
to-meet Christ into the-air or it-can to-be-said because is-praised
Christus in hoc cantico ut pax, ut salus, ut lux, ut
Christ in this canticle as peace as salvation as light as
gloria. Pax, quia mediator est, salus, quia redemtor, lux,
glory peace because mediator he-is salvation because redeemer light
quia doctor, gloria, quia praemiator. Dicitur et tertio hoc
because teacher glory because rewarder it-is-called also thirdly this
festum candelaria ex eo, quod candelae accensae in manibus
feast candlemas from this that candles lighted in the-hands
portantur. Quare autem ecclesia hoc ordinaverit, ut scilicet
are-carried why moreover the-church this ordained that namely
in hac die candelae accensae in manibus portentur, possunt
on this day candles lighted in the-hands be-carried can
assignari quattuor rationes: primo propter removendam
to-be-assigned four reasons first for to-be-removed
erroneam consuetudinem. Romani enim olim in calendis
the-erroneous custom the-Romans for once on the-calends
Februarii ad honorem Februae matris Martis, qui erat Deus
of-February in honor of-Februa the-mother of-Mars who was the-god
belli, urbem de quinto in quintum annum cum cereis
of-war the-city from fifth to fifth year with candles
et facibus tota nocte illustrabant, ut filius suus iis
and torches the-whole night lit-up that son her to-them
victoriam de inimicis concederet, cujus matrem tam solemniter
victory over enemies might-grant whose mother so solemnly

honorarent, et illud spatium dicebatur lustrum. Romani etiam
they-honored and that space was-called a-lustrum the-Romans also
in Februario sacrificabant Februo, id est Plutoni et caeteris
in February sacrificed to-Februus that is to-Pluto and the-other
Diis infernalibus et hoc pro animabus antecessorum suorum,
gods infernal and this for the-souls of-ancestors their
ut ergo propitiarentur eorum, ideo et iis solemnes
that therefore might-be-propitiated their therefore also to-them solemn
hostias offerebant et tota nocte eorum laudibus insistentes
victims they-offered and the-whole night in-their praises persisting
cum cereis et accensis facibus vigilabant. Mulieres etiam
with candles and lighted torches kept-vigil the-women also
Romanorum, ut ait Innocentius papa, his diebus festum
of-the-Romans as says Innocent pope on-these days the-feast
luminarium exercebant, quod a quibusdam fabulis poetarum
of-lights performed which from certain fables of-the-poets
originem traxit. Ajunt enim, quod Proserpina fuit adeo
origin drew they-say for that Proserpina was so
speciosa, quod Pluto Deus infernalis eam concupiscens ipsam
beautiful that Pluto the-god infernal her desiring her
rapuit et Deam eam fecit. Parentes autem sui per silvas
snatched and goddess her made the-parents moreover her through the-woods
et nemora cum facibus et luminaribus eam multo tempore
and groves with torches and lights her for-much time
quaesierunt et istud mulieres Romanorum repraesentantes
sought and this the-women of-the-Romans representing
cum facibus et luminaribus circuibant. Et quoniam difficile
with torches and lights went-around and because difficult
est consueta relinquere, christiani de gentibus ad fidem
it-is customary-things to-abandon the-Christians from the-gentiles to the-faith
conversi difficile poterant relinquere hujusmodi consuetudines
converted with-difficulty could to-abandon such customs

paganorum ideoque Sergius papa hanc consuetudinem in
of-the-pagans and-therefore Sergius pope this custom into
melius commutavit, ut scilicet christiani ad honorem sanctae
better changed that namely the-Christians to the-honor of-the-holy
matris domini omni anno in hac die totum mundum
mother of-the-Lord every year on this day the-whole world
cum accensis candelis et benedictis cereis illustrarent, ut
with lighted candles and blessed tapers should-light-up that
solemnitas quidem staret, sed alia intentione fieret.
the-solemnity indeed should-stand but with-another intention should-be-done
Secundo propter ostendendam virginis puritatem. Aliqui
secondly for to-be-shown of-the-virgin the-purity some
enim audientes virginem purificatam possunt credere ipsam
for hearing the-virgin purified can to-believe her
purificatione indiguisse. Ut vero ostendatur, quod tota fuit
purification to-have-needed that but it-be-shown that wholly she-was
purissima et splendida, ideo ordinavit ecclesia, ut luminosos
most-pure and splendid therefore ordained the-church that luminous
cereos bajulemus ac si in ipso facto dicat ecclesia: virgo
tapers we-should-carry as if in the-very deed should-say the-church virgin
beata purificatione non indiges, sed tota rutilas, tota splendes.
blessed of-purification not you-need but wholly you-glow wholly you-shine
Vere enim purificatione non indigebat, quae ex suscepto
truly for of-purification not she-needed who from received
semine non conceperat, et in matris utero perfectissime
seed not had-conceived and in of-her-mother the-womb most-perfectly
mundata et sanctificata erat. Adeo autem fuit in matris
cleansed and sanctified was so moreover she-was in of-her-mother
utero et in adventu spiritus sancti glorificata et mundata,
the-womb and at the-coming of-the-Spirit Holy glorified and cleansed
quod non solum aliquod inclinamentum ad peccatum in
that not only any inclination to sin in

ea penitus non remansit, sed etiam virtus sanctitatis ejus
her wholly not remained but also the-power of-holiness her
usque ad alios extendebatur et transfundebatur, ita quod
all-the-way to others was-extended and was-poured-over so that
in aliis omnes motus carnalis concupiscentiae extinguebat.
in others all motions of-carnal concupiscence it-extinguished
Unde dicunt Judaei, quod cum Maria pulcherrima fuerit,
whence say the-Jews that although Mary most-beautiful was
a nullo tamen unquam potuit concupisci, et ratio est,
by no-one yet ever she-could to-be-desired and the-reason is
quia virtus suae castitatis cunctos adspicientes penetrabat
because the-power of-her chastity all beholding pierced
et omnes in iis concupiscentias repellebat. Unde comparatur
and all in them desires repelled whence she-is-compared
cedro, quia sicut cedrus serpentes odore interficit,
to-the-cedar because as the-cedar serpents by-its-scent kills
ita ejus sanctificatio in aliis radiabat, ut omnes motus
so her sanctification in others radiated that all motions
in carne serpentes occidebat. Comparatur etiam myrrhae,
in the-flesh serpents it-killed she-is-compared also to-myrrh
quia sicut myrrha interficit vermes, sic ejus sanctitas
because as myrrh kills worms so her holiness
concupiscentias carnales, et hanc praerogativam habuit prae
the-desires carnal and this prerogative she-had above
caeteris sanctificatis in utero et virginibus, quia eorum
the-other sanctified in the-womb and virgins because their
sanctitas et castitas in alios non transfundebatur nec
holiness and chastity into others not was-poured-over nor
carnales motus in aliis exstinguebat, virtus autem castitatis
carnal motions in others extinguished the-power moreover of-the-chastity
virginis etiam impudicorum corda medullitus penetrabat et
of-the-virgin even of-the-unchaste the-hearts to-the-marrow pierced and

ea quo ad ipsam protinus casta reddebat. Tertio propter
them as to herself at-once chaste rendered thirdly for
repraesentandam hodiernam processionem. Nam Maria et
to-be-represented today's procession for Mary and
Joseph et Symeon et Anna hodie honorabilem processionem
Joseph and Simeon and Anna today an-honorable procession
fecerunt et puerum Jesum in templum praesentaverunt.
made and the-child Jesus into the-temple presented
Sic et nos processionem facimus et cereum accensum, per
so also we a-procession make and a-taper lighted by
quem significatur Jesus, in manibus bajulamus et usque
which is-signified Jesus in the-hands we-carry and all-the-way
in ecclesias deferimus. Tria enim sunt in cera: lychnus,
into the-churches bring-it three-things for are in the-wax the-wick
cera et ignis. Per haec significantur tria, quae fuerunt
the-wax and the-fire by these are-signified three-things which were
in Christo, nam tria significant carnem Christi, quae
in Christ for three-things signify the-flesh of-Christ which
nata est de Maria virgine sine corruptione carnis, sicut
born was of Mary the-virgin without corruption of-flesh as
apes ceram gignunt sine alterutrum commixtione, lychnus
bees wax produce without of-each-other mixing the-wick
in cera latens significat animam candidissimam in carne
in the-wax hidden signifies the-soul most-white in the-flesh

latentem, ignis vero sive lumen significat divinitatem, quia
hidden the-fire but or light signifies divinity because
Deus noster ignis consumens est. Unde quidam sic ait:
God our a-fire consuming is whence a-certain-one thus says

Hanc in honore piae
this in honor of-the-holy
Candelam porto Mariae,
candle I-carry of-Mary
Accipe per ceram
receive through the-wax
Carnem de virgine veram.
flesh from the-virgin true
Per lumen numen
through the-light the-godhead
Majestatisque cacumen.
and-of-majesty the-summit
Lychnus est anima
the-wick is the-soul
Carne latens praeopima.
in-the-flesh hiding most-rich

Quarto, propter instructionem nostram. In hoc enim
fourthly for our instruction in this for
instruimur, quod, si volumus ante Deum esse purificati et
we-are-instructed that if we-wish before God to-be purified and
mundi, tria in nobis habere debemus, scilicet fidem veram,
clean three-things in us to-have we-ought namely faith true
actionem beatam, intentionem rectam. Nam candela in manu
action blessed intention right for the-candle in the-hand
accensa est fides cum operatione bona et sicut candela sine
lighted is faith with working good and as a-candle without

lumine dicitur esse mortua et lumen per sese sine candela
light is-said to-be dead and light by itself without a-candle
non lucet, sed mortuum esse videtur, sic et operatio sine fide
not shines but dead to-be seems so also working without faith
et fides sine bono opere mortua esse dicitur. Lychnus autem
and faith without good work dead to-be is-said the-wick moreover
intus in cera occultatus est intentio recta, unde Gregorius: sic
within in the-wax hidden is the-intention right whence Gregory so
sit opus in publico, ut tamen intentio maneat in occulto.
let-be the-work in public that yet the-intention remain in secret
Quaedam matrona nobilis in beatam virginem maximam
a-certain matron noble toward the-blessed virgin the-greatest
devotionem habebat. Haec quandam capellam juxta domum
devotion had she a-certain chapel beside house
suam construxerat et proprium capellanum habens omni die
her had-built and her-own chaplain having every day
missam de beata virgine audire volebat. Appropinquante
the-mass of the-blessed virgin to-hear wished approaching
autem festo purificationis beatae virginis sacerdos ob
moreover the-feast of-the-purification of-the-blessed virgin the-priest for
quoddam suum negotium longius secessit et domina die
some his business far went-away and the-lady on-the-day
illo missam habere non potuit, vel, ut alibi legitur, omnia
that the-mass to-have not could or as elsewhere is-read all-things
quae habere poterat et vestimenta pro amore virginis dabat.
which to-have she-could and garments for the-love of-the-virgin she-gave
Unde cum chlamidem dedisset et ad ecclesiam ire non
whence when her-cloak she-had-given and to the-church to-go not
posset, sine missa illa ea die manere oportebat. De
she-could without mass that on-that day to-remain it-behooved-her for
quo cum plurimum doleret, ecclesiam propriam seu cameram
which when very-much she-grieved the-church own or the-chamber

intravit, et ante altare beatae virginis se prostravit.
she-entered and before the-altar of-the-blessed virgin herself prostrated
Tunc subito in excessum mentis facta, videbatur sibi, se
then suddenly into ecstasy of-mind made it-seemed to-her herself
in quadam ecclesia pulcherrima et speciosa collocatam esse,
in a-certain church most-beautiful and splendid placed to-be
et respiciens vidit turbam maximam virginum in ecclesiam
and looking-back she-saw a-throng very-great of-virgins into the-church
venientem, quas quaedam virgo pulcherrima dyademate
coming whom a-certain virgin most-beautiful with-a-diadem
coronata praeibat, cumque omnes per ordinem consedissent,
crowned went-before and-when all in order had-sat
ecce turba alia juvenum, qui et ipsi juxta ordinem
behold a-throng another of-young-men who also themselves according-to order
consederunt, et ecce quidam maximum cereorum fascem
sat and behold a-certain-one the-greatest of-tapers bundle
deferens cereum primo virgini, quae caeteras anteibat, dedit
carrying a-taper first to-the-virgin who the-others went-before gave
et postea aliis virginibus et juvenibus tribuit, deinde ad
and afterward to-the-other virgins and young-men gave then to
illam matronam venit et cereum obtulit, quem illa libenter
that matron he-came and a-taper offered which she gladly
accepit. Tunc per chorum respiciens vidit duos ceroferarios,
received then through the-choir looking she-saw two candle-bearers
subdyaconum, dyaconum et sacerdotem sacris indutos
a-subdeacon a-deacon and a-priest in-sacred clothed
vestibus ad altare procedentes, tamquam missarum sollemnia
vestments to the-altar proceeding as-if of-masses the-solemnities
celebrare volentes. Videbatur autem sibi, quod acoliti essent
to-celebrate wishing it-seemed moreover to-her that the-acolytes were
Vincentius et Laurentius, dyaconus et subdyaconus duo
Vincent and Laurence the-deacon and subdeacon two

angeli, et sacerdos autem Christus. Facta autem confessione
angels and the-priest moreover Christ made moreover the-confession
duo pulcherrimi juvenes in medium chori ierunt et
two most-beautiful young-men into the-middle of-the-choir went and
officium missae alta voce et devotissime inceperunt et
the-office of-the-mass with-loud voice and most-devoutly began and
caeteri, qui in choro erant, prosequuntur. Cum autem ad
the-others who in the-choir were follow when moreover to
oblationem ventum fuisset, regina virginum et caeterae
the-offering come it-had-been the-queen of-virgins and the-other
virgines cum aliis, qui erant in choro, cereos suos sacerdoti,
virgins with others who were in the-choir tapers their to-the-priest
ut moris est, flexis genubus obtulerunt, cum autem sacerdos
as the-custom is with-bent knees offered when moreover the-priest
illam matronam exspectaret, ut sibi cereum suum offerret,
that matron awaited that to-him taper her she-might-offer
et illa ire nollet, misit ad eam regina virginum per
and she to-go would-not sent to her the-queen of-virgins by
nuntium, quod rusticitatem faceret, quod sacerdotem tamdiu
a-messenger that rudeness she-was-doing that the-priest so-long
exspectare permitteret. Illa autem respondit, quod sacerdos in
to-wait she-allowed she moreover answered that the-priest in
missa sua procederet, quia cereum suum sibi non offerret.
mass his should-proceed because taper her to-him not she-would-offer
Tunc iterum regina alium nuntium misit, cui similiter illa
then again the-queen another messenger sent to-whom likewise she
respondit, quod cereum sibi datum penitus nulli daret,
answered that the-taper to-her given wholly to-no-one she-would-give
sed illum ex devotione teneret. Regina autem virginum
but it from devotion would-keep the-queen moreover of-virgins
nuntio praecepit dicens: vade et iterum eam roga, ut
to-the-messenger ordered saying go and again her ask that

cereum offerat si non autem, ipsum de manibus ejus violenter
the-taper she-offer if not moreover it from the-hands of-her by-force
auferas. Cumque nuntius ivisset et illa rogantem audire
you-are-to-take and-when the-messenger had-gone and she the-one-asking to-hear
recusaret, dixit se in mandatis habere, ut ipsum ab ea
refused he-said himself in commands to-have that it from her
violenter auferret. Tunc ille cum magna violentia cereum
by-force he-should-take then he with great violence the-taper
ipsum auferre conabatur, illa autem fortius tenebat et
itself to-take-away tried she moreover more-strongly held and
se viriliter defendebat, cumque longa fieret altercatio et
herself manfully defended and-when long was-made the-altercation and
hinc inde cereus violentius traheretur, subito cereus
on-this-side on-that-side the-taper more-violently was-drawn suddenly the-taper
fractus est et medietas in manu nuntii et alia
broken was and half in the-hand of-the-messenger and the-other
medietas in manu ipsius dominae remansit. Ad hanc igitur
half in the-hand of-the-very lady remained at this therefore
vehementem fractionem illa subito ad se rediit et se juxta
violent breaking she suddenly to herself returned and herself beside
altare, ubi se posuerat, inveniens cereum fractum in manu
the-altar where herself she-had-placed finding the-taper broken in hand
sua reperit, de quo valde admirans immensas gratias beatae
her found at which much wondering immense thanks to-the-blessed
virgini reddidit, quae eam sine missa illa die remanere
virgin rendered who her without mass on-that day to-remain
non permisit, sed tali officio interesse fecit. Illa autem
not allowed but at-such an-office to-be-present made she moreover
cereum diligenter reposuit et pro maximis reliquiis reservavit,
the-taper diligently put-away and as the-greatest relics kept

sed et omnes, ut dicitur, qui tunc tangebantur de eo, a
but also all as it-is-said who then were-touched with it by
quacumque detinebantur infirmitate, protinus liberabantur.
whatever were-held infirmity at-once were-freed
Quaedam alia matrona cum esset gravida, quadam nocte in
a-certain other matron when she-was pregnant on-a-certain night in
somnis vidit se portare quoddam vexillum, quod colore
dreams saw herself to-carry a-certain banner which with-color
sanguineo erat tinctum. Evigilans autem continuo sensum
blood-red was dyed waking moreover at-once her-sense
amisit, quam dyabolus adeo ludificabat, ut videretur sibi, quod
she-lost whom the-devil so mocked that it-seemed to-her that
christianam fidem, quam hactenus habuerat, inter mamillas
the-Christian faith which hitherto she-had-had between her-breasts
haberet et tamen continuo exiret. Quae cum nullatenus
she-had and yet at-once went-out who when in-no-way
curari posset, in quadam ecclesia beatae virginis in festo
to-be-cured could in a-certain church of-the-blessed virgin on the-feast
purificationis pernoctavit et integram sanitatem recepit.
of-the-purification she-spent-the-night and whole health received

De annuntiatione dominica

LI · THE ANNUNCIATION OF THE LORD

An angel announces the Incarnation, so that repair answers the order of the Fall. Mary, vowed to virginity and betrothed to Joseph for seven reasons, is greeted full of grace; Bernard and Peter of Ravenna expound the words, her trouble, and her question. She consents, conceives, and serves Elizabeth three months, and two miracles of the Ave Maria close the chapter.

Annuntiatio dominica dicitur, quia in tali die ab angelo
the-Annunciation Lord's it-is-called because on such a-day by an-angel
adventus filii Dei in carnem fuit annuntiatus, congruum
the-coming of-the-Son of-God into the-flesh was announced fitting
enim fuit, ut incarnationem praecederet angelica annuntiatio,
for it-was that the-incarnation should-precede an-angelic annunciation
triplici ratione. Primo ratione ordinis connotandi, ut
for-a-threefold reason first by-reason of-the-order to-be-noted that
scilicet ordo reparationis responderet ordini praevaricationis.
namely the-order of-repair might-answer to-the-order of-transgression
Unde sicut dyabolus tentavit mulierem, ut eam pertraheret
whence as the-devil tempted the-woman that her he-might-draw
ad dubitationem et per dubitationem ad consensum et
to doubt and through doubt to consent and
per consensum ad lapsum, sic angelus nuntiavit virgini, ut
through consent to the-fall so the-angel announced to-the-virgin that
nuntiando excitaret ad fidem et per fidem ad consensum
by-announcing he-might-rouse to faith and through faith to consent
et per consensum ad concipiendum Dei filium. Secundo
and through consent to conceiving of-God the-Son second
ratione ministerii angelici, quia enim angelus est Dei
by-reason of-the-ministry angelic because for an-angel is of-God

minister et servus et beata virgo electa erat, ut esset
the-minister and servant and the-blessed virgin chosen was that she-might-be
Dei mater, et congruum est ministrum dominae famulari,
of-God the-mother and fitting it-is a-minister to-the-lady to-serve
conveniens fuit, ut beatae virgini annuntiatio per
fitting it-was that to-the-blessed virgin the-annunciation through
angelum fieret. Tertio ratione lapsus angelici reparandi.
an-angel should-be-made third by-reason of-the-fall angelic to-be-repaired
Quia enim incarnatio non tantum faciebat ad reparationem
because for the-incarnation not only made for the-repair
humani lapsus, sed etiam ad reparationem ruinae angelicae,
of-the-human fall but also for the-repair of-the-ruin angelic
ideo angeli non debuerunt excludi. Unde sicut sexus
therefore the-angels not ought to-be-excluded whence as the-sex
mulieris non excluditur a cognitione mysterii incarnationis
of-woman not is-excluded from the-knowledge of-the-mystery of-the-incarnation
et resurrectionis, sic etiam nec angelicus nuntius. Imo
and of-the-resurrection so also not the-angelic messenger nay
Deus utrumque angelo mediante nuntiat mulieri, scilicet
God both an-angel mediating announces to-a-woman namely
incarnationem virgini Mariae et resurrectionem Magdalenae.
the-incarnation to-the-virgin Mary and the-resurrection to-Magdalene
Cum ergo virgo beata a tertio anno aetatis suae usque
when therefore the-virgin blessed from the-third year of-age her all-the-way
ad quartum decimum annum in templo cum aliis virginibus
to the-fourth (and-)tenth year in the-temple with other virgins
exstitisset et votum de servanda castitate emisisset, nisi
had-been and a-vow of keeping chastity had-made unless
Deus aliter disponeret, eam Joseph desponsavit domino
God otherwise should-dispose her Joseph betrothed the-Lord
revelante, et Joseph virga frondente, sicut in hystoria de
revealing and Joseph by-the-rod sprouting as in the-history of

nativitate beatae Mariae plenius continetur, et in Bethlehem,
the-nativity of-blessed Mary more-fully is-contained and to Bethlehem
unde oriundus erat, necessaria nuptiis provisurus ivit,
whence a-native he-was necessaries for-the-wedding about-to-provide went
ipsa vero in Nasareth in domum parentum rediit. Nasareth
she but to Nazareth into the-house of-her-parents returned Nazareth
interpretatur flos. Unde dicit Bernardus, quod flos nasci
is-interpreted flower whence says Bernard that the-flower to-be-born
voluit de flore, in flore et floris tempore. Ibi igitur ei
wished from a-flower in a-flower and of-a-flower in-the-season there therefore to-her
angelus apparuit et ipsam salutavit dicens: ave gratia plena,
the-angel appeared and her greeted saying hail grace full
dominus tecum, benedicta tu in mulieribus. Bernardus.
the-Lord with-you blessed you among women Bernard
Invitat nos ad Mariae salutationem Gabrielis exemplum,
invites us to of-Mary the-greeting of-Gabriel the-example
Johannis tripudium et resalutationis lucrum. Sed hic
of-John the-leaping and of-the-return-greeting the-gain but here
primo videndum est, quare dominus matrem suam voluit
first to-be-seen it-is why the-Lord mother his willed
desponsari. Super hoc assignat Bernardus tres rationes dicens:
to-be-betrothed upon this assigns Bernard three reasons saying
necessario desponsata est Maria Joseph, quoniam per hoc
necessarily betrothed was Mary to-Joseph because by this
mysterium a daemonibus absconditur et a sponso
the-mystery from the-demons is-hidden and by the-bridegroom
virginitas comprobatur et virginis tam verecundiae quam
the-virginity is-proved and of-the-virgin both for-the-modesty and
famae providetur. Quarta ratio est, ut ab omni gradu
the-repute is-provided the-fourth reason is that from every grade
mulieris opprobrium tolleretur, scilicet a conjugatis
of-woman the-reproach might-be-taken-away namely from the-married

virginibus et viduis, unde ipsa virgo in hoc triplici
the-virgins and the-widows whence the-very virgin in this threefold
statu fuit. Quinta, ut viri ministerio uteretur; sexta
state was the-fifth that of-a-man the-ministry she-might-use the-sixth
ut matrimonii bonum comprobaretur; septima, ut per
that of-matrimony the-good might-be-approved the-seventh that through
virum genealogiae series texeretur. Dixit ergo angelus: ave
the-man of-the-genealogy the-series might-be-woven said therefore the-angel hail
gratia plena. Bernardus: in ventre gratia deitatis, in corde
grace full Bernard in the-womb the-grace of-deity in the-heart
gratia caritatis, in ore gratia affabilitatis, in manibus
the-grace of-charity in the-mouth the-grace of-affability in the-hands
gratia misericordiae et largitatis. Idem: vere plena, quia de
the-grace of-mercy and of-largess the-same truly full because from
plenitudine ejus capiunt universi captivi redemptionem, aegri
the-fullness of-her receive all captives redemption the-sick
curationem, tristes consolationem, peccatores veniam, justi
healing the-sad consolation sinners pardon the-just
gratiam, angeli laetitiam, denique tota trinitas gloriam,
grace the-angels gladness finally the-whole Trinity glory
filius hominis humanae carnis substantiam. Dominus tecum,
the-Son of-man of-human flesh the-substance the-Lord with-you
dominus pater tecum, qui genuit, quem concipis, et
the-Lord the-Father with-you who begot him-whom you-conceive and
dominus spiritus sanctus, de quo concipis, et dominus filius,
the-Lord the-Spirit Holy of whom you-conceive and the-Lord the-Son
quem carne tua induis; sicut dicit Bernardus: benedicta tu
whom with-flesh your you-clothe as says Bernard blessed you
in mulieribus, id est, super omnes mulieres, quia scilicet
among women that is above all women because namely
eris mater virgo et mater Dei. Triplici maledicto
you-will-be mother virgin and mother of-God by-a-threefold curse

mulieres subjectae erant, scilicet maledicto opprobrii, quoad
women subject were namely by-the-curse of-reproach as-to
non concipientes, unde dixit Rachel: abstulit Deus
not conceiving whence said Rachel has-taken-away God
opprobrium meum, maledicto peccati, quoad concipientes,
reproach my by-the-curse of-sin as-to those-conceiving
unde psalmus: ecce enim in iniquitatibus conceptus sum etc.,
whence the-psalm behold for in iniquities conceived I-was etc.
maledicto supplicii, quoad parturientes, unde Genesis: in
by-the-curse of-punishment as-to those-bearing whence Genesis in
dolore paries etc. Sola autem virgo Maria benedicta est
pain you-will-bear etc. alone moreover the-virgin Mary blessed is
inter omnes mulieres; cujus virginitati foecunditas additur
among all women to-whose virginity fruitfulness is-added
et foecunditati in conceptu sanctitas et sanctitati in partu
and to-fruitfulness in conception holiness and to-holiness in childbirth
jucunditas. Dicitur ergo gratia plena, sicut dicit Bernardus,
joyfulness she-is-called therefore grace full as says Bernard
propter quatuor, quae fulserunt in ejus mente, quae fuerunt
because-of four-things which shone in her mind which were
devotio humilitatis, reverentia pudoris, magnitudo credulitatis,
the-devotion of-humility the-reverence of-modesty the-greatness of-belief
martirium cordis. Dicitur: dominus tecum, propter illa
the-martyrdom of-the-heart it-is-said the-Lord with-you because-of those
quatuor, quae ei fulserunt de coelo, sicut idem dicit,
four-things which on-her shone from heaven as the-same says
quae sunt Mariae sanctificatio, angelica salutatio, spiritus
which are of-Mary the-sanctification the-angelic greeting of-the-Spirit
sancti superventio, filii Dei incarnatio. Dicitur etiam:
Holy the-coming-upon of-the-Son of-God the-incarnation it-is-said also
benedicta tu in mulieribus, propter alia quatuor, quae,
blessed you among women because-of other four-things which

sicut ibidem dicitur, fulserunt in ejus carne, quae
as in-the-same-place it-is-said shone in her flesh who
scilicet fuit virginitatis primiceria sine corruptione foecunda,
namely was of-virginity the-first-chief without corruption fruitful
sine gravedine gravida et sine dolore puerpera. Quae
without heaviness pregnant and without pain bearing who
cum audiisset, turbata est in sermone angeli et cogitabat,
when she-had-heard troubled was at the-speech of-the-angel and thought
qualis esset ista salutatio. Hinc apparet laus virginis
of-what-sort might-be this greeting hence appears the-praise of-the-virgin
in auditu, affectu et cogitatu. In auditu laudatur modestia,
in hearing affection and thought in hearing is-praised modesty
audit et tacet; in affectu verecundia, in cogitatu prudentia,
she-hears and is-silent in affection bashfulness in thought prudence
quia cogitavit, qualis esset ista salutatio. Turbata est
because she-thought of-what-sort might-be this greeting troubled she-was
autem de angeli sermone, non de ejus visione, quoniam
moreover at of-the-angel the-speech not at his sight because
beata virgo angelos saepe viderat, sed nunquam talia
the-blessed virgin angels often had-seen but never such-things
loquentes audierat. Petrus Ravennas: venerat igitur angelus
speaking had-heard Peter of-Ravenna had-come therefore the-angel
blandus in specie sed in sermone terribilis. Unde quam
gentle in appearance but in speech terrible whence as
leviter laetificavit visus, nimium turbavit auditus. Bernardus.
lightly gladdened the-sight much troubled the-hearing Bernard
Quod turbata est, fuit verecundiae virginalis, quod non
that troubled she-was was of-modesty maidenly that not
perturbata, fortitudinis, quod tacuit et cogitavit, prudentiae
disturbed of-fortitude that she-was-silent and thought of-prudence
et discretionis. Et tunc angelus confortans eam dixit:
and of-discretion and then the-angel comforting her said

ne timeas Maria, invenisti gratiam apud dominum.
do-not fear Mary you-have-found grace with the-Lord
Bernardus. Quam gratiam Dei et hominum pacem, mortis
Bernard what grace of-God and of-men peace of-death
destructionem, vitae reparationem. Ecce concipies et paries
the-destruction of-life the-repair behold you-will-conceive and bear
filium et vocabis nomen ejus Jesum, id est salvatorem, quia
a-son and will-call the-name of-him Jesus that is savior because
salvum faciet populum suum a peccatis ejus. Hic erit
safe he-will-make people his from the-sins of-it he will-be
magnus et filius altissimi vocabitur. Bernardus. Hoc est:
great and the-Son of-the-Most-High will-be-called Bernard this is
ille, qui est magnus Deus futurus magnus, scilicet magnus
he who is great God about-to-be great namely great
homo, magnus doctor, magnus propheta. Dixit autem Maria
man great teacher great prophet said moreover Mary
ad angelum: quomodo fiet istud, quoniam virum non
to the-angel how will-be-done this since a-man not
cognosco, id est, me non propono cognituram? Et ita fuit
I-know that is me not I-propose about-to-know and so she-was
virgo mente, carne, proposito. Sed ecce Maria interrogat, et
a-virgin in-mind flesh purpose but behold Mary asks and
qui interrogat, dubitat. Cur ergo solus Zacharias plagam
he-who asks doubts why therefore alone Zachary the-blow
taciturnitatis incurrit? Super hoc Petrus Ravennas assignat
of-silence incurred upon this Peter of-Ravenna assigns
quatuor rationes dicens: ille peccatorum cognitor non verba
four reasons saying he of-sins the-knower not the-words
sed corda praevidit, non quid dixerint, sed quid senserint,
but the-hearts foresaw not what they-said but what they-felt
judicavit. Erat enim interrogantium causa dissimilis, spes
he-judged was for of-those-asking the-cause unlike the-hope

diversa. Haec contra naturam credidit, ille dubitavit pro
different she against nature believed he doubted for
natura. Haec integre ordinem quaerit, ille quae Deus vult
nature she wholly the-order seeks he what-things God wills
fieri, non posse praescribit. Ille impellentibus exemplis
to-be-done not to-be-possible prescribes he urging examples
non adscendit ad fidem, haec sine exemplo praecurrit
not ascends to faith she without example runs-before
ad fidem. Haec miratur de partu virginis, ille de
to faith she wonders at the-bearing of-a-virgin he about
conceptu disputat conjugali. Non ergo dubitat de facto, sed
conception disputes conjugal not therefore she-doubts of the-fact but
modum quaerit et ordinem, nam cum triplex sit modus
the-manner she-seeks and the-order for since threefold be the-manner
conceptionis, naturalis, spiritualis et mirabilis, quo istorum
of-conception natural spiritual and wonderful by-which of-these
concipiat, sciscitatur. Et respondens angelus dixit ei:
she-should-conceive she-inquires and answering the-angel said to-her
spiritus sanctus superveniet in te, qui ipse tuum conceptum
the-Spirit Holy will-come-upon in you who himself your conception
efficiet. Unde et dicitur de spiritu sancto conceptus et
will-effect whence also he-is-said of the-Spirit Holy conceived and
hoc propter quatuor rationes. Primo propter ostensionem
this for four reasons first for the-showing
eximiae caritatis, ut scilicet ostendatur, quod ineffabili
of-surpassing charity that namely it-be-shown that by-the-ineffable
Dei caritate verbum Dei caro factum est. Johannis III:
of-God charity the-Word of-God flesh made was John III
sic Deus dilexit mundum etc. Et haec ratio est Magistri
so God loved the-world etc. and this reason is of-the-Master
sententiarum. Secundo propter ostensionem gratiae absque
of-the-sentences second for the-showing of-grace without

meritis, ut per hoc, quod dicitur, conceptus de spiritu sancto
merits that by this that he-is-said conceived of the-Spirit Holy
ostendatur, quod sit ex sola gratia, quam nulla hominum
it-be-shown that it-is from alone grace which no of-men
praecesserunt merita. Et haec est ratio Augustini. Tertio
preceded merits and this is the-reason of-Augustine third
propter virtutem operationis, quia scilicet operatione et
for the-power of-the-working because namely by-the-working and
virtute spiritus sancti conceptus est, et haec est ratio
power of-the-Spirit Holy conceived he-was and this is the-reason
Ambrosii. Quarto propter motivum conceptionis, et haec
of-Ambrose fourth for the-motive of-conception and this
est ratio Hugonis de sancto Victore. Motivum, ut ait,
is the-reason of-Hugh of Saint Victor the-motive as he-says
ad conceptionem naturalem, est amor viri in mulierem
to conception natural is the-love of-a-man for a-woman
et amor mulieris in virum. Sic in virgine, inquit, quia in
and the-love of-a-woman for a-man so in the-virgin he-says because in
ejus corde amor spiritus sancti singulariter ardebat, ideo
her heart the-love of-the-Spirit Holy singularly burned therefore
in carne ejus amor spiritus sancti mirabilia faciebat. Et
in the-flesh of-her the-love of-the-Spirit Holy wonderful-things did and
virtus altissimi obumbrabit tibi. Hoc secundum Glossam
the-power of-the-Most-High will-overshadow you this according-to the-Gloss
sic exponitur: umbra a lumine et corpore objecto solet
thus is-expounded a-shadow from light and a-body set-against is-wont
formari et virgo, sicut et purus homo, plenitudinem
to-be-formed and the-virgin as also a-mere human the-fullness
divinitatis capere nequibat, sed virtus altissimi obumbrabit
of-divinity to-hold could-not but the-power of-the-Most-High will-overshadow
tibi, dum in ea incorporea lux divinitatis corpus suscepit
you while in her the-incorporeal light of-divinity a-body took

humanitatis, ut sic posset Deum pati. Hanc expositionem
of-humanity that so she-could God to-bear this exposition
videtur tangere Bernardus, quia sic ait: quia Deus spiritus
seems to-touch Bernard because thus he-says because God a-spirit
est, nos vero umbra corporis sui, temperavit se nobis, ut
is we but the-shadow of-body his he-tempered himself to-us that
per objectum vivificae carnis videamus verbum in carne,
through the-interposition of-life-giving flesh we-may-see the-Word in flesh
solem in nube, lumen in testa, cereum in laterna. Secundum
the-sun in a-cloud the-light in a-pot the-candle in a-lantern according-to
Bernardum sic exponitur, quasi dicat: illum modum,
Bernard thus it-is-expounded as-if he-should-say that manner
quo de spiritu sancto concipies, Dei virtus Christus in
by-which of the-Spirit Holy you-will-conceive of-God the-power Christ in
suo secretissimo consilio obumbrando occultabit, ut sibi
his most-secret counsel by-overshadowing will-hide that to-himself
tantum notum habeatur et tibi. Ac si dicat: quid a me
only known it-be-held and to-you as if he-should-say why from me
quaeris, quod in te mox experieris? Scies, scies
do-you-ask what in yourself soon you-will-experience you-will-know you-will-know
et feliciter scies, sed illo doctore quo auctore. Ego
and happily you-will-know but by-that teacher by-whom as-author I
nuntiare missus sum virginalem conceptum, non creare. Vel
to-announce sent am the-virginal conception not to-create or
obumbrabit, id est, te a vitiorum aestu refrigerabit. Et
will-overshadow that is you from of-vices the-heat will-cool and
ecce Elizabeth cognata etc. Ecce dicit, ut ostendat hoc
behold Elizabeth kinswoman etc. behold he-says that he-may-show this
esse magnum novum vicinum. Quatuor de causis conceptus
to-be great new near four for causes the-conception
Elizabeth Mariae nuntiatur, secundum Bernardum. Prima
of-Elizabeth to-Mary is-announced according-to Bernard the-first

est cumulus laetitiae, secunda perfectio scientiae, tertia
is the-heaping of-gladness the-second the-perfection of-knowledge the-third
perfectio doctrinae, quarta obsequium misericordiae. Dicit
the-perfection of-doctrine the-fourth the-service of-mercy says
enim sic Hieronymus: sterilis cognatae conceptus Mariae
for thus Jerome of-the-barren kinswoman the-conception to-Mary
nuntiatur, ut, dum miraculum miraculo additur, gaudio
is-announced that while miracle to-miracle is-added to-joy
gaudium cumuletur. Vel ideo, quia profecto decebat, ut
joy may-be-heaped or therefore because indeed it-was-fitting that
verbum mox divulgandum ubique sciret prius virgo per
the-word soon to-be-spread everywhere should-know first the-virgin by
angelum, quam audiret ab homine, ne mater Dei
an-angel than she-should-hear from a-man lest the-mother of-God
a consiliis filii videretur amota, si eorum, quae in
from the-counsels of-the-Son should-seem removed if of-those-things which on
terris tam prope geruntur, remansisset ignara. Vel ideo
earth so near are-done she-had-remained ignorant or therefore
potius, ut dum tunc salvatoris, nunc praecursoris edocetur
rather that while now of-the-Savior now of-the-forerunner she-is-taught
adventus, rerum tempus et ordinem tenens, ipsa postmodum
the-coming of-things the-time and the-order holding she afterward
scriptoribus atque praedicatoribus reservet veritatem. Vel
for-writers and preachers may-keep the-truth or
ideo, ut audiens vetulam et gravidam cognatam cogitet
therefore that hearing an-old-woman and pregnant kinswoman should-think
juvencula de obsequio, ut sic parvulo prophetae detur locus
the-young-girl of service that so for-the-little prophet be-given a-place
obsequendi domino et mirabilius miraculum fiat de
of-serving the-Lord and more-wonderful a-miracle be-made from
miraculo. Item Bernardus: da virgo responsum festinanter.
a-miracle likewise Bernard give virgin an-answer quickly

O domina responde verbum et suscipe verbum, profer
O lady answer a-word and receive the-Word utter
tuum et suscipe divinum, emitte transitorium et amplectere
yours and receive the-divine send-forth the-transitory and embrace
sempiternum, surge, curre, aperi. Surge per fidem, curre per
the-everlasting arise run open arise by faith run by
devotionem, aperi per consensionem. Tunc Maria expansis
devotion open by consent then Mary with-spread
manibus et oculis ad coelum levatis ait: ecce ancilla
hands and eyes to heaven raised said behold the-handmaid
domini, fiat mihi secundum verbum tuum. Bernardus:
of-the-Lord be-it-done to-me according-to word your Bernard
aliis in ore, aliis in aure, aliis in manu verbum Dei
to-some in the-mouth to-others in the-ear to-others in the-hand the-word of-God
factum fuisse memoratur. Mariae autem factum est in
made to-have-been is-recorded to-Mary moreover made it-was in
aure per angelicam salutationem, in corde per fidem, in
the-ear through the-angelic greeting in the-heart through faith in
ore per confessionem, in manu per contrectationem, in
the-mouth through confession in the-hand through handling in
ventre per incarnationem, in gremio per sustentationem,
the-womb through incarnation in the-lap through sustaining
in brachiis per oblationem. Fiat mihi secundum verbum
in the-arms through offering be-it-done to-me according-to word
tuum. Bernardus: nolo ut fiat mihi aut declamatorie
your Bernard I-do-not-wish that it-be-done to-me either declamatorily
praedicatum, aut figuraliter significatum, aut ymaginatorie
preached or figuratively signified or imaginatively
somniatum, sed silenter inspiratum, personaliter incarnatum,
dreamed but silently inspired personally incarnated
corporaliter invisceratum. Statimque filius Dei in utero illius
bodily enwombed and-at-once the-Son of-God in the-womb of-her

conceptus est perfectus Deus, perfectus homo et in ipsa
conceived was perfect God perfect man and on the-very
prima die conceptionis tantae sapientiae ac potentiae exstitit,
first day of-conception of-such wisdom and power he-was
quantae in XXX. anno fuit. Tunc surgens Maria abiit in
as-much-as in the-thirtieth year he-was then rising Mary went into
montana ad Elizabeth et cum eam salutasset Johannes, in
the-hill-country to Elizabeth and when her she-had-greeted John in
ejus utero exsultavit. Glossa: quia lingua non poterat,
her womb leaped the-Gloss because with-the-tongue not he-could
animo exsultante salutat et suae praecursionis officium
with-the-mind exulting he-greets and of-his forerunning the-office
inchoat. Fuit autem in ejus obsequio tribus mensibus, donec
begins she-was moreover in her service three months until
Johannes nasceretur, quem manibus suis de terra levavit,
John should-be-born whom with-hands her from the-ground she-lifted
sicut in libro justorum legitur. In hac die (ut dicitur)
as in the-book of-the-just is-read on this day as it-is-said

per multa temporum curricula Deus multa operatus est,
through many of-times courses God many-things worked has
quae quidam egregiis versibus sic declaravit:
which a-certain-one in-excellent verses thus declared

Salve justa dies quae vulnera nostra coerces!
hail just day which wounds our restrains
Angelus est missus, est passus in cruce Christus,
the-angel was sent has suffered on the-cross Christ
Est Adam factus et eodem tempore lapsus,
was Adam made and at-the-same time fallen
Ob meritum decimae cadit Abel fratris ab ense,
for the-merit of-the-tithe falls Abel of-his-brother by the-sword
Offert Melchisedech, Ysaac supponitur aris,
offers Melchizedek Isaac is-placed-on the-altars
Est decollatus Christi baptista beatus
was beheaded of-Christ the-Baptist blessed
Et Petrus ereptus, Jacobus sub Herode peremptus.
and Peter snatched James under Herod slain
Corpora sanctorum cum Christo multa resurgunt,
the-bodies of-the-saints with Christ many rise-again
Latro dulce tamen per Christum suscipit Amen.
the-thief the-sweet yet through Christ receives Amen

Miles quidam dives ac nobilis saeculo abrenuntiavit et
a-knight a-certain rich and noble the-world renounced and
ordinem Cisterciensium introivit et quia litteras nesciebat,
the-order of-the-Cistercians entered and because letters he-knew-not
erubescentes monachi tam nobilem personam inter laicos
blushing the-monks so noble a-person among the-laybrothers
deputari dederunt ei magistrum, si forte modicum addiscere
to-be-placed gave him a-master if perhaps a-little to-learn

posset et sub hac occasione inter monachos permaneret.
he-could and under this occasion among the-monks he-might-remain
Sed cum diu cum magistro fuisset et nihil omnino
but when long with the-master he-had-been and nothing at-all
praeter haec duo vocacula: ave Maria, discere potuisset, haec
except these two little-words ave Maria to-learn could these
tam avide retinuit, ut quocumque deambularet, quidquid
so eagerly he-retained that wherever he-walked whatever
ageret, ea incessanter ruminaret. Tandem moritur et in
he-did them unceasingly he-ruminated at-length he-dies and in
cimiterio cum aliis fratribus sepelitur et ecce super ejus
the-cemetery with other brothers is-buried and behold over his
tumulum speciosum excrescit lilium et quodlibet folium: ave
tomb a-beautiful grows-up lily and each leaf ave
Maria litteris aureis habebat inscriptum. Currentes omnes ad
Maria in-letters golden had inscribed running all to
tam grande spectaculum terram de tumulo effoderunt et
so great a-spectacle the-earth from the-tomb dug-out and
radicem lilii de ore defuncti procedere repererunt.
the-root of-the-lily from the-mouth of-the-dead-man to-proceed found
Intellexerunt ergo, quanta devotione illa duo verba
they-understood therefore with-how-much devotion those two words
dixerat, quem dominus tanti honore prodigii illustravit.
he-had-said whom the-Lord of-so-great by-the-honor of-a-prodigy made-illustrious
Quidam miles quoddam in via castrum habebat et
a-certain knight a-certain on the-road castle had and
omnes transeuntes sine miseratione aliqua spoliabat, virginem
all passers-by without mercy any despoiled the-virgin
tamen matrem Dei quotidie salutabat nec pro aliquo
yet mother of-God daily he-greeted nor for any
impedimento emergenti ab ipsa salutatione aliqua die cessare
hindrance arising from that greeting on-any day to-cease

volebat. Accidit autem, ut quidam vir religiosus et sanctus
he-would it-happened moreover that a-certain man religious and holy
inde transitum faceret et ipsum praedictus miles continuo
thence passage made and him the-aforesaid knight at-once
exspoliari juberet, vir autem sanctus rogavit praedones, ut
to-be-despoiled ordered the-man moreover holy asked the-robbers that
ipsum ad dominum suum deducant, quia ad ipsum habet
him to lord their they-lead because to him he-has
secreta, quae perferat. Adductus autem rogavit militem, ut
secrets which he-may-convey brought moreover he-asked the-knight that
omnes de familia sua et castro congregari faceret, ut iis
all of household his and castle to-be-gathered he-should-have that to-them
verbum domini praedicaret. Cum autem congregati fuissent,
the-word of-the-Lord he-might-preach when moreover gathered they-had-been
ille ait: nequaquam hic estis omnes, sed aliquis adhuc deest.
he said by-no-means here you-are all but someone still is-lacking
Cui quum omnes se ibidem esse assererent, ajebat:
to-whom when all themselves there to-be asserted he-said
diligenter perquirite et aliquem invenietis abesse. Tunc unus
diligently search and someone you-will-find to-be-absent then one
exclamans dixit, quoniam solus camerarius illuc non venisset.
crying-out said that alone the-chamberlain thither not had-come
Ille autem dixit: vere ipse est, qui deest. Pro eo igitur
he moreover said truly he is who is-lacking for him therefore
cito mittitur et in medium deducitur. Cum autem virum
quickly it-is-sent and into the-midst he-is-led when moreover the-man
Dei vidisset, revolutis terribiliter oculis caput instar insani
of-God he-had-seen rolled terribly the-eyes the-head like a-madman
agitabat nec propius accedere audebat. Vir autem sanctus
he-shook nor nearer to-approach dared the-man moreover holy
dixit ei: adjuro te per nomen domini nostri Jesu Christi,
said to-him I-adjure you by the-name of-the-Lord our Jesus Christ

ut quis sis, nobis edisseras et ob quam causam huc
that who you-are to-us you-relate and for what cause hither
veneris, palam pandas. Cui ille respondit: heu adjuratus
you-came openly you-lay-open to-whom he answered alas adjured
prodere cogor invitus, ego enim non sum homo, sed
to-betray I-am-forced unwilling I for not am a-man but
daemon, qui formam hominis accepi et XIIII annis cum
a-demon who the-form of-a-man took and fourteen years with
hoc milite sic permansi. Nam noster princeps me huc misit,
this knight so have-stayed for our prince me hither sent
ut diem, qua hic suae Mariae salutationem non diceret,
that the-day on-which this-one his of-Mary greeting not should-say
diligentius observarem, ut in eum potestate accepta ipsum
diligently I-should-watch that over him power received him
continuo strangularem et sic in malis operibus vitam finiens
at-once I-should-strangle and so in evil works life ending
noster esset. Quacunque enim die illam salutationem
ours he-might-be on-whatever for day that greeting
dicebat, in eum potestatem habere non poteram; ecce autem
he-said over him power to-have not I-could behold moreover
de die in diem diligentius observavi et nullum, quin eam
from day to day diligently I-watched and none but-that her
salutaverit, praetermisit. Haec miles audiens vehementer
he-greeted he-passed-over these-things the-knight hearing vehemently
obstupuit et ad pedes viri Dei se projiciens veniam
was-amazed and at the-feet of-the-man of-God himself throwing pardon
postulavit et in melius deinceps vitam mutavit. Vir
asked and for better thenceforth life changed the-man
autem sanctus dixit daemoni: praecipio tibi, daemon, in
moreover holy said to-the-demon I-command you demon in
nomine domini nostri Jesu Christi, ut hinc abscedas et
the-name of-the-Lord our Jesus Christ that hence you-depart and

talem hactenus locum possideas, ubi nulli gloriosam Dei
such hitherto a-place you-may-possess where to-no-one the-glorious of-God
genitricem invocanti nocere praesumas. Haec ubi jussa
mother invoking to-harm you-may-presume these-things when commands
dedit, daemon abscedens evanuit et miles virum sanctum
he-gave the-demon departing vanished and the-knight the-man holy
cum reverentia et gratiarum actione liberum abire permisit.
with reverence and of-thanks the-giving free to-go allowed

De passione domini

LIII · THE PASSION OF THE LORD

Christ's passion is bitter in its pain, despised in its four mockeries, and fruitful in the remission of sins, grace, and glory, and it is the fittest means of redemption, catching the devil like a fish on the hook of the deity. An apocryphal history follows Pilate from his birth to a king and a miller's daughter through his two murders and his rule in Pontus. The Veronica image cures Tiberius, Pilate is condemned and kills himself, and his body, cast into the Tiber and the Rhone, is buried at Lausanne and at last sunk in a mountain-ringed well.

Passio Christi fuit ex dolore amara, ex illusione despecta
the-passion of-Christ was from pain bitter from mockery despised
et ex utilitate multiplici fructuosa, dolor autem causabatur
and from usefulness manifold fruitful the-pain moreover was-caused
ex quinque. Primo ex eo, quod ipsa passio fuit
from five-things first from this that the-very passion was
ignominiosa et hoc propter ignominiosum locum, quia in
shameful and this because-of the-shameful place because on
Calvaria, ubi malefactores puniebantur, propter ignominiosum
Calvary where evildoers were-punished because-of the-shameful
supplicium, quia morte turpissima condemnatus est.
punishment because to-a-death most-foul condemned he-was

Crux enim supplicium erat latronum, et licet crux
the-cross for the-punishment was of-robbers and although the-cross
tunc esset multae ignominiae, nunc est immensae gloriae.
then was of-much shame now it-is of-immense glory
Unde Augustinus: crux, quae erat supplicium latronum,
whence Augustine the-cross which was the-punishment of-robbers
nunc transit ad frontes imperatorum. Si tantum honorem
now passes to the-foreheads of-emperors if so-much honor
Deus contulit supplicio suo, quid conferet servo
God conferred on-the-punishment his what will-he-confer on-servant
suo? Propter ignominiosum consortium, quia cum sceleratis
his because-of the-shameful company because with the-wicked
deputatus est, id est, cum latronibus, qui primo erant
reckoned he-was that is with the-robbers who at-first were
scelerati. Sed postea unus conversus, scilicet Dismas, qui
wicked but afterward one converted namely Dismas who
erat a dextris, sicut dicitur in evangelio Nicodemi, et
was on the-right as is-said in the-gospel of-Nicodemus and
alius damnatus, scilicet Gesmas, qui erat a sinistris.
the-other damned namely Gesmas who was on the-left
Uni ergo dedit regnum, alteri supplicium. Ambrosius:
to-one therefore he-gave the-kingdom to-the-other punishment Ambrose
auctor pietatis in cruce pendens in singulis negotiis pietatis
the-author of-piety on the-cross hanging in each matter of-piety
officia dividebat, persecutionem apostolis, pacem discipulis,
the-offices divided persecution to-the-apostles peace to-the-disciples
corpus Judaeis, crucifixoribus vestimenta, patri spiritum,
the-body to-the-Jews to-the-crucifiers the-garments to-the-Father the-spirit
virgini paranymphum, latroni paradisum, peccatoribus
to-the-virgin a-bridesman to-the-thief paradise to-sinners
infernum, crucem christianis poenitentibus commendabat. Ecce
hell the-cross to-Christians penitent he-commended behold

testamentum, quod fecit Christus in morte pendens in cruce.
the-testament which made Christ in death hanging on the-cross
Secundo ex eo, quod fuit injusta, quia peccatum non fecit
second from this that it-was unjust because sin not he-did
et non est inventus dolus in ore ejus, et ideo quod
and not was found guile in the-mouth of-him and therefore what
venit indigne, poena dolenda venit. De tribus enim
comes undeservedly as-punishment to-be-lamented comes for three-things for
injuste praecipue eum accusabant, videlicet quia tributum
unjustly chiefly him they-accused namely because tribute
reddi prohibebat, quia se regem dicebat et quia filium
to-be-paid he-forbade because himself king he-called and because Son
Dei se faciebat. Contra has tres accusationes dicimus in
of-God himself he-made against these three accusations we-say on
parasceue in persona salvatoris tres excusationes: populе meus
Good-Friday in the-person of-the-Savior three excuses people my
quid feci tibi etc., ubi exprobrat Christus tria beneficia
what have-I-done to-you etc. where reproaches Christ three benefits
iis collata, scilicet liberationem ab Aegypto, regimen
on-them conferred namely the-freeing from Egypt the-ruling
in deserto, plantationem vineae in loco optimo, quasi
in the-desert the-planting of-the-vineyard in a-place most-excellent as-if
dicat Christus: accusas me de redditione tributi, potius
should-say Christ you-accuse me of the-paying of-tribute rather
deberes gratias agere, quia liberavi te a tributo, accusas
you-ought thanks to-give because I-freed you from tribute you-accuse
me, quia dixi me regem, potius deberes gratias agere,
me because I-called myself king rather you-ought thanks to-give
quia regaliter pavi te in deserto, accusas quia me filium
because royally I-fed you in the-desert you-accuse because myself Son
Dei dixi, potius deberes gratias agere, quia te in vineam
of-God I-called rather you-ought thanks to-give because you as vineyard

meam elegi et in loco optimo plantavi. Tertio ex eo,
my I-chose and in a-place most-excellent planted third from this
quod fuit passus ab amicis, tolerabilior enim esset dolor,
that he-has suffered from friends more-bearable for would-be the-pain
si pateretur ab his, qui aliqua de causa deberent esse ejus
if he-suffered from those who some for cause ought to-be his
inimici, vel ab his, qui essent alieni vel extranei, vel ab
enemies or from those who were aliens or strangers or from
illis, quibus aliqua incommoda intulisset, sed tamen patitur
those on-whom some harms he-had-brought but yet he-suffers
ab amicis, id est, ab his, qui deberent esse sui amici.
from friends that is from those who ought to-be his friends
Item a proximis, id est, ab his, de quorum stirpe natus
likewise from kinsmen that is from those of whose stock born
est. De his duobus dicitur in Psalmo: amici mei et proximi
he-was of these two it-is-said in the-Psalm friends my and kinsmen
mei etc., Job. XIX: noti mei quasi alieni recesserunt
my etc. Job XIX acquaintances my as-if strangers have-withdrawn
a me. Item ab his, quibus multa bona contulerat,
from me likewise from those on-whom many goods he-had-conferred
Joh. VIII: multa bona operatus sum iis. Bernardus: o
John VIII many goods worked I-have for-them Bernard O
bone Jesu quam dulciter cum hominibus conversatus es,
good Jesus how sweetly with men dwelt you-have
quam magna et abundantissima largitus iis es, quam
how great-things and most-abundant bestowed on-them you-have how
dura et aspera pro iis passus es, dura verba, duriora
hard-things and harsh for them suffered you-have hard words harder
verbera, durissima tormenta. Quarto ex ratione teneritudinis
blows most-hard torments fourth from the-reason of-the-tenderness
corporis, unde in figura David dicitur II Reg. penult.:
of-the-body whence in figure David is-said II Kings next-to-last

ipse est quasi tenerrimus ligni vermiculus. Bernardus: o
he is as-if the-most-tender of-the-wood little-worm Bernard O
Judaei lapides estis, lapidem percutitis molliorem, de quo
Jews stones you-are a-stone you-strike softer from which
resonat tinnitus pietatis et ebullit oleum caritatis. Item
resounds the-ringing of-piety and bubbles-up the-oil of-charity likewise
Hieronymus: traditus est Jesus militibus verberandus et
Jerome handed-over was Jesus to-the-soldiers to-be-scourged and
illud sacratissimum corpus pectusque Dei capax flagella
that most-holy body and-the-breast of-God capable the-scourges
secuerunt. Quinto ex eo, quod fuit universalis, quia
cut fifth from this that it-was universal because
per omnes partes et omnes sensus. Primo enim fuit hic
through all parts and all senses first for was this
dolor in oculis, quia lacrymatus est, sicut dicitur Hebr.
pain in the-eyes because wept he-has as is-said Heb.
V. Bernardus: adscendit in altum, ut longius audiretur,
V Bernard he-ascended on high that farther he-might-be-heard
fortiter clamabat, ut nullus excusaretur, clamori lacrymas
strongly he-cried that no-one might-be-excused to-the-cry tears
addidit, ut hos compateretur. Alias etiam bis lacrimas
he-added that for-these he-might-suffer-with elsewhere also twice tears
fudit, scilicet in resurrectione Lazari et super Jerusalem.
he-shed namely at the-raising of-Lazarus and over Jerusalem
Itaque primae lacrymae fuerunt amoris, unde et quidam cum
and-so the-first tears were of-love whence also some when
vidissent eum lacrymantem, dixerunt: ecce quomodo amabat
they-had-seen him weeping said behold how he-loved
eum! Secundae fuerunt compassionis, sed tertiae fuerunt
him the-second were of-compassion but the-third were
doloris. Secundo fuit in auditu, cum ei scilicet opprobria
of-pain second it-was in hearing when on-him namely reproaches

et blasphemiae irrogatae sunt, Christus enim specialiter
and blasphemies inflicted were Christ for specially
quatuor habebat, in quibus opprobria et blasphemias audivit.
four-things had in which reproaches and blasphemies he-heard
Habuit enim excellentissimam nobilitatem, quia quantum ad
he-had for most-excellent nobility because as to
divinam naturam fuit aeterni regis filius et quantum ad
the-divine nature he-was of-the-eternal king the-son and as to
humanam de regia stirpe genitus, ita etiam in quantum
the-human from royal stock begotten so also in as-much
homo fuit, rex regum et dominus dominantium. Habuit
man he-was king of-kings and lord of-lords he-had
ineffabilem veritatem, quia ipse est via, veritas et vita,
ineffable truth because he is the-way the-truth and the-life
unde de se iterum dicit: sermo tuus veritas est, filius
whence of himself again he-says word your truth is the-Son
enim est sermo sive verbum patris. Habuit insuperabilem
for is the-word or utterance of-the-Father he-had unconquerable
potestatem, quia omnia per ipsum facta sunt et sine
power because all-things through him made were and without
ipso factum est nihil. Habuit insuper singularem bonitatem,
him made was nothing he-had moreover singular goodness
quia nemo bonus nisi solus Deus. In his Christus
because no-one good except alone God in these Christ
audivit opprobria et blasphemias Primo quidem quo ad
heard reproaches and blasphemies first indeed as to
nobilitatem; Matth. XII: nonne hic est filius fabri?
nobility Matt. XII surely this is the-son of-the-carpenter
nonne mater ejus dicitur Maria etc. Secundo quo ad
surely the-mother of-him called Mary etc. second as to
potestatem, Matth. XII: hic non ejicit daemonia, nisi
power Matt. XII this-man not casts-out demons except

in Beelzebub principe daemoniorum. Item Matth. XXVII:
by Beelzebub the-prince of-demons likewise Matt. XXVII
alios salvos fecit, se ipsum non potuit salvum facere. Ecce
others saved he-made him himself not he-could saved to-make behold
dicunt ipsum impotentem, cum tamen adeo potens exstiterit,
they-call him powerless though yet so powerful he-was
quod persecutores suos sola voce prostravit. Nam cum
that persecutors his by-alone voice he-laid-low for when
interrogasset: quem quaeritis? et illi respondissent: Jesum
he-had-asked whom do-you-seek and they had-answered Jesus
Nazarenum, et ipse dixisset: ego sum, continuo ceciderunt
of-Nazareth and he had-said I am at-once they-fell
in terram. Augustinus: una vox turbam odiis ferocem,
to the-ground Augustine one voice a-crowd with-hatreds fierce
armis terribilem sine ullo telo percussit, repulit, stravit
with-arms terrible without any weapon struck drove-back laid-low
virtute latentis divinitatis. Quid judicaturus faciet, qui
by-the-power of-the-hidden divinity what about-to-judge will-he-do who
judicandus hoc fecit? Quid regnaturus poterit, qui
about-to-be-judged this did what about-to-reign will-he-be-able-to-do who
moriturus hoc potuit? Tertio quo ad veritatem, Joh. VIII: tu
about-to-die this could-do third as to truth John VIII you
de te ipso testimonium perhibes, testimonium tuum non
of you yourself testimony bear testimony your not
est verum. Ecce quia dicunt eum mendacem, cum tamen
is true behold because they-call him a-liar though yet
ipse sit via, veritas et vita. Hanc veritatem Pylatus scire
he be the-way the-truth and the-life this truth Pilate to-know
vel audire non meruit, quia ipsum secundum veritatem non
or to-hear not deserved because him according-to truth not
judicavit. Inchoavit quippe judicium a veritate, sed non in
he-judged he-began indeed the-judgment from truth but not in

veritate permansit et ideo de veritate quaestionem meruit
truth remained and therefore of truth the-question he-deserved
inchoare, sed non meruit solutionem audire. Ratio alia
to-begin but not he-deserved the-answer to-hear another reason
est secundum Augustinum, quare solutionem non audivit,
is according-to Augustine why the-answer not he-heard
quia, cum illam quaestionem fecisset, subito venit illi in
because when that question he-had-made suddenly came to-him into
mentem consuetudo Judaeorum, qua solebat unus dimitti
mind the-custom of-the-Jews by-which was-wont one to-be-released
in pascha et ideo statim exiit et solutionem non
at Easter and therefore at-once he-went-out and the-answer not
exspectavit. Tertia ratio est secundum Chrysostomum, quia
he-awaited the-third reason is according-to Chrysostom because
sciebat, quod quaestio tam difficilis indigebat multo tempore
he-knew that the-question so difficult needed much time
et multa discussione et ipse ad liberationem Christi
and much discussion and he to the-freeing of-Christ
properabat, et ideo statim exivit. Legitur tamen in
hastened and therefore at-once he-went-out it-is-read yet in
evangelio Nicodemi, quod cum Pylatus Jesum interrogasset:
the-gospel of-Nicodemus that when Pilate Jesus had-asked
quid est veritas?, Jesus ei respondit: veritas de coelo
what is truth Jesus to-him answered truth from heaven
est. Et Pylatus: in terris non est veritas? Dicit ei
is and Pilate on earth not is truth says to-him
Jesus: quomodo potest esse veritas in terris, quae judicatur
Jesus how can there-be truth on earth which is-judged
ab his, qui potestatem habent in terris? Quarto quo ad
by those who power have on earth fourth as to
bonitatem, dicebant enim ipsum esse peccatorem in corde,
goodness they-said for him to-be a-sinner in heart

Joh. IX: nos scimus, quia hic homo peccator est; seductorem
John IX we know that this man a-sinner is a-seducer
in sermone, Luc. XIII: commovit populum docens per
in speech Luke XIII he-stirred-up the-people teaching through
universam Judaeam incipiens a Galilaea; usque huc
all Judea beginning from Galilee all-the-way to-here
legis praevaricatorem in opere, Joh. IX: non est hic
of-the-law a-transgressor in deed John IX not is this
homo a Deo, qui sabbatum non custodit. Tertio fuit in
man from God who the-sabbath not keeps third it-was in
odoratu, quia magnum foetorem sentire potuit in loco
smell because a-great stench to-perceive he-could in the-place
calvariae, ubi erant corpora foetida mortuorum. Unde dicitur
of-Calvary where were bodies fetid of-the-dead whence it-is-said
in scholastica hystoria, quod calvaries proprie est os
in the-scholastic history that a-calvary properly is the-bone
capitis humani nudum, unde et quia ibi decollabantur
of-the-head human bare whence also because there were-beheaded
rei et multa ossa capitum ibi adspersa erant, dicebatur
the-guilty and many bones of-heads there scattered were it-was-called
calvariae locus vel calvarium. Quarto fuit in gustu, unde
of-a-skull the-place or Calvary fourth it-was in taste whence
cum clamaret: sitio, dederunt ei acetum cum myrrha et
when he-cried I-thirst they-gave him vinegar with myrrh and
felle mixtum, ut ex aceto citius moreretur et ipsi
gall mixed that from the-vinegar more-quickly he-might-die and the-very
custodes a custodia citius liberarentur, dicitur enim
guards from the-guard more-quickly might-be-freed it-is-said for
crucifixos citius mori, acetum si bibant, et ex myrrha
the-crucified more-quickly to-die vinegar if they-drink and from the-myrrh
pateretur olfactus, et ex felle gustus. Augustinus: pro
might-suffer the-smell and from the-gall the-taste Augustine instead-of

mero repletur sinceritas aceto, inebriatur felle dulcedo,
pure-wine is-filled sincerity with-vinegar is-made-drunk with-gall sweetness
adjicitur innocentia reo, moritur vita pro mortuo. Quinto
is-added innocence for-the-guilty dies life for the-dead fifth
fuit in tactu, quia in omnibus partibus corporis, a planta
it-was in touch because in all parts of-the-body from the-sole
enim pedis usque ad verticem non fuit in eo sanitas. De
for of-the-foot all-the-way to the-crown not was in him soundness of
hoc autem qualiter in omnibus sensibus dolorem habuit, dicit
this moreover how in all senses pain he-had says
Bernardus: caput angelicis tremendum spiritibus densitate
Bernard the-head to-the-angelic dreadful spirits by-the-thickness
spinarum pungitur, facies pulchra prae filiis hominum
of-thorns is-pricked the-face beautiful above the-sons of-men
sputis Judaeorum deturpatur, oculi lucidiores sole
by-the-spittle of-the-Jews is-disfigured the-eyes brighter than-the-sun
caligant in morte, aures, quae audiunt angelicos cantus,
are-darkened in death the-ears which hear angelic songs
audiunt peccatorum insultus, os, quod docet angelos,
hear of-sinners the-insults the-mouth which teaches angels
felle et aceto potatur, pedes, quorum scabellum adoratur;
with-gall and vinegar is-given-to-drink the-feet whose footstool is-adored
quoniam sanctum est, cruci clavo affiguntur, manus,
because holy it-is to-the-cross with-a-nail are-fixed the-hands
quae formaverunt coelos, sunt in cruce extensae et clavis
which formed the-heavens are on the-cross stretched and with-nails
affixae, corpus verberatur, latus lancea perforatur, et quid
fixed the-body is-scourged the-side by-a-lance is-pierced and what
plura? non remansit in eo nisi lingua, ut pro peccatoribus
more not remained in him except the-tongue that for sinners
exoraret et matrem discipulo commendaret. Secundo ejus
he-might-pray and his-mother to-the-disciple might-commend second his

passio fuit ex illusione despecta, quatuor enim vicibus fuit
passion was from mockery despised four for times it-was
sibi illusum. Primo in domo Annae, ubi recepit sputa et
to-him mocked first in the-house of-Annas where he-received spittings and
alapas, velationem oculorum. Bernardus: vultum tuum, bone
slaps the-veiling of-the-eyes Bernard face your good
Jesu, desiderabilem, in quem desiderant angeli prospicere,
Jesus desirable into which desire the-angels to-look
sputis inquinaverunt, manibus percusserunt, velo pro
with-spittings they-defiled with-hands they-struck with-a-veil for
delusione operuerunt, nec amaris vulneribus pepercerunt.
mockery they-covered nor with-bitter wounds they-spared-it
Secundo in domo Herodis, qui eum fatuum et non sanae
second in the-house of-Herod who him foolish and not of-sound
mentis aestimans ex eo, quod nullum ab eo responsum
mind judging from this that no from him answer
habere potuerat, pro derisione eum veste alba induit.
to-have he-had-been-able for derision him with-a-garment white clothed
Bernardus: tu homo es et habes sertum de floribus et
Bernard you man are and have a-garland of flowers and
ego Deus et habeo coronam de spinis, tu habes chirothecas
I God and I-have a-crown of thorns you have gloves
in manibus et ego habeo clavos defixos, tu in albis
on your-hands and I have nails fixed you in white
vestibus tripudias et ego pro te derisus fui ab Herode in
garments dance and I for you mocked was by Herod in
veste alba, tu tripudias cum pedibus et ego laboravi cum
a-garment white you dance with your-feet and I labored with
meis pedibus, tu in choreis brachia extendis in modum
my feet you in dances your-arms stretch in the-manner
crucis in gaudium et ego ea in cruce extensa habui in
of-a-cross for joy and I them on the-cross stretched had for

opprobrium, ego in cruce dolui et tu in cruce exsultas,
reproach I on the-cross grieved and you in the-cross exult
tu habes latus apertum et pectus in signum vanae gloriae
you have the-side open and the-breast for a-sign of-vain glory
et ego latus effossum habui pro te. Tamen revertere ad
and I the-side dug had for you yet return to
me et ego suscipiam te. Sed quare dominus tempore suae
me and I shall-receive you but why the-Lord at-the-time of-his
passionis coram Herode, Pylato et Judaeis sic tacebat, hujus
passion before Herod Pilate and the-Jews thus was-silent of-this
triplex est ratio Prima ratio est, quia non erant digni
threefold is the-reason the-first reason is because not they-were worthy
audire suam responsionem, secunda, quia Eva peccaverat
to-hear his answer the-second because Eve had-sinned
per loquacitatem et ideo Christus voluit satisfacere
through talkativeness and therefore Christ wished to-make-satisfaction
per taciturnitatem, tertia, quia quidquid respondebat,
through silence the-third because whatever he-answered
totum calumniabantur et depravabant. Tertio in domo
all they-slandered and twisted third in the-house
Pylati, ubi milites chlamydem coccineam circumdederunt
of-Pilate where the-soldiers a-cloak scarlet put-around
ei, arundinem in manus dederunt et coronam spineam
him a-reed into his-hands gave and a-crown thorny
super caput ejus posuerunt et genu flexo dicebant: ave
upon the-head of-him placed and with-the-knee bent said hail
rex Judaeorum. Illa autem spinea corona dicitur fuisse
king of-the-Jews that moreover thorny crown is-said to-have-been
de juncis marinis, quorum acies non minus spina dura
of rushes of-the-sea whose edges not less than-a-thorn hard
est et penetrativa, unde et sanguinem de capite creditur
are and piercing whence also blood from the-head is-believed

illa corona spinea extraxisse. Unde Bernardus: caput illud
that crown thorny to-have-drawn-out whence Bernard head that
divinum multiplici spinarum densitate usque ad cerebrum
divine by-the-manifold of-thorns thickness all-the-way to the-brain
defixum est. De anima sunt tres opiniones, ubi scilicet
pierced was of the-soul there-are three opinions where namely
anima principalem habeat sedem, scilicet vel in corde
the-soul its-principal has seat namely either in the-heart
propter illud: de corde exeunt cogitationes malae etc., vel
because-of that from the-heart go-out thoughts evil etc. or
in sanguine propter illud Levitici: anima omnis carnis in
in the-blood because-of that of-Leviticus the-soul of-all flesh in
sanguine est, vel in capite propter illud: inclinato capite
the-blood is or in the-head because-of that with-bowed head
tradidit spiritum etc. Hanc triplicem opinionem Judaei saltem
he-gave-up the-spirit etc. this threefold opinion the-Jews at-least
ipso facto videntur scivisse, nam ut ejus animam a
by-the-very deed seem to-have-known for that his soul from
corpore evellerent, quaesierunt ipsam in capite, cum spinas
the-body they-might-tear they-sought it in the-head when thorns
usque ad cerebrum infixerunt, quaesierunt in sanguine, cum
all-the-way to the-brain they-fixed they-sought-it in the-blood when
ejus venas in manibus et pedibus aperuerunt, quaesierunt
his veins in the-hands and feet they-opened they-sought-it
in corde, cum ejus latus perforaverunt. Contra has tres
in the-heart when his side they-pierced against these three
illusiones in parasceue praemittimus ante revelationem crucis
mockeries on Good-Friday we-set-before before the-unveiling of-the-cross
tres adorationes dicentes: Agios etc. quasi ter honorantes
three adorations saying Agios etc. as-if thrice honoring
ter illusum propter nos. Quarto in cruce, Matth. XXVII:
thrice mocked for us fourth on the-cross Matt. XXVII

principes sacerdotes eum illudentes cum senioribus et
the-princes the-priests him mocking with the-elders and
scribis dicebant: si rex Israel est, descendat nunc de
scribes said if king of-Israel he-is let-him-come-down now from
cruce et credamus ei. Bernardus super hunc locum:
the-cross and we-may-believe him Bernard on this place
interim patientiam magis exhibet, humilitatem commendat,
meanwhile patience more he-shows humility he-commends
obedientiam implet, caritatem perficit. In his nempe virtutum
obedience he-fulfills charity he-perfects with these indeed of-virtues
gemmis quatuor crucis cornua ornantur et supereminentior
gems the-four of-the-cross horns are-adorned and higher-up
caritas, a dextris obedientia, a sinistris patientia, radix
charity on the-right obedience on the-left patience the-root
omnium virtutum humilitas in profundo. Haec omnia,
of-all virtues humility in the-depth these-things all
quae Christus passus est, Bernardus breviter recolligit dicens:
which Christ suffered has Bernard briefly gathers saying
memor ero, quamdiu vixero, laborum, quos pertulit
mindful I-shall-be as-long-as I-shall-have-lived of-the-labors which he-bore
in praedicando, fatigationum in discurrendo, vigiliarum in
in preaching of-the-wearinesses in going-about of-the-vigils in
orando, tentationum in jejunando, lacrymarum in compatiendo,
praying of-the-temptations in fasting of-the-tears in compassion
insidiarum in colloquendo, postremo conviciorum, sputorum,
of-the-snares in conversing finally of-the-insults of-the-spittings
colaphorum, subsannationum, clavorum, exprobrationum.
of-the-blows of-the-sneers of-the-nails of-the-reproaches
Tertio passio ejus fuit utilitate multiplici fructuosa, cujus
third passion his was by-usefulness manifold fruitful whose
utilitas potest esse triplex, scilicet peccatorum remissio,
usefulness can be threefold namely of-sins the-remission

gratiae collatio et gloriae exhibitio, et haec tria
of-grace the-bestowing and of-glory the-showing and these three-things
notantur in titulo crucis, quia Jesus quo ad primum,
are-noted in the-title of-the-cross because Jesus as to the-first
Nazarenus quo ad secundum, rex Judaeorum, quo ad tertium,
of-Nazareth as to the-second king of-the-Jews as to the-third
quia ibi erimus omnes reges. De ejus utilitate dicit
because there we-shall-be all kings of his usefulness says
Augustinus: culpam delevit Christus praesentem, praeteritam
Augustine guilt has-destroyed Christ present past
et futuram, praeterita peccata tulit ea remittendo,
and future the-past sins he-took-away them by-remitting
praesentia homines ab iis retrahendo, futura gratiam,
the-present men from them by-drawing-back the-future grace
qua vitarentur, conferendo. De ejus etiam utilitate
by-which they-might-be-avoided by-conferring of his also usefulness
dicit Augustinus: admiremur, gratulemur, amemus, laudemus,
says Augustine let-us-admire let-us-rejoice let-us-love let-us-praise
adoremus, quoniam per redemtoris nostri mortem de
let-us-adore because through of-the-Redeemer our death from
tenebris ad lucem, de morte ad vitam, de corruptione
darkness to light from death to life from corruption
ad incorruptionem, de exsilio ad patriam, de luctu ad
to incorruption from exile to the-fatherland from mourning to
gaudium vocati sumus. Quam utilis autem modus nostrae
joy called we-have-been how useful moreover the-manner of-our
redemtionis fuerit, patet ex quatuor rationibus, videlicet quia
redemption was is-plain from four reasons namely because
fuit acceptissimus ad placandum Deum, congruentissimus
it-was most-acceptable for appeasing God most-fitting
ad curandum morbum, efficacissimus ad attrahendum genus
for healing the-disease most-effective for drawing the-race

humanum, prudentissimus ad expugnandum humani generis
human most-prudent for overcoming of-the-human race
inimicum. Primo ergo fuit acceptissimus ad placandum et
the-enemy first therefore it-was most-acceptable for appeasing and
reconciliandum Deum, quia sicut dicit Anselmus in libro:
reconciling God because as says Anselm in the-book
cur Deus homo, nihil asperius et difficilius potest homo
why God man nothing harsher and more-difficult can man
pati ad honorem Dei sponte et non ex debito quam
suffer for the-honor of-God of-his-own-accord and not from obligation than
mortem, et nequaquam magis homo potest se dare quam
death and in-no-way more man can himself give than
cum se morti tradit ad honorem ipsius. Et hoc est,
when himself to-death he-hands-over for the-honor of-him and this is
quod dicitur Ephes. V: tradidit semet ipsum oblationem
what is-said Eph. V he-handed-over him himself an-offering
et hostiam Deo in odorem suavitatis. Qualiter autem fuit
and victim to-God for an-odor of-sweetness how moreover he-was
sacrificium nos Deo placans et reconcilians, dicit Augustinus
a-sacrifice us to-God appeasing and reconciling says Augustine
in libro de trinitate: quid tam grate suscipi posset,
in the-book on the-Trinity what so gratefully to-be-received could
quam caro sacrificii nostri corpus effectum sacerdotis
as the-flesh of-the-sacrifice our the-body made of-the-priest
nostri? Ut quoniam quatuor considerantur in omni sacrificio:
our that since four-things are-considered in every sacrifice
cui offeratur, quid offeratur, pro quibus offeratur, et
to-whom it-is-offered what is-offered for whom it-is-offered and
quis offerat, idem ipse unus utriusque mediator per
who offers the-same he one of-both the-mediator through
sacrificium pacis reconcilians nos Deo cum ipso maneret,
the-sacrifice of-peace reconciling us to-God with him might-remain

cui offerebat, unum in se faceret, pro quibus offerebat,
to-whom he-offered one in himself might-make for whom he-offered
unus ipse esset, qui offerebat et quod offerebatur. De hoc
one he might-be who offered and what was-offered of this
autem etiam, qualiter per Christum sumus reconciliati,
moreover also how through Christ we-are reconciled
dicit idem Augustinus, quod Christus est sacerdos et
says the-same Augustine that Christ is priest and
sacrificium, Deus et templum. Sacerdos, per quem sumus
sacrifice God and temple priest through whom we-are
reconciliati, sacrificium, quo sumus reconciliati, Deus, cui
reconciled sacrifice by-which we-are reconciled God to-whom
sumus reconciliati, templum, in quo sumus reconciliati.
we-are reconciled temple in which we-are reconciled
Unde quibusdam hanc reconciliationem parvi pendentibus
whence to-some this reconciliation little regarding
Augustinus in persona Christi exprobrat dicens: cum esses
Augustine in the-person of-Christ reproaches saying when you-were
inimicus patri meo, reconciliavit te per me, cum esses
an-enemy to-Father my he-reconciled you through me when you-were
longe, ego veni ut redimerem te, cum inter omnes montes
far I came that I-might-redeem you when among all mountains
et silvas errares, quaesivi te, inter lapides et ligna inveni
and woods you-wandered I-sought you among stones and timbers I-found
te et ne luporum ferarumque rapido ore laniareris,
you and lest of-wolves and-of-beasts by-the-greedy mouth you-be-torn
collegi te, humeris meis portavi te, patri meo reddidi te,
I-gathered you on-shoulders my I-carried you to-Father my I-gave-back you
laboravi, sudavi, caput meum spinis opposui, manus meas
I-labored I-sweated head my to-thorns I-set-against hands my
clavis objeci, lancea latus aperui, tot non dicam
to-nails I-exposed with-a-lance my-side I-opened by-so-many not I-shall-say

injuriis, sed asperitatibus laniatus sum, sanguinem meum
injuries but harshnesses torn I-was blood my
fudi, animam meam posui ut conjungerem te mihi, et tu
I-shed soul my I-laid-down that I-might-join you to-me and you
divideris a me. Secundo fuit congruentissimus ad curandum
are-divided from me second it-was most-fitting for healing
morbum, congruitas autem attenditur ex parte temporis, ex
the-disease the-fitness moreover is-observed on the-part of-time on
parte loci, ex parte modi. Ex parte temporis, quia Adam
the-part of-place on the-part of-manner on the-part of-time because Adam
factus fuit et peccavit in mense Martio, feria sexta
made was and sinned in the-month of-March on-the-sixth weekday
et hora sexta et ideo Christus pati voluit in Martio,
and at-the-sixth hour and therefore Christ to-suffer willed in March
quia in die, qua fuit annuntiatus, fuit et passus.
because on the-day on-which he-was announced he-was also suffered
Item in feria sexta et hora sexta. Secundo ex parte
likewise on the-sixth weekday and at-the-sixth hour second on the-part
loci, quoniam locus suae passionis tripliciter consideratur,
of-place because the-place of-his passion in-three-ways is-considered
scilicet aut communis aut specialis aut singularis. Locus
namely either common or special or singular the-place
communis fuit terra promissionis, specialis calvariae locus,
common was the-land of-promise the-special of-Calvary the-place
singularis crux. In loco autem communi primus homo fuit
the-singular the-cross in the-place moreover common the-first man was
formatus, quia in partibus illis juxta Damascum in agro
formed because in parts those near Damascus in the-field
Damasceno dicitur fuisse formatus. In loco speciali fuit
of-Damascus he-is-said to-have-been formed in the-place special he-was
sepultus, quia ibidem, ubi Christus passus est, Adam dicitur
buried because there where Christ suffered has Adam is-said

fuisse sepultus, licet autenticum non sit, cum secundum
to-have-been buried although authentic not it-be since according-to
Hieronymum Adam in Hebron monte sepultus fuit, sicut
Jerome Adam in Hebron the-mountain buried was as
etiam Jos. XIV expresse habetur. In loco singulari fuit
also Josh. XIV expressly is-held in the-place singular he-was
deceptus, non quod in illo ligno, in quo Christus passus
deceived not that in that wood on which Christ suffered
est, Adam fuit deceptus, sed pro tanto dicitur, quia sicut
has Adam was deceived but for so-much it-is-said because as
Adam deceptus fuit in ligno, ita Christus passus fuit in
Adam deceived was by the-tree so Christ suffered has on
ligno. In quadam hystoria Graecorum dicitur, quod in eodem.
the-tree in a-certain history of-the-Greeks it-is-said that on the-same
Tertio ex parte modi curandi, qui quidem modus fuit
third on the-part of-the-manner of-curing which indeed manner was
per similia et per contraria: per similia, quoniam sicut dicit
by like-things and by contraries by like-things because as says
Augustinus in libro de doctrina christiana, per feminam
Augustine in the-book on doctrine Christian by a-woman
deceptus, per feminam natus homo homines, mortalis
deceived by a-woman born man men mortal
mortales, morte mortuos liberavit. Ambrosius: ex terra
mortals by-death the-dead freed Ambrose from earth
virgine Adam, Christus ex virgine. Ille ad imaginem Dei,
virgin Adam Christ from a-virgin he to the-image of-God
hic imago Dei, per mulierem stultitia, per mulierem
this-one the-image of-God through a-woman folly through a-woman
sapientia, nudus Adam, nudus Christus, mors per arborem,
wisdom naked Adam naked Christ death through a-tree
vita per crucem, in deserto Adam, in deserto Christus.
life through the-cross in the-desert Adam in the-desert Christ

Per contraria, quoniam primus homo secundum Gregorium
by contraries because the-first man according-to Gregory
peccaverat per superbiam, inobedientiam et gulam, voluit
had-sinned through pride disobedience and gluttony he-wished
enim assimilari Deo per scientiae sublimitatem, transgredi
for to-be-made-like to-God through of-knowledge the-sublimity to-transgress
praecepti Dei limitem et gustare pomi suavitatem;
of-the-precept of-God the-limit and to-taste of-the-apple the-sweetness
et quoniam curatio habet fieri per contrarium, ideo
and because curing has to-be-done through the-contrary therefore
iste modus satisfaciendi congruentissimus fuit, quia fuit
this manner of-making-satisfaction most-fitting was because it-was
per humiliationem, divinae voluntatis impletionem et
through humbling of-the-divine will fulfillment and
afflictionem. De his tribus ad Philipp. II: humiliavit
affliction concerning these three to Phil. II he-humbled
semet ipsum quo ad primum, factus obediens quo ad
him himself as to the-first made obedient as to
secundum, usque ad mortem quo ad tertium. Tertio fuit
the-second all-the-way to death as to the-third third it-was
efficacissimus ad attrahendum genus humanum, nunquam
most-effective for drawing the-race human never
enim salvo libertatis arbitrio magis ad amorem suum et
for saved of-liberty the-choice more to love his and
fiduciam genus humanum attrahere potuit. Qualiter autem
trust the-race human to-draw he-could how moreover
per hoc ad amorem nos attrahat, dicit Bernardus: super
by this to love us he-draws says Bernard above
omnia reddit te amabilem, bone Jesu, calix, quem bibisti,
all-things makes you lovable good Jesus the-cup which you-drank
opus redemtionis nostrae. Hoc omnino amorem nostrum
the-work of-redemption our this wholly love our

facile vindicat totum tibi, hoc est, quod nostrum amorem
easily claims whole for-you this is what our love
et blandius allicit et justius exigit et citius stringit
both more-sweetly entices and more-justly demands and more-quickly binds
et vehementius afficit. Etenim ubi te exinanisti, ubi
and more-vehemently affects for where yourself you-emptied where
te naturalibus radiis exuisti, ibi pietas magis emicuit,
yourself of-natural rays you-stripped there piety more shone-forth
ibi caritas plus effulsit, ibi gratia amplius radiavit. Qualiter
there charity more shone there grace more-fully radiated how
autem ad fiduciam, dicitur Roman. VIII: qui etiam proprio
moreover to trust it-is-said Rom. VIII who even his-own
filio suo non pepercit, sed pro nobis omnibus tradidit
son his not spared but for us all handed-over
illum, quomodo non etiam omnia cum illo nobis donavit?
him how not also all-things with him to-us has-be-given
De hoc etiam Bernardus: quis non rapiatur ad spem
of this also Bernard who not would-be-carried-away to the-hope
impetrandi fiduciam, qui ejus attendit corporis dispositionem,
of-obtaining trust who his attends-to of-body the-disposition
videlicet caput inclinatum ad osculum, brachia extensa ad
namely the-head bowed for a-kiss the-arms stretched for
amplexum, manus perforatas ad largiendum, latus apertum ad
an-embrace the-hands pierced for giving the-side opened for
diligendum, pedum affixionem ad nobiscum commanendum,
loving of-the-feet the-fixing for with-us abiding
corporis extensionem ad se totum nobis impendendum.
of-the-body the-stretching for himself wholly to-us spending
Quarto fuit prudentissimus ad expugnandum humani
fourth it-was most-prudent for overcoming of-the-human
generis inimicum, Job. XXV: prudentia ejus percussit
race the-enemy Job XXV the-prudence of-him struck

superbum, et ultimo: numquid poteris capere Leviathan
the-proud and at-last surely-not can-you to-take Leviathan
hamo? Christus enim hamum suae deitatis absconderat sub
with-a-hook Christ for the-hook of-his deity had-hidden under
esca humanitatis et dyabolus capere volens escam carnis,
the-bait of-humanity and the-devil to-take wishing the-bait of-flesh
captus est ab hamo deitatis. De hac prudenti captione
taken was by the-hook of-deity of this prudent capture
dicit Augustinus: venit redemtor et victus est deceptor; et
says Augustine came the-Redeemer and conquered was the-deceiver and
quid fecit redemtor captivatori nostro? tetendit muscipulam
what did the-Redeemer to-captor our he-stretched a-mousetrap
crucem suum, posuit in ea escam sanguinem suum. Ipse
the-cross his he-put in it as-bait blood his he
autem voluit fundere sanguinem non debitoris, propter quod
moreover wished to-shed blood not of-a-debtor because-of which
recessit a debitoribus: hujusmodi debitum apostolus vocat
he-withdrew from the-debtors such debt the-apostle calls
chirographum, quod quidem Christus tulit et cruci affixit.
a-handwriting which indeed Christ took and to-the-cross fixed
De quo chirographo dicit Augustinus: Eva peccatum a
of which handwriting says Augustine Eve sin from
dyabolo mutuavit, chirographum scripsit, fidejussorem dedit
the-devil borrowed a-handwriting wrote a-surety gave
et usura posteritati crevit, tunc enim a dyabolo peccatum
and the-interest for-posterity grew then for from the-devil sin
mutuavit, quando contra praeceptum Dei suae pravae jussioni
she-borrowed when against the-command of-God to-his wicked bidding
vel suggestioni consensit, chirographum scripsit, quando
or suggestion she-consented a-handwriting she-wrote when
manum ad pomum vetitum porrexit, fidejussorem dedit,
her-hand to the-apple forbidden she-stretched a-surety she-gave

quando Adam peccato consentire fecit et sic usura
when Adam to-sin to-consent she-made and so the-interest
peccati posteritati crevit. Contra igitur contemnentes hanc
of-sin for-posterity grew against therefore those-scorning this
redemtionem, qua nos de inimici potestate reduxit,
redemption by-which us from of-the-enemy the-power he-led-back
Bernardus exprobrando dicit in persona Christi: populе meus,
Bernard reproaching says in the-person of-Christ people my
ait dominus, quid tibi facere potui et non feci? Quid
says the-Lord what for-you to-do could-I and not have-I-done what
causae est, quod inimico magis libet servire quam mihi?
of-cause is-there that to-the-enemy more it-pleases to-serve than to-me
nec ille creavit vos nec pavit. Si parva haec videntur
nor he created you nor fed-you if small these-things seem
ingratis, non ille, sed ego redemi vos. Quo pretio?
to-the-ungrateful not he but I redeemed you with-what price
non utique auro corruptibili vel argento, non sole
not surely with-gold corruptible or silver not with-the-sun
aut luna, non saltem angelorum aliquo, sed proprio
or the-moon not even of-the-angels with-any-one but with-my-own
vos cruore redemi. Caeterum si neque tam multiplici jure
you blood I-redeemed for-the-rest if neither by-so manifold a-right
debitum est a vobis elicere famulatum, omissis omnibus
due it-is from you to-draw service omitted all-things
mecum saltem ex denario diurno convenite. Et quia in
with-me at-least for a-penny daily agree and because into
mortem Christum tradiderunt, Judas per avaritiam, Judaei
death Christ handed-over Judas through avarice the-Jews
per invidiam, Pylatus per timorem, ideo videndum
through envy Pilate through fear therefore to-be-seen
esset de poena a Deo his inflicta merito hujus
it-would-be of the-punishment by God on-these inflicted deservedly of-this

peccati. Sed de poena et origine Judae invenies in
sin but of the-punishment and origin of-Judas you-will-find in
legenda sancti Matthiae, de poena et excidio Judaeorum
the-legend of-Saint Matthias of the-punishment and destruction of-the-Jews
in legenda sancti Jacobi minoris, de poena autem et
in the-legend of-Saint James the-Less of the-punishment moreover and
origine Pylati in quadam historia licet apocrypha legitur:
origin of-Pilate in a-certain history although apocryphal it-is-read
fuit quidam rex nomine Tyrus, qui quandam puellam
there-was a-certain king by-name Tyrus who a-certain girl
nomine Pylam, filiam cujusdam molendinarii nomine Atus
by-name Pyla the-daughter of-a-certain miller by-name Atus
carnaliter cognovit et de ea filium generavit, Pyla autem
carnally knew and from her a-son begot Pyla moreover
ex nomine suo et nomine patris sui, qui dicebatur Atus,
from name her and the-name of-father her who was-called Atus
unum nomen composuit et nato puero imposuit nomen
one name composed and on-the-born boy imposed the-name
Pylatus, Cum autem Pylatus tres annos haberet, ipsum Pyla
Pilate when moreover Pilate three years had him Pyla
ad regem transmisit: habebat autem rex filium de regina
to the-king sent had moreover the-king a-son by the-queen
conjuge sua, qui fere Pylato coaetaneus habebatur; isti
spouse his who almost to-Pilate of-equal-age was-held these
dum annos discretionis attigissent, saepius luctamine, pugna
when the-years of-discretion they-had-reached often with-wrestling fighting
et funda ad invicem colludebant. Sed regis legitimus
and sling with one-another played but of-the-king the-lawful
filius, ut genere erat nobilior, sic in omni loco Pylato
son as in-birth he-was nobler so in every place than-Pilate
inveniebatur strenuior et omni genere certaminis aptior. Ob
he-was-found more-vigorous and in-every kind of-contest more-apt for

hoc Pylatus invidiae livore commotus et felleo dolore
this Pilate of-envy by-the-spite moved and by-gall-bitter pain
stimulatus fratrem suum latenter occidit, quod rex audiens
goaded brother his secretly killed which the-king hearing
vehementer doluit et concione convocata, quid de scelerato
vehemently grieved and an-assembly called what about the-wicked-one
et homicida faciendum sit filio, requisivit. Qui cum omnes
and murderer to-be-done it-was son he-inquired who when all
reum mortis esse unanimiter acclamaverunt, rex autem
guilty of-death to-be unanimously cried the-king moreover
ad se reversus iniquitatem iniquitate noluit duplicare,
to himself returned iniquity with-iniquity would-not to-double
sed ipsum pro tributo, quod annuatim debebat Romanis,
but him for the-tribute which yearly he-owed to-the-Romans
obsidem misit, tum volens innoxius esse ab occisione filii,
as-hostage sent both wishing innocent to-be of the-killing of-the-son
tum a tributo Romanorum cupiens liberari. Tunc enim
and from the-tribute of-the-Romans desiring to-be-freed then for
temporis erat Romae filius regis Franciae, quem similiter
at-the-time was at-Rome the-son of-the-king of-France whom likewise
rex miserat Romam pro tributis: huic Pylatus associatus
the-king had-sent to-Rome for the-tributes with-him Pilate associated
cum se ab eo moribus et industria praecelli videret,
when himself by him in-manners and industry to-be-surpassed he-saw
eum invidiae stimulis agitatus occidit. Sed cum Romani,
him of-envy by-the-goads stirred killed but when the-Romans
quid de eo faciendum esset, inquirerent, dixerunt: hic
what with him to-be-done it-was inquired they-said this-one
si supervixerit, qui fratrem necavit, obsidem jugulavit,
if he-will-have-survived who a-brother killed a-hostage slew
reipublicae plurimum utilis erit et colla ferocium
to-the-commonwealth very useful will-be and the-necks of-fierce

hostium ferox ipse domabit. Dixerunt ergo: cum reus mortis
enemies fierce he will-tame they-said therefore since guilty of-death
habeatur, in Pontos insulam gentibus illis, quae nullum
he-is-held to Pontus island for-the-peoples those which no
patiuntur judicem, judex praeficiatur, si forte ejus nequitia
endure a-judge as-judge let-him-be-set-over if perhaps his by-wickedness
ipsorum contumacia edometur, si non, quod meruit,
their stubbornness may-be-tamed if not what he-has-deserved
patiatur. Missus igitur Pylatus ad gentem ferocem et
let-him-suffer sent therefore Pilate to the-people fierce and
suorum judicum peremtricem non inscius, ad quos missus
of-their judges the-slayer not unaware to whom sent
sit et quam pendula vitae suae sententia, tacite rem
he-was and how hanging of-life his the-sentence silently the-matter
considerans vitam suam servare voluit et gentem nequam
considering life his to-save he-wished and the-people wicked
ipse minis et promissis, supplicio et pretio penitus
he by-threats and promises by-punishment and by-bribe wholly
subjugavit. Qui igitur tam durae gentis victor exstitit,
subjugated who therefore of-so hard a-people the-conqueror was
a Pontos insula Pontius Pylatus nomen accepit. Herodes
from Pontus island Pontius Pilate the-name received Herod
autem hominis illius industriam ut audivit, versutiis
moreover of-man that the-industry when he-heard in-the-cunnings
ejus congaudens ipse versutus eum ad se muneribus
of-him rejoicing himself cunning him to himself with-gifts
et internuntiis invitavit et super Judaeam et Jerusalem
and go-betweens invited and over Judea and Jerusalem
potestatem et vicem suam ei tradidit. Qui cum pecuniam
power and place his to-him handed-over who when money
innumerabilem congregasset, nesciente Herode Romam adiit
innumerable he-had-amassed not-knowing Herod to-Rome went

et infinitam pecuniam Tyberio imperatori obtulit et ab
and infinite money to-Tiberius the-emperor offered and from
eo sibi dari, quod ab Herode tenebat, muneribus
him to-himself to-be-given what from Herod he-held by-gifts
impetravit. Hujuscemodi causa facti sunt inimici Pylatus et
obtained for-such-a cause made were enemies Pilate and
Herodes, quoadusque tempore passionis domini eum sibi
Herod until at-the-time of-the-passion of-the-Lord him to-himself
reconciliavit, eo quod dominum ad se misit. Alia causa
he-reconciled for-this that the-Lord to him he-sent another cause
inimicitiae assignatur in hystoria scholastica. Quidam enim
of-the-enmity is-assigned in the-history scholastic a-certain-man for
se filium Dei faciens multos de Galilaeis seduxerat, quos
himself the-son of-God making many of the-Galileans had-led-astray whom
cum in Garizim deduxisset, ubi dixerat se adscensurum
when to Gerizim he-had-led where he-had-said himself about-to-ascend
in coelum, superveniens Pylatus ipsum cum omnibus occidit
into heaven coming-upon-them Pilate him with all killed
timens, ne similiter Judaeos seduceret. Ob hoc facti
fearing lest likewise the-Jews he-should-lead-astray for this made
sunt inimici, quia Herodes praesidebat Galilaeis, et utraque
were enemies because Herod presided-over the-Galileans and each
causa potuit esse vera. Cum autem Pylatus dominum Judaeis
cause could be true when moreover Pilate the-Lord to-the-Jews
crucifigendum tradidisset, timens tamen offensam Tyberii
to-be-crucified had-handed-over fearing yet the-offense of-Tiberius
Caesarii eo quod condemnasset sanguinem innocentem,
Caesar for-this that he-had-condemned blood innocent
quendam sibi familiarem pro sui excusatione ad Caesarem
a-certain to-himself intimate for his excuse to Caesar
destinavit. Interea cum Tyberius morbo gravi teneretur,
he-dispatched meanwhile when Tiberius by-a-disease grave was-held

nuntiatur eidem, quod Hierosolimis quidam medicus esset,
it-is-announced to-him that at-Jerusalem a-certain physician was
qui omnes morbos solo verbo curaret, nesciens quod eum
who all diseases alone by-a-word cured not-knowing that him
Pylatus et Judaei occidissent. Dixit itaque Volusiano sibi
Pilate and the-Jews had-killed he-said therefore to-Volusianus to-himself
privato: citius vade trans partes marinas dicesque Pylato,
intimate quickly go across parts overseas and-you-will-say to-Pilate
ut hunc medicum mihi mittat, qui me pristinae sanitati
that this physician to-me he-send who me to-former health
restituat. Cum autem ille ad Pylatum venisset et mandatum
may-restore when moreover he to Pilate had-come and the-command
imperatoris exposuisset eidem, territus Pylatus XIIII dierum
of-the-emperor had-set-forth to-him terrified Pilate of-fourteen days
inducias postulavit. Intra quod spatium cum Volusianus
a-truce asked within which space when Volusianus
quandam matronam, quae fuerat familiaris Jesu, nomine
a-certain matron who had-been familiar with-Jesus by-name
Veronica, ubinam Christus Jesus inveniri posset, interrogasset,
Veronica where Christ Jesus to-be-found could had-asked
ait: heu dominus meus et Deus meus erat, quem Pylatus
she-said alas lord my and God my he-was whom Pilate
per invidiam traditum condemnaret et crucifigi praecepit.
through envy handed-over condemned and to-be-crucified ordered
Tunc ille nimis dolens ait: vehementer doleo, quia quod mihi
then he greatly grieving said vehemently I-grieve because what to-me
dominus meus explere jusserat, non valeo. Cui Veronica:
lord my to-fulfill had-ordered not I-can to-whom Veronica
dominus meus cum praedicando circuiret et ego ejus
lord my when preaching he-went-about and I of-his
praesentia nimis invite carerem, volui mihi ipsius depingi
presence greatly unwillingly was-deprived I-wished for-me of-him to-be-painted

imaginem, ut, dum ejus privarer praesentia, mihi saltem
an-image that while of-his I-was-deprived presence to-me at-least
praestaret solatium imaginis suae figura, cumque linteum
might-furnish solace of-the-image his the-figure and-when the-linen
pictori deferrem pingendum, dominus mihi obviavit et
to-the-painter I-was-carrying to-be-painted the-Lord me met and
quo tenderem, requisivit. Cui quum viae causam
whither I-was-going asked to-whom when of-the-way the-cause
aperuissem, a me petiit pannum et ipsum mihi venerabili
I-had-disclosed from me he-asked the-cloth and it to-me with-venerable
sua facie reddidit insignitum. Imaginis ergo hujus aspectum
his face gave-back marked of-image therefore this the-sight
si dominus tuus devote intuebitur, continuo sanitatis beneficio
if lord your devoutly will-gaze-on at-once of-health the-benefit
potietur. Cui ille: estne hujusmodi imago auro vel
he-will-obtain to-whom he is such an-image with-gold or
argento comparabilis? Cui illa: non, sed pro affectu
silver comparable to-whom she not but by the-affection
devotionis. Tecum igitur proficiscar et videndam Caesari
of-devotion with-you therefore I-shall-set-out and to-be-seen by-Caesar
imaginem deferam et revertar. Venit igitur Volusianus cum
the-image I-shall-carry and I-shall-return came therefore Volusianus with
Veronica Romam dixitque Tyberio imperatori: Jesum a te
Veronica to-Rome and-said to-Tiberius the-emperor Jesus by you
diu desideratum Pylatus et Judaei injustae morti tradiderunt
long desired Pilate and the-Jews to-unjust death handed-over
et per invidiam crucis patibulo affixerunt. Venit igitur
and through envy of-the-cross to-the-gibbet fixed has-come therefore
matrona quaedam mecum ipsius Jesus imaginem deferens,
a-matron a-certain with-me of-him Jesus the-image carrying
quam si devote perspexeris, mox sanitatis tuae beneficium
which if devoutly you-will-have-looked-at soon of-health your the-benefit

obtinebis. Caesar igitur pannis sericis viam sterni fecit et
you-will-obtain Caesar therefore with-cloths silken the-way to-be-strewn had and
imaginem sibi praesentari praecepit, moxque, ut eam fuit
the-image to-himself to-be-presented ordered and-soon as it he-had
intuitus, sanitatem pristinam est assecutus. Pontius igitur
gazed-at health former he-has attained Pontius therefore
Pylatus imperio Caesaris capitur et Romam perducitur;
Pilate by-the-command of-Caesar is-seized and to-Rome is-led
audiens Caesar Pylatum advenisse, nimio furore contra
hearing Caesar Pilate to-have-arrived with-excessive fury against
eum repletus eum ad se adduci fecit, Pylatus autem
him filled him to himself to-be-brought had Pilate moreover
tunicam domini inconsutilem secum detulit, quam indutam
the-tunic of-the-Lord seamless with-him brought which put-on
coram imperatore portavit: mox ut imperator eum vidit,
before the-emperor he-wore soon as the-emperor him saw
omnem iram deposuit et ei protinus assurrexit nec sibi
all anger he-laid-aside and to-him at-once rose nor to-him
dure in aliquo loqui praevaluit, et qui in ejus absentia
harshly in anything to-speak he-was-able and he-who in his absence
videbatur tam terribilis et ferus, nunc in ejus praesentia
seemed so terrible and fierce now in his presence
invenitur quodammodo mansuetus. Cumque eum licentiasset,
is-found in-a-way gentle and-when him he-had-dismissed
mox contra eum terribiliter exardescit, se miserum
soon against him terribly he-blazes himself wretched
clamans, quod ei furorem sui pectoris minime ostendisset,
crying that to-him the-fury of-his breast not-at-all he-had-shown
statimque eum revocari fecit, jurans et contestans, quod
and-at-once him to-be-recalled he-had swearing and protesting that
filius mortis esset nec fas sit eum vivere super terram.
a-son of-death he-was nor right it-be him to-live upon the-earth

Qui ut eum vidit, continuo eum salutavit et omnem animi
who as him he-saw at-once him greeted and all of-mind
ferocitatem abjecit. Mirantur omnes, mirabatur et ipse, quod
ferocity cast-off wonder all was-wondering also he that
sic contra Pylatum, dum abesset, exardesceret et dum
thus against Pilate while he-was-absent he-blazed and while
praesens esset, nil ei asperi loqui posset. Tandem divino
present he-was nothing to-him harsh to-say he-could at-length by-divine
nutu vel forte alicujus christiani suasu ipsum illa tunica
nod or perhaps of-some Christian by-persuasion him of-that tunic
exspoliari fecit et contra illum pristinam animi ferocitatem
to-be-stripped he-had and against him former of-mind ferocity
resumsit, cumque de hoc imperator plurimum miraretur,
resumed and-when at this the-emperor very-much wondered
dictum est sibi, quod illa tunica fuisset domini Jesu. Tunc
said it-was to-him that that tunic had-been of-the-Lord Jesus then
imperator ipsum in carcere recipi jussit, donec sapientum
the-emperor him into prison to-be-received ordered until of-the-wise
consilio deliberaret, quid de eo fieri oporteret. Data
by-the-counsel he-should-deliberate what about him to-be-done it-behooved given
est igitur in Pylatum sententia, ut morte turpissima
was therefore against Pilate the-sentence that by-death most-foul
damnaretur. Audiens hoc Pylatus cultello proprio se
he-should-be-condemned hearing this Pilate with-a-knife his-own himself
necavit et tali morte vitam finivit. Cognita Caesar morte
killed and by-such death life ended known Caesar the-death
Pylati dixit: vere mortuus est morte turpissima, cui manus
of-Pilate said truly dead he-is by-death most-foul whom hand
propria non pepercit. Moli igitur ingenti alligatur et
his-own not spared to-a-millstone therefore huge he-is-bound and
in Tyberim flumen immergitur, spiritus vero maligni et
into the-Tiber river is-plunged spirits but malign and

sordidi corpori maligno et sordido congaudentes et nunc
foul with-the-body malign and foul rejoicing and now
in aquis nunc in aëre rapientes mirabiles inundationes
in waters now in the-air seizing-him wonderful floods
in aquis movebant et fulgura, tempestates, tonitrua et
in the-waters stirred and lightnings storms thunders and
grandines in aëre terribiliter generabant, ita ut cuncti
hails in the-air terribly generated so that all
timore horribili tenerentur. Quapropter Romani eum a
by-fear horrible were-held wherefore the-Romans him from
Tyberis fluvio extrahentes derisionis causa ipsum Viennam
the-Tiber river drawing-out of-derision for-the-sake him to-Vienne
deportaverunt et Rhodano fluvio immerserunt. Vienna
carried and in-the-Rhone river plunged Vienne
enim dicitur quasi via Gehennae, quia erat tunc locus
for is-called as-if the-way of-Gehenna because it-was then a-place
maledictionis, vel potius dicitur Bienna eo quod, ut
of-cursing or rather it-is-called Bienna for-this that as
dicitur, biennio sit constructa. Sed ibi nequam spiritus
it-is-said in-two-years it-was built but there wicked spirits
non defuerunt, ibidem eadem operantes, homines ergo
not were-lacking there the-same-things working the-men therefore
illi tantam infestationem daemonum non ferentes vas illud
those so-great infestation of-demons not bearing vessel that
maledictionis a se removerunt et illud sepeliendum
of-cursing from themselves removed and it to-be-buried
Losannae civitatis territorio commiserunt. Qui cum nimis
of-Lausanne of-the-city to-the-territory committed who when too-much
praefatis infestationibus gravarentur, ipsum a se
by-the-aforesaid infestations they-were-burdened him from themselves
removerunt et in quodam puteo montibus circumsepto
removed and in a-certain well by-mountains surrounded

immerserunt, ubi adhuc relatione quorundam quaedam
plunged where still by-the-account of-some certain
dyabolicae machinationes ebullire videntur. Hucusque in
devilish contrivances to-bubble-up are-seen thus-far in
praedicta historia apocrypha leguntur. Quae utrum recitanda
the-aforesaid history apocryphal are-read which whether to-be-recited
sint, lectoris judicio relinquatur. Nota tamen, quod in
they-be of-the-reader to-the-judgment let-it-be-left note yet that in
hystoria scholastica legitur, quod Pylatus a Judaeis accusatus
the-history scholastic it-is-read that Pilate by the-Jews accused
est apud Tyberium de violenta innocentium interfectione
was before Tiberius of the-violent of-innocents killing
et quia Judaeis reclamantibus imagines gentilium in templo
and because the-Jews protesting images of-the-gentiles in the-temple
ponebat et quia pecuniam repositam in corbanam in
he-placed and because money deposited in the-corban to
suos redigeret usus, inde faciens aquaeductum in domum
his-own he-turned uses thence making an-aqueduct into house
suam et pro his omnibus deportatus est in exilium
his and for these all-things transported he-was into exile
Lugdunum, unde oriundus fuerat, ut ibi in opprobrium
to-Lyons whence a-native he-had-been that there in disgrace
gentis suae moreretur. Potuit esse, si tamen illa hystoria
of-people his he-might-die it-could be if yet that history
continet veritatem, quia primo jam edictum dederat, ut
contains the-truth because first already an-edict he-had-given that
Lugdunum jam in exsilium portaretur et quod ante
to-Lyons now into exile he-should-be-carried and that before
reversionem Volusiani ad imperatorem ibi fuit deportatus.
the-return of-Volusianus to the-emperor there he-was transported
Sed postmodum Tiberius audiens, qualiter Christum occidisset,
but afterward Tiberius hearing how Christ he-had-killed

ipsum de exilio educi et ad se Romam adduci
him from exile to-be-led-out and to himself to-Rome to-be-brought
fecit. Eusebius autem et Beda in suis chronicis non dicunt
had Eusebius moreover and Bede in their chronicles not say
ipsum in exilio relegatum sed tantum, quod in multas
him into exile banished but only that into many
calamitates incidens propria manu se peremit.
calamities falling with-his-own hand himself killed

De festivitatibus, quae occurrunt infra tempus reconciliationis

THE FEASTS OF THE TIME OF RECONCILIATION

The feasts of the time of going astray, from Adam to Moses, kept from Septuagesima to Easter, have been told. Now follow those of the time of reconciliation, which the Church keeps from Easter to the octave of Pentecost.

Dicto de festivitatibus, quae occurrunt infra tempus
said about the-feasts which occur within the-time
deviationis, quod incepit ab Adam et duravit usque ad
of-going-astray which began from Adam and lasted all-the-way to
Moysen: quod tempus repraesentat ecclesia a septuagesima
Moses which time represents the-church from Septuagesima
usque ad pascha, sequitur videre de festivitatibus, quae
all-the-way to Easter it-follows to-see of the-feasts which
eveniunt infra tempus reconciliationis, quod tempus repraesentat
happen within the-time of-reconciliation which time represents
ecclesia a pascha usque ad octavam pentecostes.
the-church from Easter all-the-way to the-octave of-Pentecost

De resurrectione domini

LIV · THE RESURRECTION OF THE LORD

Christ lay three days and nights by synecdoche, and waited until the third day for five reasons. He rose powerfully, happily, profitably, wonderfully, truly, and immortally; Dionysius tells how Christ rebuked Carpus' wish for vengeance on two sinners. He rose before the general resurrection for three reasons and for four benefits of ours, and appeared five times on Easter and five after, first to the Magdalene. In Nicodemus' gospel the sons of Simeon tell the Harrowing of Hell.

Resurrectio Christi tertia die a passione ipsius facta est.
the-resurrection of-Christ on-the-third day from passion his done was
Circa autem ipsam resurrectionem dominicam septem per
concerning moreover the-very resurrection the-Lord's seven in
ordinem sunt consideranda. Primum qualiter verum sit, quod
order are to-be-considered first how true it-is that
tribus diebus et tribus noctibus in sepulchro jacuit et in
for-three days and three nights in the-tomb he-lay and on
die tertia resurrexit. Secundo quare non statim ut mortuus
day the-third rose-again second why not at-once as dead
est, resurrexit, sed usque in diem tertium exspectavit.
he-was he-rose-again but all-the-way into day the-third he-waited
Tertio, qualiter resurrexit: quarto, quare resurrectionem suam
third how he-rose-again fourth why resurrection his
acceleravit nec usque ad generalem resurrectionem distulit:
he-hastened nor all-the-way to the-general resurrection deferred
quinto, propter quid resurrexit: sexto, resurgens quoties
fifth on-account-of what he-rose-again sixth rising-again how-often
apparuit: septimo, qualiter sanctos patres, qui erant in
he-appeared seventh how the-holy fathers who were in
limbo, inde eduxit et quid ibi egit. Circa primum
limbo thence he-led-out and what there he-did concerning the-first

notandum, quod Christus tribus diebus et tribus noctibus
it-is-to-be-noted that Christ for-three days and three nights
in sepulchro fuisse dicitur, secundum Augustinum per
in the-tomb to-have-been is-said according-to Augustine by
synecdochen, ut prima dies accipiatur secundum partem
synecdoche so-that the-first day be-taken according-to part
sui extremam, secunda dies secundum se totam et partem
of-itself the-last the-second day according-to itself whole and part
sui integram, tertia secundum partem sui primam: et
of-itself entire the-third according-to part of-itself the-first and
sic erunt tres dies et quilibet horum dierum suam noctem
thus will-be three days and each of-these of-days its-own night
habuit praecedentem. Tunc enim secundum Bedam mutatus
had preceding then for according-to Bede changed
est hic ordo et cursus dierum ac noctium, antea enim
was this order and course of-days and of-nights before for
dies praecedebant et noctes sequebantur, post passionem
the-days went-before and the-nights followed after the-passion
autem hic ordo mutatus est, ita quod noctes praecedunt
moreover this order changed was so that the-nights go-before
et dies sequuntur et hoc mysterio congruit, quoniam
and the-days follow and this with-the-mystery agrees because
homo primo de die gratiae cecidit in noctem culpae,
man first from the-day of-grace fell into the-night of-fault
per Christi autem passionem et resurrectionem de nocte
through of-Christ moreover the-passion and resurrection from the-night
culpae rediit ad diem gratiae. Circa secundum sciendum
of-fault he-returned to the-day of-grace concerning the-second to-be-known
est, quod conveniens fuit, ut non statim, quando mortuus
it-is that fitting it-was that not at-once when dead
fuit, Christus resurgeret sed usque in diem tertium
was Christ he-should-rise-again but all-the-way into day the-third

exspectaret, propter quinque rationes. Primo propter
he-should-wait on-account-of five reasons first on-account-of
significationem, ut scilicet ex hoc significaretur, quod lux
signification that namely from this it-might-be-signified that the-light
suae mortis curavit nostram duplam mortem et igitur una
of-his death cured our double death and therefore one
die integra et duabus noctibus jacuit in sepulchro, ut per
day whole and two nights he-lay in the-tomb so-that by
diem intelligatur lux suae mortis, per duas noctes nostra
the-day be-understood the-light of-his death by the-two nights our
duplex mors, et hanc rationem assignat Glossa super illud
double death and this reason assigns the-Gloss upon that
Lucae XXIV: oportuit Christum pati etc. Secundo propter
of-Luke XXIV it-behooved Christ to-suffer etc. second on-account-of
probationem, quia sicut in ore duorum vel trium testium
proof because as in the-mouth of-two or of-three witnesses
stat omne verbum, sic in tribus diebus experitur quis
stands every word so in three days tests one
omne factum, et ideo ut mortem bene probaret et
every deed and therefore so-that death well he-might-prove and
se probasse ostenderet, tribus diebus jacere voluit in
himself to-have-proved might-show for-three days to-lie he-willed in
sepulchro. Tertio propter suae potestatis ostensionem, quia
the-tomb third on-account-of of-his power the-showing because
si statim resurrexisset, non videretur potestatem habere
if at-once he-had-risen-again not he-would-seem the-power to-have
ponendi animam suam sicut resurgendi. Et haec ratio
of-laying-down soul his as of-rising-again and this reason
videtur tangi I. Cor. XV super illo: quoniam Christus
seems to-be-touched I Cor. XV upon that because Christ
mortuus est etc. Ideo, inquit, de morte praemittitur, ut
died has etc. therefore he-says of death it-is-set-before that

sicut vera mors ostenditur, ita vera resurrectio ostendatur.
as true death is-shown so true resurrection may-be-shown
Quarto propter restaurandorum praefigurationem. Hanc
fourth on-account-of of-the-things-to-be-restored the-prefiguring this
rationem assignat Petrus Ravennas dicens: tres dies voluit
reason assigns Peter of-Ravenna saying three days he-willed
esse suae sepulturae, quae in coelo sunt, restauraturus,
to-be of-his burial the-things-which in heaven are he-would-restore
quae in terra, reparaturus, quae apud inferos,
the-things-which on earth he-would-repair the-things-which among those-below
redemturus. Quinto propter triplicis status justorum
he-would-redeem fifth on-account-of of-the-threefold state of-the-just
repraesentationem. Hanc rationem assignat Gregorius super
the-representation this reason assigns Gregory upon
Ezech. dicens: sexta feria Christus passus est, sabbato
Ezek. saying on-the-sixth day Christ suffered has on-the-sabbath
quievit in sepulchro, dominico autem die resurrexit a
he-rested in the-tomb on-the-Lord's moreover day he-rose-again from
morte, praesens autem vita adhuc nobis sexta feria est, quia
death the-present moreover life still for-us the-sixth day is because
in angustiis et doloribus cruciamur, sed sabbato quasi
in straits and pains we-are-tormented but on-the-sabbath as-if
in sepulchro quiescimus, quia requiem animae post mortem
in the-tomb we-rest because rest of-the-soul after death
invenimus, dominico autem die a conditione, octavo cum
we-find on-the-Lord's moreover day from the-creation the-eighth with
corpore a morte resurgimus et in gloria animae etiam
the-body from death we-rise-again and in the-glory of-the-soul also
cum carne gaudemus. Dolor ergo nos in sexta, requies in
with the-flesh we-rejoice pain therefore us on the-sixth rest on
septima et gloria excipit in octava. Haec Gregorius. Circa
the-seventh and glory receives on the-eighth these-things Gregory concerning

tertium scilicet, qualiter resurrexit, notandum, quod primo
the-third namely how he-rose-again it-is-to-be-noted that first
surrexit potenter, quia virtute propria. Joh. X: potestatem
he-rose powerfully because by-power his-own John X power
habeo ponendi animam meam et iterum sumendi eam.
I-have of-laying-down soul my and again of-taking-up it
Joh. II: solvite templum hoc et in tribus diebus excitabo
John II destroy temple this and in three days I-shall-raise-up
illud. Secundo feliciter, quia deposita omni miseria; Matth.
it second happily because laid-aside all misery Matt.
XXVI: postquam autem resurrexero, praecedam vos in
XXVI after moreover I-shall-have-risen-again I-shall-go-before you into
Galilaeam. Galilaea interpretatur transmigratio, Christus ergo
Galilee Galilee is-interpreted migration Christ therefore
quando surrexit, in Galilaeam praecessit, quia de miseria
when he-rose into Galilee went-before because from misery
ad gloriam, de corruptione ad incorruptionem transivit;
to glory from corruption to incorruption he-passed
Leo papa: post passionem Christi ruptis vinculis mortis
Leo the-pope after the-passion of-Christ broken the-bonds of-death
infirmitas in virtutem, mortalitas in aeternitatem, contumelia
weakness into strength mortality into eternity disgrace
transiit in gloriam. Tertio utiliter, quia capta praeda, Jerem.
passed into glory third profitably because taken the-prey Jer.
IIII: adscendit leo de cubili suo et praedo gentium,
IIII went-up the-lion from lair his and the-plunderer of-the-nations
se levavit. Item Johann.: cum exaltatus fuero, a
himself raised likewise John when lifted-up I-shall-have-been from
terra omnia traham ad me ipsum, id est: cum exaltatus
the-earth all-things I-shall-draw to me myself that is when lifted-up
fuero a terra, animam scilicet educendo de limbo et
I-shall-have-been from the-earth the-soul namely by-leading-out from limbo and

corpus de sepulchro omnia traham etc. Quarto mirabiliter,
the-body from the-tomb all-things I-shall-draw etc. fourth wonderfully
quia remanente clauso sepulchro. Sicut enim exsistente
because remaining closed the-tomb as for remaining
clauso matris utero exivit et ad discipulos januis
closed of-his-mother the-womb he-went-out and to the-disciples the-doors
clausis intravit, sic nimirum exsistente clauso sepulchro inde
closed he-entered so assuredly remaining closed the-tomb thence
exire potuit. Unde legitur in hystoria scholastica, quod
to-go-out he-could whence it-is-read in the-history scholastic that
cuidam monacho sancti Laurentii extra muros anno ab
to-a-certain monk of-Saint Lawrence outside the-walls in-the-year from
incarnatione domini millesimo CXI. miranti de cingulo
the-incarnation of-the-Lord thousandth CXI wondering at the-girdle
suo, quo accinctus erat, insoluto projecto ante illum
his with-which girded he-was unloosed thrown before him
vox in aëre est facta: sic potuit Christus clauso exire
a-voice in the-air was made thus could Christ closed to-go-out-of
sepulchro. Quinto veraciter, quia in corpore vero et proprio.
the-tomb fifth truly because in a-body true and his-own
Sex autem modis se vere resurrexisse probavit, primo
in-six moreover ways himself truly to-have-risen-again he-proved first
per angelum, qui non mentitur, secundo per frequentem
by an-angel who not lies second by frequent
apparitionem. Per haec duo ostendit se vere resurrexisse.
appearance by these two he-showed himself truly to-have-risen-again
Tertio per comestionem, per quod probavit, quod non arte
third by eating by which he-proved that not by-art
magica; quarto per palpationem, per quod probavit quod
magic fourth by touching by which he-proved that
in vero corpore; quinto per cicatricum ostensionem, per
in a-true body fifth by of-the-scars the-showing by

quod probavit, quod in eodem corpore, in quo mortuus
which he-proved that in the-same body in which dead
fuit; sexto per domus clausis januis ingressionem, per
he-was sixth by of-the-house the-closed doors entry by
quod ostendit, quod glorificatus surrexit. Hae enim omnes
which he-showed that glorified he-rose these for all
dubitationes circa Christi resurrectionem videntur fuisse
doubts concerning of-Christ the-resurrection seem to-have-been
in discipulis Septimo surrexit immortaliter, quia nunquam
in the-disciples seventh he-rose immortally because never
de caetero moriturus. Roman. VI: Christus resurrexit ex
for the-rest about-to-die Rom. VI Christ rose-again from
mortuis jam non moriturus. Dixit tamen Dyonisius in
the-dead now not about-to-die said yet Dionysius in
epistola ad Demophilum, Christum etiam post adscensionem
the-letter to Demophilus Christ even after the-ascension
cuidam sancto viro nomine Carpo dixisse: paratus sum
to-a-certain holy man by-name Carpus to-have-said ready I-am
rursus pro hominibus salvandis pati; per quod videtur, si
again for men to-be-saved to-suffer by which it-seems if
possibile esset, adhuc pro hominibus mori paratus esset.
possible it-were still for men to-die ready he-would-be
Retulit enim praedictus Carpus, vir mirae sanctitatis,
related for the-aforesaid Carpus a-man of-wonderful holiness
beato Dyonisio, ut in eadem epistola continetur, quod
to-blessed Dionysius as in the-same letter is-contained that
cum quidam infidelium fidelem quendam pervertisset, adeo
when a-certain of-the-unbelievers a-believer certain had-perverted so-much
Carpus moleste tulit, ut ex hoc infirmitatem incurreret.
Carpus grievously bore that from this an-illness he-incurred
Tantae autem sanctitatis erat, ut nunquam celebraret, quin
of-such moreover holiness he-was that never he-celebrated but-that

sibi coelestis visio inferretur. Sed cum pro utriusque
to-him a-heavenly vision was-brought but when for of-both
conversione orare deberet, Deum tamen quotidie exorabat,
the-conversion to-pray he-ought God yet daily he-besought
ut combustione quadam amborum simul immisericorditer
that by-burning a-certain of-both together mercilessly
abrumperet vitas. Et ecce circa noctis medium, dum
he-would-break-off the-lives and behold about of-the-night the-middle while
evigilaret et hanc orationem faceret, subito domus, in qua
he-was-awake and this prayer was-making suddenly the-house in which
erat, in duo divisa fuit et quaedam fornax immensa ibidem
he-was into two divided was and a-certain furnace immense there
apparuit respiciensque sursum vidit coelum apertum et
appeared and-looking upward he-saw heaven opened and
ibidem Jesum circumdatum multitudine angelorum. Deinde
there Jesus surrounded by-a-multitude of-angels then
juxta fornacem praedicti duo viri tremuli stare cernuntur,
beside the-furnace aforesaid two men trembling to-stand are-seen
qui a serpentibus de fornace procedentibus morsibus et
who by serpents from the-furnace coming-forth with-bites and
involutionibus violenter in fornacem trahebantur necnon a
with-coilings violently into the-furnace were-being-dragged and-also by
quibusdam aliis viris impingebantur. Haec videns Carpus
certain other men were-being-pushed these-things seeing Carpus
adeo in istorum vindicta delectabatur, ut superiorem quidem
so-much in their punishment delighted that the-higher indeed
visionem intueri contemneret et in horum vindictam totus
vision to-gaze-on he-disdained and in their punishment wholly
intentus maneret, ita quod plurimum moleste ferebat, quod
intent he-remained so that very-much grievously he-bore that
in fornacem non cito cadebant. Tandem cum difficulter in
into the-furnace not quickly they-fell at-last when with-difficulty to

coelum respexisset et praedictam visionem ut prius vidisset,
heaven he-had-looked and the-aforesaid vision as before had-seen
ecce Jesus hominum illorum misertus ex supercoelesti throno
behold Jesus on-men those having-pitied from the-supercelestial throne
surrexit et usque ad illos cum multitudine angelorum
rose and all-the-way to them with a-multitude of-angels
descendens manum extendit et ipsos eripuit dixitque
descending his-hand stretched-out and them snatched-away and-said
Jesus Carpo manu extensa: percutite contra me de caetero,
Jesus to-Carpus with-hand outstretched strike against me for the-rest
paratus sum enim rursus pro hominibus salvandis pati
ready I-am for again for men to-be-saved to-suffer
et hoc mihi amicum, non, quod alii peccent homines.
and this to-me dear not that others should-sin men
Hanc autem visionem, quam recitat Dyonisius, gratia hujus
this moreover vision which relates Dionysius for-the-sake of-this
verbi posuimus. Circa quartum, quare non exspectavit
word we-have-set concerning the-fourth why not he-waited
cum aliis resurgere, quando scilicet fiet generalis
with the-others to-rise-again when namely will-take-place the-general
resurrectio. Secundum est, quod propter tres rationes voluit
resurrection the-second is that on-account-of three reasons he-willed
differre. Primo propter corporis dignitatem. Cum enim illud
to-defer first on-account-of of-the-body the-dignity since for that
corpus esset dignissimum, ex eo quod erat deificatum sive
body was most-worthy from this that it-was deified or
divinitati unitum, non fuit decens, ut tamdiu sub pulvere
to-the-divinity united not it-was fitting that so-long under the-dust
jaceret. Unde Psalm.: non dabis sanctum tuum, id est
it-should-lie whence Ps. not you-will-give holy-one your that is
corpus sanctificatum, id est deificatum, videre corruptionem.
the-body sanctified that is deified to-see corruption

Item Psalm.: surge domine in requiem tuam tu et
likewise Ps. arise O-Lord into rest your you and
archa sanctificationis tuae. Et vocatur archa sanctificationis
the-ark of-sanctification your and is-called the-ark of-sanctification
corpus illud, quod fuit contentivum divinitatis. Secundo
body that which was containing of-the-divinity second
propter fidei firmitatem: si enim tunc non surrexisset,
on-account-of of-faith the-firmness if for then not he-had-risen
fides periisset nec verum Deum aliquis credidisset.
faith would-have-perished nor true God anyone would-have-believed
Quod patet ex hoc, quod in passione excepta beata virgine
which is-clear from this that in the-passion excepted the-blessed virgin
omnes fidem amiserunt, sed cognita resurrectione ipsam
all faith lost but known the-resurrection it
recuperaverunt, I. Cor. XV: si Christus non resurrexisset,
they-recovered I Cor. XV if Christ not had-risen-again
vana est fides nostra. Tertio propter nostrae resurrectionis
vain is faith our third on-account-of of-our resurrection
exemplaritatem. Raro enim inveniretur, qui resurrectionem
the-exemplarity rarely for would-be-found one-who resurrection
futuram speraret, nisi eam in exemplo praecessisse videret,
future would-hope unless it in example to-have-gone-before he-saw
et propter hoc dicit apostolus: quia si Christus resurrexit
and on-account-of this says the-apostle that if Christ rose-again
et nos resurgemus, quia ejus resurrectio est causa
also we shall-rise-again because his resurrection is the-cause
exemplaris nostrae resurrectionis. Gregorius: exemplo dominus
exemplary of-our resurrection Gregory by-example the-Lord
monstravit, quod promisit in praemio, ut sicut omnes ipsum
showed what he-promised in reward that as all him
resurrexisse fideles cognoscerent, ita in se ipsis in fine
to-have-risen-again the-faithful knew so in them themselves at the-end

mundi praemia resurrectionis sperarent Idem: non plus
of-the-world the-rewards of-resurrection they-might-hope the-same not more
quam triduanam esse mortem voluit, ne, si in illo resurrectio
than of-three-days to-be death he-willed lest if in him resurrection
differretur, in nobis omnino desperaretur. Ideo habemus
were-deferred in us altogether it-should-be-despaired-of therefore we-have
spem resurrectionis nostrae considerata gloria capitis nostri.
hope of-resurrection our considered the-glory of-head our
Circa quintum, scilicet propter quid resurrexit. Sciendum,
concerning the-fifth namely on-account-of what he-rose-again it-is-to-be-known
quod propter quatuor magnas utilitates nostras surrexit.
that on-account-of four great benefits our he-rose
Est enim ejus resurrectio operans justificationem peccatorum,
is for his resurrection working the-justification of-sinners
docens novitatem morum, generans spem de receptione
teaching newness of-morals begetting hope of the-receiving
remunerandorum et causans resurrectionem omnium. De
of-the-things-to-be-rewarded and causing the-resurrection of-all of
primo Roman. IV: traditus est propter delicta nostra
the-first Rom. IV delivered-up he-was on-account-of offenses our
et resurrexit propter justificationem nostram. De secundo
and rose-again on-account-of justification our of the-second
Roman. VI: sicut Christus resurrexit a mortuis per
Rom. VI as Christ rose-again from the-dead through
gloriam patris, ita et nos in novitate vitae ambulemus.
the-glory of-the-Father so also we in newness of-life may-walk
De tertio I. Petr. II: qui propter magnam misericordiam
of the-third I Pet. II who on-account-of great mercy
suam resuscitavit nos in spem vitae per resurrectionem
his raised-again us into hope of-life through the-resurrection
Christi a mortuis. De quarto I. Cor. XV: Christus
of-Christ from the-dead of the-fourth I Cor. XV Christ

dominus resurrexit a mortuis primitiae dormientium,
the-Lord rose-again from the-dead the-first-fruits of-those-who-sleep
quoniam quidem per hominem mors et per hominem
because indeed by man death and by man
resurrectio mortuorum. Et notandum quod, sicut patet
the-resurrection of-the-dead and it-is-to-be-noted that as is-clear
per praedicta, Christus in sua resurrectione quatuor habuit
from the-aforesaid Christ in his resurrection four had
propria. Primum est, quod nostra resurrectio usque in
proper-things the-first is that our resurrection all-the-way to
finem differtur, sua vero die tertia celebrata est. Secundum
the-end is-deferred his but on-day the-third celebrated was the-second
quia nos per illum resurgimus, ille vero per se. Unde
because we through him rise-again he but through himself whence
Ambrosius: quomodo potuit adjutorium sui corporis
Ambrose how could the-help of-his-own body
quaerere suscitandi, qui alios suscitavit? Tertium est, quia
seek of-raising who others raised the-third is because
nos incineramur, sed corpus ejus incinerari non potuit.
we are-turned-to-ashes but the-body his to-be-turned-to-ashes not could
Quartum est, quia sua resurrectio est nostrae resurrectionis
the-fourth is because his resurrection is of-our resurrection
causa efficiens, exemplaris et sacramentalis. De prima
the-cause efficient exemplary and sacramental of the-first
causa Glossa super Psalm.: ad vesperum demorabitur fletus
cause the-Gloss upon Ps. at evening will-linger weeping
etc. Resurrectio Christi est causa efficiens resurrectionis
etc. the-resurrection of-Christ is the-cause efficient of-the-resurrection
animae in praesenti et corporis in futuro. De secunda
of-the-soul in the-present and of-the-body in the-future of the-second
I. Cor. XV: si Christus resurrexit etc. De tertia Roman.
I Cor. XV if Christ rose-again etc. of the-third Rom.

VI ut quomodo Christus etc. Circa sextum, scilicet
VI that as Christ etc. concerning the-sixth namely
quotiens resurgens apparuerit, notandum est, quod ipsa
how-often rising-again he-appeared to-be-noted it-is that on-the-very
die resurrectionis apparuit quinque vicibus et aliis diebus
day of-the-resurrection he-appeared five times and on-other days
sequentibus etiam quinque vicibus. Primo enim apparuit
following also five times first for he-appeared
Mariae Magdalenae. Joh. XX, item Marci ult.: surgens
to-Mary Magdalene John XX likewise Mark last rising
Jesus mane prima sabbati apparuit primo Mariae
Jesus in-the-morning on-the-first of-the-sabbath he-appeared first to-Mary
Magdalenae etc., quae typum gerit poenitentium. Voluit
Magdalene etc. who the-type bears of-penitents he-willed
autem primo apparere Mariae Magdalenae quinque de causis.
moreover first to-appear to-Mary Magdalene five for causes
Primo quia ardentius diligebat, Luc. VII: dimissa sunt
first because more-ardently she-loved Luke VII forgiven are
ei peccata multa, quoniam dilexit multum. Secundo, ut
to-her sins many because she-loved much second that
ostenderet se mortuum pro peccatoribus. Matth. IX: non
he-might-show himself dead for sinners Matt. IX not
veni vocare justos sed peccatores. Tertio quia meretrices
I-came to-call the-just but sinners third because harlots
praecedunt sapientes in regno caelorum. Matth. XXI:
go-before the-wise in the-kingdom of-the-heavens Matt. XXI
amen dico vobis, quia meretrices praecedent vos in regno
amen I-say to-you that harlots will-go-before you into the-kingdom
caelorum etc. Quarto, ut sicut mulier fuit nuntia mortis,
of-the-heavens etc. fourth that as a-woman was messenger of-death
ita esset nuntia vitae, secundum Glossam. Quinto ut,
so she-might-be messenger of-life according-to the-Gloss fifth that

ubi abundavit delictum, superabundaret et gratia. Sicut
where abounded the-offense might-superabound also grace as
dicitur Rom. V: secundo apparuit mulieribus redeuntibus
is-said Rom. V second he-appeared to-the-women returning
a monumento, quando dixit iis: avete, et accesserunt
from the-tomb when he-said to-them hail and they-came-near
et tenuerunt pedes ejus. Matth. ult.: et typum gerunt
and held feet his Matt. last and the-type they-bear
humilium, quibus dominus apparet. Tum ratione sexus,
of-the-humble to-whom the-Lord appears both by-reason of-sex
tum ratione affectus, quia tenuerunt pedes ejus. Tertio
and by-reason of-affection because they-held feet his third
apparuit Simoni, sed ubi et quando, nescitur, nisi forte,
he-appeared to-Simon but where and when is-not-known unless perhaps
quando redibat a monumento cum Johanne. Potuit
when he-was-returning from the-tomb with John it-could
enim esse, quod Petrus a Johanne alicubi divertit et
for be that Peter from John somewhere turned-aside and
ibi dominus sibi apparuit, Luc. ult. vel forte quando
there the-Lord to-him appeared Luke last or perhaps when
ad monumentum solus intravit, sicut dicitur in hystoria
into the-tomb alone he-entered as is-said in the-history
scholastica, vel forte in cavea sive spelunca. Dicitur enim in
scholastic or perhaps in a-cave or grotto it-is-said for in
iisdem hystoriis, quod, quando Christum negavit, fugit in
the-same histories that when Christ he-denied he-fled into
caveam, quae modo dicitur Gallicantus, in qua, ut dicitur,
a-cave which now is-called Gallicantus in which as is-said
per tres dies flevit, ex eo quod Christum negavit et ibi
for three days he-wept from this that Christ he-denied and there
Christus sibi apparuit et eum confortavit. Petrus autem
Christ to-him appeared and him comforted Peter moreover

interpretatur obediens et gerit typum obedientium, quia
is-interpreted obedient and bears the-type of-the-obedient because
illi dominus apparet. Quarto apparuit discipulis in Emaus,
to-them the-Lord appears fourth he-appeared to-the-disciples at Emmaus
quod interpretatur desiderium consilii et significat pauperes
which is-interpreted desire of-counsel and signifies the-poor
Christi, qui volunt illud consilium adimplere: vade et vende
of-Christ who wish that counsel to-fulfill go and sell
omnia, quae habes et da pauperibus etc. Quinto apparuit
all-things which you-have and give to-the-poor etc. fifth he-appeared
discipulis congregatis in unum et significat religiosos cum
to-the-disciples gathered in one and signifies the-religious with
foribus quinque sensuum clausos. Joh. XX. Hae quinque
the-doors of-the-five senses closed John XX these five
apparitiones ipsa die resurrectionis factae sunt et has
appearances on-the-very day of-the-resurrection made were and these
repraesentat sacerdos in missa quinquies se vertens ad
represents the-priest at mass five-times himself turning to
populum. Sed tertia versio est cum silentio, quia significat
the-people but the-third turning is with silence because signifies
tertiam apparitionem factam Petro, quae nescitur ubi vel
the-third appearance made to-Peter which is-not-known where or
quando facta fuerit. Sexto apparuit octava die discipulis
when made it-was sixth he-appeared on-the-eighth day to-the-disciples
congregatis praesente Thoma, qui dixerat, se non credere
gathered present Thomas who had-said himself not to-believe
nisi videret, et significat haesitantes in fide. Joh. XX.
unless he-saw and it-signifies the-wavering in faith John XX
Septimo discipulis piscantibus. Johann. ult.; et significat
seventh to-the-disciples fishing John last and it-signifies
praedicantes, qui sunt piscatores hominum. Octavo discipulis
preachers who are fishers of-men eighth to-the-disciples

in monte Thabor. Matth. ult.; et significat contemplativos,
on the-mount Tabor Matt. last and it-signifies the-contemplatives
quia in praedicto monte transfiguratus fuit. Nono undecim
because on the-aforesaid mount transfigured he-was ninth to-the-eleven
discipulis recumbentibus in coenaculo, ubi incredulitatem
disciples reclining in the-upper-room where the-incredulity
eorum et duritiam cordis exprobravit. Matth. ult.: quos
their and hardness of-heart he-reproached Matt. last whom
intelligimus peccatores in undenario transgressionis positos,
we-understand sinners in the-eleven of-transgression placed
quos dominus aliquando visitat immisericorditer. Decimo et
whom the-Lord sometimes visits unmercifully tenth and
ultimo apparuit discipulis exsistentibus in monte oliveti,
last he-appeared to-the-disciples being on the-mount of-Olives
Luc. ult., per quos significantur misericordes et misericordiae
Luke last by whom are-signified the-merciful and of-mercy
oleum diligentes. De hoc loco adscenditur in coelum, quia
the-oil loving from this place it-is-ascended into heaven because
pietas ad omnia valet promissionem habens etc. I. Timoth.
piety for all-things avails promise having etc. I Tim.
IV. Sunt et aliae tres apparitiones, quae referuntur in
IV there-are also other three appearances which are-related on
ipsa die resurrectionis factae, sed tamen hoc ex textu non
the-very day of-the-resurrection made but yet this from the-text not
habetur. Prima quando apparuit Jacobo justo, id est Jacobo
is-had the-first when he-appeared to-James the-just that is to-James
Alphei, de qua apparitione invenies in legenda ipsius
of-Alphaeus of which appearance you-will-find in the-legend of-the-same
Jacobi. Alia qua ipsa die apparuisse dicitur Joseph,
James another in-which on-that-same day to-have-appeared he-is-said to-Joseph
sicut legitur in evangelio Nicodemi. Nam cum audiissent
as is-read in the-gospel of-Nicodemus for when had-heard

Judaei, quod Joseph corpus Jesu a Pylato petiisset et
the-Jews that Joseph the-body of-Jesus from Pilate had-asked and
ipsum in monumento suo posuisset, indignati adversus eum
it in tomb his had-placed indignant against him
ipsum ceperunt et in quodam cubiculo diligenter clauso et
him they-seized and in a-certain chamber carefully closed and
sigillato recluserunt, post sabbatum eum occidere volentes
sealed they-shut-up after the-sabbath him to-kill wishing
et ecce Jesus in ipsa nocte resurrectionis suspensa domo
and behold Jesus in that-very night of-the-resurrection lifted-up the-house
a quatuor angelis ad eum intravit et faciem ejus extersit
by four angels to him entered and face his wiped
et osculum dedit et inde salvis sigillis eum educens in
and a-kiss gave and thence safe the-seals him leading-out into
domum suam in Arimathia ipsum adduxit. Tertia, qua
house his in Arimathea him brought the-third in-which
ante caeteros virgini Mariae apparuisse creditur; licet
before the-others to-the-virgin Mary to-have-appeared he-is-believed although
hoc ab evangelistis taceatur. Hoc romana ecclesia
this by the-evangelists be-passed-over-in-silence this the-Roman church
approbare videtur, quae statim ipsa die apud sanctam
to-approve seems which at-once on-that-very day at Saint
Mariam celebrat stationem. Si enim hoc ideo non
Mary celebrates the-station if for this for-that-reason not
creditur, quia nullus evangelista testatur, consequens est,
is-believed because no evangelist testifies it-follows is
ut post resurrectionem nunquam sibi apparuerit, quia
that after the-resurrection never to-her he-appeared because
ubi vel quando, nullus evangelista edisserit. Sed absit, ut
where or when no evangelist explains but far-be-it that
talem matrem talis filius tali negligentia dehonoraverit.
such a-mother such a-son with-such neglect should-have-dishonored

Sed ideo forsan hic evangelistae subticuerunt, quia
but for-this-reason perhaps here the-evangelists kept-silent because
eorum fuit officium solummodo resurrectionis testes inducere,
their was the-office only of-the-resurrection witnesses to-bring-in
matrem autem ad testificandum pro filio inducere non
the-mother moreover for testifying for the-son to-bring-in not
decuit. Si enim verba extranearum feminarum deliramenta
befitted if for the-words of-strange women ravings
visa sunt, quanto magis matrem non pro filii amore
seen were how-much more the-mother not for of-her-son love
crederent delirare, hoc igitur evangelistae scribere noluerunt,
would-they-believe to-rave this therefore the-evangelists to-write would-not
sed pro constanti reliquerunt. Debuit enim matrem prius
but as constant left he-ought for the-mother first
laetificare de resurrectione, quia amplius caeteris constat
to-gladden about the-resurrection because more-than the-others it-is-agreed
doluisse de morte, ne matrem praetereat, qui sic alios
to-have-grieved about the-death lest the-mother he-pass-by who thus others
consolari festinat. Hoc etiam Ambrosius testatur in libro
to-console hastens this also Ambrose testifies in the-book
tertio de virginibus dicens: vidit mater resurrectionem
third on virgins saying saw the-mother the-resurrection
domini, et primo vidit et credidit, vidit Maria Magdalena,
of-the-Lord and first she-saw and believed saw Mary Magdalene
quamvis adhuc ista nutaret. Sedulius quoque agens de
although still she wavered Sedulius also treating of
Christi apparitione sic dicit: semper virgo manens, hujus
of-Christ the-appearance thus says ever virgin remaining of-this-one
se visibus astans, luce palam dominus prius obtulit,
herself to-the-sight standing-by in-light openly the-Lord first offered
bona mater, grandia divulgans miracula, quae fuit olim
the-good mother great proclaiming miracles who was once

advenientis iter, haec fit redeuntis et index. De
of-him-coming the-way this-one becomes of-him-returning also the-guide of
septimo autem et ultimo hic considerando, qualiter sanctos
the-seventh moreover and last here to-be-considered how the-holy
patres, qui erant in limbo, Christus eduxit et quid ibi
fathers who were in limbo Christ led-out and what there
egit, evangelium aperte non explanavit. Augustinus tamen in
he-did the-gospel openly not has-explained Augustine yet in
quodam sermone et Nicodemus in suo evangelio aliquatenus
a-certain sermon and Nicodemus in his gospel to-some-extent
hoc ostendunt. Ait enim sanctus Augustinus: mox ut
this show says for Saint Augustine as-soon as
Christus spiritum tradidit, unita suae deitati anima ad
Christ the-spirit gave-up united to-his deity the-soul to
inferorum profunda descendit cumque tenebrarum terminum
of-those-below the-depths descended and-when of-darkness the-boundary
quasi quidam depraedator splendidus ac terribilis attigisset,
as-if a-certain plunderer splendid and terrible had-reached
adspicientes eum impiae ac tartareae legiones territae
beholding him the-impious and hellish legions terrified
inquirere coeperunt dicentes: unde est iste tam fortis, tam
to-inquire began saying whence is this-one so strong so
terribilis vel tam splendidus, tam praeclarus? mundus ille,
terrible or so splendid so illustrious the-world that
qui nobis subditus fuit, nunquam nobis talem mortuum
which to-us subject was never to-us such a-dead-man
misit, nunquam inferis talia munera destinavit; quis
sent never to-those-below such gifts dispatched who
est ergo, qui sic intrepidus nostros fines ingreditur et
is therefore he-who thus fearless our borders enters and
non solum nostra supplicia non veretur, verum etiam alios
not only our punishments not fears but also others

de nostris vinculis absolvit? Ecce ipsi, qui sub nostris
from our bonds looses behold those-very who under our
solebant suspirare tormentis, insultant nobis de perceptione
were-wont to-sigh torments insult us about the-receiving
salutis et non solum jam nihil verentur, sed insuper nobis
of-salvation and not only now nothing they-fear but moreover us
minantur. Nunquam hic sic mortui superbierunt nec aliquando
they-threaten never here thus the-dead were-proud nor at-any-time
sic potuerunt laeti esse captivi. Ad quid huc istum adducere
thus could joyful be captives to what here this-one to-bring-in
voluistis? O princeps noster, periit laetitia tua, in luctum
did-you-wish O prince our has-perished joy your into mourning
conversa sunt gaudia tua. Dum tu Christum suspendis in
turned are the-joys your while you Christ hang on
ligno, ignoras, quanta damna sustineas in inferno. Post
the-wood you-do-not-know how-great losses you-sustain in hell after
istas crudelium voces infernalium ad imperium domini
these of-the-cruel voices of-the-infernal-ones at the-command of-the-Lord
omnes ferrei confracti sunt vectes et ecce innumerabiles
all iron broken were the-bars and behold innumerable
sanctorum populi ejus genibus provoluti lacrimabili voce
of-the-saints the-peoples at-his knees prostrate with-tearful voice
clamabant: advenisti redemtor mundi, advenisti, quem
cried you-have-come Redeemer of-the-world you-have-come whom
desiderantes quotidie exspectabamus; descendisti pro nobis
desiring daily we-awaited you-descended for us
ad inferos, noli nobis deesse, cum reversus fueris
to those-below do-not to-us be-wanting when returned you-will-have-been
ad superos: adscende, domine Jesu, inferno exspoliato et
to those-above ascend O-Lord Jesus hell despoiled and
auctore mortis suis vinculis irretito, redde jam laetitiam
the-author of-death in-his-own bonds entangled give-back now joy

mundo, succurre, inquiunt, jam saevas exstingue poenas
to-the-world help they-say now the-savage extinguish punishments
et miserando resolve captivos, dum hic es, absolve reos,
and pitying release the-captives while here you-are absolve the-guilty
dum adscenderis, defende tuos. Haec Augustinus. In
when you-will-have-ascended defend your-own these-things Augustine in
evangelio Nicodemi legitur, quod Carinus et Leucius filii
the-gospel of-Nicodemus it-is-read that Carinus and Leucius the-sons
Simeonis senis cum Christo resurrexerunt et Annae et
of-Simeon the-old with Christ rose-again and to-Annas and
Cayphae et Nicodemo et Joseph et Gamalieli apparuerunt
to-Caiaphas and to-Nicodemus and to-Joseph and to-Gamaliel appeared
et ab iis adjurati, quae Christus apud inferos gessit,
and by them adjured the-things-which Christ among those-below did
narraverunt dicentes: cum essemus cum omnibus patribus
narrated saying when we-were with all fathers
nostris patriarchis in caligine tenebrarum, subito factus est
our the-patriarchs in the-gloom of-darkness suddenly made was
aureus solis color purpureusque et regalis lux illustrans
golden of-the-sun the-color and-purple and royal a-light shining
super nos statimque Adam humani generis pater exsultavit
upon us and-at-once Adam of-the-human race the-father exulted
dicens: lux ista auctoris est luminis sempiterni, qui nobis
saying light this of-the-author is of-light everlasting who to-us
promisit mittere lumen coaeternum suum. Et exclamavit
promised to-send light coeternal his and cried-out
Ysaias dicens: haec est lux patris, filius Dei, sicut
Isaiah saying this is the-light of-the-Father the-Son of-God as
praedixi, cum essem vivus in terris, populus, qui ambulabat
I-foretold when I-was alive on earth the-people who walked
in tenebris, vidit lucem magnam. Tunc supervenit genitor
in darkness saw a-light great then came-up father

noster Simeon et exsultans dixit: glorificate dominum, quia
our Simeon and exulting said glorify the-Lord because
ego Christum infantem natum in manibus suscepi in templo
I Christ an-infant born in hands received in the-temple
et compulsus spiritu sancto dixi: nunc viderunt oculi mei
and compelled by-the-Spirit Holy I-said now have-seen eyes my
salutare tuum quod parasti etc. Post hoc supervenit
salvation your which you-have-prepared etc. after this came-up
quidam eremi cultor et interrogatus a nobis, quis esset,
a-certain of-the-desert dweller and asked by us who he-was
dixit: ego sum Johannes, qui Christum baptizavi et ante
said I am John who Christ baptized and before
ipsum parare vias ejus praeivi et ipsum ostendi digito
him to-prepare the-ways his went-ahead and him showed with-finger
dicens: ecce agnus Dei etc. et descendi nuntiare vobis, quia
saying behold the-Lamb of-God etc. and I-descended to-announce to-you that
in proximo est Christum visitare nos. Tunc Seth dixit: cum
in the-nearness it-is Christ to-visit us then Seth said when
ivissem ad portas paradisi rogare dominum, ut transmitteret
I-had-gone to the-gates of-paradise to-ask the-Lord that he-would-send
mihi angelum suum, ut daret mihi de oleo misericordiae,
to-me angel his to give to-me of the-oil of-mercy
ut inungerem corpus patris mei Adae, cum esset infirmus,
that I-might-anoint the-body of-father my Adam when he-was sick
apparuit Michael angelus dicens: noli laborare lacrymis
appeared Michael the-angel saying do-not labor with-tears
orando propter oleum ligni misericordiae. Quia nullo modo
by-praying for the-oil of-the-tree of-mercy because in-no way
poteris de illo accipere, nisi quando completi fuerint
you-will-be-able from it to-receive unless when fulfilled will-have-been
quinque millia quingenti anni. Haec audientes omnes
five thousand five-hundred years these-things hearing all

patriarchae et prophetae exsultaverunt magna exsultatione,
the-patriarchs and prophets exulted with-great exultation
tunc Sathan princeps et dux mortis dixit ad inferum:
then Satan the-prince and leader of-death said to hell
praeparate suscipere Jesum, qui se gloriatur Christum
prepare to-receive Jesus who himself boasts Christ
filium Dei esse et homo est timens mortem dicens: tristis
the-Son of-God to-be and a-man is fearing death saying sorrowful
est anima mea usque ad mortem etc. et multos, quos
is soul my all-the-way to death etc. and many whom
feci surdos, sanavit et claudos erexit. Respondens inferus
I-made deaf he-healed and the-lame he-raised-up answering hell
dixit: si potens es tu, qualis est homo ille Jesus, qui
said if mighty you-are you what-sort is man that Jesus who
timens mortem potentiae tuae adversatur? Nam si dicit
fearing death to-power your is-opposed for if he-says
se timere mortem, capere te vult et vaeh tibi erit
himself to-fear death to-take you he-wishes and woe to-you will-be
in sempiterna saecula. Cui Sathan: ego illum tentavi et
for everlasting ages to-whom Satan I him tempted and
populum adversum illum excitavi, jam lanceam exacui,
the-people against him stirred-up already the-lance I-have-sharpened
fel et acetum miscui, lignum crucis praeparavi: in
gall and vinegar I-have-mixed the-wood of-the-cross I-have-prepared in
proximo est mors ejus, ut perducam eum ad te. Cui
the-nearness is death his that I-may-bring him to you to-whom
inferus: ipsene est, qui suscitavit Lazarum, quem tenebam?
hell he-himself is-it who raised Lazarus whom I-was-holding
Cui Sathan: ipse est. Cui inferus: conjuro te per
to-whom Satan he it-is to-whom hell I-adjure you by
virtutes tuas et meas, ne perducas eum ad me, ego
powers your and mine that-not you-bring him to me I

enim cum audivi imperium verbi ejus, contremui nec ipsum
for when I-heard the-command of-word his I-trembled nor him
Lazarum continere potui, sed excutiens se ut aquila super
Lazarus to-hold I-could but shaking himself as an-eagle beyond
omnem agilitatem saliens exivit a nobis et, cum haec
all agility leaping he-went-out from us and while these-things
loqueretur, facta est vox ut tonitruum dicens: tollite portas
he-was-saying made was a-voice like thunder saying lift-up the-gates
principes vestras et elevamini portae aeternales et introibit
princes your and be-lifted-up gates eternal and will-enter
rex gloriae. Ad hanc vocem concurrerunt daemones et
the-king of-glory at this voice ran-together the-demons and
ostia aenea cum vectibus ferreis clauserunt. Tunc dixit
the-doors brazen with bars iron closed then said
David: nonne ego prophetavi dicens: confiteantur domino
David did-not I prophesy saying let-them-confess to-the-Lord
etc., quia contrivit portas aeneas etc. Facta est iterum
etc. because he-has-broken the-gates brazen etc. made was again
vox maxima dicens: tollite portas etc. Videns inferus, quod
a-voice very-great saying lift-up the-gates etc. seeing hell that
duabus vicibus clamaverat, quasi ignorans dixit: quis est iste
two times it-had-cried as-if not-knowing said who is this
rex gloriae? Cui Daniel: dominus fortis et potens, dominus
king of-glory to-whom Daniel the-Lord strong and mighty the-Lord
potens in proelio, ipse est rex gloriae. Tunc rex gloriae
mighty in battle he is the-king of-glory then the-king of-glory
supervenit et aeternas tenebras illustravit et extendens
came-up and the-eternal darkness illuminated and stretching-out
dominus manum et tenens dextram Adae dixit: pax tibi
the-Lord his-hand and holding the-right-hand of-Adam said peace to-you
cum omnibus filiis tuis justis meis, et adscendit dominus
with all sons your just my-ones and ascended the-Lord

ab inferis et omnes sancti sunt eum secuti. Dominus
from those-below and all the-saints have him followed the-Lord
autem tenens manum Adae tradidit Michaeli archangelo
moreover holding the-hand of-Adam handed to-Michael the-archangel
et introduxit eos in paradisum, quibus occurrerunt duo
and he-led them into paradise whom met two
viri vetusti dierum et interrogati sunt a sanctis: qui estis
men ancient of-days and asked were by the-saints who are
vos, qui nobiscum in inferis mortui nondum fuistis et in
you who with-us in hell dead not-yet have-been and in
paradiso corpore collocati estis? Et respondit unus ex iis:
paradise in-body placed are and answered one of them
ego sum Enoch, qui hic translatus sum, hic autem est Elias,
I am Enoch who here translated was this moreover is Elijah
qui huc curru igneo assumtus est, et adhuc mortem
who hither in-a-chariot fiery taken-up was and still death
non gustavimus, sed in adventum Antichristi reservati sumus
not we-have-tasted but for the-coming of-Antichrist reserved we-are
cum eo proeliaturi et ab eo occidendi et post triduum
with him to-do-battle and by him to-be-killed and after three-days
et dimidium diem in nubibus assumendi. Et cum haec
and a-half day in the-clouds to-be-taken-up and when these-things
diceret, ecce supervenit alius vir portans in humeris crucis
he-said behold came-up another man carrying on shoulders of-the-cross
signum, qui interrogatus, quis esset, dixit: ego latro fui et
the-sign who asked who he-was said I a-thief was and
cum Jesu crucifixus fui et credidi ipsum esse creatorem et
with Jesus crucified was and I-believed him to-be the-creator and
oravi dicens: memor esto mei, domine, quando veneris
I-prayed saying mindful be of-me O-Lord when you-will-have-come
in regnum tuum; tunc dixit mihi: amen dico tibi, hodie
into kingdom your then he-said to-me amen I-say to-you today

mecum eris in paradiso, et dedit mihi istud crucis
with-me you-will-be in paradise and he-gave to-me this of-the-cross
signum dicens: hoc portans ambula in paradisum et si
sign saying this carrying walk into paradise and if
non dimiserit te ingredi angelus custos paradisi, ostende
not will-have-allowed you to-enter the-angel guardian of-paradise show
illi signum crucis et dices ad illum, quia Christus,
to-him the-sign of-the-cross and you-will-say to him that Christ
qui nunc crucifixus est, transmisit me. At cum hoc fecissem
who now crucified is has-sent me but when this I-had-done
et dixissem angelo, statim aperiens introduxit me et
and had-said to-the-angel at-once opening he-led-in me and
ad dextram paradisi collocavit me. Cum hoc Carinus et
at the-right of-paradise placed me when this Carinus and
Leucius locuti fuissent, subito transfigurati sunt et amplius
Leucius spoken had suddenly transfigured they-were and further
visi non sunt. Gregorius quoque Nyssenus vel secundum
seen not were Gregory also of-Nyssa or according-to
quosdam libros Augustinus de hoc eodem sic ait: confestim
certain books Augustine of this same thus says forthwith
aeterna nox inferorum Christo descendente resplenduit, mox
the-eternal night of-those-below with-Christ descending shone-again at-once
ferruginei janitores talia inter se umbrosa silentia metu
the-rusty doorkeepers such among themselves shadowy silences with-fear
incumbente submurmurant: quis namque est ille terribilis et
pressing-upon murmur who for is that terrible-one and
nimio splendore coruscus, nunquam talem noster excepit
with-excessive splendor gleaming never such our has-received
tartarus, nunquam in nostram cavernam talem evomuit
underworld never into our cavern such has-vomited
mundus, invasor est iste, non debitor, effractor est et
the-world an-invader is this-one not a-debtor a-breaker is and

destructor, non peccator, sed praedator. Judicem videmus,
destroyer not a-sinner but a-plunderer a-judge we-see
non supplicem, venit pugnare, non succumbere, eripere,
not a-suppliant he-came to-fight not to-succumb to-snatch-away
non manere.
not to-remain

De inventione sanctae crucis

LXVIII · THE FINDING OF THE HOLY CROSS

Seth's branch grows into a tree that Solomon's craftsmen reject; the Queen of Sheba will not cross it, Solomon buries it, and it floats up in the sheep pool for the Cross. Constantine conquers in the sign, and Jacobus weighs the histories of his baptism. Helena threatens the Jews; Judas, starved in a dry well, finds three crosses, and a dead youth rises at the third. Baptized as Quiriacus, he finds the nails and is martyred by Julian; a notary's sign of the cross routs demons.

Inventio sanctae crucis dicitur, quia tali die sancta crux
the-finding of-the-holy cross is-called because on-such a-day the-holy cross
inventa fuisse refertur. Nam et antea fuit inventa a Seth,
found to-have-been is-reported for also before it-was found by Seth
filio Adam, in terrestri paradiso, sicut infra narratur, a
the-son of-Adam in the-earthly paradise as below is-told by
Salomone in Libano, a regina Saba in Salomonis templo, a
Solomon in Lebanon by the-queen of-Sheba in of-Solomon the-temple by
Judaeis in aqua piscinae, hodie ab Helena in monte Calvariae.
the-Jews in the-water of-the-pool today by Helena on the-mount of-Calvary
Inventio sanctae crucis post annos CC et amplius a
the-finding of-the-holy cross after years CC and more from
resurrectione domini facta est, legitur enim in evangelio
the-resurrection of-the-Lord made was it-is-read for in the-gospel

Nicodemi, quod cum Adam infirmaretur, Seth filius ejus
of-Nicodemus that when Adam was-sick Seth the-son his
portas paradisi adiit et oleum ligni misericordiae,
the-gates of-paradise approached and the-oil of-the-tree of-mercy
quo corpus patris perungeret et sanitatem reciperet,
with-which the-body of-his-father he-might-anoint and health he-might-recover
postulavit. Cui apparens Michael archangelus ait: noli
he-asked to-whom appearing Michael the-archangel said do-not
laborare neque flere pro oleo ligni misericordiae obtinendo,
labor nor weep for the-oil of-the-tree of-mercy to-be-obtained
quia nullatenus illud assequi poteris, nisi quando completi
because in-no-way it to-attain you-will-be-able unless when fulfilled
fuerint quinque millia quingenti anni, licet ab Adam
will-have-been five thousand five-hundred years although from Adam
usque ad passionem Christi anni tantum quinque millia
all-the-way to the-passion of-Christ years only five thousand
centum nonaginta novem fluxisse credantur. Legitur
one-hundred ninety nine to-have-flowed are-believed it-is-read
quoque alibi, quod angelus eidem ramusculum quendam
also elsewhere that the-angel to-him a-little-branch certain
obtulit et jussit, quod in monte Libani plantaretur. In
offered and ordered that on the-mount of-Lebanon it-should-be-planted in
quadam vero hystoria Graecorum licet apocrypha legitur,
a-certain indeed history of-the-Greeks although apocryphal it-is-read
quod angelus de ligno, in quo peccavit Adam, eidem
that the-angel of the-wood on which sinned Adam to-him
tradidit dicens, quod, quando faceret fructum, pater
handed saying that when it-should-make fruit his-father
sanaretur. Qui rediens et patrem mortuum inveniens ipsum
would-be-healed who returning and his-father dead finding that
ramum super tumulum patris plantavit, qui plantatus
branch upon the-grave of-his-father planted which planted

in arborem magnam crevit et usque ad Salomonis
into a-tree great grew and all-the-way to of-Solomon
tempora perduravit. Utrum autem haec vera sint, lectoris
the-times lasted whether moreover these-things true be of-the-reader
judicio relinquatur, cum in nulla chronica vel hystoria
to-the-judgment let-it-be-left since in no chronicle or history
authentica haec legantur. Salomon autem arborem tam
authentic these-things are-read Solomon moreover the-tree so
pulchram considerans ipsam praecepit incidi et in domo
beautiful considering it ordered to-be-cut and in the-house
saltus locari. Nusquam tamen, ut ait Johannes Beleth,
of-the-forest to-be-placed nowhere yet as says John Beleth
locari poterat nec alicui loco apta reperiri valebat, sed
to-be-placed it-could nor for-any place fit to-be-found it-was-able but
modo aut excedebat longitudinem aut deficiebat nimia
now either it-exceeded the-length or it-fell-short by-too-great
brevitate, si quando vero secundum loci exigentiam
shortness if ever indeed according-to of-the-place the-requirement
ipsam rationabiliter decurtassent, adeo brevis videbatur, quod
it reasonably they-had-shortened so short it-seemed that
omnino incongrua habebatur. Ob hoc indignati artifices
altogether unsuitable it-was-held on-account-of this indignant the-craftsmen
ipsam reprobaverunt et super quendam lacum, ut esset
it rejected and over a-certain lake that it-might-be
pons transeuntibus, projecerunt. Regina autem Saba cum
a-bridge for-those-crossing they-threw the-queen moreover of-Sheba when
venisset audire sapientiam Salomonis et praedictum lacum
she-had-come to-hear the-wisdom of-Solomon and the-aforesaid lake
transire vellet, vidit in spiritu, quod salvator mundi in
to-cross wished saw in spirit that the-Savior of-the-world on
ligno suspendendus fuerat, et ideo super illud lignum
the-wood to-be-hung was and therefore over that wood

transire noluit, sed ipsum protinus adoravit. In hystoria
to-cross she-would-not but it forthwith adored in the-history
tamen scholastica legitur, quod praedictum lignum regina
yet scholastic it-is-read that the-aforesaid wood the-queen
Saba in domo saltus vidit, cumque ad domum suam
of-Sheba in the-house of-the-forest saw and-when to house her
rediisset, intimavit Salomoni, quod in illo ligno quidam
she-had-returned she-made-known to-Solomon that on that wood a-certain-one
suspendendus esset, per cujus mortem Judaeorum regnum
to-be-hung was through whose death of-the-Jews the-kingdom
deleri deberet. Salomon igitur praedictum lignum inde
to-be-destroyed must Solomon therefore the-aforesaid wood thence
sustulit et in profundissimis terrae visceribus illud demergi
removed and in the-deepest of-the-earth bowels it to-be-sunk
fecit. Postea probatica piscina ibidem facta est, ubi Natmei
caused afterward the-sheep pool there made was where the-Nethinim
hostias abluebant, et non solum ex descensu angeli, sed
the-victims washed and not only from the-descent of-the-angel but
etiam ex virtute ipsius ligni traditur ibi fieri
also from the-power of-that-very wood is-handed-down there to-take-place
et aquae commotionem et infirmorum curationem.
both of-the-water the-stirring and of-the-sick the-cure
Appropinquante vero passione Christi praedictum lignum
approaching but the-passion of-Christ the-aforesaid wood
supernatasse perhibetur. Cum autem illud Judaei vidissent,
to-have-floated-up is-reported when moreover it the-Jews had-seen
ipsum acceperunt et crucem domino paraverunt, ipsa
it they-took and a-cross for-the-Lord prepared that-very
autem crux Christi ex quatuor generibus lignorum fuisse
moreover cross of-Christ of four kinds of-woods to-have-been
perhibetur, scilicet palmae, cypressi, olivae et cedri. Unde
is-reported namely of-palm of-cypress of-olive and of-cedar whence

versus: Ligna crucis palma, cedrus, cypressus, oliva. In
the-verse woods of-the-cross palm cedar cypress olive in
cruce enim fuit haec quadruplex differentia lignorum, scilicet
the-cross for was this fourfold difference of-woods namely
lignum erectum, lignum transversum, tabula supposita et
the-wood upright the-wood transverse the-tablet set-on and
truncus, cui crux erat infixa, vel secundum Gregorium
the-stump in-which the-cross was fixed or according-to Gregory
Turonensem tabula transversa, quae fuit sub pedibus Christi,
of-Tours the-board transverse which was under the-feet of-Christ
unde quodlibet horum potuit esse alicujus praedictorum
whence each-one of-these could be of-some-one of-the-aforesaid
lignorum. Hanc differentiam lignorum videtur apostolus
woods this difference of-woods seems the-apostle
innuere, cum dicit: ut possitis comprehendere cum
to-hint when he-says that you-may-be-able to-comprehend with
omnibus sanctis, quae sit longitudo, latitudo, sublimitas
all the-saints what be the-length the-breadth the-height
et profundum. Quae verba ibidem doctor egregius sic
and the-depth which words there the-doctor eminent thus
exponit: crucem, inquit, domini, cujus latitudo dicitur in
expounds the-cross he-says of-the-Lord whose breadth is-said in
transverso ligno, quo extenduntur manus, longitudo a
the-transverse wood by-which are-stretched-out the-hands the-length from
terra usque ad ipsam latitudinem, quo a manibus
the-earth all-the-way to that-very breadth by-which from the-hands
infra totum corpus affigitur, altitudo a latitudine usque
below the-whole body is-fixed the-height from the-breadth all-the-way
sursum, cui adhaeret caput, profundum vero, quod terrae
upward to-which clings the-head the-depth but which to-the-earth
infixum absconditur. Quo signo crucis omnis actio
fixed is-hidden by-which sign of-the-cross every action

humana et christiana describitur, bene operari in Christo et
human and Christian is-described well to-work in Christ and
ei perseveranter inhaerere, sperare coelestia, sacramenta
to-him perseveringly to-cling to-hope heavenly-things the-sacraments
non profanare. Istud lignum crucis pretiosum per annos
not to-profane this wood of-the-cross precious for years
CC et ultra sub terra latuit, sed ab Helena, matre
CC and beyond under the-earth lay-hidden but by Helena the-mother
Constantini imperatoris, hoc modo repertum fuit. In tempore
of-Constantine the-emperor in-this way found was in time
illo congregata est juxta Danubium fluvium multitudo
that gathered was beside the-Danube river a-multitude
innumerabilis barbarorum, volens fluvium transire et omnes
innumerable of-barbarians wishing the-river to-cross and all
regiones usque ad occidentem suo dominio subjugare.
the-regions all-the-way to the-west to-their dominion to-subjugate
Quod ubi Constantinus imperator comperit, castra movit
which when Constantine the-emperor learned the-camp he-moved
et contra Danubium se cum suo exercitu collocavit, at
and against the-Danube himself with his army placed but
barbarorum crescente multitudine et jam fluvium transeunte
of-the-barbarians growing the-multitude and already the-river crossing
Constantinus nimio terrore concutitur videns, quod essent
Constantine by-excessive terror is-shaken seeing that they-would
die crastino cum eo proelium commissuri. Sequenti
on-the-day following with him battle join on-the-following
igitur nocte ab angelo excitatur et, ut sursum respiciat,
therefore night by an-angel he-is-roused and that upward he-should-look
admonetur. Qui in coelum adspiciens vidit signum crucis
he-is-admonished who into heaven looking saw the-sign of-the-cross
ex clarissimo lumine factum litteris aureis hunc titulum
from the-brightest light made in-letters golden this inscription

habens scriptum: in hoc signo vinces. Qui coelesti
having written in this sign you-will-conquer who by-the-heavenly
visione confortatus similitudinem crucis fecit et ipsam
vision strengthened a-likeness of-the-cross made and it
ante suum exercitum ferri jussit irruensque in hostes
before his army to-be-carried ordered and-rushing on the-enemies
ipsos in fugam vertit et multitudinem maximam interfecit.
them into flight turned and a-multitude very-great killed
Tunc Constantinus omnes templorum pontifices convocavit
then Constantine all of-the-temples the-priests called-together
et cujus Dei hoc signum esset, diligentius inquisivit. Quibus
and of-what god this sign was more-diligently inquired to-whom
se nescire dicentibus quidam christiani advenerunt et
themselves not-to-know saying certain Christians came and
ei sanctae crucis mysterium et fidem trinitatis plenius
to-him of-the-holy cross the-mystery and the-faith of-the-Trinity more-fully
narraverunt. Qui in Christum perfecte tunc credidit et ab
told who in Christ perfectly then believed and from
Eusebio papa vel, secundum quosdam libros, a Caesariensi
Eusebius the-pope or according-to certain books from of-Caesarea
episcopo sacrum baptisma suscepit. Sed in hac hystoria
the-bishop the-holy baptism received but in this history
multa ponuntur, quibus contradicit hystoria tripartita et
many-things are-set which contradicts the-history tripartite and
ecclesiastica et vita sancti Silvestri et gesta pontificum
the-ecclesiastical and the-life of-Saint Sylvester and the-deeds of-the-pontiffs
Romanorum. Secundum quosdam non fuit iste Constantinus
of-the-Romans according-to some not was this Constantine
imperator, qui a beato Silvestro papa fuit baptizatus et
the-emperor who by blessed Sylvester the-pope was baptized and
ad fidem conversus, sicut aliquae hystoriae videntur innuere,
to the-faith converted as some histories seem to-hint

sed fuit Constantinus pater ipsius Constantini, sicut in
but it-was Constantine the-father of-that-very Constantine as in
aliquibus hystoriis invenitur. Ille enim Constantinus alio
some histories is-found that for Constantine in-another
modo ad fidem venit, sicut in hystoria sancti Silvestri
way to the-faith came as in the-history of-Saint Sylvester
legitur, nec ab Eusebio, sed a Silvestro baptizatus fuisse
is-read nor by Eusebius but by Sylvester baptized to-have-been
narratur. Mortuo tamen ipso Constantino Constantinus
is-narrated dead yet that-very Constantine Constantine
memor victoriae patris, quam virtute sanctae crucis
mindful of-the-victory of-his-father which by-the-power of-the-holy cross
habuerat, Helenam matrem suam Hierosolymam pro ipsa
he-had-had Helena mother his to-Jerusalem for that-very
cruce invenienda transmisit, sicut inferius est notatum.
cross to-be-found sent as below is noted
Hystoria tamen ecclesiastica hanc victoriam aliter factam
the-history yet ecclesiastical this victory otherwise made
narrat. Ait enim, quod, cum Maxentius Romanum imperium
narrates it-says for that when Maxentius the-Roman empire
invasisset, Constantinus imperator juxta pontem Albinum cum
had-invaded Constantine the-emperor beside the-bridge Albinus with
Maxentio conflicturus advenit. Cum igitur anxius multum
Maxentius about-to-clash arrived when therefore anxious much
esset et pro sibi mittendo auxilio ad coelum oculos
he-was and for to-himself to-be-sent help to heaven his-eyes
crebro levaret, vidit per soporem ad orientis partem in
often raised he-saw through sleep toward of-the-east the-part in
coelo signum fulgore igneo rutilare angelosque adstare et
heaven a-sign with-brightness fiery to-glow-red and-angels to-stand-by and
sibi dicere: Constantine, in hoc vinces. Et, ut dicitur
to-him to-say Constantine in this you-will-conquer and as is-said

in hystoria tripartita, dum Constantinus, quid hoc esset,
in the-history tripartite while Constantine what this was
miraretur, Christus nocte superveniente eidem apparuit
wondered Christ with-night coming-on to-him appeared
cum signo, quod vidit in coelo, jussitque ut fieret
with the-sign which he-saw in heaven and-ordered that should-be-made
ejus signi figuratio, quod foret auxilium in congressibus
of-that sign a-figuring which would-be a-help in the-clashes
proeliorum. Tunc Constantinus laetus redditus et de
of-battles then Constantine glad rendered and about
victoria jam securus signum crucis, quod in coelo viderat,
the-victory now secure the-sign of-the-cross which in heaven he-had-seen
in sua fronte designat, vexilla militaria in signaculum
on his forehead marks the-standards military into the-emblem
crucis transformat et in manu dextra auream crucem
of-the-cross transforms and in hand right a-golden cross
portat. Post hoc dominum exoravit, ne dexteram suam,
carries after this the-Lord he-besought not the-right-hand his
quam signo crucis munierat, salutari cruore Romani
which with-the-sign of-the-cross he-had-fortified the-saving with-the-gore of-Roman
sanguinis cruentari vel maculari permitteret, sed sine
blood to-be-bloodied or to-be-stained to-allow but without
sanguinis effusione victoriam sibi de tyranno praestaret.
of-blood shedding victory to-him over the-tyrant to-grant
Maxentius autem jussit, navibus ad decipulam compositis,
Maxentius moreover ordered with-ships for a-trap arranged
fluvium sterni et suppositis pontibus exaequari. Cum jam
the-river to-be-strewn and with-bridges laid-over to-be-leveled when now
autem Constantinus ad fluvium appropinquaret, Maxentius
moreover Constantine to the-river was-approaching Maxentius
in occursum cum paucis velocius ei pergit jubens, ut
to meet with a-few more-swiftly him goes ordering that

caeteri subsequantur, suique oblitus operis pontem cum
the-rest follow and-of-his-own forgetful work the-bridge with
paucis conscendit et decipula, qua Constantinum decipere
a-few mounted and by-the-trap by-which Constantine to-deceive
volebat, est deceptus et in fluvii profundum demersus,
he-wished was deceived and into of-the-river the-depth sunk
Constantinus vero ab omnibus unanimiter est susceptus et,
Constantine but by all unanimously was received and
sicut legitur in quadam chronica satis authentica, Constantinus
as is-read in a-certain chronicle quite authentic Constantine
tunc perfecte non credidit nec tunc sacrum baptisma suscepit,
then perfectly not believed nor then the-holy baptism received
sed aliquanto temporis interjecto visionem illam Petri
but some of-time having-intervened vision that of-Peter
et Pauli vidit et sacro baptismate per Silvestrum papam
and of-Paul he-saw and by-holy baptism through Sylvester the-pope
renatus et a lepra mundatus in Christum deinceps perfecte
reborn and from leprosy cleansed in Christ thereafter perfectly
credidit et sic matrem suam Helenam Hierosolymam misit,
believed and thus mother his Helena to-Jerusalem sent
ut crucem domini requireret. Ambrosius tamen in epistola
that the-cross of-the-Lord she-might-seek Ambrose yet in the-letter
de obitu Theodosii et hystoria tripartita dicunt, quod
on the-death of-Theodosius and the-history tripartite say that
in ultimis constitutus baptisma suscepit, baptismum
in his-last-moments placed baptism he-received baptism
differens, ut posset in Jordanis flumine baptizari. Hoc
deferring that he-might-be-able in of-the-Jordan the-river to-be-baptized this
idem dicit Hieronymus in chronica. Certum est autem,
same says Jerome in the-chronicle certain it-is moreover
quod sub Silvestro papa christianus effectus est, utrum
that under Sylvester the-pope Christian made he-was whether

autem baptismum distulit, in dubium vertitur, unde de illa
moreover baptism he-deferred into doubt is-turned whence about that
legenda sancti Silvestri quo ad plura similiter dubitatur.
legend of-Saint Sylvester as to many-points likewise there-is-doubt
Haec igitur hystoria de inventione sanctae crucis, quae
this therefore history of the-finding of-the-holy cross which
in ecclesiasticis hystoriis invenitur, cui etiam consonant
in the-ecclesiastical histories is-found with-which also agree
chronicae, videtur esse magis authentica quam illa, quae
the-chronicles seems to-be more authentic than that which
per ecclesias recitatur. Constat enim multa ibidem esse,
through the-churches is-recited it-is-agreed for many-things there to-be
quae non consonant veritati, nisi forte quis vellet dicere,
which not agree with-the-truth unless perhaps one should-wish to-say
ut superius dictum est, quod non fuit Constantinus, sed
as above said it-is that not it-was Constantine but
Constantinus pater ejus; quod tamen multum authenticum
Constantine the-father his which yet very authentic
non videtur, licet in quibusdam ultramarinis hystoriis sic
not seems although in certain overseas histories thus
legatur. Cum autem Helena Jerusalem advenisset, omnes
it-be-read when moreover Helena Jerusalem had-reached all
Judaeorum sapientes, qui per totam regionem reperti
of-the-Jews the-wise who through the-whole region found
sunt, ad se congregari praecepit. Haec autem Helena
were to herself to-be-gathered she-ordered this moreover Helena
prius stabularia fuerat, sed propter ejus pulchritudinem
formerly a-stable-maid had-been but on-account-of her beauty
Constantinus eam sibi convinxit, secundum quod dicit
Constantine her to-himself joined according-to what says
Ambrosius in haec verba: stabulariam hanc fuisse asserunt,
Ambrose in these words a-stable-maid her to-have-been they-assert

sed conjuncta est Constantino seniori, qui postea regnum
but joined she-was to-Constantine the-elder who afterward the-kingdom
adeptus est: bona stabularia, quae tam diligenter praesepe
obtained has a-good stable-maid who so diligently the-manger
domini requisivit, bona stabularia, quae illum stabularium
of-the-Lord sought a-good stable-maid who that stableman
non ignoravit, qui vulnera curavit a latronibus vulnerati,
not ignored who the-wounds cured by robbers of-the-wounded-man
bona stabularia, quae maluit omnia aestimare stercora, ut
a-good stable-maid who preferred all-things to-reckon dung that
Christum lucrifaceret: ideo illam Christus de stercore
Christ she-might-gain therefore her Christ from the-dung
levavit ad regnum. Haec autem Ambrosius. Alii vero
raised to the-kingdom these-things moreover Ambrose others but
asserunt et in quadam chronica satis authentica legitur, quod
assert and in a-certain chronicle quite authentic it-is-read that
ipsa Helena fuit filia Clohelis regis Britonum, quam
the-same Helena was the-daughter of-Clohel king of-the-Britons whom
Constantinus in Britanniam veniens, cum esset unica
Constantine into Britain coming since she-was the-only-child
patri suo, duxit uxorem, unde insula post mortem Clohelis
to-father her married as-wife whence the-island after the-death of-Clohel
sibi devenit. Hoc et ipsi Britones attestantur, licet
to-him came this also the-very Britons attest although
alibi legatur, quod fuerit Trevirensis. Judaei igitur nimium
elsewhere it-be-read that she-was of-Trier the-Jews therefore greatly
formidantes dicebant ad invicem: quare putatis, quod regina
fearing said to one-another why do-you-think that the-queen
nos ad se faciat convocari? Unus autem ex iis nomine
us to herself makes to-be-called-together one moreover of them by-name
Judas dixit: scio enim, quia vult a nobis discere,
Judas said I-know for that she-wishes from us to-learn

ubinam sit lignum crucis, in quo Christus crucifixus fuit.
where be the-wood of-the-cross on which Christ crucified was
Videte ergo, ne aliquis sibi confiteri praesumat, si non
see therefore lest anyone to-her to-confess presume if not
autem, certissime sciatis, quod lex nostra evacuabitur et
moreover most-certainly know that law our will-be-made-void and
paternae traditiones funditus destruentur. Zachaeus enim
the-paternal traditions utterly will-be-destroyed Zacchaeus for
avus meus praenuntiavit patri meo Symoni et pater
grandfather my foretold to-father my Simon and my-father
moriens dixit mihi: vide, fili, quando inquiretur crux
dying said to-me see son when will-be-sought the-cross
Christi, illam manifesta, antequam aliqua patiaris tormenta:
of-Christ it reveal before any you-suffer torments
nusquam enim extunc gens Judaeorum regnabit, sed illi,
nowhere for thenceforth the-nation of-the-Jews will-reign but those
qui crucifixum adorant, quia ipse Christus filius Dei
who the-crucified-one adore because he-himself the-Christ the-Son of-God
erat. Cui ergo dixi: pater mi, si vere patres nostri
was to-whom therefore I-said father my if truly fathers our
Jesum Christum esse Dei filium cognoverunt, cur ipsum
Jesus the-Christ to-be of-God the-Son knew why him
crucis patibulo affixerunt? Et respondit: novit dominus,
of-the-cross to-the-gibbet they-fixed and he-answered knows the-Lord
quia nunquam in consilio eorum exstiti, sed iis saepius
that never in the-counsel their I-stood but to-them more-often
contradixi: quia vero ipse Pharisaeorum vitia exprobrabat,
I-spoke-against because indeed he of-the-Pharisees the-vices reproached
ipsum crucifigi fecerunt. Ipse vero die tertia resurrexit et
him to-be-crucified they-caused he but on-day the-third rose-again and
coelos discipulis videntibus penetravit. In quem Stephanus
the-heavens with-the-disciples watching penetrated in whom Stephen

frater meus credidit, quem Judaeorum vesania lapidavit. Vide
brother my believed whom of-the-Jews the-madness stoned see
ergo, fili, ne ipsum vel discipulos ejus audeas blasphemare.
therefore son lest him or disciples his you-dare to-blaspheme
Non videtur autem multum probabile, quod pater istius
not it-seems moreover very probable that the-father of-this
Judaei tempore passionis Christi esse potuerit, cum a
Jew at-the-time of-the-passion of-Christ to-be could since from
passione Christi usque ad Helenam, sub qua Judas fuit,
the-passion of-Christ all-the-way to Helena under whom Judas was
fluxerint plus quam ducenti septuaginta anni, nisi forte
flowed more than two-hundred seventy years unless perhaps
diceretur, quod tunc homines plus quam modo vivebant.
it-were-said that then men more than now lived
Dixerunt ergo Judaei ad Judam: nos talia nunquam
said therefore the-Jews to Judas we such-things never
audivimus, verumtamen si de hoc regina quaesierit, vide
have-heard nevertheless if about this the-queen will-have-asked see
ne hoc sibi aliquatenus confitearis. Cum ergo illi ante
lest this to-her in-any-way you-confess when therefore they before
reginam stetissent et illa eos interrogasset de loco, ubi
the-queen had-stood and she them had-asked about the-place where
fuerit dominus crucifixus, et ipsi locum nullatenus indicare
had-been the-Lord crucified and they the-place in-no-way to-point-out
vellent, jussit eos omnes igne cremari. At illi omnes
would she-ordered them all with-fire to-be-burned but they all
timentes tradiderunt Judam dicentes: hic, domina, justi
fearing handed-over Judas saying this-one O-lady of-a-just-man
et prophetae filius optime novit legem et tibi omnia,
and of-a-prophet the-son best knows the-law and to-you all-things
quae quaesieris, ab eo indicabit. Tunc illa omnes
which you-will-have-asked from him he-will-point-out then she all

dimittens tenuit Judam solum, cui dixit: mors et vita
dismissing held Judas alone to-whom she-said death and life
tibi proposita sunt, quid malueris, elige. Ostende igitur mihi
to-you set-before are what you-prefer choose show therefore to-me
locum, qui Golgatha dicitur, ubi fuit dominus crucifixus,
the-place which Golgotha is-called where was the-Lord crucified
ut crucem ejus invenire possim. Respondit Judas: quomodo
that cross his to-find I-may-be-able answered Judas how
locum scire valeam, cum ducenti anni jam et amplius
the-place to-know may-I-be-able since two-hundred years already and more
fluxerint, et nequaquam illo tempore natus essem. Cui
have-flowed and by-no-means at-that time born I-was to-whom
regina: per crucifixum fame te perimam, nisi mihi
the-queen by the-crucified-one with-hunger you I-shall-destroy unless to-me
dixeris veritatem. Ipsum igitur in puteum siccum jussit
you-tell the-truth him therefore into a-well dry she-ordered
projici et ibidem famis molestia cruciari. Cum ergo
to-be-thrown and there of-hunger by-the-trouble to-be-tormented when therefore
ibidem VI diebus sine cibo mansisset, die septimo
there for-six days without food he-had-remained on-day the-seventh
extrahi petiit et crucem se indicaturum promisit.
to-be-drawn-out he-asked and the-cross himself about-to-point-out promised
Cum ergo extractus ad locum venisset et ibidem orasset,
when therefore drawn-out to the-place he-had-come and there had-prayed
locus subito commovetur et fumus aromatum miri
the-place suddenly is-moved and a-smoke of-spices of-wonderful
odoris sentitur, ita ut miratus Judas ambabus manibus
odor is-perceived so that wondering Judas with-both hands
plauderet et diceret: in veritate, Christe, tu es salvator
clapped and said in truth O-Christ you are the-Savior
mundi. Erat autem in loco illo, sicut in ecclesiasticis
of-the-world there-was moreover in place that as in the-ecclesiastical

hystoriis legitur, templum Veneris, quod Hadrianus imperator
histories is-read a-temple of-Venus which Hadrian the-emperor
ibidem construxerat, ut, si quis christianorum in loco illo
there had-built that if any of-the-Christians in place that
adorare voluisset, videretur Venerem adorare, et ob
to-adore wished he-would-seem Venus to-adore and on-account-of
hoc infrequens et paene oblivioni datus fuerat locus; regina
this unfrequented and almost to-oblivion given had-been the-place the-queen
autem templum funditus fecit destrui et locum inarari.
moreover the-temple utterly caused to-be-destroyed and the-place to-be-plowed
Post hoc Judas praecingens se viriliter fodere coepit et
after this Judas girding himself manfully to-dig began and
XX passus fodiens tres cruces absconditas reperit, quas ad
XX paces digging three crosses hidden found which to
reginam protinus deportavit. Cum autem crucem Christi
the-queen forthwith he-carried when moreover the-cross of-Christ
ab illis latronum nescirent discernere, eas in medio
from those of-the-thieves they-did-not-know to-distinguish them in the-middle
civitatis posuerunt ibidem gloriam domini praestolantes et
of-the-city they-placed there the-glory of-the-Lord awaiting and
ecce cum circa horam nonam quidam juvenis mortuus
behold when about the-hour ninth a-certain young-man dead
deferretur, Judas feretrum tenuit et primam et secundam
was-being-carried Judas the-bier held and the-first and the-second
crucem super corpus defuncti apposuit, sed nequaquam ille
cross upon the-body of-the-dead-man he-set but by-no-means he
surrexit, apponens autem tertiam protinus rediit defunctus
rose setting moreover the-third forthwith returned the-dead-man
ad vitam. In hystoriis autem ecclesiasticis legitur, quod cum
to life in the-histories moreover ecclesiastical it-is-read that when
quaedam mulier primaria civitatis semiviva jaceret, Macarius
a-certain woman foremost of-the-city half-alive lay Macarius

episcopus Hierosolymitanus primam et secundam crucem
the-bishop of-Jerusalem the-first and the-second cross
adhibuit, sed nihil profecit, tertiam vero apposuit et mulier
applied but nothing it-availed the-third but he-set and the-woman
apertis oculis protinus sanata surrexit. Ambrosius vero dicit,
opened her-eyes forthwith healed rose Ambrose but says
quod discrevit ipsam crucem domini per titulum, quem
that he-distinguished that-very cross of-the-Lord by the-title which
posuerat Pylatus, quem titulum ibidem invenit et legit.
had-set Pilate which title there he-found and read
Dyabolus autem in aëre vociferabatur dicens: o Juda, quid
the-devil moreover in the-air cried-out saying O Judas why
hoc fecisti? Judae meo contraria operatus es: nam
this have-you-done to-Judas my contrary-things wrought you-have for
ille me suadente fecit proditionem et tu me renuente
he at-my persuading did the-betrayal and you at-my refusing
Jesu invenisti crucem: per illum multorum lucratus sum
of-Jesus have-found the-cross through him of-many gained I-have
animas, per te perdere videor jam lucratas: per illum
the-souls through you to-lose I-seem already the-ones-gained through him
regnabam in populo, per te jam expellar a regno;
I-reigned among the-people through you now I-shall-be-driven from the-kingdom
verumtamen tibi vicem rependam et contra te regem alium
nevertheless to-you a-return I-shall-repay and against you a-king another
suscitabo, qui fidem deserens crucifixi cum tormentis te
I-shall-raise-up who the-faith forsaking of-the-crucified-one with torments you
negare faciet crucifixum. Quod quidem de Juliano apostata
to-deny will-make the-crucified-one which indeed of Julian the-apostate
dictum videtur, qui Judam episcopum Hierosolymis factum
said seems who Judas bishop at-Jerusalem made
multis tormentis affecit et martirem Christi fecit. Audiens
with-many torments afflicted and a-martyr of-Christ made hearing

Judas vociferantem dyabolum nihil extimuit, sed constanter
Judas crying-out the-devil nothing feared but steadfastly
dyabolo maledixit dicens: Christus te damnet in abyssum
the-devil cursed saying Christ you may-condemn into the-abyss
ignis aeterni. Post hoc Judas baptizatur, Quiriacus appellatur
of-fire eternal after this Judas is-baptized Quiriacus is-called
et Hierosolymorum defuncto episcopo ibidem in episcopum
and of-Jerusalem dead the-bishop there as bishop
ordinatur. Verum cum beata Helena clavos domini non
is-ordained but when blessed Helena the-nails of-the-Lord not
haberet, rogavit episcopum Quiriacum, ut ad locum pergeret
had she-asked the-bishop Quiriacus that to the-place he-would-go
et clavos domini quaereret. Qui cum venisset et ad
and the-nails of-the-Lord seek who when he-had-come and to
dominum preces fudisset, continuo velut aurum clavi
the-Lord prayers had-poured-out at-once like gold the-nails
fulgentes in terra apparuerunt, quos ille accipiens reginae
gleaming in the-earth appeared which he receiving to-the-queen
detulit: illa autem genua figens in terra et caput inclinans
brought she moreover her-knees fixing on the-earth and her-head bowing
eos cum multa reverentia adoravit. Crucis ergo partem
them with much reverence adored of-the-cross therefore part
Helena detulit filio, partem vero thecis argenteis conditam
Helena brought to-her-son part but in-cases silver stored
reliquit in loco, clavos vero, quibus dominicum corpus fuerat
she-left in the-place the-nails but by-which the-Lord's body had-been
affixum, portat ad filium, ex quibus, ut Eusebius Caesariensis
fixed she-carries to her-son of which as Eusebius of-Caesarea
refert, frenos, quibus uteretur ad bellum, composuit et
reports bridles which he-might-use for war he-made and
ex aliis galeam suam armavit. Nonnulli autem asserunt, ut
of others helmet his he-armed some moreover assert as

Gregorius Turonensis, clavos quatuor in dominico corpore
Gregory of-Tours nails four in the-Lord's body
fuisse, ex quibus Helena duos in freno imperatoris posuit,
to-have-been of which Helena two in the-bridle of-the-emperor set
tertium in imagine Constantini, qui Romae supereminet
the-third in the-statue of-Constantine which at-Rome towers-over
urbi, locavit et quartum in mare Adriaticum, quod usque
the-city she-placed and the-fourth into the-sea Adriatic which up-to
tunc fuerat navigantium vorago, projecit, praecipiens hoc
then had-been of-those-sailing a-whirlpool she-threw ordering this
festum de inventione sanctae crucis singulis annis sollemniter
feast of the-finding of-the-holy cross in-each years solemnly
celebrari. Ambrosius vero sic ait: quaesivit Helena clavos
to-be-celebrated Ambrose but thus says sought Helena the-nails
domini et invenit et de uno frenos fieri praecepit, de
of-the-Lord and found and from one bridles to-be-made she-ordered from
altero dyadema intexuit: recte clavus in capite, corona in
the-other a-diadem she-wove-in rightly the-nail on the-head the-crown on
vertice et in manu habena, ut sensus praeemineat,
the-crown-of-the-head and in the-hand the-rein that sense may-be-preeminent
fides luceat, potestas regat. Sanctum autem Quiriacum
faith may-shine power may-rule the-holy moreover Quiriacus
episcopum Julianus apostata postmodum interfecit ex eo,
bishop Julian the-apostate afterward killed from this
quod sanctam crucem invenit, cum ubique signum crucis
that the-holy cross he-found since everywhere the-sign of-the-cross
destruere niteretur. Cum enim contra Persas pergeret,
to-destroy he-strove when for against the-Persians he-was-going
coepit Quiriacum invitare ad sacrificium ydolorum: quod cum
he-began Quiriacus to-invite to the-sacrifice of-idols which when
ille renueret, dextram sibi abscidi fecit dicens: hac
he refused his-right-hand from-him to-be-cut-off he-caused saying this

manu multas epistolas scripsit, quibus multos a Deorum
hand many letters wrote by-which many from of-the-gods
sacrificiis revocavit. Cui dixit Quiriacus: multum mihi, canis
the-sacrifices it-called-back to-whom said Quiriacus much me dog
insensate, profuisti, quia priusquam in Christum crederem,
senseless you-have-profited because before in Christ I-believed
saepius ad synagogas Judaeorum scribebam epistolas, ut
often to the-synagogues of-the-Jews I-wrote letters that
nullus in Christum crederet, et ecce nunc scandalum mei
no-one in Christ should-believe and behold now the-stumbling-block of-my
corporis abscidisti. Tunc Julianus plumbum fecit liquari
body you-have-cut-off then Julian lead caused to-be-melted
et in os ejus infundi, deinde lectum ferreum afferri
and into mouth his to-be-poured then a-bed iron to-be-brought
et in eo Quiriacum extendi et desuper carbones, sal et
and on it Quiriacus to-be-stretched and from-above coals salt and
adipem spargi. Sed cum Quiriacus immobilis permaneret,
fat to-be-sprinkled but when Quiriacus unmoved remained
dixit ei Julianus: si non vis sacrificare Diis, saltem
said to-him Julian if not you-wish to-sacrifice to-the-gods at-least
dic te Christianum non esse. Qui cum exsecrans recusaret,
say yourself a-Christian not to-be who when cursing he-refused
jussit altam foveam fieri et serpentes venenatos ibidem
he-ordered a-deep pit to-be-made and serpents venomous there
poni et Quiriacum in eandem jactari, sed tamen
to-be-put and Quiriacus into the-same to-be-thrown but yet
serpentes continuo mortui sunt. Jussitque Julianus Quiriacum
the-serpents at-once dead were and-ordered Julian Quiriacus
in caldariam oleo ferventissimo plenam mitti, qui dum
into a-cauldron with-oil most-boiling full to-be-sent who while
se signans sponte intrare vellet, rogavit dominum, ut eum
himself signing willingly to-enter wished asked the-Lord that him

iterum de martirii lavacro baptizaret; iratus Julianus jussit
again with of-martyrdom the-bath he-would-baptize angered Julian ordered
pectus ejus gladio perforari et sic in domino consummari
breast his with-a-sword to-be-pierced and thus in the-Lord to-be-consummated
promeruit. Quanta autem sit virtus crucis, in illo fideli
he-merited how-great moreover be the-power of-the-cross in that faithful
notario patet, quem quidam magus decepit et ad quendam
notary is-clear whom a-certain magician deceived and to a-certain
locum, in quem daemones advocaverat, duxit promittens
place into which demons he-had-summoned led promising
ei, quod multis divitiis abundaret, et ecce vidit quendam
him that with-many riches he-would-abound and behold he-saw a-certain
magnum Aethiopem super excelsum thronum sedentem et
great Ethiopian upon a-lofty throne sitting and
in circuitu ejus alios Aethiopes circa eum cum lanceis et
in the-circuit his other Ethiopians around him with lances and
fustibus stantes; tunc ille magum praedictum interrogavit
clubs standing then he the-magician aforesaid asked
dicens: quis est iste puer? Et ille: domine, servus noster est.
saying who is this boy and he O-lord servant our he-is
Cui daemon: si vis me adorare et servus meus esse
to-whom the-demon if you-wish me to-adore and servant my to-be
et Christum tuum negare, faciam te sedere in dextera
and Christ your to-deny I-shall-make you to-sit at the-right-hand
mea. Ille autem signum crucis mox edidit et se
my he moreover the-sign of-the-cross at-once made and himself
Christi salvatoris servum libere esse exclamavit, statimque
of-Christ of-the-Savior the-servant freely to-be cried-out and-at-once
ut edidit signum crucis, omnis illa, daemonum multitudo
as he-made the-sign of-the-cross all that of-demons multitude
evanuit. Post hoc cum quadam vice templum sanctae
vanished after this when on-a-certain occasion the-temple of-Saint

Sophiae praedictus notarius cum domino suo intrasset et
Sophia the-aforesaid notary with lord his had-entered and
ante salvatoris imaginem ambo starent, vidit dominus suus,
before of-the-Savior the-image both stood saw lord his
quod praedicta imago super notarium oculos fixos haberet
that the-aforesaid image upon the-notary its-eyes fixed had
et ipsum attente respiceret. Quod videns dictus dominus
and him attentively looked-at which seeing the-said lord
et admirans juvenem ex parte dextera stare fecit viditque,
and wondering the-young-man on side the-right to-stand made and-saw
quod imago in illam iterum partem oculos volvisset et super
that the-image to that again side its-eyes had-turned and upon
notarium fixos haberet, rursumque fecit ipsum ire ex parte
the-notary fixed had and-again he-made him go on side
sinistra et ecce iterum imago oculos volvit et notarium
the-left and behold again the-image its-eyes turned and the-notary
ut prius respicere coepit. Tunc adjuratus a domino, ut
as before to-look-at began then adjured by his-lord that
sibi diceret, quid apud Deum meruisset, propter quod
to-him he-should-say what with God he-had-merited on-account-of which
sic eum imago respiceret, dixit, se nullius boni conscium
thus him the-image looked-at he-said himself of-no good conscious
esse, nisi quod eum coram dyabolo negare noluisset.
to-be except that him before the-devil to-deny he-had-refused

De letania majori et minori

LXX · THE GREATER AND LESSER LITANIES

Gregory institutes the Greater Litany, also called the sevenfold procession and the black crosses, at Rome against a plague that kills men as they sneeze or yawn. Mamertus of Vienne institutes the Lesser, or Rogations, when earthquakes, fire, and wolves afflict his city. The Rogation fasts and prayers have many reasons; the cross and bells put demons to flight, the banner figures the Ascension, and the dragon the devil's reign and fall; and the saints are invoked for our need, their glory, and reverence for God.

Letaniae in anno bis fiunt, scilicet in festo sancti Marci,
litanies in the-year twice are-made namely on the-feast of-Saint Mark
quae dicitur letania major, et tribus diebus ante adscensionem
which is-called the-litany greater and for-three days before the-ascension
domini, quae dicitur letania minor, et interpretatur letania
of-the-Lord which is-called the-litany lesser and is-interpreted litany
supplicationem vel rogationem. Prima igitur letania tripliciter
supplication or asking the-first therefore litany in-three-ways
vocatur, primo letania major, secundo dicitur processio
is-called first the-litany greater second it-is-called the-procession
septiformis, tertio dicitur cruces nigrae. Dicitur autem
sevenfold third it-is-called the-crosses black it-is-called moreover
letania major propter tres causas, scilicet ratione illius, a
the-litany greater on-account-of three causes namely by-reason of-him by
quo instituta est, scilicet a magno Gregorio papa; ratione
whom instituted it-was namely by the-great Gregory the-pope by-reason
loci, in quo instituta est, quia Romae, quae est domina
of-the-place in which instituted it-was because at-Rome which is the-mistress
et caput mundi ex eo, quod ibi est corpus principis
and head of-the-world from this that there is the-body of-the-prince
apostolorum et apostolica sedes; ratione causae, pro qua
of-the-apostles and the-apostolic see by-reason of-the-cause for which

instituta est, quia pro magno et gravissimo morbo. Romani
instituted it-was because for a-great and most-grievous disease the-Romans
enim cum in quadragesima continenter vixissent et in
for when in Lent continently they-had-lived and at
pascha corpus domini reciperent, postmodum comissationibus,
Easter the-body of-the-Lord received afterward to-revels
ludis et luxuriae frena laxabant, ideoque Deus provocatus
to-games and to-lust the-reins slackened and-therefore God provoked
pestem maximam in eos misit, quam inguinariam vocant, id
a-plague very-great on them sent which inguinal they-call that
est apostema sive inflaturam in inguine. Tam saeva autem
is an-abscess or swelling in the-groin so savage moreover
illa pestis fuit, ut homines in via, in mensa, in ludis,
that plague was that men on the-road at table at games
in colloquiis subito morerentur, ita quod, cum aliquis, ut
in conversations suddenly died so that when anyone as
dicitur, sternutabat, saepe cum ipsa sternutatione spiritum
is-said sneezed often with the-very sneeze his-spirit
exhalabat. Unde, cum aliquis aliquem sternutantem audiebat,
he-breathed-out whence when anyone someone sneezing heard
statim accurrens: Deus te adjuvet, acclamabat, et abinde,
at-once running-up God you may-help he-exclaimed and from-then
ut dicunt, adhuc haec consuetudo servatur, ut, cum aliquem
as they-say still this custom is-kept that when someone
sternutantem audimus, Deus te adjuvet, acclamemus. Rursus,
sneezing we-hear God you may-help we-exclaim again
ut fertur, cum aliquis oscitabat, frequenter continuo et
as is-reported when anyone yawned often at-once and
subito spiritum emittebat. Unde cum aliquis se velle
suddenly his-spirit he-sent-forth whence when anyone himself to-wish
oscitare sentiebat, continuo signum crucis sibi imprimere
to-yawn felt at-once the-sign of-the-cross on-himself to-imprint

festinabat, et haec consuetudo similiter usque modo servatur.
he-hastened and this custom likewise up-to now is-kept
Haec autem pestis qualiter ortum habuerit, in vita sancti
this moreover plague how origin it-had in the-life of-Saint
Gregorii reperitur. Secundo dicitur processio septiformis ex
Gregory is-found second it-is-called the-procession sevenfold from
eo, quod beatus Gregorius processiones, quas tunc faciebat,
this that blessed Gregory the-processions which then he-made
per septem ordines disponebat: nam in primo ordine erat
through seven orders arranged for in the-first order was
omnis clerus, in secundo omnes monachi et religiosi, in
all the-clergy in the-second all the-monks and religious in
tertio sanctimoniales, in quarto omnes infantes, in quinto
the-third the-nuns in the-fourth all the-children in the-fifth
omnes layci, in sexto omnes viduae et continentes, in
all the-laymen in the-sixth all the-widows and the-continent-ones in
septimo omnes conjugati. Sed quod modo non possumus in
the-seventh all the-married but what now not we-can in
numero personarum, supplemus in numero letaniarum, quia
the-number of-persons we-supply in the-number of-litanies because
septies dici debent, antequam insignia deponantur. Tertio
seven-times to-be-said they-must before the-insignia are-laid-down third
dicuntur cruces nigrae, quoniam in signum moeroris ex
they-are-called the-crosses black because in sign of-grief from
tanta strage hominum et in signum poenitentiae homines
so-great a-slaughter of-men and in sign of-penitence men
nigris vestibus induebantur, et forte propter eandem
in-black garments were-clothed and perhaps on-account-of the-same
causam cruces et altaria sacris cilicinis velabant. Homines
cause the-crosses and altars with-sacred haircloths they-veiled men
etiam fideles vestes poenitentiales debent assumere. Alia
also faithful garments penitential ought to-take-up the-other

autem dicitur letania minor, quae fit tribus diebus ante
moreover is-called the-litany lesser which is-made for-three days before
adscensionem, quam beatus Mammertus episcopus Viennensis
the-ascension which blessed Mamertus bishop of-Vienne
tempore Leonis imperatoris, qui coepit anno domini
in-the-time of-Leo the-emperor who began in-the-year of-the-Lord
CCCCLVIII ante institutionem primae instituit, quae dicitur
CCCCLVIII before the-institution of-the-first instituted which is-called
letania minor, rogationes et processio. Dicitur autem letania
the-litany lesser rogations and procession it-is-called moreover the-litany
minor ad differentiam primae, quia scilicet instituta est
lesser for distinction from-the-first because namely instituted it-was
a minori episcopo in minori loco et pro minori morbo.
by a-lesser bishop in a-lesser place and for a-lesser disease
Causa autem institutionis hujus haec fuit. Tunc enim apud
the-cause moreover of-institution of-this this was then for at
Viennam frequentes et maximi terrae motus fiebant, quae
Vienne frequent and very-great of-the-earth movements took-place which
domos et ecclesias plurimas subvertebant, nocturni sonitus et
houses and churches very-many overturned nightly sounds and
clamores saepe audiebantur, tunc etiam aliud terribile accidit,
cries often were-heard then also another terrible-thing happened
quia in die paschae ignis de coelo cecidit et regis
because on the-day of-Easter fire from heaven fell and of-the-king
palatium concremavit. Aliud insuper mirabilius fiebat. Sicut
the-palace burned-up another moreover more-wonderful took-place as
enim daemones porcos Dei permissione olim intraverunt, sic
for demons swine of-God by-permission once entered so
permissione domini propter peccata hominum lupos et alias
by-the-permission of-the-Lord on-account-of the-sins of-men wolves and other
feras intrabant et nullos verentes non solum per vias
wild-beasts they-entered and none fearing not only along the-roads

sed per civitatem publice discurrebant, et passim pueros
but through the-city publicly ran-about and everywhere boys
et senes viros et feminas devorabant. Cum igitur tam
and old-men men and women devoured when therefore such
dolorosi casus quotidie fierent, praedictus episcopus triduanum
grievous mishaps daily took-place the-aforesaid bishop a-three-day
jejunium indixit, letanias instituit et sic praedicta tribulatio
fast proclaimed litanies instituted and thus the-aforesaid tribulation
conquievit. Deinde statutum est ab ecclesia et firmatum, ut
subsided then decreed it-was by the-church and confirmed that
haec letania universaliter observetur. Dicitur etiam rogationes,
this litany universally be-observed it-is-called also rogations
quia tunc omnium sanctorum suffragia imploramus, et
because then of-all the-saints the-suffrages we-implore and
merito talis observantia his diebus servanda est et
rightly such observance on-these days to-be-kept is and
rogationibus sanctorum et jejuniis his diebus insistendum
in-the-rogations of-the-saints and in-fasts on-these days one-must-persist
multiplici ratione: primo ut Deus bella pacificet, quia in vere
for-manifold reason first that God wars may-pacify because in spring
frequentius concitantur, secundo ut teneros adhuc fructus
more-frequently they-are-stirred-up second that the-tender still fruits
conservando multiplicet, tertio ut motus carnales, qui
by-preserving he-may-multiply third that the-movements carnal which
hoc tempore magis fervent, in se quisque magis mortificet.
at-this time more seethe in himself each-one more may-mortify
In vere enim sanguis magis fervet et illiciti motus magis
in spring for the-blood more seethes and unlawful movements more
pullulant. Quarto, ut ad receptionem sancti spiritus se
sprout fourth that for the-reception of-the-Holy Spirit himself
quisque magis habilitet, nam per jejunium homo magis
each-one more may-make-fit for through fasting man more

habilitatur et per rogationes dignior redditur. Duas
is-made-fit and through rogations more-worthy is-rendered two
alias rationes assignat magister Wilhelmus Altissiodorensis:
other reasons assigns master William of-Auxerre
primo, ut scilicet Christo adscendente et dicente: petite et
first that namely with-Christ ascending and saying ask and
accipietis, confidentius petat ecclesia; secundo, quia ecclesia
you-will-receive more-confidently may-ask the-church second because the-church
jejunat et orat, ut parum habeat de carne, per ipsius
fasts and prays that little it-may-have of the-flesh through of-the-very
carnis macerationem, et acquirat sibi alas per orationem,
flesh the-maceration and may-acquire for-itself wings through prayer
quia oratio est ala animae, qua volat in coelum,
because prayer is the-wing of-the-soul by-which it-flies into heaven
ut sic Christum adscendentem libere possit assequi,
that thus Christ ascending freely it-may-be-able to-follow
qui adscendit iter pandens ante nos et volavit super
who ascends the-way opening before us and flew upon
pennas ventorum. Avis enim, quae multum abundat in carne
the-wings of-the-winds a-bird for which much abounds in flesh
et parum in plumis, bene volare non potest, sicut patet
and little in feathers well to-fly not can as is-clear
in struthione. Dicitur etiam processio, quia tunc ecclesia
in the-ostrich it-is-called also procession because then the-church
generalem facit processionem: in hac autem processione
a-general makes procession in this moreover procession
crux defertur, campanae pulsantur, vexillum portatur, draco
the-cross is-carried the-bells are-rung the-banner is-borne a-dragon
quidam cum ingenti cauda in quibusdam ecclesiis bajulatur
certain with huge tail in certain churches is-carried
et omnium sanctorum singulariter patrocinia implorantur.
and of-all the-saints singly the-patronages are-implored

Ideo autem ibidem crucem deferimus et campanas
for-this-reason moreover there the-cross we-carry and the-bells
pulsamus, ut daemones territi fugiant. Nam sicut rex in
we-ring that the-demons terrified may-flee for as a-king in
suo exercitu habet insignia regalia, scilicet tubas et vexilla,
his army has insignia royal namely trumpets and banners
sic Christus rex aeternus in sua ecclesia militanti habet
so Christ the-king eternal in his church militant has
campanas pro tubis et cruces pro vexillis: et sicut aliquis
bells for trumpets and crosses for banners and as some
tyrannus valde timeret, qui alicujus regis potentis et sibi
tyrant greatly would-fear who of-some king powerful and to-himself
inimici tubas in sua terra audiret et vexilla videret,
hostile the-trumpets in his land should-hear and the-banners should-see
sic daemones, qui sunt in isto aëre caliginoso, vehementer
so the-demons who are in this air murky vehemently
metuunt, quando tubas Christi, scilicet campanas pulsari
fear when the-trumpets of-Christ namely the-bells to-be-rung
sentiunt et vexilla, id est, cruces conspiciunt: et ista
they-perceive and the-banners that is the-crosses they-behold and this
dicitur esse ratio, quare ecclesia campanas consuevit pulsare,
is-said to-be the-reason why the-church the-bells is-accustomed to-ring
quando tempestates concitari videt, ut scilicet daemones,
when storms to-be-stirred-up it-sees that namely the-demons
qui hoc faciunt, tubas aeterni regis audiant et sic
who this do the-trumpets of-the-eternal king may-bear and thus
territi fugiant et a tempestatis concitatione quiescant, licet
terrified may-flee and from of-the-storm the-stirring may-rest although
alia ratio sit, quia campanae tunc fideles admonent et
another reason be that the-bells then the-faithful admonish and
provocant, ut pro instanti periculo orationi insistant. Aliud
provoke that for the-pressing danger in-prayer they-may-persist another

etiam vexillum aeterni regis est ipsa crux secundum
also banner of-the-eternal king is the-very cross according-to
illud: vexilla regis prodeunt etc. Quod quidem vexillum
that the-banners of-the-king go-forth etc. which indeed banner
daemones valde timent, secundum quod dicit Chrysostomus:
the-demons greatly fear according-to what says Chrysostom
ubicunque, inquit, daemones signum dominicum viderint,
wherever he-says the-demons the-sign the-Lord's have-seen
fugiunt timentes baculum, quo plagam acceperunt: et haec
they-flee fearing the-staff by-which the-blow they-received and this
est ratio, quare in quibusdam ecclesiis tempore tempestatis
is the-reason why in certain churches at-the-time of-storm
crux de ecclesia extrahitur et tempestati opponitur, ut
the-cross from the-church is-drawn-out and to-the-storm is-opposed that
scilicet daemones vexillum summi regis videant et territi
namely the-demons the-banner of-the-highest king may-see and terrified
fugiant. Ideo igitur crux in processione defertur et
may-flee for-this-reason therefore the-cross in procession is-carried and
campanae pulsantur, ut daemones in ipso aëre exsistentes
the-bells are-rung that the-demons in the-very air being
territi fugiant et a nostra infestatione desistant. Vexillum
terrified may-flee and from our harassing may-desist the-banner
autem ibidem defertur propter repraesentandam victoriam
moreover there is-carried on-account-of representing the-victory
resurrectionis et victoriam adscensionis Christi, qui cum
of-the-resurrection and the-victory of-the-ascension of-Christ who with
magna praeda coelos adscendit, unde per aëra vexillum
great booty the-heavens ascended whence through the-air the-banner
incedens est Christus in coelum adscendens, et sicut
advancing is Christ into heaven ascending and as
vexillum, quod in processione defertur, multitudo fidelium
the-banner which in procession is-carried a-multitude of-the-faithful

sequitur, sic Christum adscendentem magna sanctorum
follows so Christ ascending a-great of-saints
collectio comitatur. Cantus autem, qui ibi fiunt, significant
gathering accompanies the-chants moreover which there are-made signify
cantus et laudes angelorum, qui Christo adscendenti
the-chants and praises of-the-angels who Christ ascending
obviaverunt et ipsum cum sua societate usque in coelum
met and him with his company all-the-way into heaven
cum multis laudibus perduxerunt. In quibusdam autem
with many praises led in certain moreover
ecclesiis et maxime in ecclesiis Gallicanis consuetudo habetur,
churches and especially in the-churches Gallican a-custom is-held
quod draco quidam cum longa cauda et inflata, plena
that a-dragon certain with long tail and inflated filled
scilicet palea vel aliquo tali duobus diebus primis ante
namely with-chaff or something such for-two days the-first before
crucem et tertio cum cauda vacua post crucem defertur;
the-cross and on-the-third with tail empty after the-cross is-carried
per quod significatur, quod in primo die ante legem et in
by which is-signified that on the-first day before the-law and on
secundo sub lege dyabolus in hoc mundo regnavit, in tertio
the-second under the-law the-devil in this world reigned on the-third
autem die scilicet gratiae per passionem Christi de suo
moreover day namely of-grace through the-passion of-Christ from his
regno expulsus fuit. Rursus in ipsa processione omnium
kingdom expelled he-was again in the-very procession of-all
sanctorum pariter patrocinia postulamus. Quare autem tunc
the-saints equally the-patronages we-ask why moreover then
rogamus, plures causae sunt superius assignatae. Sunt autem
we-ask several causes are above assigned there-are moreover
et aliae causae generales, propter quas Deus ordinavit,
also other causes general on-account-of which God ordained

ut sanctos oremus, scilicet propter nostram inopiam,
that the-saints we-should-pray namely on-account-of our need
sanctorum gloriam et Dei reverentiam. Sancti enim vota
of-the-saints the-glory and of-God the-reverence the-saints for the-vows
supplicantium scire possunt, quia in illo aeterno speculo
of-suppliants to-know can because in that eternal mirror
intelligunt, quantum vel illis pertinet ad gaudium, vel nobis
they-understand how-much either to-them pertains to joy or to-us
ad auxilium. Prima ergo ratio est propter nostram inopiam
to help the-first therefore reason is on-account-of our need
et hoc vel propter inopiam, quam habemus in merendo,
and this either on-account-of the-need which we-have in meriting
ut, ubi nostra non suppetunt merita, patrocinentur aliena,
that where our not suffice merits may-be-patrons alien
vel propter inopiam, quam habemus in contemplando, ut,
or on-account-of the-need which we-have in contemplating that
qui non possumus summam lucem respicere in se, saltem
we-who not can the-highest light to-behold in itself at-least
in sanctis adspicere valeamus; vel propter inopiam, quam
in the-saints to-behold we-may-be-able or on-account-of the-need which
habemus in amando, quia plerumque imperfectus homo
we-have in loving because often imperfect man
magis sentit se affici circa unum sanctum, quam etiam
more feels himself to-be-affected toward one saint than even
circa Deum. Secunda ratio est propter sanctorum gloriam,
toward God the-second reason is on-account-of of-the-saints the-glory
vult enim Deus, ut sanctos invocemus, ut, dum per eorum
wills for God that the-saints we-invoke that while through their
suffragia, quod petimus, impetremus, ipsos magnificemus
suffrages what we-ask we-obtain them we-may-magnify
et glorificando collaudemus. Tertia ratio est propter Dei
and by-glorifying may-praise the-third reason is on-account-of of-God

reverentiam, ut peccator, quia Deum offendit, quasi non
the-reverence that the-sinner because God he-has-offended as-if not
audeat, ipsum in propria persona adire, sed amicorum
he-may-dare him in his-own person to-approach but of-friends
possit patrocinia implorare. In hujusmodi autem letaniis
may-be-able the-patronages to-implore in such moreover litanies
esset illud angelicum canticum frequentandum: sancte Deus,
should-be that angelic hymn to-be-frequented holy God
sancte, fortis, sancte et immortalis miserere nobis. Refert
holy strong holy and immortal have-mercy on-us relates
enim Johannes Damascenus libro tertio, quod, cum apud
for John Damascene in-book third that when at
Constantinopolin propter quandam tribulationem letaniae
Constantinople on-account-of a-certain tribulation litanies
fierent, quidam puer de medio populi in coelum est
were-made a-certain boy from the-midst of-the-people into heaven was
raptus et istud canticum ibidem edoctus, deinde ad populum
snatched and this hymn there taught then to the-people
rediens illud angelicum canticum in conspectu populi
returning that angelic hymn in the-sight of-the-people
decantavit et mox omnis tribulatio cessavit. In Chalcedonensi
sang and at-once all tribulation ceased in of-Chalcedon
quoque synodo fuit istud canticum approbatum et concludit
also the-synod was this hymn approved and concludes
ita Damascenus: nos autem dicimus, quod per istud
thus Damascene we moreover say that through this
canticum daemones recedant. Hujus ergo cantici laus et
hymn the-demons withdraw of-this therefore hymn the-praise and
auctoritas ex quatuor colligitur, primo ex eo, quod angelus
authority from four-things is-gathered first from this that an-angel
illud edocuit, secundo ex eo, quod ad ejus prolationem
it taught second from this that at its utterance

illa tribulatio conquievit, tertio quod Chalcedonensis synodus
that tribulation subsided third that of-Chalcedon the-synod
illud approbavit, quarto ex eo, quod daemones illud timent.
it approved fourth from this that the-demons it fear

De adscensione domini

LXXII · THE ASCENSION OF THE LORD

Christ ascends from the Mount of Olives, where the place of his footprints cannot be paved. He waits forty days to certify the Resurrection, console the apostles, and signify that consolations outweigh tribulations. He ascends powerfully, openly, joyfully, and swiftly, and Rabbi Moses measures the heavens he crosses. He takes a booty of men and a host of angels, and the angels ask, "Who is this that comes from Edom?" He ascends by a threefold merit above every heaven, and his ascension has nine fruits.

Adscensio domini XL die a resurrectione facta est,
the-ascension of-the-Lord on-the-fortieth day from the-resurrection made was
circa quam adscensionem septem per ordinem consideranda
concerning which ascension seven in order to-be-considered
sunt, primo, unde adscendit, secundo, quare non statim
are first whence he-ascended second why not at-once
post resurrectionem adscendit, sed tot dies exspectavit,
after the-resurrection he-ascended but so-many days he-waited
tertio qualiter adscendit, quarto cum quibus adscendit,
third how he-ascended fourth with whom he-ascended
quinto quo merito adscendit, sexto quo adscendit, septimo
fifth by-what merit he-ascended sixth whither he-ascended seventh
quare adscendit. Circa primum notandum, quoniam de
why he-ascended concerning the-first it-is-to-be-noted that from
monte oliveti versus Bethaniam coelos adscendit, qui mons
the-mount of-Olives toward Bethany the-heavens he-ascended which mount

secundum aliam translationem dicitur mons trium luminum,
according-to another translation is-called the-mount of-three lights
nam de nocte ex parte occidentis illuminabatur igne
for by night from the-side of-the-west it-was-lit by-the-fire
templi, quia erat ignis jugis in altari, mane
of-the-temple because there-was a-fire perpetual on the-altar in-the-morning
ex parte orientis primo excipiebat radios solis, antequam
from the-side of-the-east first it-received the-rays of-the-sun before
illuminaret civitatem, habebat insuper in se copiam olei,
it-lit the-city it-had moreover in itself abundance of-oil
quod est fomentum luminis, et ideo dicitur mons
which is the-nourishment of-light and therefore it-is-called the-mount
trium luminum. In hunc igitur montem Christus discipulos
of-three lights onto this therefore mount Christ the-disciples
ire praecepit, nam in ipsa die adscensionis bis apparuit:
to-go ordered for on that-very day of-the-ascension twice he-appeared
semel XI apostolis comedentibus in coenaculo. Omnes
once to-the-eleven apostles eating in the-upper-room all
quidem tam apostoli, quam alii discipuli necnon et
indeed both the-apostles and the-other disciples and also
mulieres habitabant in illa parte Jerusalem, quae dicebatur
the-women dwelt in that part of-Jerusalem which was-called
Mello, sive in monte Syon, ubi David construxerat sibi
Millo or on mount Zion where David had-built for-himself
palatium, et erat ibi illud coenaculum grande stratum, in
a-palace and there-was there that upper-room large furnished in
quo dominus praecepit sibi parari pascha, et in illo
which the-Lord ordered for-himself to-be-prepared the-passover and in that
coenaculo tunc undecim apostoli habitabant, caeteri autem
upper-room then the-eleven apostles dwelt the-other moreover
discipuli et mulieres habitabant circumquaque per diversa
disciples and women dwelt round-about in various

hospitia. Dum igitur in illo coenaculo comederent, dominus
lodgings while therefore in that upper-room they-were-eating the-Lord
iis apparuit et incredulitatem eorum exprobravit, et cum
to-them appeared and the-incredulity their reproached and when
comedisset cum iis et praecepisset, ut in montem oliveti
he-had-eaten with them and had-ordered that to the-mount of-Olives
versus Bethaniam irent, ibidem iis iterum apparuit
toward Bethany they-should-go there to-them again he-appeared
ac indiscrete quaerentibus respondit et elevatis manibus
and indiscreetly to-those-asking answered and raised his-hands
iis benedixit et inde coram iis in coelum adscendit.
them blessed and thence before them into heaven ascended
De loco autem adscensionis dicit Sulpitius episcopus
about the-place moreover of-the-ascension says Sulpicius the-bishop
Hierosolymitanus et habetur in glossa, quia, cum ibi postea
of-Jerusalem and it-is-had in the-gloss that when there afterward
aedificata esset ecclesia, locus ille, in quo steterunt vestigia
built had-been a-church the-place that in which stood the-footprints
Christi adscendentis, nunquam potuit sterni pavimento, imo
of-Christ ascending never could to-be-paved with-pavement rather
resiliebant marmora in ora collocantium. Calcati etiam
sprang-back the-marbles into the-faces of-those-setting-them trodden also
pulveris a domino etiam hoc dicit esse documentum, quod
of-the-dust by the-Lord also this he-says to-be a-proof that
vestigia impressa cernuntur et eandem adhuc speciem velut
the-footprints impressed are-seen and the-same still appearance as-if
pressis vestigiis terra custodit. Circa secundum, quare
with-pressed footprints the-earth keeps concerning the-second why
scilicet non statim adscendit, ut resurrexit, sed per XL
namely not at-once he-ascended as he-rose-again but for XL
dies exspectare voluit, notandum, quod hoc fecit propter
days to-wait he-willed it-is-to-be-noted that this he-did on-account-of

tres rationes. Primo propter resurrectionis certificationem:
three reasons first on-account-of of-the-resurrection the-certification
difficilius enim erat probare veritatem resurrectionis quam
harder for it-was to-prove the-truth of-the-resurrection than
passionis, quia a prima die usque ad tertiam vere poterat
of-the-passion because from the-first day all-the-way to the-third truly could
probari passio, sed ad veram resurrectionem probandam
to-be-proved the-passion but for the-true resurrection to-be-proved
plures requirebantur et ideo majus tempus requirebatur
more-things were-required and therefore greater time was-required
inter resurrectionem et adscensionem, quam inter passionem
between the-resurrection and the-ascension than between the-passion
et resurrectionem. De hoc sic dicit Leo papa in sermone
and the-resurrection of this thus says Leo the-pope in the-sermon
de adscensione: quadragenarius hodie dierum repletus est
on the-ascension the-forty today of-days filled-up is
numerus sacratissima ordinatione dispositus et ad utilitatem
number by-a-most-sacred ordinance arranged and for the-benefit
nostrae eruditionis impensus, ut, dum a domino in hoc spatio
of-our instruction spent that while by the-Lord in this space
mora praesentiae corporalis extenditur, fides resurrectionis
the-delay of-his-presence bodily is-extended the-faith of-the-resurrection
documentis necessariis muniretur: gratias agimus divinae
by-proofs necessary might-be-fortified thanks we-give to-the-divine
dispensationi et sanctorum patrum necessariae tarditati.
dispensation and of-the-holy fathers to-the-necessary slowness
Dubitatum est ab illis, ne dubitaretur a nobis. Secundo
doubted it-was by them lest it-be-doubted by us second
propter apostolorum consolationem, quia enim consolationes
on-account-of of-the-apostles the-consolation because for the-consolations
divinae superabundant tribulationibus et tempus passionis fuit
divine superabound over-the-tribulations and the-time of-the-passion was

tempus tribulationis apostolorum, ideo plures debuerunt esse
a-time of-tribulation of-the-apostles therefore more ought to-be
dies isti, quam illi. Tertio propter mysticam significationem,
days these than those third on-account-of mystical signification
ut pro hoc daretur intelligi, quod consolationes divinae
that by this it-might-be-given to-be-understood that the-consolations divine
comparantur ad tribulationes, sicut annus ad diem, dies
are-compared to the-tribulations as a-year to a-day a-day
ad horam, hora ad momentum. Quod enim comparentur,
to an-hour an-hour to a-moment that for they-are-compared
sicut annus ad diem, patet per illud, quod legit Ysaias
as a-year to a-day is-clear from that which reads Isaiah
LXI: praedicarem annum placabilem domino et diem
LXI that-I-might-proclaim the-year acceptable to-the-Lord and the-day
ultionis Deo nostro. Ecce pro die tribulationis reddit
of-vengeance to-God our behold for the-day of-tribulation he-returns
annum consolationis. Quod autem comparentur sicut dies ad
a-year of-consolation that moreover they-are-compared as a-day to
horam, patet per hoc, quod dominus XL horis mortuus
an-hour is-clear from this that the-Lord for-XL hours dead
jacuit, quod fuit tribulationis, et per XL dies resurgens
lay which was of-tribulation and for XL days rising-again
discipulis apparuit, quod fuit consolationis. Unde glossa:
to-the-disciples appeared which was of-consolation whence the-gloss
XL horis mortuus fuerat propter hoc XL diebus se
for-XL hours dead he-had-been on-account-of this for-XL days himself
vivere confirmabat. Quod vero comparentur sicut hora ad
to-live he-confirmed that indeed they-are-compared as an-hour to
momentum, insinuatur Ysaias LII: in momento indignationis
a-moment is-hinted Isaiah LII in a-moment of-indignation
meae abscondi faciem meam etc. Circa tertium qualiter
my I-hid face my etc. concerning the-third how

scilicet adscendit. Primo potenter, quia propriis viribus, Ysaias
namely he-ascended first powerfully because by-his-own strength Isaiah
XLIII: quis est iste, qui venit de Edom etc. gradiens in
XLIII who is this who comes from Edom etc. walking in
multitudine virtutis suae. Item Johann.: nemo adscendit in
the-multitude of-strength his likewise John no-one has-ascended into
coelum, scilicet propria virtute, nisi qui descendit de coelo
heaven namely by-his-own power except he-who descended from heaven
filius hominis, qui est in coelo. Licet enim quasi in quodam
the-Son of-man who is in heaven although for as-if in a-certain
globo nubis adscenderit, hoc tamen non fecit, quod nubis
globe of-cloud he-ascended this yet not he-did because of-the-cloud
ministerio indigeret, sed ut per hoc ostenderetur, quod omnis
the-service he-needed but that by this it-might-be-shown that every
creatura parata est obsequi creatori suo. Ipse enim potentia
creature ready is to-obey creator its he for by-the-power
deitatis suae adscendit et in hoc notatur potentia sive
of-deity his ascended and in this is-noted the-power or
dominium, secundum quod dicitur in hystoriis scholasticis.
lordship according-to what is-said in the-histories scholastic
Nam Enoch translatus est, Helias subvectus est, sed Jesus
for Enoch translated was Elijah carried-up was but Jesus
propria virtute adscendit. Primus secundum Gregorium per
by-his-own power ascended the-first according-to Gregory by
coitum generatus et generans, secundus generatus, sed
intercourse begotten and begetting the-second begotten but
non generans, tertius non generatus nec generans. Secundo
not begetting the-third not begotten nor begetting second
adscendit patenter, quia discipulis videntibus, unde dicitur:
he-ascended openly because with-the-disciples watching whence it-is-said
videntibus illis elevatus est. Item Johann. XVI: vado ad
watching with-them lifted-up he-was likewise John XVI I-go to

eum, qui misit me et nemo ex vobis interrogat me, quo
him who sent me and no-one of you asks me whither
vadis. Glossa: itaque palam, ut nemo interroget, quod
do-you-go the-Gloss and-so openly so-that no-one ask what
visu corporali fieri cernat. Ideo enim illis
with-sight bodily to-take-place he-sees for-this-reason for with-them
videntibus adscendere voluit, ut ipsi testes adscensionis
watching to-ascend he-willed that they witnesses of-the-ascension
exsisterent et naturam humanam in coelum ferri
might-be and nature human into heaven to-be-carried
gauderent et ipsum sequi desiderarent. Tertio laetanter,
might-rejoice and him to-follow might-desire third joyfully
quia jubilantibus angelis, unde psalmus: adscendit Deus
because rejoicing with-the-angels whence the-psalm has-ascended God
in jubilatione. Augustinus: adscendente Christo pavet omne
with jubilation Augustine ascending with-Christ trembles all
coelum, astra mirantur, plaudent agmina, tubae sonant et
heaven the-stars wonder will-applaud the-hosts the-trumpets sound and
laetis se admiscent blanda modulamina choris. Quarto
with-the-glad themselves mingle sweet strains choirs fourth
velociter, Psalm.: exsultavit ut gigas ad currendam viam,
swiftly Ps. he-exulted as a-giant to running the-way
valde enim velociter adscendit, quoniam tantum spatium quasi
very for swiftly he-ascended because so-great a-space as-if
in momento percurrit. Refert enim rabbi Moyses maximus
in a-moment he-runs-through relates for rabbi Moses the-greatest
philosophus, quod quilibet circulus sive quodlibet coelum
philosopher that each circle or each heaven
cujuslibet planetae habet in spissitudine viam quingentorum
of-each planet has in thickness a-way of-five-hundred
annorum, id est spatium tantum, quantum posset aliquis ire
years that is a-space so-great as could anyone go

via plana in quingentis annis, et distantia inter coelum et
by-road level in five-hundred years and the-distance between heaven and
coelum est similiter, ut dicit, via quingentorum annorum,
heaven is likewise as he-says a-way of-five-hundred years
et ideo cum sint septem coeli, erit secundum ipsum
and therefore since there-are seven heavens it-will-be according-to him
a centro terrae usque ad concavum coeli Saturni,
from the-center of-the-earth all-the-way to the-hollow of-the-heaven of-Saturn
et quod est coelum septimum, via VII. M. annorum, et
and which is the-heaven seventh a-way of-VII thousand years and
usque ad concavum coeli VII. M. DCC. annorum,
all-the-way to the-hollow of-the-heaven of-VII thousand DCC years
id est tantum spatium, quantum de via plana aliquis iret
that is so-great a-space as by road level anyone would-go
in VII millibus DCC annis, si tantum viveret: ita quod
in VII thousand DCC years if so-long he-lived so that
quilibet annus componatur ex CCCLXV diebus et iter
each year be-composed of CCCLXV days and the-journey
cujuslibet diei sit XL milliarium et quodlibet milliare
of-each day be of-XL miles and each mile
sit duorum millium passuum sive cubitorum. Hoc Rabbi
be of-two thousand paces or cubits this Rabbi
Moyses. Utrum autem hoc verum sit, Deus scit. Hanc
Moses whether moreover this true be God knows this
enim mensurationem ille novit, qui omnia fecit in numero,
for measurement he knows who all-things made in number
pondere et mensura. Iste igitur fuit magnus saltus, quem
weight and measure this therefore was the-great leap which
fecit Christus de terra, scilicet in coelum et de hoc saltu
made Christ from earth namely into heaven and of this leap
et quibusdam aliis saltibus Christi sic dicit Ambrosius:
and certain other leaps of-Christ thus says Ambrose

saltu quodam Christus venit in hunc mundum, apud
by-a-leap certain Christ came into this world with
patrem erat et in virginem venit et ex virgine in
the-Father he-was and into the-virgin he-came and from the-virgin into
praesepe transsiliit, descendit in Jordanem, adscendit in
the-manger he-leapt he-descended into the-Jordan he-ascended onto
crucem, descendit in tumulum, surrexit e tumulo et sedet
the-cross he-descended into the-tomb he-rose from the-tomb and sits
ad patris dextram. Circa quartum, cum quibus scilicet
at of-the-Father the-right-hand concerning the-fourth with whom namely
adscendit, notandum, quod adscendit cum magna praeda
he-ascended it-is-to-be-noted that he-ascended with great booty
hominum et magna multitudine angelorum. Quod enim cum
of-men and a-great multitude of-angels that for with
praeda hominum adscendit, patet per illud, quod dicitur in
booty of-men he-ascended is-clear from that which is-said in
psalmo: adscendisti in altum, cepisti captivitatem etc.
the-psalm you-have-ascended on high you-have-taken captivity etc.
Quod autem adscendit cum multitudine angelorum, patet
that moreover he-ascended with a-multitude of-angels is-clear
per illas interrogationes, quas Christo adscendente minores
from those questions which with-Christ ascending the-lesser
angeli fecerunt majoribus, ut habetur Ysaias LXIII: quis est
angels made to-the-greater as is-had Isaiah LXIII who is
iste, qui venit de Edom tinctis vestibus de Bosra, ubi
this who comes from Edom with-dyed garments from Bozrah where
dicit Glossa, quod quidam angeli non plene cognoscentes
says the-Gloss that certain angels not fully knowing
mysterium incarnationis, passionis et resurrectionis videntes
the-mystery of-the-incarnation of-the-passion and of-the-resurrection seeing
adscendere ad coelos dominum cum multitudine angelorum
ascend to the-heavens the-Lord with a-multitude of-angels

et sanctorum hominum propria virtute, ipsum incarnationis
and of-holy men by-his-own power that-very of-the-incarnation
et passionis mysterium admirantur et angelis comitantibus
and of-the-passion mystery wonder-at and to-the-angels accompanying
dominum dicunt: quis est iste, qui venit etc. et in psalmo:
the-Lord they-say who is this who comes etc. and in the-psalm
quis est rex gloriae? Dionysius autem in libro angelicae
who is the-king of-glory Dionysius moreover in the-book of-the-angelic
hierarchiae cap. VII. insinuare videtur, quod dum Christus
hierarchy chap. VII to-hint seems that while Christ
adscenderet, tres quaestiones ab angelis factae sunt. Primam
was-ascending three questions by angels made were the-first
fecerunt majores angeli ad invicem sibi ipsis, secundam
made the-greater angels to one-another to-them themselves the-second
fecerunt ipsi majores Christo adscendenti, tertiam fecerunt
made the-very greater to-Christ ascending the-third made
minores majoribus. Quaerunt igitur inter se majores
the-lesser to-the-greater ask therefore among themselves the-greater
dicentes: quis est iste, qui venit de Edom tinctis vestibus etc.
saying who is this who comes from Edom with-dyed garments etc.
Edom sanguinea interpretatur, Bosra munita, quasi dicant:
Edom bloody is-interpreted Bozrah fortified as-if they-should-say
quis est iste, qui venit de mundo sanguineo per peccatum
who is this who comes from the-world bloody through sin
et munito per malitiam contra Deum, vel qui venit de
and fortified through malice against God or who comes from
mundo sanguineo et inferno munito? Respondet dominus:
the-world bloody and hell fortified answers the-Lord
ego qui loquor justitiam etc. Dionysius ponit talem literam:
I who speak justice etc. Dionysius sets such a-reading
ego enim, dicit, disputo justitiam et judicium salutaris. In
I for he-says dispute justice and judgment of-salvation in

redemtione humani generis fuit justitia, in quantum scilicet
the-redemption of-the-human race was justice in as-much namely
factor creaturam suam a domino alienam reduxit, et
the-maker creature his from a-lord alien brought-back and
fuit judicium, in quantum dyabolum invasorem alieni
there-was judgment in as-much the-devil the-invader of-another
juris ab eo, quem possidebat hominem, potenter ejecit.
of-the-right from him whom he-possessed man mightily he-cast-out
Sed secundum hoc facit Dionysius quaestionem hanc: cum
but according-to this makes Dionysius question this since
ipsi superiores angeli sint Deo proximi et immediate a Deo
they the-higher angels be to-God nearest and immediately by God
illuminentur, quare ab invicem quaerunt, quasi ab invicem
be-illumined why from one-another do-they-ask as-if from one-another
discere cupientes. Sed sicut solvit ipse et commentator
to-learn desiring but as solves he-himself and the-commentator
exponit, in eo quod interrogant, significant se scientiam
expounds in this that they-ask they-signify themselves knowledge
appetere. In eo autem, quod primo inter se conferunt,
to-seek in this moreover that first among themselves they-confer
demonstrant, quod divinam in se percussionem non
they-show that the-divine in themselves stroke not
audent praevenire. Apud se ergo primo interrogare
they-dare to-anticipate among themselves therefore first to-ask
deliberant, ne forte illuminationem, quae ipsis a Deo fit,
they-deliberate lest perhaps the-illumination which to-them by God is-made
nimis festina interrogatione praeveniant. Secunda quaestio
too hasty by-questioning they-should-anticipate the-second question
est, quam fecerunt ipsi supremi angeli ad Christum
is which made the-very highest angels to Christ
dicentes: quare ergo rubrum est indumentum tuum et
saying why therefore red is garment your and

vestigia tua sicut calcantium in torculari? Dominus dicitur
footprints your as of-those-treading in the-winepress the-Lord is-said
habuisse indumentum, id est corpus suum rubrum, id est
to-have-had a-garment that is body his red that is
sanguine cruentatum, ex eo quod adhuc, dum adscenderet,
with-blood bloodied from this that still while he-was-ascending
in corpore suo cicatrices habebat. Voluit enim cicatrices in
in body his the-scars he-had he-willed for the-scars in
corpore suo servare, secundum quod dicit Beda, quinque
body his to-keep according-to what says Bede five
de causis. Ait enim sic: cicatrices dominus servavit et in
for causes he-says for thus the-scars the-Lord kept and in
judicio servaturus est, ut fidem resurrectionis adstruat,
the-judgment about-to-keep he-is that faith of-the-resurrection he-may-build
ut pro hominibus supplicando eas patri repraesentet,
that for men pleading them to-the-Father he-may-present
ut boni, quam misericorditer sint redemti, videant,
that the-good how mercifully they-have-been redeemed may-see
ut reprobi, quam juste sint damnati, recognoscant,
that the-reprobate how justly they-have-been damned may-recognize
ut perpetuae victoriae suae certum triumphum deferat.
that of-perpetual victory his a-sure triumph he-may-bear
Huic ergo quaestioni dominus sic respondit: torcular
to-this therefore question the-Lord thus answered the-winepress
calcavi solus et de gentibus non est vir mecum et
I-have-trodden alone and of the-nations not is a-man with-me and
potest vocari torcular crux, in qua tamquam in prelo
can to-be-called the-winepress the-cross in which as-if in a-press
sic pressus est, ut etiam sanguis sic effunderetur. Vel
thus pressed he-was that even blood thus was-poured-out or
torcular vocat dyabolum, quod humanum genus sic funibus
winepress he-calls the-devil because the-human race thus with-cords

peccatorum involvit et strinxit, ut quidquid in iis spirituale
of-sins entangled and squeezed that whatever in them spiritual
erat, exprimeret et solum vinaria remanerent. Sed noster
was he-pressed-out and only the-dregs remained but our
bellator torcular calcavit, vincula peccatorum dirupit et in
warrior the-winepress trod the-bonds of-sins burst and into
coelum adscendens postmodum tabernam coeli aperuit et
heaven ascending afterward the-tavern of-heaven opened and
vinum sancti spiritus effudit. Tertia quaestio est, quam
the-wine of-the-Holy Spirit poured-out the-third question is which
fecerunt minores angeli majoribus dicentes: quis est iste
made the-lesser angels to-the-greater saying who is this
rex gloriae? Quibus illi responderunt: dominus virtutum ipse
king of-glory to-whom they answered the-Lord of-hosts he
est rex gloriae. De hac angelorum quaestione et aliorum
is the-king of-glory of this of-the-angels question and of-the-others
convenienti responsione sic dicit Augustinus: sanctificatur
the-fitting response thus says Augustine is-sanctified
divino comitatu immensus aër et omnis illa volitans
by-the-divine company the-immense air and all that flitting
per aëra daemonum turba Christo adscendente transfugit.
through the-air of-demons crowd with-Christ ascending flees-away
Quibus accurrentes angeli, quis esset, sciscitantur dicentes:
to-whom running-up the-angels who he-was inquire saying
quis iste rex gloriae? quibus alii respondentes dixerunt: hic
who this king of-glory to-whom others answering said this
est ille valde candidus et roseus, hic est ille, qui non habet
is he very white and rosy this is he who not has
speciem neque decorem, infirmus in ligno, fortis in spolio,
comeliness nor beauty weak on the-wood strong in the-spoil
vilis in corpusculo, armatus in proelio, foedus in morte,
mean in his-little-body armed in battle foul in death

pulcher in resurrectione, candidus ex virgine, rubicundus in
fair in the-resurrection white from the-virgin ruddy on
cruce, fuscus in opprobrio, clarus in coelo. Circa quintum,
the-cross dark in disgrace bright in heaven concerning the-fifth
quo scilicet merito adscendit, notandum quod triplici
by-what namely merit he-ascended it-is-to-be-noted that by-a-threefold
merito adscendit, de quo sic dicit Hieronymus: propter
merit he-ascended of which thus says Jerome on-account-of
veritatem, quia illa, quae per prophetas promiseras,
truth because those-things which through the-prophets you-had-promised
adimplesti, et mansuetudinem, quia sicut ovis pro vita
you-have-fulfilled and meekness because as a-sheep for the-life
populi immolaris, et justitiam, quia non potestate sed
of-the-people you-are-sacrificed and justice because not by-power but
justitia eripuisti hominem et deducet te mirabiliter
by-justice you-have-rescued man and will-lead you wonderfully
dextera tua potentia sive virtus deducet te, hoc est in
the-right-hand your power or strength will-lead you that is into
coelum. Circa sextum, quo scilicet adscendit, notandum
heaven concerning the-sixth whither namely he-ascended it-is-to-be-noted
quod super omnes coelos adscendit, secundum quod dicitur
that above all the-heavens he-ascended according-to what is-said
Ephes. IV: qui descendit, ipse est, et qui adscendit
Eph. IV he-who descended he is also he-who ascended
super omnes coelos ut adimpleret omnia. Super omnes
above all the-heavens that he-might-fill all-things above all
coelos dicit, quia plures sunt coeli, super quos ipse
the-heavens he-says because several are the-heavens above which he
adscendit. Est enim coelum materiale, rationale, intellectuale
ascended there-is for a-heaven material rational intellectual
et supersubstantiale. Coelum materiale multiplex est, scilicet
and supersubstantial the-heaven material manifold is namely

coelum aërium et aethereum, Olympium, igneum, sydereum,
the-heaven aerial and ethereal Olympian fiery starry
christallinum et empyreum. Coelum autem rationale est
crystalline and empyrean the-heaven moreover rational is
homo justus, qui dicitur coelum ratione inhabitationis divinae,
man just who is-called heaven by-reason of-indwelling divine
quia sicut coelum est sedes et habitatio Dei, secundum
because as heaven is the-seat and dwelling of-God according-to
quod dicitur in Ysai. LXVI: coelum mihi sedes est, sic
what is-said in Isaiah LXVI heaven to-me a-seat is so
anima justa secundum quod dicitur in Sapientia: anima
the-soul just according-to what is-said in Wisdom the-soul
justi sedes est sapientiae. Ratione conversationis sanctae,
of-the-just-man the-seat is of-wisdom by-reason of-conversation holy
quia sancti per conversationem et desiderium semper
because the-saints through conversation and desire always
habitant in coelo. Sicut dicebat apostolus: nostra conversatio
dwell in heaven as said the-apostle our conversation
in coelis est. Ratione operationis continuae, quia sicut
in the-heavens is by-reason of-working continual because as
coelum continue movetur, sic et sancti per bona opera
heaven continually is-moved so also the-saints through good works
continue moventur. Coelum intellectuale est angelus. Angeli
continually are-moved the-heaven intellectual is the-angel angels
enim dicuntur coelum, quia instar sunt coeli altissimi
for are-called heaven because like they-are of-heaven the-highest
ratione dignitatis et excellentiae. De quorum dignitate et
by-reason of-dignity and of-excellence of whose dignity and
excellentia dicit Dionysius in libro de divinis nominibus
excellence says Dionysius in the-book on the-divine names
capit. IV: divinae mentes sunt super reliqua exsistentia et
chap. IV the-divine minds are above the-remaining existing-things and

vivunt super reliqua viventia et intelligunt et cognoscunt
live above the-remaining living-things and understand and know
super sensum et rationem et plus quam omnia exsistentia
above sense and reason and more than all existing-things
pulchrum et bonum desiderant et eo participant. Secundo
the-beautiful and the-good they-desire and in-it share second
sunt pulcherrimi ratione naturae et gloriae, de quorum
they-are most-beautiful by-reason of-nature and of-glory of whose
pulchritudine dicit Dionysius in eodem libro: angelus est
beauty says Dionysius in the-same book the-angel is
manifestatio occulti luminis, speculum purum, clarissimum,
the-manifestation of-hidden light a-mirror pure most-clear
incontaminatum, incoinquinatum, immaculatum, suscipiens, si
uncontaminated undefiled immaculate receiving if
fas est dicere, pulchritudinem Dei boniformis Deiformitatis.
lawful it-is to-say the-beauty of-God of-good-form of-Deiformity
Tertio sunt fortissimi ratione virtutis et potentiae, de
third they-are strongest by-reason of-strength and of-power of
quorum fortitudine dicit Damascenus libro II. cap. III.: fortes
whose strength says Damascene in-book II chap. III strong
sunt et parati ad Dei voluntatis expletionem et ubique
they-are and ready for of-God of-will the-fulfillment and everywhere
confestim inveniuntur, ubicunque divinus jusserit nutus.
forthwith are-found wherever the-divine has-commanded nod
Coelum enim habet altitudinem, pulchritudinem, fortitudinem.
heaven for has height beauty strength
De duobus primis Ecclesiast. XLIII.: altitudinis firmamentum
of the-two first Ecclus. XLIII of-height the-firmament
etc., de tertio Job. XXVII: tu forsitan cum illo fabricatus
etc. of the-third Job XXVII you perhaps with him fashioned
es etc. Coelum autem supersubstantiale est aequalitas
you-have etc. the-heaven moreover supersubstantial is the-equality

divinae excellentiae, de quo Christus venit, et usque
of-the-divine excellence from which Christ came and all-the-way
ad illud postmodum adscendit. De quo dicitur in psalmo:
to it afterward ascended of which is-said in the-psalm
a summo coelo egressio ejus et occursus ejus usque
from the-highest heaven the-going-forth his and the-circuit his all-the-way
ad summum ejus. Super omnes igitur hos coelos usque
to the-highest of-it above all therefore these heavens all-the-way
ad ipsum coelum supersubstantiale Christus adscendit. Quod
to that-very heaven supersubstantial Christ ascended that
enim adscendit super omnes coelos materiales, habetur
for he-ascended above all the-heavens material is-had
per illud, quod dicitur in psalmo: elevata est magnificentia
from that which is-said in the-psalm raised is magnificence
tua super coelos. Super omnes enim coelos materiales
your above the-heavens above all for the-heavens material
usque in ipsum coelum empyreum adscendit non sicut
all-the-way into that-very heaven empyrean he-ascended not like
Helias, qui in curru igneo adscendit usque ad sublunarem
Elijah who in a-chariot fiery ascended all-the-way to the-sublunary
regionem nec eam transscendit, sed in paradisum terrestrem
region nor it passed-beyond but into paradise earthly
translatus est, qui adeo eminet, ut pertingat ad sublunarem
translated was which so-far rises that it-reaches to the-sublunary
regionem, nec eam transscendit. In hoc ergo coelo empyreo
region nor it passes-beyond in this therefore heaven empyrean
Christus residet et est specialis et propria ejus mansio
Christ dwells and it-is the-special and proper his mansion
et angelorum et aliorum sanctorum et congrue convenit
and of-the-angels and of-the-other saints and fittingly agrees
haec habitatio habitatoribus. Illud enim coelum caeteros
this dwelling to-the-dwellers that for heaven the-other

coelos excellit dignitate, prioritate, situ et ambitu et
heavens excels in-dignity priority position and compass and
ideo est conveniens habitatio Christi, qui omnes coelos
therefore it-is a-fitting dwelling of-Christ who all the-heavens
rationales et intellectuales transscendit dignitate, aeternitate,
rational and intellectual passes-beyond in-dignity eternity
situ immutabilitatis ac ambitu potestatis. Similiter est
position of-immutability and compass of-power likewise it-is
congrua habitatio sanctorum, illud enim coelum est uniforme,
a-fitting dwelling of-the-saints that for heaven is uniform
immobile, luminositatis perfectae et capacitatis immensae,
immobile of-luminosity perfect and of-capacity immense
et recte congruit angelis et sanctis, qui fuerunt uniformes
and rightly it-befits the-angels and the-saints who were uniform
in operatione, immobiles in dilectione, luminosi in fide
in working immobile in love luminous in faith
sive cognitione, capaces in sancti spiritus receptione. Quod
or knowledge capacious in of-the-Holy Spirit the-reception that
autem super coelos omnes rationales, id est omnes sanctos,
moreover above the-heavens all rational that is all the-saints
adscenderit, patet per illud, quod dicitur Cant. II.: ecce
he-ascended is-clear from that which is-said Song II behold
iste venit saliens in montibus, transiens colles et vocantur
he comes leaping on the-mountains passing-over the-hills and are-called
montes angeli, colles vero viri sancti. Quod vero super omnes
mountains the-angels hills but men holy that indeed above all
coelos intellectuales, id est angelos, adscenderit, patet per
the-heavens intellectual that is the-angels he-ascended is-clear from
illud, quod dicitur in psalmo: qui ponis nubem adscensum
that which is-said in the-psalm who make the-cloud the-ascent
tuum, qui ambulas super pennas ventorum. Item adscendit
your who walk upon the-wings of-the-winds likewise he-ascended

super cherubim et volavit super pennas ventorum. Quod
upon the-cherubim and flew upon the-wings of-the-winds that
autem usque ad coelum supersubstantiale, id est, Dei
moreover all-the-way to the-heaven supersubstantial that is of-God
aequalitatem adscenderit, patet per illud, quod dicitur Marc.
the-equality he-ascended is-clear from that which is-said Mark
ult.: et dominus quidem Jesus postquam locutus est eis,
last and the-Lord indeed Jesus after spoken has to-them
assumtus est in coelum et sedet a dextris Dei. Dextra
taken-up was into heaven and sits at the-right of-God the-right-hand
enim Dei est coaequalitas Dei. Bernardus: domino meo
for of-God is the-coequality of-God Bernard to-the-Lord my
singulariter a domino et dictum et datum est sedere a
singularly by the-Lord both said and given it-was to-sit at
dextris gloriae ipsius, utpote in gloria aequali, in essentia
the-right of-glory his-own inasmuch-as in glory equal in essence
consubstantiali, pro generatione consimili, majestate non
consubstantial by generation alike in-majesty not
dispari, aeternitate non posteriori. Vel potest dici, quod
unequal in-eternity not later or it-can to-be-said that
Christus in adscensione sublimis fuit quadruplici sublimitate,
Christ in the-ascension sublime was with-a-fourfold sublimity
scilicet locali, remuneratione praemii cognitionali et virtuali.
namely local by-recompense of-reward cognitive and virtual
De primo illo Ephes. IV.: qui descendit ipse est et
of the-first that Eph. IV he-who descended he is also
qui adscendit super omnes coelos. De secundo Phil. II.:
he-who ascended above all the-heavens of the-second Phil. II
factus obediens etc. Ubi dicit Augustinus: humilitas claritatis
made obedient etc. where says Augustine humility of-glory
est meritum, claritas humilitatis est praemium. De tertio
is the-merit glory of-humility is the-reward of the-third

psalm.: adscendit super cherubim, id est, super omnem
Ps. he-ascended upon the-cherubim that is above all
scientiae plenitudinem. De quarto patet, quia adscendit
of-knowledge fullness of the-fourth it-is-clear because he-ascended
etiam super seraphim. Ephes. III: scit etiam supereminentem
also above the-seraphim Eph. III knows also the-surpassing
caritatem Christi. Circa septimum, quare scilicet adscendit,
charity of-Christ concerning the-seventh why namely he-ascended
notandum, quod adscensionis suae novem sunt fructus sive
it-is-to-be-noted that of-ascension his nine are the-fruits or
utilitates. Prima utilitas est humiliatio amoris divini. Johann.
benefits the-first benefit is the-humbling of-love divine John
XVI: nisi ego abiero, paracletus non veniet. Ubi dicit
XVI unless I shall-have-gone-away the-Paraclete not will-come where says
Augustinus: si carnaliter mihi adhaeseritis, capaces spiritus
Augustine if carnally to-me you-will-have-clung capable of-the-Spirit
non eritis. Secunda est major cognitio Dei, Joh. XIV: si
not you-will-be the-second is greater knowledge of-God John XIV if
diligeretis me, gauderetis utique, quia vado ad patrem etc.
you-loved me you-would-rejoice surely because I-go to the-Father etc.
Ubi dicit Augustinus: ideo subtraho formam istam servi,
where says Augustine therefore I-withdraw form this of-a-servant
in qua pater major me est, ut Deum spiritum aliter
in which the-Father greater than-me is that God as-spirit otherwise
videre possitis. Tertia est meritum fidei. De hac sic dicit
to-see you-may-be-able the-third is the-merit of-faith of this thus says
Leo in sermone de adscensione: tunc ad aequalem patri
Leo in the-sermon on the-ascension then to the-equal to-the-Father
filium eruditior fides gressu mentis coepit accedere
the-Son the-more-learned faith with-the-step of-the-mind began to-approach
et contrectatione corporeae in Christo substantiae, e qua
and the-handling of-the-bodily in Christ substance from which

patre minor est, non egere. Magnarum enim hic vigor
than-the-Father less he-is not to-need of-great for here the-vigor
est mentium incunctanter credere, quae corporeo non
is minds unhesitatingly to-believe the-things-which with-bodily not
videntur intuitu, et ibi figere desiderium, quo nequeas
are-seen gaze and there to-fix desire where you-cannot
inferre conspectum. Augustinus lib. confession.: exsultavit ut
bring sight Augustine book of-the-confessions he-exulted as
gigas ad currendum viam suam. Non enim tardavit, sed
a-giant to running way his not for he-delayed but
cucurrit clamans dictis, factis, morte; vita, descensu, adscensu,
ran crying-out by-words by-deeds by-death by-life by-descent by-ascent
clamans, ut redeamus ad eum, et discessit ab oculis, ut
crying-out that we-return to him and he-departed from our-eyes that
redeamus ad cor et inveniamus eum. Quarta est nostra
we-return to the-heart and find him the-fourth is our
securitas. Ideo enim adscendit, ut noster advocatus
security for-this-reason for he-ascended that our advocate
sit apud patrem. Valde autem securi esse possumus,
he-may-be with the-Father very moreover secure be we-can
quando talem advocatum apud patrem habere consideramus.
when such an-advocate with the-Father to-have we-consider
Joh. II: advocatum habemus apud patrem Jesum Christum
John II an-advocate we-have with the-Father Jesus Christ
justum, et ipse est propitiatio pro peccatis nostris. De
the-just and he is the-propitiation for sins our of
hac securitate dicit Bernardus: securum accessum habes, o
this security says Bernard secure access you-have O
homo, apud Deum, ubi mater ante filium et filius ante
man to God where the-mother before the-Son and the-Son before
patrem, mater ostendit filio pectus et ubera, filius
the-Father the-mother shows to-the-Son her-breast and breasts the-Son

ostendit patri latus et vulnera: nulla ergo poterit esse
shows to-the-Father his-side and wounds no therefore will-be-able be
repulsa, ubi tot sunt caritatis insignia. Quinta est nostra
repulse where so-many are of-charity the-tokens the-fifth is our
dignitas. Maxima quidem nostra dignitas est, quando natura
dignity greatest indeed our dignity is when nature
nostra usque ad dexteram Dei exaltata est, unde et
our all-the-way to the-right-hand of-God exalted has-been whence also
angeli hanc dignitatem in hominibus considerantes deinceps
the-angels this dignity in men considering thenceforth
prohibuerunt se adorari ab hominibus, sicut dicitur
forbade themselves to-be-adored by men as is-said
Apocal. XIX: cecidi, inquit, ante pedes ejus, ut adorarem
Apoc. XIX I-fell he-says before feet his that I-might-adore
eum, et dixit mihi: vide ne feceris, conservus tuus sum
him and he-said to-me see not you-do fellow-servant your I-am
et fratrum tuorum, ubi dicit Glossa: in veteri lege non
and of-brothers your where says the-Gloss in the-old law not
prohibuit se adorari, sed post adscensionem domini
he-forbade himself to-be-adored but after the-ascension of-the-Lord
videns super se exaltari hominem timuit adorari. Leo
seeing above himself to-be-exalted man he-feared to-be-adored Leo
papa in sermone de adscensione domini: hodie natura
the-pope in the-sermon on the-ascension of-the-Lord today the-nature
nostrae humanitatis ultra cunctarum altitudinem potestatum
of-our humanity beyond of-all the-height of-the-powers
ad Dei patris est provecta consessum, ut mirabilior
to of-God the-Father has been-advanced the-seat-beside so-that more-wonderful
fieret gratia Dei cum remotis a conspectu hominum,
might-become the-grace of-God since removed from the-sight of-men
qui merito reverentiam sui sentiebantur indicere,
the-things-which rightly reverence of-themselves were-felt to-impose

fides non diffideret, spes non fluctuaret, caritas non teperet.
faith not distrusted hope not wavered charity not grew-tepid
Sexta est spei nostrae soliditas; Hebr. IV: habentes ergo
the-sixth is of-hope our the-solidity Heb. IV having therefore
pontificem magnum, qui penetravit coelos, Jesum filium
a-high-priest great who has-penetrated the-heavens Jesus the-Son
Dei teneamus spei nostrae confessionem. Item Hebr. VI:
of-God let-us-hold of-hope our the-confession likewise Heb. VI
qui confugimus ad tenendam propositam spem, quam sicut
we-who have-fled for holding-fast the-proposed hope which as
ancoram habemus animarum tutam ac firmam et incedentem
an-anchor we-have of-souls safe and firm and entering
usque ad interiora velaminis, ubi praecursor pro nobis
all-the-way to the-inner-parts of-the-veil where the-forerunner for us
introivit Jesus. De hac iterum Leo: Christi adscensio nostra
entered Jesus of this again Leo of-Christ the-ascension our
est provectio et quo praecessit gloria capitis, eo spes
is advancement and whither has-gone-before the-glory of-the-head thither hope
tendit et corporis. Septima est viae ostensio, Mich. III:
tends also of-the-body the-seventh is of-the-way the-showing Mic. III
adscendit pandens iter ante eos. Augustinus: via tibi
he-ascended opening the-way before them Augustine a-way for-you
factus est ipse salvator: surge et ambula, habes quo,
become has he-himself the-Savior rise and walk you-have whither
noli pigrescere. Octava januae coelestis aperitio: sicut enim
do-not grow-sluggish the-eighth of-the-gate heavenly the-opening as for
primus Adam aperuit januas inferni, sic secundus paradisi.
the-first Adam opened the-gates of-hell so the-second of-paradise
Inde ecclesia cantat: tu devicto mortis aculeo etc. Nona
thence the-church sings you overcome of-death the-sting etc. the-ninth
loci praeparatio. Joh. XIV: vado parare vobis locum.
of-place the-preparation John XIV I-go to-prepare for-you a-place

Augustinus: domine, para, quod paras: nos enim tibi
Augustine O-Lord prepare what you-prepare us for for-yourself
paras et te nobis paras, quando locum paras et
you-prepare and yourself for-us you-prepare when a-place you-prepare both
tibi in nobis et in te nobis.
for-yourself in us and in yourself for-us

De sancto spiritu

LXXIII · THE HOLY SPIRIT

The Spirit, sent by the Father and the Son and giving himself, comes invisibly into holy minds and visibly as a dove, a cloud, a breath, fire, and tongues, each sign working its properties in the heart. He is sent on the fiftieth day, for the Law's perfection, eternal reward, and remission of sins; three times to the apostles; and with a sound, in fiery tongues that sat. He comes to the quiet, united, and humble, to console, give life, sanctify, and teach, and is given by prayer, hearing the word, and laying on hands.

Spiritus sanctus hodierna die, ut sacra actuum testatur
the-Spirit Holy on-today's day as the-sacred of-the-acts testifies
hystoria, in apostolos in linguis igneis missus est. Circa
history upon the-apostles in tongues fiery sent was concerning
cujus missionem sive ad adventum octo consideranda sunt:
whose sending or to the-coming eight to-be-considered are
primo, a quo missus est; secundo, quot modis mittitur
first by whom sent he-was second in-how-many ways he-is-sent
sive missus est; tertio, quo tempore missus est; quarto,
or sent was third at-what time sent he-was fourth
quotiens missus est; quinto, qualiter missus est; sexto,
how-often sent he-was fifth how sent he-was sixth
in quos missus est; septimo, propter quod missus est;
into whom sent he-was seventh on-account-of what sent he-was

octavo, per quod missus est. Circa primum scilicet, a
eighth through what sent he-was concerning the-first namely by
quo missus est, notandum, quod ipsum spiritum pater
whom sent he-was it-is-to-be-noted that that-very Spirit the-Father
misit et filius misit et spiritus sanctus se ipsum dedit
sent and the-Son sent and the-Spirit Holy him himself gave
et misit. De primo Johannes XIV: paracletus autem spiritus
and sent of the-first John XIV the-Paraclete moreover the-Spirit
sanctus, quem mittet pater in nomine meo etc. De
Holy whom will-send the-Father in name my etc. of
secundo Joh. XVI: si autem abiero, mittam eum ad
the-second John XVI if moreover I-shall-have-gone-away I-shall-send him to
vos. Missio enim in istis inferioribus habet comparationem
you sending for in these lower-things has comparison
ad suum mittentem sub triplici habitudine, scilicet ut
to its sender under a-threefold relation namely as
ad dantem esse, et sic mittitur radius a sole, ut ad
to one-giving being and thus is-sent a-ray from the-sun as to
dantem virtutem, et sic mittitur jaculum a projectore, ut
one-giving power and thus is-sent a-javelin by the-thrower as
ad dantem jurisdictionem sive auctoritatem, et sic mittitur
to one-giving jurisdiction or authority and thus is-sent
nuntius a praeceptore. Secundum hunc triplicem modum
a-messenger by the-commander according-to this threefold mode
missio potest convenire spiritui sancto. Mittitur enim a
sending can to-befit the-Spirit Holy he-is-sent for by
patre et filio, tamquam ab iis habens esse et virtutem
the-Father and the-Son as from them having being and power
et auctoritatem in operando: nihilominus et ipse spiritus
and authority in working nonetheless also the-very Spirit
sanctus se ipsum dedit et misit, quod videtur insinuari
Holy him himself gave and sent which seems to-be-hinted

Joh. XVI, cum dicitur: cum autem venerit ille spiritus
John XVI when it-is-said when moreover will-have-come he the-Spirit
veritatis etc. Nam sicut dicit Leo papa in sermone de
of-truth etc. for as says Leo the-pope in the-sermon on
Pentecoste: beata trinitas, incommutabilis Deitas una est
Pentecost the-blessed Trinity unchangeable Deity one is
in substantia, indivisa in opere, consors in voluntate, par
in substance undivided in work sharing in will equal
in omnipotentia, aequalis in gloria. Divisit autem sibi
in omnipotence equal in glory divided moreover among-itself
opus nostrae redemtionis misericordia trinitatis, ut pater
the-work of-our redemption the-mercy of-the-Trinity that the-Father
propitiaretur, filius propitiaret, spiritus sanctus igniret.
might-be-propitiated the-Son might-propitiate the-Spirit Holy might-kindle
Quia enim spiritus sanctus Deus est, ideo recte dicitur
because for the-Spirit Holy God is therefore rightly he-is-said
se ipsum dare. Hoc autem, quod spiritus sanctus Deus sit,
him himself to-give this moreover that the-Spirit Holy God be
ostendit Ambrosius in libro de spiritu sancto sic dicens: ex
shows Ambrose in the-book on the-Spirit Holy thus saying from
quatuor istis manifesta divinitatis ejus gloria comprobatur.
four these-things manifest of-divinity his the-glory is-proved
Deus enim esse cognoscitur, aut quia sine peccato est,
God for to-be he-is-known either because without sin he-is
aut quia peccata condonat, aut quia creatura non est, sed
or because sins he-forgives or because a-creature not he-is but
creator est, aut quia non adorat, sed adoratur. Et in hoc
creator he-is or because not he-adores but is-adored and in this
ostenditur, qualiter beata trinitas se totaliter nobis exhibuit:
is-shown how the-blessed Trinity itself wholly to-us has-shown
pater enim omnia, quae habuit, nobis exhibuit, quia,
the-Father for all-things which he-had to-us showed because

sicut dicit Augustinus, misit nobis filium suum in pretium
as says Augustine he-sent to-us Son his as the-price
nostrae redemtionis, spiritum sanctum in privilegium nostrae
of-our redemption the-Spirit Holy as the-privilege of-our
adoptionis et se ipsum totum reservat in hereditatem
adoption and him himself whole he-reserves as the-inheritance
adoptionis. Similiter filius totaliter se nobis exhibuit, quia,
of-adoption likewise the-Son wholly himself to-us showed because
sicut dicit Bernardus, ipse pastor, ipse pascua, ipse
as says Bernard he-himself the-shepherd he-himself the-pasture he-himself
redemtio: dedit enim nobis animam in pretium, sanguinem
the-redemption he-gave for to-us his-soul as the-price his-blood
in potum et carnem in cibum et deitatem in praemium.
as drink and his-flesh as food and his-deity as reward
Similiter et spiritus sanctus totaliter omnia dona sua nobis
likewise also the-Spirit Holy wholly all gifts his to-us
exhibuit et exhibet, quia sicut dicitur I. Cor. XII: alii
has-shown and shows because as is-said I Cor. XII to-one
per spiritum sanctum datur sermo scientiae, alii sermo
through the-Spirit Holy is-given the-word of-knowledge to-another the-word
sapientiae, secundum eundem spiritum, alteri fides in eodem
of-wisdom according-to the-same Spirit to-another faith in the-same
spiritu. Leo papa: spiritus sanctus inspirator est fidei, doctor
Spirit Leo the-pope the-Spirit Holy the-inspirer is of-faith the-teacher
scientiae, fons dilectionis, signaculum castitatis et totius
of-knowledge the-fount of-love the-seal of-chastity and of-all
causa salutis. Circa secundum, quot scilicet modis
the-cause of-salvation concerning the-second in-how-many namely ways
mittitur sive missus est, notandum, quod spiritus sanctus
he-is-sent or sent was it-is-to-be-noted that the-Spirit Holy
duobus modis mittitur, scilicet visibiliter et invisibiliter,
in-two ways is-sent namely visibly and invisibly

invisibiliter cum mentibus sanctis illabitur, visibiliter cum
invisibly when into-minds holy he-glides visibly when
in aliquo signo visibili demonstratur. De missione invisibili
in some sign visible he-is-shown of the-sending invisible
dicitur Joh. III: spiritus, ubi vult, spirat et vocem ejus
is-said John III the-Spirit where it-wills breathes and the-voice its
audis, sed nescis, unde veniat aut quo vadat. Nec
you-hear but you-know-not whence it-comes or whither it-goes nor
mirum: quia, sicut dicit Bernardus de verbo invisibili: per
a-wonder because as says Bernard of the-Word invisible through
oculos non intravit, quia non est coloratum, sed neque
the-eyes not it-entered because not is colored but neither
per aures, quia non sonuit, sed neque per nares, quia
through the-ears because not it-sounded but neither through the-nostrils because
aëri non miscetur, sed menti, nec inficit aërem, sed
with-air not it-is-mixed but with-the-mind nor taints the-air but
fecit, neque vero per fauces, quia non est mansum vel
made nor indeed through the-throat because not it-is chewed or
haustum, neque per tactum corporis, quia illud palpabile
swallowed nor through touch of-the-body because it palpable
non est. Quaeris igitur, cum sint ita investigabiles viae
not is you-ask therefore since be so unsearchable ways
ejus, unde adesse noverim? nempe ex metu cordis
his whence to-be-present I-may-know truly from the-fear of-my-heart
intellexi praesentiam ejus et ex fuga vitiorum adverti
I-understood presence his and from the-flight of-vices I-noticed
potentiam virtutis ejus et ex discussione sive redargutione
the-power of-virtue his and from the-discussion or reproof
oculorum meorum admiratus sum profunditatem sapientiae
of-the-eyes my wondered I-have the-depth of-wisdom
ejus, et ex qua quantulacunque emendatione morum
his and from whatsoever however-small amendment of-morals

meorum expertus sum bonitatem mansuetudinis ejus et ex
my experienced I-have the-goodness of-gentleness his and from
reformatione et renovatione spiritus mentis meae percepi,
the-reforming and renewing of-the-spirit of-mind my I-perceived
utcumque speciem decoris ejus et ex contuitu
in-some-measure the-appearance of-beauty his and from the-contemplation
horum omnium expavi multitudinem magnitudinis ejus.
of-these all I-dreaded the-multitude of-greatness his
Haec Bernardus. Missio autem visibilis est, cum in aliquo
these-things Bernard the-sending moreover visible is when in some
signo visibili ostenditur. Et notandum, quod in quintuplici
sign visible he-is-shown and it-is-to-be-noted that in a-fivefold
specie visibili spiritus sanctus monstratus est. Primo in
appearance visible the-Spirit Holy shown has-been first in
specie columbae super Christum baptizatum; Lucas III:
the-appearance of-a-dove over Christ baptized Luke III
descendit spiritus sanctus corporali specie sicut columba
descended the-Spirit Holy in-bodily appearance like a-dove
in ipsum. Secundo in specie nubis lucidae super
upon him second in the-appearance of-a-cloud bright over
Christum transfiguratum; Math. XVII: adhuc, eo loquente
Christ transfigured Matt. XVII still he speaking
ecce nubes lucida obumbravit eos. Ubi dicit Glossa: sicut
behold a-cloud bright overshadowed them where says the-Gloss as
baptizatio domino sic et glorificatio. Mysterium sanctae
the-baptizing to-the-Lord so also the-glorifying the-mystery of-the-holy
trinitatis ostendit spiritus sanctus ibi in columba, hic
Trinity shows the-Spirit Holy there in the-dove here
in nube lucida. Tertio in specie flatus; Johann. XX:
in the-cloud bright third in the-appearance of-breath John XX
insufflavit et dixit iis, accipite spiritum sanctum etc.
he-breathed and said to-them receive the-Spirit Holy etc.

Quarto in specie ignis. Quinto in specie linguae.
fourth in the-appearance of-fire fifth in the-appearance of-a-tongue
Et in hac duplici specie apparuit hodierna die. Ideo
and in this double appearance he-appeared on-today's day for-this-reason
autem in hac quintuplici specie rerum monstratus est,
moreover in this fivefold appearance of-things shown he-has-been
ut detur intelligi, quod harum rerum proprietates
that it-be-given to-be-understood that of-these things the-properties
operatur in cordibus, quibus illabitur. Primo monstratus
he-works in the-hearts into-which he-glides first shown
est in specie columbae. Columba gemitum pro cantu
he-has-been in the-appearance of-a-dove the-dove moaning for song
habet, felle caret, in foraminibus petrae manet. Sic spiritus
has of-gall is-free in the-clefts of-the-rock abides so the-Spirit
sanctus illos, quos replet, facit pro suis peccatis gemere,
Holy those whom he-fills makes for their sins to-moan
Ys. LIX: rugiemus quasi ursi omnes et quasi columbae
Isa. LIX we-shall-roar as-if bears all and as-if doves
meditantes gememus. Corinth. VIII: ipse spiritus postulat
meditating we-shall-moan Cor. VIII himself the-Spirit pleads
pro nobis gemitibus inenarrabilibus, id est, nos postulantes
for us with-groanings unutterable that is us pleading
et gementes facit. Secundo sine felle amaritudinis esse.
and groaning he-makes second without the-gall of-bitterness to-be
Sapient. XII: o quam bonus et suavis est, domine, spiritus
Wisd. XII O how good and sweet is O-Lord spirit
tuus in nobis. Item eod. VII: vocatur suavis, benignus,
your in us likewise the-same VII he-is-called sweet kind
humanus ex eo, quod suaves, benignos, humanos faciat:
humane from this that sweet kind humane he-makes
suaves in sermone, benignos in corde et humanos in opere.
sweet in speech kind in heart and humane in deed

Tertio in petrae foraminibus, id est, in Christi vulneribus
third in of-the-rock the-clefts that is in of-Christ the-wounds
habitare. Cantic. II: surge amica mea, sponsa mea, et veni,
to-dwell Song II arise friend my bride my and come
columba mea. Glossa: fovens mihi pullos meos infusione
dove my the-Gloss cherishing for-me chicks my by-the-infusion
spiritus sancti; in foraminibus petrae, Glossa: in Christi
of-the-Spirit Holy in the-clefts of-the-rock the-Gloss in of-Christ
vulneribus. Threnor. ultim.: spiritus oris nostri Christus
the-wounds Lam. last the-breath of-mouth our Christ
dominus captus est in peccatis nostris, cui diximus, in
the-Lord taken was in sins our to-whom we-said in
umbra tua vivemus in gentibus, quasi dicat: spiritus
shadow your we-shall-live among the-nations as-if he-should-say the-Spirit
sanctus, qui est oris nostri, quod os nostrum est
Holy who is of-mouth our because mouth our is
Christus dominus, quia est os nostrum et caro nostra,
Christ the-Lord because he-is bone our and flesh our
facit nos dicere Christo: in umbra tua, id est, in passione
makes us to-say to-Christ in the-shadow your that is in passion
tua, in qua Christus fuit tenebrosus et despectus, vivemus
your in which Christ was darkened and despised we-shall-live
per jugem memoriam. Secundo monstratus est in
through continual remembrance second shown he-has-been in
specie nubis. Nubes a terra elevatur, refrigerium
the-appearance of-a-cloud a-cloud from the-earth is-raised refreshment
praestat et pluviam generat: sic spiritus sanctus, quos
furnishes and rain begets so the-Spirit Holy those-whom
replet, a terra elevat per contemtum terrenorum. Ezech.
he-fills from the-earth raises through contempt of-earthly-things Ezek.
VIII: elevavit me spiritus inter coelum et terram etc. Item
VIII lifted me the-Spirit between heaven and earth etc. likewise

Ezech. I: quocumque ibat spiritus, illuc eunte spiritu et
Ezek. I wherever went the-Spirit thither going with-the-Spirit also
rotae pariter elevabantur sequentes eum, spiritus enim vitae
the-wheels together were-lifted following him the-spirit for of-life
erat in rotis. Item Gregorius: gustato spiritu desipit omnis
was in the-wheels likewise Gregory tasted the-Spirit is-insipid all
caro. Secundo refrigerium praestat contra incentiva vitiorum:
flesh second refreshment it-furnishes against the-incitements of-vices
unde et Mariae dictum est: spiritus sanctus superveniet in
whence also to-Mary said it-was the-Spirit Holy will-come-upon upon
te et virtus altissimi obumbrabit tibi, id est, te ab
you and the-power of-the-Most-High will-overshadow you that is you from
omni aestu vitiorum refrigerabit. Unde et spiritus sanctus
all heat of-vices will-cool whence also the-Spirit Holy
vocatur aqua, quae habet vim regenerativam. Joh. VII:
is-called water which has force regenerative John VII
flumina de ventre ejus fluent aquae vivae. Hoc autem dixit
rivers from belly his will-flow of-water living this moreover he-said
de spiritu sancto, quem erant accepturi credentes in eum.
of the-Spirit Holy whom were to-receive those-believing in him
Tertio generat pluviam lacrymarum. Psalm.: flavit spiritus
third it-begets rain of-tears Ps. blew spirit
ejus et fluent aquae, scilicet lacrymarum. Tertio monstratus
his and will-flow waters namely of-tears third shown
est in specie flatus. Flatus est mobilis, calidus,
he-has-been in the-appearance of-breath breath is mobile warm
lenis et ad respirandum necessarius: sic spiritus sanctus
gentle and for breathing necessary so the-Spirit Holy
mobilis, id est, velox est ad se diffundendum; omnibus
mobile that is swift is for itself spreading than-all
enim mobilibus mobilior est. Glossa super illud: factus est
for mobile-things more-mobile he-is the-Gloss upon that made was

repente de coelo sonus advenientis spiritus vehementis etc.
suddenly from heaven a-sound of-the-coming spirit mighty etc.
dicit: nescit tarda molimina sancti spiritus gratia. Secundo
says knows-not slow efforts of-the-Holy Spirit the-grace second
calidus est ad inflammandum. Luc. XII: ignem veni mittere
warm he-is for inflaming Luke XII fire I-came to-send
in terram et quid volo, nisi quod ardeat. Unde et austro
on the-earth and what do-I-will but that it-burn whence also to-the-south
vento calido comparatur. Cantic. IV: surge, aquilo, et
wind warm he-is-compared Song IV arise north-wind and
veni, auster, perflare hortum meum et fluent aromata
come south-wind to-blow-through garden my and will-flow the-spices
illius. Tertio lenis est ad demulcendum, unde et ad ejus
of-it third gentle he-is for soothing whence also for his
lenitatem insinuandam vocatur nomine unctionis, ut patet
gentleness to-be-hinted he-is-called by-the-name of-anointing as is-clear
in canonica Joh. I. c. II: unctio ejus docet vos de
in the-canonical-epistle John I chap. II the-anointing his teaches you of
omnibus. Nomine roris. Unde cantat ecclesia: et sui roris
all-things by-the-name of-dew whence sings the-church and of-his dew
intima adspersione foecundet etc. Nomine aurae
by-the-inmost sprinkling may-be-make-fruitful etc. by-the-name of-a-breeze
tenuis. III. Reg. XIX: et post ignem sibilus aurae tenuis,
gentle III Kgs. XIX and after the-fire a-whisper of-a-breeze gentle
et ibi dominus. Quarto necessarius est ad respirandum.
and there the-Lord fourth necessary he-is for breathing
Adeo quippe flatus necessarius est, quod si ad horam
so indeed breath necessary is that if for an-hour
subtraheretur, homo continuo moreretur. Sic et de spiritu
it-were-withdrawn man at-once would-die so also of the-Spirit
sancto intelligendum est. Unde psalmus: auferes spiritum
Holy to-be-understood it-is whence the-psalm you-will-take-away spirit

eorum et deficient et in pulverem suum revertentur.
their and they-will-fail and into dust their they-will-return
Emitte spiritum tuum et creabuntur et renovabis faciem
send-forth spirit your and they-will-be-created and you-will-renew the-face
terrae etc. Item Joh. VI: spiritus est, qui vivificat etc.
of-the-earth etc. likewise John VI the-spirit it-is which gives-life etc.
Quarto spiritus sanctus monstratus est in specie ignis.
fourth the-Spirit Holy shown has-been in the-appearance of-fire
Quinto in specie linguae secundum illud: apparuerunt
fifth in the-appearance of-a-tongue according-to that there-appeared
illis dispartitae linguae tamquam ignis sedit supra singulos
to-them parted tongues as-it-were of-fire it-sat upon each
eorum etc. Quare autem in hoc die duplici specie apparuit,
of-them etc. why moreover on this day in-a-double appearance he-appeared
dicetur infra. Circa tertium, scilicet quo tempore missus
will-be-said below concerning the-third namely at-what time sent
est, notandum, quod missus est quinquagesimo die a
he-was it-is-to-be-noted that sent he-was on-the-fiftieth day from
pascha. Ideo autem in die quinquagesimo missus
Easter for-this-reason moreover on the-day fiftieth sent
est, ut detur intelligi, quoniam a spiritu sancto
he-was that it-be-given to-be-understood that from the-Spirit Holy
est legis perfectio, aeterna remuneratio et peccatorum
is of-the-law the-perfection eternal reward and of-sins
remissio. Legis perfectio, quoniam secundum Glossam a
the-remission of-the-law the-perfection because according-to the-Gloss from
die agni praeimmolati quinquagesimo die data est
the-day of-the-lamb sacrificed-beforehand on-the-fiftieth day given was
lex in igne, in Novo etiam Testamento quinquagesimo
the-law in fire in the-New also Testament on-the-fiftieth
die a pascha Christi descendit spiritus in igne, lex in
day from the-Pasch of-Christ descended the-Spirit in fire the-law on

monte Synay, spiritus in monte Syon, lex in sublimis
mount Sinai the-Spirit on mount Zion the-law in of-a-lofty
montis loco, spiritus datus in coenaculo, unde per hoc
mountain a-place the-Spirit given in the-upper-room whence by this
insinuatur, quod ipse spiritus sanctus est perfectio totius
is-hinted that the-very Spirit Holy is the-perfection of-the-whole
legis, quia plenitudo legum est dilectio. Secundo aeterna
law because the-fullness of-the-laws is love second eternal
remuneratio, unde Glossa: sicut quadraginta dies, quibus post
reward whence the-Gloss as the-forty days in-which after
resurrectionem cum discipulis conversatus est, praesentem
the-resurrection with the-disciples conversed he-has the-present
ecclesiam designant, ita quinquagesimus dies, quo spiritus
church signify so the-fiftieth day on-which the-Spirit
sanctus datur, denarium aeternae remunerationis exprimit.
Holy is-given the-penny of-eternal reward expresses
Tertio peccatorum remissio, unde Glossa ibidem: ideo in
third of-sins the-remission whence the-Gloss there for-this-reason in
quinquagesimo anno indulgentia fiebat in jubilaeo et per
the-fiftieth year indulgence was-made in the-jubilee and through
spiritum sanctum peccata remittuntur; et sequitur in Glossa:
the-Spirit Holy sins are-remitted and it-follows in the-Gloss
in spirituali jubilaeo rei solvuntur, debita dimittuntur,
in the-spiritual jubilee the-accused are-released debts are-forgiven
exules in patriam revocantur, hereditas amissa redditur,
exiles to the-fatherland are-recalled the-inheritance lost is-restored
servi, id est homines peccato venumdati a jugo servitutis
the-slaves that is men to-sin sold from the-yoke of-servitude
liberantur. Hucusque Glossa. Rei mortis solvuntur et
are-freed thus-far the-Gloss the-accused of-death are-released and
liberantur, unde Rom. VIII: lex spiritus vitae in Christo
are-freed whence Rom. VIII the-law of-the-Spirit of-life in Christ

liberavit me a lege peccati et mortis. Debita peccatorum
has-freed me from the-law of-sin and of-death the-debts of-sins
dimittuntur, quia caritas operit multitudinem peccatorum.
are-forgiven because charity covers a-multitude of-sins
Exules in patriam revocantur, psalm.: spiritus tuus bonus
exiles to the-fatherland are-recalled Ps. spirit your good
deducet me in terram rectam. Hereditas amissa redditur,
will-lead me into the-land right the-inheritance lost is-restored
Rom. VIII: ipse spiritus testimonium reddit spiritui nostro,
Rom. VIII himself the-Spirit witness gives to-spirit our
quod sumus filii Dei. Si autem filii, et heredes. Servi
that we-are sons of-God if moreover sons also heirs slaves
a peccato liberantur, II. Cor. IV: ubi spiritus domini, ibi
from sin are-freed II Cor. IV where the-Spirit of-the-Lord there
libertas. Circa quartum, scilicet quotiens apostolis missus
liberty concerning the-fourth namely how-often to-the-apostles sent
est, sciendum est, quod secundum Glossam tribus vicibus
he-was to-be-known it-is that according-to the-Gloss three times
iis datus est, scilicet ante passionem, post resurrectionem
to-them given he-was namely before the-passion after the-resurrection
et post adscensionem. Primo ad faciendum miracula,
and after the-ascension first for doing miracles
secundo ad relaxandum peccata, tertio ad confirmandum
second for loosing sins third for strengthening
corda. Primo quoniam eos ad praedicandum misit et super
hearts first because them for preaching he-sent and over
omnia daemonia et ut languores curarent, potestatem
all demons and that diseases they-might-cure power
dedit iis. Haec enim miracula per spiritum sanctum
he-gave to-them these for miracles through the-Spirit Holy
fiunt, secundum quod dicitur Math. XII: si autem in
are-done according-to what is-said Matt. XII if moreover by

spiritu Dei ejicio daemonia etc. Non tamen consequens
the-Spirit of-God I-cast-out demons etc. not yet it-follows
est, ut quicunque habet spiritum sanctum, faciat miracula,
is that whoever has the-Spirit Holy does miracles
quoniam sicut Gregorius ait, miracula hominem sanctum
because as Gregory says miracles a-man holy
non faciunt, sed ostendunt, nec quicunque facit miracula,
not make but show nor whoever does miracles
habet spiritum sanctum, quoniam et mali asserunt se
has the-Spirit Holy because even the-wicked assert themselves
fecisse miracula dicentes: domine, nonne in nomine tuo
to-have-done miracles saying O-Lord did-not in name your
prophetavimus etc. Deus enim facit miracula per auctoritatem,
we-prophesy etc. God for does miracles by authority
angeli per materiae humilitatem, daemones per virtutes
the-angels by of-matter the-humility the-demons by powers
naturales rebus insitas, magi per occultos contractus
natural in-things implanted the-magicians by hidden compacts
cum daemonibus, boni christiani per publicam justitiam,
with demons good Christians by public justice
mali christiani per signa publicae justitiae. Secundo dedit
bad Christians by the-signs of-public justice second he-gave
iis spiritum sanctum, quando in eos insufflavit dicens:
to-them the-Spirit Holy when on them he-breathed saying
accipite spiritum sanctum, quorum remiseritis peccata
receive the-Spirit Holy whose you-will-have-forgiven sins
etc. Non tamen potest quis peccatum remittere, quantum
etc. not yet can anyone sin to-forgive as
ad maculam, quae est in anima, aut quantum ad reatum,
to the-stain which is in the-soul or as to the-guilt
id est obligationem ad poenam aeternam, aut quantum ad
that is the-obligation to punishment eternal or as to

Dei offensam, quae solum ex infusione gratiae et virtute
of-God the-offense which only by the-infusion of-grace and the-power
contritionis remittuntur. Dicitur tamen sacerdos absolvere,
of-contrition are-remitted is-said yet the-priest to-absolve
tum quia a culpa absolutum esse insinuat, tum quia
both because from guilt absolved to-be he-signifies and because
poenam purgatoriam in temporalem commutat, tum quia
the-punishment of-purgatory into a-temporal-one he-changes and because
de ipsa temporali partem relaxat. Tertio dedit iis
of that-very temporal-one a-part he-relaxes third he-gave to-them
hodierna die, quando eorum corda sic solidata sunt, ut nil
on-today's day when their hearts so strengthened were that nothing
tormenta timerent. Psalm.: spiritus oris ejus omnis virtus
torments they-feared Ps. the-breath of-mouth his all strength
eorum. Augustinus: talis est gratia spiritus sancti, quod,
their Augustine such is the-grace of-the-Spirit Holy that
si tristitiam invenit, dissolvit, si desiderium perniciosum,
if sadness it-finds it-dissolves if desire pernicious
consumit, si trepidationem, abjicit. Leo papa: sperabatur ab
it-consumes if trembling it-casts-off Leo the-pope was-hoped-for by
apostolis spiritus sanctus, non ut tunc primum sanctorum
the-apostles the-Spirit Holy not that then first of-the-saints
habitator esse inciperet, sed ut sacrata sibi pectora
the-indweller to-be he-should-begin but that the-consecrated to-him breasts
et ferventius accenderet et copiosius inundaret, cumulans
both more-fervently he-might-kindle and more-copiously might-flood heaping-up
sua dona, non inchoans, nec ideo novus opere, quia
his gifts not beginning nor therefore new in-work because
ditior largitate. Circa quintum, qualiter scilicet missus
richer in-largess concerning the-fifth how namely sent
est, notandum, quod missus est cum sono in linguis
he-was it-is-to-be-noted that sent he-was with a-sound in tongues

igneis et ipsae linguae apparuerunt sedendo, sonus autem
fiery and these tongues appeared by-sitting the-sound moreover
fuit repentinus, coelestis, vehemens et replens; repentinus,
was sudden heavenly mighty and filling sudden
quia spiritus sanctus tarda molimina nescit, coelestis, quia
because the-Spirit Holy slow efforts knows-not heavenly because
coelestes efficit, vehemens, quia timorem filialem inducit, vel
heavenly he-makes mighty because fear filial he-brings-in or
quia aeternum vaeh adimit, unde vehemens, quasi vaeh
because the-eternal woe he-takes-away whence vehement as-if woe
adimens, vel quia mentem ab omni carnali amore vehit,
taking-away or because the-mind from all carnal love he-carries
unde vehemens quasi vehens mentem. Fuit et replens, quia
whence vehement as-if carrying the-mind it-was also filling because
spiritus sanctus omnes apostolos replevit, unde repleti sunt
the-Spirit Holy all the-apostles filled whence filled were
omnes etc. Triplex est autem signum plenitudinis, quod fuit
all etc. threefold is moreover the-sign of-fullness which was
in apostolis: primum est non resonare, ut patet in dolio,
in the-apostles the-first is not to-resound as is-clear in a-cask
quod, cum plenum est, non resonat; Job. VI: numquid
which when full it-is not resounds Job VI surely-not
mugiet bos, cum praesepe plenum fuerit, quasi dicat:
will-low the-ox when the-manger full will-have-been as-if he-should-say
cum praesepe cordis plenitudinem habet gratiae, locum
when the-manger of-the-heart the-fullness has of-grace place
non habet mugitus impatientiae. Hoc signum habuerunt
not has the-lowing of-impatience this sign had
apostoli, quia in tribulationibus per impatientiam non
the-apostles because in tribulations through impatience not
resonabant, immo ibant gaudentes a conspectu consilii
they-resounded rather they-went rejoicing from the-sight of-the-council

etc. Secundum signum est non plus recipere sive satietatem
etc. the-second sign is not more to-receive or satiety
habere. Quando enim vas aliquo liquore plenum est,
to-have when for a-vessel with-some liquid full is
aliud recipere non potest: similiter homo satur non appetit
another to-receive not it-can likewise a-man sated not desires
amplius. Sic sancti, qui habent plenitudinem gratiae, non
more so the-saints who have the-fullness of-grace not
possunt recipere alium liquorem dilectionis terrenae, Ysai.
can to-receive another liquid of-love earthly Isa.
I: plenus sum et ideo holocausta etc. Similiter qui
I full I-am and therefore burnt-offerings etc. likewise those-who
gustaverunt coelestem suavitatem, ideo non sitiunt terrenam
have-tasted heavenly sweetness therefore not thirst-for earthly
voluptatem. Augustinus: qui biberit de fluvio paradisi,
pleasure Augustine he-who will-have-drunk from the-river of-paradise
cujus una gutta major est oceano, restat, ut in eo sitis
of-which one drop greater is than-the-ocean it-remains that in him the-thirst
hujus mundi exstincta sit. Hoc signum habebant apostoli,
of-this world extinguished be this sign had the-apostles
qui nihil proprium voluerunt habere, sed in communi
who nothing their-own wished to-have but in common
omnia dividere. Tertium signum est superfluere, ut patet
all-things to-divide the-third sign is to-overflow as is-clear
in fluvio inundante; Eccles. XXIV: qui implet quasi Phison
in a-river flooding Ecclus. XXIV who fills like Phison
sapientiam. Ad litteram: illius fluvii proprium est effluere et
wisdom to the-letter of-that river proper it-is to-flow-out and
circumadjacentia irrigare: sic apostoli coeperunt effluere, quia
the-surrounding-places to-water so the-apostles began to-flow-out because
coeperunt loqui variis linguis, ubi dicit Glossa: ecce signum
they-began to-speak in-various tongues where says the-Gloss behold the-sign

plenitudinis; plenum vas erumpit, ignis in sinu non potest
of-fullness the-full vessel bursts-forth fire in the-bosom not can
occultari, coeperunt iterum circumadjacientia irrigare. Unde
to-be-hidden they-began again the-surrounding-places to-water whence
statim Petrus praedicare coepit et tria millia convertit.
at-once Peter to-preach began and three thousand converted
Secundo missus est in linguis igneis, circa quod tria
second sent he-was in tongues fiery concerning which three-things
videnda sunt, primo, quare conjunctim in linguis igneis,
to-be-seen are first why jointly in tongues fiery
secundo quare in igne potius, quam in alio elemento, tertio
second why in fire rather than in another element third
quare in lingua potius, quam in alio membro. De primo
why in a-tongue rather than in another member of the-first
sciendum, quod triplici modo apparuit in linguis igneis:
it-is-to-be-known that in-a-threefold way he-appeared in tongues fiery
primo, ut verba ignea proferrent, secundo ut legem igneam
first that words fiery they-might-utter second that a-law fiery
praedicarent, scilicet legem amoris. De his duobus Bernardus:
they-might-preach namely the-law of-love of these two Bernard
venit spiritus sanctus in linguis igneis, ut linguis omnium
came the-Spirit Holy in tongues fiery that in-the-tongues of-all
gentium verba ignea loquerentur et legem igneam linguae
nations words fiery they-might-speak and a-law fiery tongues
igneae praedicarent. Tertio ut spiritum sanctum, qui ignis est,
fiery might-preach third that the-Spirit Holy who fire is
per eos loqui cognoscerent et hoc ne diffiderent et ne
through them to-speak they-might-know and this lest they-should-distrust and lest
aliorum conversionem sibi attribuerent et ut omnes
of-others the-conversion to-themselves they-should-attribute and that all
eorum verba tamquam Dei audirent. De secundo sciendum,
their words as of-God might-hear of the-second it-is-to-be-known

quod missus est in specie ignis multiplici ratione.
that sent he-was in the-appearance of-fire for-manifold reason
Prima sumitur penes ejus septemplicem gratiam: spiritus
the-first is-taken from his sevenfold grace the-Spirit
enim ad modum ignis alta humiliat per donum timoris,
for in the-manner of-fire the-high humbles through the-gift of-fear
emollit dura per donum pietatis, illuminat obscura per
softens the-hard through the-gift of-piety illumines the-obscure through
scientiam, restringit fluida per consilium, consolidat mollia
knowledge restrains the-fluid through counsel consolidates the-soft
per fortitudinem, clarificat metalla tollendo rubiginem per
through fortitude clarifies metals by-removing rust through
donum intellectus, sursum tendit per donum sapientiae.
the-gift of-understanding upward tends through the-gift of-wisdom
Secunda sumitur penes ejus dignitatem et excellentiam;
the-second is-taken from his dignity and excellence
ignis enim excellit omnia elementa specie, ordine et
fire for excels all the-elements in-appearance in-order and
virtute. Specie, ratione pulchritudinis in luce, ordine,
in-power in-appearance by-reason of-beauty in light in-order
ratione sublimitatis in situatione, virtute, ratione vigorositatis
by-reason of-sublimity in position in-power by-reason of-vigor
in actione; sic et spiritus sanctus in his omnia excedit.
in action so also the-Spirit Holy in these all-things exceeds
Propter primum dicitur spiritus sanctus incoinquinatus,
on-account-of the-first is-called the-Spirit Holy undefiled
propter secundum, quia capiat omnes spiritus intelligibiles,
on-account-of the-second because he-takes all spirits intelligible
propter tertium habens omnem virtutem, Sap. VII. Tertia
on-account-of the-third having all power Wisd. VII the-third
sumitur penes ejus multiplicem efficaciam. Hanc rationem
is-taken from his manifold efficacy this reason

assignat Rabanus sic dicens: ignis quatuor habet naturas,
assigns Rabanus thus saying fire four has natures
urit, purgat, calefacit et illuminat. Similiter spiritus exurit
it-burns purges warms and illumines likewise the-Spirit burns-up
peccata, purgat corda, teporem excutit, ignorantias illustrat.
sins purges hearts tepidity shakes-off ignorances lights-up
Haec Rabanus. Exurit peccata, unde Zachar. XIV: per
these-things Rabanus he-burns-up sins whence Zech. XIV through
ignem uram eos, sicut uritur argentum. Hoc etiam igne
fire I-shall-burn them as is-burned silver with-this also fire
uri petebat propheta dicens: ure renes meos etc. Purgat
to-be-burned asked the-prophet saying burn reins my etc. he-purges
corda, Ysai. IV: si sanguinem Jerusalem laverit de
hearts Isa. IV if the-blood of-Jerusalem he-will-have-washed from
medio ejus in spiritu judicii et spiritu ardoris. Teporem
the-midst of-it by the-spirit of-judgment and the-spirit of-burning tepidity
excutit, unde dicitur de illis, quos replet spiritus sanctus,
he-shakes-off whence it-is-said of those whom fills the-Spirit Holy
Rom. XII: spiritu ferventes etc. Gregorius: in igne apparuit
Rom. XII in-spirit fervent etc. Gregory in fire appeared
spiritus sanctus, quia ab omni corde, quod replet, torporem
the-Spirit Holy because from every heart which he-fills the-torpor
frigoris excutit et hoc in desiderio suae aeternitatis
of-cold he-shakes-off and it with desire of-his eternity
accendit. Ignorantias illustrat, Sapient. IX: sensum autem
he-kindles ignorances he-lights-up Wisd. IX sense moreover
tuum quis sciet, nisi tu dederis sapientiam et miseris
your who will-know unless you will-have-given wisdom and will-have-sent
spiritum sanctum tuum de altissimis, et ita I. Corinth. II:
the-Spirit Holy your from the-highest and so I Cor. II
nobis autem revelavit Deus per spiritum sanctum. Quarta
to-us moreover has-revealed God through the-Spirit Holy the-fourth

sumitur penes ipsius amoris naturam. Amor enim per
is-taken from of-the-very of-love the-nature love for through
ignem habet significationem triplici ratione. Primo quia
fire has signification for-a-threefold reason first because
ignis semper est in motu, sic et amor spiritus sancti,
fire always is in motion so also the-love of-the-Spirit Holy
quos replet, semper facit esse in motu bonae operationis,
those-whom it-fills always makes to-be in motion of-good working
unde Gregorius: nunquam est amor Dei otiosus. Operatur
whence Gregory never is the-love of-God idle it-works
enim magna, si est. Si autem operari negligit, amor non
for great-things if it-is if moreover to-work it-neglects love not
est. Secundo quia ignis inter caetera elementa est maxime
it-is second because fire among the-other elements is most
formale et modicum habet de materia et multum de
formal and little has of matter and much of
forma. Sic amor spiritus sancti, quos replet, facit habere
form so the-love of-the-Spirit Holy those-whom it-fills makes to-have
modicum de amore terrenorum et plurimum de amore
little of love of-earthly-things and very-much of love
coelestium et spiritualium, ut jam non carnalia carnaliter,
of-heavenly-things and of-spiritual-things so-that now not carnal-things carnally
sed potius spiritualia spiritualiter diligat. Distinguit enim
but rather spiritual-things spiritually one-may-love distinguishes for
Bernardus quatuor modos diligendi, scilicet diligere carnem
Bernard four modes of-loving namely to-love the-flesh
carnaliter, spiritum carnaliter, carnem spiritualiter et spiritum
carnally the-spirit carnally the-flesh spiritually and the-spirit
spiritualiter. Tertio quia ignis habet alta inclinare, sursum
spiritually third because fire has the-high to-bend upward
tendere, fluida adunare et congregare, per haec tria intelligitur
to-tend the-fluid to-unite and to-gather by these three is-understood

triplex vis amoris. Amor enim, sicut habetur ex verbis
the-threefold force of-love love for as is-had from the-words
Dionysii in libro de divinis nominibus, habet triplicem vim,
of-Dionysius in the-book on the-divine names has a-threefold force
scilicet inclinativam, elevativam et coordinativam. Inclinativam,
namely inclining elevating and coordinating inclining
quia inclinat superiora inferioribus, elevativam, quia elevat
because it-inclines the-higher to-the-lower elevating because it-raises
inferiora superioribus, coordinativam, quia coordinat aequalia
the-lower to-the-higher coordinating because it-coordinates equals
coaequalibus. Haec Dionysius. Hanc enim triplicem vim
with-equals these-things Dionysius this for threefold force
amoris spiritus sanctus efficit in his, quos replet, quia
of-love the-Spirit Holy effects in those whom he-fills because
inclinat eos per humilitatem et sui contemtum, elevat
he-bends them through humility and of-self contempt raises
in desiderium supernorum et coordinat invicem per
into desire of-things-above and coordinates mutually through
uniformitatem morum. De tertio sciendum, quod apparuit
uniformity of-morals of the-third it-is-to-be-known that he-appeared
potius in lingua, quam in alio membro, triplici ratione.
rather in a-tongue than in another member for-a-threefold reason
Lingua enim est membrum igne Gehennae inflammatum,
the-tongue for is a-member with-the-fire of-Gehenna inflamed
difficile ad regendum et utile bene rectum. Quia ergo
hard for ruling and useful well ruled because therefore
lingua igne infernali inflammata erat, ideo igne spiritus
the-tongue with-fire infernal inflamed was therefore of-the-fire of-the-Spirit
sancti indigebat; Jacob. III: lingua nostra ignis est etc.,
Holy it-needed James III tongue our fire is etc.
quia difficile regitur, ideo prae caeteris membris gratia
because with-difficulty it-is-ruled therefore before the-other members of-the-grace

spiritus sancti indiget, Jacob. III: omnis natura bestiarum
of-the-Spirit Holy it-has-need James III every nature of-beasts
etc. Quia utilis valde, si bene regitur, ideo necesse
etc. because useful very if well it-is-ruled therefore necessary
fuit, ut spiritum sanctum rectorem haberet. In lingua
it-was that the-Spirit Holy as-ruler it-should-have in a-tongue
etiam apparuit, ad significandum, quod praedicantibus valde
also he-appeared for signifying that to-preachers very
necessarius fuit; praedicantibus enim necessarius est, quia
necessary he-was to-preachers for necessary he-is because
facit eos loqui ferventer absque trepiditate, et ideo missus
he-makes them to-speak fervently without trepidation and therefore sent
est in specie ignis. Bernardus: venit spiritus sanctus
he-was in the-appearance of-fire Bernard came the-Spirit Holy
super discipulos in linguis igneis, ut verba ignea loquerentur
upon the-disciples in tongues fiery that words fiery they-might-speak
et legem igneam linguae igneae praedicarent. Confidenter
and a-law fiery tongues fiery might-preach confidently
absque pusillanimitate, Act. IV: repleti sunt omnes spiritu
without faintheartedness Acts IV filled were all with-the-Spirit
sancto et coeperunt loqui cum fiducia verbum Dei etc.
Holy and began to-speak with confidence the-word of-God etc.
Multipliciter propter capacitatis auditorum diversitatem,
manifoldly on-account-of of-the-capacity of-the-hearers the-diversity
et ideo dicitur Act. II, quod coeperunt loqui variis
and therefore it-is-said Acts II that they-began to-speak in-various
linguis. Utiliter ad aedificationem et utilitatem, Ysaias LXII:
tongues usefully for edification and benefit Isaiah LXII
spiritus domini super me eo quod unxerit me etc.
the-Spirit of-the-Lord upon me because that he-has-anointed me etc.
Tertio ipsae linguae apparuerunt sedendo ad significandum,
third these tongues appeared by-sitting for signifying

quod praesidentibus necessarius erat. Praesidentibus quoque
that to-those-presiding necessary he-was to-those-presiding also
et judicibus necessarius est, quia confert auctoritatem ad
and to-judges necessary he-is because he-confers authority for
peccatum remittendum; Joh. XX: accipite spiritum sanctum,
sin to-be-forgiven John XX receive the-Spirit Holy
quorum remiseritis peccata etc. Sapientiam ad judicandum,
whose you-will-have-forgiven sins etc. wisdom for judging
Ysaias XIII: ponam spiritum meum super eum, judicium
Isaiah XIII I-shall-put spirit my upon him judgment
gentibus proferet. Mansuetudinem ad supportandum,
to-the-nations he-will-bring-forth meekness for bearing
Numeri XI: dabo iis de spiritu, qui in te est, ut
Numbers XI I-shall-give to-them of the-spirit which in you is that
supportetur onus populi tecum. Spiritus Moysi erat
be-borne the-burden of-the-people with-you the-spirit of-Moses was
spiritus mansuetudinis, ut patet Num. XII: erat Moyses
a-spirit of-meekness as is-clear Num. XII was Moses
mansuetissimus etc. Ornatum sanctitatis ad informandum;
most-meek etc. the-adornment of-holiness for forming
Job. XXVI: spiritus domini ornavit coelos. Circa sextum,
Job XXVI the-Spirit of-the-Lord adorned the-heavens concerning the-sixth
in quos scilicet missus est, notandum, quod missus est
into whom namely sent he-was it-is-to-be-noted that sent he-was
in discipulos, qui fuerunt receptacula munda et habilia ad
into the-disciples who were receptacles clean and fit for
susceptionem spiritus sancti propter septem, quae fuerunt
the-reception of-the-Spirit Holy on-account-of seven-things which were
in iis. Ipsi enim primo fuerunt animo quieti, quod notatur
in them they for first were in-mind quiet which is-noted
in hoc, quod dicitur: dum complerentur dies pentecostes,
in this that it-is-said while were-fulfilled the-days of-Pentecost

id est dies requietionis. Illud enim festum erat ad requiem
that is the-days of-rest that for feast was to rest
deputatum, Ysai. LXVI: super quem requiescit spiritus meus,
assigned Isa. LXVI upon whom rests spirit my
nisi super humilem etc. Secundo dilectione uniti, quod
except upon the-humble etc. second by-love united which
notatur in hoc, quod dicitur: erant omnes pariter. Erat
is-noted in this that it-is-said they-were all together there-was
enim iis cor unum et anima una. Sicut enim spiritus
for to-them heart one and soul one as for the-spirit
hominis non vivificat membra corporis, nisi in vita, sic nec
of-man not gives-life-to the-members of-the-body unless in life so nor
spiritus sanctus scilicet membra spiritualia. Et sicut ignis
the-Spirit Holy namely the-members spiritual and as fire
lignorum divisione exstinguitur, sic spiritus sanctus per
of-the-logs by-division is-extinguished so the-Spirit Holy through
discordiam in hominibus, et ideo cantatur de apostolis:
discord in men and therefore it-is-sung of the-apostles
invenit eos concordes caritate et illustravit eos inundans
it-found them concordant in-charity and lit-up them flooding
deitas deitatis. Tertio loco secreti, quod notatur in hoc,
the-deity of-the-Deity third in-a-place secret which is-noted in this
quod dicitur in eodem loco, scilicet in coenaculo. Hos.
that it-is-said in the-same place namely in the-upper-room Hos.
II: ducam eam in solitudinem et ibi loquar ad cor
II I-shall-lead her into the-wilderness and there I-shall-speak to the-heart
ejus. Quarto oratione assidui, unde praemittitur: erant
her fourth in-prayer assiduous whence it-is-set-before they-were
perseverantes unanimiter in oratione; unde cantamus de iis:
persevering with-one-mind in prayer whence we-sing of them
orantibus apostolis Deum venisse nuntiat. Quod enim
praying with-the-apostles God to-have-come announces that for

oratio necessaria sit ad susceptionem spiritus sancti, ostendit
prayer necessary be for the-reception of-the-Spirit Holy shows
Sap. VII: invocavi et venit in me spiritus sapientiae.
Wisd. VII I-called-upon and came into me the-spirit of-wisdom
Item Joh. XIV: rogabo patrem meum et alium paracletum
likewise John XIV I-shall-ask Father my and another Paraclete
dabit vobis. Quinto humilitate praediti, quod notatur in
he-will-give you fifth with-humility endowed which is-noted in
hoc, quod dicitur sedentes; psalm: qui emittis fontes in
this that it-is-said sitting Ps. who send-forth springs in
convallibus, id est gratiam spiritus sancti donas humilibus,
the-valleys that is grace of-the-Spirit Holy you-give to-the-humble
et super quem requiescet spiritus meus etc. Sexto pace
and upon whom will-rest spirit my etc. sixth in-peace
conjuncti, quod notatur in hoc, quod erant in Jerusalem,
joined which is-noted in this that they-were in Jerusalem
quae interpretatur visio pacis. Quod autem ad recipiendum
which is-interpreted vision of-peace that moreover for receiving
spiritum sanctum pax necessaria sit, ostendit dominus Joh.
the-Spirit Holy peace necessary be shows the-Lord John
XX: ubi primo pacem obtulit dicens: pax vobis, deinde
XX where first peace he-offered saying peace to-you then
statim insufflavit et dixit: accipite spiritum sanctum. Septimo
at-once he-breathed and said receive the-Spirit Holy seventh
in contemplatione erecti, quod notatur in hoc, quod spiritum
in contemplation raised which is-noted in this that the-Spirit
sanctum receperunt in superiori coenaculo, unde dicit Glossa
Holy they-received in the-higher upper-room whence says the-Gloss
ibidem: qui spiritum sanctum desiderat, carnis domicilium
there he-who the-Spirit Holy desires of-the-flesh the-dwelling
transscendens mentis contemplatione calcat. Circa septimum
transcending of-the-mind by-contemplation tramples concerning the-seventh

propter quid scilicet missus est, notandum quod missus
on-account-of what namely sent he-was it-is-to-be-noted that sent
est propter sex causas, quae notantur in hac auctoritate:
he-was on-account-of six causes which are-noted in this authority
paracletus autem spiritus sanctus etc. Primo ad consolandum
the-Paraclete moreover the-Spirit Holy etc. first for consoling
moestos, quod notatur, cum dicitur: paracletus, quod idem
the-sorrowful which is-noted when is-said Paraclete which the-same
est ac consolator, Ysaias LXI: spiritus domini super me
is as consoler Isaiah LXI the-Spirit of-the-Lord upon me
etc. et sequitur ut ponerem consolationem lugentibus
etc. and it-follows that I-might-set consolation for-the-mourners
Syon. Gregorius: consolator spiritus dicitur, qui de peccati
of-Zion Gregory the-consoler Spirit is-called who for of-sin
perpetratione moerentibus, dum spem veniae praeparat, ab
the-committing those-grieving while hope of-pardon he-prepares from
afflictione tristitiae mentem levat. Secundo ad vivificandum
the-affliction of-sadness the-mind lifts second for giving-life-to
mortuos, quod notatur, cum dicitur spiritus, quod spiritus
the-dead which is-noted when is-said Spirit because the-Spirit
enim, qui vivificat. Ezech. XXXVII: ossa arida audite verbum
for who gives-life Ezek. XXXVII bones dry hear the-word
domini etc. Ecce ego immittam in vos spiritum et vivetis.
of-the-Lord etc. behold I shall-send-in into you spirit and you-will-live
Tertio ad sanctificandum immundos, quod notatur, cum
third for sanctifying the-unclean which is-noted when
dicitur sanctus, sicut enim dicitur spiritus, qui vivificat, ita
is-said Holy as for he-is-called Spirit who gives-life so
sanctus, quia sanctificat et mundat. Unde sanctus idem est
Holy because he-sanctifies and cleanses whence holy the-same is
quod mundus. Psalm.: fluminis impetum, id est, mundans
as clean Ps. of-the-river the-rush that is cleansing

et abundans gratia spiritus sancti laetificat civitatem Dei,
and abounding the-grace of-the-Spirit Holy gladdens the-city of-God
id est, ecclesiam Dei et per istud flumen sanctificavit
that is the-church of-God and by this river he-has-sanctified
tabernaculum suum altissimum. Quarto ad confortandum
tabernacle his most-high fourth for strengthening
amorem inter discordes et odiosos: quod notatur, cum
love among the-discordant and hateful which is-noted when
dicitur pater: pater enim dicitur eo, quod naturaliter
is-said Father the-Father for is-called from-this that naturally
diligit nos; Joh. XIII: ipse enim pater amat nos. Si pater
he-loves us John XIII he for the-Father loves us if a-father
et nos filii ejus et fratres ad invicem et inter fratres
and we sons his and brothers to one-another and among brothers
perfecta amicitia perseverat. Quinto ad salvandum justos:
perfect friendship endures fifth for saving the-just
quod notatur in hoc, cum dicitur: in nomine meo, quod
which is-noted in this when it-is-said in name my which
est Jesus et salus interpretatur. In nomine igitur Jesu,
is Jesus and salvation is-interpreted in the-name therefore of-Jesus
id est salutis, pater misit spiritum, ut ostendat, quod
that is of-salvation the-Father sent the-Spirit that he-might-show that
ad salvandas gentes venit. Sexto ad docendum ignaros,
for saving the-nations he-came sixth for teaching the-ignorant
quod notatur in eo, quod dicitur: ille vos docebit omnia.
which is-noted in this that it-is-said he you will-teach all-things
Circa octavum notandum, quod datur sive missus est
concerning the-eighth it-is-to-be-noted that he-is-given or sent was
in primitiva ecclesia; primo per orationem, unde: orantibus
in the-primitive church first through prayer whence praying
apostolis etc. et Luc. III: orante Jesu descendit spiritus
with-the-apostles etc. and Luke III praying with-Jesus descended the-Spirit

sanctus etc. Secundo per verbi Dei devotam et
Holy etc. second through of-the-word of-God the-devout and
attentam auditionem. Act. X: adhuc loquente Petro cecidit
attentive hearing Acts X still speaking Peter fell
spiritus sanctus etc, Tertio per assiduam operationem, quod
the-Spirit Holy etc. third through assiduous working which
notatur in manuum impositione. Act. VIII: tunc imponebant
is-noted in of-hands the-imposition Acts VIII then they-laid
manus super illos etc. Vel impositio manuum significat
hands upon them etc. or the-imposition of-hands signifies
absolutionem, quae fit in confessione.
absolution which is-made in confession

De exaltatione sanctae crucis

CXXXVII · THE EXALTATION OF THE HOLY CROSS

After the Passion the vile wood of the Cross is exalted in every way. Chosroes takes part of it into a tower where he sits as God; Heraclius defeats Chosroes' son, beheads the king, and brings the Cross back to Jerusalem, entering barefoot when the gate closes against his pomp; the chronicles tell it otherwise. Miracles follow: a stabbed image of Christ bleeds, a mocked crucifix at Berytus heals the sick, the sign protects a Jew, and a nun who forgets it is seized by a devil.

Exaltatio sanctae crucis dicitur eo, quod tali die
the-exaltation of-the-holy cross is-called for-this that on-such a-day
fides et sancta crux plurimum exaltata fuit. Notandum
the-faith and the-holy cross very-greatly exalted was it-is-to-be-noted
autem, quod ante Christi passionem lignum crucis fuit
moreover that before of-Christ the-passion the-wood of-the-cross was
lignum vilitatis, quia hujusmodi cruces de lignis vilibus
a-wood of-vileness because such crosses from woods vile

parabantur; infructuositatis, quia, quantumcunque in monte
were-made of-unfruitfulness because however-much on the-mount
Calvariae plantabatur, fructum minime faciebat; ignobilitatis
of-Calvary it-was-planted fruit not-at-all it-made of-ignobility
quoque, quia erat supplicium latronum; tenebrositatis, quia
also because it-was the-punishment of-thieves of-darkness because
tenebrosum et sine omni decore erat; mortis, quia ibi
dark and without all comeliness it-was of-death because there
homines morti tradebantur; foetoris, quia in medio cadaverum
men to-death were-handed-over of-stench because in the-midst of-corpses
plantabatur. Post passionem vero fuit multipliciter exaltata,
it-was-planted after the-passion but it-was manifoldly exalted
quia vilitas transiit in pretiositatem, unde dixit Andreas:
because vileness passed into preciousness whence said Andrew
salve crux pretiosa etc.; infructuositas in fertilitatem, Cant.
hail cross precious etc. unfruitfulness into fertility Song
VII.: adscendam in palmam et apprehendam fructum
VII I-shall-go-up into the-palm and I-shall-lay-hold-of the-fruit
ejus; ignobilitas in sublimitatem, August.: crux, quae erat
its ignobility into sublimity Aug. the-cross which was
supplicium latronum, transiit ad frontes imperatorum;
the-punishment of-thieves passed to the-foreheads of-emperors
tenebrositas in claritatem, Chrysostomus: crux et cicatrices
darkness into brightness Chrysostom the-cross and the-scars
Christi radiis solis in judicio erunt lucidiores; mors in
of-Christ than-the-rays of-the-sun at the-judgment will-be brighter death into
vitae perpetuitatem, unde cantatur: ut unde mors oriebatur;
of-life perpetuity whence it-is-sung that whence death arose
foetor in odorem suavitatis, Cant. I.: cum esset rex in
stench into an-odor of-sweetness Song I while was the-king at
accubitu suo; nardus, id est crux sancta, dedit odorem suum.
table his the-nard that is the-cross holy gave odor its

Exaltatio sanctae crucis sollemniter ab ecclesia celebratur,
the-exaltation of-the-holy cross solemnly by the-church is-celebrated
quia in ea fides quamplurimum exaltata fuit. Anno enim
because in it the-faith very-greatly exalted was in-the-year for
domini DCXV. permittente domino flagellari populum suum
of-the-Lord DCXV permitting the-Lord to-be-scourged people his
per saevitiam paganorum, Cosdroe rex Persarum omnia
through the-savagery of-the-pagans Chosroes king of-the-Persians all
regna terrarum suo imperio subjugavit, Jerusalem autem
the-kingdoms of-the-earth to-his empire subjugated to-Jerusalem moreover
veniens a sepulchro domini territus rediit, sed tamen
coming from the-sepulcher of-the-Lord terrified he-returned but yet
partem sanctae crucis, quam sancta Helena ibidem reliquerat,
part of-the-holy cross which holy Helena there had-left
asportavit. Volens autem ab omnibus coli ut Deus,
he-carried-off wishing moreover by all to-be-worshiped as God
turrim ex auro et argento interlucentibus gemmis fecit et
a-tower of gold and silver shining-between with-gems he-made and
ibidem solis et lunae et stellarum imagines collocavit,
there of-the-sun and of-the-moon and of-the-stars images placed
per subtiles etiam atque occultos ductus quasi Deus aquam
through subtle also and hidden channels as-if God water
desuper infundebat et in subterraneo specu equi quadrigas
from-above he-poured-in and in an-underground cave horses chariots
trahentes in circuitu ibant, ut quasi turrim moverent et
drawing in a-circuit went that as-if the-tower they-moved and
tonitruum simularent. Filio igitur suo regno tradito in
thunder they-simulated to-son therefore his the-kingdom handed-over in
tali fano profanus residet et juxta se crucem domini
such a-shrine the-profane-one sits and beside himself the-cross of-the-Lord
collocans appellari ab omnibus se Deum jubet et, sicut
placing to-be-called by all himself God he-orders and as

legitur in libro de mitrali officio, ipse Cosdroe in throno
is-read in the-book on the-mitral office he Chosroes on a-throne
residens tanquam pater lignum crucis sibi a dextris
sitting as the-Father the-wood of-the-cross to-himself at the-right
imposuit loco filii et gallum a sinistris loco
set in-the-place of-the-Son and a-cock at the-left in-the-place
spiritus sancti, se vero jussit patrem nominari. Tunc
of-the-Spirit Holy himself but he-ordered Father to-be-named then
Eraclius imperator exercitum copiosum collegit et contra
Heraclius the-emperor an-army copious gathered and against
filium Cosdroe juxta Danubium fluvium dimicaturus advenit.
the-son of-Chosroes beside the-Danube river about-to-fight arrived
Tandem utrisque principibus placuit, ut ipsi super pontem
at-last both princes it-pleased that they upon the-bridge
soli confligerent, et qui victor exsisteret, sine damno
alone should-clash and who victor should-be without loss
utriusque exercitus imperium usurparet. Decretum etiam
of-either army the-empire should-take a-decree also
exiit, ut, quicumque principem suum juvare praesumeret,
went-out that whoever prince his to-help presumed
cruribus excisis et brachiis ob hoc continuo in flumine
with-his-legs cut-off and his-arms for this at-once into the-river
mergeretur. At Eraclius totum se Deo obtulit et sanctae
should-be-plunged but Heraclius wholly himself to-God offered and to-the-holy
cruci devotione, qua potuit, commendavit. Ambobus
cross with-the-devotion with-which he-could commended both
igitur in conflictu durantibus, Eraclio victoriam dominus
therefore in the-clash enduring to-Heraclius victory the-Lord
contulit et contrarium exercitum suo imperio subjugavit,
gave and the-opposing army to-his empire he-subjugated
adeo quod universus populus Cosdroe fidei christianae
so that the-whole people of-Chosroes to-the-faith Christian

se subdidit et sacrum baptisma suscepit. Cosdroe autem
themselves submitted and the-holy baptism received Chosroes moreover
ignorabat exitum belli, quia, cum ab omnibus odiretur,
did-not-know the-outcome of-the-war because since by all he-was-hated
sibi a nemine intimatur. Eraclius autem ad eum pervenit
to-him by no-one it-is-made-known Heraclius moreover to him came
et in throno aureo eum sedere reperiens eidem dixit: quia
and on a-throne golden him sitting finding to-him said because
lignum sanctae crucis secundum tuum modulum honorasti,
the-wood of-the-holy cross according-to your measure you-have-honored
si baptismum et fidem Christi susceperis, adhuc vitam
if baptism and the-faith of-Christ you-will-have-received still life
et regnum paucis a te acceptis obsidibus obtinebis, si
and kingdom a-few from you received hostages you-will-keep if
autem hoc implere contemseris, gladio meo te feriam
moreover this to-fulfill you-will-have-scorned with-sword my you I-shall-strike
et caput tuum praecidam. Cum igitur ille acquiescere
and head your I-shall-cut-off when therefore he to-consent
nollet, extracto gladio eum penitus decollavit, et quia rex
would-not drawn the-sword him utterly he-beheaded and because a-king
fuerat, sepelire praecepit, filium vero suum X annorum,
he-had-been to-bury he-ordered son but his of-X years
quem cum eo reperit, baptizari fecit et de sacro fonte
whom with him he-found to-be-baptized he-caused and from the-sacred font
ipsum suscipiens regnum paternum ei dimisit. Turrim
him receiving the-kingdom paternal to-him he-left the-tower
vero illam destruens et argentum in praedam sui exercitus
but that destroying and the-silver as booty of-his army
tribuens, aurum vero et gemmas ad reparandum ecclesias,
giving the-gold but and the-gems for repairing the-churches
quas tyrannus destruxerat, reservavit. Sacram igitur crucem
which the-tyrant had-destroyed he-reserved the-holy therefore cross

suscipiens Hierosolimam reportavit, cumque autem de monte
receiving to-Jerusalem he-brought-back and-when moreover from the-mount
oliveti descendens per portam, qua dominus passurus
of-Olives descending by the-gate by-which the-Lord about-to-suffer
intraverat, in equo regio et ornamento imperiali ingredi
had-entered on a-horse royal and in-adornment imperial to-enter
vellet, repente lapides portae descenderunt et invicem quasi
he-wished suddenly the-stones of-the-gate came-down and together like
murus vel unus paries se clauserunt. Super quo cunctis
a-wall or one wall themselves closed at which all
stupentibus angelus domini signum crucis in manibus
being-astounded the-angel of-the-Lord the-sign of-the-cross in his-hands
tenens super portam apparuit dicens: cum rex coelorum ad
holding above the-gate appeared saying when the-king of-the-heavens to
passionem per hanc portam intraret, nec cultu regio, sed
the-passion through this gate entered not in-array royal but
humili asello ingrediens humilitatis exemplum suis cultoribus
on-a-humble little-ass entering of-humility an-example to-his worshipers
dereliquit; et his dictis angelus abscessit. Tunc imperator
he-left and these-things said the-angel withdrew then the-emperor
lacrymis infusus se ipsum discalceavit et vestimenta usque
with-tears flooded him himself unshod and his-garments all-the-way
ad camisiam exuit crucemque domini accipiens usque ad
to his-shirt stripped-off and-the-cross of-the-Lord taking all-the-way to
portam humiliter bajulavit moxque duritia lapidum coeleste
the-gate humbly carried and-at-once the-hardness of-the-stones the-heavenly
persensit imperium statimque porta se suberigens liberum
perceived command and-at-once the-gate itself raising free
intrantibus patefecit ingressum. Odor autem suavissimus,
to-those-entering opened entry an-odor moreover most-sweet
qui eodem die eodemque momento, quo de turri
which on-the-same day and-at-the-same moment in-which from the-tower

Cosdroe sacra crux fuit ablata, Hierosolimis de Persarum
of-Chosroes the-holy cross was taken-away to-Jerusalem from of-the-Persians
provincia per tam longa terrarum spatia fuerat illapsus,
the-province through so long of-lands spaces had glided
tunc rediit omnesque mirabili suavitate refecit. Rex
then returned and-all with-wonderful sweetness refreshed the-king
autem devotissimus in has crucis laudes prorupit: o crux
moreover most-devout into these of-the-cross praises burst-forth O cross
splendidior cunctis astris, mundo celebris, hominibus multum
more-splendid than-all the-stars to-the-world renowned to-men much
amabilis, sanctior universis, quae sola fuisti digna portare
lovable holier than-all-things who alone were worthy to-bear
talentum mundi, dulce lignum, dulces clavi, dulcis mucro,
the-talent of-the-world sweet wood sweet nails sweet point
dulcis hasta, dulcia ferens pondera, salva praesentem catervam
sweet spear sweet bearing weights save the-present company
in tuis hodie laudibus congregatam, tuo vexillo signatam.
in your today praises gathered by-your banner signed
Sicque pretiosa in suo loco restituitur et antiqua miracula
and-thus the-precious-one in its place is-restored and the-ancient miracles
renovantur. Mortui quidam vitae restituuntur, paralitici
are-renewed the-dead certain to-life are-restored paralytics
quatuor curantur, leprosi decem mundantur, caeci quindecim
four are-healed lepers ten are-cleansed the-blind fifteen
illuminantur, daemones effugantur et a variis languoribus
are-given-sight demons are-put-to-flight and from various sicknesses
plurimi liberantur et sic imperator ecclesias reparans et
very-many are-freed and thus the-emperor the-churches repairing and
regiis muneribus cumulans ad propria remeavit. In chronicis
with-royal gifts heaping to his-own returned in the-chronicles
autem hoc gestum aliter fuisse narratur. Dicitur enim,
moreover this deed otherwise to-have-been is-narrated it-is-said for

quod, dum Cosdroe occupans universa regna Hierusalem cum
that while Chosroes seizing all kingdoms Jerusalem with
Zacharia patriarcha et ligno crucis cepisset et Eraclius cum
Zachariah the-patriarch and the-wood of-the-cross had-taken and Heraclius with
eo pacem facere vellet, juravit, se cum Romanis pacem non
him peace to-make wished he-swore himself with the-Romans peace not
facturum, donec crucifixum abnegarent et solem adorarent.
about-to-make until the-crucified-one they-renounced and the-sun adored
Tunc Eraclius zelo armatus contra eum exercitum movit
then Heraclius with-zeal armed against him an-army moved
et Persas multis proeliis devastavit et Cosdroe usque ad
and the-Persians in-many battles laid-waste and Chosroes all-the-way to
Ctesiphontem fugere compulit. Tandem Cosdroe dissenteriam
Ctesiphon to-flee compelled at-last Chosroes dysentery
incurrens Medasan filium suum in regem coronare voluit.
incurring Medasas son his as king to-crown wished
Quod Syrois primogenitus ejus audiens cum Eraclio foedus
which Siroes firstborn his hearing with Heraclius a-treaty
iniit patremque cum nobilibus persequens in vinculis jecit,
entered and-his-father with the-nobles pursuing into chains threw
quem pane tribulationis et aqua angustiae sustentans
whom with-the-bread of-tribulation and the-water of-distress sustaining
tandem sagittari et occidi fecit. Postmodum autem
at-last to-be-shot-with-arrows and to-be-killed he-caused afterward moreover
omnes incarceratos cum patriarcha et ligno crucis Eraclio
all the-imprisoned with the-patriarch and the-wood of-the-cross to-Heraclius
destinavit, ille autem pretiosum lignum crucis Jerusalem
he-sent he moreover the-precious wood of-the-cross to-Jerusalem
detulit et postmodum Constantinopolim deportavit. Haec
brought and afterward to-Constantinople carried these-things
in multis chronicis leguntur.
in many chronicles are-read

De hoc autem ligno crucis sic dixit Sibilla apud paganos,
of this moreover wood of-the-cross thus spoke the-Sibyl among the-pagans
sicut dicitur in hystoria tripartita: o ter beatum lignum,
as is-said in the-history tripartite O thrice blessed wood
in quo Deus extensus est! Hoc forte dictum est propter
on which God stretched-out was this perhaps said was on-account-of
vitam naturae, gratiae et gloriae, quae ex cruce provenit.
the-life of-nature of-grace and of-glory which from the-cross comes
Apud Constantinopolim Judaeus quidam ecclesiam sanctae
at Constantinople a-Jew certain the-church of-Saint
Sophiae ingressus quandam imaginem Christi ibidem
Sophia entering a-certain image of-Christ there
conspexit. Qui se ibi solum considerans gladium arripuit
beheld who himself there alone considering a-sword seized
et appropians imaginem Christi in gutture percussit
and approaching the-image of-Christ in the-throat struck
statimque inde sanguis exivit et Judaei faciem et caput
and-at-once thence blood went-out and of-the-Jew the-face and head
adspersit. Qui territus imaginem accepit et ipsam in
sprinkled who terrified the-image took and it into
puteum projiciens statim aufugit. Quidam autem christianus
a-well throwing at-once fled a-certain moreover Christian
eidem obviavit sibique dixit: unde venis, Judaee? aliquem
him met and-to-him said whence do-you-come O-Jew some
hominem occidisti. Et ille: falsum est. Cui rursus homo
man you-have-killed and he false it-is to-whom again man
ille dixit: vere homicidium perpetrasti et ideo sanguine
that said truly a-homicide you-have-committed and therefore with-blood
aspersus es. Et Judaeus: vere Deus christianorum magnus
sprinkled you-are and the-Jew truly the-God of-the-Christians great
est et fides ejus firma per omnia comprobatur; nequaquam
is and the-faith his firm in all-things is-proved by-no-means

enim hominem percussi, sed Christi imaginem, et continuo
for a-man I-struck but of-Christ an-image and at-once
sanguis emanavit de ejus gutture. Duxit autem Judaeus
blood flowed from his throat led moreover the-Jew
hominem illum ad puteum et inde sanctam imaginem
man that to the-well and thence the-holy image
extraxerunt. Plaga autem in gutture Christi, ut fertur,
they-drew-out the-wound moreover in the-throat of-Christ as is-reported
adhuc hodie cernitur et Judaeus continuo fidelis efficitur.
still today is-seen and the-Jew at-once a-believer is-made
Apud Syriam in civitate Berich quidam christianus sub
in Syria in the-city Berytus a-certain Christian under
annua pensione hospitium habens imaginem domini crucifixi
yearly rent a-lodging having an-image of-the-Lord crucified
contra lectuli faciem in pietate affixerat et ibi orationes suas
opposite of-his-bed the-face in piety had-fixed and there prayers his
continue faciebat. Post annum vero aliam domum locavit et
continually made after a-year but another house he-rented and
imaginem ibidem ex oblivione reliquit, quidam autem Judaeus
the-image there from forgetfulness left a-certain moreover Jew
praedictam domum conduxit et die quadam unum de suis
the-aforesaid house hired and on-day a-certain one of his
contribulibus ad convivium invitavit. Inter epulas autem ille,
fellow-tribesmen to a-banquet invited among the-dishes moreover he
qui invitatus fuerat, casu circumspiciens imaginem infixam
who invited had-been by-chance looking-around the-image fixed
parieti contuetur et in illum, qui se invitaverat, ira
on-the-wall beholds and against him who him had-invited with-anger
fremens, cur imaginem Jesu Christi Nazareni tenere audeat,
raging why the-image of-Jesus of-Christ the-Nazarene to-keep he-dares
comminatur. Ille autem, cum adhuc praedictam imaginem non
threatens he moreover since still the-aforesaid image not

vidisset, sacramentis, quibus poterat, affirmabat, quod illam, de
he-had-seen with-oaths which he-could affirmed that that of
qua dicebat, imaginem penitus ignorabat. Tunc Ille placatum
which he-spoke image utterly he-did-not-know then he appeased
se simulans valefecit et principem suae gentis adiens
himself feigning bade-farewell and the-prince of-his nation approaching
Judaeum illum de eo, quod viderat, accusavit. Judaei igitur
Jew that of this which he-had-seen accused the-Jews therefore
congregati ad domum ejus conveniunt et visa imagine illum
gathered to house his come-together and seen the-image him
contumeliis duris afficiunt et extra synagogam semivivum
with-insults harsh afflict and outside the-synagogue half-alive
projiciunt, imaginem vero conculcantes pedibus cuncta in
throw the-image but trampling with-their-feet all on
ea dominicae passionis opprobria renovarunt. Cum vero latus
it of-the-Lord's passion the-outrages renewed when but the-side
lancea perforassent, ubertim sanguis et aqua exivit et
with-a-lance they-had-pierced abundantly blood and water went-out and
suppositum vas implevit. Stupefacti Judaei sanguinem illum
placed-under the-vessel filled astounded the-Jews blood that
ad synagogas detulerunt et omnes infirmi ex ipso inuncti
to the-synagogues brought and all the-sick with it anointed
protinus curabantur. Tunc Judaei episcopo terrae illius omnia
forthwith were-healed then the-Jews to-the-bishop of-land that all-things
per ordinem narraverunt et baptismum et fidem Christi
in order narrated and baptism and the-faith of-Christ
unanimiter susceperunt. Episcopus autem sanguinem illum in
unanimously received the-bishop moreover blood that in
ampullis crystallinis et vitreis conservavit, christianum etiam
phials crystal and glass kept the-Christian also
illum accersivit et, quis tam pulchram imaginem composuisset,
that he-summoned and who so beautiful an-image had-made

inquisivit. At ille dixit: Nicodemus illam composuit, quam
asked but he said Nicodemus it made which
moriens Gamalieli, Gamaliel Zachaeo, Zachaeus Jacobo, Jacobus
dying to-Gamaliel Gamaliel to-Zacchaeus Zacchaeus to-James James
Symoni dereliquit, sicque in Jerusalem usque ad excidium
to-Simon left and-thus in Jerusalem all-the-way to the-destruction
urbis fuit, donec inde a fidelibus in regnum Agrippae delata
of-the-city it-was until thence by the-faithful into the-kingdom of-Agrippa carried
et inde ad patriam meam deducta a parentibus meis ad
and thence to country my brought from parents my to
me hereditario jure devenit. Factum est hoc anno domini
me by-hereditary right came done was this in-the-year of-the-Lord
DCCL. Tunc omnes Judaei synagogas in ecclesias consecrarunt
DCCL then all the-Jews the-synagogues into churches consecrated
et extunc hic mos inolevit, ut ecclesiae consecrarentur,
and thenceforth this custom grew-up that churches be-consecrated
quia ante tantum altaria consecrabantur. Propter istud
because before only altars were-consecrated on-account-of this
miraculum ordinavit ecclesia V cal. Decembres
miracle ordained the-church on-the-fifth day-before-the-calends of-December
memoriam fieri dominicae passionis, vel, ut alibi legitur,
the-memory to-be-made of-the-Lord's passion or as elsewhere it-is-read
V Idus Novembres. Unde et Romae consecrata
on-the-fifth day-before-the-ides of-November whence also at-Rome consecrated
ecclesia est in honore salvatoris, ubi ampulla cum illo
a-church was in honor of-the-Savior where the-phial with that
sanguine reservatur et sollemne festum agitur.
blood is-kept and a-solemn feast is-held
Virtus crucis etiam apud infideles maxima per omnia
the-power of-the-cross even among unbelievers very-great in all-things
comprobatur. Nam, ut Gregorius in III. dyalogorum libro
is-proved for as Gregory in the-third of-the-dialogues book

commemorat, Andreas Fundanae civitatis episcopus, dum
records Andrew of-Fondi of-the-city the-bishop while
quandam sanctimonialem episcopus feminam secum habitare
a-certain nun the-bishop woman with-himself to-live
permitteret, antiquus hostis coepit speciem illius mentis
allowed the-ancient enemy began the-appearance of-her of-mind
ejus oculis imprimere, ut in lecto nefanda cogitaret.
his on-the-eyes to-imprint so-that in bed unspeakable-things he-should-think
Quadam vero die Judaeus quidam Romam veniens, cum
on-a-certain but day a-Jew certain to-Rome coming when
jam diem declinare cerneret, et ubi manere posset, minime
already the-day to-decline he-saw and where to-stay he-could not-at-all
reperisset, in quodam templo Apollinis ad manendum se
had-found in a-certain temple of-Apollo for staying himself
contulit. Qui ipsum loci ipsius sacrilegium pertimescens,
betook who the-very of-the-place itself sacrilege dreading
quamvis fidem crucis minime haberet, signo crucis
although faith of-the-cross not-at-all he-had with-the-sign of-the-cross
tamen se munire curavit. Nocte autem media evigilans
yet himself to-fortify took-care at-night moreover the-middle waking
vidit malignorum spirituum turbam quasi in obsequium
he-saw of-malignant spirits a-crowd as-if in the-service
cujusdam potestatis prodire eumque, qui caeteris praeerat,
of-a-certain power to-come-forth and-him who the-others was-over
in eorum medio considere, qui coepit singulorum spirituum
in their midst to-sit-down who began of-each of-the-spirits
sibi obsequentium causas actusque discutere, quatenus,
to-himself obedient the-cases and-acts to-examine so-that
unusquisque quantum egisset nequitiae, inveniret. Modum
each how-much had-done of-wickedness he-might-find the-manner
autem discussionis Gregorius causa brevitatis pertransit,
moreover of-the-examination Gregory for-the-sake of-brevity passes-over

sed ex simili in quodam exemplo, quod legitur in vitis
but from a-like in a-certain example which is-read in the-lives
patrum, innotescere potest. Nam dum quidam in
of-the-fathers to-be-made-known it-can for when a-certain-man into
templum ydolorum intrasset, vidit Sathanam sedentem et
a-temple of-idols had-entered he-saw Satan sitting and
omnem ejus militiam ei adstantem. Et veniens unus de
all his soldiery him standing-by and coming one of
malignis spiritibus adoravit eum. Cui ille: unde venis?
the-malignant spirits adored him to-whom he whence do-you-come
Et ille: in illa provincia fui et ibi bella plurima suscitavi
and he in that province I-was and there wars very-many I-stirred-up
et perturbationes multas feci et sanguinem copiosum
and disturbances many I-made and blood copious
effudi et veni nuntiare tibi. Et Sathan ait: quanto
I-shed and I-have-come to-announce to-you and Satan said in-how-much
tempore hoc fecisti? Et ille: in XXX diebus. Et Sathan:
time this did-you-do and he in XXX days and Satan
quare hoc tanto tempore fecisti? Et ait assistentibus: ite
why this in-so-much time did-you-do and he-said to-those-standing-by go
et flagellis eum caedite et durius verberate. Et secundus
and with-scourges him beat and harder flog and a-second
veniens adoravit eum dicens: in mari, domine, eram et
coming adored him saying on the-sea O-lord I-was and
commotiones maximas excitavi et naves multas demersi,
commotions very-great I-stirred-up and ships many I-sank
homines quamplurimos occidi. Et ait: quanto tempore
men very-many I-killed and he-said in-how-much time
hoc fecisti? Et ille: in XX diebus. Et jussit hunc similiter
this did-you-do and he in XX days and he-ordered this-one likewise
flagellari dicens: ita modicum tanto tempore laborasti.
to-be-scourged saying so little in-so-much time you-have-labored

Et tertius veniens ait: in quadam civitate fui et rixas in
and the-third coming said in a-certain city I-was and quarrels at
quibusdam nuptiis excitavi et multam sanguinis effusionem
a-certain wedding I-stirred-up and much of-blood shedding
feci et sponsum ipsum occidi et veni nuntiare tibi.
I-made and the-bridegroom himself I-killed and I-have-come to-announce to-you
Cui dixit: quanto tempore hoc fecisti? Et ille: in X
to-whom he-said in-how-much time this did-you-do and he in X
diebus. Et ille ait: nonne plura in tot diebus operatus
days and he said did-not more in so-many days worked
es? Et jussit eum a circumstantibus verberari. Et
you-have and he-ordered him by those-standing-around to-be-flogged and
quartus veniens ait: in eremo mansi et per XL annos
the-fourth coming said in the-desert I-stayed and for XL years
circa quendam monachum laboravi et vix tandem ipsum
about a-certain monk I-labored and scarcely at-last him
in lapsum carnis praecipitavi. Quod Sathan audiens de
into a-fall of-the-flesh I-cast-headlong which Satan hearing from
solio suo surrexit et eum osculans de capite suo coronam
throne his rose and him kissing from head his the-crown
abstulit et capiti illius imposuit, ac ipsum secum
took-off and on-the-head of-him placed and him with-himself
considere fecit dicens: magnam rem fortiter egisti et
to-sit-down made saying a-great thing bravely you-have-done and
plus omnibus laborasti. Hic igitur vel similis potest esse
more than-all you-have-labored this therefore or a-like can be
modus illius discussionis, quam Gregorius praetermittit. Cum
the-manner of-that examination which Gregory passes-over when
ergo singuli spiritus exponerent, quid egissent, unus in
therefore each spirit set-forth what they-had-done one into
medium prosilivit, et quanta carnis tentatione de
the-midst leapt-forth and with-how-great of-the-flesh temptation concerning

illa sanctimoniali femina Andreae animum commovisset,
that nun woman of-Andrew the-mind he-had-stirred
aperuit addens, quod heri hora vesperarum usque adhuc
disclosed adding that yesterday at-the-hour of-vespers until now
ejus mentem traxerit, ut in tergum ejus blandiens
his mind he-had-drawn so-that on back her caressing
alapam daret. Tunc malignus spiritus eum hortatus est,
a-pat he-gave then the-malignant spirit him exhorted has
ut perficeret, quod coepisset, ut illius ruinae singularem
that he-should-finish what he-had-begun so-that of-his ruin a-singular
inter caeteros palmam teneret, praecepitque, ut quaereret,
among the-others palm he-might-hold and-ordered that he-should-seek
quisnam esset, qui jacere in templo eodem praesumsisset.
who was he-who to-lie in the-temple the-same had-presumed
Cum autem ille vehementius palpitaret et missi spiritus eum
when moreover he more-vehemently trembled and the-sent spirits him
crucis mysterio signatum viderent, territi clamaverunt:
of-the-cross with-the-mystery signed saw terrified they-cried
vere vas vacuum, sed signatum. Ad hanc vocem protinus illa
truly a-vessel empty but signed at this voice forthwith that
malignorum turba disparuit spirituum, Judaeus autem concitus
of-malignant crowd vanished spirits the-Jew moreover hastily
ad episcopum venit et ei omnia per ordinem enarravit.
to the-bishop came and to-him all-things in order narrated
Quod ille audiens vehementer ingemuit et omnem mulierem
which he hearing vehemently groaned and every woman
a domo sua protinus removit et Judaeum baptizavit.
from house his forthwith removed and the-Jew baptized
Refert quoque Gregorius in libro dyalogorum, quod quaedam
relates also Gregory in the-book of-the-dialogues that a-certain
sanctimonialis hortum ingrediens et lactucam conspiciens
nun a-garden entering and a-lettuce beholding

concupivit eamque signo crucis benedicere oblita avide
desired and-it with-the-sign of-the-cross to-bless forgetting greedily
momordit, sed arrepta a dyabolo protinus cecidit. Cum
bit but seized by the-devil forthwith fell when
autem beatus Equitius ad eam venisset, dyabolus clamare
moreover blessed Equitius to her had-come the-devil to-cry-out
coepit ac dicere: ego quid feci? ego quid feci? Sedebam
began and to-say I what did-I-do I what did-I-do I-was-sitting
hic super lactucam, illa venit et momordit me. Ad imperium
here upon the-lettuce she came and bit me at the-command
autem praedicti viri mox de ea exivit.
moreover of-the-aforesaid man at-once from her he-went-out
Legitur in hystoria ecclesiastica libro XI., quod gentiles
it-is-read in the-history ecclesiastical in-book XI that the-gentiles
per Alexandriam arma Serapis in parietibus depinxerant,
throughout Alexandria the-arms of-Serapis on the-walls had-painted
Theodosius vero illis deletis signum crucis depingi mandavit.
Theodosius but those erased the-sign of-the-cross to-be-painted ordered
Quo viso gentiles et sacerdotes ydolorum baptizati sunt
which seen the-gentiles and the-priests of-idols baptized were
dicentes, traditum esse ab antiquis, quod ea, quae
saying handed-down to-have-been from the-ancients that the-things which
colebant, starent, donec veniret signum illud, in quo est vita.
they-worshiped would-stand until should-come sign that in which is life
Quaedam tunc litera apud illos, quam sacram vocabant, habebat
a-certain then letter among them which sacred they-called had
formam crucis, quam dicebant interpretari vitam futuram.
the-form of-a-cross which they-said to-signify life to-come

De omnibus sanctis

CLXII · ALL SAINTS

The feast is instituted when Pope Boniface IV obtains the Pantheon, which Rome built to all the gods, and dedicates it to Mary and the martyrs; Pope Gregory moves it to the first of November. It supplies the saints we omit, honors them for six reasons, expiates the negligence of their other feasts, and wins the intercession of all. Apostles, martyrs, confessors, and virgins excel in turn. A sacristan of Saint Peter's sees the saints adore the King of Kings, and then purgatory, and is told to have the Pope set a day for the souls.

Omnium sanctorum festivitas quatuor de causis instituta
of-all the-saints the-feast four for causes instituted
fuisse videtur: primo propter cujusdam templi dedicationem,
to-have-been seems first on-account-of of-a-certain temple the-dedication
secundo propter omissorum suppletionem, tertio propter
second on-account-of of-the-omitted-things the-supplying third on-account-of
negligentiarum expiationem, quarto propter faciliorem
of-negligences the-expiation fourth on-account-of the-easier
orationum nostrarum impetrationem. Primo igitur instituta
of-prayers our obtaining first therefore instituted
est propter cujusdam templi dedicationem. Romani enim,
it-was on-account-of of-a-certain temple the-dedication the-Romans for
cum universo orbi dominarentur, quoddam templum maximum
when the-whole world they-ruled a-certain temple very-great
construxerunt, in cujus medio suum ydolum collocantes
built in whose midst their idol placing
omnium provinciarum simulacra per circuitum statuerunt,
of-all the-provinces the-images around the-circuit they-set
respicientia rectis vultibus ydolum Romanorum. Si quando
facing with-straight faces the-idol of-the-Romans if ever
autem aliqua provincia rebellaret, continuo, ut ajunt, arte
moreover some province rebelled at-once as they-say by-art

dyabolica illius provinciae simulacrum ydolo Romanorum
devilish of-that province the-image to-the-idol of-the-Romans
posteriora volvebat, tanquam innuens, quod ab ejus dominio
its-hinder-parts turned as-if signifying that from its dominion
recessisset. Conciti igitur Romani ad illam provinciam
it-had-withdrawn roused therefore the-Romans to that province
copiosum exercitum destinabant et ipsam dominio suo
a-copious army dispatched and it to-dominion their
subjugabant. Verum non suffecit Romanis, quod omnium
subjugated but not it-sufficed to-the-Romans that of-all
provinciarum simulacra in urbe sua haberent, quin potius
the-provinces the-images in city their they-had but rather
fere singulis Diis templa singula construxerunt, tamquam
almost to-single gods temples single they-built as
qui eos cunctarum provinciarum victores et dominos
those-who them of-all the-provinces victors and lords
effecissent. Sed quia omnia ydola templum ibidem habere
had-made but because all the-idols a-temple there to-have
non poterant, ad majorem suae vesaniae ostentationem unum
not could for greater of-their madness display one
templum caeteris mirabilius et sublimius in honorem
temple than-the-others more-wonderful and loftier in honor
Deorum omnium erexerunt et pantheon, quod sonat: toti
of-the-gods all they-raised and Pantheon which sounds all
Dii, vocaverunt a pan, quod est totum, et theos Deus.
gods they-called from pan which is all and theos God
Pontifices enim ydolorum ad majorem populi deceptionem
the-priests for of-idols for greater of-the-people deception
finxerunt, quod sibi a Cybele, quam omnium Deorum
feigned that to-them by Cybele whom of-all the-gods
matrem vocabant, fuerit imperatum, ut, si de omnibus
the-mother they-called it-had-been commanded that if over all

gentibus vellent victoriam obtinere, filiis suis templum
nations they-wished victory to-obtain for-sons her a-temple
magnificum fabricarent. Fundamentum autem ipsius templi
magnificent they-should-build the-foundation moreover of-that-very temple
sphaericum jacitur, ut ex ipsa forma Deorum aeternitas
spherical is-laid that from that-very form of-the-gods the-eternity
demonstretur, sed, quia latitudo testudinis insustentabilis
be-shown but because the-breadth of-the-vault unsupportable
videbatur, cum supra terram in aedificio aliquantulum
seemed when above the-ground in the-building a-little
processissent, totum intus terra replebant, simul,
they-had-advanced the-whole inside with-earth they-filled at-the-same-time
ut dicitur, cum terra denarios jacientes, et sic fecerunt,
as is-said with the-earth pennies throwing and thus they-did
quousque praedictum templum est mirabiliter consummatum.
until the-aforesaid temple was wonderfully completed
Tunc data licentia, ut, quicunque terram asportare vellet,
then given permission that whoever the-earth to-carry-off wished
tota, quam in ipsa terra invenisset, pecunia sua esset,
all which in that earth he-had-found money his should-be
festine turba properat et ipsum templum cito evacuat.
hastily the-crowd hurries and that-very temple quickly empties
Denique Romani pinnam aeneam et deauratam fabricant
at-last the-Romans a-pinnacle brazen and gilded make
et in summitate collocant. Ajunt quoque, quod in hac
and on the-summit place they-say also that on this
omnes provinciae mirabiliter sculptae erant, ita ut, quicumque
all the-provinces wonderfully sculptured were so that whoever
Romam venisset, versus quo esset sua provincia, scire
to-Rome had-come toward where was his province to-know
posset. Haec autem procedente tempore inde cecidit, unde
could this moreover proceeding time thence fell whence

et in praedicto templo in summitate apertura remansit.
also in the-aforesaid temple at the-summit an-opening remained
Tempore igitur Phocae imperatoris, cum jam dudum Roma
in-the-time therefore of-Phocas the-emperor when already long Rome
fidem domini recepisset, Bonifacius papa quartus a magno
the-faith of-the-Lord had-received Boniface the-pope fourth from the-great
Gregorio circa annos domini DCV praedictum templum a
Gregory about the-years of-the-Lord DCV the-aforesaid temple from
Phoca imperatore impetravit et omnium ydolorum eliminata
Phocas the-emperor obtained and of-all the-idols cast-out
spurcitia ipsum templum IV Idus Maji in
the-filth that-very temple on-the-fourth day-before-the-ides of-May in
honore beatae Mariae et omnium martirum consecravit
honor of-blessed Mary and of-all the-martyrs consecrated
ac locum sanctae Mariae ad martires appellavit, qui nunc
and the-place of-Saint Mary at the-martyrs he-called which now
sancta Maria rotunda a populo appellatur. Nondum enim
Saint Mary Rotunda by the-people is-called not-yet for
confessorum sollemnia ab ecclesia agebantur, sed quia ad
of-the-confessors the-solemnities by the-church were-held but because to
hoc festum multitudo maxima confluebat et propter
this feast a-multitude very-great flowed-together and on-account-of
defectum victualium celebrationi vacare non poterant, ideo
the-lack of-victuals for-the-celebration to-be-free not they-could therefore
quidam papa Gregorius hoc festum in calendis Novembris,
a-certain pope Gregory this feast on the-calends of-November
quando major victualium copia videtur esse, messibus
when greater of-victuals abundance seems to-be with-the-harvests
et vindemiis celebratis fieri instituit ac per universum
and vintages celebrated to-be-held instituted and through the-whole
mundum hunc diem in honore omnium sanctorum celebrari
world this day in honor of-all the-saints to-be-celebrated

sollemniter ordinavit, et sic templum, quod fabricatum fuerat
solemnly ordained and thus the-temple which built had-been
omnibus ydolis, nunc dedicatum est omnibus sanctis, et ubi
for-all idols now dedicated is to-all saints and where
multitudo colebatur ydolorum, ibi devote laudatur multitudo
a-multitude was-worshiped of-idols there devoutly is-praised the-multitude
sanctorum. Secundo instituta est propter omissorum
of-the-saints second instituted it-was on-account-of of-the-omitted-things
suppletionem; nos enim multos sanctos omisimus, de quibus
the-supplying we for many saints have-omitted of whom
nullam festivitatem sive etiam memoriam fecimus. Non enim
no feast or even remembrance we-have-made not for
possumus omnium sanctorum festa agere tum propter
we-can of-all the-saints the-feasts to-hold both on-account-of
sanctorum multiplicationem, quia multi et quasi infiniti
of-the-saints the-multiplication because many and as-it-were infinite
sunt, tum propter nostram infirmitatem, quia infirmi
they-are and on-account-of our weakness because weak
et debiles sumus nec ad hoc sufficere possemus, tum
and feeble we-are nor for this to-suffice we-could and
propter temporis brevitatem, quia etiam tempus non
on-account-of of-time the-shortness because even time not
sufficeret. Nam, sicut ait Hieronymus in epistola, quae
would-suffice for as says Jerome in the-letter which
in suo calendario praeponitur, nullus dies est, excepto
to his calendar is-prefixed no day is excepting
die calendarum Januariarum, qui non intra V millium
the-day of-the-calends of-January which not within V thousand
martirum numerum reperiri posset adscriptus, ideoque
of-martyrs number to-be-found could ascribed and-therefore
ecclesia rationabiliter ordinavit, ut, quia omnium sanctorum
the-church reasonably ordained that since of-all the-saints

singulariter festa facere non possumus, saltem omnes
singly the-feasts to-make not we-can at-least all
generaliter et insimul honoremus. Quare autem institutum
generally and together we-should-honor why moreover instituted
sit, ut festivitates sanctorum in terris agamus, magister
it-was that the-feasts of-the-saints on earth we-hold master
Guillermus Altissiodorensis in summa de officio ponit sex
William of-Auxerre in the-summa on the-office sets six
rationes. Prima est propter honorem divinae majestatis;
reasons the-first is on-account-of the-honor of-the-divine majesty
cum enim sanctis honorem impendimus, Deum in sanctis
when for to-the-saints honor we-pay God in the-saints
honoramus et ipsum in iis mirabilem praedicamus, quia,
we-honor and him in them wonderful we-proclaim because
qui sanctis honorem tribuit, illum specialiter honorat,
he-who to-the-saints honor gives him specially honors
qui eos sanctificavit. Secunda est propter auxilium nostrae
who them sanctified the-second is on-account-of the-help of-our
infirmitatis; quia enim per nos salutem habere non
weakness because for through ourselves salvation to-have not
possumus, ideo sanctorum intercessionibus indigemus, a
we-can therefore of-the-saints the-intercessions we-need by
quibus ut adjuvari mereamur, merito ipsos honorare debemus.
whom that to-be-helped we-may-merit rightly them to-honor we-ought
Legitur enim III. Reg. I., quod Bersabeae, quod interpretatur
it-is-read for III Kgs. I that Bathsheba which is-interpreted
puteus satietatis, id est ecclesia triumphans, filio suo, id
the-well of-satiety that is the-church triumphant for-son her that
est ecclesiae militanti, regnum suis precibus obtinuit. Tertia
is for-the-church militant the-kingdom by-her prayers obtained the-third
est propter augmentum nostrae securitatis, ut scilicet
is on-account-of the-increase of-our security that namely

per sanctorum gloriam, quae nobis in eorum festivitate
through of-the-saints the-glory which to-us on their feast
proponitur, nostra spes et securitas augmentetur; si enim
is-set-forth our hope and security may-be-increased if for
homines mortales nobis similes potuerunt ita per sua merita
men mortal to-us like could so through their merits
sublimari, constat, quod nos similiter poterimus, cum manus
to-be-exalted it-is-agreed that we likewise shall-be-able since the-hand
domini abbreviata non sit. Quarta est propter exemplum
of-the-Lord shortened not is the-fourth is on-account-of the-example
nostrae imitationis; cum enim eorum festivitas recensetur, ad
of-our imitation when for their feast is-recounted to
eorum imitationem provocamur, ut scilicet eorum exemplo
their imitation we-are-provoked that namely by-their example
terrena contemnamus et coelestia desideremus. Quinta
earthly-things we-may-despise and heavenly-things may-desire the-fifth
est propter debitum mutuae vicissitudinis; sancti enim de
is on-account-of the-debt of-mutual exchange the-saints for about
nobis in coelo festum faciunt, gaudium enim est angelis
us in heaven a-feast make joy for there-is to-the-angels
Dei et animabus sanctis super uno peccatore poenitentiam
of-God and to-the-souls holy over one sinner penance
agente. Ut igitur iis vicissitudinem rependamus, justum
doing that therefore to-them an-exchange we-may-repay just
est, ut, quia ipsi de nobis festum agunt in coelis,
it-is that since they about us a-feast hold in the-heavens
et nos de ipsis festum agamus in terris. Sexta est
also we about them a-feast should-hold on earth the-sixth is
propter procurationem nostri honoris; cum enim sanctos
on-account-of the-procuring of-our honor when for the-saints
honoramus, tunc nostram rem agimus et nostrum honorem
we-honor then our-own affair we-do and our honor

procuramus, quia eorum festivitas est nostra dignitas. Nam
we-procure because their feast is our dignity for
cum honoramus fratres nostros, et honoramus nos ipsos,
when we-honor brothers our also we-honor us ourselves
caritas namque facit omnia esse communia; omnia quidem
charity for makes all-things to-be common all-things indeed
nostra sunt coelestia, terrestria et aeterna. Praeter autem
ours are heavenly earthly and eternal besides moreover
has rationes ponit alias rationes Johannes Damascenus L.
these reasons sets other reasons John Damascene book
IV. cap. VII., quare scilicet sancti et pariter eorum corpora
IV chap. VII why namely the-saints and equally their bodies
sive eorum reliquiae debeant honorari, quarum quaedam
or their relics ought to-be-honored of-which some
sumuntur quantum ad eorum dignitatem, quaedam quantum
are-taken as to their dignity some as
ad corporum ipsorum pretiositatem. Dignitas autem eorum,
to of-the-bodies themselves the-preciousness the-dignity moreover their
ut ibidem dicit, quadruplex est, quoniam ipsi sunt amici
as there he-says fourfold is because they are friends
Dei, filii Dei, haeredes Dei et duces nostri. Et ponit istas
of-God sons of-God heirs of-God and leaders our and he-sets these
auctoritates, de primo Johannes XV: jam non dicam vos
authorities of the-first John XV now not I-shall-call you
servos, sed amicos etc., de secundo Joh. I: dedit potestatem
servants but friends etc. of the-second John I he-gave power
filios Dei fieri, de tertio Rom. VIII: si autem filii
sons of-God to-become of the-third Rom. VIII if moreover sons
et haeredes etc., de quarto sic dicit: quantum laborares,
also heirs etc. of the-fourth thus he-says how-much would-you-labor
ut ducem invenires, qui mortali te regi adduceret et
that a-leader you-might-find who to-a-mortal you king might-lead and

pro te ad ipsum sermonem faceret. Duces igitur generis
for you to him speech might-make leaders therefore of-the-race
totius humani, qui ad Deum pro nobis interpellationes
whole human who to God for us intercessions
faciunt, nonne honorandi sunt? utique quidem honorandi
make not to-be-honored are-they surely indeed to-be-honored
sunt templa erigentes Deo et eorum memoriam venerantes.
they-are temples raising to-God and their memory venerating
Aliae sumuntur quantum ad corporum ipsorum pretiositatem
others are-taken as to of-the-bodies themselves the-preciousness
et ponit idem Damascenus quatuor et Augustinus addit
and sets the-same Damascene four and Augustine adds
quintum, per quod manifestatur pretiositas corporum sive
a-fifth by which is-shown the-preciousness of-the-bodies or
reliquiarum sanctorum. Ipsa enim sanctorum corpora fuerunt
of-the-relics of-the-saints these for of-the-saints bodies were
promtuarium Dei, templum Christi, alabastrum spiritualis
a-storehouse of-God a-temple of-Christ an-alabaster-jar of-spiritual
unguenti, fontes divini et organum spiritus sancti. Primo
ointment fountains divine and the-organ of-the-Spirit Holy first
enim fuerunt promtuarium Dei, unde dicit: hi enim
for they-were a-storehouse of-God whence he-says these for
promtuaria Dei pura coenacula facti sunt. Secundo templum
storehouses of-God pure upper-rooms made were second a-temple
Christi, unde sequitur, quoniam per intellectum in
of-Christ whence it-follows because through the-intellect in
corporibus eorum habitavit Deus, ut ait apostolus: nescitis,
bodies their dwelt God as says the-apostle know-you-not
quoniam corpora vestra templum inhabitantis in vobis spiritus
that bodies your the-temple of-the-dwelling in you Spirit
sancti sunt? Deus autem spiritus est; qualiter igitur non
Holy are God moreover a-spirit is how therefore not

honoranda animata templa Dei et animata Dei tabernacula
to-be-honored the-animate temples of-God and the-animate of-God tabernacles
etc.? De hoc etiam Chrysostomus: homo in aedificatione
etc. of this also Chrysostom man in the-building
parietum delectatur, Deus autem in conversatione sanctorum,
of-walls delights God moreover in the-conversation of-the-saints
unde Psalm.: domine, dilexi decorem domus tuae. Quem
whence Ps. O-Lord I-have-loved the-beauty of-house your what
decorem? Non quem diversitas marmorum splendentium
beauty not that-which the-diversity of-marbles shining
facit, sed quem praestat varietas viventium gratiarum. Ille
makes but that-which furnishes the-variety of-living graces that
decor carnem delectat, iste vivificat animam, ille pro tempore
beauty the-flesh delights this gives-life-to the-soul that for a-time
dejicit et decipit oculos, iste autem in perpetuum aedificat
casts-down and deceives the-eyes this moreover in perpetuity builds-up
intellectum. Tertio alabastrum spiritualis unguenti, unde
the-understanding third an-alabaster-jar of-spiritual ointment whence
ait: unguentum boni odoris ex se manans sanctorum
he-says ointment of-good odor from themselves flowing of-the-saints
reliquiae tribuentes, et nullus hoc discredat. Si enim ex
the-relics bestowing and no-one this should-disbelieve if for from
rupe et firma petra aqua in eremo emanavit et ex maxilla
a-cliff and firm rock water in the-desert flowed and from the-jawbone
asini Samsoni sitienti aqua venerat, multo potius ex
of-an-ass to-Samson thirsting water had-come much rather from
martirum reliquiis unguentum bene olens emanare incredibile
of-the-martyrs the-relics ointment well smelling to-flow unbelievable
nequaquam est sitientibus divinam Dei virtutem sanctorum,
by-no-means is to-those-thirsting the-divine of-God power of-the-saints
qui ab ipso est, honorem. Quarto fontes divini; unde ait:
which from him is the-honor fourth fountains divine whence he-says

isti viventes in veritate cum libera praesentia Deo assistunt.
these living in truth with free presence God attend
Fontes nobis salutares dominator Christus sanctorum suorum
fountains to-us salutary the-ruler Christ of-saints his
praebuit reliquias multiformia beneficia irrigantes. Quinto
has-furnished the-relics manifold benefits watering fifth
organum spiritus sancti. Hanc rationem assignat Augustinus
the-organ of-the-Spirit Holy this reason assigns Augustine
in libro de civitate Dei dicens: non sunt contemnenda, sed
in the-book on the-city of-God saying not are to-be-despised but
plurimum reverenda sanctorum corpora, quibus, dum adhuc
very-much to-be-revered of-the-saints the-bodies which while still
viverent, spiritus sanctus quasi quibusdam organis ad omne
they-lived the-Spirit Holy as-if certain organs for every
opus bonum usus est. Unde apostolus: an experimentum
work good used has whence the-apostle or proof
quaeritis ejus, qui in me loquitur Christus? Et de Stephano
do-you-seek of-him who in me speaks Christ and of Stephen
dicitur, quod non poterant resistere sapientiae et spiritui,
it-is-said that not they-could to-resist the-wisdom and the-spirit
qui loquebatur etc. Item Ambrosius in Hexaëmeron: hoc
which spoke etc. likewise Ambrose in the-Hexaemeron this
est pretiosissimum, quod homo divinae vocis sit organum
is most-precious that man of-the-divine voice be the-organ
et corporalibus labiis exprimit coeleste oraculum. Tertio
and with-bodily lips expresses the-heavenly oracle third
instituta est propter negligentiarum expiationem. Licet
instituted it-was on-account-of of-negligences the-expiation although
enim paucorum sanctorum festa agamus, adhuc tamen illa
for of-few saints the-feasts we-hold still yet those
pauca negligenter saepe agimus et multa ibidem per
few negligently often we-hold and many-things there through

ignorantiam vel negligentiam omittimus. Si quid igitur in
ignorance or negligence we-omit if anything therefore in
aliis sollemnitatibus sanctorum, quas egimus, negleximus, in
other solemnities of-the-saints which we-have-held we-have-neglected in
hac generali festivitate supplere possumus et de negligentia
this general feast to-supply we-can and from negligence
nos purgare valemus. Haec ratio tangi videtur in
ourselves to-purge we-are-able this reason to-be-touched seems in
sermone, qui hac die per ecclesias recitatur, in quo
the-sermon which on-this day through the-churches is-recited in which
sic dicitur: decretum est, ut hac die sanctorum omnium
thus it-is-said decreed it-is that on-this day of-the-saints all
memoria habeatur, ut, quidquid humana fragilitas per
the-remembrance be-had so-that whatever human frailty through
ignorantiam vel per negligentiam seu per praeoccupationem
ignorance or through negligence or through the-preoccupation
rei singularis in sollemnitatibus sanctorum minus plene
of-a-matter single in the-solemnities of-the-saints less fully
peregisset, in hac sancta observatione solvatur. Notandum
had-performed in this holy observance be-paid it-is-to-be-noted
autem, quod quadruplex est differentia sanctorum novi
moreover that fourfold is the-difference of-the-saints of-the-new
testamenti, quos per anni circulum colimus et quos
testament whom through of-the-year the-circle we-worship and whom
hodierna die insimul recolligimus, ut ea, quae negligenter
on-today's day together we-gather-again so-that the-things which negligently
fecimus, suppleamus, scilicet apostoli, martires et confessores
we-have-done we-may-supply namely the-apostles the-martyrs and the-confessors
et virgines, et hi secundum Rabanum per quatuor mundi
and the-virgins and these according-to Rabanus by the-four of-the-world
partes significantur, per orientem apostoli, per meridiem
parts are-signified by the-east the-apostles by the-south

martires, per aquilonem confessores, per occidentem virgines.
the-martyrs by the-north the-confessors by the-west the-virgins
Prima igitur differentia est apostolorum, quorum dignitas et
the-first therefore difference is of-the-apostles whose dignity and
excellentia manifestatur ex eo, quod omnes alios sanctos
excellence is-shown from this that all the-other saints
in quatuor excedunt. Primo in praeeminentia dignitatis;
in four-things they-exceed first in the-preeminence of-dignity
ipsi enim sunt sapientes principes ecclesiae militantis,
they for are the-wise princes of-the-church militant
potentes assessores aeterni judicis, dulces pastores dominici
the-powerful assessors of-the-eternal judge the-sweet shepherds of-the-Lord's
gregis. Bernardus: tales decebat humani generis pastores
flock Bernard such befitted of-the-human race as-shepherds
et doctores constitui, qui et dulces essent et potentes
and teachers to-be-appointed who both sweet should-be and powerful
essent et sapientes, dulces, ut me blande et misericorditer
should-be and wise sweet that me kindly and mercifully
susciperent, potentes, ut fortiter protegerent, sapientes, ut
they-might-receive powerful that strongly they-might-protect wise that
ad vitam et per viam ducerent, quae perducit ad civitatem
to life and by the-way they-might-lead which leads to the-city
supernam. Secundo in praeeminentia potestatis, de quorum
supernal second in the-preeminence of-power of whose
potestatis praeeminentia sic dicit Augustinus: apostolis Deus
power the-preeminence thus says Augustine to-the-apostles God
dedit potestatem super naturam, ut eam curarent, super
gave power over nature that it they-might-cure over
daemones, ut eos everterent, super elementa, ut ea
demons that them they-might-overthrow over the-elements that them
mutarent, super animas, ut ipsas a peccatis solverent,
they-might-change over souls that them from sins they-might-loose

super mortem, ut ipsam contemnerent, super angelos, ut
over death that it they-might-despise over angels that
corpus dominicum consecrarent. Tertio in praerogativa
the-body the-Lord's they-might-consecrate third in the-prerogative
sanctitatis; unde propter eorum maximam sanctitatem et
of-holiness whence on-account-of their greatest holiness and
gratiarum plenitudinem vita et conversatio Christi in iis
of-graces the-fullness the-life and conversation of-Christ in them
tamquam in speculo relucebat et cognoscebatur in iis sicut
as in a-mirror shone and was-known in them as
sol in suo splendore, sicut rosa in suo odore, sicut ignis
the-sun in its splendor as the-rose in its odor as fire
in suo calore. De hoc dicit Chrysostomus super Matthaeum:
in its heat of this says Chrysostom upon Matthew
misit Christus apostolos, quasi sol radios suos, quasi rosa
sent Christ the-apostles as-if the-sun rays its as-if the-rose
suavitatis suae odorem, quasi ignis scintillas suas dispersit,
of-sweetness its odor as-if fire sparks its scattered
ut, sicut sol in radiis suis apparet, sicut rosa in
so-that as the-sun in rays its appears as the-rose in
odoribus suis sentitur, sicut ignis in scintillis suis adspicitur,
odors its is-perceived as fire in sparks its is-seen
sic in illorum virtutibus Christi potentia cognoscatur. Haec
so in their virtues of-Christ the-power might-be-known these-things
Chrysostomus. Quarto in efficacia utilitatis; de quorum
Chrysostom fourth in the-efficacy of-usefulness of whose
efficacia sic dicit Augustinus loquens de apostolis: ex
efficacy thus says Augustine speaking of the-apostles from
abjectissimis, ex imperitissimis, ex paucissimis nobilitantur,
the-most-abject from the-most-unskilled from the-fewest they-are-ennobled
illuminantur, multiplicantur dulcissima eloquia, praeclarissima
are-illumined are-multiplied the-sweetest eloquence the-most-illustrious

ingenia, copiosissima agmina, mirabilesque peritias auctorum
talents the-most-copious hosts and-the-wonderful skills of-authors
facundorum atque doctorum subjugant Christo. Secunda
eloquent and learned they-subject to-Christ the-second
differentia est martirum, quorum dignitas et excellentia
difference is of-the-martyrs whose dignity and excellence
manifestatur ex eo, quod passi sunt multipliciter, utiliter
is-shown from this that suffered they-have manifoldly usefully
et constanter. Multipliciter, quoniam praeter martirium
and constantly manifoldly because besides the-martyrdom
sanguinis passi sunt triplex aliud martirium sine sanguine.
of-blood suffered they-have a-threefold other martyrdom without blood
De quo triplici martirio dicit Bernardus: triplex est martirium
of which threefold martyrdom says Bernard threefold is the-martyrdom
sine sanguine, scilicet parcitas in ubertate, quam habuit
without blood namely sparingness in abundance which had
David, largitas in paupertate, quam exhibuit Tobias et
David largeness in poverty which showed Tobias and
vidua, castitas in juventute, qua usus est Joseph in
the-widow chastity in youth which practiced has Joseph in
Aegypto. Secundum autem Gregorium triplex est martirium
Egypt according-to moreover Gregory threefold is the-martyrdom
sine sanguine, scilicet patientia adversorum, unde dicit:
without blood namely patience of-adversities whence he-says
sine ferro martires esse possumus, si patientiam in animo
without iron martyrs to-be we-can if patience in the-mind
veraciter custodimus; compassio afflictorum, unde dicit: qui
truly we-guard compassion for-the-afflicted whence he-says he-who
dolorem exhibet in aliena necessitate, crucem portat in
grief shows in another's need the-cross carries in
mente; dilectio inimicorum, unde dicit: ferre contumelias,
his-mind love of-enemies whence he-says to-bear insults

odientem diligere, martirium est in occulta cogitatione.
one-hating to-love martyrdom is in hidden thought
Secundo utiliter; quae utilitas ex parte ipsorum martirum
second usefully which usefulness on the-part of-the-very martyrs
est omnium peccatorum remissio, meritorum cumulatio et
is of-all sins the-remission of-merits the-heaping-up and
aeternae gloriae perceptio. Ista pretio sui sanguinis
of-eternal glory the-receiving these-things with-the-price of-their blood
sibi emerunt et ideo eorum sanguis dicitur pretiosus,
for-themselves they-bought and therefore their blood is-called precious
id est pretio plenus. De primo et secundo dicit Augustinus
that is with-price full of the-first and the-second says Augustine
de civitate Dei: quid est pretiosius quam mors, propter
on the-city of-God what is more-precious than death on-account-of
quam delicta remittuntur et merita cumulantur. Idem super
which offenses are-remitted and merits are-heaped-up the-same upon
Johannem: pretiosus est sanguis Christi sine peccato, fecit
John precious is the-blood of-Christ without sin he-made
tamen ipse etiam suorum sanguinem pretiosum, pro quibus
yet he also of-his-own the-blood precious for whom
dedit sanguinem in pretium. Nam si servorum sanguinem
he-gave his-blood as the-price for if of-the-servants the-blood
non faceret pretiosum, non diceretur pretiosa in conspectu
not he-made precious not it-would-be-said precious in the-sight
domini etc. Item Cyprianus: martirium est delictorum finis,
of-the-Lord etc. likewise Cyprian martyrdom is of-offenses the-end
periculi terminus, dux salutis, patientiae magister, domus
of-danger the-boundary the-leader of-salvation of-patience the-master the-house
vitae. De tertio Bernardus: tria sunt, quae mortem
of-life of the-third Bernard three-things are which the-death
sanctorum faciunt pretiosam, quies a labore, gaudium de
of-the-saints make precious rest from labor joy from

novitate, securitas de aeternitate. Ex parte nostra duplex
newness security from eternity on the-part our twofold
est utilitas, quia dati sunt nobis in exemplar ad
is the-usefulness because given they-have-been to-us as an-exemplar for
certandum. Chrysostomus: tu christiane, delicatus es miles,
contending Chrysostom you O-Christian delicate are a-soldier
si putas te posse sine pugna vincere, sine certamine
if you-think yourself to-be-able without fight to-conquer without contest
triumphare, exerce vires fortiter, dimica atrociter, in
to-triumph exercise your-strength bravely fight fiercely in
proelio isto concerta, considera pactum, conditionem attende,
battle this strive consider the-pact the-condition attend-to
militiam nosce; pactum, quod spopondisti, conditionem, quam
the-service know the-pact which you-have-pledged the-condition which
assumsisti, militiam, cui nomen dedisti. Hoc enim
you-have-taken-up the-service to-which your-name you-have-given by-this for
pacto cuncti pugnaverunt, hac conditione universi vicerunt,
pact all fought by-this condition all conquered
hac militia triumphaverunt. Haec Chrysostomus. Secundo
by-this service they-triumphed these-things Chrysostom second
dati sunt nobis in patronos ad auxiliandum, adjuvant
given they-have-been to-us as patrons for helping they-help
enim nos et meritis suis et orationibus suis. De primo
for us both by-merits their and by-prayers their of the-first
Augustinus: o immensa Dei pietas, martirum merita nostra
Augustine O immense of-God piety of-the-martyrs the-merits our
vult esse suffragia, illos examinat, ut nos erudiat, illos
he-wills to-be suffrages them he-tries that us he-may-instruct them
conterit, ut nos acquirat, illorum cruciatus nostros vult
he-crushes that us he-may-gain their torments our he-wills
esse profectus. De secundo Hieronymus contra Vigilantium:
to-be progress of the-second Jerome against Vigilantius

si apostoli et martires adhuc in corpore positi possunt orare
if the-apostles and martyrs still in the-body placed can to-pray
pro caeteris, quando de se adhuc deberent esse solliciti,
for the-others when about themselves still they-ought to-be anxious
quanto magis post coronas, victorias et triumphos! Unus
how-much more after crowns victories and triumphs one
homo Moyses impetravit veniam a Deo sexcentis millibus
man Moses obtained pardon from God for-six-hundred thousand
armatorum et Stephanus Paulo et multis aliis veniam
armed-men and Stephen for-Paul and for-many others pardon
obtinuit; sed postquam cum Christo esse coeperunt, multo
obtained but after with Christ to-be they-began much
magis possunt. Paulus apostolus CCLXXVI sibi dicit
more they-can Paul the-apostle CCLXXVI to-himself says
in navi animas condonatas, et postquam resolutus coepit
in the-ship souls granted and after released he-began
esse cum Christo, multo magis potest? Tertio constanter,
to-be with Christ much more he-can third constantly
Augustinus: framea est anima martiris splendida caritate,
Augustine a-sword is the-soul of-the-martyr splendid with-charity
acuta veritate, Dei pugnantis vibrata virtute, quae bella
sharpened with-truth of-God fighting brandished by-the-power which wars
fecit, quae contradicentium catervas redarguendo superavit,
made which of-the-gainsayers the-troops by-refuting overcame
percussit infestos, prostravit adversos. Item Chrysostomus:
struck the-hostile laid-low the-adversaries likewise Chrysostom
torti torquentibus fortiores steterunt ac laniantes ungulas
tortured than-the-torturers stronger they-stood and the-tearing hooks
laniata membra vicerunt. Tertia differentia est confessorum,
the-torn limbs conquered the-third difference is of-the-confessors
quorum dignitas et excellentia manifestatur ex eo, quod
whose dignity and excellence is-shown from this that

Deum confessi sunt tribus modis, scilicet corde, ore et
God confessed they-have in-three ways namely with-heart mouth and
opere. Confessio autem cordis non sufficit sine confessione
deed confession moreover of-the-heart not suffices without confession
oris, sicut probat Chrysostomus super Matthaeum quatuor
of-the-mouth as proves Chrysostom upon Matthew with-four
rationibus. Quantum ad primam sic dicit: radix confessionis
reasons as to the-first thus he-says the-root of-confession
fides est cordis, confessio autem fructus est fidei; sicut
faith is of-the-heart confession moreover the-fruit is of-faith as
ergo, quamdiu radix est viva in terra, necesse est, ut aut
therefore so-long-as the-root is alive in the-earth necessary it-is that either
ramos producat aut folia, si autem non produxerit, sine
branches it-produce or leaves if moreover not it-will-have-produced without
dubio intellige, quia radix ejus in terra siccata est,
doubt understand that root its in the-earth dried has-become
sic quamdiu fides cordis integra est, semper germinat
so so-long-as the-faith of-the-heart whole is always it-buds
confessionem in ore, si autem confessio marcida fuerit
confession in the-mouth if moreover the-confession withered will-have-been
oris, intellige sine dubio, quia fides cordis ejus jam
of-the-mouth understand without doubt that the-faith of-heart his already
ante siccata est. Quantum ad secundam sic dicit: si tibi
before dried has-become as to the-second thus he-says if you
prodest corde credere et coram hominibus non confiteri,
it-profits in-heart to-believe and before men not to-confess
ergo et infideli hypocritae confiteri Christum prodest,
therefore also to-the-unbelieving hypocrite to-confess Christ profits
etiamsi corde non credat; si autem ille nihil proficit sine
even-if in-heart not he-believe if moreover he nothing profits without
fide confitens, nec tu proficis credendo sine confessione.
faith confessing nor you profit by-believing without confession

Quantum ad tertiam sic dicit: et si sufficit Christo, quia
as to the-third thus he-says and if it-suffices to-Christ that
cognoscis eum, etiamsi confessus eum non fueris coram
you-know him even-if confessed him not you-will-have before
hominibus, ergo et tibi sufficiat, quia cognoscit te Christus,
men therefore also you let-it-suffice that knows you Christ
etiamsi confessus non fuerit te coram Deo; si autem
even-if confessed not he-will-have you before God if moreover
tibi non sufficit cognitio ejus, nec illi sufficiet fides tua.
you not suffices the-knowledge his nor him will-suffice the-faith your
Quantum ad quartam sic dicit: si enim sufficeret fides
as to the-fourth thus he-says if for sufficed the-faith
cordis, cor tantummodo tibi Deus creasset, nunc
of-the-heart the-heart only for-you God would-have-created now
autem et os tibi creavit, ut corde credas et
moreover also a-mouth for-you he-created that with-the-heart you-may-believe and
ore confitearis. Tertio confessi sunt Deum opere.
with-the-mouth confess third confessed they-have God with-deed
Qualiter autem quis Deum opere confiteatur aut neget,
how moreover one God by-deed may-confess or deny
ostendit Hieronymus super illud in originali: confitetur se
shows Jerome upon that in the-original he-confesses himself
Deum nosse dicens: Christus sapientia est, justitia, veritas,
God to-know saying Christ wisdom is justice truth
sanctitas, fortitudo. Negatur per insipientiam sapientia,
holiness fortitude is-denied through folly wisdom
per iniquitatem justitia, per mendacium veritas, per
through iniquity justice through lying truth through
turpitudinem sanctitas, per imbecillitatem animi fortitudo,
foulness holiness through weakness of-mind fortitude
et quotiescunque vincimur vitiis atque peccatis, totiens
and as-often-as we-are-conquered by-vices and sins so-often

Deum negamus, et e converso, quotiens bene quid
God we-deny and on the-contrary as-often-as well anything
agimus, Deum confitemur. Quarta differentia est virginum,
we-do God we-confess the-fourth difference is of-the-virgins
quarum dignitas et excellentia manifestatur primo, quia
whose dignity and excellence is-shown first because
ipsae sunt sponsae aeterni regis, Ambrosius: pulchritudinem
they are brides of-the-eternal king Ambrose beauty
quis potest majorem existimare decore ejus, quae
who can greater to-esteem than-the-comeliness of-her who
amatur a rege, probatur a judice, dedicatur a Deo,
is-loved by the-king is-approved by the-judge is-dedicated by God
semper sponsa, semper innupta? Secundo quia comparantur
always a-bride always unwed second because they-are-compared
angelis, Ambrosius: virginitas conditionem humanae naturae
to-the-angels Ambrose virginity the-condition of-human nature
supergreditur, per quam homines angelis sociantur, major
surpasses through which men to-angels are-joined greater
tamen est victoria virginum quam angelorum; angeli enim
yet is the-victory of-virgins than of-angels the-angels for
sine carne vivunt, virgines vero in carne triumphant. Tertio
without flesh live the-virgins but in the-flesh triumph third
quia illustriores sunt fidelibus universis, unde Cyprianus:
because more-illustrious they-are than-the-faithful all whence Cyprian
virginitas est flos ecclesiastici germinis, decus atque
virginity is the-flower of-the-ecclesiastical seed the-glory and
ornamentum gratiae spiritualis, laeta indoles laudis et
ornament of-grace spiritual the-glad disposition of-praise and
honoris, opus integrum atque incorruptum, Dei imago, rursus
of-honor a-work whole and incorrupt of-God the-image again
ad sanctimoniam Dei illustrior portio gregis Christi.
for the-holiness of-God the-more-illustrious portion of-the-flock of-Christ

Quarto quia praeferuntur conjugatis; haec autem excellentia,
fourth because they-are-preferred to-the-married this moreover excellence
quam habet virginitas respectu copulae conjugalis, patet
which has virginity in-respect of-the-coupling conjugal is-clear
ex multiplici comparatione ad illam; illa enim impraegnat
from manifold comparison to it that for impregnates
ventrem, ista mentem, Augustinus: generosus eligit in carne
the-womb this the-mind Augustine the-noble chooses in the-flesh
vitam jam imitari angelorum, quam in carne numerum
the-life now to-imitate of-the-angels than in the-flesh the-number
augere mortalium. Est autem uberior feliciorque foecunditas
to-increase of-mortals there-is moreover a-richer and-happier fruitfulness
non ventre gravescere, sed mente grandescere; ille parturit
not in-the-womb to-grow-heavy but in-mind to-grow-great that bears
filios doloris, ista filios gaudii et exsultationis, Augustinus:
sons of-grief this sons of-joy and of-exultation Augustine
ipsa continentia nequaquam sterilis est, sed foecunda mater
that-very continence by-no-means barren is but a-fruitful mother
filiorum gaudiorum de marito te, domine. Illa filiis replet
of-sons of-joys from a-husband you O-Lord that with-sons fills
terram, ista coelum, Hieronymus: nuptiae terram implent,
the-earth this heaven Jerome marriages the-earth fill
virginitas paradisum. Illa autem est multae sollicitudinis, ista
virginity paradise that moreover is of-much anxiety this
quietis, Gilbertus: virginitas est curarum silentium, pax
of-quiet Gilbert virginity is of-cares the-silence the-peace
carnis, redemtio vitiorum, principatus virtutum. Illa est
of-the-flesh the-redemption of-vices the-principate of-virtues that is
bonum, ista melius, Hieronymus ad Pammachium: tantum est
good this better Jerome to Pammachius so-much is
inter nuptias et virginitatem, quantum inter non peccare et
between marriage and virginity as-much-as between not to-sin and

beatificare; imo, ut levius dicam, quantum inter bonum
to-beatify rather that more-lightly I-may-speak as-much-as between good
et melius. Illa comparatur spinis, ista rosis, Hieronymus
and better that is-compared to-thorns this to-roses Jerome
ad Eustochium: laudo nuptias, sed quia mihi virgines
to Eustochium I-praise marriages but because for-me virgins
generant, lego de spinis rosam, de terra aurum, de
they-beget I-gather from thorns the-rose from the-earth gold from
concha margaritam. Quinto, quia multis gaudent privilegiis.
the-shell the-pearl fifth because in-many they-rejoice privileges
Ipsae namque virgines coronam aureolam habebunt, canticum
they for the-virgins the-crown aureole will-have the-song
solae cantabunt, vestimentis eisdem cum Christo gaudebunt,
alone will-sing in-garments the-same with Christ will-rejoice
post ipsum agnum semper ambulabunt. Quarto et ultimo
after the-very Lamb always will-walk fourth and last
instituta est propter faciliorem orationum nostrarum
instituted it-was on-account-of the-easier of-prayers our
impetrationem, ut, sicut omnes sanctos universaliter hac die
obtaining that as all the-saints universally on-this day
honoramus, sic et ipsi omnes pro nobis insimul intercedant,
we-honor so also they all for us together may-intercede
ut sic Dei misericordiam facilius impetremus. Si enim
that thus of-God the-mercy more-easily we-may-obtain if for
impossibile est, multorum preces non exaudiri, constat, quia
impossible it-is of-many the-prayers not to-be-heard it-is-agreed that
impossibile valde erit, omnium sanctorum pro nobis orantium
impossible very will-be of-all the-saints for us praying
preces non exaudiri. Haec ratio in oratione tangitur, cum
the-prayers not to-be-heard this reason in the-prayer is-touched when
dicitur: desideratam nobis tuae propitiationis abundantiam
it-is-said the-desired to-us of-your propitiation abundance

multiplicatis intercessoribus largiaris. Intercedunt enim
by-the-multiplied intercessors may-you-bestow intercede for
sancti pro nobis merito et affectu; merito, dum nobis
the-saints for us by-merit and by-affection by-merit while for-us
eorum merita suffragantur, affectu, dum vota nostra cupiunt
their merits support by-affection while vows our they-desire
adimpleri, quod tamen non faciunt, nisi voluntatem Dei
to-be-fulfilled which yet not they-do unless the-will of-God
noverint adimplendam. Quod autem in hac die omnes
they-know to-be-fulfilled that moreover on this day all
sancti ad intercedendum universaliter pro nobis conveniant,
the-saints for interceding universally for us come-together
ostenditur in quadam visione, quae sequenti anno ab
is-shown in a-certain vision which in-the-following year from
hujus sollemnitatis institutione contigisse narratur. Cum
of-this solemnity the-institution to-have-happened is-narrated when
enim in hac die custos ecclesiae sancti Petri ex devotione
for on this day the-keeper of-the-church of-Saint Peter out-of devotion
omnia altaria circuisset et omnium sanctorum suffragia
all the-altars had-gone-around and of-all the-saints the-suffrages
implorasset et demum ad altare sancti Petri rediisset, ibi
had-implored and at-last to the-altar of-Saint Peter had-returned there
paululum requiescens extra se rapitur et ecce vidit regem
a-little resting outside himself he-is-rapt and behold he-saw the-king
regum in sublimi solio consistentem et omnes angelos
of-kings on a-lofty throne seated and all the-angels
in ejus circuitu commorantes. Tunc virgo virginum in
in his circuit abiding then the-virgin of-virgins in
dyademate praefulgenti advenit, quam innumerabilis multitudo
a-diadem outshining came whom an-innumerable multitude
virginum et continentium sequebatur. Huic rex protinus
of-virgins and of-the-continent-ones followed to-her the-king forthwith

assurrexit et posito solio juxta se sedere fecit. Post
rose and set a-throne beside himself to-sit he-made after
hoc advenit quidam vestitus de pilis camelorum, quem
this came a-certain-one clothed in hair of-camels whom
sequebatur multitudo venerabilium seniorum; deinde advenit
followed a-multitude of-venerable elders then came
et alius pontificali habitu decoratus, quem aliquorum
also another in-pontifical habit adorned whom of-certain-ones
chorus in habitu consimili sequebatur, postea vero processit
a-choir in habit like followed afterward but advanced
innumerabilis multitudo militum. Post quos advenit turba
an-innumerable multitude of-soldiers after whom came a-crowd
diversarum gentium infinita. Omnes igitur ante regis
of-various nations infinite all therefore before of-the-king
solium advenerunt et ipsum flexis genibus adorarunt. Is
the-throne came and him with-bent knees adored he
autem, qui in pontificali habitu erat, matutinas caeteris
moreover who in pontifical habit was matins with-the-others
prosequentibus inchoavit, angelus autem, qui praedictum
following began the-angel moreover who the-aforesaid
custodem ducebat, eidem visionem exposuit, asserens virginem
keeper was-leading to-him the-vision expounded asserting the-virgin
in prima acie matrem Dei esse, vestitum de pilis
in the-first line the-mother of-God to-be the-one-clothed in hair
camelorum Johannem baptistam cum patriarchis simul et
of-camels John the-Baptist with the-patriarchs together and
prophetis, pontificali ornatum habitu Petrum cum caeteris
the-prophets the-one-in-pontifical adorned habit Peter with the-other
apostolis, milites martires, turbam reliquam confessores. Qui
apostles the-soldiers the-martyrs the-crowd remaining the-confessors who
ideo omnes ante regem venerant, ut pro honore sibi
therefore all before the-king had-come that for the-honor to-them

hac die a mortalibus exhibito gratias agerent et pro
on-this day by mortals shown thanks they-might-give and for
orbe universo orarent. Deinde ad locum alium ipsum duxit
the-world whole might-pray then to a-place another him he-led
et utriusque sexus homines, alios in stratis aureis, alios
and of-both sexes people some on couches golden others
in mensis gaudentes diversis deliciis, alios nudos et inopes
at tables rejoicing in-various delights others naked and needy
auxilium mendicantes ostendit. Dixit autem hunc locum
help begging he-showed he-said moreover this place
purgatorium esse, abundantes vero animas illas esse, quibus
purgatory to-be the-abounding but souls those to-be to-whom
ab amicis per multa suffragia copiose subveniebatur, egentes
by friends through many suffrages copiously help-was-given the-needy
vero esse, quorum cura nullatenus habebatur. Jussit ergo,
but to-be those-of-whom care in-no-way was-had he-ordered therefore
ut omnia summo pontifici intimaret, ut post festum
that all-things to-the-supreme pontiff he-should-make-known that after the-feast
omnium sanctorum diem statueret animarum, ut saltem
of-all the-saints a-day he-should-establish of-souls that at-least
generalia suffragia pro illis illa die fierent, qui specialia
general suffrages for them on-that day be-made who special
habere nequirent.
to-have could-not

De commemoratione animarum

CLXIII · ALL SOULS

Peter Damian tells how Odilo of Cluny ordered the commemoration of all the faithful departed for the day after All Saints. Three kinds of soul are purged: those who die with their satisfaction unfinished, those whose penance fell short, and those still bound to earthly things. Evil angels or, more truly, divine justice purge them, in a place beside hell or, for five causes, in other places, as Theobald's ice, the scholar's burning cape, and the bath-house ghost show. Prayer, alms, the Mass, and fasting help the moderately good, and help only when those who give them are in charity.

Commemoratio omnium fidelium defunctorum hoc die
the-commemoration of-all the-faithful departed on-this day
in ecclesia fieri instituta est, ut generalibus beneficiis
in the-church to-be-made instituted was that by-general benefits
adjuventur, qui specialia habere non praevalent, sicut in
may-be-helped those-who special to-have not are-able as in
praedicta revelatione monstratum est. Ait quoque Petrus
the-aforesaid revelation shown it-was says also Peter
Damiani, quod sanctus Odilo abbas Cluniacensis comperiens,
Damian that Saint Odilo abbot of-Cluny learning
quod apud Vulcanum Siciliae crebro voces et ululatus
that at the-Vulcano of-Sicily often voices and howlings
daemonum audiebantur plangentiumque animae defunctorum
of-demons were-heard and-of-the-lamenting the-souls of-the-departed
per elemosinas et orationes de eorum manibus eripiebantur,
through alms and prayers from their hands were-snatched
in suis monasteriis ordinavit, ut post festum omnium
in his monasteries ordained that after the-feast of-all
sanctorum fieret commemoratio defunctorum. Quod fuit
the-saints be-made a-commemoration of-the-departed which was
post ab omni ecclesia approbatum. De duobus autem
afterward by all the-church approved of two moreover

hic specialiter videri potest, primo de ipsis purgandis,
here specially to-be-seen it-can first of those-very to-be-purged
secundo per quos purgantur, tertio, ubi purgantur. Illorum
second by whom they-are-purged third where they-are-purged of-those
autem, qui purgantur, tria sunt genera. Primi, qui
moreover who are-purged three are the-kinds the-first those-who
satisfactione sibi injuncta nondum completa decedunt.
with-the-satisfaction on-them enjoined not-yet completed die
Verumtamen si tantam haberent cordis contritionem, quae
nevertheless if such they-had of-heart contrition as
sufficeret ad delendum peccatum, liberi ad vitam transirent,
would-suffice for destroying sin free to life they-would-pass
etiamsi satisfactionem minime complessent, quia contritio
even-if the-satisfaction not-at-all they-had-completed because contrition
est maxima pro peccato satisfactio et maxima peccati
is the-greatest for sin satisfaction and the-greatest of-sin
deletio. Hieronymus: apud Deum non tam valet mensura
destruction Jerome with God not so-much avails the-measure
temporis, quam doloris, nec abstinentia tam ciborum, quam
of-time as of-grief nor abstinence so-much from-foods as
mortificatio vitiorum. Sed qui non adeo conteruntur et
the-mortification of-vices but those-who not so-much are-contrite and
ante completionem poenitentiae moriuntur, igne purgatorii
before the-completion of-penance die by-the-fire of-purgatory
gravissime puniuntur, nisi forte eorum satisfactio ab aliquibus
most-grievously are-punished unless perhaps their satisfaction by some
caris suis perficienda assumatur. Ad hoc tamen, quod
dear-ones their to-be-performed be-taken-up for this yet that
praedicta commutatio valeat, quatuor requiruntur. Primum
the-aforesaid commutation avail four-things are-required the-first
est ex parte commutantis, scilicet ejus auctoritas, quia de
is on the-part of-the-one-commuting namely his authority because by

sacerdotis auctoritate debet fieri. Secundum est ex parte
of-a-priest the-authority it-must to-be-done the-second is on the-part
illius, pro quo fit commutatio, scilicet ejus necessitas,
of-him for whom is-made the-commutation namely his need
quia in tali statu debet esse, quod pro se satisfacere non
because in such a-state he-must be that for himself to-satisfy not
valeat, sed adjuvari indigeat. Tertium est ex parte illius,
he-is-able but to-be-helped needs the-third is on the-part of-him
in quem fit commutatio, scilicet caritas, quia necesse
onto whom is-made the-commutation namely charity because necessary
est ipsum esse in caritate, qui faciat ipsam satisfactionem
it-is him to-be in charity who makes that-very satisfaction
esse meritoriam et satisfactoriam. Quartum est ex parte
to-be meritorious and satisfactory the-fourth is on the-part
poenae, scilicet debita proportionabilitas, ut videlicet
of-the-punishment namely due proportionality that namely
minor poena commutetur in majorem, quia plus satisfacit
a-lesser punishment be-commuted into a-greater because more satisfies
Deo poena propria quam aliena. Est enim triplex poena,
God punishment one's-own than alien there-is for a-threefold punishment
scilicet propria et voluntaria, et haec maxime satisfacit.
namely one's-own and voluntary and this most satisfies
Secunda est propria et non voluntaria, quae est in purgatorio.
the-second is one's-own and not voluntary which is in purgatory
Tertia est voluntaria, sed non propria, sicut est in praedicta
the-third is voluntary but not one's-own as is in the-aforesaid
commutatione, et haec minus satisfacit, quam prima, ex
commutation and this less satisfies than the-first from
eo, quod non est propria, et magis quam secunda, ex eo,
this that not it-is one's-own and more than the-second from this
quod est voluntaria. Verumtamen si iste, pro quo satisfactio
that it-is voluntary nevertheless if he for whom the-satisfaction

est assumta, decedit, nihilominus tamen in purgatorio
has-been taken-up dies nonetheless yet in purgatory
cruciatur, sed tamen per poenam, quam ipse sustinet
he-is-tormented but yet through the-punishment which he-himself endures
et quam alii pro eo solvunt, citius liberatur, quoniam
and which others for him pay more-quickly he-is-freed because
dominus et poenam suam et poenam illorum in sortem
the-Lord both punishment his and the-punishment of-those into the-account
computat. Unde si debuit in purgatorio poenam duorum
reckons whence if he-should in purgatory the-punishment of-two
mensium sustinere, taliter sic poterit juvari, quod
months to-endure in-such-manner thus he-will-be-able to-be-helped that
liberabitur uno mense. Nunquam tamen inde eripitur,
he-will-be-freed in-one month never yet thence he-is-snatched
quousque debitum sit solutum. Quo soluto illud debitum,
until the-debt be paid which paid that debt
quod solvitur, deinceps est ipsius, qui facit, et in sinum
which is-paid thenceforth is of-him who makes-it and into the-bosom
ejus convertitur et si ipse non indiget, convertitur in sinum
his is-turned and if he not needs it-is-turned into the-bosom
ecclesiae, vel valet aliis, qui in purgatorio sunt. Secundi,
of-the-church or avails for-others who in purgatory are the-second
qui in purgatorium descendunt, sunt, qui satisfactionem
who into purgatory descend are those-who the-satisfaction
quidem injunctam compleverunt, sed tamen illa poena
indeed enjoined have-completed but yet that punishment
propter ignorantiam vel negligentiam sacerdotis sufficiens
on-account-of the-ignorance or negligence of-the-priest sufficient
non fuit. Hi enim, nisi magnitudo contritionis suppleat,
not was these for unless the-greatness of-contrition supply
totum in purgatorio complebunt, quod minus in hac vita
the-whole in purgatory will-complete which less in this life

fecerunt. Deus enim, qui modos et mensuram peccatorum
they-did God for who the-modes and measure of-sins
et poenarum novit, addit poenam sufficientem, ne aliquod
and of-punishments knows adds punishment sufficient lest any
peccatum impunitum remaneat. Unde poenitentia injuncta
sin unpunished remain whence the-penance enjoined
aut est major aut aequalis aut minor; si major, tunc illud,
either is greater or equal or lesser if greater then that
quod plus fecerit, cedit ei ad augmentum gloriae,
which more one-will-have-done goes to-him for the-increase of-glory
si aequalis, tunc sufficit ad dimissionem totius culpae,
if equal then it-suffices for the-remission of-the-whole fault
si minor, tunc illud, quod restat, suppletur ex virtute
if lesser then that which remains is-supplied from the-power
divinae justitiae. De his vero, qui in fine poenitent, audi,
of-divine justice of those but who at the-end repent hear
quid Augustinus sentiat: baptizatus ad horam securus hinc
what Augustine thinks one-baptized at the-hour secure hence
exit, fidelis bene vivens securus hinc exit agens
goes-out the-faithful-man well living secure hence goes-out one-doing
poenitentiam, et reconciliatus, cum sanus est, securus hinc
penance and reconciled when healthy he-is secure hence
exit, ego non sum securus; ergo tene certum et dimitte
goes-out I not am secure therefore hold the-certain and let-go
incertum. Haec autem ideo dicit Augustinus, quia
the-uncertain these-things moreover for-this-reason says Augustine because
tales consueverunt potius poenitere ex necessitate quam
such are-accustomed rather to-repent from necessity than
ex voluntate, potius timore poenae quam amore gloriae.
from will rather from-fear of-punishment than from-love of-glory
Tertii, qui in purgatorium descendunt, sunt, qui lignum,
the-third who into purgatory descend are those-who wood

foenum et stipulam secum ferunt, qui scilicet circa suas
hay and stubble with-them carry who namely toward their
divitias infra tamen Deum carnali tenentur affectu. Affectiones
riches below yet God by-carnal are-held affection the-affections
enim carnales, quibus dediti sunt, domibus, conjugibus,
for carnal to-which given they-are to-houses to-wives
possessionibus, ita tamen, ut nil Deo praeponant, illis
to-possessions so yet that nothing to-God they-prefer by-those
tribus significantur, qui secundum suos amandi modos vel
three are-signified who according-to their of-loving modes either
diutius ut lignum vel minus ut foenum vel minimum
longer like wood or less like hay or least
ut stipula cremabuntur. Qui ignis, sicut dicit Augustinus,
like stubble will-be-burned which fire as says Augustine
etsi aeternus non sit, miro tamen modo est gravis,
although eternal not it-be in-wonderful yet way is grievous
excellit enim omnem poenam, quam unquam passus est
it-exceeds for every punishment which ever suffered has
aliquis in hac vita; nunquam in carne inventa est tanta
anyone in this life never in the-flesh found was such
poena, licet mirabilia martires passi sint tormenta. Circa
punishment although wonderful the-martyrs suffered have torments concerning
secundum, per quos scilicet purgantur, sciendum, quod
the-second by whom namely they-are-purged it-is-to-be-known that
illa purgatio et punitio fit per malos angelos et non
that purging and punishing is-made by evil angels and not
per bonos; boni enim angeli non vexant bonos, sed
by good the-good for angels not harass the-good but
boni malos, mali bonos et mali malos. Pie tamen
the-good the-evil the-evil the-good and the-evil the-evil piously yet
credendum est, quod boni angeli fratres et concives suos
to-be-believed it-is that the-good angels brothers and fellow-citizens their

frequenter visitant et consolantur et, ut patienter sufferant,
frequently visit and console and that patiently they-may-suffer
exhortantur. Habent etiam aliud consolationis remedium ex
exhort they-have also another of-consolation remedy from
eo scilicet, quod certi gloriam futuram exspectant; habent
this namely that certain the-glory to-come they-await they-have
enim certitudinem de gloria, minorem tamen quam illi, qui
for certainty about glory less yet than those who
sunt in patria, sed majorem quam illi, qui sunt in via.
are in the-fatherland but greater than those who are on the-way
Certitudo enim illorum, qui sunt in patria, est sine
the-certainty for of-those who are in the-fatherland is without
exspectatione et timore, quia nec illam futuram exspectant,
expectation and fear because neither it future they-await
cum praesentem habeant, nec illam de caetero amittere
since present they-have nor it for the-rest to-lose
formidant. Certitudo autem illorum, qui sunt in vita, e
they-dread the-certainty moreover of-those who are in life on
contrario est, sed certitudo illorum, qui sunt in purgatorio,
the-contrary is but the-certainty of-those who are in purgatory
medio modo est. Est enim cum exspectatione, quia ipsam
in-a-middle way is it-is for with expectation because it
futuram exspectant, sed est sine timore, quia, cum habeant
future they-await but it-is without fear because since they-have
liberum arbitrium confirmatum, de caetero se peccare
free choice confirmed for the-rest themselves to-sin
non posse cognoscunt. Habent etiam aliam consolationem,
not to-be-able they-know they-have also another consolation
quando pro se suffragia fieri dicunt. Forte tamen
when for them suffrages to-be-made they-say perhaps yet
verius credendum est, quod illa punitio non fit per
more-truly to-be-believed it-is that that punishment not is-made by

malos angelos, sed divina justitia jubente et flatu ejus
evil angels but by-divine justice commanding and the-breath its
succedente. Circa tertium, ubi scilicet purgantur, sciendum
following-upon concerning the-third where namely they-are-purged to-be-known
est, quod purgantur in quodam loco juxta infernum posito,
it-is that they-are-purged in a-certain place beside hell placed
qui purgatorium dicitur, secundum positionem plurimorum
which purgatory is-called according-to the-position of-very-many
sapientum, licet aliis videatur, quod sit in aëre et
wise-men although to-others it-seem that it-be in the-air and
in torrida zona. Sed tamen per divinam dispensationem
in the-torrid zone but yet by divine dispensation
diversa loca diversis animabus aliquando deputantur, et hoc
various places to-various souls sometimes are-assigned and this
multiplici de causa, scilicet aut propter eorum levem
manifold for cause namely either on-account-of their light
punitionem aut propter eorum celeriorem liberationem aut
punishment or on-account-of their swifter liberation or
propter nostram instructionem aut propter culpae in
on-account-of our instruction or on-account-of of-the-fault in
loco perpetrationem aut propter alicujus sancti orationem.
the-place the-committing or on-account-of of-some saint the-prayer
Primo propter eorum levem punitionem, sicut quibusdam
first on-account-of their light punishment as to-some
secundum Gregorium revelatum est, animas quasdam in
according-to Gregory revealed it-was the-souls certain in
umbra punitas esse. Secundo propter eorum celeriorem
shadow punished to-be second on-account-of their swifter
liberationem, ut scilicet possint aliis indigentiam
liberation that namely they-may-be-able to-others need
suam revelare et ab iis suffragia petere et sic celerius
their to-reveal and from them suffrages to-seek and thus more-quickly

de poena exire, sicut legitur, quod quidam piscatores
from punishment to-go-out as it-is-read that certain fishermen
beati Theobaldi in autumno frustum magnum glaciei pro
of-blessed Theobald in autumn a-lump great of-ice for
pisce prendiderunt, de quo magis quam de pisce gavisi
a-fish took about which more than about a-fish rejoiced
maxime sunt, quia episcopus dolore pedum laborabat,
greatly they-have because the-bishop with-pain of-the-feet labored
et ipsam glaciem ejus pedibus supposuerunt et magnum
and that ice his feet they-placed-under and great
ei refrigerium praestabant. Quadam vero vice de glacie
to-him refreshment they-furnished on-a-certain but occasion from the-ice
hominis vocem audivit, qui ab episcopo adjuratus, quis
of-a-man the-voice he-heard who by the-bishop adjured who
esset, dixit: sum quaedam anima, quae in hoc gelicidio pro
he-was said I-am a-certain soul which in this frost for
peccatis meis affligor, et liberari possem, si XXX missas
sins my am-afflicted and to-be-freed I-could if XXX masses
sine intervallo XXX diebus continuis diceres. Qui cum
without interval for-XXX days continuous you-should-say who when
missarum medietatem dixisset et se jam ad missam aliam
of-the-masses the-half he-had-said and himself already for mass another
praeparasset, dyabolica suggestione contigit, quod fere omnes
had-prepared by-devilish suggestion it-happened that almost all
homines illius civitatis inter se bella moverent, unde
the-men of-that city among themselves wars stirred whence
vocatus episcopus ad sedandam discordiam sacras deponens
called the-bishop for calming the-discord the-sacred laying-aside
vestes missam illa die praetermisit. Iterum reincipiens et
vestments the-mass on-that day omitted again beginning-again and
jam duas partes complens exercitus magnus, ut videbatur,
now two parts completing an-army great as it-seemed

civitatem obsedit et compulsus missae officium intermisit
the-city besieged and compelled of-the-mass the-office he-interrupted
et deinde reincipiens, cum omnes missas ultima excepta
and then beginning-again when all the-masses the-last excepted
dixisset et ultimam inchoare vellet, tota villa et domus
he-had-said and the-last to-begin he-wished the-whole town and the-house
episcopi, ut videbatur, accensa est. Cui cum servi
of-the-bishop as it-seemed set-on-fire was to-whom when the-servants
dicerent, ut missam intermitteret, ille dixit: si tota villa
said that the-mass he-should-interrupt he said if the-whole town
cremari deberet, missam non intermitterem. Qua celebrata
to-be-burned should the-mass not I-would-interrupt which celebrated
glacies protinus resoluta est et ignis, quem se vidisse
the-ice forthwith melted was and the-fire which themselves to-have-seen
credebant, tanquam phantasma recessit et nullum damnum
they-believed like a-phantasm withdrew and no harm
intulit. Tertio propter nostram instructionem, ut scilicet
brought third on-account-of our instruction that namely
magnam poenam post hanc vitam infligi peccantibus
great punishment after this life to-be-inflicted on-sinners
cognoscamus, sicut Parisiis contigisse legitur, ut ait cantor
we-may-know as at-Paris to-have-happened it-is-read as says the-cantor
Parisiensis. Magister enim Silo quendam suum scholarem
of-Paris master for Silo a-certain his scholar
socium aegrotantem obnixe rogavit, ut post mortem ad se
companion sick earnestly asked that after death to him
rediret et statum suum sibi renuntiaret. Post aliquot
he-would-return and state his to-him report after some
igitur dies sibi apparuit cum cappa de pergameno tota de
therefore days to-him he-appeared with a-cape of parchment all with
sophismatibus descripta et intus flamma ignis tota confecta.
sophisms written-over and inside of-flame of-fire all made

Qui requisitus a magistro, quisnam esset, ait illi: ille utique
who asked by the-master who he-was said to-him he certainly
sum, qui ad te redire promisi. Qui de statu suo requisitus
am who to you to-return promised who about state his asked
ait: haec cappa plus super me ponderat et plus me premit,
said this cape more upon me weighs and more me presses
quam si unam turrim super me haberem, et est mihi
than if one tower upon me I-had and it-is to-me
data, ut eam portem pro gloria, quam in sophismatibus
given that it I-may-carry for the-glory which in sophisms
habui; porro flamma ignis, qua cooperta est, pelles sunt
I-had moreover the-flame of-fire with-which covered it-is the-furs are
delicatae et variae, quas ferebam, quae flamma me cruciat
delicate and varied which I-wore which flame me torments
et exurit. Sed cum magister illam poenam facilem judicaret,
and burns-up but when the-master that punishment easy judged
dixit eidem defunctus, ut manum extenderet, et sic
said to-him the-dead-man that his-hand he-should-stretch-out and thus
facilitatem suae poenae sentire posset. Cumque manum
the-easiness of-his punishment to-feel he-could and-when his-hand
extendisset, ille guttam unam sui sudoris dimisit, qui
he-had-stretched-out he drop one of-his sweat let-fall which
praedicti magistri manum quasi sagitta citius perforavit,
of-the-aforesaid master the-hand as-if an-arrow more-quickly pierced
ita quod cruciatum mirabilem sensit. Et ait: talis sum totus.
so that a-torment wonderful he-felt and he-said such I-am wholly
Ille igitur magister ex illius poenae acerbitate perterritus
that therefore master from of-that punishment the-bitterness terrified

saeculum deliberavit deserere et religionem intrare, unde
the-world resolved to-forsake and religion to-enter whence
mane scholaribus congregatis hos versus composuit:
in-the-morning with-the-scholars gathered these verses composed

Linquo choax ranis, cra corvis, vanaque vanis
I-leave croak to-the-frogs caw to-the-crows and-vain-things to-the-vain
Ad logicam pergo, quae mortis non timet ergo.
to logic I-go which of-death not fears the-ergo

Et sic seculum deserens ad religionem confugit. Quarto
and thus the-world forsaking to religion he-fled fourth
propter culpae in loco perpetrationem, sicut aliquando
on-account-of of-the-fault in the-place the-committing as sometimes
secundum Augustinum animae puniuntur in locis, in quibus
according-to Augustine souls are-punished in the-places in which
deliquerunt, sicut patet per illud exemplum, quod recitat
they-offended as is-clear from that example which relates
Gregorius in quarto dyalogorum. Quidam namque presbiter,
Gregory in the-fourth of-the-dialogues a-certain for priest
dum balneum intraret, quendam virum incognitum ad suum
while the-bath he-entered a-certain man unknown for his
obsequium praeparatum invenit, qui semper sibi sedule
service prepared found who always to-him diligently
ministrabat. Qui dum quadam die pro benedictione et
ministered who when on-a-certain day for a-blessing and
laboris mercede quendam panem benedictum sibi exhiberet,
of-the-labor as-wages a-certain loaf blessed to-him offered
ille moerens respondit: mihi ista quare das, pater?
he grieving answered to-me these-things why do-you-give father
Iste panis sanctus est, ego autem hunc manducare non
this bread holy is I moreover it to-eat not

possum, ego enim aliquando hujus loci dominus fui, sed pro
can I for once of-this place the-lord was but for
culpis meis hic post mortem meam deputatus sum, sed
faults my here after death my assigned I-have-been but
quaeso, ut omnipotenti Deo hunc panem pro peccatis meis
I-beg that to-almighty God this bread for sins my
offeras; tunc autem te exauditum cognosce, cum huc ad
you-offer then moreover yourself heard know when here for
lavandum veneris et me minime inveneris. Presbiter
washing you-will-have-come and me not-at-all you-will-have-found the-priest
autem per unam hebdomadem salutarem pro eo quotidie
moreover for one week the-saving for him daily
obtulit hostiam et reversus eum jam minime invenit.
offered victim and having-returned him now not-at-all found
Quinto propter alicujus sancti orationem, sicut legitur,
fifth on-account-of of-some saint the-prayer as it-is-read
quod sanctus Patricius in quodam loco in terra quibusdam
that Saint Patrick in a-certain place on earth for-certain-ones
purgatorium impetravit, cujus hystoriam post festum sancti
a-purgatory obtained whose history after the-feast of-Saint
Benedicti reperies. Circa secundum, quod est de sacrificiis,
Benedict you-will-find concerning the-second which is about the-sacrifices
tria videnda sunt: primo de ipsis suffragiis, quae fiunt,
three-things to-be-seen are first about the-very suffrages which are-made
secundo de his, pro quibus fiunt, tertio de his, per
second about those for whom they-are-made third about those by
quos fiunt. Circa suffragia, quae fiunt, notandum, quod
whom they-are-made concerning the-suffrages which are-made it-is-to-be-noted that
quatuor sunt genera suffragiorum, quae maxime defunctis
four are the-kinds of-suffrages which most the-departed
prosunt, scilicet fidelium et amicorum oratio, elemosinarum
profit namely of-the-faithful and of-friends the-prayer of-alms

largitio, salutaris hostiae immolatio et jejuniorum observatio.
the-bestowing of-the-saving victim the-sacrifice and of-fasts the-observance
Quod primum genus suffragiorum, scilicet amicorum oratio
that the-first kind of-suffrages namely of-friends the-prayer
iis prosit, patet per exemplum de Paschasio, de quo
them profits is-clear from the-example about Paschasius of whom
Gregorius in IV. Libro dyalogorum narrat, quod, cum
Gregory in the-fourth book of-the-dialogues narrates that since
vir mirae sanctitatis et virtutis exstiterit et duo tunc
a-man of-wonderful holiness and virtue he-had-been and two then
in summos pontifices electi fuissent, sed tamen postmodum
as supreme pontiffs elected had-been but yet afterward
in unum illorum ecclesia convenisset, ipse tamen Paschasius
on one of-them the-church had-agreed he yet Paschasius
quasi ex errore alium semper praetulit et in hac sententia
as-if from error the-other always preferred and in this opinion
usque ad mortem permansit. Qui cum esset defunctus et
all-the-way to death remained who when he-was dead and
dalmaticam feretro suppositam daemoniacus tetigisset, statim
the-dalmatic the-bier set-under a-demoniac had-touched at-once
sanatus est. Post multum vero temporis, cum Germanus
healed he-was after much but time when Germanus
Capuanus episcopus balneum ob gratiam sanitatis petivisset,
of-Capua the-bishop the-bath for the-sake of-health had-sought
praedictum Paschasium dyaconum stantem et obsequentem
the-aforesaid Paschasius the-deacon standing and serving
invenit. Quo viso vehementer extimuit et, quid illic tantus
he-found whom seen vehemently he-feared and what there so-great
vir faceret, inquisivit. Qui pro nulla alia causa se in illo
a-man was-doing asked who for no other cause himself to that
poenali loco deputatum asseruit, nisi quia in illa tali causa
penal place assigned asserted except that in that such cause

plus justo sensit. Et addidit dicens: quaeso te, pro me
more than-just he-thought and he-added saying I-beg you for me
dominum deprecare, atque in hoc cognosces, quod exauditus
the-Lord entreat and by this you-will-know that heard
sis, si huc rediens me non inveneris. Qui cum pro
you-have-been if here returning me not you-will-have-found who when for
eo orasset et illuc post paucos dies rediisset, praedictum
him he-had-prayed and there after a-few days had-returned the-aforesaid
Paschasium in loco eodem minime invenit. Petrus quoque
Paschasius in the-place same not-at-all found Peter also
Cluniacensis ait, quod, cum quidam sacerdos quotidie pro
of-Cluny says that when a-certain priest daily for
mortuis celebraret, ex hoc apud episcopum accusatus ab
the-dead celebrated from this before the-bishop accused from
officio est suspensus. Cum autem episcopus in magna
office was suspended when moreover the-bishop on a-great
sollemnitate per cimiterium ad matutinas pergeret, contra
solemnity through the-cemetery to matins was-going against
illum mortui surrexerunt dicentes: iste episcopus nullas nobis
him the-dead rose saying this bishop no to-us
missas dat, insuper sacerdotem nostrum nobis abstulit, sed
masses gives moreover the-priest our from-us has-taken-away but
certe, si non emendaverit, morietur, qui et sacerdotem
surely if not he-will-have-amended he-will-die who both the-priest
absolvit et libenter pro mortuis de caetero celebravit. Quam
absolved and willingly for the-dead for the-rest celebrated how
gratae etiam sint defunctis orationes vivorum, patet ex hoc,
pleasing also be to-the-dead the-prayers of-the-living is-clear from this
quoniam quidam, ut refert cantor Parisiensis, dum per
because a-certain-man as relates the-cantor of-Paris while through
cimiterium transiret, semper psalmum de defunctis dicebat
the-cemetery he-passed always the-psalm for the-dead said

pro defunctis. Qui cum ab inimicis per cimiterium fugiens
for the-dead who when by enemies through the-cemetery fleeing
insequeretur, continuo mortui surrexerunt et unusquisque
was-pursued at-once the-dead rose and each
instrumentum sui officii in manu habebat et sic ipsum
the-instrument of-his trade in hand had and thus him
viriliter defenderunt et inimicos territos fugaverunt. Quod
manfully defended and the-enemies terrified put-to-flight that
vero secundum genus suffragiorum, scilicet elemosinarum
indeed the-second kind of-suffrages namely of-alms
elargitio iis prosit, manifeste haberi potest ex eo, quod
the-bestowing them profits manifestly to-be-had can from this that
in libro Macabaeorum legitur, quoniam vir fortissimus
in the-book of-Maccabees it-is-read that the-man most-brave
Judas collatione facta XII millia drachmas argenti misit
Judas a-collection made XII thousand drachmas of-silver sent
Hierosolimam, offerri eas ibi pro peccatis mortuorum,
to-Jerusalem to-be-offered them there for the-sins of-the-dead
juste et religiose de resurrectione cogitans. Quantum etiam
justly and religiously of the-resurrection thinking how-much also
elemosinae defunctis valeant, colligitur per illud exemplum,
alms to-the-dead avail is-gathered from that example
quod narrat Gregorius in IV. libro dyalogorum. Quidam
which narrates Gregory in the-fourth book of-the-dialogues a-certain
namque miles ex corpore eductus exanimis jacuit, sed citius
for soldier from the-body led-out lifeless lay but quickly
rediens, quae cum eo gesta fuerint, enarravit. Ajebat
returning the-things-which with him done had-been narrated he-said
enim, quod pons erat, sub quo niger et caliginosus
for that a-bridge there-was under which a-black and murky
fluvius et foetidus decurrebat. Transacto autem ponte
river and fetid ran-down crossed moreover the-bridge

amoena erant prata, odoriferis herbarum floribus exornata,
pleasant were meadows with-fragrant of-herbs flowers adorned
in quibus albatorum hominum conventicula esse videbantur,
in which of-white-robed men gatherings to-be seemed
quos varia et mira florum suavitas satiabat. Haec vero
whom various and wonderful of-flowers sweetness sated this but
erat in praedicto ponte probatio, ut, quisquis injustorum
was on the-aforesaid bridge the-test that whoever of-the-unjust
vellet transire, in tenebrosum foetentemque fluvium laberetur,
wished to-cross into the-dark and-fetid river should-slip
justi vero securo gressu ad loca amoena pervenirent.
the-just but with-secure step to the-places pleasant arrived
Ibique quendam, Petrum nomine, deorsum positum magno
and-there a-certain Peter by-name below placed with-a-great
ferri pondere ligatum se vidisse asseruit, qui dum
of-iron weight bound himself to-have-seen he-asserted who while
requireret, cur illuc esset, dictum est ei: hoc idcirco
he-asked why there he-was said it-was to-him this for-that-reason
patitur, quia, si quid ei pro facienda ultione jubebatur,
he-suffers because if anything to-him for to-be-done vengeance was-commanded
ad inferendas plagas plus ex crudelitatis desiderio quam
for inflicting blows more from of-cruelty desire than
obedientia serviebat. Ibi etiam quendam peregrinum se
obedience he-served there also a-certain pilgrim himself
vidisse fatebatur, qui ad praedictum pontem veniens tanta
to-have-seen he-confessed who to the-aforesaid bridge coming with-such
eum auctoritate transivit, quanta hic sinceritate vixit.
it authority crossed with-how-much here sincerity he-lived
Alter vero, Stephanus nomine, dum transire voluisset, ejus
another but Stephen by-name while to-cross he-wished his
pes lapsus est ex medio corpore et jam extra pontem
foot slipped has from the-middle body and already off the-bridge

dejectus est. Tunc a quibusdam teterrimis viris ex
thrown he-was then by certain most-foul men from
flumine surgentibus per coxas deorsum atque a quibusdam
the-river rising by the-thighs downward and by certain
albatis et speciosissimis viris coepit per brachia trahi
white-robed and most-beautiful men he-began by the-arms to-be-drawn
sursum, cumque haec luctatio fieret, is, qui videbat, ad
upward and-while this struggle took-place he who saw to
corpus redibat, et quis in illo occulti arbitrii examine
the-body returned and who in him of-hidden judgment in-the-examination
obtinuerit, scire non valuit. In quo datur intelligi,
prevailed to-know not he-was-able in which it-is-given to-be-understood
quod in illo mala carnis cum elemosinarum largitione
that in him the-evils of-the-flesh with of-alms the-bestowing
certabant. Quod enim per coxas deorsum, per brachia
contended that for by the-thighs downward by the-arms
attrahebatur sursum, patet nimirum, quia et elemosinas
he-was-drawn upward is-clear certainly because both alms
amaverat et carnis vitiis perfecte non restiterat. Quod
he-had-loved and of-the-flesh the-vices perfectly not he-had-resisted that
autem tertium genus suffragiorum, scilicet sacrae hostiae
moreover the-third kind of-suffrages namely of-the-sacred victim
immolatio, plurimum defunctis prosit, ex multis exemplis
the-sacrifice very-much the-departed profits from many examples
apparet. Refert igitur Gregorius in IV. libro dyalogorum,
appears relates therefore Gregory in the-fourth book of-the-dialogues
quod, cum quidam monachus suus, nomine Justus, ad
that when a-certain monk his by-name Justus to
extremum veniens tres se occultos aureos indicasset
the-end coming three himself hidden gold-pieces had-disclosed
habere et de hoc ingemiscens mortuus fuisset, praecepit
to-have and about this groaning dead had-been ordered

Gregorius fratribus, ut corpus ejus cum tribus aureis
Gregory the-brothers that the-body his with the-three gold-pieces
in sterquilinio sepelirent dicentes: pecunia tua tecum sit
in a-dunghill they-should-bury saying money your with-you be
in perditione. Tandem cuidam e fratribus Gregorius
in perdition at-last to-a-certain-one of the-brothers Gregory
praecepit, ut usque ad XXX dies omni die pro eo
ordered that all-the-way to XXX days every day for him
hostiam immolaret. Qui cum jussa complesset, is, qui
the-victim he-should-sacrifice who when the-orders he-had-fulfilled he who
defunctus fuerat, in die tricesima cuidam fratri apparuit.
dead had-been on the-day thirtieth to-a-certain brother appeared
Quem frater requisivit dicens: quomodo es? Cui ille
whom the-brother asked saying how are-you to-whom he
respondit: nunc usque male fui, sed jam modo bene sum,
answered now until badly I-was but now just well I-am
quia hodie communionem recepi. Haec autem hostiae
because today communion I-received this moreover of-the-victim
immolatio non solum mortuis, sed etiam vivis plurimum
the-sacrifice not only to-the-dead but also to-the-living very-much
profuisse inventa est. Quidam namque, cum in quadam
to-have-profited found has-been certain-men for when in a-certain
rupe argentum foderent, subito rupes cecidit et funditus
cliff silver they-were-digging suddenly the-cliff fell and utterly
cunctos exstinxit. Unus autem eorum subtus in quodam
all killed one moreover of-them below in a-certain
sinu ipsius rupis mortem evasit, inde tamen exire non
hollow of-that-very cliff death escaped thence yet to-go-out not
valuit. Uxor autem illius, eum defunctum existimans,
he-was-able the-wife moreover his him dead thinking
omni die pro eo missam celebrari faciebat et panem
every day for him a-mass to-be-celebrated caused and bread

unum et urceum vini cum candela quotidie offerebat.
one and a-jug of-wine with a-candle daily offered
Cui dyabolus invidens per tres dies continuos eidem in
to-whom the-devil envying for three days continuous to-her in
forma humana apparuit et quo tenderet, requisivit. Cui
form human appeared and whither she-was-going asked to-whom
cum illa sui itineris causam exponeret, ille ajebat: noli
when she of-her journey the-cause set-forth he said do-not
frustra vexari, quia jam missa celebrata est, et sic
in-vain be-troubled because already the-mass celebrated has-been and thus
illa tribus diebus missam intermisit nec ipsam celebrari
she for-three days the-mass omitted nor it to-be-celebrated
fecit. Quidam autem post hoc in praedicta rupe argentum
caused a-certain-man moreover after this in the-aforesaid cliff silver
fodiens quandam vocem audivit de subtus dicentem: plane
digging a-certain voice heard from below saying gently
percutias, quia capiti meo imminet magnus lapis. Cum
strike because over-head my hangs a-great stone when
autem ille tremeret et ad hanc vocem audiendam plurimos
moreover he trembled and for this voice to-be-heard very-many
convocasset, iterum fodit et similiter vocem audivit. Tunc
had-called-together again he-dug and likewise the-voice he-heard then
omnes propius accedentes dixerunt: quis enim es tu? Qui
all nearer approaching said who for are you who
respondens ait: plane faciatis, quia magnus lapis quasi
answering says gently do-it because a-great stone as-if
super me cadit. Qui a latere fodientes et ad eum
upon me falls who from the-side digging and to him
usque pervenientes eum sanum et incolumem extraxerunt
even arriving him sound and unharmed drew-out
et sciscitantes, quomodo ibi tamdiu vixisset, dixit, quod
and inquiring how there so-long he-had-lived he-said that

qualibet die panis unus et urceus vini et candela accensa,
on-every day bread one and a-jug of-wine and a-candle lighted
nisi tantum tribus diebus, sibi oblatus fuit. Quod uxor ejus
except only for-three days to-him offered was which the-wife his
audiens et vehementer exsultans agnovit, quod de oblatione
hearing and vehemently exulting recognized that by offering
sua fuerit sustentatus et quod dyabolus eam deceperit,
her he-had-been sustained and that the-devil her had-deceived
ne illis tribus diebus missam cantari fecerit. Illud, ut
lest on-those three days the-mass to-be-sung she-should-cause that as
testatur Petrus Cluniacensis, accidit in villa nomine Ferraria
testifies Peter of-Cluny happened in the-town by-name Ferraria
Grationopolitanae dyoecesis. Gregorius etiam refert, quod,
of-Grenoble of-the-diocese Gregory also relates that
dum quidam nauta in mari naufragium perpessus fuisset et
when a-certain sailor at sea shipwreck suffered had and
quidam sacerdos pro eo hostiam immolasset, ipse tandem
a-certain priest for him the-victim had-sacrificed he at-last
de mari sanus exivit. Cum autem, qualiter evasisset,
from the-sea safe came-out when moreover how he-had-escaped
interrogaretur, dixit, quod, dum in medio maris exsisteret
he-was-asked he-said that while in the-middle of-the-sea he-was
et jam paene fatigatus deficeret, quidam ad eum venit
and already almost exhausted was-failing a-certain-one to him came
et panem quendam sibi obtulit. Quem cum ille comedisset,
and bread a-certain to-him offered which when he had-eaten
statim confortatus vires recepit et in quadam navi inde
at-once strengthened his-strength he-recovered and on a-certain ship thence
transeunte receptus fuit inventumque est, quod illa hora
passing taken-up he-was and-found it-was that at-that hour
panem habuit, qua pro eo sacerdos hostiam immolavit.
the-bread he-had in-which for him the-priest the-victim sacrificed

Quod vero quartum suffragiorum genus, scilicet jejuniorum
that indeed the-fourth of-suffrages kind namely of-fasts
observatio, defunctis prosit, testatur Gregorius agens tam
the-observance the-departed profits testifies Gregory treating both
de isto, quam de aliis tribus dicens: animae defunctorum
of this and of the-other three saying the-souls of-the-departed
quatuor modis solvuntur, aut oblationibus sacerdotum aut
in-four ways are-loosed either by-the-offerings of-priests or
precibus sanctorum aut carorum elemosinis aut jejunio
by-the-prayers of-saints or of-dear-ones by-the-alms or by-the-fasting
cognatorum. Valet nihilominus pro iis poenitentia facta ab
of-kinsmen avails nonetheless for them penance done by
amicis. Unde retulit quidam sollemnis doctor, quod, cum
friends whence related a-certain eminent doctor that when
quaedam mulier viro mortuo de paupertate desperaret,
a-certain woman her-husband dead of poverty despaired
apparuit ei dyabolus dicens, quod eam ditaret, si
appeared to-her the-devil saying that her he-would-enrich if
suam faceret voluntatem. Cui promittenti primo injunxit,
his she-would-do will to-her promising first he-enjoined
ut viros ecclesiasticos in suo hospitio receptos faceret
that men ecclesiastical in her lodging received she-should-make
fornicari, secundo, quod pauperes in die reciperet et in
to-fornicate second that the-poor by day she-should-receive and at
nocte vacuos expelleret, tertio, quod orationes in ecclesia
night empty should-expel third that the-prayers in church
garriendo impediret, quarto, quod nulli confiteri deberet
by-chattering she-should-hinder fourth that to-no-one confess she-should
de hoc. Tandem cum morti appropinquasset et a filio ad
about this at-last when to-death she-had-drawn-near and by her-son to
confessionem admoneretur, illa ei factum aperiens dixit,
confession was-admonished she to-him the-deed disclosing said

se confiteri non posse nec sibi aliquid confessio valeret.
herself to-confess not to-be-able nor her anything confession would-avail
Sed cum ille cum lacrymis instaret et poenitentiam se
but when he with tears pressed and penance himself
pro ea facturum promitteret, illa compuncta pro sacerdote
for her about-to-do promised she pricked for the-priest
filium destinavit. Sed antequam sacerdos veniret, daemones
her-son sent but before the-priest came demons
ad eam irruerunt, quorum timore ac horrore percussa ea
upon her rushed by-whose fear and horror struck she
mortua est. Filius suus et peccatum matris confitens et
dead was son her both the-sin of-his-mother confessing and
poenitentiam septennem faciens ipsa completa vidit matrem
penance of-seven-years doing it completed saw his-mother
ei de sua liberatione gratias referentem. Valent etiam iis
to-him for her liberation thanks rendering avail also for-them
indulgentiae ecclesiae. Unde cum quidam apostolicae sedis
the-indulgences of-the-church whence when a-certain of-the-apostolic see
legatus quendam strenuum rogaret, ut in terra Albiensi
legate a-certain vigorous-man asked that in the-land of-Albi
in servitium ecclesiae militaret, facta indulgentia patri
in the-service of-the-church he-should-fight an-indulgence made for-father
suo defuncto per unam ibidem quadragenam moratus est.
his dead for one there forty-day-period stayed he-has
Qua completa pater luce clarior ei apparuit et de
which completed his-father than-light brighter to-him appeared and for
sua liberatione gratias ei egit. Circa secundum hujus
his liberation thanks to-him gave concerning the-second of-this
partis, scilicet illos, pro quibus fiunt, etiam quatuor
part namely those for whom they-are-made also four-things
videnda sunt. Primo qui sunt illi, quibus possunt prodesse,
to-be-seen are first who are those whom they-can profit

secundo quare debent iis prodesse, tertio si omnibus
second why they-ought them to-profit third whether all
aequaliter prosunt, quarto qualiter suffragia, quae pro ipsis
equally they-profit fourth how the-suffrages which for them
fiunt, scire possunt. De primo, qui scilicet sunt illi, quibus
are-made to-know they-can of the-first who namely are those whom
possunt prodesse, sciendum est, quod, sicut dicit Augustinus,
they-can profit to-be-known it-is that as says Augustine
omnes, qui de hac vita decedunt, aut sunt valde boni
all who from this life depart either are very good
aut valde mali aut mediocriter boni. Suffragia igitur facta
or very evil or moderately good suffrages therefore made
pro valde bonis sunt gratiarum actiones, pro valde malis
for the-very good are of-thanks the-givings for the-very evil
sunt vivorum qualescumque consolationes, pro mediocriter
are of-the-living whatsoever consolations for the-moderately
bonis sunt expiationes. Valde autem boni dicuntur, qui
good are expiations very moreover good are-called those-who
statim evolant et ab utroque igne tam purgatorii quam
at-once fly-away and from both fire both of-purgatory and
inferni liberi sunt. Eorum autem sunt tria genera, scilicet
of-hell free are of-them moreover are three kinds namely
baptizati, martires et viri perfecti, qui scilicet tam perfecte
the-baptized the-martyrs and men perfect who namely so perfectly
aedificaverunt aurum, argentum et lapides pretiosos, id est
have-built gold silver and stones precious that is
Dei dilectionem, proximi amorem et bonam operationem,
of-God the-love of-neighbor the-love and good working
ut non cogitarent placere mundo, sed tantum Deo. Qui
that not they-thought to-please the-world but only God who
etsi quandoque venialiter peccant, fervore tamen caritatis
although sometimes venially they-sin by-the-fervor yet of-charity

ita in iis peccatum consumitur, sicut gutta aquae in
so in them the-sin is-consumed as a-drop of-water in
camino ignis penitus absorbetur, et ideo secum cremabilia
a-furnace of-fire utterly is-absorbed and therefore with-them burnable-things
nunquam ferunt. Qui igitur pro aliquo istorum trium
never they-carry who therefore for any of-these three
generum oraret vel aliqua alia suffragia faceret, iis
kinds should-pray or any other suffrages should-make to-them
injuriam faceret, quia, sicut dicit Augustinus, injuriam facit
injury would-do because as says Augustine injury does
martiri, qui orat pro martire. Si vero aliquis pro aliquo
to-a-martyr he-who prays for a-martyr if but anyone for some
valde bono exoraret, de quo tamen, an evolasset,
very good-man should-pray about whom yet whether he-had-flown-away
dubitaret, tunc illae orationes essent gratiarum actiones et ad
he-doubted then those prayers would-be of-thanks the-givings and to
meritum cederent exorantis, secundum illud: oratio mea in
the-merit would-go of-the-one-praying according-to that prayer my into
sinum meum convertetur. His enim tribus generibus coelum
bosom my will-be-turned to-these for three kinds heaven
protinus aperitur, cum decedunt, nec aliquem purgatorii
forthwith is-opened when they-depart nor any of-purgatory
ignem sentiunt. Quod significatum est per illos tres, quibus
fire they-feel which signified was by those three to-whom
coelum apertum est. Apertum est enim Christo baptizato,
heaven opened was opened it-was for to-Christ baptized
Luc. III: Jesu baptizato et orante apertum est coelum. Per
Luke III with-Jesus baptized and praying opened was heaven by
quod significatur, quod coelum aperitur omnibus baptizatis,
which is-signified that heaven is-opened to-all the-baptized
sive sint parvuli sive adulti, ita quod, si hinc decederent,
whether they-be little-ones or adults so that if hence they-should-depart

protinus evolarent. Baptismus enim virtute passionis
forthwith they-would-fly-away baptism for by-the-power of-the-passion
Christi mundat ab omni peccato et originali et mortali
of-Christ cleanses from every sin both original and mortal
et veniali. Secundo apertum est Stephano lapidato, Act.
and venial second opened it-was to-Stephen stoned Acts
VII: ecce video coelos apertos etc. Per quod significatur,
VII behold I-see the-heavens opened etc. by which is-signified
quod aperitur omnibus martiribus, ita quod statim evolant,
that it-is-opened to-all the-martyrs so that at-once they-fly-away
cum decedunt, et si aliqua cremabilia habebant, omnia
when they-depart and if any burnable-things they-had all
falce martirii resecantur. Tertio apertum est Johanni
by-the-sickle of-martyrdom are-cut-away third opened it-was to-John
perfectissimo, Apocal. IV: vidi et ecce ostium apertum
most-perfect Apoc. IV I-saw and behold a-door opened
in coelo. Per quod significatur, quod viris perfectis, qui
in heaven by which is-signified that to-men perfect who
totaliter poenitentiam complerunt nec venialia admiserunt,
wholly penance have-completed nor venial-sins have-admitted
vel si aliquando admittuntur, a fervore caritatis protinus
or if ever they-are-admitted by the-fervor of-charity forthwith
consumuntur, coelum ipsum continuo aperitur et mox in
are-consumed heaven itself at-once is-opened and soon into
illud perpetuo regnaturi ingrediuntur. Valde autem mali
it for-ever about-to-reign they-enter very moreover evil
sunt, qui continuo in inferni barathrum demerguntur, pro
are those-who at-once into of-hell the-abyss are-plunged for
quibus, si de eorum damnatione constaret, nulla suffragia
whom if about their damnation it-were-certain no suffrages
aliquatenus essent fienda, secundum quod dicit Augustinus:
in-any-way would-be to-be-made according-to what says Augustine

si scirem patrem meum esse in inferno, non plus orarem
if I-knew father my to-be in hell not more I-would-pray
pro eo, quam pro dyabolo. Si autem pro aliquibus damnatis,
for him than for the-devil if moreover for some damned
de quorum damnatione dubitatur, aliqua suffragia fierent,
about whose damnation it-is-doubted any suffrages should-be-made
nihil tamen iis prodessent, nec quantum ad liberationem,
nothing yet them they-would-profit neither as to liberation
ut scilicet ab ipsis poenis liberentur, nec quantum ad
that namely from those punishments they-be-freed nor as to
mitigationem, ut scilicet poena in iis mitigetur vel
mitigation that namely the-punishment in them be-mitigated or
diminuatur, nec quantum ad suspensionem, ut scilicet
diminished nor as to suspension that namely
ad tempus vel ad horam eorum damnatio suspendatur,
for a-time or for an-hour their damnation be-suspended
nec quantum ad fortificationem, ut scilicet ad tolerandum
nor as to strengthening that namely for enduring
levius roborentur, quantum enim ad aliquid horum
more-lightly they-be-strengthened as for to any of-these
in inferno nulla redemtio est. Mediocriter autem boni
in hell no redemption there-is moderately moreover good
dicuntur, qui cremabilia aliqua, scilicet lignum, foenum,
are-called those-who burnable-things some namely wood hay
stipulam secum ferunt, vel qui poenitentiam injunctam et
stubble with-them carry or who the-penance enjoined and
sufficientem morte praeoccupati complere non possunt. Qui
sufficient by-death forestalled to-complete not are-able who
nec adeo boni sunt, quin suffragiis egeant, nec adeo mali,
neither so good are that suffrages they-need-not nor so evil
quin iis prodesse valeant suffragia. Suffragia igitur facta
that them profit could suffrages suffrages therefore made

pro his sunt eorum expiationes. Unde isti sunt illi, quibus
for these are their expiations whence these are those whom
ipsa suffragia solum prodesse possunt. In hujusmodi autem
the-very suffrages alone profit can in such moreover
suffragiis faciendis ecclesia consuevit triplicem numerum
suffrages to-be-made the-church is-accustomed a-threefold number
dierum maxime observare, scilicet septenarium, tricenarium
of-days most to-observe namely the-seventh the-thirtieth
et anniversarium et ratio horum assignatur in libro de
and the-anniversary and the-reason of-these is-assigned in the-book on
mitrali officio. Observatur septenarius, ut animae ad aeternum
the-mitral office is-observed the-seventh that the-souls to the-eternal
quietis sabbatum perveniant, vel ut iis remittantur omnia
of-rest sabbath may-arrive or that to-them be-remitted all
peccata, quae in vita egerunt; qui per septem dies
the-sins which in life they-did which through seven days
ducitur, vel ut iis remittantur peccata, quae egerunt cum
is-led or that to-them be-remitted the-sins which they-did with
corpore, quae consistunt ex quatuor humoribus, et cum
the-body which consist of four humors and with
anima, in qua sunt tres vires. Observatur tricenarius, qui
the-soul in which are three powers is-observed the-thirtieth which
constat ex tribus denariis, ut purgetur in iis, quidquid in
consists of three tens that be-purged in them whatever in
fide trinitatis et in transgressione decalogi deliquerunt.
the-faith of-the-Trinity and in transgression of-the-decalogue they-offended
Observatur anniversarius, ut de annis calamitatis perveniant
is-observed the-anniversary that from the-years of-calamity they-may-arrive
ad annos aeternitatis. Sicut enim anniversarium sanctorum
at the-years of-eternity as for the-anniversary of-the-saints
celebramus ad ipsorum honorem et nostram utilitatem, sic
we-celebrate for their honor and our benefit so

et anniversarium defunctorum ad ipsorum utilitatem et
also the-anniversary of-the-departed for their benefit and
nostram devotionem. De secundo quaeritur, quare scilicet
our devotion of the-second it-is-asked why namely
iis debent suffragia prodesse. Sciendum, quod triplici
them ought suffrages to-profit it-is-to-be-known that for-a-threefold
ratione debent iis prodesse. Primo ratione unitatis, sunt
reason they-ought them to-profit first by-reason of-unity they-are
enim unum corpus cum illis de ecclesia militante et ideo
for one body with those of the-church militant and therefore
bona sua debent iis esse communia. Secundo ratione
goods their ought to-them to-be common second by-reason
dignitatis, quoniam, dum adhuc viverent, meruerunt, ut
of-worthiness because while still they-lived they-merited that
haec sibi prodessent. Et iterum dignum est, ut, qui
these-things them should-profit and again worthy it-is that those-who
alios juverunt, et ipsi ab aliis juventur. Tertio ratione
others have-helped also themselves by others be-helped third by-reason
necessitatis, quia scilicet sunt in statu, in quo se juvare
of-necessity because namely they-are in a-state in which themselves to-help
non possunt. De tertio, utrum scilicet aequaliter omnibus
not they-can of the-third whether namely equally all
prosint, sciendum, quod, si ipsa suffragia in speciali
they-profit it-is-to-be-known that if the-very suffrages in special
fiunt, magis prosunt illis, pro quibus specialiter fiunt,
are-made more they-profit those for whom specially they-are-made
quam aliis. Si autem in communi fiunt, magis prosunt
than others if moreover in common they-are-made more they-profit
iis, qui plus meruerunt in hac vita, ut sibi prodessent,
those who more merited in this life that to-them they-should-profit
si in aequali vel majori necessitate exsistunt. De quarto,
if in equal or greater necessity they-are of the-fourth

qualiter scilicet suffragia, quae iis fiunt, scire possunt,
how namely the-suffrages which for-them are-made to-know they-can
sciendum, quod secundum Augustinum scire possunt tribus
it-is-to-be-known that according-to Augustine to-know they-can in-three
modis. Primo per divinam revelationem, quoniam scilicet
ways first by divine revelation because namely
Deus hoc iis revelat; secundo per bonorum angelorum
God this to-them reveals second by of-the-good angels
manifestationem, angeli enim, qui hic semper nobiscum sunt
manifestation the-angels for who here always with-us are
et omnes actus nostros considerant, in instanti quasi ad
and all acts our consider in an-instant as-it-were to
eos possunt descendere et iis protinus nuntiare; tertio
them can to-descend and to-them forthwith announce third
per animarum hinc exeuntium intimationem, animae enim,
by of-the-souls hence going-out the-intimation the-souls for
quae de hoc mundo transeunt, haec et alia iis
which from this world pass these-things and others to-them
nuntiare possunt; quarto nihilominus scire possunt per
to-announce can fourth nonetheless to-know they-can by
experientiam et revelationem, cum enim a poenis se
experience and revelation when for from punishments themselves
relevari sentiunt, suffragia pro se fieri cognoscunt.
to-be-relieved they-feel suffrages for themselves to-be-made they-know
Circa tertium hujus secundae partis, scilicet illos, per
concerning the-third of-this second part namely those by
quos fiunt, sciendum, quod ipsa suffragia, si prodesse
whom they-are-made it-is-to-be-known that the-very suffrages if profit
debent, oportet quod fiant ab his, qui sunt in caritate,
they-are-to it-is-needful that they-be-made by those who are in charity
nam si per malos fiunt, prodesse non possunt. Unde
for if by the-evil they-are-made profit not they-can whence

legitur, quod, dum quidam miles in lecto cum uxore esset
it-is-read that while a-certain knight in bed with his-wife was
et luna valde lucens per rimas intraret, mirabatur,
and the-moon very shining through the-chinks entered he-wondered
quomodo homo rationalis creatori suo non pareret, cum
how man rational creator his not obeyed when
eidem creaturae irrationales parerent, et dum cuidam militi
the-same creatures irrational obeyed and while of-a-certain knight
defuncto, qui sibi fuerat familiaris, detraheret, subito
dead who to-him had-been familiar he-was-disparaging suddenly
ille, qui mortuus fuerat, in thalamum introivit et dixit
he who dead had-been into the-bedchamber entered and said
illi: amice, noli male suspicari de aliquo, et condona
to-him friend do-not ill suspect of anyone and forgive
mihi, si quid in te peccavi. Cumque super statu suo
me if anything against you I-sinned and-when about state his
interrogaretur, dixit: variis poenis affligor, praecipue
he-was-asked he-said with-various punishments I-am-afflicted especially
quia tale cimiterium violavi et ibi quendam vulnerans eum
because such-a cemetery I-violated and there a-certain-man wounding him
cappa exspoliavi sua, quae mihi supponitur et uno monte
of-the-cape I-despoiled his which on-me is-placed and than-one mountain
magis me premit, rogavitque, ut pro se orationes fieri
more me presses and-he-asked that for him prayers to-be-made
faceret. Cum autem ille sibi diceret, an vellet, quod
he-should-cause when moreover he to-him said whether he-wished that
a tali et tali sacerdote ipsas orationes faceret fieri,
by such and such a-priest those prayers he-should-cause to-be-made
ille ad hoc nihil respondens caput more renuentis
he to this nothing answering his-head in-the-manner of-one-refusing
concussit. Deinde dixit, si vellet, quod talis eremita pro
shook then he-said if he-wished that such-a hermit for

se oraret. Cui ille: utinam ille pro me oraret! Quod
him should-pray to-whom he would-that he for me would-pray which
cum se facturum promitteret, ille ait: et ego dico tibi,
when himself about-to-do he-promised he said and I say to-you
quia ab hac die usque ad duos annos tu etiam morieris,
that from this day all-the-way to two years you also will-die
sicque ille disparuit et miles vita sua in melius mutata in
and-thus he vanished and the-knight life his for the-better changed in
domino obdormivit. Quod autem dictum est, suffragia facta
the-Lord fell-asleep that moreover said it-was suffrages made
per malos prodesse non posse, intelligendum est, nisi sint
by the-evil to-profit not to-be-able to-be-understood it-is unless they-be
opera sacramentalia, ut est celebratio missae, quae a malo
works sacramental as is the-celebration of-the-mass which by an-evil
ministro violari non potest, vel nisi ipse defunctus vel
minister to-be-violated not can or unless himself the-dead-man or
aliquis ejus amicus aliquibus etiam malis aliqua dispensanda
some his friend to-some even evil-men something to-be-dispensed
reliquisset. Quae tamen continuo dispensare debent, ne sibi
had-left which yet at-once to-dispense they-ought lest to-them
contingat, quod cuidam contigisse legitur. Miles enim
happen what to-a-certain-one to-have-happened is-read a-knight for
quidam in bello Caroli Magni cum Mauris pugnaturus
certain in the-war of-Charles of-the-Great with the-Moors about-to-fight
rogavit cognatum suum, ut, si in bello moreretur, equum
asked kinsman his that if in the-war he-died horse
suum venderet et pauperibus pretium daret. Quo mortuo
his he-should-sell and to-the-poor the-price should-give who dead
cum equus sibi nimis placeret, eum sibi retinuit et
when the-horse him greatly pleased it for-himself he-kept and
post modicum temporis defunctus ei tamquam sol
after a-little of-time the-dead-man to-him like the-sun

refulgens apparuit dicens: cognate bone, per octo dies me
shining appeared saying kinsman good for eight days me
fecisti pati poenas in purgatorio propter equum,
you-have-made to-suffer punishments in purgatory on-account-of the-horse
cujus pretium, ut dixeram, pauperibus non dedisti; sed
whose price as I-had-said to-the-poor not you-gave but
impune non feres, hodie enim ferent animam tuam
unpunished not you-will-carry-it today for will-carry soul your
in infernum dyaboli et ego purgatus vado in regnum Dei.
into hell the-devils and I purged go into the-kingdom of-God
Et ecce subito in aëre auditus est clamor velut leonum,
and behold suddenly in the-air heard was a-clamor like of-lions
ursorum et luporum et ipsum de medio abstulerunt.
of-bears and of-wolves and him from the-midst they-took-away

De dedicatione ecclesiae

CLXXXII · THE DEDICATION OF A CHURCH

An altar is consecrated for the sacrament, the invocation of God, and song; a church for five reasons, among them to drive out the devil and give sanctuary. The rites are expounded: the crosses, circlings, sprinklings, incense, chrism, and alphabet. Jeroboam, Nebuzaradan, and Antiochus profaned the temple, as avarice, gluttony, and pride now do. The spiritual temple is the faithful, consecrated as the material one is, and worthy of Christ's dwelling.

Dedicatio ecclesiae inter alias festivitates ab ecclesia
the-dedication of-a-church among the-other feasts by the-church
celebratur et quoniam duplex est ecclesia sive templum,
is-celebrated and because twofold is the-church or temple
scilicet materiale et spirituale, ideo de hujus templi duplicis
namely material and spiritual therefore of this temple twofold

dedicatione hic breviter est agendum. Circa dedicationem
the-dedication here briefly it-is to-be-treated concerning the-dedication
autem templi materialis tria videnda sunt; primo
moreover of-the-temple material three-things to-be-seen are first
quare dedicatur sive consecratur, secundo qualiter consecratur,
why it-is-dedicated or is-consecrated second how it-is-consecrated
tertio per quos profanatur. Et quia in templo duo sunt,
third by whom it-is-profaned and because in the-temple two-things are
quae consecrantur, scilicet altare et ipsum templum, ideo
which are-consecrated namely the-altar and the-very temple therefore
primum videndum est, quare consecratur altare, secundo quare
first to-be-seen it-is why is-consecrated the-altar second why
templum. Altare autem consecratur ad tria, primo ad
the-temple the-altar moreover is-consecrated for three-things first for
sacramentum domini offerendum, Genes. VIII: aedificavit No
the-sacrament of-the-Lord to-be-offered Gen. VIII built Noah
altare domino et tollens de cunctis volucribus et pecoribus
an-altar to-the-Lord and taking of all birds and beasts
mundis obtulit super altare. Hoc autem sacramentum est
clean offered upon the-altar this moreover sacrament is
corpus et sanguis Christi, quae in memoriam passionis
the-body and blood of-Christ which in memory of-the-passion
dominicae immolamus, juxta quod nobis praecepit dicens:
the-Lord's we-sacrifice according-to what to-us he-commanded saying
hoc facies in meam commemorationem. Habemus enim
this you-will-do in my commemoration we-have for
triplex memoriale dominicae passionis, unum in scripto,
a-threefold memorial of-the-Lord's passion one in writing
scilicet passio Christi imaginibus figurata, et hoc habet
namely the-passion of-Christ in-images figured and this has
fieri quantum ad visum. Ipsa enim crucifixi imago
to-take-place as to sight that-very for of-the-crucified-one image

et aliae imagines in ecclesia fiunt propter rememorationem
and other images in the-church are-made for the-remembrance
excitandam, devotionem et instructionem, quia sunt quasi
to-be-roused devotion and instruction because they-are as-it-were
libri laycorum. Secundum in verbo, scilicet passio Christi
the-books of-the-laymen the-second in word namely the-passion of-Christ
praedicata, et hoc habet fieri quantum ad auditum.
preached and this has to-take-place as to hearing
Tertium in sacramento, scilicet passio in hoc sacramento
the-third in the-sacrament namely the-passion in this sacrament
tam signanter expressa, in quo corpus et sanguis Christi
so expressly expressed in which the-body and blood of-Christ
veraciter continetur et nobis offertur et hoc memoriale habet
truly is-contained and to-us is-offered and this memorial has
fieri quantum ad gustum. Si ergo affectum nostrum
to-take-place as to taste if therefore affection our
accendit passio Christi descripta et amplius praedicata,
kindles the-passion of-Christ described and further preached
multo fortius inflammare debet in hoc sacramento tam
much more-strongly to-inflame it-ought in this sacrament so
signanter expressa. Secundo ad nomen domini invocandum,
expressly expressed second for the-name of-the-Lord to-be-invoked
Genes. XII: aedificavit Abraham altare domino, qui apparuerat
Gen. XII built Abraham an-altar to-the-Lord who had-appeared
ei, et invocavit ibi nomen domini. Haec autem invocatio
to-him and invoked there the-name of-the-Lord this moreover invocation
secundum apostolum prima ad Timoth II. habet fieri
according-to the-apostle I to Tim. II has to-take-place
aut per obsecrationes, quae fiunt cum adjuratione pro
either through supplications which are-made with adjuration for
malis removendis, aut per postulationes, quae fiunt pro
evils to-be-removed or through petitions which are-made for

bonis cumulandis, aut per gratiarum actiones, quae fiunt
goods to-be-heaped-up or through of-thanks the-givings which are-made
pro bonis habitis conservandis. Invocatio autem, quae fit
for goods had to-be-kept the-invocation moreover which is-made
super altare, proprie dicitur missa eo, quod coelestis missus,
upon the-altar properly is-called the-mass for-this that the-heavenly one-sent
scilicet Christus, a patre mittitur, qui ipsam hostiam
namely Christ by the-Father is-sent who that-very victim
consecrat, et per eundem a nobis patri mittitur,
consecrates and through the-same by us to-the-Father is-sent
ut pro nobis intercedat. Unde Hugo: ipsa hostia sacra
that for us he-may-intercede whence Hugh that-very victim sacred
missa vocari potest, quia transmissa est; primo a patre
mass to-be-called can because sent-over it-is first by the-Father
nobis per incarnationem, secundo a nobis patri per
to-us through the-incarnation second by us to-the-Father through
passionem. Similiter in sacramento primo a patre nobis
the-passion likewise in the-sacrament first by the-Father to-us
per sanctificationem, qua nobiscum esse incipit, postea a
through the-sanctification by-which with-us to-be it-begins afterward by
nobis patri per oblationem, qua pro nobis intercedit.
us to-the-Father through the-oblation by-which for us it-intercedes
Et nota, quod missa in tribus linguis canitur, scilicet graeca,
and note that the-mass in three languages is-sung namely Greek
hebrayca et latina, ad repraesentandum titulum dominicae
Hebrew and Latin for representing the-title of-the-Lord's
passionis, qui scriptus erat graece, hebrayce et latine. Item
passion which written was in-Greek in-Hebrew and in-Latin likewise
etiam in tribus linguis canitur ad notandum, quod omnis
also in three languages it-is-sung for noting that every
lingua debet Deum laudare, quae per hanc triplicem linguam
tongue ought God to-praise which by this threefold tongue

intelligitur. Latina autem sunt evangelia, epistolae, orationes
is-understood Latin moreover are the-gospels the-epistles the-prayers
et cantus, graeca sunt Kyrie eleison, Christe eleison, quae
and the-chants Greek are Kyrie eleison Christe eleison which
novem vicibus cantantur, ut ad societatem novem ordinum
nine times are-sung that to the-company of-the-nine orders
angelorum perveniamus, hebrayca sunt alleluja, amen, sabaoth
of-angels we-may-come Hebrew are alleluia amen sabaoth
et osanna. Tertio ad cantandum, Ecclesiast. XLVII: dedit
and hosanna third for singing Ecclus. XLVII he-gave
illi contra inimicos potentiam et stare fecit contra
to-him against enemies power and to-stand he-made before
altare cantores et in sono eorum fecit dulces modulos.
the-altar singers and in the-sound their he-made sweet melodies
Et dicit modulos in plurali, quia secundum Hugonem
and he-says melodies in the-plural because according-to Hugh
de sancto Victore tres sunt species sonorum, quae faciunt
of Saint Victor three are the-kinds of-sounds which make
tres modulos. Fit enim sonus pulsu, flatu et cantu.
three melodies is-made for sound by-striking by-blowing and by-singing
Ad citharam pertinet pulsus, ad organum flatus, ad vocem
to the-harp belongs striking to the-organ blowing to the-voice
cantus. Assignari potest haec consonantia sonorum concordiae
singing to-be-assigned can this consonance of-sounds to-the-concord
morum, si referatur ad pulsum citharae manuum operatio,
of-morals if it-be-referred to the-striking of-the-harp of-the-hands the-working
ad flatum organi mentis devotio, ad cantum vocis
to the-blowing of-the-organ of-the-mind the-devotion to the-singing of-the-voice
sermonis exhortatio; et infra: quid prodest dulcedo oris
of-speech the-exhortation and below what profits the-sweetness of-the-mouth
sine dulcedine cordis? Frangis vocem, frange et voluntatem,
without the-sweetness of-the-heart you-break your-voice break also your-will

servas consonantiam vocum, serva concordiam morum, ut per
you-keep the-consonance of-voices keep the-concord of-morals that by
exemplum concordes proximo, per voluntatem domino, per
example you-may-agree with-the-neighbor by will with-the-Lord by
obedientiam magistro. Hoc igitur triplex genus musicorum
obedience with-the-master this therefore threefold kind of-music
refertur ad triplicem differentiam, officii ecclesiae, sicut
is-referred to the-threefold difference of-the-office of-the-church as
dicitur in mitrali de officio, nam ipsum officium ecclesiae
is-said in the-mitrale on the-office for the-very office of-the-church
consistit in psalmis, in cantu et in lectionibus. Primum igitur
consists in psalms in chant and in lessons the-first therefore
genus musicorum est, quod fit pulsu digitorum, ut
kind of-music is which is-made by-the-striking of-the-fingers as
in psalterio et in similibus, et ad illud pertinet psalmodia;
on the-psaltery and on like-things and to that belongs psalmody
Psalm.: laudate eum in psalterio et cithara. Secundum est,
Ps. praise him on the-psaltery and harp the-second is
quod fit cantu, sicut in voce, et ad istud pertinent
which is-made by-singing as in the-voice and to this belong
lectiones, Psalm.: psallite ei in vociferatione. Tertium
the-lessons Ps. sing to-him with crying-aloud the-third
est, quod fit flatu, sicut in tuba, et ad istud
is which is-made by-blowing as on the-trumpet and to this
pertinet cantus, Psalm.: laudate eum in sono tubae.
belongs chant Ps. praise him with the-sound of-the-trumpet
Templum autem seu ecclesia consecratur quintuplici ratione.
the-temple moreover or church is-consecrated for-a-fivefold reason
Primo, ut inde dyabolus et ejus potestas expellatur. Ut
first that thence the-devil and his power be-expelled as
refert Gregorius in dyalogo, quod, cum quaedam ecclesia
relates Gregory in the-dialogue that when a-certain church

Arianorum fidelibus reddita consecraretur et reliquiae sancti
of-the-Arians to-the-faithful restored was-being-consecrated and the-relics of-Saint
Sebastiani et beatae Agathae illuc delatae fuissent, populus
Sebastian and of-blessed Agatha thither brought had-been the-people
ibidem congregatus porcum subito intra suos pedes huc illuc
there gathered a-pig suddenly among their feet hither thither
discurrere senserunt, qui fores ecclesiae repetens a nullo
to-run-about felt which the-doors of-the-church seeking by no-one
videri potuit omnesque in admirationem commovit. Quod
to-be-seen could and-all to wonder moved which
idcirco dominus ostendit, ut cunctis patefieret, quod
for-this-reason the-Lord showed that to-all it-might-be-made-plain that
de loco eodem immundus habitator exiret. Sequenti
from the-place same the-unclean inhabitant was-going-out on-the-following
autem nocte magnus in ejusdem ecclesiae tectis strepitus
moreover night a-great on of-the-same church the-roofs din
factus est, ac si in hoc aliquis errando discurreret.
made was as if on this someone wandering were-running-about
Secunda iterum nocte gravior sonus increvit, tanto
on-the-second again night a-heavier sound grew with-so-great
vero terrore tertia insonuit, ac si omnis illa ecclesia
but terror on-the-third it-sounded as if all that church
a fundamentis fuisset eversa. Statimque recessit nec
from its-foundations had-been overturned and-at-once he-withdrew nor
amplius illa antiqui hostis inquietudo apparuit, sed per
any-more that of-the-ancient enemy disturbance appeared but by
terroris sonitum, quem fecit, innotuit, a loco, quem
of-terror the-sound which he-made he-made-known from the-place which
diu tenuerat, quam coactus exibat. Haec Gregorius.
long he-had-held how compelled he-was-going-out these-things Gregory
Secundo consecratur, ut ad eam fugientes salventur. Unde
second it-is-consecrated that to it fleeing may-be-saved whence

aliquae ecclesiae post dedicationem a principibus privilegiantur,
some churches after dedication by princes are-privileged
ut, qui ad eam confugerint, salventur. Unde dicit canon:
that those-who to it will-have-fled may-be-saved whence says the-canon
reos sanguinis defendet ecclesia, ne vitam perdant et
the-guilty of-blood will-defend the-church lest life they-lose and
membra, et ob hoc Joab in tale tabernaculum confugit
limbs and for this Joab into such-a tabernacle fled
et cornu altaris apprehendit. Tertio consecratur, ut ibidem
and the-horn of-the-altar seized third it-is-consecrated that there
orationes exaudiantur, quod signatum est III. Reg. VIII.,
prayers may-be-heard which signified was III Kgs. VIII
ubi Salomon dedicato templo ait: quicunque rogaverit
where Solomon dedicated the-temple says whoever will-have-asked
in loco isto, exaudies in loco habitaculi tui in coelo,
in place this you-will-hear in the-place of-dwelling your in heaven
et cum exaudieris, propitius eris. Adoramus autem
and when you-will-have-heard propitious you-will-be we-adore moreover
in ipsis ecclesiis ad orientem, quod fit triplici
in the-very churches toward the-east which is-done for-a-threefold
ratione secundum Damascenum L. IV. c. V. Primo, ut
reason according-to Damascene book IV chap. V first that
patriam nostram nos requirere ostendamus, secundo, ut
fatherland our ourselves to-seek-again we-may-show second that
ad Christum crucifixum respiciamus, tertio, ut venientem
to Christ crucified we-may-look third that coming
judicem nos exspectare monstremus. Ait enim sic: Deus
the-judge ourselves to-await we-may-show he-says for thus God
paradisum in Edem ad orientem plantavit, unde hominem
paradise in Eden toward the-east planted whence man
egressum exsulem fecit et ante paradisum ex occidente
gone-out an-exile he-made and before paradise on the-west

habitare fecit. Antiquam igitur patriam exquirentes et
to-dwell he-made the-ancient therefore fatherland seeking and
ad ipsam adspicientes Deum ad orientem adoramus. Sed
to it looking God toward the-east we-adore but
et dominus crucifixus ad occidentem respiciebat et ita
also the-Lord crucified toward the-west looked and so
adoramus ad ipsum respicientes et assumtus ad orientem
we-adore toward him looking and taken-up toward the-east
sursum ferebatur et ita ipsum apostoli adoraverunt et ita
upward he-was-borne and so him the-apostles adored and so
veniet, quomodo viderunt euntem in coelum. Ipsum igitur
he-will-come as they-saw him-going into heaven him therefore
exspectantes ad orientem adoramus. Haec Damascenus.
awaiting toward the-east we-adore these-things Damascene
Quarto consecratur, ut ibidem laudes Deo reddantur. Quod
fourth it-is-consecrated that there praises to-God be-rendered which
quidem fit in septem horis canonicis sive matutinis, prima,
indeed is-done in the-seven hours canonical or matins prime
tertia, sexta, nona, vespera et completorio. Et licet in
terce sext none vespers and compline and although in
qualibet hora diei Deus esset laudandus, tamen, quia ad
every hour of-the-day God were to-be-praised yet because for
hoc infirmitas nostra non sufficit, ordinatum est, ut his
this weakness our not suffices ordained it-is that in-these
horis specialiter Deum laudemus eo, quod hae horae ab
hours specially God we-should-praise for-this that these hours above
aliis privilegiatae sunt in aliquibus. Nam in nocte media,
the-others privileged are in some-things for in the-night middle
qua matutinae celebrantur, Christus natus est, captus et
in-which matins are-celebrated Christ born was taken and
illusus a Judaeis fuit. In hac iterum hora infernum spoliavit.
mocked by the-Jews he-was in this again hour hell he-despoiled

Dicitur enim in mitrali, quod in media nocte infernum
it-is-said for in the-mitrale that in the-middle night hell
spoliavit large accipiendo. Scilicet ante lucem mane
he-despoiled broadly taking-it namely before light in-the-morning
surrexit, hora prima apparuit; in media etiam nocte ad
he-rose at-the-hour first he-appeared in the-middle also of-night to
judicium venturus asseritur. Unde Hieronymus: reor, inquit,
judgment about-to-come he-is-asserted whence Jerome I-think he-says
traditionem apostolicam permansisse, ut die vigiliarum
the-tradition apostolic to-have-remained that on-the-day of-the-vigils
paschae ante noctis medium dimittere non liceat populos
of-Easter before of-the-night the-middle to-dismiss not it-be-lawful the-peoples
exspectantes adventum Christi, et postquam advenerit illud
awaiting the-coming of-Christ and after will-have-come that
tempus, securitate praesumta festum cunctos agere diem. In
time security presumed a-feast all to-keep the-day in
hac igitur hora laudes Deo cantamus, ut ei de ejus
this therefore hour praises to-God we-sing that to-him for his
nativitate, captione et patrum liberatione gratias agamus
birth capture and of-the-fathers liberation thanks we-may-give
et ejus adventum solliciti exspectemus. Adduntur etiam
and his coming anxiously we-may-await are-added also
matutinales laudes, quia in mane Aegyptios in mare
the-morning lauds because in the-morning the-Egyptians in the-sea
submersit, mundum creavit et resurrexit. In hac ergo
he-sank the-world he-created and he-rose in this therefore
hora laudes Deo reddimus, ne in mari hujus mundi cum
hour praises to-God we-render lest in the-sea of-this world with
Aegyptiis demergamur, ut pro nostra creatione et ejus
the-Egyptians we-be-sunk that for our creation and his
resurrectione gratias Deo reddamus. In hora prima Christus
resurrection thanks to-God we-may-render in the-hour first Christ

ad templum maxime conveniebat et populus ibidem ad
to the-temple most came-together and the-people there to
eum manicabat, id est, ad eum mane festinabat, ut
him rose-early that is to him in-the-morning hastened as
dicitur Luc. XXI, Pylato praesentatus fuit. In hac etiam
is-said Luke XXI to-Pilate presented he-was in this also
hora resurgens mulieribus primo apparuit. Haec est etiam
hour rising to-the-women first he-appeared this is also
prima hora diei. Ideo ergo in hac hora in ecclesia
the-first hour of-the-day for-this-reason therefore in this hour in church
Deo laudes exsolvimus, ut Christum imitemur et sibi
to-God praises we-pay that Christ we-may-imitate and to-him
resurgenti et apparenti gratias agamus, et ut Deo tamquam
rising and appearing thanks we-may-give and that to-God as
omnium principio ipsius diei primitias solvamus. In hora
of-all-things the-beginning of-the-very day the-first-fruits we-may-pay in the-hour
tertia Christus linguis Judaeorum crucifixus est, a Pylato
third Christ by-the-tongues of-the-Jews crucified was by Pilate
ad columnam flagellatus est et adhuc, ut dicitur in
at the-column scourged he-was and still as is-said in
hystoriis, columna, ubi ligatus fuit, vestigia cruoris ostendit
the-histories the-column where bound he-was the-traces of-gore shows
et hac eadem hora spiritus sanctus missus est. In sexta in
and in-this same hour the-Spirit Holy sent was in the-sixth on
cruce clavis confixus est, tenebrae per universum mundum
the-cross with-nails fixed he-was darkness over the-whole world
factae sunt, ut in morte domini sui sol lugens se
made was so-that at the-death of-the-Lord its the-sun mourning itself
vestibus nigris contegeret et ne dominum crucifigentibus
with-garments black might-cover and lest the-Lord to-those-crucifying
lumen praeberet. Et in hac hora in die ascensionis cum
light it-should-furnish and in this hour on the-day of-the-ascension with

discipulis discubuit. In nona hora Christus spiritum emisit,
the-disciples he-reclined in the-ninth hour Christ his-spirit sent-forth
miles latus ejus aperuit, coetus apostolorum ad orandum
a-soldier side his opened the-gathering of-the-apostles for praying
convenire consuevit et Christus in coelum adscendit.
to-come-together was-accustomed and Christ into heaven ascended
Propter has praerogativas Deum in his horis laudamus. In
on-account-of these prerogatives God in these hours we-praise in
vespera Christus in coena sacramentum corporis et sanguinis
vespers Christ at the-supper the-sacrament of-the-body and of-the-blood
instituit, pedes discipulorum lavit, de cruce depositus in
instituted the-feet of-the-disciples washed from the-cross taken-down in
sepulchro collocatus fuit, discipulis in habitu peregrini se
the-tomb placed he-was to-the-disciples in the-dress of-a-pilgrim himself
manifestavit, et pro his omnibus in hac hora ecclesia Christo
manifested and for these all-things in this hour the-church to-Christ
gratias agit. In completorio Christus sanguineas guttas
thanks gives at compline Christ bloody drops
sudavit, monumento ejus custodia deputata fuit et ibidem
sweated at-the-tomb his a-guard assigned was and there
quievit, resurgens pacem discipulis nuntiavit, et pro his
he-rested rising peace to-the-disciples he-announced and for these-things
gratias Deo reddimus. Has autem laudes qualiter Deo
thanks to-God we-render these moreover praises how to-God
exsolvere debeamus, dicit Bernardus: fratres mei, immolantes
to-pay we-ought says Bernard brothers my sacrificing
hostiam laudis jungamus verbis sensum, sensui affectum,
the-victim of-praise let-us-join to-words sense to-sense affection
affectui exsultationem, exsultationi maturitatem, maturitati
to-affection exultation to-exultation gravity to-gravity
humilitatem, humilitati libertatem. Quinto consecratur, ut
humility to-humility liberty fifth it-is-consecrated that

ibidem sacramenta ecclesiastica ministrentur. Unde ipsa
there the-sacraments ecclesiastical be-ministered whence that-very
ecclesia efficitur quasi ipsa taberna Dei, in qua sacramenta
church is-made as-it-were the-very shop of-God in which the-sacraments
continentur et ministrantur. Quaedam enim ministrantur et
are-contained and are-ministered some for are-ministered and
dantur intrantibus, ut baptismus; quaedam exeuntibus, scilicet
are-given to-those-entering as baptism some to-those-going-out namely
extrema unctio; quaedam commorantibus, et horum quidam
extreme unction some to-those-remaining and of-these some
sunt ministrantes, his datur ordo; quidam pugnantes, et
are ministering to-these is-given orders some fighting and
horum quidam pugnae succumbunt, his datur poenitentia;
of-these some to-the-fight succumb to-these is-given penance
quidam insistunt, et his confertur audacia animi, ut
some persist and to-these is-conferred boldness of-mind that
roborentur, et hoc per confirmationem; datur cibus,
they-may-be-strengthened and this through confirmation is-given food
ut sustententur, et hoc per eucharistiae sumtionem;
that they-may-be-sustained and this through of-the-Eucharist the-receiving
fit remotio impedimenti, ne dejiciantur, et hoc per
is-made the-removal of-bindrance lest they-be-cast-down and this through
matrimonii conjunctionem. Secundo videndum est, qualiter
of-matrimony the-joining second to-be-seen it-is how
consecratur, sed primo de altari, secundo de ecclesia. Ad
it-is-consecrated but first of the-altar second of the-church to
consecrationem autem altaris plura concurrunt. Primo
the-consecration moreover of-the-altar many-things concur first
enim quatuor cruces de aqua benedicta in quatuor cornibus
for four crosses of water blessed on the-four horns
altaris configurantur, secundo ipsum septies circuitur, tertio
of-the-altar are-figured second it seven-times is-circled third

aqua benedicta cum ysopo septies adspergitur, quarto
with-water blessed with hyssop seven-times it-is-sprinkled fourth
incensum in ipso crematur, quinto chrismate inungitur, sexto
incense on it is-burned fifth with-chrism it-is-anointed sixth
mundis pannis operitur. Haec autem repraesentant ea,
with-clean cloths it-is-covered these moreover represent those-things
quae debent habere illi, qui ad altare accedunt. Debent enim
which ought to-have those who to the-altar approach they-ought for
primo habere caritatem quadruplicem per crucem acquisitam,
first to-have charity fourfold by the-cross acquired
ut scilicet diligant Deum, se ipsos, amicos et inimicos.
that namely they-may-love God them themselves friends and enemies
Et haec signantur per quatuor cruces in quatuor cornibus
and these are-signified by the-four crosses on the-four horns
altaris factas. Et de his quatuor cornibus caritatis dicitur
of-the-altar made and of these four horns of-charity is-said
in Genes. XXVIII: dilataberis ad orientem et occidentem,
in Gen. XXVIII you-will-spread to the-east and west
septentrionem et meridiem. Vel ideo quatuor cruces
north and south or for-this-reason four crosses
in quatuor cornibus fiunt ad significandum, quod Christus
on the-four horns are-made for signifying that Christ
per crucem quatuor mundi partes salvavit. Vel ideo
by the-cross the-four of-the-world parts saved or for-this-reason
ad significandum, quod crucem domini quatuor modis
for signifying that the-cross of-the-Lord in-four ways
debemus portare, scilicet in corde per meditationem, in
we-ought to-carry namely in the-heart by meditation in
ore per confessionem, in corpore per mortificationem, in
the-mouth by confession in the-body by mortification in
facie per assiduam impressionem. Secundo debent habere
the-face by continual impression second they-ought to-have

curam et vigilantiam; quod significatur per circuitus. Unde
care and vigilance which is-signified by the-circlings whence
tunc cantatur: invenerunt me vigiles etc. Debent enim
then is-sung found me the-watchmen etc. they-ought for
solliciti vigilare super gregem suum. Unde negligentiam
anxious to-watch over flock their whence the-negligence
praelati ponit Gilbertus inter ridiculosa dicens: ridiculosa
of-a-prelate sets Gilbert among the-ridiculous-things saying ridiculous
an magis periculosa res est speculator coecus, praecursor
or rather dangerous a-thing is a-watchman blind a-forerunner
claudus, negligens praelatus, doctor nescius, praeco mutus.
lame a-negligent prelate a-teacher ignorant a-herald dumb
Vel per septem circuitus circa altare significantur septem
or by the-seven circlings around the-altar are-signified seven
meditationes et considerationes, quas circa septemplicem
meditations and considerations which about the-sevenfold
virtutem humilitatis Christi habere debemus et per ipsas
virtue of-the-humility of-Christ to-have we-ought and through them
frequenter circuire. Prima virtus est, quod, cum dives esset,
frequently to-go-around the-first virtue is that though rich he-was
factus est pauper; secunda, quod in praesepio positus;
made he-was poor the-second that in a-manger placed
tertia, quod parentibus subditus; quarta, quod sub manu
the-third that to-his-parents subject the-fourth that under the-hand
servi caput inclinavit; quinta, quod discipulum furem
of-a-servant his-head he-bowed the-fifth that a-disciple thief
et proditorem sustinuit; sexta, quod ante iniquum judicem
and betrayer he-endured the-sixth that before an-unjust judge
mansuetus tacuit; septima, quod pro crucifixoribus clementer
meek he-was-silent the-seventh that for the-crucifiers mercifully
oravit. Vel per septem illos circuitus significantur septem
he-prayed or by seven those circlings are-signified the-seven

viae Christi. Prima fuit de coelo in uterum, secunda de
ways of-Christ the-first was from heaven into the-womb the-second from
utero in praesepium, tertia de praesepio in mundum,
the-womb into the-manger the-third from the-manger into the-world
quarta de mundo in patibulum, quinta de patibulo in
the-fourth from the-world onto the-gibbet the-fifth from the-gibbet into
sepulchrum, sexta de sepulchro in limbum, septima de
the-tomb the-sixth from the-tomb into limbo the-seventh from
limbo resurgens in coelum. Tertio debent habere dominicae
limbo rising into heaven third they-ought to-have of-the-Lord's
passionis memoriam; quod significatur per aspersionem aquae.
passion the-memory which is-signified by the-sprinkling of-water
Septem enim aquae aspersiones sunt septem sanguinis
seven for of-water the-sprinklings are the-seven of-the-blood
Christi effusiones, quarum prima fluxit in circumcisione,
of-Christ sheddings of-which the-first flowed at the-circumcision
secunda in oratione, tertia in corporis flagellatione, quarta in
the-second at the-prayer the-third at of-the-body the-scourging the-fourth at
capitis coronatione, quinta in manuum perforatione, sexta
of-the-head the-crowning the-fifth at of-the-hands the-piercing the-sixth
in pedum affixione, septima in lateris apertione. Hae autem
at of-the-feet the-fixing the-seventh at of-the-side the-opening these moreover
sanguinis aspersiones factae fuerunt cum ysopo humilitatis
of-blood sprinklings made were with the-hyssop of-humility
et inaestimabilis caritatis. Ysopus enim est herba humilis et
and of-inestimable charity hyssop for is a-herb lowly and
calida. Vel ideo septies adspergitur ad significandum,
warm or for-this-reason seven-times it-is-sprinkled for signifying
quod in baptismo septem dona spiritus sancti dantur.
that in baptism the-seven gifts of-the-Spirit Holy are-given
Quarto debent habere orationem ferventem et devotam, quod
fourth they-ought to-have prayer fervent and devout which

significatur per concremationem thuris. Thus enim habet
is-signified by the-burning of-incense incense for has
virtutem ascendendi ex fumi levitate, consolidandi ex
the-power of-ascending from of-the-smoke the-lightness of-consolidating from
sua qualitate, constringendi ex conglutinitate, confortandi ex
its quality of-binding from its-stickiness of-strengthening from
aromaticitate. Sic oratio adscendit in Dei memoriam; animam
its-aromatic-quality so prayer ascends into of-God the-memory the-soul
consolidat, quantum ad culpam praeteritam, impetrando
it-consolidates as to fault past by-obtaining
medelam; constringit, quantum ad futuram, impetrando
a-remedy it-binds as to future by-obtaining
cautelam; confortat, quantum ad praesentem, impetrando
caution it-strengthens as to present by-obtaining
tutelam. Vel potest dici, quod devota oratio per thus
protection or it-can to-be-said that devout prayer by incense
significatur, quia habet ad Deum ascendere, Eccles. XXXV:
is-signified because it-has to God to-ascend Ecclus. XXXV
oratio humiliantis se nubes penetrat; odorem Deo
the-prayer of-one-humbling himself the-clouds pierces odor to-God
reddere, Apocal. V: habentes singuli citharas et phialas suas
to-render Apoc. V having each harps and bowls their
plenas odoramentorum etc; ex corde inflammato procedere,
full of-odors etc. from a-heart inflamed to-proceed
Apocal. VIII: data sunt illi incensa multa etc., et infra:
Apoc. VIII given were to-him incenses many etc. and below
accepit angelus thuribulum et implevit illud de igne
took the-angel the-censer and filled it with fire
al. etc. Quinto debent habere nitorem conscientiae et
of-the-altar etc. fifth they-ought to-have the-brightness of-conscience and
odorem bonae famae, quod significatur per chrisma, quod
the-odor of-good fame which is-signified by the-chrism which

conficitur ex oleo et balsamo. Debent enim habere puram
is-made of oil and balsam they-ought for to-have a-pure
conscientiam, ut possint dicere cum apostolo: gloria
conscience that they-may-be-able to-say with the-apostle glory
nostra haec est testimonium conscientiae nostrae; bonam
our this is the-testimony of-conscience our good
famam, I. Timoth. III: oportet illum testimonium habere
fame I Tim. III it-behooves him testimony to-have
bonum ab his, qui foris sunt. Chrysostomus: clerici nullam
good from those who outside are Chrysostom clerics no
debent habere maculam nec in verbo nec in cogitatu nec
ought to-have stain neither in word nor in thought nor
in facto nec in opinione, quia ipsi sunt pulchritudo et
in deed nor in reputation because they are the-beauty and
virtus ecclesiae; et si mali fuerint, totam deturpant
strength of-the-church and if evil they-will-have-been the-whole they-disfigure
ecclesiam. Sexto debent habere munditiam operationis bonae.
church sixth they-ought to-have the-cleanness of-working good
Quod significatur per pannos albos et mundos, quibus
which is-signified by the-cloths white and clean with-which
altare operitur. Usus enim vestimentorum inventus est ad
the-altar is-covered the-use for of-garments found was for
tegendum, calefaciendum et ornandum. Sic bona opera tegunt
covering warming and adorning so good works cover
animae nuditatem, Apocal. III: vestimentis albis induaris,
of-the-soul the-nakedness Apoc. III with-garments white may-you-be-clothed
ut non appareat confusio nuditatis tuae. Ornant animam
that not appear the-shame of-nakedness your they-adorn the-soul
ad honestatem, Roman. XIII: induamur arma lucis etc.
for honorableness Rom. XIII let-us-put-on the-arms of-light etc.
Calefaciunt inflammando ad caritatem, Job. XXXVII: nonne
they-warm by-inflaming to charity Job XXXVII surely

vestimenta tua calida sunt etc.? Modicum enim valeret
garments your warm are etc. little for it-would-avail
accedenti ad altare, si haberet dignitatem summam et
one-approaching to the-altar if he-had dignity highest and
vitam infimam, Bernard.: monstruosa res est sedes prima et
life lowest Bernard a-monstrous thing is a-seat first and
vita ima, gradus supremus et status infimus, vultus gravis,
a-life lowest a-rank supreme and a-state lowest a-face grave
actus levis, sermo multus, fructus nullus, ingens auctoritas,
conduct frivolous speech much fruit none huge authority
et animi instabilitas. Secundo videndum est, qualiter ecclesia
and of-mind instability second to-be-seen it-is how the-church
consecratur, et ad hoc plura concurrunt. Episcopus enim
is-consecrated and to this many-things concur the-bishop for
ipsam ecclesiam ter circuit et qualibet vice veniens
that-very church three-times circles and at-each time coming
ad ecclesiam januam percutit baculo pastorali dicens:
to the-church the-door strikes with-the-staff pastoral saying
aperite portas principes vestras etc. Interius et exterius
open the-gates princes your etc. inside and outside
aqua benedicta ipsa ecclesia irrigatur, in pavimento fit
with-water blessed that-very church is-sprinkled on the-pavement is-made
crux de cinere et sabulo ex transverso angulo orientis
a-cross of ash and sand from the-transverse corner of-the-east
usque ad angulum occidentis et ibi litteris graecis ac
all-the-way to the-corner of-the-west and there in-letters Greek and
latinis scribitur alphabetum, in parietibus ecclesiae cruces
Latin is-written the-alphabet on the-walls of-the-church crosses
depinguntur et ipsae cruces illuminantur et chrismate
are-painted and those-very crosses are-lit and with-chrism
inunguntur. Primum ergo, scilicet triplex circuitus, signat
are-anointed the-first therefore namely the-threefold circling signifies

triplicem circuitum, quem fecit Christus propter ipsius
the-threefold circuit which made Christ on-account-of of-the-very
ecclesiae sanctificationem. Primus fuit, quod de coelo venit
church the-sanctification the-first was that from heaven he-came
in mundum, secundus, quod de mundo descendit ad
into the-world the-second that from the-world he-descended to
limbum, tertius, quod de limbo rediens et resurgens ascendit
limbo the-third that from limbo returning and rising he-ascended
in coelum. Vel triplex circuitus fit ad ostendendum,
into heaven or the-threefold circling is-made for showing
quod illa ecclesia consecratur ad honorem trinitatis. Vel
that that church is-consecrated to the-honor of-the-Trinity or
triplex circuitus signat triplicem statum salvandorum de
the-threefold circling signifies the-threefold state of-those-to-be-saved of
ecclesia, qui sunt virgines continentes et conjugati. Haec
the-church who are the-virgins the-continent-ones and the-married these
etiam designantur in dispositione materialis ecclesiae, sicut
also are-designated in the-arrangement of-the-material church as
ostendit Richardus de sancto Victore. Nam sanctuarium
shows Richard of Saint Victor for the-sanctuary
signat ordinem virginum, chorus ordinem continentium,
signifies the-order of-virgins the-choir the-order of-the-continent-ones
corpus conjugatorum. Strictius est sanctuarium quam chorus
the-body of-the-married narrower is the-sanctuary than the-choir
et chorus quam corpus, quia pauciores sunt virgines quam
and the-choir than the-body because fewer are the-virgins than
continentes et continentes quam conjugati. Sanctior est
the-continent-ones and the-continent-ones than the-married holier is
etiam locus sanctuarii quam chorus et chorus quam
also the-place of-the-sanctuary than the-choir and the-choir than
corpus, quia dignior est ordo virginum quam continentium
the-body because worthier is the-order of-virgins than of-the-continent-ones

et continentium quam conjugatorum. Haec Richardus.
and of-the-continent-ones than of-the-married these-things Richard
Secundum, scilicet trina ad ostium percussio, signat triplex
the-second namely the-triple at the-door striking signifies the-threefold
jus, quod habet Christus in ecclesia, quare sibi debet
right which has Christ in the-church why to-him it-ought
aperiri. Est enim sua creatione, redemtione et glorificationis
to-be-opened it-is for his by-creation redemption and of-glorification
promissione. De hoc triplici jure dicit Anselmus: certe,
promise of this threefold right says Anselm surely
domine, quia me fecisti, debeo amori tuo me ipsum totum,
O-Lord because me you-made I-owe to-love your me myself whole
quia me redemisti, debeo amori tuo me ipsum totum, quia
because me you-redeemed I-owe to-love your me myself whole because
tanta promittis, debeo me ipsum totum, imo tamen
such-great-things you-promise I-owe me myself whole rather yet
debeo amori tuo plus quam me ipsum, quantum tu es
I-owe to-love your more than me myself as-much-as you are
major me ipso, pro quo dedisti te ipsum et cui
greater than-me myself for whom you-gave you yourself and to-whom
promittis te ipsum. Trina autem proclamatio: attollite portas
you-promise you yourself the-triple moreover proclamation lift-up the-gates
principes vestras, significat trinam ejus potentiam, scilicet in
princes your signifies the-triple his power namely in
coelo, in mundo et in inferno. Tertio interius et exterius
heaven in the-world and in hell third inside and outside
aqua benedicta aspergitur, quod fit triplici de causa.
with-water blessed it-is-sprinkled which is-done a-threefold for cause
Primo propter daemonis expulsionem. Aqua enim benedicta
first on-account-of of-the-demon the-expulsion water for blessed
habet propriam virtutem expellendi ipsum dyabolum. Unde
has a-proper power of-expelling himself the-devil whence

in exorcismo aquae dicitur: ut sis aqua exorcisata ad
in the-exorcism of-water it-is-said that you-be water exorcized for
effugandam omnem potestatem inimici et ipsum inimicum
putting-to-flight all the-power of-the-enemy and himself the-enemy
eradicare etc. Ista autem aqua benedicta fit ex quatuor,
to-uproot etc. this moreover water blessed is-made from four-things
scilicet ex aqua, vino, sale et cinere, quia videlicet quatuor
namely from water wine salt and ash because namely four-things
sunt, quae maxime inimicum expellunt, scilicet lacrymarum
are which most the-enemy expel namely of-tears
effusio, quae per aquam, spiritualis exsultatio, quae per
the-shedding which by water spiritual exultation which by
vinum, matura discretio, quae per sal et profunda humiliatio,
wine mature discretion which by salt and deep humiliation
quae per cinerem designatur. Secundo propter ipsius
which by ash is-designated second on-account-of of-the-very
ecclesiae expiationem; omnia enim terrena haec propter
church the-expiation all for earthly-things these on-account-of
peccatum corrupta sunt et foedata, et ideo locus ipse
sin corrupted are and befouled and therefore the-place itself
aqua benedicta aspergitur, ut ab omni foeditate et
with-water blessed is-sprinkled that from all foulness and
immunditia liberetur, purgetur, expietur. Hinc est etiam,
uncleanness it-be-freed be-purged be-expiated hence it-is also
quod in lege omnia paene per aquam mundabantur. Tertio
that in the-law all-things almost by water were-cleansed third
propter omnem removendam maledictionem. Terra enim
on-account-of every to-be-removed curse the-earth for
a principio cum fructu suo maledictionem accepit ex
from the-beginning with fruit its a-curse received from
eo, quod ex ejus fructu deceptio facta fuit, aqua vero
this that from its fruit the-deception made was water but

nulli maledictioni subjacuit. Hinc est, quod dominus comedit
to-no curse lay-subject hence it-is that the-Lord ate
piscem, sed non legitur comedisse carnem nominatim, nisi
fish but not he-is-read to-have-eaten meat by-name unless
forte de agno paschali propter praeceptum legis, in
perhaps of the-lamb paschal on-account-of the-precept of-the-law as
exemplum scilicet abstinendi aliquando a licitis et
an-example namely of-abstaining sometimes from lawful-things and
aliquando eadem comedendi. Ut ergo omnis maledictio
sometimes the-same of-eating that therefore every curse
removeatur et benedictio introducatur, ideo aqua benedicta
be-removed and blessing be-brought-in therefore water blessed
adspergitur. Quarto in pavimento alphabetum scribitur, quod
is-sprinkled fourth on the-pavement the-alphabet is-written which
quidem repraesentat conjunctionem utriusque populi, scilicet
indeed represents the-joining of-both peoples namely
gentilis et Judaei, vel paginam utriusque testamenti vel
the-gentile and the-Jew or the-page of-both testaments or
articulos nostrae fidei. Illud enim alphabetum ex litteris
the-articles of-our faith that for alphabet from letters
graecis et latinis in cruce factis repraesentat unionem in
Greek and Latin in a-cross made represents the-union in
fide populi gentilis et Judaei per crucem Christi factam.
faith of-the-people gentile and Jewish through the-cross of-Christ made
Unde et illa crux ex transverso angulo orientis usque ad
whence also that cross from the-transverse corner of-the-east all-the-way to
angulum occidentis ducitur, ad significandum, quod ille, qui
the-corner of-the-west is-drawn for signifying that he who
prius erat dexter, factus est sinister, et qui erat in capite,
before was on-the-right made is on-the-left and who was at the-head
factus est in cauda, et e converso. Secundo repraesentat
made is at the-tail and on the-contrary second it-represents

paginam utriusque testamenti, quod per crucem Christi
the-page of-both testaments which by the-cross of-Christ
adimpletum est. Unde moriens dixit: consummatum est. Et
fulfilled was whence dying he-said finished it-is and
crux ex transverso ducitur, quia unum testamentum in
the-cross from the-transverse is-drawn because one testament in
alio continetur, quia rota erat in rota. Tertio repraesentat
the-other is-contained because a-wheel was in a-wheel third it-represents
articulos fidei, ecclesiae enim pavimentum est nostrae fidei
the-articles of-faith of-the-church for the-pavement is of-our faith
fundamentum, elementa, quae inscribuntur, sunt articuli fidei,
the-foundation the-letters which are-inscribed are the-articles of-faith
quibus rudes et neophyti de utroque populo in ecclesia
by-which the-rude and the-neophytes of both peoples in the-church
erudiuntur, qui se pulverem et cinerem reputare debent
are-instructed who themselves dust and ash to-reckon ought
juxta illud, quod dixit Abraham Genes. XVIII: loquar
according-to that which said Abraham Gen. XVIII I-shall-speak
ad dominum meum, cum sim pulvis et cinis. Quinto cruces
to the-Lord my though I-be dust and ash fifth crosses
in ecclesia depinguntur, quod quidem fit triplici ratione.
in the-church are-painted which indeed is-done for-a-threefold reason
Primo propter daemonum terrorem, ut scilicet daemones,
first on-account-of of-the-demons the-terror that namely the-demons
qui inde expulsi sunt, videntes signum crucis terreantur
who thence expelled have-been seeing the-sign of-the-cross may-be-terrified
et illuc ingredi non praesumant. Timent enim valde
and thither to-enter not presume they-fear for greatly
signum crucis, unde Chrysostomus: ubicumque daemones
the-sign of-the-cross whence Chrysostom wherever the-demons
signum dominicum viderint, fugiunt timentes baculum, quo
the-sign the-Lord's have-seen they-flee fearing the-staff by-which

plagam acceperunt. Secundo propter triumphi ostensionem:
the-blow they-received second on-account-of of-the-triumph the-showing
cruces enim sunt vexilla Christi et signa ejus triumphi,
crosses for are the-banners of-Christ and the-signs of-his triumph
unde, ut ostendatur, quod locus ille Christi dominio
whence that it-be-shown that place that of-Christ to-the-dominion
subjugatus est, ideo ibidem cruces depinguntur. Nam et
subjugated is therefore there crosses are-painted for also
apud imperialem magnificentiam observatur, ut, quando aliqua
among imperial magnificence it-is-observed that when some
civitas ei traditur, imperiale vexillum in ea erigitur. In
city to-it is-handed-over the-imperial banner in it is-raised in
hujus figuratione dicitur Genes. XXVIII, quod Jacob lapidem,
of-this the-figuring it-is-said Gen. XXVIII that Jacob the-stone
quem supposuerat capiti suo, erexit in titulum, videlicet
which he-had-placed-under head his set-up as a-monument namely
in titulum praeconialem, memorialem et triumphalem.
as a-monument heraldic memorial and triumphal
Tertio propter apostolorum repraesentationem, nam illa
third on-account-of of-the-apostles the-representation for those
XII luminaria ante cruces posita significant XII apostolos,
XII lights before the-crosses placed signify twelve apostles
qui per fidem crucifixi totum mundum illuminaverunt.
who by the-faith of-the-crucified-one the-whole world illumined
Hae igitur cruces illuminantur et chrismate unguntur,
these therefore crosses are-lit and with-chrism are-anointed
quoniam et apostoli fide passionis Christi totum mundum
because also the-apostles by-faith of-the-passion of-Christ the-whole world
illuminaverunt ad cognitionem, inflammaverunt ad amorem,
illumined for knowledge inflamed for love
unxerunt ad conscientiae nitorem, quod per oleum, et ad
anointed for of-conscience brightness which by oil and for

bonae vitae odorem, quod per balsamum intelligitur. De
of-good life odor which by balsam is-understood of
tertio, scilicet per quos profanatur, sciendum, quod ipsam
the-third namely by whom it-is-profaned it-is-to-be-known that that-very
domum Dei per tres profanatam legimus, scilicet per
house of-God by three profaned we-read namely by
Jerobeam, per Nabuzardam et per Antiochum. Jerobeam enim,
Jeroboam by Nebuzaradan and by Antiochus Jeroboam for
sicut legitur III Reg. XII, duos vitulos fecit ponens unum
as is-read III Kgs. XII two calves made placing one
in Dan et alium in Bethel, quae dicitur domus Dei; et
in Dan and the-other in Bethel which is-called house of-God and
hoc propter avaritiam fecit, ne scilicet regnum ad Roboam
this on-account-of avarice he-did lest namely the-kingdom to Rehoboam
rediret. Per hoc significatur, quod avaritia clericorum
should-return by this is-signified that the-avarice of-clerics
multum ecclesiam Dei contaminat, quae in ipsis clericis
much the-church of-God contaminates which in the-very clerics
multum regnat, Jerem. IV: a minimo usque ad maximum
much reigns Jer. IV from the-least all-the-way to the-greatest
omnes avaritiam sequuntur, Bernardus: quem dabis mihi
all avarice follow Bernard whom will-you-give me
de numero praelatorum, qui non magis invigilet subditorum
of the-number of-prelates who not more watches-over of-subjects
evacuandis marsupiis quam vitiis exstirpandis? Vituli sunt
to-be-emptied purses than over-vices to-be-uprooted the-calves are
nepotuli, quos in Bethel, id est domo Dei, ponunt.
the-little-nephews whom in Bethel that is the-house of-God they-place
Ecclesia etiam per Jerobeam profanatur, si ex avaritia
the-church also by Jeroboam is-profaned if from the-avarice
usurariorum vel raptorum aedificatur. Unde legitur, quod,
of-usurers or robbers it-is-built whence it-is-read that

cum quidam usurarius ecclesiam quandam de rapinis et
when a-certain usurer a-church certain from plunder and
usuris construxisset, episcopum ad ejus dedicationem multis
usuries had-built the-bishop to its dedication with-many
precibus invitavit. Cum igitur episcopus cum suo clero
prayers he-invited when therefore the-bishop with his clergy
officium consecrationis ageret, vidit post altare dyabolum
the-office of-consecration performed he-saw behind the-altar the-devil
stantem in cathedra in habitu episcopali. Qui dixit episcopo;
standing in the-chair in the-habit episcopal who said to-the-bishop
quare ecclesiam meam consecras, cessa jam, quia ad me
why church my do-you-consecrate cease now because to me
ejus jurisdictio pertinet, quia de usuris et rapinis aedificata
its jurisdiction belongs because from usuries and plunder built
est. Cum ergo episcopus inde cum clericis territus fugeret,
it-is when therefore the-bishop thence with the-clerics terrified fled
dyabolus continuo ipsam ecclesiam cum grandi strepitu
the-devil at-once that-very church with great din
destruxit. Nabuzardam autem similiter, ut legitur IV. Reg.
destroyed Nebuzaradan moreover likewise as is-read IV Kgs.
XXV, domum Dei combussit. Nabuzardam autem princeps
XXV the-house of-God burned Nebuzaradan moreover prince
coquorum significat illos, qui gulae et luxuriae dediti
of-cooks signifies those who to-gluttony and to-lust given
sunt, qui de ventre suo Deum suum fecerunt, secundum
are who of belly their God their have-made according-to
quod dicit apostolus: quorum Deus venter est etc. Qualiter
what says the-apostle whose God the-belly is etc. how
autem venter Deus dicatur, ostendit Hugo de sancto Victore
moreover the-belly God be-called shows Hugh of Saint Victor
in suo claustrali dicens: solent Diis templa construi,
in his claustral saying are-accustomed for-gods temples to-be-built

altaria erigi, ministri ad serviendum ordinari, immolari
altars to-be-raised ministers for serving to-be-ordained to-be-sacrificed
pecudes, thura concremari. Deo siquidem ventri templum
cattle incense to-be-burned for-the-God indeed belly the-temple
est coquina, altare mensa, ministri coqui, immolare pecudes
is the-kitchen the-altar the-table the-ministers the-cooks to-sacrifice cattle
carnes coctae, fumus incensorum odor saporum. Rex
meats cooked the-smoke of-incense the-odor of-savors king
Antiochus, qui fuit superbissimus et ambitiosus, domum
Antiochus who was most-proud and ambitious the-house
Dei polluit et profanavit, sicut legitur I. Macc. I: per
of-God polluted and profaned as is-read I Macc. I by
quem significatur, quod superbia et ambitio, quae vigent
whom is-signified that pride and ambition which flourish
in clericis, qui non appetunt prodesse, sed praeesse, multum
in clerics who not desire to-profit but to-preside much
ecclesiam Dei contaminat. De quorum superba ambitione
the-church of-God contaminates of whose proud ambition
dicit Bernardus: honorati incedunt de bonis domini, cui
says Bernard honored they-go-about from the-goods of-the-Lord to-whom
tamen domino honorem non deferunt, inde est, quem
yet the-Lord honor not they-pay thence it-is which
quotidie vides, meretricius nitor, histrionicus habitus, regius
daily you-see meretricious sheen histrionic habit royal
apparatus, aurum in frenis et sellis et calcaribus, plus
apparatus gold on bridles and saddles and spurs more
calcaria quam altaria fulgent, et sicut per tres profanata
the-spurs than the-altars gleam and as by three profaned
exstitit, ita per alios tres dedicata et consecrata fuit.
it-was so by other three dedicated and consecrated it-was
Dedicationem enim primo fecit Moyses, secundo Salomon,
the-dedication for first made Moses second Solomon

tertio Judas Maccabaeus; per quod insinuatur, quod in
third Judas Maccabeus by which is-binted that in
dedicatione ecclesiae debemus habere humilitatem, quae fuit
the-dedication of-a-church we-ought to-have humility which was
in Moyse, sapientiam et discretionem, quae fuerunt in
in Moses wisdom and discretion which were in
Salomone, verae fidei commissionem, quae in Juda designatur.
Solomon of-true faith the-commitment which in Judas is-designated
Secundo videndum est de consecratione sive dedicatione
second to-be-seen it-is about the-consecration or dedication
templi spiritualis, quod templum sumus nos, scilicet
of-the-temple spiritual which temple are we namely
congregatio omnium fidelium, quod construitur ex lapidibus
the-congregation of-all the-faithful which is-built from stones
vivis, I. Petr. II: tanquam lapides vivi superaedificati etc.;
living I Pet. II as stones living built-upon etc.
ex lapidibus politis, unde cantatur: tunsionibus pressuris
from stones polished whence is-sung by-blows by-pressures
expoliti lapides etc.; ex lapidibus quadris, quatuor enim
polished the-stones etc. from stones squared four for
latera lapidis spiritualis sunt fides, spes, caritas et operatio,
the-sides of-the-stone spiritual are faith hope charity and working
quae aequalia sunt, quia, ut dicit Gregorius, quantum credis,
which equal are because as says Gregory as-much-as you-believe
tantum speras, quantum credis et speras, tantum diligis,
so-much you-hope as-much-as you-believe and hope so-much you-love
quantum credis, speras et diligis, tantum operaris. In hoc
as-much-as you-believe hope and love so-much you-work in this
quidem templo altare est cor nostrum, super quod altare
indeed temple the-altar is the-heart our upon which altar
tria debent Deo offerri. Primum est ignis dilectionis
three-things ought to-God to-be-offered the-first is the-fire of-love

perpetuae, Levit. VI: ignis scilicet dilectionis erit perpetuus
perpetual Lev. VI the-fire namely of-love will-be perpetual
et nunquam deficit in altari scilicet cordis; secundum
and never fails on the-altar namely of-the-heart the-second
incensum orationis odoriferae, I. Paral. VI: Aaron et filii
the-incense of-prayer fragrant I Chron. VI Aaron and sons
ejus adolebunt incensum super altare holocaustomatis et
his will-burn incense upon the-altar of-burnt-offering and
thymiamatis. Tertium est sacrificium justitiae, quod sacrificium
of-incense the-third is the-sacrifice of-justice which sacrifice
consistit in oblatione poenitentiae et in holocausto dilectionis
consists in the-oblation of-penance and in the-holocaust of-love
perfectae, et in vitulo carnis mortificatae; de his Psalm.:
perfect and in the-calf of-the-flesh mortified of these Ps.
tunc acceptabis sacrificium justitiae oblationes et holocausta,
then you-will-accept the-sacrifice of-justice oblations and holocausts
tunc imponent super altare tuum vitulos. Templum autem
then they-will-lay upon altar your calves the-temple moreover
spirituale, quod sumus nos, ad similitudinem templi
spiritual which are we after the-likeness of-the-temple
materialis consecratur. Primo enim summus pontifex, scilicet
material is-consecrated first for the-highest pontiff namely
Christus, ostium cordis clausum inveniens ter circuit,
Christ the-door of-the-heart closed finding three-times circles
dum peccatum oris, cordis et operis ad memoriam ejus
while the-sin of-mouth of-heart and of-deed to the-memory of-it
reducit. De hoc triplici circuitu dicitur Ysaias XXIII: sume
he-brings-back of this threefold circling is-said Isaiah XXIII take
citharam, quo ad primum, circui civitatem cordis, scilicet
a-harp as to the-first go-around the-city of-the-heart namely
quo ad secundum, meretrix oblivioni tradita, quo ad tertium.
as to the-second harlot to-oblivion handed-over as to the-third

Secundo ipsum ostium cordis clausum ter percutit, ut
second that-very door of-the-heart closed three-times he-strikes that
sibi aperiatur. Percutit enim ipsum cor ictu beneficii,
to-him it-be-opened he-strikes for the-very heart with-the-blow of-benefit
consilii et flagelli. De qua triplici percussione dicitur
of-counsel and of-the-scourge of which threefold striking is-said
Proverb. I quantum ad malos, extendi manum meam
Prov. I as to the-evil I-stretched-out hand my
etc. Hoc quantum ad collata beneficia; despexistis omne
etc. this as to the-conferred benefits you-have-despised all
consilium meum, hoc quantum ad inspirata consilia; et
counsel my this as to the-inspired counsels and
increpationes meas neglexistis, hoc quantum ad illata
rebukes my you-have-neglected this as to the-inflicted
flagella. Vel ter percutit, dum rationalem movet ad
scourges or three-times he-strikes while the-rational he-moves to
peccati cognitionem, concupiscibilem ad dolorem, irascibilem
of-sin the-knowledge the-concupiscible to grief the-irascible
ad peccati vindictam et detestationem. Tertio ipsum templum
to of-sin vengeance and detestation third that-very temple
spirituale ter aqua intus et extra debet irrigari.
spiritual three-times with-water inside and outside ought to-be-sprinkled
Haec autem trina irrigatio est trina lacrymarum interiorum
this moreover triple sprinkling is the-triple of-tears inner
vel aliquando exteriorum effusio. Mens enim sancti viri, ut
or sometimes outer shedding the-mind for of-a-holy man as
dicit Gregorius, dolore afficitur considerando, ubi fuit, ubi
says Gregory with-grief is-affected considering where it-was where
erit, ubi est et ubi non est. Ubi fuit, inquit: in peccato;
it-will-be where it-is and where not it-is where it-was he-says in sin
ubi erit: in judicio; ubi est: in miseria; ubi non est:
where it-will-be at the-judgment where it-is in misery where not it-is

in gloria. Quando ergo interiores vel exteriores lacrymas
in glory when therefore inner or outer tears
fundit, considerando scilicet, quia fuit in peccato, et de
it-sheds considering namely that it-was in sin and of
ipso rationem reddet in judicio, tunc istud templum jam
it account will-render at the-judgment then this temple now
semel aqua aspergitur. Quando autem pro miseria, in qua
once with-water is-sprinkled when moreover for the-misery in which
est, ad fletum compungitur, tunc secundo irrigatur. Quando
it-is to weeping it-is-pricked then a-second-time it-is-sprinkled when
pro gloria, in qua non est, lacrymas fundit, tunc tertiam
for the-glory in which not it-is tears it-sheds then the-third
aquam spargit. Huic autem aquae admiscentur vinum, sal
water it-sprinkles to-this moreover water are-mixed wine salt
et cineres, quia cum his lacrymis debemus habere vinum
and ashes because with these tears we-ought to-have the-wine
spiritualis exsultationis, sal maturae discretionis et cineres
of-spiritual exultation the-salt of-mature discretion and the-ashes
profundae humiliationis. Vel per vinum lymphatum intelligitur
of-deep humiliation or by wine watered is-understood
humilitas Christi, quam habuit in carnis susceptione. Vinum
the-humility of-Christ which he-had in of-the-flesh the-taking-on wine
enim lymphatum est verbum humanatum, per sal intelligitur
for watered is the-Word made-human by salt is-understood
sanctitas suae vitae, quae est omnibus condimentum religionis.
the-holiness of-his life which is for-all the-seasoning of-religion
Per cinerem intelligitur ejus passio. His igitur tribus cor
by ash is-understood his passion with-these therefore three heart
nostrum debemus aspergere, scilicet beneficio incarnationis,
our we-ought to-sprinkle namely with-the-benefit of-the-incarnation
per quod provocemur ad humilitatem, exemplo suae
by which we-may-be-provoked to humility with-the-example of-his

conversationis, per quod informemur ad sanctitatem, et
conversation by which we-may-be-formed to holiness and
memoria passionis, per quod incitemur ad caritatem.
with-the-memory of-the-passion by which we-may-be-incited to charity
Quarto scribitur in hoc templo cordis spirituale alphabetum,
fourth is-written in this temple of-the-heart a-spiritual alphabet
id est spiritualis scriptura. Haec autem scriptura, quae
that is spiritual writing this moreover writing which
ibi scribitur, triplex est, scilicet dictamina faciendorum,
there is-written threefold is namely the-dictates of-things-to-be-done
testimonia divinorum beneficiorum, accusatio propriorum
the-testimonies of-divine benefits the-accusation of-one's-own
delictorum. De his tribus Rom. II: cum enim gentes, quae
offenses of these three Rom. II when for the-gentiles who
legem non habent, naturaliter ea, quae legis sunt,
the-law not have by-nature those-things which of-the-law are
faciunt, ejusmodi legem non habentes ipsi sibi sunt lex,
do such the-law not having they to-themselves are a-law
qui ostendunt opus legis scriptum in cordibus suis. Ecce
who show the-work of-the-law written in hearts their behold
primum testimonium reddente illis conscientia ipsorum, ecce
the-first testimony rendering to-them the-conscience their behold
secundum et inter invicem se cogitationem accusantium
the-second and between one-another themselves the-thought of-accusing
vel etiam defendentium, ecce tertium. Quinto debent pingi
or also of-defending behold the-third fifth ought to-be-painted
cruces, id est assumi poenitentiae austeritates, scilicet
crosses that is to-be-taken-up of-penance the-austerities namely
quae quidem debent inungi et igne illustrari, quia
which indeed ought to-be-anointed and with-fire to-be-lit because
non solum ferendae sunt patienter, sed etiam libenter, quod
not only to-be-borne they-are patiently but also willingly which

significatur per unctionem, et ardenter, quod significatur per
is-signified by the-anointing and ardently which is-signified by
ignem. Unde Bernardus: qui moratur in timore, crucem
fire whence Bernard he-who abides in fear the-cross
Christi portat patienter, qui proficit in spe, portat libenter,
of-Christ carries patiently he-who advances in hope carries-it willingly
sed qui consummatur in caritate, amplectitur jam ardenter.
but he-who is-perfected in charity embraces-it now ardently
Item: multi vident cruces nostras, sed non vident unctiones
likewise many see crosses our but not see the-anointings
nostras. Qui ergo in se haec habebit, vere templum ad
our who therefore in himself these-things will-have truly a-temple to
honorem Dei dedicatum erit. Dignus plane, in quo Christus
the-honor of-God dedicated will-be worthy plainly in which Christ
habitet per gratiam, ut tandem in eo habitare dignetur
may-dwell through grace that at-last in it to-dwell he-may-deign
per gloriam. Quod ipse nobis praestare dignetur, qui vivit
through glory which he to-us to-grant may-deign who lives
et regnat Deus per omnia saecula saeculorum. Amen.
and reigns God through all ages of-ages amen
