MEDIEVAL LATIN SERIES · VOLUME 34

# The Golden Legend

Jacobus de Voragine

# Legenda aurea

*The Golden Legend*

*Part One: 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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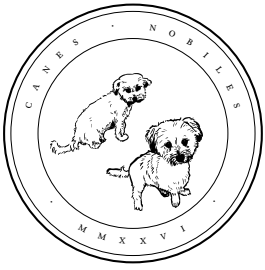


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# Prologus

PROLOGUE

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*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-should 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
*was black as sackcloth hairy and the-moon made was*
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

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*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

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*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

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*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 Quadragesima*
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
*whence the-psalm behold for in iniquities conceived I-was*
etc., maledicto supplicii, quoad parturientes, unde Genesis:
*etc. by-the-curse of-punishment as-to those-bearing whence Genesis*
in dolore paries etc. Sola autem virgo Maria benedicta
*in pain you-will-bear etc. alone moreover the-virgin Mary blessed*
est inter omnes mulieres; cujus virginitati foecunditas additur
*is among all women whose to-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 reason another*
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

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*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-the-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-the-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 whose by-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,
*twelve 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*

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