MEDIEVAL LATIN SERIES · VOLUME 35

The Golden Legend

Jacobus de Voragine

Legenda aurea

The Golden Legend

Part Two: The Saints, Andrew to Ambrose

---

with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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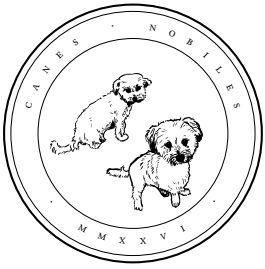

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De sancto Andrea apostolo

II · SAINT ANDREW THE APOSTLE

Andrew's name is read as comely, answering, and manly. Called three times by Christ, he frees the blinded Matthew in Murgundia (a story Jacobus doubts), saves a convert from his parents' fire, helps a woman in labor, and wins pardon for the old lecher Nicholas by fasting. He confounds an incestuous mother, drives seven demons from Nicaea, raises forty drowned men, and dies on the cross at Patras, greeting it; Aegeas is seized by a demon. As a pilgrim he saves a bishop by answering the devil's riddles, and a provost who seizes the church's field dies.

Andreas interpretatur decorus vel respondens vel virilis ab
Andrew is-interpreted comely or answering or manly from
ander, quod est vir; et dicitur Andreas, quasi anthropos,
ander which is man and he-is-called Andrew as-if anthropos
i. e. homo, ab ana, quod est sursum, et tropos, quod est
that is man from ana which is upward and tropos which is
conversio, quasi sursum ad coelestia conversus et ad suum
turning as-if upward to heavenly-things turned and to his
creatorem erectus fuit. Ergo decorus in vita, respondens in
creator raised he-was therefore comely in life answering in
sapienti doctrina, virilis in poena et antropos in gloria.
wise teaching manly in punishment and anthropos in glory
Ejus passionem presbiteri et dyacones Achayae seu Asiae,
his passion the-priests and deacons of-Achaia or of-Asia
sicut oculis suis viderant, conscripserunt.
as with-eyes their they-had-seen wrote-down

Andreas et quidam alii discipuli tribus vicibus a domino
Andrew and certain other disciples three times by the-Lord
sunt vocati. Primo enim vocavit eos ad sui notitiam. Sicut
were called first for he-called them to of-himself knowledge as
quando stante Andrea die quadam cum Johanne magistro
when standing Andrew on-day a-certain with John master

suo et alio cum discipulo, audivit a Johanne: Ecce
his and another with disciple he-heard from John behold
agnus Dei etc. et statim cum alio discipulo venit et
the-lamb of-God etc. and at-once with the-other disciple he-came and
vidit, ubi manebat Jesus et manserunt apud illum die illo.
saw where dwelt Jesus and they-stayed with him on-day that
Inveniensque Andreas fratrem suum Symonem, adduxit eum ad
and-finding Andrew brother his Simon led him to
Jesum. Sequenti autem die ad piscationis opera redierunt,
Jesus on-the-following moreover day to of-fishing the-works they-returned
postmodum secundo vocavit eos ad sui familiaritatem.
afterward second he-called them to of-himself familiarity
Sicut cum die quadam turbis irruentibus ad Jesum juxta
as when on-day a-certain the-crowds rushing to Jesus beside
stagnum Genesareth, quod dicitur mare Galilaeum, navim
the-lake of-Gennesaret which is-called the-sea of-Galilee a-ship
intravit Symonis et Andreae et capta multitudine magna
he-entered of-Simon and of-Andrew and taken a-multitude great
piscium vocatisque Jacobo et Johanne, qui erant in alia
of-fishes and-called James and John who were in another
navi, secuti sunt eum et iterum ad propria redierunt. Sed
ship followed have him and again to their-own returned but
postea tertio et ultimo vocavit eos ad sui discipulatum,
afterward third and last he-called them to of-himself discipleship
sicut quando ambulante Jesu juxta idem littus vocavit eos
as when walking Jesus beside the-same shore he-called them
de piscatione dicens: Venite post me faciam vos etc. Qui
from fishing saying come after me I-shall-make you etc. who
relictis omnibus secuti sunt eum eique semper postmodum
left all-things followed have him and-to-him always afterward
adhaeserunt nec ultra ad propria redierunt. Nihilominus
clung nor further to their-own returned nonetheless

tamen vocavit Andream et quosdam de suis discipuis ad
yet he-called Andrew and certain of his disciples to
apostolatum, de qua vocatione dicitur Marc. III. Vocavit
the-apostolate of which calling it-is-said Mark III he-called
ad se quos voluit ipse et venerunt ad eum et fecit
to himself whom willed he and they-came to him and he-made
ut essent duodecim cum eo. Post ascensionem domini
that they-should-be twelve with him after the-ascension of-the-Lord
divisis apostolis Andreas apud Scythiam, Matthaeus vero apud
divided the-apostles Andrew in Scythia Matthew but in
Margundiam praedicavit. Viri autem illi praedicationem
Murgundia preached the-men moreover those the-preaching
Matthaei penitus respuentes ei oculos eruerunt et
of-Matthew utterly rejecting from-him the-eyes tore-out and
vinctum incarceraverunt post paucos dies occidere eum
bound imprisoned(-him) after a-few days to-kill him
disponentes. Interea angelus domini Sancto Andreae apparuit
arranging meanwhile an-angel of-the-Lord to-Saint Andrew appeared
et Murgundiam ad sanctum Matthaeum ire praecepit; quo
and to-Murgundia to saint Matthew to-go ordered who
respondente, se viam nescire, jussit ut ad ripam maris
answering himself the-way not-to-know he-ordered that to the-shore of-the-sea
iret et ad primam navem, quam inveniret, intraret. Qui
he-should-go and to the-first ship which he-should-find should-enter who
vel ocius jussa complens ad urbem praedictam venit
even more-quickly the-orders fulfilling to the-city aforesaid came
angelo duce et prospero vento flante: et invento aperto
the-angel leading and favorable wind blowing and found open
carcere Sancti Matthaei eoque viso flevit, plurimum et
the-prison of-Saint Matthew and-him seen wept very-much and
oravit. Tunc dominus Matthaeo reddidit beneficium duorum
prayed then the-Lord to-Matthew restored the-benefit of-the-two

luminum, quibus eum privaverat nequitia peccatorum.
lights of-which him had-deprived the-wickedness of-sinners
Matthaeus autem ab inde recessit et Antiochiam venit.
Matthew moreover from there withdrew and to-Antioch came
Andrea vero Margundia remanente irati illi de evasione
Andrew but in-Murgundia remaining angered those-men at the-escape
Sancti Matthaei Andream apprehendunt et per plateas
of-Saint Matthew Andrew seize and through the-streets
ligatis manibus pertrahunt: cumque ejus sanguis efflueret,
bound hands drag(-him) and-when his blood flowed
pro iis oravit et ad Christum eos sua oratione convertit,
for them he-prayed and to Christ them by-his prayer converted
inde in Achayam proficiscens. Hoc autem quod dicitur
thence to Achaia setting-out this moreover which is-said
de hujusmodi liberatione Matthaei et restitutione duorum
of this-kind-of freeing of-Matthew and restoration of-the-two
luminum per Andream non puto dignum fidei, ne in tanto
lights through Andrew not I-think worthy of-faith lest in so-great
evangelista minoratio infima denotetur, quasi sibi non
an-evangelist a-lessening most-low be-denoted as-if for-himself not
potuerit obtinere, quod Andreas ei tam facile impetravit.
he-could to-obtain what Andrew for-him so easily obtained
Quidam juvenis nobilis dum invitis parentibus apostolo
a-certain young-man noble while unwilling parents to-the-apostle
adhaesisset, parentes ejus domum in qua morabatur cum
had-clung the-parents his the-house in which he-was-staying with
apostolo, succenderunt. Cumque jam in altum flamma
the-apostle set-on-fire and-when now on high the-flame
succresceret, puer accepta ampulla super ignem sparsit et
grew-up the-boy taken a-flask over the-fire sprinkled and
statim ignem exstinxit, illis autem dicentibus: filius noster
at-once the-fire extinguished they moreover saying son our

magus est effectus. Dum per scalas vellent ascendere,
a-magician has-been made while by the-ladders they-wished to-climb
a Deo sunt excaecati, ut ipsas scalas penitus non
by God they-were blinded so-that the-very ladders utterly not
viderent. Tunc quidam exclamans ait: ut quid vos stulto
they-saw then a-certain-man crying-out says to what you by-foolish
labore consumitis, Deus pugnat pro iis et vos non videtis.
labor consume God fights for them and you not see
Cessate jam, ne in vos ira Dei descendat. Multi
cease now lest upon you the-wrath of-God descend many
ergo videntes domino crediderunt, parentes vero ejus post
therefore seeing in-the-Lord believed the-parents but his after
quinquaginta dies mortui in monumento sunt positi.
fifty days dead in a-tomb were placed

Quaedam mulier cuidam homicidae conjuncta cum parere
a-certain woman to-a-certain murderer joined when to-give-birth
non posset, sorori suae dixit: vade et pro me Dyanam
not she-could to-sister her said go and for me Diana
dominam nostram invoca. Cui invocanti ait dyabolus: cur
lady our invoke to-whom invoking says the-devil why
me invocas, cum tibi prodesse non possim? Sed vade ad
me do-you-invoke when you to-help not I-can but go to
Andream apostolum, qui sororem tuam poterit adjuvare. Ad
Andrew the-apostle who sister your will-be-able to-help to
quem cum ivisset et apostolum ad sororem periclitantem
whom when she-had-gone and the-apostle to the-sister in-danger
duxisset, dicit ei apostolus: recte hoc pateris, quia male
had-led says to-her the-apostle rightly this you-suffer because badly
duxisti, male concepisti et daemones consuluisti. Sed tamen
you-married badly you-conceived and demons you-consulted but yet

poenitere et in Christum crede et puerum projice. Qua
repent and in Christ believe and the-child cast-forth who
credente abortivum protulit et dolor cessavit.
believing a-stillborn she-brought-forth and the-pain ceased
Senex quidam nomine Nicolaus adiit apostolum
an-old-man certain by-name Nicholas approached the-apostle
dicens: domine, ecce septuaginta anni vitae meae sunt, in
saying O-lord behold seventy years of-life my are in
quibus semper luxuriae deservivi. Accepi autem aliquando
which always to-lust I-have-been-slave I-received moreover once
evangelium orans Deum, ut mihi amando continentiam
the-gospel praying God that to-me through-loving continence
largiretur. Sed in ipso peccato inveteratus et a mala
he-would-grant but in the-very sin grown-old and by evil
concupiscentia illectus statim ad opus solitum revertebar.
desire enticed at-once to the-work accustomed I-returned
Quadam igitur vice concupiscentia inflammatus oblitus
on-a-certain therefore occasion by-desire inflamed having-forgotten
evangelium, quod super me posueram, ad lupanar ivi
the-gospel which upon me I-had-placed to a-brothel I-went
statimque meretrix dixit mihi: egredere senex, egredere, quia
and-at-once the-harlot said to-me go-out old-man go-out because
angelus Dei es, tu ne me contingas neque huc accedere
an-angel of-God you-are you not me you-touch nor here to-approach
praesumas: video enim super te mirabilia. Stupefactus ad
presume I-see for upon you wonders astounded at
verba mererici recolui, quod mecum evangelium detulissem.
the-words of-the-harlot I-recalled that with-me the-gospel I-had-brought
Nunc igitur, Sancte Dei, pro salute mea tua pia oratio
now therefore O-saint of-God for salvation my your pious prayer
intercedat. Audiens hoc beatus Andreas flere coepit et a
may-intercede hearing this blessed Andrew to-weep began and from

tertia usque ad nonam oravit et surgens noluit comedere,
the-third all-the-way to the-ninth prayed and rising did-not-wish to-eat
sed ait: non comedam, donec sciam, si dominus miserebitur
but says not I-shall-eat until I-know whether the-Lord will-have-mercy
hujus senis. Cumque diebus quinque jejunasset, venit vox
on-this old-man and-when for-days five he-had-fasted came a-voice
ad Andream dicens: obtines Andrea pro sene. Sed sicut
to Andrew saying you-obtain O-Andrew for the-old-man but as
per jejunium macerasti te, sic, se et ipse affligat
through fasting you-have-wasted yourself so himself also he afflict
jejuniis ut salvetur. Sicque fecit et in sex mensibus in
with-fasts that he-may-be-saved and-so he-did and in six months on
pane et aqua jejunavit et postmodum plenus bonis operibus
bread and water fasted and afterward full of-good works
in pace requievit. Venit igitur vox ad Andream dicens:
in peace rested came therefore a-voice to Andrew saying
per orationem tuam Nicolaum, quem perdideram, acquisivi.
through prayer your Nicholas whom I-had-lost I-have-gained

Quidam juvenis Christianus secretius Sancto Andreae dixit:
a-certain young-man Christian quite-secretly to-Saint Andrew said
mater mea pulchrum me videns de opere me illicito
mother my handsome me seeing concerning work me unlawful
tentat: cui dum nullatenus assentirem, judicem adiit,
tempts to-whom when in-no-way I-consented the-judge she-approached
volens in me crimen tantae nequitiae retorquere, sed ora
wishing upon me the-charge of-such-great wickedness to-turn-back but pray
pro me, ne moriar tam injuste, nam et accusatus penitus
for me lest I-die so unjustly for even accused utterly
reticebo malens vitam perdere, quam matrem meam tam
I-shall-keep-silent preferring life to-lose than mother my so
turpiter infamare. Juvenis igitur ad judicium vocatur et
shamefully to-defame the-young-man therefore to judgment is-called and

illuc eum Andreas prosequitur. Accusat constanter mater
there him Andrew follows accuses steadfastly the-mother
filium, quod se voluerit violare. Interrogatus pluries
the-son that her he-had-wished to-violate questioned many-times
juvenis, an res taliter se haberet, nihil penitus
the-young-man whether the-matter thus itself had nothing utterly
respondebat. Tunc Andreas matri dixit: crudelissima
he-answered then Andrew to-the-mother said O-cruelest
feminarum, quae per tuam libidinem unicum filium vis
of-women who through your lust only son wish
perire. Tunc illa praeposito dixit: domine, huic homini filius
to-perish then she to-the-governor said O-lord to-this man son
meus adhaesit, postquam hoc agere voluit sed nequivit.
my clung after this to-do he-wished but could-not
Iratus itaque judex jussit puerum in saccum linitum pice
angered and-so the-judge ordered the-boy into a-sack smeared with-pitch
et bitumine mitti et in flumine projici, Andream vero
and with-bitumen to-be-put and into the-river to-be-thrown Andrew but
in carcere reservari, donec excogitaret supplicium, quo
in prison to-be-kept until he-should-devise a-punishment by-which
periret. Sed orante Andrea tonitruum horribile omnes
he-might-perish but praying Andrew a-thunder horrible all
terruit et terrae motus ingens cunctos prostravit et mulier
terrified and of-the-earth a-quaking huge all laid-low and the-woman
a fulmine percussa et arefacta corruit. Orantibus autem
by lightning struck and dried-up collapsed praying moreover
caeteris apostolum, ne perirent, oravit pro iis et omnia
the-others the-apostle lest they-perish he-prayed for them and all-things
cessaverunt. Tunc praepositus credidit et domus ejus tota.
ceased then the-governor believed and household his all

Cum autem esset apostolus in civitate Nicaea, dixerunt
when moreover was the-apostle in the-city Nicaea said
ei cives, quod extra civitatem secus viam septem
to-him the-citizens that outside the-city beside the-road seven
daemones erant, qui praetereuntes homines occidebant.
demons were who passing men killed
Quibus ad jussum apostoli ante populum in specie
to-whom at the-command of-the-apostle before the-people in shape
canum venientibus praecepit, ut illuc irent, ubi nulli
of-dogs coming he-ordered that there they-should-go where to-none
hominum nocere possent. Qui statim evanuerunt. Illi autem
of-men to-do-harm they-could who at-once vanished those moreover
homines hoc viso fidem Christi receperunt. Et cum venisset
men this seen the-faith of-Christ received and when he-had-come
ad portam alterius civitatis ecce quidam juvenis mortuus
to the-gate of-another city behold a-certain young-man dead
ferebatur. Quaerente apostolo quid ei accidisset, dictum
was-being-carried asking the-apostle what to-him had-happened said
est ei, quod septem canes venerunt et eum in cubiculo
it-was to-him that seven dogs came and him in the-bedroom
necaverunt. Et lacrimans apostolus ait: scio domine, quod
killed and weeping the-apostle says I-know O-lord that
fuerunt daemones, quos a Nicaea urbe repuli. Dixitque
they-were demons whom from Nicaea city I-drove-away and-he-said
patri: quid dabis mihi, si suscitavero filium tuum?
to-the-father what will-you-give me if I-shall-have-raised son your
Cui ille: nil carius ego possidebam, ipsum ergo tibi
to-whom he nothing dearer I possessed him therefore to-you
dabo. Et facta oratione surrexit et apostolo adhaesit.
I-shall-give and made prayer he-rose and to-the-apostle clung

Cum quidam viri numero quadraginta ad apostolum navigio
when certain men in-number forty to the-apostle by-ship
venirent, ut ab eo fidei doctrinam reciperent, ecce
were-coming that from him of-the-faith the-teaching they-might-receive behold
a dyabolo mare concitatur et omnes pariter submerguntur.
by the-devil the-sea is-stirred-up and all alike are-drowned
Cum autem eorum corpora ad litus delata fuissent, ante
when moreover their bodies to the-shore borne had-been before
apostolum deportantur et ab eo continuo suscitantur. Qui
the-apostle they-are-carried and by him immediately are-raised who
omnia, quae sibi acciderunt narraverunt. Unde in quodam
all-things which to-them happened related whence in a-certain
hymno ipsius legitur: quaterdenos juvenes submersos maris
hymn of-his it-is-read forty young-men drowned of-the-sea
fluctibus vitae reddidit usibus.
by-the-waves of-life he-restored to-the-uses

Beatus igitur Andreas in Achaya consistens totam cum
blessed therefore Andrew in Achaia staying the-whole with
ecclesiis implevit et plurimos ad fidem Christi convertit.
churches filled and very-many to the-faith of-Christ converted
Uxorem quoque Aegeae proconsulis fidem Christi docuit
the-wife also of-Aegeas the-proconsul the-faith of-Christ he-taught
et sacro baptismatis fonte ipsam regeneravit. Audito hoc
and by-the-sacred of-baptism font her regenerated heard this
Aegeas Patras civitatem ingreditur compellens Christianos ad
Aegeas Patras the-city enters compelling the-Christians to
sacrificia ydolorum, cui occurrens Andreas dixit; oportebat
the-sacrifices of-the-idols whom meeting Andrew said it-behooved
ut tu qui judex hominum esse meruisti in terris, judicem
that you who judge of-men to-be have-deserved on earth judge
tuum qui in coelis est, agnosceres et agnitum coleres
your who in the-heavens is should-acknowledge and acknowledged should-worship

et colendo animum a falsis Diis penitus revocares.
and by-worshiping the-mind from false gods utterly should-recall
Cui Aegeas: tu es Andreas, qui superstitiosam praedicas
to-whom Aegeas you are Andrew who superstitious preach
sectam, quam Romani principes nuper exterminare jusserunt.
a-sect which the-Roman princes lately to-exterminate ordered
Ad quem Andreas: Romani principes nondum cognoverunt,
to whom Andrew the-Roman princes not-yet have-learned
quomodo filius Dei veniens docuerit ydola esse daemonia,
how the-Son of-God coming taught the-idols to-be demons
quae hoc docent, unde offendatur Deus, ut offensus
which this teach whereby may-be-offended God so-that offended
ab iis avertatur et aversus non exaudiat et
from them he-may-be-turned-away and turned-away not may-hear and
non exaudiendo ipsi a dyabolo captiventur et captivati
by-not hearing they by the-devil may-be-taken-captive and taken-captive
tamdiu deludantur, donec nudi de corpore exeant, nihil
so-long may-be-deluded until naked from the-body they-go-out nothing
secum praeter peccata portantes. Cui Aegeas: ista vana
with-them except sins carrying to-whom Aegeas those vain-things
Jesus vester praedicans crucis patibulo est affixus. Cui
Jesus your preaching of-the-cross to-the-gibbet was fixed to-whom
Andreas: pro restauratione nostra non pro culpa sua crucis
Andrew for restoration our not for fault his of-the-cross
patibulum sponte suscepit. Ad quem Aegeas dixit: cum a
the-gibbet willingly took-up to whom Aegeas said when by
suo discipulo fuerit traditus et a Judaeis tentus, et a
his disciple he-had-been betrayed and by the-Jews held and by
militibus crucifixus, quomodo tu dicis, eum sponte crucis
the-soldiers crucified how you say him willingly of-the-cross
subiisse supplicium? Tunc Andreas quinque rationibus
to-have-undergone the-punishment then Andrew by-five reasons

coepit ostendere Christum voluntarie passum fuisse. Scilicet
began to-show Christ voluntarily suffered to-have namely
ex eo quod passionem suam praevidit et discipulis futuram
from this that passion his he-foresaw and to-the-disciples future
praedixit; ecce, inquiens, ascendimus Hierosolyma etc. Et
foretold behold saying we-go-up to-Jerusalem etc. and
ex eo quod Petro eum ab hoc avertere cupienti dure
from this that at-Peter him from this to-turn-away desiring harshly
indignatus fuit dicens: vade post me Satana etc. et ex
indignant he-was saying go behind me Satan etc. and from
eo quod utriusque scilicet patiendi et resurgendi se
this that of-both namely of-suffering and of-rising-again himself
potestatem habere manifestavit dicens: potestatem habeo
the-power to-have he-showed saying the-power I-have
ponendi animam meam et iterum sumendi eam. Et ex
of-laying-down soul my and again of-taking-up it and from
eo quod proditorem praecognovit, cum panem intinctum
this that the-betrayer he-foreknew when the-bread dipped
ei dedit, nec tamen vitavit. Et ex eo, quod locum,
to-him he-gave nor yet he-avoided(-him) and from this that the-place
in quo proditorem venturum sciebat, elegit et his
in which the-betrayer to-be-about-to-come he-knew he-chose and at-these
omnibus se interfuisse asseruit. Addit Andreas, quod
all-things himself to-have-been-present he-asserted adds Andrew that
mysterium crucis magnum esset. Cui Aegeas: mysterium
the-mystery of-the-cross great was to-whom Aegeas a-mystery
dici non potest, sed supplicium. Verumtamen ubi mihi
to-be-called not can but a-punishment nevertheless when me
non obtemperaveris, ipsum mysterium te faciam experiri.
not you-will-have-obeyed the-very mystery you I-shall-make to-experience
Cui Andreas: si crucis patibulum expavescerem, crucis
to-whom Andrew if of-the-cross the-gibbet I-dreaded of-the-cross

gloriam non praedicarem. Audire a te volo mysterium
the-glory not I-would-preach to-hear from you I-wish the-mystery
crucis, si forte credas ipsum agnitum colas ut
of-the-cross if perhaps you-should-believe it acknowledged you-may-worship that
salveris. Tunc coepit ei mysterium redemtionis pandere
you-may-be-saved then he-began to-him the-mystery of-redemption to-lay-open
et quam congruum et necessarium fuerit, quinque rationibus
and how fitting and necessary it-was by-five reasons
persuadere. Prima ratio est, quod quia primus homo per
to-persuade the-first reason is that because the-first man through
lignum mortem suscitavit, congruum fuit, ut secundus
wood death roused fitting it-was that the-second
eam per lignum pelleret patiendo. Secunda quod quia
it through wood should-drive-out by-suffering the-second that because
de immaculata terra factus fuerat praevaricator, congruum
from immaculate earth made had-been the-transgressor fitting
fuit, ut de immaculata nasceretur virgine reconciliator.
it-was that from an-immaculate should-be-born virgin the-reconciler
Tertia quod quia Adam ad cibum vetitum incontinenter
the-third that because Adam to food forbidden incontinently
manus extenderat, congruum fuit, ut secundus Adam in
hands had-stretched-out fitting it-was that the-second Adam on
cruce immaculatas manus extenderet. Quarta quod quia
the-cross immaculate hands should-stretch-out the-fourth that because
Adam cibum suavem vetitum gustaverat, congruum fuit ad
Adam food sweet forbidden had-tasted fitting it-was to
hoc, quod contrarium pelleretur contrario, ut Christus
this that contrary might-be-driven-out by-contrary that Christ
esca fellea cibaretur. Quinta quia ad hoc quod Christus
with-food of-gall should-be-fed the-fifth because to this that Christ
nobis suam immortalitatem conferret, congruum fuit, ut
to-us his immortality might-confer fitting it-was that

nostram sibi mortalitatem assumeret. Nisi enim Deus
our to-himself mortality he-should-assume unless for God
factus fuisset mortalis, homo non fieret immortalis.
made had-been mortal man not would-become immortal
Tunc Aegeas dixit: haec vana tuis narra et
then Aegeas said these vain-things to-your-own-people tell and
mihi obtempera diisque omnipotentibus sacrifica. Cui
me obey and-to-the-gods almighty sacrifice to-whom
Andreas: omnipotenti Deo agnum immaculatum quotidie
Andrew to-almighty God a-lamb immaculate daily
offero, qui postquam a toto populo comestus fuerit,
I-offer who after by the-whole people eaten he-has-been
vivus et integer perseverat. Aegea, quomodo hoc fieret,
living and whole remains Aegeas how this could-happen
requirente, dixit Andreas: ut formam discipuli assumeret.
asking said Andrew that the-form of-a-disciple he-should-take
Cui Aegeas: ego cum tormentis a te exigam rei
to-whom Aegeas I with tortures from you shall-demand of-the-matter
notitiam. Iratusque jussit eum in carcere recludi. Mane
the-knowledge and-angered he-ordered him in prison to-be-shut-up morning
facto tribunali sistitur et ad sacrificia ydolorum iterum
made at-the-tribunal he-is-set and to the-sacrifices of-the-idols again
invitare coepit dicens: nisi mihi obtemperaveris, in ipsam,
to-invite he-began saying unless me you-will-have-obeyed on the-very
quam laudasti, crucem faciam te suspendi. Cumque
which you-have-praised cross I-shall-make you to-be-hanged and-when
ei multa supplicia minaretur, respondit: quidquid tibi
to-him many punishments he-threatened he-answered whatever to-you
videtur in suppliciis majus excogita; tanto enim regi
seems in punishments greater devise by-so-much for to-king
meo ero acceptior, quanto fuero pro nomine ejus
my I-shall-be more-acceptable by-how-much I-shall-have-been for name his

in tormentis constantior. Tunc jussit eum a viginti uno
in torments more-steadfast then he-ordered him by twenty one
hominibus caedi et caesum manibus et pedibus cruci
men to-be-beaten and beaten by-hands and feet to-the-cross
alligari ut sic longiorem reciperet cruciatum. Cumque
to-be-bound that thus longer he-might-receive torment and-when
duceretur ad crucem, factus est concursus populorum
he-was-being-led to the-cross made was a-concourse of-peoples
dicentium: innocens sanguis ejus sine causa damnatur. Quos
saying innocent blood his without cause is-condemned whom
tamen rogavit apostolus, ne suum martirium impedirent.
yet asked the-apostle lest his martyrdom they-should-hinder
Videns autem Andreas a longe crucem salutavit eam dicens:
seeing moreover Andrew from afar the-cross saluted it saying
salve crux, quae in corpore Christi dedicata es et ex
hail O-cross which in the-body of-Christ dedicated you-are and from
membris ejus tanquam margaritis ornata. Antequam in te
the-limbs his as with-pearls adorned before on you
adscenderet dominus, timorem terrenum habuisti: modo vero
mounted the-Lord fear earthly you-had now but
amorem coelestem obtinens pro voto susciperis. Securus
love heavenly holding according-to wish you-are-taken-up secure
igitur et gaudens venio ad te, ut tu exsultans suscipias
therefore and rejoicing I-come to you that you exulting may-take-up
me discipulum ejus, qui pependit in te: quia amator tuus
me the-disciple of-him who hung on you because lover your
semper fui et desideravi amplecti te. O bona crux, quae
always I-have-been and have-desired to-embrace you O good cross which
decorem et pulchritudinem de membris domini suscepisti.
comeliness and beauty from the-limbs of-the-Lord have-received
Diu desiderata, sollicite amata, sine intermissione quaesita,
long desired anxiously loved without ceasing sought

aliquando concupiscenti animo praeparata. Accipe me ab
once to-a-longing mind prepared take me from
hominibus et redde me magistro meo, ut per te me
men and restore me to-master my that through you me
accipiat, qui per te me redemit. Et haec dicens se
he-may-receive who through you me redeemed and these-things saying himself
exuit et vestimenta carnificibus tradidit sicque eum in
he-stripped and the-garments to-the-executioners handed and-so him on
crucem, ut jussum fuerat, suspenderunt. In qua biduo
the-cross as ordered it-had-been they-hung on which for-two-days
vivens viginti millia hominum adstantium praedicavit. Tunc
living twenty thousand of-men standing-by he-preached then
minitante turba Aegeae mortem et dicente, virum sanctum
threatening the-crowd to-Aegeas death and saying the-man holy
mansuetum et pium non debere ita pati, venit ut ipsum
gentle and pious not to-be-obliged thus to-suffer he-came that him
deponeret. Quem videns Andreas dixit: quid tu ad nos
he-might-take-down whom seeing Andrew said why you to us
venisti, Aegea, si pro poenitentia, ipsam consequeris, si autem
have-come O-Aegeas if for penance it you-will-obtain if moreover
ut me deponas, scias, quod ego vivus de cruce non
that me you-may-take-down know that I alive from the-cross not
descendam. Jam enim video regem meum, qui me exspectat.
shall-come-down now for I-see king my who me awaits
Et cum vellent eum solvere, nullo modo poterant ad eum
and when they-wished him to-loose in-no way they-could to him
pertingere, quia statim eorum brachia stupida reddebantur.
to-reach because at-once their arms numb were-rendered
Videns autem Andreas, quod plebs volebat eum deponere,
seeing moreover Andrew that the-people wished him to-take-down
hanc orationem in cruce fecit, ut dicit Augustinus in libro
this prayer on the-cross he-made as says Augustine in the-book

de poenitentia. Ne me permittas domine descendere vivum,
on penance not me permit O-lord to-come-down alive
sed tempus est, ut commendes terrae corpus meum: tamdiu
but time it-is that you-commend to-the-earth body my so-long
enim portavi jam, tamdiu super commendatum vigilavi
for I-have-carried now so-long over the-thing-entrusted I-have-watched
et laboravi, quod vellem jam ab ipsa obedientia liberari
and labored that I-would-wish now from the-very obedience to-be-freed
et isto gravissimo indumento spoliari. Recordor quantum
and of-this most-heavy garment to-be-stripped I-recall how-much
in portando onerosum, in domando superbum, in fovendo
in carrying burdensome in taming proud in cherishing
infirmum, in coercendo laetum laboravi. Scis, domine,
weak in restraining joyful I-labored you-know O-lord
quoties a puritate contemplationis retrahere me contendebat,
how-often from the-purity of-contemplation to-draw-back me it-strove
quoties a dilectissimae quietis suae somno me excitare
how-often from of-most-beloved rest its the-sleep me to-rouse
obtendebat, quantum et quoties dolorem ingerebat. Qui
it-strove how-much and how-often pain it-brought-upon(-me) who
igitur tamdiu, ut potui, pater benignissime pugnanti
therefore so-long as I-could O-father most-kind against-it-fighting
restiti et tua ope superavi. A te justo remuneratore et
have-resisted and by-your help overcome from you just rewarder and
pio posco, ne mihi id ultra commendes: sed depositum
pious I-ask that-not to-me it further you-commend but the-deposit
reddo. Commenda alii nec me illo ultra impedias, et
I-return commend(-it) to-another nor me by-it further hinder and
resurrecturum servet et reddat, ut ipsum quoque
about-to-rise-again may-he-keep(-it) and restore(-it) that the-very also
meritum sui laboris recipias. Terrae id commenda, ut me
the-merit of-its labor you-may-receive to-the-earth it commend that me

amplius vigilare non oporteat et libere ad te fontem vitae
more to-watch not it-may-behoove and freely to you the-fountain of-life
indeficientis gaudii tendere anxiantem non retrahat nec
of-unfailing joy to-strive anxious not it-may-draw-back nor
impediat. Haec Augustinus. His dictis splendor nimius de
hinder these-things Augustine these said a-splendor very-great from
coelo veniens dimidia hora eum circumdedit, ita ut nullus
heaven coming for-half an-hour him surrounded so that no-one
eum videre posset, et abscedente lumine simul cum ipso
him to-see could and departing the-light together with the-very
lumine spiritum tradidit. Maximilla vero uxor Aegeae tulit
light the-spirit he-gave-up Maximilla but wife of-Aegeas took
corpus Apostoli sancti et honorifice sepelivit, Aegeas vero
the-body of-the-Apostle holy and honorably buried(-it) Aegeas but
antequam domum suam rediisset, arreptus a daemone in
before home his he-had-returned seized by a-demon on
via coram omnibus expiravit. Ajunt quoque de sepulchro
the-way before all expired they-say also from the-tomb
sancto Andreae mannam in modum farinae et oleum cum
of-Saint Andrew manna in manner of-flour and oil with
odore emanare, a quo, quae sit anni futuri fertilitas,
fragrance to-flow-out from which what may-be of-the-year coming the-fertility
incolis regionis ostenditur. Nam si exiguum profluit,
to-the-inhabitants of-the-region is-shown for if scantily it-flows-forth
exiguum terra exhibet fructum, si copiose, copiosum. Hoc
scanty the-earth yields fruit if copiously copious this
forte antiquitus verum fuit, sed modo ejus corpus apud
perhaps of-old true was but now his body among
Constantinopolitanos translatum esse perhibetur.
the-Constantinopolitans translated to-have-been is-said

Episcopus quidam religiosam habens vitam beatum
a-bishop certain religious having a-life blessed
Andream inter caeteros sanctos in veneratione habebat,
Andrew among the-other saints in veneration held
ita quod in cunctis suis operibus hunc semper titulum
so that in all his works this always title
praeponebat: ad honorem Dei et beati Andreae. Invidens
he-set-before to the-honor of-God and of-blessed Andrew envying
igitur viro sancto, hostis antiquus, ad eum decipiendum
therefore the-man holy the-enemy ancient to him to-deceive
tota se calliditate contulit seque in formam mulieris
with-whole himself cunning betook and-himself into the-form of-a-woman
pulcherrimae transformavit. Venit igitur ad palatium episcopi
most-beautiful transformed came therefore to the-palace of-the-bishop
asserens se velle confiteri eidem. Mandat episcopus, ut
asserting herself to-wish to-confess to-him orders the-bishop that
suo poenitentiali confiteatur, cui plenitudinem tradiderat
to-his penitentiary she-should-confess to-whom the-fullness he-had-handed
potestatis. Renuntiat illa, quod nulli hominum nisi sibi
of-power answers she that to-no-one of-men except to-him
secreta suae conscientiae revelet, sicque convictus episcopus
the-secrets of-her conscience she-would-reveal and-so won-over the-bishop
eam ad se venire praecepit. Cui illa: obsecro domine
her to himself to-come ordered to-whom she I-beseech O-lord
miserere mei, ego vero in annis puellaribus, ut cernitis,
have-mercy on-me I indeed in years girlish as you-see
constituta et a pueritia delicate nutrita, nec non et
placed and from childhood delicately nourished nor not also
regia stirpe progenita huc in peregrino habitu sola veni.
from-royal stock born here in pilgrim dress alone have-come
Nam pater meus rex, itaque valde potens cuidam magno
for father my a-king and-so very powerful to-a-certain great

principi me volebat in conjugium sociare, cui respondi:
prince me wished in marriage to-join to-whom I-answered
omnem torum abominor maritalem, quia virginitatem meam
every bed I-abhor marital because virginity my
Christo in perpetuum dedicavi et ideo nunquam possem
to-Christ for ever I-have-dedicated and therefore never I-could
in carnalem copulam consentire. Denique sic artata quod
to carnal union to-consent at-length so constrained that
oportebat me aut ejus voluntati obedire aut terrae diversa
it-behooved me either his to-will to-obey or of-the-earth diverse
subire supplicia latenter fugam inii, magis eligens
to-undergo punishments secretly flight I-entered-upon rather choosing
exulare quam sponso meo fidem infringere. Audiens vero
to-be-exiled than to-bridegroom my faith to-break hearing but
vestrae sanctitatis praeconium sub alas vestrae protectionis
of-your sanctity the-praise under the-wings of-your protection
confugi, sperans me apud vos locum reperire quietis, ubi
I-have-fled hoping myself with you a-place to-find of-quiet where
possim contemplationis carpere secreta silentia praesentisque
I-may of-contemplation to-pluck the-secret silences and-of-the-present
vitae vitare naufragia et perturbationem mundi fugere
life to-avoid the-shipwrecks and the-disturbance of-the-world to-flee
perstrepentis. Admirans in ea episcopus nobilitatem generis,
resounding admiring in her the-bishop the-nobility of-birth
pulchritudinem corporis, tam immensum fervorem et tantae
the-beauty of-body so immense fervor and of-so-great
eloquentiae venustatem placita et benigna voce respondit:
eloquence the-charm pleasing and kind voice answered
esto secura, filia, ne formides, quia ille, ob cujus
be secure O-daughter do-not fear because he on-account-of whose
amorem te et tuos et tua tam viriliter contemsisti,
love you and yours and your-things so manfully have-despised

tibi ob hoc et in praesenti cumulum gratiae et in
to-you for this both in the-present a-heap of-grace and in
futuro plenitudinem gloriae largietur. Sed et ego servus
the-future the-fullness of-glory will-bestow but also I servant
ejus me et mea tibi offero, eligasque tibi, ubi
his myself and my-things to-you offer and-may-you-choose for-yourself where
placuerit, mansionem: volo autem hodie mecum prandere
it-will-have-pleased a-dwelling I-wish moreover today with-me to-dine
debeas. Cui illa: noli inquit, pater, noli de hac re
you-ought to-whom she do-not she-says O-father do-not about this matter
me rogare, ne forte ex hoc aliqua mali suspicio perveniat
me ask lest perhaps from this some of-evil suspicion may-arise
et nitor famae vestrae denigrationem aliquam patiatur.
and the-brightness of-fame your blackening some may-suffer
Ad quam episcopus dixit: plures erimus et non soli. Et
to whom the-bishop said more we-shall-be and not alone and
ideo nullum mali suspicionis scrupulum in aliquo poterit
therefore no of-evil of-suspicion scruple in any-one will-be-able
generari. Venientes itaque ad mensam episcopus et illa ex
to-be-generated coming and-so to the-table the-bishop and she from
opposito consederunt caeteris residentibus hinc et inde.
opposite sat-down the-others sitting on-this-side and on-that
Intendit in eam crebro episcopus ejusque faciem non desinit
gazes on her often the-bishop and-her face not ceases
intueri et pulchritudinem admirari. Sicque dum oculus
to-look-upon and the-beauty to-admire and-so while the-eye
figitur, animus sanciatur, et dum ejus faciem non desinit
is-fixed the-mind is-wounded and while her face not he-ceases
intueri, antiquus hostis cor ejus gravi jaculo vulneravit.
to-look-upon the-ancient enemy heart his with-heavy dart wounded
Perpendit hoc ipse dyabolus et pulchritudinem suam coepit
perceives this the-very devil and beauty her began

magis ac magis augere jamque episcopus proximus erat
more and more to-increase and-now the-bishop nearest was
consensui, ut eam de illicito opere attentaret, quando
to-consent that her concerning unlawful work he-should-attempt when
possibilitas se offerret, tunc subito quidam peregrinus venit
the-opportunity itself should-offer then suddenly a-certain pilgrim came
ad ostium crebris ictibus pulsans et magnis clamoribus
to the-door with-frequent blows knocking and with-great shouts
postulans sibi aperiri, cumque aperire nollent et ille
demanding for-himself to-be-opened and-when to-open they-did-not-wish and he
magnis clamoribus et ictibus nimis iis fieret importunus,
with-great shouts and blows exceedingly to-them became troublesome
interrogat episcopus mulierem, si ingressum illius peregrini
asks the-bishop the-woman whether the-entrance of-that pilgrim
hominis acceptaret? Cui illa dixit: proponatur sibi aliqua
man she-would-accept to-whom she said let-be-put to-him some
quaestio gravis, quam si enodare sciverit, admittatur,
question heavy which if to-unravel he-will-have-known let-him-be-admitted
si autem nescierit, tamquam inscius et indignus
if moreover he-will-not-have-known as ignorant and unworthy
ab episcopi praesentia repellatur. Favent ejus omnes
from of-the-bishop the-presence let-him-be-driven-back favor her all
sententiae et quis sufficiens esset hanc quaestionem
opinion and who sufficient would-be this question
proponere sciscitantur. Cumque nullus inveniretur, episcopus
to-put they-inquire and-when no-one was-found the-bishop
dixit: quis enim nostrum ad hoc tam sufficiens est, quam
said who for of-us to this so sufficient is as
vos o domina, quae caeteros nos et eloquentia praeceditis
you O lady who the-rest us both in-eloquence surpass
et sapientia nobis omnibus amplius rutilatis. Vos igitur
and in-wisdom than-us all more-fully shine you therefore

hanc proponite quaestionem. Tunc illa dixit: interrogetur,
this put question then she said let-it-be-asked
quod est majus mirabile, quod Deus unquam in parva
what is greater marvel that God ever in a-small
re fecerit. Interrogatus de hoc peregrinus per nuntium
thing has-made asked about this the-pilgrim through the-messenger
dixit: diversitas et excellentia facierum: inter tot enim
said the-diversity and excellence of-faces among so-many for
homines, qui fuerunt ab initio mundi et usque
men who have-been from the-beginning of-the-world and all-the-way
in finem futuri sunt, duo reperiri non possent, quorum
to the-end about-to-be are two to-be-found not could of-whom
facies per omnia similes sint vel essent, et in ipsa
the-faces in all-things alike may-be or were and in the-very
quoque tam minima facie omnes sensus corporis Deus
also so least face all the-senses of-the-body God
collocavit. Audientes omnes ejus responsionem admirantes
placed hearing all his answer marveling
dixerunt: vera et optima est solutio quaestionis. Tunc
said true and best is the-solution of-the-question then
mulier ait: proponatur sibi secunda quaestio gravior, in
the-woman says let-be-put to-him a-second question heavier in
qua melius possumus sapientiam ejus experiri: quaeratur ab
which better we-can wisdom his to-test let-it-be-asked of
eo, ubi terra sit altior omni coelo. Percunctatus de
him where the-earth may-be higher than-all heaven questioned about
hoc peregrinus respondit: in coelo empyreo, ubi residet
this the-pilgrim answered in heaven the-empyrean where resides
corpus Christi. Corpus enim Christi, quod est altius omni
the-body of-Christ the-body for of-Christ which is higher than-all
coelo, est de nostra carne formatum: porro caro nostra
heaven is from our flesh formed moreover flesh our

quaedam terrea substantia est; cum ergo corpus Christi
a-certain earthy substance is since therefore the-body of-Christ
super omnes coelos sit et de nostra carne originem duxerit,
above all heavens is and from our flesh origin has-drawn
caro autem nostra de terra sit condita, constat, quod
the-flesh moreover our from earth is founded it-is-agreed that
ubi corpus Christi residet, ibi procul dubio terra altior
where the-body of-Christ resides there without doubt earth higher
coelo manet. Refert nuntius, quod responderat peregrinus,
than-heaven remains reports the-messenger what had-answered the-pilgrim
et ecce omnes responsionem ejus mirabiliter approbant et
and behold all answer his marvelously approve and
magnifice sapientiam ejus laudant. Tunc illa iterum dixit:
magnificently wisdom his praise then she again said
fiet ei tertia quaestio gravissima et occulta et ad
there-will-be-put to-him a-third question most-heavy and hidden and to
solvendum difficilis et obscura, ut sic ejus sapientia tertio
solve difficult and obscure that thus his wisdom a-third-time
comprobetur et dignus sit, ut ad mensam episcopi
may-be-proved and worthy he-may-be that to the-table of-the-bishop
merito admittatur. Quaeratur ab eo, quanti spatii sit
deservedly he-may-be-admitted let-it-be-asked of him of-how-great distance it-is
a terra usque in coelum. Requisitus de hoc peregrinus
from earth all-the-way to heaven asked about this the-pilgrim
nuntio dixit: vade ad eum, qui te misit ad me et de
to-the-messenger said go to him who you sent to me and about
hoc diligenter percunctare; ipse enim melius me hoc novit
this diligently inquire he for better than-me this knows
et ideo tibi de hoc melius respondebit, nam ipse illud
and therefore to-you about this better will-answer for he that
spatium mensuravit, quando de coelo in abyssum cecidit,
distance measured when from heaven into the-abyss he-fell

ego autem de coelo nunquam cecidi et illud spatium
I moreover from heaven never fell and that distance
nunquam mensuravi: non enim est mulier, sed dyabolus, qui
never measured not for (she)-is a-woman but the-devil who
se posuit in similitudinem mulieris. Audiens hoc nuntius
himself has-put into the-likeness of-a-woman hearing this the-messenger
vehementer expavit et ea, quae audierat, coram omnibus
violently was-terrified and the-things which he-had-heard before all
recitavit. Mirantibus itaque omnibus et stupentibus, antiquus
recited marveling and-so all and astounded the-ancient
hostis de medio eorum evanuit. Episcopus autem rediens
enemy from the-midst of-them vanished the-bishop moreover returning
ad se redarguit amare semet ipsum et de perpetrata
to himself reproved bitterly him himself and for the-perpetrated
culpa veniam lamentabiliter precabatur, misitque nuntium, ut
fault pardon lamentably begged and-sent a-messenger that
peregrinus introduceretur, sed nequaquam amplius invenitur.
the-pilgrim should-be-brought-in but by-no-means any-more he-is-found
Tunc episcopus populum convocavit et iis evidenter
then the-bishop the-people called-together and to-them plainly
exposuit ordinem gestae rei praecepitque, ut omnes jejuniis
set-forth the-order of-the-done thing and-commanded that all in-fasts
et orationibus insisterent, si forte dominus revelare alicui
and prayers should-persist if perhaps the-Lord to-reveal to-someone
dignaretur, quisnam ille peregrinus fuerit, qui eum a tanto
should-deign who that pilgrim had-been who him from so-great
periculo liberavit. Revelatum autem est illa nocte episcopo,
danger freed revealed moreover it-was that night to-the-bishop
quod beatus Andreas fuerit, qui pro liberatione ipsius
that blessed Andrew it-had-been who for the-freeing of-him
se posuerit in habitu peregrini. Coepit igitur episcopus in
himself had-put in the-dress of-a-pilgrim began therefore the-bishop in

devotione Sancti Andreae magnifice crescere ac eum exinde
devotion of-Saint Andrew magnificently to-grow and him thenceforth
in reverentia plus habere.
in reverence more to-hold

Cum praepositus cujusdam civitatis agrum Sancti Andreae
when the-governor of-a-certain city the-field of-Saint Andrew
abstulisset et ob hoc gravissimis febribus orante episcopo
had-taken-away and for this by-most-heavy fevers praying the-bishop
fuerit correptus, ille episcopum rogavit, ut pro se oraret,
had-been seized he the-bishop asked that for him he-should-pray
et agrum sibi redderet, sed cum orante episcopo
and the-field to-him he-would-return but when praying the-bishop
sanitatem recepisset, agrum iterum usurpavit. Tunc episcopus
health he-had-recovered the-field again he-usurped then the-bishop
orationi se dedit et omnes lampades ecclesiae fregit
to-prayer himself gave and all the-lamps of-the-church broke
dicens: hoc lumen non accendetur, donec dominus se de
saying this light not will-be-lit until the-Lord himself on
suo inimico vindicet et ecclesia, quod amisit, recuperet. Et
his enemy avenge and the-church what it-lost recover and
ecce praepositus gravissimis iterum febribus laboravit misitque
behold the-governor with-most-heavy again fevers labored and-sent
nuntios episcopo, ut pro se oraret, et agrum suum et
messengers to-the-bishop that for him he-should-pray and the-field his and
alium sibi similem redderet. Cui cum episcopus semper
another to-it like he-would-return to-whom when the-bishop always
responderet: jam oravi et exaudivit me Deus, ipse
answered already I-have-prayed and has-heard me God he
ad eum se portari fecit et ut ecclesiam intraret ad
to him himself to-be-carried caused and that the-church he-should-enter for

orandum, coegit. Episcopus dum ecclesiam ingreditur,
praying compelled(-him) the-bishop while the-church he-enters
subito moritur et ager ecclesiae restituitur.
suddenly dies and the-field to-the-church is-restored

De sancto Nicolao

III · SAINT NICHOLAS

Nicholas means victory of the people. On his first day he stands in his bath; later he saves three poor girls from prostitution with gold thrown in by night. Named bishop of Myra by a voice in the night, he calms a storm, feeds the province from a grain fleet, unmasks Diana's burning oil, and rescues three soldiers from the sword and three princes condemned by Constantine. Oil flows from his tomb; his bones go to Bari. Then: a lying debtor's staff, a Jew's beaten image, a strangled boy, a drowned son, and a captive.

Nicolaus dicitur a nicos, quod est victoria, et laos, quod est
Nicholas is-called from nicos which is victory and laos which is
populus, id est Nicolaus, quasi victoria populi i. e. vitiorum
people that is Nicholas as-if victory of-the-people that is of-the-vices
quae et popularia et vilia sunt; vel victoria proprie, quia
which both popular and vile are or victory properly because
multos populos vita et doctrina docuit vitia et peccata vincere.
many peoples by-life and teaching he-taught vices and sins to-conquer
Vel Nicolaus dicitur a nicos, quod est victoria et laus, quasi
or Nicholas is-called from nicos which is victory and laus as-if
victoriosa laus; vel a nitor et laos, quod est populus, quasi
victorious praise or from nitor and laos which is people as-if
nitor populi. Habuit enim in se ea, quae nitorem
brightness of-the-people he-had for in himself those-things which brightness
et munditiam faciunt. Nam secundum Ambrosium mundat
and cleanness make for according-to Ambrose cleanses

sermo divinus, mundat vera confessio, mundat sancta cogitatio,
speech divine cleanses true confession cleanses holy thought
mundat bona operatio. Ejus legendam doctores Argolici
cleanses good working his legend the-doctors Argive
conscripserunt. Est autem Argos secundum Ysidorum civitas
wrote-down is moreover Argos according-to Isidore a-city
Graeciae, unde Argolici Graeci vocantur. Alibi quoque legitur,
of-Greece whence Argives the-Greeks are-called elsewhere also it-is-read
quod Methodius patriarcha eam Graece conscripsit, quam
that Methodius the-patriarch it in-Greek wrote-down which
Johannes diaconus in latinum transtulit et plura addidit.
John the-deacon into Latin translated and many-things added

Nicolaus civis Paterae urbis ex divitibus et sanctis
Nicholas a-citizen of-Patara city from rich and holy
parentibus originem duxit. Pater ejus Epiphanes, mater vero
parents origin drew father his Epiphanes mother but
Johanna dicta est. Quem cum primaevo juventutis suae flore
Johanna called was whom when in-the-first of-youth their flower
parentes genuissent, deinceps caelibem vitam duxerunt. Hic
the-parents had-begotten thereafter a-celibate life they-led he
prima die dum balneararetur, erectus stetit in pelvi. Insuper
on-the-first day while he-was-being-bathed upright stood in the-basin moreover
quarta et sexta feria tantum semel sugebat ubera. Factus
on-the-fourth and sixth day only once he-sucked the-breasts become
autem juvenis aliorum devitans lascivias ecclesiarum potius
moreover a-young-man of-others shunning the-wantonness of-churches rather
terebat limina et quidquid ibi de sacra scriptura intelligere
he-wore the-thresholds and whatever there of sacred scripture to-understand
poterat, memoriter retinebat. Parentibus vero suis defunctis
he-could by-memory retained parents but his dead
cogitare coepit, qualiter tantam divitiarum copiam non ad
to-consider he-began how so-great of-riches abundance not to

laudem humanam sed ad Dei gloriam dispensaret. Tunc
praise human but to of-God the-glory he-might-dispense then
quidam contermineus suus satis nobilis tres filias virgines
a-certain neighbor his fairly noble three daughters virgins
ob inopiam prostituere cogitur, ut sic infami eorum
on-account-of want to-prostitute is-driven that thus by-infamous their
commercio aleretur. Quod ubi sanctus comperit, scelus
trade he-might-be-fed which when the-saint learned the-crime
abhorruit et massam auri panno involutam in domum ejus
he-abhorred and a-mass of-gold in-cloth wrapped into the-house his
per fenestram nocte clam jecit et clam recessit. Mane
through the-window by-night secretly threw and secretly withdrew in-the-morning
autem surgens homo massam auri reperit et Deo gratiam
moreover rising the-man the-mass of-gold found and to-God thanks
agens primogenitae nuptias celebravit. Non multo post
giving of-the-first-born the-wedding celebrated not much after
tempore Dei famulus simile peregit opus. Quod rursus
time of-God the-servant a-like accomplished work which again
ille reperiens et in laudes immensas prorumpens de caetero
he finding and into praises immense bursting-forth for the-rest
vigilare proposuit, ut sciret, quis esset, qui suae inopiae
to-keep-watch resolved that he-might-know who it-was who his want
subvenisset. Post paucos etiam dies duplicatam auri massam
had-relieved after a-few also days a-doubled of-gold mass
in domum projecit, ad cujus sonitum ille excitatur et
into the-house he-threw at whose sound he is-roused and
Nicolaum fugientem insequitur talique voce alloquitur: siste
Nicholas fleeing pursues and-with-such a-voice addresses stay
gradum teque aspectui ne subtrahas meo, sicque accurrens
step and-yourself from-sight do-not withdraw my and-so running-up
velocius Nicolaum hunc esse cognovit; mox humi
more-swiftly Nicholas him to-be he-recognized at-once on-the-ground

prostratus osculari volebat pedes ejus, quod ille refutans ab
prostrate to-kiss he-wished the-feet his which he refusing from
eo exegit, ne eum quamdiu viveret, publicaret.
him demanded that-not him as-long-as he-lived he-should-make-known

Post hoc Mireae civitatis defuncto episcopo convenerunt
after this of-Myra the-city dead the-bishop came-together
episcopi, illi ecclesiae de episcopo provisuri. Aderat
the-bishops for-that church about a-bishop about-to-provide was-present
autem inter eos quidam magnae auctoritatis episcopus, ad
moreover among them a-certain of-great authority bishop on
cujus electionem omnium sententia dependebat. Cum igitur
whose choice of-all the-opinion depended when therefore
cunctos jejuniis et orationibus insistere monuisset, nocte illa
all in-fasts and prayers to-persist he-had-warned night that
vocem audivit dicentem sibi, ut hora matutina fores
a-voice he-heard saying to-him that at-the-hour of-matins the-doors
ecclesiae observaret et quem primum ad ecclesiam, cujus
of-the-church he-should-watch and whom first to the-church whose
etiam nomen esset Nicolaus, venire conspiceret, ipsum
also the-name should-be Nicholas to-come he-should-see him
in episcopum consecraret. Hoc ergo aliis revelans
as bishop he-should-consecrate this therefore to-the-other revealing
episcopis admonuit, ut omnes orationibus insisterent et
bishops he-warned that all in-prayers should-persist and
ipse pro foribus excubaret. Mirum in modum in hora
he before the-doors would-keep-watch wonderful in manner at the-hour
matutinali quasi a Deo missus ante omnes se agebat
of-matins as-if by God sent before all himself brought
Nicolaus, quem apprehendens episcopus dixit ei: quod
Nicholas whom seizing the-bishop said to-him what
tibi nomen est? Ille ut erat columbina simplicitate plenus,
to-you name is he as he-was with-dovelike simplicity full

inclinato capite: Nicolaus, inquit, vestrae sanctitatis servus.
with-bowed head Nicholas he-says of-your holiness the-servant
Quem in ecclesiam ducentes licet plurimum renitentem
whom into the-church leading although very-much resisting
in cathedram collocarunt. Ipse autem eandem, quam prius,
on the-throne they-placed he moreover the-same as before
humilitatem et morum gravitatem in omnibus sectabatur, in
humility and of-manners gravity in all-things followed in
oratione pervigilabat, corpus macerabat, mulierum consortia
prayer he-kept-vigil the-body he-wasted of-women the-company
fugiebat, humilis erat in omnes suspiciendo, efficax in
he-fled humble he-was towards all in-looking-up-to effective in
loquendo, alacer in exhortando, severus in corripiendo.
speaking eager in exhorting severe in reproving

Fertur quoque, sicut legitur in Cronica quadam,
it-is-related also as it-is-read in a-Chronicle certain
Nicolaum Nicaeno interfuisse concilio. Quadam autem
Nicholas at-the-Nicene to-have-been-present council on-a-certain moreover
die dum quidam nautae periclitarentur, ita cum lacrimis
day while certain sailors were-in-danger thus with tears
oraverunt: Nicolae famule Dei, si vera sunt, quae
they-prayed O-Nicholas servant of-God if true are the-things-which
de te audimus, nunc ea experiamur. Mox quidam in
about you we-hear now them let-us-experience at-once one in
ejus similitudinem apparuit dicens: ecce assum! vocastis
his likeness appeared saying behold I-am-here you-called
enim me. Et coepit eos in antennis et rudentibus aliisque
for me and began them with the-yards and ropes and-other
juvare navis armamentis; statimque cessavit tempestas. Cum
to-help of-the-ship tackle and-at-once ceased the-storm when
autem ad ejus ecclesiam venissent, quem nunquam ante
moreover to his church they-had-come him-whom never before

viderant, sine indice cognoverunt. Tunc Deo et sibi
they-had-seen without one-pointing-out they-recognized then to-God and to-him
de liberatione gratias egerunt, quod ille divinae misericordiae
for the-deliverance thanks they-gave which he to-divine mercy
et eorum fidei, non suis meritis attribuere docuit.
and their faith not to-his merits to-attribute taught

Quodam tempore totam provinciam Sancti Nicolai fames
at-a-certain time the-whole province of-Saint Nicholas a-famine
valida perculit, ita ut omnibus deficerent alimenta. Audiens
strong struck so that for-all failed foods hearing
autem vir Dei naves onustas tritico portui applicasse, illuc
moreover the-man of-God ships laden with-wheat at-the-port to-have-put-in there
statim proficiscitur rogans nautas, ut saltem in centum modiis
at-once he-sets-out asking the-sailors that at-least with a-hundred measures
per quamlibet navem fame periclitantibus subvenirent. Cui
for each ship by-famine those-endangered they-would-help to-whom
illi: non audemus, pater, quia mensuratum est Alexandriae,
they not we-dare O-father because measured it-was at-Alexandria
oportet in horrea imperatoris nos reddere. Quibus Sanctus
it-behooves into the-granaries of-the-emperor us to-deliver(-it) to-whom the-Saint
dixit: facite nunc, quod dico et vobis in Dei virtute promitto,
said do now what I-say and to-you in of-God the-power I-promise
quod nullam minorationem habebitis apud regium exactorem.
that no lessening you-will-have with the-royal collector
Quod cum fecissent, et eandem mensuram, quam Alexandriae
which when they-had-done and the-same measure which at-Alexandria
acceperant, reddidissent ministris imperatoris, miraculum
they-had-received had-delivered to-the-ministers of-the-emperor the-miracle
referunt et Deum in suo famulo magnifica laude attollunt.
they-report and God in his servant with-magnificent praise extol
Frumentum autem secundum uniuscujusque indigentiam vir
the-grain moreover according-to of-each-one the-need the-man

Dei distribuit, ita ut miraculose duobus annis non tantum
of-God distributed so that miraculously for-two years not only
ad victum sufficeret, sed etiam ad usum seminis abundaret.
for food it-sufficed but also for the-use of-seed abounded
Cum autem regio illa ydolis deservisset, prae caeteris
when moreover region that to-idols had-been-devoted before the-others
nefandae Dyanae simulacrum populus coluerat adeo, ut
of-the-abominable Diana the-image the-people had-worshiped so that
usque ad tempus viri Dei nonnulli rustici praedictae
all-the-way to the-time of-the-man of-God some rustics to-the-aforesaid
religioni exsecrabili deservirent ac sub quadam arbore
religion execrable were-devoted and under a-certain tree
consecrata Dyanae quosdam ritus gentilium exercerent. Ac
consecrated to-Diana certain rites of-the-gentiles practiced and
vir Dei praedictum ritum de omnibus finibus expulit
the-man of-God the-aforesaid rite from all the-borders drove-out
ipsamque arborem praecidi mandavit. Iratus ex hoc contra
and-the-very tree to-be-cut-down ordered angered by this against
eum hostis antiquus oleum Mydyaton, quod in naturam in
him the-enemy ancient an-oil Mydiaton which against nature in
aqua et lapidibus ardet, confecit seque in formam religiosae
water and stones burns prepared and-himself into the-form of-a-religious
feminae transfigurans quibusdam ad virum Dei navigantibus
woman transfiguring to-certain to the-man of-God sailing
in quadam saginula obviavit sicque affata est eos: mallem
in a-certain little-boat met and-thus addressed she-has them I-would-rather
ad Sanctum Dei venire vobiscum, sed nequeo: rogo ergo vos,
to the-Saint of-God to-come with-you but I-cannot I-ask therefore you
ut hoc oleum ad ejus ecclesiam offeratis et ob mei memoriam
that this oil to his church you-offer and for my memory
exinde aulae ejus parietes liniatis, et statim evanuit. Et ecce
thereafter of-the-hall his the-walls you-smear and at-once vanished and behold

aliam cernunt naviculam cum honestis personis, inter quos erat
another they-see little-ship with honorable persons among whom was
simillimus sancto Nicolao, qui sic ait illis: heu quid mulier
one-most-like to-saint Nicholas who thus says to-them alas what woman
illa locuta est vobis vel quid attulit? Illi autem cuncta per
that spoken has to-you or what did-she-bring they moreover all-things in
ordinem narraverunt. Quibus ille: haec est impudica Dyana,
order related to-whom he this is the-shameless Diana
et ut me verum dicere comprobetis, oleum illud in mare
and that me the-truth to-say you-may-prove oil that into the-sea
projicite. Quibus projicientibus ingens ignis in mari succenditur
throw they throwing a-huge fire in the-sea is-kindled
et contra naturam diutius in mari ardens conspicitur.
and against nature for-a-long-time in the-sea burning is-seen
Venientes igitur ad servum Dei ajebant: vere tu es ille,
coming therefore to the-servant of-God they-said truly you are he
qui nobis in mari apparuisti et a dyaboli insidiis liberasti.
who to-us on the-sea appeared and from of-the-devil the-snares freed(-us)

Per idem tempus cum quaedam gens Romano
through the-same time when a-certain nation against-the-Roman
imperio rebellasset, contra eam imperator tres principes
empire had-rebelled against it the-emperor three princes
Nepotianum, Ursum et Apilionem misit, quos portui
Nepotianus Ursus and Apilio sent whom at-the-port
Adriatico ob ventum contrarium applicatos beatus
Adriatic on-account-of wind contrary landed blessed
Nicolaus ut secum comederent, invitavit, volens ut gentem
Nicholas that with-him they-should-eat invited wishing that people
suam a rapinis compescerent, quas in nundinis exercebant.
their from robberies they-should-restrain which in the-markets they-practiced
Interim dum Sanctus abesset, consul corruptus pecunia
meanwhile while the-Saint was-away the-consul corrupted by-money

tres innocentes milites jussit decollari. Quod ut vir
three innocent soldiers ordered to-be-beheaded which when the-man
sanctus audivit, rogavit principes illos, ut secum illuc
holy heard he-asked princes those that with-him there
usque gradu concito properarent, veniensque ad locum,
all-the-way with-step quickened they-should-hasten and-coming to the-place
ubi decollandi erant, invenit eos poplite flexo et facie
where to-be-beheaded they-were he-found them with-knee bent and with-face
jam velata et spiculatorem ensem super eorum capita
already veiled and the-executioner the-sword over their heads
jam vibrasse. At Nicolaus zelo accensus et in
already to-have-brandished but Nicholas with-zeal kindled both upon
lictorem se audacter ingessit et gladium de ejus manu
the-lictor himself boldly thrust and the-sword from his hand
eminus propulit innocentesque solvens eos incolumes secum
far-off drove and-the-innocent freeing them unharmed with-him
duxit. Illico ad praetorium consulis properat et fores
led at-once to the-praetorium of-the-consul he-hastens and the-doors
clausas vi reserat. Mox illi consul accurrens salutavit
shut by-force unbars at-once to-him the-consul running-up saluted
eum. Aspernens hoc Sanctus dixit: inimice Dei, legis
him spurning this the-Saint said O-enemy of-God of-the-law
praevaricator, qua temeritate praesumsisti tanti conscius
transgressor with-what rashness have-you-presumed of-so-great conscious
sceleris vultum aspicere nostrum? Quem postquam plurimum
a-crime face to-look-upon our whom after very-much
objurgasset, ad preces tamen illorum ducum eum poenitentem
he-had-rebuked at the-prayers yet of-those leaders him penitent
benigne recipit. Recepta igitur benedictione imperiales nuntii
kindly he-receives received therefore the-blessing the-imperial envoys
iter peragunt et impios sine sanguine hostes subdunt
the-journey complete and the-impious without blood enemies subdue

redientesque ab imperatore magnifice sunt recepti. Quidam
and-returning by the-emperor magnificently were received certain
autem eorum felicitatibus invidentes, praefecto imperatoris
moreover their good-fortunes envying to-the-prefect of-the-emperor
prece et pretio suggesserunt, ut eos apud imperatorem de
by-prayer and price suggested that them before the-emperor of
laesae majestatis crimine accusaret. Quod cum imperatori
of-injured majesty the-crime he-should-accuse which when to-the-emperor
suggessisset, ille nimis furore repletus eos incarcerari
he-had-suggested he very-much with-fury filled them to-be-imprisoned
praecepit ac sine aliqua interrogatione illa eos nocte occidi
ordered and without any questioning that them by-night to-be-killed
mandavit. Quod cum a custode didicissent, sciderunt
commanded which when from the-guard they-had-learned they-tore
vestimenta sua et gemere amare coeperunt. Tunc unus
garments their and to-groan bitterly began then one
eorum, scilicet Nepotianus, recolens quod beatus Nicolaus
of-them namely Nepotianus recalling that blessed Nicholas
tres innocentes liberaverat, exhortatus est alios, ut ejus
three innocents had-freed exhorted has the-others that his
patrocinia flagitarent. Quibus orationibus sanctus Nicolaus
patronage they-should-implore at-which prayers saint Nicholas
nocte illa Constantino imperatori apparuit dicens: cur illos
by-night that to-Constantine the-emperor appeared saying why those
principes tam injuste comprehendisti et morti sine crimine
princes so unjustly have-you-seized and to-death without crime
addixisti? Surge velox eosque quantocius dimitti jubeto.
sentenced rise swift and-them as-quickly-as-possible to-be-released order
Si non autem, oro Deum, ut tibi suscitet bellum, in
if not moreover I-pray God that against-you he-may-raise a-war in
quo tu corruas et bestiis cibus fias. Cui imperator:
which you may-fall and for-beasts food may-become to-whom the-emperor

qui es tu, qui hac nocte palatium meum ingressus talia
who are you who on-this night the-palace my having-entered such-things
audes loqui? Cui ille: ego sum Nicolaus Mireae civitatis
dare to-speak to-whom he I am Nicholas of-Myra the-city
episcopus. Sic et praefectum similiter terruit per visum
bishop thus also the-prefect likewise he-terrified through a-vision
dicens: mente et sensu perdite, cur in necem innocentium
saying in-mind and sense O-lost-one why to the-death of-the-innocent
consensisti? Perge cito et eos liberare stude. Si non
have-you-consented go quickly and them to-free strive if not
autem, corpus tuum vermibus scaturiet et domus tua citius
moreover the-body your with-worms will-swarm and house your quite-soon
destruetur. Cui ille: quis es tu, qui nobis tanta
will-be-destroyed to-whom he who are you who to-us so-great-things
minaris? Scito, inquit, me esse Nicolaum Mireae civitatis
threaten know he-says me to-be Nicholas of-Myra the-city
episcopum. Utrisque evigilantibus statim mutuo sua somnia
bishop both awaking at-once to-each-other their dreams
pandunt et pro illis incarceratis continuo mittunt. Quibus
they-lay-open and for those imprisoned immediately they-send to-whom
autem imperator: quas magicas artes nostis, ut tantis
moreover the-emperor what magic arts do-you-know that by-such
nos illudatis somniis? Cui responderunt, se magos
us you-delude dreams to-whom they-answered that-they magicians
non esse nec mortis sententiam meruisse. Tunc imperator:
not to-be nor of-death the-sentence to-have-deserved then the-emperor
nostis, inquit, hominem, cui nomen est Nicolaus? At illi
do-you-know he-says the-man to-whom the-name is Nicholas but they
audito hoc nomine manus extenderunt ad coelum, rogantes
heard this name hands stretched to heaven asking
Deum, ut eos sancti Nicolai meritis a praesenti periculo
God that them of-saint Nicholas by-the-merits from the-present danger

liberaret. Et cum imperator totam vitam ejus et mirabilia
he-would-free and when the-emperor the-whole life his and wonders
ab iis didicisset, dixit iis: ite et Deo gratias agite, qui
from them had-learned said to-them go and to-God thanks give who
vos ejus precibus liberavit. Sed et de nostris eidem afferte
you his by-prayers has-freed but also of our to-him bring
gaudiolis rogantes eum, ut ulterius mihi minas non inferat,
little-gifts asking him that further to-me threats not he-bring
sed pro me et regno meo ad dominum preces fundat.
but for me and kingdom my to the-Lord prayers he-pour-out
Post paucos dies praedicti viri ad Dei famulum se
after a-few days the-aforesaid men to of-God the-servant themselves
prosternunt dicentes: vere famulus Dei es, vere cultor
prostrate saying truly the-servant of-God you-are truly the-worshiper
et amator Christi. Cumque sibi omnia per ordinem
and lover of-Christ and-when to-him all-things in order
retulissent, ille elevatis in coelum manibus immensas Deo
they-had-related he raised to heaven hands immense to-God
laudes retulit ac bene instructos principes ad propria remisit.
praises returned and well instructed the-princes to their-own sent-back
Cum autem dominus vellet eum assumere, rogavit
when moreover the-Lord wished him to-take-up he-asked
dominum, ut angelos suos sibi mitteret, et inclinato capite
the-Lord that angels his to-him he-would-send and with-bowed head
angelos ad se venire vidit et dicto psalmo: in te domine
angels to himself to-come he-saw and said the-psalm in you O-lord
speravi usque, in manus tuas etc. tradidit spiritum
I-have-hoped all-the-way into hands your etc. he-gave-up the-spirit
anno domini CCC. XL. III., ubi coelestium melodia
in-the-year of-the-Lord three-hundred forty three where of-the-heavenly-ones the-melody
audita est. Qui dum sepultus fuisset in tumba marmorea,
heard was who when buried he-had-been in a-tomb marble

a capite fons olei et a pedibus fons aquae profluxit
from the-head a-spring of-oil and from the-feet a-spring of-water flowed-forth
et usque hodie ex ejus membris sacrum resudat oleum
and all-the-way to-today from his limbs sacred sweats-out oil
valens in salutem multorum. Successit autem ei quidam
availing for the-health of-many succeeded moreover him a-certain
vir bonus, qui tamen de sede sua ab invidis est depulsus.
man good who yet from see his by the-envious was driven
Quo ejecto oleum fluere desiit, sed eo revocato protinus
who cast-out the-oil to-flow ceased but he recalled forthwith
emanavit. Post multum vero temporis Turci Miream urbem
it-flowed-forth after much but time the-Turks Myra the-city
destruxerunt, XLVII vero milites Barenses illuc profecti
destroyed forty-seven but soldiers of-Bari there having-set-out
quatuor monachis sibi astantibus tumbam sancti Nicolai
four monks to-them standing-by the-tomb of-saint Nicholas
aperuerunt ossaque ejus in oleo natantia in urbem Baream
opened and-the-bones his in oil swimming to the-city Bari
detulerunt, anno domini millesimo octuagesimo septimo.
carried in-the-year of-the-Lord thousandth eightieth seventh

Vir quidam ab uno Judaeo quandam summam pecuniae
a-man certain from a Jew a-certain sum of-money
mutuo accepit, jurans super altare sancti Nicolai, cum alium
as-a-loan received swearing upon the-altar of-saint Nicholas since another
fidejussorem habere nequiret, quod quam citius posset, sibi
surety to-have he-could-not that as quickly-as he-could to-him
redderet. Tenente autem ille diu pecuniam Judaeus eam
he-would-return(-it) holding moreover he long the-money the-Jew it
expostulavit, sed eam sibi reddidisse affirmat. Trahit ergo
demanded but it to-him to-have-returned he-affirms drags therefore
eum ad judicium et juramentum indicitur debitori. Ille
him to judgment and an-oath is-imposed on-the-debtor he

baculum cavatum, quem auro minuto impleverat, secum
a-staff hollowed which with-gold small he-had-filled with-him
detulerat, ac si ejus adminiculo indigeret. Volens igitur facere
had-brought as if of-its support he-had-need wishing therefore to-make
juramentum Judaeo baculum tradidit reservandum. Juravit
the-oath to-the-Jew the-staff he-handed to-be-kept swore
ille, quod plus igitur reddiderit etiam, quam deberet. Facto
he that more therefore he-had-returned even than he-owed made
juramento baculum suum repetiit et Judaeus ignarus
the-oath staff his he-sought-back and the-Jew ignorant
astutiae eum sibi reddidit. Rediens autem, qui fraudem
of-the-cunning it to-him returned returning moreover he-who the-fraud
fecerat, in quodam bivio oppressus corruit somno currusque
had-made at a-certain crossroads overcome fell by-sleep and-a-cart
cum impetu veniens eum necavit et plenum baculum auro
with force coming him killed and full the-staff of-gold
fregit et aurum effudit. Audiens hoc Judaeus concitus illico
broke and the-gold poured-out hearing this the-Jew roused at-once
venit cumque dolum vidisset et a multis ei suggereretur,
came and-when the-trick he-had-seen and by many to-him it-was-suggested
ut aurum reciperet, omnino renuit, nisi qui defunctus
that the-gold he-should-take-back altogether he-refused unless he-who dead
fuerat, ad vitam beati Nicolai meritis redderetur, asserens,
had-been to life of-blessed Nicholas by-the-merits should-be-restored asserting
se, si hoc fieret, baptismum suscepturum et Christianum
himself if this should-happen baptism about-to-receive and a-Christian
futurum. Continuo qui defunctus fuerat, suscitatur et
about-to-be immediately he-who dead had-been is-raised and
Judaeus in Christi nomine baptisatur.
the-Jew in of-Christ the-name is-baptized

Quidam Judaeus videns beati Nicolai virtuosam potentiam
a-certain Jew seeing of-blessed Nicholas the-mighty power
in miraculis faciendis, imaginem ejus sibi fieri praecepit
in miracles to-be-done an-image his for-himself to-be-made ordered
eamque in sua domo collocavit, cui res suas, cum
and-it in his house placed to-which things his when
aliquo longius iret, cum minis commendabat haec vel
somewhere further he-went with threats he-commended these or
similia verba dicens: ecce Nicolae, omnia bona mea tibi
like words saying behold O-Nicholas all goods my to-you
custodienda committo et nisi omnia bene custodieris,
to-be-guarded I-commit and unless all well you-will-have-guarded
ultionem expetam de te verberibus et flagellis. Quadam
vengeance I-shall-seek from you with-blows and whips on-a-certain
igitur vice dum ille abesset, fures adveniunt, cuncta rapiunt,
therefore occasion while he was-away thieves arrive all-things they-seize
solam imaginem derelinquunt. Judaeus autem rediens et se
alone the-image they-leave the-Jew moreover returning and himself
spoliatum videns imaginem alloquitur talibus vel similibus usus
robbed seeing the-image addresses with-such or like using
verbis: domine Nicolae, nonne in domo mea te posueram,
words O-lord Nicholas surely in house my you I-had-placed
ut res meas a latronibus servares? Cur hoc facere
that things my from robbers you-might-keep why this to-do
noluisti et latrones quare non prohibuisti? Igitur dira
did-you-not-wish and the-robbers why not did-you-prevent therefore dire
tormenta recipies et pro latronibus poenam lues; sicque
torments you-will-receive and for the-robbers the-penalty you-will-pay and-thus
damnum meum in tuis recompensabo tormentis et furorem
loss my in your I-shall-repay torments and fury
meum in tuis refrigerabo verberibus et flagellis. Accipiens
my in your I-shall-cool blows and whips taking

ergo Judaeus imaginem dire eam verberat direque flagellat.
therefore the-Jew the-image direly it beats and-direly whips
Mira res prorsus et stupenda. Dividentibus furibus, quae
a-wonderful thing utterly and astounding dividing the-thieves what
rapuerant, Sanctus Dei tamquam in se verbera recepisset,
they-had-seized the-Saint of-God as-if on himself the-blows he-had-received
apparuit, haec vel similia verba dicens: cur tam dire pro vobis
appeared these or like words saying why so direly for you
flagellatus sum? cur tam crudeliter verberatus? cur tormenta
whipped have-I-been why so cruelly beaten why torments
tot passus? Ecce quomodo corpus meum livet! Ecce qualiter
so-many suffered behold how body my is-livid behold how
effusione sanguinis rubet! pergite citius et cuncta reddite
with-the-shedding of-blood it-is-red go quickly and all-things return
quae tulistis: alioquin Dei omnipotentis in vos ira
which you-took otherwise of-God almighty upon you the-wrath
desaeviet, ita ut scelus vestrum in medium publicetur et
will-rage so that crime your into the-midst may-be-published and
quilibet vestrum suspendium patiatur. Ad quem illi: quis es
each-one of-you hanging may-suffer to whom they who are
tu qui nobis talia loqueris? Et ille: ego sum Nicolaus,
you who to-us such-things speak and he I am Nicholas
servus Jesu Christi, quem Judaeus ille pro rebus suis, quas
the-servant of-Jesus Christ whom the-Jew that for things his which
tulistis, tam condeliter flagellavit. Territi illi ad Judaeum
you-took so cruelly whipped terrified they to the-Jew
veniunt, miraculum referunt, ab eo quid imagini fecerit,
come the-miracle report from him what to-the-image he-had-done
audiunt, cuncta reddunt, sicque et latrones ad viam redeunt
they-hear all-things they-return and-thus both the-robbers to the-way return
rectitudinis et Judaeus fidem amplectitur salvatoris.
of-righteousness and the-Jew the-faith embraces of-the-Savior

Vir quidam pro amore filii sui litteras addiscentis festum
a-man certain for love of-son his letters learning the-feast
sancti Nicolai annuatim solemniter celebrabat. Quadam igitur
of-saint Nicholas yearly solemnly celebrated on-a-certain therefore
vice pater pueri convivium praeparavit et multos clericos
occasion the-father of-the-boy a-banquet prepared and many clerks
invitavit. Venit autem dyabolus ad januam in habitu peregrini
invited came moreover the-devil to the-door in dress of-a-pilgrim
petens eleemosynam sibi dari. Jubet quantocius pater
asking alms to-him to-be-given orders as-quickly-as-possible the-father
filio ut det eleemosynam peregrino. Properat puer, sed
the-son that he-give alms to-the-pilgrim hurries the-boy but
peregrinum non inveniens insequitur abeuntem. Cumque
the-pilgrim not finding follows(-him) going-away and-when
ad quoddam compitum pervenisset, apprehendens dyabolus
to a-certain crossroads he-had-come seizing the-devil
puerum, eum strangulavit. Quod audiens pater vehementer
the-boy him strangled which hearing the-father violently
ingemuit, corpus tulit, in thalamo collocavit coepitque prae
groaned the-body he-took in the-bedchamber placed and-began for
dolore clamare et dicere: fili dilectissime, quomodo est
grief to-cry-out and to-say O-son most-beloved how is-it
vobis? Sancte Nicolae haeccine est merces honoris, quem
with-you O-Saint Nicholas this-then is the-reward of-the-honor which
vobis tamdiu exhibui. Et cum haec et similia diceret, statim
to-you so-long I-showed and when these and like-things he-said at-once
puer quasi de somno evigilans oculos aperuit et surrexit.
the-boy as-if from sleep awaking eyes opened and rose

Vir quidam nobilis rogavit beatum Nicolaum, ut sibi filium
a-man certain noble asked blessed Nicholas that for-him a-son
a domino impetraret, promittens, se filium ad ecclesiam
from the-Lord he-might-obtain promising himself the-son to church

ejus ducturum et scyphum aureum oblaturum. Filius igitur
his about-to-lead and a-cup golden about-to-offer the-son therefore
nascitur et ad aetatem perducitur et scyphus fieri jubetur.
is-born and to age is-brought and the-cup to-be-made is-ordered
Qui dum sibi valde placeret, suis eum adaptavit usibus et
which when to-him greatly it-pleased to-his-own it he-adapted uses and
alium aeque valentem fieri praecepit. Navigantibus itaque ad
another equally valuable to-be-made ordered sailing and-so to
ecclesiam sancti Nicolai jubet pater filio, ut in illo scypho,
the-church of-saint Nicholas orders the-father the-son that in that cup
quem primo fieri fecit, aquam sibi afferret. Puer autem,
which first to-be-made he-caused water to-him he-should-bring the-boy moreover
quum vellet haurire cum scypho, in mare cecidit et statim
when he-wished to-draw with the-cup into the-sea fell and at-once
disparuit. Pater autem amare flens nihilominus votum suum
disappeared the-father moreover bitterly weeping nonetheless the-vow his
perfecit. Veniens igitur ad altare sancti Nicolai cum obtulisset
completed coming therefore to the-altar of-saint Nicholas when he-had-offered
secundum scyphum tamquam projectus cecidit de altari;
the-second cup as-if thrown it-fell from the-altar
cum autem eum elevasset et super altare iterum posuisset,
when moreover it he-had-raised and upon the-altar again had-placed
rursus de altari longius est projectus. Mirantibus omnibus
again from the-altar further it-was thrown marveling all
ad tam grande spectaculum, ecce puer sanus et incolumis
at so great a-spectacle behold the-boy sound and unharmed
advenit primum scyphum suis gestans manibus, narravitque
arrives the-first cup in-his carrying hands and-he-related
coram omnibus, quod quando in mare cecidit, statim beatus
before all that when into the-sea he-fell at-once blessed

Nicolaus affuit et eum illaesum servavit. Sicque pater ejus
Nicholas was-present and him unhurt kept and-thus father his
laetus effectus utrumque scyphum beato Nicolao obtulit.
glad made both cups to-blessed Nicholas offered

Quidam vir dives meritis beati Nicolai filium habuit,
a-certain man rich by-the-merits of-blessed Nicholas a-son had
quem Adeodatum vocavit. Hic Sancto Dei capellam in domo
whom Adeodatus he-called he to-the-Saint of-God a-chapel in house
sua construens omni anno festum ejus solemniter celebravit.
his building every year the-feast his solemnly celebrated
Erat autem locus ille situs juxta terram Agarenorum.
was moreover place that situated beside the-land of-the-Agarenes
Adeodatus ergo quadam vice ab Agarenis capitur et in
Adeodatus therefore on-a-certain occasion by the-Agarenes is-captured and into
servitutem regis eorum deputatur. Sequenti anno dum festum
the-service of-king their is-assigned in-the-following year while the-feast
sancti Nicolai pater ejus devote celebraret et puer scyphum
of-saint Nicholas father his devoutly celebrated and the-boy a-cup
pretiosum tenens regi assisteret, recolit suam captionem et
precious holding by-the-king stood he-recalls his capture and
parentum dolorem et gaudium, quod in domo sua ea die
of-the-parents the-grief and the-joy which in house his on-that day
fiebat, coepitque altius suspirare. Quorum suspiriorum
was-being-made and-he-began more-deeply to-sigh of-which sighs
causam dum rex minis extorsisset, ait rex: quidquid
the-cause when the-king by-threats had-extorted says the-king whatever
tuus Nicolaus agat, tu hic nobiscum manebis. Et subito
your Nicholas may-do you here with-us will-remain and suddenly
facto vento vehementi totamque domum concutiente puer
made a-wind violent and-the-whole house shaking the-boy
cum scypho rapitur et ante fores ecclesiae, ubi parentes
with the-cup is-snatched and before the-doors of-the-church where the-parents

agebant sollemnia, collocatur et magnum gaudium omnibus
were-holding the-solemnities is-placed and great joy for-all
generatur. Alibi legitur tamen, quod praedictus juvenis fuit
is-produced elsewhere it-is-read yet that the-aforesaid young-man was
de Normandia, qui ultra mare pergens a Soldano capitur
from Normandy who beyond the-sea going by the-Sultan is-captured
et ab ipso saepe verberatur: qui dum in festo sancti Nicolai
and by him often is-beaten who when on the-feast of-saint Nicholas
verberaretur et in carcere inclusus fleret et pro sua liberatione
he-was-being-beaten and in prison shut-up wept and for his freeing
et pro laetitia, quam tunc habere consueverant parentes ejus,
and for the-gladness which then to-have were-accustomed parents his
subito obdormivit et evigilans in capella patris sui se invenit.
suddenly fell-asleep and awaking in the-chapel of-father his himself found

De Sancta Lucia virgine

IV · SAINT LUCY THE VIRGIN

Lucy's name is light. At Agatha's tomb her mother is healed, and Lucy gives her inheritance to the poor. Her bridegroom accuses her before Paschasius, and she answers every threat: the body is not defiled without the mind's consent. A thousand men and oxen cannot move her to the brothel, and urine, fire, and boiling oil do not harm her. Pierced through the throat, she announces the Church's peace, Maximian dead, and Diocletian driven from his throne, and dies only after receiving the Lord's body, while Paschasius is taken to Rome and executed.

Lucia dicitur a luce. Lux enim habet pulchritudinem in
Lucy is-called from light light for has beauty in
aspectione, quia, ut dicit Ambrosius, lucis natura haec est, ut
looking because as says Ambrose of-light the-nature this is that
omnis in aspectu ejus gratia sit. Habet etiam diffusionem
all in the-look its the-grace may-be it-has also diffusion

sine coinquinatione, quia per quaecunque immunda
without defilement because through whatever unclean-things
diffusa non coinquinatur; rectum incessum sine curvitate,
diffused not it-is-defiled a-straight course without curving
longissimam lineam pertransit sine morosa dilatione. Per
the-longest line it-passes-through without lingering delay through
hoc ostenditur, quod beata virgo Lucia habuit decorem
this it-is-shown that the-blessed virgin Lucy had the-comeliness
virginitatis sine aliqua corruptione, diffusionem caritatis sine
of-virginity without any corruption the-diffusion of-charity without
aliquo immundo amore, rectum incessum intensionis in Deum
any unclean love the-straight course of-intention into God
sine aliqua obliquitate, longissimam lineam divinae operationis
without any obliqueness the-longest line of-divine working
sine negligentiae tarditate. Vel Lucia dicitur quasi lucis via.
without of-negligence slowness or Lucy is-called as-if of-light the-way

Lucia virgo Syracusana nobilis genere audiens famam
Lucy a-virgin of-Syracuse noble by-birth hearing the-fame
sanctae Agathae per totam Siciliam divulgari, sepulchrum
of-holy Agatha through the-whole Sicily to-be-spread-abroad the-tomb
ejus adiit cum matre sua Euthicia annis quatuor fluxum
her approached with mother her Euthicia for-years four a-flow
sanguinis incurabiliter patiente. Inter ipsa igitur missarum
of-blood incurably suffering amid the-very therefore of-the-masses
solemnia contigit, ut illud evangelium legeretur, in quo
solemnities it-happened that that gospel was-read in which
dominus mulierem ab hac passione sanasse narratur. Tunc
the-Lord a-woman from this suffering to-have-healed is-told then
Lucia matri dixit: si credis his quae leguntur,
Lucy to-the-mother said if you-believe these-things which are-read
crede Agatham illum semper habere praesentem, pro cujus
believe Agatha him always to-have present for whose

nomine sustinuit passionem: si ergo ejus sepulchrum
name she-endured the-passion if therefore her tomb
credens contigeris, perfecta continuo sanitate gaudebis.
believing you-will-have-touched perfect at-once health you-will-enjoy
Igitur recedentibus cunctis et matre et filia juxta
therefore withdrawing all and the-mother and daughter beside
sepulchrum in oratione exsistentibus Luciam somnus arripuit
the-tomb in prayer remaining Lucy sleep seized
viditque Agatham in medio angelorum gemmis ornatam
and-she-saw Agatha in the-midst of-angels with-gems adorned
stantem et dicentem sibi: soror mea Lucia, virgo Deo
standing and saying to-her sister my Lucy O-virgin to-God
devota, quid a me petis, quod ipsa poteris praestare
devoted what from me do-you-ask which yourself you-can to-grant
continuo matri tuae? Nam ecce per fidem tuam sanata
at-once to-mother your for behold through faith your healed
est. Evigilans autem Lucia matri suae dixit: mater mea,
she-is awaking moreover Lucy to-mother her said O-mother my
ecce sanata es: per ipsam ergo te deprecor, quae suis
behold healed you-are by her therefore you I-beseech who by-her
orationibus te sanavit, ne mihi de caetero nomines
prayers you healed that-not to-me for the-rest you-name
sponsum, sed quidquid mihi datura eras pro dote,
a-bridegroom but whatever to-me about-to-give you-were for a-dowry
pauperibus clargire. Cui mater ait: tege prius oculos
to-the-poor bestow to-whom the-mother says cover first eyes
meos et quidquid volueris, de facultatibus facito. Ad
my and whatever you-will-have-wished with the-possessions do to
quam Lucia: quod moriens das, ideo das, quia ferre
whom Lucy what dying you-give therefore you-give because to-carry(-it)
tecum non potes: da mihi, dum vivis, et mercedem
with-you not you-can give to-me while you-live and a-reward

habebis. Cum ergo rediissent, fit quotidie distractio
you-will-have when therefore they-had-returned there-is-made daily a-selling
rerum et dantur in necessitatibus pauperum. Interea dum
of-things and they-are-given for the-necessities of-the-poor meanwhile while
patrimonium distribuitur, ad sponsum notitia pervenit:
the-patrimony is-distributed to the-bridegroom the-knowledge came
requirit sponsus a nutrice de his. Respondit illa
inquires the-bridegroom from the-nurse about these-things answered she
caute, quod utiliorem possessionem sponsa sua invenisset,
cautiously that a-more-profitable possession bride his had-found
quam suo volebat nomine comparare, et ideo videbatur
which in-his she-wished name to-buy and therefore she-seemed
aliquanta distrahere. Credidit stultus carnale commercium et
some-things to-sell believed(-it) the-fool a-carnal trade and
coepit auctor esse vendentium. Venditis autem omnibus et
began the-promoter to-be of-the-sellers sold moreover all-things and
pauperibus erogatis sponsus trahit eam coram Paschasio
to-the-poor paid-out the-bridegroom drags her before Paschasius
consulari, dicens eam christianam esse et contra leges agere
the-consular saying her a-Christian to-be and against the-laws to-act
Augustorum. Invitante igitur Paschasio ad sacrificia ydolorum
of-the-Augusti inviting therefore Paschasius to the-sacrifices of-the-idols
respondit: sacrificium placens Deo est, visitare pauperes et
she-answered the-sacrifice pleasing to-God is to-visit the-poor and
eis in necessitatibus subvenire: et quia amplius non habeo,
them in necessities to-help and because more not I-have
quid offeram, me ipsam sibi tribuo offerendam. Cui
what I-may-offer me myself to-him I-give to-be-offered to-whom
Paschasius: ista verba tibi simili stulto narrare poteris,
Paschasius those words you to-a-like fool to-tell you-will-be-able
mihi autem, qui principum decreta custodio, ista frustra
to-me moreover who of-the-princes the-decrees keep those-things in-vain

persequeris. Ad quem Lucia: tu principum tuorum decreta
you-pursue to whom Lucy you of-princes your the-decrees
custodis et ego Dei mei legem custodiam. Tu principes
keep and I of-God my the-law shall-keep you the-princes
times et ego Deum timeo. Tu illos offendere non vis,
fear and I God fear you them to-offend not wish
et ego Deum offendere caveo. Tu illis placere desideras et
and I God to-offend beware you them to-please desire and
ego ut Christo placeam concupisco. Tu ergo fac quod
I that Christ I-may-please long you therefore do what
tibi utile esse cognosces et ego faciam, quod utile
to-you profitable to-be you-will-know and I shall-do what profitable
mihi esse perspexero. Cui Paschasius: patrimonium
to-me to-be I-shall-have-perceived to-whom Paschasius patrimony
tuum cum corruptoribus expendisti et ideo quasi meretrix
your with corrupters you-have-spent and therefore as-if a-harlot
loqueris. Cui Lucia: patrimonium meum in tuto loco
you-speak to-whom Lucy patrimony my in a-safe place
constitui, corruptores autem mentis et corporis nunquam
I-have-set corrupters moreover of-mind and of-body never
scivi. Respondit Paschasius: qui sunt corruptores corporis
I-have-known answered Paschasius who are the-corrupters of-the-body
et mentis? Lucia dixit: corruptores mentis vos estis, qui
and of-the-mind Lucy said the-corrupters of-the-mind you are who
suadetis ut animae suum deserant creatorem. Corruptores vero
persuade that souls their may-desert creator the-corrupters but
corporis sunt, qui corporalem delectationem praeponunt
of-the-body are those-who bodily delight set-before
epulis sempiternis. Paschasius dixit: cessabunt verba, cum
to-the-feasts everlasting Paschasius said will-cease the-words when
perventum fuerit ad verbera. Cui Lucia dixit: verba
come it-will-have-been to blows to-whom Lucy said the-words

Dei cessare non possunt. Cui Paschasius: tu ergo Deus
of-God to-cease not can to-whom Paschasius you therefore God
es? Respondit Lucia: ancilla Dei sum, qui dixit: cum
are answered Lucy the-handmaid of-God I-am who said when
steteritis ante reges et praesides etc. Non enim vos
you-will-have-stood before kings and governors etc. not for you
estis etc. Paschasius dixit: in te ergo spiritus sanctus est?
are etc. Paschasius said in you therefore the-Spirit Holy is
Cui Lucia: qui caste vivunt, templum spiritus sancti
to-whom Lucy those-who chastely live the-temple of-the-Spirit Holy
sunt. Cui Paschasius: ego faciam te duci ad lupanar,
are to-whom Paschasius I shall-make you to-be-led to a-brothel
ut ibi violationem accipias et spiritum sanctum perdas.
that there violation you-may-receive and the-Spirit Holy you-may-lose
Cui Lucia: non inquinatur corpus nisi de consensu
to-whom Lucy not is-defiled the-body except from the-consent
mentis, nam si me invitam violari feceris, castitas
of-the-mind for if me unwilling to-be-violated you-will-have-caused chastity
mihi duplicabitur ad coronam. Nunquam autem voluntatem
for-me will-be-doubled for a-crown never moreover will
meam ad consensum poteris provocare. Ecce corpus
my to consent you-will-be-able to-provoke behold body
meum ad omne supplicium est paratum. Quid moraris?
my for every punishment is ready why do-you-delay
Incipe fili dyaboli desideria poenarum tuarum exercere.
begin O-son of-the-devil the-desires of-punishments your to-exercise
Tunc Paschasius lenones fecit venire, dicens iis: invitate ad
then Paschasius pimps caused to-come saying to-them invite to
eam omnem populum et tamdiu illudatur, donec mortua
her all the-people and so-long let-her-be-abused until dead
nuntietur. Volentes autem eam trahere, tanto pondere
she-be-announced wishing moreover her to-drag with-so-great weight

spiritus sanctus eam fixit, ut omnino eam movere nequirent.
the-Spirit Holy her fixed that at-all her to-move they-could-not
Fecitque Paschasius mille viros accedere et manus ejus
and-caused Paschasius a-thousand men to-approach and the-hands her
et pedes ligare, sed eam nullatenus poterant movere; tunc
and feet to-bind but her in-no-way they-could to-move then
et cum viris mille paria boum adhibuit, sed tamen
also with the-men a-thousand pairs of-oxen he-applied but yet
virgo domini immobilis permansit. Vocatis autem magis,
the-virgin of-the-Lord immovable remained called moreover magicians
ut suis incantationibus moveretur, omnino moveri non
that by-their incantations she-might-be-moved at-all to-be-moved not
potuit. Tunc dixit Paschasius: quae sunt illa maleficia, quod
she-could then said Paschasius what are those sorceries that
una puella a mille viris non moveretur? Lucia dixit: non
one girl by a-thousand men not should-be-moved Lucy said not
sunt ista maleficia, sed beneficia Christi. Porro si adhuc
are those sorceries but benefits of-Christ moreover if still
decem millia adhibueris, aeque ut primum immobilem
ten thousand you-will-have-applied equally as at-first immovable
me videbis. Putans vero Paschasius secundum quorumdam
me you-will-see thinking but Paschasius according-to of-certain-ones
figmenta, quod lotio fugarentur maleficia, jussit eam lotio
the-fictions that by-urine are-put-to-flight sorceries ordered her with-urine
perfundi, cumque nec sic moveri posset, angustiatus
to-be-drenched and-when not-even so to-be-moved she-could distressed
nimis copiosum ignem circa eam accendi picemque resinam
exceedingly a-copious fire round her to-be-kindled and-pitch resin
et fervens oleum super eam fundi jussit. Dixitque Lucia:
and boiling oil over her to-be-poured he-ordered and-said Lucy
inducias impetravi martirii mei, ut credentibus timorem
a-truce I-have-obtained of-martyrdom my that from-believers the-fear

auferam passionis et non credentibus vocem insultationis.
I-may-take-away of-suffering and from-not believing the-voice of-insult
Videntes autem amici Paschasii eum angustiari, in gutture
seeing moreover the-friends of-Paschasius him to-be-distressed into throat
ejus gladium immerserunt, quae nequaquam loquelam amittens
her a-sword plunged she by-no-means speech losing
dixit: annuntio vobis pacem ecclesiae redditam Maximiano
said I-announce to-you peace to-the-church restored Maximian
hodie mortuo et de regno suo Dyocletiano expulso, et sicut
today dead and from kingdom his Diocletian expelled and as
civitati Catanensi soror mea Agatha data est protectrix,
to-the-city of-Catania sister my Agatha given has-been as-protectress
sic et ego civitati Syracusanae concessa sum interventrix.
so also I to-the-city of-Syracuse granted I-have-been as-intercessor
Dum haec virgo loquitur, ecce ministri Romanorum
while these-things the-virgin speaks behold the-ministers of-the-Romans
veniunt, Paschasium apprehendunt, vinctum ad Caesarem
come Paschasius seize bound to Caesar
secum ducunt. Audierat enim Caesar, quod universam
with-them lead had-heard for Caesar that the-whole
provinciam fuerat depraedatus. Veniens ergo Romam et
province he-had plundered coming therefore to-Rome and
senatui accusatus pariter et convictus capitali sententia est
to-the-senate accused alike and convicted by-capital sentence he-was
punitus. Virgo vero Lucia de loco, in quo percussa est,
punished the-virgin but Lucy from the-place in which struck she-was
mota non est nec spiritum tradidit quoadusque sacerdotes
moved not was nor the-spirit gave-up until the-priests
venirent, et corpus domini ei traderent, et omnes
came and the-body of-the-Lord to-her delivered and all
astantes amen domino responderunt. In eodem loco autem
standing-by amen to-the-Lord answered in the-same place moreover

est sepulta et ecclesia fabricata. Passa autem est tempore
she-was buried and a-church built suffered moreover she-has in-the-time
Constantini et Maxentii circa annos domini CCCX.
of-Constantine and of-Maxentius about the-years of-the-Lord three-hundred-ten

De sancto Thoma apostolo

V · SAINT THOMAS THE APOSTLE

Thomas's name means twin and abyss. Sold by Christ to King Gundoferus's provost as a builder, he curses a cupbearer whose hand a dog brings to the feast, a tale Augustine weighs, and blesses a bride and groom into virginity. He spends the king's palace money on the poor, and the king's dead brother returns to tell of the palace built in heaven. He preaches twelve degrees of virtue and converts Migdonia, who wins over the queen; when a demon at his command shatters the sun's idol, its high priest runs him through. His body rests at Edessa.

Thomas interpretatur abyssus vel geminus, quod et Graece
Thomas is-interpreted abyss or twin which also in-Greek
Didimus dicitur; vel Thomas a thomos, quod est divisio sive
Didymus is-called or Thomas from thomos which is division or
sectio. Dicitur ergo abyssus eo, quod profunditatem divinitatis
cutting he-is-called therefore abyss this that the-depth of-the-Godhead
penetrare meruit, quando ad sui interrogationem Christus sibi
to-penetrate he-deserved when to his questioning Christ to-him
respondit: ego sum via veritas et vita. Dicitur geminus
answered I am the-way the-truth and the-life he-is-called twin
eo, quod resurrectionem Christi quasi geminate et in duplum
this that the-resurrection of-Christ as-if twofold and in double
quam alii cognovit. Nam illi cognoverunt videndo, iste
than the-others he-knew for they knew by-seeing he
videndo et palpando. Divisio siue sectio dicitur, quia mentem
by-seeing and touching division or cutting he-is-called because mind

suam ab amore mundi divisit vel quia ab aliis in fide
his from the-love of-the-world he-divided or because from the-others in the-faith
resurrectionis divisus et sectus fuit. Vel dicitur Thomas quasi
of-the-resurrection divided and cut-off he-was or he-is-called Thomas as-if
totus means in Dei scilicet amore et contemplatione. Habuit
wholly going in of-God namely the-love and contemplation he-had
enim tria, quae in ipso indicaverunt fuisse amorem Dei,
for three-things which in him showed to-have-been the-love of-God
de quibus dicit Prosper in libro de vita contemplativa:
about which says Prosper in the-book on the-life contemplative
quid est Deum diligere, nisi animo concipere fervidum
what is God to-love unless in-the-mind to-conceive a-fervent
visionis Dei affectum, peccati odium et mundi fastidium.
of-the-vision of-God affection of-sin hatred and of-the-world disgust
Vel Thomas dicitur a theos, quod est Deus et meus.
or Thomas is-called from theos which is God and my
Unde Thomas quasi Deus meus, et hoc propter illud quod
whence Thomas as-if God my and this on-account-of that which
dixit, cum certificatus credidit: dominus meus et Deus meus.
he-said when assured he-believed Lord my and God my

Thomas apostolus cum esset apud Caesaream, apparuit ei
Thomas the-apostle when he-was at Caesarea appeared to-him
dominus dicens: rex Indiae Gundoferus misit praepositum
the-Lord saying the-king of-India Gundoferus has-sent the-provost
Abbanem quaerere hominem architectoria arte eruditum. Veni
Abbanes to-seek a-man in-the-architectural art learned come
igitur et mittam te ad eum. Cui Thomas: domine, quo
therefore and I-shall-send you to him to-whom Thomas O-lord wherever
vis mitte me praeter ad Indos. Cui Deus: vade secure,
you-wish send me except to the-Indians to-whom God go securely
quia ero custos tui. Cumque Indos converteris, ad
because I-shall-be guardian of-you and-when the-Indians you-will-have-converted to

me cum palma martirii venies. Cui Thomas: dominus
me with the-palm of-martyrdom you-will-come to-whom Thomas Lord
meus es et ego servus tuus: fiat voluntas tua. Cumque
my you-are and I servant your be-done will your and-when
praepositus per forum ambularet, dixit ei dominus:
the-provost through the-market was-walking said to-him the-Lord
quid comparare vis, juvenis? Cui ille: dominus
what to-buy do-you-wish O-young-man to-whom he lord
meus misit me, ut conducam servos in arte architectoria
my has-sent me that I-may-hire servants in the-art architectural
eruditos, ut romano opere sibi palatium construatur. Tunc
learned that by-Roman work for-him a-palace may-be-built then
dominus tradidit ei Thomam asserens eum plurimum in
the-Lord handed to-him Thomas asserting him very in
tali arte peritum. Navigantes autem ad quandam civitatem
such art skilled sailing moreover to a-certain city
venerunt, in qua rex filiae suae nuptias celebrabat.
they-came in which the-king of-daughter his the-wedding was-celebrating
Hoc cum praeconisari fecisset, ut omnes nuptiis
this when to-be-proclaimed he-had-caused that all at-the-wedding
interessent, alias regem offenderent, contigit illum Abbanem
should-be-present otherwise the-king they-would-offend it-happened that Abbanes
et apostolum introire. Puella autem Hebraeam fistulam in
and the-apostle to-enter the-girl moreover a-Hebrew pipe in
manu gerens unumquemque laude aliqua commendabat
hand carrying each-one with-praise some commended
videnque apostolum intellexit, hunc esse Hebraeum, eo
and-seeing the-apostle understood him to-be a-Hebrew this
quod non manducaret, sed oculos ad coelum fixos haberet.
that not he-ate but eyes to heaven fixed he-had
Cumque puella coram eo hebraice caneret dicens: unus est
and-when the-girl before him in-Hebrew sang saying one is

Deus Hebraeorum, qui creavit omnia et fundavit maria,
the-God of-the-Hebrews who created all-things and founded the-seas
apostolus ipsa haec eadem verba repetere satagebat. Videns
the-apostle very these same words to-repeat busied-himself seeing
autem pincerna, quod non manducaret nec biberet, sed
moreover the-cupbearer that not he-ate nor drank but
tantum oculos fixos ad coelum haberet, apostolum Dei in
only eyes fixed on heaven had the-apostle of-God on
maxillam percussit. Cui apostolus: melius est, ut in futuro
the-jaw struck to-whom the-apostle better it-is that in the-future
indulgentia tibi tradatur et hic transitoria plaga reddatur:
pardon to-you be-granted and here a-passing blow be-repaid
non hinc surgam, donec manus, quae percussit, huc a
not hence I-shall-rise until the-hand which struck hither by
canibus afferatur. Hic igitur ad hauriendam aquam abiit et
dogs be-brought he therefore to draw water went-away and
leo ipsum occidens sanguinem ejus bibit. Lacerantibus autem
a-lion him killing the-blood his drank tearing moreover
canibus ejus corpus, unus niger canis manum ejus dextram
the-dogs his body one black dog hand his right
in medium convivium apportavit, quo viso omnis turba
into the-midst-of the-banquet brought which seen all the-crowd
obstupuit et puella ejus verba referens projecta fistula ad
was-astounded and the-girl his words relating thrown-away the-pipe at
pedes apostoli se projecit. Hujus autem ultionem reprobat
the-feet of-the-apostle herself threw of-this moreover the-vengeance rejects
Augustinus in libro contra Faustum et asserit, a pseudo
Augustine in the-book against Faustus and asserts by a-pseudo(-writer)
hoc fuisse insertum, unde et legenda haec quo ad plura
this to-have-been inserted whence also legend this as to many-things
suspecta habetur. Posset tamen dici, quod non animo
suspect is-held it-could yet be-said that not in-intent

impetrandi, sed modo praedicendi dictum sit. Si tamen
of-praying-for(-it) but in-manner of-foretelling said it-was if yet
Augustini verba diligenter inspiciantur, non penitus reprobare
of-Augustine the-words diligently are-inspected not utterly to-reject
ista videntur. Ait enim sic in eodem libro: perlegimus
these-things they-seem he-says for thus in the-same book we-have-read-through
scripturas apocryphas: legunt scripturas apocryphas Manichaei,
scriptures apocryphal read scriptures apocryphal the-Manichaeans
nescio a quibus sutoribus fabularum sub apostolorum
I-know-not by what cobblers of-fables under of-the-apostles
nomine scriptas, quae suorum scriptorum temporibus in
the-name written which of-their writers in-the-times into
auctoritatem sanctae ecclesiae recipi mererentur, si sancti
the-authority of-holy church to-be-received would-deserve if holy
et docti homines, qui tunc in hac vita erant et examinare
and learned men who then in this life were and to-examine
poterant, eos vera locutos esse cognoscerent. Ibi tamen
were-able them true-things spoken to-have should-know there yet
legunt, apostolum Thomam, cum esset in quodam nuptiarum
they-read the-apostle Thomas when he-was at a-certain of-weddings
convivio peregrinus et prorsus incognitus, a quodam ministro
banquet a-stranger and utterly unknown by a-certain servant
palma percussum imprecatum fuisse homini continuam
with-the-palm struck called-down to-have-been upon-the-man a-continuous
saevamque vindictam. Nam quum egressus fuisset ad fontem
and-cruel vengeance for when gone-out he-had to a-spring
unum et aquam convivantibus ministraret, in eum leo
one and water to-the-banqueters was-serving upon him a-lion
incurrens interemit manumque ei, qua caput apostoli
running killed(-him) and-the-hand to-him with-which the-head of-the-apostle
levi ictu percusserat, a corpore avulsam secundum
with-light blow he-had-struck from the-body torn-off according-to

verbum ejusdem apostoli id optantis atque imprecantis canis
the-word of-the-same apostle it wishing and calling-down a-dog
intulit mensis, quibus ipse apostolus discumbebat. Quid
brought to-the-tables at-which the-very apostle was-reclining what
hoc videri crudelius potest? Verum quia ibi, nisi tamen
than-this to-seem more-cruel can but because there unless yet
fallor, hoc etiam scriptum est, quod ei veniam
I-am-mistaken this also written is that for-him pardon
in saeculo futuro petierit. Facta est autem compensatio
in the-world to-come he-asked made was moreover a-compensation
benificii majoris, ut et apostolus, quam carus Deo esset,
of-benefit greater so-that both the-apostle how dear to-God he-was
per hunc timorem commendaretur ignotis et illi post
through this fear should-be-commended to-the-unknown and he after
hanc vitam quandoque finiendam in aeternum consolarentur.
this life some-time to-be-ended for ever might-be-consoled
Utrum illa vera sit an conficta narratio, nihil mea nunc
whether that true be or invented the-narrative nothing to-me now
interest. Certe enim Manichaei, a quibus illae scripturae,
it-matters certainly for the-Manichaeans by whom those scriptures
quas canon ecclesiasticus respuit, tamquam verae ac sincerae
which the-canon ecclesiastical rejects as true and genuine
acceptantur, saltem haec coguntur fateri, illam patientiae
are-accepted at-least this are-compelled to-confess that of-patience
virtutem, quam docet dominus dicens: si quis te percusserit
the-virtue which teaches the-Lord saying if anyone you will-have-struck
in maxillam dextram, praebe ei sinistram, posse esse in
on the-jaw right offer to-him the-left to-be-able to-be in
praeparatione cordis, etiamsi non exhibeatur gestu corporis
the-preparation of-the-heart even-if not it-be-shown by-gesture of-the-body
et expressione verborum, quandoquidem apostolus palma
and by-expression of-words since the-apostle with-the-palm

percussus potius dominum rogavit, ut injurioso homini
struck rather the-Lord asked that to-the-injurious man
in futuro saeculo parceretur, in praesenti autem illa
in the-future world he-should-be-spared in the-present moreover that
injuria non multa relinqueretur, quam vel praebuit ferienti
injury not much should-be-left than either he-offered to-the-striker
alteram partem, aut ut iterum feriret, admonuit. Tenebat
the-other side or that again he-should-strike he-admonished he-held
certe interius dilectionis affectum et exterius requirebat
certainly inwardly of-love the-affection and outwardly be-required
correctionis exemplum. Sive hoc verum sit sive confictum,
of-correction an-example whether this true be or invented
cur nolunt credere tali animo famulum Dei Moysen
why do-they-not-wish to-believe with-such mind the-servant of-God Moses
ydoli fabricatores gladio prostravisse. Si autem poenas
of-the-idol the-makers by-the-sword to-have-laid-low if moreover the-punishments
illas comparamus, quid simile ferro interimi et a feris
those we-compare what alike by-iron to-be-killed and by beasts
cruciari atque laniari? Quandoquidem judices publicis legibus
to-be-tortured and to-be-torn since judges the-public laws
servientes majoris criminis reos bestiis subdi et
serving of-greater crime the-guilty to-beasts to-be-subjected and
gladio percuti jubent. Haec Augustinus. Tunc apostolus
by-the-sword to-be-struck order these-things Augustine then the-apostle
ad petitionem regis sponsum et sponsam benedixit:
at the-request of-the-king the-bridegroom and the-bride blessed
da, inquiens, domine adolescentibus his benedictionem tuae
give saying O-lord to-young-people these the-blessing of-your
dextrae et in eorum mentibus semina semen vitae. Abeunte
right-hand and in their minds sow the-seed of-life going-away
autem apostolo in manu juvenis est repertus plenus
moreover the-apostle in the-hand of-the-young-man was found full

dactylis palmae ramus, comedentibus vero sponso et
of-dates of-a-palm a-branch eating but the-bridegroom and
sponsa de fructibus ejus ambo obdormiunt et somnium
the-bride of fruits its both fall-asleep and a-dream
simile ambo cernunt. Videbatur etenim iis, quod rex
like both see it-seemed for to-them that a-king
gemmatus eos amplecteretur et diceret: apostolus benedixit
jeweled them embraced and said the-apostle has-blessed
vos, ut aeternae vitae participes sitis. Evigilantibus autem
you that of-eternal life sharers you-may-be awaking moreover
et mutuo sibi somnia revelantibus apostolus ad eos
and to-each-other to-themselves the-dreams revealing the-apostle to them
ingreditur dicens iis: rex meus vobis modo apparuit et
enters saying to-them king my to-you just-now appeared and
me clausis januis huc adduxit, ut super vos benedictione
me closed doors hither led that upon you with-blessing
mea habeatis carnis integritatem, quae est omnium regina
my you-may-have of-the-flesh the-integrity which is of-all the-queen
virtutum et fructus salutis perpetuae. Virginitas soror est
of-virtues and the-fruit of-salvation everlasting virginity the-sister is
angelorum, possessio omnium bonorum, victoria libidinum,
of-angels the-possession of-all of-good-things the-victory of-lusts
fidei trophaeum, expugnatio daemonum et aeternorum
of-faith the-trophy the-overthrow of-demons and of-eternal
securitas gaudiorum. De libidine autem corruptio gignitur,
the-security joys from lust moreover corruption is-begotten
de corruptione pollutio nascitur, de pollutione autem reatus
from corruption pollution is-born from pollution moreover guilt
oritur, de reatu confusio generatur. Haec illo referente duo
arises from guilt confusion is-produced these-things he relating two
angeli apparuerunt dicentes iis: nos sumus angeli vobis
angels appeared saying to-them we are the-angels to-you

ad custodiam deputati, qui, si apostoli bene servaveritis
for guarding assigned who if of-the-apostle well you-will-have-kept
monita, offerimus Deo omnia vota vestra. Eos igitur
the-warnings we-offer to-God all vows your them therefore
apostolus baptisavit et de fide diligenter edocuit. Post
the-apostle baptized and in the-faith diligently instructed after
multum vero temporis sponsa nomine Pelagia sacro
much but time the-bride by-name Pelagia with-the-sacred
velamine consecrata martirium patitur et sponsus nomine
veil consecrated martyrdom suffers and the-bridegroom by-name
Dyonisius illi civitati in episcopum ordinatur.
Dionysius for-that city as bishop is-ordained

Post haec autem apostolus et Abbanes ad regem Indiae
after these-things moreover the-apostle and Abbanes to the-king of-India
pervenerunt. Designato vero ab apostolo mirabili palatio
came designed but by the-apostle a-wonderful palace
et copioso thesauro accepto rex in aliam provinciam
and copious treasure received the-king into another province
proficiscitur et apostolus universum thesaurum populo
sets-out and the-apostle the-whole treasure to-the-people
clargitur. Per totum autem biennium, quo abfuit rex,
bestows through the-whole moreover two-year-period in-which was-away the-king
apostolus praedicationi institit et innumerabilem populum
the-apostle to-preaching applied-himself and a-countless people
ad fidem convertit. Rediens autem rex et quae Thomas
to the-faith converted returning moreover the-king and what Thomas
fecerat, discens, ipsum cum Abbane in ima retrudit
had-done learning him with Abbanes into the-depths thrusts
carceris, ut postmodo vivos excoriatos ultricibus daret
of-the-prison that afterward alive flayed to-avenging he-might-give
flammis. Interea Gad frater regis moritur et ei
flames meanwhile Gad the-brother of-the-king dies and for-him

sepulchrum cum ambitione nimia praeparatur. Quarta autem
a-tomb with ostentation excessive is-prepared on-the-fourth moreover
die quam mortuus fuerat, resurrexit et stupefactis omnibus
day after dead he-had-been he-rose-again and astounded all
cunctisque fugientibus dixit fratri suo: hic homo, frater,
and-all fleeing said to-brother his this man O-brother
quem excoriare et incendere disponebas, amicus Dei est et
whom to-flay and to-burn you-were-arranging a-friend of-God is and
omnes angeli famulantur ei. Qui me in paradisum ducentes
all the-angels serve him who me into paradise leading
quoddam mihi ostenderunt palatium ex auro et argento
a-certain to-me showed palace of gold and silver
et lapidibus pretiosis mirabiliter fabricatum, et cum ejus
and stones precious wonderfully built and when its
pulchritudinem admirarer, dixerunt mihi: hoc est palatium,
beauty I-was-admiring they-said to-me this is the-palace
quod Thomas fratri tuo exstruxerat, cumque dicerem:
which Thomas for-brother your had-built and-when I-said
utinam janitor ejus essem, dixerunt mihi: frater tuus se
would-that the-porter its I-were they-said to-me brother your himself
illo fecit indignum; si vis in illo manere, rogabimus
of-it has-made unworthy if you-wish in it to-remain we-shall-ask
dominum, ut te suscitare dignetur, ut illud a fratre tuo
the-Lord that you to-raise he-may-deign that it from brother your
possis emere, reddens ei pecuniam, quam se existimat
you-may to-buy returning to-him the-money which himself he-thinks
perdidisse. Et haec dicens cucurrit ad carcerem apostoli,
to-have-lost and these-things saying he-ran to the-prison of-the-apostle
fratri suo postulans indulgeri, abjectisque vinculis rogare
for-brother his asking to-be-pardoned and-thrown-off the-chains to-ask
apostolum coepit, ut vestem acciperet pretiosam. Cui
the-apostle he-began that a-garment he-should-accept precious to-whom

apostolus: ignoras, quod nihil carnale, nihil terrenum
the-apostle do-you-not-know that nothing carnal nothing earthly
gestiunt, qui cupiunt habere in coelestibus potestatem?
they-long-for who desire to-have in the-heavenly-places power
Egredienti autem apostolo de carcere rex occurrit et
going-out moreover to-the-apostle from the-prison the-king met and
obvolutus ejus pedibus veniam postulabat. Tunc apostolus ait:
wrapped-round his feet pardon begged then the-apostle says
multum vobis praestitit Deus, ut secreta sua vobis ostenderet.
much to-you has-granted God that secrets his to-you he-should-show
Credite in Christum et baptisamini, ut aeterni regni
believe in Christ and be-baptized that of-the-eternal kingdom
participes sitis. Dixit ei frater regis: vidi palatium,
sharers you-may-be said to-him the-brother of-the-king I-saw the-palace
quod fratri meo fecisti, et illud comparare merui. Cui
which for-brother my you-made and it to-buy I-deserved to-whom
apostolus: hoc in potestate fratris tui est. Cui rex: illud
the-apostle this in the-power of-brother your is to-whom the-king it
erit meum. Apostolus fabricet tibi aliud, quod si forte
will-be mine the-apostle let-him-build for-you another which if perhaps
nequiverit, mihi et tibi unum hoc commune erit.
he-will-have-been-unable for-me and for-you one this common will-be
Respondit apostolus: innumerabilia palatia sunt in coelo ab
answered the-apostle countless palaces are in heaven from
initio saeculi praeparata quae fidei (precibus sive) pretio
the-beginning of-the-world prepared which by-faith by-prayers or by-price
et eleemosinis electis comparantur. Divitiae autem vestrae ad
and by-alms for-the-elect are-bought riches moreover your to
illa vos antecedere possunt, sequi vero omnino non possunt.
them you to-go-before can to-follow but at-all not can

Post unum autem mensem fecit apostolus pauperes omnes
after one moreover month caused the-apostle the-poor all
illius provinciae congregari, quibus congregatis debiles et
of-that province to-be-gathered who gathered the-weak and
infirmos seorsim stare jussit et super eos oravit, cumque
sick apart to-stand he-ordered and over them prayed and-when
qui docti fuerant, respondissent, Amen, coruscatio de coelo
those-who taught had-been had-answered Amen a-flash from heaven
veniens tam apostolum quam caeteros fere per horam dimidiam
coming both the-apostle and the-others nearly for an-hour half
sic perlustravit, ut omnes se putarent ictu fulguris
so lit-up that all themselves thought by-the-stroke of-lightning
interiisse, erigens autem se apostolus dixit: surgite, quia
to-have-perished raising moreover himself the-apostle said rise because
dominus meus sicut fulgur venit eosque sanavit. Exsurgentes
Lord my as lightning came and-them healed rising
autem omnes sani Deum et apostolum glorificaverunt. Tunc
moreover all healthy God and the-apostle glorified then
apostolus coepit eos docere et duodecim gradus virtutum
the-apostle began them to-teach and twelve degrees of-virtues
assignare Primus est, ut in Deum crederent, qui est unus in
to-assign the-first is that in God they-should-believe who is one in
essentia et trinus in personis, deditque iis triplex exemplum
essence and threefold in persons and-he-gave to-them a-threefold example
sensibile, quomodo sint in una essentia tres personae.
perceptible how there-may-be in one essence three persons
Primum est, quia una est in homine sapientia et de illa una
the-first is that one is in man wisdom and from that one
praecedit intellectus, memoria et ingenium. Nam ingenium est,
proceed understanding memory and wit for wit is
inquit, ut quod non didicisti, invenias: memoria, ut non
he-says that what not you-have-learned you-may-find memory that not

oblivisciaris, quae didiceris, intellectus, ut intelligas, quae
you-may-forget what you-have-learned understanding that you-may-understand what
ostendi possunt vel doceri. Secundum quod in una vinea
to-be-shown can or to-be-taught the-second that in one vine
tria sunt, scilicet lignum, folia et fructus et haec omnia
three-things are namely wood leaves and fruit and these all
tria unum sunt et una vinea sunt. Tertium est quod caput
three one are and one vine are the-third is that head
unum quatuor sensibus constat, in uno enim capite sunt visus,
one of-four senses consists in one for head are sight
gustus, auditus et odoratus et haec plura sunt et unum
taste hearing and smell and these many are and one
caput sunt. Secundus gradus est, ut baptismum susciperent.
head are the-second degree is that baptism they-should-receive
Tertius est, ut se a fornicatione continerent. Quartus
the-third is that themselves from fornication they-should-restrain the-fourth
ut se ab avaritia temperarent. Quintus ut gulam
that themselves from avarice they-should-temper the-fifth that gluttony
restringerent. Sextus ut poenitentiam tenerent. Septimus,
they-should-restrain the-sixth that penance they-should-hold the-seventh
ut in his perseverarent. Octavus ut hospitalitatem amarent.
that in these they-should-persevere the-eighth that hospitality they-should-love
Nonus ut voluntatem Dei in faciendis quaererent et
the-ninth that the-will of-God in things-to-be-done they-should-seek and
ea ope complerent. Decimus ut eam in non faciendis
them with-help they-should-fulfill the-tenth that it in things-not to-be-done
quaererent et ea vitarent. Undecimus, ut caritatem amicis
they-should-seek and them avoid the-eleventh that charity to-friends
et inimicis impenderent. Duodecimus, ut in custodiendis his
and enemies they-should-spend the-twelfth that in keeping these

vigilem curam haberent. Post praedicationem vero baptisati
watchful care they-should-have after the-preaching but baptized
sunt novem millia virorum exceptis parvulis et mulieribus.
were nine thousand of-men excepted children and women
Post hoc autem in superiorem Indiam abiit, in qua
after this moreover into upper India he-went in which
innumeris miraculis insignis coruscavit. Sinticem etiam
by-countless miracles distinguished he-shone Syntice also
amicam Migdomiae uxoris Carisii, cognati regis, apostolus
the-friend of-Migdonia the-wife of-Carisius the-kinsman of-the-king the-apostle
illuminavit dixitque Migdomia ad Synticem: putas si
enlightened and-said Migdonia to Syntice do-you-think whether
potero eum videre? Tunc Migdomia de consilio ejus
I-shall-be-able him to-see then Migdonia by the-counsel her
habitum mutavit et inter pauperes mulieres, ubi apostolus
dress changed and among the-poor women where the-apostle
praedicabat, advenit. Apostolus autem coepit vitae hujus
was-preaching came the-apostle moreover began of-life this
miseriam praedicare dicens inter caetera: quoniam vita hic
the-misery to-preach saying among other-things that life here
est vita misera, casibus subjecta et adeo fugitiva, ut cum
is a-life wretched to-mischances subject and so fleeting that when
teneri creditur, effugiat labefacta. Deinde coepit quatuor
to-be-held it-is-believed it-flees-away tottering then he-began by-four
rationibus exhortari, ut verbum Dei libenter audirent,
reasons to-exhort that the-word of-God gladly they-should-hear
ipsum verbum Dei quatuor rerum generibus comparando,
the-very word of-God to-four of-things kinds comparing
scilicet collyrio, ex eo quod oculum nostri intellectus
namely to-eye-salve from this that the-eye of-our understanding
illuminat, passioni, ex eo quod nostrum affectum ab omni
it-illumines to-a-potion from this that our affection from all

carnali amore purgat et mundat, emplastro, ex eo quod
carnal love it-purges and cleanses to-a-plaster from this that
peccatorum nostrorum vulnera sanat, cibo, ex eo quod
of-sins our the-wounds it-heals to-food from this that
nos coelestium amore delectat; et sicut, inquit, haec
us of-heavenly-things with-love it-delights and as he-says these-things
aegroto non valent, nisi ea in se receperit, sic
for-the-sick-man not avail unless them into himself he-will-have-received so
nec animae languenti verbum Dei prodest, nisi illud
not-even for-the-soul languishing the-word of-God profits unless it
devote audierit. Praedicante igitur apostolo Migdonia
devoutly it-will-have-heard preaching therefore the-apostle Migdonia
credidit et deinceps viri thorum abhorruit. Tunc
believed and thenceforth of-her-husband the-bed abhorred then
Carisius a rege impetravit et apostolum in carcere posuit.
Carisius from the-king obtained(-it) and the-apostle in prison put
Ad quem veniens Migdonia rogavit, ut sibi ignosceret,
to whom coming Migdonia asked that her he-should-forgive
quod propter eam in carcerem missus esset; quam
that on-account-of her into prison sent he-had-been whom
ille benignus consolans haec omnia se libenter pati
he kindly consoling these-things all himself gladly to-suffer
asseruit. Carisius autem regem rogavit, ut reginam sororem
asserted Carisius moreover the-king asked that the-queen the-sister
suae uxoris ad eam mitteret, si forte eam revocare posset.
of-his wife to her he-should-send if perhaps her to-recall she-could
Missa regina convertitur ab ea, quam volebat pervertere,
sent the-queen is-converted by her whom she-wished to-pervert
visisque tot miraculis, quae apostolus faciebat, dixit:
and-seen so-many miracles which the-apostle was-doing said
maledicti sunt a Deo, qui non tot signis credunt
cursed are by God those-who not so-many signs believe

et operibus. Tunc apostolus omnes qui aderant, de
and works then the-apostle all who were-present about
tribus breviter instruxit, scilicet ut ecclesiam diligerent,
three-things briefly instructed namely that the-church they-should-love
sacerdotes honorarent et assidue ad audiendum verbum
the-priests should-honor and assiduously to hearing the-word
Dei convenirent. Revertente autem regina dixit ei rex:
of-God should-come-together returning moreover the-queen said to-her the-king
ut quid tamdiu morata es? Quae respondit: putabam
to what so-long delayed have-you who answered I-thought
Migdoniam stultam esse, et sapientissima est et me ad
Migdonia foolish to-be and most-wise she-is and me to
apostolum Dei ducens viam veritatis me cognoscere fecit
the-apostle of-God leading the-way of-truth me to-know she-made
et nimis stulti sunt, qui in Christum non credunt.
and exceedingly foolish are those-who in Christ not believe
Noluitque regina regi deinceps copulari. Stupefactus
and-did-not-wish the-queen with-the-king thenceforth to-be-joined astounded
autem rex dixit cognato suo: dum tuam uxorem recuperare
moreover the-king said to-kinsman his while your wife to-recover
vellem, meam perdidi et pejor mihi mea effecta est,
I-wished mine I-have-lost and worse to-me mine made has-been
quam tua tibi. Tunc rex jussit apostolum ligatis manibus
than yours to-you then the-king ordered the-apostle bound hands
ad se adduci praecipiens ei, ut ad suos viros conjuges
to himself to-be-led commanding him that to their husbands the-wives
revocaret. Apostolus autem triplici exemplo ostendit,
he-should-call-back the-apostle moreover by-a-threefold example showed
quamdiu in errore persisterent, hoc facere non deberent,
as-long-as in error they-persisted this to-do not they-ought
videlicet exemplo regis, exemplo turris, et exemplo
namely by-the-example of-the-king by-the-example of-the-tower and by-the-example

fontis. Unde, dixit, tu cum sis rex, non vis habere
of-the-fountain whence he-said you since you-are king not you-wish to-have
coinquinata servitia, sed mundos servos pariter et ancillas.
defiled services but clean servants alike and handmaids
Quanto magis credere debes Deum amare castissima et
how-much more to-believe ought-you God to-love most-chaste and
munda servitia? Quid ergo culpor, si Deum amare praedico
clean services why therefore am-I-blamed if God to-love I-preach
in servis suis, quod diligis et in tuis. Fabricavi turrim
in servants his what you-love also in yours I-have-built a-tower
excelsam et dicis mihi ut ego, qui fabricavi, eam destruam?
lofty and you-tell me that I who built it should-destroy
Fodi terram profundam et eduxi fontem de abysso, et
I-have-dug the-earth deep and brought-out a-fountain from the-abyss and
dicis mihi, ut obstruam illum? Tunc iratus rex afferri
you-tell me that I-should-stop-up it then angered the-king to-be-brought
jussit ardentes laminas ferreas et apostolum stare nudis
ordered burning plates iron and the-apostle to-stand with-bare
pedibus super eas. Protinus autem nutu Dei fons ibi
feet upon them forthwith moreover at-the-nod of-God a-spring there
erupit et eas exstinxit. Tunc rex consilio cognati sui
burst-forth and them extinguished then the-king by-the-counsel of-kinsman his
eum in fornacem ardentem mitti fecit, quae sic refrigerata
him into a-furnace burning caused to-be-put which so cooled
est, ut die altera sanus inde exiret et illaesus; dixitque
was that on-the-day following sound thence he-went-out and unharmed and-said
regi Carisius: fac illum offerre sacrificium Deo solis,
to-the-king Carisius make him to-offer sacrifice to-the-god of-the-sun
ut Dei sui iram incurrat, qui ab his eum liberat.
that of-God his the-wrath he-may-incur who from these-things him frees
Cumque ad hoc urgeretur, dixit regi: praestantior es
and-when to this he-was-urged he-said to-the-king more-excellent you-are

quam factura tua et quoniam tu verum Deum negligis
than the-thing-made your and because you the-true God neglect
et picturam colis, tu putas, quod sicut Carisius Deus mihi
and a-painting worship you think that as Carisius God with-me
irascetur, postquam adoravero Deum tuum: magis autem
will-be-angry after I-shall-have-adored God your rather moreover
irascetur Deo tuo eumque comminuet adoratu, igitur
he-will-be-angry with-God your and-him will-shatter by-adoration therefore
eum adoro. Si ergo me adorante Deum tuum Deus non
him I-adore if therefore I adoring God your God not
evertet illum, sacrificabo illi, si autem sic, tu credes
will-overturn him I-shall-sacrifice to-him if moreover so you will-believe
Deo meo. Cui rex: adhuc mecum de pari loqueris.
in-God my to-whom the-king still with-me on equal-terms do-you-speak
Praecipit igitur apostolus hebraice daemoni, qui in eo erat,
commands therefore the-apostle in-Hebrew the-demon who in it was
ut quam cito coram ydolo genua flecteret et statim
that as quickly-as before the-idol knees he-should-bend and at-once
ydolum comminueret. Flectens igitur apostolus genua dixit:
the-idol he-should-shatter bending therefore the-apostle the-knees said
ecce adoro, sed non ydolum: ecce adoro, sed non metallum:
behold I-adore but not the-idol behold I-adore but not the-metal
ecce adoro, sed non simulacrum: adoro autem dominum
behold I-adore but not the-image I-adore moreover Lord
meum Jesum Christum, in cujus nomine praecipio tibi,
my Jesus Christ in whose name I-command you
daemon, qui in eo latitas, ut simulacrum istud comminuas.
O-demon who in it lurk that image this you-shatter
Statimque sicut cera liquefactum est. Tunc omnes sacerdotes
and-at-once like wax melted it-was then all the-priests
mugitum dederunt, pontifex autem templi elevans gladium
a-bellowing gave the-high-priest moreover of-the-temple raising a-sword

apostolum transverberavit dicens: ego vindicabo injurias Dei
the-apostle pierced-through saying I shall-avenge the-injuries of-God
mei. Rex autem et Carisius aufugerunt videntes, quod
my the-king moreover and Carisius fled seeing that
populus vellet apostolum vindicare et pontificem vivum
the-people wished the-apostle to-avenge and the-high-priest alive
incendere, christiani autem corpus apostoli tulerunt et
to-burn the-Christians moreover the-body of-the-apostle took and
honorifice sepelierunt. Post longum tempus scilicet circa
honorably buried after long time namely about
annos domini CC. et XXX. corpus apostoli in
the-years of-the-Lord two-hundred and thirty the-body of-the-apostle into
Edessam civitatem, quae olim dicebatur Rages Medorum,
Edessa city which once was-called Rages of-the-Medes
translatum est, Alexandro imperatore ad Syrorum preces
translated was Alexander emperor at of-the-Syrians the-prayers
hoc faciente. In illa autem civitate nullus haereticus, nullus
this doing in that moreover city no heretic no
Judaeus. nullus paganus potest vivere, nec tyrannus aliquis
Jew no pagan can to-live nor tyrant any
ibi nocere, postquam Abagarus rex illius civitatis epistolam
there to-do-harm after Abgar king of-that city a-letter
manu salvatoris scriptam accipere meruit. Nam si quando
by-the-hand of-the-Savior written to-receive deserved for if ever
gens contra civitatem illam insurrexerit, infans baptisatus
a-people against city that will-have-risen-up an-infant baptized
super portam stans epistolam illam legit et ea die tam
over the-gate standing letter that reads and on-that day both
salvatoris scriptis quam apostoli Thomae meritis hostes
of-the-Savior by-the-writings and of-the-apostle Thomas by-the-merits the-enemies
aut fuginntur aut pacantur. Isidorus in libro de vita
either are-put-to-flight or are-pacified Isidore in the-book on the-life

et obitu sanctorum sic de isto apostolo dicit: Thomas
and death of-the-saints thus about this apostle says Thomas
discipulus Christi ac similis salvatori, audiendo incredulus,
the-disciple of-Christ and like to-the-Savior in-hearing unbelieving
videndo fidelis fuit. Hic evangelium praedicavit Parthis,
in-seeing faithful was he the-gospel preached to-the-Parthians
Medis, Persis, Hircanis et Bactrianis, et intrans orientalem
Medes Persians Hyrcanians and Bactrians and entering the-eastern
plagam et interna gentium penetrans ibi praedicationem
region and the-interior of-the-nations penetrating there preaching
suam usque ad titulum suae passionis perduxit. Hic lanceis
his all-the-way to the-title of-his passion brought he by-lances
transfixus occubuit. Haec Isidorus. Chrysostomus quoque
pierced fell these-things Isidore Chrysostom also
ait, quod dum Thomas ad regionem Magorum, qui ad
says that when Thomas to the-region of-the-Magi who to
Christum adorandum venerant, devenisset, eos baptisavit et
Christ to-adore had-come had-come them he-baptized and
facti sunt adjutores fidei christianae.
made were helpers of-the-faith Christian

De sancta Anastasia

VII · SAINT ANASTASIA

Anastasia's name is read as standing upward. A noble Roman taught by Chrysogonus, she avoids her husband Publius, who imprisons her for visiting Christians. Her three handmaids are locked among the kitchen pots, and the lustful prefect embraces pots and pans, turns black, and is beaten as a demon. One prefect who would take her as wife is struck blind and dies; another, who wants her wealth, is told that Christ commands giving to the poor. Fed in prison by Saint Theodora, she is burned at the stake on the Palmarian islands, and Apollonia buries her in a garden.

Anastasia dicitur ab ana, quod est sursum, et stasis, quod
Anastasia is-called from ana which is upward and stasis which
est stans sive status, quia sursum stetit a vitiis et a
is standing or state because upward she-stood from vices and from
peccatis ad virtutes.
sins to virtues

Anastasia nobilissima Romanorum filia praetaxati
Anastasia most-noble of-the-Romans the-daughter of-Praetextatus
illustris, sed pagani, a matre sua Fantasta christiana et a
illustrious but pagan by mother her Fantasta a-Christian and by
beato Chrysogono fidem Christi edocta est, tradita autem
blessed Chrysogonus in-the-faith of-Christ taught was given moreover
Publio in uxorem languorem simulans semper se ab ejus
to-Publius as wife illness feigning always herself from his
consortio abstinebat. Qui audiens eam cum una tantum
company she-kept-away who hearing her with one only
ancilla in vili habitu Christianorum carceres circuire et
handmaid in mean dress of-the-Christians the-prisons to-go-round and
iis necessaria ministrare, fecit eam arctissime custodiri, ita
to-them necessities to-minister caused her most-closely to-be-guarded so

ut etiam eidem alimoniam denegaret, volens autem eam sic
that even to-her food he-denied wishing moreover her so
perimere, ut posset in ejus largissimis possessionibus lascivire.
to-destroy that he-might in her most-ample possessions to-run-riot
Putans igitur se mori dolorosas epistolas Chrysogono
thinking therefore herself to-die sorrowful letters to-Chrysogonus
mittebat et ille consolatorias remittebat. Interea vir
she-sent and he consoling-ones sent-back meanwhile husband
ejus moritur et illa a carceribus liberatur. Haec habebat
her dies and she from the-prisons is-freed she had
tres ancillas pulcherrimas, quae sorores erant: quarum una
three handmaids most-beautiful who sisters were of-whom one
dicebatur Agapete, altera Thionia et altera Yrenia. Quae cum
was-called Agape the-second Chionia and the-third Irene who since
christianae essent et praefecti monitis nullatenus obedirent,
Christians they-were and of-the-prefect the-warnings in-no-way obeyed
in cubiculum eas reclusit, ubi coquinae utensilia servabantur.
into a-bedchamber them he-shut where of-the-kitchen the-utensils were-kept
Praefectus autem in earum ardens amorem ad eas ivit, ut
the-prefect moreover in their burning love to them went that
suam libidinem exerceret. Qui in amentiam versus, putans
his lust he-might-exercise who into madness turned thinking
se tractare virgines, cacabos, patellas, caldaria et similia
himself to-handle the-virgins pots pans cauldrons and like-things
amplectens osculabatur, et cum ex hoc satiatus fuisset, foras
embracing kissed and when from this sated he-had-been out
exiit nigerrimus et deformis et vestimentis concisis. Quem
he-went most-black and deformed and with-garments cut whom
servi, qui eum pro foribus exspectaverant, sic aptatum
the-servants who him before the-doors had-awaited so fitted-out
videntes, cogitantes quod in daemonem versus esset, eum
seeing thinking that into a-demon turned he-had-been him

verberibus affecerunt et fugientes solum reliquerunt. Cumque
with-blows afflicted and fleeing alone left(-him) and-when
imperatorem adiret, ut de hoc conquereretur, alii virgis
the-emperor he-approached that about this he-might-complain some with-rods
percutiebant, alii lutum et pulverem in eum projiciebant,
struck(-him) others mud and dust upon him threw
suspicantes, quod in furiam versus esset. Oculi autem
suspecting that into a-fury turned he-had-been the-eyes moreover
ejus tenebantur, ne sic se deformem videret. Quapropter
his were-held lest so himself deformed he-should-see wherefore
mirabatur plurimum, cum sic eum omnes deridebant, quem
he-wondered very-much since so him all mocked whom
in tanto honore habere consueverant. Videbatur enim
in so-great honor to-hold they-had-been-accustomed it-seemed for
ei, quod ipse et omnes albis vestibus essent induti.
to-him that he and all with-white garments were clothed
Putans vero, cum sic se deformem ab aliis didicisset,
thinking but when so himself deformed from others he-had-learned
quod puellae sibi per artem magicam hoc fecissent, jussit
that the-girls to-him by art magic this had-done he-ordered
eas coram se exspoliari, ut eas saltem nudas aspiceret,
them before himself to-be-stripped that them at-least naked he-might-look-at
sed statim earum vestimenta sic corporibus adhaeserunt,
but at-once their garments so to-the-bodies clung
ut nullo modo exui valerent. Praefectus autem prae
that in-no way to-be-taken-off they-could the-prefect moreover for
admiratione ita obdormivit stertens, quod etiam a pulsantibus
amazement so fell-asleep snoring that even by those-knocking
non poterat excitari. Tandem virgines martirio coronantur
not he-could to-be-roused at-last the-virgins with-martyrdom are-crowned
et Anastasia ab imperatore cuidam praefecto traditur, ut
and Anastasia by the-emperor to-a-certain prefect is-handed that

si eam sacrificare faceret, postmodum in uxorem eam
if her to-sacrifice he-should-make afterward as wife her
haberet. Cumque eam in thalamum induxisset et eam
he-might-have and-when her into the-bedchamber he-had-led and her
amplexari vellet, statim caecus effectus est. Deos adiit
to-embrace wished at-once blind made he-was the-gods he-approached
quaerens, si evadere posset. Responderunt dicentes: quia
asking whether to-escape he-could they-answered saying because
sanctam Anastasiam contristasti, nobis traditus es et
holy Anastasia you-have-saddened to-us handed you-have-been and
amodo semper nobiscum in inferno torqueberis. Cumque
henceforth always with-us in hell you-will-be-tormented and-when
domum reduceretur, inter manus puerorum vitam finivit.
home he-was-being-led-back amid the-hands of-the-boys life he-ended
Tunc Anastasia alii praefecto traditur, ut eam in custodia
then Anastasia to-another prefect is-handed that her in custody
detineret. Audiens enim, quod infinitas possessiones haberet,
he-might-hold hearing for that countless possessions she-had
privatim dixit ei: Anastasia, si vis esse Christiana, fac
privately said to-her Anastasia if you-wish to-be a-Christian do
quod praecepit dominus tuus. Ille enim praecepit: qui non
what ordered Lord your he for ordered he-who not
renuntiaverit omnibus, quae possidet etc. Omnia igitur, quae
will-have-renounced all-things which he-possesses etc. all-things therefore which
habes, mihi da et vade quo volueris et vere Christiana
you-have to-me give and go where you-will-have-wished and truly a-Christian
eris. Cui illa respondit: Deus meus praecepit, vende
you-will-be to-whom she answered God my ordered sell
omnia quae habes et da pauperibus et non divitibus; cum
all-things which you-have and give to-the-poor and not to-the-rich since
ergo dives sis, contra praeceptum Dei facerem, si aliquid
therefore rich you-are against the-command of-God I-should-act if anything

tibi darem. Tunc Anastasia diro carceri fame crucianda
to-you I-gave then Anastasia to-a-dire prison by-hunger to-be-tortured
traditur, sed a Sancta Theodora, quae jam per martirium
is-handed but by Saint Theodora who already through martyrdom
coronata fuerat, per duos menses esca coelesti pascitur.
crowned had-been for two months with-food heavenly is-fed
Tandem cum ducentis virginibus ad insulas Palmarias ducta
at-last with two-hundred virgins to the-islands Palmariae led
est, ubi multi propter nomen Christi fuerant relegati.
she-was where many on-account-of the-name of-Christ had-been banished
Post aliquos vero dies praefectus omnes ad se vocavit et
after some but days the-prefect all to himself called and
Anastasiam ad palos ligatam ignibus concremavit, alios vero
Anastasia to stakes bound with-fires burned others but
diversis suppliciis interemit. Inter quos unus erat qui pluries
by-diverse punishments killed among whom one was who many-times
propter Christum multis divitiis spoliatus semper dicebat:
on-account-of Christ of-many riches stripped always said
Christum saltem mihi non auferetis. Appollonia autem
Christ at-least from-me not you-will-take-away Apollonia moreover
corpus sanctae Anastasiae in viridario facta ibi ecclesia
the-body of-saint Anastasia in a-garden made there a-church
honorifice sepelivit. Passa est autem sub Dyocletiano, qui
honorably buried suffered she-has moreover under Diocletian who
coepit circa annos domini CCLXXXVII.
began about the-years of-the-Lord two-hundred-eighty-seven

De sancto Stephano

VIII · SAINT STEPHEN

Stephen is crown, norm, and strenuous speaker. One of the seven deacons, he fights the Jews three times: in disputation, which he wins; before false witnesses, whom his angelic face defeats as he answers the four charges of blasphemy; and under stones, where he corrects them by shame, fear, and love, praying for his killers on his knees. Gamaliel and Nicodemus bury him. Augustine tells of his relics' miracles: flowers that heal, a ring that leaps from a woman's body, and two trembling children cured at Hippo.

Stephanus graece, latine dicitur corona, sed hebraice norma.
Stephen in-Greek in-Latin is-called crown but in-Hebrew norm
Fuit autem corona, id est, principium martirum in novo
he-was moreover the-crown that is the-beginning of-the-martyrs in the-new
testamento, sicut Abel in veteri. Fuit etiam norma, id est,
testament as Abel in the-old he-was also the-norm that is
exemplum et regula aliis patiendi pro Christo, sive vere
the-example and rule for-others of-suffering for Christ or rightly
agendi et vivendi, vel pro inimicis orandi. Vel Stephanus
of-acting and of-living or for enemies of-praying or Stephen
dicitur, quasi strenue fans, quod patet in suo sermone et in
is-called as-if strenuously speaking which is-plain in his sermon and in
luculenta divini verbi praedicatione. Vel Stephanus dicitur
the-splendid of-the-divine word preaching or Stephen is-called
quasi strenue stans vel fans anus, id est strenue sive
as-if strenuously standing or speaking to-old-women that is strenuously or
laudabiliter stans et instruens et regens anus, id est
laudably standing and instructing and ruling old-women that is
viduas, quibus ab apostolis fuerat praefectus, quae ad
the-widows over-whom by the-apostles he-had-been set who to
litteram anus erant. Est ergo corona propter principium
the-letter old-women were he-is therefore crown on-account-of the-beginning

martirii, norma propter exemplum patiendi et bene
of-martyrdom norm on-account-of the-example of-suffering and of-well
vivendi, strenue fans propter luculentam praedicationem,
living strenuously speaking on-account-of the-splendid preaching
strenue stans propter viduarum laudabilem instructionem.
strenuously standing on-account-of of-the-widows the-laudable instruction

Stephanus fuit unus de septem dyaconibus, ab apostolis in
Stephen was one of the-seven deacons by the-apostles to
ministerium ordinatis. Crescente enim numero discipulorum
the-ministry ordained growing for the-number of-the-disciples
conversi ex gentibus adversus conversos ex Judaeis murmurare
the-converted from the-gentiles against the-converted from the-Jews to-murmur
coeperunt, ex eo quod viduae eorum in ministerio quotidiano
began from this that the-widows their in the-ministry daily
contemnebantur. Hujus autem murmuris causa dupliciter
were-despised of-this moreover murmuring the-cause in-two-ways
potest intelligi, aut quia viduae eorum in ministerio
can to-be-understood either because the-widows their to the-ministry
non admittebantur, aut quia prae caeteris in quotidiano
not were-admitted or because above the-others in the-daily
ministerio gravabantur. Apostoli enim, ut expeditius
ministry they-were-burdened the-apostles for that more-freely
praedicationi insisterent, viduis ministrationem
to-preaching they-might-apply-themselves to-the-widows the-ministration
commiserant. Videntes itaque apostoli murmurationem ortam
had-committed seeing and-so the-apostles the-murmuring arisen
pro administratione viduarum, volentes hoc murmur sedare
over the-administration of-the-widows wishing this murmur to-quiet
congregata omni multitudine dixerunt: non est aequum
gathered the-whole multitude said not it-is fair
nos derelinquere verbum Dei et ministrare mensis. Glossa.
us to-abandon the-word of-God and to-serve tables the-Gloss

Quia meliora sunt fercula mentis quam dapes corporis.
because better are the-dishes of-the-mind than the-feasts of-the-body
Considerate ergo, fratres, ex vobis viros boni testimonii VII
consider therefore O-brothers from you men of-good testimony seven
plenos spiritu sancto et sapientia, quos constituamus super
full of-the-Spirit Holy and of-wisdom whom we-may-appoint over
hoc opere. Glossa: ut ministrent vel ministrantibus praesint.
this work the-Gloss that they-may-serve or those-serving may-direct
Nos vero orationi et praedicationi instantes erimus. Et placuit
we but to-prayer and to-preaching applied shall-be and pleased
sermo omni populo et multitudini et elegerunt septem,
the-speech to-all the-people and the-multitude and they-chose seven
quorum beatus Stephanus primus et primicerius exstitit
of-whom blessed Stephen first and the-chief stood-out
et adduxerunt eos ad apostolos et imposuerunt super eos
and they-brought them to the-apostles and they-placed upon them
manus. Stephanus autem plenus gratia et fortitudine faciebat
hands Stephen moreover full of-grace and of-fortitude did
prodigia et signa in populo. Invidentes igitur Judaei et
wonders and signs among the-people envying therefore the-Jews and
eum superare et convincere cupientes triplici modo eum
him to-overcome and to-convict desiring in-a-threefold way him
vincere aggressi sunt, scilicet disputatione, testium productione
to-conquer set-about have namely by-disputation of-witnesses by-production
et tormentorum illatione. Sed tamen ipse disputantes
and of-torments by-the-infliction but yet he the-disputers
superavit, testes falsos convicit et de suis tortoribus
overcame the-witnesses false convicted and over his torturers
triumphavit. Et in qualibet pugna adjutorium sibi de coelo
triumphed and in each fight help to-him from heaven
datum est. In prima enim ei datus est spiritus sanctus,
given was in the-first for to-him given was the-Spirit Holy

qui sapientiam ministraret. In secunda vultus angelicus,
who wisdom should-supply in the-second a-face angelic
qui falsos testes terreret. Et in tertia visus est Christus
which the-false witnesses should-terrify and in the-third seen was Christ
adjuvare paratus, qui martirem confortaret. In qualibet igitur
to-help ready who the-martyr should-comfort in each therefore
pugna ponit historia tria, scilicet aggressum praelium,
fight sets the-history three-things namely attacked the-battle
collatum adjutorium et adeptum triumphum. Historiam
conferred the-help and attained the-triumph the-history
igitur breviter percurrentes haec omnia videre poterimus.
therefore briefly running-through these all-things to-see we-shall-be-able

Cum igitur beatus Stephanus multa signa faceret et
when therefore blessed Stephen many signs did and
frequentius populo praedicaret, Judaei sibi invidentes primum
more-often to-the-people preached the-Jews him envying the-first
praelium cum eo inierunt, ut eum per disputationem
battle with him entered that him through disputation
vincerent. Surrexerunt enim quidam de synagoga
they-might-conquer rose-up for certain of the-synagogue
libertinorum a regione sic dictorum, vel libertinorum,
of-the-Libertines from the-region so called or of-the-Libertines
id est filiorum libertorum. Libertini enim dicuntur filii
that is of-the-sons of-freedmen Libertines for are-called the-sons
libertorum, id est eorum, qui de servitute manumissi sunt
of-freedmen that is of-those who from slavery manumitted were
et libertate donati. Et sic de stirpe servili fuerunt, qui
and with-freedom presented and thus of stock servile were those-who
primo fidei restiterunt et Cyrenensium a Cyrene civitate
first to-the-faith resisted and of-the-Cyrenians from Cyrene the-city
et Alexandrinorum et eorum qui erant a Cilicia et Asia
and of-the-Alexandrians and of-those who were from Cilicia and Asia

disputantes cum Stephano. Ecce primum praelium. Deinde
disputing with Stephen behold the-first battle then
subjungit triumphum et non poterant resistere sapientiae,
he-subjoins the-triumph and not they-could to-resist the-wisdom
postremo ponit adjutorium et spiritum, qui loquebatur.
lastly he-sets the-help and the-spirit which was-speaking
Videntes igitur, quod per hunc modum pugnandi cum non
seeing therefore that by this way of-fighting since not
possent superare, ad secundum modum se callide
they-could to-overcome(-him) to the-second way themselves cunningly
convertunt, ut scilicet eum falsis testibus superarent.
they-turn that namely him by-false witnesses they-might-overcome
Submiserunt enim duos falsos testes, qui eundem de
they-suborned for two false witnesses who him of
quadruplici blasphemia accusarent. Adducentes itaque eum in
a-fourfold blasphemy should-accuse leading and-so him into
concilium falsi testes eum de quatuor accusabant, scilicet de
the-council the-false witnesses him of four-things accused namely of
blasphemia in Deum, in Moysem, in legem et in
blasphemy against God against Moses against the-law and against
tabernaculum sive templum. Ecce praelium. Et intuentes
the-tabernacle or temple behold the-battle and gazing-on
eum omnes, qui sedebant in consilio, videbant faciem ejus
him all who sat in the-council saw face his
tamquam faciem angeli. Ecce auxilium. Deinde ponitur
as-if the-face of-an-angel behold the-help then is-set
hujus secundae pugnae victoria, cum falsi testes de his
of-this second fight the-victory when the-false witnesses about these
omnibus confutantur. Dixit enim princeps sacerdotum, si
all are-confuted said for the-prince of-the-priests whether
hoc ita se haberet. Tunc beatus Stephanus de illis quatuor,
this so itself had then blessed Stephen about those four-things

quae sibi falsi testes imposuerunt, se per ordinem
which on-him the-false witnesses imposed himself in order
excusavit. Et primo excusavit se de blasphemia in
excused and first he-excused himself of blasphemy against
Deum dicens, Deum, qui locutus fuit patribus et prophetis,
God saying God who spoken has to-the-fathers and prophets
Deum gloriae fuisse. Ubi Deum tripliciter commendavit,
the-God of-glory to-have-been where God in-three-ways he-commended
secundum quod hoc verbum potest tripliciter exponi.
according-to that this word can in-three-ways to-be-expounded
Est enim Deus gloriae, id est collativus gloriae, in Regum
he-is for the-God of-glory that is the-conferrer of-glory in Kings
II: qui honorificaverit me, glorificabo eum; vel Deus gloriae,
II who will-have-honored me I-shall-glorify him or the-God of-glory
id est, contentivus gloriae, Proverb. VIII: mecum sunt
that is the-container of-glory Prov. VIII with-me are
divitiae et gloria; vel Deus gloriae, id est, Deus cui a
riches and glory or the-God of-glory that is God to-whom by
creatura debetur gloria, id est regi saeculorum immortali
the-creature is-owed glory that is to-the-king of-the-ages immortal
etc. Commendat igitur Deum tripliciter, scilicet quod sit
etc. he-commends therefore God in-three-ways namely that he-is
gloriosus, glorificatus et glorificandus. Deinde excusat se de
glorious glorified and to-be-glorified then he-excuses himself of
secunda blasphemia in Moysem multipliciter commendando.
the-second blasphemy against Moses in-many-ways commending(-him)
Commendat enim eum praecipue a tribus, scilicet a
he-commends for him chiefly from three-things namely from
zeli fervore, quod percutientem Aegyptium interfecit, a
of-zeal the-fervor that the-striking Egyptian he-killed from
miraculorum operatione, quae in Aegypto et in deserto fecit,
of-miracles the-working which in Egypt and in the-desert he-did

et a Dei familiaritate, quia pluries cum Deo familiariter
and from of-God familiarity because many-times with God familiarly
locutus fuit. Postmodum excusat se de tertia blasphemia,
spoken has afterward he-excuses himself of the-third blasphemy
quae erat in legem, ipsam tripliciter commendando, scilicet
which was against the-law it in-three-ways commending namely
ex ratione dantis, qui fuit Deus, ex ratione ministrantis, qui
by reason of-the-giver who was God by reason of-the-minister who
fuit Moyses talis et tantus, et ex ratione finis, quia dat
was Moses such and so-great and by reason of-the-end because it-gives
vitam. Postmodo coepit se purgare de quarta blasphemia,
life afterward he-began himself to-clear of the-fourth blasphemy
quae erat in tabernaculum et in templum, ipsum
which was against the-tabernacle and against the-temple the-very
tabernaculum quadrupliciter commendando, scilicet quod fuit
tabernacle in-four-ways commending namely that it-was
a Deo praeceptum, fieri in visione ostensum a Moyse
by God commanded to-be-made in a-vision shown by Moses
consummatum et arce testimonii contentivum. Templum
completed and of-the-ark of-the-testimony the-container the-temple
autem dixit tabernaculo successisse. Sic ergo beatus
moreover he-said to-the-tabernacle to-have-succeeded thus therefore blessed
Stephanus crimine sibi objecto rationabiliter se purgavit.
Stephen of-the-crime to-him charged reasonably himself cleared

Videntes igitur Judaei, quod nec in isto secundo modo
seeing therefore the-Jews that not-even in this second way
eum superare valerent, tertium modum assumunt et tertiam
him to-overcome they-were-able a-third way they-take-up and a-third
pugnam ineunt, ut scilicet saltem tormentis et suppliciis
fight enter that namely at-least by-torments and punishments
eum superarent. Quod ut vidit beatus Stephanus, volens
him they-might-overcome which when saw blessed Stephen wishing

praeceptum dominicum de fraterna correctione servare, tribus
the-command the-Lord's about brotherly correction to-keep in-three
modis eos conatus est corrigere et a tanta malitia cohibere,
ways them tried has to-correct and from so-great malice to-restrain
scilicet pudore, timore et amore. Primo pudore, ejus duritiam
namely by-shame by-fear and by-love first by-shame their hardness
cordis et sanctorum necem improperando. Dura, inquit,
of-heart and of-the-saints the-slaughter reproaching with-hard he-says
cervice et in circumcisis cordibus et auribus vos semper
neck and in uncircumcised hearts and ears you always
spiritui sancto restitistis, sicut et patres vestri, ita et vos.
to-the-Spirit Holy have-resisted as also fathers your so also you
Quem enim prophetarum patres vestri non sunt persecuti? et
whom for of-the-prophets fathers your not have persecuted and
occiderunt eos, qui pronuntiabant de adventu justi. Ubi,
they-killed them who foretold about the-coming of-the-Just-one where
sicut dicit Glossa, tres gradus malitiae eorum ponit. Primus
as says the-Gloss three degrees of-malice their he-sets the-first
est, quod spiritui sancto restiterunt. Secundus est: prophetas
is that to-the-Spirit Holy they-resisted the-second is the-prophets
persecuti sunt. Tertius est: crescente malitia eos occiderunt.
persecuted they-have the-third is growing malice them they-killed
Scilicet quia frons mulieris meretricis facta erat iis et
namely because the-forehead of-a-woman harlot made had-been to-them and
nesciebant erubescere nec sic a concepta malitia destiterunt.
they-knew-not to-blush nor thus from conceived malice they-desisted
Immo audientes haec dissecabantur cordibus suis et
nay hearing these-things they-were-cut-through in-hearts their and
stridebant dentibus in eum. Postmodum ergo correxit eos
gnashed with-teeth at him afterward therefore he-corrected them
timore per hoc scilicet, quod Jesum stantem a dextris
by-fear through this namely that Jesus standing at the-right-hand

Dei se videre perhibuit, quasi paratum se adjuvare et
of-God himself to-see he-declared as-if ready him to-help and
adversarios condemnare. Cum enim esset Stephanus plenus
the-adversaries to-condemn when for was Stephen full
spiritu sancto intuens in coelum vidit gloriam Dei et
of-the-Spirit Holy gazing into heaven he-saw the-glory of-God and
ait: ecce video coelos apertos et filium domini stantem
said behold I-see the-heavens open and the-son of-the-Lord standing
a dextris virtutis Dei. Licet igitur jam pudore et timore
at the-right of-the-power of-God although therefore now by-shame and fear
correxerit eos, non tamen adhuc destiterunt, sed deteriores
he-has-corrected them not yet still they-desisted but worse
quam prius fuerunt. Exclamantes enim voce magna
than before they-were crying-out for with-voice great
continuerunt aures suas. Glossa: ne blasphemantem audirent.
they-stopped ears their the-Gloss lest the-blasphemer they-should-hear
Et impetum fecerunt unanimiter in eum et projicientes eum
and an-assault they-made with-one-accord on him and casting him
extra civitatem lapidabant. In hoc secundum legem se
outside the-city they-stoned(-him) in this according-to the-law themselves
agere arbitrantes quod blasphemum extra castra mandaverat
to-act thinking which the-blasphemer outside the-camp had-ordered
lapidari. Et illi duo falsi testes, qui in eum primum
to-be-stoned and those two false witnesses who at him the-first
lapidem mittere debebant, secundum legem dicentem: prima
stone to-throw ought according-to the-law saying the-first
manus testium lapidabit etc., tum deposuerunt vestimenta
hand of-the-witnesses will-stone etc. then laid-down garments
sua, ne illius tactu coinquinarentur vel ut ad lapidandum
their lest his by-touch they-should-be-defiled or that for stoning
expeditiores redderentur, secus pedes adolescentis, qui
more-unencumbered they-might-be-rendered beside the-feet of-a-young-man who

vocabatur Saulus et postea vocatus est Paulus. Qui dum
was-called Saul and afterward called was Paul who while
lapidantium vestimenta custodiret, et eo quod ad lapidandum
of-the-stoners the-garments he-guarded and this that for stoning
eos expeditiores redderet, quasi manu omnium lapidavit.
them more-unencumbered he-rendered as-if with-the-hand of-all he-stoned
Cum autem eos nec pudore nec timore a tanta posset
when moreover them neither by-shame nor by-fear from so-great he-could
nequitia retrahere, tertium modum adhibuit, ut saltem eos
wickedness to-draw-back a-third way he-applied that at-least them
amore coerceret. An non eximius amor fuit, quem iis
by-love he-might-restrain or not extraordinary love was-it which to-them
ostendit, quoniam pro se et pro ipsis oravit? Pro se
he-showed because for himself and for them he-prayed for himself
quidem oravit, ne sua passio prolongaretur et sic ipsi rei
indeed he-prayed lest his passion be-prolonged and thus they guilty
noxa majori tenerentur, pro ipsis autem oravit, ne iis
by-harm greater be-held for them moreover he-prayed lest to-them
hoc in peccatum imputaretur. Lapidabant, inquit, Stephanum
this as sin be-imputed they-stoned he-says Stephen
invocantem et dicentem: Domine Jesu accipe spiritum meum.
invoking and saying O-Lord Jesus receive spirit my
Positis autem genibus clamavit voce magna dicens: domine
set moreover knees he-cried with-voice great saying O-Lord
ne statuas illis hoc peccatum, quia nesciunt quod
do-not lay to-them this sin because they-know-not what
faciunt. Et vide amorem mirabilem, quia orando pro se
they-do and see the-love marvelous because praying for himself
stetit, orando pro suis lapidatoribus genua flexit, quasi plus
he-stood praying for his stoners the-knees he-bent as-if more
orationem, quam pro ipsis faciebat, quam illam, quam pro
the-prayer which for them he-made than that which for

se effundebat, cuperet exaudiri. Pro ipsis autem potius
himself he-poured-out he-desired to-be-heard for them moreover rather
quam pro se genua flexit, quia, ut dicit Glossa ibidem,
than for himself the-knees he-bent because as says the-Gloss in-the-same-place
quorum major iniquitas majus supplicandi remedium
of-whom the-greater iniquity a-greater of-supplicating remedy
postulabat. In hoc etiam martir Christum imitatus est, qui
it-demanded in this also the-martyr Christ imitated has who
in passione sua pro se oravit dicens: pater in manus tuas
in passion his for himself prayed saying O-father into hands your
commendo spiritum meum, et pro suis crucifixoribus dicens:
I-commend spirit my and for his crucifiers saying
pater ignosce illis etc. Et cum hoc dixisset, obdormivit
O-father forgive them etc. and when this he-had-said he-fell-asleep
in domino. Glossa: pulchre dictum est, obdormiit, et
in the-Lord the-Gloss beautifully said it-is he-fell-asleep and
non, mortuus est, quia obtulit sacrificium dilectionis et
not died he-has because he-offered the-sacrifice of-love and
obdormivit in spe resurrectionis Facta est autem lapidatio
fell-asleep in hope of-resurrection made was moreover the-stoning
Stephani eodem anno, quo dominus ascendit, in proximo
of-Stephen in-the-same year in-which the-Lord ascended in the-next
mense Augusti, tertia die intrante. Sanctus vero Gamaliel
month of-August on-the-third day entering Saint but Gamaliel
et Nicodemus, qui erant pro christianis in omnibus consiliis
and Nicodemus who were for the-Christians in all the-councils
Judaeorum, sepelierunt eum in agro ipsius Gamalielis et
of-the-Jews buried him in the-field of-the-same Gamaliel and
fecerunt planctum magnum super eum et facta est magna
made lamentation great over him and made was a-great
persecutio christianorum, qui erant in Jherusalem, quia occiso
persecution of-the-Christians who were in Jerusalem because killed

beato Stephano, uno de principibus, alios graviter persequi
blessed Stephen one of the-chiefs the-others heavily to-persecute
coeperunt, in tantum quod omnes christiani praeter apostolos,
they-began in so-much that all the-Christians except the-apostles
qui erant caeteris fortiores, per totam Judaeorum
who were than-the-others stronger through the-whole of-the-Jews
provinciam sunt dispersi, juxta quod dominus praeceperat
province were scattered according-to what the-Lord had-commanded
iis: si vos persecuti fuerint in una civitate, fugite in aliam.
them if you persecuted will-have in one city flee into another

Refert Augustinus doctor egregius beatum Stephanum
relates Augustine the-doctor eminent blessed Stephen
innumeris miraculis claruisse et mortuos sex suis meritis
by-countless miracles to-have-shone and the-dead six by-his merits
excitasse, multos a variis languoribus curasse. Praeter
to-have-raised many from various illnesses to-have-cured besides
haec autem alia refert miracula, digne memoriae
these-things moreover other he-relates miracles worthily to-memory
commendanda. Ait enim, quod flores super altare beati
to-be-commended he-says for that flowers upon the-altar of-blessed
Stephani ponebantur et inde ablati super infirmos ponebantur,
Stephen were-placed and thence taken upon the-sick were-placed
panni etiam de ejus altari sumti et super aegros impositi
cloths also from his altar taken and upon the-ill placed
multis exstiterunt infirmantibus in medelam, nam sicut ait
for-many stood the-sick for remedy for as he-says
in libro XXII de civitate Dei, flores ipsi de altari assumti
in the-book XXII on the-city of-God flowers the-very from the-altar taken
cujusdam mulieris caecae oculis impositi sunt et illa continuo
of-a-certain woman blind on-the-eyes placed were and she at-once
lumen recepit. Refert quoque in eodem libro, quod, cum quidam
sight recovered he-relates also in the-same book that when a-certain

vir primarius civitatis, nomine Martialis, infidelis esset et
man chief of-the-city by-name Martialis an-unbeliever was and
nequaquam converti vellet, cum tamen plurimum aegrotaret,
by-no-means to-be-converted wished though yet very-much he-was-sick
gener suus valde fidelis ad ecclesiam sancti Stephani venit et
son-in-law his very faithful to the-church of-saint Stephen came and
de ipsis floribus, qui super altari erant, accipiens et ad caput
of the-very flowers which upon the-altar were taking and at the-head
sui soceri flores ipsos latenter posuit. Super quos cum ille
of-his father-in-law flowers the-very secretly placed upon which when he
dormiisset, protinus ante diluculum clamavit, ut ad episcopum
had-slept forthwith before dawn he-cried-out that for the-bishop
mitteretur. Cum autem episcopus abesset, sacerdos ad eum venit
it-should-be-sent when moreover the-bishop was-away a-priest to him came
et ipsum, cum et credere diceret, baptisavit. Hic quamdiu vixit,
and him since also to-believe he-said he-baptized he as-long-as he-lived
hoc verbum semper in oratione habuit: Christe accipe spiritum
this word always in prayer had O-Christ receive spirit
meum, cum tamen hic beati Stephani ultima verba nesciret.
my though yet he of-blessed Stephen the-last words knew-not

Aliud similiter in eodem refert miraculum, quod quaedam
another likewise in the-same he-relates miracle that a-certain
matrona, nomine Petronia, cum diu infirmitate gravissima
matron by-name Petronia when long by-illness most-heavy
torqueretur et multa adhibens remedia nullum sentiret
she-was-tormented and many applying remedies no she-felt
liberationis vestigium, tandem quemdam Judaeum consuluit, qui
of-freeing trace at-last a-certain Jew consulted who
annulum quendam cum quodam lapide ei tribuit, ut ipso
a-ring certain with a-certain stone to-her gave that with-the-very
annulo cum chorda ad nuda corporis cingeretur, ut ex
ring with a-cord on the-bare of-the-body she-should-be-girded that from

virtute illius beneficium reciperet sanitatis. Sed dum hoc sibi
the-power of-it the-benefit she-might-receive of-health but when this to-her
nil valere conspiceret, ad ecclesiam protomartiris properavit
nothing to-avail she-saw to the-church of-the-protomartyr she-hastened
et pro salute sua instantius beatum Stephanum exoravit. Tunc
and for health her more-urgently blessed Stephen besought then
subito insoluta chorda et illaeso annulo remanente annulus
suddenly unloosed the-cord and unharmed the-ring remaining the-ring
in terram prosiliit et continuo perfecte sanatam se sensit.
to the-ground leaped and at-once perfectly healed herself she-felt

Aliud similiter in eodem non minus mirabile refert
another likewise in the-same not less wonderful he-relates
miraculum Apud namque Caesaream Capadociae quaedam
miracle at for Caesarea of-Cappadocia a-certain
nobilis matrona erat, viri quidem destituta solatio,
noble matron was of-a-husband indeed bereft the-comfort
sed nobili vallata multitudine filiorum, nam decem filios
but by-a-noble surrounded multitude of-children for ten children
habuisse dicitur, quorum septem mares et tres feminae
to-have-had she-is-said of-whom seven males and three females
fuisse perhibentur. Quadam igitur vice dum mater ab iis
to-have-been are-reported on-a-certain therefore occasion when the-mother by them
offenditur, maledictionem suam filiis imprecatur, subito
is-offended a-curse her on-the-children she-calls-down suddenly
autem maledictionem matris divina vindicta subsequitur, et
moreover the-curse of-the-mother divine vengeance follows and
omnes poena simili et horribili feriuntur. Nam omnes
all with-a-punishment like and horrible are-struck for all
tremore membrorum omnium horribiliter sunt percussi,
with-trembling of-limbs all horribly were struck
quapropter nimium dolentes et eorum civium oculos non
wherefore exceedingly grieving and of-their fellow-citizens the-eyes not

ferentes per totum orbem vagari coeperunt et quocumque
bearing through the-whole world to-wander they-began and wherever
ibant, omnium in se convertebant aspectum. Ex his
they-went of-all upon themselves they-turned the-gaze of these
autem duo, frater et soror, Paulus et Palladia Hypponem
moreover two a-brother and sister Paul and Palladia to-Hippo
venerunt et ipsi Augustino ibidem episcopo, quae sibi
came and himself to-Augustine there bishop what to-them
contigerant, narraverunt. Cum ergo jam quindecim diebus
had-happened related when therefore already for-fifteen days
ante Pascha ecclesiam beati Stephani frequentantes sanitatem
before Easter the-church of-blessed Stephen frequenting health
ab ipso multis precibus postulassent, in ipso die Paschae
from him with-many prayers they-had-asked on the-very day of-Easter
cum frequens populus praesens esset, unus ex iis Paulus
when a-crowded people present was one of them Paul
repente cancellum introivit et ante altare cum multa fide
suddenly the-chancel entered and before the-altar with much faith
et reverentia se prostravit in oratione, et cum adstantes
and reverence himself prostrated in prayer and when those-standing-by
rei exitum exspectarent, subito surrexit sanus, a
of-the-matter the-outcome awaited suddenly he-rose healthy from
tremore corporis deinceps alienus. Cum autem ad Augustinum
trembling of-body thenceforth free when moreover to Augustine
fuisset adductus, ipse eum ad populum protulit et
he-had-been brought he him to the-people brought-forth and
sequenti die libellum de narratione ejus iis recitandum
on-the-following day a-booklet of narration his to-them to-be-read
promisit. Cum autem sic ad populum loqueretur et soror
promised when moreover thus to the-people he-was-speaking and sister
illius ibidem omnibus membris tremens assisteret, surgens illa
his there in-all limbs trembling was-standing-by rising she

e medio beati Stephani concellos intravit et statim velut
from the-midst of-blessed Stephen the-chancel entered and at-once as-if
obdormiens subito sana surrexit. Ipsa similiter in medium
falling-asleep suddenly healthy rose she likewise into the-midst
producitur et de utriusque sanitate Deo et beato Stephano
is-brought-forth and for of-both the-health to-God and to-blessed Stephen
immensae gratiae referuntur. Orosius namque a Hieronymo
immense thanks are-returned Orosius for from Jerome
ad Augustinum rediens quasdam reliquias sancti Stephani
to Augustine returning certain relics of-saint Stephen
detulit, ad quas praedicta et plura miracula facta sunt.
brought at which the-aforesaid and more miracles done were

Notandum autem, quod beatus Stephanus hoc die passus
to-be-noted moreover that blessed Stephen on-this day suffered
non est, sed ea die, ut dicitur, qua ejus inventio
not has but on-that day as it-is-said on-which his finding
celebratur. Cujus autem inventio hac die dicitur exstitisse,
is-celebrated whose moreover finding on-this day is-said to-have-occurred
sed quare festa mutata sunt, dicetur, cum de inventione
but why the-feasts changed were will-be-said when about the-finding
agetur. Ad praesens autem hoc dixisse sufficiat, quod
it-will-be-treated for the-present moreover this to-have-said may-suffice that
duplici de causa ecclesia haec tria festa, quae sequuntur
a-twofold for reason the-church these three feasts which follow
nativitatem domini, sic voluit ordinare. Prima est, ut Christo
the-nativity of-the-Lord thus wished to-order the-first is that to-Christ
sponso et capiti omnes sui comites adjungantur. Natus
the-bridegroom and head all his companions be-joined born
enim Christus, sponsus sponsae ecclesiae, in hunc mundum
for Christ the-bridegroom for-the-bride the-church into this world
tres sibi comites adjunxit, de quibus comitibus dicitur in
three to-himself companions joined about which companions it-is-said in

Canticis: dilectus meus candidus, et rubicundus, electus ex
the-Canticles beloved my white and ruddy chosen from
millibus. Candidus, quo ad Johannem evangelistam pretiosum
thousands white as to John the-evangelist the-precious
confessorem, rubicundus quantum ad Stephanum protomartirem,
confessor ruddy as to Stephen the-protomartyr
electus ex millibus, quantum ad turbam innocentium
chosen from thousands as-far-as to the-throng of-the-innocents
virginalem. Secunda ratio est, ut sic ecclesia omnium martirum
virginal the-second reason is that thus the-church of-all martyrs
genera secundum gradus dignitatis in simul adunaret, quorum
the-kinds according-to the-degrees of-dignity in one should-unite of-whose
quidem martirii Christi nativitas causa fuit. Est enim triplex
indeed martyrdom of-Christ the-nativity the-cause was there-is for a-threefold
martirium, unum voluntate et opere, secundum voluntate et
martyrdom one in-will and in-deed the-second in-will and
non opere, tertium opere sed non voluntate. Primum in beato
not in-deed the-third in-deed but not in-will the-first in blessed
Stephano, secundum in beato Johanne, tertium in innocentibus.
Stephen the-second in blessed John the-third in the-innocents

De sancto Johanne apostolo et evangelista

IX · SAINT JOHN THE APOSTLE AND EVANGELIST

John is God's grace, beloved, virgin, keeper of secrets, and guardian of Christ's mother. Unhurt in boiling oil and exiled to Patmos, he returns to Ephesus, raises Drusiana, restores broken gems, and turns rods and stones to gold, preaching against riches. He topples Diana's temple, drinks poison unharmed, wins back a young robber chief, flees a bath that holds Cerinthus, and teaches by a bowstring that the mind must rest. At ninety-eight he lies down in his grave, which fills with manna, and as a pilgrim he sends King Edmund of England back the ring Edmund gave in his name.

Johannes interpretatur Dei gratia, vel in quo est gratia, vel
John is-interpreted of-God the-grace or in whom is grace or
cui donatum est, vel cui donatio a Deo facta est.
to-whom given it-is or to-whom a-gift by God made has-been
Per hoc intelliguntur IV privilegia, quae fuerunt in beato
through this are-understood four privileges which were in blessed
Johanne. Primum est praecipua Christi dilectio. Christus
John the-first is the-special of-Christ love Christ
enim prae caeteris apostolis eum dilexit et majora dilectionis
for above the-other apostles him loved and greater of-love
et familiaritatis signa ostendit. Et inde dicitur Dei gratia,
and of-familiarity signs showed and thence he-is-called of-God the-grace
quia domino gratiosus. Etiam plus Petro ipsum dilexisse
because to-the-Lord gracious also more than-Peter him to-have-loved
videtur. Sed est dilectio animi et signi. Et illa, quae
he-seems but there-is love of-the-mind and of-sign and that which
est signi, duplex est. Una quae consistit in familiaritatis
is of-sign twofold is one which consists in of-familiarity
ostensione, et alia in beneficiorum exhibitione. Quantum ad
the-showing and the-other in of-benefits the-bestowing as to

primum utrumque aequaliter dilexit, quantum ad secundum,
the-first both equally he-loved as to the-second
plus Johannem, quantum ad tertium plus Petrum. Secundum
more John as to the-third more Peter the-second
est carnis incorruptio, quia virgo a domino est electus
is of-the-flesh incorruption because a-virgin by the-Lord he-was chosen
et inde dicitur, in quo est gratia. In ipso enim fuit gratia
and thence he-is-called in whom is grace in him for was the-grace
pudicitiae virginalis, unde et de nuptiis volens nubere a
of-chastity virginal whence also from the-wedding wishing to-marry by
domino vocatus fuit. Tertium est secretorum revelatio. Et
the-Lord called he-was the-third is of-secrets the-revelation and
inde dicitur, cui donatum est. Eidem enim donatum est,
thence he-is-called to-whom given it-is to-the-same for given it-is
multa secreta et profunda nosse, sicut divinitate verbi
many secrets and deep-things to-know as the-divinity of-the-Word
et consummatione saeculi. Quartum est matris Dei
and the-consummation of-the-world the-fourth is of-the-mother of-God
recommendatio, et inde dictum est, cui donatio facta
the-commending and thence said it-is to-whom a-gift made
est. Maxima enim donatio a domino tunc eidem facta est,
has-been the-greatest for gift by the-Lord then to-him made was
quando mater Dei in ejus custodia donata est. Ejus vitam
when the-mother of-God into his keeping given was his life
Miletus Laodiceae episcopus scripsit, quam Ysidorus in libro
Melito of-Laodicea bishop wrote which Isidore in the-book
de ortu et vita vel obitu sanctorum patrum abbreviavit.
on the-birth and life or death of-the-holy fathers abridged

Johannes apostolus et evangelista dilectus a domino et
John apostle and evangelist beloved by the-Lord and
virgo electus post Penthecosten divisis apostolis in Asiam
a-virgin chosen after Pentecost divided the-apostles into Asia

est profectus, ubi ecclesias multas fundavit. Domitianus
has set-out where churches many he-founded Domitian
igitur imperator ejus intelligens famam accersitum eum in
therefore the-emperor his learning fame summoned him into
dolium ferventis olei ante portam latinam mitti jussit, ille
a-cask of-boiling oil before the-gate Latin to-be-put ordered he
autem inde exiit illaesus, sicut a corruptione carnis
moreover thence went-out unharmed as from corruption of-the-flesh
exstiterat alienus. Videns igitur imperator, quod nec sic a
he-had-been free seeing therefore the-emperor that not-even thus from
praedicatione desisteret, eum in Pathmos insulam in exsilium
preaching he-desisted him to Patmos the-island into exile
relegavit, ubi solus degens apocalipsim scripsit. Eodem anno
banished where alone living the-apocalypse he-wrote in-the-same year
imperator propter sui nimiam crudelitatem occiditur et
the-emperor on-account-of his excessive cruelty is-killed and
a senatu, quidquid fecerat, revocatur sicque factum est,
by the-senate whatever he-had-done is-revoked and-so done it-was
ut sanctus Johannes, qui cum injuria in insulam deportatus
that saint John who with injury to the-island deported
fuerat, cum honore Ephesum rediret, occurrente ei universa
had-been with honor to-Ephesus returned meeting him the-whole
turba et dicente: benedictus, qui venit in nomine domini.
crowd and saying blessed he-who comes in the-name of-the-Lord
Cum autem ingrederetur urbem, Drusiana ejus dilectrix, quae
when moreover he-was-entering the-city Drusiana his devoted-one who
suum plurimum desiderabat adventum, mortua efferebatur.
his very-much desired coming dead was-being-carried-out
Parentes igitur ejus viduae et orphani dixerunt ei: sancte
the-relatives therefore her widows and orphans said to-him O-saint
Johannes, ecce Drusianam efferimus, quae tuis semper monitis
John behold Drusiana we-carry-out who your always warnings

obsecundans nos omnes alebat tuumque plurimum desiderabat
complying us all fed and-your very-much desired
adventum dicens: o si videam apostolum Dei, antequam
coming saying O if I-might-see the-apostle of-God before
moriar. Ecce tu venisti et te videre non potuit. Tunc jussit
I-die behold you have-come and you to-see not she-could then he-ordered
feretrum deponi et corpus resolvi dicens: dominus
the-bier to-be-set-down and the-body to-be-unbound saying Lord
meus Jesus Christus suscitet te, Drusiana, surge et vade in
my Jesus Christ may-raise you O-Drusiana rise and go into
domum tuam et para mihi refectionem. Statim illa surrexit
house your and prepare for-me a-meal at-once she rose
et coepit ire sollicita de jussione apostoli, ita ut sibi
and began to-go solicitous about the-command of-the-apostle so that to-herself
videretur, quod non de morte, sed de somno excitasset eam.
it-seemed that not from death but from sleep he-had-roused her

Altera autem die Craton philosophus in foro populum
on-the-other moreover day Crato the-philosopher in the-forum the-people
convocavit, ut ostenderet, quomodo hic mundus contemnendus
called-together that he-might-show how this world to-be-despised
esset. Duos enim ditissimos juvenes fratres pretiosissimas
was two for very-rich young-men brothers most-precious
gemmas distracto toto patrimonio emere fecerat, et eas in
gems sold whole patrimony to-buy he-had-made and them in
conspectu omnium confringi jusserat. Contigit igitur apostolum
the-sight of-all to-be-broken had-ordered it-happened therefore the-apostle
illuc transitum facere vocansque ad se philosophum
there a-passing to-make and-calling to himself the-philosopher
hujusmodi mundi contemtum triplici ratione condemnavit.
this-kind-of of-the-world contempt for-a-threefold reason he-condemned
Primo quia ore hominum laudatur, sed divino judicio
first because by-the-mouth of-men it-is-praised but by-divine judgment

condemnatur; secundo quia ex tali contemtu vitium non
it-is-condemned second because by such contempt vice not
curatur et ideo vanus est, sicut medicina vana dicitur,
is-cured and therefore vain it-is as a-medicine vain is-called
ex qua morbus nequaquam curatur; tertio quia contemtus
by which disease by-no-means is-cured third because the-contempt
meritorius est, qui sua pauperibus elargitur, sicut dominus
meritorious is which its-own to-the-poor bestows as the-Lord
juveni dixit: si vis perfectus esse, vade et vende
to-the-young-man said if you-wish perfect to-be go and sell
omnia, quae habes, et da pauperibus. Cui Craton dixit: si
all-things which you-have and give to-the-poor to-whom Crato said if
vere Deus magister tuus est et vult, ut harum gemmarum
truly God master your is and wishes that of-these gems
pretium pauperibus erogetur, fac ut reintegrentur, ut ad
the-price to-the-poor be-paid-out make that they-be-restored that to
ejus facias gloriam, quod ego ad hominum feci famam.
his you-may-make glory what I to of-men made the-fame
Tunc beatus Johannes gemmarum fragmenta in manum
then blessed John of-the-gems the-fragments in hand
suam recolligens oravit, et factae sunt integrae sicut prius,
his gathering-up prayed and made they-were whole as before
statimque philosophus et illi duo juvenes crediderunt et
and-at-once the-philosopher and those two young-men believed and
gemmas vendentes pretium pauperibus erogarunt.
the-gems selling the-price to-the-poor paid-out

Duo insuper juvenes honorati horum exemplo venditis
two besides young-men honored of-these by-example sold
omnibus et pauperibus erogatis apostolum sunt secuti.
all-things and to-the-poor paid-out the-apostle have followed
Quadam autem die videntes servos suos pretiosis indumentis
on-a-certain moreover day seeing servants their in-precious garments

fulgentes, in uno vero pallio se egentes, contristari
shining in one but cloak themselves needy to-be-saddened
coeperunt. Quod cum sanctus Johannes advertisset, eo quod
they-began which when saint John had-noticed this that
facie tristes essent, virgas et lapides a littore maris
in-face sad they-were rods and stones from the-shore of-the-sea
deferri fecit et eos in aurum et gemmas convertit.
to-be-brought he-caused and them into gold and gems turned
Qui jussu apostoli universos aurifices et gemmarios
who at-the-command of-the-apostle all the-goldsmiths and jewelers
per septem dies quaerentes reversi sunt dicentes, quod illi
for seven days seeking returned have saying that they
nunquam tam purum aurum et tam pretiosas gemmas se
never so pure gold and so precious gems themselves
vidisse testati sunt, dixitque iis: ite et redimite vobis
to-have-seen testified have and-he-said to-them go and buy-back for-yourselves
terras, quas vendidistis, quia caelorum praemia perdidistis,
the-lands which you-sold because of-the-heavens the-rewards you-have-lost
estote floridi, ut marcescatis, estote divites temporaliter,
be flourishing that you-may-wither be rich temporally
ut in perpetuum mendicetis. Tunc apostolus contra divitias
that for ever you-may-beg then the-apostle against riches
diutius coepit disputare, ostendens, quod VI sunt, quae
longer began to-dispute showing that six there-are which
debent nos ab immoderato divitiarum appetitu retrahere.
ought us from immoderate of-riches appetite to-draw-back
Primum est scriptum, unde recitavit hystoriam de divite
the-first is scripture whence he-recited the-history about the-rich
epulone, quem Deus reprobavit, et de Lazaro paupere,
feaster whom God rejected and about Lazarus the-poor-man
quem Deus elegit. Secundum est natura, quia homo sine
whom God chose the-second is nature because man without

divitiis nascitur et nudus et sine divitiis moritur. Tertium
riches is-born and naked and without riches dies the-third
est creatura, quia sol, luna, sydera, pluvia, aër omnibus
is the-creature because the-sun moon stars rain air for-all
sunt communia et communiter sua beneficia largiuntur: sic
are common and in-common their benefits bestow so
et inter homines omnia communia esse deberent. Quartum
also among men all-things common to-be ought the-fourth
est fortuna. Dixit enim, quod servus efficitur nummi et
is fortune he-said for that a-slave becomes of-money and
dyaboli: nummi, quia non possidet divitias, sed ipse a divitiis
of-the-devil of-money because not he-possesses riches but he by riches
possidetur; dyaboli, quia juxta evangelium amator pecuniae
is-possessed of-the-devil because according-to the-gospel the-lover of-money
servus est Mammonae. Quintum est cura, quia habent curam
the-slave is of-Mammon the-fifth is care because they-have care
et sollicitudinem diurnam et nocturnam in acquirendo, in
and anxiety by-day and by-night in acquiring in
custodiendo timorem. Sextum est jactura et ostendit, quod
guarding fear the-sixth is loss and he-shows that
divitiae sunt causa jacturae, quae est in acquisitione duplicis
riches are the-cause of-loss which is in the-acquiring of-a-twofold
mali, scilicet mali in praesenti, quod est elatio, et mali in
evil namely of-evil in the-present which is pride and of-evil in
futuro, quod est aeterna damnatio, et alterius, quod est in
the-future which is eternal damnation and of-the-other which is in
perditione aeterna, scilicet duplicis boni, in praesenti, quod
loss eternal namely of-a-twofold good in the-present which
est gratia, et boni in futuro, quod est aeterna gloria.
is grace and of-good in the-future which is eternal glory

Cum igitur sanctus Johannes contra divitias taliter disputaret,
when therefore saint John against riches thus disputed
ecce juvenis quidam mortuus efferebatur, qui triginta dies
behold a-young-man certain dead was-being-carried-out who thirty days
habebat, quod uxorem acceperat. Veniens igitur mater, vidua
had since a-wife he-had-taken coming therefore the-mother a-widow
et caeteri, qui eum flebant, ad pedes apostoli prociderunt
and the-others who him wept at the-feet of-the-apostle fell-down
rogantes, quod hunc quoque, sicut Drusianam in nomine Dei
asking that this-one also as Drusiana in the-name of-God
suscitaret. Flente igitur apostolo diutius et orante, continuo
he-would-raise weeping therefore the-apostle longer and praying at-once
resurrexit praecepitque ei, ut illis duobus discipulis
he-rose-again and-he-commanded him that to-those two disciples
enarraret, quantam incurrissent poenam et quantam gloriam
he-should-relate how-great they-had-incurred punishment and how-great glory
perdidissent. Qui multa de gloria paradisi et de poenis
they-had-lost who many-things about the-glory of-paradise and about the-punishments
inferni, quas viderat, enarravit dicens: o miseri, vidi angelos
of-hell which he-had-seen related saying O wretched-ones I-saw angels
vestros flentes et daemones gratulantes, dixitque iis, quod
your weeping and the-demons rejoicing and-he-said to-them that
perdidissent aeterna palatia, quae sunt gemmis coruscantibus
they-had-lost eternal palaces which are with-gems shining
fabricata, claritatis mirabilis contentiva, copiosis epulis referta,
built of-brightness wonderful containing with-copious feasts filled
deliciis plena, gaudiis gloriosa permansura. De inferno
with-delights full with-joys glorious to-endure about hell
autem octo poenas dixit, quae his versibus continentur:
moreover eight punishments he-told which in-these verses are-contained

Vermes et tenebrae, flagellum, frigus et ignis
worms and darkness the-scourge cold and fire
Daemonis aspectus, scelerum confusio, luctus.
of-the-demon the-sight of-crimes the-confusion grief

Tunc ille, qui fuerat suscitatus, et illi duo discipuli ad pedes
then he who had-been raised and those two disciples at the-feet
apostolorum se prosternentes rogabant, ut misericordiam
of-the-apostles themselves prostrating asked that mercy
consequerentur. Quibus apostolus ait: XXX diebus
they-might-obtain to-whom the-apostle says for-thirty days
poenitentiam agite, inter quos orate, ut virgae et lapides ad
penance do among which pray that the-rods and stones to
naturam pristinam revertantur. Quod cum factum esset, ait
nature their-former may-return which when done it-had-been he-says
iis: ite et unde tulistis virgas et lapides, deferatis. Quod
to-them go and whence you-took the-rods and stones bring(-them) which
cum fecissent et virgae et lapides in sui naturam reversi
when they-had-done and the-rods and stones into their nature returned
essent, omnium virtutum gratiam, quam habuerant, receperunt.
had of-all virtues the-grace which they-had-had they-recovered

Cum autem beatus Johannes per totam Asiam praedicasset,
when moreover blessed John through the-whole Asia had-preached
cultores ydolorum seditionem in populo concitantes
the-worshipers of-idols a-sedition among the-people stirring-up
Johannem ad templum Dyanae trahebant cogentes eum
John to the-temple of-Diana dragged compelling him
sacrificium offerre, quibus Johannes hanc disjunctionem
a-sacrifice to-offer to-whom John this disjunction
proposuit, ut aut ipsi ad invocationem Dyanae ecclesiam
proposed that either they at the-invocation of-Diana the-church

Christi everterent et ipse ydolis sacrificaret, aut ipse ad
of-Christ should-overturn and he to-the-idols should-sacrifice or he at
invocationem Christi templum Dyanae everteret et ipsi in
the-invocation of-Christ the-temple of-Diana should-overturn and they in
Christum crederent. Huic ergo sententiae cum major pars
Christ should-believe to-this therefore proposal when the-greater part
populi consensisset exeuntibus cunctis de templo oravit
of-the-people had-agreed going-out all from the-temple prayed
apostolus et funditus templum corruit et Dyanae
the-apostle and from-its-foundations the-temple collapsed and of-Diana
imago penitus comminuta est. Aristodemus autem pontifex
the-image utterly shattered was Aristodemus moreover the-high-priest
ydolorum in populo seditionem maximam concitavit, ita
of-the-idols among the-people a-sedition very-great stirred-up so
ut una pars contra aliam ad praelium pararetur. Cui
that one part against the-other for battle was-being-prepared to-whom
apostolus: quod tibi vis, faciam ut placeris. Cui
the-apostle what for-you do-you-wish I-should-do that you-may-be-appeased to-whom
ille: si vis, ut credam in Deum tuum, dabo tibi venenum
he if you-wish that I-believe in God your I-shall-give you poison
bibere et si nullam in te laesionem videro, verus Deus
to-drink and if no in you harm I-shall-have-seen the-true God
dominus tuus apparebit. Cui apostolus: fac ut locutus es.
lord your will-appear to-whom the-apostle do as spoken you-have
Et ille: volo ut ante alios morientes videas, ut sic amplius
and he I-wish that before others dying you-see that thus more
pertimescas. Pergens igitur Aristodemus ad proconsulem duos
you-may-fear going therefore Aristodemus to the-proconsul two
viros decapitandos petiit et coram iis omnibus venenum
men to-be-beheaded asked-for and before them all poison
dedit, qui mox ut venenum dedit, biberunt et spiritum
gave who as-soon as the-poison he-gave drank and the-spirit

exhalaverunt. Tunc apostolus calicem accipiens et signo
breathed-out then the-apostle the-cup taking and with-the-sign
crucis se muniens totum venenum bibit et nullam
of-the-cross himself fortifying the-whole poison drank and no
laesionem incurrit, quapropter Deum omnes laudare coeperunt.
harm incurred wherefore God all to-praise began
Aristodemus autem dixit: adhuc mihi inest dubietas, sed si
Aristodemus moreover said still in-me is doubt but if
veneno mortuos suscitaverit, absque dubio vere credam. Tunc
by-poison the-dead he-will-have-raised without doubt truly I-shall-believe then
apostolus ei tunicam suam tribuit. Cui ille: cur mihi
the-apostle to-him tunic his gave to-whom he why to-me
tunicam tuam dedisti? Cui apostolus: ut sic confusus
tunic your have-you-given to-whom the-apostle that so confounded
a tua infidelitate discedas. Cui ille: numquid tunica tua
from your unbelief you-may-depart to-whom he surely-not tunic your
me credere faciet. Et apostolus: vade et mitte eam super
me to-believe will-make and the-apostle go and put it upon
corpora defunctorum dicens: apostolus Christi me misit ad
the-bodies of-the-dead saying the-apostle of-Christ me has-sent to
vos, ut in Christi nomine exsurgatis. Quod cum fecisset,
you that in of-Christ the-name you-may-rise which when he-had-done
illico surrexerunt. Tunc apostolus pontificem et proconsulem
at-once they-rose then the-apostle the-high-priest and the-proconsul
credentes cum omni parentela sua Christi nomine baptisavit,
believing with all kindred their of-Christ in-the-name baptized
qui in honorem beati Johannis ecclesiam construxerunt.
who in honor of-blessed John a-church built

Refert beatus Clemens, sicut in IV libro ecclesiasticae
relates blessed Clement as in the-fourth book of-the-ecclesiastical
hystoriae invenitur, quod quodam tempore apostolus quemdam
history is-found that at-a-certain time the-apostle a-certain

juvenem pulchrum et fortem convertit et eum cuidam
young-man handsome and strong converted and him to-a-certain
episcopo sub depositi nomine commendavit. Post aliquod
bishop under of-a-deposit the-name commended after some
autem tempus juvenis dereliquit episcopum et factus est
moreover time the-young-man abandoned the-bishop and made was
princeps latronum. Apostolus itaque ad episcopum venit et
the-chief of-robbers the-apostle and-so to the-bishop came and
suum depositum requisivit. Cumque ille de pecunia intelligeret
his deposit asked-back and-when he about money understood(-it)
et ex hoc vehementer stuperet, dixit ei apostolus: juvenem
and at this vehemently was-amazed said to-him the-apostle young-man
illum a te repeto, quem tibi tam studiose recommendavi.
that from you I-ask-back whom to-you so earnestly I-commended
Cui ille: pater sancte, in anima mortuus est et in
to-whom he O-father holy in soul dead he-is and on
tali monte cum latronibus degit, quorum ipse princeps est.
such mountain with robbers lives of-whom he the-chief is
Quibus auditis vestem suam scidit et caput suum pugnis
which heard garment his he-tore and head his with-fists
feriens: bonum, inquit, te custodem fratris animae dereliqui.
striking good he-says you as-guardian of-a-brother of-the-soul I-left
Confestim igitur sibi equum parari jussit et ad illum
at-once therefore for-himself a-horse to-be-prepared he-ordered and to that
montem intrepidus cucurrit. Quem cum juvenis inspexisset,
mountain fearless ran whom when the-young-man had-seen
prae pudore nimio statim equum ascendit et velocius aufugit.
for shame excessive at-once a-horse mounted and more-swiftly fled
Apostolus autem aetatis oblitus urget calcaribus equum et
the-apostle moreover of-age forgetful urges with-spurs the-horse and
post tergum clamitat fugientis: ut quid fili dilectissime
after the-back he-shouts of-the-one-fleeing why what O-son most-beloved

fugis patrem et inermem senem? Ne timeas fili, quia pro
do-you-flee a-father and an-unarmed old-man do-not fear O-son because for
te Christo rationem reddam et certe pro te libenter moriar,
you to-Christ account I-shall-render and surely for you gladly I-shall-die
sicut pro nobis Christus est mortuus. Revertere, fili, revertere,
as for us Christ has died return O-son return
quia dominus me misit. Qui audiens compunctus rediit et
because the-Lord me has-sent who hearing pricked-at-heart returned and
amarissime flevit. Apostolus autem ad pedes ejus procidit et
most-bitterly wept the-apostle moreover at the-feet his fell-down and
manum tamquam per poenitentiam jam purgatam osculari
the-hand as-if through penance now cleansed to-kiss
coepit. Jejunante igitur et orante pro eo apostolo veniam
began fasting therefore and praying for him the-apostle pardon
impetravit ipsumque postmodum in episcopum ordinavit.
obtained and-him afterward as bishop ordained

Legitur quoque in eadem hystoria ecclesiastica et habetur
it-is-read also in the-same history ecclesiastical and is-had
in glossa super secundam canonicam Johannis, quod cum
in the-gloss on the-second canonical of-John that when
Johannes apud Ephesum balnea lavandi gratia introisset
John at Ephesus the-baths of-bathing for-the-sake had-entered
et ibidem Cerinthum haereticum vidisset, protinus exiliit
and there Cerinthus the-heretic had-seen forthwith leaped-out
dicens: fugiamus hinc, ne balnea super nos corruant, in
saying let-us-flee hence lest the-baths upon us collapse in
quibus lavatur Cerinthus veritatis inimicus.
which bathes Cerinthus of-the-truth the-enemy

Cum avis quaedam, quae perdix dicitur, ut ait Cassianus
when a-bird certain which partridge is-called as says Cassian
in libro collationum, viva beato Johanni a quodam oblata
in the-book of-the-conferences alive to-blessed John by a-certain-man offered

fuisset et ille eam quasi demulcendo tangeret et contrectaret,
had-been and he it as-if by-stroking touched and handled
quidam adolescens hoc videns ad coaevos suos ridendo dixit:
a-certain youth this seeing to companions his laughing said
videte, quomodo ille senex cum avicula sicut puer ludit.
see how that old-man with a-little-bird like a-boy plays
Quod beatus Johannes per spiritum recognoscens juvenem ad
which blessed John through the-spirit recognizing the-youth to
se vocavit et quid in manu teneret, inquisivit. Cui cum
himself called and what in hand he-held asked to-whom when
se arcum tenere diceret, ait: quid inde facis? Et juvenis:
himself a-bow to-hold he-said he-says what with-it do-you-do and the-youth
aves inde ac bestias sagittamus. Cui apostolus: qualiter?
birds with-it and beasts we-shoot to-whom the-apostle how
Tunc juvenis coepit arcum tendere et tensum in manu tenere.
then the-youth began the-bow to-stretch and stretched in hand to-hold
Sed cum nil ei apostolus diceret, juvenis arcum distendit.
but when nothing to-him the-apostle said the-youth the-bow unstretched
Cui Johannes: quare, fili, arcum distendisti? Et ille:
to-whom John why O-son the-bow have-you-unstretched and he
quia, si diutius tensus teneretur, ad jacienda jacula infirmior
because if longer stretched it-were-held for throwing darts weaker
redderetur. Et apostolus ad hoc: sic et humana fragilitas ad
it-would-be-rendered and the-apostle to this so also human frailty for
contemplationem minus valida fieret, si semper in suo rigore
contemplation less strong would-become if always in its rigor
persistens fragilitati suae interdum condescendere recusaret.
persisting to-frailty its sometimes to-condescend it-refused
Nam et aquila cunctis avibus celsius volat et solem clarius
for also the-eagle than-all birds higher flies and the-sun more-clearly
conspicit et tamen naturae necessitate ad ima descendit:
beholds and yet of-nature by-the-necessity to the-depths descends

sic et humanus animus, cum se modicum a contemplatione
so also the-human mind when itself a-little from contemplation
retrahit, crebra innovatione ardentius ad coelestia tendit.
draws-back by-frequent renewal more-ardently to heavenly-things strives

Beatus igitur Johannes, ut testatur Hieronymus, cum ipse
blessed therefore John as testifies Jerome when he
usque ad ipsam suam ultimam senectutem Ephesi moraretur,
all-the-way to the-very his last old-age at-Ephesus stayed
et vix inter discipulorum manus ad ecclesiam deferretur nec
and scarcely between of-the-disciples the-hands to the-church was-carried nor
plura verba dicere posset, ad quamlibet pausam hoc dicebat:
more words to-say could at each pause this he-said
filioli diligite alterutrum. Tandem fratres, qui cum eo
O-little-sons love one-another at-last the-brothers who with him
erunt, admirantes, quod semper eadem diceret, dixerunt
were marveling that always the-same-things he-said said
ei: magister, quare semper eadem loqueris? Qui respondit:
to-him O-master why always the-same-things do-you-speak who answered
quia praeceptum domini est, et si solum hoc fiat, sufficit.
because the-command of-the-Lord it-is and if alone this be-done it-suffices

Refert quoque Helinandus, quod cum Johannes evangelista
relates also Helinand that when John the-evangelist
evangelium scribere deberet, prius indixit jejunium, ut
the-gospel to-write was-to first he-proclaimed a-fast that
orarent se digna scripturum. Fertur autem ipsum pro
they-should-pray himself worthy-things about-to-write it-is-related moreover him for
illo loco secretissimo, in quo divina scripturus secesserat,
that place most-secret in which divine-things about-to-write he-had-withdrawn
orasse, ut nullas huic insistens operi ventorum ibi aut
to-have-prayed that no to-this applying-himself work of-winds there or

imbrium injurias pateretur. Hancque eidem loco usque hodie
of-rains injuries he-should-suffer and-this to-the-same place all-the-way to-today
reverentiam elementa servare dicuntur. Haec Helinandus.
reverence the-elements to-keep are-said these-things Helinand

Cum igitur esset nonaginta octo annorum et a passione
when therefore he-was ninety eight of-years and from the-passion
domini, secundum Ysidorum, anno sexagesimo septimo,
of-the-Lord according-to Isidore in-the-year sixtieth seventh
apparuit ei dominus cum discipulis suis dicens: veni
appeared to-him the-Lord with disciples his saying come
dilecte mi ad me, quia tempus est, ut in mensa mea
O-beloved my to me because time it-is that at table my
cum tuis fratribus epuleris. Surgens autem Johannes coepit
with your brothers you-may-feast rising moreover John began
ire. Cui dominus: dominica die ad me venies. Veniente
to-go to-whom the-Lord on-the-Lord's day to me you-will-come coming
igitur dominica universus populus convenit in ecclesia, quae
therefore the-Lord's-day the-whole people came-together in the-church which
fuerat ipsius nomine fabricata. Qui a primo pullorum
had-been his-own in-name built who from the-first of-the-cocks
cantu praedicavit iisdem, hortans eos, ut in fide essent
crowing preached to-them exhorting them that in the-faith they-should-be
stabiles et in mandatis Dei ferventes essent. Post
steadfast and in the-commandments of-God fervent they-should-be after
hoc foveam quadratam juxta altare fecit fieri et terram
this a-pit square beside the-altar he-caused to-be-made and the-earth
extra ecclesiam jactari descendensque in foveam expansis ad
outside the-church to-be-thrown and-descending into the-pit spread to
Deum manibus dixit: invitatus ad convivium tuum, domine
God hands he-said invited to banquet your O-Lord
Jesu Christe, ecce venio gratias agens, quia dignatus es
Jesus Christ behold I-come thanks giving because deigned you-have

me ad tuas epulas invitare, sciens, quod ex toto corde meo
me to your feasts to-invite knowing that with whole heart my
desideravi te. Cumque orationem finiisset, tanta lux super
I-have-desired you and-when the-prayer he-had-finished so-great a-light over
eum emicuit, quod nullus eum respicere potuit. Recedente
him flashed that no-one him to-look-at could withdrawing
autem lumine manna fovea plena invenitur, quod in loco illo
moreover the-light with-manna the-pit full is-found which in place that
usque hodie generatur, ita ut in fundo foveae instar minutae
all-the-way to-today is-produced so that at the-bottom of-the-pit like fine
arenae scaturire videatur sicut in fontibus fieri consuevit.
sand to-bubble-up it-seems as in springs to-happen is-wont

Sanctus Eadmundus rex Angliae nulli, petenti in nomine
Saint Edmund king of-England to-no-one asking in the-name
sancti Johannis evangelistae, aliquid denegabat, unde contigit,
of-saint John the-evangelist anything denied whence it-happened
quod quidam peregrinus absente camerario in nomine
that a-certain pilgrim absent the-chamberlain in the-name
sancti Johannis evangelistae importune a rege eleemosinam
of-saint John the-evangelist importunately from the-king alms
postularet. Cui rex pretiosum annulum, cum nil aliud
asked to-whom the-king a-precious ring since nothing else
in promtu haberet, dedit. Sed post plures dies quidam
at hand he-had gave but after many days a-certain
miles Angliae in transmarinis partibus constitutus ab eodem
knight of-England in overseas parts placed from the-same
peregrino annulum regi referendum in haec verba recepit:
pilgrim the-ring to-the-king to-be-taken-back in these words received
ille, cui et pro cujus amore annulum hunc dedisti,
he to-whom and for whose love ring this you-gave

tibi remandat. Unde liquido patuit, quod beatus Johannes
to-you sends-back(-it) whence clearly it-was-plain that blessed John
eidem in forma apparuit peregrini.
to-him in the-form appeared of-a-pilgrim

Ysidorus de ortu et vita vel obitu sanctorum priorum:
Isidore on the-birth and life or death of-the-saints of-old
mutavit Johannes in aurum silvestres frondium virgas,
changed John into gold wild of-leaves rods
littoreaque saxa in gemmas mutavit, gemmarum fragmina
and-shore stones into gems changed of-gems the-fragments
in propriam reformavit naturam, praecepto viduam suscitavit,
into their-own restored nature by-command a-widow he-raised
et redivivum juvenis corpus remeante anima reparavit,
and the-revived of-a-young-man body returning soul restored
bibens letiferum haustum evasit periculum et eodem
drinking a-deadly draft he-escaped danger and with-the-same
prostratos in vitae reparavit statum. Haec Ysidorus.
laid-low to of-life he-restored the-state these-things Isidore

De innocentibus

X · THE HOLY INNOCENTS

The innocents are named for their life, their punishment, and the baptismal innocence their death won. Jacobus tells the history of Herod of Ascalon and his sons, the Magi's escape, the Holy Family's flight to Hermopolis, and the slaughter in Bethlehem, discussing whether the children were up to two years old or two to five. Then he tells Herod's punishment: his sons executed, Augustus's jest that it is better to be Herod's pig than his son, and his horrible last illness, attempted suicide, and death.

Innocentes dicti sunt triplici ratione, scilicet ratione
the-innocents called were for-a-threefold reason namely by-reason
vitae, ratione poenae et ratione innocentiae assecutae.
of-life by-reason of-punishment and by-reason of-innocence attained
Ratione vitae dicti sunt innocentes ex eo, quod vitam
by-reason of-life called were innocents from this that a-life
innocentem, id est, non nocentem habuerunt. Nulli enim
innocent that is not harming they-had to-no-one for
unquam nocuerunt, nec Deo per inobedientiam, nec
ever they-did-harm neither to-God through disobedience nor
proximo per injustitiam, nec sibi per alicujus peccati
to-neighbor through injustice nor to-themselves through of-any sin
malitiam. Et ideo dicitur in psalmo: innocentes et recti
the-malice and therefore it-is-said in the-psalm the-innocent and upright
adhaeserunt mihi. Innocentes in vita et recti in fide.
have-clung to-me innocent in life and upright in faith
Ratione poenae, quoniam innocenter ac injuste passi sunt,
by-reason of-punishment because innocently and unjustly suffered they-have
unde psalmista: effuderunt sanguinem innocentem. Ratione
whence the-psalmist they-poured-out blood innocent by-reason
innocentiae assecutae, quoniam in ipso martirio assecuti
of-innocence attained because in the-very martyrdom attained

sunt baptismalem innocentiam, id est ab originali peccato
they-have baptismal innocence that is from original sin
munditiam, de qua innocentia dicitur in psalmo: custodi
cleanness about which innocence it-is-said in the-psalm keep
innocentiam et vide aequitatem, id est, custodi innocentiam
innocence and see equity that is keep the-innocence
baptismatis et postmodum vide aequitatem bonae operationis.
of-baptism and afterward see the-equity of-good working

Innocentes ab Herode Ascalonita interfecti sunt. Tres
the-innocents by Herod of-Ascalon killed were three
enim Herodes sacra scriptura commemorat, quos famosos
for Herods sacred scripture mentions whom famous
fecit eorum crudelitas. Primus dictus est Herodes Ascalonita,
made their cruelty the-first called was Herod of-Ascalon
sub quo dominus natus est et a quo pueri occisi
under whom the-Lord born was and by whom the-boys killed
sunt. Secundus dictus est Herodes Antipas, qui Johannem
were the-second called was Herod Antipas who John
decollavit. Tertius dictus est Herodes Agrippa, qui Jacobum
beheaded the-third called was Herod Agrippa who James
occidit et Petrum incarceravit, unde de hoc exstant versus:
killed and Peter imprisoned whence about this there-exist verses

Ascalonita necat pueros, Antipa Johannem
the-Ascalonite kills the-boys Antipas John
Agrippa Jacobum, claudens in carcere Petrum.
Agrippa James shutting in prison Peter

Sed primi Herodis hystoriam breviter videamus. Antipater
but of-the-first Herod the-history briefly let-us-see Antipater
Ydumaeus, ut in hystoria scholastica legitur, neptem
the-Idumaean as in the-history scholastic it-is-read the-granddaughter

regis Arabum duxit uxorem, ex qua filium habuit,
of-the-king of-the-Arabs took as-wife from whom a-son he-had
quem vocavit Herodem, qui postmodo Ascalonita dictus est.
whom he-called Herod who afterward of-Ascalon called was
Hic a Caesare Augusto regnum Judaeae accepit et tunc
he from Caesar Augustus the-kingdom of-Judaea received and then
primitus sceptrum ablatum est de Judaea. Huic sex filii nati
first the-scepter taken-away was from Judaea to-him six sons born
sunt, scilicet Antipater, Alexander, Aristobulus, Archelaus,
were namely Antipater Alexander Aristobulus Archelaus
Herodes Antipas et Philippus. Alexandrum autem et
Herod Antipas and Philip Alexander moreover and
Aristobulum ex eadem matre Judaea genitos Romam misit
Aristobulus from the-same mother a-Jewess begotten to-Rome he-sent
liberalibus artibus imbuendos: post hoc a studiis redierunt
in-the-liberal arts to-be-instructed after this from studies they-returned
et erat Alexander grammaticus, Aristobulus autem acerrimus
and was Alexander a-grammarian Aristobulus moreover a-most-keen
perorator; jamque frequentius de susceptione regni cum
orator and-now more-often about the-taking-up of-the-kingdom with
patre disceptabant. Ab hoc pater offensus Antipatrem
the-father they-disputed by this the-father offended Antipater
illis praeponere satagebat, cumque illi de morte patris
over-them to-set-before busied-himself and-when they about the-death of-the-father
tractassent et ob hoc a patre rejecti fuissent, Caesarem
had-plotted and for this by the-father rejected had-been Caesar
adeunt de patris injuria conquesturi. Interea magi
they-approach about of-the-father the-injury about-to-complain meanwhile the-Magi
Jherosolimam veniunt et de ortu novi regis diligentius
to-Jerusalem come and about the-birth of-the-new king more-diligently
sciscitantur: Herodes hoc audiens perturbatur timens, ne
inquire Herod this hearing is-troubled fearing lest

de verorum regum genere aliquis natus esset, qui eum
of of-the-true kings the-race someone born might-be who him
tamquam regni invasorem repelleret. Rogat igitur magos
as of-the-kingdom an-invader would-drive-out he-asks therefore the-Magi
ut eo invento sibi renuntient, simulans se velle adorare,
that he found to-him they-report pretending himself to-wish to-adore
quem volebat occidere. Verumtamen magi per aliam viam
him-whom he-wished to-kill nevertheless the-Magi by another way
reversi sunt in regionem suam. Videns Herodes, quod
returned have into region their seeing Herod that
nequaquam ad se venirent, stellae visione eos deceptos ad
by-no-means to him they-came of-the-star by-the-vision them deceived to
se redire erubuisse credidit et ideo ab inquisitione
him to-return to-have-been-ashamed he-believed and therefore from the-search
pueri animum revocavit. Cum autem audiisset quod
of-the-boy the-mind he-recalled when moreover he-had-heard what
pastores dixerunt et quae Symeon et Anna prophetaverant,
the-shepherds said and what Simeon and Anna had-prophesied
vehementer timuit et se a magis turpiter illusum putavit.
vehemently he-feared and himself by the-Magi shamefully mocked he-thought
Tunc Herodes de nece puerorum, qui erant in Betlehem,
then Herod about the-slaughter of-the-boys who were in Bethlehem
tractare coepit, ut cum iis ille, quem ignorabat, occideretur.
to-plan began that with them he whom he-did-not-know might-be-killed
Ad monitionem autem angeli Joseph cum puero et matre
at the-warning moreover of-the-angel Joseph with the-boy and the-mother
in Aegyptum, in civitatem Hermopolis fugit ibique septem
into Egypt to the-city of-Hermopolis fled and-there for-seven
annis usque ad obitum Herodis mansit. Ingrediente igitur
years all-the-way to the-death of-Herod remained entering therefore
domino Aegyptum secundum Ysaiae vaticinium universa ydola
the-Lord Egypt according-to of-Isaiah the-prophecy all the-idols

corruerunt. Tradunt quoque, quod sicut in exitu filiorum
collapsed they-relate also that as at the-going-out of-the-sons
Israel de Aegypto non fuit domus in Aegypto, in qua
of-Israel from Egypt not there-was a-house in Egypt in which
procurante domino non jaceret mortuus primogenitus, ita nec
arranging-it the-Lord not lay dead a-first-born so not-even
tunc fuit templum, in quo non corruisset ydolum. Refert
then there-was a-temple in which not had-collapsed an-idol relates
Cassiodorus in hystoria tripartita, quod in Hermopoli Thebayde
Cassiodorus in the-history tripartite that at Hermopolis of-the-Thebaid
dicatur esse arbor, quae vocatur persidis, valens in salutem
is-said to-be a-tree which is-called persidis availing for the-health
multorum, si fructus aut folium aut pars corticis collo
of-many if the-fruit or a-leaf or part of-the-bark to-the-neck
aegrotantium alligetur. Cum igitur beata Maria cum filio in
of-the-sick be-tied when therefore blessed Mary with the-son into
Aegyptum fugeret, haec arbor usque ad terram inclinata
Egypt fled this tree all-the-way to the-ground bowed
est et Christum suppliciter adoravit. Haec Cassiodorus.
was and Christ suppliantly adored these-things Cassiodorus

Cum igitur Herodes de nece puerorum disponeret,
when therefore Herod about the-slaughter of-the-boys was-arranging
a Caesare Augusto per epistolam est citatus filiorum
by Caesar Augustus through a-letter he-was summoned of-the-sons
accusationibus responsurus. Qui cum per Tarsum iter
to-the-accusations about-to-answer who when through Tarsus a-journey
faceret, intellexit, quod magos naves Tarsensium transvexissent,
he-made he-understood that the-Magi the-ships of-the-Tarsians had-carried-across
et ideo omnes naves Tarsi comburi fecit, secundum quod
and therefore all the-ships of-Tarsus to-be-burned he-caused according-to what
praedictum fuerat: in spiritu vehementi conteres naves
foretold it-had-been in a-spirit violent you-will-shatter the-ships

Tarsis. Cumque pater cum filiis coram Caesare disceptaret,
of-Tarshish and-when the-father with the-sons before Caesar disputed
definitum est, ut filii patri in omnibus obedirent
decided it-was that the-sons the-father in all-things should-obey
et ipse, cui vellet, regnum dimitteret. Rediens igitur
and he to-whom he-wished the-kingdom should-leave returning therefore
Herodes et ex confirmatione factus audacior, mittens occidit
Herod and from the-confirmation made bolder sending killed
omnes pueros, qui erant in Betlehem a bimatu et infra,
all the-boys who were in Bethlehem from two-years and under
secundum tempus, quod exquisitum erat a magis. Hoc
according-to the-time which inquired had-been from the-Magi this
autem duplicem intelligentiam continet. Primo ut infra dicat
moreover a-twofold meaning contains first that under may-tell
ordinem temporis; et est sensus: a bimatu et infra, id
the-order of-time and it-is the-sense from two-years and under that
est, ab infantibus duorum annorum usque ad pueros unius
is from infants of-two years all-the-way to boys of-one
noctis Didicerat enim Herodes a magis ea die, qua
night he-had-learned for Herod from the-Magi on-that day on-which
stella apparuit, iis dominum natum esse, et quia jam
the-star appeared to-them the-Lord born to-be and because already
annus fluxerat, ex eo quod Romam ierat et redierat,
a-year had-flowed-by from this that to-Rome he-had-gone and had-returned
dominum anniculum et reliquorum insuper dierum esse
the-Lord a-yearling and of-the-remaining besides days to-be
credebat ideoque supra aetatem ejus usque ad bimos et
he-believed and-therefore above the-age his all-the-way to two-year-olds and
infra usque ad unius noctis infantes desaeviit in pueros,
under all-the-way to of-one night infants he-raged against the-boys
timens pueri morphoseon, ne scilicet puer, cui sydera
fearing of-the-boy the-transformation lest namely the-boy whom the-stars

famulabantur, supra aetatem suam vel ita faciem transformaret.
served above age his or so face he-should-transform
Et haec sententia usitatior et verior habetur et reputatur.
and this opinion more-usual and truer is-held and is-reckoned
Alio modo exponitur secundum Chrysostomum, ut infra
in-another way it-is-expounded according-to Chrysostom that under
dicat ordinem numeri, et est sensus: a bimatu et infra,
may-tell the-order of-number and it-is the-sense from two-years and under
id est: a pueris duorum annorum. Dicit enim stellam per
that is from boys of-two years he-says for the-star for
annum ante ortum servatoris magis apparuisse. Herodes
a-year before the-birth of-the-Savior to-the-Magi to-have-appeared Herod
autem postquam hoc a magis didicit, Romam vadens adhuc
moreover after this from the-Magi he-learned to-Rome going still
per annum distulit; credebat autem tunc dominum natum
for a-year he-put-off he-believed moreover then the-Lord born
fuisse, quando magis stella apparuit, et ideo dominum
to-have-been when to-the-Magi the-star appeared and therefore the-Lord
duorum annorum esse credebat, unde pueros bimos occidit
of-two years to-be he-believed whence boys two-year-old he-killed
et deinceps usque ad quinque annos, sed non minores
and thenceforth all-the-way to five years but not less
bimis. Cui assertioni fidem facere videtur, quod
than-two-year-olds to-which assertion faith to-give seems that
quaedam ossa innocentium habentur adeo grandia, quam
certain bones of-the-innocents are-kept so great than
bimorum esse non possunt. Potest tamen dici, quod
of-two-year-olds to-be not they-can it-can yet to-be-said that
longe majoris erant tunc homines quantitatis, quam modo.
by-far of-greater were then men size than now
Ipse autem Herodes statim ibi punitus est, nam (sicut dicit
he moreover Herod at-once there punished was for as says

Macrobius et in quadam Chronica legitur) unus parvulus
Macrobius and in a-certain Chronicle it-is-read one little
filius Herodis ibidem ad nutriendum fuerat datus, qui cum
son of-Herod there for nursing had-been given who with
aliis a carnificibus est occisus. Tunc adimpletum est,
the-others by the-executioners was killed then fulfilled was
quod dictum est per prophetam: vox ploratus et ululatus,
what said was through the-prophet a-voice of-weeping and wailing
piarum scilicet matrum, audita est in Rama, id est in excelso.
of-pious namely mothers heard was in Rama that is on high
Deus autem judex justissimus (ut in iisdem hystoriis
God moreover judge most-just as in the-same histories
legitur scholasticis) non est passus tantam Herodis nequitiam
it-is-read scholastic not has suffered so-great of-Herod wickedness
remanere impunitam. Divino enim judicio factum est,
to-remain unpunished by-divine for judgment brought-about it-was
ut qui multos orbaverat filiis, ipse suis miserabilius
that he-who many had-bereaved of-sons he by-his-own more-wretchedly
orbaretur. Nam Alexander et Aristobulus iterum patri
should-be-bereaved for Alexander and Aristobulus again by-the-father
habiti sunt suspecti. Confessus est autem unus de eorum
held were suspect confessed has moreover one of their
complicibus, quod Alexander multa sibi donaria promisisset,
accomplices that Alexander many to-him gifts had-promised
si patri venenum propinaret: confessus est etiam
if to-the-father poison he-should-give-to-drink confessed has also
tonsor de promissis sibi muneribus, si dum patris barbam
a-barber about the-promised to-him rewards if while of-the-father the-beard
raderet, eum continuo jugularet, addiditque Alexandrum
he-shaved him at-once he-should-slay and-he-added Alexander
dixisse, non esse ponendam spem in sene, qui sibi
to-have-said not to-be to-be-placed hope in an-old-man who for-himself

capillos tingeret et juvenis appareret. Ob hoc pater iratus
the-hair dyed and young might-appear for this the-father angered
eos occidi fecit, Antipatrem autem futurum regem instituit,
them to-be-killed caused Antipater moreover future king be-established
sed ipsi Antipatri Herodes Antipam in regnum substituit.
but to-the-very Antipater Herod Antipas in the-kingdom substituted
Insuper Herodes Agrippam et Herodiadem uxorem Philippi,
besides Herod Agrippa and Herodias the-wife of-Philip
quos ex Aristobulo susceperat, paterna dilectione fovebat.
whom from Aristobulus he-had-received with-fatherly love cherished
Hac duplici de causa Antipater intolerabile contra patrem
this twofold for reason Antipater an-intolerable against the-father
concepit odium, in tantum, quod eum attentavit occidere
conceived hatred in so-much that him he-attempted to-kill
per venenum, quod Herodes jam praesentiens eum in
by poison which Herod already foreseeing him in
carcere posuit. Augustus autem Caesar audiens, quod filios
prison put Augustus moreover Caesar hearing that his-sons
occidisset, dixit: mallem esse Herodis porcus quam filius,
he-had-killed said I-would-rather be of-Herod the-pig than the-son
quia cum sit proselitus, porcis parcit et filios occidit.
because since he-is a-proselyte the-pigs he-spares and the-sons he-kills

Ipse autem Herodes cum jam annos LXX haberet,
he moreover Herod when already years seventy he-had
in gravissimam aegritudinem cecidit, nam febre valida,
into a-most-heavy sickness fell for by-fever strong
prurigine corporis, continuis tormentis, pedum inflammatione,
by-itching of-the-body by-continual torments of-the-feet by-inflammation
vermescentibus testiculis, intolerabili foetore, crebro anhelitu
by-worm-breeding testicles by-intolerable stench by-frequent panting
et interruptis suspiriis torquebatur. A medicis vero in oleo
and by-broken sighs he-was-tortured by the-physicians but in oil

positus, inde quasi mortuus est allatus. Audiens autem Judaeos
placed thence as-if dead he-was brought hearing moreover the-Jews
mortem suam cum gaudio exspectare, nobiliores juvenes ex
death his with joy to-await the-nobler young-men from
omni Judaea collectos in carcere posuit dixitque Salomae, sorori
all Judaea gathered in prison he-put and-said to-Salome sister
suae: scio Judaeos de morte mea gavisuros, sed potero
his I-know the-Jews about death my about-to-rejoice but I-shall-be-able
habere multos lugentes et nobiles exsequias funeris, si meis
to-have many mourning and noble rites of-the-funeral if my
volueris parere mandatis, ut, cum spiritum emisero,
you-will-have-wished to-obey commands that when the-spirit I-shall-have-sent-forth
cunctos occidas, quos in custodia servo, ut sic omnis Judaea
all you-kill whom in custody I-keep that thus all Judaea
me defleat licet invita. Habebat autem in consuetudine, ut
me may-bewail though unwilling he-had moreover in custom that
post omnem cibum pomum pro se purgaret et comederet,
after every food an-apple for himself he-peeled and ate
cumque gladium manu teneret tussique violenta discinderetur,
and-when a-knife in-hand he-held and-by-a-cough violent he-was-torn
circumspiciens, ne se aliquis impediret, se ipsum percussurus
looking-round lest him anyone should-binder him himself about-to-strike
manum sustulit, sed consobrinus ejus sustinendo dextram
the-hand he-raised but cousin his by-holding the-right-hand
impedivit. Protinus autem quasi rex mortuus esset, in
prevented(-him) forthwith moreover as-if the-king dead were in
aula regia ululatus insonuit, quo audito exsultat Antipater
the-hall royal a-wailing resounded which heard exults Antipater
multaque, si solveretur, custodibus pollicetur. Quod cum
and-many-things if he-were-released to-the-guards promises which when
cognovisset Herodes, gravius filii exsultationem quam
had-learned Herod more-heavily of-the-son the-exultation than

propriam tulit mortem, mittensque satellites eum occidi
his-own bore death and-sending guards him to-be-killed
fecit et Archelaum post se regnaturum instituit sicque post
caused and Archelaus after him about-to-reign established and-so after
dies V mortuus est, in aliis fortunatissimus, in rebus
days five died has in other-things most-fortunate in affairs
domesticis infelicissimus. Salome autem soror ejus omnes
domestic most-unhappy Salome moreover sister his all
absolvit, quos rex occidi mandaverat. Remigius autem
released whom the-king to-be-killed had-ordered Remigius moreover
in originali super Matthaeum dicit, quod Herodes gladio,
in the-original on Matthew says that Herod with-the-knife
quo pomum purgabat, se peremit et quod Salome soror
with-which the-apple he-peeled himself killed and that Salome sister
ejus omnes vinctos, prout cum fratre ordinaverat, interfecit.
his all the-bound as with the-brother she-had-arranged killed

De sancto Thoma cantuariensi

XI · SAINT THOMAS OF CANTERBURY

Thomas is abyss, twin, and cut. Chancellor and then archbishop of Canterbury, he wears a hair shirt, washes the feet of thirteen poor men a day, and refuses to confirm the king's customs against the Church. He flees to France and returns in the seventh year of exile, foreknowing his martyrdom. Mary sews his hair shirt and frees a priest he had suspended. The king's knights kill him in his church, and angels sing the martyr's mass. Miracles follow: the vain woman blinded and barely given her own eyes back, the empty pyx, the talking bird, and his murderers' gruesome deaths.

Thomas interpretatur abyssus, geminus vel sectus. Abyssus,
Thomas is-interpreted abyss twin or cut abyss
id est, profundus in humiliatione, quod patet in cilicio
that is deep in humbling which is-plain in the-hair-shirt

et pedum pauperum lotione, geminus in praelatione, quia
and of-the-feet of-the-poor in-the-washing twin in prelacy because
geminato praefuit, scilicet verbo et exemplo, sectus in passione.
in-twofold-way he-presided namely by-word and by-example cut in passion

Thomas Cantuariensis dum in curia regis Angliae
Thomas of-Canterbury while in the-court of-the-king of-England
consisteret et quaedam ibi fieri contraria religioni videret,
he-was and certain-things there to-be-done contrary to-religion he-saw
curiam ipsam deseruit et Cantuariensi archiepiscopo se
the-court itself he-left and to-the-Canterbury archbishop himself
commisit, a quo archidyaconus factus. Ad preces tamen
committed by whom archdeacon made at the-prayers yet
ipsius episcopi regis cancellariam suscepit, ut prudentia,
of-the-same bishop of-the-king the-chancellorship he-took-up that by-the-prudence
qua erat praeditus, malignorum in ecclesiam prohiberet
with-which he-was endowed of-the-wicked against the-church he-might-prevent
insultus, quem adeo rex dilexit, ut post decessum
the-assaults whom so-much the-king loved that after the-death
archiepiscopi eum in cathedralem honorem procuraverit
of-the-archbishop him to the-cathedral honor he-arranged
sublimari. Qui licet plurimum resisteret, tandem (ad)
to-be-raised who although very-much he-resisted at-last to
obedientiae praeceptum humeros supposuit ad portandum.
of-obedience the-precept the-shoulders he-put-under for carrying
Subito autem in virum perfectum alterum permutatur et
suddenly moreover into a-man perfect another he-is-changed and
caro ejus cilicio et jejuniis maceratur. Non solum enim
the-flesh his by-the-hair-shirt and by-fasts is-wasted not only for
cilicium pro camisia deferebat, sed et femoralia cilicina
a-hair-shirt for a-shirt he-wore but also breeches of-hair-cloth
usque ad poplitem bajulabat, sanctitatem autem suam ita
all-the-way to the-knee he-carried holiness moreover his so

subtiliter occultabat, ut salvo semper honestatis rigore, sub
subtly he-hid that safe always of-honesty the-rigor under
decentia vestium et apparatu utensilium concordaret cum
the-seemliness of-garments and the-furnishing of-utensils he-agreed with
moribus singulorum. Tredecim pauperum pedes quotidie
the-manners of-each-one of-thirteen poor-men the-feet daily
curvatis genibus abluebat et refectos datis cuilibet IV
with-bent knees he-washed and refreshed given to-each four
argenteis remittebat. Rex autem ad voluntatem suam in
silver-pieces he-sent-back(-them) the-king moreover to will his to
detrimentum ecclesiae ipsum flectere nitebatur, volens ut
the-detriment of-the-church him to-bend strove wishing that
consuetudines, quas contra libertatem ecclesiae praedecessores
the-customs which against the-liberty of-the-church predecessors
sui habuerant, ab eodem similiter firmarentur. Qui dum
his had-had by the-same likewise should-be-confirmed who when
omnino assentire noluit, contra se iram regis et
at-all to-assent did-not-wish against himself the-wrath of-the-king and
principum provocavit. Quadam autem vice sic ipse cum aliis
of-the-princes he-provoked on-a-certain moreover occasion so he with other
episcopis a rege artatus, ut etiam sibi mortis sententiam
bishops by the-king constrained that even to-him of-death the-sentence
minaretur, magnorum virorum deceptus consiliis verbotenus
he-threatened by-great men deceived by-the-counsels in-word
assensum praebuit voto regis. Verum ex hoc videns
assent gave to-the-wish of-the-king but from this seeing
animarum periculum imminere, se ipsum postmodum in
of-souls danger to-impend him himself afterward in
poenitentiam gravius cruciavit et ab altaris officio se
penance more-heavily tortured and from of-the-altar the-office himself
suspendit, quousque a summo pontifice restitui mereretur.
suspended until by the-supreme pontiff to-be-restored he-should-deserve

Requirit denique rex, ut quod verbo dixerat, scripto
requires at-length the-king that what by-word he-had-said by-writing
confirmaret, cui viriliter contradixit et a curia erectam
he-should-confirm whom manfully he-gainsaid and from the-court erect
sibi bajulans crucem discessit, exclamantibus impiis contra
for-himself carrying the-cross departed crying-out the-impious against
eum: capite furem, suspendite proditorem. Et ecce duo magni
him seize the-thief hang the-traitor and behold two great
proceres et fideles ad eum fusis lacrymis venientes sub
nobles and faithful to him with-poured-out tears coming under
juramento asserunt, quod in ejus mortem multi proceres
oath assert that against his death many nobles
conjuraverunt. Vir igitur Dei ecclesiae magis quam sibi
have-conspired the-man therefore of-God for-the-church more than for-himself
metuens fugam iniit et Senonis a papa Alexandro
fearing flight entered-upon and at-Sens by the-pope Alexander
susceptus et in monasterio Pontiniacensi commendatus
received and in the-monastery of-Pontigny commended
postmodum in Franciam usque devenit. Rex vero dum
afterward into France as-far came the-king but when
Romam misisset, ut legati venirent, qui hoc negotium
to-Rome he-had-sent that legates should-come who this business
diffinirent, omnino repulsam patitur et ob hoc in iram contra
should-settle utterly a-repulse suffers and for this into wrath against
archiepiscopum amplius concitatur. Unde omnia quae erant
the-archbishop more is-roused whence all-things which were
archiepiscopi et suorum, diripuit et totam ejus progeniem
of-the-archbishop and of-his-own he-plundered and the-whole his kindred
exsilio condemnavit, nequaquam deferens conditioni vel sexui,
to-exile condemned by-no-means deferring to-condition or to-sex
ordini vel aetati. Ipse autem pro rege, et pro regno
to-order or to-age he moreover for the-king and for the-kingdom

Angliae quotidie exorabat. Revelatur autem archiepiscopo,
of-England daily prayed it-is-revealed moreover to-the-archbishop
quod ad suam esset ecclesiam rediturus et ad Christum
that to his he-was church about-to-return and to Christ
cum palma martirii migraturus. Septimo igitur anno sui
with the-palm of-martyrdom about-to-pass in-the-seventh therefore year of-his
exsilii redire conceditur et a cunctis cum honore suscipitur.
exile to-return he-is-allowed and by all with honor he-is-received

Per aliquos dies ante ejus martirium juvenis quidam de
for some days before his martyrdom a-young-man certain from
corpore exiens et postmodum miraculose rediens ajebat, quod
the-body going-out and afterward miraculously returning said that
usque ad supremum sanctorum ordinem ductus fuit et
all-the-way to the-highest of-the-saints order led he-had-been and
inter apostolos sedem quandam vacuam vidit: percunctanti
among the-apostles a-seat certain empty he-saw to-him-asking
autem, cujus esset haec sedes, angelus respondit, quod
moreover whose was this seat an-angel answered that
cuidam magno sacerdoti Anglorum servabatur. Sacerdos
for-a-certain great priest of-the-English it-was-being-kept a-priest
quidam missam de beata virgine celebrabat quotidie, qui
certain the-mass of the-blessed virgin celebrated daily who
archiepiscopo accusatus, ab eo accersitus et tamquam ydiota
to-the-archbishop accused by him summoned and as an-idiot
et inscius ab officio suspenditur. Cum autem beatus
and ignorant from office is-suspended when moreover blessed
Thomas cilicium suum suere deberet, et sub lecto ipsum
Thomas hair-shirt his to-sew had-to and under the-bed it
abscondisset, ut ad consuendum horam aptaret, beata Maria
had-hidden that for sewing an-hour he-might-fit blessed Mary
sacerdoti apparuit dicens: vade ad archiepiscopum eique
to-the-priest appeared saying go to the-archbishop and-to-him

dicas, quod illa, ob cujus amorem missas dicebas,
say that she on-account-of whose love masses you-said
ejus cilicium, quod est in tali loco, consuit, et setam
his hair-shirt which is in such place has-sewn and the-thread
rubeam, de qua illud consuit, ibidem reliquit. Illa igitur
red with which it she-sewed there left she therefore
sibi mittit, quod interdictum, quod tibi fecerat, debeat
to-him sends(-word) that the-interdict which on-you he-had-made he-ought
relaxare. Quod ille audiens et ita inveniens stupuit
to-relax which he hearing and so finding(-it) was-astounded
et interdictum relaxans sacerdotem hoc secretum habere
and the-interdict relaxing the-priest this secret to-keep
praecepit. Defendit, ut prius, jura ecclesiae nec a rege
ordered he-defends as before the-rights of-the-church nor by the-king
flectitur vi vel prece. Cum ergo nullatenus flecti posset,
he-is-bent by-force or by-prayer when therefore in-no-way to-be-bent he-could
ecce milites regis armati veniunt et ubi archiepiscopus
behold the-knights of-the-king armed come and where the-archbishop
sit, vociferando inquirunt. Quibus ille occurrens dixit: ecce
may-be with-shouting they-ask to-whom he meeting(-them) said behold
ego, quid vultis? Et illi: venimus, ut occidaris, et ultra
I what do-you-wish and they we-have-come that you-may-be-killed and further
vivere non valebis. Quibus ille dixit: ego pro Deo mori
to-live not you-will-be-able to-whom he said I for God to-die
paratus sum et pro defensione justitiae et ecclesiae libertate.
ready am and for the-defense of-justice and of-the-church the-liberty
Si igitur me quaeritis, ex parte Dei omnipotentis et sub
if therefore me you-seek on the-part of-God almighty and under
anathemate prohibeo, ne horum cuiquam aliquatenus noceatis,
anathema I-forbid that of-these to-any in-any-way you-do-harm
Deo autem, beatae Mariae et sanctis omnibus et beato
to-God moreover to-blessed Mary and to-the-saints all and to-blessed

Dyonisio causam ecclesiae et me ipsum commendo. Quibus
Dionysius the-cause of-the-church and me myself I-commend which
dictis venerandum caput gladiis impiorum impetitur,
said the-venerable head with-the-swords of-the-impious is-attacked
sacra capitis corona praeciditur, cerebrum per ecclesiae
the-sacred of-the-head crown is-cut-off the-brain over of-the-church
pavimentum dispergitur et martir domino consecratur
the-pavement is-scattered and the-martyr to-the-Lord is-consecrated
anno domini millesimo CLXXIV.
in-the-year of-the-Lord thousandth one-hundred-seventy-four

Dum igitur clerici requiem aeternam inciperent et pro
while therefore the-clerks rest eternal were-beginning and for
eo missam agerent defunctorum, subito, ut ajunt, angelorum
him the-mass were-doing of-the-dead suddenly as they-say of-angels
chori adstantes voces cantantium interrumpunt, martiris
choirs standing-by the-voices of-the-singers interrupt of-a-martyr
missam incipiunt, laetabitur justus in domino, concinunt
the-mass begin will-rejoice the-just in the-Lord they-sing-together
et caeteri clerici prosequuntur. Haec est vera mutatio
and the-other clerks follow this is the-true change
dextre excelsi, dum cantus moeroris vertitur in
of-the-right-hand of-the-Most-High when the-song of-mourning is-turned into
canticum laudis, cum illum, cui defunctorum suffragia
a-canticle of-praise since him for-whom of-the-dead the-suffrages
inchoaverant martirum, postmodum hymnis laudant. Revera
they-had-begun of-martyrs afterward with-hymns they-praise truly
eximia comprobatur sanctitate praeditus et martir domini
with-eminent he-is-proved holiness endowed and a-martyr of-the-Lord
gloriosus, quem tanto honore angeli praevenerunt et
glorious whom with-so-great honor the-angels anticipated and
sanctorum martirum choro adscripserunt. Passus est autem
of-the-holy martyrs to-the-choir ascribed suffered has moreover

sanctus iste pro ecclesia, in ecclesia et in loco sancto,
saint this for the-church in the-church and in a-place holy
tempore sacro, inter manus sacerdotum et religiosorum, ut
in-time sacred between the-hands of-priests and of-religious that
patientis sanctitas et persequentium crudelitas ostendatur.
of-the-sufferer the-holiness and of-the-persecutors the-cruelty may-be-shown
Multa insuper et alia miracula per sanctum suum dominus
many besides also other miracles through saint his the-Lord
operari dignatus est, meritis enim ejus caecis visus,
to-work deigned has by-the-merits for his to-the-blind sight
surdis auditus, claudis gressus, vita mortuis restituta sunt.
to-the-deaf hearing to-the-lame walking life to-the-dead restored were
Porro aqua, qua panni conspersi ejus sanguine lavabantur,
further the-water in-which the-cloths sprinkled his with-blood were-washed
multis exstitit in medelam. Quaedam domina de Anglia varios
for-many stood for remedy a-certain lady from England varied
oculos habere ob lasciviam et majorem pulchritudinem
eyes to-have on-account-of wantonness and greater beauty
affectabat, super quo vovens votum nudis pedibus sepulchrum
affected upon which vowing a-vow with-bare feet the-tomb
beati Thomae visitavit. Quae cum in oratione prostrata
of-blessed Thomas visited who when in prayer prostrate
esset, surgens invenit se penitus excaecatam statimque
she-was rising found herself utterly blinded and-at-once
poenitens coepit rogare beatum Thomam, ut jam non varios,
repenting began to-ask blessed Thomas that now not varied
sed saltem sibi suos redderet oculos, quod tandem cum
but at-least to-her her-own he-would-return eyes which at-last with
magna difficultate vix valuit obtinere.
great difficulty scarcely she-was-able to-obtain

Quidam autem illusor aquam simplicem pro aqua sancti
a-certain moreover trickster water plain for the-water of-saint
Thomae domino suo in pixide obtulit convivanti, cui dominus
Thomas to-lord his in a-pyx offered as-he-feasted to-whom the-lord
ait: si nil unquam furatus fuisti mihi, sanctus Thomas
says if nothing ever stolen you-have from-me saint Thomas
aquam huc te deferre permittat, si autem reus furti es, aqua
the-water hither you to-bring may-permit if moreover guilty of-theft you-are the-water
ipsa protinus evanescat. Huic igitur dicto consensit sciens,
itself forthwith may-vanish to-this therefore saying he-agreed knowing
quod pixidem aqua nuper implesset. Mira res. Pixidem
that the-pyx with-water lately he-had-filled a-wonderful thing the-pyx
continuo aperuerunt et vacuam invenerunt sicque serviens
at-once they-opened and empty found(-it) and-so the-servant
in mendacio reperitur et furti reus evidentius approbatur.
in a-lie is-found and of-theft guilty more-plainly is-proved

Avis quaedam sciens et docta loqui, cum nisus eam
a-bird certain knowing and taught to-speak when a-sparrow-hawk it
insequeretur, sicut didicerat, coepit clamare: sancte Thoma
pursued as it-had-learned began to-cry O-saint Thomas
adjuva me, et statim nisus cecidit mortuus et illa evasit.
help me and at-once the-sparrow-hawk fell dead and it escaped

Quidam, quem sanctus Thomas valde dilexerat, cum
a-certain-man whom saint Thomas greatly had-loved when
graviter infirmaretur, ivit ad ejus tumbam et pro sanitate
heavily he-was-sick went to his tomb and for health
sua rogavit et ad libitum impetravit. Sed cum sanatus
his asked and at pleasure obtained(-it) but when healed
rediret, coepit cogitare, quod illa sanatio animae suae
he-was-returning he-began to-consider that that healing for-soul his
forsitan non expediret. Unde iterum rediens ad sepulchrum
perhaps not might-be-expedient whence again returning to the-tomb

oravit, ut si non esset utile animae suae, continuo infirmitas
he-prayed that if not it-were useful for-soul his at-once the-sickness
ipsa rediret, statimque infirmitas rediit sicut prius. In ejus
itself might-return and-at-once the-sickness returned as before upon his
autem interfectores ultio divina desaeviit, ut alii digitos
moreover killers vengeance divine raged so-that some the-fingers
dentibus suis frustatim discerpentes, alii sanie defluentes, alii
with-teeth their piecemeal tearing others with-gore flowing others
paralisi dissoluti, alii amentes effecti miserabiliter interirent.
by-paralysis dissolved others mad made wretchedly perished

De sancto Silvestro

XII · SAINT SILVESTER

Silvester is "light of the earth," who draws wild men to the faith. Son of Justa, he shelters Timothy and survives the prefect Tarquinius, who chokes on a fishbone. As pope he registers the poor and fixes the fasts. Constantine, a leper, refuses to bathe in children's blood; Peter and Paul send him to Silvester, who baptizes him, and the emperor passes Christian laws. At Helena's challenge Silvester defeats twelve Jewish masters before the emperor, then raises the bull that Zambri killed with a secret name. He binds the dragon of the Roman pit and dies in peace.

Silvester dicitur a sile, quod est lux et terra, quasi lux
Silvester is-called from sile which is light and terra as-if the-light
terrae, id est ecclesiae, quae instar bonae terrae habet
of-the-earth that is of-the-church which like good earth has
pinguedinem bonae operationis, nigredinem humiliationis et
the-fatness of-good working the-blackness of-humbling and
dulcedinem devotionis. Per ista enim tria agnoscitur bona
the-sweetness of-devotion by these for three-things is-recognized good
terra, ut ait Palladius; vel Silvester dicitur a silva et theos,
earth as says Palladius or Silvester is-called from silva and theos

quia homines silvestres et incultos et duros ad fidem traxit.
because men wild and uncultivated and hard to the-faith he-drew
Vel sicut dicitur in glossario: Silvester dicitur viridis, agrestis,
or as it-is-said in the-glossary Silvester is-called green rustic
umbrosus, nemorosus. Viridis coelestia contemplando, agrestis
shady woody green heavenly-things in-contemplating rustic
se ipsum excolendo, umbrosus ab omni concupiscentia
him himself in-cultivating shady from all concupiscence
refrigeratus, nemorosus inter arbores coeli plantatus. Ejus
cooled woody among the-trees of-heaven planted his
legendam compilavit Eusebius Caesariensis, quam beatus
legend compiled Eusebius of-Caesarea which blessed
Blasius in consilio septuaginta episcoporum a catholicis
Blaise in the-council of-seventy bishops by catholics
legendam commemorat, sicut in decreto habetur.
to-be-read records as in the-decree is-had

Silvester a matre re et nomine justa genitus a Cyrino
Silvester by a-mother in-deed and in-name Justa begotten by Cyrinus
presbytero eruditus hospitalitatem summe exercebat. Timotheus
the-priest taught hospitality supremely practiced Timothy
autem quidam christianissimus ab eo in hospitium suscipitur,
moreover a-certain most-Christian-man by him into lodging is-received
qui tamen ob persecutionem ab aliis vitabatur. Hic
who yet on-account-of the-persecution by others was-shunned this
Timotheus per unum annum et III menses praedicavit
Timothy for one year and three months preached
et postea coronam assecutus est martirii, dum praedicaret
and afterward the-crown attained has of-martyrdom while he-preached
constantissime fidem Christi. Putans autem Tarquinius
most-steadfastly the-faith of-Christ thinking moreover Tarquinius
praefectus Timotheum multis abundasse divitiis eas a
the-prefect Timothy in-many to-have-abounded riches them from

Silvestro expetiit, inferens ei minas mortis. Sed cum
Silvester demanded bringing on-him threats of-death but when
vere Timotheum hujusmodi divitias non habuisse comperit,
truly Timothy of-this-kind riches not to-have-had he-found
Silvestrum ydolis immolare praecepit, alioquin in crastinum
Silvester to-the-idols to-sacrifice ordered otherwise on the-morrow
diversa reciperet genera tormentorum. Cui Silvester: stulte;
diverse he-would-receive kinds of-torments to-whom Silvester O-fool
hac nocte morieris et sempiterna tormenta recipies et,
on-this night you-will-die and everlasting torments you-will-receive and
velis nolis, verum Deum esse quem colimus, recognosces.
willing unwilling the-true God to-be him-whom we-worship you-will-recognize
Silvester igitur carceri traditur et Tarquinius ad prandium
Silvester therefore to-prison is-handed and Tarquinius to dinner
invitatur. Dum ergo comederet, os piscis in ejus gutture
is-invited while therefore he-ate a-bone of-a-fish in his throat
sic versatur, ut nulla ratione rejicere potuerit vel glutire.
so turns that by-no means to-cast-up he-could or to-swallow
Sicque media nocte defunctus ad tumulum cum luctu
and-so at-middle night dead to the-tomb with mourning
ducitur et Silvester cum gaudio a carcere liberatur, qui non
he-is-led and Silvester with joy from prison is-freed who not
solum a christianis, sed etiam a paganis miro diligebatur
only by the-Christians but also by the-pagans with-wonderful was-loved
affectu. Erat enim aspectu angelicus, sermone nitidus, integer
affection he-was for in-look angelic in-speech elegant whole
corpore, sanctus opere, consilio magnus, fide catholicus, spe
in-body holy in-work in-counsel great in-faith catholic in-hope
patientissimus, caritate diffusus. Mortuo igitur Melchiade,
most-patient in-charity outspread dead therefore Melchiades
episcopo urbis Romae, Silvester ab omni plebe plurimum
the-bishop of-the-city of-Rome Silvester by all the-people very-much

renitens in summum pontificem est electus. Hic omnium
resisting as supreme pontiff was elected he of-all
orphanorum et viduarum et pauperum nomina in matricula
the-orphans and widows and poor the-names in a-register
scripta habebat et omnibus necessaria providebat. Hic quartum
written had and for-all necessities provided he the-fourth
et sextum diem et sabbatum jejuniis instituit observandum,
and sixth day and the-sabbath with-fasts established to-be-observed
quintum vero quasi dominicum reservandum. Graecis vero
the-fifth but as-if the-Lord's-day to-be-kept the-Greek but
Christianis dicentibus sabbatum potius quam quintum diem
Christians saying the-sabbath rather than the-fifth day
celebrandum respondit, hoc fieri non debere, et quia hoc
to-be-celebrated he-answered this to-be-done not ought both because this
est traditionis apostolicae et quia dominicae debetur compassio
is of-tradition apostolic and because to-the-Lord's is-owed compassion
sepulturae. Cui illi: unum est sabbatum sepulturae, in
burial to-whom they one is the-sabbath of-the-burial on
quo semel in anno jejunium exhibendum. Quibus Silvester:
which once in the-year fasting to-be-shown to-whom Silvester
sicut omnis dies dominicus resurrectionis gloria, sic omne
as every day Lord's of-the-resurrection by-the-glory so every
sabbatum decoratur dominica sepultura. Igitur de sabbato
sabbath is-adorned by-the-Lord's burial therefore about the-sabbath
acquiescunt, sed de quinta feria vehementer contendunt
they-acquiesce but about the-fifth feria violently they-contend
asserentes, non debere christianorum solemnitatibus sociari.
asserting not it-ought of-Christians with-solemnities to-be-associated
Silvester autem ejus dignitatem praecipue in tribus ostendit.
Silvester moreover its dignity chiefly in three-things showed
Quoniam hac die dominus coelum ascendit et corporis
because on-this day the-Lord to-heaven ascended and of-body

sui et sanguinis sacramentum instituit et sacrum chrisma
his and of-blood the-sacrament instituted and the-sacred chrism
ecclesia confecit. Omnes igitur rationibus ejus acquiescunt.
the-church made all therefore with-reasons his acquiesce

Persequente autem Constantino christianos, Silvester de
persecuting moreover Constantine the-Christians Silvester from
urbe exiit et in quodam monte cum suis clericis mansit.
the-city went-out and on a-certain mountain with his clerks stayed
Ipse autem Constantinus merito persecutionis tyrannicae
he moreover Constantine by-the-desert of-persecution tyrannical
in incurabilem cecidit plagam leprae. Tandem ad consilium
into an-incurable fell plague of-leprosy at-last at the-counsel
pontificum ydolorum adducta sunt tria millia puerorum, ut
of-the-priests of-the-idols brought were three thousand of-boys that
eos occidi faceret et se in eorum sanguine recenti et
them to-be-killed he-might-cause and himself in their blood fresh and
calido balnearet. Egrediente autem eo ad locum, ubi balneum
warm might-bathe going-out moreover he to the-place where the-bath
parari debebat, matres puerorum eidem occurrerunt,
to-be-prepared was-to the-mothers of-the-boys him met
quae resolutis crinibus miserabiliter ululabant, et lacrimans
who loosened hair wretchedly were-wailing and weeping
Constantinus jussit stare currum et erigens se dixit: audite
Constantine ordered to-stand the-chariot and raising himself said hear
me comites et commilitones et omnes populi qui adstatis!
me O-counts and fellow-soldiers and all peoples who stand-by
dignitas romani populi de fonte nascitur pietatis, quae
the-dignity of-the-Roman people from the-fountain is-born of-piety which
etiam hanc legem dedit, ut capitali sententiae subderetur,
even this law gave that to-capital sentence he-should-be-subjected
quicumque in bello occidisset infantem. Quanta ergo erit
whoever in war had-killed an-infant how-great therefore will-be

crudelitas, ut hoc nostris faciamus filiis, quod fieri
the-cruelty that this to-our we-do sons which to-be-done
prohibuimus alienis? Quid juvat barbaros superasse, si a
we-have-forbidden to-strangers what does-it-help barbarians to-have-overcome if by
crudelitate vincamur? Nam vicisse extraneas nationes
cruelty we-are-conquered for to-have-conquered foreign nations
ratione virium est bellantium populorum, vincere autem vitia
by-reason of-strength is of-warring peoples to-conquer moreover vices
et peccata virtus est morum. In illis ergo praeliis fortiores
and sins the-virtue is of-character in those therefore battles stronger
nos exsistimus illis, in his vero nobis ipsis fortiores
we prove than-they in these but than-us ourselves stronger
sumus. Qui enim fuerit in isto certamine superatus,
we-are he-who for will-have-been in this contest overcome
victoriam obtinet victus, victor enim post victoriam vincitur,
victory obtains conquered the-victor for after victory is-conquered
si pietas ab impietate superatur. Vincat ergo pietas in
if piety by impiety is-overcome let-conquer therefore piety in
isto congressu. Bene enim omnium adversariorum poterimus
this encounter well for of-all adversaries we-shall-be-able
esse victores, si sola pietate vincamus. Omnium enim se
to-be victors if by-alone piety we-conquer of-all for himself
esse dominum comprobat, qui servum se monstraverit
to-be lord he-proves who the-servant himself will-have-shown
pietatis. Melius est ergo me mori salva vita innocentium
of-piety better it-is therefore me to-die safe the-life of-the-innocent
quam per eorum interitum vitam recuperare crudelem,
than through their destruction life to-recover cruel
quam tamen recuperare incertum est, cum tamen certum sit,
which yet to-recover uncertain it-is since yet certain it-is
quod sic recuperata crudelis est. Jussit igitur, ut matribus
that so recovered cruel it-is he-ordered therefore that to-the-mothers

sui pueri redderentur et dona plurima et infinita vehicula
their boys be-returned and gifts very-many and countless vehicles
praeberentur, sicque matres, quae flendo venerant, ad loca
be-provided and-so the-mothers who weeping had-come to places
sua cum gaudio redierunt. Ipse autem imperator ad palatium
their with joy returned he moreover the-emperor to palace
suum reversus est. Sequenti vero nocte Petrus et Paulus
his returned has on-the-following but night Peter and Paul
apparuerunt ei dicentes: quoniam exhorruisti effusionem
appeared to-him saying because you-have-shuddered-at the-shedding
sanguinis innocentis, misit nos dominus Jesus Christus
of-blood innocent has-sent us the-Lord Jesus Christ
dare tibi recuperandae consilium sanitatis. Silvestrum igitur
to-give to-you of-recovering the-counsel of-health Silvester therefore
episcopum, qui apud montem Siraptim latitat, accerse:
the-bishop who at Mount Soracte lies-hidden summon
hic tibi piscinam ostendet, in qua immersus tertio ab
he to-you a-pool will-show in which immersed three-times from
omni curaberis leprae morbo. Tu vero Christo hanc
all you-will-be-cured of-leprosy disease you but to-Christ this
vicissitudinem reddas, ut ydolorum templa diruas, Christi
recompense must-render that of-the-idols the-temples you-destroy of-Christ
restaures ecclesias et ejus deinceps cultor fias. Evigilans
you-restore the-churches and his thenceforth worshiper you-become awaking
igitur Constantinus statim milites misit ad Silvestrum. Videns
therefore Constantine at-once soldiers sent to Silvester seeing
autem Silvester milites statim ad palmam martirii credidit
moreover Silvester the-soldiers at-once to the-palm of-martyrdom believed
se vocari, Deo autem se recommendans et socios
himself to-be-called to-God moreover himself commending and the-companions
secum adhortans Constantino intrepidus praesentatur. Cui
with-him exhorting to-Constantine fearless is-presented to-whom

Constantinus ait: bene te venisse gratulamur; qui a
Constantine says well you to-have-come we-are-glad who by
Silvestro resalutatus narravit ei per ordinem sui somnii
Silvester greeted-back related to-him in order of-his dream
visionem. Percunctanti vero Constantino, qui essent illi
the-vision to-asking but Constantine who were those
duo Dii, qui sibi apparuerunt, Silvester respondit, illos
two gods who to-him appeared Silvester answered them
esse Christi apostolos et non Deos. Tunc ad preces
to-be of-Christ apostles and not gods then at the-prayers
imperatoris Silvester apostolorum ymagines sibi jussit
of-the-emperor Silvester of-the-apostles the-images to-himself ordered
afferri: quas ut imperator aspexit, tales esse, qui sibi
to-be-brought which when the-emperor beheld such to-be those-who to-him
apparuerunt, exclamavit. Silvester igitur eum catechumenon
appeared he-exclaimed Silvester therefore him a-catechumen
fecit et unius hebdomadae sibi jejunium indixit et carceres
made and of-one week to-him a-fast enjoined and the-prisons
aperire monuit. Cumque in aquam descendisset baptismatis,
to-open warned and-when into the-water he-had-descended of-baptism
mirabilis ibi emicuit splendor lucis, sicque inde mundus
a-wonderful there flashed splendor of-light and-so thence clean
exivit et Christum se vidisse aperuit. Prima autem
he-went-out and Christ himself to-have-seen declared on-the-first moreover
die sui baptismatis hanc legem dedit, ut Christus in urbe
day of-his baptism this law he-gave that Christ in the-city
Romana tamquam verus Deus coleretur. Secunda, ut
Roman as true God should-be-worshiped the-second that
si quis Christum blasphemaret, puniretur. Tertia ut
if anyone Christ should-blaspheme he-should-be-punished the-third that
quicunque Christiano fecisset injuriam, bonorum suorum
whoever to-a-Christian had-done injury of-goods his

parte dimidia privaretur. Quarta, ut sicut imperator
of-part half should-be-deprived the-fourth that as the-emperor
Romae sic Romanus pontifex caput ab universis episcopis
of-Rome so the-Roman pontiff as-head by all bishops
habeatur. Quinta ut quicunque in ecclesias confugerit, ab
should-be-held the-fifth that whoever into churches should-have-fled from
omnibus servetur injuriis immunis. Sexta, ut nullus nisi
all should-be-kept injuries immune the-sixth that no-one except
de licentia sui antistitis ecclesiam aedificet intra muros
by leave of-his bishop a-church should-build within the-walls
alicujus civitatis. Septima ut ad aedificationem ecclesiarum
of-any city the-seventh that for the-building of-churches
decimae possessionum regalium tribuantur. Octava imperator
the-tithes of-the-possessions royal be-given on-the-eighth the-emperor
ad ecclesiam sancti Petri venit et de suis culpis se
to the-church of-saint Peter came and of his faults himself
lamentabiliter accusavit, postmodum arrepto bidente ad
lamentably accused afterward seized a-two-pronged-hoe for
fundamentum ecclesiae basilicae construendum terram primus
the-foundation of-the-church of-the-basilica to-be-built the-earth first
aperuit et duodecim cophinos in suis scapulis foras ejecit.
opened and twelve baskets on his shoulders out threw

Haec ubi Helena, mater Constantini Augusti in
these-things when Helena the-mother of-Constantine Augustus in
Bethania consistens audivit, per litteras laudat filium, quod
Bethany staying heard through letters she-praises the-son that
abrenuntiasset simulacris ydolorum, sed dure increpat, quod
he-had-renounced the-images of-the-idols but harshly rebukes that
relicto Deo Judaeorum crucifixum hominem Deum colat.
forsaken the-God of-the-Jews a-crucified man as-God he-worships
Rescribit autem Augustus, ut Judaeorum magistros secum
writes-back moreover Augustus that of-the-Jews the-masters with-her

adducat et ipse Christianos doctores proferret, ut sic
she-should-bring and he Christian doctors would-produce that thus
et disputatione mutua appareat fides vera. Adduxit igitur
also by-disputation mutual may-appear the-faith true brought therefore
sancta Helena centum sexaginta unum doctissimos Judaeorum,
holy Helena a-hundred sixty one most-learned of-the-Jews
inter quos duodecim erant, qui sapientia et eloquentia prae
among whom twelve were who in-wisdom and eloquence above
caeteris rutilabant. Cum igitur Silvester cum clericis suis et
the-others shone when therefore Silvester with clerks his and
praedicti Judaei ad disputandum coram imperatore insimul
the-aforesaid Jews for disputing before the-emperor together
convenissent, de communi consensu duos judices gentiles
had-come-together by common consent two judges gentile
sapientissimos et probatos nomine Craton et Zenophilum
most-wise and approved by-name Crato and Zenophilus
statuerunt, ad quos pertineret sententia dicendorum. Qui
they-appointed to whom should-belong the-sentence of-the-things-to-be-said who
licet gentiles erant, tamen justissimi et fideles, talique
although gentiles they-were yet most-just and faithful and-such
inter eos sententia est firmatum, ut uno stante et loquente
among them a-decision was established that one standing and speaking
alius non loquatur. Incipiens ergo primus de illis duodecim
the-other not should-speak beginning therefore the-first of those twelve
nomine Abiathar ait: cum isti tres Deos dicant, patrem
by-name Abiathar says since these three gods say the-Father
et filium et spiritum sanctum, manifestum est, eos contra
and the-Son and the-Spirit Holy plain it-is them against
legem agere, quae dicit: videte, quia ego sum solus et non
the-law to-act which says see that I am alone and not
est alius Deus praeter me. Denique si dicunt, Christum
there-is another God besides me lastly if they-say Christ

Deum esse, quia multa fecit signa, in nostra etiam lege
God to-be because many he-did signs in our also law
fuerunt multi, qui miracula plurima fecerunt et tamen
there-were many who miracles very-many did and yet
nunquam ex hoc deitatis nomen sibi usurpare ausi
never from this of-deity the-name to-themselves to-usurp dared
sunt, sicut iste, quem isti adorant. Ad quem Silvester:
have as this-one whom these adore to whom Silvester
nos unum Deum colimus, sed non in tanta solitudine eum
we one God worship but not in so-great solitude him
dicimus, ut gaudium filii non haberet. Ex vestris autem
we-say-to-be that the-joy of-a-son not he-should-have from your moreover
libris vobis trinitatem personarum demonstrare valemus. Nam
books to-you the-trinity of-persons to-show we-are-able for
patrem dicimus, de quo propheta ait: ipse invocavit me
the-Father we-name of whom the-prophet says he invoked me
pater meus es tu etc., filium, de quo idem: filius meus es
father my are you etc. the-Son of whom the-same son my are
tu, ego hodie genui te, spiritum sanctum, de quo idem:
you I today have-begotten you the-Spirit Holy of whom the-same
spiritu oris ejus omnis virtus eorum. In hoc etiam, quod
by-the-spirit of-mouth his all power their in this also that
dixit: faciamus hominem ad ymaginem et similitudinem
he-said let-us-make man to image and likeness
nostram, evidenter et personarum pluralitatem et divinitatis
our plainly both of-persons the-plurality and of-divinity
unitatem demonstrat. Licet autem sint tres personae,
the-unity he-shows although moreover there-be three persons
unus tamen Deus est, quod exemplo visibili aliquatenus
one yet God is which by-example visible in-some-measure
demonstrare valemus. Et accipiens purpuram imperatoris, tres
to-show we-are-able and taking the-purple of-the-emperor three

ibi plicas fecit dicens: ecce videte tres plicas, et explicans
there folds he-made saying behold see three folds and unfolding
eas ait: ecce videtis, quia tres plicae sunt unus pannus,
them he-says behold you-see that three folds are one cloth
ita tres personae sunt unus Deus. De hoc autem quod
so three persons are one God about this moreover that
dicitur, quod ex miraculis Deus credi non debet, cum
it-is-said that from miracles God to-be-believed not he-ought since
alii plures sancti miracula fecerunt nec tamen se Deos
other many saints miracles did nor yet themselves gods
dixerunt, sicut Christus, Deum per hoc se asserere
said as Christ God through this himself to-assert
voluit. Certe Deus superbientes contra se nunquam passus
wished certainly God the-proud against him never suffered
est sine poena acerrima praeterire, sicut patet in Dathan
has without punishment most-bitter to-pass-by as is-plain in Dathan
et Abyron aliisque quam pluribus. Quomodo ergo mentiri
and Abiram and-others very many how therefore to-lie
potuit et se Deum dicere, quod non erat, cum eum se
could-he and himself God to-call what not he-was since him himself
Deum dicentem nulla poena secuta fuerit, sed virtutum
God calling no punishment followed had but of-virtues
efficacia comitabatur. Tunc judices dixerunt: constat Abiathar
the-efficacy accompanied(-him) then the-judges said it-is-agreed Abiathar
a Silvestro superatum, nam et ratio hoc docet, quia si
by Silvester overcome for also reason this teaches that if
Deus non esset et se Deum dixisset, conferre vitam
God not he-were and himself God had-called to-confer life
mortuis non valeret. Tunc illo amoto secundus qui
on-the-dead not he-would-be-able then he removed the-second who
et Jonas dicebatur, ad conflictum accedens ait: Abraham
also Jonas was-called to the-conflict approaching says Abraham

a Deo circumcisionem accipiens justificatus fuit et omnes
from God circumcision receiving justified was and all
filii Abrahae per circumcisionem justificabantur; igitur
the-sons of-Abraham through circumcision were-justified therefore
qui non fuerit circumcisus, non erit justificatus. Ad
he-who not will-have-been circumcised not will-be justified to
quem Silvester: constat Abraham ante circumcisionem Deo
whom Silvester it-is-agreed Abraham before circumcision to-God
placuisse et amicum Dei appellatum esse, igitur non
to-have-pleased and friend of-God called to-have-been therefore not
circumcisio ipsum sanctificavit, sed fides et justitia ipsum
circumcision him sanctified but faith and justice him
Deo placere fecit; non igitur accepit circumcisionem in
to-God to-please made not therefore he-received circumcision for
sanctificationem sed in distinctionem. Isto superato tertius,
sanctification but for distinction this overcome the-third
qui et Godolias, accedens ait: quomodo Christus vester potest
who also Godolias approaching says how Christ your can
esse Deus, cum asseratis eum esse natum, tentatum,
to-be God since you-assert him to-have-been born tempted
traditum, nudatum, felle potatum, ligatum, sepultum, cum
betrayed stripped with-gall given-to-drink bound buried since
haec omnia in Deo esse non possint? Ad hoc Silvester: de
these all-things in God to-be not can to this Silvester from
vestris libris haec omnia probamus de Christo fuisse
your books these all-things we-prove about Christ to-have-been
praedicta. Nam de ejus nativitate dixit Ysaias: ecce virgo
foretold for about his nativity said Isaiah behold a-virgin
concipiet etc. De ejus tentatione Zacharias: vidi Jesum
will-conceive etc. about his temptation Zechariah I-saw Jesus
sacerdotem magnum stantem coram Angelo et Sathan stabat
the-priest great standing before the-Angel and Satan stood

a dextris ejus etc. De ejus traditione psalmista: qui edebat
at the-right his etc. about his betrayal the-psalmist he-who ate
panes meos magnificavit super me supplantationem etc. De
breads my magnified over me supplanting etc. about
ejus nudatione idem: diviserunt sibi vestimenta mea
his stripping the-same they-divided among-themselves garments my
etc. De ejus fellea potatione idem: dederunt in escam meam
etc. about his gall giving-to-drink the-same they-gave for food my
fel et in siti mea etc. De ejus ligatione Esdras: vinxistis
gall and in thirst my etc. about his binding Esdras you-bound
me non sicut patrem, qui liberavit vos de terra Aegypti,
me not as a-father who freed you from the-land of-Egypt
clamantes ante tribunal judicis, humiliastis me suspendentes
crying before the-tribunal of-the-judge you-humbled me hanging
in ligno, tradidistis me. De ejus sepultura Jeremias: in
on wood you-betrayed me about his burial Jeremiah in
sepultura ejus reviviscent mortui. Cum ergo Godolias quid
burial his will-live-again the-dead since therefore Godolias what
responderet, non haberet, data sententia remotus est. Quartus
he-might-answer not had given sentence removed he-was the-fourth
qui et Annas, accedens ait: ea, quae de aliis dicta
who also Annas approaching says those-things which about others said
sunt, Silvester iste de suo Christo praedicta fuisse
were Silvester this-man about his Christ foretold to-have-been
firmat, unum superest, ut probet haec de suo Christo
affirms one remains that he-prove these-things about his Christ
praedicta fuisse. Ad quem Silvester: dabis ergo alium,
foretold to-have-been to whom Silvester you-will-give therefore another
quam quem virgo concepit, qui felle est cibatus, spinis
than him-whom a-virgin conceived who with-gall was fed with-thorns
coronatus, crucifixus, mortuus et sepultus, qui surrexit a
crowned crucified dead and buried who rose from

mortuis et ad coelos adscendit. Tunc Constantinus ait:
the-dead and to the-heavens ascended then Constantine says
si alium non dederit, sciat se superatum. Quod
if another not he-will-have-given let-him-know himself overcome which
cum facere non posset, hic amovetur et quintus, qui et
when to-do not he-could this-one is-removed and the-fifth who also
Doeth, producitur, qui ait: si ex semine David Christus
Doeth is-brought-forward who says if from the-seed of-David Christ
natus esset et sanctificatus, ut dicitis, ergo baptizari non
born had-been and sanctified as you-say therefore to-be-baptized not
debuit, ut iterum sanctificaretur. Ad quem Silvester: sicut
he-ought that again he-might-be-sanctified to whom Silvester as
circumcisio in Christi circumcisione finem accepit, ita noster
circumcision in of-Christ the-circumcision an-end received so our
baptismus in Christi baptismate initium sanctificationis
baptism in of-Christ the-baptism the-beginning of-sanctification
habuit; non ergo baptizatus est, ut sanctificaretur, sed
had not therefore baptized he-was that he-might-be-sanctified but
ut sanctificaret. Qui cum taceret, ait Constantinus: non
that he-might-sanctify who when he-was-silent says Constantine not
taceret Doeth, si haberet contraria, quae proferret.
would-be-silent Doeth if he-had contrary-things which he-might-bring-forth
Tunc sextus, qui et Chusi, ait: vellemus ut Silvester ille
then the-sixth who also Chusi says we-would-wish that Silvester that
causas hujus virginalis partus nobis exponeret. Ad quem
the-causes of-this virginal birth to-us he-would-expound to whom
Silvester: terra, de qua Adam formatus est, incorrupta
Silvester the-earth from which Adam formed was uncorrupted
erat et virgo, quia nec se ad bibendum humanum
was and virgin because neither itself for drinking human
sanguinem aperuerat nec maledictionem spinarum acceperat,
blood had-opened nor the-curse of-thorns had-received

nec hominis mortui sepulturam habebat, nec serpenti
nor of-man dead the-burial had nor to-the-serpent
data fuerat ad edendum. Oportuit ergo ex Maria virgine
given had-been for eating it-behooved therefore from Mary the-virgin
novum Adam fieri, ut sicut serpens natum ex virgine
the-new Adam to-be-made that as the-serpent the-one-born from a-virgin
vicerat, sic a nato ex virgine vinceretur, et qui
had-conquered so by the-one-born from a-virgin he-might-be-conquered and he-who
Adae victor exstitit in paradiso, idem tentator factus est
of-Adam the-victor stood-out in paradise the-same tempter made was
domini in deserto, ut qui Adam vicerat manducantem,
of-the-Lord in the-desert that he-who Adam had-conquered eating
vinceretur a domino jejunante. Hoc superato septimus,
might-be-conquered by the-Lord fasting this overcome the-seventh
qui et Benjamin, ait: quomodo Christus vester filius Dei
who also Benjamin says how Christ your the-Son of-God
esse potest, qui a dyabolo tentari potuit, ut modo
to-be can who by the-devil to-be-tempted could so-that now
in fame panem ex lapidibus facere urgeretur, modo in
in hunger bread from stones to-make he-was-urged now to
templi celsitudinem levaretur, modo ad adorandum ipsum
of-the-temple the-height was-raised now to adoring the-very
dyabolum induceretur. Ad quod Silvester: si dyabolum ergo
devil was-induced to which Silvester if the-devil therefore
vicit, quia ab Adam manducante est auditus, constat
conquered because by Adam eating he-was heard it-is-agreed
ideo eum esse superatum, quia est a Christo jejunante
therefore him to-be overcome because he-was by Christ fasting
contemtus. Nos autem non in quantum Deus, sed in
despised we moreover not in as-much God but in
quantum homo, eum tentatum esse fatemur. Ideo autem
as-much man him tempted to-have-been confess therefore moreover

tripliciter est tentatus, ut a nobis omnes tentationes
in-three-ways he-was tempted that from us all temptations
excluderet, et formam vincendi daret. Saepe namque in
he-might-shut-out and the-form of-conquering might-give often for in
homine victoriam abstinentiae sequitur tentatio humanae
man the-victory of-abstinence follows the-temptation of-human
gloriae et tentationem humanae gloriae appetitus dominii
glory and the-temptation of-human glory the-appetite of-dominion
et excellentiae comitatur. Ideo a Christo de his vincitur,
and of-excellence accompanies therefore by Christ in these he-is-conquered
ut vincendi nobis forma donetur. Isto superato octavus, qui
that of-conquering to-us the-form may-be-given this overcome the-eighth who
et Aroel, ait: constat, quia Deus summe perfectus est, et
also Aroel says it-is-agreed that God supremely perfect is and
nullius indiget: quid ergo ei opus fuit, ut nasceretur
of-nothing has-need what therefore for-him need was that he-should-be-born
in Christo? Quomodo iterum Christum verbum appellas?
in Christ how again Christ the-word do-you-call
Sed et hoc constat, quod Deus antequam haberet filium,
but also this is-agreed that God before he-had a-son
pater dici non potuit, ergo si pater Christi postea
father to-be-called not could therefore if the-Father of-Christ afterward
dictus est, mutabilis factus est. Ad haec Silvester: filius
called he-was changeable made he-was to these-things Silvester the-Son
ante tempora ex patre est genitus, ut faceret, quae
before times from the-Father was begotten that he-might-make what
non erant, et in tempore est natus, ut reficeret quae
not were and in time was born that he-might-remake what
perierant. Quae etsi solo verbo reficere poterat, tamen
had-perished which even-if by-alone word to-remake he-could yet
per passionem, nisi homo fieret, redimere non valebat,
through the-passion unless man he-became to-redeem not he-was-able

quia in sua deitate ad patiendum aptus non erat. Nec
because in his deity for suffering fit not he-was nor
hoc erat imperfectionis, sed perfectionis, si in sua non erat
this was of-imperfection but of-perfection if in his not he-was
deitate passibilis. Porro filium Dei verbum dici ex eo
deity passible further the-Son of-God the-word to-be-called from this
patet, quia propheta ait: eructavit cor meum verbum bonum.
is-plain that the-prophet says has-uttered heart my a-word good
Deus quoque semper pater fuit, quia semper ejus filius
God also always father was because always his son
exstitit, filius enim ejus est verbum ejus, sapientia ejus,
existed the-son for his is the-word his the-wisdom his
virtus ejus. In patre autem semper fuit verbum, juxta
the-power his in the-Father moreover always was the-word according-to
illud: eructavit cor meum verbum. Semper sapientia juxta
that has-uttered heart my a-word always wisdom according-to
illud: ego ex ore altissimi prodii primogenita ante
that I from the-mouth of-the-Most-High came-forth first-born before
omnem creaturam. Semper virtus juxta illud: ante omnes
every creature always power according-to that before all
colles ego parturii, necdum fontes aquarum eruperant etc.
hills I was-in-labor not-yet the-fountains of-waters had-burst-forth etc.
Cum ergo pater nunquam fuerit sine verbo, sapientia
since therefore the-Father never has-been without word wisdom
et virtute, quomodo putas hoc nomen sibi ex tempore
and power how do-you-think this name to-him from time
advenisse? Hoc ergo amoto nonus, qui et Jubal, dixit:
to-have-come this therefore removed the-ninth who also Jubal said
constat, quia Deus conjugia non damnat nec iis maledixit,
it-is-agreed that God marriages not condemns nor them cursed
quare ergo de conjugio natum denegatis hunc esse, quem
why therefore from marriage born do-you-deny this-one to-be whom

colitis? Nisi, ait, obfuscare conjugia studeatis. Rursus
you-worship unless he-says to-darken marriages you-are-eager again
quomodo tentatur, qui potens est; patitur, qui virtus
how is-tempted he-who mighty is suffers he-who power
est; moritur, qui vita est? Denique ad hoc cogeris, ut
is dies he-who life is lastly to this you-are-forced that
duos filios esse dicas, unum, quem pater genuit, alterum,
two sons to-be you-say one whom the-Father begot the-other
quem virgo generavit. Rursus quomodo fieri potest, ut
whom the-virgin bore again how to-happen can-it that
patiatur homo, qui assumtus est, sine laesione ejus, a quo
suffer the-man who assumed was without hurt of-him by whom
assumtus est. Ad hoc Silvester: nos Christum non ideo
assumed he-was to this Silvester we Christ not therefore
natum de virgine dicimus, ut conjugia condemnemus, sed
born of a-virgin say that marriages we-may-condemn but
causas virginei partus rationabiliter acceptamus. Nec hac
the-causes of-the-virgin birth reasonably we-accept nor by-this
assertione obfuscantur, sed ornantur conjugia, quoniam haec
assertion are-darkened but are-adorned marriages because this
virgo, quae Christum peperit, de conjugio nata est. Tentatur
virgin who Christ bore from marriage born was is-tempted
autem Christus, ut omnes tentationes dyaboli vinceret,
moreover Christ that all the-temptations of-the-devil he-might-conquer
patitur, ut universas passiones subjiceret, moritur, ut mortis
he-suffers that all sufferings he-might-subject he-dies that of-death
imperium subjugaret. Dei quoque filius unus in Christo
the-empire he-might-subjugate of-God also the-Son one in Christ
est, qui sicut est vere Dei filius invisibilis, ita visibilis
is who as he-is truly of-God the-Son invisible so visible
est Christus. Est ergo invisibile hoc, quod est Deus,
is Christ it-is therefore invisible this which is God

et est visibile hoc, quod est homo. Pati vero posse
and it-is visible this which is man to-suffer but to-be-able
hominem assumtum sine passione ejus, qui assumsit,
the-man assumed without the-suffering of-him who assumed(-him)
exemplo doceri potest. Nam ut praesentis purpurae regis
by-example to-be-taught can for that of-the-present purple of-the-king
utamur exemplo, lana enim fuit et huic lanae sanguis
we-may-use as-example wool for it-was and to-this wool blood
accedens colorem purpureum praebuit. Cum ergo teneretur
coming the-color purple gave when therefore it-was-held
digitis et torqueretur in filo, quid torquebatur? hoc, quod
in-the-fingers and was-twisted into thread what was-twisted that which
regiae dignitatis color est, an hoc, quod lana exstiterat,
of-royal dignity the-color is or that which wool had-been
antequam purpura fieret? Lanae ergo assimilatur homo,
before purple it-became to-the-wool therefore is-likened man
colori purpurae Deus, qui simul in passione fuit, dum
to-the-color of-purple God who together in the-passion was while
pateretur in cruce, sed passioni in nullo subjacuit. Decimus,
he-suffered on the-cross but to-suffering in nothing was-subject the-tenth
qui et Thara, dixit: non mihi placet istud exemplum, quia
who also Thara said not to-me pleases that example because
simul color torquetur cum lana. Cui cum omnes tamen
together the-color is-twisted with the-wool to-whom when all yet
contradicerent, Silvester dixit: accipe ergo aliud exemplum.
gainsaid Silvester said take therefore another example
Arbor habens in se solis splendorem, cum inciditur,
a-tree having in itself of-the-sun the-splendor when it-is-cut
ictum quidem suscipit, splendor autem ab incisione immunis
the-blow indeed receives the-splendor moreover from the-cutting immune
existit. Sic homine patiente divinitas nulli passioni subjacuit.
stands thus the-man suffering the-divinity to-no suffering was-subject

Undecimus qui et Sileon, ait: si de Christo tuo prophetae
the-eleventh who also Sileon says if about Christ your the-prophets
ista vaticinati sunt, tantae irrisionis, passionis et
these-things prophesied have of-such-great mockery of-suffering and
mortis causas scire vellemus. Et Silvester: esurivit Christus,
of-death the-causes to-know we-would-wish and Silvester hungered Christ
ut nos reficeret; sitivit, ut ariditati nostrae vitalia pocula
that us he-might-refresh thirsted that to-dryness our life-giving cups
ministraret, tentatus est, ut nos a tentatione liberaret,
he-might-minister tempted was that us from temptation he-might-free
tentus est, ut nos a daemonum captura dimitteret; irrisus
held was that us from of-the-demons the-capture he-might-release mocked
est, ut nos ab irrisione daemonum liberaret; ligatus est, ut
was that us from the-mockery of-the-demons he-might-free bound was that
nos a nodo ligationis et maledictionis absolveret; humiliatus
us from the-knot of-binding and of-cursing he-might-loose humbled
est, ut nos exaltaret; exspoliatus est, ut nuditatem primae
was that us he-might-exalt stripped was that the-nakedness of-the-first
privationis indulgentia tegeret; spinarum coronam accepit,
deprivation by-pardon he-might-cover of-thorns a-crown he-received
ut flores paradisi perditos redonaret; in ligno suspensus
that the-flowers of-paradise lost he-might-give-back on wood hung
est, ut concupiscentiam in ligno genitam damnaret;
he-was that concupiscence on wood begotten he-might-condemn
felle et aceto potatus est, ut hominem ad terram
with-gall and vinegar given-to-drink he-was that man into a-land
fluentem lac et mel introduceret et fontes nobis mellifluos
flowing milk and honey he-might-lead-in and fountains to-us honey-flowing
aperiret; mortalitatem suscepit, ut suam nobis immortalitatem
might-open mortality he-took-up that his to-us immortality
donaret; sepultus est, ut sanctorum sepulturas benediceret;
he-might-give buried he-was that of-the-saints the-burials he-might-bless

surrexit, ut mortuis vitam redderet; ascendit in coelum,
he-rose that to-the-dead life he-might-restore he-ascended into heaven
ut coeli januam aperiret; sedet a dextris Dei, ut preces
that of-heaven the-gate he-might-open he-sits at the-right of-God that the-prayers
credentium exaudiat. Haec Silvestro prosequente universi,
of-believers he-may-hear these-things Silvester continuing all
tam imperator quam judices et Judaei in laudem Silvestri
both the-emperor and the-judges and the-Jews into praise of-Silvester
proruperunt unanimiter. Tunc indignatus duodecimus, qui et
burst-forth with-one-accord then indignant the-twelfth who also
Zambri, indignatione magna dixit: miror vos sapientissimos
Zambri with-indignation great said I-wonder that-you most-wise
judices verborum ambagibus credere et Dei omnipotentiam
judges of-words in-the-windings believe and of-God the-omnipotence
aestimare humana ratione concludi. Sed jam cessent verba
suppose by-human reason to-be-enclosed but now let-cease words
et veniamus ad facta. Stultissimi namque sunt, qui
and let-us-come to deeds most-foolish for are those-who
crucifixum colunt, cum ego nomen Dei omnipotentis sciam,
a-crucified-one worship since I the-name of-God almighty know
cujus virtutem nec sufferunt saxa nec audire valet quaelibet
whose power neither endure rocks nor to-hear is-able any
creatura. Et ut me verum dicere comprobetis, taurus ad me
creature and that me the-truth to-say you-may-prove a-bull to me
ferocissimus adducatur et dum in ejus aure nomen istud
most-ferocious let-be-brought and when in his ear name this
insonuerit, taurus illico morietur. Ad quem Silvester: et
will-have-sounded the-bull at-once will-die to whom Silvester and
tu quomodo hoc nomen audiens non decidisti? Zambri
you how this name hearing not have-you-fallen-dead Zambri
dixit: non est tuum hoc noscere misterium, qui Judaeorum
said not it-is yours this to-know mystery who of-the-Jews

inimicus es. Adducitur autem taurus ferocissimus, vix a
the-enemy are is-brought moreover a-bull most-ferocious scarcely by
centum hominibus fortissimis tractus, at ubi Zambri in aure
a-hundred men most-strong dragged but when Zambri in ear
ejus verbum protulit, continuo taurus mugiens oculosque
his the-word uttered at-once the-bull bellowing and-the-eyes
ejiciens exspiravit. Omnes igitur Judaei vehementer acclamant
casting-out expired all therefore the-Jews violently acclaim
et Silvestro insultant. Quibus Silvester: non Dei nomen
and over-Silvester exult to-whom Silvester not of-God the-name
protulit, sed nomen pessimi daemonis nominavit, Deus enim
he-uttered but the-name of-the-worst demon named God for
meus Jesus Christus non solum viventes mortificat, sed etiam
my Jesus Christ not only the-living puts-to-death but also
mortuos vivificat. Nam occidere posse et non vivificare
the-dead makes-alive for to-kill to-be-able and not to-make-alive
posse est leonum, serpentum et ferarum. Si ergo vult,
to-be-able is of-lions of-serpents and of-beasts if therefore he-wishes
ut credam, quod nomen daemonis non fuerit, dicat iterum
that I-believe that the-name of-a-demon not it-was let-him-say again
et vivificet, quod occidit. Nam de Deo scriptum est:
and let-him-make-alive what he-killed for of God written it-is
ego occidam et ego vivere faciam; quod si non poterit,
I shall-kill and I to-live shall-make which if not he-will-be-able
nomen daemonis absque dubio nominavit, qui viventem
the-name of-a-demon without doubt he-named which the-living
occidere potest, mortuum vivificare non potest. Cumque
to-kill can the-dead to-make-alive not can and-when
Zambri ad suscitandum taurum a judicibus urgeretur, dixit:
Zambri to raising the-bull by the-judges was-urged he-said
suscitet eum Silvester in nomine Jesu Galilei et omnes
let-raise it Silvester in the-name of-Jesus the-Galilean and all

in eum credemus. Nam etsi pennis posset volare, istud
in him we-shall-believe for even-if with-wings he-could to-fly this
tamen non valeret perficere. Omnes igitur Judaei, si
yet not he-would-be-able to-accomplish all therefore the-Jews if
taurum suscitaverit, se credituros promittunt. Tunc
the-bull he-will-have-raised themselves about-to-believe promise then
Silvester oratione facta ad aurem tauri se applicans
Silvester prayer made to the-ear of-the-bull himself applying
dixit: o nomen maledictionis et mortis egredere jussu
said O name of-cursing and of-death go-out at-the-command
domini nostri Jesu Christi, in cujus nomine tibi dico:
of-the-Lord our Jesus Christ in whose name to-you I-say
taure, surge et ad armentum tuum mansuetus recede. Statim
O-bull rise and to herd your gentle withdraw at-once
igitur taurus surrexit et cum omni mansuetudine abiit.
therefore the-bull rose and with all gentleness went-away
Tunc regina, Judaei, judices et caeteri omnes conversi sunt
then the-queen the-Jews the-judges and the-others all converted were
in fidem. Post aliquos vero dies ydolorum pontifices ad
to the-faith after some but days of-the-idols the-priests to
imperatorem venerunt dicentes: sacratissime imperator, ille
the-emperor came saying O-most-sacred emperor that
draco, qui est in fovea, postquam fidem Christi recepistis,
dragon which is in the-pit after the-faith of-Christ you-received
plus quam trecentos homines quotidie interficit flatu suo.
more than three-hundred men daily kills with-breath its
Consulente super hoc Constantino Silvestrum respondit: ego
consulting about this Constantine Silvester answered I
per Christi virtutem eum ab omni cessare laesione faciam.
through of-Christ the-power him from all to-cease harm shall-make
Promittunt pontifices, se, si hoc faciat, credituros.
promise the-priests themselves if this he-should-do about-to-believe

Orante autem Silvestro sanctus spiritus ei apparuit dicens:
praying moreover Silvester the-Holy Spirit to-him appeared saying
securus ad draconem descende tu et duo presbiteri, qui
securely to the-dragon descend you and the-two priests who
sunt tecum, cumque ad eum veneris, eum taliter
are with-you and-when to him you-will-have-come him thus
alloquaris: dominus noster Jesus Christus de virgine natus,
you-are-to-address the-Lord our Jesus Christ of a-virgin born
crucifixus et sepultus, qui resurrexit et sedet ad dextram
crucified and buried who rose-again and sits at the-right
patris, hic venturus est judicare vivos et mortuos. Tu
of-the-Father he about-to-come is to-judge the-living and the-dead you
ergo Sathana eum in hac fovea, dum venerit, exspecta. Os
therefore O-Satan him in this pit until he-comes await mouth
autem ejus ligabis filo et annulo crucis habente
moreover his you-will-bind with-thread and with-a-ring of-the-cross having
signum desuper sigillabis. Postea ad me sani et incolumes
the-sign on-top you-will-seal afterward to me sound and unharmed
venietis et panem, quem vobis paravero, comedetis.
you-will-come and the-bread which for-you I-shall-have-prepared you-will-eat
Descendit itaque Silvester cum duobus presbiteris in foveam
descended and-so Silvester with two priests into the-pit
per gradus CL duas secum ferens laternas: tunc
by steps one-hundred-fifty two with-him carrying lanterns then
draconi praedicta verba dixit et os ipsius stridentis et
to-the-dragon the-aforesaid words he-said and the-mouth of-it gnashing and
sibilantis, ut jussus fuerat, alligavit et adscendens invenit
hissing as ordered he-had-been he-bound and ascending he-found
duos magos, qui eos secuti fuerant, ut viderent, si
two magicians who them followed had that they-might-see whether
usque ad draconem descenderent, ex draconis foetore
all-the-way to the-dragon they-would-descend from of-the-dragon the-stench

paene mortuos. Etiam eos secum adduxit incolumes atque
almost dead also them with-him he-led unharmed and
sanos, qui statim cum multitudine infinita conversi sunt
sound who at-once with a-multitude countless converted were
sicque romanorum populus a duplici morte liberatus, scilicet
and-so of-the-Romans the-people from a-twofold death freed namely
a cultura daemonis et veneno draconis. Tandem beatus
from the-worship of-the-demon and from-the-poison of-the-dragon at-last blessed
Silvester morti appropinquans clerum de tribus admonuit,
Silvester to-death approaching the-clergy about three-things admonished
scilicet ut inter se caritatem haberent, ecclesias suas
namely that among themselves charity they-should-have churches their
diligentius gubernarent et gregem a luporum morsibus
more-diligently govern and the-flock from of-wolves the-bites
custodirent. Post haec in domino feliciter obdormivit circa
guard after these-things in the-Lord happily fell-asleep about
annum domini CCCXX.
the-year of-the-Lord three-hundred-twenty

De sancto Paulo eremita

XV · SAINT PAUL THE HERMIT

Fleeing the persecution, Paul lives sixty years unknown in a desert cave. Two young Christians are tortured, one smeared with honey and left to the insects, the other bound on a soft bed and handled by a shameless girl until he bites through his tongue and spits it in her face. Antony, taught in a dream of a far better hermit in the desert, is guided by a hippocentaur, a satyr, and a wolf. A raven brings a double ration of bread, which they divide. Antony sees Paul's soul carried by angels, and two lions dig his grave.

Paulus primus eremita, ut testatur Hieronymus, qui ejus vitam
Paul the-first hermit as testifies Jerome who his life
conscripsit, fervente Decii persecutione eremum vastissimum
wrote raging of-Decius persecution a-desert most-vast
adiit ibique in quadam spelunca LX annis hominibus
approached and-there in a-certain cave for-sixty years to-men
incognitus permansit. Iste autem Decius dicitur fuisse
unknown remained this moreover Decius is-said to-have-been
Gallienus, qui fuit binomius, qui coepit anno domini
Gallienus who was two-named who began in-the-year of-the-Lord
CCLVI. Videns enim sanctus Paulus Christianis tot
two-hundred-fifty-six seeing for saint Paul on-Christians so-many
tormentorum genera irrogari in eremum aufugit. Eo
of-torments kinds to-be-inflicted into the-desert fled at-that
siquidem tempore duo juvenes christiani comprehenduntur,
indeed time two young-men Christian are-seized
quorum unus toto corpore melle perungitur et
of-whom one over-the-whole body with-honey is-anointed and
sub ardore solis aculeis muscarum et strabonum et
under the-heat of-the-sun to-the-stings of-flies and of-gadflies and
vesparum lacerandus exponitur. Alter vero mollissimo lecto
of-wasps to-be-torn is-exposed the-other but on-a-most-soft bed

imponitur et in loco amoenissimo collocatur, ubi aëris erat
is-placed and in a-place most-pleasant is-set where of-the-air was
temperies, rivorum sonitus, cantus avium et florum olfactus;
the-temperateness of-streams the-sound the-song of-birds and of-flowers the-scent
funibus tamen floreis coloribus obtectis sic juvenis
with-ropes yet with-flowery colors covered so the-young-man
cingitur, ut manibus vel pedibus se juvare non posset.
is-girded that with-hands or feet himself to-help not he-could
Adest quaedam juvencula corpore pulcherrima et impudica
is-present a-certain girl in-body most-beautiful and shameless
ac impudice tractat juvenem Dei amore repletum. Cum
and shamelessly handles the-young-man of-God with-love filled when
autem ille in carne motus contrarios rationi sensisset, non
moreover he in the-flesh motions contrary to-reason had-felt not
habens arma, quibus ab hoste se eruat, linguam
having arms with-which from the-enemy himself he-might-rescue tongue
propriam dentibus suis incidit et in faciem impudicae
his-own with-teeth his he-bit-through and into the-face of-the-shameless-one
exspuit et sic tentationem dolor fugavit et trophaeum laude
spat and thus the-temptation pain put-to-flight and a-trophy of-praise
dignum promeruit. Horum et aliorum poenis sanctus
worthy earned of-these and of-others by-the-punishments saint
Paulus territus eremum petiit. Eo tempore cum Antonius
Paul terrified the-desert sought at-that time when Antony
primum se inter monachos eremicolam cogitaret, in somnis
first himself among the-monks a-desert-dweller thought in sleep
alium se multo meliorem eremum colere edocetur.
another than-himself much better the-desert to-inhabit is-taught
Qui dum eum per silvas inquireret, obvium habuit
who while him through the-woods he-sought met he-had
hippocentaurum, hominem equo mixtum, qui ei viam
a-hippocentaur a-man with-a-horse mixed who to-him the-way

dextram demonstravit. Postmodum obvium habuit animal,
right pointed-out afterward met he-had an-animal
ferens fructus palmarum, supra ymagine hominis insignitum,
carrying fruits of-palms above with-the-image of-a-man marked
deorsum vero caprae formae habens. Qui dum ipsum per
below but of-a-goat the-form having who when him by
Deum conjuraret, ut sibi diceret, quis esset, respondit se
God he-adjured that to-him he-should-say who he-was answered himself
esse Satyrum, Deum silvarum secundum errorem gentilium.
to-be a-Satyr the-god of-the-woods according-to the-error of-the-gentiles
Postremo obviavit ei lupus, qui eum ad cellam sancti Pauli
lastly met him a-wolf which him to the-cell of-saint Paul
perduxit. Paulus autem Antonium praesentiens ostium sera
led Paul moreover Antony foreseeing the-door with-a-bolt
clausit. Antonius vero rogat, ut sibi aperiat, asserens, se
shut Antony but asks that to-him he-open asserting himself
nunquam inde recessurum, sed ibi potius moriturum. Victus
never thence about-to-withdraw but there rather about-to-die conquered
Paulus ei aperuit, statimque ambo in amplexus ruunt.
Paul to-him opened and-at-once both into embraces rush
Cumque hora prandii adesset, corvus duplicatam panis
and-when the-hour of-dinner was-at-hand a-raven a-doubled of-bread
partem attulit, cumque de hoc Antonius miraretur, respondit
portion brought and-when at this Antony marveled answered
Paulus, quod Deus sibi omni die taliter ministrabat et
Paul that God to-him every day thus ministered and
praebendam propter hospitem duplicaverat. Pia lis oritur,
the-provision on-account-of the-guest had-doubled a-pious dispute arises
quis magis dignus esset panem dividere. Defert Paulus
who more worthy should-be the-bread to-divide offers Paul
hospiti et Antonius seniori. Tandem uterque manum
to-the-guest and Antony to-the-elder at-last both a-hand

apponunt et in aequas partes panem dividunt. Cum autem
put-to and into equal parts the-bread they-divide when moreover
Antonius rediens jam cellae suae appropinquaret, vidit angelos
Antony returning already to-cell his was-approaching he-saw angels
Pauli animam deferentes, qui velociter rediens invenit corpus
of-Paul the-soul carrying who swiftly returning found the-body
Pauli flexis genubus in modum orantis erectum, ita ut
of-Paul with-bent knees in the-manner of-one-praying upright so that
ipsum vivere aestimaret. Sed cum ipsum mortuum didicisset,
him to-live he-thought but when him dead he-had-learned
ait: o sancta anima, quod gerebas in vita, in morte monstrasti.
he-says O holy soul what you-bore in life in death you-have-shown
Cum autem non haberet, unde sepulturam faceret, ecce
when moreover not he-had wherewith a-burial he-might-make behold
duo leones advenerunt et foveam paraverunt sepultoque eo
two lions came and a-pit prepared and-buried him
ad silvam redierunt. Antonius autem tunicam Pauli ex
to the-wood returned Antony moreover the-tunic of-Paul from
palmis contextam assumsit, qua postmodum in solemnitatibus
palms woven took which afterward on solemnities
utebatur. Obiit autem circa annos CCLXXXVII.
he-used he-died moreover about the-years two-hundred-eighty-seven

De sancto Remigio

XVI · SAINT REMIGIUS

Remigius, feeder and wrestler, is foretold to a blind hermit, whose sight his mother's milk restores. Made archbishop of Reims at twenty-two, he feeds sparrows at his table and fills a lady's cask with wine. He baptizes Clovis, for whom a dove brings the holy chrism. When Genebaldus of Laon falls with his own wife, Remigius shuts him in a cell for seven years until an angel opens its sealed door; the son of the sin, Latro, becomes a saint and bishop. Remigius dies about the year 500.

Remigius dicitur a remi, quod est pascens, et geos, quod
Remigius is-called from remi which is feeding and geos which
est terra, quasi pascens terrenos doctrina. Vel Remigius
is earth as-if feeding the-earthly with-teaching or Remigius
dicitur a remi, quod est pastor, et gyon, quod est luctatio,
is-called from remi which is shepherd and gyon which is wrestling
quasi pastor et luctator. Pavit enim gregem suum verbo
as-if shepherd and wrestler he-fed for flock his by-the-word
praedicationis, exemplo conversationis, suffragio orationis.
of-preaching by-the-example of-conduct by-the-suffrage of-prayer
Est etiam triplex genus armorum, scilicet defensionis ut
there-is also a-threefold kind of-arms namely of-defense as
scutum, pugnationis ut gladius, munitionis ut lorica sive
the-shield of-fighting as the-sword of-protection as the-breastplate or
galea. Luctatus est igitur contra dyabolum scuto fidei,
helmet wrestled he-has therefore against the-devil with-the-shield of-faith
gladio verbi Dei et galea spei. Ejus vitam
with-the-sword of-the-word of-God and with-the-helmet of-hope his life
Hincmarus Remensis archiepiscopus scripsit.
Hincmar of-Reims archbishop wrote

Remigius doctor egregius et confessor domini gloriosus
Remigius a-doctor eminent and confessor of-the-Lord glorious
a quodam eremita nasci taliter est praevisus. Cum enim
by a-certain hermit to-be-born thus was foreseen when for
Vandalorum persecutio totam Franciam devastasset, quidam
of-the-Vandals the-persecution the-whole France had-devastated a-certain
reclusus vir sanctus, qui lucem oculorum amiserat, pro pace
recluse man holy who the-light of-the-eyes had-lost for the-peace
ecclesiae Gallicanae crebris orationibus dominum exorabat.
of-the-church Gallican with-frequent prayers the-Lord besought
Et ecce angelus domini in visu ei adstitit eique dixit:
and behold an-angel of-the-Lord in a-vision to-him stood and-to-him said
scito quod mulier illa nomine Cilina filium nomine Remigium
know that woman that by-name Cilina a-son by-name Remigius
generabit, qui gentem suam a malorum incursibus liberabit.
will-bear who people his from of-evils the-incursions will-free
Cumque evigilasset, statim ad domum Cilinae venit et,
and-when he-had-awakened at-once to the-house of-Cilina he-came and
quod viderat, enarravit. Cumque illa non crederet, eo quod
what he-had-seen related and-when she not believed this that
anus jam esset, ille respondit: scias quod cum puerum
an-old-woman already she-was he answered know that when the-boy
ablactaveris, oculos meos de lacte tuo perunges et
you-will-have-weaned eyes my with milk your you-will-anoint and
continuo mihi visum restitues. Cumque per ordinem haec
at-once to-me sight you-will-restore and-when in order these
omnia contigissent, Remigius mundum fugit et reclusorium
all-things had-happened Remigius the-world fled and a-recluse-cell
intravit. Crescente autem ejus fama, cum esset viginti
entered growing moreover his fame when he-was of-twenty
duorum annorum, ab omni populo Remensis archiepiscopus
two years by all the-people as-of-Reims archbishop

est electus. Tantae autem mansuetudinis fuit, quod etiam
he-was elected of-such-great moreover gentleness he-was that even
ad mensam ejus passeres veniebant et de manu ejus
to the-table his sparrows came and from the-hand his
reliquias ciborum comedebant. Quodam tempore cum in
the-remains of-the-foods ate at-a-certain time when in
domo cujusdam matronae hospitatus fuisset et illa modicum
the-house of-a-certain matron lodged he-had and she a-little
vini haberet, Remigius cellarium introivit et super dolium
of-wine had Remigius the-cellar entered and over the-cask
crucem fecit; cumque ibidem orasset, mox desuper vinum
a-cross made and-when there he-had-prayed at-once above the-wine
egreditur, ita quod per medium cellarium fundebatur. Cum
goes-out so that through the-midst-of the-cellar it-was-poured when
autem Clodoveus rex Franciae tunc temporis gentilis esset
moreover Clovis king of-France at-that time a-gentile was
nec ab uxore sua christianissima converti posset, videns,
nor by wife his most-Christian to-be-converted could seeing
quod infinitus exercitus Alemannorum super se venisset,
that a-countless army of-the-Alamanni upon him had-come
domino Deo, quem uxor sua colebat, votum vovit, quod, si
to-the-Lord God whom wife his worshiped a-vow vowed that if
de Alemannis sibi victoriam concederet, mox fidem Christi
over the-Alamanni to-him victory he-should-grant at-once the-faith of-Christ
reciperet. Quod cum fuisset ad libitum consecutus, beatum
he-would-receive which when he-had at pleasure attained blessed
Remigium adiit et se baptizari poposcit. Cumque
Remigius he-approached and himself to-be-baptized demanded and-when
ad fontem baptismatis advenisset nec ibidem sacrum chrisma
to the-font of-baptism he-had-come nor there the-sacred chrism
haberet, ecce columba quaedam ampullam cum chrismate in
he-had behold a-dove certain a-flask with chrism in

rostro detulit, de quo regem pontifex linivit. Haec autem
the-beak brought from which the-king the-bishop anointed this moreover
ampulla in Remensi ecclesia conservatur et inde usque
flask in the-Reims church is-preserved and from-it all-the-way
hodie reges Franciae inunguntur. Post longum tempus
to-today the-kings of-France are-anointed after long time
cum Genebaldus vir providus et dignus neptem beati
when Genebaldus a-man provident and worthy a-niece of-blessed
Remigii in uxorem haberet et se religionis causa
Remigius as wife had and themselves of-religion for-the-sake
mutuo absolvissent, praedictum Genebaldum beatus Remigius
mutually had-released the-aforesaid Genebaldus blessed Remigius
Landunensem episcopum ordinavit. At Genebaldus cum uxorem
of-Laon bishop ordained but Genebaldus when wife
suam causa instruendi ad se saepius venire permitteret,
his for-the-sake-of instructing to himself more-often to-come allowed
ex frequenti colloquio animus ejus in concupiscentiam
from frequent talk mind his into concupiscence
inflammatur et usque in peccatum secum prolabitur; quae
is-inflamed and all-the-way into sin with-her slips who
concipiens et filium pariens hoc episcopo intimavit et
conceiving and a-son bearing this to-the-bishop made-known and
ille confusus ad eam remandavit dicens: quoniam puer de
he confounded to her sent-back(-word) saying because the-boy from
latrocinio acquisitus est, volo ut Latro vocetur. Ne autem
robbery gained is I-wish that Latro he-be-called lest moreover
suspicio aliqua oriretur, uxorem suam sicut prius ad se venire
suspicion any should-arise wife his as before to himself to-come
permisit, verumtamen post primi peccati fletum secum
he-allowed nevertheless after of-the-first sin the-weeping with-her
ruit iterum in peccatum. Quae cum filiam peperisset et
he-falls again into sin who when a-daughter she-had-borne and

hoc episcopo retulisset, ille respondit: illam filiam Vulpeculam
this to-the-bishop had-reported he answered that daughter Vulpecula
nominate. Tandem ad se reversus beatum Remigium
name at-last to himself returned blessed Remigius
adiit et ad pedes suos procidens stolam de collo suo
he-approached and at the-feet his falling-down the-stole from neck his
deponere voluit. Quod cum sanctus Remigius prohibuisset et
to-lay-down wished which when saint Remigius had-forbidden and
ab eo, quid acciderit, audivisset, blande eum consolans ipsum
from him what had-happened had-heard kindly him consoling him
in quadam cellula parva per septem annos reclusit et ipse
in a-certain cell small for seven years he-shut-up and he
interim ejus ecclesiam gubernavit. Septimo igitur anno cum
meanwhile his church governed in-the-seventh therefore year when
in coena domini in oratione persisteret, angelus domini
at the-supper of-the-Lord in prayer he-persisted an-angel of-the-Lord
eidem adstitit et peccatum suum sibi dimissum perhibuit ac,
to-him stood and sin his to-him forgiven declared and
ut foris abire debeat, imperavit. Cui cum respondisset:
that outside to-go-away he-ought commanded to-whom when he-had-answered
non possum, quoniam dominus meus Remigius ostium hoc
not I-can because lord my Remigius door this
clausit et sigillo suo munivit, angelus ait: ecce ut scias
has-shut and with-seal his secured the-angel says behold that you-may-know
tibi coelum apertum esse, hoc etiam hospitium salvo sigillo
to-you heaven open to-be this also lodging safe the-seal
nunc aperietur. Statimque ut dixerat est apertum. Tunc
now will-be-opened and-at-once as he-had-said it-was opened then
Genebaldus jactans se in medio ostii in modum crucis
Genebaldus throwing himself in the-midst of-the-doorway in the-manner of-a-cross
ait: etiamsi dominus meus Jesus Christus ad me veniret huc,
says even-if Lord my Jesus Christ to me should-come hither

hinc non egrediar, nisi dominus meus Remigius huc veniat,
hence not I-shall-go-out unless lord my Remigius hither come
qui me reclusit. Tunc sanctus Remigius ad admonitionem
who me shut-up then saint Remigius at the-warning
angeli Laudunum venit et ipsum in locum suum restituit,
of-the-angel to-Laon came and him into place his restored
qui usque ad obitum in sanctis operibus perseveravit et
who all-the-way to death in holy works persevered and
Latro filius ejus in episcopatu eidem successit, qui etiam
Latro son his in the-bishopric him succeeded who also
sanctus fuit. Tandem sanctus Remigius multis clarus virtutibus
a-saint was at-last saint Remigius by-many famous virtues
in pace quievit circa annum domini D. Eodem die
in peace rested about the-year of-the-Lord five-hundred on-the-same day
celebratur natalis sancti Hilarii Pictavorum urbis episcopi.
is-celebrated the-birthday of-saint Hilary of-Poitiers city bishop

De sancto Hilario

XVII · SAINT HILARY

Hilary's name means cheerful, high in knowledge, and obscure in his writings. Bishop of Poitiers, he defends Gaul from the heretics, is exiled with Eusebius of Vercelli, drives the serpents off Gallinaria, and raises an unbaptized child. He prays his daughter Apia to death rather than see her married, and at her mother's request prays the mother after her. A heretical Pope Leo forbids anyone to rise for Hilary and dies of dysentery while the earth lifts Hilary to the bishops' height, a story Jacobus doubts. Hilary dies in a great light; he flourished about 340.

Hilarius dictus est quasi hilaris, quia in servitute Dei
Hilary called is as-if cheerful because in the-service of-God
valde hilaris fuit, vel dicitur Hilarius quasi alarius, ab altus
very cheerful he-was or is-called Hilary as-if alarius from altus

et ares virtus, quia fuit altus in scientia et virtuosus in
and ares virtue because he-was high in knowledge and virtuous in
vita. Vel Hilarius dicitur quasi ab hyle, quod est quasi
life or Hilary is-called as-if from hyle which is as-it-were
primordialis materia, quae obscura fuit, et ipse in dictis
primordial matter which obscure was and he in sayings
suis magnam habet obscuritatem et profunditatem.
his great has obscurity and depth

Hilarius Pictavorum urbis episcopus regionis Aquitaniae
Hilary of-Poitiers city bishop of-the-region of-Aquitaine
oriundus, quasi lucifer refulgens inter astra processit.
sprung as-if the-morning-star shining among the-stars came-forth
Hic uxorem primitus habens et filiam in laicali habitu
he a-wife at-first having and a-daughter in lay dress
monasticam vitam ducebat, tandem in vita et scientia
the-monastic life led at-last in life and knowledge
proficiens in episcopum est electus. Cum igitur beatus Hilarius
advancing as bishop was elected when therefore blessed Hilary
non solum civitatem suam, sed totam Franciam ab haereticis
not only city his but the-whole France from the-heretics
defensaret, ad suggestionem duorum episcoporum, qui ab
defended at the-suggestion of-two bishops who by
haeresi fuerant depravati, ab imperatore, qui haereticorum
heresy had-been depraved by the-emperor who of-the-heretics
fautor erat, cum beato Eusebio Vercellensi episcopo est
a-favorer was with blessed Eusebius of-Vercelli bishop he-was
in exsilium relegatus. Denique cum ubique Ariana haeresis
into exile banished lastly when everywhere the-Arian heresy
pullularet et ab imperatore licentia data esset, ut omnes
sprouted and by the-emperor leave given had-been that all
episcopi convenirent et de veritate fidei disputarent,
the-bishops should-come-together and about the-truth of-the-faith should-dispute

cum sanctus Hilarius advenisset, ad petitionem dictorum
when saint Hilary had-come at the-request of-the-said
episcoporum, qui ejus eloquentiam ferre non poterant,
bishops who his eloquence to-bear not could
Pictaviam redire compellitur. Cum autem ad insulam
to-Poitiers to-return he-is-compelled when moreover to the-island
Gallinariam, quae tota erat plena serpentibus, appropinquasset
Gallinaria which whole was full of-serpents he-had-approached
et in ipsam descendisset, omnes serpentes ex sua visione
and onto it had-descended all the-serpents by his sight
fugabat et in medio insulae palum fixit nec amplius
he-put-to-flight and in the-middle of-the-island a-stake fixed nor further
libertas data est illis occupare, quod vetuit, tanquam pars
freedom given was to-them to-occupy what he-forbade as-if part
insulae non sit terra sed pelagus. Cum ergo Pictavis esset,
of-the-island not were land but sea when therefore at-Poitiers he-was
quemdam infantem sine baptismo defunctum suis orationibus
a-certain infant without baptism dead by-his prayers
ad vitam restituit. Nam diu jacuit in pulvere, donec pariter
to life he-restored for long he-lay in the-dust until together
surgerent, senex de oratione et infans de morte. Cum
should-rise the-old-man from prayer and the-infant from death when
filia ejus Apia maritum vellet accipere, Hilarius pater ejus
daughter his Apia a-husband wished to-take Hilary father her
ei praedicavit et in sacrae virginitatis proposito confirmavit.
to-her preached and in of-sacred virginity the-purpose confirmed(-her)
Quam dum ille firmam considerans et ne aliquando
whom while he firm considering and lest at-any-time
flecteretur, formidans dominum instantius exoravit, ut eam
she-should-be-bent fearing the-Lord more-urgently besought that her
ad se reciperet nec ultra vivere permitteret: quod et
to himself he-would-take nor further to-live would-allow which also

factum est, nam post paucos dies ad dominum migravit; quam
done was for after a-few days to the-Lord she-passed whom
ipse propriis manibus sepelivit, quod mater beatae Apiae
he with-his-own hands buried which the-mother of-blessed Apia
considerans episcopum rogavit, ut sibi, quod et filiae,
considering the-bishop asked that for-her what also for-the-daughter
impetraret. Quod et fecit et ipsam oratione sua ad regnum
he-should-obtain which also he-did and her by-prayer his to the-kingdom
praemisit. Eo tempore Leo papa haereticorum perfidia
sent-ahead at-that time Leo the-pope of-the-heretics by-the-perfidy
depravatus omnium episcoporum consilium convocavit, quibus
depraved of-all the-bishops a-council called-together whom
convocatis Hilarius non vocatus advenit. Quod audiens papa
called-together Hilary not called came which hearing the-pope
praecepit, ne aliquis sibi assurgeret nec aliquem locum
ordered that-not anyone to-him should-rise nor any place
daret. Cum ergo ingressus fuisset, dixit ad eum papa: tu
should-give when therefore entered he-had said to him the-pope you
es Hilarius Gallus? Et ille: non sum Gallus, sed de Gallia
are Hilary the-Gaul and he not I-am a-Gaul but from Gaul
id est, non sum in Gallia natus sed de Gallia episcopus.
that is not I-am in Gaul born but of Gaul bishop
Cui papa: et si tu es Hilarius de Gallia et ego sum
to-whom the-pope and if you are Hilary of Gaul also I am
Leo, romanae sedis apostolicus et judex. Cui Hilarius:
Leo of-the-Roman see apostolic and judge to-whom Hilary
et si sis Leo, non de tribu Juda, et si judicans resides,
and if you-are Leo not of the-tribe of-Judah and if judging you-sit
sed non in sede majestatis. Tunc papa cum indignatione
but not on the-seat of-majesty then the-pope with indignation
surrexit dicens: modicum praestolare, donec redeam, et tibi,
rose saying a-little wait until I-return and to-you

quid mereris, reddam. Cui Hilarius: si non redieris,
what you-deserve I-shall-render to-whom Hilary if not you-will-have-returned
quis mihi pro te responsurus erit? Et ille: concitus redibo
who to-me for you about-to-answer will-be and he quickly I-shall-return
et tuam superbiam humiliabo. Cum ergo ad secreta
and your pride shall-humble when therefore to the-secret-places
suae naturae ivisset, dissenteria periit et omnia intestina
of-his nature he-had-gone by-dysentery he-perished and all the-intestines
ibidem projiciens miserabiliter vitam finivit. Intera videns
there casting-out wretchedly life ended meanwhile seeing
Hilarius, quod nullus sibi assurgeret, patienter ferens in
Hilary that no-one to-him rose patiently bearing(-it) on
terram se posuit dicens: domini est terra. Statimque
the-ground himself he-placed saying of-the-Lord is the-earth and-at-once
nutu Dei terra, quam insederat, sursum se extulit et
at-the-nod of-God the-earth on-which he-had-sat upward itself raised and
usque ad aequalitatem aliorum episcoporum se levavit. Cum
all-the-way to equality of-the-other bishops itself lifted when
igitur papa miserabiliter nuntiaretur defunctus, assurgens
therefore the-pope wretchedly was-announced dead rising
Hilarius omnes episcopos in fide catholica confirmavit et
Hilary all the-bishops in the-faith catholic confirmed and
confirmatos ad propria remisit. Hoc autem miraculum de
confirmed to their-own sent-back this moreover miracle about
morte Leonis papae dubitationem habet, tum quia hystoria
the-death of-Leo the-pope doubt has both because the-history
ecclesiastica vel tripartita nihil de hoc loquitur, tum quia
ecclesiastical or tripartite nothing about this speaks and because
aliquem papam talis nominis tunc fuisse chronica non
some pope of-such name then to-have-been the-chronicle not
testatur, tum quia Hieronymus dicit: sancta romana ecclesia
testifies and because Jerome says the-holy Roman church

semper immaculata permansit et in futuro manebit sine
always immaculate remained and in the-future will-remain without
ulla haereticorum insultatione. Posset tamen dici, quod
any of-heretics insult it-could yet to-be-said that
tunc esset aliquis papa sic vocatus, non quidem canonice
then there-was some pope so called not indeed canonically
electus, sed tyrannice intrusus; vel forte Liberius papa, qui
elected but tyrannically intruded or perhaps Liberius the-pope who
Constantino haeretico favebat, alio nomine dictus est
to-Constantine the-heretic was-favorable by-another name called was
Leo. Tandem multis miraculis perpetratis cum beatus Hilarius
Leo at-last many miracles performed when blessed Hilary
infirmatus obitum sum imminere cognosceret, Leontium
fallen-sick death his to-impend recognized Leontius
presbyterum, quem maxime diligebat, ad se vocavit et
the-priest whom most he-loved to himself he-called and
nocte imminente, ut foras exeat, admonuit, et si quid
night impending that outside he-should-go warned and if anything
audiret, renuntiet, imperavit. Ille jussa complens voces
he-heard he-should-report ordered he the-orders fulfilling the-voices
adhuc civitatis tumultuantis se audiisse revertens exposuit
still of-the-city in-tumult himself to-have-heard returning set-forth
et cum circa eum vigilaret finem ejus exspectans, media
and when about him he-kept-watch the-end his awaiting at-middle
nocte iterum jubetur exire et quid audiret, jacenti
night again he-is-ordered to-go-out and what he-heard to-the-one-lying
referret. Qui cum se nihil audiisse renuntiasset, mox
to-report who when himself nothing to-have-heard had-reported at-once
nimia claritas, quam etiam praedictus presbiter sufferre
an-excessive brightness which even the-aforesaid priest to-bear
non poterat, ad eum intravit et sic paulatim recedente
not could to him entered and so gradually withdrawing

lumine ad dominum migravit. Floruit autem circa annos
the-light to the-Lord he-passed he-flourished moreover about the-years
domini CCCXL sub Constantino. Festum hujus sancti
of-the-Lord three-hundred-forty under Constantine the-feast of-this saint
est in octava Epiphaniae. Cum duo mercatores massam
is on the-octave of-the-Epiphany when two merchants a-mass
cerae communiter haberent et unus altero renitente eam ad
of-wax in-common had and one the-other resisting it to
altare sancti Hilarii obtulisset, statim per medium divisa
the-altar of-saint Hilary had-offered at-once through the-middle divided
pars una sibi remansit, reliqua renitenti devenit.
part one to-him remained the-rest to-the-resister came

De sancto Macario

XVIII · SAINT MACARIUS

Macarius, named for wit and virtue, sleeps in a tomb with a pagan's corpse for a pillow and, unafraid of the calling demons, tells the corpse to rise and go if it can. The devil admits that only his humility defeats him. He carries sand against temptation, meets Satan carrying flasks to the brothers, and wins back the one monk he had snared. A pagan skull tells him that false Christians lie deepest in hell. The devil gathers the reeds marking his way, and for killing a flea he lives six months naked among hornets.

Macarius dicitur a macha, quod est ingenium, et ares
Macarius is-called from macha which is wit and ares
virtus. Vel dicitur a macha, quod est percussio, et rio
virtue or he-is-called from macha which is striking and rio
magister: fuit enim ingeniosus contra daemonis fallaciam,
master he-was for ingenious against of-the-demon the-deceit

virtuosus quantum ad vitam, percussor in domatione corporis,
virtuous as to life a-striker in the-taming of-the-body
magister in regimine praelationis. Vel Macarius, id est, beatus.
a-master in the-ruling of-prelacy or Macarius that is blessed

Macarius abbas descendit per vastitatem deserti et
Macarius the-abbot went-down through the-waste of-the-desert and
intravit dormire in monumentum, ubi sepulta erant corpora
entered to-sleep into a-tomb where buried were the-bodies
paganorum et extraxit unum corpus sub caput suum
of-pagans and drew-out one body under head his
tamquam pulvinarium. Daemones autem volentes eum terrere
as-if a-pillow the-demons moreover wishing him to-terrify
vocabant quasi unam mulierem dicentes: surge et veni
called as-if one woman saying rise and come
nobiscum ad balneum, et alter daemon sub ipso tanquam
with-us to the-bath and another demon under him as-if
ex mortuo illo dicebat: peregrinum quemdam habeo super
from dead that said a-stranger certain I-have upon
me, non possum venire. Ille autem non expavit, sed
me not I-can to-come he moreover not was-terrified but
respondebat corpori illi dicens: surge et vade, si potes.
answered to-body that saying rise and go if you-can
Et audientes daemones fugerunt voce magna clamantes:
and hearing the-demons fled with-voice great crying
vicisti nos domine! Dum aliquando abbas Macharius
you-have-conquered us O-lord while once abbot Macarius
in palude ad cellam suam praeteriret, occurrit ei dyabolus
in the-marsh to cell his was-passing met him the-devil
cum falce messoria et volens eum cum falce percutere
with a-sickle reaping and wishing him with the-sickle to-strike
non potuit. Et dixit ei: multam violentiam patior a
not could and he-said to-him much violence I-suffer from

te Macari, quia non possum praevalere adversum te. Ecce
you O-Macarius because not I-can to-prevail against you behold
enim quidquid tu facis et ego facio, jejunas tu et ego
for whatever you do also I do fast you and I
penitus non comedo, vigilas tu et ego modo non dormio.
utterly not eat keep-vigil you and I at-all not sleep
Unum est solummodo, in quo me superas. Et dixit abbas:
one-thing is only in which me you-surpass and said the-abbot
quid est illud? Cui ille: humilitas tua, per quam non
what is that to-whom he humility your through which not
praevaleo adversum te. Dum tentationes ipsum juvenem
I-prevail against you while temptations the-very young-man
molestarent, surgens et magnum saccum arenae humeris
troubled rising and a-great sack of-sand on-shoulders
suis imponens diebus multis sic per desertum ibat. Quem
his placing for-days many thus through the-desert he-went whom
Theosebius inveniens dixit: abba, cur tantum onus portas?
Theosebius finding said O-father why so-great a-burden do-you-carry
Et ille: vexo vexantem me. Abbas Macarius vidit Satanem
and he I-vex the-one-vexing me abbot Macarius saw Satan
transeuntem in habitu hominis et habentem vestimentum
passing in the-dress of-a-man and having a-garment
lineum laceratum et per omnia foramina dependebant
linen torn and through all the-holes hung
ampullae, et dixit ei: quo vadis? Et ille: vado
flasks and he-said to-him where are-you-going and he I-go
potionare fratres. Cui Macarius: quare tot ampullas
to-give-potions-to the-brothers to-whom Macarius why so-many flasks
portas? Respondit: gustum fratribus porto, et si unum
do-you-carry he-answered a-taste to-the-brothers I-carry and if one
alicui non placebit, offeram aliud vel tertium, et sic per
to-someone not will-please I-shall-offer another or a-third and so in

ordinem, ut aliquid placeat. Et cum rediret, dixit ei
order that something may-please and when he-was-returning said to-him
Macarius: quid fecisti? Respondit: omnes sanctificati sunt
Macarius what have-you-done he-answered all sanctified are
et nemo mihi acquievit, nisi unus, qui vocatur Theotistus.
and no-one to-me yielded except one who is-called Theotistus
Surgens autem Macarius illuc ivit et fratrem tentatum
rising moreover Macarius there went and the-brother tempted
inveniens sua eum exhortatione convertit. Post haec
finding by-his him exhortation converted after these-things
iterum eum Macarius inveniens dixit: quo vadis? Cui
again him Macarius finding said where are-you-going to-whom
ille: ad fratres vado. Revertenti occurrit senex et dixit:
he to the-brothers I-go to-him-returning met the-old-man and said
quid faciunt fratres illi? cui dyabolus: male. Et dixit:
what are-doing brothers those to-whom the-devil badly and he-said
quare? Quia omnes sancti sunt et, quod est majus malum,
why because all saints are and what is the-greater evil
unum, quem habebam, amisi et omnibus sanctior factus
the-one whom I-had I-have-lost and than-all holier made
est. Audiens hoc senex gratias egit Deo. Quodam die
he-has-been hearing this the-old-man thanks gave to-God on-a-certain day
sanctus Macarius caput defuncti reperit et, dum orasset,
saint Macarius the-head of-a-dead-man found and when he-had-prayed
interrogavit illud, cujus caput fuerit. Et respondit, se
asked it whose head it-had-been and it-answered itself
fuisse paganum. Et dixit ei Macarius: ubi est anima
to-have-been a-pagan and said to-it Macarius where is soul
tua? Respondit: in inferno. Cumque requireret, si multum
your it-answered in hell and-when he-asked whether much
in profundo esset, respondit, quod tantum in profundo esset,
in the-depth it-was it-answered that as-much in the-depth it-was

quantum distaret terra a coelo. Cui Macarius: suntne
as-much-as is-distant the-earth from heaven to-whom Macarius are-there
aliqui te profundiores? respondit: etiam, Judaei. Cui
any than-you deeper it-answered yes the-Jews to-whom
iterum ille: et ultra Judaeos suntne aliqui profundiores?
again he and beyond the-Jews are-there any deeper
Cui ille: profundiores omnibus sunt falsi christiani, qui
to-whom it deeper than-all are false Christians who
Christi sanguine redemti tantum pretium parvi pendunt.
of-Christ by-the-blood redeemed so-great a-price of-little weigh
Dum per quandam solitudinem profundissimam pergeret, ad
while through a-certain solitude most-deep he-went at
milliare arundinem figebat, ut postmodum redire sciret.
each-mile a-reed he-fixed that afterward to-return he-might-know
Sed dum jam novem diaetas fecisset et in quodam loco
but when already nine days'-journeys he-had-made and in a-certain place
quiesceret, dyabolus omnes arundines collegit et ad caput
was-resting the-devil all the-reeds gathered and at head
ejus posuit, unde ad redeundum plurimum laborabat. Frater
his put whence for returning very-much he-labored a-brother
quidam plurimum cogitationibus suis molestabatur, quod
certain very-much by-thoughts his was-troubled that
scilicet in cella sua inutiliter esset, sed si inter homines
namely in cell his uselessly he-was but if among men
habitaret, multis prodesse posset. Qui cum cogitationes suas
he-dwelt to-many to-be-of-use he-could who when thoughts his
Macario retulisset, ille ait: fili, sic illis responde, hoc saltem
to-Macarius had-reported he says O-son thus to-them answer this at-least
facio, quia propter Christum parietes istius cellae custodio.
I-do because on-account-of Christ the-walls of-this cell I-guard
Dum quendam pulicem se pungentem manu occidisset et
when a-certain flea him stinging by-hand he-had-killed and

multum de illo sanguinis emanasset, reprehendens se,
much from it of-blood had-flowed reproving himself
quod propriam vindicasset injuriam, nudus sex mensibus
that his-own he-had-avenged injury naked six months
in deserto mansit et inde a scabronibus totus laceratus
in the-desert he-remained and thence by hornets wholly torn
exivit. Post hoc multis clarus virtutibus in pace quievit.
went-out after this by-many famous virtues in peace rested

De sancto Felice

XIX · SAINT FELIX

Felix in Pincis is named for the place he rests or the awls with which his pupils are said to have killed him, though the Church holds him a confessor. His breath topples idols. He carries the starving bishop Maximus on his shoulders and is hidden from the persecutors by a spider's web. Thieves who come to rob his garden work it all night instead, and pagans are healed when they confess that Christ is God. Apollo cannot name the Lord's Prayer hidden in his hand, and Felix dies at prayer.

Felix praenomine in pincis dicitur, vel a loco, in quo
Felix by-surname in Pincis is-called either from the-place in which
requiescit, vel a subulis, cum quibus passus perhibetur,
he-rests or from the-awls with which suffered he-is-said
nam pinca subula dicitur. Ajunt enim, quod, cum magister
for pinca awl is-called they-say for that when the-master
puerorum exstiterit et iis nimium rigidus fuerit, tentus
of-boys he-had-been and to-them too strict had-been held
a paganis, cum Christum libere confiteretur, traditus fuit
by the-pagans when Christ freely he-confessed handed he-was
in manibus puerorum, quos ipse docuerat, qui eum cum
into the-hands of-the-boys whom he had-taught who him with

stilis et subulis occiderunt. Ecclesia tamen tenere videtur,
styluses and awls killed the-church yet to-hold seems
quod non martir exstitit, sed confessor. Hic ad quodcunque
that not a-martyr he-was but a-confessor he to whatever
ydolum ducebatur, ut ei sacrificaret, in illud exsufflabat,
idol he-was-led that to-it he-might-sacrifice on it blew
et continuo corruebat. Legitur autem in quadam legenda
and at-once it-collapsed it-is-read moreover in a-certain legend
alia, quod dum Maximus, Nolanus episcopus, persecutionem
other that when Maximus of-Nola bishop the-persecution
fugiens fame et gelu afflictus solo corruisset, Felix
fleeing by-hunger and cold afflicted on-the-ground had-collapsed Felix
ab angelo ad eum mittitur, et cum nihil ibi cibi haberet,
by an-angel to him is-sent and when nothing there of-food he-had
de sente proxima pendentem vidit racemum, de quo in
from a-thorn-bush nearby hanging he-saw a-grape-cluster from which into
os ejus expressit vinum humerisque impositum secum
mouth his he-pressed wine and-on-the-shoulders placed with-him
detulit. Ipso igitur defuncto Felix in episcopum eligitur.
carried(-him) he therefore dead Felix as bishop is-elected
Qui post dum praedicaret et persecutor eum quaereret,
who afterward when he-preached and the-persecutor him sought
inter parietes dirutos per modicum aditum se occultavit
between walls ruined through a-small entrance himself hid
statimque nutu Dei per aditum illum telas araneae
and-at-once at-the-nod of-God over entrance that webs spiders
texerunt. Quas dum persecutores conspiciunt, neminem illic
wove which when the-persecutors behold no-one there
esse putantes abscedunt. Inde autem ad alium locum sanctus
to-be thinking they-withdraw thence moreover to another place saint
Felix pergens a quadam vidua per tres menses alimenta
Felix going from a-certain widow for three months food

suscepit, nunquam tamen ejus faciem vidit. Tandem pace
received never yet her face he-saw at-last peace
reddita ad ecclesiam suam rediit et ibi in pace requievit.
restored to church his he-returned and there in peace rested
Sepultus juxta urbem in loco, qui dicitur Pincis. Huic et
buried beside the-city in the-place which is-called Pincis to-him also
alius erat frater, qui Felix similiter dicebatur. Cumque etiam
another was a-brother who Felix likewise was-called and-when also
ipse ydola adorare cogeretur, dixit: inimici estis Deorum
he the-idols to-adore was-compelled he-said enemies you-are of-gods
vestrorum, quia si me ad illos duxeritis, in eos sicut frater
your because if me to them you-will-have-led on them as brother
meus exsufflabo et corruent. Excolebat autem sanctus
my I-shall-blow and they-will-collapse cultivated moreover saint
Felix hortum, quidam vero olera ejus rapere cupientes,
Felix a-garden certain-men but the-vegetables his to-steal desiring
dum furtum se facere cogitabant, tota nocte hortum
while theft themselves to-do they-thought the-whole night the-garden
diligentius excolebant, mane autem a sancto Felice
more-diligently cultivated in-the-morning moreover by saint Felix
salutati peccatum suum confitentes ad propria redierunt.
greeted the-sin their confessing to their-own returned
Venientes autem gentiles, ut sanctum Felicem tenerent,
coming moreover the-gentiles that saint Felix they-might-seize
manus eorum dolor nimius apprehendit. Qui cum ululârent,
the-hands their a-pain excessive seized who when they-howled
dixit iis: dicite, Christus est Deus, et dolor continuo vos
he-said to-them say Christ is God and the-pain at-once you
dimittet. Quibus dicentibus sanati sunt. Pontifex ydolorum
will-leave they saying(-it) healed they-were the-priest of-the-idols
ad eum venit dicens: domine, ecce Deus meus, ut te
to him came saying O-lord behold God my when you

venientem vidit, continuo fugam arripuit. Cui dum dicerem:
coming he-saw at-once flight took to-whom when I-said
quare fugis? Ait: virtutem hujus Felicis ferre non possum.
why do-you-flee he-says the-power of-this Felix to-bear not I-can
Si ergo Deus meus ita te timet, quanto magis ego timere te
if therefore God my so you fears how-much more I to-fear you
debeo. Quem cum Felix in fide instruxisset, baptizari se
ought whom when Felix in the-faith had-instructed to-be-baptized himself
fecit. Adorantibus Apollinem dixit Felix: si vere est Deus
he-caused to-(those)-adoring Apollo said Felix if truly is a-god
Apollo, dicat mihi, quid est quod in manu nunc clausum
Apollo let-him-tell me what it-is which in hand now shut
teneo? Habebat autem in manu schedulam, in qua oratio
I-hold he-had moreover in hand a-little-sheet on which the-prayer
dominica erat scripta. Quo nihil respondente gentiles conversi
the-Lord's was written he nothing answering the-gentiles converted
sunt. Tandem missa celebrata et populo data pace in
were at-last mass celebrated and to-the-people given the-peace onto
pavimentum in oratione se projiciens migravit ad dominum.
the-pavement in prayer himself throwing he-passed to the-Lord

De sancto Marcello

XX · SAINT MARCELLUS

Marcellus's name is read as warding evil from oneself, or as striking the seas, that is, trampling the world's adversities, for the world is like the sea, which Chrysostom calls confused noise, endless fear, and the image of death. As pope he rebukes Maximian's cruelty to Christians, and the emperor turns the matron's house where he says mass into a stable and sets him to keep the beasts, a service in which he dies after many years.

Marcellus dictus est quasi arcens malum a se, vel dicitur
Marcellus called is as-if warding evil from himself or is-called
Marcellus quasi maria percellens i. e. mundanas adversitates
Marcellus as-if the-seas striking that is worldly adversities
percutiens et conculcans. Assimilatur enim mundus mari,
striking and trampling is-likened for the-world to-the-sea
quia, sicut dicit Chrysostomus super Matthaeum: in mari
because as says Chrysostom on Matthew in the-sea
est sonus confusus, timor continuus, ymago mortis, undarum
is sound confused fear continual the-image of-death of-waves
contentio infatigabilis, inconstantia jugis.
contention untiring inconstancy perpetual

Marcellus cum Romae summus pontifex esset et
Marcellus when at-Rome supreme pontiff he-was and
Maximianum imperatorem de nimia in Christianos saevitia
Maximian the-emperor for excessive against the-Christians cruelty
increparet et in quadam domo cujusdam matronae in
rebuked and in a-certain house of-a-certain matron as
ecclesia consecrata missam ageret, iratus imperator domum
a-church consecrated mass did angered the-emperor house
illam fecit stabulum jumentorum et eundem Marcellum
that made a-stable of-beasts-of-burden and the-same Marcellus

ibidem ad servitium cum custodia animalium deputavit, in
there to service with the-keeping of-the-animals assigned in
quo servitio post multos annos in domino requievit circa
which service after many years in the-Lord he-rested about
annos domini CCLXXXVII.
the-years of-the-Lord two-hundred-eighty-seven

De sancto Antonio

XXI · SAINT ANTONY

Antony, who holds to heavenly things, sells all at twenty and becomes a hermit. The demon of fornication appears as a black boy; demons beat him half dead, and Christ, who watched him fight, heals him. He passes a silver dish and a mass of gold, sees the world's snares, which only humility escapes, and rises past the demons who accuse his sins. He spits in the devil's face, teaches by the archer's bow, sees the souls flying past the giant, foretells the Arians' sack of the churches, and dies in his hundred and fifth year.

Antonius dicitur ab ana, quod est sursum, et tenens, quasi
Antony is-called from ana which is upward and tenens as-if
superna tenens et mundana despiciens. Despexit autem
heavenly-things holding and worldly-things despising he-despised moreover
mundum, quia immundus, inquietus, transitorius, deceptivus,
the-world because unclean restless transitory deceptive
amarus. De his dicit Augustinus: o munde immunde, quid
bitter of these says Augustine O world unclean why
perstrepis? Quid avertere conaris? Nos tenere vis fugiens?
do-you-make-noise what to-turn-away do-you-try us to-hold you-wish fleeing
Quid faceres, si maneres? Quem non deciperes dulcis, qui
what would-you-do if you-remained whom not would-you-deceive sweet who
amarus dulcia alimenta mentiris? Ejus vitam Anastasius scripsit.
bitter sweet foods you-feign his life Anastasius wrote

Antonius cum XX esset annorum et audiret legi in
Antony when twenty he-was of-years and heard to-be-read in
ecclesia: si vis perfectus esse, vade et vende omnia, quae
church if you-wish perfect to-be go and sell all-things which
habes et da pauperibus, omnia sua vendens pauperibus
you-have and give to-the-poor all his-things selling to-the-poor
erogavit et eremiticam vitam duxit. Vir innumerabilia
he-paid-out and the-eremitic life led the-man countless
daemonum tentamenta sustinuit. Quadam vice dum spiritum
of-demons temptations endured on-a-certain occasion when the-spirit
fornicationis virtute fidei superasset, dyabolus in specie
of-fornication by-the-power of-faith he-had-overcome the-devil in the-form
pueri nigri ante eum prostratus apparuit et se ab eo
of-a-boy black before him prostrate appeared and himself by him
victum confessus est. Nam et hoc precibus impetravit,
conquered confessed has for also this by-prayers he-obtained
ut videret fornicationis daemonem juvenibus insidiantem:
that he-might-see of-fornication the-demon young-men lying-in-wait-for
quem cum in praedicta forma vidisset, dixit: vilissima mihi
whom when in the-aforesaid form he-had-seen he-said in-the-vilest to-me
apparuisti specie, te ultra non timebo. Alia vice dum in
you-have-appeared form you further not I-shall-fear at-another time when in
quodam tumulo latitaret, multitudo daemonum eum adeo
a-certain tomb he-lay-hidden a-multitude of-demons him so-much
laceravit, quod minister ejus quasi mortuum eum propriis
tore that servant his as-if dead him on-his-own
humeris asportaret, cumque eum omnes, qui convenerant,
shoulders carried-off and-when him all who had-come-together
quasi mortuum plorassent, dolentibus cunctis subito Antonius
as-if dead had-bewailed grieving all suddenly Antony
reviviscit et a ministro ad praedictum tumulum se iterum
revives and by the-servant to the-aforesaid tomb himself again

portari fecit. Qui cum ibi ex dolore vulnerum prostratus
to-be-carried caused who when there from the-pain of-the-wounds prostrate
jaceret, ex virtute animi ad conflictum daemones excitabat.
lay from the-strength of-mind to the-conflict the-demons he-roused
Tunc illi in formis variis ferarum apparuerunt et eum iterum
then they in forms various of-beasts appeared and him again
dentibus, cornibus et unguibus crudelissime laceraverunt. Tunc
with-teeth horns and claws most-cruelly tore then
subito splendor mirabilis ibi apparuit et daemones cunctos
suddenly a-splendor wonderful there appeared and the-demons all
fugavit, Antonius autem continuo sanatus est. Ibique Christum
put-to-flight Antony moreover at-once healed was and-there Christ
adesse intelligens ait: ubi eras, bone Jesu? ubi eras? quare
to-be-present understanding he-says where were-you O-good Jesus where were-you why
non a principio fuisti hic, ut me adjuvares et vulnera mea
not from the-beginning were-you here that me you-might-help and wounds my
sanares. Cui dominus: Antoni, hic eram, sed exspectabam
you-might-heal to-whom the-Lord O-Antony here I-was but I-was-waiting
videre certamen tuum: nunc autem, quia viriliter dimicasti, in
to-see contest your now moreover because manfully you-have-fought in
toto orbe te faciam nominari. Tanti autem fervoris erat,
the-whole world you I-shall-make to-be-named of-such-great moreover fervor he-was
quod, cum Maximianus imperator christianos occideret, ipse
that when Maximian the-emperor the-Christians killed he
martires sequebatur, ut cum iis martir fieri mereretur, et
the-martyrs followed that with them a-martyr to-become he-might-deserve and
vehementer tristabatur, eo quod sibi martirium non daretur.
violently he-was-saddened this that to-him martyrdom not was-given
Cum autem in alteram eremum pergeret, argenteum
when moreover into another desert he-went a-silver
discum reperit et intra se sic dicere coepit: unde hic
dish he-found and within himself thus to-say he-began whence here

argenteus discus, ubi hominum vestigia nulla videntur?
a-silver dish where of-men traces none are-seen
Si enim viatori cecidisset, utique prae sui magnitudine
if for from-a-traveler it-had-fallen surely for its size
latere non posset. Hoc, dyabole, artificium tuum est,
to-lie-hidden not it-could this O-devil artifice your is
voluntatem tamen meam nunquam poteris immutare, et
will yet my never you-will-be-able to-change and
hoc dicens, discus ut fumus evanuit. Postmodum ingentem
this saying the-dish like smoke vanished afterward a-huge
massam veri auri reperit, sed ut incendium aurum fugit,
mass of-true gold he-found but like a-fire the-gold he-fled
sicque ad montem fugiens XX annis ibi permansit
and-so to a-mountain fleeing for-twenty years there he-remained
innumeris coruscans miraculis. Quadam vice dum in spiritu
with-countless shining miracles on-a-certain occasion when in spirit
raptus esset, totum mundum laqueis se invicem
rapt he-had-been the-whole world with-snares themselves one-another
connectentibus plenum vidit. Qui exclamans ait: o quis istos
connecting full he-saw who crying-out says O who these
evadet? et audivit: humilitas. Aliquando dum ab angelis in
will-escape and he-heard humility once when by angels into
aëre elevaretur, adsunt daemones et ejus transitum prohibent,
the-air he-was-raised are-present the-demons and his passage forbid
peccata ejus ab exordio nativitatis ejus objicientes. Quibus
the-sins his from the-beginning of-birth his objecting to-whom
angeli: non debetis illa narrare, quae Christi pietate
the-angels not you-ought those-things to-relate which of-Christ by-the-mercy
jam sunt deleta. Si qua autem scitis, ex quo factus est
already are deleted if any moreover you-know from when made he-was

monachus, illa proferte. Et cum in probatione deficerent,
a-monk those bring-forth and when in the-proof they-failed
liber Antonius in sublime tollitur et liber deponitur.
free Antony on high is-taken-up and free is-set-down

Narrat Antonius de se dicens: vidi aliquando dyabolum
relates Antony about himself saying I-saw once the-devil
celsum corpore, qui se Dei virtutem et providentiam
tall in-body who himself of-God the-power and providence
ausus est dicere et ait: quid vis, ut a me tibi detur,
dared has to-call and said what do-you-wish that by me to-you be-given
Antoni? At ego sputa in os ejus congeminans totum me
O-Antony but I spittle into mouth his redoubling wholly myself
in eum Christi nomine armatus ingessi et statim evanuit.
upon him of-Christ with-the-name armed I-thrust and at-once he-vanished
Huic dyabolus aliquando in tanta proceritate apparuit, quod
to-him the-devil once in so-great tallness appeared that
coelum capite tangere videretur. Quem cum Antonius,
heaven with-the-head to-touch he-seemed whom when Antony
quis esset, interrogasset et ipse se satanam esse dixisset,
who he-was had-asked and he himself Satan to-be had-said
addidit satanas: cur me sic impugnant monachi et maledicunt
added Satan why me so attack the-monks and curse
christiani? Cui Antonius: juste hoc faciunt, quia tuis saepe
the-Christians to-whom Antony justly this they-do because by-your often
insidiis molestantur. Et ille: ego eos nequaquam molesto,
snares they-are-troubled and he I them by-no-means trouble
sed ipsi invicem se conturbant, ego enim ad nihilum
but they one-another themselves disturb I for to nothing
sum redactus, quia jam in cunctis partibus regnat Christus.
am reduced because now in all parts reigns Christ
Quidam sagittarius beatum Antonium gaudentem cum fratribus
a-certain archer blessed Antony rejoicing with the-brothers

quadam vice conspexit et ei displicuit, cui Antonius:
on-a-certain occasion beheld and to-him it-displeased to-whom Antony
pone sagittam in arcu et trahe. Quod et fecit, cumque
put an-arrow in the-bow and draw which also he-did and-when
hoc secundo et tertio fieri mandasset, dixit sagittarius:
this a-second and a-third-time to-be-done he-had-ordered said the-archer
tantum trahere potero, quod de ejus fractione dolebo. Cui
so-much to-draw I-shall-be-able that for its breaking I-shall-grieve to-whom
Antonius: sic est in opere Dei, quoniam si supra mensuram
Antony so it-is in the-work of-God because if beyond measure
tendere vellemus, citius frangeremur: expedit ergo
to-stretch we-wished more-quickly we-would-be-broken it-is-expedient therefore
rigorem aliquando relaxari. Hoc audiens ille aedificatus recessit.
the-rigor sometimes to-be-relaxed this hearing he edified withdrew

Interrogavit quidam Antonium dicens: quid custodiens
asked a-certain-man Antony saying what keeping
placebo Deo? Et respondens dixit: quocunque vadis, semper
shall-I-please God and answering he-said wherever you-go always
Deum pro oculis tuis habeas, in his, quae agis, testimonium
God before eyes your have in these-things which you-do the-testimony
sacrae scripturae adhibeas, in quocunque loco sederis, non
of-sacred scripture apply in whatever place you-will-have-sat not
inde cito recedas. Haec tria custodi et salvus eris.
thence quickly withdraw these three-things keep and saved you-will-be
Abbas quidam interrogavit Antonium dicens: quid faciam? Cui
an-abbot certain asked Antony saying what shall-I-do to-whom
Antonius: non confidas in tua justitia, ventris et linguae
Antony not trust in your righteousness of-the-belly and of-the-tongue
sit tibi continentia et ne poenitearis de re transacta.
let-there-be to-you continence and do-not repent of a-thing done
Dixit iterum Antonius: sicut pisces, si in sicco tardaverint,
said again Antony as fishes if on dry-land they-have-lingered

moriuntur, ita et monachi extra cellam tardantes aut cum
die so also monks outside the-cell lingering or with
viris saecularibus immorantes a quietis proposito resolvuntur.
men secular staying from of-quiet the-purpose are-loosened
Iterum dixit Antonius: qui sedet in solitudine et quiescit,
again said Antony he-who sits in solitude and rests
a tribus bellis eripitur, scilicet auditus, locutionis et visus
from three wars is-rescued namely of-hearing of-speech and of-sight
et contra unum tantummodo pugnam habebit, scilicet cordis.
and against one only a-fight he-will-have namely of-the-heart

Quidam fratres cum quodam sene ad abbatem Antonium
certain brothers with a-certain old-man to abbot Antony
visitandum iverunt dixitque Antonius fratribus: bonum
to-visit went and-said Antony to-the-brothers a-good
comitem habuistis senem hunc. Deinde dixit seni: bonos
companion you-have-had old-man this then he-said to-the-old-man good
fratres invenisti tecum, abba? Cui ille: bonos quidem
brothers you-have-found with-you O-father to-whom he good indeed
inveni, sed habitatio eorum non habet januam: quicunque
I-have-found but dwelling their not has a-door whoever
enim vult, intrat in stabulum et solvit asinum. Hoc autem
for wishes enters into the-stable and looses the-ass this moreover
dicebat, quoniam omnia, quae erant in corde eorum, statim
he-said because all-things which were in heart their at-once
erant in ore. Dixit abbas Antonius: scire convenit,
were in the-mouth said abbot Antony to-know it-is-fitting
quoniam sunt tres motus corporales, unus quidem naturae,
that there-are three motions bodily one indeed of-nature
alius ex ciborum plenitudine, tertius ex daemone. Frater
another from of-foods fullness the-third from the-demon a-brother
quidam renuntiaverat saeculo, sed non plene, quia quaedam
certain had-renounced the-world but not fully because certain-things

adhuc sibi retinebat. Cui Antonius: vade et eme carnes,
still for-himself he-kept to-whom Antony go and buy meats
qui vadens emit carnes et portans eas dum veniret, lacerabant
who going bought meats and carrying them while he-came tore
eum canes. Cui Antonius: qui renuntiant saeculo
him dogs to-whom Antony those-who renounce the-world
et volunt habere pecunias, ita impugnati a daemonibus
and wish to-have money so attacked by demons
discerpuntur. Antonius dum in eremo taedio afficeretur,
are-torn-apart Antony while in the-desert by-weariness he-was-affected
dixit: domine, volo salvus fieri et non permittunt me
said O-Lord I-wish saved to-be and not permit me
cogitationes meae. Et surgens exivit foras et vidit quemdam
thoughts my and rising went-out outside and saw a-certain-one
sedentem atque operantem et deinde surgentem et orantem.
sitting and working and then rising and praying
Erat autem angelus domini et dixit ei: sic fac et salvus
he-was moreover an-angel of-the-Lord and he-said to-him so do and saved
eris. Cum quadam vice fratres de statu animarum
you-will-be when on-a-certain occasion the-brothers about the-state of-souls
ab Antonio quaesivissent, sequenti nocte vox vocavit eum
from Antony had-asked on-the-following night a-voice called him
dicens: surge et exi et vide. Et ecce vidit quemdam longum
saying rise and go-out and see and behold he-saw a-certain-one tall
et terribilem caput usque ad nubes tollentem, qui quosdam
and terrible the-head all-the-way to the-clouds raising who certain
pennatos ad coelum volare cupientes extensis manibus
winged-ones to heaven to-fly desiring stretched-out hands
prohibebat et alios libere pervolantes retinere non poterat;
forbade and others freely flying-through to-hold-back not could
et maximum gaudium mixtum cum nimio dolore audiebat
and the-greatest joy mixed with excessive grief he-heard

et intellexit animarum illum esse adscensum et dyabolum
and understood of-souls that to-be the-ascent and the-devil
prohibentem, qui quasdam obnoxias retineret et de sanctorum
forbidding who certain liable-ones held-back and over of-the-saints
volatu, quos retinere non poterat, sic doleret. Aliquando
the-flight whom to-hold-back not he-could so grieved once
dum cum fratribus operaretur Antonius, suspiciens in coelum
when with the-brothers was-working Antony looking-up to heaven
cum tristem visionem vidisset, provolutus ante Deum rogavit,
when a-sad vision he-had-seen prostrate before God asked
ut futurum scelus averteret, fratribus vero super hoc eum
that the-future crime he-would-avert the-brothers but about this him
interrogantibus cum lacrimis et singultibus dixit, quod
asking with tears and sobs he-said that
inauditum scelus seculis immineret. Vidi, inquit, altare Dei
an-unheard-of crime upon-the-ages impended I-saw he-says the-altar of-God
a multitudine equorum circumdatum, qui calcibus omnia
by a-multitude of-horses surrounded which with-kicks all-things
discerpebant: magno enim turbine fides catholica subvertetur
tore-apart with-great for whirlwind the-faith catholic will-be-overthrown
et homines jumentis similes Christi sacramenta diripient,
and men to-beasts like of-Christ the-sacraments will-plunder
factaque est vox domini dicens: abominabuntur altare
and-made was the-voice of-the-Lord saying they-will-abominate altar
meum. Post duos autem annos erumpentibus Arianis ecclesiae
my after two moreover years bursting-forth the-Arians of-the-church
unitatem sciderunt, baptisterium et ecclesias polluerunt et
the-unity rent the-baptistery and the-churches polluted and
super altaria christianos ad instar ovium mactaverunt.
upon the-altars Christians to the-likeness of-sheep slaughtered

Dux quidam Aegyptius Arianus nomine Ballachius cum ita
a-duke certain Egyptian Arian by-name Ballachius when so
ecclesiam Dei infestaret et virgines et monachos nudatos
the-church of-God he-harassed and virgins and monks stripped
publice verberaret, sic ei scripsit Antonius: video iram
publicly beat thus to-him wrote Antony I-see the-wrath
Dei super te venientem: jam desine persequi christianos,
of-God upon you coming now cease to-persecute the-Christians
ne ira Dei te occupet, qui proximum tibi minatur
lest the-wrath of-God you seize which near to-you threatens
interitum. Infelix legit epistolam, irrisit et in eam exsecrans
destruction the-wretch read the-letter laughed and on it cursing
ad terram projecit ac portitores verberibus multis afficiens
to the-ground threw and the-bearers with-blows many afflicting
Antonio talia remandavit: quando tibi est tanta cura de
to-Antony such-things sent-back when to-you is so-great care about
monachis, ad te quoque perveniet nostri disciplina rigoris. Post
the-monks to you also will-come of-our the-discipline rigor after
quinque autem dies equum suum mansuetissimum insidens
five moreover days the-horse his most-gentle sitting-on
morsu ipsius equi ad terram projicitur et corrosis atque
by-the-bite of-the-very horse to the-ground he-is-thrown and gnawed and
laceratis cruribus intra triduum exspiravit. Cum quidam fratres
torn legs within three-days expired when certain brothers
verbum salutis ab Antonio quaesivissent, ait ille: audiistis
a-word of-salvation from Antony had-asked says he you-have-heard
dominum dicentem, si quis te percusserit in maxillam, praebe
the-Lord saying if anyone you will-have-struck on the-cheek offer
ei alteram. Dicunt ei: hoc implere non possumus. Et
him the-other they-say to-him this to-fulfill not we-can and
ille: saltem de una patienter ferte. Et illi: etiam nec haec
he at-least of one patiently bear and they also not-even this

possemus. Quibus Antonius: saltem ne velitis percutere magis,
we-could to-whom Antony at-least do-not wish to-strike more
quam percuti. Et illi: nec hoc possemus. Tunc Antonius
than to-be-struck and they not-even this we-could then Antony
dixit discipulo suo: succos praepara fratribus istis, quia nimis
said to-disciple his broths prepare for-brothers these because too
delicati sunt: sola oratio necessaria est vobis. Haec in vitis
delicate they-are alone prayer necessary is for-you these-things in the-lives
patrum leguntur. Tandem beatus Antonius CV
of-the-fathers are-read at-last blessed Antony in-the-hundred-fifth
anno vitae suae fratres deosculans in pace quievit sub
year of-life his the-brothers kissing in peace rested under
Constantino, qui coepit circa annum domini CCCXL.
Constantine who began about the-year of-the-Lord three-hundred-forty

De sancto Fabiano

XXII · SAINT FABIAN

Fabian earns heaven by adoption, purchase, and conquest. A dove settles on his head while the Romans choose a pope, and he is elected. He sends deacons and subdeacons to collect the acts of the martyrs, refuses the emperor Philip communion at Easter until he confesses among the penitents, and in his thirteenth year is beheaded by order of Decius.

Fabianus quasi fabricans beatitudinem supernam, id est, eam
Fabian as-if fabricating beatitude heavenly that is it
sibi acquirens triplici jure, scilicet adoptionis, emtionis
for-himself acquiring by-a-threefold right namely of-adoption of-purchase
et debellationis.
and of-conquest

Fabianus civis Romanus fuit et cum papa defuncto pro
Fabian a-citizen Roman was and when the-pope dead for
alio eligendo populus convenisset, inter eos et ipse venit
another to-be-chosen the-people had-come-together among them also he came
rei exitum scire volens. Et ecce columba candida
of-the-matter the-outcome to-know wishing and behold a-dove white
descendit super caput ejus: quod cum omnes mirarentur,
descended upon head his which when all marveled
ab iis in papam eligitur. Hit, ut ait Damasus papa,
by them as pope he-is-elected this-one as says Damasus the-pope
per omnes regiones septem dyaconos misit et iisdem
through all regions seven deacons sent and to-the-same
septem subdyaconos tradidit, qui omnium gesta martirum
seven subdeacons assigned who of-all the-deeds of-the-martyrs
collegerunt. Hic, ut ait Haymo, imperatori Philippo volenti
collected he as says Haymo the-emperor Philip wishing
interesse Paschae vigiliis et communicare misteriis restitit
to-be-present of-Easter at-the-vigils and to-communicate in-the-mysteries withstood
nec, quousque peccata confiteretur et inter poenitentes staret,
nor until (his)-sins he-confessed and among the-penitents stood
interesse permisit. Tandem pontificatus sui anno tredecimo
to-be-present permitted at-last of-pontificate his in-the-year thirteenth
jussu Decii capitis obtruncatione martirio coronatur.
by-the-order of-Decius of-the-head by-the-cutting-off with-martyrdom he-is-crowned
Passus est autem circa annum domini CCLIII.
suffered he-has moreover about the-year of-the-Lord two-hundred-fifty-three

De sancto Sebastiano

XXIII · SAINT SEBASTIAN

Sebastian, named as following the heavenly city's beatitude, is a man of Narbonne and captain of the emperors' first cohort. He keeps the twins Marcellian and Mark firm when their parents and wives beg them to recant. Light falls on him as he preaches; he restores Zoe's speech and converts Nicostratus, Tranquillinus, and the prefect Chromatius, whose idols and astrological chamber he breaks. Shot full of arrows and left for dead, he rebukes the emperors and is beaten to death; Lucy buries his body, thrown into a sewer. An altar to him ends a plague at Pavia.

Sebastianus dictus est a sequens et beatitudo, et astim,
Sebastian called is from sequens and beatitudo and astim
quod est civitas, et ana, quod est sursum, quasi sequens
which is city and ana which is upward as-if following
beatitudinem civitatis summae et supernae gloriae, hoc est,
the-beatitude of-the-city highest and of-heavenly glory that is
eam possidens et acquirens: et hoc quintuplici denario
it possessing and acquiring and this with-a-fivefold penny
secundum Augustinum, paupertate regnum, dolore gaudium,
according-to Augustine by-poverty a-kingdom by-pain joy
labore requiem, ignominia gloriam, morte vitam. Vel dicitur
by-labor rest by-ignominy glory by-death life or is-called
Sebastianus a basto. Nam miles Christus, equus ecclesia,
Sebastian from basto for the-knight (is)-Christ the-horse the-church
bastum sive sella Sebastianus, quo mediante Christus in
the-packsaddle or saddle Sebastian who mediating Christ in
ecclesia militavit et de multis martiribus victoriam obtinuit.
the-church fought and over many martyrs victory obtained
Vel Sebastianus interpretatur vallatus vel circumiens: vallatus,
or Sebastian is-interpreted fenced-round or going-round fenced-round

quia sagittis tamquam hericius fuit circumdatus, circumiens,
because with-arrows like a-hedgehog he-was surrounded going-round
quia omnes martires circumibat et omnes confortabat.
because all the-martyrs he-went-round and all strengthened

Sebastianus vir christianissimus, Narbonensis genere, civis
Sebastian a-man most-Christian of-Narbonne by-birth a-citizen
Mediolanensis Dyocletiano et Maximiano imperatoribus adeo
of-Milan to-Diocletian and Maximian the-emperors so
carus erat, ut principatum ei primae cohortis traderent
dear was that the-command to-him of-the-first cohort they-handed
et suo adspectui juberent semper adstare. Hic militarem
and in-their sight ordered always to-stand-by he the-military
chlamidem ad hoc tantum ferebat, ut christianorum animas,
cloak for this only wore that of-the-Christians the-souls
quas in tormentis videbat deficere, confortaret. Dum autem
which in torments he-saw to-fail he-might-strengthen while moreover
praeclarissimi viri Marcellianus et Marcus gemini fratres pro
the-most-illustrious men Marcellian and Mark twin brothers for
fide Christi decollari deberent, ad eos parentes adveniunt,
the-faith of-Christ to-be-beheaded were-to to them the-parents come
ut ipsorum animos a suo proposito revocarent. Advenit
that their minds from their purpose they-might-call-back came
ergo mater et soluto capite scissisque vestibus uberibusque
therefore the-mother and loosened head and-torn garments and-breasts
ostensis ajebat: o perdulces filii, circumdat me inaudita
shown said O most-sweet sons surrounds me unheard-of
miseria et intolerabilis luctus. Heu me miseram, amitto
misery and intolerable grief alas me wretched I-lose
filios meos ad mortem ultro tendentes, quos si mihi
sons my to death of-their-own-accord going whom if from-me
hostes auferrent, per media sequerer bella raptores, si
enemies took-away through the-midst-of I-would-follow wars the-ravishers if

violenta judicia concluderent carcere, irrumperem moritura.
violent judgments shut-up into-prison I-would-burst about-to-die
Novum hoc pereundi genus est, in quo carnifex rogatur,
new this of-perishing kind is in which the-executioner is-asked
ut feriat; vita optatur, ut pereat; mors invitatur, ut
that he-strike life is-wished that it-perish death is-invited that
veniat. Novus hic luctus, nova miseria, in qua natorum
it-come new this grief new misery in which of-the-children
juventus sponte amittitur et parentum miseranda cogitur
the-youth willingly is-lost and of-the-parents pitiable is-forced
senectus, ut vivat. Haec dicente matre pater senior
the-old-age that it-live these-things saying the-mother the-father aged
manibus adducitur servorum et capite adsperso pulvere
by-the-hands is-led of-servants and head sprinkled with-dust
hujusmodi voces dabat ad coelum: ad mortem ultro
of-this-kind voices gave to heaven to death of-their-own-accord
proficiscentibus filiis valedicturus adveni, ut quae meae
setting-out to-the-sons about-to-bid-farewell I-have-come that what for-my
sepulturae paraveram, filiorum sepulturis infelix expendam. O
burial I-had-prepared of-the-sons on-the-burials unhappy I-may-spend O
filii mei, baculus senectutis et geminum meorum viscerum
sons my staff of-old-age and twin of-my vitals
lumen cur sic mortem diligitis? Venite hic, juvenes, flete
light why so death do-you-love come here O-young-men weep
super juvenes sponte pereuntes. Venite huc senes et
over young-men willingly perishing come hither O-old-men and
mecum super filios meos plangite, accedite huc patres et
with-me over sons my lament approach hither O-fathers and
prohibete, ne talia patiamini. Deficite plorando oculi mei,
forbid lest such-things you-suffer fail by-weeping O-eyes my
ne videam filios meos gladio caedi. Haec dicente
lest I-see sons my by-the-sword to-be-slain these-things saying

patre adveniunt conjuges adspectibus eorum proprios filios
the-father come the-wives to-the-sight their their-own sons
offerentes atque ejulando clamantes: quibus nos dimittitis,
offering and wailing crying to-whom us do-you-leave
qui erunt horum infantium domini, quis vestras largas
who will-be of-these infants the-lords who your large
dividet possessiones? Heu quam ferrea pectora, quia parentes
will-divide possessions alas how iron the-breasts that the-parents
despicitis, amicos respuitis, uxores abjicitis, filios abdicatis
you-despise the-friends you-reject the-wives you-cast-off the-sons you-disown
et vos carnificibus spontaneos exhibetis. Inter hoc
and yourselves to-the-executioners willing you-show in-the-midst-of this
autem coeperunt virorum corda mollescere. Tunc sanctus
moreover began of-the-men the-hearts to-soften then saint
Sebastianus, qui ibi aderat, erumpens in medium dixit:
Sebastian who there was-present bursting into the-midst said
o fortissimi milites Christi nolite per misera blandimenta
O most-brave soldiers of-Christ do-not through wretched blandishments
coronam deponere sempiternam. Sed et parentibus dixit:
the-crown lay-down everlasting but also to-the-parents he-said
nolite timere, non separabuntur a vobis, sed vadunt in
do-not fear not they-will-be-separated from you but they-go into
coelum vobis parare sydereas mansiones. Nam ab initio
heaven for-you to-prepare starry mansions for from the-beginning
mundi haec vita in se sperantes fefellit, se exspectantes
of-the-world this life in itself those-hoping has-deceived itself those-awaiting
decepit, de se praesumentes irrisit et ita nullum omnino
has-cheated of itself those-presuming has-mocked and so nothing at-all
certum reddidit, ut omnibus probetur esse mentita.
certain has-rendered that to-all it-may-be-proved to-have lied
Vita haec admonet furem ut rapiat, iracundum ut saeviat,
life this admonishes the-thief that he-steal the-wrathful that he-rage

mendacem ut fallat. Ipsa imperat crimina, jubet facinora,
the-liar that he-deceive it commands crimes orders misdeeds
suadet injusta, haec autem persecutio, quam hic patimur,
urges unjust-things this moreover persecution which here we-suffer
hodie excandescit et cras evanescit, hodie exardescit et
today flares-up and tomorrow vanishes today blazes and
cras refrigescit, sub una hora inducitur et sub una
tomorrow cools in one hour it-is-brought-in and in one
hora excluditur. Dolor autem aeternus renovatur, ut saeviat,
hour it-is-shut-out pain moreover eternal is-renewed that it-may-rage
augmentatur, ut exurat, inflammatur ut puniat. In amore
is-increased that it-may-burn is-inflamed that it-may-punish in the-love
ergo martirii nostros jam suscitemus affectus. Ibi enim
therefore of-martyrdom our now let-us-rouse affections there for
dyabolus se vincere existimat, qui dum capit, captus est,
the-devil himself to-conquer thinks who while he-captures captured is
dum tenet, tentus est, dum vincit, victus est, et dum
while he-holds held is while he-conquers conquered is and while
torquet, torquetur, dum jugulat, occisus est, et dum insultat,
he-tortures is-tortured while he-slaughters killed is and while he-insults
irrisus est. Igitur dum beatus Sebastianus haec ex ore
mocked is therefore while blessed Sebastian these-things from the-mouth
proferret, subito per unam fere horam a splendore nimio
uttered suddenly for one about hour by a-splendor excessive
de coelo descendente illuminatus est et sub illo splendore
from heaven descending illumined he-was and under that splendor
pallio candidissimo amictus et ab angelis septem clarissimis
with-a-cloak most-white clothed and by angels seven most-bright
circumdatus. Juvenis etiam apparuit juxta eum dans ei
surrounded a-young-man also appeared beside him giving to-him
pacem et dicens: tu semper mecum eris. Cum autem
peace and saying you always with-me will-be when moreover

beatus Sebastianus haec et his similia praedicaret, Zoe
blessed Sebastian these-things and to-these like-things preached Zoe
uxor Nicostrati, in cujus domo sancti custodiebantur, quae
the-wife of-Nicostratus in whose house the-saints were-kept who
loquelam amiserat, pedibus ejus provoluta nutibus veniam
speech had-lost at-the-feet his rolled-down by-nods pardon
postulabat. Tunc Sebastianus ait: si ego Christi servus sum
begged then Sebastian says if I of-Christ the-servant am
et si vera sunt omnia, quae ex ore meo haec mulier
and if true are all-things which from mouth my this woman
audivit et credidit, aperiat os ejus, qui aperuit os
has-heard and has-believed may-he-open mouth her who opened the-mouth
Zachariae prophetae sui. Ad hanc vocem mulier exclamavit:
of-Zechariah prophet his at this voice the-woman cried-out
benedictus sermo oris tui et benedicti qui omnibus,
blessed the-speech of-mouth your and blessed those-who in-all-things
quae locutus es, credunt. Vidi enim angelum librum
which spoken you-have believe I-saw for an-angel a-book
tenentem ante te, ubi omnia, quae dixisti, scripta erant.
holding before you where all-things which you-said written were
Vir autem ejus hoc audiens procidit ad pedes sancti
the-husband moreover her this hearing fell-down at the-feet of-saint
Sebastiani sibi postulans indulgeri statimque absolvens
Sebastian for-himself asking to-be-pardoned and-at-once releasing
martires rogabat, ut liberi abirent. Qui dixerunt,
the-martyrs asked that free they-should-go-away who said
nullatenus se deserturos victoriam, quam cepissent.
in-no-way themselves about-to-desert the-victory which they-had-begun
Tantam igitur gratiam et virtutem verbis sancti Sebastiani
so-great therefore grace and power on-the-words of-saint Sebastian
dominus contulerat, quod non solum Marcellianum et
the-Lord had-conferred that not only Marcellian and

Marcum in martirii constantia roboravit, sed etiam patrem
Mark in of-martyrdom the-constancy he-strengthened but also father
eorum nomine Tranquillinum et matrem cum multis aliis ad
their by-name Tranquillinus and the-mother with many others to
fidem convertit, quos omnes Policarpus presbiter baptizavit.
the-faith he-converted whom all Polycarp the-priest baptized
Tranquillinus autem morbo gravissimo laborans mox ut
Tranquillinus moreover by-a-disease most-heavy laboring as-soon as
baptizatus est, sanitatem recepit. Praefectus autem urbis
baptized he-was health recovered the-prefect moreover of-the-city
Romae, qui et ipse morbo gravissimo laborabat, rogavit
of-Rome who also himself by-a-disease most-heavy labored asked
Tranquillinum, ut ad se adduceret eum, qui sibi sanitatem
Tranquillinus that to him he-should-bring him who to-him health
dederat. Cum ergo ad eum venissent Policarpus presbiter
had-given when therefore to him had-come Polycarp the-priest
et Sebastianus et ipse eos rogaret, ut etiam sanitatem
and Sebastian and he them asked that also health
reciperet, dixit ei Sebastianus, ut prius ydola abnegaret
he-might-receive said to-him Sebastian that first the-idols he-should-renounce
et confringendi ea sibi potestatem traderet et sic sanitatem
and of-breaking them to-him the-power should-hand and so health
reciperet. Cui quum Chromatius praefectus diceret, quod
he-would-receive to-whom when Chromatius the-prefect said that
servi sui hoc facerent et non ipse, dixit Sebastianus: timidi
servants his this should-do and not he said Sebastian the-timid
Deos suos confringere formidant, sed et si dyabolus hac
gods their to-break fear but also if the-devil by-this
occasione eos laederet, dicerent eos infideles esse ob hoc
occasion them should-harm they-would-say them unbelievers to-be for this
laesos, quod Deos suos confringerent. Sicque Policarpus et
harmed that gods their they-broke and-so Polycarp and

Sebastianus accincti plus quam CC ydola confregerunt.
Sebastian girded more than two-hundred idols broke
Post hoc autem dixerunt Chromatio: cum nobis ydola
after this moreover they-said to-Chromatius since us the-idols
confringentibus sanitatem recipere debuisti nec recepisti,
breaking health to-receive you-ought nor you-have-received
certum est, quia aut infidelitatem nondum abjecisti aut
certain it-is that either unbelief not-yet you-have-cast-off or
aliqua ydola reservasti. Tunc indicavit se habere thalamum,
some idols you-have-kept-back then he-indicated himself to-have a-chamber
in quo erat omnis disciplina stellarum, pro quo pater suus plus
in which was all the-discipline of-the-stars for which father his more
quam ducenta pondera auri expenderat et per quem futura
than two-hundred pounds of-gold had-spent and through which future
omnia praevidebat. Cui Sebastianus: quamdiu hoc integrum
all-things he-foresaw to-whom Sebastian as-long-as this whole
habueris, te ipsum integrum non habebis. Cumque ad hoc
you-will-have-had you yourself whole not you-will-have and-when to this
ille assentiret, Tiburtius ejus filius, juvenis egregius dixit: non
he assented Tiburtius his son a-young-man eminent said not
patiar opus destrui tam praeclarum, sed ne paternae
I-shall-suffer the-work to-be-destroyed so splendid but lest to-the-paternal
sanitati videar esse contrarius, duo clibani accendantur, ut, si
health I-seem to-be contrary two ovens let-be-lit that if
destructo opere pater meus sanitatem non receperit, ambo
destroyed the-work father my health not will-have-recovered both
vivi concrementur. Cui Sebastianus: sic fiat, ut locutus es.
alive may-be-burned to-whom Sebastian so let-it-be as spoken you-have
Dum igitur illa confringerentur, angelus praefecto apparuit
while therefore those-things were-being-broken an-angel to-the-prefect appeared
et sibi a domino Jesu sanitatem redditam nuntiavit statimque
and to-him by the-Lord Jesus health restored announced and-at-once

sanus effectus cucurrit post eum, ut ejus pedes oscularetur.
healthy made he-ran after him that his feet he-might-kiss
Qui eum prohibuit ex eo, quod baptismum nondum receperat,
who him forbade from this that baptism not-yet he-had-received
sicque ipse et Tiburtius filius ejus et mille CCCC de
and-so he and Tiburtius son his and a-thousand four-hundred of
ejus familia baptizati sunt. Zoe autem ab infidelibus tenta et
his household baptized were Zoe moreover by the-unbelievers held and
diu cruciata emisit spiritum. Quod cum audiisset Tranquillinus,
long tortured gave-up the-spirit which when had-heard Tranquillinus
prorupit et dixit: feminae nos ad coronam praecedunt, ut
he-burst-out and said the-women us to the-crown go-before to
quid vivimus? Ipse autem post paucos dies lapidatus est.
what(-end) do-we-live he moreover after a-few days stoned was

Sanctus autem Tiburtius super prunas allatas jubetur aut
saint moreover Tiburtius upon live-coals brought is-ordered either
incensum Diis imponere aut super istas nudis plantis
incense to-the-gods to-place or upon them with-bare soles
incedere. Qui sibi signum crucis faciens constanter
to-walk who for-himself the-sign of-the-cross making steadfastly
super ipsas nudis ingressus est plantis dicens: videtur mihi,
upon them with-bare entered has soles saying it-seems to-me
quod super roseos flores incedam in nomine domini nostri
that upon rosy flowers I-walk in the-name of-the-Lord our
Jesu Christi. Cui Fabianus praefectus dixit: quis ignorat
Jesus Christ to-whom Fabian the-prefect said who does-not-know
magicam artem Christum vos docuisse? Cui Tiburtius:
the-magic art Christ you to-have-taught to-whom Tiburtius
obmutesce infelix, quia non es dignus nomen tam sanctum
be-silent O-wretch because not you-are worthy the-name so holy
et tam mellifluum nominare. Tunc iratus praefectus jussit eum
and so honey-sweet to-name then angered the-prefect ordered him

decollari. Marcellianus autem et Marcus stipiti affiguntur,
to-be-beheaded Marcellian moreover and Mark to-a-stake are-fixed
cumque fuissent affixi, psallentes dicebant: ecce quam bonum
and-when they-had-been fixed singing-psalms they-said behold how good
et quam jucundum habere fratres in unum etc. Quibus
and how pleasant to-have brothers in one etc. to-whom
praefectus: infelices deponite amentiam et vos ipsos liberate.
the-prefect O-wretches lay-down madness and you yourselves free
Cui illi: nunquam tam bene epulati sumus, utinam tamdiu
to-whom they never so well feasted we-have would-that so-long
sic nos esse permittas, quamdiu corporis tegimur indumento.
so us to-be you-may-permit as-long-as of-the-body we-are-covered by-the-garment
Tunc praefectus jussit eos lanceis per latera transverberari et
then the-prefect ordered them with-lances through the-sides to-be-pierced and
sic martirium consummaverunt. Post hoc praefectus Dyocletiano
thus martyrdom they-completed after this the-prefect to-Diocletian
imperatori de Sebastiano suggessit, quem ad se vocans
the-emperor about Sebastian suggested(-it) whom to himself calling
dixit: ego te inter primos in palatio meo semper habui et tu
he-said I you among the-first in palace my always have-had and you
contra salutem meam et Deorum injuriam hactenus latuisti.
against safety my and of-the-gods the-injury hitherto have-lain-hidden
Cui Sebastianus: pro salute tua Christum semper colui
to-whom Sebastian for safety your Christ always I-have-worshiped
et pro statu Romani imperii Deum, qui in coelis est,
and for the-state of-the-Roman empire God who in the-heavens is
semper adoravi. Tunc Dyocletianus jussit eum in medium
always I-have-adored then Diocletian ordered him in the-middle-of
campum ligari et a militibus sagittari, qui ita eum sagittis
the-field to-be-bound and by the-soldiers to-be-shot who so him with-arrows
impleverunt, ut quasi hericius videretur, et aestimantes illum
filled that as-if a-hedgehog he-seemed and thinking him

mortuum abierunt, qui intra paucos dies liberatus, stans
dead went-away who within a-few days freed standing
super gradum palatii imperatores venientes de malis, quae
upon the-step of-the-palace the-emperors coming about the-evils which
christianis inferebant, dure redarguit. Dixerunt imperatores:
on-the-Christians they-inflicted harshly rebuked said the-emperors
istene est Sebastianus, quem diu sagittis interfici jusseramus?
this-one is Sebastian whom long-ago with-arrows to-be-killed we-had-ordered
Cui Sebastianus: ad hoc me dominus resuscitare dignatus est,
to-whom Sebastian for this me the-Lord to-raise deigned has
ut conveniam vos et redarguam vos de malis, quae Christi
that I-may-meet you and reprove you about the-evils which of-Christ
famulis irrogatis. Tunc imperator tamdiu eum fustigari
on-the-servants you-inflict then the-emperor so-long him to-be-cudgeled
jussit, donec spiritum exhalaret, fecitque corpus ejus in
ordered until the-spirit he-breathed-out and-caused body his into
cloacam projici, ne a christianis pro martire coleretur. Sanctus
a-sewer to-be-thrown lest by the-Christians as a-martyr it-be-venerated saint
autem Sebastianus sequenti nocte sanctae Luciae apparuit
moreover Sebastian on-the-following night to-saint Lucy appeared
et corpus ejus sibi revelavit et, ut juxta vestigia apostolorum
and body his to-her revealed and that beside the-footsteps of-the-apostles
illud sepeliret, praecepit, quod et factum est. Passus est
it she-should-bury ordered which also done was suffered he-has
autem sub Dyocletiano et Maximiano imperatoribus, qui
moreover under Diocletian and Maximian the-emperors who
coeperunt circa annos domini CLXXXVII.
began about the-years of-the-Lord one-hundred-eighty-seven

Refert Gregorius in primo libro dialogorum, quod quaedam
relates Gregory in the-first book of-the-dialogues that a-certain
mulier in Tuscia nuper nupta cum ad dedicationem ecclesiae
woman in Tuscany lately married when to the-dedication of-the-church

sancti Sebastiani ab aliis invitata esset, in ipsa nocte,
of-saint Sebastian by others invited she-had-been on the-very night
qua sequenti die ire debebat, carnis voluptate stimulata
on-which on-the-following day to-go she-was-to of-the-flesh by-pleasure goaded
a viro suo se abstinere non potuit. Facto autem mane
from husband her herself to-keep not she-could come moreover the-morning
magis erubescens vultum hominum quam Dei illuc profecta
more ashamed-of the-face of-men than of-God thither set-out
est. Mox autem ut oratorium, ubi erant reliquiae sancti
has as-soon moreover as the-oratory where were the-relics of-saint
Sebastiani, ingressa est, dyabolus eam arripuit et coram
Sebastian entered she-has the-devil her seized and before
omnibus vexare coepit. Tunc presbiter illius ecclesiae pallium
all to-torment began then the-priest of-that church the-cloth
altaris arripiens inde eam operuit, sed dyabolus statim
of-the-altar seizing with-it her covered but the-devil at-once
ipsum presbiterum invasit. Duxerunt autem eam amici sui ad
the-very priest invaded led moreover her friends her to
incantatores, ut suis incantationibus dyabolum effugarent.
enchanters that by-their incantations the-devil they-might-put-to-flight
Sed mox, dum incantaretur, judicio Dei legio
but at-once while she-was-being-enchanted by-the-judgment of-God a-legion
daemonum, id est VI millia sexcenti et LXVI in eam ingressi
of-demons that is six thousand six-hundred and sixty-six into her entered
ipsam acrius vexare coeperunt. Quidam autem vir, nomine
her more-fiercely to-torment began a-certain moreover man by-name
Fortunatus sanctitate conspicuus suis precibus eam sanavit.
Fortunatus for-holiness conspicuous by-his prayers her healed

Legitur quoque in gestis Longobardorum, quod tempore
it-is-read also in the-deeds of-the-Lombards that in-the-time
Gumberti regis Italia tota tanta peste percussa est, ut
of-Gumbert the-king Italy whole by-so-great a-plague struck was that

vix unus alterum sufficeret sepelire, et haec pestis maxime
scarcely one the-other sufficed to-bury and this plague most
Romae ac Papiae grassabatur. Tunc visibiliter bonus angelus
at-Rome and at-Pavia raged then visibly a-good angel
multis apparuit malo angelo sequente et venabulum ferenti
to-many appeared to-an-evil angel following and a-hunting-spear bearing
praecipiens, ut percuteret ac caedem faceret. Quotiens autem
commanding that he-should-strike and slaughter make as-often-as moreover
aliquam domum percutiebat, tot inde mortui efferebantur.
some house he-struck so-many thence dead were-carried-out
Tunc cuidam divinitus revelatum est, quod nequaquam
then to-a-certain-one divinely revealed it-was that by-no-means
haec pestis cessaret, donec sancto Sebastiano altare Papiae
this plague would-cease until to-saint Sebastian an-altar at-Pavia
construeretur. Quod quidem constructum est in ecclesia
should-be-built which indeed built was in the-church
sancti Petri, qui dicitur ad vincula; quo facto statim cessavit
of-saint Peter which is-called ad vincula which done at-once ceased
illa quassatio. Et illuc a Roma reliquiae sancti Sebastiani
that shaking and thither from Rome the-relics of-saint Sebastian
sunt delatae. Ambrosius in praefatione sic ait: beati
were brought Ambrose in the-preface thus says of-the-blessed
martiris Sebastiani pro confessione nominis tui, domine
martyr Sebastian for the-confession of-name your O-Lord
venerabilis, sanguis effusus simul et tua mirabilia manifestat,
the-venerable blood poured-out together also your wonders manifests
quod perficis in infirmitate virtutem, et vestris studiis
that you-perfect in weakness power and to-your efforts
das profectum et infirmis a prece praestas auxilium.
you-give advancement and to-the-sick from prayer you-furnish help

De sancta Agnete virgine

XXIV · SAINT AGNES THE VIRGIN

Agnes's name is read as the lamb and as knowing the way of truth. At thirteen she refuses the prefect's son, praising her heavenly bridegroom for his birth, beauty, riches, power, and love. Stripped and sent to the brothel, she is covered by her hair and an angel's light; the son who tries to touch her falls dead, and she raises him. The fire divides around her, and she is stabbed in the throat. Emerentiana is stoned at her tomb, Constantia is healed there, and her image takes a priest's ring in betrothal.

Agnes dicta est agna, quia mitis et humilis, tamquam agna
Agnes called is lamb because gentle and humble like a-lamb
fuit. Vel a Graeco quodam agnos, quod est pius, quia
she-was or from the-Greek a-certain agnos which is pious because
pia et misericors exstitit. Vel Agnes ab agnoscendo, quia
pious and merciful she-was or Agnes from knowing because
viam veritatis agnovit. Veritas autem secundum Augustinum
the-way of-truth she-knew truth moreover according-to Augustine
opponitur vanitati et falsitati et dubietati, quia tria
is-opposed to-vanity and falsity and doubt because three-things
a se removit per virtutem, quam habuit.
from herself she-removed through the-virtue which she-had

Agnes virgo prudentissima, ut testatur Ambrosius, qui
Agnes a-virgin most-prudent as testifies Ambrose who
ejus passionem scripsit, XIII. anno aetatis suae mortem
her passion wrote in-the-thirteenth year of-age her death
perdidit et vitam invenit. Infantia quidem computabatur in
lost and life found infancy indeed was-reckoned in
annis, sed erat senectus mentis immensa, corpore juvencula,
years but there-was an-old-age of-mind immense in-body a-young-girl
sed animo cana, pulchra facie, sed pulchrior fide. Quae
but in-mind white-haired beautiful in-face but more-beautiful in-faith who

dum a scholis revertitur, a praefecti filio adamatur. Cui
while from school she-returns by of-the-prefect the-son is-loved to-whom
ille gemmas et divitias innumerabiles promisit, si consensum
he gems and riches countless promised if consent
ejus conjugio non negaret. Cui Agnes respondit: discede
her to-marriage not she-would-deny to-whom Agnes answered depart
a me fomes peccati, nutrimentum facinoris, pabulum mortis,
from me O-tinder of-sin nourishment of-crime fodder of-death
quia jam ab alio amatore praeventa sum, coepitque ipsum
because already by another lover anticipated I-am and-she-began him
suum amatorem et sponsum a quinque commendare,
her-own lover and bridegroom from five-things to-commend
quae sponsae in sponsis praecipue requirunt, scilicet a
which brides in bridegrooms chiefly require namely from
nobilitate generis, a decore pulchritudinis, a divitiarum
the-nobility of-birth from the-comeliness of-beauty from of-riches
abundantia, a fortitudine et potentiae efficacia et ab
the-abundance from strength and of-power the-efficacy and from
amoris excellentia, sic dicens: illum amo, qui longe te
of-love the-excellence thus saying him I-love who far than-you
nobilior est et genere dignior, cujus mater virgo est,
nobler is and in-birth worthier whose mother a-virgin is
cujus pater feminam nescit, cui angeli serviunt, cujus
whose father a-woman knows-not whom angels serve whose
pulchritudinem sol et luna mirantur, cujus opes nunquam
beauty the-sun and moon wonder-at whose wealth never
deficiunt, cujus nunquam divitiae decrescunt, cujus odore
fails whose never riches decrease whose by-scent
reviviscunt mortui, cujus tactu confortantur infirmi, cujus
revive the-dead whose by-touch are-strengthened the-sick whose
amor castitas est, tactus sanctitas, unio virginitas. Haec
love chastity is touch holiness union virginity these

autem quinque ponit in quadam auctoritate dicens: cujus
moreover five-things she-sets in a-certain authority saying whose
generositas celsior, possibilitas fortior, adspectus pulchrior,
nobility higher might stronger look more-beautiful
amor suavior et omni gratia elegantior? Deinde ponit
love sweeter and than-all grace more-elegant then she-sets
quinque beneficia, quae sibi sponsus contulit et aliis
five benefits which on-her the-bridegroom conferred and on-other
sponsis confert, scilicet quia eas fidei annulo subarrat,
brides confers namely that them of-faith with-the-ring he-betroths
multiplici virtutum varietate eas vestit et ornat, passionis
with-manifold of-virtues variety them he-clothes and adorns of-passion
suae sanguine eas assignat, vinculo amoris eas sibi
his with-the-blood them he-marks with-the-bond of-love them to-himself
copulat et thesauris coelestis gloriae eas ditat, sic
he-joins and with-the-treasures of-heavenly glory them he-enriches thus
dicens: qui annulo suo subarravit dextram meam et collum
saying who with-ring his has-betrothed right-hand my and neck
meum cinxit lapidibus pretiosis, induit me ciclade auro
my has-girded with-stones precious has-clothed me with-a-robe with-gold
texta et immensis monilibus ornavit me, posuit signum in
woven and with-immense necklaces has-adorned me has-placed a-sign on
faciem meam, ut nullum praeter eum amatorem assumam,
face my that no besides him lover I-may-take
et sanguis ejus ornavit genas meas; jam amplexibus ejus
and blood his has-adorned cheeks my already by-embraces his
castis adstricta sum; jam corpus ejus corpori meo sociatum
chaste bound I-am already body his to-body my joined
est; ostendit mihi thesauros incomparabiles, quos mihi se
is he-has-shown to-me treasures incomparable which to-me himself
daturum, si in eo perseveravero, repromisit. Audiens haec
about-to-give if in him I-shall-have-persevered he-has-promised hearing these-things

insanus juvenis lecto prosternitur et quod amore aegrotet,
the-mad young-man on-the-bed is-laid-low and that from-love he-is-sick
per alta suspiria a medicis aperitur, cumque pater
through deep sighs by the-physicians it-is-disclosed and-when the-father
juvenis eadem virgini replicaret et illa prioris
of-the-young-man the-same-things to-the-virgin repeated and she of-the-former
sponsi foedera se violare non posse assereret, coepit
bridegroom the-covenants herself to-violate not to-be-able asserted began
praefectus inquirere, quis esset ille sponsus, de cujus se
the-prefect to-inquire who was that bridegroom of whose herself
Agnes potestate jactaret. Cum ergo quidam assereret, quod
Agnes in-the-power boasted when therefore a-certain-one asserted that
Christum sponsum suum diceret, blandis prius sermonibus,
Christ bridegroom her she-called with-coaxing first words
demum terroribus eam pulsat. Cui Agnes: quidquid vis,
then with-terrors her he-assails to-whom Agnes whatever you-wish
age quia quod quaeris, non poteris obtinere. Ipsum
do because what you-seek not you-will-be-able to-obtain him
enim terrentem et blandientem similiter deridebat. Cui
for terrifying and coaxing alike she-mocked to-whom
praefectus: unum tibi de duobus elige, aut cum virginibus
the-prefect one for-yourself of two choose either with the-virgins
Deae Vestae sacrifica, si tibi virginitas placet, aut cum
of-the-goddess Vesta sacrifice if to-you virginity pleases or with
meretricibus scortaberis. Quia enim nobilis erat, vim
harlots you-will-play-the-harlot because for noble she-was force
sibi inferre non poterat et ideo titulum sibi christianitatis
on-her to-bring not he-could and therefore the-title for-her of-Christianity
opposuit. Cui illa: nec sacrificabo Diis tuis, nec
he-set-against(-it) to-whom she neither I-shall-sacrifice to-gods your nor
sordibus polluar alienis, mecum enim habeo custodem
with-filth I-shall-be-polluted another's with-me for I-have the-guardian

corporis mei, angelum domini. Tunc praefectus jussit eam
of-body my the-angel of-the-Lord then the-prefect ordered her
exspoliari et nudam ad lupanar duci. Tantam autem
to-be-stripped and naked to a-brothel to-be-led such moreover
densitatem capillis ejus dominus contulit, ut melius capillis
thickness to-hair her the-Lord granted that better with-hair
quam vestibus tegeretur. Ingressa autem turpitudinis
than with-garments she-was-covered having-entered moreover of-shame
locum angelum domini praeparatum invenit, qui locum
the-place the-angel of-the-Lord prepared she-found who the-place
claritate nimia circumfulsit sibique stolam candidissimam
with-brightness excessive shone-round and-for-her a-robe most-white
praeparavit. Sicque lupanar fit locus orationis, adeo ut
prepared and-so the-brothel becomes a-place of-prayer so that
mundior exiret, quam fuisset ingressus, qui immenso
cleaner he-went-out than he-had entered who to-the-immense
lumini dabat honorem. Praefecti autem filius cum aliis
light gave honor of-the-prefect moreover the-son with other
juvenibus ad lupanar venit et eos prius ad ipsam invitavit.
young-men to the-brothel came and them first to her invited
Qui ingressi, sed ex miraculo territi, compuncti redierunt,
who entered but from the-miracle terrified pricked-at-heart returned
quos ille miseros appellans et ad eam furens intrans cum
whom he wretches calling and to her raging entering when
eam vellet contingere, in ipsum lumen irruit. Qui cum
her he-wished to-touch into the-very light he-rushed who since
Deo non dedisset honorem, praefocatus a dyabolo exspiravit.
to-God not he-had-given honor choked by the-devil he-expired
Quod praefectus audiens cum ingenti ploratu ad eam venit et
which the-prefect hearing with huge weeping to her came and
causam mortis ejus diligentius sciscitatur. Cui Agnes: ille,
the-cause of-death his more-diligently inquires to-whom Agnes he

cujus voluntatem volebat perficere, potestatem in eum accepit
whose will he-wished to-accomplish power over him received
et occidit, nam socii ejus de viso miraculo territi
and killed(-him) for companions his from the-seen miracle terrified
redierunt illaesi. Cui praefectus: in hoc apparebit, quod
returned unharmed to-whom the-prefect in this it-will-appear that
non magicis artibus hoc egisti, si impetrare poteris ut
not by-magic arts this you-did if to-obtain you-will-be-able that
resuscitetur. Orante Agnete juvenis resuscitatur et Christus
be-be-raised praying Agnes the-young-man is-raised and Christ
ab eo publice praedicatur. Ad hoc templorum pontifices
by him publicly is-preached at this of-the-temples the-priests
seditionem excitantes in populo exclamaverunt: tolle
sedition stirring-up among the-people cried away-with
magam, tolle maleficam, quae mentes mutat et animos
the-witch away-with the-sorceress who minds changes and souls
alienat. Praefectus autem viso tanto miraculo eam liberare
estranges the-prefect moreover seen so-great a-miracle her to-free
voluit, sed proscriptionem metuens vicarium dereliquit et,
wished but proscription fearing a-deputy he-left and
quia eam liberare non potuit, tristis abscessit. Tunc vicarius,
because her to-free not he-could sad departed then the-deputy
Aspasius nomine, jussit eam in copiosum ignem jactari, sed
Aspasius by-name ordered her into a-copious fire to-be-thrown but
in duas partes flamma divisa seditiosum populum exurebat
into two parts the-flame divided the-seditious people burned
et eam minime contingebat. Tunc Aspasius in gutture ejus
and her not-at-all touched then Aspasius into throat her
gladium immergi praecepit et sic sponsus candidus et
a-sword to-be-plunged ordered and thus the-bridegroom white and
rubicundus ipsam sibi sponsam et martirem consecravit.
ruddy her for-himself as-bride and martyr consecrated

Passa est autem, ut creditur, tempore Constantini magni,
suffered she-has moreover as is-believed in-the-time of-Constantine the-great
qui coepit anno domini CCCIX. Cum igitur corpus
who began in-the-year of-the-Lord three-hundred-nine when therefore body
ejus Christiani et parentes ipsius cum gaudio sepelirent,
her the-Christians and parents her with joy were-burying
vix a paganis in eos lapides mittentibus evaserunt.
scarcely from the-pagans at them stones throwing they-escaped

Emerentiana autem, ejus collactanea, virgo sanctissima,
Emerentiana moreover her foster-sister a-virgin most-holy
licet adhuc catechumena, dum juxta sepulchrum ejus staret
although still a-catechumen while beside tomb her she-stood
et constanter gentiles argueret, ab iis lapidata est statimque
and steadfastly the-gentiles rebuked by them stoned was and-at-once
terrae motus, coruscationes et fulgura exstiterunt a Deo
of-the-earth quakings flashes and lightnings occurred from God
et ex paganis plurimi perierunt, ita quod ipsi de caetero
and of the-pagans very-many perished so that they for the-rest
venientes ad sepulchrum virginis non laeserunt. Corpus autem
coming to the-tomb of-the-virgin not harmed the-body moreover
Emerentianae juxta corpus sanctae Agnetis positum est. Cumque
of-Emerentiana beside the-body of-saint Agnes placed was and-when
parentes ejus VIII. die juxta tumulum vigilarent, viderunt
parents her on-the-eighth day beside the-tomb were-keeping-vigil they-saw
chorum virginum vestibus aureis radiantem, inter quas
a-choir of-virgins with-garments golden radiant among whom
viderunt beatam Agnetem simili veste fulgentem et a dextris
they-saw blessed Agnes in-like garment shining and at the-right
ejus candidiorem agnum nive stantem. Quibus illa: videte,
her whiter a-lamb than-snow standing to-whom she see
ne me quasi mortuam lugeatis, sed congaudete mecum et
lest me as-if dead you-mourn but rejoice-together with-me and

congratulamini, quia cum his omnibus lucidas sedes accepi.
congratulate because with these all bright seats I-have-received
Propter hanc visionem celebratur festum Agnetis secundo.
on-account-of this vision is-celebrated the-feast of-Agnes the-second-time
Constantia virgo, filia Constantini, lepra gravissima
Constantia a-virgin daughter of-Constantine by-leprosy most-heavy
laborans cum hanc visionem audiisset, tumulum ejus adiit
laboring when this vision she-had-heard the-tomb her approached
et ibi, dum in oratione persisteret, obdormivit viditque
and there while in prayer she-persisted she-fell-asleep and-saw
beatam Agnetem sibi dicentem: constanter age Constantia,
blessed Agnes to-her saying steadfastly act O-Constantia
si in Christum credideris, continuo liberaberis. Ad
if in Christ you-will-have-believed at-once you-will-be-freed at
hanc vocem evigilans perfecte se sanatam invenit, quae
this voice awaking perfectly herself healed she-found who
baptismum recipiens super corpus sanctae Agnetis basilicam
baptism receiving over the-body of-saint Agnes a-basilica
fecit et ibi in virginitate degens multas exemplo suo
made and there in virginity living many by-example her
ibidem virgines aggregavit.
there virgins gathered
Quidam vir nomine Paulinus in ecclesia sanctae Agnetis
a-certain man by-name Paulinus in the-church of-saint Agnes
sacerdotii fungens officio mira coepit carnis tentatione
of-the-priesthood discharging the-office by-a-wonderful began of-the-flesh temptation
vexari, sed cum Deum offendere nollet, a summo
to-be-vexed but since God to-offend he-did-not-wish from the-supreme
pontifice licentiam petiit contrahendi. Cujus bonitatem et
pontiff leave he-sought of-marrying whose goodness and
simplicitatem papa considerans annulum ei cum smaragdo
simplicity the-pope considering a-ring to-him with an-emerald

dedit et jussit, ut ymagini formosae beatae Agnetis, quae
gave and ordered that to-the-image beautiful of-blessed Agnes which
in sua ecclesia depicta erat, ex parte sua praeciperet, ut
in her church painted was on the-part his he-should-command that
se permitteret desponsari. Cumque hoc sacerdos ymagini
herself she-should-permit to-be-betrothed and-when this the-priest to-the-image
imperaret, illa continuo digitum annularem porrigens et
commanded it at-once the-finger ring-bearing stretching-out and
annulo suscepto digitum retrahens omnem tentationem a
the-ring received the-finger drawing-back all temptation from
sacerdote fugavit. Praedictus tamen annulus adhuc dicitur in
the-priest put-to-flight the-aforesaid yet ring still is-said on
ejus digito apparere. Alibi tamen legitur, quod cum ecclesia
her finger to-appear elsewhere yet it-is-read that when the-church
beatae Agnetis rueret, papa cuidam sacerdoti dixit, se
of-blessed Agnes was-falling-down the-pope to-a-certain priest said himself
sibi velle quandam sponsam custodiendam et nutriendam,
to-him to-wish a-certain bride to-be-guarded and to-be-nourished
scilicet ecclesiam sanctae Agnetis committere, dansque ei
namely the-church of-saint Agnes to-commit and-giving to-him
annulum jussit, ut dictam ymaginem desponsaret, quam illa
a-ring he-ordered that the-said image he-should-betroth which it
extendente et retrahente digitum desponsavit. De hac virgine
stretching-out and drawing-back the-finger he-betrothed of this virgin
dicit Ambrosius in libro de virginibus: hanc senes, hanc
says Ambrose in the-book on virgins her old-men her
juvenes, hanc pueri canant, nemo est laudabilior, quam
young-men her boys let-them-sing no-one is more-praiseworthy than
qui ab omnibus laudari potest, quot homines, tot
he-who by all to-be-praised can as-many men so-many
praecones, qui martirem praedicant, dum loquuntur. Stupete
heralds who the-martyr proclaim while they-speak be-astounded

universi, quod jam divinitatis testis exstiterit, quae adhuc
all that already of-divinity a-witness she-stood who still
arbitra sui per aetatem esse non posset. Fecit
arbiter of-herself through age to-be not could she-brought-it-about
denique, ut ei de Deo crederetur, cui de homine
lastly that to-her about God it-should-be-believed to-whom about man
adhuc non crederetur, quia quod ultra naturam est, hoc
still not it-would-be-believed because what beyond nature is this
de autore naturae est. Novum martirii genus nondum
from the-author of-nature is a-new of-martyrdom kind not-yet
idonea paene et jam matura victoriae, certare difficilis,
fit almost and already ripe for-victory to-contend difficult
habilis coronari, magisterium virtutis implevit, quae nondum
apt to-be-crowned the-mastery of-virtue she-fulfilled who not-yet
judicium habebat aetatis. Non sic ad thalamum nupta
the-judgment had of-age not so to the-bridal-chamber a-bride
properat, ut ad supplicii locum laeta successu, gradu
hastens as to of-punishment the-place glad at-the-success with-step
festina, virgo processit. Item Ambrosius in praefatione:
hastening the-virgin went-forth likewise Ambrose in the-preface
beata Agnes generositatis oblectamenta despiciens coelestem
blessed Agnes of-nobility the-delights despising the-heavenly
meruit dignitatem, societatis humanae vota contemnens
merited dignity of-society human the-wishes contemning
aeterni regis est sociata consortio, pretiosam mortem pro
of-the-eternal king was joined to-the-fellowship a-precious death for
Christi confessione suscipiens simul est ei facta conformis.
of-Christ the-confession taking-up at-once was to-him made conformed

De sancto Vincentio

XXV · SAINT VINCENT

Vincent's name is read as burning vice and conquering fire. Deacon to Bishop Valerius, who has given him his duties as the readier speaker, he answers Dacian for him and is racked, torn with iron combs, and roasted on the gridiron, mocking the governor at every torment. In prison the potsherds turn to flowers and the guards are converted; laid on a soft bed, he dies. A raven drives birds and a wolf from his body, and, sunk at sea with a millstone, it reaches shore before the sailors. Augustine, Ambrose, and Prudentius praise him.

Vincentius quasi vitium incendens vel vincens incendia vel
victoriam tenens. Ipse enim incendit, id est, consumsit vitia
per carnis mortificationem, vicit incendia suppliciorum
per constantem poenarum perpessionem, victoriam tenuit
mundi per ipsius despectionem. Vicit enim tria,
quae erant in mundo, scilicet falsos errores, immundos
amores, mundanos timores, quos vicit per sapientiam,
munditiam et constantiam. De quibus dicit Augustinus: ut
cum omnibus erroribus, amoribus et timoribus vincatur
hic mundus, sanctorum martiria docent et docuerunt. Ejus

Vincent as-if vice burning or conquering fires or
victory holding he for burned that is consumed vices
through of-the-flesh the-mortification conquered the-fires of-punishments
through the-steadfast of-penalties endurance victory held
of-the-world through its despising he-conquered for three-things
which were in the-world namely false errors unclean
loves worldly fears which he-conquered through wisdom
cleanness and constancy about which says Augustine that
with all errors loves and fears may-be-conquered
this world of-the-saints the-martyrdoms teach and have-taught his

passionem quidam beatum Augustinum asserunt compilasse,
passion certain blessed Augustine assert to-have-compiled
quam Prudentius versibus luculenter exsequitur.
which Prudentius in-verses splendidly follows-out

Vincentius, nobilis genere sed fide ac religione nobilior,
Vincent noble by-birth but by-faith and religion nobler
beati Valerii episcopi dyaconus fuit, cui episcopus, quia
of-blessed Valerius the-bishop deacon was to-whom the-bishop because
expeditioris erat linguae, vices suas commiserat et ipse
more-ready he-was of-tongue the-turns his had-committed and he
orationi et contemplationi vacabat. Jussu igitur Daciani
to-prayer and contemplation gave-himself by-the-order therefore of-Dacian
praesidis Valentiam trahuntur et diro carceri mancipantur.
the-governor to-Valencia they-are-dragged and to-a-dire prison are-delivered
Cumque eos fame paene defecisse cerneret, eos suo
and-when them by-hunger almost to-have-failed he-saw them in-his
adspectui jussit adstare, quos cumque sanos cerneret et
sight he-ordered to-stand whom and-when sound he-saw and
gaudentes, iratus in hanc vocem prorupit: quid dicis tu
rejoicing angered into this speech he-burst-out what do-you-say you
Valeri, qui sub nomine religionis contra decreta principum
O-Valerius who under the-name of-religion against the-decrees of-the-princes
facis? Cum autem beatus Valerius lenius responderet,
act when moreover blessed Valerius more-gently answered
dixit ei Vincentius: noli pater venerabilis quasi mente
said to-him Vincent do-not O-father venerable as-if with-mind
timida submurmurare, sed libera voce exclama; si ergo
timid murmur but with-free voice cry-out if therefore
jubes pater sancte, responsis judicem aggrediar. Cui ille:
you-order O-father holy with-answers the-judge I-shall-attack to-whom he
jamdudum tibi, fili carissime, loquendi curam commiseram
long-since to-you O-son dearest of-speaking the-care I-had-committed

et nunc pro fide, qua adstamus, responsa committo.
and now for the-faith for-which we-stand the-answers I-commit
Tunc Vincentius conversus ad Dacianum: hactenus, inquit, a
then Vincent turning to Dacian hitherto he-says by
te sermo de neganda fide peroravit, sed nefarium apud
you a-speech about denying the-faith has-been-delivered but impious among
christianorum prudentiam esse cognosce, deitatis cultum
of-Christians the-wisdom to-be know of-deity the-worship
abnegando blasphemare. Tunc iratus Dacianus episcopum
by-denying to-blaspheme then angered Dacian the-bishop
in exsilium mitti praecepit, Vincentium vero, tamquam
into exile to-be-sent ordered Vincent but as
contumacem et praesumtuosum juvenem, ut ejus exemplo
a-stubborn and presumptuous young-man that his by-example
alii terreantur, in equuleum distentum membris omnibus
others might-be-terrified on the-rack stretched in-limbs all
jussit dissipari. Cumque corpore totus dissiparetur, ait
he-ordered to-be-torn-apart and-when in-body wholly he-was-torn-apart says
Dacianus: dic mihi Vincenti, ubi nunc tuum miserrimum
Dacian tell me O-Vincent where now your most-wretched
corpus conspicis? At ille subridens ait: hoc est, quod semper
body do-you-behold but he smiling says this is what always
optavi. Tunc iratus praeses coepit ei omnia genera
I-have-wished then angered the-governor began to-him all kinds
tormentorum minari, nisi ei assensum praeberet. Cui
of-torments to-threaten unless to-him assent he-gave to-whom
Vicentius: o felicem me, quo mihi irasci te gravius
Vincent O happy me by-how-much with-me to-be-angry you more-heavily
putas, eo melius incipis misereri; insurge ergo miser
think by-so-much better you-begin to-pity rise therefore O-wretch
et toto malignitatis spiritu debacchare: videbis, me Dei
and with-the-whole of-malignity spirit rave you-will-see me of-God

virtute plus posse, dum torqueor, quam possis ipse, qui
by-the-power more to-be-able while I-am-tortured than you-can yourself who
torques. Ad hoc praeses coepit clamare et carnifices verbis
torture at this the-governor began to-shout and the-executioners with-words
et fustibus verberare, et ait Vincentius: quid dicis Daciane,
and cudgels to-beat and says Vincent what do-you-say O-Dacian
tu ipse me vindicas de tortoribus meis. Tunc praeses
you yourself me avenge on torturers my then the-governor
amens factus dixit carnificibus: miserrimi nihil facitis:
mad made said to-the-executioners O-most-wretched-ones nothing you-do
cur deficiunt manus vestrae? adulteros et parricidas vincere
why fail hands your adulterers and parricides to-conquer
potuistis, ut nihil inter illata supplicia celare possent,
you-were-able so-that nothing amid the-inflicted punishments to-conceal they-could
et nunc solus Vincentius vestra potuit superare tormenta.
and now alone Vincent your has-been-able to-overcome torments
Tunc carnifices pectines ferreos usque ad intima costarum
then the-executioners combs iron all-the-way to the-inmost of-the-ribs
fixerunt, ita ut de toto ejus corpore sanguis effluueret et
fixed so that from the-whole his body blood flowed and
solutis costarum compaginibus viscera interna paterent. Et
loosened of-the-ribs the-joinings the-vitals inner lay-open and
ait Dacianus: commiserere tui, Vincenti, ut possis tam
says Dacian have-pity on-yourself O-Vincent that you-may so
pulchram recuperare juventutem et ea, quae supra sunt,
beautiful to-recover youth and those-things which besides are
lucrari tormenta. Et ait Vincentius: o venenosa dyaboli
to-be-spared torments and says Vincent O venomous of-the-devil
lingua, tormenta tua non timeo, sed hoc solum valde metuo,
tongue torments your not I-fear but this alone greatly I-dread
quod te mihi fingis velle misereri. Nam quo te magis
that you for-me feign to-wish to-pity for by-how-much you more

iratum video, eo amplius et magis exsulto. Nolo ut
angered I-see by-so-much more and more I-exult I-do-not-wish that
aliquid minuas de suppliciis, ut te victum in omnibus
anything you-diminish of the-punishments that yourself conquered in all-things
fatearis. Tunc ex equuleo depositus atque ad ignis
you-may-confess then from the-rack taken-down and to of-fire
craticulam raptus moras carnificum arguendo ad poenam
the-gridiron snatched the-delays of-the-executioners reproving to the-punishment
alacriter properabat. Craticulam ergo sponte conscendens
eagerly he-hastened the-gridiron therefore willingly mounting
ibidem assatur, exuritur et crematur membrisque omnibus
there he-is-roasted is-burned and is-consumed and-in-limbs all
uncini ferrei et ardentes laminae infiguntur, dumque flamma
hooks iron and burning plates are-fixed and-while the-flame
respergitur, vulnera vulneribus imprimuntur, sal insuper in
is-sprinkled wounds on-wounds are-pressed salt besides into
ignem spargitur, ut in corpus ejus undique vulneratum
the-fire is-sprinkled that onto body his everywhere wounded
resiliens stridentibus flammis crudelius comburatur. Jamque
leaping-back hissing flames more-cruelly he-may-be-burned and-now
non ad artus, sed ad viscera tela jaciuntur jamque intima
not at the-limbs but at the-vitals darts are-thrown and-now the-inmost
viscera de ejus corpore extra labuntur: inter haec ille
vitals from his body outside slip among these-things he
manet immobilis et sursum erectis luminibus dominum
remains immovable and upward raised eyes the-Lord
precabatur. Cumque ministri haec Daciano retulissent,
he-prayed and-when the-ministers these-things to-Dacian had-reported
heu, ait Dacianus, vincimini, sed jam nunc ut in poena
alas says Dacian you-are-conquered but even now that in punishment
diutius vivat, ipsum teterrimo carceri includite et ibi
longer he-may-live him in-a-most-foul prison shut-up and there

testas acutissimas congerite, pedes ejus ligno affigite, sine
potsherds most-sharp heap-up feet his to-wood fix without
omni humano solatio extensum sic super testas relinquite
all human comfort stretched-out so upon the-potsherds leave(-him)
et, cum defecerit, nuntiate. Favent quantocius ministri
and when he-will-have-failed announce(-it) comply as-quickly-as-possible the-ministers
crudeles domino crudeliori, sed ecce rex, pro quo miles
cruel with-a-master more-cruel but behold the-king for whom the-soldier
patitur, poenam commutavit in gloriam. Nam tenebrae
suffers the-punishment changed into glory for the-darkness
carceris ab immensa luce expelluntur, testarum asperitas in
of-the-prison by immense light is-driven-out of-the-potsherds the-roughness into
omnium florum suavitatem mutatur, compedes dissolvuntur
of-all flowers the-sweetness is-changed the-fetters are-dissolved
et angelorum solatio venerando perfruitur. Cumque super
and of-angels in-the-comfort venerable he-delights and-when over
flores cum angelis psallens incederet, modulatio dulcis
flowers with angels singing-psalms he-walked a-melody sweet
et mira suavitas florum procul diffunditur. Perterriti
and wonderful sweetness of-flowers far is-spread-abroad terrified
custodes cum per rimas carceris, quod intus, vidissent,
the-guards when through the-chinks of-the-prison what within they-had-seen
ad fidem conversi sunt. Haec audiens Dacianus amens
to the-faith converted were these-things hearing Dacian mad
factus ait: et quid ei amplius faciemus? Ecce enim
made says and what to-him more shall-we-do behold for
victi sumus. Transferatur ad lectulum et stramentis
conquered we-are let-him-be-transferred to a-little-bed and on-coverings
mollioribus reponatur, ne plus eum gloriosum faciamus, si
softer be-laid lest more him glorious we-make if
forte defecerit in tormentis, sed postquam recreatur,
perhaps he-will-have-failed in torments but after he-is-restored

novis iterum suppliciis puniatur. Cum igitur ad stratum
with-new again punishments let-him-be-punished when therefore to a-couch
molliorem deportatus esset et ibidem paululum quievisset,
softer carried he-had-been and there a-little had-rested
statim spiritum tradidit circa annos domini CCLXXXVII
at-once the-spirit he-gave-up about the-years of-the-Lord two-hundred-eighty-seven
sub Dyocletiano et Maximiano. Quo audito Dacianus
under Diocletian and Maximian which heard Dacian
vehementer expavit et se sic victum dolens ait: etsi non
violently was-terrified and himself so conquered grieving says even-if not
potui eum superare viventem, puniam vel defunctum
I-could him to-overcome living I-shall-punish(-him) at-least dead
et sic satiabor de poena et sic poterit mihi provenire
and so I-shall-be-sated with punishment and so will-be-able to-me to-come
victoria. Jussu ergo Daciani corpus ejus in campum ab
victory by-the-order therefore of-Dacian body his in a-field by
avibus et bestiis devorandum exponitur, sed statim angelorum
birds and beasts to-be-devoured is-exposed but at-once of-angels
custodia praemunitur et intactum a bestiis conservatur,
by-the-guard it-is-fortified and untouched by beasts is-preserved
denique corvus ingluviei deditus alias aves se majores
lastly a-raven to-gluttony given other birds than-itself greater
impetu alarum abegit et lupum accurrentem morsibus et
by-the-rush of-its-wings drove-off and a-wolf running-up with-bites and
clamoribus effugavit, qui reflexo capite in aspectu corporis
cries put-to-flight which turned head on the-sight of-the-body
sacri fixus cernitur, utpote qui ibidem angelorum custodiam
sacred fixed is-seen inasmuch-as which there of-angels the-guard
mirabatur. Quod audiens Dacianus ait: puto, quod neque
marveled-at which hearing Dacian says I-think that not-even
defunctum potero superare. Jubet ergo corpori ejus
dead I-shall-be-able to-overcome(-him) he-orders therefore to-body his

ingentem molam alligari et in pelago projici, ut, quod terra
a-huge millstone to-be-tied and into the-sea to-be-thrown that what on-land
a bestiis consumi non potuit, saltem in pelago a marinis
by beasts to-be-consumed not could at-least in the-sea by marine
belluis devoretur. Nautae ergo corpus ejus in pelagus
monsters may-be-devoured the-sailors therefore body his into the-sea
deferentes submergunt, sed ipsis nautis velocius littora
carrying sink(-it) but than-the-very sailors more-swiftly the-shores
corpus petit, quod a quadam matrona et quibusdam aliis
the-body seeks which by a-certain matron and certain others
ipso revelante invenitur et ab iis honorifice sepelitur. De
he revealing(-it) is-found and by them honorably is-buried about
hoc martire sic dicit Augustinus: beatus Vincentius vicit
this martyr thus says Augustine blessed Vincent conquered
in verbis, vicit in poenis, vicit in confessione, vicit in
in words conquered in punishments conquered in confession conquered in
tribulatione, vicit exustus, vicit submersus, vicit ortus,
tribulation conquered burned conquered drowned conquered tortured
vicit mortuus. Idem: torquetur Vincentius, ut exerceatur,
conquered dead the-same is-tortured Vincent that he-may-be-exercised
flagellatur, ut erudiatur, tunditur, ut subsolidetur,
is-scourged that he-may-be-taught is-pounded that he-may-be-made-solid
exuritur, ut repurgetur. Ambrosius in praefatione quoque
is-burned that he-may-be-purged Ambrose in the-preface also
de ipso sic ait: torquetur Vincentius, tunditur, flagellatur
about him thus says is-tortured Vincent is-pounded is-scourged
et exuritur, sed invictus pro sancto nomine animus non
and is-burned but unconquered for the-holy name the-mind not
concutitur, plus ardens igne zeli quam ferri, plus
is-shaken more burning with-the-fire of-zeal than of-iron more
nectitur timore Dei quam saeculi, plus voluit placere
is-bound by-the-fear of-God than of-the-world more he-wished to-please

Deo quam foro, plus dilexit mori mundo, quam domino.
God than the-forum more he-loved to-die to-the-world than to-the-Lord
Item Augustinus: ante oculos nostros mirandum spectaculum
likewise Augustine before eyes our a-wonderful spectacle
constitutum est, judex iniquus, tortor cruentus, martir
set has-been a-judge unjust a-torturer bloody a-martyr
invictus, crudelitatis pietatisque certamen. Prudentius quoque,
unconquered of-cruelty and-of-piety a-contest Prudentius also
qui claruit tempore Theodosii senioris, qui coepit anno
who flourished in-the-time of-Theodosius the-elder who began in-the-year
domini CCCLXXXVII, ipsum Daciano respondisse ait:
of-the-Lord three-hundred-eighty-seven him to-Dacian to-have-answered says
tormenta, carceres, ungulae, stridensque flammis lamina atque
torments prisons claws and-hissing with-flames the-plate and
ipsa poenarum ultima mors christianis ludus est. Tunc
the-very of-punishments last death for-Christians a-game is then
Dacianus: vinctum, retortum brachiis sursum ac deorsum
Dacian the-bound-man twisted by-the-arms upward and downward
extendite, donec compago ossium divulsa membratim crepet,
stretch until the-joining of-the-bones torn-apart limb-by-limb may-crack
ut per lacunas vulnerum jecur detectum palpitet. Ridebat
that through the-gaps of-the-wounds the-liver laid-bare may-throb laughed
hic miles Dei manus cruentas increpans, quod fixa non
this soldier of-God the-hands bloody rebuking that fixed not
profundius intraret artus ungula. Cum esset in carcere,
more-deeply entered the-limbs the-claw when he-was in prison
angelus dixit ad eum: exsurge martir inclite, exsurge
an-angel said to him rise O-martyr renowned rise
securus et almis coetibus noster sodalis addere: o miles
secure and to-the-kindly companies (as)-our comrade be-added O soldier
invictissime fortissimorum fortior, jam te ipsa saeva et
most-unconquered of-the-bravest braver already you the-very savage and

aspera tormenta victorem tremunt. Exclamat Prudentius: tu
harsh torments as-victor tremble-at cries-out Prudentius you
solus insignite, solus bravii duplicis palmam tulisti, tu
alone distinguished alone of-the-prize twofold the-palm have-borne you
duas simul paravisti laureas.
two at-once have-prepared laurels

De sancto Basilio episcopo

XXVI · SAINT BASIL THE BISHOP

Ephraim sees Basil as a pillar of fire and is given Greek at his prayer; a hermit learns that his cat delights him more than Basil his finery. Basil wins back a church from the Arians when its doors open at his touch, and the emperor's pens break as he signs his exile. He saves a servant who sold himself to the devil in writing to win his master's daughter, makes the devil return the document, deletes a woman's sins, and baptizes his doctor Joseph by living a day past the hour foretold.

Basilius venerabilis episcopus et doctor praecipuus, cujus vitam
Basil venerable bishop and doctor foremost whose life
scripsit Amphilochius Yconii episcopus, quantae sanctitatis
wrote Amphilochius of-Iconium bishop of-how-great holiness
exstiterit, cuidam eremitae nomine Effrem in visu monstratum
he-was to-a-certain hermit by-name Ephraim in a-vision shown
est. Cum enim dictus Effrem in exstasi positus esset, vidit
was when for the-said Ephraim in ecstasy placed was he-saw
columnam ignis, cujus caput usque ad coelum pertingebat,
a-column of-fire whose head all-the-way to heaven reached
et vocem desuper audivit dicentem: talis est magnus Basilius,
and a-voice from-above heard saying such is great Basil
qualis haec columna ingens, quam cernis. Veniens igitur in
as this column huge which you-see coming therefore into

civitatem in die Epiphaniae, ut tantum virum videre posset,
the-city on the-day of-Epiphany that so-great a-man to-see he-might
cum vidisset eum stola candida indutum cum clericis
when he-had-seen him in-a-stole white clothed with the-clerks
venerabiliter procedentem, ait intra se: ut video, in vacuum
venerably proceeding he-says within himself as I-see in vain
laboravi; iste enim, cum in tali sit honore positus,
I-have-labored this-man for since in such he-is honor placed
nequaquam talis potest esse, quemadmodum cogitabam. Nos
by-no-means such he-can be as I-thought we
enim, qui portavimus pondus diei et aestus nihil tale
for who have-borne the-weight of-the-day and of-the-heat nothing such
consecuti sumus, et hic cum in tali honore et constipatione
attained have and this-one when in such honor and throng
positus sit, columna ignis est. Miror ista. Basilius igitur
placed he-is a-column of-fire is I-wonder-at these-things Basil therefore
in spiritu hoc videns fecit eum ad se introduci; qui cum
in spirit this seeing caused him to himself to-be-brought-in who when
introductus esset, vidit linguam igneam per os ejus
brought-in he-had-been saw a-tongue fiery through mouth his
loquentem et ait Effrem: vere magnus Basilius, vere columna
speaking and says Ephraim truly great Basil truly a-column
ignis Basilius, vere spiritus sanctus loquitur per os ejus.
of-fire Basil truly the-Spirit Holy speaks through mouth his
Dixitque illi Effrem: obsecro domine, ut mihi impetres,
and-said to-him Ephraim I-beseech O-lord that for-me you-obtain
quod graece loquar. Cui Basilius: rem difficilem postulasti.
that in-Greek I-may-speak to-whom Basil a-thing difficult you-have-asked
Pro eo tamen oravit et continuo graece loqui coepit.
for him yet he-prayed and at-once in-Greek to-speak he-began

Quidam alius eremita videns Basilium alias in
a-certain other hermit seeing Basil at-another-time in
pontificali habitu procedentem eum despexit, judicans eum in
pontifical dress proceeding him despised judging him in
corde suo, quod in tali pompa plurimum delectaretur. Et ecce
heart his that in such pomp very-much he-delighted and behold
vox facta est ad eum dicens: tu amplius delectaris in palpando
a-voice made was to him saying you more are-delighted in stroking
cattae tuae caudam, quam delectetur Basilius in apparatu suo.
of-cat your the-tail than is-delighted Basil in finery his

Valens imperator, fautor Arianorum, ecclesiam quamdam
Valens the-emperor a-favorer of-the-Arians a-church certain
a catholicis abstulit et Arianis dedit, ad quem accedens
from the-catholics took-away and to-the-Arians gave to whom approaching
Basilius ait: imperator, scriptum est, honor regis judicium
Basil says O-emperor written it-is the-honor of-the-king judgment
diligit et iterum judicium regis justitia, et cur cor
loves and again the-judgment of-the-king justice and why heart
tuum imperavit, ut catholici ejicerentur de ecclesia et
your commanded that the-catholics should-be-cast-out from the-church and
daretur Arianis? Cui imperator: iterum ad contumelias
it-should-be-given to-the-Arians to-whom the-emperor again to insults
reverteris, o Basili, non decet te. Et ille: decet me pro
you-return O Basil not it-befits you and he it-befits me for
justitia etiam mori. Tunc Demosthenes, praefectus epularum
justice even to-die then Demosthenes the-overseer of-the-feasts
imperatoris, fautor Arianorum et loquens pro iis fecit
of-the-emperor a-favorer of-the-Arians and speaking for them made
barbarismum, cui ait Basilius: tuum est de pulmentariis
a-barbarism to-whom says Basil yours it-is about the-dishes
regis cogitare, non dogmata divina decoquere; qui mox
of-the-king to-think not the-dogmas divine to-cook who at-once

confusus tacuit. Dicit imperator: Basili, vade et judica inter
confounded fell-silent says the-emperor O-Basil go and judge between
eos, sed non secundum immoderatum amorem populi.
them but not according-to the-immoderate love of-the-people
Abiens ergo dixit coram catholicis et Arianis, ut fores
going therefore he-said before the-catholics and the-Arians that the-doors
ecclesiae clauderentur et utriusque partis sigillo munirentur
of-the-church should-be-shut and of-each party with-the-seal should-be-secured
et ad quorum orationes aperirentur, sua esset. Quod
and at whose prayers they-should-be-opened theirs it-should-be which
cum omnibus placuisset, orantibus Arianis tribus diebus
when to-all it-had-pleased praying the-Arians for-three days
et noctibus et venientibus ad fores ecclesiae, non sunt
and nights and coming to the-doors of-the-church not they-were
apertae. Tunc Basilius processione ordinata venit ad ecclesiam
opened then Basil a-procession ordered came to the-church
et facta oratione levi ictu de baculo pastorali fores
and made prayer with-a-light stroke of the-staff pastoral the-doors
tetigit dicens: tollite portas principes vestras et elevamini
touched saying lift-up the-gates O-princes your and be-lifted-up
portae aeternales etc. Et continuo sunt apertae et intrantes
O-gates eternal etc. and at-once they-were opened and entering
Deo gratias reddiderunt et reddita est ecclesia catholicis.
to-God thanks they-returned and restored was the-church to-the-catholics

Fecit autem imperator promitti multa Basilio, ut in
caused moreover the-emperor to-be-promised many-things to-Basil as in
hystoria tripartita legitur, ut sibi consentiret. Et ille:
the-history tripartite it-is-read that with-him he-might-agree and he
pueris ista conveniunt, nam qui divinis saginantur
to-boys these-things are-fitting for those-who on-divine are-fattened
eloquiis, corrumpere de divinis dogmatibus nec unam
sayings to-corrupt of the-divine dogmas not-even one

sillabam patiuntur. Tunc imperator indignatus, ut ibidem
syllable endure then the-emperor indignant as there
dicitur, dum de ejus exsilio sententiam vellet scribere,
it-is-said when about his exile the-sentence he-wished to-write
primus, secundus, tertius calamus fractus est; deinde tremor
the-first second third pen broken was then a-trembling
magnus ejus manum invasit, unde indignatus chartam fregit.
great his hand invaded whence indignant the-paper he-broke

Vir quidam venerabilis Heradius filiam unicam habebat,
a-man certain venerable Heradius a-daughter only had
quam consecrare domino disponebat, sed dyabolus, humani
whom to-consecrate to-the-Lord he-was-arranging but the-devil of-the-human
generis inimicus hoc advertens unum de servis praedicti
race the-enemy this noticing one of the-servants of-the-aforesaid
Heradii in amorem puellae plurimum inflammavit. Verum
Heradius into love of-the-girl very-much inflamed but
cum impossibile cerneret, ut ipse, qui servus erat, in
when impossible he-saw that he who a-servant was into
amplexus tam nobilis puellae accedere posset, ad unum
the-embraces of-so noble a-girl to-come could to one
de maleficis accessit, promittens ei multam pecuniae
of the-sorcerers he-went promising to-him a-great of-money
quantitatem, si ad hoc eum juvare vellet. Cui dixit
quantity if to this him to-help he-would to-whom said
maleficus: ego hoc agere non possum, sed, si vis, mittam
the-sorcerer I this to-do not can but if you-wish I-shall-send
te ad dyabolum meum dominum, et si feceris, quae
you to the-devil my lord and if you-will-have-done what
ipse tibi dixerit, tuum desiderium obtinebis. Et dixit
he to-you will-have-said your desire you-will-obtain and said
juvenis: quaecumque dixeris mihi, faciam. Ille ergo
the-young-man whatever you-will-have-said to-me I-shall-do he therefore

maleficus epistolam ad dyabolum fecit et eum per dictum
the-sorcerer a-letter to the-devil made and it through the-said
juvenem in haec verba transmisit: quoniam quidem, mi
young-man in these words sent because indeed my
domine, oportet me festinanter et sollicite quoscumque
lord it-behooves me hastily and anxiously whomever
a christianorum religione abstrahere et tuae adducere
from of-the-Christians religion to-draw-away and to-your to-bring
voluntati, ut pars tua quotidie multiplicetur, misi tibi
will that party your daily may-be-multiplied I-have-sent to-you
hunc juvenem cupiditate in talem puellam exarsum et
this young-man with-desire for such a-girl inflamed and
postulo, ut suum desiderium assequatur, ut et in isto
I-ask that his desire he-may-attain that also in this-one
glorier et alios tibi de caetero valeam aggregare. Et
I-may-glory and others to-you for the-rest I-may-be-able to-gather and
dans ei epistolam dixit: vade et tali hora noctis sta
giving to-him the-letter he-said go and at-such an-hour of-the-night stand
supra monumentum gentilis et ibidem daemones acclama
upon the-tomb of-a-gentile and there the-demons call-out
et hanc chartam in aëre exalta et statim aderunt
and this paper in the-air raise and at-once they-will-be-present
tibi. Qui vadens daemones invocabat et chartam per
to-you who going the-demons invoked and the-paper through
aërem ejiciebat. Et ecce adest princeps tenebrarum vallatus
the-air threw and behold is-present the-prince of-darkness surrounded
multitudine daemoniorum, qui cum epistolam perlegisset,
by-a-multitude of-demons who when the-letter he-had-read-through
ait ad juvenem: credis in me, ut tuam compleam
says to the-young-man do-you-believe in me that your I-may-fulfill
voluntatem? Qui ait: credo domine. Cui dyabolus: et
will who says I-believe O-lord to-whom the-devil and

abnegas Christum tuum? Qui ait: abnego. Dicit dyabolus:
do-you-deny Christ your who says I-deny says the-devil
perfidi estis vos christiani, quia quandoquidem me opus
faithless are you Christians because when of-me need
habetis, ad me venitis, quando autem desiderium vestrum
you-have to me you-come when moreover desire your
assecuti estis, statim me negatis et ad Christum vestrum
attained you-have at-once me you-deny and to Christ your
acceditis, ille autem, quia clementissimus est, suscipit vos.
you-go he moreover because most-merciful is receives you
Sed si vis, ut tuam compleam voluntatem, fac mihi in
but if you-wish that your I-may-fulfill will make for-me in
manu tua scriptum, in quo confitearis, te abrenuntiare
hand your a-writing in which you-confess yourself to-renounce
Christo, baptismati et christianae confessioni, et meus sis
Christ baptism and the-Christian confession and mine you-are
servus et mecum in judicio condemnandus. Qui statim
servant and with-me in the-judgment to-be-condemned who at-once
manu propria scriptum fecit, qualiter Christo abrenuntiaret
with-hand his-own a-writing made how Christ he-renounced
et se servituti dyaboli manciparet. Continuo igitur
and himself to-the-service of-the-devil delivered at-once therefore
dyabolus accersivit spiritus, qui erant super fornicationem,
the-devil summoned the-spirits who were over fornication
jubens iis, ut ad praedictam puellam accederent et cor ejus
ordering them that to the-aforesaid girl they-should-go and heart her
in amorem juvenis inflammarent. Qui accedentes cor
into love of-the-young-man they-should-inflame who approaching heart
ejus adeo accenderunt, ut puella se in terram projiceret
her so-much kindled that the-girl herself on the-ground threw
et ad patrem lamentabiliter exclamaret: miserere mihi, pater,
and to the-father lamentably cried have-mercy on-me O-father

miserere mihi, quia dire torqueor propter amorem talis
have-mercy on-me because direly I-am-tortured on-account-of love of-such
pueri nostri, et paternum amorem mihi ostende et puero,
a-boy of-ours and fatherly love to-me show and to-the-boy
quem amo et pro quo crucior, me conjunge; si non
whom I-love and for whom I-am-tormented me join if not
autem, post modicum me morituram videbis, et pro me
moreover after a-little me about-to-die you-will-see and for me
in die judicii rationem reddes. Pater autem ejulans
on the-day of-judgment account you-will-render the-father moreover wailing
dicebat: heu me miserum, quid contigit miserae filiae
said alas me wretched what has-happened to-wretched daughter
meae, quis meum thesaurum furatus est, quis dulce lumen
my who my treasure stolen has who the-sweet light
oculorum meorum exstinxit? Ego te volebam coelesti
of-eyes my has-extinguished I you wished to-the-heavenly
sponso adjungere et per te salvari putabam et tu
bridegroom to-join and through you to-be-saved I-thought and you
in amorem lasciviae insaniisti. Sine filia, ut, sicut
into the-love of-wantonness have-gone-mad let(-me) O-daughter that as
disposui, te domino conjungam: ne ducas senectutem
I-have-arranged you to-the-Lord I-may-join lest you-lead old-age
meam cum dolore ad inferos. Illa autem clamabat dicens:
my with grief to the-underworld she moreover cried saying
pater mi aut cito desiderium meum comple aut morituram
O-father my either quickly desire my fulfill or about-to-die
post modicum me videbis. Cum igitur illa amarissime fleret
after a-little me you-will-see when therefore she most-bitterly wept
et quasi insaniret, pater ejus in magna desolatione positus
and as-if she-raved father her in great desolation placed
et amicorum consiliis deceptus suam voluntatem complevit
and of-friends by-the-counsels deceived her will fulfilled

et eam puero in uxorem dedit ac universam substantiam
and her to-the-boy as wife gave and all the-substance
sibi tribuit dicens: vade filia mea vere misera. Cum
to-him gave saying go O-daughter my truly wretched when
ergo insimul permanerent, juvenis ille ecclesiam non
therefore together they-remained young-man that the-church not
introibat nec sibi crucis signaculum faciebat, nec Deo
entered nor for-himself of-the-cross the-sign made nor to-God
se recommendabat, unde de hoc notatus est a nonnullis,
himself commended whence for this noted he-was by some
qui uxori suae dixerunt: scis quia vir tuus, quem
who to-wife his said do-you-know that husband your whom
tibi elegisti, christianus non est nec ecclesiam ingreditur?
for-yourself you-chose a-Christian not is nor the-church enters
Quod illa audiens vehementer extimuit et humo se
which she hearing violently was-terrified and on-the-ground herself
prosternens ungulis se ipsam discerpere coepit ac pectus
prostrating with-nails her herself to-tear began and breast
suum contundere et dicere: heu mihi miserae, cur nata sum,
her to-beat and to-say alas to-me wretched why born was-I
et nata continuo rapta non sum? Cum ergo viro
and born at-once snatched-away not I-was when therefore to-husband
suo, quae audierat, retulisset et ille nequaquam rem
her what she-had-heard she-had-reported and he by-no-means the-thing
sic esse assereret, sed omnino falsum, quod ipsa audierat,
so to-be asserted but altogether false what she had-heard
affirmaret, illa ait: si vis, ut credam tibi, ego et tu cras
affirmed she says if you-wish that I-believe you I and you tomorrow
ecclesiam ingrediamur. Videns ille, quod latere non posset,
the-church let-us-enter seeing he that to-lie-hidden not he-could
narravit ei totum ordinem gestae rei, quod illa audiens
related to-her the-whole order of-the-done thing which she hearing

vehementer ingemuit et ad beatum Basilium properavit
violently groaned and to blessed Basil hastened
eique omnia, quae viro suo et sibi contigerant,
and-to-him all-things which to-husband her and to-herself had-happened
enarravit. Basilius autem puerum vocans et omnia ab eo
related Basil moreover the-boy calling and all-things from him
audiens dixit ei: vis fili reverti ad Deum? Qui ait:
hearing said to-him do-you-wish O-son to-return to God who says
utique domine, sed non valeo, quia dyabolo sum professus
surely O-lord but not I-am-able because to-the-devil I-have professed
et Christum abnegavi et abnegationis meae scriptum feci
and Christ have-denied and of-denial my a-writing made
et dyabolo ipsum dedi. Cui Basilius: non sit tibi
and to-the-devil it gave to-whom Basil not let-it-be to-you
curae. Benignus enim est dominus et te poenitentem
a-care kind for is the-Lord and you penitent
suscipiet. Et continuo apprehendens puerum signum crucis
will-receive and at-once seizing the-boy the-sign of-the-cross
in ejus fronte fecit et per tres dies eum reclusit, postea
on his forehead he-made and for three days him shut-up afterward
eum visitavit et dixit: quomodo habes fili? Qui ait: in
him he-visited and said how do-you-fare O-son who says in
magna sum, domine, defectione nec suffero clamores eorum
great I-am O-lord failing nor I-bear the-cries of-them
et terrores seu dilapidationes, tenentes enim manuscriptum
and the-terrors or stonings holding for handwriting
meum causantur me dicentes: tu venisti ad nos, non nos ad
my they-accuse me saying you came to us not we to
te; et dixit sanctus Basilius: noli timere fili, tantummodo
you and said saint Basil do-not fear O-son only
crede. Dans ei modicam escam faciensque signum crucis
believe giving to-him a-little food and-making the-sign of-the-cross

iterum eum reclusit et pro eo oravit; post aliquot dies
again him he-shut-up and for him prayed after some days
eum visitavit et ait: quomodo habes fili? Qui ait: pater
him he-visited and says how do-you-fare O-son who says O-father
a longe clamores eorum et misericordias audio, sed eos
from afar the-cries of-them and mercies I-hear but them
non video. Et dans ei iterum escam et signans et
not I-see and giving to-him again food and signing(-him) and
claudens ostium abiit et pro eo oravit et XL.
shutting the-door he-went-away and for him prayed and on-the-fortieth
die rediens dixit: quomodo habes? Respondit: bene habeo,
day returning said how do-you-fare he-answered well I-fare
sancte Dei, vidi enim te hodie in visu pugnantem pro
O-saint of-God I-saw for you today in a-vision fighting for
me et dyabolum vincentem. Post hoc eum educens omnem
me and the-devil conquering after this him leading-out all
clerum et religiosos et populum convocavit et omnes pro
the-clergy and the-religious and the-people he-called-together and all for
eo orare admonuit tenensque manum pueri ducebat eum
him to-pray admonished and-holding the-hand of-the-boy led him
ad ecclesiam et ecce dyabolus cum multitudine daemonum
to the-church and behold the-devil with a-multitude of-demons
ad eum venit et invisibiliter apprehendens puerum conabatur
to him came and invisibly seizing the-boy tried
eum rapere de manu ejus et coepit clamare puer: sancte
him to-snatch from hand his and began to-cry the-boy O-saint
Dei adjuva me. Et tanta eum improbus instantia
of-God help me and with-so-great him the-wicked-one insistence
aggressus est, ut etiam sanctum impelleret trahens puerum,
attacked has that even the-saint he-pushed dragging the-boy
qui ait ad eum: improbissime non sufficit tibi perditio tua,
who says to him O-most-wicked-one not suffices to-you destruction your

nisi et Dei mei tentes palmam? Dyabolus autem dixit
unless also of-God my you-try the-palm the-devil moreover said
ad eum multis audientibus: praejudicas mihi o Basili. Tunc
to him many hearing you-prejudge me O Basil then
omnes clamaverunt: Kyrie eleyson, dixitque ad eum Basilius:
all cried O-Lord have-mercy and-said to him Basil
increpet te dominus dyabole. Qui ait: praejudicas mihi Basili;
may-rebuke you the-Lord O-devil who says you-prejudge me O-Basil
non abii ego ad eum, sed ipse venit ad me, abnegavit
not went I to him but he came to me he-denied
Christum suum et professus est mihi; ecce scriptum ejus in
Christ his and professed has to-me behold the-writing his in
manu habeo. Qui ait: non cessabimus orare, donec scriptum
hand I-have who says not we-shall-cease to-pray until the-writing
reddas. Et orante Basilio et tenente in coelum manus, ecce
you-return and praying Basil and holding to heaven the-hands behold
charta per aërem delata et ab omnibus visa venit et
the-paper through the-air borne and by all seen came and
imposita est in manibus Basilii, quam ille suscipiens dixit
placed was in the-hands of-Basil which he receiving said
puero: agnoscis has litteras frater? Et ille: etiam manu
to-the-boy do-you-recognize these letters O-brother and he yes by-hand
mea scriptae sunt. Et frangens Basilius scriptum perduxit
my written are and breaking Basil the-writing led
eum ad ecclesiam et dignum eum fecit misterio et bene
him to the-church and worthy him made of-the-mystery and well
instruens et regulas sibi dans reddidit mulieri.
instructing and rules to-him giving returned(-him) to-the-woman

Mulier quaedam peccata multa habens et ea in charta
a-woman certain sins many having and them on paper
conscribens in fine quoddam gravius conscripsit et scriptum
writing-down at the-end a-certain heavier wrote-down and the-writing

ipsum beato Basilio tradidit rogans, ut pro ea oraret et
itself to-blessed Basil handed asking that for her he-should-pray and
suis orationibus peccata ipsa deleret. Qui cum orasset
by-his prayers the-sins themselves he-might-delete who when he-had-prayed
et mulier chartam aperuisset, omnia peccata praeter istud
and the-woman the-paper had-opened all sins except that
gravius deleta invenit. Quae ait ad Basilium: miserere mei
heavier-one deleted she-found who says to Basil have-mercy on-me
serve Dei et pro hoc mihi indulgentiam impetra, sicut
O-servant of-God and for this for-me pardon obtain as
pro aliis impetrasti. Qui ait ad illam: recede a me
for the-others you-obtained who says to her withdraw from me
mulier, quia homo peccator ego sum indigens indulgentia
O-woman because a-man a-sinner I am needing pardon
sicut et tu. Cum autem illa instaret, dixit ei: vade ad
as also you when moreover she insisted he-said to-her go to
sanctum virum Effrem et ille, quae postulas, tibi poterit
the-holy man Ephraim and he what you-ask for-you will-be-able
impetrare. Quae cum abiisset ad sanctum virum Effrem et
to-obtain who when she-had-gone to the-holy man Ephraim and
cur ad eum a sancto Basilio missa sit, intimasset, ille ait:
why to him by saint Basil sent she-was had-made-known he says
recede, quia homo peccator ego sum, sed redi filia ad
withdraw because a-man a-sinner I am but return O-daughter to
Basilium, et qui tibi pro caeteris veniam impetravit, pro
Basil and he-who for-you for the-others pardon obtained for
isto quoque impetrare valebit: festina cito, ut eum vivum
this also to-obtain will-be-able hasten quickly that him alive
invenias. Quae cum in civitatem venisset, ecce Basilius ad
you-may-find who when into the-city she-had-come behold Basil to
tumulum ferebatur. Illa autem post eum clamare coepit et
the-tomb was-being-carried she moreover after him to-cry began and

dicere: videat Deus et judicet inter me et te, quia valens
to-say let-see God and judge between me and you because being-able
placare Deum pro me ad alium transmisisti me. Tunc projecit
to-appease God for me to another you-sent me then she-threw
chartam super feretrum et post modicum illam recipiens et
the-paper upon the-bier and after a-little it receiving and
aperiens illud peccatum penitus deletum invenit. Sicque ipsa
opening that sin utterly deleted she-found and-so she
et omnes, qui aderant, Deo immensas gratias reddiderunt.
and all who were-present to-God immense thanks returned

Ante autem quam vir Dei migraret a corpore, positus
before moreover than the-man of-God departed from the-body placed
in infirmitate, qua et mortuus est, quemdam Judaeum
in the-sickness in-which also died he-has a-certain Jew
nomine Joseph medicinali arte valde peritum, quem vir
by-name Joseph in-the-medical art very skilled whom the-man
Dei multum diligebat, eo quod se illum conversurum
of-God much loved this that himself him about-to-convert
praevidebat ad fidem, quasi opera indigeret, vocavit, ille
he-foresaw to the-faith as-if of-help he-had-need he-called he
vero ejus pulsum tangens et ex tactu mortem in januis
but his pulse touching and from the-touch death at the-doors
esse cognoscens dixit familiae: quae ad sepulturam
to-be recognizing said to-the-household the-things-which for burial
necessaria sunt, praeparate, quia continuo morietur. Quod
necessary are prepare because at-once he-will-die which
Basilius audiens dixit ei: nescis quid dicis. Cui Joseph:
Basil hearing said to-him you-know-not what you-say to-whom Joseph
crede domine, quia sol cum sole occidet hodie, et tu
believe O-lord that the-sun with the-sun will-set today and you
cum sole occides hodie. Cui dixit Basilius: quid dicis,
with the-sun will-set today to-whom said Basil what do-you-say

si non moriar hodie. Cui Joseph: non est possibile domine.
if not I-die today to-whom Joseph not it-is possible O-lord
Et Basilius: et si in crastinum usque ad horam sextam
and Basil and if till the-morrow all-the-way to the-hour sixth
supervixero, quid facies? Et Joseph ait: si usque ad
I-shall-have-survived what will-you-do and Joseph says if all-the-way to
illam supervixeris horam, utique ego moriar. Et Basilius:
that you-will-have-survived hour surely I shall-die and Basil
etiam moriaris peccato, vivas autem Christo. Et ille:
yes may-you-die to-sin may-you-live moreover to-Christ and he
scio, quid dicis; si usque ad illam horam supervixeris,
I-know what you-say if all-the-way to that hour you-will-have-survived
faciam quod hortaris. Tunc beatus Basilius, licet secundum
I-shall-do what you-urge then blessed Basil although according-to
naturam illico moriturus esset, a domino tamen mortis
nature at-once about-to-die he-was from the-Lord yet of-death
inducias impetravit et usque in crastinum in horam
a-truce obtained and all-the-way to the-morrow to the-hour
nonam vixit. Quod Joseph videns et stupens in Christum
ninth lived which Joseph seeing and astounded in Christ
credidit, Basilius autem virtute animae imbecillitatem
believed Basil moreover by-the-strength of-the-soul the-weakness
corporis superans de cubiculo suo surrexit et ecclesiam
of-the-body overcoming from bedchamber his rose and the-church
ingrediens eum suis propriis manibus baptizavit, postea vero
entering him with-his own hands baptized afterward but
ad lectulum suum rediit et statim spiritum Deo feliciter
to little-bed his returned and at-once the-spirit to-God happily
reddidit. Floruit circa annos domini tricentesimo LXX.
returned he-flourished about the-years of-the-Lord three-hundredth seventy

De sancto Johanne Eleemosinario

XXVII · SAINT JOHN THE ALMSGIVER

Mercy appears to John, patriarch of Alexandria, crowned with olives, and he calls the poor his lords. He tells of the tax-gatherer Peter, saved in a vision of judgment by the one loaf he threw in anger, who gives away his cloak, sells himself as a slave, and heals a deaf-mute doorkeeper with a word. The monk Vitalis visits harlots to convert them, a beggar takes alms three times in three disguises, and a rich man buys back a coverlet again and again. In his tomb two bishops make room for him, and he returns a woman's sin deleted.

Johannes Eleemosinarius patriarcha Alexandrinus quadam nocte
John the-Almsgiver patriarch of-Alexandria on-a-certain night
in oratione persistens vidit quandam puellam pulcherrimam
in prayer persisting saw a-certain girl most-beautiful
sibi assistentem et coronam olivarum in capite bajulantem,
by-him standing and a-crown of-olives on the-head carrying
quam ille videns nimium stupefactus, quae esset, inquisivit;
whom he seeing exceedingly astounded who she-was asked
et illa: ego sum misericordia, quae Dei filium de coelo
and she I am mercy who of-God the-Son from heaven
adduxi: me sponsam accipe et bene tibi erit. Intelligens
brought me as-bride take and well for-you it-will-be understanding
ergo per olivam misericordiam designari, ab illa die factus
therefore by the-olive mercy to-be-signified from that day made
est sic misericors, ut eleymor, id est eleemosinarius
he-was so merciful that eleymon that is almsgiver
vocaretur. Pauperes autem suos dominos semper appellabat
he-was-called the-poor moreover his lords always he-called
et inde hospitalarii habentur etiam, ut pauperes dominos
and thence the-hospitallers are-held also that the-poor lords
suos vocent. Omnes igitur suos famulos convocavit iisque
their they-call all therefore his servants he-called-together and-to-them

dixit: euntes per totam civitatem conscribite mihi usque
said going through the-whole city write-down for-me all-the-way
ad unum omnes dominos meos. Illis vero non intelligentibus
to one all lords my they but not understanding
dixit: quos vos egenos et mendicos vocatis, istos ego
he-said those-whom you needy and beggars call these I
dominos et auxiliatores praedico. Isti enim nobis vere
lords and helpers proclaim they for us truly
auxiliari et coeleste regnum donare poterunt. Volens homines
to-help and the-heavenly kingdom to-give will-be-able wishing men
ad eleemosinam invitare narrare consuevit, quod pauperibus
to almsgiving to-invite to-relate he-was-wont that the-poor
semel se ad solem calefacientibus coeperunt invicem
once themselves in the-sun warming they-began among-themselves
de eleemosinatoribus conferre et bonos collaudare et malos
about the-almsgivers to-confer and the-good to-praise and the-bad
vituperare. Erat autem quidam telonearius nomine Petrus,
to-blame there-was moreover a-certain tax-gatherer by-name Peter
dives valde et praepotens, sed nimis pauperibus immisericors,
rich very and very-powerful but too to-the-poor unmerciful
quia ad domum suam accedentes cum indignatione nimia
because to house his those-approaching with indignation excessive
repellebat. Cum ergo nullus illorum inventus fuisset, qui
he-drove-back when therefore none of-them found had-been who
in domo sua eleemosinam recepisset, unus illorum dixit:
in house his alms had-received one of-them said
quid vultis mihi dare, si ego hodie ab eo eleemosinam
what do-you-wish me to-give if I today from him alms
accipiam? Et facientibus cum eo pactum domum ejus venit
shall-receive and making with him a-pact to-the-house his he-came
et eleemosinam postulavit. At ille domum revertens et
and alms asked but he home returning and

pauperem prae foribus videns, cum mancipium ejus panes
the-poor-man before the-doors seeing when a-slave his loaves
siliginis in domum deferret, ille lapidem non inveniens
of-wheat into the-house was-carrying he a-stone not finding
panem siliginis arripuit et cum furore inde eum percussit,
a-loaf of-wheat seized and with fury with-it him struck
quem protinus arripiens pauper ad socios rediit et,
which forthwith seizing the-poor-man to the-companions returned and
quod de manu eleemosinam accepit, indicavit. Post duos
that from the-hand alms he-had-received showed after two
dies infirmatus ad mortem vidit se ante judicium stare
days fallen-sick to death he-saw himself before the-judgment to-stand
et Mauros quosdam super stateram ejus mala appendere,
and Moors certain upon the-balance his evil-deeds to-hang-on
ex altera autem parte staterae quidam dealbati tristes
on the-other moreover side of-the-balance certain whitened-ones sad
stabant, eo quod nihil, quod ibi apponerent, invenire
stood this that nothing which there they-might-place to-find
valebant. Tunc unus eorum dixit: vere nihil habemus, nisi
they-were-able then one of-them said truly nothing we-have except
unum panem siliginis, quem ante duos dies Christo dedit
one loaf of-wheat which before two days to-Christ he-gave
coactus; quem dum super stateram ponerent, aequalitas, ut
compelled which when upon the-balance they-placed equality as
sibi videbatur, facta est. Dixerunt ei: adauge ad siliginem
to-him it-seemed made was they-said to-him add to wheat-loaf
hanc, alioquin te Mauri apprehendent. Evigilatus autem et
this otherwise you the-Moors will-seize awakened moreover and
liberatus dicebat: papae, si una siligo, quam per furorem
freed he-said ah if one wheat-loaf which in fury
jactavi, ita profuit, quanto magis omnia sua indigentibus
I-threw so profited how-much more all his-goods to-the-needy

elargiri. Quadam igitur die cum optimis vestibus indutus
to-bestow on-a-certain therefore day when in-the-best garments clothed
per viam pergeret, quidam naufragus ab eo vestimentum
along the-road he-went a-certain shipwrecked-man from him a-garment
aliquod postulabat, continuo ille pretioso vestimento se
some asked at-once he of-the-precious garment himself
exspoliavit et illi dedit. Quod ille accipiens statim vendidit.
stripped and to-him gave which he receiving at-once sold
Cum autem telonearius rediret et vestimentum suspensum
when moreover the-tax-gatherer returned and the-garment hung-up
videret, contristatus est valde, adeo ut nec cibum sumere
saw saddened he-was greatly so that not-even food to-take
vellet dicens: quoniam non fui dignus, ut mei memoriam
he-wished saying because not I-was worthy that of-me memory
haberet egenus. Et ecce dum dormiret, vidit quemdam
should-have the-needy-man and behold while he-slept he-saw a-certain-one
super solem fulgentem et super caput crucem ferentem et
above the-sun shining and upon the-head a-cross bearing and
habentem, indutum vestimentum, quod dederat egeno,
having clothed-in the-garment which he-had-given to-the-needy-man
et dicebat sibi: quid ploras Petre? Qui cum causam suae
and he-said to-him why do-you-weep O-Peter who when the-cause of-his
tristitiae sibi dixisset, ille ait: cognoscis hoc? Et ille:
sadness to-him he-had-told he says do-you-recognize this and he
etiam domine. Et dominus ad eum: illo ego vestior,
yes O-lord and the-Lord to him with-that I am-clothed
ex quo mihi dedisti, et gratias ago bonae voluntati tuae,
from when to-me you-gave(-it) and thanks I-give to-good will your
quoniam frigore affligebar et cooperuisti me. In se ergo
because with-cold I-was-afflicted and you-covered me to himself therefore
reversus coepit egenos beatificare ac dicere: vivit dominus,
returned he-began the-needy to-call-blessed and to-say lives the-Lord

non moriar, donec fiam unus ex iis. Dans ergo pauperibus,
not I-shall-die until I-become one of them giving therefore to-the-poor
quae habebat, et accersito notario dixit ei: secretum volo
what he-had and summoned a-notary he-said to-him a-secret I-wish
tibi committere, quod si propalaveris aut si me non
to-you to-commit which if you-will-have-divulged or if me not
audiveris, barbaris vendam te, dansque ei decem
you-will-have-heard to-barbarians I-shall-sell you and-giving to-him ten
libras auri dixit ei: vade in sanctam civitatem et merces
pounds of-gold he-said to-him go into the-holy city and wares
tibi eme et me alicui christiano vende et pauperibus
for-yourself buy and me to-some Christian sell and to-the-poor
pretium tribue. Illo autem recusante dixit ei: si me non
the-price give he moreover refusing he-said to-him if me not
audieris, ego barbaris vendam te. Ducens ergo eum,
you-will-have-heard I to-barbarians shall-sell you leading therefore him
ut dixerat, cuidam argentario vestibus sordidis indutum
as he-had-said to-a-certain silversmith in-garments filthy clothed
tamquam suum servum vendidit et XXX numismata inde
as-if his slave he-sold and thirty coins thence
accipiens pauperibus erogavit. Petrus ergo omnia officia
receiving to-the-poor paid-out Peter therefore all offices
vilia faciebat, ita quod ab omnibus contemnebatur et ab
vile did so that by all he-was-despised and by
aliis servis frequenter percutiebatur et etiam jam amens
the-other servants often was-struck and even now mad
appellabatur. Dominus autem frequenter sibi apparebat et
was-called the-Lord moreover often to-him appeared and
vestimenta et alia ostendens ipsum consolabatur, verum
the-garments and other-things showing him consoled but
imperatore et universis de amissione tanti viri dolentibus.
the-emperor and all over the-loss of-so-great a-man grieving

Quidam vicini ejus a Constantinopoli ad visitandum loca
certain neighbors his from Constantinople for visiting the-places
sancta venerunt et a domino ipsius invitati cum pranderent,
holy came and by the-master his invited when they-dined
sibi ad invicem in aure dixerunt: quam similis est
to-themselves to one-another in the-ear said how like is
puer iste domino Petro teloneario, et curiose respicientibus
boy this to-lord Peter the-tax-gatherer and curiously looking
unus dixit: vere dominus Petrus est, surgam et tenebo eum.
one said truly lord Peter it-is I-shall-rise and shall-hold him
Quod ille advertens latenter fugit. Erat autem ostiarius
which he noticing secretly fled there-was moreover the-doorkeeper
surdus et mutus, qui per signum ostium ei aperiebat,
deaf and mute who by a-sign the-door to-him opened
cui Petrus ut sibi aperiret, non signis, sed verbis
to-whom Peter that to-him he-should-open not by-signs but by-words
imperavit. Et ille continuo audiens et loquelam recipiens
commanded and he at-once hearing and speech receiving
sibique respondens ei aperuit et domum regrediens
and-to-him answering for-him opened and to-the-house returning
cunctis de ejus loquela mirantibus dixit: ille qui coquinam
all at his speech marveling said that-one who the-kitchen
faciebat, exiit et fugit, sed videte ne Dei sit servus;
did has-gone-out and fled but see lest of-God he-be a-servant
cum enim mihi dixit, tibi dico: aperi, mox ex ore ejus
when for to-me he-said to-you I-say open at-once from mouth his
flamma exiit, quae linguam et aures meas tetigit, et
a-flame went-out which tongue and ears my touched and
continuo auditum et loquelam recepi. Et exsilientes universi
at-once hearing and speech I-received and leaping-out all
et concurrentes post eum ipsum amplius invenire non
and running-together after him him further to-find not

potuerunt. Tunc omnes de domo illa poenitentiam egerunt,
could then all of house that penance did
eo quod talem virum sic viliter tractaverunt.
this that such a-man so vilely they-had-treated

Monachus quidam, Vitalis nomine, volens sanctum Johannem
a-monk certain Vitalis by-name wishing saint John
tentare, si posset sibi verbis persuaderi et ad scandalum
to-test whether he-could by-him by-words to-be-persuaded and to scandal
facile inclinari, ingrediens ergo civitatem omnes publicas
easily to-be-inclined entering therefore the-city all the-public
meretrices conscripsit. Intrabat ergo ad illas per ordinem
harlots wrote-down he-went-in therefore to them in order
dicens cuilibet: dona mihi noctem istam et noli fornicari.
saying to-each give me night this and do-not fornicate
Ipse autem domum ejus intrans in angulo flexis genibus
he moreover the-house her entering in a-corner with-bent knees
tota nocte in oratione stabat et pro illa orabat et postea
the-whole night in prayer stood and for her prayed and afterward
mane exibat praecipiens cuilibet, ne alicui revelaret. Una
in-the-morning went-out commanding each not to-anyone to-reveal(-it) one
autem vitam ejus manifestavit, quae statim orante sene
moreover life his made-known who at-once praying the-old-man
a daemone vexari coepit. Cui omnes dicebant: reddidit
by a-demon to-be-vexed began to-whom all said has-repaid
tibi Deus, quod merebaris, quoniam mentita es; ut
you God what you-deserved because lied you-have that
fornicetur enim, ingreditur pessimus iste et non propter
he-may-fornicate for enters most-wicked that-one and not on-account-of
aliud. Vespere autem facto dicebat praedictus Vitalis cunctis
anything-else evening moreover made said the-aforesaid Vitalis all
audientibus: volo ire, quia talis domina exspectat me. Multis
hearing I-wish to-go because such a-lady awaits me many

vero illum criminantibus respondebat: numquid ego non habeo
but him accusing he-answered surely I not have
corpus, ut omnes, aut monachis solum iratus est Deus? Vere
a-body as all or with-monks alone angry is God truly
et ipsi sunt homines ut caeteri. Dicebant autem quidam:
also they are men as the-others said moreover certain-ones
accipe tibi mulierem unam, abba, et muta habitum, ut
take to-yourself a-woman one O-father and change the-habit that
non scandalises alios. Ille autem fingens se iratum dicebat:
not you-scandalize others he moreover feigning himself angry said
vere non audiam vos, ite a me. Qui vult scandalisari,
truly not I-shall-listen-to you go from me he-who wishes to-be-scandalized
scandalisetur et collidat frontem in parietem. Numquid
let-him-be-scandalized and let-him-dash the-forehead against the-wall surely-not
judices constituti estis super me a Deo? Ite et vobis
judges appointed are-you over me by God go and of-yourselves
curam habete, vos pro me non reddetis rationem. Haec
care have you for me not will-render account these-things
autem cum clamore dicebat cumque ad beatum Johannem
moreover with an-outcry he-said and-when to blessed John
querimonia deferretur, cor ejus Deus induravit, ne his
complaint was-brought heart his God hardened lest to-these
fidem adhiberet. Deprecabatur autem Deum, ut post mortem
faith he-should-give he-besought moreover God that after death
suam opus suum alicui revelaret, ut non imputaretur
his the-work his to-someone he-would-reveal that not it-be-imputed
in peccatum his, qui de eo scandalisabantur. Multas
as sin to-those who about him were-scandalized many
igitur de praedictis mulieribus ad conversionem perduxit et
therefore of the-aforesaid women to conversion he-brought and
in monasterio plurimas collocavit. Quodam mane dum ab
in a-monastery very-many placed on-a-certain morning when from

una illarum egrederetur, obviavit ei quidam ingrediens ad
one of-them he-was-going-out met him a-certain-man entering for
fornicandum cum ea dansque ei alapam dixit: usque quo
fornicating with her and-giving to-him a-slap said how long
pessime non emendas te ab his tuis immunditiis. Et
O-worst-one not do-you-amend yourself from these your impurities and
ille: crede mihi, accipies a me talem alapam, ut tota
he believe me you-will-receive from me such a-slap that the-whole
Alexandria congregetur. Et ecce postmodum dyabolus in
Alexandria will-be-gathered and behold afterward the-devil in
specie Mauri sibi alapam dedit dicens: haec est alapa, quam
the-form of-a-Moor to-him a-slap gave saying this is the-slap which
mittit tibi abbas Vitalis, et statim vexatur a daemone, ita
sends to-you abbot Vitalis and at-once he-is-vexed by a-demon so
quod ad voces ejus omnes currebant, sed tamen poenitens
that at the-cries his all ran but yet repenting
per ejus orationem liberatus est. Vir autem Dei morti
through his prayer freed he-was the-man moreover of-God to-death
appropinquans hanc scripturam reliquit: nolite ante tempus
approaching this writing left do-not before the-time
judicare; mulieribus autem confitentibus, quae faciebat, omnes
judge the-women moreover confessing what he-had-done all
glorificabant Deum et praecipue beatus Johannes dicens:
glorified God and especially blessed John saying
quoniam alapam, quam ille accepit, accepissem et ego.
would-that the-slap which he received I-had-received also I

Quidam pauper in habitu peregrini ad Johannem venit et
a-certain poor-man in the-dress of-a-pilgrim to John came and
ab eo eleemosinam postulabat, at ille vocato dispensatore dixit:
from him alms asked but he called the-steward said
da ei sex numismata. Quae ille accipiens et abiens habitum
give him six coins which he receiving and going-away the-dress

mutavit et iterum ad patriarcham rediens ab eo eleemosinam
changed and again to the-patriarch returning from him alms
postulavit. Ille autem dispensatore vocato dixit: da ei sex
asked he moreover the-steward called said give him six
aureos. Quos cum sibi dedisset et ille abiisset, dixit ei
gold-pieces which when to-him he-had-given and he had-gone-away said to-him
dispensator: per orationes tuas, pater, iste idem hodie mutato
the-steward by prayers your O-father this same today changed
habitu bis accepit. Beatus autem Johannes quasi hoc se
dress twice has-received blessed moreover John as-if this himself
nescire dissimulavit. Iterum ille tertio habitum mutans
not-to-know pretended again he a-third-time the-dress changing
ad beatum Johannem venit et eleemosinam postulavit. Tunc
to blessed John came and alms asked then
dispensator beatum Johannem tetigit innuens, quod ille esset.
the-steward blessed John touched nodding that he it-was
Cui beatus Johannes respondit: vade et da ei duodecim
to-whom blessed John answered go and give him twelve
numismata: ne forte sit dominus meus Jesus Christus, qui
coins lest perhaps it-be Lord my Jesus Christ who
tentare me velit, utrum possit hic plus accipere quam ego dare.
to-test me wishes whether can he more to-receive than I to-give

Quadam vice cum patricius quandam pecuniam ecclesiae in
on-a-certain occasion when the-patrician certain money of-the-church in
mercationibus ponere vellet et patriarcha nullatenus consentiret,
trading to-put wished and the-patriarch in-no-way consented
sed pauperibus eam dispensare vellet, ambo plurimum
but to-the-poor it to-dispense wished both very-much
contendentes irati ab invicem recesserunt. Adveniente hora
contending angered from one-another withdrew coming the-hour
nona mandat patriarcha per archipresbiterum patricio
ninth sends the-patriarch through the-archpriest to-the-patrician

dicens: domine, sol ad occasum est. Quod ille audiens
saying O-lord the-sun to setting is which he hearing
lacrimis infusus ad eum venit et veniam postulavit.
with-tears suffused to him came and pardon asked

Cum quidam suus nepos a quodam tabernario gravem
when a-certain his nephew from a-certain innkeeper a-heavy
injuriam audivisset et ex hoc patriarchae lamentabiliter
insult had-heard and from this to-the-patriarch lamentably
conquerens nullatenus consolari posset, patriarcha respondit:
complaining in-no-way to-be-consoled could the-patriarch answered
et quomodo est ausus tibi aliquis contradicere et os
and how has dared to-you anyone to-gainsay and mouth
suum contra te aperire? Crede, fili, meae parvitati, quoniam
his against you to-open believe O-son my littleness that
faciam in eo hodie talem rem, ut tota Alexandria
I-shall-do on him today such a-thing that the-whole Alexandria
miretur. Quod audiens ille consolationem recepit putans, quia
will-marvel which hearing he consolation received thinking that
eum faceret graviter verberari. Videns Johannes, quod
him he-would-cause heavily to-be-beaten seeing John that
consolationem recepisset, pectus ejus osculatus est dicens:
consolation he-had-received breast his kissed has saying
fili, si vere nepos meae humilitatis exsistis, praepara te
O-son if truly the-nephew of-my humility you-are prepare yourself
et flagellari et convicia pati ab omnibus. Vera enim
both to-be-scourged and insults to-suffer from all true for
cognatio non ex carne et sanguine, sed ex virtute mentis
kinship not from flesh and blood but from the-virtue of-the-mind
agnoscitur. Confestim igitur pro illo homine misit et ab
is-known at-once therefore for that man he-sent and from
omni pensione et tributo liberum esse fecit et omnes
all rent and tribute free to-be made(-him) and all

audientes mirati sunt et intellexerunt, hoc esse quod dixerat:
hearing marveled have and understood this to-be what he-had-said
faciam in eum talem rem, ut tota Alexandria miretur.
I-shall-do on him such a-thing that the-whole Alexandria will-marvel

Audiens patriarcha, consuetudinem esse, quod mox ut
hearing the-patriarch a-custom to-be that as-soon as
imperator coronatus est, confestim monumentorum aedificatores
the-emperor crowned is at-once of-tombs the-builders
sumunt quattuor vel quinque minutias marmoris pusillas diversi
take four or five little-pieces of-marble small of-diverse
coloris et ingredientes ad imperatorem dicunt: de quali
color and entering to the-emperor say of what-kind-of
marmore vel metallo jubet imperium tuum sibi monumentum
marble or metal orders empire your for-itself a-tomb
fieri, imitatus hoc monumentum sibi fieri praecepit,
to-be-made imitating this tomb for-himself to-be-made he-ordered
sed tamen usque ad obitum suum illud imperfectum manere
but yet all-the-way to death his it unfinished to-remain
fecit ordinavitque aliquos, qui ad eum, cum in celebri
he-caused and-he-appointed some who to him when on a-solemn
festivitate cum clero consisteret, accederent sibique dicerent:
feast with the-clergy he-stood should-approach and-to-him say
domine, monumentum tuum imperfectum est, praecipe ut
O-lord tomb your unfinished is command that
consummetur, eo quod nescias, qua hora fur veniat.
it-be-completed this that you-know-not at-what hour the-thief may-come

Dives quidam cum vidisset beatum Johannem in stratu suo
a-rich-man certain when he-had-seen blessed John on bed his
viles pannos habere, eo quod caeteros pauperibus erogasset,
mean rags to-have this that the-others to-the-poor he-had-paid-out
quoddam valde pretiosum cooperimentum emit et beato
a-certain very precious coverlet bought and to-blessed

Johanni tradidit. Qui cum istud nocte super se haberet,
John handed who when it at-night upon himself had
tota nocte dormire non potuit cogitans, quod trecenti
the-whole night to-sleep not could thinking that three-hundred
domini sui de tanto pretio cooperiri possent. Tota insuper
lords his from so-great a-price to-be-covered could the-whole besides
nocte lamentabatur et dicebat: quanti incoenati, quanti
night he-lamented and said how-many supperless how-many
in foro pluviis madefacti, quanti prae frigore dentibus
in the-market by-rains soaked how-many for cold with-teeth
stridentes hodie dormierunt, tu vero grandes pisces devorans et
chattering today have-slept you but great fishes devouring and
in thalamo requiescens cum omnibus malis tuis insuper te
in a-bedchamber resting with all evils your besides yourself
coopertorio triginta sex numismatum calefacis, humilis Johannes
with-a-coverlet of-thirty six coins warm humble John
alia vice hoc non vestietur. Statimque facto mane illud
another time with-this not will-be-clothed and-at-once made the-morning it
vendi fecit et pretium pauperibus erogavit, quod audiens
to-be-sold he-caused and the-price to-the-poor paid-out which hearing
ille dives ipsum coopertorium secundo emit et beato
that rich-man the-very coverlet a-second-time bought and to-blessed
Johanni tradidit, rogans, ut ipsum de caetero non venderet,
John handed asking that it for the-rest not he-should-sell
sed super ipsum teneret. At ille istud accipiens jussit iterum
but over himself keep but he it receiving ordered again
vendi et dominis suis pretium erogari. Quod ille dives
to-be-sold and to-lords his the-price to-be-paid-out which that rich-man
audiens iterum abiit et ipsum redemit et beato Johanni
hearing again went and it bought-back and to-blessed John
detulit eique gratulabundus dixit: videbimus, quis deficiet,
brought and-to-him rejoicing said we-shall-see who will-fail

aut tu vendendo aut ego redimendo. Et sic suaviter quasi
either you in-selling or I in-buying-back and so pleasantly as-it-were
divitem vindemiabat dicens, quod possit aliquis intentione
the-rich-man he-harvested saying that could someone with-the-intention
donandi pauperibus divites taliter exspoliare, nec peccat. Duo
of-giving to-the-poor the-rich thus to-strip nor sins two
enim lucratur talis, unum, quia animas illorum salvat,
for gains such-a-one one because the-souls of-them he-saves
alterum quoniam ex hoc mercedem non modicam accipiet.
the-other because from this reward not small he-will-receive

Volens beatus Johannes homines ad eleemosinam provocare
wishing blessed John men to almsgiving to-provoke
narrare consuevit de sancto Serapione, qui cum amictum suum
to-relate he-was-wont about saint Serapion who when cloak his
pauperi tribuisset et alteri obvians, qui frigus patiebatur,
to-a-poor-man he-had-given and another meeting who cold suffered
tunicam similiter tribuisset et evangelium tenens nudus sederet,
the-tunic likewise had-given and the-gospel holding naked sat
interrogavit eum quidam dicens: abba quis te exspoliavit?
asked him a-certain-man saying O-father who you has-stripped
Et demonstrans evangelium ipsum dixit: ille me exspoliavit.
and pointing-to the-gospel itself he-said this me has-stripped
Alias autem alium pauperem videns, evangelium ipsum
at-another-time moreover another poor-man seeing the-gospel itself
vendidit et pauperi pretium dedit. Qui cum interrogaretur,
he-sold and to-the-poor-man the-price gave who when he-was-asked
ubi ipsum evangelium haberet, respondit: evangelium praecipit
where the-very gospel he-had he-answered the-gospel commands
dicens: vade et vende omnia, quae habes, et da pauperibus;
saying go and sell all-things which you-have and give to-the-poor
se ipsum ergo habebam et se ipsum vendidi, ut mandabat.
it itself therefore I-had and it itself I-sold as it-commanded

Cum cuidam eleemosinam petenti dari praecepisset
when to-a-certain-man alms asking to-be-given had-commanded
beatus Johannes quinque nummos, indignatus ille, quod
blessed John five pennies indignant he that
majorem sibi eleemosinam non fecisset, continuo ad
greater to-him alms not he-had-made at-once into
contumelias ipsius prorupit ac in ejus faciem conviciari coepit.
insults of-him burst-out and to his face to-revile began
Quod ejus famuli audientes etiam eum voluerunt irruere et
which his servants hearing even him wished to-rush-upon and
ipsum graviter caedere, quos beatus Johannes omnino prohibuit
him heavily to-beat whom blessed John altogether forbade
dicens: sinite, fratres, sinite ut mihi maledicat. Ecce enim habeo
saying let O-brothers let that me he-curse behold for I-have
sexaginta annos blasphemans per opera mea Christum et unum
sixty years blaspheming by works my Christ and one
convicium non portabo ab isto? jussitque sacculum afferri
insult not I-shall-bear from this-one and-he-ordered a-little-sack to-be-brought
et coram ipso apponi, ut inde tolleret, quantum vellet.
and before him to-be-set that thence he-might-take as-much-as he-wished
Cum populus lecto evangelio ecclesiam exiret, et foris
when the-people read the-gospel the-church went-out and outside
otiosis verbis vacaret, quadam vice post evangelium
to-idle words gave-themselves on-a-certain occasion after the-gospel
patriarcha cum iis exiit et in medio eorum sedere coepit.
the-patriarch with them went-out and in the-midst of-them to-sit began
Omnibus fere de hoc mirantibus dixit ad eos: filii, ubi oves,
all nearly at this marveling he-said to them O-sons where the-sheep
ibi pastores; aut igitur intrate et ego vobiscum intrabo et
there the-shepherds either therefore enter and I with-you shall-enter and

ingrediar, aut manete hic et ego pariter manebo. Semel igitur
shall-go-in or remain here and I likewise shall-remain once therefore
et bis hoc fecit et sic populum stare in ecclesia erudivit.
and twice this he-did and so the-people to-stand in the-church he-taught

Cum quidam juvenis sanctimonialem quandam rapuisset
when a-certain young-man a-nun certain had-carried-off
et clerici talem juvenem coram beato Johanne exprobrarent,
and the-clerks such young-man before blessed John reproached
et ipsum excommunicandum esse dicerent, utpote qui
and him to-be-excommunicated ought said inasmuch-as he-who
duas animas perdiderat, scilicet suam et illius, compescuit eos
two souls had-destroyed namely his-own and hers restrained them
beatus Johannes dicens: non sic, filii, non sic. Ostendo vobis,
blessed John saying not so O-sons not so I-show to-you
quia et vos duo peccata committitis; primo quod contra
that also you two sins commit first that against
praeceptum domini facitis, qui ait: nolite judicare ut non
the-commandment of-the-Lord you-act who says do-not judge that not
judicemini. Secundo, quia nescitis pro certo, si usque
you-be-judged second because you-know-not for certain whether all-the-way
hodie peccent et se non poeniteant. Frequenter autem
to-today they-sin and themselves not repent often moreover
exsistente beato Johanne in oratione et in exstasi mentis
being blessed John in prayer and in ecstasy of-mind
posito talibus verbis cum Deo disputare auditus est. Sic
placed in-such words with God to-dispute heard he-was thus
bone Jesu ego dispergendo et tu ministrando videamus, quis
O-good Jesus I by-scattering and you by-ministering let-us-see who
vincat. Cum febre correptus se morti appropinquare cerneret
conquers when by-fever seized himself to-death to-approach he-saw
dixit: gratias tibi ago Deus, quoniam exaudisti miseriam
he-said thanks to-you I-give O-God because you-have-heard misery

meam rogantem bonitatem tuam, ne inveniretur morienti
my asking goodness your that-not should-be-found on-dying
mihi nisi unum tremisse. Hoc igitur pauperibus dari
me except one third-of-a-shilling this therefore to-the-poor to-be-given
jubeo. Positum igitur venerabile corpus ejus in sepulchro, ubi
I-order placed therefore the-venerable body his in a-tomb where
corpora duorum episcoporum fuerunt tumulata, et corpora
the-bodies of-two bishops had-been entombed both bodies
illa mirabiliter beato Johanni cesserunt et locum medium
those wonderfully to-blessed John yielded and the-place middle
vacuum reliquerunt. Ante autem paucos dies quam moreretur,
empty left before moreover a-few days than he-died
cum quaedam mulier quoddam flagitiosissimum peccatum
when a-certain woman a-certain most-shameful sin
commisisset et nulli unquam confiteri auderet, dixit ei
had-committed and to-no-one ever to-confess dared said to-her
sanctus Johannes, ut saltem illud scriberet, eo quod scribere
saint John that at-least it she-should-write this that to-write
sciebat, et sigillatum ei afferret et ipse pro ea oraret;
she-knew and sealed to-him should-bring and he for her would-pray
cui illa assensit et peccatum scribens diligenter sigillavit
to-whom she assented and the-sin writing diligently sealed(-it)
et beato Johanni tradidit. Sed post paucos dies beatus
and to-blessed John handed but after a-few days blessed
Johannes infirmatus in domino requievit: illa ut audivit illum
John fallen-sick in the-Lord rested she when she-heard him
defunctum, se vituperatam et confusam putavit credens,
dead herself disgraced and confounded thought believing
quod scriptum alicui commisisset et ad manum alterius
that the-writing to-someone he-had-committed and into the-hand of-another
devenisset. Ad tumulum igitur sancti Johannis accessit et ibi
it-had-come to the-tomb therefore of-saint John she-went and there

uberrime flens clamabat dicens: heu putans confusionem
most-abundantly weeping cried saying alas thinking confusion
vitare confusio omnibus facta sum. Cumque amarissime fleret
to-avoid a-confusion to-all made I-am and-when most-bitterly she-wept
et beatum Johannem rogaret, ut sibi ostenderet, ubinam
and blessed John asked that to-her he-would-show where
scriptum suum dimisisset, ecce beatus Johannes in habitu
writing her he-had-left behold blessed John in dress
pontificali de tumulo processit, duobus episcopis, qui secum
pontifical from the-tomb came-forth by-the-two bishops who with-him
quiescebant, hinc inde vallatus, dixitque mulieri: cur
rested on-this-side and-that surrounded and-said to-the-woman why
nos tantum infestas et me et sanctos istos, qui mecum
us so-much you-trouble and me and saints these who with-me
sunt, quiescere non permittis? Ecce stolae nostrae lacrimis
are to-rest not you-allow behold stoles our with-tears
tuis omnes madefactae sunt. Porrexitque sibi scriptum suum
your all soaked are and-he-held-out to-her writing her
sigillatum, ut prius fuerat, dicens ei: vide sigillum hoc et
sealed as before it-had-been saying to-her see seal this and
aperi scriptum tuum et lege; quod illa aperiens peccatum
open writing your and read which she opening sin
suum omnino deletum invenit, et ibi taliter scriptum reperit:
her altogether deleted found and there thus written found
propter Johannem servum meum deletum est peccatum tuum,
on-account-of John servant my deleted is sin your
sicque illa immensas Deo gratias retulit et beatus Johannes
and-so she immense to-God thanks returned and blessed John
cum aliis episcopis in monumentum rediit. Claruit circa
with the-other bishops into the-tomb returned he-shone about
annos domini DC quinto tempore Phocae imperatoris.
the-years of-the-Lord six-hundred fifth in-the-time of-Phocas the-emperor

De conversione sancti Pauli apostoli

XXVIII · THE CONVERSION OF SAINT PAUL THE APOSTLE

Paul's conversion, in the year of Christ's passion, is kept for an example that no sinner despair, for the Church's joy, and for its miracle. Jacobus reads it three ways: by Christ who converts him, showing his power, wisdom, and mercy; by the light, sudden, immense, and heavenly against Paul's boldness, pride, and carnal understanding; and by Paul himself, thrown down, blinded, and fasting three days, against Adam's raising himself up, opening his eyes, and eating the forbidden food. Augustine praises the wolf made a lamb, and Chrysostom Paul's scorn of tyrants and torments.

Conversio sancti Pauli apostoli facta est eodem anno, quo
the-conversion of-saint Paul the-apostle made was in-the-same year in-which
Christus passus est et Stephanus lapidatus anno non
Christ suffered has and Stephen was-stoned in-a-year not
naturali, sed emergenti; nam Christus VIII cal. Aprilis
natural but emerging for Christ on-the-eighth calends of-April
passus est, Stephanus eodem anno III die Augusti
suffered has Stephen in-the-same year on-the-third day of-August
lapidatus est, Paulus vero VIII cal. Februarii conversus
stoned was Paul but on-the-eighth calends of-February converted
est. Quare autem conversio ejus potius quam aliorum
was why moreover conversion his rather than of-the-other
sanctorum celebratur, triplex ratio solet assignari. Primo
saints is-celebrated a-threefold reason is-wont to-be-assigned first
propter exemplum, ut nullus quantumcunque peccator
on-account-of example that no-one however-much a-sinner
desperet de venia, quando tantum in culpa postmodum
may-despair of pardon when so-great in guilt afterward
conspicit fuisse in gratia; secundo propter gaudium, sicut
he-sees to-have-been in grace second on-account-of joy as

enim ecclesia magnam tristitiam habuit in ejus persecutione,
for the-church great sadness had in his persecution
ita maximam laetitiam recepit in ejus conversione; tertio
so the-greatest gladness received in his conversion third
propter miraculum, quod scilicet dominus ei ostendit, dum
on-account-of the-miracle which namely the-Lord to-him showed when
de saevissimo persecutore fecit fidelissimum praedicatorem.
from a-most-savage persecutor he-made a-most-faithful preacher
Ejus enim conversio fuit miraculosa ratione efficientis et
his for conversion was miraculous by-reason of-the-effecter and
disponentis et patientis. Ratione efficientis, id est Christi,
of-the-disposer and of-the-sufferer by-reason of-the-effecter that is of-Christ
qui eum convertit: ibi enim ostendit suam mirabilem
who him converted there for he-showed his wonderful
potentiam in hoc quod dixit: durum est tibi contra
power in this that he-said hard it-is for-you against
stimulum recalcitrare, et in hoc quod ipsum tam subito
the-goad to-kick and in this that him so suddenly
immutavit, unde continuo immutatus respondit: domine quid
he-changed whence at-once changed he-answered O-lord what
vis me facere? Augustinus super hoc verbo: occisus agnus
do-you-wish me to-do Augustine on this word the-slain lamb
a lupis fecit agnos de lupis; jam parat se ad obediendum,
by wolves made lambs from wolves now prepares himself for obeying
qui prius saeviebat ad persequendum. Secundo ibi ostendit
he-who before raged for persecuting second there he-showed
ejus mirabilem sapientiam, mirabilis enim sapientia fuit in
his wonderful wisdom wonderful for wisdom was in
hoc, quia ipsum a tumore superbiae dejecit offerendo
this that him from the-swelling of-pride he-cast-down by-offering
infima humilitatis, non sublimia majestatis. Ego, inquit,
the-lowest-things of-humility not the-sublime of-majesty I he-says

sum Jesus Nazarenus quem tu persequeris etc. Glossa: non
am Jesus of-Nazareth whom you persecute etc. the-Gloss not
Deum vel Dei filium se vocat, sed humilitatis, inquit,
God or of-God the-Son himself he-calls but of-humility he-says
meae suscipe infima et superbiae tuae squamas depone.
my take-up the-lowest-things and of-pride your the-scales lay-down
Tertio ibi ostendit suam mirabilem clementiam, quod notatur
third there he-showed his wonderful clemency which is-noted
ex hoc, quod ipsum exsistentem in actu et voluntate
from this that him being in the-act and will
persequendi convertit. Licet enim haberet deformem affectum,
of-persecuting he-converted although for he-had a-deformed affection
quia spirans minarum et caedis perversum conatum, quia
because breathing threats and slaughter a-perverse attempt because
accessit ad principes etc., quasi se ingerens, perniciosum
he-approached to the-princes etc. as-if himself thrusting a-pernicious
actum, quia ibat ut vinctos perduceret in Jherusalem
act because he-went that the-bound he-might-lead to Jerusalem
et ideo ejus iter pessimum erat, ipsum tamen divina
and therefore his journey worst was him yet divine
misericordia convertit. Secundo fuit miraculosa ratione
mercy converted second it-was miraculous by-reason
disponentis, id est lucis, quae ipsum ad conversionem
of-the-disposer that is of-the-light which him for conversion
disposuit: ipsa enim lux dicitur fuisse subita, immensa
disposed the-very for light is-said to-have-been sudden immense
et coelica; et subito, inquit, circumfulsit eum lux de
and heavenly and suddenly he-says shone-round him a-light from
coelo. Paulus enim tria vitia in se habebat, primum erat
heaven Paul for three vices in himself had the-first was
audacia, quod notatur in hoc quod dicitur: accessit ad
boldness which is-noted in this that it-is-said he-approached to

principes sacerdotum etc. Glossa: non vocatus, sed sponte zelo
the-princes of-the-priests etc. the-Gloss not called but willingly zeal
concitante eum. Secundum erat superbia, quod notatur in
rousing him the-second was pride which is-noted in
hoc, quod dicitur spirans minarum etc. Tertium erat carnalis
this that it-is-said breathing threats etc. the-third was carnal
intelligentia, quam scilicet in lege habebat. Unde Glossa
understanding which namely in the-law he-had whence the-Gloss
super illud: ego sum Jesus etc. Ego Deus coelestis loquor,
on that I am Jesus etc. I God heavenly speak
quem mortuum putas sensu judaico. Ipsa igitur lux divina
whom dead you-think in-sense Jewish that therefore light divine
fuit subita, ut audacem terreret, immensa, ut sublimem
was sudden that the-bold it-might-terrify immense that the-lofty
et superbum in ima humilitatis prosterneret, fuit coelica,
and proud into the-depths of-humility it-might-lay-low it-was heavenly
ut carnalem ejus intelligentiam in coelestem mutaret. Vel
that carnal his understanding into heavenly it-might-change or
potest dici, quod illud disponens fuit in tribus, scilicet
it-can to-be-said that that disposing was in three-things namely
in voce clamante, in luce fulgente, in virtute potentiae.
in the-voice crying in the-light shining in the-virtue of-power
Tertio fuit miraculosa ratione patientis, id est ipsius Pauli,
third it-was miraculous by-reason of-the-sufferer that is of-the-very Paul
in quo facta est conversio ipsa. In eo enim haec tria
in whom made was the-conversion itself in him for these three-things
miraculose exterius facta sunt, scilicet: prostratio, obcaecatio
miraculously outwardly done were namely prostration blinding
et triduana jejunatio. Est enim prostratus ut erigatur,
and three-day fasting he-was for prostrated that he-might-be-raised
quantum ad depressum affectum. Augustinus: prostratus est
as-far-as to depressed affection Augustine prostrated was

Paulus ut caecaretur, caecatus ut mutaretur, mutatus
Paul that he-might-be-blinded blinded that he-might-be-changed changed
est ut mitteretur, missus est ut pro veritate pateretur.
he-was that he-might-be-sent sent he-was that for the-truth he-might-suffer
Item Augustinus: elisus est saeviens et factus est
likewise Augustine dashed-down was the-raging-one and made was
credens, elisus est lupus et factus est agnus, elisus
a-believer dashed-down was the-wolf and made was a-lamb dashed-down
est persecutor et factus est praedicator, elisus est filius
was the-persecutor and made was a-preacher dashed-down was the-son
perditionis, erectus est vas electionis. Est obcaecatus
of-perdition raised was the-vessel of-election he-was blinded
ut illustretur, quantum ad tenebrosum intellectum;
that he-might-be-illumined as-far-as to the-darkened understanding
unde et in illo triduo, quo mansit, caecatus dicitur,
whence also in that three-day-period in-which he-remained blinded it-is-said
quod doctus fuerit evangelium. Non enim illud accepit ab
that taught he-was the-gospel not for it he-received from
homine neque per hominem, ut ipse testatur, sed per
man nor through man as he testifies but through
revelationem Jesu Christi. Augustinus: Paulum dico verum
the-revelation of-Jesus Christ Augustine Paul I-call the-true
athletam Christi doctum ab illo, unctum de illo, crucifixum
athlete of-Christ taught by him anointed from him crucified
cum illo et gloriosum in illo. Est in carne maceratus, ut
with him and glorious in him he-was in the-flesh wasted that
ipsa caro disponatur ad bonae operationis effectum: optime
the-very flesh might-be-disposed to of-good working the-effect best
enim deinceps corpus ejus ad omne opus bonum dispositum
for thereafter body his for every work good disposed
est, nam esurire et abundare sciebat et ubique et in
was for to-hunger and to-abound he-knew and everywhere and in

omnibus institutus erat et omnia adversa libenter sufferebat.
all-things instructed he-was and all adversities gladly he-bore
Chrysostomus: tyrannos ac populos spirantes furorem velut
Chrysostom tyrants and peoples breathing fury like
quosdam esse culices aestimabat, mortem vero atque cruciatus
certain to-be gnats he-reckoned death but and tortures
et mille supplicia, quasi ludum putabat esse puerorum.
and a-thousand punishments as-if a-game he-thought to-be of-boys
Haec amplexabatur libenter et magis decorabatur catena
these-things he-embraced gladly and more was-adorned by-a-chain
vinctus quam dyademate coronatus, ac libentius recipiebat
bound than with-a-diadem crowned and more-gladly he-received
vulnera quam alii munera. Vel ista tria dicuntur fuisse
wounds than others gifts or these three-things are-said to-have-been
in eo contra tria, quae fuerunt in primo parente. In ipso
in him against three-things which were in the-first parent in him
enim fuit contra Deum erectio et e contra in Paulo ad
for was against God a-raising-up and on the-contrary in Paul to
terram prostratio, in ipso oculorum apertio et e contra
the-earth a-prostration in him of-the-eyes an-opening and on the-contrary
in Paulo oculorum obcaecatio, in ipso enim fuit manducatio
in Paul of-the-eyes a-blinding in him for was the-eating
cibi vetiti et e contra in Paulo abstinentia cibi liciti.
of-food forbidden and on the-contrary in Paul abstinence of-food lawful

De sancta Paula

XXIX · SAINT PAULA

Jerome's life of Paula: a noble Roman widow, mother of five, she sails for the Holy Land, leaving her children weeping on the shore. She visits the places of Christ's life with tears, settles at Bethlehem, and builds monasteries for men and for women in three companies. She fasts, refuses wine even at Epiphanius's urging, mourns her dead, learns Hebrew, and gives away all that she has, leaving her daughter Eustochium a mass of poor dependents. She dies repeating the psalm verses, and all Palestine comes to her burial.

Paula fuit nobilissima matrona Romanorum, cujus vitam
Paula was a-most-noble matron of-the-Romans whose life
beatus Hieronymus composuit in haec verba: si cuncta
blessed Jerome composed in these words if all
corporis mei membra verterentur in linguas et omnes
of-body my the-limbs were-turned into tongues and all
artes humana voce resonarent, nihil dignum sanctae ac
the-joints with-human voice resounded nothing worthy of-the-holy and
venerabilis Paulae virtutibus dicerem. Nobilis genere, sed multo
venerable Paula of-the-virtues I-would-say noble by-birth but much
nobilior sanctitate, potens quondam divitiis, sed nunc Christi
nobler in-holiness powerful once in-riches but now of-Christ
paupertate insignior, testor et Jesum et sanctos
by-the-poverty more-distinguished I-call-to-witness both Jesus and the-holy
angelos ejus ipsumque proprium angelum ejus, qui custos
angels his and-the-very own angel her who the-guardian
fuit et comes admirabilis feminae, me nihil in gratiam,
was and companion of-the-admirable woman me nothing for favor
nil dicere more laudantium, scilicet quod dicturus sum
nothing to-say in-the-manner of-those-praising namely what about-to-say I-am
pro testimonio minus ejus esse meritis. Vult lector breviter
for a-testimony less her to-be than-the-merits wishes the-reader briefly

ejus scire virtutes, omnes suos pauperes pauperior ipsa
her to-know virtues all her poor poorer she
dimisit et sicut inter multas gemmas pretiosissima gemma
sent-away and as among many gems the-most-precious gem
micat et sicut jubar solis parvos igniculos stellarum
glitters and as the-radiance of-the-sun the-small little-fires of-the-stars
obruit et obscurat, ita cunctorum virtutes sua humilitate
overwhelms and obscures so of-all the-virtues by-her humility
superavit minimaque fuit inter omnes, ut omnium major
she-surpassed and-least she-was among all that of-all the-greater
esset. Et quanto plus se dejiciebat, tanto magis a
she-might-be and by-how-much more herself she-cast-down by-so-much more by
Christo sublevabatur. Latebat et non latebat, fugiendo
Christ she-was-raised-up she-lay-hidden and not she-lay-hidden by-fleeing
vanam gloriam merebatur, quae virtutem quasi umbra
vain glory she-merited which virtue as-it-were shadow
sequitur et appetitores suos deserens appetit contemtores.
follows and seekers its deserting seeks the-despisers
Haec cum quinque liberos edidisset, Blaesillam, super cujus
she when five children she-had-borne Blaesilla over whose
mortem eam Romae consolatus sum, Paulinam, quae sanctum
death her at-Rome consoled I-have Paulina who the-holy
et admirabilem virum Pammachium et propositi et rerum
and admirable man Pammachius both of-purpose and of-goods
suarum reliquit heredem, ad quem super ejus obitu parvum
her left heir to whom over her death a-small
libellum edidimus, Eustochium, quae nunc in sanctis locis et
booklet we-published Eustochium who now in the-holy places and
virginitatis et ecclesiae monile pretiosissimum est, Rufinam,
of-virginity and of-the-church a-necklace most-precious is Rufina
quae immaturo funere pium matris animum consternavit,
who by-untimely death the-pious of-the-mother mind dismayed

et Toxocium, post quem parere desiit, ut intelligeres
and Toxotius after whom to-bear she-ceased that you-might-understand
eam non diu servire voluisse officio conjugali. Postquam
her not long to-serve to-have-wished the-office conjugal after
vir ejus mortuus est, ita eum planxit, ut prope ipsa
husband her dead was so him she-mourned that nearly she
moreretur, ita etiam se convertit ad Dei servitutem, ut
died so also herself she-turned to of-God the-service that
mortem ejus quasi videretur optasse.
the-death his as-if she-might-seem to-have-wished

Quid ergo referam amplae et nobilis domus et
what therefore shall-I-relate of-an-ample and noble house and
quondam opulentissimae omnes paene divitias in pauperes
once most-opulent all nearly the-riches upon the-poor
erogatas? Haec Paulini episcopi Antioceni et Epiphanii, qui
paid-out she of-Paulinus bishop of-Antioch and of-Epiphanius who
Romam venerant, accensa virtutibus per momenta patriam
to-Rome had-come kindled by-the-virtues for moments the-homeland
deserere cogitabat. Quid ultra differo? Descendit ad portum
to-desert considered why further do-I-delay she-went-down to the-harbor
fratre, cognatis, affinibus et, quod his majus est, liberis
brother kinsmen relatives and what than-these greater is children
prosequentibus et clementissimam matrem vincere cupientibus,
following and the-most-clement mother to-conquer desiring
jam carbasa tendebantur et remorum ductu navis
already the-sails were-being-spread and of-the-oars by-the-drawing the-ship
in altum protrahebatur, parvus Toxocius supplices manus
into the-deep was-drawn-out little Toxotius suppliant hands
tendebat in littore, Rufina jam nubilis, ut suas exspectaret
stretched-out on the-shore Rufina already marriageable that her she-might-await
nuptias, tacens fletibus obsecrabat et tamen illa siccos
wedding silent with-weeping besought and yet she dry

oculos tendebat ad coelum, pietatem in filios pietate
eyes stretched to heaven love toward the-children by-love
in Deum superans. Nesciebat se matrem, ut Christi
toward God overcoming she-knew-not herself a-mother that of-Christ
se probaret ancillam; torquebantur viscera et quasi a
herself she-might-prove the-handmaid were-tortured the-vitals and as-if from
suis membris distraherentur, cum dolore pugnabat. Hoc
her limbs she-were-being-torn with grief she-fought this
contra jura naturae plena fides patiebatur, immo gaudens
against the-rights of-nature full faith endured nay rejoicing
animus appetebat et amorem filiorum majore in Deum
the-mind sought and the-love of-the-children by-greater toward God
amore contemnens in sola Eustochio, quae et propositi et
love despising in alone Eustochium who both of-purpose and
navigationis ejus comes erat, acquiescebat. Sulcabat interim
of-voyage her the-companion was she-acquiesced plowed meanwhile
navis mare et cunctis, qui cum ea vehebantur, littora
the-ship the-sea and all who with her were-carried the-shores
respicientibus illa versos tenebat oculos, ne videret, quod
looking-back she turned held the-eyes lest she-should-see what
sine tormento videre non poterat. Cumque ad loca terrae
without torment to-see not she-could and-when to the-places of-the-land
sanctae venisset et proconsul Palaestinae, qui familiam ejus
holy she-had-come and the-proconsul of-Palestine who family her
optime noverat, praemissis apparitoribus jussisset ei parare
very-well knew sent-ahead attendants had-ordered for-her to-prepare
praetorium, elegit humilem cellulam. Quae cuncta loca
the-praetorium she-chose a-humble little-cell who all the-places
Christi vestigiorum tanto ardore ac studio circuibat, ut
of-Christ of-the-footsteps with-such ardor and zeal went-round that
nisi ad reliqua festinaret, a primis non posset abduci,
unless to the-rest she-hastened from the-first not she-could to-be-drawn-away

prostrataque ante crucem quasi pendentem dominum cerneret,
and-prostrate before the-cross as-if hanging the-Lord she-saw
adorabat, ingressaque sepulchrum resurrectionis osculabatur
she-adored and-entering the-tomb of-the-resurrection kissed
lapidem, quem ab ostio monumenti amoverat angelus et
the-stone which from the-door of-the-tomb had-removed the-angel and
ipsum corporis locum, in quo dominus jacuerat, quasi
the-very of-the-body place in which the-Lord had-lain as-if
sitiens desideratas aquas fidei ore lambebat. Quid ibi
thirsting for-desired waters of-faith with-the-mouth licked what there
lacrimarum, quantum gemituum, quid doloris effuderit, testis
of-tears how-much of-groans what of-grief she-poured-out witness
est cuncta Jherosolima, testis est ipse dominus, quem rogabat.
is the-whole Jerusalem witness is himself the-Lord whom she-asked
Deinde perrexit Bethlehem atque in specum salvatoris
then she-went-on to-Bethlehem and into the-cave of-the-Savior
ingrediens vidit sacrum virginis deversorium et me audiente
entering saw the-sacred of-the-virgin lodging and I hearing
jurabat se cernere fidei oculis infantem pannis involutum,
she-swore herself to-see of-faith with-the-eyes the-infant in-cloths wrapped
vagientem in praesepio, dominum magos adorantes, stellam
crying in the-manger the-Lord the-Magi adoring the-star
fulgentem desuper, matrem virginem, nutricium sedulum,
shining above the-mother virgin the-foster-father attentive
pastores nocte venientes, ut viderent verbum, quod factum
the-shepherds by-night coming that they-might-see the-word which made
erat, quasi etiam tunc Evangelistae Johannis dedicarent: in
had-been as-if even then of-the-Evangelist John they-dedicated in
principio erat verbum et verbum erat apud Deum et verbum
the-beginning was the-word and the-word was with God and the-word
caro factum est, parvulos interfectos, Herodem saevientem,
flesh made was the-little-ones killed Herod raging

Joseph et Mariam fugientes in Aegyptum, mixtisque gaudio
Joseph and Mary fleeing into Egypt and-with-mixed with-joy
lacrimis loquebatur: salve Betlehem, domus panis, in qua
tears she-said hail Bethlehem house of-bread in which
natus est ille panis, qui de coelo descendit, salve Effrata
born was he the-bread who from heaven descended hail Ephrata
regio uberrima, cujus fertilitas Deus est, David loquitur
region most-fruitful whose fertility God is David says
confidenter, intro ibimus in tabernaculum ejus, adorabimus in
confidently in we-shall-go into tabernacle his we-shall-adore in
loco, ubi steterunt pedes ejus, et ego misera et peccatrix
the-place where stood feet his and I wretched and a-sinner
digna sum judicata deosculari praesepe, in quo dominus
worthy am judged to-kiss the-manger in which the-Lord
parvulus vagiit, orare in spelunca, in qua virgo puerpera
as-a-little-one cried to-pray in the-cave in which the-virgin in-childbirth
Deum fudit infantem: haec requies mea, quia domini
God brought-forth an-infant this rest my because of-the-Lord
mei patria est, hic habitabo, quoniam salvator elegit eam.
my the-homeland it-is here I-shall-dwell because the-Savior chose it
Tanta se humilitate dejecit, ut qui eam vidisset et
with-such herself humility she-cast-down that he-who her had-seen and
pro celebritate nominis videre gestiisset, ipsam esse non
for the-fame of-(her)-name to-see had-longed her to-be not
crederet, sed ancillarum ultimam, et cum frequentibus
would-believe but of-the-handmaids the-last and when by-frequent
choris virginum cingeretur, et veste et voce ac habitu
choirs of-virgins she-was-surrounded both in-garment and in-voice and in-dress
et incessu minima omnium erat. Numquam post viri
and in-gait least of-all she-was never after of-(her)-husband
mortem usque ad diem dormitionis suae cum ullo comedit
the-death all-the-way to the-day of-falling-asleep her with any she-ate

viro, quamvis eum sanctum et in pontificali culmine positum
man although him holy and on the-pontifical summit placed
sciret. Balneas nisi periclitans non adiit, mollia etiam nisi
she-knew baths unless in-danger not she-went-to soft even unless
in gravissima febre lectuli strata non habuit, sed super
in most-heavy fever of-the-little-bed coverings not she-had but upon
durissimum humum stratis ciliciolis quiescebat, si tamen
the-hardest ground spread little-hair-cloths she-rested if yet
illa quies dicenda est, quae jugibus paene orationibus dies
that rest to-be-called is which with-continual nearly prayers days
noctesque jungebat. Ita levia peccata plangebat, ut illam
and-nights joined so light sins she-lamented that her
gravissimorum criminum crederes esse ream, cumque
of-the-heaviest crimes you-would-believe to-be guilty and-when
a nobis crebrius moneretur, ut parceret oculis et eos
by us more-often she-was-warned that she-should-spare the-eyes and them
servaret evangelicae lectioni, ajebat: turpanda est facies,
keep for-the-gospel reading she-said to-be-disfigured is the-face
quam contra Dei praeceptum purpurisso et cerussa et
which against of-God the-command with-rouge and white-lead and
stibio saepe depinxi, affligendum est corpus, quod multis
antimony often I-painted to-be-afflicted is the-body which to-many
vacavit deliciis, longus risus perpetuo compensandus est
has-given-itself delights long laughter by-perpetual to-be-compensated is
fletu, mollia linteamina et serica pretiosissima asperitate
weeping soft linens and silks most-precious for-the-roughness
cilicii commutanda sunt, quae viro et saeculo placui,
of-hair-cloth to-be-exchanged are I-who my-husband and the-world pleased
nunc Christo placere desidero. Si inter tales tantasque
now Christ to-please desire if among such and-so-great
virtutes castitatem in illa voluero praedicare, superfluus
virtues chastity in her I-shall-have-wished to-proclaim superfluous

videar, in qua etiam, cum saecularis esset, omnium Romae
I-may-seem in whom even when secular she-was of-all at-Rome
matronarum exemplum fuit, quae se ita gessit, ut
the-matrons the-example she-was who herself so conducted that
nunquam de illa etiam maledicorum quisquam auderet
never about her even of-the-slanderers anyone dared
famam confingere. Fateor errorem meum, cur in largiendo
a-report to-invent I-confess error my why in giving
esset profusior, arguebam, illud proferens de apostolo:
she-was too-lavish I-reproved that bringing-forward from the-apostle
non ut aliis refrigerium sit, vobis autem tribulatio, sed
not that for-others relief may-be for-you moreover tribulation but
ex aequalitate in hoc tempore, ut vestra abundantia sit
from equality in this time that your abundance may-be
ad illorum inopiam et illorum abundantia sit ad vestram
for their want and their abundance may-be for your
inopiam, et providendum esse, ne, quod libenter faceret,
want and to-be-provided to-be lest what gladly she-did
semper facere non posset, multaque hujusmodi. Quae illa
always to-do not she-could and-many of-this-kind which she
mira verecundia et sermone parcissimo peritissimoque
with-wonderful modesty and speech most-sparing and-most-skilled
dissolvebat, testem invocans dominum, se pro illius nomine
resolved as-witness invoking the-Lord herself for his name
cuncta facere et hoc habere voti, ut mendicans ipsa
all-things to-do and this to-have as-wish that begging she
moreretur, ut unum nummum filiae non dimitteret et
might-die that one coin to-the-daughter not she-might-leave and
in funere suo aliena sindone involveretur. Ad extremum
at funeral her in-another's shroud be-wrapped at the-last
inferebat: ego si petiero, multos inveniam, qui mihi
she-added I if I-shall-have-asked many shall-find who to-me

tribuant, iste mendicans si a me non acceperit,
may-give this-man begging if from me not he-will-have-received
quid ei possum etiam de alieno tribuere, si mortuus
what to-him can-I even from another's to-give if dead
fuerit, a quo ejus anima requireretur? Nolebat in
he-will-have-been from whom his soul would-be-required she-did-not-wish on
his lapidibus effundere pecuniam, qui cum terra et saeculo
these stones to-pour-out money which with the-earth and the-world
transituri sunt, sed in vivis lapidibus, qui volvuntur super
about-to-pass are but on living stones which roll over
terram, de quibus in Apocalipsi Johannis: civitas magni
the-earth of which in the-Apocalypse of-John the-city of-the-great
regis exstruitur. Exceptis festis diebus vix oleum in cibo
king is-built except festal days scarcely oil in food
accipiebat, ut ex hoc uno aestimaretur, quid de vino et
she-took that from this one it-might-be-judged what about wine and
de liquamine et piscibus et lacte et melle et ovis et
about sauce and fishes and milk and honey and eggs and
reliquis, quae gustui suavia sint, judicarit, in quibus
the-rest which to-the-taste pleasant are she-would-have-judged in which
sumendis quidam se abstinentissimos putant et, si
to-be-taken certain themselves most-abstinent think and if
his ventrem ingurgitaverint, tutam pudicitiam suspicantur.
with-these the-belly they-will-have-gorged safe chastity suspect
Novi susurronem quendam, quod genus hominum vile est,
I-know a-whisperer certain which kind of-men vile is
quasi benevolum nuntiasse quod prae nimio fervore
as-if well-meaning to-have-announced that from excessive fervor
virtutum quibusdam videretur insana et cerebrum illius
of-virtues to-certain-ones she-seemed mad and the-brain her
diceret confovendum, cui illa respondit: theatrum facti
he-said to-be-warmed to-whom she answered a-spectacle made

sumus mundo et angelis et hominibus: nos stulti propter
we-are to-the-world and to-angels and to-men we fools on-account-of
Christum, sed stultum Dei sapientius est hominibus. Post
Christ but the-foolishness of-God wiser is than-men after
virorum monasterium, quod viris tradiderat gubernandum,
of-the-men the-monastery which to-men she-had-handed to-be-governed
plures virgines, quas ex diversis provinciis congregaverat, tam
many virgins whom from diverse provinces she-had-gathered as-well
nobilis quam mediocris et infimi generis in tres turmas et
noble as middling and lowest of-birth into three troops and
monasteria divisit, ita dumtaxat, ut opere et cibo separatae
monasteries she-divided so however that in-work and food separated
psalmis et oratione jungerentur. Jurgantes inter se
in-psalms and prayer they-were-joined quarreling among themselves
sermone lenissimo foederabat, lascivientem adolescentularum
with-speech most-gentle she-reconciled the-wanton of-the-girls
carnem crebris et duplicatis frangebat jejuniis, malens
flesh with-frequent and doubled she-broke fasts preferring
eas stomachum dolere quam mentem, dicens munditiam
them in-stomach to-ache than in-mind saying cleanness
corporis atque vestium animae esse immunditiam et, quod
of-body and of-garments of-the-soul to-be uncleanness and that-which
inter saeculi homines vel leve putatur vel nihil, hoc in
among of-the-world men either light is-thought or nothing this in
monasteriis gravissimum esse delictum dicebat, cumque aliis
monasteries most-heavy to-be a-fault she-said and-when to-others
languentibus large praeberet omnia et esum exhiberet
ailing generously she-furnished all-things and the-eating she-provided
carnium, si quando ipsa aegrotaret, sibi non indulgebat et
of-meats if ever she ailed herself not she-indulged and
in eo inaequalis videbatur, quod in aliis clementiam in se
in this unequal she-seemed that in others clemency in herself

duritiam commutabat. Referam quod expertus sum. Mense
into-harshness she-changed I-shall-relate what experienced I-have in-the-month
Julio ferventissimis aestibus incidit in ardorem febris et
of-July in-the-most-burning heats she-fell into the-heat of-fever and
post desperationem cum Dei misericordia respirasset et
after despair when of-God by-the-mercy she-had-breathed-again and
medici suaderent ob refectionem corporis vino esse opus
the-physicians urged for the-restoration of-the-body of-wine to-be need
tenui et parvo, ne aquam bibens in idropisim verteretur,
thin and little lest water drinking into dropsy she-be-turned
et ego clam beatum episcopum Epiphanium rogarem, ut
and I secretly blessed bishop Epiphanius asked that
eam moneret, immo compelleret vinum bibere, ut erat
her he-should-warn nay compel wine to-drink as she-was
prudens et sollertis ingenii, statim sensit insidias et
prudent and of-skillful wit at-once she-perceived the-trick and
subridens meum esse, quod ille diceret, intimavit. Quid
smiling mine to-be what he said she-intimated why
plura? Cum beatus pontifex post multa horamenta exiisset
more-words when the-blessed bishop after many exhortations had-gone
foras, quaerenti mihi quid egisset, respondit: tantum
outside asking to-me what he-had-done he-answered so-much
profeci, ut ipsa mihi seni homini paene persuaserit,
I-have-achieved that she to-me an-old man almost has-persuaded
ut vinum non bibam. In luctu mitis erat et suorum
that wine not I-drink in mourning gentle she-was and of-her-own
mortibus frangebatur maxime liberorum, nam et viri et
by-the-deaths was-broken most-of-all of-the-children for both of-husband and
filiorum dormitione saepe periclitata est, et cum os
of-sons by-the-falling-asleep often endangered she-was and when the-mouth
stomachumque signaret et matricis dolorem crucis niteretur
and-stomach she-signed and of-the-womb the-pain of-the-cross she-strove

impressione lenire, superabatur affectu et credulam mentem
by-the-impress to-soothe she-was-overcome by-affection and the-credulous mind
parentis viscera consternebant animoque vincens fragilitate
of-the-parent the-vitals dismayed and-in-mind conquering by-frailty
corporis vincebatur. Scripturas sanctas tenebat memoriter et
of-body she-was-conquered the-Scriptures holy she-held by-memory and
cum amaret historiam et illam veritatis diceret fundamentum,
though she-loved the-history and it of-truth she-called the-foundation
magis sequebatur intelligentiam spiritualem et hoc culmine
more she-followed the-understanding spiritual and with-this summit
aedificationis animae protegebat. Loquar et aliud, quod
of-edification the-soul she-protected I-shall-speak also another-thing which
fortasse aemulis videtur incredulum. Hebraeam linguam, quam
perhaps to-rivals seems incredible the-Hebrew tongue which
ego ab adolescentia multo labore et sudore ex parte didici
I from youth with-much labor and sweat in part learned
et infatigabili meditatione non desero, ne ipsa ab ea deseratur,
and with-untiring meditation not abandon lest itself by it be-abandoned
discere voluit et consecuta est ita, ut psalmos hebraice
to-learn she-wished and attained has so that the-psalms in-Hebrew
caneret et sermonem absque ulla latinae linguae proprietate
she-sang and speech without any of-the-Latin tongue peculiarity
personaret. Quod quidem usque hodie in sancta filia
she-sounded which indeed all-the-way to-today in the-holy daughter
ejus Eustochio cernimus. Hucusque navigavimus prosperis
her Eustochium we-see thus-far we-have-sailed with-favorable
ventis et crispantia maris aequora labens carina sulcavit,
winds and the-rippling of-the-sea surfaces the-gliding keel has-plowed
nunc in scopulos incurrit oratio, quis enim posset siccis
now on rocks runs (my)-speech who for could with-dry
oculis Paulam narrare morientem? Incidit in gravissimam
eyes Paula to-tell dying she-fell into most-heavy

valetudinem, immo quod optabat, invenit, ut nos desereret
sickness nay what she-wished she-found that us she-might-leave
et domino plenius jungeretur. Quid diu differo et dolorem
and to-the-Lord more-fully be-joined why long do-I-delay and grief
meum in aliis immorando facio longiorem? Sentiebat
my on other-things by-lingering do-I-make longer she-felt
prudentissima feminarum adesse mortem et frigescente jam
the-most-prudent of-women to-be-present death and growing-cold now
parte corporis atque membrorum solum animae teporem
with-part of-body and of-limbs only of-the-soul the-warmth
in sacro et sancto pectore palpitare, et nihilominus,
in the-sacred and holy breast to-throb and nevertheless
quasi ad suos pergeret alienosque despiceret, illos versiculos
as-if to her-own she-went and-strangers she-despised those little-verses
susurrabat: domine dilexi decorem domus tuae et locum
she-whispered O-lord I-have-loved the-beauty of-house your and the-place
habitationis gloriae tuae et quam dilecta tabernacula tua
of-the-dwelling of-glory your and how beloved tabernacles your
domine elegi abjecta esse in domo Dei mei. Cumque a
O-lord I-have-chosen cast-down to-be in the-house of-God my and-when by
me interrogaretur, cur taceret, cur nollet respondere,
me she-was-asked why she-was-silent why she-did-not-wish to-answer
inclamanti, an doleret aliquid, graeco sermone respondit,
to-the-one-calling whether she-felt-pain anything in-Greek speech she-answered
nihil se habere molestiae, sed omnia quieta et tranquilla
nothing herself to-have of-trouble but all-things quiet and tranquil
perspicere. Post hoc obmutuit et clausis oculis, quasi
to-behold after this she-fell-silent and closed eyes as-if
humana despiceret, usque ad exspirationem animae eosdem
human-things she-despised all-the-way to the-breathing-out of-the-soul the-same
repetebat versiculos, vix ut aure apposita, quod dicebat,
she-repeated little-verses scarcely so-that ear applied what she-said

audire possemus. Tota ad funus ejus Palaestinarum urbium
to-hear we-could the-whole for funeral her of-the-Palestinian cities
turba convenit. Quem enim monachorum latentium in eremo
the-crowd came-together whom for of-monks hiding in the-desert
cellula sua tenuit, quam virginum cubiculorum tenuerunt
cell his held which of-virgins of-the-bedchambers held
secreta, sacrilegium putabat, qui non tali feminae ultimum
the-secrets a-sacrilege he-thought who not to-such a-woman the-last
reddidisset officium, donec subter ecclesiam et juxta specum
had-rendered office until under the-church and beside the-cave
domini conderetur. Venerabilis filia ejus virgo Eustochium
of-the-Lord she-was-laid the-venerable daughter her the-virgin Eustochium
quasi ablactata super matrem suam abstrahi a parente
as-if weaned upon mother her to-be-drawn-away from the-parent
non poterat, deosculari oculos, haerere vultui, totum corpus
not could to-kiss the-eyes to-cling to-the-face the-whole body
amplexari et se cum matre velle sepelire. Testis est Jesus
to-embrace and herself with the-mother to-wish to-bury witness is Jesus
nec unum quidem nummum ab ea filiae derelictum,
not one indeed coin by her to-the-daughter left
sed magis tribuens egenis et quod his difficilius est,
but rather giving to-the-needy and what than-these more-difficult is
fratrum et sororum immensam multitudinem, quam et
of-brothers and of-sisters an-immense multitude which both
sustentare arduum est et abjicere impium est. Vale o Paula
to-sustain arduous is and to-cast-off impious is farewell O Paula
et cultoris tui ultimam senectutem orationibus juva.
and of-the-worshiper your the-last old-age with-prayers help

De sancto Juliano

XXX · SAINT JULIAN

Julian's name is read as seeking the heights with jubilation. Jacobus distinguishes five Julians: the bishop of Le Mans, said to be Simon the leper; the martyr of Auvergne, whose head is found uncorrupted in Ferreolus's hands; Julius's brother, whose word kills a man feigning death to escape the church work; the Julian who unknowingly kills his parents, as a stag foretold, and does penance at a river hospice until a leper proves the Lord's messenger; and Julian the Apostate, who steals a woman's gold, mocks Basil, and dies speared by Mercurius, crying to the Galilean.

Julianus quasi jubilus et ana quod est sursum. Inde Julianus
Julian as-if jubilus and ana which is upward thence Julian
quasi Jubilianus, quia cum jubilo superna petiit. Vel a
as-if Jubilian because with jubilation heavenly-things he-sought or from
Julius, quod est incipiens, et anus. Nam in Dei servitio
Julius which is beginning and anus for in of-God the-service
fuit senex longanimitate, sed incipiens sui reputatione.
he-was an-old-man in-long-suffering but a-beginner his-own in-reckoning
Julianus Cenomanensis episcopus fuit. Hic Simon ille
Julian of-Le-Mans bishop was this-one Simon that
leprosus dicitur fuisse, quem dominus a lepra sanavit et
leper is-said to-have-been whom the-Lord from leprosy healed and
qui dominum ad convivium invitavit, qui post ascensionem
who the-Lord to a-banquet invited who after the-ascension
domini ab apostolis Cenomanensibus episcopus ordinatus est;
of-the-Lord by the-apostles of-Le-Mans bishop ordained was
hic multis virtutibus clarus tres etiam mortuos suscitavit et
he by-many virtues famous three also dead raised and
postmodum in pace quievit. Iste dicitur esse ille Julianus,
afterward in peace rested this-one is-said to-be that Julian
qui ab itinerantibus pro inveniendo bono hospitio invocatur,
who by travelers for finding good lodging is-invoked

eo quod in domo ejus dominus fuerit hospitatus. Sed
this that in house his the-Lord had lodged but
verius videtur esse alius Julianus, qui scilicet utrumque
more-truly he-seems to-be another Julian who namely each
parentem ignoranter occidit, cujus hystoria infra ponetur.
parent unknowingly killed whose history below will-be-set
Fuit et alius Julianus de Alvernia genere nobilis,
there-was also another Julian from Auvergne by-birth noble
sed fide nobilior, qui desiderio martirii se ultro
but by-faith nobler who from-desire of-martyrdom himself of-his-own-accord
persecutoribus offerebat. Tandem Crispinus consularis misit
to-the-persecutors offered at-last Crispinus the-consular sent
ministrum et eum occidi mandavit, quod sentiens Julianus
an-officer and him to-be-killed ordered which perceiving Julian
sponte foras prosiliit et quaerenti intrepidus se opponens
willingly outside leaped and to-the-seeker fearless himself opposing
protinus ictum ferientis excepit. Cujus caput levantes ad
forthwith the-blow of-the-striker received whose head raising to
sanctum Ferreolum socium Juliani detulerunt et eidem
saint Ferreolus the-companion of-Julian they-carried and to-him
mortem similem minantur, nisi protinus immolaret. Quibus
a-death like they-threaten unless forthwith he-sacrificed with-whom
cum assentire nollet, eum occiderunt et caput sancti
when to-agree he-did-not-wish him they-killed and the-head of-saint
Juliani cum corpore sancti Ferreoli in uno tumulo posuerunt
Julian with the-body of-saint Ferreolus in one tomb placed
et post multos annos sanctus Mamertus Viennensis episcopus
and after many years saint Mamertus of-Vienne bishop
invenit caput sancti Juliani inter manus sancti Ferreoli ita
found the-head of-saint Julian between the-hands of-saint Ferreolus so
illaesum et integrum, ac si eadem die fuisset sepultum.
unharmed and whole as if on-the-same day it-had-been buried

Inter caetera hujus sancti miracula solet referri, quod
among the-other of-this saint miracles it-is-wont to-be-related that
cum quidam dyaconus oves ecclesiae sancti Juliani raperet
when a-certain deacon the-sheep of-the-church of-saint Julian seized
et pastores eidem ex parte sancti Juliani prohiberent, ille
and the-shepherds him on the-part of-saint Julian forbade he
respondit: Julianus non comedit arietes. Et ecce post modicum
answered Julian not eats rams and behold after a-little
febre vehementissima perurgetur et invalescente febre, quod
by-a-fever most-violent he-is-pressed and growing the-fever that
a martire incenditur, confitetur fecitque super se jactari
by the-martyr he-is-burned he-confesses and-he-caused upon himself to-be-thrown
aquam, ut refrigeraretur, sed statim tantus fumus et foetor
water that he-might-be-cooled but at-once so-great a-smoke and stench
de corpore ejus exiit, ut cuncti, qui aderant, fugerent et
from body his went-out that all who were-present fled and
ipse post modicum exspiraret. Cum quidam rusticus, ut ait
he after a-little expired when a-certain peasant as says
Gregorius Turonensis, in die dominica arare vellet, protinus
Gregory of-Tours on the-day the-Lord's to-plow wished forthwith
contractis digitis manubrium securis, cum qua vomerem
contracted fingers the-handle of-the-axe with which the-plowshare
mundare volebat, ejus dextrae adhaesit, sed post duos
to-clean he-wished his to-the-right-hand clung but after two
annos in ecclesia sancti Juliani ad ejus preces curatus est.
years in the-church of-saint Julian at his prayers cured he-was

Fuit insuper alius Julianus frater beati Julii: hi
there-was besides another Julian the-brother of-blessed Julius these
duo fratres ad Theodosium imperatorem christianissimum
two brothers to Theodosius the-emperor most-Christian
venerunt petentes, ut templa ydolorum, ubicunque invenirent,
came asking that the-temples of-the-idols wherever they-found

destruerent et Christi ecclesias aedificarent. Quod imperator
they-might-destroy and of-Christ churches might-build which the-emperor
lubenter faciens scripsit, ut omnes iis debeant obedire et
gladly doing wrote that all them ought to-obey and
eos in omnibus sub poena capitis adjuvare. Cum igitur beati
them in all-things under penalty of-the-head to-help when therefore blessed
Julianus et Julius in loco, qui dicitur Gaudianum, ecclesiam
Julian and Julius in the-place which is-called Gaudianum a-church
fabricarent et cuncti transeuntes eos in opere ob
were-building and all passing them in the-work on-account-of
imperatoris imperium adjuvarent, contigit ut quidam cum
of-the-emperor the-command helped it-happened that certain-men with
curru inde transitum facerent, qui dixerunt ad invicem: quam
a-cart thence a-passing made who said to one-another what
excusationem praetendere poterimus, ut liberi transeamus et
excuse to-put-forward shall-we-be-able that free we-may-pass and
in opere isto non occupemur? dixeruntque: projiciamus unum
in work this not be-occupied and-they-said let-us-throw one
ex nobis in plaustrum supinum et eum pannis cooperiamus
of us into the-wagon on-his-back and him with-cloths let-us-cover
dicemusque, quod hominem mortuum in vehiculo habemus
and-we-shall-say that a-man dead in the-vehicle we-have
et sic liberi transire poterimus. Arripientesque hominem
and so free to-pass we-shall-be-able and-seizing a-man
unum in plaustrum projecerunt eique dixerunt: tu sile
one into the-wagon they-threw and-to-him said you be-silent
et oculos claude et quousque transierimus, quasi mortuus
and the-eyes shut and until we-shall-have-passed as-if dead
jace. Cumque hominem tamquam mortuum cooperuissent
lie and-when the-man as-if dead they-had-covered
et usque ad famulos Dei Julianum et Julium venissent,
and all-the-way to the-servants of-God Julian and Julius they-had-come

dixerunt ei servi Dei: filioli parumper subsitite
said to-them the-servants of-God O-little-sons a-little stop
et nos in hoc opere modicum adjuvate. Qui responderunt:
and us in this work a-little help who answered
non possumus hic stare, quoniam hominem mortuum in
not we-can here to-stand because a-man dead in
plaustro habemus. Quibus sanctus Julianus dixit: ut quid ita
the-wagon we-have to-whom saint Julian said for what so
mentimini filii? Et illi: non mentimur domine, sed sic est,
do-you-lie O-sons and they not we-lie O-lord but so it-is
ut loquimur. Et sanctus Julianus dixit: secundum veritatem
as we-speak and saint Julian said according-to the-truth
dicti vestri ita vobis contingat. Et illi boves pungentes
of-saying your so to-you may-it-happen and they the-oxen goading
pertransierunt cumque procul pertransiissent, accedentes ad
passed-through and-when far they-had-passed-through approaching to
currum coeperunt collegam suum vocare ex nomine dicentes:
the-cart they-began comrade their to-call by name saying
surge amodo et stimula boves, ut celerius transeamus.
rise now and goad the-oxen that more-quickly we-may-pass
Cum autem nullatenus se moveret, eum pulsare coeperunt
when moreover in-no-way himself he-moved him to-push they-began
dicentes: ut quid deliras? surge et stimula boves. Sed cum
saying for what do-you-rave rise and goad the-oxen but when
nullatenus ille responderet, accedentes discooperuerunt eum
in-no-way he answered approaching they-uncovered him
et mortuum invenerunt tantusque timor ipsos et caeteros
and dead found(-him) and-so-great fear them and the-others
invasit, ut nullus de caetero famulo Dei mentiri auderet.
seized that no-one for the-rest to-the-servant of-God to-lie dared

Fuit etiam alius Julianus qui utrumque parentem
there-was also another Julian who each parent
nesciens occidit cumque is Julianus praedictus juvenis ac
unknowing killed and-when this Julian aforesaid young and
nobilis quadam die venationi insisteret et quendam cervum
noble on-a-certain day to-hunting applied-himself and a-certain stag
repertum insequeretur, subito cervus versus eum divino nutu
found pursued suddenly the-stag towards him by-divine nod
se vertit eique dixit: tu me insequeris, qui patris et
itself turned and-to-him said you me pursue who of-father and
matris tuae occisor eris? Quod ille audiens vehementer
of-mother your the-killer will-be which he hearing violently
extimuit et, ne sibi forte contingeret, quod a cervo
was-terrified and lest to-him perhaps should-happen what from the-stag
audierat, relictis omnibus clam discessit, ad regionem valde
he-had-heard left all-things secretly departed to a-region very
remotam pervenit ibique cuidam principi adhaesit et
remote came and-there to-a-certain prince attached-himself and
tam strenue ubique et in bello et in pace se habuit,
so vigorously everywhere both in war and in peace himself conducted
quod princeps eum militem fecit et quandam castellanam
that the-prince him a-knight made and a-certain castellan
viduam in conjugem ei tradidit et castellum pro dote
widow in marriage to-him handed and the-castle as dowry
accepit. Interea parentes Juliani pro amissione filii Juliani
he-received meanwhile the-parents of-Julian for the-loss of-son Julian
nimium dolentes vagabundi ubique pergebant et filium
exceedingly grieving wandering everywhere went and son
suum sollicite quaerebant: tandem ad castrum, ubi Julianus
their anxiously sought at-last to the-castle where Julian
praeerat, devenerunt. Tunc autem Julianus a castro casu
was-in-charge came then moreover Julian from the-castle by-chance

recesserat. Quos cum uxor Juliani vidisset et, quinam
had-gone-away whom when the-wife of-Julian had-seen and who
essent, inquisivisset et illi omnia, quae filio suo acciderant,
they-were had-asked and they all-things which to-son their had-happened
enarrassent, intellexit, quod viri sui parentes erant, ut
had-related she-understood that of-husband her the-parents they-were as
puto, quia hoc a viro suo forte frequenter audierat. Ipsos
I-think because this from husband her perhaps often she-had-heard them
igitur benigne suscepit et pro amore viri sui lectum
therefore kindly she-received and for love of-husband her the-bed
iis dimisit et ipsa sibi alibi lectulum collocavit. Facto
to-them she-left and she for-herself elsewhere a-little-bed placed made
autem mane castellana ad ecclesiam perrexit et ecce
moreover the-morning the-castellan to the-church went and behold
Julianus mane veniens in thalamum quasi uxorem suam
Julian in-the-morning coming into the-bedchamber as-if wife his
excitaturus intravit et inveniens duos pariter dormientes,
about-to-wake entered and finding two together sleeping
uxorem cum adultero suo, silenter extracto gladio ambos
the-wife with adulterer her silently drawn sword both
pariter interemit. Exiens autem domum vidit uxorem ejus
together killed going-out moreover out-of-the-house he-saw wife his
ab ecclesia revertentem et admirans interrogavit, quinam
from the-church returning and marveling asked who
essent illi, qui in suo lecto dormirent, at illa ait: parentes
were those who in his bed slept but she says parents
vestri sunt, qui vos diutissime quaesierunt, et eos in vestro
your they-are who you very-long have-sought and them in your
thalamo collocavi. Quod ille audiens paene exanimis effectus
bedchamber I-placed which he hearing almost lifeless made
amarissime flere coepit ac dicere: heu miser quid faciam?
most-bitterly to-weep began and to-say alas wretch what shall-I-do

Quia dulcissimos meos parentes occidi; ecce impletum
because most-sweet my parents I-have-killed behold fulfilled
est verbum cervi, quod dum vitare volui, miserrimus
is the-word of-the-stag which while to-avoid I-wished most-wretched
adimplevi. Jam vale soror dulcissima, quia de caetero
I-fulfilled now farewell O-sister most-sweet because for the-rest
non quiescam, donec sciam, quod Deus poenitentiam meam
not I-shall-rest until I-know that God penance my
acceperit. Cui illa: absit, dulcissime frater, ut te deseram
has-accepted to-whom she far-be-it O-sweetest brother that you I-should-desert
et sine me abeas, sed quae fui tecum particeps
and without me you-go-away but who I-was with-you sharer
gaudii, ero particeps et doloris. Tunc insimul recedentes
of-joy shall-be sharer also of-grief then together withdrawing
juxta quoddam magnum flumen, ubi multi periclitabantur,
beside a-certain great river where many were-endangered
quoddam hospitale maximum statuerunt, ut ibi poenitentiam
a-certain hospice very-great they-established that there penance
facerent et omnes, qui vellent transire fluvium, incessanter
they-might-do and all who wished to-cross the-river ceaselessly
transveherent et hospitio universos pauperes reciperent.
they-might-carry-over and into-the-hospice all the-poor receive
Post multum vero temporis media nocte, dum Julianus fessus
after much but time at-middle night while Julian weary
quiesceret et gelu grave esset, audivit vocem miserabiliter
rested and the-frost heavy was he-heard a-voice wretchedly
lamentantem ac Julianum, ut se traduceret, lugubri
lamenting and Julian that it he-should-carry-across with-mournful
voce invocantem: quod ille audiens concitus surrexit et jam
voice invoking which he hearing quickly rose and already
gelu deficientem inveniens in domum suam portavit et
with-frost failing finding(-him) into house his carried(-him) and

ignem accendens ipsum calefacere studuit. Sed cum calefieri
fire kindling him to-warm strove but when to-be-warmed
non posset et, ne ibi deficeret, timeret, ipsum in lectulum
not he-could and lest there he-should-fail he-feared him into little-bed
suum portavit et diligenter cooperuit. Post paululum ille, qui
his carried and diligently covered after a-little he who
sic infirmus et quasi leprosus apparuerat, splendidus scandet
so sick and as-if a-leper had-appeared shining ascends
ad aethera et hospiti suo dixit: Juliane, dominus misit me
to the-ether and to-host his said O-Julian the-Lord has-sent me
ad te, mandans tibi, quod tuam poenitentiam acceptavit
to you commanding to-you that your penance he-has-accepted
et ambo post modicum in domino quiescetis. Sicque ille
and both after a-little in the-Lord will-rest and-so he
disparuit et Julianus cum uxore sua post modicum plenus
disappeared and Julian with wife his after a-little full
bonis operibus et eleemosinis in domino requievit.
of-good works and of-alms in the-Lord rested

Fuit et alius Julianus, non quidem sanctus sed
there-was also another Julian not indeed a-saint but
sceleratissimus, scilicet Julianus apostata. Hic Julianus prius
most-wicked namely Julian the-apostate this Julian first
fuit monachus et magnae religionis simulator, quaedam
was a-monk and of-great religion a-feigner a-certain
autem mulier (ut refert magister Johannes Beleth in Summa
moreover woman as relates master John Beleth in the-Summa
de officio ecclesiae) habens tres ollas plenas auri, aurum illud
on the-office of-the-church having three pots full of-gold the-gold that
in orificiis ollarum cinere, ne appareret, operuit et praedictas
in the-mouths of-the-pots with-ash lest it-appear covered and the-aforesaid
ollas Juliano, quem sanctissimum hominem aestimabat, coram
pots to-Julian whom a-most-holy man she-thought before

quibusdam monachis servandum tradidit, quod autem aurum
certain monks to-be-kept handed that moreover gold
ibidem esset, non aliter indicavit. Julianus igitur praedictas
there was not otherwise she-indicated Julian therefore the-aforesaid
ollas accipiens et tam copiosum aurum ibidem inveniens
pots receiving and so copious gold there finding
totum illud aurum furatus est et ollas implevit cinere. Post
all that gold stole has and the-pots filled with-ash after
aliquod tempus cum mulier depositum suum requireret,
some time when the-woman deposit her asked-back
ille ollas cum cinere sibi reddidit, cum vero aurum
he the-pots with ash to-her returned when but the-gold
requireret, convincere illum non potuit, quia de auro
she-asked-back to-convict him not she-could because about the-gold
testes non habuerat, quoniam monachi, coram quibus hoc
witnesses not she-had-had because the-monks before whom this
sibi tradiderat, nil in iis nisi cinerem viderant, et sic
to-him she-had-handed nothing in them except ash had-seen and so
aurum obtinuit, cum quo Romam fugit et per illud aurum
the-gold he-obtained with which to-Rome he-fled and through that gold
sequenti tempore Romae obtinuit consulatum: deinde in
in-following time at-Rome he-obtained the-consulate then to
imperium sublimatus est. Qui cum instructus esset a
the-empire raised he-was who since instructed he-had-been from
pueritia in arte magica et multum sibi placeret, magistros
boyhood in the-art magic and much to-him it-pleased masters
inde plurimos secum habebat. Die autem quadam, sicut in
of-it very-many with-him he-had on-a-day moreover a-certain as in
hystoria tripartita habetur, cum puer adhuc esset, et recedente
the-history tripartite is-had when a-boy still he-was and withdrawing
magistro suo solus remansisset et adjurationes daemonum
master his alone he-had-remained and the-adjurations of-the-demons

legere incepisset, ante eum maxima multitudo daemonum
to-read had-begun before him a-very-great multitude of-demons
instar Aethyopum nigrorum advenit. Tunc Julianus hoc
like Ethiopians black came then Julian this
videns et metuens signum crucis protinus fecit et omnis
seeing and fearing the-sign of-the-cross forthwith made and all
illa multitudo daemonum evanuit; qui cum magistro suo
that multitude of-demons vanished who when to-master his
revertenti, quid sibi acciderit, retulisset, dixit ei magister
returning what to-him had-happened had-related said to-him master
suus: hoc signum crucis maxime daemones odiunt et
his this sign of-the-cross most the-demons hate and
timent. Sublimatus igitur in imperium hujus rei memorans
fear raised therefore to the-empire this thing remembering
cum per artem magicam operari vellet, apostavit et
when through the-art magic to-work he-wished he-apostatized and
signum crucis ubique destruxit ac christianos, in quantum
the-sign of-the-cross everywhere destroyed and the-Christians in as-much
potuit, persecutus est putans, quod aliter daemones sibi
he-could persecuted he-has thinking that otherwise the-demons to-him
minime obedirent. Descendens Julianus in Persidam, sicut
by-no-means would-obey going-down Julian into Persia as
legitur in vitis patrum, misit daemonem in occidentem,
it-is-read in the-lives of-the-fathers sent a-demon into the-west
ut sibi inde deportaret responsum, cum autem daemon ad
that to-him thence he-might-bring an-answer when moreover the-demon to
quemdam locum venisset, per decem dies ibidem immobilis
a-certain place had-come for ten days there immovable
stetit, quia quidam monachus ibidem die ac nocte orabat,
he-stood because a-certain monk there by-day and by-night prayed
et ei sine effectu regresso dixit Julianus: quare tantum
and to-him without effect returned said Julian why so-long

tardasti? Qui respondit: sustinui per decem dies publicum
did-you-delay who answered I-waited for ten days the-public
monachum, si forte ab oratione cessaret et transire
monk if perhaps from prayer he-should-cease and to-pass
possem, cumque non cessaret, prohibitus sum transire et
I-might-be-able and-when not he-ceased forbidden I-was to-pass and
redii nihil agens. Tunc indignatus Julianus dixit, quod,
I-returned nothing achieving then indignant Julian said that
cum illuc veniret, vindictam de illo monacho faceret.
when there he-should-come vengeance on that monk he-would-take
Cum ergo de Persia victoriam sibi daemones promitterent,
when therefore of Persia victory to-him the-demons promised
sophista suus dixit cuidam christiano: quid putas, nunc
sophist his said to-a-certain Christian what do-you-think now
facit fabri filius? Et ille: sepulchrum parat Juliano.
does of-the-carpenter the-son and he a-tomb he-prepares for-Julian
Dum igitur (ut in hystoria sancti Basilii legitur et Fulbertus,
when therefore as in the-history of-saint Basil it-is-read and Fulbert
Carnotensis episcopus, testatur) Caesaream Cappadociae
of-Chartres bishop testifies to-Caesarea of-Cappadocia
devenisset, sanctus Basilius eidem occurrit et quattuor panes
he-had-come saint Basil him met and four loaves
hordeaceos pro munere ei misit, at Julianus indignatus
of-barley as a-gift to-him sent but Julian indignant
eos recipere contemsit et pro panibus sibi foenum misit
them to-receive disdained and for loaves to-him hay sent
dicens:, pabulum nobis irrationabilium animalium obtulisti,
saying the-fodder to-us of-irrational animals you-have-offered
recipe quod misisti. Respondit Basilius: nos quidem, quod
receive what you-sent answered Basil we indeed what
comedimus, tibi misimus, tu vero dedisti nobis, unde
we-eat to-you sent you but have-given to-us that-whereby

bestias tuas nutris. Ad hoc iratus Julianus respondit: cum
beasts your you-nourish at this angered Julian answered when
Persas subegero, hanc urbem destruam et arabo,
the-Persians I-shall-have-subdued this city I-shall-destroy and shall-plow
ut farrifera magis quam hominifera nominetur. Sequenti
that grain-bearing rather than man-bearing it-may-be-called on-the-following
autem nocte vidit Basilius in ecclesia sanctae Mariae in visu
moreover night saw Basil in the-church of-saint Mary in a-vision
multitudinem angelorum et in medium eorum quandam
a-multitude of-angels and in the-midst of-them a-certain
feminam in throno stantem et adstantibus dicentem:
woman on a-throne standing and to-those-standing-by saying
vocate mihi cito Mercurium, qui Julianum apostatam occidat,
call to-me quickly Mercurius who Julian the-apostate may-kill
qui me et filium meum superbe blasphemat. Erat autem
who me and son my proudly blasphemes there-was moreover
Mercurius miles quidam, qui ab ipso Juliano pro fide
Mercurius a-knight certain who by the-same Julian for the-faith
Christi fuerat interfectus, et in eadem ecclesia erat sepultus.
of-Christ had-been killed and in the-same church was buried
Statimque sanctus Mercurius, ubi cum armis suis quiescebat,
and-at-once saint Mercurius where with arms his he-rested
quae ibi servabantur, adfuit et jussus ab ea in proelium
which there were-kept was-present and ordered by her for battle
se praeparavit. Expergefactus itaque Basilius ad locum,
himself prepared awakened and-so Basil to the-place
ubi sanctus Mercurius cum armis suis quiescit, ivit et
where saint Mercurius with arms his rests went and
monumentum suum aperiens nec corpus ibidem reperit
tomb his opening neither the-body there found
nec arma invenit. Tunc custodem, an asportaverit,
nor the-arms found then the-guardian whether he-had-carried-off(-them)

inquisivit, ille vero cum juramento affirmabat, eadem arma
he-asked he but with an-oath affirmed the-same arms
vespere ibidem fuisse, ubi perpetuo servabantur. Inde
in-the-evening there to-have-been where perpetually they-were-kept thence
igitur Basilius recedens et mane illuc rediens invenit
therefore Basil withdrawing and in-the-morning thither returning found
ibidem corpus ejus et arma et lanceam sanguine cruentatam
there body his and the-arms and the-lance with-blood bloodied
et ecce quidam de exercitu rediens dixit: cum Julianus
and behold a-certain-one from the-army returning said when Julian
imperator in exercitu moraretur, ecce quidam miles ignotus
the-emperor in the-army stayed behold a-certain knight unknown
cum armis suis et lancea veniens et calcaribus urgens
with arms his and lance coming and with-spurs urging
equum audaci mente Julianum imperatorem impetiit et
the-horse with-bold mind Julian the-emperor attacked and
lanceam fortiter vibrans ipsum valide per medium perforavit
the-lance strongly brandishing him strongly through the-middle pierced
et subito abscedens nusquam comparuit. Ipse vero Julianus
and suddenly departing nowhere appeared he but Julian
dum adhuc spiraret, sanguine manum suam implevit (sicut
while still he-breathed with-blood hand his filled as
dicitur in hystoria tripartita) et in aëra projecit dicens:
it-is-said in the-history tripartite and into the-air threw saying
vicisti Galilaea, vicisti, sicque in his vocibus
you-have-conquered O-Galilean you-have-conquered and-so in these words
miserabiliter exspiravit, ab omnibus autem suis insepultus
wretchedly expired by all moreover his-own unburied
relinquitur et a Persis excoriatur et de corio suo
he-is-left and by the-Persians is-flayed and from skin his
regi Persarum substratorium efficitur.
for-the-king of-the-Persians a-foot-cloth is-made

De sancto Ignatio

XXXVI · SAINT IGNATIUS

Ignatius's name means one who suffers the fire of divine love. A disciple of John, he exchanges letters with the Virgin, and Dionysius cites his saying that his love is crucified. He institutes the antiphons, confronts Trajan, and is taken to Rome in chains, writing to the Roman church not to hinder his martyrdom. Scourged, set on coals, and salted, he calls himself Christ's wheat, to be ground by the beasts' teeth, and the lions only choke him. After his death his heart is cut open and found written with the name of Jesus Christ in gold.

Ignatius dicitur quasi ignem patiens, id est ignem patiens
Ignatius is-called as-if fire suffering that is the-fire suffering
divini amoris.
of-divine love

Ignatius fuit discipulus beati Johannis et episcopus
Ignatius was the-disciple of-blessed John and bishop
Antiocenus: hic epistolam ad beatam virginem direxisse
of-Antioch he a-letter to the-blessed virgin to-have-addressed
legitur in haec verba. Christiferae Mariae suus Ignatius. Me
it-is-read in these words to-the-Christ-bearing Mary her Ignatius me
neophitum Johannisque tui discipulum confortare et consolari
the-neophyte and-of-John your the-disciple to-comfort and to-console
debueras, de Jesu enim tuo percepi mira dictu et
you-ought of Jesus for your I-have-perceived things-wonderful to-tell and
stupefactus sum ex auditu: a te autem, quae semper fuisti
astounded I-am by hearing from you moreover who always have-been
familiariter conjuncta, et secretorum ejus conscia, desidero ex
familiarly joined and of-the-secrets his conscious I-desire from
animo fieri certior ex auditis. Valeas et neophiti, qui
the-heart to-be-made more-certain about the-things-heard farewell and the-neophytes who
mecum sunt, ex te et per te et in te confortentur. Beata
with-me are from you and through you and in you may-be-comforted the-blessed

autem virgo, Dei genitrix Maria, in haec verba sibi respondit:
moreover virgin of-God the-mother Mary in these words to-him answered
Ignatio dilecto condiscipulo humilis ancilla Christi Jesu. De
to-Ignatius beloved fellow-disciple the-humble handmaid of-Christ Jesus about
Jesu, quae a Johanne audiisti et didicisti, vera sunt:
Jesus what from John you-have-heard and learned true are
illa credas, illis adhaereas et christianitatis votum firmiter
those-things believe them cling-to and of-Christianity the-vow firmly
teneas et mores et vitam voto conformes. Veniam autem
hold and manners and life to-the-vow conform I-shall-come moreover
una cum Johanne te et qui tecum sunt visere. Sta et
together with John you and those-who with-you are to-visit stand and
viriliter age in fide, ne te commoveat persecutionis austeritas,
manfully act in faith lest you disturb of-persecution the-harshness
sed valeat et exsultet spiritus tuus in Deo salutari tuo amen.
but be-strong and exult spirit your in God savior your amen

Tantae autem auctoritatis beatus Ignatius exstitit, quod
of-such-great moreover authority blessed Ignatius was that
etiam Dyonisius, Pauli apostoli discipulus, qui fuit in
even Dionysius of-Paul the-apostle the-disciple who was in
philosophia tam summus et in divina scientia tam perfectus,
philosophy so supreme and in divine knowledge so perfect
verbum beati Ignatii ad confirmationem dictorum suorum
a-word of-blessed Ignatius for the-confirmation of-sayings his
tanquam pro auctoritate adduxerit. Cum enim, ut ipse in
as for authority brought-forward when for as he in
libro de divinis nominibus attestatur, quidam nomen amoris
the-book on the-divine names attests certain-men the-name of-amor
in divinis reprehenderent dicentes, in divinis non tam
in divine-things blamed saying in divine-things not so-much
esse nomen amoris quam dilectionis, volens ostendere hoc
to-be the-name of-amor as of-dilectio wishing to-show this

nomine amoris per omnia in divinis esse utendum, ait:
name of-amor in all-things in divine-things to-be to-be-used he-says
scribit autem divinus Ignatius: amor meus crucifixus est.
writes moreover the-divine Ignatius love my crucified is

Legitur in hystoria tripartita, quod Ignatius audivit angelos
it-is-read in the-history tripartite that Ignatius heard angels
cantantes antiphonas super montem stantes, exinde statuit
singing antiphons on a-mountain standing thereafter he-established
antiphonas cantari in ecclesia et psalmos secundum antiphonas
antiphons to-be-sung in church and psalms according-to the-antiphons
intonari. Cum ergo beatus Ignatius diu pro pace ecclesiae
to-be-intoned when therefore blessed Ignatius long for the-peace of-the-church
dominum exorasset, non suum, sed infirmorum periculum
the-Lord had-besought not his-own but of-the-weak the-danger
metuens, Trajano imperatori, qui coepit anno domini
fearing Trajan the-emperor who began in-the-year of-the-Lord
C., de victoria redeunti et christianis omnibus mortem
one-hundred from victory returning and on-Christians all death
minanti occurrit et libere se christianum esse asseruit,
threatening he-met and freely himself a-Christian to-be asserted
quem Trajanus ferro vinctum decem militibus tradidit et
whom Trajan with-iron bound to-ten soldiers handed and
Romam adduci praecepit, minans eidem, quod traderetur
to-Rome to-be-led ordered threatening him that he-would-be-handed
ibidem bestiis devorandus. Cum ergo Romam duceretur, ad
there to-beasts to-be-devoured when therefore to-Rome he-was-being-led to
omnes ecclesias epistolas destinabat et eas in fide Christi
all churches letters he-addressed and them in the-faith of-Christ
confirmabat, inter quas unam scripsit ad romanam ecclesiam,
confirmed among which one he-wrote to the-Roman church
sicut legitur in hystoriis ecclesiasticis, rogans, ne suum
as it-is-read in the-histories ecclesiastical asking that-not his

martirium impediat. Ubi sic dicit: a Syria usque ad
martyrdom it-binder where thus he-says from Syria all-the-way to
Romam cum bestiis terra marique depugno die ac nocte
Rome with beasts by-land and-by-sea I-fight by-day and by-night
connexus et colligatus decem leopardis militibus ducor ad
joined and bound to-ten leopards soldiers I-am-led to
custodiam datis, qui ex beneficiis nostris saeviores fiunt, sed
custody given who from benefits our more-savage become but
ego eorum nequitiis magis erudior. O salutares bestias, quae
I their by-wickednesses more am-taught O saving beasts which
praeparantur mihi, quando venient, quando emittentur,
are-prepared for-me when will-they-come when will-they-be-let-loose
quando iis licebit carnibus meis frui? Invitabo eas
when to-them will-it-be-allowed of-flesh my to-enjoy I-shall-invite them
ad devorationem meam et deprecabor, ne forte, ut in
to devouring of-me and shall-beseech lest perhaps as with
nonnullis fecerunt, timeant contingere corpus meum, quin
some they-have-done they-fear to-touch body my nay
immo et si cunctabuntur, ego vim faciam, ego me ingeram.
rather even if they-will-delay I force shall-make I myself shall-thrust
Date quaeso veniam, ego novi, quid mihi expediat, ignes,
give I-pray pardon I know what for-me is-expedient fires
cruces, bestiae, dispersiones ossium, discerptiones omnium
crosses beasts scatterings of-bones tearings-apart of-all
membrorum et totius corporis et omnia paene in me
limbs and of-the-whole body and all nearly on me
unum supplicia dyaboli quaesita conflentur, dummodo Jesum
one the-punishments of-the-devil sought may-be-heaped provided Jesus
Christum merear adipisci. Cum ergo Romam venisset
Christ I-may-deserve to-attain when therefore to-Rome he-had-come
et ante Trajanum ductus fuisset, dixit ei Trajanus:
and before Trajan led had-been said to-him Trajan

Ignati, cur Antiochiam rebellare facis et gentem meam ad
O-Ignatius why Antioch to-rebel you-make and people my to
christianitatem convertis? Cui Ignatius: utinam et te possem
Christianity convert to-whom Ignatius would-that also you I-could
convertere, ut semper obtineres fortissimum principatum.
to-convert that always you-might-hold the-strongest princedom
Cui Trajanus: sacrifica Diis meis et sacerdotum omnium
to-whom Trajan sacrifice to-gods my and of-the-priests all
princeps eris. Cui Ignatius: nec Diis tuis sacrificabo
the-prince you-will-be to-whom Ignatius neither to-gods your I-shall-sacrifice
nec tuam affecto dignitatem, de me, quidquid vis, facere
nor your I-aspire-to dignity about me whatever you-wish to-do
poteris, sed nullatenus me mutabis. Trajanus dixit:
you-will-be-able but in-no-way me you-will-change Trajan said
plumbatis scapulas ejus contundite et ungulis latera
with-leaded-scourges shoulders his pound and with-claws the-sides
laniate et duris lapidibus vulnera ejus confricate. Cumque
tear and with-hard stones wounds his rub and-when
haec omnia in eum fecissent et ipse immobilis permaneret,
these all-things on him they-had-done and he immovable remained
dixit Trajanus: carbones vivos afferte et ipsum nudis plantis
said Trajan coals live bring and him with-bare soles
desuper ambulare facite. Cui Ignatius: nec ignis ardens
upon-them to-walk make to-whom Ignatius neither fire burning
nec aqua bulliens poterit in me Christi Jesu caritatem
nor water boiling will-be-able in me of-Christ Jesus the-love
exstinguere. Cui Trajanus: maleficia sunt haec, quod tanta
to-extinguish to-whom Trajan sorceries are these that so-much
patiens non consentis. Cui Ignatius: nos christiani malefici
suffering not you-consent to-whom Ignatius we Christians sorcerers
non sumus, sed in lege nostra maleficos vivere prohibemus,
not are but in law our sorcerers to-live we-forbid

sed vos malefici estis, qui ydola adoratis. Trajanus dixit:
but you sorcerers are who idols adore Trajan said
dorsum ejus ungulis laniate et plagas sale perfundite.
back his with-claws tear and the-wounds with-salt drench
Cui Ignatius: non sunt condignae passiones hujus temporis
to-whom Ignatius not are worthy the-sufferings of-this time
ad futuram gloriam. Trajanus dixit: jam nunc eum tollite
to the-future glory Trajan said now at-once him take
vinculis ferreis, alligate in cippo, in imo carceris
with-chains iron bind in the-stocks at the-bottom of-the-prison
custodite, sine cibo et potu eum esse permittite et post
guard without food and drink him to-be permit and after
triduum devorandum bestiis date. Tertia igitur die imperator
three-days to-be-devoured to-beasts give on-the-third therefore day the-emperor
et senatus omnisque populus convenerunt, ut viderent
and the-senate and-all the-people came-together that they-might-see
episcopum Antiocenum, qui erat cum bestiis pugnaturus,
the-bishop of-Antioch who was with beasts about-to-fight
dixitque Trajanus: quoniam Ignatius superbus et contumax
and-said Trajan because Ignatius proud and stubborn
est, ipsum alligate et duos leones ad ipsum laxate, ut nec
is him bind and two lions upon him loose that not
ullas reliquias ex eo relinquant. Tunc sanctus Ignatius dixit
any remains of him they-may-leave then saint Ignatius said
ad populum, qui adstabat: viri romani, qui hoc certamen
to the-people who stood-by O-men Roman who this contest
aspicitis, non sine mercede laboravi, quia non propter
behold not without reward I-have-labored because not on-account-of
pravitatem, sed propter pietatem hoc patior. Deinde coepit
depravity but on-account-of piety this I-suffer then he-began
dicere (sicut legitur in hystoria ecclesiastica): frumentum
to-say as it-is-read in the-history ecclesiastical the-grain

Christi sum, bestiarum dentibus molar, ut panis mundus
of-Christ I-am of-the-beasts by-the-teeth I-am-ground that bread clean
efficiar. Hoc audiens imperator dixit: grandis est tolerantia
I-may-be-made this hearing the-emperor said great is the-endurance
christianorum, quis Graecorum tanta toleraret pro Deo
of-the-Christians who of-the-Greeks such-things would-endure for God
suo? Respondit Ignatius: non haec mea virtute, sed Christi
his answered Ignatius not these-things by-my virtue but of-Christ
adjutorio toleravi. Tunc sanctus Ignatius coepit leones
by-the-help I-have-endured then saint Ignatius began the-lions
provocare, ut ad se devorandum accurrerent. Accurrentes
to-provoke that for him devouring they-might-run-up running-up
igitur duo saevi leones ipsum tantummodo praefocaverunt,
therefore two savage lions him only choked
carnem tamen ejus nullatenus tetigerunt, Trajanus autem hoc
the-flesh yet his in-no-way touched Trajan moreover this
videns cum nimia admiratione discessit praecipiens, ut non
seeing with excessive wonder departed commanding that not
prohiberetur, si quis vellet tollere corpus ejus. Quapropter
it-should-be-forbidden if anyone wished to-take body his wherefore
christiani corpus ejus tulerunt et ipsum honorifice sepelierunt.
the-Christians body his took and him honorably buried
Cum autem Trajanus quasdam litteras recepisset, in quibus
when moreover Trajan certain letters had-received in which
Plinius secundus christianos, quos imperator occidi jusserat,
Pliny the-second the-Christians whom the-emperor to-be-killed had-ordered
plurimum commendabat, doluit de his, quae Ignatio
greatly commended he-grieved over these-things which on-Ignatius
intulerat, et praecepit, ut nullus christianus inquireretur,
he-had-inflicted and ordered that no Christian should-be-sought-out
si quis tamen incideret, puniretur.
if anyone yet fell-in he-should-be-punished

Legitur autem, quod beatus Ignatius inter tot
it-is-read moreover that blessed Ignatius amid so-many
tormentorum genera nunquam ab invocatione nominis Jesu
of-torments kinds never from the-invocation of-the-name of-Jesus
Christi cessabat. Quem cum tortores inquirerent, cur hoc
Christ ceased whom when the-torturers asked why this
nomen toties replicaret, ait: hoc nomen cordi meo inscriptum
name so-often he-repeated he-says this name on-heart my inscribed
habeo et ideo ab ejus invocatione cessare non valeo. Post
I-have and therefore from its invocation to-cease not I-am-able after
mortem igitur ejus illi, quae audierant, volentes curiosius
the-death therefore his those what they-had-heard wishing more-curiously
experiri, cor ejus ab ejus corpore avellunt et illud
to-test the-heart his from his body tear and it
scindentes per medium totum cor ejus inscriptum hoc
cutting through the-middle the-whole heart his inscribed with-this
nomine, Jesus Christus, litteris aureis inveniunt. Unde ex hoc
name Jesus Christ in-letters golden they-find whence from this
plurimi crediderunt. De hoc sancto sic dicit Bernardus super
very-many believed about this saint thus says Bernard on
psalmum: Qui habitat: magnus ille Ignatius auditor discipuli,
the-psalm He-who dwells great that Ignatius the-hearer of-the-disciple
quem diligebat Jesus martir et ipse, cujus pretiosis reliquiis
whom loved Jesus a-martyr also himself whose with-precious relics
nostra est ditata paupertas, Mariam quidem in pluribus, quas
our was enriched poverty Mary indeed in many which
ad eam scripsit epistolis, Christiferam consalutat: egregius
to her he-wrote letters as-Christ-bearing he-greets an-eminent
plane titulus dignitatis et commendatio honoris immensi!
plainly title of-dignity and commendation of-honor immense

De sancto Blasio

XXXVIII · SAINT BLAISE

Blaise's name is read as gentle, as habit, and as little. Bishop of Sebaste, he lives in a cave among beasts that come to be healed. He saves a boy choking on a fishbone and has a wolf return a widow's pig; she brings him its head, a candle, and bread, and he bids her offer a candle yearly in his church. Seven women who gather his blood throw the idols into a lake and are beheaded. Blaise stands on the water where sixty-five pagans drown, and before his beheading prays that all who call on him for the throat be heard.

Blasius quasi blandus vel Blasius quasi belasius a bela,
Blaise as-if gentle or Blaise as-if belasius from bela
quod est habitus, et syor parvulus. Fuit enim blandus
which is habit and syor little-one he-was for gentle
per dulcedinem sermonum, habitus per habitus virtutum,
through the-sweetness of-speech a-habit through the-habits of-virtues
parvulus per humilitatem morum.
a-little-one through the-humility of-manners

Blasius cum omni mansuetudine et sanctitate polleret,
Blaise since with-all gentleness and holiness he-was-strong
christiani eum in Sebaste civitate Cappadociae in episcopum
the-Christians him in Sebaste the-city of-Cappadocia as bishop
elegerunt, qui episcopatu suscepto ob Dyocletiani
chose who with-the-bishopric taken-up on-account-of of-Diocletian
persecutionem speluncam petiit et ibi eremiticam vitam
the-persecution a-cave sought and there the-eremitic life
duxit, cui aves pabulum afferebant ac fere ad eum
led to-whom birds food brought and the-beasts to him
unanimiter confluebant et, dum usque imponeret manum
with-one-accord flocked and until even he-placed the-hand
iis benedicens, non recedebant ab eo. Denique si quae
on-them blessing not they-withdrew from him lastly if any

infirmabantur, ad eum continuo veniebant et sanitatem ad
were-sick to him at-once they-came and health in
integrum reportabant. Praeses igitur illius regionis dum
full carried-back the-governor therefore of-that region when
milites suos ad venandum misisset et illi in vanum alibi
soldiers his for hunting had-sent and they in vain elsewhere
laborantes ad antrum sancti Blasii casu pervenissent,
laboring to the-cave of-saint Blaise by-chance had-come
magnam ibidem bestiarum multitudinem ante ipsum stantium
a-great there of-beasts multitude before him standing
repererunt, quas dum nullatenus capere possent, attoniti
they-found which when in-no-way to-catch they-could astonished
suo domino nuntiarunt, qui statim milites plures misit
to-their lord they-announced who at-once soldiers more sent
et, ut ipsum cum omnibus christianis ad se adducerent
and that him with all the-Christians to himself they-should-bring
praecepit, in ipsa autem nocte ter Christus ei
ordered on the-very moreover night three-times Christ to-him
apparuit dicens: surge et offer mihi sacrificium. Ecce autem
appeared saying rise and offer to-me sacrifice behold moreover
advenerunt milites dicentes: egredere, vocat te praeses.
came the-soldiers saying come-out calls you the-governor
Quibus respondit sanctus Blasius: bene venistis, filii, nunc
to-whom answered saint Blaise well you-have-come O-sons now
video, quod Deus non est oblitus mei. Pergens vero cum iis
I-see that God not is forgetful of-me going but with them
nunquam a praedicatione cessavit et coram iis mirabilia
never from preaching he-ceased and before them wonders
multa fecit. Tunc mulier quaedam filium suum morientem,
many he-did then a-woman certain son her dying
in cujus gutture os piscis transversum erat, ad pedes
in whose throat a-bone of-a-fish crosswise was at the-feet

ejus attulit et ut sanaretur, eum lacrimis postulabat.
his brought and that he-might-be-healed him with-tears asked
Sanctus vero Blasius super eum manus imponens oravit, ut
saint but Blaise upon him hands placing prayed that
puer ille et omnes, qui in ejus nomine aliquid peterent,
boy that and all who in his name anything should-ask
sanitatis beneficium obtinerent, et statim sanatus est.
of-health the-benefit might-obtain and at-once healed he-was
Mulier quaedam paupercula unum solum porcum habens,
a-woman certain poor one only pig having
quem tamen violenter lupus rapuerat, sanctum Blasium
which yet violently a-wolf had-seized saint Blaise
deprecabatur, ut sibi reddi faceret suum porcum,
besought that to-her to-be-returned he-would-cause her pig
qui subridens dixit: mulier noli contristari, reddetur tibi
who smiling said O-woman do-not be-saddened will-be-returned to-you
porcus tuus. Continuo lupus venit et porcum viduae
the-pig your at-once the-wolf came and the-pig to-the-widow
reddidit. Ingrediens Blasius civitatem jussu principis carceri
returned entering Blaise the-city by-the-order of-the-prince to-prison
mancipatur, alia vero die jussit praeses ipsum sibi
is-delivered on-another but day ordered the-governor him to-himself
praesentari, quem videns blandis sermonibus salutavit dicens:
to-be-presented whom seeing with-coaxing words he-greeted saying
gaude Blasi amice deorum. Cui Blasius: gaude et tu
rejoice O-Blaise friend of-the-gods to-whom Blaise rejoice also you
optime praeses, sed ne dicas eos Deos sed daemones,
O-best governor but do-not call them gods but demons
quia aeterno igni cum his, qui eos honorant, traduntur.
because to-eternal fire with those who them honor they-are-handed
Iratus praeses eum fustibus caedi jussit et in carcerem
angered the-governor him with-cudgels to-be-beaten ordered and into prison

retrudi fecit, cui Blasius dixit: insensate speras per
to-be-thrust caused to-whom Blaise said O-senseless-one do-you-hope through
poenas tuas Dei mei a me auferre amorem, qui
punishments your of-God my from me to-take-away the-love who
ipsum in me habeo corroboratorem? Audiens haec vidua
him in me I-have as-strengthener hearing these-things widow
illa, cui porcum reddiderat, porcum ipsum occidit et
that to-whom the-pig he-had-returned the-pig itself killed and
caput cum pedibus, candela et pane ad sanctum Blasium
the-head with the-feet a-candle and bread to saint Blaise
deportavit; ille gratias agens comedit sibique dixit: singulis
carried he thanks giving ate and-to-her said each
annis candelam in ecclesia nominis mei offeras, et tibi et
year a-candle in the-church of-name my offer and for-you and
quicumque hoc fecerit, bene erit. Quod semper egit
whoever this will-have-done well it-will-be which always she-did
et sibi prosperitas multa fuit. Post hoc cum eductum
and for-her prosperity much was after this when brought-out
praeses a carcere ad Deos inclinare non posset, jussit
the-governor from prison to the-gods to-bend not could he-ordered
eum in ligno suspendi et carnes ejus cum ferreis pectinibus
him on wood to-be-hung and the-flesh his with iron combs
laniari et sic iterum in carcerem reportari. Septem
to-be-torn and so again into prison to-be-carried-back seven
ergo mulieres sequentes guttas sanguinis colligebant, quae
therefore women following the-drops of-blood gathered who
mox tenentur et ad Deorum sacrificium compelluntur. Quae
at-once are-held and to of-the-gods the-sacrifice are-compelled who
dixerunt: si vis ut Deos tuos adoremus, cum reverentia
said if you-wish that gods your we-adore with reverence
mitte eos ad stagnum, ut faciebus ablutis mundius adorare
send them to the-pool that faces washed more-cleanly to-adore

possimus. Laetus praeses efficitur et citius quod dixerat
we-may glad the-governor is-made and quickly what they-had-said
adimpletur. Illi vero Deos arripuerunt et eos in stagni
is-fulfilled they but the-gods seized and them into of-the-pool
medium projecerunt dicentes: si Dei sunt, videbimus. Quod
the-middle threw saying if gods they-are we-shall-see which
praeses audiens et prae ira insaniens et se ipsum
the-governor hearing and for anger raving and him himself
percutiens dixit ministris: cur non tenuistis Deos nostros,
striking said to-the-ministers why not did-you-hold gods our
ut non mitterentur in profundum laci? cui dixerunt:
that not they-should-be-thrown into the-depth of-the-lake to-whom they-said
dolose tecum locutae sunt mulieres et eos in stagnum
treacherously with-you spoken have the-women and them into the-pool
projecerunt. Cui mulieres: Deus verus dolos non patitur,
thrown to-whom the-women God true treacheries not suffers
sed et si Dii fuissent, praescivissent utique, quid
but also if gods they-had-been they-would-have-foreknown surely what
iis facere volebamus; et iratus praeses jussit plumbum
to-them to-do we-wished and angered the-governor ordered lead
liquefactum et pectines ferreos et VII loricas igne
melted and combs iron and seven breastplates with-fire
candentes ex una parte parari et ex alia VII camisias
glowing on one side to-be-prepared and on the-other seven shirts
afferri lineas. Quo dicente, ut ex his, quod mallent,
to-be-brought linen who saying that from these what they-would-rather
eligerent, una illarum duos parvulos habens audacter
they-should-choose one of-them two little-ones having boldly
cucurrit et lineas camisias accipiens in caminum projecit,
ran and the-linen shirts taking into the-furnace threw
pueri vero matri dixerunt: non nos mater dulcissima
the-boys but to-the-mother said not us O-mother most-sweet

post te relinquas, sed sicut nos replesti dulcedine lactis,
behind you leave but as us you-filled with-the-sweetness of-milk
sic nos reple dulcedine regni coelestis. Tunc praeses
so us fill with-the-sweetness of-the-kingdom heavenly then the-governor
jussit eas suspendi et carnes earum pectinibus ferreis laniari,
ordered them to-be-hung and the-flesh their with-combs iron to-be-torn
quarum carnes ut nix albissimae erant et pro sanguine
whose flesh like snow most-white was and for blood
lac fluebant. Cum autem supplicia invitae ferrent, angelus
milk flowed when moreover the-punishments unwilling they-bore an-angel
domini ad eas venit et eas viriliter confortavit dicens:
of-the-Lord to them came and them manfully strengthened saying
nolite timere, bonus enim operarius, qui bene incepit et
do-not fear good for the-workman who well began and
bene perficit et a conducente se benedictionem meretur
well finishes and from the-one-hiring him blessing earns
pro completo opere et mercedem accipit pro labore et
for the-completed work and reward receives for labor and
gaudium possidet pro mercede. Tunc praeses jussit eas
joy possesses for the-reward then the-governor ordered them
deponi et in caminum mitti, quae divinitus exstincto
to-be-taken-down and into the-furnace to-be-put who divinely extinguished
igne exierunt illaesae. Quibus praeses: jam nunc magicam
the-fire went-out unharmed to-whom the-governor now at-once the-magic
artem dimittite et Deos nostros adorate. Quae responderunt:
art give-up and gods our adore who answered
perfice quod coepisti, quia jam ad regnum coeleste vocatae
finish what you-began because already to the-kingdom heavenly called
sumus. Tunc ille data sententia eas decollari mandavit,
we-are then he given sentence them to-be-beheaded ordered
quae dum decollari deberent, flexibus genubus adoraverunt
who while to-be-beheaded they-were-to with-bent knees adored

dicentes: Deus qui nos a tenebris separasti et in lucem
saying O-God who us from darkness have-separated and into light
dulcissimam adduxisti, qui nos sacrificium tuum fecisti,
most-sweet have-led who us sacrifice your have-made
animas nostras suscipe et ad vitam aeternam facias nos
souls our receive and to life eternal may-you-make us
pervenire. Et sic truncatis capitibus ad dominum migraverunt.
to-come and so cut-off heads to the-Lord they-passed
Post hoc jussit praeses Blasium sibi praesentari et dixit
after this ordered the-governor Blaise to-himself to-be-presented and said
ei: vel nunc adora Deos vel non. Cui Blasius: impie
to-him either now adore the-gods or not to-whom Blaise O-impious-one
non timeo minas tuas, age ut vis, corpus enim meum
not I-fear threats your do as you-wish body for my
penitus tibi trado. Tunc jussit mitti in stagnum.
utterly to-you I-hand then he-ordered(-him) to-be-put into the-pool
Ipse vero aquam signavit et mox sicut terra arida fixa
he but the-water signed and at-once like earth dry fixed
permansit; dixitque: si veri sunt Dei vestri, ostendite virtutem
it-remained and-he-said if true are gods your show the-power
eorum et ingredimini huc. Ingressique LXV viri stagnum
of-them and enter here and-entering sixty-five men the-pool
continuo sunt submersi. Angelus autem domini descendens
at-once were drowned the-angel moreover of-the-Lord descending
dixit ei: egredere Blasi et coronam tibi a Deo paratam
said to-him come-out O-Blaise and the-crown for-you by God prepared
suscipe. Cumque exiisset, dixit ad eum praeses: omnino
receive and-when he-had-gone-out said to him the-governor altogether
decrevisti non adorare Deos? Cui Blasius: cognosce miser,
have-you-decided not to-adore the-gods to-whom Blaise know O-wretch
quia Christi servus sum nec daemones adoro. Et statim
that of-Christ the-servant I-am nor demons I-adore and at-once

jussit eum decollari, ipse autem oravit ad dominum, ut
he-ordered him to-be-beheaded he moreover prayed to the-Lord that
quicunque per infirmitatem gutturis vel alia quacunque
whoever through sickness of-the-throat or other any
infirmitate ejus patrocinia postularet, exaudiretur et continuo
sickness his patronage should-ask might-be-heard and at-once
liberaretur. Et ecce vox de coelis ad eum venit, quod
be-freed and behold a-voice from the-heavens to him came that
sic fieret, ut oravit, sicque cum duobus puerulis decollatus
so it-should-be as he-prayed and-so with two little-boys beheaded
est circa annos domini CCLXXXIII.
he-was about the-years of-the-Lord two-hundred-eighty-three

De sancta Agatha virgine

XXXIX · SAINT AGATHA THE VIRGIN

Agatha is named holy of God, a goddess without earth, or higher service. A noble virgin of Catania, she is handed by Quintianus to the harlot Aphrodisia and does not yield. She answers that the highest freedom is Christ's service, is racked, and has her breast cut off, but Peter heals her in prison. Rolled on coals and potsherds, she prays in prison after an earthquake kills two counselors, and dies. A young man sets a tablet at her head, Quintianus's horses throw Quintianus into a river, and a year later her veil stops a mountain's fire.

Agatha dicitur ab agios, quod est sanctus, et theos
Agatha is-called from agios which is holy and theos
Deus, quasi sancta Dei. Tria enim sunt, sicut dicit
God as-if the-holy-one of-God three-things for are as says
Chrysostomus, quae sanctum faciunt, et illa perfecte fuerunt
Chrysostom which a-saint make and those perfectly were
in ea, scilicet cordis munditia, spiritus sancti praesentia,
in her namely of-heart cleanness of-the-Spirit Holy the-presence

bonorum operum affluentia. Vel dicitur ab a, quod est sine,
of-good works abundance or she-is-called from a which is without
et geos terra, et theos Deus, quasi Dea sine terra, id est,
and geos earth and theos God as-if a-goddess without earth that is
sine amore terrenorum. Vel ab aga, quod est loquens, et thau
without love of-earthly-things or from aga which is speaking and thau
consummatio, quasi consummate et perfecte loquens, quod
consummation as-if consummately and perfectly speaking which
patet in suis responsis. Vel ab agath, quod est servitus, et
is-plain in her answers or from agath which is service and
thaas superior, quasi servitus superior: et hoc propter illud
thaas higher as-if service higher and this on-account-of that
quod dixit: summa ingenuitas est ista etc. Vel ab aga, quod est
which she-said the-highest freedom is this etc. or from aga which is
solemnis, et thau, consummatio, quasi solemniter consummata,
solemn and thau consummation as-if solemnly consummated
id est sepulta, quod patet in angelis, qui eam sepelierunt.
that is buried which is-plain in the-angels who her buried

Agatha virgo ingenua et corpore pulcherrima in
Agatha a-virgin free-born and in-body most-beautiful in
urbe Cataniensium Deum semper in omni sanctitate
the-city of-the-Catanians God always in all holiness
colebat, Quintianus autem consularis Siciliae, cum esset
worshiped Quintianus moreover the-consular of-Sicily since he-was
ignobilis, libidinosus, avarus et ydolis deditus, beatam
low-born lustful avaricious and to-idols given blessed
Agatham comprehendere nitebatur, ut quia erat ignobilis,
Agatha to-seize strove that because he-was low-born
comprehendendo nobilem timeretur, quia libidinosus, ejus
by-seizing a-noble he-might-be-feared because lustful her
pulchritudine frueretur, quia avarus, ejus divitias raperet,
beauty he-might-enjoy because avaricious her riches he-might-seize

quia ydololatra, Diis eam faceret immolare, fecitque
because an-idolater to-the-gods her he-might-make to-sacrifice and-he-caused
eam ad se adduci. Quae cum adducta esset et
her to himself to-be-brought who when brought she-had-been and
ejus immobile propositum cognovisset, tradidit eam cuidam
her immovable purpose he-had-recognized he-handed her to-a-certain
meretrici, nomine Aphrodisiae et novem filiabus ejus ejusdem
harlot by-name Aphrodisia and to-nine daughters her of-the-same
turpitudinis, ut per XXX dies suaderent et quomodo
shamefulness that for thirty days they-should-persuade(-her) and how
ejus animum immutarent. Et modo promittendo laeta
her mind they-might-change and now by-promising glad-things
modo terrendo aspera sperabant eam a bono proposito
now by-terrifying harsh-things they-hoped her from good purpose
revocare, quibus beata Agatha dixit: mens mea super petram
to-recall to-whom blessed Agatha said mind my upon a-rock
solidata est et in Christo fundata, verba vestra venti sunt,
made-solid is and in Christ founded words your winds are
promissiones vestrae pluviae, terrores vestri flumina sunt.
promises your rains terrors your rivers are
Quae quantumvis impugnant, stat fundamentum domus
which however-much they-assail stands the-foundation of-house
meae, cadere non valebit. Haec autem dicens flebat
my to-fall not it-will-be-able these-things moreover saying she-wept
quotidie et orabat sitiens ad martirii palmam pervenire.
daily and prayed thirsting to of-martyrdom the-palm to-come
Videns igitur Aphrodisia ipsam immobilem permanere dixit
seeing therefore Aphrodisia her immovable to-remain said
Quintiano: facilius possunt saxa molliri et ferrum in
to-Quintianus more-easily can rocks to-be-softened and iron into
plumbi mollitiem converti, quam ab intentione christiana
of-lead the-softness to-be-turned than from intention Christian

mens istius puellae converti seu revocari. Tunc Quintianus
the-mind of-this girl to-be-turned or to-be-recalled then Quintianus
fecit eam ad se adduci et ait illi: cujus conditionis
caused her to himself to-be-brought and says to-her of-what condition
es? Cui illa: non solum ingenua, sed et spectabilis
are-you to-whom she not only free-born but also illustrious
genere, ut omnis parentela mea testatur. Cui Quintianus:
by-birth as all kindred my testifies to-whom Quintianus
si ingenua es, cur moribus te servilem personam habere
if free-born you-are why by-manners yourself a-servile person to-have
ostendis? Illa respondit: quia ancilla Christi sum, ideo
do-you-show she answered because the-handmaid of-Christ I-am therefore
servilem meam exhibeo personam. Quintianus dixit: si te
servile my I-show person Quintianus said if yourself
ingenuam dicis, quomodo ancillam asseris? Illa respondit:
free-born you-call how a-handmaid do-you-assert she answered
summa ingenuitas est, in qua servitus Christi comprobatur.
the-highest freedom is in which the-service of-Christ is-proved
Quintianus dixit: elige quod volueris, aut scilicet Diis
Quintianus said choose what you-will-have-wished either namely to-the-gods
sacrificare aut diversa supplicia sustinere. Cui Agatha: sit
to-sacrifice or diverse punishments to-endure to-whom Agatha may-be
talis uxor tua, qualis Venus Dea tua, et tu talis sis,
such wife your as Venus goddess your and you such may-you-be
qualis fuit Deus tuus Jupiter. Tunc Quintianus jussit eam
as was god your Jupiter then Quintianus ordered her
alapis caedi dicens: in injuriam judicis noli temerario
with-slaps to-be-beaten saying to the-injury of-the-judge do-not with-rash
ore garrire. Agatha respondit: miror te virum prudentem
mouth chatter Agatha answered I-wonder you a-man prudent
ad tantam stultitiam devolutum, ut illos dicas Deos tuos
to so-great folly fallen that those you-call gods your

esse, quorum vitam non cupias tuam conjugem vel
to-be whose life not you-would-wish your wife or
te imitari, ut dicas tibi injuriam fieri, si eorum
yourself to-imitate that you-say to-you injury to-be-done if by-their
vivas exemplo. Nam si Dei tui sunt boni, bonum tibi
you-live example for if gods your are good good for-you
optavi, si autem exsecraris eorum consortia, mecum sentis.
I-have-wished if moreover you-curse their fellowship with-me you-agree
Quintianus dixit: quid mihi superfluus verborum cursus?
Quintianus said why to-me a-superfluous of-words course
Aut sacrifica Diis aut te faciam diversis suppliciis
either sacrifice to-the-gods or you I-shall-make by-diverse punishments
interire. Agatha respondit: si feras mihi promittas, audito
to-perish Agatha answered if wild-beasts to-me you-promise heard
Christi nomine mansuescunt, si ignem adhibeas, de coelo
of-Christ the-name they-grow-gentle if fire you-apply from heaven
mihi rorem salvificum angeli ministrabunt, si plagas vel
to-me dew saving the-angels will-minister if blows or
tormenta ingeras, habeo spiritum sanctum, per quem
torments you-heap-on I-have the-Spirit Holy through whom
despicio universa. Tunc jussit eam trahi ad carcerem,
I-despise all-things then he-ordered her to-be-dragged to prison
quia voce eum publice confundebat, ad quem laetissime et
because by-voice him publicly she-confounded to which most-gladly and
glorianter ibat et quasi ad epulas invitata agonem suum
gloriously she-went and as-if to a-feast invited contest her
domino commendabat. Sequenti die dixit ei Quintianus:
to-the-Lord commended on-the-following day said to-her Quintianus
abnega Christum et adora Deos. Quae cum renueret, jussit
deny Christ and adore the-gods who when she-refused he-ordered
eam in equuleum suspendi et torqueri, dixitque Agatha:
her on the-rack to-be-hung and to-be-tortured and-said Agatha

ego in his poenis ita delector, sicut qui bonum nuntium
I in these punishments so delight as he-who good news
audit aut qui videt, quem diu desideravit, aut qui multos
hears or who sees whom long he-has-desired or who many
thesauros invenit. Non enim potest triticum in horreum
treasures has-found not for can wheat into the-granary
poni, nisi theca fuerit fortiter conculcata et in paleis
to-be-put unless the-husk will-have-been strongly trampled and into chaff
redacta. Sic anima mea non potest intrare in paradisum cum
reduced so soul my not can to-enter into paradise with
palma martirii, nisi diligenter feceris corpus meum
the-palm of-martyrdom unless diligently you-will-have-made body my
a carnificibus attrectari. Tunc iratus Quintianus jussit ejus
by the-executioners to-be-handled then angered Quintianus ordered her
mamillam torqueri et tortam diutissime jussit abscidi.
breast to-be-twisted and twisted very-long ordered(-it) to-be-cut-off
Cui Agatha: impie crudelis et dire tyranne, non es
to-whom Agatha O-impious cruel and dire tyrant not you-are
confusus amputare in femina, quod ipse in matre suxisti?
ashamed to-cut-off in a-woman what yourself in a-mother you-sucked
Ego habeo mamillas integras in anima mea, ex quibus nutrio
I have breasts whole in soul my from which I-nourish
omnes sensus meos, quas ab infantia domino consecravi.
all senses my which from infancy to-the-Lord I-consecrated
Tunc jussit eam in carcerem recipi prohibens ingressum
then he-ordered her into prison to-be-received forbidding the-entrance
medicorum et panem vel aquam sibi ab aliquo ministrari.
of-physicians and bread or water to-her by anyone to-be-ministered
Et ecce circa mediam noctem venit ad eam quidam senex,
and behold about the-middle-of night came to her a-certain old-man
quem antecedebat puer luminis portitor, diversa secum ferens
whom went-before a-boy of-light the-bearer diverse with-him carrying

medicamenta et dixit ei: licet consularis insanus tormentis
medicines and he-said to-her although the-consular insane with-torments
te afflixerit, tu eum tuis responsis amplius afflixisti et
you has-afflicted you him by-your answers more have-afflicted and
licet ubera tua torserit, sed illius ubertas in amaritudinem
although breasts your he-twisted but his abundance into bitterness
convertetur, et quoniam ibi eram, quando hoc patiebaris,
will-be-turned and because there I-was when this you-suffered
vidi, quia mamilla tua potest curam salutis suscipere. Cui
I-saw that breast your can the-care of-health to-receive to-whom
Agatha: medicinam carnalem corpori meo nunquam exhibui,
Agatha medicine carnal to-body my never I-have-applied
et turpe est, ut, quod tamdiu servavi, nunc perdam.
and shameful it-is that what so-long I-have-kept now I-should-lose
Dixit ei senex: filia, ego christianus sum, ne
said to-her the-old-man O-daughter I a-Christian am do-not
verecunderis. Cui Agatha: et unde verecundari possum,
be-ashamed to-whom Agatha and whence to-be-ashamed can-I
cum tu sis senex et grandaevus, ego vero ita crudeliter
since you are old and aged I but so cruelly
lacerata, quod nemo de me possit concipere voluptatem.
torn that no-one from me could to-conceive pleasure
Sed ago tibi gratias, domine pater, quia sollicitudinem
but I-give to-you thanks O-lord father because solicitude
tuam mihi impendere dignatus es. Cui ille: et quare
your on-me to-spend deigned you-have to-whom be and why
non permittis, ut curem te? Agatha respondit: quia habeo
not do-you-permit that I-cure you Agatha answered because I-have
dominum Jesum Christum, qui solo verbo curat omnia et
the-Lord Jesus Christ who by-sole word cures all-things and
sermone restaurat universa. Hic si vult, potest me continuo
by-speech restores all-things he if he-wishes can me at-once

curare. Et subridens senior dixit: et ego apostolus ejus sum
to-cure and smiling the-elder said and I apostle his am
et ipse me misit ad te et in nomine ejus scias te
and he me sent to you and in name his know yourself
esse sanatam, et continuo Petrus apostolus disparuit. Et
to-be healed and at-once Peter the-apostle disappeared and
procidens beata Agatha gratias agens invenit se undique
falling-down blessed Agatha thanks giving found herself everywhere
sanatam et mamillam suam pectori restitutam. Cum ergo
healed and breast her to-the-breast restored when therefore
ex immenso lumine custodes territi aufugissent et apertum
from the-immense light the-guards terrified had-fled and open
carcerem reliquissent, rogant eam quidam, ut abiret.
the-prison had-left ask her certain-ones that she-go-away
Absit, inquit, ut fugiam et coronam patientiae perdam
far-be-it she-says that I-flee and the-crown of-patience lose
et custodes meos tribulationibus tradam. Post dies quattuor
and guards my to-tribulations hand-over after days four
dixit ei Quintianus, ut Deos adoraret, ne graviora
said to-her Quintianus that the-gods she-should-adore lest heavier
supplicia sustineret. Cui Agatha: verba tua fatua sunt
punishments she-should-endure to-whom Agatha words your foolish are
et vana, aërem maculantia et iniqua. Miser sine intellectu,
and vain the-air staining and unjust O-wretch without understanding
quomodo vis, ut lapides adorem et Deum coeli, qui
how do-you-wish that stones I-adore and the-God of-heaven who
me sanavit, dimittam? Quintianus dixit: et quis te sanavit?
me healed I-dismiss Quintianus said and who you healed
Cui Agatha: Christus filius Dei. Quintianus dixit: iterum
to-whom Agatha Christ the-Son of-God Quintianus said again
tu Christum audes nominare, quem ego nolo audire?
you Christ dare to-name whom I do-not-wish to-hear

Agatha dixit: quamdiu vixero, Christum corde et labiis
Agatha said as-long-as I-shall-have-lived Christ with-heart and lips
invocabo. Quintianus dixit: nunc videbo, si Christus te
I-shall-invoke Quintianus said now I-shall-see whether Christ you
curabit. Et jussit testas fractas spargi et sub testas
will-cure and he-ordered potsherds broken to-be-scattered and under the-potsherds
carbones ignitos mitti et ipsam desuper nudo corpore
coals burning to-be-put and her above with-naked body
volutari. Quod cum fieret, ecce terrae motus nimius
to-be-rolled which when it-was-being-done behold of-the-earth a-quaking excessive
factus est, qui totam civitatem ita concussit, ut palatium
made was which the-whole city so shook that the-palace
corruens duos consiliarios Quintiani opprimeret et omnis
collapsing two counselors of-Quintianus crushed and all
populus ad eum concurreret clamans, quod propter injustum
the-people to him ran-together crying that on-account-of the-unjust
Agathae cruciatum talia paterentur. Tunc Quintianus ex
of-Agatha torture such-things they-suffered then Quintianus on
una parte terrae motum, ex alia seditionem populi
one side of-the-earth the-quaking on the-other the-sedition of-the-people
metuens ipsam iterum in carcerem recipi jussit, ubi sic
fearing her again into prison to-be-received ordered where thus
oravit dicens: domine Jesu Christe, qui me creasti et ab
she-prayed saying O-lord Jesus Christ who me created and from
infantia custodisti, qui corpus meum a pollutione servasti
infancy guarded who body my from pollution kept
et a me amorem saeculi abstulisti, et qui tormenta me
and from me the-love of-the-world took-away and who the-torments me
vincere fecisti et in iis virtutem patientiae tribuisti, accipe
to-conquer made and in them the-virtue of-patience granted receive
spiritum meum et jube me ad tuam misericordiam pervenire.
spirit my and bid me to your mercy to-come

Haec cum orasset, cum ingenti voce spiritum tradidit
these-things when she-had-prayed with a-huge voice the-spirit she-gave-up
circa annum domini CCLIII sub Daciano imperatore.
about the-year of-the-Lord two-hundred-fifty-three under Dacian the-emperor
Cum autem fideles cum aromatibus corpus ejus condirent
when moreover the-faithful with spices body her embalmed
et in sarcophago collocarent, quidam juvenis sericis indutus
and in a-sarcophagus placed a-certain young-man in-silks clothed
cum plus quam centum viris pulcherrimis et ornatis ac
with more than a-hundred men most-beautiful and adorned and
albis indutis, qui nunquam in illis partibus visi fuerant,
in-white clothed who never in those parts seen had-been
ad corpus ejus venit et tabulam marmoream ad caput ejus
to body her came and a-tablet marble at head her
ponens ab oculis omnium statim disparuit. Erat autem
placing from the-eyes of-all at-once disappeared there-was moreover
in praedicta tabula scriptum: mentem sanctam, spontaneam,
on the-aforesaid tablet written a-mind holy willing
honorem Deo et patriae liberationem. Quod sic
honor to-God and of-the-homeland liberation which thus
intelligitur: mentem sanctam habuit, spontaneam se obtulit,
is-understood a-mind holy she-had willing herself she-offered
honorem Deo dedit et patriae liberationem fecit. Et
honor to-God she-gave and of-the-homeland the-liberation she-made and
hoc miraculo divulgato etiam gentiles et Judaei sepulchrum
this miracle spread-abroad even the-gentiles and the-Jews tomb
ejus plurimum venerari coeperunt. Quintianus autem, dum ad
her greatly to-venerate began Quintianus moreover while to
ejus investigandas divitias pergeret, duobus equis inter se
her to-be-searched-out riches he-went two horses among themselves
fremitum dantibus calcesque jactantibus unus eum morsu
a-snorting giving and-kicks throwing one him with-a-bite

appetiit, alter calce percussum in flumine projecit, ita
attacked the-other with-a-kick struck into the-river threw so
quod corpus ejus nusquam potuit inveniri. Revoluto anno
that body his nowhere could to-be-found revolved the-year
circa diem natalis ejus mons quidam maximus circa
about the-day of-birth her a-mountain certain very-great near
civitatem ruptus eructavit incendium, quod quasi torrens de
the-city burst-open belched-forth a-fire which like a-torrent from
monte descendens et saxa terramque liquefaciens ad urbem
the-mountain descending and rocks and-earth melting to the-city
cum magno impetu veniebat. Tunc paganorum multitudo
with great force was-coming then of-the-pagans a-multitude
descendit de monte et ad sepulchrum ejus fugiens velum,
descended from the-mountain and to tomb her fleeing the-veil
unde coopertum erat sepulchrum, arripuit et ipsum statuit
whence covered was the-tomb seized and it set
contra ignem statimque in die natalis ipsius virginis
against the-fire and-at-once on the-day of-birth of-the-same virgin
ignis stetit et ultrá ullatenus non processit. De hac virgine
the-fire stopped and further in-any-way not advanced about this virgin
dicit Ambrosius in praefatione: o felix et inclita virgo,
says Ambrose in the-preface O happy and renowned virgin
quae meruit domini pro laude martirium fidelis sanguine
who merited of-the-Lord for praise martyrdom faithful with-blood
clarificare suum. O illustris et gloriosa gemino illustrata
to-glorify her O illustrious and glorious with-twofold made-illustrious
decore, quae inter tormenta aspera cunctis praelata miraculis
comeliness who amid torments harsh to-all preferred by-miracles
et mistico pollens suffragio apostoli meruit visitatione
and by-mystic strong suffrage of-the-apostle merited by-the-visitation
curari. Sic nuptam Christo susceperunt aethera, sic humani
to-be-cured thus married to-Christ received the-heavens thus the-human

artus gloriosa fulgent obsequia, ut angelorum chorus
limbs glorious shine the-obsequies so-that of-angels the-choir
sanctitatem mentis et patriae indicat liberationem.
the-holiness of-the-mind and of-the-homeland shows the-liberation

De sancto Vedasto

XL · SAINT VEDAST

Vedast's name means truly giving the heats of penance, and he is far from the eternal woe of the damned. Made bishop of Arras by Remigius, he heals a blind man and a lame man at the gate, drives a wolf from a ruined church, and sees a column of fire descend on his house before his death. When his body is translated, the blind Audomatus regains his sight, but asks to lose it again.

Vedastus quasi vere dans aestus, quia vere sibi dedit
Vedast as-if truly giving heats because truly to-himself he-gave
aestus afflictionis et poenitentiae, vel quasi vaeh distans,
the-heats of-affliction and of-penance or as-if woe distant
quia vaeh aeternum ab eo distat. Nam damnati semper
because woe eternal from him is-distant for the-damned always
dicent: vaeh, scilicet quia Deum offendi, vaeh quia dyabolo
will-say woe namely because God I-offended woe because to-the-devil
consensi, vaeh quia natus fui, vaeh quia mori non valeo,
I-consented woe because born I-was woe because to-die not I-am-able
vaeh quia tam male torqueor, vaeh quia nunquam liberabor.
woe because so badly I-am-tortured woe because never I-shall-be-freed

Vedastus a beato Remigio in Atrebatensem episcopum
Vedast by blessed Remigius as of-Arras bishop
ordinatus fuit; qui cum ad portam civitatis venisset et
ordained was who when to the-gate of-the-city he-had-come and
ibidem duos pauperes, unum caecum et alium claudum
there two poor-men one blind and the-other lame

petentes eleemosinam reperisset, dixit iis: argentum et
asking alms had-found said to-them silver and
aurum non est mihi, quod autem habeo, vobis do. Et facta
gold not is to-me what moreover I-have to-you I-give and made
oratione utrosque sanavit. Cum autem in quadam ecclesia
prayer both he-healed when moreover in a-certain church
derelicta et vepribus operta lupus habitaret, eidem praecepit,
deserted and with-brambles covered a-wolf dwelt him he-ordered
ut inde fugeret nec ultra illuc redire auderet, quod et
that thence he-should-flee nor further thither to-return should-dare which also
factum est. Denique cum verbo et opere multos convertisset,
done was lastly when by-word and work many he-had-converted
quadragesimo anno sui episcopatus vidit columnam igneam
in-the-fortieth year of-his episcopate he-saw a-column fiery
a coelo usque in domum suam descendentem. Qui
from heaven all-the-way into house his descending who
finem suum adesse considerans, post modicum in pace
end his to-be-present considering after a-little in peace
quievit circa annum domini DL. Cum autem corpus
rested about the-year of-the-Lord five-hundred-fifty when moreover body
ejus transferretur, Audomatus prae senio caecus, dolens
his was-being-translated Audomatus for old-age blind grieving
quod corpus Christi videre non poterat, mox lumen recepit,
that the-body of-Christ to-see not he-could at-once sight recovered
sed postmodum ad votum suum lumen amisit.
but afterward at wish his the-sight lost

De sancto Amando

XLI · SAINT AMAND

Amand is lovable for his companionship, his conduct, and his virtue. He shuts a serpent into its pit by the cross, lives fifteen years at Saint Martin's tomb, and is thrown out of Saint Peter's at Rome. Exiled by King Dagobert for rebuking him, he is recalled to baptize the king's son, who answers amen, and is made bishop. A jester who mocks him dies tearing himself, his washing water heals a blind man, and the men sent to kill him on a mountain ask his pardon in a storm.

Amandus dicitur, quia amabilis fuit: habuit enim tria
Amand is-called because lovable he-was he-had for three-things
in se quae faciunt hominem amabilem. Primum est
in himself which make a-man lovable the-first is
societas grata. Proverb. XVIII: vir amabilis ad societatem
companionship pleasing Prov. XVIII a-man lovable for companionship
magis amicus est quam frater. Secundum est conversationis
more a-friend is than a-brother the-second is of-conduct
honestas et sic dicitur de Esther II., quod omnium oculis
honesty and so it-is-said of Esther II that of-all to-the-eyes
amabilis videbatur. Tertium est probitatis virtuositas: II. Reg.
lovable she-seemed the-third is of-probity virtuousness II Kgs.
I. Saul et Jonathas amabiles et decori.
I Saul and Jonathan lovable and comely

Amandus ex nobilibus parentibus ortus monasterium
Amand from noble parents sprung a-monastery
introivit. Qui dum per monasterium ambularet, quendam
entered who while through the-monastery he-walked a-certain
maximum serpentem invenit, quem statim virtute crucis
very-great serpent found which at-once by-the-power of-the-cross
et oratione ad foveam nunquam inde exiturum redire
and by-prayer to the-pit never thence about-to-come-out to-return

coegit. Veniens autem ad sepulchrum sancti Martini, annis
compelled coming moreover to the-tomb of-saint Martin for-years
quindecim ibi mansit cilicio indutus et aqua ac
fifteen there he-remained with-hair-cloth clothed and with-water and
pane hordeaceo sustentatus. Post hoc dum Romam ivisset,
bread of-barley sustained after this when to-Rome he-had-gone
et in ecclesia sancti Petri in oratione pernoctaret, custos
and in the-church of-saint Peter in prayer spent-the-night the-guardian
ecclesiae ipsum irreverenter foras ejecit. Qui dum ad
of-the-church him irreverently outside cast who when at
admonitionem sancti Petri, qui sibi ante fores ecclesiae
the-admonition of-saint Peter who to-him before the-doors of-the-church
dormienti apparuit, ad Gallias ivisset et ibidem regem
sleeping appeared to the-Gauls he-had-gone and there king
Dagobertum pro suis criminibus increparet, iratus rex eum
Dagobert for his crimes rebuked angered the-king him
de suo regno ejecit. Denique cum rex filium non haberet
from his kingdom cast-out lastly when the-king a-son not had
et oratione facta ad dominum filium habuisset, cogitare
and prayer made to the-Lord a-son he-had-had to-consider
coepit, a quo infantem suum faceret baptizari, venitque
he-began by whom infant his he-might-cause to-be-baptized and-it-came
in mentem ejus, ut ab Amando eum baptizari faceret.
into mind his that by Amand him to-be-baptized he-should-cause
Quaesito igitur Amando et ad regem adducto, rex ad
sought therefore Amand and to the-king brought the-king at
pedes ejus prosternitur rogavitque, ut sibi indulgeret et
the-feet his is-prostrated and-asked that him he-would-forgive and
suum filium, quem sibi dominus dederat, baptizaret. Ille vero
his son whom to-him the-Lord had-given baptize he but
primam petitionem benigne concessit, sed saecularibus negotiis
the-first petition kindly granted but in-secular affairs

implicari metuens, secundam renuit et abscessit. Tandem
to-be-entangled fearing the-second refused and departed at-last
victus precibus annuit voto regis; quem cum baptizaret,
conquered by-prayers he-assented to-the-wish of-the-king whom when he-baptized
tacentibus cunctis infans respondit: amen. Post hoc rex
being-silent all the-infant answered amen after this the-king
ipsum in terra jacentem in episcopum sublimari fecit.
him on the-ground lying as bishop to-be-raised caused
Qui cum a plerisque verbum praedicationis contemni videret,
who when by many the-word of-preaching to-be-despised he-saw
in Vasconiam ivit. Ubi cum quidam joculator verbis ejus
into Gascony went where when a-certain jester at-the-words his
irrideret, a daemone arripitur et propriis dentibus se
mocked by a-demon he-is-seized and with-his-own teeth himself
discerpens, quod viro Dei injuriam fecerit, confitetur et
tearing that to-the-man of-God injury he-had-done confesses and
statim miserabiliter moritur. Dum autem quadam vice manus
at-once wretchedly dies while moreover on-a-certain occasion the-hands
lavaret, quidam episcopus aquam illam servari fecit, de qua
he-washed a-certain bishop water that to-be-kept caused by which
quidam caecus postmodum curatus fuit. Cum in quodam loco
a-certain blind-man afterward cured was when in a-certain place
de voluntate regis monasterium constituere vellet, quidam
by the-will of-the-king a-monastery to-establish he-wished a-certain
episcopus proximae civitatis moleste hoc sustinens misit
bishop of-the-nearest city with-annoyance this bearing sent
famulos suos, ut aut ipsum occiderent vel inde ejicerent.
servants his that either him they-should-kill or thence they-should-cast-out
Qui venientes eidem dolose dixerunt, ut secum pergeret
who coming to-him craftily said that with-them he-should-go
et sibi locum aptum ad monasterium ostenderent. Ille
and to-him a-place fit for a-monastery they-would-show he

autem malitiam illorum praecognoscens usque ad cacumen
moreover the-malice of-them foreknowing all-the-way to the-top
montis, ubi eum occidere cupiebant, cum iis ivit, eo
of-the-mountain where him to-kill they-desired with them went this
quod multum martirium affectaret. Sed ecce tanta pluvia
that much martyrdom he-desired but behold by-so-great rain
et tempestate mons tegitur, ut se mutuo videre
and storm the-mountain is-covered that themselves mutually to-see
non possent, et jam se mori putantes prostrati veniam
not they-could and already themselves to-die thinking prostrate pardon
postulabant et ut eos vivos abire permitteret, exorabant.
they-asked and that them alive to-go-away he-would-permit besought
Qui orationem effudit et serenitatem maximam impetravit.
who prayer poured-out and calm very-great obtained
Illi ergo ad propria redierunt et sanctus Amandus evadens
they therefore to their-own returned and saint Amand escaping
et multa alia miracula faciens in pace quievit. Floruit
and many other miracles doing in peace rested he-flourished
circa annum domini DCLIII tempore Eraclii.
about the-year of-the-Lord six-hundred-fifty-three in-the-time of-Heraclius

De sancto Valentino

XLII · SAINT VALENTINE

Valentine is a strong soldier of Christ. Brought before Claudius, he tells him that the gods were wretched men and Christ alone is God, and the emperor is half won before the prefect turns him. Handed to a prince, Valentine gives sight to his blind daughter and converts his household, and the emperor has him beheaded.

Valentinus dicitur quasi valorem tenens, hoc est, in sanctitate
Valentine is-called as-if worth holding that is in holiness
perseverans. Vel dicitur Valentinus, quasi valens tyro, id est,
persevering or is-called Valentine as-if a-strong recruit that is
miles Christi. Miles dicitur valens, qui nunquam cecidit,
a-soldier of-Christ a-soldier is-called strong who never has-fallen
fortiter ferit, se valenter defendit, potenter vincit. Sic
strongly strikes himself stoutly defends powerfully conquers so
Valentinus non cessit martirium vitando, percussit ydololatriam
Valentine not yielded martyrdom by-avoiding he-struck idolatry
evacuando, defendit fidem communiendo, vicit patiendo.
by-emptying he-defended the-faith by-fortifying he-conquered by-suffering
Valentinus reverendus presbiter fuit, quem Claudius
Valentine a-reverend priest was whom Claudius
imperator ad se adduci faciens interrogavit dicens: quid
the-emperor to himself to-be-brought causing asked saying what
est Valentine? cur amicitia nostra non frueris, ut Deos
is-it O-Valentine why friendship our not do-you-enjoy that gods
nostros adores et superstitionem tuae abjicias vanitatis.
our you-may-adore and the-superstition of-your you-may-cast-off vanity
Cui Valentinus: si gratiam Dei scires, ista nequaquam
to-whom Valentine if the-grace of-God you-knew those-things by-no-means
diceres, sed ab ydolis animum revocares et Deum,
you-would-say but from idols the-mind you-would-call-back and God

qui est in coelis, adorares. Tunc quidam, qui Claudio
who is in the-heavens you-would-adore then a-certain-man who by-Claudius
adstabat, dixit: quid vis dicere, Valentine, de sanctitate
stood said what do-you-wish to-say O-Valentine about the-holiness
Deorum nostrorum? Cui Valentinus: ego de iis nil dico,
of-gods our to-whom Valentine I about them nothing say
nisi quod fuerunt homines miseri et omni immunditia pleni.
except that they-were men wretched and with-all uncleanness full
Ad quem Claudius: si Christus verus Deus est, cur mihi non
to whom Claudius if Christ true God is why to-me not
dicis, quod verum est? Cui Valentinus: vere Christus solus
do-you-say what true is to-whom Valentine truly Christ alone
est Deus, in quem si credideris, anima tua salvabitur,
is God in whom if you-will-have-believed soul your will-be-saved
respublica augebitur, omnium inimicorum tibi victoria
the-commonwealth will-be-increased over-all enemies to-you victory
concedetur. Respondens autem Claudius adstantibus dixit:
will-be-granted answering moreover Claudius to-those-standing-by said
viri Romani audite, quam sapienter et recte homo loquitur
O-men Roman hear how wisely and rightly the-man speaks
iste. Tunc dixit praefectus: seductus est imperator: quomodo
this then said the-prefect seduced is the-emperor how
deseremus, quod ab infantia tenuimus? Et tunc cor Claudii
shall-we-desert what from infancy we-have-held and then the-heart of-Claudius
immutatum est Traditur autem cuidam principi in custodiam
changed was he-is-handed moreover to-a-certain prince into custody
et cum in domum ejus ductus fuisset, dixit: domine Jesu
and when into the-house his led he-had-been he-said O-Lord Jesus
Christe, verum lumen, illumina domum istam, ut te verum
Christ true light illumine house this that you true
Deum cognoscant. Cui praefectus: miror te dicentem,
God they-may-know to-whom the-prefect I-wonder-at you saying

quod Christus est lumen: equidem si filiam meam diu
that Christ is light indeed if daughter my long
caecam illuminaverit, faciam, quaecunque praeceperis.
blind he-will-have-illumined I-shall-do whatever you-will-have-commanded
Tunc Valentinus orans ejus filiam caecam illuminavit et
then Valentine praying his daughter blind illumined and
omnes de domo sua convertit. Tunc imperator Valentinum
all of house his converted then the-emperor Valentine
decollari praecepit circa annum domini CCLXXX.
to-be-beheaded ordered about the-year of-the-Lord two-hundred-eighty

De sancta Juliana

XLIII · SAINT JULIANA

Juliana refuses to marry the prefect Eulogius unless he becomes a Christian. Beaten, hung by the hair, and doused with molten lead, she is visited in prison by the devil disguised as an angel; she seizes him, makes him confess, beats him with her chain, and drags him through the forum to a latrine. A wheel breaks her bones and an angel heals her, and five hundred men and a hundred and thirty women are converted and beheaded. The devil urges her execution, and the prefect drowns at sea.

Juliana dum Eulogio praefecto Nicomediae desponsata esset
Juliana when to-Eulogius the-prefect of-Nicomedia betrothed she-was
et nollet sibi aliquatenus copulari, nisi reciperet fidem
and did-not-wish to-him in-any-way to-be-joined unless he-received the-faith
Christi, jussit eam pater suus exspoliari et gravissime
of-Christ ordered her father her to-be-stripped and most-heavily
caedi ac ipsi praefecto tradi. Cui praefectus
to-be-beaten and to-the-very prefect to-be-handed to-whom the-prefect
ait: dulcissima mea Juliana, cur me ita delusisti, ut me
says most-sweet my Juliana why me so you-have-mocked that me

sic renueres? Cui illa: si tu adoraveris Deum meum,
so you-should-refuse to-whom she if you will-have-adored God my
acquiescam tibi, alioquin nunquam dominus meus eris.
I-shall-acquiesce to-you otherwise never lord my you-will-be
Cui praefectus: domina mea, hoc facere non possum, quia
to-whom the-prefect O-lady my this to-do not I-can because
imperator amputari faceret caput meum. Cui Juliana:
the-emperor to-be-cut-off would-cause head my to-whom Juliana
si ita times imperatorem mortalem, quomodo vis, ut
if so you-fear an-emperor mortal how do-you-wish that
imperatorem non timeam immortalem? Fac quidquid vis,
an-emperor not I-fear immortal do whatever you-wish
quia me decipere non valebis. Tunc praefectus jussit
because me to-deceive not you-will-be-able then the-prefect ordered
eam gravissime virgis caedi et dimidia die per capillos
her most-heavily with-rods to-be-beaten and for-half a-day by the-hair
appendi et plumbum liquefactum in capite ejus fundi.
to-be-hung and lead melted upon head her to-be-poured
Quod cum nihil ei nocuisset, ipsam catenis ligavit et in
which when nothing to-her had-harmed her with-chains he-bound and into
carcerem reclusit, ad quam venit dyabolus in specie angeli
prison shut to whom came the-devil in the-form of-an-angel
dicens: Juliana, ego sum angelus domini, qui me ad te misit,
saying O-Juliana I am the-angel of-the-Lord who me to you has-sent
ut te debeam commonere, ut Diis sacrifices, ne diu
that you I-should to-admonish that to-the-gods you-sacrifice lest long
crucieris et tam mala morte moriaris. Tunc Juliana flens
you-be-tortured and by-so evil a-death you-die then Juliana weeping
oravit dicens: domine Deus meus, ne permittas me perire,
prayed saying O-Lord God my do-not permit me to-perish
sed ostende mihi, quis est, qui mihi talia persuadet. Facta
but show me who it-is who to-me such-things urges made

est ad eam vox, ut ipsum apprehenderet et, quis esset,
was to her a-voice that him she-should-seize and who he-was
ipsum cogeret eum confiteri. Quae cum eum tenuisset
him she-should-compel him to-confess who when him she-had-held
et, quis esset, interrogasset, dixit ei, quod daemon esset et
and who he-was had-asked he-said to-her that a-demon he-was and
quod ad eam decipiendam pater suus misisset ipsum. Cui
that for her deceiving father his had-sent him to-whom
Juliana: et quis est pater tuus? Respondit: Beelzebub, qui
Juliana and who is father your he-answered Beelzebub who
ad omnia mala nos dirigit et facit nos graviter verberari,
to all evils us directs and makes us heavily to-be-beaten
quotiens a christianis fuerimus superati, et ideo scio,
whenever by the-Christians we-shall-have-been overcome and therefore I-know
quod malo meo huc veni, quia te superare non potui.
that to-evil my hither I-came because you to-overcome not I-could
Inter alia, quae confessus est, dixit, quia tunc maxime
among other-things which confessed he-has he-said that then most
a christianis elongatur, quando misterium dominici corporis
from the-Christians he-is-kept-far when the-mystery of-the-Lord's body
agebatur et quando orationes et praedicationes fiebant. Tunc
was-done and when prayers and preachings were-made then
Juliana retrorsum manibus ipsum ligavit et ad terram ipsum
Juliana behind with-hands him bound and to the-ground him
dejiciens cum catena, cum qua erat ligata, ipsum durissime
throwing with the-chain with which she-was bound him most-harshly
verberavit, dyabolus autem clamans rogabat eam dicens:
beat the-devil moreover crying asked her saying
domina mea Juliana, miserere mei. Tunc jussit praefectus, ut
O-lady my Juliana have-mercy on-me then ordered the-prefect that
Juliana de carcere educeretur, et exiens trahebat post se
Juliana from prison should-be-led-out and going-out she-dragged after herself

daemonem alligatum, daemon autem rogabat eam dicens:
the-demon bound the-demon moreover asked her saying
domina Juliana noli amplius de me ridiculum facere, non
O-lady Juliana do-not further of me a-laughing-stock make not
enim potero ultra in quempiam praevalere: christiani enim
for I-shall-be-able further over anyone to-prevail the-Christians for
dicuntur misericordes esse et tu nullam de me misericordiam
are-said merciful to-be and you no on me mercy
habes. Sicque per totum forum ipsum traxit et postea in
have and-so through the-whole forum him she-dragged and afterward into
quandam latrinam ipsum projecit. Cum autem ad praefectum
a-certain latrine him threw when moreover to the-prefect
pervenisset, in quadam rota adeo est extensa, quod omnia
she-had-come on a-certain wheel so she-was stretched that all
ossa usque ad medullarum exitum sunt confracta, angelus
the-bones all-the-way to of-the-marrows the-outflow were broken the-angel
domini autem rotam comminuens ipsam momento sanavit.
of-the-Lord moreover the-wheel shattering her in-a-moment healed
Quod videntes, qui aderant, crediderunt et statim decollati
which seeing those-who were-present believed and at-once beheaded
sunt viri quingenti et mulieres CXXX. Deinde cum
were men five-hundred and women one-hundred-thirty then when
in quandam ollam plumbo liquefacto plenam missa fuisset,
into a-certain pot with-lead melted full put she-had-been
sed plumbum velut temperatum balneum factum esset,
but the-lead like a-tempered bath made had-been
maledixit praefectus Diis suis, qui unam puellam punire
cursed the-prefect gods his who one girl to-punish
non poterant, quae tantam injuriam iis irrogabat. Tunc
not could who such injury on-them inflicted then
jussit eam decollari: quae dum ad decollandum duceretur,
he-ordered her to-be-beheaded who while to beheading she-was-led

daemon, quem verberaverat, in specie juvenis apparens
the-demon whom she-had-beaten in the-form of-a-young-man appearing
clamabat dicens: nolite ei parcere, quoniam Deos vestros
cried saying do-not her spare because gods your
vituperavit et me hac nocte graviter verberavit, reddite
she-has-reviled and me this night heavily beat render
ergo sibi, quod meruit, cumque Juliana paululum oculos
therefore to-her what she-has-deserved and-when Juliana a-little eyes
aperuisset et videret, quis esset, qui talia loqueretur,
had-opened and saw who it-was who such-things spoke
daemon aufugiens exclamavit: heu me miserum, adhuc puto,
the-demon fleeing cried-out alas me wretched still I-think
quod me vult capere et ligare. Cum ergo beata Juliana
that me she-wishes to-catch and to-bind when therefore blessed Juliana
decollata fuisset, praefectus navigans in mari cum XXXIV
beheaded had-been the-prefect sailing on the-sea with thirty-four
viris orta tempestate submersus est. Horum autem corpora
men risen a-storm drowned was of-these moreover the-bodies
cum mare eructasset, a feris et avibus sunt comesta.
when the-sea had-belched-out by beasts and birds were eaten

De cathedra sancti Petri

XLIV · THE CHAIR OF SAINT PETER

Peter sat on the royal, priestly, and magisterial chair. The feast recalls his enthronement at Antioch, where Paul, posing as a craftsman, wins his release from Theophilus, and Peter raises the governor's son fourteen years dead. Jacobus gives four causes for the feast: the honor of Antioch, the city's penance after Simon Magus, the replacing of the pagan banquets for the dead, and the clerical tonsure, first cut on Peter in contempt, whose shaving, cropping, and circle he expounds.

Cathedra triplex esse dicitur, scilicet regalis, II. Reg. XXII:
the-chair threefold to-be is-said namely royal II Kgs. XXII
David sedens in cathedra etc.; sacerdotalis, I. Reg. I: Heli
David sitting on the-chair etc. priestly I Kgs. I Eli
sacerdote sedente super sellam; magistralis, Matth. XXIII:
the-priest sitting on the-seat magisterial Matt. XXIII
super cathedram Moysis etc. Beatus ergo Petrus sedit
on the-chair of-Moses etc. blessed therefore Peter sat
in cathedra regali, quia fuit princeps omnium regum,
on the-chair royal because he-was the-prince of-all kings
sacerdotali, quia fuit pastor omnium clericorum, magistrali,
priestly because he-was the-shepherd of-all clerics magisterial
quia fuit doctor omnium christianorum. Cathedra sancti
because he-was the-teacher of-all Christians the-chair of-saint
Petri ab ecclesia festive recolitur, quia tunc beatus Petrus
Peter by the-church festively is-recalled because then blessed Peter
apud Antiochiam in cathedrali honore sublimatus fuisse
at Antioch to cathedral honor raised to-have-been
perhibetur. Hujus autem sollemnitatis institutio quadruplicem
is-reported of-this moreover solemnity the-institution a-fourfold
causam habere videtur. Prima causa est; cum enim beatus
cause to-have seems the-first cause is when for blessed

Petrus apud Antiochiam praedicaret, Theophilus princeps
Peter at Antioch preached Theophilus the-prince
civitatis illius ei dixit: Petre, qua ratione populum meum
of-city that to-him said O-Peter by-what reason people my
subvertis? Cum ergo Petrus sibi fidem Christi praedicaret,
you-subvert when therefore Peter to-him the-faith of-Christ preached
ille eum vinculari fecit et sine cibo et potu eum manere
he him to-be-chained caused and without food and drink him to-remain
permisit, sed cum Petrus jam paene deficeret, resumtis tamen
allowed but when Peter now almost failed resumed yet
viribus elevans oculos ad coelum ait: Jesu Christe miserorum
strength raising eyes to heaven he-says O-Jesus Christ of-the-wretched
adjutor adjuva me in his tribulationibus deficientem. Cui
helper help me in these tribulations failing to-whom
dominus respondit: Petre, credis te derelictum a me?
the-Lord answered O-Peter do-you-believe yourself abandoned by me
Meae bonitati derogas, si talia contra me dicere non
from-my goodness you-detract if such-things against me to-say not
formides. Praesto est, qui tuae subveniat miseriae. Audiens
you-fear at-hand is he-who your may-relieve misery hearing
autem Paulus de incarceratione Petri ad Theophilum venit
moreover Paul about the-imprisonment of-Peter to Theophilus came
et se in multis operibus et artibus summum opificem
and himself in many works and arts a-supreme craftsman
esse asseruit, ligna et tabulas se scire sculpere,
to-be asserted wood and panels himself to-know-how to-carve
tentoria pingere et multa alia industrie operari dixit.
tents to-paint and many other-things industriously to-work he-said
Qui a Theophilo obnixe rogatur, ut in ejus curia secum
who by Theophilus earnestly is-asked that in his court with-him
consistat. Evolutis paucis diebus Paulus ad Petrum absconse
he-stay passed a-few days Paul to Peter secretly

in carcerem introivit: quem videns paene mortuum et
into the-prison entered whom seeing almost dead and
consumtum amarissime flere coepit et in amplexus ejus
consumed most-bitterly to-weep he-began and in the-embraces his
quasi flendo deficiebat et prorumpens sic inquit: o Petre
as-if by-weeping he-failed and bursting-forth thus he-says O Peter
frater meus, gloria mea, meum gaudium, dimidium animae
brother my glory my my joy half of-soul
meae, meo introitu resume vires. Tunc Petrus oculos aperiens
my at-my entry resume strength then Peter the-eyes opening
et ipsum cognoscens lacrymari coepit, sed sibi loqui non
and him recognizing to-weep began but to-him to-speak not
potuit, et accurrens Paulus vix os ejus aperuit et
could and running-up Paul scarcely the-mouth his opened and
imponens cibum ipsum refocillavit. Cum autem Petrus cibo
putting-in food him revived when moreover Peter by-food
confortatus fuisset, accurrens in oscula Pauli ruit et ambo
strengthened had-been running into the-kisses of-Paul he-rushed and both
plurimum fleverunt, Paulus autem occulte rediens Theophilo
very-much wept Paul moreover secretly returning to-Theophilus
dixit: o bone Theophile, magna est gloria tua et curialitas
said O good Theophilus great is glory your and courtesy
tua, honestatis amica. Dehonestat multa bona exiguum
your of-honesty the-friend dishonors many good-things a-little
malum, reminiscere, quid fecisti illi Deicolae, qui dicitur
evil recall what you-did to-that worshiper-of-God who is-called
Petrus, velut esset aliquid magnum. Pannosus, deformis,
Peter as-if he-were something great ragged deformed
macie consumtus, per omnia vilescit, solo sermone clarescit;
by-leanness consumed in all-things he-is-vile by-sole speech he-shines
et talem decet in carcere ponere? Qui potius si libertate
and such-a-one it-befits in prison to-put who rather if with-freedom

solita frueretur, posset tibi in aliquo utilior esse, nam
accustomed he-enjoyed could to-you in something more-useful be for
sicut de illo homine quidam ajunt, infirmos sanat, mortuos
as about that man some say the-sick he-heals the-dead
suscitat. Cui Theophilus: fabulosa sunt ista, Paule,
he-raises to-whom Theophilus fabulous are those-things O-Paul
quae dicis, quia si mortuos suscitare posset, et se ipsum
which you-say because if the-dead to-raise he-could also him himself
de carcere liberaret. Cui Paulus: sicut Christus suus a
from prison he-would-free to-whom Paul as Christ his from
mortuis resurrexit (ut dicunt), qui tamen de cruce descendere
the-dead rose as they-say who yet from the-cross to-come-down
noluit, sic Petrus (ut ajunt) hoc exemplo se non liberat
did-not-wish so Peter as they-say by-this example himself not frees
et pati pro Christo non formidat. Cui Theophilus: dic
and to-suffer for Christ not fears to-whom Theophilus tell
ergo ei, ut filium meum jam per quattuordecim annos
therefore him that son my now for fourteen years
mortuum resuscitet et incolumem eum reddam et liberum.
dead he-raise and unharmed him I-shall-return and free
Ingrediens igitur Paulus dixit, quomodo resuscitationem filii
entering therefore Paul said how the-raising of-the-son
principis spopondisset. Cui Petrus: rem grandem, Paule,
of-the-prince he-had-promised to-whom Peter a-thing great O-Paul
promisisti, sed tamen domini virtute facillimam. Sed
you-have-promised but yet of-the-Lord by-the-power most-easy but
cum Petrus eductus de carcere monumento aperto pro eo
when Peter led-out from prison the-tomb opened for him
orasset, continuo resurrexit. Hoc autem per omnia verisimile
had-prayed at-once he-rose this moreover in all-things likely
non videtur, ut aut Paulus humana astutia se talia fabrilia
not seems that either Paul by-human cunning himself such crafts

scire componere fingeret et sententia juvenis per
to-know-how to-compose should-feign and the-sentence of-the-young-man for
quattuordecim annos suspensa fuisset. Tunc Theophilus
fourteen years suspended should-have-been then Theophilus
et universus populus Antiochiae et alii quam plures
and all the-people of-Antioch and others very many
domino crediderunt et gloriosam ecclesiam fabricaverunt, in
in-the-Lord believed and a-glorious church built in
cujus medio excelsam cathedram collocaverunt et Petrum,
whose middle a-lofty chair they-placed and Peter
ut ab omnibus videri et audiri posset, exaltaverunt, in
that by all to-be-seen and to-be-heard he-could they-raised on
qua septem annis sedit, sed postmodum veniens Romam
which for-seven years he-sat but afterward coming to-Rome
in romana cathedra sedit XXV annis. De primo tamen
on the-Roman chair he-sat twenty-five years of the-first yet
honore ecclesia celebrat, quia tunc primo praelati ecclesiae
honor the-church celebrates because then first the-prelates of-the-church
coeperunt loco, potestate et nomine sublimari. Tunc ergo
began in-place in-power and in-name to-be-raised then therefore
impletum est illud, quod legitur in Psalm.: exaltent eum
fulfilled was that which it-is-read in Ps. let-them-exalt him
in ecclesia etc., et notandum, quod triplex est ecclesia, in
in the-church etc. and it-is-to-be-noted that threefold is the-church in
qua beatus Petrus fuit exaltatus, scilicet ecclesia militantium,
which blessed Peter was exalted namely the-church of-the-militant
malignantium et triumphantium. In hanc triplicem ecclesiam
of-the-malignant and of-the-triumphant in this threefold church
exaltatus est secundum triplicem festivitatem, quam de ipso
exalted he-was according-to the-threefold festival which of him
ecclesia celebrat. Est exaltatus in ecclesia militantium eidem
the-church celebrates he-was exalted in the-church of-the-militant over-it

praesidendo et eam in animo et fide et moribus laudabiliter
presiding and it in mind and faith and manners laudably
regendo: et hoc quantum ad solemnitatem hodiernam, quae
ruling and this as to the-solemnity today's which
dicitur cathedra, quia tunc super Antiochenam ecclesiam
is-called the-chair because then over the-Antiochene church
pontificatum accepit et eam VII annis laudabiliter rexit.
the-pontificate he-received and it seven years laudably ruled
Secundo est exaltatus in ecclesia malignantium, ipsam scilicet
second he-was exalted in the-church of-the-malignant it namely
dissipando et eam ad fidem convertendo. Et hoc pertinet
by-scattering and it to the-faith by-converting and this pertains
ad secundam festivitatem, quae dicitur ad vincula. Tunc
to the-second festival which is-called ad vincula then
enim malignantium ecclesiam dissipavit et multos ad fidem
for of-the-malignant the-church he-scattered and many to the-faith
convertit. Tertio est exaltatus in ecclesia triumphantium
converted third he-was exalted in the-church of-the-triumphant
in ipsam feliciter introeundo et hoc quantum ad tertiam
into it happily by-entering and this as to the-third
solemnitatem, quae est passionis ejus, quia tunc ecclesiam
solemnity which is of-passion his because then the-church
triumphantium introivit. Notandum etiam, quod pluribus
of-the-triumphant he-entered it-is-to-be-noted also that for-many
aliis rationibus ecclesia ter in anno de eo festivitatem
other reasons the-church three-times in the-year of him festival
facit, sed propter primordiale principium vel privilegium,
makes but on-account-of primordial principle or privilege
propter officium, propter beneficium, propter debitum et
on-account-of office on-account-of benefit on-account-of debt and
propter exemplum. Propter privilegium, quoniam beatus
on-account-of example on-account-of privilege because blessed

Petrus ab aliis apostolis in tribus fuit privilegiatus,
Peter above the-other apostles in three-things was privileged
propter quae tria privilegia ecclesia ter in anno eum
on-account-of which three privileges the-church three-times in the-year him
honorat. Fuit enim prae caeteris dignior in auctoritate,
honors he-was for above the-others worthier in authority
quoniam princeps apostolorum exstitit et claves regni
because the-prince of-the-apostles he-was and the-keys of-the-kingdom
coelorum accepit, ferventior in amore, cum majore enim
of-the-heavens received more-fervent in love since with-greater for
fervore Christum dilexit, quam caeteri, sicut in multis locis
fervor Christ he-loved than the-others as in many places
evangelii manifestatur, et efficacior in virtute, nam ad
of-the-gospel is-manifested and more-effective in power for at
umbram Petri, ut legitur in Actibus, sanabantur infirmi.
the-shadow of-Peter as it-is-read in the-Acts were-healed the-sick
Secundo propter officium. Ipse enim officium praelationis
second on-account-of office he for the-office of-prelacy
super universam ecclesiam habuit et ideo, sicut Petrus
over the-whole church had and therefore as Peter
fuit princeps et praelatus totius ecclesiae, quae diffusa
was prince and prelate of-the-whole church which spread
est in tribus partibus mundi, scilicet Asia, Africa et
is in three parts of-the-world namely Asia Africa and
Europa, ita ecclesia ter in anno celebrat festum ejus.
Europe so the-church three-times in the-year celebrates the-feast his
Tertio propter beneficium, quia ipse, qui potestatem accepit
third on-account-of benefit because he who the-power received
ligandi atque absolvendi, liberat nos a tribus generibus
of-binding and loosing frees us from three kinds
peccatorum, scilicet cogitationis, locutionis et operationis:
of-sins namely of-thought of-speech and of-deed

vel quod in Deum, quod in proximum, quod in
or what against God what against neighbor what against
nos peccavimus. Vel istud beneficium potest esse triplex
ourselves we-have-sinned or this benefit can be a-threefold
beneficium aliud, quod virtute clavium peccator in ecclesia
benefit another which by-the-power of-the-keys the-sinner in the-church
consequitur. Primum est absolutionis a reatu ostensio,
attains the-first is of-absolution from guilt the-showing
secundum poenae purgatoriae in temporalem commutatio,
the-second of-punishment purgatorial into temporal the-commuting
tertium poenae temporalis secundum partem relaxatio. Et
the-third of-punishment temporal according-to part the-relaxing and
propter hoc triplex beneficium sanctus Petrus est tripliciter
on-account-of this threefold benefit saint Peter is in-three-ways
honorandus. Quarto propter debitum, quia enim ipse
to-be-honored fourth on-account-of debt because for he
tripliciter pavit et pascit nos, scilicet verbo, exemplo et
in-three-ways fed and feeds us namely by-word by-example and
temporali subsidio, sive orationis suffragio, ideo obligamur,
by-temporal support or of-prayer by-the-suffrage therefore we-are-obliged
ut ipsum tripliciter honoremus. Quinto propter exemplum,
that him in-three-ways we-may-honor fifth on-account-of example
ut nullus peccator desperet, etiam si tertio, sicut Petrus,
that no sinner may-despair even if three-times as Peter
Deum negaverit, si tamen eum sicut ipse velit corde,
God he-will-have-denied if yet him as he wishes with-heart
ore, opere confiteri. Secunda causa institutionis est haec,
with-mouth with-work to-confess the-second cause of-the-institution is this
quae quidem de itinerario Clementis est sumta. Cum enim
which indeed from the-itinerary of-Clement is taken when for
Petrus verbum Dei praedicans Antiochiam appropinquaret,
Peter the-word of-God preaching Antioch approached

omnes de civitate illa ei obviaverunt nudis pedibus
all from city that him met with-bare feet
pergentes, ciliciis se induentes et caput pulvere
going in-hair-shirts themselves clothing and the-head with-dust
aspergentes, agentes poenitentiam, quod contra eum Symoni
sprinkling doing penance that against him with-Simon
mago consensissent. Petrus vero eorum poenitentiam
the-magician they-had-agreed Peter but their penance
videns gratias Deo egit; tunc illi obtulerunt omnes vexatos
seeing thanks to-God gave then they offered all those-vexed
languoribus et daemonibus fatigatos, quos cum Petrus
by-illnesses and by-demons wearied whom when Peter
ante se poni jussisset et super eos nomen domini
before himself to-be-placed had-ordered and over them the-name of-the-Lord
invocasset, immensum lumen ibi apparuit et omnes protinus
had-invoked an-immense light there appeared and all forthwith
sunt sanati, currentes et osculantes vestigia sancti Petri.
were healed running and kissing the-footsteps of-saint Peter
Tunc intra septem dies plus quam decem millia hominum
then within seven days more than ten thousand of-men
baptisma susceperunt, ita ut Theophilus princeps civitatis
baptism received so that Theophilus the-prince of-city
illius domum suam in basilicam fecerit consecrari et
that house his into a-basilica caused to-be-consecrated and
ibidem Petro excelsam cathedram collocari, ut ab omnibus
there for-Peter a-lofty chair to-be-placed that by all
videretur et audiretur. Nec istud contrarium est his,
he-might-be-seen and he-might-be-heard nor this contrary is to-the-things
quae superius dicta sunt. Potuit enim fieri, quod Petrus
which above said were it-could for to-happen that Peter
per operationem Pauli a Theophilo et toto populo
through the-working of-Paul by Theophilus and the-whole people

magnifice sit susceptus, sed recedente Petro Symon magus
magnificently was received but withdrawing Peter Simon the-magician
populum pervertit et contra Petrum graviter incitavit,
the-people perverted and against Peter heavily incited
postmodo vero poenitentiam agens iterum honorabiliter eum
afterward but penance doing again honorably him
recepit. Hoc autem festum de incathedratione sancti Petri
received this moreover feast of the-enthroning of-saint Peter
consuevit appellari festum epularum beati Petri et hinc
has-been-wont to-be-called the-feast of-the-banquets of-blessed Peter and hence
tertia ratio sumitur institutionis hujus festi, consuetudo
the-third reason is-taken of-the-institution of-this feast the-custom
enim fuit antiquitus gentilium (ut ait magister Johannes
for was of-old of-the-gentiles as says master John
Beleth) singulis annis in mense Februario certo die
Beleth each year in the-month of-February on-a-certain day
epulas offerre super tumulos parentum suorum et eas
banquets to-offer on the-tombs of-parents their and them
de nocte daemones consumebant, ipsi autem ab animabus
by night the-demons consumed they moreover by the-souls
circum tumulos errantibus, quas umbras vocabant, vastari
round the-tombs wandering which shades they-called to-be-wasted
putabant. Solebant enim antiqui dicere (ut idem ait),
thought they-were-wont for the-ancients to-say as the-same says
quod, quando in humanis corporibus sunt, dicuntur animae,
that when in human bodies they-are they-are-called souls
in inferis manes, spiritus vero vocabant, quando ad
in the-underworld manes spirits but they-called(-them) when to
coelos adscendebant, umbras, quando recens erat sepultura
the-heavens they-ascended shades when recent was the-burial
sive quando circa tumulos errabant. Haec autem consuetudo
or when about the-tombs they-wandered this moreover custom

de epulis vix a christianis potuit exstirpari, quod sancti
of banquets scarcely by the-Christians could to-be-rooted-out which the-holy
patres attendentes et penitus hoc exstirpare volentes festum
fathers heeding and utterly this to-root-out wishing the-feast
de incathedratione beati Petri, tum de illa, quae fuit Romae,
of the-enthroning of-blessed Peter both of that which was at-Rome
tum de illa, quae fuit Antiochiae, statuerunt; illo scilicet
and of that which was at-Antioch established on-that namely
eodem die, quo talia fiebant, unde ab illis epulis
same day on-which such-things were-done whence from those banquets
adhuc ab aliquibus festum epularum beati Petri vocatur.
still by some the-feast of-the-banquets of-blessed Peter is-called
Quarto instituta est propter reverentiam coronae clericalis;
fourth instituted it-was on-account-of reverence of-the-crown clerical
notandum enim, quod juxta aliquorum traditionem corona
it-is-to-be-noted for that according-to of-some the-tradition the-crown
clericorum hic primo sumsit initium. Nam dum Petrus
of-the-clerics here first took beginning for while Peter
Antiochiae praedicaret, in contumeliam nominis christiani
at-Antioch preached in contempt of-the-name Christian
summitatem ejus capitis abraserunt, quod quidem postmodum
the-top of-his head they-shaved which indeed afterward
toti clero traditur in honorem, quod pro Christo
to-the-whole clergy is-handed in honor what for Christ
apostolorum principi in contumeliam fuerat irrogatum.
of-the-apostles to-the-prince in contempt had-been inflicted
Circa autem ipsam coronam clericorum tria attenduntur,
about moreover the-very crown of-the-clerics three-things are-heeded
scilicet capitis abrasio, capillorum detruncatio et formae
namely of-the-head the-shaving of-the-hair the-cutting and of-the-form
circulatio. Abrasio autem in superiori parte capitis fit
the-rounding the-shaving moreover on the-upper part of-the-head is-made

triplici ratione, quarum duas assignat Dyonisius in Coelesti
for-a-threefold reason of-which two assigns Dionysius in the-Celestial
Hierarchia dicens: detonsio capillorum significat mundam et
Hierarchy saying the-shearing of-the-hair signifies a-clean and
non formabilem vitam, ad capillorum enim detonsionem
not formable life upon of-the-hair for the-shearing
sive capitis abrasionem tria sequuntur, scilicet munditiae
or of-the-head the-shaving three-things follow namely of-cleanness
conservatio, deformatio et denudatio. Munditiae conservatio,
the-keeping disfiguring and baring of-cleanness the-keeping
quia ex capillis sordes in capite aggregantur, deformatio,
because from the-hair dirt on the-head is-gathered disfiguring
quia capilli ad ornatum sunt, significat ergo tonsura
because the-hair for adornment are signifies therefore the-tonsure
mundam et non formabilem vitam. Hoc enim significat,
a-clean and not formable life this for it-signifies
quod clerici debent habere munditiam mentis interius et
that the-clerics ought to-have cleanness of-mind inwardly and
non formabilem id est non exquisitum habitum exterius.
not formable that is not exquisite dress outwardly
Denudatio autem significat, quod inter se et Deum nihil
the-baring moreover signifies that between themselves and God nothing
debet esse medium, sed immediate Deo debent uniri et
ought to-be in-between but immediately to-God they-ought to-be-united and
revelata facie domini gloriam speculari. Capillorum detruncatio
unveiled face of-the-Lord the-glory to-behold of-the-hair the-cutting
fit, ut ex hoc detur intelligi, quod clerici omnes
is-made that from this it-be-given to-be-understood that the-clerics all
cogitationes superfluas a mente sua debent abscindere et
thoughts superfluous from mind their ought to-cut-off and
ad verbum Dei semper auditum paratum et expeditum
for the-word of-God always the-hearing ready and unencumbered

habere et sic omnia temporalia praeterquam ad necessitatem
to-have and so all temporal-things except for necessity
a se penitus removere. Fit autem circularis figura
from themselves utterly to-remove is-made moreover the-circular figure
multiplici ratione. Primo quoniam haec figura non habet
for-manifold reason first because this figure not has
finem neque principium, per quod datur intelligi, quod
end nor beginning through which it-is-given to-be-understood that
ministri Dei sunt clerici, qui nec habet principium neque
the-ministers of-God are the-clerics who neither has beginning nor
finem. Secundo quoniam haec figura nullum angulum habet
end second because this figure no angle has
et significat, quod clerici non debent habere sordes in vita,
and it-signifies that the-clerics not ought to-have dirt in life
quoniam ubi angulus, ibi sordes (ut dicit Bernardus). Et
because where an-angle there dirt as says Bernard and
debent habere veritatem in doctrina, quoniam veritas angulos
they-ought to-have truth in doctrine because truth angles
non amat (sicut dicit Hieronymus). Tertio quoniam haec
not loves as says Jerome third because this
figura est omnium figurarum pulcherrima, unde in hanc
figure is of-all figures the-most-beautiful whence into this
Deus coelestes creaturas fecit. Per quod significatur, quod
God the-heavenly creatures made through which is-signified that
clerici debent habere pulchritudinem interius in mente et
the-clerics ought to-have beauty inwardly in mind and
exterius in conversatione. Quarto quoniam haec figura est
outwardly in conduct fourth because this figure is
omnium figurarum simplicissima, nulla enim figura (ut dicit
of-all figures the-simplest no for figure as says
Augustinus) ex una linea consistit, sola circularis figura est,
Augustine from one line consists alone the-circular figure is

quae una tantum linea clauditur. Per quod significatur,
which by-one only line is-closed through which is-signified
quod clerici habere debent simplicitatem columbarum juxta
that the-clerics to-have ought the-simplicity of-doves according-to
illud: et simplices sicut columbae.
that and simple as doves

De sancto Mathia apostolo

XLV · SAINT MATTHIAS THE APOSTLE

Matthias, the Lord's gift, takes Judas's place. Jacobus first tells the apocryphal life of Judas: cast into the sea, raised by a queen, killer of her son, servant of Pilate, killer of his father Reuben, and husband of his mother, who repents and follows Christ, then steals and betrays him and hangs himself. The apostles choose Matthias by lot, which Jerome, Bede, and Dionysius explain. He preaches in Judaea, is stoned and beheaded, and in another legend drinks poison unharmed in Macedonia and sends his enemies alive into hell.

Mathias hebraice, latine dicitur donatus domino vel donatio
Matthias in-Hebrew in-Latin is-called given to-the-Lord or the-gift
domini vel humilis sive parvulus. Nam donatus a domino fuit,
of-the-Lord or humble or little-one for given by the-Lord he-was
quando ipsum de mundo elegit et inter LXXII discipulos
when him from the-world he-chose and among the-seventy-two disciples
designavit. Donatio domini fuit, quando sorte electus inter
designated the-gift of-the-Lord he-was when by-lot chosen among
apostolos nominari promeruit. Parvus fuit, quia veram semper
the-apostles to-be-named he-merited little he-was because true always
humilitatem servavit. Est autem triplex humilitas (sicut dicit
humility he-kept there-is moreover a-threefold humility as says
Ambrosius), prima est afflictionis, qua quis dicitur humiliatus,
Ambrose the-first is of-affliction by-which one is-called humbled

secunda considerationis, quae procedit ex consideratione
the-second of-consideration which proceeds from the-consideration
sui, tertia devotionis, quae procedit ex cognitione creatoris.
of-oneself the-third of-devotion which proceeds from the-knowledge of-the-creator
Primam habuit beatus Mathias martirium patiendo, secunda
the-first had blessed Matthias martyrdom by-suffering the-second
se ipsum despiciendo, tertiam, majestatem Dei admirando.
him himself by-despising the-third the-majesty of-God by-admiring
Vel dicitur a manu, quod est bonum, et thesis positio.
or he-is-called from manu which is good and thesis placing
Inde Mathias bonum positum pro malo, scilicet pro Juda. Ejus
thence Matthias good placed for bad namely for Judas his
vitam, quae per ecclesias legitur, Bedam scripsisse creditur.
life which through the-churches it-is-read Bede to-have-written is-believed

Mathias apostolus in locum Judae substitutus est, sed
Matthias the-apostle into the-place of-Judas substituted was but
primo ortum et originem ipsius Judae breviter videamus.
first the-birth and origin of-the-very Judas briefly let-us-see
Legitur enim in quadam hystoria licet apocrypha, quod
it-is-read for in a-certain history although apocryphal that
fuit quidam vir in Jerusalem nomine Ruben, qui alio
there-was a-certain man in Jerusalem by-name Reuben who by-another
nomine dictus est Symon de tribu Dan, vel secundum
name called was Simon of the-tribe of-Dan or according-to
Hieronymum de tribu Ysaschar, qui habuit uxorem, quae
Jerome of the-tribe of-Issachar who had a-wife who
Cyborea nuncupata est. Quadam igitur nocte cum sibi
Cyborea called was on-a-certain therefore night when to-each-other
mutuo debitum exsolvissent, Cyborea obdormiens somnium
mutually the-debt they-had-paid Cyborea falling-asleep a-dream
vidit, quod perterrità cum gemitibus et suspiriis viro
saw which terrified with groans and sighs to-husband

suo retulit dicens: videbatur mihi, quod filium flagitiosum
her she-related saying it-seemed to-me that a-son wicked
parerem, qui totius gentis nostrae causa perditionis
I-bore who of-the-whole people our the-cause of-ruin
exsisteret. Cui Ruben: nefariam rem, inquit, nec relatu
would-be to-whom Reuben an-impious thing he-says nor of-telling
dignam profaris et spiritu, ceu puto, phitonico raperis.
worthy you-utter and by-a-spirit as I-think pythonic you-are-carried-away
Cui illa: si me concepisse sensero et filium
to-whom she if myself to-have-conceived I-shall-have-perceived and a-son
peperero, absque dubio non spiritus phitonicus exstitit, sed
shall-have-borne without doubt not a-spirit pythonic it-was but
revelatio certa fuit. Procedente igitur tempore cum filium
a-revelation certain it-was proceeding therefore time when a-son
peperisset, parentes plurimum timuerunt, et quid de eo
she-had-borne the-parents greatly feared and what with him
facerent, cogitare coeperunt, cumque filium abhorrerent
they-should-do to-consider began and-when the-son they-shrank
occidere, nec vellent destructorem sui generis enutrire,
to-kill nor wished the-destroyer of-their race to-rear
ipsum in fiscella positum mari exponunt, quem marini
him in a-basket placed to-the-sea they-expose whom the-sea
fluctus ad insulam propulerunt, quae Scarioth dicitur. Ab
waves to an-island drove which Scarioth is-called from
illa igitur insula Judas Scariotes appellatus est, regina autem
that therefore island Judas Iscariot called was the-queen moreover
illius loci carens liberis ad littus maris causa spatiandi
of-that place lacking children to the-shore of-the-sea for-the-sake-of walking
processit et fiscellam a marinis fluctibus jactari videns,
went-out and a-basket by the-sea waves to-be-tossed seeing
ipsam aperiri praecepit inveniensque ibi puerum elegantis
it to-be-opened ordered and-finding there a-boy of-elegant

formae suspirans ait: o si solatiis tantae sublevarer
form sighing says O if by-the-comforts of-such-great I-were-relieved
sobolis, ne regni mei privarer successore. Puerum igitur
offspring lest of-kingdom my I-be-deprived of-a-successor the-boy therefore
secreto nutriri fecit et se gravidam simulavit, tandem
secretly to-be-nursed she-caused and herself pregnant feigned at-last
se filium peperisse mentitur et per totum regnum
herself a-son to-have-borne she-lies and through the-whole kingdom
fama haec celebris divulgatur. Princeps pro suscepta sobole
report this famous is-spread the-prince for the-received offspring
vehementer exsultat et ingenti gaudio plebs laetatur. Ipsum
violently exults and with-huge joy the-people rejoices him
igitur secundum magnificentiam regiam educari fecit,
therefore according-to magnificence royal to-be-brought-up he-caused
non post multum vero temporis regina de rege concepit et
not after much but time the-queen by the-king conceived and
suo tempore filium parturivit. Cum autem pueri aliquantulum
in-her time a-son bore when moreover the-boys somewhat
jam crevissent, ad invicem saepius colludebant et puerum
now had-grown with one-another more-often they-played and the-boy
regium Judas crebris molestiis et injuriis molestabat et
royal Judas with-frequent annoyances and injuries harassed and
ad fletum saepius provocabat, regina autem hoc moleste
to weeping more-often provoked the-queen moreover this with-annoyance
ferens et Judam ad se non pertinere sciens ipsum crebrius
bearing and Judas to herself not to-belong knowing him more-often
verberavit. Sed nec sic a molestia pueri desistebat.
beat but not-even so from the-annoying of-the-boy he-desisted
Tandem res panditur et Judas non verus reginae filius,
at-last the-matter is-laid-open and Judas not the-true of-the-queen son
sed inventus aperitur. Quod Judas ut comperit, vehementer
but found is-disclosed which Judas when he-learned violently

erubuit et fratrem suum putativum filium regis latenter
blushed and brother his supposed the-son of-the-king secretly
occidit. Ob hoc capitalem sententiam timens cum tributariis
killed for this the-capital sentence fearing with tribute-bearers
in Jerusalem aufugit seque curiae Pylati, tunc praesidis,
to Jerusalem he-fled and-himself to-the-court of-Pilate then of-the-governor
mancipavit (et quoniam res similes sibi sunt habiles)
delivered and because things like to-themselves are apt
Pylatus Judam suis moribus invenit congruere et ideo
Pilate Judas to-his manners found to-agree and therefore
coepit ipsum valde carum habere. Universae igitur curiae
began him very dear to-hold over-the-whole therefore court
Pylati Judas praeficitur et ad ejus nutum omnia disponuntur.
of-Pilate Judas is-placed and at his nod all-things are-arranged
Quadam igitur die Pylatus de palatio suo in quoddam
on-a-certain therefore day Pilate from palace his into a-certain
pomoerium aspiciens, illorum pomorum tanto desiderio
orchard looking of-those apples with-such desire
captus est, ut paene deficere videretur. Erat autem illud
seized was that almost to-faint he-seemed was moreover that
pomoerium Ruben, patris Judae, sed nec Judas patrem
orchard of-Reuben the-father of-Judas but neither Judas the-father
neque Ruben filium agnoscebat, quia et Ruben ipsum
nor Reuben the-son recognized because both Reuben him
his marinis fluctibus periisse putabat et Judas, quis
in-those sea waves to-have-perished thought and Judas who
pater aut quae patria sua fuerit, penitus ignorabat. Pylatus
father or what homeland his had-been utterly knew-not Pilate
itaque accersito Juda ait: tanto illorum fructuum captus
and-so summoned Judas says with-such of-those fruits seized
sum desiderio, quod, si his frustratus fuero, spiritum
I-am desire that if in-these disappointed I-shall-have-been the-spirit

exhalabo. Concitus igitur Judas in pomoerium insiliit
I-shall-breathe-out roused therefore Judas into the-orchard leaped
et velocius mala carpit. Interea Ruben venit et Judam
and swiftly the-apples plucks meanwhile Reuben comes and Judas
mala sua carpentem invenit: fortiter igitur ambo contendunt
apples his plucking finds strongly therefore both contend
et jurgia superaddunt, post jurgia surgunt ad verbera et
and quarrels they-add after the-quarrels they-rise to blows and
mutuis se injuriis affecerunt. Tandem Judas Ruben in
with-mutual themselves injuries they-afflicted at-last Judas Reuben in
ea parte, qua cervix collo connectitur, lapide percussit,
that part where the-nape to-the-neck is-joined with-a-stone struck
pariter et occidit. Poma igitur sustulit et Pylato, quid
alike and killed the-apples therefore he-carried-off and to-Pilate what
acciderit, enarravit. Jam die inclinante et nocte superveniente
had-happened related now day declining and night coming-on
Ruben mortuus invenitur et subitanea morte praeventus
Reuben dead is-found and by-sudden death overtaken
esse putatur, tunc Pylatus omnes facultates Ruben Judae
to-have-been is-thought then Pilate all the-possessions of-Reuben to-Judas
tradidit et Cyboream uxorem Ruben conjugem Judae dedit.
handed and Cyborea the-wife of-Reuben as-wife to-Judas gave
Quadam igitur die dum Cyborea graviter suspiraret et
on-a-certain therefore day when Cyborea heavily sighed and
Judas vir ejus, quid haberet, diligenter interrogaret, illa
Judas husband her what she-had diligently asked she
respondit: heu infelicissima sum omnium feminarum, quia
answered alas most-unhappy I-am of-all women because
infantulum meum marinis fluctibus immersi et virum meum
little-infant my to-the-sea waves I-plunged and husband my
morte praeventum inveni, sed et dolori misere Pylatus
by-death overtaken I-found but also to-the-grief of-wretched-me Pilate

addidit dolorem, qui me moestissimam nuptui tradidit
added grief who me most-sorrowful to-marriage handed
et invitissimam tibi in conjugem copulavit. Cumque illa
and most-unwilling to-you in marriage joined and-when she
omnia de infantulo enarrasset et Judas illa, quae sibi
all-things about the-little-infant had-related and Judas those-things which to-him
acciderant, retulisset, inventum est, quod Judas matrem suam
had-happened had-reported found it-was that Judas mother his
in uxorem duxerit et patrem suum occiderit. Poenitentia
as wife had-taken and father his had-killed by-penance
igitur ductus suadente Cyborea dominum nostrum Jesum
therefore led persuading Cyborea the-Lord our Jesus
Christum adiit et suorum delictorum veniam imploravit.
Christ he-approached and of-his crimes pardon implored
Hucusque in praedicta hystoria apocrypha legitur, quae
thus-far in the-aforesaid history apocryphal it-is-read which
utrum recitanda sit, lectoris arbitrio relinquatur, licet
whether to-be-recited it-is of-the-reader to-the-judgment let-it-be-left although
sit potius relinquenda quam asserenda. Dominus autem
it-be rather to-be-left than to-be-asserted the-Lord moreover
suum eum fecit discipulum et de discipulo in suum elegit
his him made disciple and from disciple into his chose
apostolum, qui adeo sibi familiaris exstitit et dilectus, ut
apostle who so to-him familiar was and beloved that
eum faceret suum procuratorem, quem postmodum pertulit
him he-made his steward whom afterward he-bore-with
suum proditorem. Portabat enim loculos et ea, quae
as-his betrayer he-carried for the-purses and those-things which
Christo dabantur, furabatur. Dolens vero tempore dominicae
to-Christ were-given he-stole grieving but at-the-time of-the-Lord's
passionis, quod unguentum, quod trecentos denarios valebat,
passion that the-ointment which three-hundred pence was-worth

non fuerat venditum, ut illos etiam denarios furaretur, abiit
not had-been sold that those also pence he-might-steal he-went
et dominum XXX denariis vendidit, quorum unusquisque
and the-Lord for-thirty pence sold of-which each-one
valebat decem denarios usuales et damnum unguenti
was-worth ten pence usual and the-loss of-the-ointment
tricentorum denariorum recompensavit; vel (ut quidam ajunt)
of-three-hundred pence he-made-good or as some say
omnium, quae pro Christo dabantur, decimam partem
of-all-things which for Christ were-given the-tenth part
furabatur et ideo pro decima parte, quam in unguento
he-stole and therefore for the-tenth part which in the-ointment
amiserat, scilicet pro XXX denariis, dominum vendidit, quos
he-had-lost namely for thirty pence the-Lord he-sold which
tamen poenitentia ductus retulit et abiens laqueo
yet by-penance led he-brought-back and going-away with-a-noose
se suspendit et suspensus crepuit medius et diffusa
himself hanged and hanged burst in-the-middle and poured-out
sunt omnia viscera ejus. In hoc autem delatum est ori,
were all bowels his in this moreover spared it-was to-the-mouth
ne per os effunderetur, non enim dignum erat, ut
lest through the-mouth they-be-poured-out not for worthy it-was that
os tam viliter inquinaretur, quod tam gloriosum os
the-mouth so vilely be-defiled which so glorious a-mouth
scilicet Christi contigerat. Dignum enim erat, ut viscera,
namely of-Christ had-touched worthy for it-was that the-bowels
quae proditionem conceperant, rupta caderent et guttur, a
which the-betrayal had-conceived burst should-fall and the-throat from
quo vox proditoris exierat, laqueo artaretur. In aëre
which the-voice of-the-betrayer had-gone-out with-a-noose should-be-tightened in the-air
etiam interiit, ut qui angelos in coelo et homines in terra
also he-perished that he-who the-angels in heaven and men on earth

offenderat, ab angelorum et hominum regione separaretur
had-offended from of-angels and of-men the-region should-be-separated
et in aëre cum daemonibus sociaretur. Cum igitur inter
and in the-air with demons should-be-associated when therefore among
ascensionem et penthecosten apostoli in coenaculo simul
the-ascension and Pentecost the-apostles in the-upper-room together
essent, videns Petrus, quod numerus XII apostolorum erat
were seeing Peter that the-number twelve of-the-apostles was
imminutus, quos tamen dominus in hoc numero elegerat, ut
diminished whom yet the-Lord in this number had-chosen that
fidem trinitatis in quattuor mundi partibus praedicarent,
the-faith of-the-Trinity in the-four of-the-world parts they-might-preach
surrexit in medio fratrum dicens: viri fratres, oportet ut
he-rose in the-midst of-the-brothers saying O-men brothers it-behooves that
aliquem loco Judae substituamus, qui testetur nobiscum
someone into-the-place of-Judas we-substitute who may-witness with-us
resurrectionem Christi, quia dominus dixit nobis: eritis
the-resurrection of-Christ because the-Lord said to-us you-will-be
mihi testes in Jerusalem et in omni Judaea et in Samaria
to-me witnesses in Jerusalem and in all Judaea and in Samaria
et usque ad ultimum terrae: et quia testis nonnisi
and all-the-way to the-uttermost of-the-earth and because a-witness only
de his, quae vidit, debet testimonium ferre, eligendus
about those-things which he-saw ought testimony to-bear to-be-chosen
est unus ex his viris, qui nobiscum semper fuerunt, et
is one of these men who with-us always have-been and
domini miracula viderunt et ejus doctrinam audierunt. Et
of-the-Lord miracles have-seen and his teaching have-heard and
statuerunt duos de septuaginta duobus discipulis, scilicet
they-set-up two from the-seventy two disciples namely
Joseph, qui cognominatus est justus pro sanctitate sua, qui
Joseph who surnamed was the-just for holiness his who

fuit frater Jacobi Alphei, et Mathiam, de cujus laude
was the-brother of-James of-Alphaeus and Matthias about whose praise
subticetur, quia sufficit ei pro laude, quod in apostolum
silence-is-kept because it-suffices for-him as praise that as apostle
est electus. Et orantes dixerunt: tu domine, qui nosti
he-was chosen and praying they-said you O-lord who know
corda omnium, ostende, quem elegeris ex his duobus
the-hearts of-all show whom you-have-chosen of these two
unum accipere locum ministerii hujus et apostolatus, quem
one to-take the-place of-ministry this and of-apostleship which
Judas amisit, et datis illis sortibus cecidit sors super
Judas lost and given to-them lots fell the-lot upon
Mathiam et annumeratus est cum XI apostolis. Et
Matthias and numbered he-was with the-eleven apostles and
notandum, quod exemplo hoc, ut ait Hieronymus, non est
it-is-to-be-noted that by-example this as says Jerome not it-is
sortibus utendum, quia privilegia paucorum communem legem
lots to-be-used because the-privileges of-a-few the-common law
non faciunt. Rursus etiam, sicut dicit Beda, donec veniret
not make again also as says Bede until came
veritas, figuram licuit observare. Vera enim hostia in
the-truth the-figure it-was-allowed to-observe the-true for victim in
passione fuit immolata, sed in Penthecoste consummata et
the-passion was sacrificed but at Pentecost consummated and
ideo in electione Mathiae sortibus usi sunt, ne a lege
therefore in the-election of-Matthias lots used they-have lest from the-law
discreparent, in qua summus sacerdos sorte quaerebatur. Post
they-might-differ in which the-high priest by-lot was-sought after
Penthecosten vero jam veritate propalata septem dyacones non
Pentecost but now the-truth made-public seven deacons not
sorte sed discipulorum electione et apostolorum oratione
by-lot but of-the-disciples by-the-election and of-the-apostles by-the-prayer

et manuum impositione ordinati sunt. Cujusmodi autem hae
and of-hands the-laying-on ordained were of-what-kind moreover these
sortes fuerint, duae sanctorum patrum exstant sententiae.
lots were two of-the-holy fathers exist opinions
Hieronymus enim et Beda volunt, quod hae sortes tales
Jerome for and Bede hold that these lots such
fuerunt, quales illae, quarum in veteri lege creberrimus usus
were as those of-which in the-old law most-frequent use
erat. Dyonisius autem, qui fuit Pauli discipulus, irreligiosum
was Dionysius moreover who was of-Paul the-disciple irreligious
existimat hoc arbitrari, asserens sibi videri, quod illa sors
thinks this to-suppose asserting to-himself to-seem that that lot
nihil aliud fuerit nisi quidam splendor et radius divinitus
nothing else was except a-certain splendor and ray divinely
super Mathiam emissus, per quem ipse ostendebatur in
upon Matthias sent through which he was-shown as
apostolum assumendus. Ait enim sic in libro Coelestis
apostle to-be-taken-up he-says for thus in the-book of-the-Celestial
Hierarchiae: de divina autem sorte, quae super Mathiam
Hierarchy about the-divine moreover lot which upon Matthias
divinitus cecidit, alii quidam alia dixerunt non religiose,
divinely fell others certain other-things have-said not religiously
sicut arbitror, meam autem et ipse intentionem dicam.
as I-think my moreover also I intention shall-say
Videntur enim mihi eloquia sortem nominare theurgicum
seem for to-me the-oracles the-lot to-name theurgic
quoddam donum demonstrans illi theurgico choro a divina
a-certain gift showing to-that theurgic choir by divine
electione susceptum. Hic igitur Mathias apostolus Judaeam in
election taken-up this therefore Matthias the-apostle Judaea as
sortem accepit et praedicationi ibidem insistens et multa
lot received and to-preaching there applying-himself and many

miracula faciens in pace quievit. In nonnullis vero codicibus
miracles doing in peace rested in some but manuscripts
legitur, quod patibulum crucis pertulit et tali martyrio
it-is-read that the-gibbet of-the-cross he-endured and with-such martyrdom
coronatus coelos adscendit. Hujus corpus Romae in ecclesia
crowned to-the-heavens ascended his body at-Rome in the-church
Sanctae Mariae Majoris sub lapide porphiretico sepultum
of-Saint Mary Major under a-stone porphyry buried
esse dicitur et ibidem caput ejus populo demonstratur.
to-be is-said and there head his to-the-people is-shown
In quadam vero legenda, quae Treveris invenitur, sic inter
in a-certain but legend which at-Trier is-found thus among
caetera legitur, Mathias de tribu Juda et civitate Bethlehem
other-things it-is-read Matthias of the-tribe of-Judah and the-city of-Bethlehem
illustri prosapia oriundus fuit, qui litteris traditus omnem
of-illustrious stock sprung was who to-letters handed all
in brevi legis et prophetarum scientiam apprehendit
in short-time of-the-law and of-the-prophets knowledge grasped
lasciviamque abhorrens pueriles annos morum maturitate
and-wantonness abhorring the-boyish years of-manners by-maturity
vincebat. Informabatur quoque ejus animus ad virtutem, ut
he-surpassed was-formed also his mind to virtue that
esset ad intelligentiam habilis, ad misericordiam facilis,
he-might-be for understanding apt for mercy easy
in prosperis non elatus, in adversis constans et intrepidus.
in prosperity not elated in adversity steadfast and fearless
Satagebat, ut, quod jussu praeceperat, opere compleret
he-took-pains that what by-command he-had-enjoined by-work he-might-fulfill
et oris doctrinam manuum operatione monstraret.
and of-the-mouth the-teaching of-the-hands by-the-working he-might-show
Hic cum per Judaeam praedicaret, caecos illuminabat,
he when through Judaea he-preached the-blind he-illumined

leprosos mundabat, daemones expellebat, claudis gressum,
the-lepers cleansed demons drove-out to-the-lame walking
surdis auditum, mortuis vitam restituebat. Qui cum coram
to-the-deaf hearing to-the-dead life restored who when before
pontifice accusaretur, in multis respondit: de objectis,
the-high-priest he-was-accused in many-things answered about the-objections
quae crimina dicitis, non opus me multa dicere,
what crimes you-call not it-is-needful for-me many-things to-say
quoniam christianum esse non est criminis, sed gloriae. Cui
because a-Christian to-be not is of-crime but of-glory to-whom
pontifex: si tibi dantur induciae, vis poenitere? Et ille:
the-high-priest if to-you is-given a-respite do-you-wish to-repent and he
absit, ut a veritate, quam semel inveni, per apostasiam
far-be-it that from the-truth which once I-found through apostasy
digrediar. Igitur Mathias in lege erat doctissimus, corde
I-should-depart therefore Matthias in the-law was most-learned in-heart
mundus, animo prudens, in solvendis quaestionibus sacrae
clean in-mind prudent in solving questions of-sacred
scripturae acutus, in consilio providus, in sermocinatione
scripture sharp in counsel provident in discourse
expeditus. Qui cum verbum Dei per Judaeam praedicaret,
ready who when the-word of-God through Judaea he-preached
multos signis et prodigiis convertebat. Unde Judaei invidentes
many by-signs and wonders converted whence the-Jews envying
ipsum in concilio statuerunt. Duo ergo falsi testes, qui
him in council set two therefore false witnesses who
ipsum accusaverant, primo in ipsum lapides miserunt, quos
him had-accused first at him stones threw which
lapides in testimonium illis secum fecit sepeliri.
stones as a-witness against-them with-himself he-caused to-be-buried
Qui dum lapidaretur, securi more romano percutitur
who while he-was-being-stoned with-an-axe in-the-manner Roman is-struck

et extensis in coelum manibus spiritum Deo reddidit et
and stretched to heaven hands the-spirit to-God gave-back and
subditur ibidem. Cujus corpus de Judaea Romam et inde
it-is-added there whose body from Judaea to-Rome and thence
Trevirim est translatum. In quadam vero alia legenda legitur,
to-Trier was translated in a-certain but other legend it-is-read
quod, dum Mathias in Macedoniam advenisset et fidem
that when Matthias into Macedonia had-come and the-faith
Christi praedicaret, quandam potionem toxicatam, quae visu
of-Christ preached a-certain potion poisoned which of-sight
cunctos privabat, sibi dederunt, quam in Christi nomine
all deprived to-him they-gave which in of-Christ the-name
bibit et nullam laesionem incurrit, et cum illa potione
he-drank and no harm incurred and when with-that potion
plus quam CCL excaecassent, ille singulis manum
more than two-hundred-fifty they-had-blinded he on-each a-hand
imponens omnes illuminavit. Dyabolus autem in similitudinem
placing all illumined the-devil moreover in the-likeness
infantis iis apparens suasit, ut Mathiam occiderent, qui
of-an-infant to-them appearing urged that Matthias they-should-kill who
eorum cultum evacuaret, et cum ipse in medio eorum
their worship emptied and when he in the-midst of-them
consisteret, tribus tamen diebus eum quaerentes minime
stood for-three yet days him seeking by-no-means
invenerunt. Tertia autem die se iis manifestans dixit:
they-found on-the-third moreover day himself to-them manifesting he-said
ego sum, quem manibus post tergum ligatis et fune collo
I am he-whom hands behind the-back bound and a-rope on-the-neck
imposito crudeliter afflixerunt et sic in carcere recluserunt.
placed cruelly they-afflicted and so in prison shut-up
Ubi daemones apparentes dentibus in eum fremebant, sed
where demons appearing with-teeth at him gnashed but

appropinquare non poterant, dominus autem cum multo
to-approach not could the-Lord moreover with much
lumine ad eum veniens ipsum de terra levavit et vincula
light to him coming him from the-ground raised and the-chains
solvens et dulciter confortans ostium aperuit. Qui egressus
loosing and sweetly comforting the-door opened who going-out
verbum domini praedicavit, dum autem quidam obstinati
the-word of-the-Lord preached when moreover certain obstinate
persisterent, dixit iis: denuncio vobis, quod vivi in
persisted he-said to-them I-announce to-you that alive into
infernum descendetis, moxque terra se aperuit et cunctos
hell you-will-descend and-at-once the-earth itself opened and all
illos deglutivit, reliqui vero ad dominum sunt conversi.
those swallowed the-rest but to the-Lord were converted

De sancto Gregorio

XLVI · SAINT GREGORY

Gregory, the flock's preacher and watchman, leaves his senatorial wealth for a monastery and gives an angel in a shipwrecked man's guise even his mother's silver dish. Seeing English boys sold in Rome, he sets out to convert them but is recalled. Chosen pope in a plague, he leads the litany behind Luke's image of Mary and sees the angel sheathe his sword. Humble, generous, and unjustly accused before Maurice, he weeps Trajan out of hell and pays with lifelong illness, proves the host is flesh, orders the Gregorian chant, and is defended after death by Peter the deacon.

Gregorius dicitur a grex et gore, quod est praedicare
Gregory is-called from grex and gore which is to-preach
sive dicere, unde Gregorius quasi gregis praedicator. Vel
or to-say whence Gregory as-if of-the-flock the-preacher or
dicitur Gregorius quasi egregorius ab egregius et gore quasi
is-called Gregory as-if egregorius from egregius and gore as-if

egregius praedicator et doctor. Vel Gregorius in lingua nostra
an-eminent preacher and doctor or Gregory in tongue our
vigilans sonat, quia ipse vigilavit sibi, Deo et gregi.
watching sounds because he watched for-himself for-God and for-the-flock
Sibi per munditiae conservationem, Deo per internam
for-himself through of-cleanness the-keeping for-God through inward
contemplationem, gregi per assiduam praedicationem; et
contemplation for-the-flock through assiduous preaching and
haec tria merentur Dei visionem. Augustinus in libro de
these three-things merit of-God the-vision Augustine in the-book on
ordine: is videt Deum, qui bene vivit, bene studet et bene orat.
order he sees God who well lives well studies and well prays
Ejus vitam scripsit Paulus Longobardorum hystoriographus,
his life wrote Paul of-the-Lombards the-historiographer
quam Johannes dyaconus diligentius postmodum compilavit.
which John the-deacon more-diligently afterward compiled

Gregorius senatoria stirpe progenitus, cujus pater Gordianus
Gregory of-senatorial stock begotten whose father Gordianus
et mater Silvia dicebatur, cum summum philosophiae apicem
and mother Silvia was-called when the-highest of-philosophy summit
in ipsa sui adolescentia attigisset ac rerum et divitiarum
in the-very his youth he-had-attained and of-things and of-riches
copia plurimum abundaret, cogitavit tamen haec omnia
in-abundance very-much abounded he-considered yet these all-things
deserere et in religionem se transferre. Sed dum longius
to-desert and into religion himself to-transfer but while longer
conversionem protraheret et ut tutius se Christo
conversion he-protracted and that more-safely himself Christ
famulaturum putaret, si sub praetoris urbani habitu mundo
about-to-serve he-thought if under of-the-praetor urban the-habit to-the-world
specie tenus deserviret, coeperunt multra contra eum
in-appearance only he-served began many-things against him

ex saeculi cura succrescere, ita ut non tantum specie,
from of-the-world the-care to-grow-up so that not only in-appearance
sed in eo retineretur et mente. Tandem patre orbatus sex
but in it he-was-held also in-mind at-last of-the-father bereaved six
monasteria in Sicilia construxit, septimum intra moenia urbis
monasteries in Sicily he-built the-seventh within the-walls of-the-city
sub honore sancti Andreae apostoli in proprio domate fabricavit,
under the-honor of-saint Andrew the-apostle in his-own house he-built
in quo relictis sericis auro gemmisque radiantibus vili
in which left silks gold and-gems shining in-the-mean
monastico habitu tegebatur. Ubi ad tantam perfectionem
monastic habit he-was-covered where to so-great perfection
in brevi devenit, ut in ipso suae conversionis initio
in short-time he-came that in the-very of-his conversion beginning
posset jam in perfectorum numero computari. Cujus quidem
he-could already in of-the-perfect the-number to-be-counted whose indeed
perfectio ex verbis suis, quae in prologo super dialogum ponit,
perfection from words his which in the-prologue on the-dialogue he-sets
aliqualiter perpendi potest, ubi sic dicit: infelix animus meus
somewhat to-be-weighed can where thus he-says unhappy mind my
occupationis suae pulsatus vulnere meminit, qualis aliquando
of-occupation its struck by-the-wound remembers what-kind once
in monasterio fuit, quomodo ei labentia cuncta subtererant,
in the-monastery it-was how to-it slipping all-things were-beneath
quantum rebus omnibus, quae volvuntur, eminebat, quod
how-much above-things all which revolve it-rose that
nulla, nisi coelestia cogitare consueverat, quod etiam
nothing except heavenly-things to-think it-had-been-wont that even
retentus corpore ipsa jam carnis claustra contemplatione
held in-body the-very already of-the-flesh barriers by-contemplation
transibat, quod mortem quoque, quae paene cunctis poena
it-passed that death also which almost to-all a-punishment

est, videlicet ut ingressum vitae et praemium laboris sui
is namely as entrance of-life and reward of-labor its
amabat. Tanta denique districtione corpus suum afflixit,
it-loved with-such lastly strictness body his he-afflicted
ut infirmato stomacho subsistere vix valeret et incisionem
that weakened stomach to-hold-out scarcely he-could and a-cutting-off
vitalium, quam Graeci syncopim vocant, patiens crebris
of-the-vitals which the-Greeks syncope call suffering with-frequent
augustiis per horarum momenta ad exitum propinquaret.
straits through of-hours the-moments to death he-came-near

Quadam vice dum quodam in monasterio suo, ubi abbas
on-a-certain occasion while a-certain in monastery his where as-abbot
praeerat, scriptitaret, angelus domini in specie naufragi
he-presided he-was-writing an-angel of-the-Lord in the-form of-a-shipwrecked-man
sibi affuit sibique misereri lacrymabiliter postulavit.
to-him was-present and-on-himself to-have-mercy tearfully asked
Cui cum Gregorius sex argenteos dari fecisset et
to-whom when Gregory six silver-pieces to-be-given had-caused and
abiisset, eadem die iterum rediit, seque multa
he-had-gone-away on-the-same day again he-returned and-himself many-things
perdidisse, pauca vero accepisse perhibuit. Qui cum ab eo
to-have-lost few but to-have-received declared who when from him
totidem argenteos recepisset, iterum vice tertia reversus
as-many silver-pieces had-received again on-occasion third returned
misereri sibi importunis clamoribus postulabat, sed
to-have-mercy on-himself with-importunate cries asked but
Gregorius cum a procuratore sui monasterii didicisset,
Gregory when from the-procurator of-his monastery he-had-learned
nihil dandum praeter scutellam argenteam, quam mater sua
nothing to-be-given except a-dish silver which mother his
cum leguminibus mittere solebat, in monasterio remansisse,
with vegetables to-send was-wont in the-monastery to-have-remained

illam statim dari praecepit, quam libenter accipiens laetus
it at-once to-be-given he-ordered which gladly receiving glad
abscessit. Hic autem angelus domini fuit, sicut se ipsum
he-departed this moreover the-angel of-the-Lord was as him himself
postmodum revelavit.
afterward revealed

Quadam die beatus Gregorius per forum urbis Romae
on-a-certain day blessed Gregory through the-forum of-the-city of-Rome
transiens cernit quosdam pueros forma pulcherrimos, vultu
passing sees certain boys in-form most-beautiful in-face
venustos, capillorum nitore perspicuos esse venales.
comely of-the-hair with-brightness shining to-be for-sale
Interrogat igitur mercatorem, de qua illos patria attulisset.
he-asks therefore the-merchant from what them homeland he-had-brought
Qui respondit: de Britannia, cujus incolae simili candore
who answered from Britain whose inhabitants with-like fairness
fulgent. Interrogat iterum, si christiani sunt. Cui
shine he-asks again whether Christians they-are to-whom
mercator: non, sed paganicis erroribus implicati tenentur.
the-merchant no but in-pagan errors entangled they-are-held
Tunc Gregorius acriter ingemiscens: heu proh dolor, inquit,
then Gregory bitterly groaning alas O grief he-says
quod splendidas facies princeps tenebrarum nunc possidet.
that bright faces the-prince of-darkness now possesses
Interrogat igitur, quod esset vocabulum gentis illius. Cui
he-asks therefore what was the-name of-the-people that to-whom
ille: Anglici vocantur. Bene, inquit, anglici quasi angelici,
he Angles they-are-called well he-says Angles as-if angelic
quia et angelicos vultus habent. Interrogavit igitur eum, quod
because also angelic faces they-have he-asked therefore him what
nomen haberet illa provincia. Ait mercator: provinciales illi
name had that province says the-merchant the-provincials those

Deiri vocantur. Et Gregorius: bene, inquit, Deiri vocantur,
Deiri are-called and Gregory well he-says Deiri they-are-called
quia de ira sunt eruendi. Rursus de nomine regis
because from wrath they-are to-be-rescued again about the-name of-the-king
interrogat. Ait mercator, quod Aelle diceretur, et Gregorius:
he-asks says the-merchant that Aelle he-was-called and Gregory
bene Aelle, quia alleluja in partibus illis decantari opus.
well Aelle because alleluia in parts those to-be-sung is-needful
Qui mox ad summum pontificem accedens cum multa
who at-once to the-supreme pontiff going with much
instantia et precibus vix obtinuit, ut ad illos convertendos
insistence and prayers scarcely obtained that to them to-be-converted
mitteretur. Cumque jam iter arripuisset, Romani de
he-should-be-sent and-when already the-journey he-had-taken the-Romans at
ejus absentia plurimum perturbati papam adeunt et eum
his absence very-much troubled the-pope approach and him
taliter alloquuntur: Petrum offendisti, Romam destruxisti,
thus address Peter you-have-offended Rome you-have-destroyed
Gregorium demisisti, sicque papa perterritus ad eum
Gregory you-have-sent-away and-so the-pope terrified for him
revocandum continuo nuntios destinavit. Cumque Gregorius
to-be-recalled at-once messengers dispatched and-when Gregory
jam iter trium dierum peregisset et in quodam loco
already a-journey of-three days had-completed and in a-certain place
devertens quaedam caeteris quiescentibus lectitaret, locusta
turning-aside certain-things the-others resting was-reading a-locust
superveniens eum coegit a legendo quiescere et ex
coming-upon him compelled from reading to-rest and from
consideratione sui nominis docuit eum in eodem loco stare
the-consideration of-its name taught him in the-same place to-stand
debere, quod ille spiritu prophetico discens statim comites
to-be-obliged which he by-spirit prophetic learning at-once the-companions

adhortatur, ut velocius debeant proficisci, sed supervenientibus
exhorts that more-swiftly they-ought to-set-out but arriving
apostolicis nuntiis redire compellitur, licet de hoc plurimum
the-apostolic messengers to-return he-is-compelled although at this very-much
tristaretur. Tunc papa ipsum a monasterio suo abstraxit
he-was-saddened then the-pope him from monastery his drew-away
et suum dyaconem cardinalem ordinavit.
and his deacon cardinal ordained

Quodam tempore Tyberis fluvius alveum suum egressus
at-a-certain time the-Tiber river channel its leaving
in tantum excrevit, ut super muros urbis influeret et
to so-much grew that over the-walls of-the-city it-flowed and
plurimas domos everteret. Tunc etiam per Tyberim fluvium
very-many houses overturned then also along the-Tiber river
multitudo serpentum cum dracone magno in mare descendit,
a-multitude of-serpents with a-dragon great into the-sea went-down
sed a fluctibus praefocati et ad littus projecti totum
but by the-waves choked and on the-shore thrown the-whole
aërem sua putredine corruperunt sicque plaga pessima,
air with-their rottenness corrupted and-so a-plague most-evil
quam inguinariam vocant, secuta est, ita ut etiam corporali
which inguinal they-call followed has so that even with-bodily
visu sagittae coelitus venire et singulos quosque percutere
sight arrows from-heaven to-come and each every-one to-strike
viderentur. Quae primo omnium Pelagium papam percussit
they-seemed which first of-all Pelagius the-pope struck
et sine mora exstinxit, postmodum vero ita in reliquum
and without delay extinguished afterward but so upon the-rest-of
vulgus desaeviit, ut subtractis habitatoribus domos
the-common-people it-raged that withdrawn inhabitants houses
plurimas vacuas in urbe reliquerit. Sed quia ecclesia Dei
very-many empty in the-city it-left but because the-church of-God

sine rectore esse non poterat, Gregorium licet totis viribus
without a-ruler to-be not could Gregory although with-all strength
renitentem plebs omnis elegit. Cum ergo benedici deberet
resisting the-people all chose when therefore to-be-blessed he-was-to
et lues populum devastaret, sermonem ad populum
and the-pestilence the-people devastated a-sermon to the-people
fecit et processionem faciens litanias instituit et, ut omnes
he-made and a-procession making the-litanies instituted and that all
Deum attentius exorarent, admonuit. Cum igitur Deum
God more-attentively should-beseech admonished when therefore God
omnis congregatus populus exoraret; in tantum lues
all the-gathered people besought in so-much the-pestilence
ipsa desaeviit, ut in una hora homines XC spiritum
itself raged that in one hour men ninety the-spirit
exhalarent, sed nequaquam cessavit populum admonere, ut
breathed-out but by-no-means he-ceased the-people to-admonish that
ab oratione nunquam desisterent, donec pestem ipsam
from prayer never they-should-desist until the-plague itself
divina propulsaret miseratio. Finita processione fugere
divine should-drive-away compassion finished the-procession to-flee
voluit, sed nequivit, quia die noctuque portas urbis
he-wished but could-not because by-day and-by-night the-gates of-the-city
propter eum vigiles observabant, Tandem mutato habitu
on-account-of him watchmen guarded at-last changed dress
a quibusdam negotiatoribus obtinuit, ut in quodam dolio
from certain merchants he-obtained that in a-certain cask
super quadrigam de urbe educeretur. Qui mox sylvam
upon a-four-horse-wagon from the-city he-should-be-led-out who at-once a-wood
expetiit, cavernarum latibula requisivit ibique tribus diebus
sought of-caves the-hiding-places he-sought-out and-there for-three days
latuit. Verumtamen dum sollicite quaereretur, columna
lay-hidden nevertheless while anxiously he-was-sought a-column

lucida perfulgida a coelo dependens super locum, in quo
bright most-shining from heaven hanging over the-place in which
latitabat, apparuit, in qua columna angelos descendentes et
he-lay-hidden appeared on which column angels descending and
ascendentes quidam reclusus aspexit, moxque ab universo
ascending a-certain recluse beheld and-at-once by the-whole
populo capitur, trahitur et summus pontifex consecratur.
people he-is-seized dragged and supreme pontiff consecrated
Quod vero ad hoc honoris culmen invitus ascenderit, qui
that but to this of-honor summit unwilling he-ascended he-who
verba sua legit, patenter advertit. Nam in epistola ad Narsum
words his reads plainly notices for in the-letter to Narses
patritium sic ait: dum contemplationis alta describitis,
the-patrician thus he-says while of-contemplation the-heights you-describe
ruinae meae mihi gemitum renovatis, quia audivi, quod
of-ruin my for-me the-groan you-renew because I-heard what
intus perdidi, dum foras ad culmen regiminis immeritus
within I-lost while outside to the-summit of-rule undeserving
adscendi. Tanto autem me moerore percussum cognoscite,
I-ascended with-so-great moreover me grief struck know
ut vix loqui sufficiam. Nolite ergo me vocare Noemi,
that scarcely to-speak I-suffice do-not therefore me call Naomi
id est pulchrum, sed vocate me Mara, quia amaritudine
that is beautiful but call me Mara because with-bitterness
plenus sum. Item alibi: quod me ad episcopatus ordinem
full I-am likewise elsewhere that me to of-the-episcopate the-order
cognoscitur pervenisse, si me diligitis, plangite, quia et ego
it-is-known to-have-come if me you-love lament because also I
incessanter defleo atque ut Deum pro me exoretis, rogo. In
ceaselessly weep and that God for me you-beseech I-ask in
prologo quoque super dialogum sic ait: ex occasione curae
the-prologue also on the-dialogue thus he-says on occasion of-care

pastoralis animus meus saecularium hominum negotia patitur
pastoral mind my of-secular men the-affairs suffers
et post tam pulchram suae quietis speciem terreni actus
and after so beautiful of-its quiet appearance of-earthly action
pulvere foedatur. Perpendo itaque, quid tolero, perpendo
with-the-dust is-fouled I-weigh and-so what I-bear I-weigh
quid amisi. Dum intueor illud, quod perdidi, fit hoc
what I-have-lost while I-gaze-on that which I-lost becomes this
gravius, quod porto, ecce enim nunc magis maris fluctibus
heavier which I-carry behold for now more of-the-sea by-the-waves
quatior atque in navi mentis tempestatis valide procellis
I-am-shaken and in the-ship of-the-mind of-the-storm by-strong blasts
illidor et cum prioris vitae recolo, quasi post tergum ductis
I-am-dashed and when of-former life I-recall as-if behind the-back turned
oculis viso littore suspiro. Sed quia Romam adhuc praedicta
eyes seen the-shore I-sigh but because Rome still the-aforesaid
pestis vastabat, more solito processionem cum litaniis
plague devastated in-manner accustomed a-procession with litanies
per civitatis circuitum quodam tempore paschali ordinavit,
round of-the-city the-circuit at-a-certain time paschal he-ordained
in qua imaginem beatae Mariae semper virginis, quae
in which the-image of-blessed Mary ever virgin which
adhuc, ut ajunt, est Romae in ecclesia, quae dicitur Sancta
still as they-say is at-Rome in the-church which is-called Saint
Maria Major, quam Lucas arte medicus et pictor egregius
Mary Major which Luke in-art a-physician and a-painter eminent
formasse dicitur et eidem virgini simillima per omnia
to-have-formed is-said and to-the-same virgin most-like in all-things
perhibetur, ante processionem reverenter portari fecit. Et
is-reported before the-procession reverently to-be-carried he-caused and
ecce tota aëris infectio et turbulentia imagini cedebat,
behold the-whole of-the-air infection and turbulence to-the-image yielded

ac si ipsam imaginem fugeret et ejus praesentiam ferre non
as if the-very image it-fled and its presence to-bear not
posset, sicque post imaginem mira serenitas et aëris
could and-so after the-image a-wonderful serenity and of-the-air
puritas remanebat. Tunc in aëre, ut refertur, juxta imaginem
purity remained then in the-air as is-related beside the-image
auditae sunt voces angelorum cantantium: regina coeli
heard were the-voices of-angels singing O-Queen of-heaven
laetare alleluja, quia quem meruisti portare alleluja resurrexit,
rejoice alleluia because whom you-merited to-bear alleluia has-risen
sicut dicit alleluja. Statimque beatus Gregorius, quod sequitur,
as he-says alleluia and-at-once blessed Gregory what follows
adjunxit: ora pro nobis, Deum rogamus, alleluja. Tunc
added pray for us God we-ask alleluia then
beatus Gregorius vidit supra castrum Crescentii angelum
blessed Gregory saw above the-castle of-Crescentius an-angel
domini, qui gladium cruentatum detergens in vaginam
of-the-Lord who the-sword bloodied wiping into the-scabbard
remittebat, intellexitque Gregorius, quod pestis illa cessasset,
put-back and-understood Gregory that the-plague that had-ceased
et sic factum est. Unde et castrum illud castrum angeli
and so done it-was whence also castle that the-castle of-the-angel
deinceps vocatum est. Tandem, ut desideraverat, Augustinum,
thereafter called was at-last as he-had-desired Augustine
Mellitum et Johannem cum quibusdam aliis in Angliam
Mellitus and John with certain others into England
misit et eos suis precibus et meritis ad fidem convertit.
he-sent and them by-his prayers and merits to the-faith converted

Tantae etiam humilitatis beatus Gregorius exstitit, ut se
of-such also humility blessed Gregory was that himself
laudare nullo modo permitteret. Nam Stephano episcopo,
to-praise in-no way he-allowed for to-Stephen the-bishop

qui eum in suis epistolis laudaverat, ita scripsit: multum
who him in his letters had-praised so he-wrote much
mihi (et ultra quam audire debui indignus) favorem in
to-me and beyond what to-hear I-ought undeserving favor in
vestris epistolis demonstratis et tamen scriptum est: ne
your letters you-show and yet written it-is do-not
laudes hominem, quamdiu vivit, tamen etsi audire talia
praise a-man as-long-as he-lives yet even-if to-hear such-things
dignus non fui; orationibus vestris peto, ut dignus efficiar,
worthy not I-was by-prayers your I-ask that worthy I-be-made
ut, si bona ideo in me dixistis, quia non sunt,
so-that if good-things therefore in me you-said because not they-are
ideo sint,, quae dixistis. Item in epistola ad Narsum
therefore they-may-be which you-said likewise in the-letter to Narses
patritium: quod causae et nominis similitudinem faciendo
the-patrician that of-cause and of-name a-likeness making
per scripturas clausulas declamationesque formatis, certe
through writings clauses and-declamations you-form surely
frater carissime simiam leonem vocas, quod eo modo nos
O-brother dearest an-ape a-lion you-call which in-that way we
agere conspicimus, quo scabiosos catulos saepe pardos vel
to-act see by-which scabby puppies often leopards or
tigres vocamus. Item in epistola ad Anastasium patriarcham
tigers we-call likewise in the-letter to Anastasius the-patriarch
Antiochenum: quod vos me os domini, quod lucernam
of-Antioch that you me the-mouth of-the-Lord that a-lamp
dicitis, quod loquendo multis prodesse multisque posse lucere
you-call that by-speaking to-many to-be-of-use and-to-many to-be-able to-shine
perhibetis, existimationem meam, fateor, mihi in maximam
you-declare the-esteem of-me I-confess to-me into the-greatest
dubitationem perduxistis. Considero namque, qui sum, et
doubt you-have-brought I-consider for who I-am and

nihil in me ex hujusmodi boni signo deprehendo: considero
nothing in me of this-kind of-good the-sign I-detect I-consider
autem, qui estis et vos mentiri posse non arbitror. Cum
moreover who you-are and you to-lie to-be-able not I-think when
ergo credere volo, quod dicitis, contradicit mihi infirmitas
therefore to-believe I-wish what you-say gainsays me infirmity
mea, cum disputare volo, quod in laudem meam dicitur,
my when to-dispute I-wish what in praise my is-said
contradicit mihi sanctitas vestra. Sed quaeso, vir sancte,
gainsays me holiness your but I-pray O-man holy
nobis aliquid de hoc certamine nostro conveniat, ut si
for-us something from this contest our may-agree that if
non, quod dicitis, ita est, sit ita, quia dicitis. Vocabula
not what you-say so is let-it-be so because you-say(-it) words
etiam jactantia vel utilitatem sonantia omnino respuebat,
also boastful or utility sounding altogether he-rejected
unde Eulogio patriarchae Alexandrino, qui eum universalem
whence to-Eulogius the-patriarch of-Alexandria who him universal
papam vocaverat, ita scribit: in praefatione epistolae, quam
pope had-called so he-writes in the-preface of-the-letter which
ad me direxistis, superbae appellationis verbum, universalem
to me you-addressed of-a-proud appellation word universal
me papam dicentes, imprimere curavistis. Quod, peto,
me pope calling to-impress you-have-taken-care which I-ask
dulcissima sanctitas vestra ultra non faciat, quia vobis
most-sweet holiness your further not do because from-you
subtrahitur, quod alteri plus quam ratio exigat, praebetur.
is-withdrawn what to-another more than reason requires is-offered
Ego enim verbis prosperari non quaero, sed moribus, nec
I for by-words to-prosper not seek but by-manners nor
honorem esse deputo, in quo fratres honorem suum perdere
honor to-be I-reckon in which brothers honor their to-lose

cognosco. Recedant ergo verba, quae vanitatem inflant,
I-know let-withdraw therefore the-words which vanity inflate
caritatem vulnerant. Hinc est, quod cum Johannes episcopus
charity wound hence it-is that when John the-bishop
Constantinopolitanus hoc vocabulum vanitatis sibi usurparet
of-Constantinople this word of-vanity to-himself usurped
et se universalem papam vocari a synodo fraudulenter
and himself universal pope to-be-called from a-synod fraudulently
obtinuisset, inter caetera sic de eo scribit Gregorius: quis
had-obtained among other-things thus about him writes Gregory who
est iste, qui contra statuta evangelica, contra canonum
is this-man who against the-statutes evangelical against of-the-canons
decreta novum sibi nomen usurpare praesumit, ut velut
the-decrees a-new for-himself name to-usurp presumes so-that as-if
sine minutione sit unus, qui appetit esse universus. Verbum
without diminution be one who seeks to-be universal the-word
etiam jussionis sibi a coepiscopis dici nolebat, unde
also of-command to-himself by fellow-bishops to-be-said he-did-not-wish whence
ait in epistola ad Eulogium episcopum Alexandrinum: vestra
he-says in the-letter to Eulogius the-bishop of-Alexandria your
mihi caritas loquitur dicens; sicut jussistis, quod verbum
to-me charity speaks saying as you-commanded which word
jussionis peto a meo auditu removeri, quia scio, qui sum
of-command I-ask from my hearing to-be-removed because I-know who I-am
et qui estis; loco enim mihi fratres estis, moribus patres.
and who you-are in-place for to-me brothers you-are in-manners fathers
Insuper ob nimiam humilitatem, qua erat praeditus,
besides on-account-of excessive humility with-which he-was endowed
nolebat quod matronae se ancillas suas dicerent. Unde
he-did-not-wish that matrons themselves handmaids his should-call whence
Rusticanae patriciae scribens ait: unum in tuis epistolis
to-Rusticiana the-patrician-lady writing he-says one-thing in your letters

aegre suscepi, quia, quod semel esse poterat, saepius
grievously I-took because what once to-be could more-often
dicebatur: ancilla vestra, et ancilla vestra. Ego enim, qui per
was-said handmaid your and handmaid your I for who through
episcopatus onera omnium servus sum factus, qua
of-the-episcopate the-burdens of-all the-servant I-have-been made by-what
ratione te mihi ancillam dicis? cujus ante episcopatus
reason yourself to-me a-handmaid do-you-call whose before of-the-episcopate
susceptum proprius fui, et ideo rogo per omnipotentem
the-taking-up own I-was and therefore I-ask by almighty
Deum, ne hoc verbum aliquando ad me in scriptis tuis
God that-not this word ever to me in writings your
inveniam. Primus in suis epistolis se servum servorum
I-may-find the-first in his letters himself servant of-the-servants
Dei nominavit et alios nominari instituit. Libros suos,
of-God he-named and others to-be-named established books his
dum adhuc viveret, ob nimiam humilitatem publicari
while still he-lived on-account-of excessive humility to-be-published
nolebat et in aliorum comparatione suos nihil valere
he-did-not-wish and in of-others comparison his nothing to-be-worth
aestimabat, unde Innocentio praefecto Africae sic scribit: quod
he-reckoned whence to-Innocent the-prefect of-Africa thus he-writes that
expositionem scilicet Job vobis transmitti voluistis, vestro
the-exposition namely of-Job to-you to-be-sent you-have-wished in-your
studio congaudemus, sed si delicioso cupitis pabulo saginari,
zeal we-rejoice but if with-delicious you-desire fodder to-be-fattened
beati Augustini compatriotae vestri opuscula legite et
of-blessed Augustine fellow-countryman your the-little-works read and
ad comparationem illius similaginis nostrum furfurem non
in comparison of-his fine-flour our bran do-not
quaeratis, neque enim volo, dum in hac carne sum, si quid
seek nor for I-wish while in this flesh I-am if anything

dixisse me contigit, ea facile hominibus innotesci.
to-have-said me it-has-happened those-things easily to-men to-become-known
Legitur quoque in quodam libro de Graeco in Latinum
it-is-read also in a-certain book from Greek into Latin
translato, quod quidam sanctus pater nomine abbas Johannes,
translated that a-certain holy father by-name abbot John
cum Romam ad visitanda apostolorum limina venisset et
when to-Rome for visiting of-the-apostles the-thresholds had-come and
beatum Gregorium papam per medium civitatis transire
blessed Gregory the-pope through the-midst-of the-city to-pass
videret, voluit ei occurrere ac, ut decebat, reverentiam
saw wished him to-meet and as was-fitting reverence
exhibere. Cernens vero beatus Gregorius, quod se in terram
to-show seeing but blessed Gregory that himself on the-ground
vellet prosternere, festinavit et primo se coram ipso in
he-wished to-prostrate he-hastened and first himself before him on
terram prostravit nec inde surrexit, quoadusque abbas primo
the-ground prostrated nor thence rose until the-abbot first
surrexisset; in quo maxima ejus humilitas commendatur.
had-risen in which the-greatest his humility is-commended

Tantae autem largitatis eleemosinarum exstitit, ut non
of-such moreover generosity of-alms he-was that not
solum praesentibus, sed etiam longe positis et in
only to-those-present but also to-those-far placed and on
monte Synay monachis necessaria ministraret, nam omnium
Mount Sinai to-the-monks necessities he-supplied for of-all
indigentium nomina scripta habebat et iis liberaliter
the-needy the-names written he-had and them liberally
subveniebat. Monasterium Hierosolimis instituit et Dei
he-relieved a-monastery at-Jerusalem he-established and of-God
famulis illic degentibus necessaria mittere procuravit; tribus
to-the-servants there living necessities to-send he-took-care to-three

quoque millibus ancillis Dei pro quotidianis stipendiis
also thousand handmaids of-God for daily stipends
octoginta libras auri annualiter offerebat, quotidie etiam
eighty pounds of-gold yearly he-offered daily also
ad suam mensam peregrinos quoslibet invitabat. Inter quos
to his table pilgrims any he-invited among whom
die quadam unus accessit, in cujus manibus dum ipse ex
on-a-day certain one came on whose hands while he from
humilitate aquam fundere vellet, conversus urceum accepit, sed
humility water to-pour wished turning the-pitcher he-took but
repente eum, in cujus manibus aquam fundere volebat, non
suddenly him on whose hands water to-pour he-wished not
invenit. Cumque hoc factum secum ipse miraretur, eadem
he-found and-when this deed with-himself he wondered-at on-the-same
nocte dominus per visionem ei dixit: caeteris diebus
night the-Lord through a-vision to-him said on-the-other days
me in membris meis, hesterno autem die me in memet
me in members my on-yesterday moreover day me in my-very
ipso suscepisti. Alio quoque tempore praecepit cancellario,
self you-received at-another also time he-ordered the-chancellor
ut duodecim peregrinos ad prandium invitaret, qui pergens
that twelve pilgrims to dinner he-should-invite who going
jussa complevit. Dum autem simul discumberent, intuens
the-orders fulfilled while moreover together they-reclined looking
papa tredecim numeravit et accersito cancellario, cur contra
the-pope thirteen counted and summoned the-chancellor why against
suam jussionem tredecim invitare praesumserat, inquisivit.
his command thirteen to-invite he-had-presumed he-asked
Quos cancellarius numerans et tantum duodecim inveniens
whom the-chancellor counting and only twelve finding
ait: crede mihi pater, non sunt nisi duodecim. Animadvertit
says believe me O-father not there-are except twelve noticed

Gregorius, virum propius discumbentem vultum crebro mutare
Gregory the-man nearer reclining the-face often to-change
et nunc adolescentem nunc vero sibi vetulum veneranda
and now a-youth now but to-him an-old-man with-venerable
quadam canitie simulare, finito igitur convivio illum in
a-certain hoariness to-feign finished therefore the-banquet him into
cubiculo duxit, vehementer adjurans, ut ei se nomenque
the-bedchamber he-led violently adjuring that to-him himself and-the-name
suum prodere dignaretur. Qui respondens ait: et cur
his to-disclose he-should-deign who answering says and why
interrogas de nomine meo, quod est mirabile? Verumtamen
do-you-ask about name my which is wonderful nevertheless
scito, quia ego sum naufragus ille, cui scutellam
know that I am shipwrecked-man that to-whom the-dish
argenteam tribuisti, quam tibi miserat cum leguminibus
silver you-gave which to-you had-sent with vegetables
mater tua, et hoc tibi pro certo sit cognitum, quia ab
mother your and this to-you for certain be known that from
illo die, quo mihi dedisti, destinavit te dominus fieri
that day on-which to-me you-gave destined you the-Lord to-become
ecclesiae suae praesulem et Petri apostoli successorem. Cui
of-church his the-prelate and of-Peter the-apostle the-successor to-whom
Gregorius: et tu quomodo hoc nosti, quod tunc me dominus
Gregory and you how this know that then me the-Lord
praeesse suae ecclesiae destinaverit? At ille: quoniam angelus
to-preside-over his church had-destined but he because the-angel
ejus sum et me tibi dominus nunc remisit, ut te semper
his I-am and me to-you the-Lord now has-sent-back that you always
debeam protegere et omne, quod petieris per me,
I-should to-protect and all that you-will-have-asked through me
apud ipsum valeas impetrare. Statimque ab eo disparuit.
with him you-may-be-able to-obtain and-at-once from him he-disappeared

Eo tempore fuit quidam eremita, vir magnae virtutis,
at-that time there-was a-certain hermit a-man of-great virtue
qui omnia propter Deum reliquerat et nihil praeter unam
who all-things on-account-of God had-left and nothing except one
cattam possidebat, quam blandiens crebro quasi cohabitatricem
cat possessed which caressing often as-if a-housemate
in suis gremiis refovebat. Oravit igitur ad Deum, ut
in his lap he-warmed he-prayed therefore to God that
sibi ostendere dignaretur, cum quo futurae remunerationis
to-him to-show he-would-deign with whom of-future reward
mansionem sperare debuisset, qui illius amore nil ex
a-dwelling to-hope he-ought who his for-love nothing of
divitiis hujus saeculi possideret. Quadam igitur nocte sibi
the-riches of-this world possessed on-a-certain therefore night to-him
revelatur, quod cum Gregorio, Romano pontifice, mansionem
it-is-revealed that with Gregory the-Roman pontiff a-dwelling
sibi sperare deberet. At ille fortiter ingemiscens parum
for-himself to-hope he-ought but he strongly groaning little
sibi voluntariam paupertatem profuisse putabat, si cum eo
to-him voluntary poverty to-have-profited thought if with him
remunerationem reciperet, qui tantis mundialibus divitiis
reward he-should-receive who in-so-great worldly riches
abundaret. Cum ergo Gregorii divitias suae paupertati die
abounded when therefore of-Gregory the-riches with-his poverty by-day
noctuque suspirando conferret, alia nocte audivit dominum
and-by-night sighing he-compared on-another night he-heard the-Lord
sibi dicentem: cum divitem non possessio divitiarum, sed
to-him saying since a-rich-man not the-possession of-riches but
cupido faciat, cur audes paupertatem tuam Gregorii divitiis
desire makes why dare-you poverty your of-Gregory with-the-riches
comparare, qui magis illam cattam, quam habes, quotidie
to-compare who more that cat which you-have daily

palpando diligere comprobaris, quam ille tantas divitias, quas
by-stroking to-love are-proved than he so-great riches which
non amando, sed contemnendo cunctisque liberaliter largiendo
not by-loving but by-despising and-to-all liberally by-bestowing
dispergit. Itaque solitarius Deo gratias retulit et qui meritum
he-scatters and-so the-solitary to-God thanks returned and he-who merit
suum decrevisse putaverat, si Gregorio conferretur, orare
his to-have-diminished had-thought if with-Gregory it-were-compared to-pray
coepit, ut cum eo mansionem quandoque percipere mereretur.
began that with him a-dwelling sometime to-receive he-might-deserve

Cum apud Mauritium imperatorem et filios ejus super
when before Maurice the-emperor and sons his about
morte cujusdam episcopi falso accusaretur, sic ait in
the-death of-a-certain bishop falsely he-was-accused thus he-says in
epistola, quam apocrisario mittit: unum est, quod breviter
the-letter which to-the-apocrisiary he-sends one-thing is which briefly
suggeras dominis meis, quia si ego servus eorum in mortem
you-may-suggest to-lords my that if I servant their in the-death
Longobardorum vel damnum me miscere voluissem, hodie
of-the-Lombards or loss myself to-mix had-wished today
Longobardorum gens nec regem nec ducem nec comites
of-the-Lombards the-people neither king nor duke nor counts
haberet atque in sua confusione esset, sed quia Deum
would-have and in its confusion would-be but because God
timeo, in mortem cujuslibet hominis me miscere formido.
I-fear in the-death of-any man myself to-mix I-dread
Ecce quantae humilitatis exstitit, quia cum esset summus
behold of-how-great humility he-was because although he-was supreme
pontifex, imperatoris se servum vocabat, dominum suum
pontiff of-the-emperor himself the-servant he-called lord his
eum appellabat. Ecce quantae innocentiae, quia in mortem
him he-called behold of-how-great innocence because in the-death

inimicorum suorum consentire nolebat, cum Mauritius
of-enemies his to-consent he-did-not-wish when Maurice
imperator Gregorium et ecclesiam Dei persequeretur. Inter
the-emperor Gregory and the-church of-God persecuted among
caetera sic ei scripsit Gregorius: quia enim peccator sum,
other-things thus to-him wrote Gregory because for a-sinner I-am
credo, quod omnipotentem Deum tanto vobis amplius
I-believe that almighty God by-so-much to-you more
placatis, quanto me ei male servientem affligitis. Quadam
you-appease by-how-much me to-him badly serving you-afflict on-a-certain
igitur vice quidam monastico habitu indutus spatam
therefore occasion a-certain-man in-monastic habit clothed a-sword
evaginatam dextera tenens coram imperatore intrepidus
drawn in-the-right-hand holding before the-emperor fearless
adstitit et contra eum vibrans illum gladio moriturum
stood and against him brandishing(-it) him by-the-sword about-to-die
praedixit. Territus Mauritius a persecutione Gregorii cessavit
foretold terrified Maurice from the-persecution of-Gregory ceased
et ut pro se orare deberet, instanter petiit, quatenus ipsum
and that for him to-pray he-ought urgently asked so-that him
in hac vita de malis suis Deus puniret et non puniendum
in this life for evils his God should-punish and not to-be-punished
extremo examini reservaret. Quadam igitur vice vidit se
for-the-last examination should-reserve on-a-certain therefore occasion saw himself
Mauritius ante tribunal judicis stare et judicem proclamare:
Maurice before the-tribunal of-the-judge to-stand and the-judge to-proclaim
date Mauritium. Et capientes eum ministri ipsum ante judicem
give Maurice and seizing him the-ministers him before the-judge
posuerunt. Cui ille: ubi vis, ut reddam tibi mala,
placed to-whom he where do-you-wish that I-repay to-you the-evils
quae in hoc saeculo perpetrasti? Ille respondit: hic potius
which in this world you-have-perpetrated he answered here rather

ea domine mihi et non in saeculo futuro retribue. Statimque
them O-lord to-me and not in the-world to-come repay and-at-once
divina vox jussit tradi Mauritium, uxorem, filios et filias
a-divine voice ordered to-be-handed Maurice wife sons and daughters
Phocae militi occidendos. Quod et factum est, non post
to-Phocas the-soldier to-be-killed which also done was not after
multum enim temporis Phocas quidam miles ejus ipsum cum
much for time Phocas a-certain soldier his him with
tota familia sua gladio occidit et ei in imperio successit.
the-whole household his by-the-sword killed and him in the-empire succeeded

Cum apud sanctam Mariam majorem in die paschae missam
when at Saint Mary Major on the-day of-Easter mass
celebraret et pax domini pronuntiaret, angelus domini
he-celebrated and the-peace of-the-Lord he-pronounced an-angel of-the-Lord
alta voce respondit: et cum spiritu tuo. Unde papa apud
with-loud voice answered and with spirit your whence the-pope at
illam ecclesiam in die paschae stationem facit nec sibi, cum
that church on the-day of-Easter station makes nor to-him when
dicit pax domini, in hujus miraculi testimonium respondetur.
he-says the-peace of-the-Lord in of-this miracle testimony it-is-answered

Quodam tempore Trajanus imperator Romanus ad quoddam
at-a-certain time Trajan the-emperor Roman to a-certain
bellum vehementissime festinabat, cui vidua flebiliter occurrit
war most-violently was-hastening whom a-widow tearfully met
dicens: obsecro ut sanguinem filii mei innocenter peremti
saying I-beseech that the-blood of-son my innocently slain
vindicare digneris, cumque Trajanus, si sanus reverteretur,
to-avenge you-deign and-when Trajan if safe he-returned
vindicare se testaretur, vidua dixit: et quis mihi hoc
to-avenge himself testified the-widow said and who to-me this
praestabit, si tu in proelio mortuus fueris? Trajanus dixit:
will-guarantee if you in battle dead will-have-been Trajan said

ille, qui post me imperabit. Cui vidua: et tibi quid
he who after me will-rule to-whom the-widow and to-you what
proderit, si alter mihi justitiam fecerit? Trajanus dixit:
will-it-profit if another to-me justice will-have-done Trajan said
utique nihil. Et vidua: nonne, inquit, melius est tibi, ut
surely nothing and the-widow surely she-says better it-is for-you that
mihi justitiam facias et pro hoc mercedem accipias, quam
to-me justice you-do and for this reward you-receive than
alteri hanc transmittas? Tunc Trajanus pietate commotus de
to-another this you-hand-over then Trajan by-pity moved from
equo descendit et ibidem innocentis sanguinem vindicavit.
the-horse descended and there of-the-innocent the-blood avenged
Fertur quoque, quod cum quidam filius Trajani per urbem
it-is-related also that when a-certain son of-Trajan through the-city
equitando nimis lascive discurreret, filium cujusdam viduae
riding too wantonly ran-about the-son of-a-certain widow
interemit, quod cum vidua Trajano lacrimabiliter exponeret,
he-killed which when the-widow to-Trajan tearfully set-forth
ipse filium suum, qui hoc fecerat, viduae loco filii sui
he son his who this had-done to-the-widow in-place of-son her
defuncti tradidit et magnifice ipsam dotavit. Dum igitur
dead handed and magnificently her dowered when therefore
quadam vice diu jam defuncto Trajano Gregorius per
on-a-certain occasion long already dead Trajan Gregory through
forum Trajani transiret et hujus mansuetudinem judicis
the-forum of-Trajan passed and of-this the-gentleness judge
recordatus fuisset, ad sancti Petri basilicam pervenit et
remembered had to of-saint Peter the-basilica he-came and
ibidem pro ejus errore amarissime flevit. Tunc sibi divinitus
there for his error most-bitterly he-wept then to-him divinely
est responsum: ecce, petitionem tuam complevi et Trajano
it-was answered behold petition your I-have-fulfilled and Trajan

poenam aeternam peperci, de caetero autem diligentissime
the-punishment eternal I-have-spared for the-rest moreover most-diligently
caveas, ne pro damnato aliquo preces fundas. Damascenus
beware lest for damned any prayers you-pour-out Damascene
autem in quodam suo sermone narrat, quod Gregorius pro
moreover in a-certain his sermon relates that Gregory for
Trajano orationem fundens audivit vocem sibi divinitus
Trajan prayer pouring-out heard a-voice to-him divinely
illatam: vocem tuam audivi et veniam Trajano do. Cujus
brought voice your I-have-heard and pardon to-Trajan I-give of-which
rei (ut ibidem dicit) testis est oriens omnis et occidens.
thing as there he-says witness is the-east all and the-west
Super hoc dixerunt quidam, quod Trajanus revocatus fuit ad
about this said some that Trajan recalled was to
vitam, ubi gratiam consecutus veniam meruit et sic gloriam
life where grace having-attained pardon he-merited and so glory
obtinuit nec erat in inferno finaliter deputatus nec sententia
obtained nor he-was to hell finally assigned nor by-sentence
definitiva damnatus. Alii dixerunt, quod anima Trajani non
definitive damned others said that the-soul of-Trajan not
fuit simpliciter a reatu poenae aeternae absoluta, sed ejus
was simply from the-guilt of-punishment eternal absolved but his
poena usque ad tempus, scilicet usque ad diem judicii
punishment all-the-way to a-time namely all-the-way to the-day of-judgment
fuit suspensa. Alii, quod poena quo ad locum vel modum
was suspended others that the-punishment as to place or manner
aliquem tormenti sub conditione fuit taxata, donec orante
some of-torment under condition was assessed until praying
Gregorio per Christi gratiam locus vel modus aliquis
Gregory through of-Christ the-grace the-place or manner some
mutaretur. Alii ut Johannes dyaconus, qui hanc legendam
should-be-changed others as John the-deacon who this legend

compilavit, quod non legitur orasse, sed flevisse; et
compiled that not it-is-read to-have-prayed but to-have-wept and
frequenter dominus misertus concedit, quod homo quamvis
often the-Lord having-pitied grants what a-man although
desiderans petere non praesumit, et quod ejus anima non est
desiring to-ask not presumes and that his soul not was
ab inferno liberata et in paradiso reposita, sed simpliciter ab
from hell freed and in paradise laid-up but simply from
inferni cruciatibus liberata. Valet enim (ut dicit) anima et in
of-hell the-tortures freed it-can for as he-says the-soul both in
inferno exsistere et inferni cruciatus per Dei misericordiam
hell to-be and of-hell the-tortures through of-God the-mercy
non sentire. Alii, quod poena aeterna consistit in duobus,
not to-feel others that the-punishment eternal consists in two-things
scilicet in poena sensus et in poena damni, quod est
namely in the-punishment of-sense and in the-punishment of-loss which is
carentia visionis divinae. Poena igitur aeterna quantum
the-lack of-the-vision divine the-punishment therefore eternal as-far-as
ad primum est sibi dimissa, sed quantum ad secundum
to the-first is to-him remitted but as-far-as to the-second
retenta. Fertur quoque, quia et angelus istud adjecerit:
retained it-is-related also that also the-angel this added
quia enim pro damnato rogasti, duorum tibi datur
because for for a-damned-man you-asked of-two-things to-you is-given
optio; aut enim in purgatorio duobus diebus cruciaberis
the-choice either for in purgatory for-two days you-will-be-tortured
aut certe toto tempore vitae tuae infirmitatibus et
or certainly for-the-whole time of-life your by-sicknesses and
doloribus fatigaberis. Qui praeelegit toto tempore vitae
pains you-will-be-wearied who preferred for-the-whole time of-life
suae doloribus concuti, quam duobus diebus in purgatorio
his by-pains to-be-shaken than for-two days in purgatory

cruciari. Unde factum est, quod semper deinceps aut
to-be-tortured whence brought-about it-was that always thenceforth either
febribus laboravit aut podagrae molestia pressus fuit aut
with-fevers he-labored or of-gout by-the-annoyance pressed he-was or
validis doloribus conquassatus aut dolore stomachi mirabiliter
by-strong pains shaken or by-pain of-the-stomach wonderfully
cruciatus. Unde in quadam epistola sic loquitur dicens: tantis
tortured whence in a-certain letter thus he-speaks saying by-such
podagrae, tantis molestiarum doloribus premor, ut vita mea
of-gout by-such of-annoyances pains I-am-pressed that life my
mihi gravissima poena sit, quotidie enim in dolore deficio
to-me a-most-heavy punishment is daily for in pain I-fail
et mortis remedium exspectando suspiro. Item alibi: dolor
and of-death the-remedy awaiting I-sigh likewise elsewhere pain
meus interdum mihi lentus est, interdum nimius, sed neque
my sometimes to-me slow is sometimes excessive but neither
ita lentus, ut recedat, neque ita nimius, ut interficiat. Unde
so slow that it-withdraws nor so excessive that it-kills whence
fit, ut, qui quotidie in morte sum, repellar a
it-comes-about that I-who daily in death am am-driven-back from
morte. Sic autem me infectio noxii humoris imbibit, ut
death so moreover me the-infection of-harmful humor soaks that
vivere mihi poena sit et mortem desideranter exspectem,
to-live for-me a-punishment is and death longingly I-await
quam gemitibus meis solam credo esse remedium.
which for-groans my alone I-believe to-be the-remedy

Matrona quaedam singulis diebus dominicis beato Gregorio
a-matron certain on-each day Lord's to-blessed Gregory
panes offerebat, cui cum per missarum sollemnia corpus
loaves offered to-whom when through of-the-masses the-solemnities the-body
domini offerret et diceret: corpus domini nostri Jesu Christi
of-the-Lord he-offered and said the-body of-the-Lord our Jesus Christ

proficiat tibi in vitam aeternam, lasciva subrisit. Ille continuo
may-profit you for life eternal wantonly she-smiled he at-once
dexteram ab ejus ore convertens partem illam dominici
the-right-hand from her mouth turning part that of-the-Lord's
corporis super altare deposuit, postmodum coram populo
body on the-altar laid-down afterward before the-people
interrogavit, quam ob causam ridere praesumserit? At illa:
asked what for cause to-laugh she-had-presumed but she
quia panem, quem propriis manibus feceram, tu corpus
because the-bread which with-my-own hands I-had-made you the-body
dominicum appellabas. Tunc Gregorius pro incredulitate
the-Lord's called then Gregory for the-unbelief
mulieris se in oratione prostravit et surgens particulam
of-the-woman himself in prayer prostrated and rising particle
illam panis instar digiti carnem factam reperit et sic
that of-bread like a-finger flesh made found and so
matronam ad fidem reduxit. Oravit iterum et carnem illam
the-matron to the-faith led-back he-prayed again and flesh that
in panem conversam vidit et matronae sumendum tradidit.
into bread turned saw and to-the-matron to-be-taken handed

Quibusdam principibus aliquas pretiosas reliquias petentibus
to-certain princes some precious relics asking
aliquantulum de sancti Johannis evangelistae dalmatica
a-little of of-saint John the-evangelist the-dalmatic
tribuit, quod illi suscipientes tanquam viles reliquias cum
he-gave which they receiving as worthless relics with
indignatione nimia eidem reddiderunt. Tunc sanctus Gregorius
indignation excessive to-him returned then saint Gregory
oratione facta cultellum petiit et pannum illum pupugit,
prayer made a-small-knife asked and cloth that pricked

de cujus punctionibus sanguis protinus emanavit, sicque
from whose prickings blood forthwith flowed-out and-so
quam pretiosae essent reliquiae, divinitus est ostensum.
how precious were the-relics divinely it-was shown
Quidam divitum Romanorum relicta conjuge fuerat
a-certain-one of-the-rich Romans left wife had-been
a pontifice communione privatus, quod ille molestissime
by the-pontiff of-communion deprived which he most-grievously
ferens, sed auctoritatem tanti pontificis evacuare non
bearing but the-authority of-so-great a-pontiff to-make-void not
valens magorum suffragia requisivit, qui se suis
being-able of-magicians the-help sought who themselves by-their
carminibus agere promiserunt, ut immisso daemone
spells to-bring-about promised that sent-in a-demon
tamdiu caballus pontificis vexaretur, quousque cum sessore
so-long the-horse of-the-pontiff should-be-vexed until with rider
suo periclitaretur. Cumque Gregorius aliquando super
its it-should-be-endangered and-when Gregory once on
caballum suum transiret, immisso daemone magi ejus
horse his was-passing sent-in a-demon the-magicians his
equum tam fortiter vexari fecerunt, ut nequaquam ab
horse so strongly to-be-vexed caused that by-no-means by
aliquo teneri valeret. Tunc Gregorius revelante spiritu
anyone to-be-held it-could then Gregory revealing the-Spirit
dyabolicam immissionem cognoscens facto crucis signaculo
the-devilish sending-in recognizing made of-the-cross sign
tam caballum a praesenti rabie liberavit, quam maleficos
both the-horse from the-present madness he-freed and the-sorcerers
perpetua caecitate mulctavit, qui reatum suum confitentes
with-perpetual blindness punished who guilt their confessing
ad sacri baptismi gratiam postmodum pervenerunt. Quibus
to of-sacred baptism the-grace afterward came to-whom

lumen, ne artem magicam relegerent, reddi noluit,
the-light lest the-art magic they-should-read-again to-be-restored he-did-not-wish
eos tamen ecclesiastico subsidio nutriri praecepit.
them yet with-ecclesiastical support to-be-fed he-ordered

Legitur quoque in libro, qui a Graecis Lymon dicitur,
it-is-read also in the-book which by the-Greeks Limon is-called
quod abbas, qui praeerat monasterio sancti Gregorii,
that the-abbot who presided-over the-monastery of-saint Gregory
eidem nuntiavit, quod quidam monachus penes se
to-him announced that a-certain monk with himself
numismata tria haberet. Quem Gregorius ad aliorum terrorem
coins three had whom Gregory for of-others the-terror
excommunicavit. Postmodum vero temporis frater moritur
excommunicated afterward but of-time the-brother dies
sancto Gregorio nesciente, qui iratus, quod sine absolutione
saint Gregory not-knowing who angered that without absolution
mortuus fuerat, orationem in epitaphio scripsit, qua eum
dead he-had-been a-prayer in an-epitaph wrote by-which him
ab excommunicationis vinculo absolvebat. Dedit eam uni
from of-excommunication the-bond he-absolved he-gave it to-one
dyaconorum praecipiens, ut eam super foveam fratris
of-the-deacons commanding that it over the-grave of-the-brother
defuncti legeret. quo jussa complente sequenti nocte,
dead he-should-read who the-orders fulfilling on-the-following night
qui defunctus fuerat, abbati apparuit et se usque modo
he-who dead had-been to-the-abbot appeared and himself up-to now
in custodia detentum, sed heri absolutum fuisse perhibuit.
in custody held but yesterday absolved to-have-been declared

Officium et cantum ecclesiasticum nec non et scholam
the-office and chant ecclesiastical nor not also the-school
cantorum instituit et pro hoc duo habitacula, unum juxta
of-singers he-established and for this two dwellings one beside

basilicam Petri, alterum juxta Lateranensem ecclesiam fabricavit,
the-basilica of-Peter the-other beside the-Lateran church he-built
ubi usque hodie lectus ejus, quo recubans modulabatur,
where all-the-way to-today bed his on-which reclining he-sang
et flagellum ejus, quo pueris minabatur, cum antiphono
and whip his with-which the-boys he-threatened with the-antiphonary
autentico veneratione congrua reservantur. In canone apposuit:
authentic with-veneration fitting are-kept in the-canon he-added
diesque nostros in tua pace disponas atque ab aeterna
and-days our in your peace may-you-dispose and from eternal
damnatione nos eripi et in electorum tuorum jubeas
damnation us to-be-rescued and in of-the-elect your may-you-bid
grege numerari. Tandem beatus Gregorius cum sedisset annis
the-flock to-be-numbered at-last blessed Gregory when he-had-sat years
tredecim, mensibus sex et diebus decem plenus operibus bonis
thirteen months six and days ten full of-works good
migravit a corpore. In cujus tumba hi versus scripti sunt:
departed from the-body on whose tomb these verses written are

Suscipe terra tuo corpus de corpore sumtum,
receive O-earth your body from body taken
Reddere quod valeas vivificante Deo.
to-return what you-may-be-able quickening God
Spiritus astra petit, leti nil vira nocebunt,
the-spirit the-stars seeks of-death nothing the-venoms will-harm
Cui vitae alterius mors magis ipsa via est.
for-whom of-life another death rather itself the-way is
Pontificis summi hoc clauduntur membra sepulchro,
of-the-pontiff supreme in-this are-enclosed the-limbs tomb
Qui innumeris semper vixit ubique bonis.
who with-countless always lived everywhere good-things

Fluxerunt autem anni ab incarnatione domini DCVI
flowed-by moreover years from the-incarnation of-the-Lord six-hundred-six
sub Phoca imperatore.
under Phocas the-emperor

Post mortem beati Gregorii regionem totam maxima
after the-death of-blessed Gregory the-region whole a-very-great
fames invasit, unde pauperes, quos liberaliter Gregorius
famine invaded whence the-poor whom liberally Gregory
pascere solebat, ad successorem suum venientes dicebant:
to-feed was-wont to successor his coming said
domine, quos pater noster Gregorius solebat pascere,
O-lord those-whom father our Gregory was-wont to-feed
tua sanctitas fame non sinat perire. Quibus verbis
your holiness by-hunger not may-allow to-perish at-which words
papa indignatus semper taliter respondebat: si Gregorius
the-pope indignant always thus answered if Gregory
ad famam suae laudis cunctos populos curavit suscipere,
for the-fame of-his praise all peoples took-care to-take-up
nos autem non possumus pascere; et sic eos semper
we moreover not can to-feed(-them) and so them always
vacuos remittebat. Unde sanctus Gregorius ter ei
empty he-sent-back whence saint Gregory three-times to-him
apparuit et tunc blande de sua tenacia et detractione
appeared and then gently for his tenacity and detraction
redarguit, sed ille se de nullo emendare curavit. Unde
reproved(-him) but he himself in nothing to-amend took-care whence
illi quarto terribiliter apparens illum corripuit et in
to-him a-fourth-time terribly appearing him he-rebuked and on
capite letaliter percussit, cujus dolore vexatus in brevi
the-head mortally struck whose by-pain vexed in short-time
vitam finivit. Dum autem adhuc praedicta fames instaret,
life he-ended while moreover still the-aforesaid famine pressed

quidam invidi Gregorio coeperunt detrahere, asserentes,
certain envious-men Gregory began to-disparage asserting
quod totum thesaurum ecclesiae tanquam vir prodigus
that the-whole treasure of-the-church like a-man prodigal
consumsisset. Unde ob hujus vindictam ad comburendos
he-had-consumed whence for of-this the-vengeance to burning
libros suos caeterorum animos inclinaverunt. Quorum dum
books his of-the-others the-minds they-inclined of-which when
quosdam jam combussissent et caeteros comburere vellent,
some already they-had-burned and the-rest to-burn wished
Petrus dyaconus ejus familiarissimus, cum quo quatuor libros
Peter the-deacon his most-intimate with whom four books
dyalogorum disputaverat, traditur vehementissime restitisse,
of-dialogues he-had-disputed is-related most-violently to-have-resisted
asserens hoc ad ejus delendam memoriam nil valere.
asserting this for his to-be-blotted memory nothing to-avail
cum in diversis mundi partibus exemplaria tenerentur,
since in diverse of-the-world parts copies were-held
adjungens immane sacrilegium esse, tanti patris tot
adding a-monstrous sacrilege to-be of-so-great a-father so-many
et tales libros exurere, super cujus caput ipse spiritum
and such books to-burn over whose head he the-Spirit
sanctum in similitudine columbae frequentissime prospexisset.
Holy in the-likeness of-a-dove most-frequently had-beheld
Tandem eos in hanc sententiam adduxit, ut, si illud, quod
at-last them to this opinion he-brought that if that which
dixerat, jurejurando confirmans mori continuo meruisset,
he-had-said by-oath confirming to-die at-once he-should-deserve
ipsi a librorum exustione desisterent, si vero mori non
they from of-the-books the-burning should-desist if but to-die not
debuisset, sed superstes sui testimonii exstitisset, ipse
he-should but surviving his testimony should-stand he

quoque combustoribus manus daret. Fertur enim Gregorius
also to-the-burners hands should-give it-is-related for Gregory
sibi dixisse, quod, si miraculum de visione columbae
to-him to-have-said that if the-miracle about the-vision of-the-dove
publicaret, post hoc vivere non valeret. Itaque cum
he-should-make-public after this to-live not he-would-be-able and-so with
apparatu dyaconi evangeliorum librum bajulans venerabilis
the-vestments of-a-deacon of-the-gospels the-book carrying the-venerable
levita Petrus adveniens mox ut tactis sacrosanctis evangeliis
levite Peter coming as-soon as touched the-most-holy gospels
Gregorii sanctitati testimonium perhibuit et a dolore mortis
of-Gregory to-the-holiness testimony he-bore also from the-pain of-death
extraneus spiritum inter verba verae confessionis efflavit.
a-stranger the-spirit amid the-words of-true confession breathed-out

Quidam monachus monasterii sancti Gregorii quoddam
a-certain monk of-the-monastery of-saint Gregory a-certain
penes se peculium congregavit, beatus autem Gregorius
with himself private-hoard gathered blessed moreover Gregory
alteri monacho apparens dixit, ut sibi denunciaret, quod
to-another monk appearing said that to-him he-should-announce that
peculium dispergeret et poenitentiam ageret, quia die
the-hoard he-should-scatter and penance do because on-the-day
tertia esset moriturus. Quod ille audiens vehementer expavit,
third he-was about-to-die which he hearing violently was-terrified
poenitentiam egit et peculium reddidit moxque febribus
penance did and the-hoard returned and-at-once with-fevers
adeo correptus est, ut a diluculo diei tertiae usque
so seized he-was that from the-dawn of-the-day third all-the-way
ad horam tertiam prae nimio incendio linguam ab ore
to the-hour third for excessive burning the-tongue from the-mouth
projiciens ultimum flatum emittere videretur. Sed cum
thrusting the-last breath to-emit he-seemed but when

circumstantes monachi coram ipso psallerent, psalmodiam
standing-round the-monks before him sang psalmody
tandem interrumpentes ei detrahere coeperunt, ille autem
at-last interrupting him to-disparage they-began he moreover
continuo reviviscens et oculos subridendo concutiens ait:
at-once reviving and the-eyes smilingly shaking says
parcat vobis dominus, fratres, quare mihi detrahere voluistis,
may-spare you the-Lord O-brothers why me to-disparage you-wished
nam impedimentum mihi non modicum generastis, quia
for a-hindrance to-me not small you-have-produced because
tam a vobis, quam a dyabolo sub uno tempore accusatus
both by you and by the-devil at one time accused
nesciebam, cui calumniae primitus responderem, sed
I-knew-not to-which calumny first I-should-answer but
si quando quemlibet migrantem videritis, eidem non
if ever anyone departing you-will-have-seen to-him not
detractionem, sed compassionem impendatis, utpote qui
detraction but compassion spend inasmuch-as he-who
ad tam districti judicis cum criminatore suo judicium vadit.
to of-so strict judge with accuser his the-judgment goes
Nam ad judicium cum dyabolo steti et adjuvante sancto
for to judgment with the-devil I-stood and helping saint
Gregorio cunctis suis objectionibus bene respondi, tantum de
Gregory to-all his objections well I-answered only on
una objectione convictus erubui, pro qua, ut vidistis, taliter
one objection convicted I-blushed for which as you-saw so
sum vexatus et adhuc me non potui liberare. Cumque
I-have-been vexed and still myself not I-could to-free and-when
de ea fratres requirerent, ait: non audeo dicere, quia, cum
about it the-brothers inquired he-says not I-dare to-say because when
ad vos a beato Gregorio jussus sum venire, dyabolus de hoc
to you by blessed Gregory ordered I-was to-come the-devil about this

plurimum est conquestus, putans quod me ad poenitentiam
very-much has complained thinking that me to penance
agendam pro causa illa Deus remitteret, quapropter beatum
to-be-done for cause that God would-send-back wherefore blessed
Gregorium vadem dedi, ne commotam calumniam cuilibet
Gregory as-surety I-gave that-not the-stirred calumny to-anyone
revelarem. Moxque clamans dixit: o Andrea, Andrea hoc anno
I-would-reveal and-at-once crying he-said O Andrew Andrew this year
pereas, qui me pravo consilio ad hoc periculum compulisti.
may-you-perish who me by-evil counsel into this danger have-driven
Et statim revolutis terribiliter oculis exspiravit. Erat autem in
and at-once rolled terribly eyes he-expired there-was moreover in
urbe quidam nomine Andreas, qui eodem momento, quo
the-city a-certain-one by-name Andrew who in-the-same moment in-which
ei monachus moriens periculum fuerat imprecatus, in tam
on-him the-monk dying danger had called-down into so
gravem morbum decidit, ut defluentibus carnibus consumi
heavy a-sickness fell that flowing-away flesh to-be-consumed
posset, mori autem non posset. Tunc monachis monasterii
he-could to-die but not he-could then the-monks of-the-monastery
sancti Gregorii convocatis confessus est, quod cum praedicto
of-saint Gregory called-together confessed he-has that with the-aforesaid
monacho quasdam monasterii cartulas rapuisset ac susceptis
monk certain of-the-monastery charters he-had-seized and received
pretiis extraneis tradidisset, moxque is qui dudum mori non
prices to-strangers handed and-at-once he who long to-die not
poterat, inter verba suae confessionis spiritum exhalavit.
could amid the-words of-his confession the-spirit breathed-out

Eo tempore, ut in vita sancti Eugenii legitur, dum adhuc
at-that time as in the-life of-saint Eugenius it-is-read while still
Ambrosianum officium magis quam Gregorianum ab ecclesiis
the-Ambrosian office more than the-Gregorian by the-churches

servaretur, Romanus pontifex nomine Adrianus concilium
was-kept the-Roman pontiff by-name Adrian a-council
convocavit, ubi statutum est, ut Gregorianum officium
called-together where established it-was that the-Gregorian office
deberet universaliter observari. Cujus rei Carolus imperator
ought universally to-be-observed of-which thing Charles the-emperor
exsecutor exsistens per diversas discurrens provincias minis
the-executor being through diverse running-about provinces by-threats
et suppliciis omnes clericos ad hoc ipsum cogebat et libros
and punishments all the-clerks to this itself compelled and the-books
Ambrosiani officii ubique comburebat multosque clericos
of-the-Ambrosian office everywhere burned and-many clerks
rebelles incarcerabat. Proficiscens autem beatus Eugenius
rebellious imprisoned setting-out moreover blessed Eugenius
episcopus ad concilium invenit ipsum concilium per triduum
the-bishop to the-council found the-very council for three-days
jam solutum suaque prudentia dominum papam sic induxit,
already dissolved and-by-his prudence the-lord pope so induced
quod omnes praelatos, qui concilio interfuerant et jam
that all the-prelates who at-the-council had-been-present and already
per tres diaetas decesserant, revocavit. Concilio igitur
for three days'-journeys had-departed be-recalled the-council therefore
convocato omnium patrum haec sententia una fuit, ut missale
called-together of-all the-fathers this opinion one was that the-missal
Ambrosianum et Gregorianum super altare beati Petri
Ambrosian and Gregorian upon the-altar of-blessed Peter
apostoli ponerentur et fores ecclesiae optime clauderentur
the-apostle should-be-placed and the-doors of-the-church very-well be-shut
ac plurimorum episcoporum sigillis diligentissime munirentur
and of-many bishops with-seals most-diligently be-secured
et ipsi tota nocte orationi insisterent, ut dominus per
and they the-whole night to-prayer should-apply that the-Lord through

signum aliquod revelaret, quod horum ab ecclesiis magis
a-sign some might-reveal which of-these by the-churches more
servari vellet. Sicque per omnia, ut ordinaverant, facientes
to-be-kept be-wished and-so in all-things as they-had-ordained doing
mane januas ecclesiae aperuerunt et utrumque missale
in-the-morning the-doors of-the-church they-opened and each missal
super altare apertum invenerunt. Vel ut alii asserunt, missale
on the-altar open they-found or as others assert the-missal
Gregorianum penitus dissolutum et huc illucque dispersum
Gregorian utterly loosened and hither thither scattered
invenerunt, Ambrosianum autem solummodo apertum super
they-found the-Ambrosian moreover only open upon
altare eodem loco, quo posuerant, repererunt; quo
the-altar in-the-same place in-which they-had-placed(-it) they-found by-which
signo divinitus sunt edocti, ut Gregorianum officium deberet
sign divinely they-were taught that the-Gregorian office ought
per totum mundum dispergi, Ambrosianum autem tantum
through the-whole world to-be-spread the-Ambrosian moreover only
in sua ecclesia observari, sicque sancti patres, ut divinitus
in its church to-be-observed and-so the-holy fathers as divinely
edocti fuerant, statuerunt et sic usque hodie observatur.
taught they-had-been established and so all-the-way to-today it-is-observed

Narrat Johannes dyaconus, qui vitam beati Gregorii
relates John the-deacon who the-life of-blessed Gregory
compilavit, quod, dum vitam ejus conscriberet et compilaret,
compiled that while life his he-was-writing and was-compiling
quidam vir sacerdotaliter insignitus ei dormienti et
a-certain man in-priestly-fashion marked to-him sleeping and
ad laternam, ut sibi videbatur, scribenti adstitit, cui
by the-lantern as to-himself it-seemed writing stood-by to-whom
desuper candidissima et adeo tenuissima vestis erat,
over most-white and so very-thin the-garment was

ut ejus raritate nigredo subterioris tunicae appareret. Hic
that its by-thinness the-blackness of-the-lower tunic appeared he
propius accessit et inflatis buccis risum continere non potuit.
nearer approached and puffed cheeks laughter to-contain not could
Cumque Johannes eum interrogaret, cur vir gravioris officii
and-when John him asked why a-man of-graver office
sic dissolute rideret, ait: quia tu scribis de mortuis, quos
so dissolutely laughed he-says because you write about the-dead whom
viventes nunquam vidisti. Cui Johannes: etsi illum non
living never you-saw to-whom John even-if him not
noverim facie, tamen de illo scribo, quae didici lectione.
I-have-known by-face yet about him I-write what I-have-learned by-reading
At ille: tu, inquit, ut video, sicut voluisti, fecisti et ego,
but he you he-says as I-see as you-wished have-done and I
quae facere potero, non cessabo; moxque illi lumen
what to-do I-shall-be-able not shall-cease and-at-once for-him the-light
lucernae exstinxit et adeo ipsum perterruit, ut vehementer
of-the-lamp extinguished and so him terrified that violently
exclamans putaret, se ab illo gladio jugulatum. Moxque
crying-out he-thought himself by him with-a-sword slaughtered and-at-once
Gregorius affuit comitante secum dextrorsum beato Nicolao,
Gregory was-present accompanying with-him on-the-right blessed Nicholas
sinistrorsum vero Petro dyacono eique dixit: modicae fidei,
on-the-left but Peter the-deacon and-to-him said O-you-of-little faith
quare dubitasti? Cumque post cortinam lecti adversarius
why did-you-doubt and-when behind the-curtain of-the-bed the-adversary
latitaret, Gregorius ex manu Petri dyaconi magnam facem,
lay-hidden Gregory from the-hand of-Peter the-deacon a-great torch
quam tenere videbatur, arripiens ejusque flammis os
which to-hold he-seemed seizing and-its with-flames the-mouth
faciemque ipsius adversarii exurens ad instar Aethiopis
and-face of-the-very adversary burning to the-likeness of-an-Ethiopian

denigravit. Quaedam autem scintilla parvissima cadens in
blackened a-certain moreover spark very-small falling on
ejus vestem candidam ipsam dicto citius conflagravit et sic
his garment white it than-said quicker set-ablaze and so
nigerrimus totus apparuit dixitque beato Petrus Gregorio:
most-black wholly he-appeared and-said to-blessed Peter Gregory
satis denigravimus eum; cui Gregorius: nos illum non
enough we-have-blackened him to-whom Gregory we him not
denigravimus, sed nigrum fuisse demonstravimus, sicque
have-blackened but black to-have-been have-shown and-so
ibidem multo relicto lumine abierunt.
there much left light they-went-away

De sancto Longino

XLVII · SAINT LONGINUS

Longinus, the centurion who pierced Christ's side, believes at the darkened sun and the earthquake, and, as some say, when Christ's blood touches his failing eyes. He lives twenty-eight years as a monk at Caesarea. The governor tears out his teeth and tongue, but he still speaks and breaks the idols, whose demons enter the governor and blind him. Longinus tells him that he will be healed only by killing him; beheaded, he obtains the governor's sight and conversion.

Longinus fuit quidam centurio, qui cum aliis militibus
Longinus was a-certain centurion who with other soldiers
cruci domini adstans jussu Pylati latus domini
by-the-cross of-the-Lord standing at-the-order of-Pilate the-side of-the-Lord
lancea perforavit et videns signa, quae fiebant, solem
with-a-lance pierced and seeing the-signs which were-done the-sun
scilicet obscuratum et terrae motum in Christum credidit.
namely darkened and of-the-earth the-quaking in Christ believed

Maxime ex eo, ut quidam dicunt, quod cum ex infirmitate
most from this as some say that when from sickness
vel senectute oculi ejus caligassent, de sanguine Christi per
or old-age eyes his had-grown-dim with the-blood of-Christ along
lanceam decurrente fortuito oculos suos tetigit et protinus
the-lance running-down by-chance eyes his he-touched and forthwith
clare vidit. Unde renuntians militiae et ab apostolis instructus
clearly saw whence renouncing soldiering and by the-apostles instructed
in Caesaria Cappadociae viginti octo annis monasticam vitam
in Caesarea of-Cappadocia twenty eight years the-monastic life
duxit et verbo et exemplo ad fidem multos convertit. Cum
he-led and by-word and by-example to the-faith many converted when
autem a praeside tentus fuisset et sacrificare nollet,
moreover by the-governor held he-had-been and to-sacrifice did-not-wish
jussit praeses omnes dentes ejus excuti et linguam
ordered the-governor all the-teeth his to-be-knocked-out and the-tongue
abscidi, Longinus tamen ex hoc loquelam non perdidit,
to-be-cut-off Longinus yet from this speech not lost
sed accepta securi omnia ydola comminuit et fregit dicens:
but taken an-axe all the-idols shattered and broke saying
si dii sunt, videbimus. Daemones autem de ydolis exeuntes
if gods they-are we-shall-see the-demons moreover from the-idols going-out
in praesidem et in omnes socios ejus intraverunt et
into the-governor and into all companions his entered and
insanientes et latrantes se Longini pedibus prostraverunt
raving and barking themselves of-Longinus at-the-feet prostrated
et ait Longinus daemonibus: cur habitatis in ydolis? Qui
and says Longinus to-the-demons why do-you-dwell in idols who
responderunt: ubi non nominatur Christus et ejus signum
answered where not is-named Christ and his sign
non est positum, ibi est habitatio nostra. Cum ergo praeses
not is placed there is dwelling our when therefore the-governor

insaniret et oculos amisisset, dixit ei Longinus: scito
raved and the-eyes had-lost said to-him Longinus know
quia sanari non poteris, nisi quando me occideris;
that to-be-healed not you-will-be-able except when me you-will-have-killed
quam cito enim a te mortuus fuero, pro te orabo
as quickly for by you dead I-shall-have-been for you I-shall-pray
et sanitatem tibi corporis et animae impetrabo. Et statim
and health to-you of-body and of-soul shall-obtain and at-once
eum decollari jussit; post hoc abiit ad corpus ejus et
him to-be-beheaded be-ordered after this he-went to body his and
prostratus cum lacrimis poenitentiam egit; et continuo visum
prostrate with tears penance did and at-once sight
et sanitatem recepit et in bonis operibus vitam finivit.
and health recovered and in good works life ended

De sancta Sophia et tribus filiabus ejus

XLVIII · SAINT SOPHIA AND HER THREE DAUGHTERS

Sophia raises her three daughters, Faith, Hope, and Charity, aged eleven, ten, and eight, in the fear of God, and brings them to Rome. Hadrian, struck by their beauty, wishes to adopt them, and they refuse him. Faith is beaten and her breasts cut off, Hope is boiled in fat and resin, Charity is stretched, scourged, and thrown into a furnace that kills six thousand idolaters, and all three are beheaded. Sophia buries them and dies on their tomb, more than a martyr, and Hadrian rots.

Item sanctarum martirum Sophiae et trium filiarum suarum,
likewise of-the-holy martyrs Sophia and three daughters her
Fidei, Spei et Caritatis maximum templum Constantinopoli
Faith Hope and Charity the-greatest temple at-Constantinople
ad sanctam Sophiam dicitur et ipsa sancta Sophia tres
to Saint Sophia is-called and the-very holy Sophia three

filias suas in Dei timore sapienter nutrivit. Prima XI,
daughters her in of-God the-fear wisely nourished the-first eleven
secunda X et tertia VIII fuit annorum. Venit ergo Romam
the-second ten and the-third eight was of-years came therefore to-Rome
et omni die dominica ecclesias visitavit et multas Christo
and every day Lord's the-churches visited and many for-Christ
matronas lucrabatur. Accusantur Adriano et earum est
matrons gained they-are-accused to-Hadrian and their he-is
pulchritudine sic allectus, ut eas in filias vellet adoptare,
by-beauty so allured that them as daughters he-wished to-adopt
quem ut fimum refutant. Fides primo a XXXVI militibus
whom like dung they-reject Faith first by thirty-six soldiers
caeditur, secundo mamillae praecisae coram cunctis evelluntur,
is-beaten second the-breasts cut-off before all are-plucked
lac de vulneribus, sed de mamillis sanguis profluit. Clamant
milk from the-wounds but from the-breasts blood flows-forth cry
videntes injustum Caesaris judicium et virgo gaudens eidem
those-seeing the-unjust of-Caesar judgment and the-virgin rejoicing at-him
etiam insultat. Tertio candenti craticulae puella imponitur
also mocks third on-a-glowing gridiron the-girl is-placed
illaesa, quarto in sartagine oleo et cera plena mittitur,
unharmed fourth into a-frying-pan with-oil and wax full is-put
quinto jubetur decollari. Advocatur etiam soror illius Spes,
fifth she-is-ordered to-be-beheaded is-summoned also sister her Hope
sed non potuit flecti ad sacrificia ydolorum. Idcirco primo
but not she-could to-be-bent to the-sacrifices of-the-idols therefore first
in caldarium adipe, cera et resina plenum mittitur, a quo
into a-cauldron with-fat wax and resin full she-is-put from which
guttae exhibentes infideles cremabant: novissime jubetur
drops issuing the-unbelievers burned lastly she-is-ordered
gladio consummari. Tunc mater tertiam filiam Caritatem
by-the-sword to-be-finished then the-mother the-third daughter Charity

confortabat, quae cum parvula esset, Adriano in nullo
encouraged who although little she-was to-Hadrian in nothing
adulatur nec sibi obedire voluit, quare impiissimus jubet
flatters nor him to-obey wished wherefore the-most-impious orders
eam primo extendi et per membra et juncturas dirumpi,
her first to-be-stretched and through limbs and joints to-be-burst
secundo fustibus caedi, tertio virgis flagellari, quarto in
second with-cudgels to-be-beaten third with-rods to-be-scourged fourth into
caminum ignitum projici, a quo per sexaginta cubitos ignis
a-furnace fiery to-be-thrown from which for sixty cubits the-fire
exiens sex millia ydolatrorum occidit, virgo autem illaesa in
going-out six thousand idolaters killed the-virgin moreover unharmed in
igne medio ambulabat ita, ut quasi aurum radiaret. Quinto
the-fire middle walked so that as-if gold she-shone fifth
candentibus perforatoriis perforatur et sic cum martiris
with-glowing piercers she-is-pierced and so with of-a-martyr
tripudio transiit per gladium ad coronam. Mater optima
dance she-passed through the-sword to the-crown the-mother best
filiarum optimarum reliquias cum multis praesentibus
of-the-daughters best the-relics with many present
recondidit et super sepulchrum se ponens dixit: desidero,
laid-away and over the-tomb herself placing said I-desire
filiae carissimae, vobiscum esse. Sic ergo in pace migravit
O-daughters dearest with-you to-be thus therefore in peace she-departed
et ab adstantibus sepulta est cum carissimis filiabus sancta
and by those-standing-by buried was with the-dearest daughters holy
Sophia, quae cum singula passa fuerat filiarum tormenta et
Sophia who since each suffered had of-the-daughters torments and
ideo plus quam martir fuit. Adrianus autem totus putrefactus
therefore more than a-martyr she-was Hadrian moreover wholly putrefied
emarcuit confitens sanctis Dei injuste injurias intulisse.
wasted-away confessing to-the-saints of-God unjustly injuries to-have-inflicted

De sancto Benedicto

XLIX · SAINT BENEDICT

Benedict is named for blessing. In Gregory's life he mends his nurse's broken sieve, lives in a cave fed by Romanus's rope, and rolls in thorns against temptation. Monks he governs try to poison him, and the cup breaks at his blessing. He founds twelve monasteries, strikes a wandering monk, raises water from a rock, sends Maurus to walk on the water to Placidus, escapes the priest Florentius, and builds Monte Cassino on Apollo's temple. He reads hearts and absolves dead nuns, his sister holds him by a storm, and he dies standing in prayer.

Benedictus dictus est vel quia multa benedixit, vel quia
Benedict called was either because many-things he-blessed or because
in hac vita multas benedictiones habuit, vel quia omnes
in this life many blessings he-had or because all
benedicebant de eo, vel quia aeternam meruit benedictionem
spoke-well of him or because eternal he-merited blessing
habere. Ejus vitam sanctus Gregorius scripsit.
to-have his life saint Gregory wrote

Benedictus ex Nursia provincia ortus cum Romae
Benedict from Nursia the-province sprung when at-Rome
liberalibus studiis traditus esset, in ipsa sui infantia
to-liberal studies handed he-had-been in the-very of-his infancy
literas deseruit et desertum petere decrevit, quem nutrix sua,
letters he-forsook and the-desert to-seek decided whom nurse his
quae eum tenerrime diligebat, usque in quendam locum, qui
who him most-tenderly loved all-the-way to a-certain place which
dicitur Aeside, secuta est, ubi ad purgandum triticum mutuo
is-called Aeside followed has where for cleaning wheat as-a-loan
capisterium petiit, sed super mensam incaute ponens cum
a-sieve she-asked but on the-table incautiously placing when
corruisset, in duabus partibus fractum vidit. Quam Benedictus
it-had-fallen into two parts broken she-saw whom Benedict

flere conspiciens partes capisterii accepit et ab oratione
weeping beholding the-parts of-the-sieve took and from prayer
surgens integre solidatum invenit. Postmodum nutricem occulte
rising wholly mended found(-it) afterward the-nurse secretly
fugiens in quendam locum venit, ubi tribus annis hominibus
fleeing to a-certain place he-came where for-three years to-men
incognitus mansit, excepto quodam monacho Romano nomine,
unknown he-remained except a-certain monk Romanus by-name
qui sibi sedule necessaria ministrabat. Cum vero ad specum
who to-him diligently necessities supplied when but to the-cave
a Romani monasterio iter non esset, panem in longissimo
from of-Romanus the-monastery a-way not there-was the-bread to a-very-long
fune ligabat et sic eum deponere consueverat. Tintinnabulum
rope he-tied and so it to-let-down was-wont a-little-bell
etiam ipsi cordae inseruit, ut ad ejus sonitum vir
also to-the-very cord he-attached that at its sound the-man
Dei cognosceret, quando sibi Romanus panem praeberet,
of-God might-know when to-him Romanus bread offered
quem exiens acciperet. Sed antiquus hostis unius caritati et
which going-out he-might-take but the-ancient enemy of-the-one the-charity and
alterius invidens refectioni lapidem jactavit et tintinnabulum
of-the-other envying the-refreshment a-stone threw and the-little-bell
fregit, sed tamen Romanus ei ministrare non desiit. Post hoc
broke but yet Romanus him to-serve not ceased after this
cuidam presbitero refectionem sibi in paschali solemnitate
to-a-certain priest a-meal for-himself on the-paschal solemnity
paranti dominus per visum apparuit dicens: tu tibi
preparing the-Lord through a-vision appeared saying you for-yourself
delicias praeparas et servus meus illo in loco fame cruciatur.
delights prepare and servant my that in place by-hunger is-tortured
Qui protinus surrexit et cum difficultate magna eum
who forthwith rose and with difficulty great him

inveniens dixit: surge et sumamus cibum, quia hodie pascha
finding said rise and let-us-take food because today Easter
domini est. Cui Benedictus: scio, quia pascha est, quia
of-the-Lord is to-whom Benedict I-know that Easter it-is because
videre te merui. Longe quippe ab hominibus positus,
to-see you I-have-merited far indeed from men placed
quia die eadem paschalis esset sollemnitas, ignorabat.
that on-the-day same the-paschal was solemnity he-knew-not
Cui presbiter: veraciter hodie resurrectionis dominicae dies
to-whom the-priest truly today of-the-resurrection the-Lord's the-day
est, abstinere te non convenit, quia ob hoc ad te missus
is to-abstain you not it-befits because for this to you sent
sum; sicque Deum benedicentes sumserunt cibum.
I-am and-so God blessing they-took food

Quadam die avis quaedam nigra, quae merula vocatur,
on-a-certain day a-bird certain black which blackbird is-called
importune circa ejus faciem volutavit, ita ut ab eo manu
importunately about his face fluttered so that by him by-hand
capi potuisset, sed signo crucis edito avis recessit.
to-be-caught it-could but the-sign of-the-cross made the-bird withdrew
Moxque dyabolus quandam feminam, quam aliquando viderat,
and-at-once the-devil a-certain woman whom once he-had-seen
ante ejus oculos mentis reduxit ejusque animum tanto
before his eyes of-mind brought-back and-his mind with-so-great
igne in speciem illius accendit, ut paene eremum voluptate
fire for the-sight of-her kindled that almost the-desert by-pleasure
victus deserere deliberaret. Sed subito divina gratia ad se
conquered to-desert he-deliberated but suddenly by-divine grace to himself
reversus continuo se exuit et in spinis et vepribus,
returned at-once himself he-stripped and in the-thorns and brambles
quae ibi aderant, se adeo volutavit, ut toto corpore
which there were himself so rolled that in-the-whole body

inde vulneratus exiret et per cutis vulnera mentis
thence wounded he-came-out and through of-the-skin the-wounds of-the-mind
vulnera educeret; vicit itaque peccatum, quia mutavit
the-wounds he-drew-out he-conquered and-so the-sin because he-changed
incendium. Ab illo autem tempore nulla postmodum tentatio
the-fire from that moreover time no afterward temptation
in ejus corpore pullulavit.
in his body sprouted

Crebrescente itaque ejus fama cum abbas monasterii
growing and-so his fame when the-abbot of-a-monastery
cujusdam obiisset, tota ipsius monasterii congregatio
certain had-died the-whole of-the-same monastery congregation
ad eum venit et ut praeesse deberet iis, petiit. Qui
to him came and that to-preside he-should over-them asked who
diu negando distulit, suis illorumque fratrum moribus
long by-refusing put-off(-it) his and-their of-brothers manners
se convenire non posse praedixit, sed tandem victus
himself to-agree not to-be-able he-foretold but at-last conquered
assensum dedit. Cumque regulam illic districtius servari
assent he-gave and-when the-rule there more-strictly to-be-kept
praeciperet, semet ipsos reprehendebant, quia ipsum sibi
he-commanded them themselves they-reproached because him over-them
praeesse poposcerant, quorum scilicet tortitudo normam ejus
to-preside they-had-demanded of-whom namely the-crookedness the-norm of-his
rectitudinis offendebat. Cumque sibi cum eo adspicerent
rectitude offended and-when to-themselves with him they-saw
illicita non licere et grave esse sedule assueta
unlawful-things not to-be-allowed and grievous to-be diligently accustomed-things
relinquere, venenum vino miscuerunt et sibi recumbenti
to-abandon poison with-wine they-mixed and to-him reclining
obtulerunt. Sed Benedictus signum crucis edidit et quasi
offered but Benedict the-sign of-the-cross made and as-if

jactu lapidis vas illud vitreum fregit. Intelligens igitur,
by-the-throw of-a-stone vessel that glass broke understanding therefore
quia potum mortis habuerat, quod portare non potuit signum
that the-drink of-death it-had-had which to-bear not it-could the-sign
vitae, illico surrexit et placido vultu dixit: misereatur
of-life at-once he-rose and with-calm face said may-have-mercy
vestri omnipotens Deus, fratres: numquid non dixi vobis,
on-you almighty God O-brothers surely not did-I-say to-you
quia vestris ac meis moribus non convenirem? Tunc ad
that with-your and my manners not I-would-agree then to
locum derelictae solitudinis rediit, ubi crebrescentibus signis
the-place of-forsaken solitude he-returned where growing signs
claruit et multis ad eum venientibus duodecim monasteria
he-shone and many to him coming twelve monasteries
construxit. In uno autem illorum quidam monachus erat, qui
he-built in one moreover of-them a-certain monk was who
ad orationem diu stare non poterat, sed orantibus aliis
at prayer long to-stand not could but praying the-others
mox foras exibat et aliqua terrena et transitoria agebat.
at-once outside he-went and some earthly and transitory-things did
Quod cum abbas illius monasterii beato Benedicto narrasset,
which when the-abbot of-that monastery to-blessed Benedict had-related
ivit illuc et vidit, quod illum monachum, qui manere in
he-went there and saw that that monk who to-remain in
oratione non poterat, quidam niger parvulus per vestimenti
prayer not could a-certain black little-one by of-the-garment
fimbriam foras trahebat, dixitque abbati monasterii et
the-fringe outside drew and-he-said to-the-abbot of-the-monastery and
Mauro monacho: numquid non adspicitis, quis est, qui
to-Maurus the-monk surely not do-you-see who it-is who
eum trahit? Cumque respondissent: non, ait: oremus ut
him draws and-when they-had-answered no he-says let-us-pray that

vos etiam videatis. Orantibus illis Maurus vidit, sed abbas
you also may-see praying they Maurus saw but the-abbot
videre non potuit. Die igitur alia, expleta oratione, vir
to-see not could on-the-day therefore other completed prayer the-man
Dei monachum foris reperit, quem pro sui caecitate virga
of-God the-monk outside found whom for his blindness with-a-rod
percussit et extunc immobilis in oratione permansit, sicque
he-struck and thenceforth immovable in prayer he-remained and-so
antiquus hostis dominari non ausus est in ejus cogitatione,
the-ancient enemy to-dominate not dared has in his thought
ac si ipse percussus fuisset ex verbere. Ex his monasteriis
as if he struck had-been by the-blow of these monasteries
tria sursum in rupibus montis erant, quae deorsum cum
three up on the-rocks of-the-mountain were which down with
magno labore aquas hauriebant, cumque fratres illi virum
great labor waters drew and-when brothers those the-man
Dei saepe rogarent, ut monasteria sua mutaret, quadam
of-God often asked that monasteries their he-should-move on-a-certain
nocte cum quodam puero montem adscendit, ubi diutius
night with a-certain boy the-mountain he-ascended where long
orans tres petras in eodem loco pro signo posuit, cumque
praying three stones in the-same place for a-sign he-placed and-when
mane ad domum rediisset et fratres pro eadem
in-the-morning to the-house he-had-returned and the-brothers for the-same
causa ad eum venissent, dixit: ite et illam rupem, in qua
cause to him had-come he-said go and that rock on which
tres petras positas inveneritis, in medio cavate, valet
three stones placed you-will-have-found in the-middle hollow-out is-able
enim dominus inde vobis aquam producere. Qui euntes et
for the-Lord thence for-you water to-bring-forth who going and
jam illam rupem sudantem invenientes concavum locum
already that rock sweating finding a-hollow place

illuc fecerunt et mox aqua repletum viderunt, quae
there made and at-once with-water filled saw(-it) which
usque nunc tam sufficienter manat, ut ab illo montis
until now so sufficiently flows that from that of-the-mountain
cacumine usque ad inferiora descendat. Quadam vice
top all-the-way to the-lower-parts it-descends on-a-certain occasion
dum circa monasterium viri Dei quidam cum falcastro
when about the-monastery of-the-man of-God a-certain-one with a-billhook
vepres abscideret, ferrum de manubrio prosiliens in quendam
brambles cut the-iron from the-handle leaping into a-certain
locum profundum cecidit, cumque de hoc ille nimis
place deep fell and-when about this he exceedingly
angustaretur, vir Dei manubrium in lacu posuit et
was-distressed the-man of-God the-handle into the-lake put and
mox ferrum ad suum manubrium usque enatavit. Placidus
at-once the-iron to its handle all-the-way swam-up Placidus
puer et monachus ad hauriendam aquam egrediens in
a-boy and monk for drawing water going-out into
flumen cecidit et mox ipsum unda rapuit et paene in
the-river fell and at-once him the-wave snatched and almost to
unius sagittae cursum a terra introrsus traxit, vir
of-one arrow the-course from the-land inward drew the-man
autem Dei in cella consistens hoc in spiritu statim novit
moreover of-God in the-cell staying this in spirit at-once knew
et Maurum vocans, quid de puero acciderit, indicavit
and Maurus calling what about the-boy had-happened showed
ac ut ad ipsum eripiendum pergeret imperavit. Accepta
and that for him rescuing he-should-go commanded received
benedictione concitus Maurus perrexit et per terram se
the-blessing quickly Maurus went and on land himself
ire existimans super aquas usque ad puerum venit
to-go thinking over the-waters all-the-way to the-boy came

eumque per capillos tenens de aqua extraxit; qui ad
and-him by the-hair holding from the-water drew-out who to
virum Dei veniens retulit, quid acciderat, sed ipse hoc non
the-man of-God coming related what had-happened but he this not
suis meritis, sed ejus obedientiae deputavit. Presbiter quidam
to-his merits but his to-obedience ascribed a-priest certain
Florentius nomine viro Dei invidens ad tantam devenit
Florentius by-name the-man of-God envying to such came
malitiam, ut panem veneno infectum viro Dei tanquam
malice that bread with-poison infected to-the-man of-God as-if
per benedictionem transmitteret, quem sanctus gratanter
by-way-of blessing he-sent which the-saint thankfully
accepit et corvo, qui de manibus ejus panem accipere
received and to-a-raven which from hands his bread to-receive
consueverat, ipsum projecit dicens: in nomine Jesu Christi
was-wont it threw saying in the-name of-Jesus Christ
tolle hunc panem et eum in tali loco, ubi a nullo homine
take this bread and it in such a-place where by no man
sumi valeat, projice. Tunc corvus aperto ore, expansis alis
to-be-taken it-can throw then the-raven open mouth spread wings
circa eundem panem coepit discurrere atque crocitare, ac
round the-same bread began to-run-about and to-croak as
si aperte diceret, obedire se velle et tamen jussa implere
if openly it-said to-obey itself to-wish and yet the-orders to-fulfill
non posse. Cui sanctus iterum atque iterum praecipiebat
not to-be-able to-whom the-saint again and again commanded
dicens: leva, leva eum securus atque ipsum, ut dixi, projice.
saying lift lift it securely and it as I-said throw
Qui tandem eum tollens post tres dies rediit et de manu
who at-last it taking after three days returned and from hand
ejus annonam quam consueverat, accepit. Videns autem
his the-ration which it-was-wont received seeing moreover

Florentius, quia corpus magistri necare non potuit, se ad
Florentius that the-body of-the-master to-kill not he-could himself to
exstinguendas discipulorum animas accendit, ita ut septem
extinguishing of-the-disciples the-souls he-kindled so that seven
nudas puellas in horto monasterii ludere et cantare faceret,
naked girls in the-garden of-the-monastery to-play and to-sing he-caused
et sic monachos ad libidinem inflammaret. Quod sanctus
and so the-monks to lust to-inflame which the-holy
vir de cella prospiciens lapsum discipulis pertimescens
man from the-cell looking-out a-fall for-the-disciples fearing
invidiae locum dedit et quibusdam secum assumtis fratribus
to-envy place gave and certain with-him taken brothers
ipse habitationem mutavit. Sed Florentius cum in solario
he dwelling changed but Florentius when in an-upper-room
consistens eum recessise conspiceret et gauderet, repente
staying him to-have-withdrawn he-beheld and rejoiced suddenly
solarium cecidit et ipsum protinus exstinxit. Tunc Maurus
the-upper-room fell and him forthwith extinguished then Maurus
post virum Dei currens ait: revertere, quia qui te
after the-man of-God running says return because he-who you
persequebatur, exstinctus est. Quod ille audiens vehementer
persecuted extinguished has-been which he hearing violently
ingemuit, vel quia inimicus occubuit, vel quia de inimici
groaned either because the-enemy has-fallen or because over of-the-enemy
morte discipulus exsultavit. Qua de re factum est,
the-death the-disciple exulted which about matter brought-about it-was
ut eidem poenitentiam indiceret, quod mandans talia
that on-him a-penance he-should-enjoin that sending such-things
gaudere de inimici morte praesumsisset, ipse autem ad
to-rejoice over of-the-enemy the-death he-had-presumed he moreover to
alia migrans locum non hostem mutavit. Nam ad
other-places moving the-place not the-enemy changed for to

montem Cassinum venit et templum Apollinis, quod ibi
Mount Cassino he-came and the-temple of-Apollo which there
situm erat, in sancti Johannis baptistae oratorium fabricavit
situated was into of-saint John the-Baptist an-oratory he-made
et circumadjacentem populum ab ydololatria convertit.
and the-surrounding people from idolatry converted
Sed hoc antiquus hostis graviter ferens corporalibus ejus
but this the-ancient enemy heavily bearing to-the-bodily his
oculis teterrimus apparebat et in eum ore oculisque
eyes most-foul appeared and against him with-mouth and-eyes
flammantibus visibiliter saeviebat atque dicebat: Benedicte,
flaming visibly raged and said Benedict
Benedicte! sed cum ille nihil sibi responderet, dicebat:
Benedict but when he nothing to-him answered he-said
Maledicte, Maledicte! non Benedicte, quid me persequeris?
Maledict Maledict not Benedict why me do-you-persecute
Quadam die lapidem quendam in terra jacentem fratres
on-a-certain day a-stone certain on the-ground lying the-brothers
in aedificium levare volebant, sed nequaqnam valebant.
into the-building to-raise wished but by-no-means they-were-able
Cumque virorum multitudo adesset et ab iis levari non
and-when of-men a-multitude was-present and by them to-be-raised not
posset, adveniens vir Dei benedictionem dedit et tunc
could arriving the-man of-God a-blessing gave and then
maxima celeritate levatus est, ex quo perpenditur, quod
with-very-great speed raised it-was from which it-is-weighed that
dyabolus illi insidebat, qui eum moveri non permittebat.
the-devil on-it sat who it to-be-moved not allowed
Cumque fratres parietem paulo altius aedificarent, antiquus
and-when the-brothers the-wall a-little higher built the-ancient
hostis viro Dei apparuit et quia ad laborantes fratres
enemy to-the-man of-God appeared and that to the-laboring brothers

pergeret, indicavit, qui protinus iis per nuntium misit:
he-was-going indicated who forthwith to-them by a-messenger sent
fratres, caute vos agite, quia ad vos spiritus malignus
O-brothers cautiously yourselves conduct because to you the-spirit evil
venit. Vix autem nuntius verba complevit et ecce
comes scarcely moreover the-messenger the-words completed and behold
parietem antiquus hostis evertit et quendam puerum
the-wall the-ancient enemy overturned and a-certain boy
monachum ruina contrivit. Sed vir Dei puerum
monk by-the-collapse crushed but the-man of-God the-boy
mortuum et laceratum in sacco ad se adduci fecit et
dead and torn in a-sack to himself to-be-brought caused and
oratione sua ipsum resuscitans operi praedicto restituit.
by-prayer his him raising to-the-work aforesaid restored

Laicus quidam honestae vitae singulis annis ad visitandum
a-layman certain of-honest life each year for visiting
virum Dei jejunans venire consueverat. Quadam igitur
the-man of-God fasting to-come was-wont on-a-certain therefore
die, dum illuc iret, se illi alter viator adjunxit, qui
day while thither he-went himself to-him another traveler joined who
sumendos in itinere cibos portabat, cumque jam tardior hora
to-be-taken on the-journey foods carried and-when already a-later hour
excrevisset, dixit: veni, frater, sumamus cibum, ne lassemur
had-grown he-said come O-brother let-us-take food lest we-be-wearied
in via. Quo respondente, quod nullatenus cibum in via
on the-way who answering that in-no-way food on the-way
gustaret, ad horam ille subticuit, postmodum ad hoc ipsum
he-would-taste for the-hour he fell-silent afterward to this itself
invitavit, sed ille consentire noluit. Denique cum hora
he-invited(-him) but he to-consent did-not-wish lastly when the-hour
jam praeterisset et eos longum fatigasset iter, pratum
already had-passed and them the-long had-wearied journey a-meadow

et fontem et quaecumque poterant corpus ad reficiendum
and a-spring and whatever could the-body for refreshing
delectare, invenerunt. Tunc viator hoc ei ostendens
delight they-found then the-traveler this to-him showing
rogavit, ut paululum gustaret et ibidem quiesceret; cum
asked that a-little he-should-taste and there rest when
igitur verba auribus et loca oculis blandirentur, eidem
therefore the-words the-ears and the-places the-eyes coaxed to-him
consensit. Cumque ad Benedictum venissent, dixit ei vir
he-consented and-when to Benedict they-had-come said to-him the-man
Dei: ecce, frater, malignus hostis semel tibi persuadere
of-God behold O-brother the-malignant enemy once you to-persuade
non potuit, secundo non valuit, sed tertio superavit.
not could a-second-time not was-able but the-third-time overcame
Tunc ille pedibus ejus advolutus se deliquisse ingemuit.
then he at-the-feet his rolled himself to-have-sinned groaned

Thotila rex Gothorum experiri volens, utrum vir Dei
Totila king of-the-Goths to-test wishing whether the-man of-God
prophetiae spiritum haberet, cuidam suo spatario vestimenta
of-prophecy the-spirit had to-a-certain his sword-bearer garments
regalia tribuit eumque cum omni apparatu regio ad monasterium
royal gave and-him with all equipment royal to the-monastery
destinavit, quem ille venientem conspiciens dixit; pone, fili,
dispatched whom he coming beholding said put-down O-son
pone: hoc quod portas, non est tuum. Qui protinus in terram
put-down this which you-carry not it-is yours who forthwith to the-ground
cecidit et quia tanto viro illudere praesumsisset, expavit.
fell and because so-great a-man to-mock he-had-presumed was-terrified

Clericus quidam, qui a dyabolo vexabatur, ad virum Dei,
a-clerk certain who by the-devil was-vexed to the-man of-God
ut sanaretur, adductus est, cumque ab eo dyabolum
that he-might-be-healed brought was and-when from him the-devil

expulisset, ait: vade et de caetero carnes non comedas nec ad
he-had-expelled he-says go and for the-rest meats not eat nor to
sacros ordines accedas: quacumque autem die ad sacros ordines
sacred orders approach on-whatever moreover day to sacred orders
accedere praesumseris, juri dyaboli mancipaberis. Cum
to-approach you-will-have-presumed to-the-right of-the-devil you-will-be-delivered when
vero hoc aliquo tempore custodiisset, sed minores suos sibi
but this for-some time he-had-kept but juniors his over-himself
praeponi in sacris ordinibus cerneret, verba viri Dei quasi
to-be-set in sacred orders he-saw the-words of-the-man of-God as-if
ex longo tempore oblitus postposuit atque ad sacrum ordinem
from long time forgotten he-set-aside and to sacred order
accessit. Quem mox, qui eum reliquerat, dyabolus tenuit eumque
approached whom at-once who him had-left the-devil held and-him
is vexare, quousque animam ejus excuteret, non cessavit.
he to-vex until soul his he-shook-out not ceased

Vir quidam duos flascones vini per quendam puerum ad
a-man certain two flasks of-wine by a-certain boy to
eum misit, sed ille unum in via abscondit et alium detulit,
him sent but he one on the-way hid and the-other brought
vir autem Dei cum gratiarum actione accepit unum et
the-man moreover of-God with of-thanks the-giving received one and
descendentem puerum admonuit dicens: fili, vide ne de illo
the-departing boy admonished saying O-son see that-not from that
flascone, quem abscondisti, bibas, sed inclina eum caute et
flask which you-hid you-drink but tilt it cautiously and
vide, quid intus habeat. Qui confusus valde ab eo exivit et
see what within it-has who confounded greatly from him went-out and
reversus volens adhuc probare, quod audierat, cum flasconem
returned wishing still to-test what he-had-heard when the-flask
inclinasset, protinus de eo serpens egressus est. Quadam vice
he-had-tilted forthwith from it a-serpent went-out has on-a-certain occasion

dum vir Dei in sero coenaret, monachus quidam filius
while the-man of-God in the-evening supped a-monk certain the-son
defensoris ei assistens et lucernam tenens per spiritum
of-a-defender him attending and a-lamp holding through the-spirit
superbiae intra se cogitare coepit: quis est hic, cui ego
of-pride within himself to-think began who is this-one whom I
manducanti assisto, lucernam teneo, servitium impendo: quis
eating attend a-lamp I-hold service I-spend who
sum ego, ut isti serviam? Cui statim vir Dei ait: signa
am I that this-one I-should-serve to-whom at-once the-man of-God says sign
cor tuum, frater, signa cor tuum; quid est, quod loqueris?
heart your O-brother sign heart your what is-it that you-speak
vocatisque fratribus lucernam jussit de manibus ejus tolli,
and-called the-brothers the-lamp he-ordered from the-hands his to-be-taken
ipsum vero jussit ad monasterium accedere et quietum sedere.
him but he-ordered to the-monastery to-go and quiet to-sit

Gothorum quidam, Galla nomine, perfidiae fuit Arianae,
of-the-Goths a-certain-one Galla by-name of-the-perfidy was Arian
qui Thotilae regis temporibus contra catholicae ecclesiae
who of-Totila the-king in-the-times against of-the-catholic church
religiosos viros ardore immanissimae crudelitatis exarsit, ita
the-religious men with-the-ardor of-most-monstrous cruelty blazed so
ut quisquis ei clericus monachusve ante faciem venisset,
that whoever to-him clerk or-monk before the-face had-come
ab ejus manibus vivus nullo modo exiret. Quadam vero die
from his hands alive in-no way went-out on-a-certain but day
avaritiae suae aestu succensus in rapinam rex inhians cum
of-avarice his by-the-heat inflamed into plunder of-goods gaping when
quendam rusticum crudelibus tormentis affligeret eumque per
a-certain rustic with-cruel torments he-afflicted and-him through
supplicia diversa laniaret, victus poenis rusticus sese
punishments diverse tore conquered by-the-punishments the-rustic himself

et res suas Benedicto Dei famulo commendasse professus
and things his to-Benedict of-God the-servant to-have-commended professed
est et, dum hoc a torquente creditur, interim crudelitate ad
has and while this by the-torturer is-believed meanwhile from-cruelty to
vitam reparatur. Tunc idem Galla cessavit rusticum tormentis
life he-is-restored then the-same Galla ceased the-rustic with-torments
affligere, sed ejus brachia loris fortibus adstringens ante
to-afflict but his arms with-thongs strong binding before
equum coepit impellere, ut quis esset ille Benedictus, qui
the-horse began to-drive(-him) that who was that Benedict who
ejus res susceperat, demonstraret. Quem ligatis brachiis
his things had-received he-might-show whom bound arms
rusticus antecedens duxit ad sancti viri monasterium eumque
the-rustic going-before led to of-the-holy man the-monastery and-him
ante ingressum cellulae solum sedentem reperit et legentem;
before the-entrance of-the-cell alone sitting found and reading
eidem autem subsequenti et saevienti Gallae rusticus dixit:
to-the-same moreover following and raging Galla the-rustic said
ecce iste est, de quo dixeram, Benedictus pater. Quem dum
behold this-one is of whom I-had-said Benedict the-father whom when
fervido spiritu cum perversae mentis insania fuisset intuitus,
with-fervid spirit with of-perverse mind madness he-had gazed-at
eo errore, quo consueverat, acturum se existimans
by-that error by-which he-was-wont about-to-act himself thinking
magnis coepit vocibus clamare dicens: surge, surge et res
with-great began voices to-cry saying rise rise and the-things
istius rustici redde, quas accepisti. Ad cujus vocem vir
of-this rustic return which you-received at whose voice the-man
Dei protinus oculos levavit et a lectione cessavit, eumque
of-God forthwith the-eyes raised and from reading ceased and-him
intuitus mox et rusticum, qui ligatus tenebatur, attendit. Ad
gazing-at at-once also the-rustic who bound was-held he-noticed upon

cujus brachia dum oculos deflexisset, miro modo tanta
whose arms when the-eyes he-had-turned in-wonderful manner with-so-great
celeritate coeperunt alligata brachia lora dissolvere, ut
speed began the-bound arms the-thongs to-loosen that
dissolvi tam concite nulla hominum festinatione potuissent
to-be-loosened so quickly by-no of-men haste they-could
eumque, qui ligatus venerat, coepisset subito adstare solutus,
and-him who bound had-come began suddenly to-stand loosed
ad tantae potestatis vim tremefactus Galla ad terram
at of-such-great power the-force terrified Galla to the-ground
corruit et cervicem crudelitatis rigidae ad ejus vestigia
fell and the-neck of-cruelty rigid to his footsteps
inclinans orationibus se illius commendavit. Vir autem
bowing to-the-prayers himself his commended the-man moreover
sanctus a lectione minime surrexit, sed vocatis fratribus
holy from reading not-at-all rose but called the-brothers
eum introrsus tolli, ut benedictionem acciperet, praecepit.
him inside to-be-taken that a-blessing he-might-receive he-ordered
Quem ad se reductum ut a tanta crudelitatis insania
whom to himself brought-back that from so-great of-cruelty madness
quiescere deberet, admonuit. Qui refectus recedens, nihil
to-rest he-ought he-admonished who refreshed withdrawing nothing
ulterius repetere a rustico praesumsit, quem vir Dei
further to-claim from the-rustic presumed whom the-man of-God
non tangendo sed respiciendo solverat.
not by-touching but by-looking-at had-loosed

Quodam tempore in Campaniae regione fames increbuerat,
at-a-certain time in of-Campania the-region a-famine had-grown
magnaque omnes alimentorum indigentia coangustabat
and-great all of-foods the-want constrained
jamque in Benedicti monasterio triticum deerat, panes
and-now in of-Benedict the-monastery wheat was-lacking the-loaves

vero paene omnes consumti fuerant, ut non plus quam
but almost all consumed had-been so-that not more than
quinque ad refectionis horam fratribus inveniri potuissent,
five at of-refreshment the-hour for-the-brothers to-be-found could
cumque omnes venerabilis pater contristatos cerneret, eorum
and-when all the-venerable father saddened saw their
pusillanimitatem studuit modesta increpatione corrigere et
faint-heartedness he-strove with-modest rebuke to-correct and
rursum promissione sublevare dicens: quare de panis inopia
again with-promise to-raise-up saying why about of-bread the-want
vester animus contristatur? hodie quidem minus, sed et
your mind is-saddened today indeed less but also
crastina abundanter habebitur. Sequenti autem die ducenti
tomorrow abundantly will-be-had on-the-following moreover day two-hundred
farinae modii ante fores cellae in saccis inventi sunt,
of-flour measures before the-doors of-the-cell in sacks found were
quos omnipotens Deus quibus deferentibus transmisisset,
which almighty God who carrying had-sent
nunc usque manet incognitum. Quod cum fratres cernerent,
now until remains unknown which when the-brothers saw
domino gratias referentes didicerunt, jam de abundantia
to-the-Lord thanks returning they-learned already from abundance
nec in egestate dubitare.
not-even in want to-doubt

Legitur quoque, quod quidam habebat filium morbo
it-is-read also that a-certain-man had a-son by-disease
elephantino correptum, ita ut jam pilis cadentibus cutis
elephantine seized so that already hairs falling the-skin
intumesceret atque increscentem famem occultare non posset,
swelled and the-increasing pus to-hide not he-could
qui ad virum Dei ab eodem patre ejus missus saluti
who to the-man of-God by the-same father his sent to-health

pristinae sub omni celeritate restitutus est et de hoc
former with all speed restored was and for this
immensas gratias Deo obtulerunt et postmodum dictus puer
immense thanks to-God they-offered and afterward the-said boy
in bonis operibus perseverans in domino feliciter obdormivit.
in good works persevering in the-Lord happily fell-asleep

Cum quosdam ex fratribus ad quendam locum mitteret,
when certain of the-brothers to a-certain place he-sent
ut ibidem monasterium construerent, constituta die se
that there a-monastery they-should-build on-the-appointed day himself
ad eos venturum dicit et, qualiter construi deberet,
to them about-to-come he-says and how to-be-built it-ought
indicare. Nocte vero eadem qua promissus illucebat dies,
to-show on-the-night but same on-which the-promised dawned day
monacho, quem illic proposuerat, atque ejus praeposito in
to-the-monk whom there he-had-set-over and his to-the-prior in
somnis apparuit et loca singula, ubi quaeque aedificari
sleep he-appeared and the-places each where each-thing to-be-built
debuissent, subtiliter designavit. Cum autem visioni fidem
ought subtly designated when moreover to-the-vision faith
non darent et adhuc ipsum exspectarent, tandem ad eum
not they-gave and still him awaited at-last to him
reversi dixerunt: exspectavimus pater, ut venires sicut
returned they-said we-awaited O-father that you-should-come as
promiseras, nec venisti. Cui ille: quare, fratres, ista
you-had-promised nor you-came to-whom he why O-brothers these-things
dicitis: numquid non vobis apparui et loca singula
do-you-say surely not to-you did-I-appear and the-places each
designavi? Ite et sicut per visionem vidistis, omnia ordinate.
I-designated go and as through the-vision you-saw all-things put-in-order

Non longe ab ejus monasterio duae sanctimoniales feminae
not far from his monastery two nuns women
ex nobili genere erant, quae linguam non restringebant, sed
of noble birth were who the-tongue not restrained but
eum, qui iis praeerat, incautis sermonibus saepe ad
him who over-them presided with-incautious words often to
iracundiam provocabant. Qui cum hoc viro Dei retulisset,
wrath provoked who when this to-the-man of-God had-reported
mandavit iis dicens: restringite linguam vestram, alioquin
he-sent to-them saying restrain tongue your otherwise
excommunicabo vos. Quam excommunicationis sententiam non
I-shall-excommunicate you which of-excommunication sentence not
proferendo intulit, sed intentando, illae autem nihil mutatae
by-pronouncing he-inflicted but by-threatening they moreover nothing changed
intra paucos dies defunctae sunt et in ecclesia sepultae. Ubi
within a-few days dead were and in the-church buried where
dum missae celebrarentur et dyaconus ex more diceret:
while masses were-being-celebrated and the-deacon according-to custom said
qui non communicat, exeat foras, nutrix earum, quae pro iis
he-who not communicates let-him-go outside the-nurse their who for them
semper oblationem offerebat, eas de sepulchris suis progredi
always an-offering offered them from tombs their to-come-forth
et exire ecclesiam videbat, cumque sancto Benedicto
and to-go-out-of the-church saw and-when to-saint Benedict
nuntiatum esset, ille manu sua oblationem dedit dicens: ite
announced it-had-been he with-hand his an-offering gave saying go
et hanc oblationem pro iis offerte et ulterius excommunicatae
and this offering for them offer and further excommunicated
non erunt. Quod cum factum fuisset et dyaconus ex
not they-will-be which when done it-had-been and the-deacon according-to
more clamaret, ab ecclesia de caetero exire visae non sunt.
custom cried from the-church for the-rest to-go-out seen not they-were

Monachus quidam cum ad visitandos parentes exiisset
a-monk certain when for visiting parents he-had-gone-out
sine benedictione et ea die, qua ad eos pervenit,
without a-blessing and on-that day on-which to them he-came
defunctus fuisset et sepultum semel et bis terra
dead had-been and buried once and twice the-earth
rejecisset, parentes ejus ad eum venerunt et, ut ei suam
had-cast-out parents his to him came and that on-him his
benedictionem impenderet, rogaverunt. Qui corpus domini
blessing he-would-bestow asked who the-body of-the-Lord
accipiens ait: ite et hoc super pectus ejus ponite eumque
taking says go and this upon the-breast his place and-him
sic sepulturae tradite. Quod cum factum fuisset, sepultum
so to-burial hand which when done it-had-been the-buried
corpus terra retinuit nec ultra projecit.
body the-earth retained nor further cast-out

Quidam monachus in monasterio manere non valens viro
a-certain monk in the-monastery to-remain not being-able the-man
Dei tantum institit, donec ipsum iratus abire permisit.
of-God so-much pressed until him angered to-go-away he-allowed
Qui mox ut de monasterio exiit, aperto ore draconem in
who as-soon as from the-monastery he-went-out open mouth a-dragon on
itinere invenit, quem cum devorare vellet, clamavit dicens:
the-way found which when to-devour(-him) it-wished he-cried saying
currite, currite, quia draco iste me vult devorare. Currentes
run run because dragon this me wishes to-devour running
autem fratres draconem minime invenerunt, sed trementem
moreover the-brothers the-dragon not-at-all found but the-trembling
atque palpitantem monachum ad monasterium reduxerunt, qui
and quivering monk to the-monastery led-back who
statim promisit, se nunquam de monasterio recessurum.
at-once promised himself never from the-monastery about-to-withdraw

Quodam tempore, dum totam illam provinciam fames valida
at-a-certain time when the-whole that province a-famine strong
occuparet, et vir Dei omnia quae invenire potuerat,
occupied and the-man of-God all-things which to-find he-had-been-able
egentibus tradidisset, ita quod nihil in monasterio praeter
to-the-needy had-handed so that nothing in the-monastery except
modicum olei in vase vitreo remansisset, jussit cellario,
a-little of-oil in a-vessel glass remained he-ordered the-cellarer
ut illud modicum olei cuidam egenti daret. Ille vero
that that little of-oil to-a-certain needy-man he-should-give he but
imperantem audivit, sed implere contemsit eo, quod nihil olei
the-one-commanding heard but to-fulfill disdained this that nothing of-oil
fratribus remanebat. Quod ut vir Dei comperit, vas
for-the-brothers remained which when the-man of-God learned the-vessel
vitreum cum oleo per fenestram projici jussit, ne quid
glass with the-oil through the-window to-be-thrown he-ordered lest anything
in monasterio per inobedientiam remaneret. Projectum itaque
in the-monastery through disobedience should-remain thrown and-so
vas cum supra ingentia saxa cecidisset, nec vas fractum
the-vessel when upon huge rocks it-had-fallen neither the-vessel broken
nec oleum est effusum, quod ille levari jussit et dari
nor the-oil was poured-out which he to-be-lifted ordered and to-be-given
integrum postulanti. Monachum autem illum de inobedientia
whole to-the-one-asking the-monk moreover that for disobedience
et diffidentia increpans se in orationem dedit et continuo
and distrust rebuking himself to prayer he-gave and at-once
quoddam magnum dolium, quod ibi erat, oleo plenum fuit,
a-certain great cask which there was with-oil full was
quod adeo excrevit, ut per pavimentum affluere videretur.
which so-much grew that over the-floor to-flow it-seemed

Quadam vice ad visitandum sororem suam descenderat,
on-a-certain occasion for visiting sister his he-had-come-down
cum autem ad mensam sederet, rogavit eum, ut secum illa
when moreover at table he-sat she-asked him that with-her that
nocte maneret, cui, cum ille nullatenus acquiesceret, illa
night he-should-stay to-whom when he in-no-way acquiesced she
caput in manibus dominum rogatura inclinavit, cumque caput
the-head in the-hands the-Lord about-to-ask bowed and-when the-head
levasset, tanta coruscationis et tonitrui virtus, tantaque
she-had-raised so-great of-lightning and thunder a-force and-so-great
inundatio pluviae erupit, ut nec quidem pedem movere
a-flood of-rain burst-forth that not-even indeed a-foot to-move
potuisset, cum tamen ante serenitas mira esset. Illa enim,
he-could when yet before a-calm wonderful there-was she for
quia lacrymarum fluvios fudit, serenitatem aëris ad pluviam
because of-tears rivers poured-out the-calm of-the-air to rain
convertit et traxit. Cui vir Dei contristatus ait: parcat
turned and drew to-whom the-man of-God saddened says may-spare
tibi omnipotens Deus, soror, quid est, quod fecisti? Cui
you almighty God O-sister what is-it that you-have-done to-whom
illa: rogavi te et audire noluisti, rogavi dominum et
she I-asked you and to-hear you-did-not-wish I-asked the-Lord and
exaudivit me. Modo egredere, si potes: sicque factum est, ut
he-heard me now go-out if you-can and-so brought-about it-was that
totam illam noctem pervigiles ducerent atque per sacra eloquia
the-whole that night wakeful they-spent and through sacred discourses
sese vicaria relatione satiarent. Tunc ecce post triduum,
themselves by-mutual relating satisfied then behold after three-days
cum ille ad monasterium rediisset, elevatis oculis animam
when he to the-monastery had-returned raised eyes the-soul
sororis suae in specie columbae coeli secreta penetrantem
of-sister his in the-form of-a-dove of-heaven the-secret-places penetrating

adspexit, qui mox corpus ejus ad monasterium jussit deferri
beheld who at-once body her to the-monastery ordered to-be-carried
et in monumento, quod sibi praeparaverat, collocari.
and in the-tomb which for-himself he-had-prepared to-be-placed
Quadam nocte dum servus domini Benedictus per
on-a-certain night while the-servant of-the-Lord Benedict through
fenestram conspiceret et dominum exoraret, vidit fusam
the-window looked and the-Lord besought he-saw a-poured-out
lucem desuper cunctas noctis tenebras effugasse. Subito
light from-above all of-the-night the-darkness to-have-put-to-flight suddenly
autem totus mundus velut sub uno solis radio collectus
moreover the-whole world as-if under one of-the-sun ray gathered
ante oculos ejus adductus est ibique animam Germani,
before the-eyes his brought was and-there the-soul of-Germanus
episcopi capitalis, ad coelum deferri videns manifeste
the-bishop of-Capua to heaven to-be-carried seeing plainly
comperit postea, quod hora eadem a corpore migravit.
he-learned afterward that in-the-hour same from the-body he-had-departed
Eodem anno, quo de hac vita erat exiturus, obitus
in-the-same year in-which from this life he-was about-to-go-out of-death
sui diem fratribus denuntiavit. Ante sextum vero diem sui
his the-day to-the-brothers he-announced before the-sixth but day of-his
exitus sibi aperiri sepulchrum jubet. Qui mox febribus
departure for-himself to-be-opened the-tomb he-orders who at-once by-fevers
correptus, cum per singulos dies languor ingravesceret,
seized when through each days the-weakness grew-heavier
sexto die in oratorium se portari fecit ibique exitum
on-the-sixth day into the-oratory himself to-be-carried he-caused and-there departure
suum dominici corporis et sanguinis perceptione munivit.
his of-the-Lord's body and blood by-the-receiving he-fortified
Atque inter discipulorum manus imbecillia membra sustentans
and amid of-the-disciples the-hands (his)-weak limbs supporting

erectis in coelum manibus stetit et ultimum spiritum inter
raised to heaven hands he-stood and the-last spirit amid
verba orationis efflavit. Ipsa autem die, qua vir Dei
the-words of-prayer breathed-out on-that moreover day on-which the-man of-God
Benedictus de hac vita migravit ad Christum, duobus fratribus,
Benedict from this life passed to Christ to-two brothers
uni in cella moranti, alteri longe posito revelatio eadem
one in a-cell staying the-other far placed revelation the-same
monstrata est, viderunt namque viam lucidam palliis stratam
shown was they-saw for a-way bright with-cloaks strewn
ac innumeris coruscantem lampadibus a cella beati Benedicti
and with-countless shining lamps from the-cell of-blessed Benedict
versus orientem ad coelum tendentem, cui venerando habitu
toward the-east to heaven stretching to-whom in-venerable dress
vir desuper clarus assistens, cujus esset via, quam cernerent,
a-man above bright standing-by whose was the-way which they-saw
inquisivit. Qui cum nescire se dicerent, ait: haec est
asked who when not-to-know themselves they-said he-says this is
via, qua dilectus vir Dei Benedictus coelum adscendit.
the-way by-which the-beloved man of-God Benedict to-heaven ascended
Sepultus vero est in oratorio sancti Johannis baptistae,
buried but he-was in the-oratory of-saint John the-Baptist
quod destructa ara Apollinis ipse construxit. Floruit
which destroyed the-altar of-Apollo he built he-flourished
circa annos domini DXVIII tempore Justini senioris.
about the-years of-the-Lord five-hundred-eighteen in-the-time of-Justin the-elder

De sancto Patricio

L · SAINT PATRICK

Patrick, preaching to the king of the Scots, drives his staff through the king's foot by chance, and the king bears it as part of the faith; Ireland is freed of venom. A stolen sheep bleats in the thief's belly, and a pagan buried under a cross tells Patrick why he passed it by. God shows Patrick a pit, his Purgatory, and long after his death the nobleman Nicholas goes down into it: through fire, wheels, and the pit of hell he is saved by calling on Jesus Christ, crosses the narrow bridge, and sees paradise.

Patricius, qui coepit circa annos domini CCLXXX, dum
Patrick who began about the-years of-the-Lord two-hundred-eighty while
Scotorum regi de Christi passione praedicaret, stans
of-the-Scots to-the-king about of-Christ the-passion he-preached standing
ante eum et appodians se super ferulam, quam manu
before him and leaning himself upon the-staff which in-hand
tenebat et casu pedi regis superposuerat, cum aculeo
he-held and by-chance on-the-foot of-the-king had-placed with the-point
pedem perforavit. Rex vero credens sanctum episcopum
the-foot pierced the-king but believing the-holy bishop
ex industria hoc facere et se aliter fidem Christi non
from purpose this to-do and himself otherwise the-faith of-Christ not
posse suscipere, nisi similia pro Christo pateretur, patienter
to-be-able to-receive unless like-things for Christ he-suffered patiently
sustinuit. Sanctus hoc tandem intelligens obstupuit et
bore(-it) the-saint this at-last understanding was-astounded and
precibus regem sanavit ac toti provinciae obtinuit, quod
by-prayers the-king healed and for-the-whole province obtained that
nullum venenosum animal ibidem possit vivere. Quod non
no venomous animal there could to-live which not
solum obtinuit, imo etiam ligna et coria illius regionis
only he-obtained nay even the-timbers and hides of-that region

contraria, ut dicitur, sunt veneno. Quidam vir ovem vicini
contrary as it-is-said are to-venom a-certain man a-sheep of-neighbor
sui furatus fuerat et comederat, et cum vir sanctus
his stolen had and eaten and when the-man holy
saepius hortaretur satisfacere furem, quicunque ille esset,
more-often exhorted to-make-amends the-thief whoever he might-be
et nullus compareret, dum totus populus ad ecclesiam
and no-one appeared when the-whole people to the-church
convenisset, in virtute Jesu Christi praecepit, ut in cujus
had-come-together in the-power of-Jesus Christ he-ordered that in whose
ventrem ovis intrasset, coram omnibus balatum daret;
belly the-sheep had-entered before all a-bleat it-should-give
quod factum est et egit reus poenitentiam et alii
which done was and did the-guilty-one penance and the-others
a furtis sibi cavebant. Erat ei consuetudo omnes
from thefts themselves guarded there-was to-him a-custom all
cruces, quas videbat, devote venerari, sed ante quandam
crosses which he-saw devoutly to-venerate but before a-certain
crucem magnam et pulchram invisam praeteriit, a suis
cross great and beautiful unseen he-passed by his
autem sociis admonitus, cur illam non viderit et
moreover companions warned why that not he-had-seen and
inclinaverit, dum precibus a domino requireret, cujus esset,
bowed-to while by-prayers from the-Lord he-asked whose it-was
audivit vocem de sub terra: non vidisti, quia ego hic
he-heard a-voice from under the-earth not you-did-see because I here
sepultus sum paganus et signo crucis indignus? unde
buried am a-pagan and of-the-sign of-the-cross unworthy whence
fecit crucem illam abinde tolli. Cum beatus Patricius
he-caused cross that thence to-be-removed when blessed Patrick
per Hyberniam praedicaret et fructum ibi permodicum
through Ireland preached and fruit there very-small

faceret, rogavit dominum, ut aliquod signum ostenderet,
made he-asked the-Lord that some sign he-would-show
per quod territi poeniterent. Jussu igitur domini in
through which terrified they-might-repent at-the-order therefore of-the-Lord in
quodam loco circulum magnum cum baculo designavit et
a-certain place a-circle great with the-staff he-marked and
ecce terra inter circulum se aperuit et puteus maximus et
behold the-earth within the-circle itself opened and a-pit very-great and
profundissimus ibi apparuit revelatumque est beato Patricio,
most-deep there appeared and-revealed it-was to-blessed Patrick
quod ibi quidam purgatorii locus esset, in quem quisquis
that there a-certain of-purgatory place was into which whoever
vellet descendere, alia sibi poenitentia non restaret nec
wished to-descend other for-him penance not would-remain nor
aliud pro peccatis purgatorium sentiret, plerique autem inde
other for sins purgatory he-would-feel very-many moreover thence
non redirent et qui redirent, eos a mane usque
not returned and those-who returned them from morning all-the-way
in sequens mane ibidem moram facere oporteret. Multi
to the-following morning there a-stay to-make it-behooved many
igitur ingrediebantur, qui de caetero non revertebantur. Post
therefore entered who for the-rest not returned after
longum igitur tempus mortuo Patricio, vir quidam nobilis
long therefore time dead Patrick a-man certain noble
nomine Nicolaus, qui peccata multa commiserat, cum eum
by-name Nicholas who sins many had-committed when him
delictorum suorum poeniteret et purgatorium sancti Patricii
of-crimes his it-repented and the-purgatory of-saint Patrick
sustinere vellet, cum antea quindecim diebus, ut omnes
to-endure he-wished when before for-fifteen days as all
faciebant, se jejuniis macerasset, aperto ostio cum clavi,
did himself with-fasts he-had-wasted opened the-door with the-key

quae in quadam abbatia servabatur, in ipsam speluncam
which in a-certain abbey was-kept into the-very cave
descendit et quoddam ostium a latere ipsius invenit. In
he-descended and a-certain door at the-side of-it found into
quod ingrediens cum quoddam ibi oratorium reperisset,
which entering when a-certain there oratory he-had-found
quidam monachi albis induti oratorium intraverunt et
certain monks in-white clothed the-oratory entered and
officium facientes Nicolao dixerunt, ut constans esset,
the-office doing to-Nicholas said that steadfast he-should-be
quia multa dyaboli tentamenta eum percurrere oporteret.
because many of-the-devil temptations him to-run-through would-behoove
Cum ille perquireret, quod adjutorium contra hoc habere
when he inquired what help against this to-have
posset, dixerunt: cum te poenis affligi senseris,
he-could they-said when yourself with-punishments to-be-afflicted you-will-have-felt
protinus exclama et dic: Jesu Christe fili Dei vivi miserere
forthwith cry-out and say Jesus Christ Son of-God living have-mercy
mihi peccatori. Recedentibus igitur praedictis viris continuo
on-me a-sinner withdrawing therefore the-aforesaid men at-once
adsunt daemones et ut revertatur et sibi obediat, primo
are-present demons and that he-return and them obey first
blandis promissionibus persuadent asserentes, quod eum
with-coaxing promises they-persuade asserting that him
custodient et ad propria incolumem perducent. Sed cum iis
they-will-guard and to his-own unharmed will-lead but when them
ille nullatenus obedire vellet, protinus diversarum ferarum
he in-no-way to-obey wished forthwith of-diverse beasts
audivit voces pariter et mugitus ac si omnia elementa
he-heard the-voices alike and the-bellowings as if all the-elements
tererentur. Ad quod cum ille terrore horribili palpitaret,
were-being-ground at which when he with-terror horrible trembled

Jesu Christe, fili Dei vivi, miserere mihi peccatori, protinus
Jesus Christ Son of-God living have-mercy on-me a-sinner forthwith
exclamavit, et statim omnis ferarum illarum tumultus
he-cried-out and at-once all of-beasts those the-tumult
terribilis conquievit. Ductus est inde ad alium locum et
terrible quieted led he-was thence to another place and
ibidem adest daemonum multitudo dicentium sibi: putas,
there is-present of-demons a-multitude saying to-him do-you-think
quod manus nostras evaseris? nequaquam, sed nunc
that hands our you-have-escaped by-no-means but now
potius incipies affligi et torqueri. Et ecce quidam
rather you-will-begin to-be-afflicted and to-be-tortured and behold a-certain
maximus ignis et terribilis ibidem apparuit dixeruntque ei
very-great fire and terrible there appeared and-said to-him
daemones: nisi nobis consenseris, in ignem te jactabimus
the-demons unless with-us you-will-have-agreed into the-fire you we-shall-throw
comburendum. Quod cum ille renueret, ipsum acceperunt et
to-be-burned which when he refused him they-took and
in illum ignem terribilem projecerunt, ubi dum cruciaretur,
into that fire terrible threw where while he-was-tortured
protinus exclamavit: Jesu Christe etc. statimque ignis
forthwith he-cried-out Jesus Christ etc. and-at-once the-fire
exstinctus est. Ad alium denique locum ductus vidit quosdam
extinguished was to another lastly place led he-saw certain
viros in igne vivos cremari et laminis ferreis candentibus
men in fire alive to-be-burned and with-plates iron glowing
a daemonibus usque ad viscera flagellari aliosque ventres
by demons all-the-way to the-vitals to-be-scourged and-others bellies
habentes deorsum terram prae dolore mordere et clamare:
having downward the-earth for pain to-bite and to-cry
parce, parce! quos tunc daemones gravius flagellabant.
spare spare whom then the-demons more-heavily scourged

Aliosque vidit, quorum membra serpentes vorabant, et
and-others he-saw whose limbs serpents devoured and
bufones ignitis aculeis corum viscera extrahebant. Qui cum
toads with-fiery stings their vitals drew-out who when
iis assentire nollet, in eundem ignem et poenas
with-them to-assent he-did-not-wish into the-same fire and punishments
projicitur et iisdem laminis et poenis flagellatur. Sed
he-is-thrown and with-the-same plates and punishments is-scourged but
cum ille exclamasset: Jesu Christe etc., a poena
when he had-cried-out Jesus Christ etc. from the-punishment
praedicta protinus liberatus est. Deinde ducitur ad quendam
aforesaid forthwith freed he-was then he-is-led to a-certain
locum, ubi homines in sartagine frigebantur, ubi rota
place where men in a-frying-pan were-fried where a-wheel
maxima erat uncinis ferreis ignitis plena, in quibus per
very-great was with-books iron fiery full on which by
diversa membra homines erant suspensi, quae tam velociter
diverse limbs men were hung which so swiftly
volvebatur, quod globum igneum emittebat. Post hoc videbat
turned that a-ball fiery it-sent-forth after this he-saw
maximam domum habentem foveas metallis bullientibus
a-very-great house having pits with-metals boiling
plenas, in quibus alii unum pedem, alii duos habebant, alii
full in which some one foot others two had others
ibi erant usque ad genua, alii usque ad ventrem, alii
there were all-the-way to the-knees others all-the-way to the-belly others
usque ad pectus, alii usque ad collum, alii usque ad
all-the-way to the-breast others all-the-way to the-neck others all-the-way to
oculos, sed haec omnia percurrens nomen Dei invocabat.
the-eyes but these all-things running-through the-name of-God he-invoked
Processit iterum et quendam latissimum puteum intuetur,
he-advanced again and a-certain very-wide pit beholds

de quo fumus horribilis et foetor intolerabilis exibat,
from which smoke horrible and stench intolerable came-out
indeque homines ut ferrum candentes in modum favillarum
and-thence men like iron glowing in the-manner of-sparks
exibant, sed daemones eos reimpingebant dixeruntque ei
came-out but the-demons them thrust-back and-said to-him
daemones: locus ille, quem conspicis, est infernus, in
the-demons place that which you-behold is hell in
quo dominus noster Beelzebub habitat. In ipsum igitur
which lord our Beelzebub dwells into the-very therefore
puteum te jactabimus, si nobis assentire recusas, postquam
pit you we-shall-throw if with-us to-assent you-refuse after
autem illuc jactatus fueris, nullum inde remedium
moreover there thrown you-will-have-been no thence remedy
evadendi obtinebis. Quos dum ille audire contemneret,
of-escaping you-will-obtain whom when he to-hear disdained
ipsum arripientes in praedictum puteum jactaverunt, qui
him seizing into the-aforesaid pit they-threw who
tam vehementi dolore absorptus est, ut fere oblitus sit
so by-violent pain swallowed was that almost forgotten he-had
nomen domini invocare, sed dum ille ad se rediens:
the-name of-the-Lord to-invoke but when he to himself returning
Jesu Christe etc. exclamasset corde, quia voce non
Jesus Christ etc. had-cried-out with-the-heart because with-the-voice not
poterat, protinus inde illaesus exivit et omnis daemonum
he-could forthwith thence unharmed he-went-out and all of-demons
multitudo tanquam victa evanuit. Ductus igitur ad locum
the-multitude as-if conquered vanished led therefore to place
alium vidit quendam pontem, super quem eum transire
another he-saw a-certain bridge over which him to-cross
oportebat, qui quidem erat strictissimus et instar glaciei
it-behooved which indeed was most-narrow and like ice

politus et lubricus, sub quo fluvius ingens sulphureus
polished and slippery under which a-river huge sulfurous
et igneus fluebat, super quem transire dum se posse
and fiery flowed over which to-cross while himself to-be-able
omnino desperaret, tamen recordatus verbi, quod eum de
altogether he-despaired yet remembering the-word which him from
tot malis eripuit, confidenter accessit et unum pedem
so-many evils had-rescued confidently he-approached and one foot
super pontem ponens, Jesu Christe etc. dicere coepit. Validus
upon the-bridge placing Jesus Christ etc. to-say he-began a-strong
autem clamor adeo eum terruit, ut subsistere vix valeret,
moreover outcry so-much him terrified that to-stand scarcely he-could
sed praedictum verbum protulit et securus mansit, deinde
but the-aforesaid word he-uttered and secure remained then
alium pedem posuit et eadem verba iteravit, ad quemlibet
the-other foot he-placed and the-same words repeated at each
enim passum eadem verba protulit et sic securus transiit.
for step the-same words he-uttered and so secure crossed
Cum ergo transiisset, in quoddam pratum amoenissimum
when therefore he-had-crossed into a-certain meadow most-pleasant
devenit, ubi diversorum florum mira suavitas redolebat,
he-came where of-diverse flowers a-wonderful sweetness smelled
et ecce duo speciosi juvenes ei apparuerunt, qui ipsum
and behold two handsome young-men to-him appeared who him
usque ad quandam civitatem speciosissimam ex auro et
all-the-way to a-certain city most-beautiful of gold and
gemmis mirabiliter rutilantem perduxerunt, de cujus porta
gems wonderfully shining led from whose gate
odor mirabilis emanabat, qui illum adeo recreavit, quod
a-fragrance wonderful flowed which him so-much refreshed that
nullum dolorem vel foetorem sensisse videbatur, dixeruntque
no pain or stench to-have-felt he-seemed and-they-said

ei, quod illa civitas paradisus esset. In quem cum Nicolaus
to-him that that city paradise was into which when Nicholas
intrare vellet, dixerunt ei praedicti juvenes, quod primo ad
to-enter wished said to-him the-aforesaid young-men that first to
suos rediret et per loca, per quae venerat, eum redire
his-own he-should-return and by the-places by which he-had-come him to-return
oporteret, daemones tamen eum non laederent, sed eo viso
it-behooved the-demons yet him not would-harm but he seen
territi fugerent et quod post triginta dies in pace quiesceret
terrified would-flee and that after thirty days in peace he-would-rest
et tunc illam civitatem civis perpetuus introiret. Tunc
and then that city as-citizen perpetual he-would-enter then
Nicolaus inde ascendens in loco, per quem ascendit, se
Nicholas thence ascending in the-place through which he-had-ascended himself
restitutum invenit et omnia omnibus, quae sibi contigerant,
restored found and all-things to-all which to-him had-happened
narrans post triginta dies in domino feliciter requievit.
relating after thirty days in the-Lord happily rested

De sancto Timotheo

LII · SAINT TIMOTHY

Timothy comes from Antioch to Rome and is sheltered by the priest Silvester when even bishops fear to receive him. After fifteen months of preaching he is seized, tortured, and beheaded under the prefect Tarquinius, and Silvester and Pope Melchiades keep vigil over his body. The Christian Theona has him buried in her garden beside the tomb of Paul, who once had a disciple of his name.

Sancti Timothei Romae celebratur natalis, qui ab Antiochia
of-saint Timothy at-Rome is-celebrated the-birthday who from Antioch
Romam veniens sub Melchiade papa a Silvestro presbitero,
to-Rome coming under Melchiades the-pope by Silvester the-priest

qui postea episcopus urbis effectus est, susceptus est officio,
who afterward bishop of-the-city made was received was by-an-office
quod facere tunc temporis etiam ipsi pontifices formidabant.
which to-do at-that time even the-very pontiffs feared
Silvester vero non solum hospitio eum recepisse gaudebat,
Silvester but not only into-hospitality him to-have-received rejoiced
sed etiam timore abjecto tam vitam quam doctrinam ejus
but also with-fear cast-off both the-life and teaching his
laudabat, qui per unum annum et menses tres docens Christi
praised who for one year and months three teaching of-Christ
veritatem, cum multi per eum populi conversi fuissent,
the-truth when many through him peoples converted had-been
dignus martirio tentus a populo paganorum et traditus
worthy of-martyrdom held by the-people of-the-pagans and handed
Tarquinio urbis praefecto tormentis plagarum et carceris
to-Tarquinius of-the-city the-prefect by-torments of-blows and of-prison
longa custodia maceratus cum sacrificare noluisset ydolis,
by-long custody wasted when to-sacrifice he-had-refused to-idols
quasi bonus athleta Dei die tertio caesus inter homicidas
as-it-were a-good athlete of-God on-the-day third slain among murderers
decollatus est. Quem sanctus Silvester nocte ad domum suam
beheaded was whom saint Silvester by-night to house his
tulit ibique sanctum Melchiadem episcopum venire fecit, qui
carried and-there saint Melchiades the-bishop to-come caused who
cum omnibus presbiteris et dyaconibus per totam noctem in
with all priests and deacons through the-whole night in
laudibus permanens ejus martirium dedicavit. Quaedam autem
praises remaining his martyrdom dedicated a-certain moreover
christianissima mulier, nomine Theone, in horto suo juxta
most-Christian woman by-name Theona in garden her beside
sepulchrum Pauli apostoli rogavit memoratum papam, ut suo
the-tomb of-Paul the-apostle asked the-mentioned pope that at-her

sumtu sepulchrum aedificans sancti Timothei corpus exciperet.
expense a-tomb building of-saint Timothy the-body he-should-receive
Quod factum placuit omnibus christianis, ut hujus nominis
which done pleased all Christians that of-this name
martir, id est Timotheus, Paulo apostolo pro eo, quoniam
a-martyr that is Timothy to-Paul the-apostle for this because
discipulum quondam habuisset, in sepultura adhaereret.
a-disciple once he-had-had in burial should-cling

De sancto Secundo

LV · SAINT SECUNDUS

Secundus is named as obeying God's commands and takes the second way, martyrdom. A soldier of Asti taught by Calocerus, he rides with the prefect Sapritius to Tortona, while a dove and an angel on the water show him the faith. Baptized outside Milan by Faustinus and Jovita, he carries the Lord's body across the Po to the imprisoned Marcian and buries him when he is beheaded. Racked and healed, he is led by an angel to Calocerus at Asti, where Christ appears. Pitch and resin taste to them like sweet water, and Secundus is beheaded.

Secundus dicitur quasi se condens, id est, se honestate
Secundus is-called as-if himself founding that is himself with-the-honesty
morum componens, vel Secundus dicitur quasi secundans, id
of-manners composing or Secundus is-called as-if seconding that
est, obsecundans, id est, mandatis domini obtemperans,
is complying that is to-the-commands of-the-Lord obedient
vel Secundus quasi secum dux. Fuit enim suus dux, quia
or Secundus as-if with-himself leader he-was for his-own leader because
ratione sensualitati bene praefuit et ipsam ad omne opus
by-reason over-sensuality well he-governed and it to every work
bonum produxit. Vel Secundus dicitur respectu primi, duae
good led-forth or Secundus is-called in-respect of-the-first two

enim sunt viae eundi ad vitam, prima per poenitentiae
for are ways of-going to life the-first through of-penance
lamentum, secunda per martirium. Iste autem martir pretiosus
lamentation the-second through martyrdom this moreover martyr precious
non solum ivit per primam, sed etiam per secundam.
not only went through the-first but also through the-second

Secundus miles strenuus, sed Christi athleta egregius
Secundus a-soldier vigorous but of-Christ an-athlete eminent
et martir domini gloriosus in civitate Astensi martirio
and a-martyr of-the-Lord glorious in the-city of-Asti with-martyrdom
coronatus est, cujus gloriosa praesentia praedicta civitas
crowned was whose by-glorious presence the-aforesaid city
illustratur et eo velut singulari patrono laetatur. Hic a
is-made-illustrious and in-him as-if a-singular patron rejoices he by
beato Calocero, qui a Sapritio praefecto in civitate Astensi
blessed Calocerus who by Sapritius the-prefect in the-city of-Asti
in carcere tenebatur, fidem Christi edoctus est. Cum igitur
in prison was-held in-the-faith of-Christ taught was when therefore
beatus Marcianus in Terdonensi civitate detineretur in carcere,
blessed Marcian in the-Tortona city was-held in prison
Sapritius illuc proficisci voluit, ut eum faceret immolari,
Sapritius thither to-set-out wished that him he-might-make to-sacrifice
Secundus autem tanquam causa solatii secum est
Secundus moreover as-if for-the-sake-of companionship with-him has
profectus, beatum Marcianum videre desiderans. Cum ergo
set-out blessed Marcian to-see desiring when therefore
extra civitatem Astensem fuissent, columba super Secundum
outside the-city of-Asti they-were a-dove upon Secundus
descendens capiti ejus insedit, cui dixit Sapritius: vide,
descending on-the-head his settled to-whom said Sapritius see
Secunde, quomodo Dii nostri te amant, ut etiam aves
O-Secundus how gods our you love that even the-birds

coelestes ad te visitandum transmittant. Cum autem ad
heavenly to you to-visit they-send when moreover to
Tanagrum fluvium pervenissent, vidit Secundus angelum
the-Tanaro river they-had-come saw Secundus an-angel
domini super aquam ambulantem et sibi dicentem: Secunde,
of-the-Lord upon the-water walking and to-him saying O-Secundus
fidem habeas et sic super ydolorum cultores ambulabis.
faith have and so over of-idols the-worshipers you-will-walk
Cui Sapritius: frater Secunde Deos audio ad te loquentes.
to-whom Sapritius O-brother Secundus the-gods I-hear to you speaking
Cui Secundus: ambulemus ad desideria cordis nostri. Cum
to-whom Secundus let-us-walk to the-desires of-heart our when
vero ad Burimam flumen pervenissent, angelus similiter
but to the-Bormida river they-had-come the-angel likewise
ibidem sibi apparuit eique dixit: Secunde credis in
there to-him appeared and-to-him said O-Secundus do-you-believe in
Deum an forte tu dubitas? Cui Secundus: credo veritatem
God or perhaps you doubt to-whom Secundus I-believe the-truth
passionis ejus. Cui Sapritius: quid est quod audio? Cum
of-passion his to-whom Sapritius what is-it that I-hear when
ergo Terdonam ingrederetur, Marcianus ad praeceptum
therefore Tortona he-entered Marcian at the-command
angeli de carcere exiens Secundo apparuit eique dixit:
of-the-angel from prison going-out to-Secundus appeared and-to-him said
intra, Secunde, viam veritatis et perge, ut accipias
enter O-Secundus the-way of-truth and go-on that you-may-receive
palmam fidei. Sapritius dixit: quis est hic, qui nobis quasi
the-palm of-faith Sapritius said who is this-one who to-us as-if
somnians loquitur? Cui Secundus: tibi somnium, sed mihi
dreaming speaks to-whom Secundus to-you a-dream but for-me
admonitio et confortatio est. Post hoc Secundus Mediolanum
a-warning and strengthening it-is after this Secundus to-Milan

ivit et Faustinum et Jonitam, qui in carcere detinebantur,
went and Faustinus and Jovita who in prison were-held
angelus domini ad se extra civitatem adduxit et ab iis
an-angel of-the-Lord to him outside the-city led and from them
baptisma quadam nube aquam praebente suscepit. Et ecce
baptism a-certain cloud water providing he-received and behold
subito columba de coelo venit et corpus et sanguinem
suddenly a-dove from heaven came and the-body and blood
domini deferens ea Faustino et Jonitae tribuit. Dedit
of-the-Lord bringing them to-Faustinus and Jovita gave gave
autem Faustinus corpus et sanguinem domini Secundo, ut
moreover Faustinus the-body and blood of-the-Lord to-Secundus that
ad Marcianum deferret, rediens igitur Secundus, cum
to Marcian he-should-carry(-it) returning therefore Secundus when
jam nox esset et ad ripam Padi venisset, angelus domini
already night it-was and to the-bank of-the-Po he-had-come an-angel of-the-Lord
frenum accipiens equi super Padum ipsum transvexit et
the-bridle taking of-the-horse over the-Po him carried-across and
usque ad Terdonam perducens in carcerem ad Marcianum
all-the-way to Tortona leading into the-prison to Marcian
eum introduxit deditque Secundus Marciano munus Faustini
him brought and-gave Secundus to-Marcian the-gift of-Faustinus
et ipse illud sumens dixit: corpus et sanguis domini mecum
and he it taking said the-body and blood of-the-Lord with-me
sit in vitam aeternam. Tunc ad mandatum angeli Secundus
be for life eternal then at the-command of-the-angel Secundus
de carcere exiit et ad suum hospitium ivit. Post hoc
from the-prison went-out and to his lodging went after this
Marcianus capitalem sententiam accepit et Secundus corpus
Marcian the-capital sentence received and Secundus body
ejus rapiens sepelivit. Quod audiens Sapritius ipsum ad se
his snatching buried which hearing Sapritius him to himself

vocavit eique dixit: quantum video, Christianum te
called and-to-him said as-much-as I-see a-Christian yourself
esse profiteris. Cui Secundus: vere christianum profiteor
to-be you-profess to-whom Secundus truly a-Christian I-profess
me esse. Cui Sapritius: malam mortem desideras. Cui
myself to-be to-whom Sapritius an-evil death you-desire to-whom
Secundus: illa tibi potius debetur. Cumque sacrificare nollet,
Secundus that to-you rather is-owed and-when to-sacrifice he-refused
jussit eum exspoliari, statimque angelus domini ibi adfuit
he-ordered him to-be-stripped and-at-once an-angel of-the-Lord there was-present
et vestem sibi paravit. Tunc Sapritius eum in equuleum
and a-garment for-him prepared then Sapritius him on the-rack
suspensum tamdiu torqueri fecit, donec ejus brachia a
hung so-long to-be-tortured caused until his arms from
suis compaginibus solverentur. Sed cum fuisset sanitati a
their joinings were-loosened but when he-had-been to-health by
domino restitutus, jussit eum in carcerem reduci. Ubi
the-Lord restored he-ordered him into prison to-be-led-back where
dum esset, angelus domini ad eum venit eique dixit:
while he-was an-angel of-the-Lord to him came and-to-him said
surge Secunde, sequere me et ducam te ad creatorem
rise O-Secundus follow me and I-shall-lead you to creator
tuum. Tunc ipsum usque in civitatem Astensem perduxit
your then him all-the-way into the-city of-Asti he-led
et eum in custodia, ubi erat Calocerus et salvator, eum
and him in the-custody where was Calocerus and the-Savior him
posuit. Quem videns Secundus ad ejus pedes se projecit.
placed whom seeing Secundus at his feet himself threw
Cui salvator: noli timere, Secunde, quia ego sum dominus
to-whom the-Savior do-not fear O-Secundus because I am the-Lord
Deus tuus, qui te de omnibus malis eripiam, benedicensque
God your who you from all evils shall-rescue and-blessing

iis adscendit in coelum. Mane igitur Sapritius ad
them he-ascended into heaven in-the-morning therefore Sapritius to
carcerem misit, qui carcerem quidem signatum invenerunt,
the-prison sent(-men) who the-prison indeed sealed found
Secundum vero non invenerunt. Pergens autem Sapritius
Secundus but not they-found going moreover Sapritius
de Terdona ad civitatem Astensem, ut saltem Calocerum
from Tortona to the-city of-Asti that at-least Calocerus
puniret, jussit ut praedictus Calocerus sibi praesentaretur,
he-might-punish ordered that the-aforesaid Calocerus to-him should-be-presented
et ecce nuntiaverunt sibi, quod Secundus cum Calocero
and behold they-announced to-him that Secundus with Calocerus
esset, quo audito eos ad se adduci fecit iisque dixit:
was which heard them to himself to-be-brought he-caused and-to-them said
quoniam Dii nostri sciunt vos esse contemtores suos, vos
because gods our know you to-be despisers their you
insimul mori volunt. Cum autem sacrificare nollent, picem
together to-die they-wish when moreover to-sacrifice they-refused pitch
cum resina liquari fecit et super eorum capita fundi
with resin to-be-melted he-caused and over their heads to-be-poured
et in os eorum jactari. Illi autem hoc tamquam aquam
and into mouth their to-be-thrown they moreover this as-if water
suavissimam cum magno desiderio bibebant et voce clara
most-sweet with great desire drank and with-voice clear
dicebant: quam dulcia faucibus meis eloquia tua domine.
said how sweet to-throat my words your O-Lord
Tunc Sapritius super eos dedit sententiam, ut Secundus
then Sapritius upon them gave sentence that Secundus
in civitate Astensi decollaretur, Calocerus vero Albiganum
in the-city of-Asti should-be-beheaded Calocerus but to-Albenga
mitteretur et ibidem puniretur. Cum autem beatus
should-be-sent and there should-be-punished when moreover blessed

Secundus decollatus fuisset, ecce angeli domini corpus ejus
Secundus beheaded had-been behold the-angels of-the-Lord body his
tulerunt et ipsum cum multis laudibus et cantu sepulturae
took and him with many praises and song to-burial
dederunt. Passus est autem III. cal. Apriles.
gave suffered he-has moreover on-the-third calends of-April

De sancta Maria Aegyptiaca

LVI · SAINT MARY OF EGYPT

The abbot Zosimas, crossing the Jordan, finds a naked woman who calls him by name. She tells him her life: seventeen years as a harlot in Alexandria, a voyage to Jerusalem paid with her body, and an invisible force that keeps her from the church until she prays to the image of the Virgin. Bidden to cross the Jordan, she lives forty-seven years in the desert on three loaves. Zosimas brings her the sacrament, and she walks to him over the water; a year later he finds her dead, and a lion digs her grave.

Maria Aegyptiaca, quae peccatrix appellatur, XLVII annis in
Mary of-Egypt who the-sinner is-called forty-seven years in
eremo artissimam vitam duxit, quam circa annos domini
the-desert a-most-strict life led which about the-years of-the-Lord
CCLXX tempore Claudii intravit. Quidam autem abbas
two-hundred-seventy in-the-time of-Claudius she-entered a-certain moreover abbot
nomine Zosimas, dum Jordanem transiisset et eremum
by-name Zosimas when the-Jordan he-had-crossed and the-desert
magnam percurreret, si forte aliquem sanctum patrem
great ran-through if perhaps some holy father
inveniret, vidit quendam ambulantem nudo nigroque
he-might-find saw a-certain-one walking with-naked and-black
corpore et ex incendio solis exusto. Hoc autem erat Maria
body and by the-burning of-the-sun scorched this moreover was Mary

Aegyptiaca statimque haec fugam arripuit et Zosimas post
of-Egypt and-at-once she flight took and Zosimas after
eam velocius currere coepit. Tunc ait illa: abbas Zosima,
her more-swiftly to-run began then says she O-abbot Zosimas
quid me persequeris? Ignosce mihi, non possum faciem
why me do-you-pursue pardon me not I-can face
meam ad te convertere, eo quod mulier sum et nuda, sed
my to you to-turn this that a-woman I-am and naked but
pallium tuum mihi porrige, ut possim sine verecundia te
cloak your to-me hold-out that I-may without shame you
videre. Qui se nominari audiens stupefactus pallium tribuit
to-see who himself to-be-named hearing astounded the-cloak gave
et in terram prostratus, ut se benediceret, rogavit. Cui
and on the-ground prostrate that him she-should-bless asked to-whom
illa: ad te, pater, benedictio magis spectat, quem sacerdotii
she to you O-father the-blessing more belongs whom of-the-priesthood
dignitas ornat. Ille ut audivit, quod nomen et officium
the-dignity adorns he when he-heard that the-name and office
ejus sciret, amplius mirabatur et se benedici obnixius
his she-knew more wondered and himself to-be-blessed more-earnestly
precabatur. Tunc illa: benedictus Deus redemtor animarum
he-begged then she blessed God the-redeemer of-souls
nostrarum. Cumque illa extensis manibus oraret, vidit eam
our and-when she stretched-out hands prayed he-saw her
quasi unius cubiti mensura elevari a terra. Tunc
as-if of-one of-a-cubit by-the-measure to-be-raised from the-ground then
senex dubitare coepit, ne forte spiritus esset et fingendo
the-old-man to-doubt began lest perhaps a-spirit she-were and by-feigning
orationem faceret. Cui illa: satisfaciat tibi Deus, qui me
prayer she-made to-whom she may-satisfy you God who me
peccatricem mulierem immundum spiritum existimasti. Tunc
a-sinful woman an-unclean spirit you-thought then

Zosimas illam per dominum conjuravit, ut conditionem suam
Zosimas her by the-Lord adjured that condition her
ei narrare deberet. Cui illa: ignosce mihi, pater, quia,
to-him to-relate she-should to-whom she pardon me O-father because
si tibi statum meum narravero, velut a serpente territus
if to-you state my I-shall-have-related as-if by a-serpent terrified
fugies et aures tuae a sermonibus meis contaminabuntur
you-will-flee and ears your by words my will-be-contaminated
et aër a sordibus polluetur. Cumque ille vehementer
and the-air by filth will-be-polluted and-when he vehemently
instaret, dixit: ego, frater, in Aegypto nata sum, XII
pressed she-said I O-brother in Egypt born was in-the-twelfth
aetatis meae anno Alexandriam veni ibique XVII annis
of-age my year to-Alexandria I-came and-there for-seventeen years
publice libidini me subjeci et nulli ullatenus me negavi.
publicly to-lust myself I-subjected and to-no-one in-any-way myself denied
Cum autem homines regionis illius pro adoranda sancta
when moreover the-men of-region that for adoring the-holy
cruce Hierosolimam adscenderent, rogavi nautas, ut me
cross to-Jerusalem went-up I-asked the-sailors that me
secum mitterent proficisci. Cum vero me de naulo
with-them they-would-send to-set-out when but me about the-fare
requirerent, dixi: non habeo, fratres, aliud naulum, sed
they-asked I-said not I-have O-brothers another fare but
pro naulo corpus habeatis meum, sicque sumserunt me
for fare body have my and-so they-took me
et corpus meum nauli gratia habuerunt. Cum autem
and body my of-the-fare for-the-sake had when moreover
Hierosolimam pervenissem et pro adoranda cruce usque ad
Jerusalem I-had-reached and for adoring the-cross all-the-way to
fores ecclesiae cum aliis devenissem, subito et invisibiliter
the-doors of-the-church with others had-come suddenly and invisibly

repulsam patior nec intus intrare permittor. Iterum autem
a-repulse I-suffer nor inside to-enter I-am-allowed again moreover
atque iterum perveni usque ad limen januae et subito
and again I-came all-the-way to the-threshold of-the-door and suddenly
injuriam patiebar repulsae. Cum tamen omnes liberum
the-injury I-suffered of-repulse when yet all free
haberent aditum nec aliquod invenirent impedimentum,
had entry nor any found hindrance
rediens igitur ad me et cogitans, quod hoc mihi ob
returning therefore to myself and thinking that this to-me on-account-of
scelerum meorum immanitatem accideret, pectus meum coepi
of-crimes my the-monstrousness happened breast my I-began
manibus tundere, lacrymas amarissimas fundere et a
with-hands to-beat tears most-bitter to-pour-out and from
cordis intimo graviter suspirare, respiciensque vidi ibi
of-the-heart the-inmost heavily to-sigh and-looking-back I-saw there
imaginem beatae virginis Mariae. Tunc ipsam lacrymabiliter
the-image of-the-blessed virgin Mary then her tearfully
exorare coepi, ut peccatorum meorum veniam impetraret
to-beseech I-began that of-sins my pardon she-might-obtain
et ad adorandam crucem sanctam me intrare permitteret,
and for adoring the-cross holy me to-enter she-might-permit
promittens me saeculo abrenuntiaturam et de caetero caste
promising myself the-world about-to-renounce and for the-rest chastely
mansuram. Cumque hoc orassem et in nomine beatae
about-to-remain and-when this I-had-prayed and in the-name of-the-blessed
virginis fiduciam recepissem, fores iterum ecclesiae adii
virgin confidence had-received the-doors again of-the-church I-approached
et sine aliquo impedimento ecclesiam intravi. Cum autem
and without any hindrance the-church I-entered when moreover
sanctam crucem devotissime adorassem, quidam mihi tres
the-holy cross most-devoutly I-had-adored a-certain-man to-me three

nummos tribuit, de quibus tres panes emi, audivique
coins gave from which three loaves I-bought and-I-heard
vocem dicentem mihi: si Jordanem transieris, salva
a-voice saying to-me if the-Jordan you-will-have-crossed saved
eris. Jordanem igitur transivi et in hoc desertum veni,
you-will-be the-Jordan therefore I-crossed and into this desert I-came
ubi XLVII annis nullum penitus hominem videns mansi,
where for-forty-seven years no at-all man seeing I-remained
illi autem tres panes, quos mecum detuli, instar lapidis
those moreover three loaves which with-me I-brought like stone
per tempora duraverunt et XLVII annis mihi ex his
through the-times lasted and for-forty-seven years to-me from these
comedendo suffecerunt, vestimenta autem mea jamdudum
by-eating sufficed garments moreover my long-ago
putrefacta sunt, XVII annis in hoc deserto a tentationibus
rotted are for-seventeen years in this desert by temptations
carnalibus molestata fui, sed nunc per Dei gratiam omnes
carnal troubled I-was but now through of-God the-grace all
vici: ecce omnia opera mea tibi narravi et rogo,
I-have-conquered behold all works my to-you I-have-related and I-ask
ut pro me ad Deum preces fundas. Tunc senex ad
that for me to God prayers you-pour-out then the-old-man on
terram prostratus in famula sua dominum benedixit. Cui
the-ground prostrate in handmaid his the-Lord blessed to-whom
illa: obsecro te, ut in die dominicae coenae ad Jordanem
she I-beseech you that on the-day of-the-Lord's supper to the-Jordan
redeas et corpus dominicum tecum feras; ego ibidem tibi
you-return and the-body the-Lord's with-you you-bring I there you
occurram et de manu tua corpus sacrum suscipiam, nam a
shall-meet and from hand your the-body sacred shall-receive for from
die, qua huc veni, communionem domini non accepi.
the-day on-which hither I-came the-communion of-the-Lord not I-have-received

Rediens igitur senex ad monasterium voluto anno, dum
returning therefore the-old-man to the-monastery revolved the-year when
dies coenae appropinquaret, tulit corpus dominicum et
the-day of-the-supper approached took the-body the-Lord's and
usque ad ripam Jordanis veniens ex alia ripa mulierem
all-the-way to the-bank of-the-Jordan coming on the-other bank a-woman
stantem prospexit, quae super aquas facto crucis signaculo
standing he-beheld who over the-waters made of-the-cross sign
ivit et ad senem usque pervenit. Quam videns senex
went and to the-old-man all-the-way came whom seeing the-old-man
obstupuit et ad pedes ejus humiliter se prostravit. Cui
was-astounded and at the-feet her humbly himself prostrated to-whom
illa: vide, ne feceris, cum sacramenta dominica penes te
she see that-not you-do(-it) since the-sacraments the-Lord's with you
habeas et sacerdotii dignitate refulgeas, sed obsecro, ut
you-have and of-the-priesthood by-the-dignity you-shine but I-beseech that
sequenti anno ad me, pater, redire digneris. Tunc illa
in-the-following year to me O-father to-return you-deign then she
facto signo crucis super Jordanis aquas ivit et eremi
made the-sign of-the-cross over of-the-Jordan the-waters went and of-the-desert
solitudinem petivit. Senex vero ad suum monasterium
the-solitude sought the-old-man but to his monastery
rediens sequenti anno ad locum, in quo primum secum
returning in-the-following year to the-place in which first with-him
locutus fuerat, venit et eam ibidem exspirasse reperit. Qui
spoken she-had came and her there to-have-expired found who
lacrymari coepit et ipsam tangere non praesumsit, dixitque
to-weep began and her to-touch not presumed and-said
intra se: ego quidem corpusculum sanctae sepelire volebam,
within himself I indeed the-little-body of-the-saint to-bury wished
sed timeo, ne hoc sibi displiceat. Hoc eo cogitante vidit
but I-fear lest this to-her be-displeasing this he thinking he-saw

juxta caput suum litteras in terra descriptas ita continentes:
beside head her letters on the-ground written thus containing
sepeli, Zosima, Mariae corpusculum, redde terrae pulverem
bury O-Zosimas of-Mary the-little-body return to-the-earth dust
suum et ora pro me ad dominum, ad cujus praeceptum
its and pray for me to the-Lord at whose command
secundo die Aprilis reliqui hoc saeculum. Tunc senex pro
on-the-second day of-April I-left this world then the-old-man for
certo cognovit, quod mox, ut domini sacramentum accepit
certain knew that as-soon as of-the-Lord the-sacrament she-received
et ad desertum rediit, vitam finivit illudque desertum, quod
and to the-desert returned life she-ended and-that desert which
Zosimas per XXX dierum spatium vix ambulavit, illa in
Zosimas through of-thirty days the-space scarcely walked she in
una hora percurrit et ad Deum migravit. Cumque senex
one hour ran-through and to God departed and-when the-old-man
terram foderet, sed nequiret, vidit leonem ad se venientem
the-earth was-digging but could-not he-saw a-lion to him coming
mansuete, dixitque illi: sancta huc mulier praecepit sepeliri
gently and-said to-it the-holy here woman ordered to-be-buried
corpus suum et ego, cum sim senex, fodere non possum
body her and I since I-am old to-dig not I-can
nec etiam habeo ferramentum, tu ergo terram fode, ut
nor even I-have an-iron-tool you therefore the-earth dig that
possimus ejus corpus sanctissimum sepelire. Tunc leo
we-may her body most-holy to-bury then the-lion
coepit fodere et aptam foveam praeparavit, quo peracto
began to-dig and a-fit pit prepared which done
leo ut agnus mansuetus abiit et senex ad suum
the-lion like a-lamb gentle went-away and the-old-man to his
monasterium glorificans Deum venit.
monastery glorifying God came

De sancto Ambrosio

LVII · SAINT AMBROSE

Ambrose is named for fragrant amber. Bees fill the infant's mouth. Governor at Milan, he is acclaimed bishop by a child's voice and tries in vain to escape. He withstands the empress Justina and the Arians, a heretic sees an angel prompting his sermons, and demons sent against him cannot come near his house. He bars Theodosius from the church after the massacre at Thessalonica until he does public penance, and sees a rich man swallowed by the earth. Fire covers his head as he dictates, Christ smiles on him as he dies, and his slanderers die suddenly.

Ambrosius dicitur de ambra, quae est species valde redolens
Ambrose is-called from ambra which is a-spice very fragrant
et pretiosa. Iste enim ecclesiae valde pretiosus exstitit et in
and precious he for to-the-church very precious was and in
dictis et in factis suis valde redoluit. Vel dicitur Ambrosius
sayings and in deeds his very was-fragrant or is-called Ambrose
ab ambra et syos, quod est Deus, quasi ambra Dei. Deus
from ambra and syos which is God as-if the-amber of-God God
enim per eum quasi per ambram ubique redolet. Fuit enim
for through him as-if through amber everywhere is-fragrant he-was for
et est bonus odor Christi in omni loco. Vel dicitur ab ambor,
and is the-good odor of-Christ in every place or is-called from ambor
quod est pater luminis, et sior, quod est parvulus: quia pater
which is father of-light and sior which is little-one because a-father
in multorum filiorum spirituali generatione, luminosus in sacrae
in of-many sons the-spiritual begetting luminous in of-sacred
scripturae expositione et parvulus in sua humili conversatione.
scripture the-exposition and a-little-one in his humble conduct
Vel sicut dicitur in Glossario: ambrosia, esca angelorum,
or as it-is-said in the-Glossary ambrosia the-food of-angels
ambrosium coeleste mellis favum. Fuit enim coelestis
ambrosium heavenly of-honey comb he-was for heavenly

odor per odoriferam famam, sapor per contemplationem
odor through fragrant fame taste through contemplation
intimam, coeleste mellis favum per dulcem scripturarum
inmost heavenly of-honey comb through sweet of-the-scriptures
expositionem, esca angelica per gloriosam fruitionem. Ejus
exposition food angelic through glorious fruition his
vitam scripsit Paulinus Nolanus episcopus ad Augustinum.
life wrote Paulinus of-Nola bishop to Augustine

Ambrosius, filius Ambrosii praefecti Romae, cum in
Ambrose the-son of-Ambrose prefect of-Rome when in
cunabulis in atrio praetorii esset positus et dormiret,
the-cradle in the-court of-the-praetorium he-was placed and slept
examen apum subito veniens faciem ejus et os ita
a-swarm of-bees suddenly coming face his and mouth so
complevit, ut quasi in alveolum suum intrarent pariter et
filled that as-if into hive their they-entered alike and
exirent. Quae postea evolantes in tantam aëris altitudinem
came-out which afterward flying-away to so-great of-air a-height
sublevatae sunt, ut humanis oculis minime viderentur. Quo
raised were that by-human eyes by-no-means they-were-seen which
peracto territus pater ait: si vixerit infantulus iste,
done terrified the-father says if he-will-have-lived little-infant this
aliquid magni erit. Postea cum adolevisset et videret
something great he-will-be afterward when he-had-grown-up and saw
matrem et sororem, sacram virginem, manus sacerdotibus
the-mother and sister a-sacred virgin the-hands to-the-priests
osculari, ipse ludens sorori dextram offerebat asserens, et
kiss he playing to-the-sister the-right-hand offered asserting also
sibi id ab ea fieri oportere. Illa vero, ut adolescentem
to-himself that by her to-be-done to-behoove she but as a-youth
et nescientem, quid diceret, respuebat. Romae igitur litteris
and not-knowing what he-said rejected(-him) at-Rome therefore in-letters

eruditus cum causas praetorii splendide peroraret, a
educated when the-cases of-the-praetorium splendidly he-pleaded by
Valentiniano imperatore ad regendam Liguriam Emiliamque
Valentinian the-emperor to rule Liguria and-Emilia
provinciam directus est, cumque Mediolanum venisset et
province directed was and-when to-Milan he-had-come and
ibidem episcopus tunc deesset, convenit populus, ut sibi
there a-bishop then was-lacking came-together the-people that for-itself
de episcopo provideret. Sed cum inter Arianos et catholicos
about a-bishop it-might-provide but when between Arians and catholics
de eligendo episcopo seditio non modica oriretur, illuc
about choosing a-bishop sedition not small arose thither
Ambrosius causa sedandae seditionis perrexit et statim
Ambrose for-the-sake-of quelling the-sedition went and at-once
vox infantis insonuit dicens Ambrosium episcopum, cujus
the-voice of-an-infant sounded saying Ambrose bishop whose
voci omnes unanimiter consenserunt Ambrosium episcopum
to-the-voice all with-one-accord agreed Ambrose bishop
acclamantes. Quo ille cognito, ut eos a se terroribus
acclaiming which he learning that them from himself by-terrors
removeret, ecclesiam exiens tribunal conscendit et contra
he-might-remove the-church leaving the-tribunal mounted and against
consuetudinem suam tormenta personis adhiberi jussit. Quod
custom his tortures on-persons to-be-applied ordered which
cum faceret, populus nihilominus acclamabat: peccatum tuum
when he-did the-people nevertheless acclaimed sin your
super nos. Tunc ille turbatus domum rediit et philosophiam
upon us then he troubled home returned and philosophy
profiteri voluit. Quod ut ne faceret, revocatus est. Publicas
to-profess wished which that not he-might-do recalled he-was public
mulieres publice ad se ingredi fecit, ut his visis ab ejus
women publicly to himself to-enter he-caused that these seen from his

electione populum revocaret, sed cum nec sic proficeret,
election the-people he-might-call-back but when not-even so he-succeeded
sed semper populum peccatum tuum super nos acclamare
but always the-people sin your upon us to-acclaim
videret, fugam media nocte concepit, cumque Ticinum se
he-saw flight at-middle night he-conceived and-when to-Pavia himself
pergere putaret, mane ad portam civitatis Mediolanensis,
to-go he-thought in-the-morning at the-gate of-the-city of-Milan
quae Romana dicitur, invenitur. Qui inventus cum custodiretur
which Roman is-called he-is-found who found when he-was-guarded
a populo, missa relatio est ad clementissimum imperatorem
by the-people sent a-report was to the-most-clement emperor
Valentinianum, qui summo gaudio accepit, quod judices a se
Valentinian who with-highest joy received that judges by him
directi ad sacerdotium peterentur. Laetabatur enim probus
directed for the-priesthood were-sought rejoiced for the-upright
praefectus, quod verbum suum fuerat in eo adimpletum;
prefect that the-word his had-been in him fulfilled
dixerat enim, cum proficiscenti mandata donaret: vade, age,
he-had-said for when to-him-setting-out instructions he-gave go act
non ut judex, sed ut episcopus. Pendente relatione iterum
not as judge but as bishop pending the-report again
absconditur, sed inventus cum adhuc esset catechumenus,
he-hides but found when still he-was a-catechumen
baptizatur et VIII die in episcopalem cathedram
he-is-baptized and on-the-eighth day to the-episcopal chair
sublimatur. Cum autem post annos IV Romam ivisset et
is-raised when moreover after years four to-Rome he-had-gone and
soror sua, sacra virgo, ejus dextram oscularetur, sibi ridens
sister his sacred virgin his right-hand kissed to-her laughing
ait: ecce, ut dicebam tibi, sacerdotis manum oscularis.
he-says behold as I-told you of-a-priest the-hand you-kiss

Cum autem in quandam civitatem pro quodam episcopo
when moreover into a-certain city for a-certain bishop
ordinando ivisset et ejus electioni Justina imperatrix et
to-be-ordained he-had-gone and his election Justina the-empress and
alii haeretici contradicerent, volentes ut aliquis de sua
other heretics opposed wishing that someone of their
secta ordinaretur, una de Arianorum virginibus impudentior
sect should-be-ordained one of of-the-Arians the-virgins more-impudent
caeteris tribunal conscendit et beatum Ambrosium per
than-the-others the-tribunal mounted and blessed Ambrose by
vestimentum apprehendit volens ipsum ad partem mulierum
the-garment seized wishing him to the-side of-the-women
trahere, ut ab iis caesus de ecclesia cum injuria pelleretur.
to-drag that by them beaten from the-church with injury he-might-be-driven
Cui Ambrosius ait: etsi ego indignus tanto sacerdotio,
to-whom Ambrose says even-if I unworthy of-so-great priesthood
tibi tamen non convenit in qualemcunque sacerdotem
to-you yet not it-befits upon whatever priest
manus injicere, unde timere debuisti judicium Dei, ne tibi
hands to-lay whence to-fear you-ought the-judgment of-God lest to-you
aliquid contingat. Quod dictum exitus confirmavit. Nam
something happen which saying the-outcome confirmed for
die alio mortuam ad sepulchrum usque deduxit gratiam
on-the-day next her-dead to the-tomb as-far he-escorted grace
pro contumelia rependens. Quod factum omnes perterruit.
for insult repaying which deed all terrified
Post hoc Mediolanum reversus innumeras insidias a Justina
after this to-Milan returned countless snares from Justina
imperatrice pertulit, muneribus et honoribus adversus eum
the-empress he-endured with-gifts and honors against him
populum excitante. Cum ergo multi eum in exsilium pellere
the-people stirring-up when therefore many him into exile to-drive

niterentur, unus eorum caeteris infelicior in tantum
strove one of-them than-the-others more-unhappy into so-great
furorem excitatus est, ut juxta ecclesiam domum sibi
fury stirred was that beside the-church a-house for-himself
locaret ac in ea quadrigam paratam haberet, quo procurante
he-rented and in it a-four-horse-chariot ready had which arranging
Justina facilius raptum ad exsilium deportaret. Sed Dei
Justina more-easily the-seized-man into exile he-might-carry but of-God
judicio ipso die, quo eum rapere arbitrabatur, in
by-the-judgment on-that-very day on-which him to-seize he-thought in
eadem quadriga de eadem domo in exsilium pulsus est.
the-same chariot from the-same house into exile driven he-was
Cui tamen Ambrosius reddens bona pro malis, sumptus
to-whom yet Ambrose returning good-things for evils expenses
et necessaria ministravit. Cantus et officium in ecclesia
and necessities supplied the-chant and office in the-church
Mediolanensi celebrari instituit. Erant et tunc temporis
of-Milan to-be-celebrated he-instituted there-were also at-that time
Mediolani multi a daemonibus obsessi, qui se torqueri
at-Milan many by demons possessed who themselves to-be-tortured
ab Ambrosio magnis vocibus clamabant, Justina autem et
by Ambrose with-great voices cried Justina moreover and
multi Arianorum, cum simul habitarent, dicebant Ambrosium
many of-the-Arians when together they-dwelt said Ambrose
pecunia homines comparare, qui se ab immundis spiritibus
with-money men to-buy who themselves by unclean spirits
vexari mentirentur et ab Ambrosio dicerent se torqueri.
to-be-vexed should-lie and by Ambrose should-say themselves to-be-tortured
Tunc subito unus ex illis Arianis, qui adstabant, arreptus a
then suddenly one of those Arians who stood-by seized by
daemonio in medium prosiluit atque clamare coepit: utinam sic
a-demon into the-midst leaped and to-cry began would-that so

torqueantur, ut torqueor, qui non credunt Ambrosio! At illi
be-tortured as I-am-tortured those-who not believe Ambrose but they
confusi in piscinam demersum hominem necaverunt. Quidam
confounded in a-pool sunk the-man killed a-certain
haereticus acerrimus disputator et durus et inconvertibilis ad
heretic a-most-keen disputant and hard and unconvertible to
fidem cum audiret Ambrosium praedicantem, vidit angelum
the-faith when he-heard Ambrose preaching saw an-angel
ad aures ejus loquentem verba, quae populo praedicabat.
at the-ears his speaking the-words which to-the-people he-preached
Quo viso fidem, quam persequebatur, coepit defendere.
which seen the-faith which he-persecuted he-began to-defend

Quidam aruspex daemones advocabat et ipsos ad
a-certain soothsayer demons summoned and them for
nocendum Ambrosio transmittebat, sed reversi daemones
harming to-Ambrose sent but returned the-demons
renuntiabant, quod non solum ad ipsum, sed nec etiam
reported that not only to him but not even
ad fores domus suae appropinquare valebant, quoniam
to the-doors of-house his to-approach they-were-able because
ignis insuperabilis omne illud adificium communiret, ut
a-fire insuperable all that building fortified so-that
etiam longe positi urerentur. Praedictus vero aruspex
even far placed they-were-burned the-aforesaid but soothsayer
cum a judice propter quaedam maleficia torqueretur,
when by the-judge on-account-of certain sorceries he-was-tortured
clamabat amplius ab Ambrosio se torqueri. Quendam
cried more by Ambrose himself to-be-tortured a-certain
daemoniacum Mediolanum ingredientem daemon dimisit,
demoniac Milan entering the-demon left
egredientem invasit: interrogatus de hoc daemon ait,
going-out invaded(-him) asked about this the-demon says

Ambrosium se timere. Alius quidam nocte ejus cubiculum
Ambrose itself to-fear another certain-man at-night his bedchamber
adiit, ut gladio ipsum necaret, prece ac pretio a
approached that with-a-sword him he-might-kill by-prayer and price by
Justina inductus, sed cum dextra gladium elevasset,
Justina induced but when with-the-right-hand the-sword he-had-raised
ut ipsum percuteret, continuo aruit manus ejus. Cum viri
that him he-might-strike at-once withered hand his when the-men
Thessalonicae civitatis imperatori aliquid deliquissent, et
of-Thessalonica the-city against-the-emperor something had-offended and
iis imperator precibus beati Ambrosii indulsisset, clam
them the-emperor at-the-prayers of-blessed Ambrose had-pardoned secretly
agente curialium malitia, per jussum imperatoris nesciente
acting of-the-courtiers the-malice by the-order of-the-emperor not-knowing
Ambrosio plurimi sunt occisi. Quod ut Ambrosius comperit,
Ambrose very-many were killed which when Ambrose learned
imperatori copiam intrandi ecclesiam denegavit. Cui cum
to-the-emperor the-opportunity of-entering the-church he-denied to-whom when
imperator diceret, quod David adulterium et homicidium
the-emperor said that David adultery and homicide
commisisset, respondit: qui secutus es errantem, sequere
had-committed he-answered you-who followed have the-erring follow
corrigentem. Quod cum audiisset clementissimus imperator, ita
the-correcting which when had-heard the-most-clement emperor so
gratanter cepit, quod puram poenitentiam agere non negavit.
gratefully took(-it) that pure penance to-do not he-refused
Quidam a daemonio arreptus clamare coepit, ab Ambrosio
a-certain-one by a-demon seized to-cry began by Ambrose
se torqueri. Cui Ambrosius: obmutesce, dyabole, quia
himself to-be-tortured to-whom Ambrose be-silent O-devil because
non te torquet Ambrosius, sed tua invidia, quia illuc
not you tortures Ambrose but your envy because thither

homines adscendere conspicis, unde tu turpiter corruisti,
men to-ascend you-behold whence you shamefully fell
nam Ambrosius nescit inflari. At ille statim obmutuit.
for Ambrose knows-not to-be-puffed-up but he at-once fell-silent
Quadam vice cum beatus Ambrosius per civitatem
on-a-certain occasion when blessed Ambrose through the-city
pergeret, quidam casu lapsus est et in terra postratus
went a-certain-man by-chance fallen has and on the-ground prostrate
jacebat, quod videns alter ridere coepit. Cui Ambrosius:
lay which seeing another to-laugh began to-whom Ambrose
et tu, qui stas, vide ne cadas; quo dicto statim lapsum
also you who stand see lest you-fall which said at-once the-fall
doluit suum, qui riserat alienum. Quadam etiam vice
bewailed his-own he-who had-laughed-at another's on-a-certain also occasion
Ambrosius ad palatium Macedonii, magistri officiorum, ut
Ambrose to the-palace of-Macedonius master of-the-offices that
pro quodam intercederet, venit, sed cum fores clausas
for a-certain-man he-might-intercede came but when the-doors shut
invenisset nec intrandi copiam habere potuisset, ait:
he-had-found nor of-entering the-opportunity to-have had-been-able he-says
et tu quidem venies ad ecclesiam et non clausis januis
also you indeed will-come to the-church and not shut doors
ingredi, sed apertis januis non valebis. Elapso aliquo
to-enter but open doors not you-will-be-able elapsed some
tempore metuens inimicos Macedonius ad ecclesiam fugit
time fearing enemies Macedonius to the-church fled
et patentibus januis aditum reperire non potuit. Fuit etiam
and open doors entrance to-find not could he-was also
tantae abstinentiae, quod quotidie nisi in sabbato et die
of-such abstinence that daily except on the-sabbath and the-day
dominico et festis praecipuis jejunabat. Tantae etiam largitatis
the-Lord's and feasts chief he-fasted of-such also generosity

erat, quod omnia, quae habere poterat, ecclesiis et pauperibus
he-was that all-things which to-have he-could to-churches and to-the-poor
nil sibi retinens tribuebat. Tantae compassionis, ut, cum
nothing for-himself keeping he-gave of-such compassion that when
aliquis lapsum suum sibi confitebatur, sic amarissime flebat,
someone fall his to-him confessed so most-bitterly he-wept
quod illum similiter flere compellebat. Tantae humilitatis ac
that him likewise to-weep he-compelled of-such humility and
laboris, ut libros, quos dictabat, propria manu scribebat,
labor that the-books which he-dictated with-his-own hand he-wrote
nisi cum infirmitate corporis gravaretur. Tantae autem
except when by-infirmity of-body he-was-burdened of-such moreover
pietatis et dulcedinis, ut, cum alicujus sancti sacerdotis vel
piety and sweetness that when of-some holy priest or
episcopi sibi obitus nuntiaretur, sic amarissime flebat, ut
bishop to-him the-death was-announced so most-bitterly he-wept that
vix consolari valeret. Cum autem interrogaretur, cur viros
scarcely to-be-consoled he-could when moreover he-was-asked why men
sanctos, qui ad gloriam proficiscebantur, sic fleret, ajebat:
holy who to glory set-out so he-wept he-said
ne putetis me flere, quod recesserint, sed quia me
do-not think me to-weep that they-have-departed but because me
praecesserunt et quia difficile invenitur, qui tam dignus
they-have-gone-before and because hard it-is-found who so worthy
ejus officii habeatur. Tantae etiam constantiae et fortitudinis,
of-his office may-be-held of-such also constancy and fortitude
quod imperatoris vel principum vitia non palpabat, sed
that of-the-emperor or of-the-princes the-vices not he-flattered but
eos voce libera constantissime arguebat. Cum quidam
them with-voice free most-steadfastly rebuked when a-certain
vir quoddam flagitium perpetrasset et coram eo adductus
man a-certain crime had-perpetrated and before him brought

fuisset, dixit Ambrosius: oportet illum tradi Sathanae
had-been said Ambrose it-behooves him to-be-handed to-Satan
in interitum carnis, ne talia deinceps audeat perpetrare.
for the-destruction of-the-flesh lest such-things thenceforth he-dare to-perpetrate
Quem eodem momento, cum adhuc sermo esset in ore
whom in-the-same moment when still the-speech was in the-mouth
ejus immundus spiritus discerpere coepit.
his an-unclean spirit to-tear-apart began

Quadam vice, ut ajunt, cum beatus Ambrosius Romam
on-a-certain occasion as they-say when blessed Ambrose to-Rome
pergeret et in quadam villa Tusciae apud quendam hominem
went and in a-certain villa of-Tuscany with a-certain man
nimium locupletem hospitatus fuisset, illum hominem super
exceedingly wealthy lodged had that man about
statu suo sollicite requisivit. Cui ille respondit: status meus,
state his anxiously asked to-whom he answered state my
domine, semper felix exstitit et gloriosus. Ecce enim divitiis
O-lord always happy has-been and glorious behold for in-riches
infinitis abundo, servos et famulos quam plures habeo et
infinite I-abound servants and attendants very many I-have and
omnia semper ad vota habui nec unquam mihi aliquid
all-things always according-to wishes I-have-had nor ever to-me anything
adversum accidit vel, quod contristaret, evenit. Quod audiens
adverse happened or what might-sadden came-about which hearing
Ambrosius vehementer obstupuit et his, qui erant secum
Ambrose vehemently was-astounded and to-those who were with-him
in comitatu, dixit: surgite et hinc quantocius fugiamus,
in the-retinue said rise and hence as-quickly-as-possible let-us-flee
quia dominus non est in loco isto. Festinate, filii, festinate
because the-Lord not is in place this hasten O-sons hasten
nec in fugiendo moram facite, ne nos hic divina ultio
nor in fleeing delay make lest us here divine vengeance

apprehendat et in peccatis illorum pariter nos involvat.
seize and in the-sins of-them alike us involve
Cum ergo fugerent et aliquantulum processissent, subito
when therefore they-fled and a-little had-advanced suddenly
se terra aperuit et hominem illum cum universis, qui ad
itself the-earth opened and man that with all who to
illum pertinebant, ita absorbuit, ut nullum inde vestigium
him belonged so swallowed that no thence trace
remaneret. Quod cernens Ambrosius dixit: ecce fratres, quam
remained which beholding Ambrose said behold O-brothers how
misericorditer Deus parcit, cum hic adversa tribuit, et quam
mercifully God spares when here adversities he-gives and how
severe irascitur, cum semper prospera elargitur. In eodem
severely he-is-angry when always prosperity he-bestows in the-same
autem loco fovea quaedam profundissima remansisse dicitur,
moreover place a-pit certain most-deep to-have-remained is-said
quae usque hodie in hujus facti testimonium perseverat.
which all-the-way to-today in of-this deed testimony persists

Cum autem Ambrosius radicem omnium malorum avaritiam
when moreover Ambrose the-root of-all evils avarice
magis ac magis in hominibus crescere cerneret et maxime
more and more in men to-grow saw and most
in his, qui erant in potestatibus constituti, apud quos omnia
in those who were in powers set among whom all-things
pretio vendebantur, nec non et in his, qui erant sacris
for-a-price were-sold nor not also in those who were to-sacred
ministeriis deputati, vehementer ingemuit et se de hujus
ministries assigned vehemently he-groaned and himself from of-this
saeculi aerumna liberari instantius exoravit. Qui cum se
world the-hardship to-be-freed more-urgently besought who when himself
id obtinuisse gauderet, revelavit fratribus, quod usque ad
it to-have-obtained rejoiced revealed to-the-brothers that all-the-way to

resurrectionem dominicam secum esset. Ante vero paucos
the-resurrection the-Lord's with-them he-would-be before but a-few
dies quam lectulo detineretur, cum XLIIII psalmum cum
days than in-the-bed he-was-held when the-forty-fourth psalm with
notario dictaret, subito ipsi vidente notario in modum
the-notary he-dictated suddenly the-very seeing notary in the-manner
scuti brevis ignis caput ejus operuit atque paulatim per
of-a-shield small a-fire head his covered and gradually through
os ejus, tanquam in domum habitator, intravit. Tunc
mouth his as-if into a-house a-dweller entered then
facies tanquam nix effecta est, sed postmodum ad suam
the-face like snow made was but afterward to its
speciem reversa est. Ipso igitur die scribendi et dictandi
appearance returned it-was on-that therefore day of-writing and dictating
finem fecit nec ipsum psalmum explere potuit, post igitur
an-end he-made nor the-very psalm to-complete could after therefore
paucos dies infirmitate corporis laborare coepit. Tunc comes
a-few days by-infirmity of-body to-labor he-began then the-count
Italiae cum Mediolani esset, nobiles convocavit dicens, quod
of-Italy when at-Milan he-was the-nobles called-together saying that
tanto viro recedente periculum esset, ne Italiae interitus
so-great a-man departing a-danger there-was lest for-Italy destruction
immineret, rogavitque ut ad virum Dei accederent rogantes,
impend and-asked that to the-man of-God they-should-go asking
ut sibi adhuc spatium vivendi uno anno a domino
that for-himself still a-space of-living of-one year from the-Lord
impetraret. Quod ille ut ab illis audivit, respondit: non ita
he-should-obtain which he when from them he-heard answered not so
inter vos vixi, ut me vivere pudeat, nec mori timeo,
among you I-have-lived that me to-live it-should-shame nor to-die I-fear
cum bonum dominum habeamus. Eo tempore quatuor ejus
since a-good Lord we-have at-that time four his

dyaconi invicem convenerunt tractantes inter se, quis post
deacons one-another came-together discussing among themselves who after
ejus obitum bonus esset. Cum ergo a loco, in quo vir
his death good would-be when therefore from the-place in which the-man
Dei Ambrosius jacebat, longe essent et Simplicianum ita
of-God Ambrose lay far they-were and Simplicianus so
silenter nominassent, ut vix invicem se audirent, ille ab
silently had-named that scarcely one-another themselves they-heard he from
iis longe positus tertio exclamavit: senex, sed bonus. Quod
them far placed three-times cried-out old but good which
audientes territi fugerunt et nonnisi illum post ejus obitum
hearing terrified they-fled and none-but him after his death
elegerunt, in loco autem, in quo jacebat, vidit Jesum ad se
they-chose in the-place moreover in which he-lay he-saw Jesus to him
venientem et sibi vultu alacri arridentem. Honoratus vero
coming and on-him with-face cheerful smiling Honoratus but
episcopus Vercellensis, qui beati Ambrosii obitum exspectabat,
bishop of-Vercelli who of-blessed Ambrose the-death awaited
cum se sopori dedisset, vocem tertio se clamantis audivit:
when himself to-sleep he-had-given a-voice three-times him calling heard
surge, quia mox est recessurus. Qui consurgens Mediolanum
rise because at-once he-is about-to-depart who rising to-Milan
concitus venit et ei dominici corporis sacramentum dedit
quickly came and to-him of-the-Lord's body the-sacrament gave
moxque ille manus in modum crucis expandit et ultimum
and-at-once he the-hands in the-manner of-a-cross spread-out and the-last
spiritum inter verba oris efflavit. Floruit circa annos
spirit amid the-words of-the-mouth breathed-out he-flourished about the-years
domini CCCLXXIX. Cum autem in nocte paschae
of-the-Lord three-hundred-seventy-nine when moreover on the-night of-Easter
corpus ejus ad ecclesiam fuisset delatum, plurimi infantes
body his to the-church had-been borne very-many infants

baptizati eum viderunt, ita ut aliqui eum sedentem in
baptized him saw so that some him sitting on
cathedra tribunali dicerent, alii adscendentem digito
the-chair of-the-tribunal said others ascending with-the-finger
suis parentibus demonstrarent, nonnulli vero stellam super
to-their parents pointed-out some but a-star over
corpus ejus se videre narrarent. Quidam presbiter cum in
body his themselves to-see related a-certain priest when at
convivio cum multis aliis esset et sancto Ambrosio detrahere
a-banquet with many others he-was and saint Ambrose to-disparage
coepisset, eum continuo plaga perculit et de convivio
had-begun him at-once a-blow struck and from the-banquet
ad lectum ductus vitam finivit. In urbe Carthaginiensi
to the-bed led life he-ended in the-city of-Carthage
cum tres episcopi simul convivarent et unus eorum beato
when three bishops together feasted and one of-them blessed
Ambrosio detraxisset, relatum est, quid illi presbitero, qui
Ambrose had-disparaged related it-was what to-that priest who
sibi detraxerat, accidisset. Quod cum ille vilipenderet, subito
him had-disparaged had-happened which when he despised suddenly
letale vulnus accepit et extremum continuo diem clausit.
a-deadly wound he-received and the-last at-once day closed

Notandum, quod beatus Ambrosius in multis commendabilis
to-be-noted that blessed Ambrose in many-things commendable
fuisse videtur, primo in liberalitate, quia omnia, quae
to-have-been seems first in liberality because all-things which
habebat, pauperum erant, unde refert de se ipso, quod
he-had of-the-poor were whence he-relates about him himself that
imperatori petenti basilicam sic respondit et est in decreto
to-the-emperor asking a-basilica thus he-answered and it-is in the-decree
XXIII qu. VIII: convenior etc., si a me peteret, quod
XXIII question VIII I-am-summoned etc. if from me he-asked what

meum esset, id est fundum meum, argentum meum et
mine was that is estate my silver my and
hujusmodi meum, non refragarer, quamquam omnia, quae mea
of-this-kind mine not I-would-resist although all-things which mine
sunt, pauperum sunt. Secundo in munditiae puritate; fuit
are of-the-poor are second in of-cleanness the-purity he-was
enim virgo. Unde refert Hieronymus eum dixisse: virginitatem
for a-virgin whence relates Jerome him to-have-said virginity
non solum efferimus, sed etiam servamus. Tertio in fidei
not only we-extol but also we-keep third in of-faith
firmitate, unde dixit, cum imperator peteret basilicam, et est
the-firmness whence he-said when the-emperor asked a-basilica and it-is
in eodem capitulo: prius est, ut animam mihi quam sedem
in the-same chapter sooner it-is that the-soul from-me than the-see
auferat. Quarto in martirii aviditate, unde legitur in epistola
he-take-away fourth in of-martyrdom the-eagerness whence it-is-read in letter
sua de basilica non tradenda, quod praepositus Valentiniani
his on the-basilica not to-be-handed-over that the-chamberlain of-Valentinian
Ambrosio mandavit dicens: tu contemnis Valentinianum, caput
to-Ambrose sent saying you despise Valentinian the-head
tibi tollo. Cui Ambrosius: Deus permittat tibi, ut facias,
from-you I-take to-whom Ambrose God may-permit to-you that you-do
quod minaris, atque utinam Deus avertat eos ab ecclesia,
what you-threaten and would-that God may-turn-away them from the-church
in me omnia tela sua convertant et meo sanguine sitim
against me all darts their may-they-turn and with-my blood thirst
suam expleant. Quinto in orationis instantia, unde dicitur de
their may-they-sate fifth in of-prayer the-insistence whence it-is-said of
eo et habetur in libro XI hystoriae ecclesiasticae: Ambrosius
him and is-had in the-book XI of-the-history ecclesiastical Ambrose
adversum reginae furorem non se manu defensabat
against of-the-queen the-fury not himself with-hand defended

aut telo, sed jejuniis et continuatis vigiliis, sub altari
or with-weapon but with-fasts and continual vigils under the-altar
positus per obsecrationes defensorem sibi atque ecclesiae
placed through supplications as-defender for-himself and for-the-church
Deum parabat. Sexto in lacrymarum abundantia, habuit enim
God he-prepared sixth in of-tears the-abundance he-had for
tria genera lacrymarum, scilicet lacrymas compassionis pro
three kinds of-tears namely tears of-compassion for
aliorum culpis, unde dicit Paulinus de eo in legenda, quod,
of-others the-faults whence says Paulinus about him in the-legend that
cum aliquis lapsum sibi confitebatur, sic amarissime flebat,
when someone fall to-him confessed so most-bitterly he-wept
quod illum similiter flere compellebat; lacrymas devotionis
that him likewise to-weep he-compelled tears of-devotion
pro aeternis desideriis, unde supra dictum est a Paulino,
for eternal desires whence above said it-was by Paulinus
quod, cum interrogabatur, cur sanctos, qui moriebantur, sic
that when he-was-asked why the-saints who died so
fleret, respondit: ne me putetis flere, quod recesserint,
he-wept he-answered do-not me think to-weep that they-have-departed
sed quia me ad gloriam praecesserunt; lacrymas compassionis
but because me to glory they-have-gone-before tears of-compassion
pro aliorum injuriis, unde ipse dicit de se et est in
for of-others injuries whence he says of himself and it-is in
decreto in superiori capite: adversus milites Gothos lacrymae
the-decree in the-above chapter against the-soldiers Gothic tears
meae arma sunt mea, satis enim munimenta sacerdotis sunt,
my arms are my enough for defenses of-a-priest they-are
aliter nec debeo nec possum resistere.
otherwise neither I-ought nor I-can to-resist

Septimo in forti constantia; cujus constantia maxime in
seventh in strong constancy whose constancy most in
tribus apparet, primo in defensione catholicae veritatis,
three-things appears first in the-defense of-catholic truth
unde dicitur in libro XI ecclesiasticae hystoriae, quod
whence it-is-said in the-book XI of-the-ecclesiastical history that
Justina mater Valentiniani imperatoris Arianae haereseos
Justina the-mother of-Valentinian the-emperor of-the-Arian heresy
alumna coepit conturbare ecclesiarum statum, comminari
a-nursling began to-disturb of-the-churches the-state to-threaten
sacerdotibus depulsiones et exsilia, nisi Ariminensis concilii
to-the-priests expulsions and exiles unless of-the-Rimini council
decreta revocarent, quo bello ecclesiae murum ac turrim
the-decrees they-recalled by-which war of-the-church the-wall and tower
validissimum pulsabat Ambrosium. In ejus quoque praefatione
most-strong she-battered Ambrose in his also preface
sic de eo cantatur: tanta Ambrosium virtute solidasti,
thus of him is-sung with-such Ambrose virtue you-made-solid
constantiae tanto munere coelitus decorasti, ut per eum
of-constancy with-such a-gift from-heaven you-adorned that through him
exclusa torquerentur, daemonia Arianorum impietas propulsa
shut-out were-tortured the-demons of-the-Arians the-impiety driven-off
tabesceret ac secularium principum colla tuo jugo subacta
wasted-away and of-secular princes the-necks to-your yoke subdued
redderentur humilia. Secundo in tuitione ecclesiasticae
were-rendered humble second in the-protection of-ecclesiastical
libertatis, unde cum imperator auferre vellet quandam
liberty whence when the-emperor to-take-away wished a-certain
basilicam, opposuit se Ambrosius contra imperatorem,
basilica opposed himself Ambrose against the-emperor
sicut ipse testatur et est in decreto XXIII, quaest.
as he testifies and it-is in the-decree XXIII question

VI: convenior ipse a comitibus, ut per me basilicae
VI I-am-summoned I by the-counts that by me of-the-basilica
fieret matura traditio, dicentibus imperatorem jussisse,
should-be-made a-prompt handing-over their-saying the-emperor to-have-ordered
jure suo tradi debere, respondi: si patrimonium petit,
by-right his to-be-handed it-ought I-answered if the-patrimony he-seeks
invadite, si corpus, occurram, vultis in vincula, imponite,
invade(-it) if the-body I-shall-meet(-you) you-wish into chains put(-me)
vultis in mortem, voluntatis est mihi. Non ego me
you-wish into death of-the-will it-is with-me not I myself
vallabo confusione populorum nec altaria tenebo vitam
shall-fence with-the-confusion of-the-peoples nor the-altars I-shall-hold life
obsecrans, sed pro altaribus gratius immolabor, mandatur
imploring but for the-altars more-gladly I-shall-be-sacrificed it-is-commanded
tradere basilicam, urgemur igitur praeceptis regalibus, sed
to-hand-over the-basilica we-are-pressed therefore by-commands royal but
confirmamur scripturae sermonibus. Qui respondit: tanquam
we-are-strengthened of-scripture by-the-words who answered as
una ex insipientibus locuta es, noli gravare te, imperator,
one of the-foolish-women spoken you-have do-not burden yourself O-emperor
ut putes, te in ea, quae divina sunt, jus habere,
that you-think yourself in those-things which divine are a-right to-have
ad imperatorem palatia pertinent, ad sacerdotes ecclesiae.
to the-emperor the-palaces belong to the-priests the-churches
Sanctus Naboth vineam suam proprio cruore defendit: si ille
saint Naboth vineyard his with-his-own blood defended if he
vineam suam non reddidit, nos trademus Christi ecclesiam?
vineyard his not gave-up we shall-hand-over of-Christ the-church
Tributum Caesari est, non negetur, ecclesia Dei est, Caesari
the-tribute to-Caesar is not let-it-be-denied the-church of-God is to-Caesar
utique non donetur. Si de me aliquid compellaretur aut
surely not let-it-be-given if from me anything were-exacted or

posceretur, fundus aut domus aut aurum aut argentum, id
were-asked an-estate or a-house or gold or silver that
quod juris mei esset, libenter offerrem, templo Dei nihil
which of-right my was gladly I-would-offer from-the-temple of-God nothing
possum decerpere nec detrahere, cum illud custodiendum, non
I-can to-pluck nor to-take-away since it to-be-guarded not
decerpendum acceperim. Tertio in objurgatione vitii et omnis
to-be-plucked I-have-received third in the-rebuking of-vice and of-all
iniquitatis; unde legitur in hystoria tripartita in quadam
iniquity whence it-is-read in the-history tripartite in a-certain
chronica, quod cum apud Thessalonicam orta seditione quidam
chronicle that when at Thessalonica arisen sedition certain
judices fuissent a populo lapidati, Theodosius imperator
judges had-been by the-people stoned Theodosius the-emperor
indignatus jussit omnes interimi, nocentes ab innocentibus
indignant ordered all to-be-killed the-guilty from the-innocent
non secernens, ubi fere quinque millia hominum sunt occisa.
not separating where nearly five thousand of-men were slain
Cum igitur imperator Mediolanum venisset et ecclesiam
when therefore the-emperor to-Milan had-come and the-church
intrare vellet, occurrit ei Ambrosius ad januam eique
to-enter wished met him Ambrose at the-door and-to-him
aditum prohibuit dicens: cur, imperator, post causam tanti
entrance forbade saying why O-emperor after the-cause of-such
furoris non agnoscis molem tuae praesumtionis, sed forte
fury not you-recognize the-mass of-your presumption but perhaps
recognitionem peccati prohibet potestas imperii? decet te, ut
the-recognition of-sin forbids the-power of-empire it-befits you that
vincat ratio potestatem, princeps es, o imperator, sed
may-conquer reason power a-prince you-are O emperor but
conservorum. Quibus ergo oculis adspicies communis domini
of-fellow-servants with-what therefore eyes will-you-behold of-the-common Lord

templum, quibus pedibus calcabis sanctum pavimentum,
the-temple with-what feet will-you-tread the-holy pavement
quomodo manus extendes, de quibus adhuc sanguis stillat
how hands will-you-stretch from which still blood drips
injustus, qua praesumtione ore tuo poculum sanguinis
unjust with-what presumption with-mouth your the-cup of-blood
ejus percipies, dum furore tuorum sermonum tantus
his will-you-receive while by-the-fury of-your words so-much
injuste sit sanguis effusus. Recede ergo, recede, ne
unjustly has-been blood poured-out withdraw therefore withdraw lest
secundo peccato priorem nequitiam augere contendas; suscipe
by-a-second sin the-former wickedness to-increase you-strive accept
vinculum, quo te dominus nunc ligavit, est enim medicina
the-bond with-which you the-Lord now has-bound it-is for the-medicine
maxima sanitatis. His sermonibus imperator obediens gemens
greatest of-health to-these words the-emperor obedient groaning
et flens ad regalia remeavit. Cum ergo diu in fletu
and weeping to the-royal-palace returned when therefore long in weeping
mansisset, Rufinus magister militum causam tantae tristitiae
he-had-remained Rufinus master of-the-soldiers the-cause of-such sadness
inquisivit. Cui ille: tu, inquit, mea mala non sentis, quia
asked to-whom he he-says my evils not feel because
servis et mendicantibus aperta sunt templa, mihi vero ad ea
to-servants and beggars open are the-temples to-me but to them
ingressus non est. Et haec dicens singula verba singultibus
entrance not is and these-things saying each words with-sobs
interrumpebat. Cui Rufinus: curro, si vis, ad Ambrosium,
he-interrupted to-whom Rufinus I-run if you-wish to Ambrose
ut tibi solvat vinculum, quo te ligavit. Et ille: non
that for-you he-may-loose the-bond with-which you he-has-bound and he not
poteris suadere Ambrosio, quia non verebitur imperialem
you-will-be-able to-persuade Ambrose because not he-will-revere the-imperial

potestatem, ut legem possit praevaricari divinam. Sed cum
power so-that the-law he-could to-transgress divine but when
ille promitteret, quod eum flecteret, eum imperator ire
he promised that him he-would-bend him the-emperor to-go
praecepit, et ipse post paululum est secutus. Mox autem ut
ordered and he after a-little has followed as-soon moreover as
Ambrosius Rufinum vidit, ait: impudentiam canum imitatus
Ambrose Rufinus saw he-says the-impudence of-dogs imitated
es, o Rufine, tantae videlicet necis auctor exsistens
you-have O Rufinus of-such namely slaughter the-author being
et nec pudorem ex fronte detergens non erubescis
and not-even shame from the-forehead wiping not you-blush
contra majestatem latrare divinam. Cumque Rufinus pro
against the-majesty to-bark divine and-when Rufinus for
imperatore supplicasset et diceret eum sequi, superno
the-emperor had-supplicated and said him to-be-following with-heavenly
zelo accensus Ambrosius ait: ego tibi praedico, quoniam
zeal kindled Ambrose says I to-you foretell that
ingredi eum sacra limina prohibeo, si vero potestatem in
to-enter him the-sacred thresholds I-forbid if but power into
tyrannidem mutaverit, necem libenter suscipio. Quod cum
tyranny he-will-have-changed death gladly I-take-up which when
Rufinus imperatori nuntiasset: pergam, inquit, ad eum, ut
Rufinus to-the-emperor had-announced I-shall-go he-says to him that
justas in faciem contumelias recipiam. Cum ergo venisset
just in the-face insults I-may-receive when therefore he-had-come
et sua solvi vincula postulasset, occurrens Ambrosius
and his to-be-loosed bonds had-asked meeting(-him) Ambrose
et ingressum prohibens ait: quam poenitentiam ostendisti
and entrance forbidding says what penance have-you-shown
post tantas iniquitates? Et ille: tuum est imponere, meum
after such iniquities and he yours it-is to-impose mine

obtemperare. Verum cum imperator allegaret, quod et David
to-obey but when the-emperor alleged that also David
adulterium et homicidium commisisset, ait Ambrosius: qui
adultery and homicide had-committed says Ambrose you-who
secutus es errantem, sequere corrigentem. Quod ita gratanter
followed have the-erring follow the-correcting which so gratefully
imperator suscepit, quod publicam poenitentiam agere non
the-emperor took that public penance to-do not
recusavit. Cum igitur reconciliatus ecclesiam intrasset
he-refused when therefore reconciled the-church he-had-entered
et intra cancellos staret, requirit Ambrosius, quid ibi
and within the-chancel stood asks Ambrose what there
exspectaret. Cui cum diceret, se perceptionem sacrorum
he-awaited to-whom when he-said himself the-receiving of-the-sacred
ministeriorum exspectare, ait Ambrosius: o imperator interiora
ministries to-await says Ambrose O emperor the-inner
loca tantum sacerdotibus sunt collocata, egredere igitur et
places only for-the-priests are set go-out therefore and
hanc exspectationem cum caeteris communem habe, purpura
this awaiting with the-others in-common have the-purple
namque imperatores facit non sacerdotes. Cui imperator
for emperors makes not priests whom the-emperor
protinus obedivit. Cum ergo Constantinopolin reversus extra
forthwith obeyed when therefore to-Constantinople returned outside
cancellos staret, mandavit eidem episcopus, ut intraret, et
the-chancel he-stood commanded him the-bishop that he-should-enter and
ille ait: vix discere potui, quod differentia sit imperatoris
he says scarcely to-learn I-could what the-difference is of-emperor
et sacerdotis, vix enim veritatis inveni magistrum,
and of-priest scarcely for of-truth I-have-found a-master
Ambrosium namque solum novi vocari pontificem.
Ambrose for alone I-have-known to-be-called pontiff

Octavo in sana doctrina, ejus namque doctrina habet altam
eighth in sound doctrine his for doctrine has high
profunditatem. Hieronymus de XII doctoribus: Ambrosius
depth Jerome on the-twelve doctors Ambrose
super profundorum pinna raptus et aëris volucer quamdiu
above of-the-deeps on-the-wing caught-up and of-the-air a-flier as-long-as
in profundum ingreditur, fructum de alto capere videtur;
into the-deep he-enters fruit from on-high to-take he-seems
firmam soliditatem, Hieronymus ibidem: ejus omnes
firm solidity Jerome in-the-same-place his all
sententiae fidei et ecclesiae et omnium virtutum firmae
opinions of-faith and of-the-church and of-all virtues firm
sunt columnae; elegantem venustatem, Augustinus in libro
are columns elegant charm Augustine in the-book
de nuptiis et contractibus: Pelagius haeresiarcha sic laudat
on marriages and contracts Pelagius the-heresiarch so praises
Ambrosium, ut dicat: beatus Ambrosius episcopus, in cujus
Ambrose that he-says blessed Ambrose bishop in whose
praecipue libris romana lucet fides, qui scriptores inter latinos
especially books the-Roman shines faith who writers among the-Latins
flos quidam emicuit. Et subdit Augustinus: cujus fidem et
a-flower certain shone-forth and adds Augustine whose faith and
purissimum in scripturis sensum ne inimicus quidem ausus
purest in the-scriptures sense not-even an-enemy indeed dared
est reprehendere. Magnam auctoritatem, quia antiqui scriptores
has to-blame great authority because the-ancient writers
sicut Augustinus verba sua pro magna auctoritate habebant.
as Augustine the-words his as of-great authority held
Unde refert Augustinus ad Januarium, quod, cum mater ejus
whence relates Augustine to Januarius that when mother his
mirata fuisset, cur Mediolani sabbato non jejunaretur, et
wondered had why at-Milan on-the-sabbath not one-fasted and

de hoc Augustinus Ambrosium interrogasset, ait Ambrosius:
about this Augustine Ambrose had-asked says Ambrose
cum venio Romam, jejuno sabbato. Sic et tu, ad quam
when I-come to-Rome I-fast on-the-sabbath so also you to whatever
forte ecclesiam veneris, ejus morem serva, si cuiquam
perhaps church you-will-have-come its custom keep if to-anyone
non inde vis scandalum esse nec quemquam tibi. Et subdit
not thence you-wish a-scandal to-be nor anyone to-you and adds
Augustinus: ego de hac sententia etiam atque etiam cogitans,
Augustine I about this opinion again and again considering
ita semper habui, tamquam coelesti oraculo acceperim.
so always have-held as-if by-heavenly oracle I-had-received(-it)

Vita et passio Tiburcii et Valeriani in passione sanctae
the-life and passion of-Tiburtius and Valerian in the-passion of-saint
Caeciliae continetur.
Cecilia is-contained
