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The Golden Legend

Jacobus de Voragine

Legenda aurea

The Golden Legend

Part Three: The Saints, George to the Finding of Stephen

---

with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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CONTENTS

LVIII · Saint George 7
LIX · Saint Mark the Evangelist 22
LX · Saint Marcellinus the Pope 39
LXI · Saint Vitalis 41
LXII · A Certain Virgin of Antioch 44
LXIII · Saint Peter Martyr 56
LXIV · Saint Fabian 94
LXV · Saint Philip the Apostle 95
LXVI · Saint Apollonia 98
LXVII · Saint James the Apostle 102
LXIX · Saint John Before the Latin Gate 126
LXXI · Saint Boniface the Martyr 129
LXXIV · Saint Gordian 134
LXXV · Saints Nereus and Achilleus 136
LXXVI · Saint Pancras 140
The Feasts of the Time of Pilgrimage 144
LXXVII · Saint Urban 145
LXXVIII · Saint Petronilla 148
LXXIX · Saint Peter the Exorcist 150
LXXX · Saints Primus and Felicianus 153
LXXXI · Saint Barnabas the Apostle 156
LXXXII · Saints Vitus and Modestus 167
LXXXIII · Saint Quiricus and His Mother Julitta 171

LXXXIV · Saint Marina the Virgin 175
LXXXV · Saints Gervasius and Protasius 178
LXXXVI · The Nativity of Saint John the Baptist 185
LXXXVII · Saints John and Paul 207
LXXXVIII · Saint Leo the Pope 215
LXXXIX · Saint Peter the Apostle 218
XC · Saint Paul the Apostle 250
XCI · The Seven Brothers, Sons of Saint Felicity 295
XCII · Saint Theodora 297
XCIII · Saint Margaret 306
XCIV · Saint Alexis 314
XCV · Saint Praxedes 324
XCVI · Saint Mary Magdalene 325
XCVII · Saint Apollinaris 353
XCVIII · Saint Christina 359
XCIX · Saint James the Greater 365
C · Saint Christopher 388
CI · The Seven Sleepers 402
CII · Saints Nazarius and Celsus 413
CIII · Saint Felix the Pope 423
CIV · Saints Simplicius and Faustinus 424
CV · Saint Martha 426
CVI · Saints Abdon and Sennen 435
CVII · Saint Germanus the Bishop 437
CVIII · Saint Eusebius 448
CIX · The Holy Maccabees 454
CX · Saint Peter in Chains 457
CXI · Saint Stephen the Pope 472
CXII · The Finding of Saint Stephen the Protomartyr 474

De sancto Georgio

LVIII · SAINT GEORGE

George's name is read from earth and cultivating, holy sand, and holy wrestler. At Silena in Libya a dragon poisons the city, which feeds it sheep and then children by lot until the king's daughter is chosen. George wounds it with his lance; the princess leads it in on her girdle, and the people are baptized before he kills it. Under Dacian he is racked, drinks poison unharmed, survives a wheel of swords and molten lead, and brings fire down on the idols' temple; the queen Alexandria believes and dies unbaptized; George is beheaded, and fire consumes Dacian.

Georgius dicitur a geos, quod est terra, et orge, quod est
George is-called from geos which is earth and orge which is
colere, quasi colens terram, id est carnem suam. Augustinus
to-cultivate as-if cultivating the-earth that is flesh his Augustine
autem in libro de trinitate, quod bona terra est altitudine
moreover in the-book on the-Trinity that good earth is in-the-height
montium, temperamento collium, planitie camporum. Prima
of-the-mountains in-the-temperateness of-the-hills in-the-level of-the-fields the-first
enim est bona ad virentes herbas, secunda ad vineas,
for is good for green grasses the-second for vines
tertia ad fruges. Sic beatus Georgius fuit altus despiciendo
the-third for crops thus blessed George was high by-despising
inferiora et ideo habuit virorem puritatis, temperatus per
lower-things and therefore he-had the-greenness of-purity tempered by
discretionem et ideo habuit vinum aeternae jucunditatis,
discretion and therefore he-had the-wine of-eternal joyfulness
planus per humilitatem et ideo protulit fruges bonae
level by humility and therefore he-brought-forth the-crops of-good
operationis. Vel dicitur a gerar, quod est sacrum, et
working or he-is-called from gerar which is holy and
gyon, quod est arena, quasi sacra arena. Fuit enim arena,
gyon which is sand as-if holy sand he-was for sand

quia ponderosus morum gravitate, minutus humilitate, et
because heavy of-manners by-the-gravity fine by-humility and
siccus a carnali voluptate. Vel dicitur a gerar, quod est
dry from carnal pleasure or he-is-called from gerar which is
sacrum, et gyon, quod est luctatio, quasi sacer luctator,
holy and gyon which is wrestling as-if a-holy wrestler
quia luctatus est cum dracone et carnifice; vel Georgius
because wrestled has with the-dragon and the-executioner or George
dicitur a gero, quod est peregrinus, et gir praecisio et ys
is-called from gero which is a-pilgrim and gir cutting-off and ys
consiliator. Ipse enim fuit peregrinus in contemtu mundi,
counselor he for was a-pilgrim in the-contempt of-the-world
praecisus in corona martyrii et consiliator in praedicatione
cut-off in the-crown of-martyrdom and a-counselor in the-preaching
regni. Ejus legenda inter scripturas apocryphas in Nicaeno
of-the-kingdom his legend among the-writings apocryphal in the-Nicene
concilio connumeratur ex eo, quod ejus martirium certam
council is-counted from this that his martyrdom certain
relationem non habet. Nam in calendario Bedae legitur, quod
account not has for in the-calendar of-Bede it-is-read that
sit passus in Persica civitate Dyaspoli, quae prius Lidda
he-has suffered in the-Persian city Diospolis which formerly Lydda
vocabatur, et est juxta Joppen. Alibi, quod passus sit sub
was-called and is next-to Joppa elsewhere that suffered he-has under
Dyocletiano et Maximiniano imperatoribus; alibi quod sub
Diocletian and Maximian the-emperors elsewhere that under
Dyocletiano imperatore Persarum praesentibus LXXX regibus
Diocletian the-emperor of-the-Persians present eighty kings
imperii sui. Hic, quod sub Daciano praeside imperantibus
of-empire his here that under Dacian the-governor ruling
Dyocletiano et Maximiniano.
Diocletian and Maximian

Georgius tribunus genere Cappadocum pervenit quadam
George a-tribune by-race of-the-Cappadocians came on-a-certain
vice in provinciam Libyae in civitatem, quae dicitur
occasion into the-province of-Libya into the-city which is-called
Silena. Juxta quam civitatem erat stagnum instar maris,
Silena next-to which city was a-pool in-the-likeness of-a-sea
in quo draco pestifer latitabat, qui saepe populum contra
in which a-dragon pestilent lay-hidden which often the-people against
se armatum in fugam converterat flatuque suo ad muros
itself armed into flight had-turned and-by-breath its to the-walls
civitatis accedens omnes inficiebat. Quapropter compulsi
of-the-city approaching all it-infected wherefore compelled
cives duas oves quotidie sibi dabant, ut ejus furorem
the-citizens two sheep daily to-it gave that its fury
sedarent, alioquin sic muros civitatis invadebat et aërem
they-might-calm otherwise so the-walls of-the-city it-invaded and the-air
inficiebat, quod plurimi interibant. Cum ergo jam oves
infected that very-many perished when therefore now the-sheep
paene deficerent, maxime cum harum copiam habere non
almost were-failing especially since of-these abundance to-have not
possent, inito consilio ovem cum adjuncto homine
they-could entered-upon counsel a-sheep with a-joined man
tribuebant. Cum igitur sorte omnium filii et filiae
they-gave when therefore by-lot of-all the-sons and daughters
hominum darentur et sors neminem exciperet, et jam
of-men were-given and the-lot no-one excepted and now
paene omnes filii et filiae essent consumti, quadam vice
almost all the-sons and daughters were consumed on-a-certain occasion
filia regis unica sorte est deprehensa et draconi
the-daughter of-the-king only by-lot was caught and to-the-dragon
adjudicata. Tunc rex contristatus ait: tollite aurum et
adjudged then the-king saddened said take the-gold and

argentum et dimidium regni mei et filiam mihi
the-silver and the-half of-kingdom my and the-daughter to-me
dimittite, ne taliter moriatur. Cui populus cum furore
leave lest thus she-die to-whom the-people with fury
respondit: tu, o rex, hoc edictum fecisti et nunc omnes
answered you O king this edict made and now all
pueri nostri mortui sunt et tu vis filiam tuam salvare?
children our dead are and you wish daughter your to-save
nisi in filia tua compleveris, quod in aliis ordinasti,
unless in daughter your you-will-have-fulfilled what on others you-ordained
succendemus te et domum tuum. Quod rex videns coepit
we-shall-burn you and house your which the-king seeing began
filiam suam flere dicens: heu me, filia mea dulcissima, quid
daughter his to-weep saying alas me daughter my sweetest what
de te faciam? aut quid dicam? quando plus videbo nuptias
of you shall-I-do or what shall-I-say when more shall-I-see wedding
tuas? Et conversus ad populum dixit: oro, ut inducias octo
your and turned to the-people he-said I-pray that a-truce of-eight
dierum lugendi mihi filiam tribuatis. Quod cum populus
days of-mourning to-me the-daughter you-grant which when the-people
admisisset, in fine octo dierum reversus populus est cum
had-allowed at the-end of-eight days returned the-people has with
furore dicens: quare perdis populum tuum propter
fury saying why do-you-destroy people your on-account-of
filiam tuam? En omnes afflatu draconis morimur. Tunc
daughter your lo all by-the-breath of-the-dragon we-die then
rex videns, quod non posset filiam liberare, induit eam
the-king seeing that not he-could the-daughter to-free clothed her
vestibus regalibus et amplexatus eam cum lacrymis dixit:
in-garments royal and having-embraced her with tears said
heu me, filia mea dulcissima, de te filios in regali gremio
alas me daughter my sweetest from you sons in royal lap

nutrire credebam et nunc vadis, ut a dracone devoreris.
to-nourish I-believed and now you-go that by the-dragon you-may-be-devoured
Heu me, filia mea dulcissima, sperabam ad tuas nuptias
alas me daughter my sweetest I-hoped to your wedding
principes invitare, palatium margaritis ornare, tympana et
princes to-invite the-palace with-pearls to-adorn drums and
organa audire, et nunc vadis, ut a dracone devoreris.
organs to-hear and now you-go that by the-dragon you-may-be-devoured
Et deosculans dimisit eam dicens: utinam, filia mea,
and kissing he-let-go her saying would-that O-daughter my
ego ante te mortuus essem, quam te sic amisissem! Tunc
I before you dead had-been than you thus I-had-lost then
illa procidit ad pedes patris petens ab eo benedictionem
she fell-forward at the-feet of-the-father seeking from him blessing
suam: quam cum pater cum lacrymis benedixisset, ad
his which when the-father with tears had-blessed to
lacum processit. Quam beatus Georgius casu inde transiens
the-lake she-proceeded whom blessed George by-chance thence passing
ut plorantem vidit, eam, quid haberet, interrogavit. Et illa:
as weeping saw her what she-had asked and she
bone juvenis velociter equum adscende et fuge, ne mecum
O-good youth swiftly the-horse mount and flee lest with-me
pariter moriaris. Cui Georgius: noli timere, filia, sed
equally you-die to-whom George do-not fear O-daughter but
dic mihi, quid hic praestolaris omni plebe spectante? Et
tell me what here you-await all the-people watching and
illa: ut video, bone juvenis, magnifici cordis es tu, sed
she as I-see O-good youth of-magnificent heart are you but
mecum mori desideras? fuge velociter. Cui Georgius: hinc
with-me to-die you-desire flee swiftly to-whom George hence
ego non discedam, donec mihi, quid habeas, intimabis.
I not shall-depart until to-me what you-have you-will-make-known

Cum ergo totum sibi exposuisset, ait Georgius: filia,
when therefore all to-him she-had-explained says George O-daughter
noli timere, quia in Christi nomine te juvabo. Et illa: bone
do-not fear because in of-Christ the-name you I-shall-help and she O-good
miles, sed te ipsum salvare festines, mecum non pereas!
knight but you yourself to-save hasten with-me not perish
sufficit enim, si sola peream, nam me liberare non posses et
it-suffices for if alone I-perish for me to-free not you-could and
tu mecum perires. Dum haec loquerentur, ecce draco
you with-me would-perish while these-things they-were-speaking behold the-dragon
veniens caput de lacu levavit. Tunc puella tremefacta dixit:
coming its-head from the-lake raised then the-girl made-to-tremble said
fuge, bone domine, fuge velociter. Tunc Georgius equum
flee O-good lord flee swiftly then George the-horse
ascendens et cruce se muniens draconem contra se
mounting and with-the-cross himself fortifying the-dragon against himself
advenientem audaciter aggreditur et lanceam fortiter vibrans
approaching boldly attacks and the-lance strongly brandishing
et se Deo commendans ipsum graviter vulneravit et
and himself to-God commending it gravely wounded and
ad terram dejecit dixitque puellae: projice zonam tuam
to the-ground threw-down and-said to-the-girl throw girdle your
in collum draconis nihil dubitans, filia. Quod cum
onto the-neck of-the-dragon nothing doubting O-daughter which when
fecisset, sequebatur eam velut mansuetissima canis. Cum
she-had-done it-followed her like a-most-gentle dog when
ergo eum in civitatem duceret, populi hoc videntes
therefore it into the-city she-was-leading the-peoples this seeing
per montes et colles fugere coeperunt dicentes: vae nobis,
through mountains and hills to-flee began saying woe to-us
quia jam omnes peribimus. Tunc beatus Georgius innuit
because now all we-shall-perish then blessed George beckoned

iis dicens: nolite timere, ad hoc enim me misit dominus
to-them saying do-not fear for this for me sent the-Lord
ad vos, ut a poenis vos liberarem draconis; tantummodo
to you that from the-pains you I-might-free of-the-dragon only
in Christum credite et unusquisque vestrum baptizetur et
in Christ believe and each-one of-you let-be-baptized and
draconem istum occidam. Tunc rex et omnes populi
dragon this I-shall-kill then the-king and all the-peoples
baptizati sunt. beatus autem Georgius evaginato gladio
baptized were blessed moreover George unsheathed the-sword
draconem occidit et ipsum extra civitatem efferri
the-dragon killed and it outside the-city to-be-carried-out
praecepit. Tunc quatuor paria boum ipsum in magnum
ordered then four pairs of-oxen it into a-great
campum foras duxerunt, baptisati autem sunt in illa die
field outside drew baptized moreover were on that day
XX millia exceptis parvulis et mulieribus, rex autem in
twenty thousand excepted the-little-ones and the-women the-king moreover in
honorem beatae Mariae et beati Georgii ecclesiam mirae
honor of-blessed Mary and of-blessed George a-church of-wonderful
magnitudinis construxit, de cujus altari fons vivus emanat,
size built from whose altar a-spring living flows
cujus potus omnes languidos sanat, rex vero infinitam
whose drink all the-sick heals the-king but infinite
pecuniam beato Georgio obtulit, quam ille recipere nolens
money to-blessed George offered which he to-receive not-wishing
pauperibus eam dari praecepit. Tunc Georgius regem de
to-the-poor it to-be-given ordered then George the-king on
quatuor breviter instruxit, scilicet ut ecclesiarum Dei curam
four-things briefly instructed namely that of-the-churches of-God care
haberet, sacerdotes honoraret, divinum officium diligenter
he-should-have the-priests he-should-honor the-divine office diligently

audiret et semper pauperum memor esset, et osculato
he-should-hear and always of-the-poor mindful he-should-be and kissed
rege inde recessit. In aliquibus tamen libris legitur, quod,
the-king thence he-withdrew in some yet books it-is-read that
dum draco ad devorandam puellam pergeret, Georgius
while the-dragon to devouring the-girl was-going George
se cruce munivit et draconem aggrediens interfecit.
himself with-the-cross fortified and the-dragon attacking killed
Eo tempore imperantibus Dyocletiano et Maximiano sub
at-that time ruling Diocletian and Maximian under
praeside Daciano tanta persecutio christianorum fuit, ut
the-governor Dacian so-great a-persecution of-Christians was that
infra unum mensem XVII millia martirio coronarentur,
within one month seventeen thousand with-martyrdom were-crowned
unde inter tot tormentorum genera multi christiani
whence among so-many of-torments kinds many Christians
deficiebant et ydolis immolabant. Quod videns sanctus
were-failing and to-the-idols sacrificed which seeing saint
Georgius tactus dolore cordis intrinsecus omnia, quae
George touched by-sorrow of-heart inwardly all-things which
habebat, dispersit, militarem habitum abjecit, christianorum
he-had scattered the-military habit cast-off of-the-Christians
habitum induit et in medium prosiliens exclamavit: omnes
the-habit put-on and into the-middle leaping-forth cried-out all
Dii gentium daemonia! dominus autem caelos fecit.
the-gods of-the-nations (are)-demons the-Lord moreover the-heavens made
Cui praeses iratus dixit: qua praesumtione audes
to-whom the-governor angered said with-what presumption do-you-dare
Deos nostros daemonia appellare? Dic, unde es tu aut quo
gods our demons to-call tell whence are you or by-what
nomine voceris? Cui Georgius ait: Georgius vocor,
name you-are-called to-whom George said George I-am-called

ex nobili Cappadocium prosapia ortus Palaestinam Christo
from noble of-the-Cappadocians stock sprung Palestine Christ
favente devici, sed omnia deserui, ut servire possem
favoring I-conquered but all-things I-have-deserted that to-serve I-might-be-able
liberius Deo coeli. Cum autem praeses eum ad se
more-freely God of-heaven when moreover the-governor him to himself
inclinare non posset, jussit eum in equuleum levari
to-incline not could he-ordered him onto the-rack to-be-raised
et membratim corpus ejus ungulis laniari, appositis insuper
and limb-by-limb body his with-hooks to-be-torn applied moreover
ad latera facibus patentibus viscerum rimis sale plagas
to the-sides torches the-open of-the-entrails fissures with-salt wounds
ejus fricari jussit. Eadem nocte dominus cum ingenti
his to-be-rubbed he-ordered on-the-same night the-Lord with great
lumine ei apparuit et ipsum dulciter confortavit, cujus
light to-him appeared and him sweetly comforted whose
melliflua visione et allocutione sic confortatus est, ut pro
by-honey-flowing vision and address so comforted he-was that for
nihilo duceret cruciatus. Videns Dacianus, quod eum poenis
nothing he-reckoned the-torments seeing Dacian that him by-pains
superare non posset, quendam magum accersivit eique
to-overcome not he-could a-certain magician summoned and-to-him
dixit: Christiani suis magicis artibus tormenta ludificant et
said the-Christians by-their magic arts the-torments mock and
Deorum nostrorum sacrificia parvi pendunt. Cui magus:
of-gods our the-sacrifices little they-value to-whom the-magician
si artes ejus superare nequivero, capitis reus ero.
if the-arts his to-overcome I-shall-not-have-been-able of-the-head guilty I-shall-be
Ipse, igitur maleficiis suis injectis et Deorum suorum
he therefore spells his cast-in and of-gods his
nominibus invocatis venenum vino immiscuit et sancto
the-names invoked poison with-wine mingled and to-saint

Georgio sumendum porrexit, contra quod vir Dei signum
George to-be-taken held-out against which the-man of-God the-sign
crucis edidit haustoque eo nil laesionis sensit. Rursum
of-the-cross made and-drunk it nothing of-harm felt again
magus priore fortius venenum immiscuit, quod
the-magician than-the-former more-strongly poison mingled which
vir Dei signo crucis edito sine laesione aliqua totum
the-man of-God the-sign of-the-cross made without harm any all
bibit. Quo viso magus statim ad pedes ejus cecidit, veniam
drank which seen the-magician at-once at the-feet his fell pardon
lamentabiliter petiit et se christianum fieri postulavit,
lamentably sought and himself a-Christian to-become asked
quem mox judex decollari fecit. Sequenti die jussit
whom at-once the-judge to-be-beheaded caused on-the-following day he-ordered
Georgium poni in rota, gladiis bis acutis undique
George to-be-put on a-wheel with-swords twice sharp on-every-side
circumsepta, sed statim frangitur et Georgius illaesus penitus
hedged-about but at-once it-is-broken and George unharmed utterly
invenitur. Tunc iratus jussit eum in sartaginem plumbo
is-found then angered he-ordered him into a-frying-pan with-lead
liquefacto plenam projici, qui facto signo crucis in eam
melted full to-be-thrown who made the-sign of-the-cross into it
intravit, sed virtute Dei coepit in ea quasi in balneo
entered but by-the-power of-God began in it as-if in a-bath
refoveri. Quod videns Dacianus cogitavit eum emollire
to-be-refreshed which seeing Dacian thought him to-soften
blanditiis, quem minis superare non poterat vel tormentis,
with-blandishments whom by-threats to-overcome not he-could or by-torments
dixitque illi: vides, fili Georgi, quantae mansuetudinis sunt
and-said to-him you-see O-son George of-how-great gentleness are
Dii nostri, qui te blasphemum tam patienter sustinent,
the-gods our who you a-blasphemer so patiently bear

parati nihilominus, si converti volueris, indulgere. Age
ready nonetheless if to-be-converted you-will-have-wished to-pardon come
ergo, dilectissime fili, quod hortor, ut superstitione relicta
therefore O-most-beloved son what I-urge that superstition left
Diis nostris sacrifices, ut magnos ab ipsis et a nobis
to-gods our you-sacrifice that great from them and from us
consequaris honores. Cui Georgius subridens ait: ad quid
you-may-obtain honors to-whom George smiling said to what
a principio non magis mihi persuasisti blandis sermonibus
from the-beginning not rather me did-you-persuade with-bland words
quam tormentis? ecce paratus sum facere, quod hortaris.
than with-torments behold ready I-am to-do what you-urge
Hac Dacianus permissione delusus laetus efficitur jussitque
by-this Dacian permission deceived glad is-made and-ordered
sub voce praeconis, ut omnes ad se convenirent et
under the-voice of-a-herald that all to him should-come-together and
Georgium tamdiu reluctantem tandem cedere et sacrificare
George so-long resisting at-last to-yield and to-sacrifice
viderent. Ornata igitur tota civitate prae gaudio cum
should-see adorned therefore the-whole city for joy when
Georgius ydolorum templum sacrificaturus intraret et omnes
George of-the-idols the-temple about-to-sacrifice entered and all
ibidem gaudentes adstarent, flexis genibus dominum exoravit,
there rejoicing stood-by with-bent knees the-Lord he-entreated
ut templum cum ydolis sic omnino destrueret, quatenus
that the-temple with the-idols so wholly he-should-destroy so-that
ad sui laudem et populi conversionem nihil de eo
to his praise and of-the-people the-conversion nothing of it
penitus remaneret, statimque ignis de coelo descendens
utterly should-remain and-at-once fire from heaven descending
templum cum Diis et sacerdotibus concremavit terraque
the-temple with the-gods and the-priests burned-up and-the-earth

se aperiens omnes eorum reliquias deglutivit. Hic exclamat
itself opening all of-them the-remains swallowed here cries-out
Ambrosius in praefatione dicens: Georgius fidelissimus miles
Ambrose in the-preface saying George most-faithful soldier
Christi, dum christianitatis professio silentio tegeretur, solus
of-Christ while of-Christianity the-profession by-silence was-covered alone
inter christicolas intrepidus Dei filium est confessus.
among the-worshipers-of-Christ fearless of-God the-Son has confessed
Cui et tantam constantiam gratia divina concessit, ut et
to-whom also so-great constancy grace divine granted that both
tyrannicae potestatis praecepta contemneret et innumerabilium
of-tyrannical power the-precepts he-despised and of-innumerable
non formidaret tormenta poenarum. O felix et inclitus
not he-dreaded torments of-pains O happy and renowned
domini proeliator! Quem non solum temporalis regni blanda
of-the-Lord warrior whom not only of-temporal kingdom the-bland
non persuasit promissio, sed persecutore deluso simulacrorum
not persuaded promise but the-persecutor deceived of-the-images
ejus portenta in abyssum dejecit. Haec Ambrosius.
his the-monstrosities into the-abyss he-cast-down these-things Ambrose
Hoc audiens Dacianus Georgium ad se adduci fecit
this hearing Dacian George to himself to-be-brought caused
eique dixit: quae malitia tua, pessime hominum, quod
and-to-him said what wickedness your O-worst of-men that
tantum facinus commisisti? Cui Georgius: ne credas,
so-great a-crime you-have-committed to-whom George do-not believe
rex, sic esse, sed mecum perge et iterum me immolare
O-king so to-be but with-me go and again me to-sacrifice
vide. Cui ille: intelligo fraudem tuam, quia vis me
see to-whom he I-understand fraud your because you-wish me
facere absorberi, sicut templum et Deos meos absorberi
to-make to-be-swallowed as the-temple and gods my to-be-swallowed

fecisti. Cui Georgius: dic mihi miser, Dii tui, qui se
you-made to-whom George tell me O-wretch gods your who themselves
juvare non potuerunt, quomodo te juvabunt? Iratus rex
to-help not were-able how you will-they-help angered the-king
nimis dixit Alexandriae uxori suae: deficiens moriar, quia
exceedingly said to-Alexandria wife his failing I-shall-die because
ab hoc homine me superatum cerno. Cui illa: tyranne
by this man me overcome I-perceive to-whom she O-tyrant
crudelis et carnifex, numquid non dixi tibi, ne saepius
cruel and executioner surely not I-told you lest more-often
christianis molestus esses, quia Deus eorum pro ipsis
to-the-Christians troublesome you-should-be because God their for them
pugnaret, et nunc scias, me velle fieri christianam.
would-fight and now know me to-wish to-become a-Christian
Stupefactus rex ait: heu proh dolor! numquid et tu
astounded the-king says alas oh grief surely-not also you
es seducta? Fecitque eam per capillos suspendi et
have-been seduced and-be-caused her by the-hair to-be-hung and
flagellis durissime caedi. Quae dum caederetur, dixit
with-scourges most-harshly to-be-beaten who while she-was-being-beaten said
Georgio: Georgi lumen veritatis, quo, putes, perveniam
to-George O-George light of-truth whither do-you-think I-shall-come
nondum aqua baptismi renata? Cui Georgius: nihil
not-yet by-the-water of-baptism reborn to-whom George nothing
haesites, filia, quia sanguinis tui effusio baptismus tibi
hesitate O-daughter because of-blood your the-shedding baptism for-you
reputabitur et corona. Tunc illa orans ad dominum emisit
will-be-reckoned and a-crown then she praying to the-Lord sent-forth
spiritum. Huic attestatur Ambrosius in praefatione dicens: ob
(her)-spirit to-this attests Ambrose in the-preface saying for
hoc et gentium regina Persarum crudeli a viro dictata
this also of-the-nations the-queen of-the-Persians cruel by husband dictated

sententia nondum baptismi gratiam consecuta gloriosae
sentence not-yet of-baptism the-grace having-obtained of-glorious
passionis meruit palmam, unde nec dubitare possumus, quod
passion merited the-palm whence nor to-doubt can-we that
rosea perfusa sanguinis unda reseratas poli januas
rosy suffused of-blood with-the-wave the-unlocked of-heaven gates
ingredi meruit regnumque possidere coelorum. Haec
to-enter she-merited and-the-kingdom to-possess of-the-heavens these-things
Ambrosius. Sequenti vero die Georgius accepit sententiam,
Ambrose on-the-following but day George received sentence
ut per totam civitatem traheretur, postmodum capite
that through the-whole city he-should-be-dragged afterward with-the-head
puniretur. Oravit autem ad dominum, ut quicunque ejus
should-be-punished he-prayed moreover to the-Lord that whoever his
imploraret auxilium, petitionis suae consequeretur effectum,
should-implore help of-petition his should-obtain the-effect
divina autem vox ad eum venit, quod sic fieret, ut
divine moreover a-voice to him came that so it-would-be as
oravit. Completa oratione capitis abscisione martirium
he-had-prayed completed the-prayer of-the-head by-the-cutting-off martyrdom
consummavit sub Dyocletiano et Maximiano, qui coeperunt
he-consummated under Diocletian and Maximian who began
circa annum domini CCLXXXVII, Dacianus autem cum
about the-year of-the-Lord two-hundred-eighty-seven Dacian moreover when
de loco, in quo decollatus est, ad palatium rediret, ignis
from the-place in which beheaded he-was to the-palace was-returning fire
de coelo cecidit et ipsum cum ministris suis consumsit.
from heaven fell and him with ministers his consumed
Refert Gregorius Turonensis, quod, cum quidam quasdam
relates Gregory of-Tours that when certain-men certain
reliquias sancti Georgii deferrent et in quodam oratorio
relics of-saint George were-carrying and in a-certain oratory

hospitati fuissent, mane nullatenus capsam movere
lodged had in-the-morning by-no-means the-casket to-move
potuerunt, donec ibidem reliquiarum particulam dimiserunt.
they-could until there of-the-relics a-particle they-left
Legitur in hystoria Antiochena, quod, cum christiani ad
it-is-read in the-history of-Antioch that when the-Christians to
obsidendum Jerusalem pergerent, quidam juvenis speciosissimus
besieging Jerusalem were-going a-certain youth most-beautiful
cuidam sacerdoti apparuit, qui sanctum Georgium ducem
to-a-certain priest appeared who saint George leader
christianorum se esse dicens monuit, ut ejus reliquias
of-the-Christians himself to-be saying warned that his relics
secum in Jerusalem deportarent et ipse cum iis esset.
with-themselves to Jerusalem they-should-carry and he with them would-be
Cum autem Jerusalem obsedissent et Saracenis resistentibus
when moreover Jerusalem they-had-besieged and the-Saracens resisting
per scalas adscendere non auderent, beatus Georgius albis
by ladders to-climb not they-dared blessed George in-white
armis indutus et cruce rubra insignitus apparuit innuens,
arms clothed and with-a-cross red marked appeared signing
ut post se securi adscenderent et civitatem obtinerent. Qui
that after him secure they-should-climb and the-city should-obtain who
hoc animati civitatem ceperunt et Saracenos occiderunt.
by-this encouraged the-city took and the-Saracens killed

De sancto Marco evangelista

LIX · SAINT MARK THE EVANGELIST

Mark means lofty in command, certain, bowed down, and bitter, or a hammer. Baptized by Peter, he writes his gospel at Rome, preaches at Aquileia and Alexandria, and cuts off his thumb to escape the priesthood. At Alexandria he heals a cobbler's hand and baptizes him; the pagans drag him by a rope through the city until he dies, and a storm saves his body from the fire. Venetians steal his body to Venice; his miracles follow: a hidden column, a fall, a servant whose eyes cannot be put out, a prisoner, and a dying friar.

Marcus interpretatur sublimis mandato, certus, declinatus
Mark is-interpreted lofty by-command certain bowed-down
et amarus. Sublimis mandato ratione perfectionis in vita,
and bitter lofty by-command by-reason of-perfection in life
quia non solum servavit mandata communia, sed etiam
because not only he-kept the-commands common but also
sublimia, sicut sunt consilia. Certus ratione certitudinis in
the-lofty as are the-counsels certain by-reason of-certainty in
doctrina evangelii sui, quia doctrinam evangelii sui certam
the-teaching of-gospel his because the-teaching of-gospel his certain
tradidit doctrinam, utpote quam a Petro magistro
he-handed-down teaching inasmuch-as which from Peter master
suo didicit. Declinatus ratione profundae humilitatis, nam
his he-learned bowed-down by-reason of-deep humility for
propter nimiam humilitatem pollicem sibi amputasse
on-account-of excessive humility the-thumb for-himself to-have-cut-off
dicitur, ut sacerdotio reprobus haberetur. Amarus ratione
he-is-said that for-the-priesthood unfit he-might-be-held bitter by-reason
poenae acerbitatis, quia ubique per civitatem tractus fuit
of-the-pain of-harshness because everywhere through the-city dragged he-was
et inter haec tormenta spiritum tradidit. Vel Marcus dicitur
and among these torments the-spirit he-gave-up or Mark is-called

a marco, quod est malleus major, qui quidem eodem
from marcus which is a-hammer greater which indeed with-the-same
ictu ferrum domat, melodiam generat, incudem firmat. Sic
blow iron tames melody generates the-anvil makes-firm so
Marcus unica doctrina sui evangelii domat haereticorum
Mark by-the-single teaching of-his gospel tames of-the-heretics
perfidiam, dilatat laudem divinam, confirmat ecclesiam.
the-faithlessness spreads praise divine strengthens the-church

Marcus evangelista leviticus genere et sacerdos, Petri
Mark the-evangelist Levitical by-race and a-priest of-Peter
apostoli in baptismate filius atque in divino sermone
the-apostle in baptism son and in divine word
discipulus cum ipso beato Petro Romam profectus est.
disciple with him blessed Peter to-Rome set-out has
Cum autem Petrus ibidem evangelium praedicaret, rogaverunt
when moreover Peter there the-gospel was-preaching asked
fideles, qui erant Romae, beatum Marcum, ut evangelium
the-faithful who were at-Rome blessed Mark that the-gospel
ad perpetuam fidelium memoriam deberet conscribere.
for the-perpetual of-the-faithful memory he-should to-write-down
Quod ille quidem, ut ex ore magistri sui beati Petri
which he indeed as from the-mouth of-master his blessed Peter
audierat, fideli stilo conscripsit, Petrus autem illud
he-had-heard with-faithful pen wrote-down Peter moreover it
diligenter examinans ubi omnem veritatem plene conspexit,
diligently examining when all truth fully he-beheld
recipiendum ab omnibus fidelibus comprobavit. Videns autem
to-be-received by all the-faithful approved seeing moreover
Petrus Marcum constantem in fide, ipsum Aquilegiam
Peter Mark constant in faith him to-Aquileia
destinavit, ubi verbum Dei praedicans innumeras gentium
appointed where the-word of-God preaching innumerable of-the-nations

multitudines ad fidem Christi convertit ac evangelium suum
multitudes to the-faith of-Christ he-converted and the-gospel his
similiter ibi conscripsisse dicitur, quod quidem usque hodie
likewise there to-have-written he-is-said which indeed all-the-way to-today
in Aquilegiensi ecclesia ostenditur et devotione congrua
in the-Aquileian church is-shown and with-devotion fitting
reservatur. Tandem beatus Marcus Aquilegiensem civem,
is-preserved at-last blessed Mark an-Aquileian citizen
scilicet Ermagoram, quem ad fidem Christi convertit, Romam
namely Hermagoras whom to the-faith of-Christ he-converted to-Rome
ad Petrum adduxit, ut eum Aquilegiae in episcopum
to Peter brought that him at-Aquileia as bishop
consecraret. Suscepto itaque Ermagoras pontificatus officio
he-might-consecrate undertaken and-so Hermagoras of-the-pontificate the-office
cum Aquilegiensem ecclesiam optime gubernasset, tandem ab
when the-Aquileian church excellently had-governed at-last by
infidelibus capitur et ibidem martirio coronatur, Marcus
the-infidels is-taken and there with-martyrdom is-crowned Mark
vero a beato Petro Alexandriam missus est et ibi primus
but by blessed Peter to-Alexandria sent was and there first
verbum Dei praedicavit. In primo autem introitu suo
the-word of-God preached in the-first moreover entry his
Alexandriam (ut ait Philo, disertissimus Judaeorum) maxima
to-Alexandria as says Philo most-eloquent of-the-Jews a-very-great
multitudo in fide et devotione et continentiae observatione
multitude in faith and devotion and of-continence in-observance
adunata est, Papyas quoque Hieropolitanus episcopus valde
united was Papias also of-Hierapolis bishop very
praeclara ejus praeconia praecipuo dilucidat stilo. Petrus vero
splendid his praises with-special makes-clear pen Peter but
Damiani sic ait de eo: tantam eidem apud Alexandriam
Damian thus says of him so-great to-him at Alexandria

gratiam praerogavit, ut omnes, qui tunc ad fidei
grace he-granted-beforehand that all who then to of-the-faith
rudimenta confluerent, mox per continentiam ac totius
the-rudiments flocked at-once by continence and of-all
sanctae conversationis instantiam tanquam ad monasticae
holy conversation the-earnestness as-if to of-monastic
perfectionis fastigium pervolarent, ad quod mox modo
perfection the-summit flew-up to which at-once not-only
miraculorum prodigiis, non modo praedicationis eloquiis,
of-miracles by-the-prodigies not only of-preaching by-the-eloquence
sed etiam eximiis provocabat exemplis. Et infra: factum
but also by-exceptional he-called-forth examples and below made
est autem, ut post mortem ad Italiam deinde sit reversus,
it-was moreover that after death to Italy thereupon he-has returned
ut terra, in qua datum est sibi evangelium scribere,
that the-land in which given was to-him the-gospel to-write
sacras mereretur ejus reliquias possidere. Beata es, o
holy might-merit his relics to-possess blessed are-you O
Alexandria, triumphali hoc sanguine purpurata, felix et tu
Alexandria with-triumphal this blood empurpled happy also you
Italia corporis hujus thesauro dives effecta. Tantae autem
Italy of-body this by-the-treasure rich made of-so-great moreover
humilitatis dicitur fuisse, ut pollicem sibi amputaverit,
humility he-is-said to-have-been that the-thumb for-himself he-cut-off
ne ad ordinem sacerdotii posset humano judicio promoveri,
lest to the-order of-the-priesthood he-could by-human judgment to-be-promoted
verumtamen dispositio Petri et auctoritas sancti Petri
nevertheless the-disposition of-Peter and the-authority of-saint Peter
praevaluit, qui ipsum Alexandriae episcopum destinavit. Mox
prevailed who him of-Alexandria bishop appointed at-once
autem ut Alexandriam est ingressus, subito calceamentum
moreover as to-Alexandria he-has entered suddenly shoe

ejus ruptum est atque solutum, quod in spiritu intelligens
his broken was and loosed which in the-spirit understanding
ait: vere expeditum fecit dominus iter meum nec me
he-says truly free has-made the-Lord way my nor me
Sathanas impedire poterit, quem ab operibus mortuis
Satan to-hinder will-be-able whom from works dead
dominus jam absolvit. Videns autem Marcus quendam vetera
the-Lord now has-released seeing moreover Mark a-certain-man old-things
consuentem, eidem calceamentum tradidit corrigendum; quod
sewing to-him the-shoe handed to-be-mended which
cum faceret, sinistram manum graviter vulneravit ac fortiter
while he-was-doing the-left hand gravely he-wounded and loudly
exclamare coepit: unus Deus. Quo audito vir Dei ait:
to-cry-out began one God which heard the-man of-God says
vere prosperum fecit dominus iter meum, factoque luto ex
truly prosperous has-made the-Lord way my and-made clay from
sputo manum ejus unxit et continuo sanitatem recepit.
spittle the-hand his he-anointed and at-once health he-received
Videns homo ille tantam ejus efficaciam in domum suam
seeing man that so-great his efficacy into house his
illum introduxit, et quis esset et unde, percunctari coepit.
him led and who he-was and whence to-inquire began
At ille se domini Jesu servum confessus est. Cui ille
but he himself of-the-Lord Jesus servant confessed has to-whom he
ait: vellem ego videre eum. Et Marcus: ego tibi eum
says I-would-wish I to-see him and Mark I to-you him
demonstrabo; incipiensque Marcus Christum ei evangelizavit
shall-show and-beginning Mark Christ to-him evangelized
et ipsum cum tota domo sua baptizavit. Audientes autem
and him with all house his baptized hearing moreover
viri civitatis illius quendam Galilaeum, qui deorum sacrificia
the-men of-city that a-certain Galilean who of-the-gods the-sacrifices

contemneret, advenisse, ei insidias posuerunt; quod ille
despised to-have-arrived for-him an-ambush they-laid which he
cognoscens hominem illum, quem curaverat, qui dicebatur
learning man that whom he-had-cured who was-called
Anianus, ibidem episcopum ordinavit et ipse Pentapolim
Anianus there bishop ordained and he-himself to-Pentapolis
perrexit et cum ibidem duobus annis stetisset, iterum
went-on and when there for-two years he-had-stayed again
Alexandriam rediit, qui et juxta mare in rupibus ecclesiam
to-Alexandria he-returned who also by the-sea on the-rocks a-church
construxerat in loco, qui dicitur Bucculi, et fideles
had-built in the-place which is-called Bucculi and the-faithful
ibidem multiplicatos invenit. Pontifices autem templorum
there multiplied he-found the-pontiffs moreover of-the-temples
eum comprehendere conabantur; cum autem in solemnitate
him to-seize were-trying when moreover on the-solemnity
paschali beatus Marcus missam celebraret, convenerunt illuc
paschal blessed Mark mass was-celebrating came-together there
omnes et fune in collo ejus misso ipsum per civitatem
all and a-rope onto neck his put him through the-city
trahebant dicentes: trahamus bubalum ad loca bucculi.
they-dragged saying let-us-drag the-buffalo to the-places of-Bucculi
Carnes autem ejus in terram fluebant et sanguine lapides
flesh moreover his onto the-ground flowed and with-blood the-stones
rigabantur. Posthac in carcere recluditur et ibidem ab angelo
were-watered after-this in prison he-is-shut-up and there by an-angel
confortatur, sed et ipse dominus Jesus Christus eum visitavit
is-comforted but also himself the-Lord Jesus Christ him visited
eumque confortavit dicens: pax tibi, Marce evangelista meus,
and-him comforted saying peace to-you O-Mark evangelist my
noli timere, quia ego tecum sum, ut eruam te. Mane
do-not fear because I with-you am that I-may-rescue you morning

ergo facto funem iterum collo ejus immittunt et huc
therefore made the-rope again onto-neck his they-put and hither
illucque raptim eum pertrahunt exclamantes: trahite bubalum
and-thither hurriedly him they-drag-along crying-out drag the-buffalo
ad loca bucculi. Ipse autem dum traheretur, gratias
to the-places of-Bucculi he moreover while he-was-being-dragged thanks
agebat dicens: in manus tuas commendo spiritum meum,
gave saying into hands your I-commend spirit my
et hoc dicens spiritum exhalavit sub Nerone, qui coepit
and this saying the-spirit he-breathed-out under Nero who began
circa annum domini LVII. Cum autem pagani eum vellent
about the-year of-the-Lord fifty-seven when moreover the-pagans him wished
comburere, subito aër turbatur, grando exoritur, tonitrua
to-burn suddenly the-air is-disturbed hail arises thunders
intonant, fulguraque coruscant, ita ut quilibet evadere
thunder and-lightnings flash so that each-one to-escape
niteretur, et sanctum corpus intactum reliquerunt, Christiani
strove and the-holy body untouched they-left the-Christians
vero corpus ejus rapuerunt et in ecclesia cum omni reverentia
but body his snatched and in the-church with all reverence
sepelierunt. Fuit autem forma beati Marci hujus longo naso,
buried was moreover the-form of-blessed Mark this with-long nose
subducto supercilio, pulchris oculis, recalvaster, prolixa barba,
with-raised eyebrow with-beautiful eyes somewhat-bald with-long beard
habitudinis optimae, aetatis mediae, canis adspersus,
of-condition best of-age middle with-gray-hairs sprinkled
affectione continens, gratia Dei plenus. Beatus autem
in-affection continent with-grace of-God full blessed moreover
Ambrosius de eo sic ait: cum beatus Marcus innumeris
Ambrose of him thus says when blessed Mark with-innumerable
coruscaret miraculis, contigit, ut sutor, cui calceamentum
was-flashing miracles it-happened that a-cobbler to-whom the-shoe

tradiderat corrigendum, sinistram sibi in ejus labore
he-had-handed to-be-mended the-left for-himself in its work
pertunderet manum. Hic cum inflicto vulnere: unus Deus,
pierced hand he when inflicted the-wound one God
clamavit, Dei famulus audiens laetus adfuit, litum ex sputo
cried of-God the-servant hearing glad was-present clay from spittle
factum accepit ejusque manum inunxit sanamque illico
made he-took and-his hand anointed and-sound on-the-spot
reddidit et labori contra dedit. Illius, cujus nempe praedicabat
returned and to-work back gave of-him whose indeed he-was-preaching
evangelium, similiter imitatur miraculum caeci videlicet a
the-gospel likewise he-imitates the-miracle of-the-blind namely from
nativitate illuminati a domino factum. Haec Ambrosius.
birth enlightened by the-Lord done these-things Ambrose

Anno ab incarnatione domini CCCCLXVIII tempore
in-the-year from the-incarnation of-the-Lord four-hundred-sixty-eight in-the-time
Leonis imperatoris Veneti corpus sancti Marci de
of-Leo the-emperor the-Venetians the-body of-saint Mark from
Alexandria Venetias transtulerunt, ubi ecclesia in honore
Alexandria to-Venice translated where a-church in honor
sancti Marci mira pulchritudine fabricata est. Quidam
of-saint Mark with-wonderful beauty built was certain
namque mercatores Veneti, qui Alexandriam perrexerant,
for merchants Venetian who to-Alexandria had-gone
duos presbiteros custodes corporis sancti Marci precibus et
two priests guardians of-the-body of-saint Mark by-prayers and
promissionibus induxerunt, ut occulte corpus illud tolli
promises induced that secretly body that to-be-taken
permitterent et Venetias transportarent. Verum cum corpus
they-should-permit and to-Venice should-carry-over but when the-body
de tumulo levaretur, tantus odor totam Alexandriam sic
from the-tomb was-being-raised so-great an-odor the-whole Alexandria so

perfudit, ut omnes, unde tanta prodiret odoris suavitas,
suffused that all whence so-great should-come-forth of-odor the-sweetness
mirarentur. Cum autem navigarent et qualiter corpus sancti
wondered when moreover they-were-sailing and how the-body of-saint
Marci deferrent, aliis navibus revelassent, unus illorum
Mark they-were-carrying to-other ships they-had-revealed one of-them
ait: forsan alicujus Aegyptii corpus vobis datum defertis
says perhaps of-some Egyptian the-body to-you given you-carry
et sancti Marci corpus vos deferre putatis. Continuo igitur
and of-saint Mark the-body you to-carry think at-once therefore
navis, in qua erat corpus sancti Marci, per se ipsam
the-ship in which was the-body of-saint Mark by it itself
mira celeritate se vertit et in navem, in qua ille
with-wonderful speed itself turned and into the-ship in which he
residebat, insurgens lateris partem fregit, non prius illam
was-sitting rising-up of-the-side a-part it-broke not before it
dimittens, donec omnes se ibidem corpus esse beati
letting-go until all themselves there the-body to-be of-blessed
Marci credere acclamarent. Cum quadam nocte naves cursu
Mark to-believe acclaimed when on-a-certain night the-ships with-course
velocissimo ducerent et nautae tempestate conquassati
most-swift they-were-leading and the-sailors by-the-tempest shaken
et tenebris obvoluti, quo pergerent, ignorarent, sanctus
and by-darkness wrapped whither they-were-going did-not-know saint
Marcus cuidam monacho custodi corporis sui apparuit
Mark to-a-certain monk guardian of-body his appeared
dicens: dic omnibus istis, ut velociter vela deponant, quia
saying tell all these that swiftly the-sails they-lower because
non longe a terra distant. Quibus depositis mane facto
not far from land they-are-distant which lowered morning made
se juxta quandam insulam invenerunt. Verum cum per
themselves next-to a-certain island they-found but when along

littora diversa transirent et sanctum thesaurum omnibus
shores different they-were-passing and the-holy treasure from-all
occultarent, venientes incolae conclamabant: o quam beati
they-were-hiding coming the-inhabitants cried-out O how blessed
estis, qui sancti Marci corpus portatis. Sinite, ut ipsum
are-you who of-saint Mark the-body carry let that it
suppliciter adoremus. Quidam nauta adhuc omnino incredulus
humbly we-may-adore a-certain sailor still wholly unbelieving
a daemone arripitur et tamdiu vexatur, donec ad corpus
by a-demon is-seized and so-long is-vexed until to the-body
adductus se credere confitetur. Qui liberatus gloriam Deo
led himself to-believe he-confesses who freed glory to-God
dedit et beatum Marcum in devotione magna deinceps
gave and blessed Mark in devotion great thenceforth
habuit. Quodam tempore cum corpus sancti Marci infra
held at-a-certain time when the-body of-saint Mark within
quandam columnam de lapidibus marmoreis factam paucis
a-certain column of stones marble made few
consciis esset repositum, ut ibi cautius servaretur,
aware had-been put-away that there more-carefully it-might-be-kept
contigit, ut testibus illis ex hac luce sublatis, nemo, ubinam
it-happened that witnesses those from this light taken-away no-one where
sanctus esset thesaurus, posset agnoscere nec aliquibus
the-holy was treasure could to-recognize nor by-any
indiciis invenire. Fit ex hoc planctus in ecclesiis,
signs find there-comes from this lament in the-churches
desolatio ingens in laicis, moeror imminet universis.
desolation huge among the-laity grief hangs-over all
Formidabat siquidem plebs devota, ne patronus tam inclitus
dreaded indeed the-people devout lest patron so renowned
furtive fuisset sublatus, ideoque jejunium sollemne indicitur,
stealthily had-been taken-away and-therefore a-fast solemn is-proclaimed

processio sollemnior ordinatur et ecce cunctis videntibus ac
a-procession more-solemn is-ordained and behold all seeing and
stupentibus lapides a columna prosiliunt et archam, ubi
being-astounded stones from the-column leap-forth and the-chest where
corpus ejus latebat, omnibus evidenter ostendunt. Mox devotas
body his lay-hidden to-all evidently show at-once devout
laudes agunt creatori, qui suum iis dignatus est revelare
praises they-render to-the-creator who his to-them deigned has to-reveal
patronum sicque dies illustrata tanti prodigii gloria
patron and-thus the-day illustrated of-so-great a-prodigy by-the-glory
annis decurrentibus posteris fuit festiva. Juvenis quidam
years running-down for-posterity was festive a-youth certain
cancri morbo in mamilla vermibus corrodentibus cruciatus
by-the-cancer disease in the-breast worms gnawing tormented
coepit beati Marci suffragia mente implorare devota et
began of-blessed Mark the-intercessions with-mind to-implore devout and
ecce ibi dormienti quidam peregrino habitu insignitus
behold there to-him-sleeping a-certain-man with-pilgrim habit marked
apparuit, qui gradu concito aliquo pergere videbatur. Qui ab
appeared who with-step quickened somewhere to-go seemed who by
eo interrogatus, quis esset et quo tam velociter festinaret,
him asked who he-was and whither so swiftly he-was-hastening
Marcum se esse asseruit, qui tam velociter pergeret et
Mark himself to-be asserted who so swiftly was-going and
cuidam navi se invocanti periculo subveniret, extensaque
to-a-certain ship him invoking in-danger might-come-to-help and-extended
manu infirmum tetigit, qui mane evigilans penitus se
hand the-sick-man touched who in-the-morning waking utterly himself
sanatum sensit. Post modicum navis illa portum Venetiarum
healed felt after a-little ship that the-port of-Venice
intravit narrans et suum periculum et Marci adjutorium.
entered relating both its danger and of-Mark help

Pro utriusque igitur beneficio Deo gratiarum actio
for of-both therefore the-benefit to-God of-thanks the-rendering
exsolvitur et in sancto suo Marco Deus mirabilis praedicatur.
is-paid and in saint his Mark God wonderful is-proclaimed

Dum quidam mercatores Veneti supra quandam navem
while certain merchants Venetian upon a-certain ship
Saracenorum Alexandriam pergerent et imminens periculum
of-the-Saracens to-Alexandria were-going and impending danger
evidenter viderent, mox super scapham adscendunt et funem
evidently saw at-once upon the-skiff they-climb and the-rope
praecidunt statimque navis illa fluctuum inundatione periit et
cut and-at-once ship that of-the-waves by-the-flood perished and
universos Saracenos unda vorax involvit. Unus autem ex iis
all the-Saracens the-wave devouring wrapped-up one moreover of them
beatum Marcum invocans voto, quo potuit, se adstrinxit,
blessed Mark invoking by-vow which he-could himself bound
quod, si suum sibi conferret auxilium, et suorum
that if his to-him he-should-bring help both of-his
baptisma susciperet et ipsius limina visitaret. Mox sibi
baptism he-would-receive and his thresholds would-visit at-once to-him
vir splendidus quidam apparuit, qui ereptum de fluctibus
a-man splendid certain appeared who snatched from the-waves
in scapha cum caeteris collocavit. Ille autem Alexandriam
in the-skiff with the-others placed he moreover to-Alexandria
veniens, sed liberatori suo ingratus existens nec sancti Marci
coming but to-deliverer his ungrateful being nor of-saint Mark
festinat ad limina nec nostrae fidei suscipit sacramenta.
hastens to the-thresholds nor of-our faith receives the-sacraments
Cui denuo Marcus apparuit et ipsum de sua ingratitudine
to-whom again Mark appeared and him for his ingratitude
increpavit. Rediens igitur ad se Venetias venit et ibidem
rebuked returning therefore to himself to-Venice he-came and there

sacro baptismatis fonte renatus et Marcus appellatus et in
in-the-sacred of-baptism font reborn and Mark called and in
Christum perfecte credidit et in bonis operibus vitam finivit.
Christ perfectly believed and in good works life ended

Vir quidam dum in summitate campanilis sancti Marci
a-man certain while on the-summit of-the-bell-tower of-saint Mark
de Venetiis quiddam operis exerceret, subito cadit inprovide
of Venice some of-work was-performing suddenly falls unforeseeingly
membratim toto corpore laniatus, in ipso tamen casu
limb-by-limb in-the-whole body torn in the-very yet fall
suo sancti Marci non immemor ejus patrocinium imploravit,
his of-saint Mark not unmindful his patronage implored
qui cadens ex insperato cuidam ligno prominenti substitit
who falling from the-unexpected on-a-certain beam projecting stopped
et dato fune illaesus evasit et ad opus pristinum
and given a-rope unharmed escaped and to the-work former
consummandum devotus assurgit.
to-be-completed devout rises

Quidam cujusdam nobilis provincialis temporaliter servus
a-certain-man of-a-certain noble of-Provence temporally a-servant
dum voto adstrictus corpus sancti Marci visitare vellet, sed
while by-vow bound the-body of-saint Mark to-visit he-wished but
a domino suo licentiam obtinere non posset, tandem timorem
from lord his leave to-obtain not he-could at-last the-fear
carnalis domini timori caelestis postposuit et insalutato
of-the-carnal lord to-the-fear of-the-heavenly-one he-put-after and ungreeted
domino ad sanctum visitandum devotus accessit. Quod dominus
the-lord to the-saint to-be-visited devout went which the-lord
aegre ferens ipsum reversum exocellari mandavit. Favent
ill bearing him returned to-have-his-eyes-put-out ordered favor
quantocius crudeli domino crudeliores satellites, et Dei
as-quickly-as-possible the-cruel lord more-cruel attendants and of-God

famulum sanctum Marcum invocantem ad terram projiciunt et
the-servant saint Mark invoking to the-ground they-throw and
acutos palos oculis effodiendis apponunt. Sed nihil palorum
sharp stakes to-the-eyes to-be-dug-out apply but nothing of-the-stakes
proficiebant conamine, quia in se tabescebant subita
they-accomplished by-the-effort because in themselves they-melted-away by-sudden
fractione. Jubet igitur, ut securibus crura frangantur et pedes
breaking he-orders therefore that with-axes the-legs be-broken and the-feet
praecidantur, sed indomabile ferrum securium protinus mollescit
be-cut-off but the-untamable iron of-the-axes forthwith softens
in plumbum. Jubet malleis ferreis os et dentes
into lead he-orders with-hammers iron the-mouth and the-teeth
contundi, sed ferrum suae virtutis obliviscitur et Dei potentia
to-be-crushed but the-iron of-its power forgets and of-God by-the-power
hebetatur. Quod dominus videns et stupens veniam petiit et
is-blunted which the-lord seeing and being-astounded pardon sought and
cum servo sepulchrum sancti Marci devotione sedula visitavit.
with the-servant the-tomb of-saint Mark with-devotion assiduous visited

Miles quidam in proelio sic vulneratus in brachio, ut manus
a-knight certain in battle so wounded in the-arm that the-hand
a brachio dependeret, adeo ut ipsam praecidendam medici
from the-arm hung so that it to-be-cut-off the-doctors
et amici consulerent, ille vero erubescens fieri mancus,
and friends advised he but ashamed to-become maimed
qui consuevit haberi tam probus, manum in locum suum
who was-accustomed to-be-held so worthy the-hand into place its
restitutam pannis sive medicamentis ligari fecit. Invocavit
restored with-cloths or medicines to-be-bound caused he-invoked
igitur beati Marci suffragia et manus continuo fuit sanitati
therefore of-blessed Mark the-intercessions and the-hand at-once was to-health

pristinae restituta, sola tamen cicatrix remansit et in tanti
former restored alone yet the-scar remained both in of-so-great
miraculi testimonium et in talis beneficii monumentum.
a-miracle testimony and in of-such a-benefit memorial

Vir quidam in civitate Mantuae falso ab immundis accusatus
a-man certain in the-city of-Mantua falsely by unclean-men accused
in carcerem est reclusus, qui cum XL dies peregisset ibidem
into prison was shut who when forty days he-had-passed there
et nimio afficeretur taedio, tandem triduum jejunio se
and by-excessive was-affected weariness at-last for-three-days with-fasting himself
macerans beati Marci patrocinium invocavit, qui sibi apparens
wasting of-blessed Mark the-patronage invoked who to-him appearing
jubet, ut de carcere securus abscedat. Ille vero, dormitans
orders that from prison secure he-depart he but dozing
prae taedio, neglexit parere jussionibus sancti existimans
for weariness neglected to-obey the-commands of-the-saint thinking
illusionibus se deludi. Deinde secundo et etiam tertio
by-illusions himself to-be-deluded then a-second-time and even a-third-time
sibi apparuit et eadem similiter imperavit. Qui ad se
to-him he-appeared and the-same-things likewise commanded who to himself
rediens et ostium apertum conspiciens de carcere securus
returning and the-door open beholding from prison secure
exiit et instar stuppae compedes mox confregit. Ibat igitur
went-out and like tow the-fetters at-once broke he-went therefore
die media per medium custodum caeterorumque omnium,
at-day mid through the-midst of-the-guards and-of-the-others all
ita ut ipse cunctos videns a nemine videretur. Qui veniens
so that he all seeing by no-one was-seen who coming
ad sancti Marci tumulum exsolvit devote debitum gratiarum.
to of-saint Mark the-tomb paid devoutly the-debt of-thanks

Cum totam Apuliam sterilitas magna invaderet nec terram
when the-whole Apulia sterility great invaded nor the-land
illam benedictionis pluvia irrigaret, revelatum est, quod tali
that of-blessing the-rain watered revealed was that by-such
plaga percutitur eo, quod ibi sancti Marci festivitas non
a-plague it-is-struck this that there of-saint Mark the-festivity not
colatur. Dum igitur sanctum Marcum invocarent et festum
is-observed while therefore saint Mark they-invoked and feast
ejus festive se celebraturos promitterent, sterilitatem ab
his festively themselves about-to-celebrate promised sterility from
iis Marcus depulit et insuper abundantiam ministravit,
them Mark drove-off and moreover abundance supplied
dans iis salubrem aërem et pluviam congruentem.
giving to-them healthful air and rain fitting

Circa annum domini MCCXII apud Papiam in
about the-year of-the-Lord twelve-hundred-twelve at Pavia in
conventu ordinis fratrum praedicatorum fuit quidam frater
the-convent of-the-order of-the-friars preachers was a-certain brother
religiosae ac sanctae vitae nomine Julianus, natione Faventinus,
of-religious and holy life by-name Julian by-nation of-Faenza
juvenis corpore, sed canus mente, qui infirmitate ultima
young in-body but gray in-mind who in-infirmity last
elaborans cum priorem domus super statu suo requisivisset
laboring when the-prior of-the-house about state his he-had-asked
et ille mortem vicinam sibi imminere diceret, statim facie
and he death near to-him to-be-imminent said at-once in-face
exhilaratus et manibus ac toto corpore applaudens clamare
cheered and with-hands and with-whole body applauding to-cry-out
coepit: date locum, fratres, quia per nimiam laetitiae
began give place O-brothers because through excessive of-gladness
abundantiam anima jam prosiliet ex corpore, ex eo quia
abundance the-soul now will-leap-forth from the-body from this that

jam jucundos rumores audivi, et elevatis in coelum manibus
now joyful rumors I-have-heard and raised to heaven hands
dicere coepit: educ de carcere animam meam etc. Infelix
to-say began lead out-of prison soul my etc. unhappy
ego homo, quis me liberabit de corpore mortis hoc? Inter
I man who me will-free from the-body of-death this among
haec ille levi somno obdormiens vidit beatum Marcum
these-things he in-light sleep falling-asleep saw blessed Mark
ad se venisse et se juxta ejus locum collocasse, et ecce
to him to-have-come and himself next-to his place to-have-placed and behold
vox ad eum dicens: quid ibi agis, o Marce? Et ille:
a-voice to him saying what there are-you-doing O Mark and he
ad morientem accessi istum, quia Deo ejus ministerium est
to the-dying-man I-have-come this-man because to-God his ministry is
acceptum. Et iterum vox ad eum: quare inter caeteros sanctos
acceptable and again a-voice to him why among the-other saints
ad eum maxime tu venisti? Et ille: quia in me specialem
to him chiefly you have-come and he because in me special
devotionem habuit et locum, ubi corpus meum quiescit,
devotion he-had and the-place where body my rests
devotione sedula visitavit. Et ideo veni eum in hora
with-devotion assiduous visited and therefore I-have-come him in the-hour
sui exitus visitare. Et ecce quidam albati totam domum
of-his departure to-visit and behold certain white-clad-men the-whole house
compleverunt. Quibus ait Marcus: quare huc venistis? Et
filled to-whom says Mark why hither have-you-come and
illi: ut istius animam in conspectu domini praesentemus.
they that of-this-man the-soul in the-sight of-the-Lord we-may-present
Evigilans autem praedictus frater pro priore domus, a quo
waking moreover the-aforesaid brother for the-prior of-the-house from whom

ego ista audivi, continuo misit, et omnia que viderat, sibi
I these-things heard at-once sent and all-things which he-had-seen to-him
recitans, cum multo gaudio in domino feliciter obdormivit.
reciting with much joy in the-Lord happily fell-asleep

De sancto Marcellino papa

LX · SAINT MARCELLINUS THE POPE

Marcellinus rules the Roman church nine years. Seized under Diocletian, he puts two grains of incense in a sacrifice for fear, then repents before a council of bishops, who refuse to judge him, and deposes himself; the people elect him again. Refusing to sacrifice, he is beheaded, and forbids under anathema anyone to bury him, so his body lies thirty-five days. Peter then appears to Marcellus, his successor, and tells him to bury the humbled pope at his feet.

Marcellinus annis novem et mensibus quatuor Romanam
Marcellinus for-years nine and months four the-Roman
ecclesiam rexit. Hic jussu Dyocletiani et Maximiani capitur
church ruled he by-the-order of-Diocletian and Maximian is-taken
et ad sacrificandum adducitur. Cum autem non assentiret et
and to sacrificing is-led when moreover not he-assented and
ex hoc diversorum tormentorum genera sustinere deberet,
from this of-various torments the-kinds to-endure he-was-to
metu passionis duo grana incensi in sacrificio posuit. Tunc
from-fear of-suffering two grains of-incense in the-sacrifice he-put then
magna adest infidelium laetitia, sed fideles ingens tristitia
great is-present of-the-infidels gladness but the-faithful huge sadness
percussit. Verumtamen in capite infirmato fortia membra
struck nevertheless in the-head weakened strong the-members
resurgunt et minas principum parvi pendunt. Tunc fideles
rise-again and the-threats of-the-princes little they-value then the-faithful

ad summum pontificem conveniunt et ipsum plurimum
to the-supreme pontiff come-together and him very-much
redarguunt. Quod ille cernens in concilio episcoporum se
reprove which he perceiving in a-council of-bishops himself
supposuit judicandum. Ad quem illi; absit ut summus pontifex
submitted to-be-judged to whom they far-be-it that the-supreme pontiff
ab aliquo judicetur, sed tu in te collige causam tuam et
by anyone be-judged but you in yourself gather the-case your and
proprio ore te dijudica. Ipse autem poenitens plurimum
with-your-own mouth yourself judge he moreover repenting very-much
ingemuit et se ipsum deposuit, sed tamen eum omnis turba
groaned and him himself deposed but yet him the-whole crowd
iterum reelegit. Quod Caesares audientes iterum eum capi
again re-elected which the-Caesars hearing again him to-be-taken
fecerunt et, dum nullatenus sacrificare vellet, eum decollari
caused and when by-no-means to-sacrifice he-would him to-be-beheaded
mandaverunt et iterum crevit furor hostilis, ut infra mensem
they-ordered and again grew the-fury hostile so-that within a-month
XVII millia christianorum perimerentur. Marcellinus autem
seventeen thousand of-Christians were-slain Marcellinus moreover
cum decapitari deberet, se christiana sepultura indignum
when to-be-beheaded he-was-to himself of-Christian burial unworthy
esse asseruit et ideo omnes, qui se sepelire praesumerent,
to-be asserted and therefore all who him to-bury should-presume
excommunicavit. Quapropter corpus ejus insepultum XXXV
he-excommunicated wherefore body his unburied for-thirty-five
diebus remansit. Post hoc beatus Petrus apostolus Marcello
days remained after this blessed Peter the-apostle to-Marcellus
successori apparuit dicens: frater Marcelle, quare non sepelis
the-successor appeared saying O-brother Marcellus why not do-you-bury
me? Cui ille: nonne dudum sepultus es, domine? Cui
me to-whom he surely long-since buried are-you O-lord to-whom

apostolus: me insepultum reputo, quamdiu Marcellinum
the-apostle myself unburied I-reckon as-long-as Marcellinus
insepultum videro. Cui ille: nonne, domine, nosti, quia
unburied I-shall-have-seen to-whom he surely O-lord you-know that
ille omnes, qui eum sepelirent, anathematisavit. Cui Petrus:
he all who him should-bury anathematized to-whom Peter
nonne scriptum est, qui se humiliat, exaltabitur? Unde
surely written it-is who himself humbles will-be-exalted whence
hoc attendere debuisti. Vade igitur et ipsum ad pedes meos
this to-heed you-ought go therefore and him at feet my
sepelias. Qui statim ivit et jussa laudabiliter complevit.
bury who at-once went and the-orders laudably fulfilled

De sancto Vitali

LXI · SAINT VITALIS

Vitalis is read as living such within as without, or as guarding himself with four wings: hope, love, fear, and knowledge. A consular soldier, father of Gervasius and Protasius, he comes to Ravenna with the judge Paulinus and heartens the physician Ursicinus, who wavers before his beheading. For this, and for refusing to return to Paulinus, he is racked and buried alive. The priest who advised it raves seven days and drowns; his wife Valeria, beaten for refusing food offered to idols, is carried half-alive to Milan and dies within three days.

Vitalis quasi vivens talis, quia qualis vivebat exterius in
Vitalis as-if living such because such-as he-lived outwardly in
opere, talis erat intus in corde. Vel Vitalis a vita vel
work such he-was within in heart or Vitalis from life or
Vitalis vivens alis, id est tuens se alis virtutum.
Vitalis living with-wings that is guarding himself with-the-wings of-the-virtues
Ipse enim fuit tanquam unus de animalibus Dei, quae
he for was as one of the-living-creatures of-God which

vidit Ezechiel, habens in se quatuor alas, scilicet alam
saw Ezekiel having in himself four wings namely the-wing
spei, qua volabat in coelum, alam amoris, qua volabat
of-hope by-which he-flew into heaven the-wing of-love by-which he-flew
in Deum, alam timoris, qua volabat in inferum, alam
to God the-wing of-fear by-which he-flew into hell the-wing
cognitionis, qua volabat in se ipsum. Ejus passio in
of-knowledge by-which he-flew into him himself his passion in
libello Gervasii et Protasii reperta fuisse putatur.
the-little-book of-Gervasius and Protasius found to-have-been is-thought

Vitalis miles consularis ex Valeria uxore Gervasium
Vitalis a-soldier consular from Valeria wife Gervasius
et Protasium genuit. Hic cum Paulino judice Ravennam
and Protasius begot he with Paulinus the-judge Ravenna
ingressus cum quendam ibidem christianum medicum nomine
entered when a-certain there Christian physician by-name
Ursicinum post multa tormentorum genera jussum decollari
Ursicinus after many of-torments kinds ordered to-be-beheaded
videret et ille medicus nimium expavisset, exclamavit ad
he-saw and that physician exceedingly had-become-terrified cried-out to
eum sanctus Vitalis dicens: noli frater Ursicine medice, qui
him saint Vitalis saying do-not O-brother Ursicinus physician who
alios curare consuevisti, te ipsum aeterna morte occidere, et
others to-cure were-accustomed you yourself with-eternal death kill and
qui ad palmam per multas passiones venisti, noli coronam
who to the-palm through many sufferings have-come do-not the-crown
amittere tibi a Deo paratam. Quod Ursicinus audiens
lose for-you by God prepared which Ursicinus hearing
confortatus est et de pavore suo poenitens martirium libenter
strengthened was and of fear his repenting martyrdom willingly
accepit, sanctus autem Vitalis eum honorifice sepeliri fecit et
accepted saint moreover Vitalis him honorably to-be-buried caused and

post hoc ad Paulinum dominum suum ultra venire contemsit.
after this to Paulinus lord his further to-come disdained
Ille vero nimium indignatur, tum quia ad se venire noluit,
he but exceedingly is-indignant both because to him to-come he-would-not
tum quia Ursicinum sacrificare volentem retraxit, tum
and because Ursicinus to-sacrifice willing he-drew-back and
quia christianum se esse ostendit, et jussit eum in
because a-Christian himself to-be he-showed and he-ordered him onto
equuleum levari. Cui dicit Vitalis: stultissimus es, si
the-rack to-be-raised to-whom says Vitalis most-foolish are-you if
me putas decipere, qui alios semper studui liberare. Et ait
me you-think to-deceive who others always have-striven to-free and says
Paulinus ministris: ducite eum ad palmam, et si sacrificare
Paulinus to-the-ministers lead him to the-palm and if to-sacrifice
noluerit, foveam profundissimam, donec perveneritis
he-will-not-have-wished a-pit very-deep until you-will-have-come
ad aquam, ibidem facite et ibi eum vivum et supinum
to water there make and there him alive and on-his-back
sepelite. Quod et fecerunt et beatum Vitalem ibidem vivum
bury which also they-did and blessed Vitalis there alive
sepelierunt, sub Nerone, qui coepit circa annum domini LII.
buried under Nero who began about the-year of-the-Lord fifty-two
Sacerdos autem, qui hoc consilium dederat, statim a daemone
the-priest moreover who this counsel had-given at-once by a-demon
arreptus per septem dies insaniens in illo loco exclamabat
seized for seven days raving in that place cried-out
dicens: incendis me sancte Vitalis, die autem septima in
saying you-burn me O-saint Vitalis on-the-day moreover seventh into
flumen a daemone praecipitatus miserabiliter exspiravit. Uxor
a-river by the-demon thrown-headlong miserably expired the-wife
autem sancti Vitalis cum Mediolanum adiret, invenit
moreover of-saint Vitalis when Milan was-approaching found

quosdam ydolis immolantes, qui cum eam hortarentur, ut
certain-men to-idols sacrificing who when her were-urging that
ydolis immolata comederet, respondit: christiana sum, non
to-idols things-sacrificed she-should-eat answered a-Christian I-am not
licet mihi de vestris sacrificiis manducare. Quod illi
it-is-lawful for-me of your sacrifices to-eat which they
audientes tam dire eam verberaverunt, quod homines sui,
hearing so dreadfully her beat that the-men her
qui cum ea erant, usque Mediolanum eam semivivam
who with her were all-the-way-to Milan her half-alive
deduxerunt et infra triduum feliciter migravit ad dominum.
led and within three-days happily she-departed to the-Lord

De virgine quadam Antiochena

LXII · A CERTAIN VIRGIN OF ANTIOCH

Jacobus copies Ambrose's account of a virgin of Antioch condemned to sacrifice or to a brothel. Choosing to keep her faith, she prays in the brothel as in a house of prayer. A soldier enters, offers to save her, and exchanges clothes with her, so that she goes out in his cloak and he is found in her place. When he is condemned, she runs to the place of execution, and the two contend over who should die; both are crowned. Ambrose sets them beside the Pythagoreans Damon and Phintias and judges the two martyrs greater.

Virgo quaedam fuit Antiochiae, cujus hystoriam Ambrosius
a-virgin certain was at-Antioch whose history Ambrose
in II. libro de virginibus recitat in haec verba.
in the-second book on virgins recites in these words
Antiochiae nuper virgo quaedam fuit, fugitans publici visus
at-Antioch lately a-virgin certain was shunning of-public sight
ostentationem. Sed quo magis vitabat oculos, incendebat
the-display but the more she-avoided the-eyes she-kindled

affectus eo amplius impudicos. Pulchritudo enim audita nec
the-feelings the more unchaste beauty for heard-of and-not
visa plus desideratur duobus stimulis cupiditatum amoris
seen more is-desired by-two goads of-desires of-love
et cognitionis, dum et nihil occurrit, quod minus placeat,
and of-knowledge while both nothing meets-one which less may-please
et plus putatur esse, quod placeat; quod non index oculus
and more is-thought to-be which may-please which not as-judge the-eye
explorat, sed animus amator exoptat. Itaque sancta virgo,
explores but the-mind as-lover longs-for and-so the-holy virgin
ne diutius aleretur potiendae spes cupiditatis, integritatem
lest longer should-be-fed of-enjoying the-hope of-desire the-integrity
pudoris professa sic restrinxit improborum facies, ut jam
of-modesty professing so checked of-the-wicked the-faces that now
non amaretur, sed proderetur. Ecce persecutio. Puella fugere
not she-was-loved but she-was-betrayed behold persecution the-girl to-flee
nescia, aetate pavida, ne incideret in insidiatores pudoris,
not-knowing in-age timid lest she-should-fall into the-ensnarers of-modesty
animam ad virtutem paravit, tam religiosa, ut mortem non
the-soul for virtue prepared so religious that death not
timeret, tam pudica, ut mortem exspectaret. Venit enim
she-feared so modest that death she-awaited came for
coronae dies, maxima omnium exspectatio, producitur puella
of-the-crown the-day greatest of-all the-expectation is-brought-forth the-girl
duplex professa certamen, castitatis et religionis. Sed ubi
twofold professing contest of-chastity and of-religion but when
viderunt constantiam professionis, metam pudoris, paratam ad
they-saw the-constancy of-profession the-goal of-modesty ready for
cruciatus, erubescentem ad adspectus, excogitare coeperunt,
torments blushing at looks to-think-out they-began
quemadmodum spem castitatis religionem tollerent, ut
how the-hope of-chastity religion they-might-remove that

cum id abstulissent, quod erat amplius, etiam id
when that they-had-taken-away which was more also that
eriperent, quod derelinquerent. Aut sacrificare virginem aut
they-might-snatch which they-would-leave either to-sacrifice the-virgin or
lupanari prostitui jubetur. Quomodo colunt Deos suos,
in-a-brothel to-be-prostituted is-ordered how do-they-worship gods their
qui sic vindicant, aut quemadmodum ipsi vivunt, qui ita
who thus avenge or how they-themselves live who so
judicant? Haec puella, non quod de religione ambigeret, sed
judge this girl not that about religion she-was-in-doubt but
quod de pudore trepidaret, ipsa secum inquit: quid agimus
that for modesty she-trembled herself with-herself she-says what are-we-doing
hodie? aut martir aut virgo, altera nobis invidetur corona.
today either martyr or virgin the-other to-us is-begrudged crown
Sed nec virginis nomen agnoscitur, ubi virginitatis auctor
but not-even of-virgin the-name is-recognized where of-virginity the-author
negatur. Nam quemadmodum virgo, si meretricem colas,
is-denied for how a-virgin if a-harlot you-worship
quemadmodum virgo, si adulterum diligas, quemadmodum
how a-virgin if an-adulterer you-love how
virgo, si amorem petas? Tolerabilius est mentem virginem
a-virgin if love you-seek more-tolerable it-is mind virgin
quam carnem habere. Utrumque bonum, si liceat, et si non
than flesh to-have both good if it-be-lawful and if not
liceat, saltem non homini castae, sed Deo simus. Et Raab
it-be-lawful at-least not to-man chaste but to-God let-us-be and Rahab
meretrix fuit, sed postquam domino credidit, salutem invenit.
a-harlot was but after-that in-the-Lord she-believed salvation she-found
Et Judith se, ut adultero placeret, ornavit, quae tamen
and Judith herself that to-an-adulterer she-might-please adorned who yet
quia hoc religione non amore faciebat, nemo eam adulteram
because this from-religion not from-love she-was-doing no-one her an-adulteress

judicabat. Bene successit exemplum, nam si illa, quae se
judged well succeeded the-example for if she who herself
commisit religioni, et pudorem servavit et patriam, fortassis
committed to-religion both modesty kept and fatherland perhaps
et nos servando religionem servabimus etiam castitatem.
also we by-keeping religion shall-keep also chastity
Quodsi Judith pudicitiam religioni praeferre voluisset, perdita
but-if Judith modesty to-religion to-prefer had-wished lost
prima etiam pudicitiam perdidisset. Itaque talibus
the-fatherland also modesty she-would-have-lost and-so by-such
informata exemplis silenter animo tenens verba domini,
instructed examples silently in-mind holding the-words of-the-Lord
quibus ait: quicunque perdiderit animam suam propter me,
in-which he-says whoever will-have-lost soul his on-account-of me
inveniet eam, flevit et tacuit, ne eam vel loquentem adulter
will-find it she-wept and was-silent lest her even speaking the-adulterer
audiret, nec pudoris elegit injuriam sed Christi recusavit.
should-hear nor of-modesty she-chose the-injury but of-Christ she-refused
Aestimate, utrum adulterare potuerit corpore, quae nec
judge whether to-commit-adultery could with-body she-who not-even
voce adulteravit. Jamdudum verecundabatur oratio mea
with-voice committed-adultery long-since was-ashamed speech my
et quasi adire gestorum seriem criminosam atque
and as-if to-approach of-the-deeds the-sequence criminal and
explanare formidat. Claudite aures, virgines Dei! ducitur
to-explain it-dreads close (your)-ears O-virgins of-God is-led
puella Dei ad lupanar, sed aperite aures virgines Dei,
the-girl of-God to the-brothel but open (your)-ears O-virgins of-God
virgo prostitui potest, adulterari non potest. Ubicunque
a-virgin to-be-prostituted can to-be-adulterated not can wherever
Dei virgo est, templum Dei est, nec lupanaria infamant
of-God a-virgin is the-temple of-God is nor brothels defame

castitatem, sed castitas etiam loci abolet infamiam. Ingens
chastity but chastity even of-the-place abolishes the-infamy a-huge
petulantium concursus fit ad fornicem. Discite martiris
of-the-wanton concourse is-made to the-brothel learn of-the-martyr
miracula sanctae virginis, discite locorum vocabula, clauditur
the-miracles of-the-holy virgin learn of-the-places the-names is-shut
intus columba, strepunt accipitres foris, certant singuli,
within a-dove they-clamor hawks outside they-contend each
quis praedam primus invadat. At illa manibus ad coelum
who the-prey first should-seize but she with-hands to heaven
levatis quasi ad domum orationis venisset, non ad libidinis
raised as-if to a-house of-prayer she-had-come not to of-lust
deversorium: Christe, inquit, domuisti virgini feros leones,
a-lodging O-Christ she-says you-tamed for-a-virgin fierce lions
potes domare etiam hominum feras mentes. Chaldaeis
you-can to-tame also of-men the-fierce minds on-the-Chaldeans
roravit ignis, Judaeis sese unda suspendit misericordia tua,
dewed fire for-the-Jews itself the-wave suspended by-mercy your
non natura sua, Susanna ad supplicium genua flexit et
not by-nature its Susanna to punishment knees bent and
de adulteris triumphavit, aruit dextra, quae templi tui
over the-adulterers triumphed withered the-right-hand which of-temple your
dona violabat, nunc templum ipsum attrectatur tuum, ne
the-gifts was-violating now the-temple itself is-handled your do-not
patiaris incestum sacrilegii, qui non passus es furtum.
suffer the-incest of-sacrilege who not suffered have the-theft
Benedicatur et nomen tuum, ut quae ad adulterium
let-be-blessed also name your that who to adultery
virgo veni, virgo discedam. Vix compleverat orationem
a-virgin I-came a-virgin I-may-depart scarcely she-had-completed the-prayer
et ecce miles specie terribilis irrupit: quemadmodum
and behold a-soldier in-appearance terrible burst-in how

virgo tremuit, cui populus tremens cessit! Sed illa non
the-virgin trembled to-whom the-people trembling yielded but she not
immemor lectionis: et Daniel, inquit, supplicium Susannae
unmindful of-the-reading and Daniel she-says the-punishment of-Susanna
spectaturus advenerat et quam populus damnaverat, unus
about-to-watch had-arrived and whom the-people had-condemned one
absolvit. Potest et in hoc lupi habitu ovis latere.
acquitted can also in this of-a-wolf habit a-sheep to-lie-hidden
Habet et Christus milites suos, qui etiam legiones habet:
has also Christ soldiers his who also legions has
aut fortasse percussor intravit, ne verearis anima: et tales
or perhaps a-slayer has-entered do-not fear O-soul also such
solent martires facere. O virgo, fides tua te salvam fecit.
are-wont martyrs to-make O virgin faith your you safe has-made
Cui miles: quaeso, ne paveas soror: huc veni salvare
to-whom the-soldier I-beg do-not be-afraid O-sister hither I-came to-save
animam, non perdere. Serva me, ut ipsa serveris, quasi
the-soul not to-destroy save me that yourself you-may-be-saved as-if
adulter ingressus, si vis, martir egrediar, vestimenta
an-adulterer entered if you-wish a-martyr I-shall-go-out garments
mutemus, conveniunt mea tibi et tua mihi, sed utraque
let-us-change fit mine for-you and yours for-me but both
Christo. Tua vestis me verum militem faciet et mea te
Christ your garment me a-true soldier will-make and mine you
virginem. Bene tu vestieris, ego melius exuar, ut me
a-virgin well you will-be-clothed I better shall-be-stripped that me
persecutor agnoscat. Sume habitum, qui abscondat feminam,
the-persecutor may-recognize take the-habit which may-hide the-woman
trade, qui consecret martirem. Indue chlamydem, quae
hand-over what may-consecrate the-martyr put-on the-cloak which
occultet membra virginis et servet pudorem, sume pileum,
may-conceal the-limbs of-the-virgin and may-keep modesty take the-cap

qui tegat crines, abscondat ora: solent erubescere, qui
which may-cover the-hair may-hide the-face are-wont to-blush who
lupanar intraverunt. Sane cum egressa fueris, ne respicias
the-brothel have-entered surely when gone-out you-will-have do-not look
retro: memor uxoris Loth, quae naturam suam, quia
back mindful of-the-wife of-Lot who nature her because
impudicos licet castis oculis adspexit, amisit; nec vereare,
the-unchaste although with-chaste eyes she-beheld lost nor fear
ne quid pereat sacrificio. Ego pro te hostiam Deo meo
lest anything be-lost to-the-sacrifice I for you a-victim to-God my
reddam: tu pro me militem Christo habens bonam militiam
shall-render you for me a-soldier to-Christ having the-good warfare
castitatis, quae stipendiis militat sempiternis, loricam
of-chastity which for-wages fights everlasting the-breastplate
justitiae, quae spirituali munimine corpus induat, scutum
of-justice which with-spiritual defense the-body may-clothe the-shield
fidei, quo vulnus repellas, galeam salutis. Ibi enim
of-faith with-which the-wound you-may-repel the-helmet of-salvation there for
est praesidium nostrae salutis, ubi est Christus: quoniam
is the-protection of-our salvation where is Christ because
mulieris caput est vir, virginum Christus. Et inter haec
of-the-woman the-head is the-man of-virgins Christ and among these
verba chlamydem exuit, suspectus tamen adhuc habitus
words the-cloak he-takes-off suspected yet still the-habit
et persecutoris et adulteri. Virgo cervicem, chlamydem
both of-persecutor and of-adulterer the-virgin the-neck the-cloak
coepit miles offerre. Quae pompa illa: quae gratia, cum in
began the-soldier to-offer what pomp that what grace when in
lupanari de martirio certarent. Addantur personae miles
the-brothel about martyrdom they-contended let-be-added the-persons the-soldier
et virgo. Hae dissimiles inter se natura: sed Dei
and the-virgin these unlike between themselves in-nature but of-God

miseratione consimiles, ut compleatur oraculum: tunc lupi
by-the-mercy alike that may-be-fulfilled the-oracle then the-wolves
et agni simul pascentur. Ecce agna et lupus non
and the-lambs together will-feed behold the-ewe-lamb and the-wolf not
solum simul pascuntur, sed etiam immolantur. Quid plura?
only together feed but also are-sacrificed what more
Mutato habitu evolat puella de laqueo: jam non suis
changed the-habit flies-out the-girl from the-snare now not with-her-own
alis, utpote quae spiritualibus ferebatur et, quod nulla
wings inasmuch-as she-who by-spiritual-ones was-borne and what no
unquam viderunt saecula, egreditur de lupanari virgo Christi.
ever saw ages goes-out from the-brothel a-virgin of-Christ
At illi, qui videbant oculis et non videbant corde, ceu
but those who saw with-eyes and not saw with-heart like
raptores ad agnam lupi fremuere ad praedam. Unus, qui
robbers to a-ewe-lamb wolves they-roared for the-prey one who
erat immodestior, introivit, sed ubi hausit oculis rei
was more-immodest went-in but when he-drank-in with-eyes of-the-matter
textum, quid hoc, inquit, est? puella ingressa est, vir
the-texture what this he-says is the-girl entered has a-man
videtur. Ecce non fabulosum illud cerva pro virgine, sed
is-seen behold not fabulous that a-hind for a-virgin but
quod verum est, miles ex virgine. At etiam audieram et
what true is a-soldier from a-virgin but even I-had-heard and
non credideram, quod aquas Christus in vina convertit, jam
not had-believed that waters Christ into wines turned now
mutare coepit sexum. Recedamus hinc, dum adhuc, quod
to-change he-has-begun the-sex let-us-withdraw hence while still what
fuimus, sumus. Numquid et ipse mutatus sum, qui aliud
we-were we-are surely-not also I-myself changed am who other
cerno, quam credo. Ad lupanar veni: cerno vadimonium:
I-perceive than I-believe to the-brothel I-came I-perceive a-surety

et tamen dum mutatur, egrediar: pudicus exibo, qui
and yet while it-is-changed I-shall-go-out chaste I-shall-go-out who
adulter intravi: judicio rei, quia debebatur tanto
adulterer entered by-the-judgment of-the-matter because was-due to-so-great
corona victori: damnatus est pro virgine, qui pro virgine
a-crown victor condemned was for the-virgin who for the-virgin
comprehensus est. Ita de lupanari non solum virgines, sed
seized was thus from the-brothel not only virgins but
etiam martires exierunt. Fertur puella ad locum supplicii
also martyrs went-out is-said the-girl to the-place of-punishment
cucurrisse, certasse ambos de nece. Cum ille diceret:
to-have-run to-have-contended both about death when he said
ego sum jussus occidi, te absolvit sententia, quoniam
I have-been ordered to-be-killed you has-acquitted the-sentence because
me tenuit. At illa clamavit: non ego te vadem mortis elegi,
me it-held but she cried not I you as-surety of-death chose
sed praesidem pudoris optavi. Si pudor quaeritur, manet
but as-guardian of-modesty I-wished if modesty is-sought remains
sexus: si sanguis exponitur, fidejussorem non desidero! Unde
the-sex if blood is-exposed a-guarantor not I-desire whence
dissolvam, habeo, in me lata est sententia, quae pro me
I-may-pay I-have on me passed was the-sentence which for me
lata est. Certe si pecuniae te fidejussorem dedissem et
passed was surely if of-money you as-guarantor I-had-given and
absente me judex tuum censum foeneratori adjudicasset,
absent me the-judge your property to-the-usurer had-adjudged
eadem me sententia convinceres meo patrimonio solvere
by-the-same me sentence you-would-convict with-my patrimony to-pay
tuos nexus. Si recusarem, quis me indignam morte censeret,
your bonds if I-refused who me unworthy of-death would-reckon
quanto major est capitis hujus censura? Moriar innocens,
how-much greater is of-head this the-assessment let-me-die innocent

ne moriar nocens. Nihil medium est hodie: aut rea ero
lest I-die guilty nothing middle is today either guilty I-shall-be
sanguinis tui aut martir mei. Si cito redii, quis
of-blood your or martyr of-mine if quickly I-have-returned who
me audeat excludere? Si moram feci, quis me audeat
me would-dare to-shut-out if delay I-have-made who me would-dare
absolvere? Plus legibus debeo rea non solum fugae meae,
to-acquit more to-the-laws I-owe guilty not only of-flight my
sed etiam caedis alienae. Sufficiunt membra morti, quae
but also of-slaughter another's suffice limbs for-death which
non sufficiebant injuriae. Est in virgine vulneri locus,
not sufficed for-injury there-is in a-virgin for-a-wound place
qui non erat contumeliae; ego opprobrium declinavi, non
which not was for-insult I the-reproach avoided not
martirium: tibi cessi vestem, non professionem mutavi.
martyrdom to-you I-yielded the-garment not the-profession I-changed
Quodsi mihi praeripis mortem, non redemisti me, sed
but-if from-me you-snatch death not you-have-redeemed me but
circumvenisti. Cave quaeso, ne contendas, cave ne contradicere
you-have-cheated beware I-beg lest you-contend beware lest to-contradict
audeas. Noli eripere beneficium, quod dedisti, dum mihi
you-dare do-not snatch-away the-benefit which you-gave while to-me
hanc sententiam negas, illam restituis superiorem. Sententia
this sentence you-deny that you-restore former sentence
enim sententia superiore mutatur, si posterior me non
for by-sentence former is-changed if the-latter me not
tenet, superior sententia tenet. Possumus utrique satisfacere
holds the-former sentence holds we-can both to-satisfy
sententiae, si me prius patiaris occidi. In te habent aliam,
the-sentences if me first you-allow to-be-killed on you they-have other
quam exerceant poenam, in virgine obnoxius pudor est.
which they-may-exercise penalty on the-virgin exposed modesty is

Itaque gloriosior eris, si videaris de adultera martirem
and-so more-glorious you-will-be if you-seem from an-adulteress a-martyr
fecisse, quam de martire adulteram reddidisse. Quid
to-have-made than from a-martyr an-adulteress to-have-rendered what
exspectatis? duo contenderunt et vicerunt: nec divisa est
do-you-await two contended and conquered nor divided was
corona, sed addita. Itaque sancti martires invicem sibi
the-crown but added and-so the-holy martyrs to-one-another on-themselves
beneficia conferentes, altera principium martirio, dedit alter
benefits conferring she the-beginning to-martyrdom gave he
effectum. At etiam philosophorum gymnasia Damonem
the-accomplishment but even of-the-philosophers the-schools Damon
et Synthiam Pythagoreos incolas ferunt, quorum unus,
and Phintias Pythagoreans as-inhabitants report of-whom one
cum esset morti adjudicatus, commendandorum suorum
when he-was to-death adjudged of-commending his-own
tempus poposcit. Tyrannus autem astutissimus cum reperiri
time asked the-tyrant moreover most-cunning since to-be-found
non posse existimaret, petivit, ut sponsorem daret, qui
not to-be-able he-thought asked that a-sponsor he-should-give who
pro se feriretur, si ipse moram faceret. Quid de duobus
for him should-be-struck if he delay should-make which of the-two
praeclarius, nescio: utrumque praeclarum: alter vadem
more-illustrious I-do-not-know each illustrious the-one a-surety
mortis invenit, alter se obtulit. Itaque cum reus
of-death found the-other himself offered and-so when the-accused
moram supplicio faceret, fidejussor sereno vultu mortem
delay for-the-punishment made the-guarantor with-serene face death
non recusavit. Cum duceretur, amicus reversus est, cervicem
not refused while he-was-being-led the-friend returned has the-neck
substituit, colla subjecit. Tunc admiratus tyrannus cariorem
substituted the-neck submitted then wondering the-tyrant dearer

philosophis amicitiam quam vitam fuisse, petivit, ut ipse
to-the-philosophers friendship than life to-have-been asked that he
ab ipsis, quos damnaverat, in amicitiam reciperetur: tantam
by those whom he-had-condemned into friendship might-be-received so-great
virtutis esse gratiam, ut tyrannum inclinaret. Digna laude,
of-virtue to-be the-grace that a-tyrant it-should-incline worthy of-praise
sed minora nostris: nam illi ambo viri, hic una virgo, quae
but lesser than-ours for they both men here one virgin who
primo etiam sexum vinceret; illi amici, isti incogniti, illi
first even sex should-overcome they friends these unknown they
tyranno uni se obtulerunt: isti tyrannis pluribus ac
to-a-tyrant one themselves offered these to-tyrants several and
etiam crudelioribus; quod ille pepercit, isti occiderunt. Inter
even more-cruel because he spared these killed among
illos in uno obnoxia necessitas, in his amborum voluntas
those in one liable necessity in these of-both the-will
libera. Hoc quoque isti prudentiores: quia illis studii
free this also these more-prudent because for-those of-pursuit
sui finis amicitiae gratia, istis corona martirii. Illi enim
their the-end of-friendship the-grace for-these the-crown of-martyrdom those for
certaverunt hominibus, isti domino. Haec Ambrosius.
contended for-men these for-the-Lord these-things Ambrose

De sancto Petro martire

LXIII · SAINT PETER MARTYR

Peter means recognizing, unshoeing, and firm. Born at Verona of heretics, he confounds his uncle at seven, enters the Preachers, and lives thirty years in virginity, study, and preaching. He makes a cloud shade a crowd against a heretic's challenge and heals the sick. As inquisitor in Milan he is murdered on the road from Como, dying while reciting the creed, and his passion is set beside Christ's. Many miracles follow: lamps lit, a throat freed, a blasphemer struck dumb, a ship saved, a thread bleeding, demons cast out, and a swollen beggar of Compostela healed.

Petrus interpretatur agnoscens vel discalcians: vel dicitur
Peter is-interpreted recognizing or unshoeing or is-called
Petrus a petros, quod est firmum. Per hoc intelliguntur tria
Peter from petros which is firm by this are-understood three
privilegia, quae fuerunt in beato Petro. Fuit enim praedicator
privileges which were in blessed Peter he-was for a-preacher
egregius et inde dicitur agnoscens: quia et perfectam
outstanding and thence he-is-called recognizing because both perfect
scripturarum notitiam habuit et in praedicatione, quid
of-the-scriptures knowledge he-had and in preaching what
cuique conveniret, agnovit. Secundo fuit virgo purissimus:
to-each would-suit he-recognized second he-was a-virgin most-pure
et inde dicitur discalcians, quia a pedibus suarum
and thence he-is-called unshoeing because from the-feet of-his
affectionum omnem amorem mortuum discalciavit et exuit:
affections all love dead he-unshod and stripped
ut non solum corpore, sed etiam mente virgo esset.
that not only in-body but also in-mind a-virgin he-might-be
Tertio fuit martir domini gloriosus et inde fuit firmus,
third he-was a-martyr of-the-Lord glorious and thence he-was firm
quia martirium pro defensione fidei constanter sustinuit.
because martyrdom for the-defense of-the-faith constantly he-sustained

Petrus Novus martir de ordine praedicatorum fidei
Peter the-New martyr of the-order of-preachers of-the-faith
pugil egregius de civitate Veronensi exstitit oriundus.
champion outstanding from the-city of-Verona came-forth sprung
Hic tamquam splendidum lumen de fumo, lilium candens
he as a-splendid light from smoke a-lily white
de sentibus, rubens rosa de spinis exoritur, dum de
from brambles red a-rose from thorns rises while from
parentibus per errorem excaecatis lucidus praedicator exsurgit
parents by error blinded a-bright preacher rises-up
et de sanctitatis mente corporeque corruptis virginale decus
and from of-holiness in-mind and-body the-corrupted virginal glory
procedit ac de spinis, id est aeterno incendio deputatis,
proceeds and from thorns that is to-eternal fire assigned
inclytus martir adscendit. Parentes namque suos infideles
a-renowned martyr ascends parents for his unbelieving
et haereticos beatus Petrus habuit, a quorum tamen
and heretics blessed Peter had from whose yet
errore se penitus mundum servavit. Cum autem adhuc
error himself utterly clean he-kept when moreover still
septem esset annorum et a scholis rediret, a patruo
seven he-was of-years and from the-schools was-returning by uncle
suo, qui haeresim sapiebat, quidnam in scholis didicerit,
his who heresy savored what in the-schools he-had-learned
interrogatur. Qui respondit se didicisse: credo in Deum
he-is-asked who answered himself to-have-learned I-believe in God
patrem omnipotentem creatorem coeli et terrae etc. Et
the-Father almighty creator of-heaven and earth etc. and
ille: noli dicere creatorem coeli et terrae, cum ipse
he do-not say creator of-heaven and earth since he
visibilium creator non fuerit, sed dyabolus omnia ista,
of-visible-things creator not was but the-devil all those-things

quae videntur, creaverit. Ipse vero puer se potius velle
which are-seen created he but the-boy himself rather to-wish
dicere, sicut legerat, affirmabat et, sicut scriptum erat, se
to-say as he-had-read affirmed and as written it-was himself
potius credere velle dicebat. Tunc ille per auctoritates hoc
rather to-believe to-wish he-said then he by authorities this
ei persuadere, ut poterat, nitebatur: quas omnes puer
to-him to-persuade as he-could strove which all the-boy
spiritu sancto repletus sic contra eum convertit eumque
with-the-Spirit Holy filled so against him turned and-him
proprio gladio interemit, ut ille, quo diverteret, non
with-his-own sword slew so-that he where he-might-turn-aside not
haberet. Qui indigne ferens a puero se confusum patri
had who indignantly bearing by the-boy himself confounded to-the-father
totum, quod inter se gestum fuerat, retulit et ut Petrinum
all which between them done had-been related and that little-Peter
a scholis removeret, modis omnibus persuasit. Timeo
from the-schools he-should-remove by-means all persuaded I-fear
enim, ait, ne cum Petrinus bene fuerit eruditus, ad
for he-said lest when little-Peter well will-have-been instructed to
meretricem illam Romanam ecclesiam se conferat et sic
harlot that Roman church himself he-should-betake and so
fidem nostram destruat et confundat. Qui nesciens verum
faith our should-destroy and confound who not-knowing truly
dixit, dum Petrum haereticorum perfidiam destructurum esse
said while Peter of-the-heretics the-faithlessness about-to-destroy to-be
tamquam alter Cayphas prophetavit. Sed quia res a Deo
like another Caiaphas he-prophesied but because the-thing by God
fiebat, pater fratris monitis assensum non praebuit
was-done the-father of-the-brother to-the-warnings assent not gave
sperans, quod per aliquem haeresiarcham ad suam sectam
hoping that by some heresiarch to his sect

eum trahi faceret, cum in grammaticalibus fieret
him to-be-drawn he-would-cause when in grammar he-should-become
eruditus. Videns igitur puer sanctus non esse tutum
instructed seeing therefore the-boy holy not to-be safe
cum scorpionibus habitare, mundum parentesque despiciens,
with scorpions to-dwell the-world and-parents despising
mundus ipse fratrum praedicatorum ordinem introivit. In
clean himself of-the-friars preachers order entered in
quo quidem ordine quam laudabiliter vixerit, Innocentius
which indeed order how laudably he-lived Innocent
papa in sua epistola aperit dicens: cum enim beatus Petrus
the-pope in his letter discloses saying when for blessed Peter
a mundi fallaciis in adolescentiae annis provide declinasset,
from of-the-world deceits in of-adolescence years providently had-turned-aside
ad ordinem fratrum praedicatorum se transtulit. In quo
to the-order of-the-friars preachers himself he-transferred in which
quidem ordine triginta fere annorum spatio fultus caterva
indeed order of-thirty nearly years for-the-space propped by-a-troop
virtutum, fide praeambula, spe adstante, comitante caritate sic
of-virtues faith going-before hope standing-by accompanying charity so
praevaluit et profecit circa defensionem ipsius fidei, pro
he-prevailed and advanced concerning the-defense of-that faith for
qua totus ardebat, quod contra illius diros hostes mente
which wholly he-burned that against its dire enemies with-mind
intrepida ferventique spiritu continuum certamen exercens
fearless and-fervent spirit continual struggle exercising
suum tandem agonem diutinum victrici superante martirio
his at-last contest long-lasting by-victorious overcoming martyrdom
feliciter consummavit. Et sic Petrus firmus in petra fidei
happily he-consummated and so Peter firm on the-rock of-faith
petra demum passionis allisus ad petram Christi digne
by-the-rock at-last of-suffering dashed to the-rock of-Christ worthily

laureandus adscendit. Virginitatem quoque mentis et
to-be-crowned-with-laurel ascended virginity also of-mind and
corporis semper illibatam servavit, nec alicujus mortalis
of-body always unimpaired he-kept nor of-any mortal
criminis unquam sensit contactum, sicut suorum confessorum
sin ever felt the-contact as of-his confessors
fideli testimonio est probatum, et quia servus delicate
by-faithful testimony it-is proved and because the-servant delicately
nutritus proteruit in dominum, carnem suam assidua
nourished grows-wanton against the-master flesh his by-continual
cibi et potus parcitate restrinxit. Ne vero per otii
of-food and drink sparingness he-restrained lest but through of-idleness
desidiam hostilibus pareret insidiis, in justificationibus
the-sloth to-the-hostile he-should-lie-open snares in the-justifications
domini exercebatur assidue, ut eo circa licita totaliter
of-the-Lord he-was-exercised assiduously so-that him about lawful-things wholly
occupato locum in ipso illicita non haberent et a
occupied place in him unlawful-things not might-have and from
spiritualibus nequitiis tutus esset. Nocturna quidem silentia
spiritual wickednesses safe he-might-be the-nocturnal indeed silences
humanae deputata quieti post dormitionem brevem decurrebat
to-human assigned rest after a-sleep brief he-ran-through
in studiis lectionum et somni tempus vigiliis occupabat.
in studies of-readings and of-sleep the-time with-vigils he-occupied
Dies autem impendebat commodis animarum vel sedulis
the-day moreover he-spent on-the-profits of-souls either on-diligent
imminendo praedicationibus vel confessionum audientiae
bending to-preachings or of-confessions to-the-hearing
insistendo aut haereticorum dogma pestiferum validis
applying-himself or of-the-heretics the-dogma pestilent with-strong
rationibus confutando, in quibus specialis gratiae dono
reasons refuting in which of-special grace by-the-gift

noscitur claruisse. Devotione insuper gratus, humilitate lenis,
he-is-known to-have-shone in-devotion moreover pleasing in-humility gentle
obedientia placidus, benignitate suavis, pietate compatiens,
in-obedience placid in-kindness sweet in-piety compassionate
patientia constans, caritate praestabilis et in cunctis morum
in-patience constant in-charity excellent and in all of-manners
maturitate compositus, alios profusis virtutum aromatibus
by-maturity composed others by-poured-out of-virtues spices
attrahebat, fervens quoque amator fidei, cultor praecipuus,
he-drew fervent also lover of-the-faith worshiper special
propugnator ardens sic animo suo fidem impresserat, sic
champion ardent so in-mind his the-faith he-had-impressed so
se totum in illius mancipaverat obsequium, quod quaeque
himself wholly to its he-had-given-over service that all
ipsius opera et verba virtutem fidei redolebant. Pro hac
his works and words the-power of-faith smelled-of for this
quoque mortem subire cupiens hic principaliter a domino
also death to-undergo desiring he principally from the-Lord
attentis et crebris postulationibus supplicasse probatur, quod
with-attentive and frequent requests to-have-prayed is-proved that
non sineret eum ex hac luce migrare, nisi sumto pro illo
not he-would-allow him from this light to-depart unless taken for him
calice passionis: nec fraudatus est tandem a desiderio suo.
the-cup of-suffering nor cheated he-was at-last of desire his

Multis vero in vita sua miraculis claruit, nam cum apud
by-many but in life his miracles he-shone for when at
Mediolanum quemdam episcopum haereticorum a fidelibus
Milan a-certain bishop of-the-heretics by the-faithful
captum beatus Petrus examinaret et multi episcopi et religiosi
taken blessed Peter was-examining and many bishops and religious
et maxima pars civitatis illuc convenisset, et dies tum ex
and the-greatest part of-the-city there had-come-together and the-day both by

praedicatione tum examinatione in longum protracta fuisset
preaching and by-examination at length drawn-out had-been
et maximus aestus cunctos affligeret, dixit haeresiarcha coram
and the-greatest heat all was-afflicting said the-heresiarch before
omnibus: o Petre perverse, si tu es ita sanctus, sicut hic stultus
all O Peter perverse if you are so holy as this foolish
populus te esse affirmat, cur eum aestu mori permittis et
people you to-be affirms why it in-the-heat to-die do-you-allow and
non rogas dominum, ut nubem aliquam interponat, ut non
not do-you-ask the-Lord that a-cloud some he-put-between so-that not
moriatur hic stultus populus tanto aestu. Ad quem Petrus
may-die this foolish people in-so-great heat to whom Peter
respondit: si vis promittere, te abnegaturum haeresin
answered if you-wish to-promise yourself about-to-deny heresy
tuam et fidem catholicam recepturum, rogabo dominum
your and faith catholic about-to-receive I-shall-ask the-Lord
et faciet, quod dixisti. Tunc fautores haereticorum
and he-will-do what you-have-said then the-supporters of-the-heretics
conclamantes haeresiarchae dixerunt: promitte, promitte.
crying-out to-the-heresiarch said promise promise
Credebant enim, quod fieri non posset, quod Petrus se
they-believed for that to-happen not could what Peter himself
facturum coram omnibus spopondit, et maxime cum nulla
about-to-do before all pledged and chiefly since no
vel minima nubecula in aëre appareret. Catholici autem super
even the-smallest little-cloud in the-air appeared the-Catholics moreover over
promissione beati Petri tristari coeperunt, timentes, ne fides
the-promise of-blessed Peter to-be-sad began fearing lest faith
catholica ex hoc confusioni pateret. Cum ergo haereticus
catholic from this to-confusion should-lie-open when therefore the-heretic
se obligare nollet, beatus Petrus cum magna fiducia
himself to-bind was-unwilling blessed Peter with great confidence

dixit: ad hoc, quod verus Deus visibilium et invisibilium
said to this that the-true God of-visible-things and of-invisible-things
creator monstretur et ad consolationem fidelium et ad
creator may-be-shown and to the-consolation of-the-faithful and to
confusionem haereticorum rogo Deum, ut aliqua nubecula
the-confusion of-the-heretics I-ask God that some little-cloud
adscendat et se inter solem et populum interponat. Quod
may-rise and itself between the-sun and the-people interpose which
mox praemisso crucis signaculo factum fuit, per magnam
at-once sent-before of-the-cross the-sign made was for a-great
horam in modum papilionis populum nubecula protegente.
hour in the-manner of-a-tent the-people the-little-cloud protecting

Contractus quidam, nomine Asserbus cum per quinque
a-cripple certain by-name Asserbus when for five
annos mansisset contractus, ita ut per terram in sextario
years had-remained crippled so that along the-ground in a-sextarius
traheretur, Mediolanum ad beatum Petrum ductus fuit:
he-was-dragged to-Milan to blessed Peter led was
quem cum beatus Petrus signasset, continuo sanatus surrexit.
whom when blessed Peter had-signed at-once healed he-rose
Quaedam etiam miracula, quae per eum dominus, dum
certain also miracles which through him the-Lord while
viveret, fecit, Innocentius in praedicta epistola recitat dicens:
he-lived did Innocent in the-aforesaid letter recites saying
cujusdam nobilis filium prae nimio et horribili totius gulae
of-a-certain noble the-son for excessive and horrible of-the-whole throat
tumore nec loqui nec spirare valentem levatis ad dominum
swelling neither to-speak nor to-breathe able raised to the-Lord
manibus et crucis in eo facto signaculo illoque accipiente
hands and of-the-cross on him made the-sign and-he receiving
ipsius cappam et infirmo supponente eum illico
his cape and to-the-sick-man putting-under him on-the-spot

sanavit. Idem nobilis vehementi postmodum corporis tortione
he-healed the-same noble by-vehement afterward of-the-body twisting
gravatus, credens et metuens exinde sibi mortis imminere
oppressed believing and fearing thenceforth to-himself of-death to-be-imminent
discrimen cappam ipsam, quam extunc conservaverat, reverenter
the-peril the-cape itself which from-then he-had-preserved reverently
fecit afferri, qua suo apposita pectori mox vermem
caused to-be-brought which to-his applied breast at-once a-worm
quendam duo habentem capita et pilorum densitate villosum
certain two having heads and of-hairs with-thickness shaggy
evomuit plena liberatione secuta. Cuidam juveni muto,
he-vomited full deliverance followed to-a-certain youth mute
immisso in os digito suaeque linguae soluto ligamine
put into the-mouth the-finger and-of-his tongue loosed the-bond
beneficium loquelae concessit. Haec et alia plura, dum
the-benefit of-speech he-granted these and other more-things while
viveret, dignatus est per eum dominus operari.
he-lived deigned has through him the-Lord to-work

Verum cum pestis haeretica in Lombardiae provincia
but when the-plague heretical in of-Lombardy the-province
pullularet et multas jam civitates contagione pestifera
was-sprouting and many now cities with-contagion pestilent
infecisset, summus pontifex ad pestem dyabolicam abolendam
had-infected the-supreme pontiff to the-plague diabolical to-be-abolished
diversos inquisitores de ordine praedicatorum in diversis
various inquisitors of the-order of-preachers in various
Lombardiae partibus delegavit. Sed cum apud Mediolanum
of-Lombardy parts delegated but since at Milan
haeretici non solum multi numero, sed etiam saeculari
the-heretics not only many in-number but also in-secular
potentia acuti fraudulenta eloquentia et pleni dyabolica
power sharp in-fraudulent eloquence and full of-diabolical

scientia residerent, summus pontifex sciens et intelligens
knowledge resided the-supreme pontiff knowing and understanding
beatum Petrum virum esse magnanimum, qui ab hostium
blessed Peter a-man to-be great-souled who by of-enemies
multitudine non paveret, animadvertens quoque ejus
the-multitude not would-be-afraid noticing also his
constantem virtutem, per quam adversariorum potentiae nec
constant virtue through which of-the-adversaries to-the-power not
in modico cederet, cognoscens etiam ejus facundiam, per
in the-least he-would-yield knowing also his eloquence through
quam facile haereticorum fallacias detegeret, non ignorans
which easily of-the-heretics the-deceits he-would-uncover not ignorant
insuper ipsum in divina plene sapientia eruditum, per quam
moreover him in divine fully wisdom instructed through which
frivola haereticorum argumenta rationabiliter confutaret,
the-frivolous of-the-heretics arguments reasonably he-would-refute
ipsum tam strenuum fidei pugilem et tam indefessum
him so vigorous of-the-faith champion and so untiring
domini bellatorem in Mediolano et ejus comitatu instituit,
of-the-Lord warrior in Milan and its county he-established
et inquisitorem suum auctoritate concessa plenaria ordinavit.
and as-inquisitor his with-authority granted full ordained
Ipse igitur injunctum officium diligenter exercens haereticos
he therefore the-enjoined office diligently exercising the-heretics
ubique perquirebat, nullam iis requiem tribuens, sed
everywhere sought-out no to-them rest granting but
mirabiliter omnes confundens, potenter expellens, sapienter
wonderfully all confounding powerfully expelling wisely
convincens, ita ut non possent resistere sapientiae et
convicting so that not they-could to-resist the-wisdom and
spiritui, qui per eum loquebatur. Quod videntes haeretici
the-spirit which through him spoke which seeing the-heretics

et dolentes de ipsius morte cum suis fautoribus tractare
and grieving about his death with their supporters to-treat
coeperunt, arbitrantes se posse pacifice vivere, si eorum
began judging themselves to-be-able peacefully to-live if their
tam validus persecutor de medio tolleretur. Cum igitur
so strong persecutor from the-midst should-be-removed when therefore
praedicator intrepidus mox martir futurus de Cumis
the-preacher fearless at-once martyr about-to-be from Como
Mediolanum pro inquirendis haereticis pergeret, in ipso
to-Milan for inquiring-into the-heretics was-going on the-very
itinere palmam martirii assecutus est, sicut Innocentius
journey the-palm of-martyrdom attained has as Innocent
explicat in haec verba. Cum de civitate Cumana, ubi
explains in these words when from the-city of-Como where
fratrum sui ordinis ibi morantium prior erat, Mediolanum
of-the-brothers of-his order there staying prior he-was to-Milan
pergeret pro exsequenda inquisitione contra haereticos sibi
he-was-going for carrying-out the-inquisition against the-heretics to-him
ab apostolica sede concessa, sicut in publica praedicatione
by the-apostolic see granted as in public preaching
praedixerat, quidam de ipsorum haereticorum credentibus
he-had-foretold a-certain-man from of-those heretics the-believers
prece illorum inductus et pretio in eum salutaris propositi
by-the-prayer of-them induced and by-price on him of-saving purpose
iter prosequentem funestus insiliit, in agnum utique lupus,
the-way following deadly leapt on the-lamb indeed the-wolf
ferus in mitem, impius in pium, furibundus in mansuetum,
fierce on the-meek the-impious on the-pious the-raging on the-gentle
in modestum effrenis, profanus in sanctum, praesumit
on the-modest the-unbridled the-profane on the-holy presumes
insultum, exercet conatum, mortem intentat, sacrum autem
assault exercises attempt death threatens the-sacred moreover

caput illius crudeliter impetens et diris in ipsum impressis
head his cruelly attacking and dire on him impressed
vulneribus satiato sanguine justi ense venerandum
wounds sated with-the-blood of-the-just-man by-the-sword venerable
illum, non divertentem ab hoste, sed exhibentem se
him not turning-aside from the-enemy but showing himself
protinus hostiam et caesoris sustinentem in patientia
forthwith a-victim and of-the-striker enduring in patience
truces ictus dimisit spiritu petente superna in ipso loco
savage blows he-left the-spirit seeking the-things-above on the-very place
passionis occisum, ipso quoque sacrilego percussuras in
of-the-passion slain himself also the-sacrilegious-one blows on
Christi ministrum geminas inculcante. Ille non querula
of-Christ the-minister twin inflicting he not with-complaining
voce gemens vel murmurans, sed sufferens omnia patienter
voice groaning or murmuring but suffering all patiently
suum domino commendabat spiritum dicens: in manus tuas,
his to-the-Lord commended spirit saying into hands your
domine, commendo spiritum meum. Symbolum etiam coepit
O-Lord I-commend spirit my the-creed also he-began
dicere fidei, cujus nec in hoc articulo desiit esse praeco,
to-say of-the-faith of-which not-even in this moment he-ceased to-be the-herald
prout ipse nefandus, qui a fidelibus captus fuit, et quidam
as himself the-wicked-one who by the-faithful taken was and a-certain
frater dominicus, qui comes illius erat, et ab ipso lictore
brother Dominic who companion his was and by the-very lictor
percussus diebus aliquibus supervixit, postea retulerunt. Sed
struck for-days some survived afterward related but
cum adhuc martir domini palpitaret, cultellum crudelis
while still the-martyr of-the-Lord was-quivering a-knife the-cruel
lictor arripuit et per latera ejus transfixit. In ipsa
lictor seized and through sides his pierced on the-very

autem die sui martirii confessor, martir, propheta et doctor
moreover day of-his martyrdom confessor martyr prophet and doctor
quodammodo esse promeruit. Confessor in eo, quod fidem
in-a-way to-be he-merited confessor in this that the-faith
Christi inter tormenta constantissime confessus fuit, et in eo,
of-Christ among torments most-constantly confessed has and in this
quod ipsa die confessione more solito facta obtulit
that on-the-very day confession in-the-manner usual made he-offered
Deo sacrificium laudis. Martir in eo, quod pro defensione
to-God the-sacrifice of-praise martyr in this that for the-defense
fidei sanguinem suum fudit, propheta in eo, quod cum
of-the-faith blood his he-shed prophet in this that when
ipse tunc quartanam pateretur et socii dicerent, quod
he then a-quartan-fever suffered and the-companions said that
non possent Mediolanum applicare, ille respondit: si non
not they-could at-Milan to-arrive he answered if not
poterimus ad domum fratrum pervenire, apud sanctum
we-shall-be-able to the-house of-the-brothers to-come at saint
Simplicianum poterimus hospitari. Quod et factum est.
Simplicianus we-shall-be-able to-lodge which also done was
Nam cum sacrum ejus corpus deferretur, fratres propter
for when the-sacred his body was-being-carried the-brothers on-account-of
nimiam populi frequentiam non potuerunt illud eadem
excessive of-the-people crowding not were-able it on-the-same
die ad domum deducere, sed apud sanctum Simplicianum
day to the-house to-bring but at saint Simplicianus
deposuerunt et ibidem ea nocte permansit. Doctor in
laid-down and there that night it-remained doctor in
eo, quod etiam, cum pateretur, fidem veram edocuit, dum
this that even while he-suffered the-faith true he-taught while
symbolum fidei clara voce cecinit. Cujus quoque passio
the-creed of-the-faith with-clear voice he-sang whose also passion

veneranda dominicae passioni similis multum fuisse videtur.
venerable to-the-Lord's passion like much to-have-been seems
Christus enim passus est pro veritate, quam praedicabat,
Christ for suffered has for the-truth which he-preached
Petrus pro veritate fidei, quam defendebat, Christus passus
Peter for the-truth of-the-faith which he-defended Christ suffered
est ab infideli populo Judaeorum, Petrus ab infideli
has from an-unbelieving people of-the-Jews Peter from an-unbelieving
turba haereticorum, Christus in paschali tempore crucifigitur,
crowd of-heretics Christ in the-paschal time is-crucified
Petrus eodem tempore martyrium patitur, Christus cum
Peter in-the-same time martyrdom suffers Christ when
pateretur: in manus tuas, domine, commendo spiritum
he-suffered into hands your O-Lord I-commend spirit
meum, dicebat, Petrus cum occideretur, verba eadem
my said Peter when he-was-being-killed words the-same
clamitabat, Christus pro triginta denariis traditus fuit, ut
cried-out Christ for thirty denarii handed-over was that
crucifigeretur, Petrus pro quadraginta libris Papiensibus fuit
he-might-be-crucified Peter for forty pounds of-Pavia was
venditus, ut interficeretur, Christus per passionem suam
sold that he-might-be-killed Christ through passion his
multos ad fidem adduxit, Petrus per martirium haereticos
many to the-faith led Peter through martyrdom heretics
multos convertit. Quamvis enim egregius doctor et fidei
many converted although for the-outstanding doctor and of-the-faith
pugil haereticorum dogma pestiferum in vita sua plurimum
champion of-the-heretics the-dogma pestilent in life his very-much
eradicaverit, post mortem tamen suam ejus meritis et
had-rooted-out after death yet his his by-merits and
coruscantibus miraculis fuit adeo exstirpatum, ut quam
flashing miracles it-was so extirpated that very

plurimi errorem suum relinquerent et ad gremium sanctae
many error their abandoned and to the-bosom of-holy
ecclesiae convolarent, ita ut civitas Mediolanum et comitatus
church flocked so that the-city Milan and the-county
ejusdem, ubi tot haereticorum conventicula residebant, adeo
of-the-same where so-many of-the-heretics conventicles resided so
purgata est, ut aliis exemplis et aliis ad fidem conversis
purged was that others by-examples and others to the-faith converted
nullus ibidem auderet aliqualiter comparere. Plures etiam de
none there dared in-any-way to-appear many also of
iis maximi et famosi praedicatores ordinem sunt ingressi,
them the-greatest and famous preachers the-order have entered
qui usque nunc cunctos haereticos et fautores fervore
who all-the-way-to now all heretics and supporters with-fervor
mirabili persequuntur. Sic noster Samson plures Philistaeos
wonderful pursue so our Samson more Philistines
interfecit moriens, quam occideret vivens. Sic granum frumenti
killed dying than he-killed living so a-grain of-wheat
cadens in terram et infidelium manibus comprehensum
falling into the-earth and of-the-unbelievers by-the-hands seized
et mortuum uberem consurgit in spicam, sic botrus in
and dead rich rises into an-ear so the-cluster in
torculari calcatus liquoris redundat in copiam, sic aromata
the-winepress trodden of-liquid overflows into abundance so spices
pilo contusa odorem plenius circumfundunt, sic granum
by-the-pestle pounded odor more-fully pour-around so a-grain
sinapis contritum virtutem suam multipliciter demonstravit.
of-mustard crushed power its manifoldly has-shown

Post sancti viri gloriosum triumphum multis eum dominus
after of-the-holy man the-glorious triumph with-many him the-Lord
miraculis illustravit, quorum quaedam summus pontifex refert
miracles illustrated of-which some the-supreme pontiff relates

dicens: post mortem ipsius lampades ad sepulchrum ejus
saying after the-death his lamps at the-tomb his
dependentes pluries per se ipsae absque omni humano
hanging many-times by them themselves without any human
studio et ministerio divinitus sunt accensae, quia conveniens
effort and ministry divinely were lit because fitting
nimis erat, ut qui igne et lumine fidei excellenter
exceedingly it-was that who by-the-fire and light of-faith excellently
clarueratsingulare de ipso ignis ac luminis miraculum
had-shone a-singular of him of-fire and light miracle
appareret. Quidam autem, cum vesceretur cum aliis et
should-appear a-certain-man moreover when he-was-eating with others and
ejus sanctitatem et miracula depravaret, sumto quodam sub
his holiness and miracles was-disparaging taken a-certain under
obtestatione morsello, quem cum non posset, sed circa
an-oath morsel which when not he-could but concerning
hoc delinqueret, transglutire, sensit mox ipsum sic gutturi
this he-was-sinning to-swallow he-felt at-once it so to-the-throat
inhaerentem, ut illum inducere vel educere non valeret. Quare
cleaving that it to-bring-in or to-bring-out not he-was-able wherefore
illico poenitens et jam vultus mutato colore, quia sentiens
on-the-spot repenting and now of-face changed the-color because feeling
vicinum mortis eventum facto intra se voto, quod linguam
near of-death the-outcome made within himself a-vow that the-tongue
de caetero ad talia non laxaret, fuit protinus illo evomito
for the-rest to such-things not he-would-loose he-was forthwith it vomited-up
liberatus. Hydropica quaedam ad locum passionis ejus auxilio
freed a-dropsical certain-woman to the-place of-the-passion his by-the-help
viri sui perveniens fusa ibi oratione sanitatem integram
of-husband her coming poured-out there prayer health entire
mox recepit. Obsessas a daemonibus martir ipse dejectis
at-once received women-possessed by demons the-martyr himself cast-out

illis cum multo sanguinis vomitu de corporibus liberavit,
those with much of-blood vomiting from the-bodies freed
febres expulit, languores quam plurimos curavit et diversos.
fevers he-expelled languors very many he-cured and various
Cuidam sinistrae manus digitum ex morbo fistulae
of-a-certain-woman of-the-left hand a-finger from the-disease of-a-fistula
plurimorum foraminum concavitate defossum mira
of-many holes by-the-hollowness dug-out with-wonderful
consolatione sanavit. Quidam insuper puer ex casu gravissimo
consolation he-healed a-certain moreover boy from a-fall most-grave
sic oppressus, ut motu et sensu penitus destitutus tamquam
so crushed that of-motion and sense utterly deprived as-if
mortuus defleretur, mox apposita de terra suo pectori
dead he-was-wept at-once applied of earth to-his breast
sacro ejus martiris cruore contacta incolumis resurrexit.
with-the-sacred his of-the-martyr blood touched unharmed rose-again
Quaedam etiam mulier, cujus carnem cancer edax sedula
a-certain also woman whose flesh a-cancer devouring with-assiduous
corrosione vorabat, linitis hujusmodi terra vulneribus est curata.
gnawing was-eating smeared with-such earth the-wounds was cured
Alii etiam diversis infirmitatibus occupati, qui sepulchrum ejus
others also with-various infirmities beset who the-tomb his
in vehiculis et aliis sustentaculis adierunt, exinde postmodum
in carriages and other supports approached thence afterward
plena incolumitate recepta sine aliquibus subsidiis rediere.
full health received without any supports returned

Cum autem summus pontifex Innocentius quartus beatum
when moreover the-supreme pontiff Innocent the-fourth blessed
Petrum sanctorum catalogo adscripsisset, fratres apud
Peter of-the-saints in-the-catalog had-enrolled the-brothers at
Mediolanum ad capitulum convenerunt: volentes autem ejus
Milan to chapter came-together wishing moreover his

corpus ad altiorem locum transferre, cum plus quam per
body to a-higher place to-transfer although more than for
annum sub terra jacuisset, ita sanum et integrum ac sine
a-year under the-earth it-had-lain so sound and whole and without
alicujus exhalatione foetoris repertum est, ac si eadem die
any exhalation of-stench found it-was as if on-the-same day
sepultum fuisset. Fratres igitur super magnum pulpitum
buried it-had-been the-brothers therefore upon a-great platform
juxta plateam corpus ejus cum magna reverentia deduxerunt
next-to the-square body his with great reverence brought
et ibidem sic sanum et integrum coram omni populo est
and there so sound and whole before all the-people it-was
ostensum et ab eo suppliciter adoratum. Praeter miracula
shown and by them humbly adored besides the-miracles
supra dicta in litteris summi pontificis posita plurima
above told in the-letters of-the-supreme pontiff placed very-many
alia sunt comperta. Nam super locum passionis ejus saepe
others have-been learned for above the-place of-the-passion his often
luminaria de coelo descendentia plures religiosi aliique quam
lights from heaven descending many religious and-others very
plures visibiliter conspexerunt. Inter quae luminaria duos
many visibly beheld among which lights two
fratres in habitu praedicatorum se vidisse testati sunt.
brothers in the-habit of-preachers themselves to-have-seen testified have
Quidam juvenis nomine Gunfredus, alias Guifredus, de
a-certain youth by-name Gunfredus otherwise Guifredus of
civitate Cumana dum de panno tunicae sancti Petri haberet
the-city of-Como while of the-cloth of-the-tunic of-saint Peter he-had
et quidam haereticus eidem deridendo diceret, ut, si sanctum
and a-certain heretic to-him mocking said that if holy
eum crederet, in ignem pannum ipsum projiceret et si
him he-believed into the-fire cloth that he-should-throw and if

comburi non contingeret, absque dubio sanctus esset et ipse
to-be-burned not it-happened without doubt holy he-was and he
suae fidei adhaereret, moxque super carbones accensos pannum
to-his faith would-adhere and-soon upon coals lit the-cloth
sancti Petri projecit, sed ab ipso igne altius resilivit, deinde
of-saint Peter he-threw but from the-very fire higher it-leapt-back then
per se super ipsos carbones resiliens ipsos ardentes penitus
by itself upon the-very coals leaping-back them burning utterly
exstinxit. Tunc incredulus ille dixit: sic per omnia
it-extinguished then unbelieving that-man said so in all-respects
pannus tunicae meae faciet. Positus est igitur super alios
the-cloth of-tunic my will-do placed was therefore upon other
carbones ex una parte pannus haeretici et ex altera parte
coals on one side the-cloth of-the-heretic and on the-other side
pannus sancti Petri. Pannus autem haeretici mox, ut ignis
the-cloth of-saint Peter the-cloth moreover of-the-heretic as-soon as of-the-fire
calorem sensit, penitus combustus, pannus vero sancti Petri
the-heat it-felt utterly burned the-cloth but of-saint Peter
in igne praevaluit et ignem ipsum exstinxit, ita quod nec
in the-fire prevailed and the-fire itself extinguished so that not-even
pilus aliquis de eo combustus fuit. Quod videns haereticus
a-hair any of it burned was which seeing the-heretic
ad viam veritatis rediit et miraculum omnibus publicavit.
to the-way of-truth returned and the-miracle to-all published

Apud Florentiam juvenis quidam haereticus pravitate
at Florence a-youth certain heretic by-depravity
corruptus cum in ecclesia fratrum de Florentia cum
corrupted when in the-church of-the-brothers of Florence with
quibusdam aliis juvenibus ante quandam tabulam, ubi est
certain other youths before a-certain panel where is
depictum martirium sancti Petri, staret, videns lictorem eum
depicted the-martyrdom of-saint Peter he-stood seeing the-lictor him

percutientem evaginato gladio ipse dixit: utinam ego ibi
striking unsheathed sword he said would-that I there
fuissem, quia validius percussissem! Quo dicto statim mutus
had-been because more-strongly I-would-have-struck which said at-once mute
effectus est. Cumque socii requirerent, quid haberet, et
made he-was and-when the-companions asked what he-had and
ipse nihil respondere posset, eum domum reduxerunt. Sed
he nothing to-answer could him home they-led-back but
cum in via ecclesiam quandam sancti Michaelis vidisset,
when on the-way a-church certain of-saint Michael he-had-seen
elapsus de manibus sociorum ecclesiam intravit et flectens
slipped from the-hands of-the-companions the-church he-entered and bending
genua corde sanctum Petrum rogavit, ut sibi parceret,
the-knees with-heart saint Peter he-asked that him he-would-spare
voto, sicut potuit, se obligans, quod, si liberaretur, peccata
by-vow as he-could himself binding that if he-should-be-freed sins
sua confiteretur et omnem haeresin abnegaret. Tunc subito
his he-would-confess and all heresy would-renounce then suddenly
loquelam recuperavit et veniens ad domum fratrum abjurata
speech he-recovered and coming to the-house of-the-brothers abjured
haeresi peccata sua confessus est, data licentia confessori, quod
the-heresy sins his confessed has given leave to-the-confessor that
hoc in populo praedicaret. Ipse quoque in publica fratrum
this to the-people he-might-preach he also in public of-the-brothers
praedicatione surgens coram omni multitudine hoc confessus est.
preaching rising before all the-multitude this confessed has

Navis quaedam dum in medio maris paene naufragium
a-ship certain while in the-middle of-the-sea almost shipwreck
pateretur, saeva fluctuum inundatione quassata, omnesque
was-suffering by-savage of-the-waves flood shaken and-all
caliginosae noctis tenebris tenerentur, diversorum sanctorum
of-the-misty night by-the-darkness were-held of-various saints

suffragia postulabant, sed cum nullum suae liberationis
the-intercessions they-asked but when no of-their deliverance
viderent indicium seque periclitari plurimum formidarent,
they-saw sign and-themselves to-be-in-peril very-much they-dreaded
quidam de iis natione Januensis facto silentio sic eos
a-certain-man of them by-nation a-Genoese made silence thus them
alloquitur: viri fratres, numquid non audistis, qualiter
addresses O-men brothers surely not you-have-heard how
quidam frater de ordine praedicatorum nomine frater Petrus
a-certain brother of the-order of-preachers by-name brother Peter
nuper ob defensionem fidei catholicae sit ab haereticis
lately for the-defense of-the-faith catholic has by the-heretics
interfectus multaque per eum dominus signa ostendat.
been-killed and-many through him the-Lord signs shows
Nunc igitur devote ejus patrocinium imploremus, quia
now therefore devoutly his patronage let-us-implore because
spero, quod a nostra nequaquam postulatione fraudabimur.
I-hope that of our by-no-means petition we-shall-be-cheated
Assentiunt universi beatum Petrum in sui auxilium devotis
assent all blessed Peter to their help with-devout
precibus invocantes. Illis sic orantibus mox antenna navis,
prayers invoking they thus praying at-once the-yard of-the-ship
in qua velum appenditur, cereis accensis tota plena
on which the-sail is-hung with-candles lit wholly full
conspicitur, ita quod omnis obscuritas ipsorum cereorum
is-beheld so that all darkness of-the-very candles
mirabili fulgore fugatur noxque illa tam caliginosa
by-the-wonderful brightness is-put-to-flight and-night that so misty
in diem clarissimam commutatur. Respicientes viderunt
into day most-bright is-changed looking-back they-saw
quendam cum habitu fratrum praedicatorum super velum
a-certain-man with the-habit of-the-friars preachers upon the-sail

stantem, de quo nulli dubium fuit, quin beatus Petrus
standing of whom to-none doubtful it-was but-that blessed Peter
exstiterit. Cum ergo praedicti nautae Januam incolumes
it-had-been when therefore the-aforesaid sailors to-Genoa unharmed
advenissent, ad domum fratrum praedicatorum venerunt et
had-arrived to the-house of-the-friars preachers they-came and
Deo et beato Petro gratias referentes eisdem fratribus
to-God and to-blessed Peter thanks rendering to-the-same brothers
totius miraculi seriem narraverunt.
of-the-whole miracle the-sequence they-narrated

Mulier quaedam in Flandria cum jam tres filios mortuos
a-woman certain in Flanders when now three sons dead
peperisset et ex hoc a viro odio haberetur, rogavit
she-had-borne and from this by (her)-husband in-hatred was-held asked
sanctum Petrum, ut sibi in auxilium fieret. Cum ergo
saint Peter that to-her for help he-should-be when therefore
quartum filium peperisset, similiter mortuus est repertus.
a-fourth son she-had-borne likewise dead he-was found
Quem mater accipiens ad rogandum sanctum Petrum totam
whom the-mother taking to the-asking saint Peter wholly
se contulit, eum, ut filium suum reviviscere faceret,
herself betook him that son her to-revive he-should-make
precibus devotis exorans. Cum igitur ad baptismum portatus
with-prayers devout entreating when therefore to baptism carried
fuisset, et ut Johannes vocaretur, definitum esset, sacerdos,
he-had-been and that John he-should-be-called determined it-was the-priest
cum ejus nomen dicere debuit, nesciens dixit Petrus, unde illud
when his name to-say he-was-to not-knowing said Peter whence that
nomen postmodum ex devotione sancti Petri semper retinuit.
name afterward from devotion to-saint Peter always he-retained

In provincia Teutoniae apud Trajectum mulieres quaedam
in the-province of-Germany at Utrecht women certain
videntes ad ecclesiam fratrum praedicatorum in honore sancti
seeing to the-church of-the-friars preachers in honor of-saint
Petri martiris magnum concursum fieri populorum, dum
Peter martyr a-great concourse to-be-made of-peoples while
ipsi in platea consisterent et filarent, adstantibus sic
they in the-square stood and were-spinning to-those-standing-by thus
dicebant: ecce isti praedicatores omnem modum lucrandi
they-said behold these preachers every means of-making-profit
noverunt, nam ut magnam possint pecuniam cumulare et
they-know for that great they-may money to-heap-up and
lata aedificare palatia, unum novum martirem invenerunt.
wide to-build palaces one new martyr they-have-found
Dum haec et similia dicerent, ecce subito filum totum
while these-things and similar they-were-saying behold suddenly the-thread wholly
sanguine cruentatur et digiti, quibus filum torquebant,
with-blood is-reddened and the-fingers with-which the-thread they-were-twisting
sanguine mox replentur. Quod illi videntes et admirantes
with-blood at-once are-filled which they seeing and wondering
digitos diligenter extergent, ne forte in iis accidisset aliqua
the-fingers diligently wipe lest perhaps in them had-happened some
inscissura. Sed cum digitos omnino sanos conspicerent et
cut but when the-fingers wholly sound they-beheld and
filum sic sanguinolentum viderent, trementes ac poenitentes
the-thread so bloody they-saw trembling and repenting
dicere coeperunt: vere, quia pretiosi martiris sanguini
to-say they-began truly because of-the-precious martyr to-the-blood
detraximus, nobis hoc sanguinis miraculum tam stupendum
we-have-detracted to-us this of-blood miracle so astounding
evenit. Currentes igitur ad domum fratrum priori
has-happened running therefore to the-house of-the-brothers to-the-prior

omnia exposuerunt ac filum sanguine cruentatum eidem
all-things they-explained and the-thread with-blood reddened to-him
praesentaverunt. Prior autem ad multorum instantiam
they-presented the-prior moreover at of-many the-insistence
sollennem praedicationem convocavit et quidquid praedictis
a-solemn preaching called-together and whatever to-the-aforesaid
mulieribus acciderat, coram omnibus retulit et filum
women had-happened before all he-related and the-thread
ipsum sic cruentatum omnibus ostendit. Iterum quidam
itself so reddened to-all he-showed again a-certain
magister artis grammaticae in eadem praedicatione consistens
master of-the-art grammatical at the-same preaching standing
factum ipsum coepit plurimum deridere et adstantibus
the-deed itself began very-much to-deride and to-those-standing-by
dicere: videte modo, qualiter isti fratres simplicium corda
to-say see now how these brothers of-the-simple the-hearts
decipiunt. Nam cum aliquibus mulierculis de suis familiaribus
deceive for with some little-women of their acquaintances
conduxerunt, ut filum ipsum in aliquo sanguine tingerent
they-have-hired that the-thread itself in some blood they-should-dye
et sic miraculose accidisse narrarent. Dum haec ille
and so miraculously to-have-happened should-relate while these-things he
diceret, protinus ultionis divinae plagam accepit et ipsum
was-saying forthwith of-vengeance divine the-blow he-received and him
validissimarum febrium aestus multis adspicientibus sic vexavit,
of-most-violent fevers the-heat many looking-on so vexed
ut a praedicatione ipsa inter manus amicorum in propriam
that from the-preaching itself among the-hands of-friends to his-own
domum deferretur. Sed cum vehementer febris excresceret et
home he-was-carried but when vehemently the-fever grew and
ille mortem vicinam timeret, praedictum priorem accersere
he death near feared the-aforesaid prior to-summon

facit et reatum suum confitens Deo et beato Petro coram
he-causes and guilt his confessing to-God and to-blessed Peter before
dicto priore votum vovit, quod, si ejus meritis sanitatem
the-said prior a-vow vowed that if his by-merits health
reciperet, eum semper in speciali devotione haberet et de
he-received him always in special devotion he-would-hold and for
caetero linguam ad talia non laxaret. Mira res, mox
the-rest the-tongue to such-things not he-would-loose a-wonderful thing as-soon
ut praedictum votum protulit, sanitatem integram recepit.
as the-aforesaid vow he-uttered health entire he-received

Quadam vice cum supprior praedicti loci quosdam lapides
on-a-certain occasion when the-subprior of-the-aforesaid place certain stones
pulcherrimos et magnos in quadam navi pro constructione
very-beautiful and great in a-certain ship for the-construction
praedictae ecclesiae duceret, navis ipsa ex improviso cuidam
of-the-aforesaid church was-bringing the-ship itself from the-unforeseen on-a-certain
littori sic inhaesit, ut nullatenus posset moveri. Descendentes
shore so stuck that by-no-means it-could to-be-moved descending
vero nautae omnes unanimiter ipsam impellebant, sed
but the-sailors all with-one-mind it were-pushing but
nullatenus movere poterant. Cum ergo navem se
by-no-means to-move could when therefore the-ship themselves
amisisse putarent, praedictus supprior omnibus aliis licentiatis
to-have-lost they-thought the-aforesaid subprior all others dismissed
manum ad navem apposuit et leviter ipsam impellens dixit:
his-hand to the-ship applied and lightly it pushing said
in nomine sancti Petri martiris, in cujus honorem lapides
in the-name of-saint Peter martyr in whose honor stones
istos deferimus, vade. Statimque navis velocissime se movit
these we-carry go and-at-once the-ship very-swiftly itself moved

et de littore sana recessit, super quam nautae adscendentes
and from the-shore sound withdrew upon which the-sailors climbing
omnes sani et hilares ad propria remearunt.
all sound and cheerful to their-own returned

In provincia Franciae civitate Senonis puella quaedam cum in
in the-province of-France in-the-city of-Sens a-girl certain when into
aquam raptim transeuntem cecidisset et per magnum spatium
water rapidly passing had-fallen and for a-great space
temporis stetisset, tandem de flumine mortua est extracta.
of-time had-stayed at-last from the-river dead was drawn-out
Cujus mortis erant quatuor argumenta, scilicet magnum spatium
whose of-death were four proofs namely the-great space
temporis et rigiditas corporis et frigiditas et nigredo. Delata
of-time and the-rigidity of-the-body and the-coldness and the-blackness carried
est ergo a quibusdam ad ecclesiam fratrum. Qui cum eam
she-was therefore by certain-men to the-church of-the-brothers who when her
sancto Petro vovissent, continuo vitae est reddita et saluti.
to-saint Peter they-had-vowed at-once to-life she-was restored and to-health

Frater Johannes Polonus cum apud Bononiam quartana
brother John the-Pole when at Bologna with-a-quartan-fever
laboraret et in festo sancti Petri martiris sermonem ad
he-was-laboring and on the-feast of-saint Peter martyr a-sermon to
clerum facere deberet, accessionem eadem nocte juxta
the-clergy to-make he-was-to the-attack on-the-same night according-to
cursum naturalem exspectans timere valde coepit, ne in
the-course natural awaiting to-fear greatly he-began lest in
injuncto sermone sibi deficeret. Ad sancti igitur Petri
the-enjoined sermon for-himself he-should-fail to of-saint therefore Peter
conversus suffragia ad altare ipsius cum devotione accessit
turned the-intercessions to the-altar his with devotion he-went
orans, ut ejus meritis juvaretur, cujus debebat gloriam
praying that his by-merits he-might-be-helped whose he-was-to glory

praedicare, sicque factum est, quod illa nocte febris penitus
to-preach and-thus done it-was that that night the-fever utterly
cessavit et postea nunquam eum invasit.
ceased and afterward never him attacked

Matrona quaedam nomine Girolda uxor Jacobi de Vallesana
a-matron certain by-name Girolda wife of-James of Vallesana
cum per XIIII annos ab immundis spiritibus fuisset
when for fourteen years by unclean spirits she-had-been
obsessa, venit ad quendam sacerdotem dicens: ego sum
possessed came to a-certain priest saying I am
daemoniaca et spiritus malignus vexat me. Mox sacerdos
possessed and a-spirit evil vexes me at-once the-priest
territus fugiens sacristiam intravit et librum quendam, in quo
terrified fleeing the-sacristy entered and a-book certain in which
erant conjurationes daemonum, et stolam latenter sub cappa
were the-conjurations of-demons and the-stole secretly under the-cape
deferens cum bona societate ad mulierem rediit, quae mox, ut
carrying with good company to the-woman returned who as-soon as
vidit, ait: latro pessime, quo ivisti? Quid est, quod sub
she-saw said O-thief worst whither have-you-gone what is-it that under
cappa occulte portasti? Cum autem sacerdos adjurationes
the-cape secretly you-have-carried when moreover the-priest adjurations
suas faceret et nil curationis afferret, venit illa ad beatum
his made and nothing of-cure brought came she to blessed
Petrum, dum adhuc viveret, ab eo postulans adjuvari. Cui
Peter while still he-lived from him asking to-be-helped to-whom
ille prophetica voce respondit: confide, filia, ne desperes,
he with-prophetic voice answered trust O-daughter do-not despair
quia et si, quod postulas, ad praesens perficere non valeo,
because even if what you-ask at present to-accomplish not I-am-able
tempus tamen veniet, quo id, quod a me petis, plenarie
the-time yet will-come when that which from me you-seek fully

obtinebis. Quod et factum est. Nam post passionem ejus,
you-will-obtain which also done was for after the-passion his
cum ad sepulchrum ejus praedicta mulier accessisset, ab
when to the-tomb his the-aforesaid woman had-gone from
illa infestatione daemonum fuit penitus liberata.
that infestation of-demons she-was utterly freed

Mulier quaedam nomine Euphemia de loco Corriongo
a-woman certain by-name Euphemia of the-place Corriongo
Mediolanensis dyocesis septem annis a daemonibus est
of-the-Milanese diocese for-seven years by demons was
vexata, sed cum ad sepulchrum sancti Petri ducta fuisset,
vexed but when to the-tomb of-saint Peter led she-had-been
coeperunt daemones eam amplius agitare et per os ejus
began the-demons her more to-agitate and through mouth her
cunctis audientibus clamare: Mariola, Mariola, Petrine, Petrine.
all hearing to-cry little-Mary little-Mary little-Peter little-Peter
Tunc daemones exeuntes eam quasi mortuam dimiserunt, sed
then the-demons going-out her as-if dead left but
modicum post dum plene sanata fuit, surrexit. Asserebat
a-little after when fully healed she-was she-rose she-asserted
autem, quod diebus dominicis et festivis et maxime, quando
moreover that on-days the-Lord's and festive and chiefly when
missa celebrabatur, eam daemones amplius molestabant.
mass was-being-celebrated her the-demons more troubled

Quaedam mulier nomine Verona de Beregno per VI annos a
a-certain woman by-name Verona of Beregno for six years by
daemonibus agitata cum ad sepulchrum sancti Petri fuisset
demons agitated when to the-tomb of-saint Peter she-had-been
adducta, vix a multis viris detineri poterat, inter quos erat
brought scarcely by many men to-be-held-down could among whom was
quidam credens haereticorum, nomine Conradus de Ladriano,
a-certain believer of-the-heretics by-name Conrad of Ladriano

qui illuc advenerat, ut sancti Petri miracula derideret. Qui
who there had-come that of-saint Peter the-miracles he-might-deride who
cum praedictam mulierem cum caeteris detineret, daemones
when the-aforesaid woman with the-others he-was-holding the-demons
eidem per mulierem dixerunt: cur tenes nos, nonne
to-him through the-woman said why do-you-hold us surely
noster es? Nonne te ad talem locum portavimus et ibi tale
ours you-are surely you to such a-place we-carried and there such
homicidium perpetrasti? Nonne te ad talem et talem locum
a-homicide you-perpetrated surely you to such and such a-place
duximus et ibi tale et tale flagitium commisisti? Cumque
we-led and there such and such an-outrage you-committed and-when
multa peccata sibi dicerent, quae nullus alius nisi ipse
many sins to-him they-said which no other except he
solus sciebat, vehementer expavit: mox autem daemones
alone knew vehemently he-was-terrified at-once moreover the-demons
collum et pectus mulieris excoriantes et inde exeuntes
the-neck and breast of-the-woman flaying and thence going-out
semivivam eam dimiserunt, sed post modicum penitus sanata
half-alive her left but after a-little utterly healed
surrexit. Praedictus autem Conradus haereticus haec videns
she-rose the-aforesaid moreover Conrad the-heretic these-things seeing
et stupens ad fidem catholicam est conversus.
and being-astounded to the-faith catholic was converted

Cum quidam haereticus acerrimus disputator et eloquentiae
when a-certain heretic a-most-sharp disputant and of-eloquence
singularis cum beato Petro, cum adhuc viveret, disputaret
singular with blessed Peter while still he-lived was-disputing
et errores suos subtiliter et acute proposuisset in medium
and errors his subtly and sharply had-put-forward into the-midst
ac beatus Petrus, ut responderet ad proposita, importunus
and blessed Peter that he-should-answer to the-propositions importunately

perurgeret, ille deliberationem petens oratorium quoddam, quod
was-pressing he deliberation asking an-oratory certain which
prope erat, intravit cum lacrymis orans Deum, ut causam fidei
near was entered with tears praying God that the-cause of-faith
suae defenderet et loquentem tumidum aut ad fidei veritatem
his he-would-defend and the-speaker swollen either to of-faith the-truth
reduceret aut linguae privatione puniret, ne per eam
would-lead-back or of-tongue with-the-deprivation would-punish lest through it
de caetero contra fidei veritatem tumeret, rediensque ad
for the-rest against of-faith the-truth he-should-swell and-returning to
haereticum coram omnibus palam dixit, ut suas iterum
the-heretic before all openly he-said that his again
proponeret rationes. Qui ita penitus factus est mutus, uti
he-should-put-forward reasons who so utterly made was mute that
nec unum solum verbum aliquatenus proferre valeret. Unde
not one single word to-any-extent to-utter he-was-able whence
haeretici confusi recesserunt et catholici Deo gratias retulerunt.
the-heretics confounded withdrew and the-Catholics to-God thanks rendered

Vir quidam nomine Opiso credens haereticorum cum
a-man certain by-name Opiso a-believer of-the-heretics when
occasione cujusdam haereticae consanguineae suae ad
on-the-occasion of-a-certain heretic kinswoman his to
ecclesiam fratrum venisset et ad tumbam sancti Petri
the-church of-the-brothers he-had-come and to the-tomb of-saint Peter
pergens duos ibi denarios conspexisset, ipse denarios accipiens
going two there pennies he-had-beheld he the-pennies taking
dixit: bonum est, ut bibamus istos; statimque totus coepit
said good it-is that we-drink these and-at-once wholly he-began
tremere nec de loco eodem aliquatenus potuit se movere.
to-tremble nor from the-place same to-any-extent could himself to-move
Qui territus praedictos denarios in loco suo mox restituit
who terrified the-aforesaid pennies in place their at-once restored

et sic inde abscessit. Videns autem beati Petri virtutem,
and so thence went-away seeing moreover of-blessed Peter the-power
haeresim deseruit et ad fidem catholicam se convertit.
heresy he-deserted and to the-faith catholic himself turned
Sanctimonialis erat quaedam in Alemannia et in claustro
a-nun there-was certain in Germany and in the-cloister
Oetenbach ordinis sancti Sixti Constantiensis dyocesis, quae
of-Oetenbach of-the-order of-saint Sixtus of-the-Constance diocese who
per annum et amplius gravem guttam in genu perpessa est,
for a-year and more a-grave gout in the-knee suffered has
ita quod nullo remedio poterat liberari. Haec quia sepulchrum
so that by-no remedy she-could to-be-freed she because the-tomb
sancti Petri corporaliter visitare non poterat, utpote quae
of-saint Peter bodily to-visit not she-could inasmuch-as she-who
erat sub obedientia constituta et quae infirmitate gravissima
was under obedience placed and who by-infirmity most-grave
urgebatur, cogitavit saltem praedictum sepulchrum mentali
was-pressed thought at-least the-aforesaid tomb with-mental
gressu adire ac devotione sedula visitare. Discens vero,
step to-approach and with-devotion assiduous to-visit learning but
quod in XIII diaetis de loco illo Mediolanum posset adire,
that in thirteen day's-journeys from place that to-Milan she-could to-go
quotidie pro qualibet diaeta centum pater noster ad honorem
daily for each day's-journey one-hundred father our to the-honor
sancti Petri dicere coepit. Mirum in modum: cum istas
of-saint Peter to-say she-began wonderful in manner when these
mentales diaetas taliter coepit facere, successive semper et
mental day's-journeys thus she-began to-make successively always and
paulatim coepit se melius habere. At ubi ultimam diaetam
little-by-little she-began herself better to-have but when the-last day's-journey
perfecit et ad tumbam mentali gressu pervenit, flexis
she-completed and to the-tomb with-mental step she-came with-bent

genibus ac si praesentialiter coram tumba adstaret, psalterium
knees as if present before the-tomb she-stood the-psalter
cum devotione maxima totum legit, quo expleto ab illa
with devotion greatest whole she-read which completed from that
infirmatione adeo liberatam se sensit, ut jam inde modicum
infirmity so freed herself she-felt that now thence a-little
quid sentiret. Rediens vero eo modo, quo iverat,
something she-felt returning but in-that manner in-which she-had-gone
antequam omnes diaetas explevisset, penitus est sanata.
before all the-day's-journeys she-had-completed utterly she-was healed

Vir quidam de Canapicio de villa Mazzati nomine
a-man certain of Canavese of the-village Mazzati by-name
Rufinus gravem valde infirmitatem incurrit, nam vena fracta
Rufinus a-grave very infirmity incurred for a-vein broken
in inferioribus partibus anterius sine cessatione sanguinem
in the-lower parts in-front without ceasing blood
emittebat, quod a nullo medico aliquod sibi remedium
was-emitting so-that by no doctor any for-him remedy
poterat adhiberi. Cum ergo sanguis per sex dies et
could to-be-applied when therefore the-blood for six days and
noctes continue effluxisset, ille beatum Petrum devote in
nights continually had-flowed he blessed Peter devoutly to
sui auxilium invocavit, qui tam subito sanatus est, ut inter
his help invoked who so suddenly healed was that between
effusam orationem et receptam liberationem nullum paene
the-poured-out prayer and the-received deliverance no almost
fuerit intervallum. Cum autem se sopori dedisset, vidit
was interval when moreover himself to-sleep he-had-given he-saw
quendam fratrem in habitu ordinis fratrum praedicatorum
a-certain brother in the-habit of-the-order of-the-friars preachers
grossum atque facie brunum, quem socium beati Petri
stout and in-face brown whom companion of-blessed Peter

martiris existimabat, sicut vere et talis formae exstiterat.
martyr he-thought as truly also of-such form he-had-been
Qui cum expansione palmas plenas sanguine cum quodam
who with outspreading palms full of-blood with a-certain
suavi unguento eidem offerebat dicens: sanguis adhuc recens
sweet ointment to-him offered saying the-blood still fresh
est, veni igitur ad recentem sanguinem sancti Petri. Qui
is come therefore to the-fresh blood of-saint Peter who
evigilans sepulchrum sancti Petri statuit visitare.
waking the-tomb of-saint Peter resolved to-visit

Quaedam comitissae de castro Massyno Ypozensis dyocesis
certain countesses of the-castle Massino of-Ivrea diocese
cum in beatum Petrum specialem devotionem haberent et
since toward blessed Peter special devotion they-had and
ejus vigiliam jejunarent, cum ad suam ecclesiam, ut audirent
his vigil were-fasting when to their church that they-might-hear
vesperas, accessissent, una earum candelam quandam in honorem
vespers they-had-gone one of-them a-candle certain in honor
sancti Petri martiris ante quoddam altare beati Petri apostoli
of-saint Peter martyr before a-certain altar of-blessed Peter the-apostle
posuit comburendam. Quae cum domum rediissent, sacerdos
placed to-be-burned who when home they-had-returned the-priest
avaritia ductus in ipsam candelam sufflans eam exstinxit, sed
by-avarice led on the-very candle blowing it extinguished but
mox lumen rediit et denuo ipsam accendit. Secundo et
at-once the-light returned and again it lit a-second-time and
tertio eam exstinguere voluit, sed lumen ut prius rediit.
a-third-time it to-extinguish he-wished but the-light as before returned
Unde taedio affectus chorum intravit et ante majus altare
whence by-weariness affected the-choir he-entered and before the-greater altar
aliam candelam invenit, quam clericus in honorem sancti Petri
another candle he-found which a-cleric in honor of-saint Peter

posuerat, qui ejus vigiliam similiter jejunabat. Quam sacerdos
had-placed who his vigil likewise was-fasting which the-priest
bis exstinguere voluit, sed nequivit. Quod videns clericus
twice to-extinguish wished but was-unable which seeing the-cleric
iratus dixit: dyabole, apertum miraculum non videtis et quod
angered said O-devil the-open miracle not do-you-see and that
sanctus Petrus non vult, ut suam exstinguatis candelam?
saint Peter not wishes that his you-extinguish candle
Territi igitur et stupentes sacerdos et clericus castrum
terrified therefore and being-astounded the-priest and the-cleric the-castle
adscenderunt et praedictum miraculum omnibus narraverunt.
climbed and the-aforesaid miracle to-all narrated

Vir quidam nomine Roba de Meda cum usque ad vestes
a-man certain by-name Roba of Meda when all-the-way to the-clothes
in ludis omnia perdidisset, domum in sero rediens cum
in games all-things he-had-lost home in the-evening returning with
lucerna accensa lectum suum adiit et videns se tam viles
a-lamp lit bed his he-went-to and seeing himself such cheap
pannos habere et se tantum amisisse considerans prae nimia
clothes to-have and himself so-much to-have-lost considering for excessive
desperatione coepit daemones invocare ac se iisdem ore
despair he-began the-demons to-invoke and himself to-them with-mouth
nefario commendare, statimque tres daemones affuerunt, qui
wicked to-commend and-at-once three demons were-present who
lucernam accensam in solarium projicientes eum per collum
the-lamp lit into the-loft throwing him by the-neck
arripuerunt tam fortiter ipsum stringentes, ut nullatenus
seized so strongly him squeezing that by-no-means
loqui posset. Quem cum plurimum agitarent, qui erant
to-speak he-could whom when very-much they-were-agitating they-who were
in domo inferiori, ad eum adscendentes dixerunt: quid est,
in the-house lower to him climbing said what is-it

quod agis Roba? Quibus daemones responderunt: ite in
that you-are-doing Roba to-whom the-demons answered go in
pace vestra et lectos vestros intrate. Illi autem vocem esse
peace your and beds your enter they moreover the-voice to-be
credentes praedicti viri protinus redierunt. Illis recedentibus
believing of-the-aforesaid man forthwith returned they withdrawing
coepit multo fortius a daemonibus agitari. Quod illi
he-began much more-strongly by the-demons to-be-agitated which they
cognoscentes sacerdotem protinus advocaverunt, qui cum per
learning a-priest forthwith called who when by
beatum Petrum daemones adjurasset, duo protinus exierunt.
blessed Peter the-demons had-adjured two forthwith went-out
Sequenti autem die ad sepulchrum sancti Petri adductus
on-the-following moreover day to the-tomb of-saint Peter led
est, ad quem frater Guilhelmus Vercellensis accedens coepit
he-was to whom brother William of-Vercelli approaching began
daemonem increpare, qui eum, quem nunquam viderat,
the-demon to-rebuke which him whom never it-had-seen
nomine vocans ait: frater Guilhelme pro te nunquam
by-name calling says O-brother William for you never
exibo, quia hic noster est et opera nostra fecit. Quem
I-shall-go-out because this-one ours is and works our has-done whom
cum interrogasset, quo nomine vocaretur, ait: vocor
when he-had-asked by-what name it-was-called it-says I-am-called
Balcefas. Verumtamen cum per beatum Petrum adjuratus
Balcefas nevertheless when by blessed Peter adjured
fuisset, ipsum in terra projiciens mox exivit, ipse autem
it-had-been him on the-ground throwing at-once it-went-out he moreover
perfecte sanus remansit et poenitentiam salutarem accepit.
perfectly sound remained and penance salutary received

Cum in Ramis palmarum, dum adhuc viveret, Mediolani
when on the-Branches of-palms while still he-lived at-Milan
praedicaret et ibi utriusque sexus esset maxima multitudo,
he-was-preaching and there of-each sex was the-greatest multitude
dixit publice alta voce: scio pro certo, quod haeretici
he-said publicly with-loud voice I-know for certain that the-heretics
tractant mortem meam, ita quod pro morte mea jam pecunia
are-treating death my so that for death my now money
data est, sed faciunt, quidquid possunt, quia magis persequar
given has-been but they-do whatever they-can because more I-shall-pursue
eos mortuus quam vivus. Quod verum fuisse manifestum est.
them dead than alive which true to-have-been manifest is

Apud Florentiam in monasterio Discipulis sanctimonialis
at Florence in the-monastery of-Discipuli a-nun
quaedam in oratione posita ea die, qua beatus Petrus
certain in prayer placed on-that day on-which blessed Peter
mortem sustinuit, vidit beatam virginem in excelso throno
death endured saw the-blessed virgin on a-lofty throne
in gloria residere et duos fratres de ordine praedicatorum
in glory sitting and two brothers of the-order of-preachers
in coelum adscendere et hinc inde juxta eam collocatos
into heaven ascending and on-this-side and-that next-to her placed
esse. Et quum inquireret, quinam essent, audivit vocem
to-be and when she-asked who they-were she-heard a-voice
dicentem sibi: hic est frater Petrus, qui in conspectu domini
saying to-her this is brother Peter who in the-sight of-the-Lord
tamquam fumus aromatum gloriosus adscendit. Repertumque
like smoke of-spices glorious has-ascended and-found
est pro certo, quod eodem die mortem subiit, qua
it-was for certain that on-the-same day death he-underwent on-which
dicta sanctimonialis visionem vidit. Unde cum longa et gravi
the-said nun the-vision saw whence when by-long and grave

infirmitate laboraret, ad rogandum beatum Petrum tota
infirmity she-was-laboring to the-asking blessed Peter with-all
se devotione contulit et sanitatem integram mox recepit.
herself devotion she-betook and health entire at-once received
Scholaris quidam cum de Magalana ad Montem Pessulanum
a-scholar certain when from Maguelonne to Mount Pessulanus
rediret, ex quodam saltu adeo est ruptus in inguine, ut
was-returning from a-certain leap so was ruptured in the-groin that
dolore nimis vexaretur et incedere non valeret. Hic aliquando
by-pain exceedingly he-was-vexed and to-walk not he-was-able he sometime
audiens praedicare, quod quaedam mulier terram sanguine
hearing it-preached that a-certain woman earth with-the-blood
beati Petri respersam super cancri corrosionem ponens fuerat
of-blessed Peter sprinkled upon of-a-cancer gnawing placing had-been
liberata, dixit: domine Deus de terra illa non habeo, sed qui
freed said O-Lord God of earth that not I-have but who
illi terrae meritis beati Petri tantam dedisti virtutem, potes
to-that earth by-the-merits of-blessed Peter so-great gave power you-can
et isti dare. Accipiens igitur de terra cum signo crucis et
also to-this to-give taking therefore of earth with the-sign of-the-cross and
invocatione martiris loco supposuit et statim curatus fuit.
the-invocation of-the-martyr to-the-place he-applied and at-once cured he-was
Anno domini MCCLIX in civitate Apostella fuit
in-the-year of-the-Lord twelve-hundred-fifty-nine in the-city of-Compostela was
quidam vir nomine Benedictus, qui tibias inflatas habebat in
a-certain man by-name Benedict who shins swollen had in
modum utrium, ventrem tumentem instar praegnantis, faciem
the-manner of-wineskins the-belly swelling like a-pregnant-woman the-face
prae nimio tumore horribilem, totumque corpus inflatum, ita
for excessive swelling horrible and-the-whole body inflated so
ut monstrum aliquod videretur. Hic cum a quadam matrona
that a-monster some he-seemed he when from a-certain matron

vix super baculum se sustentans elemosinam peteret, illa
scarcely on a-staff himself supporting alms he-sought she
respondit: magis fossa, quam alio bono indigeres, sed
answered more of-a-ditch than of-other good you-would-be-in-need but
meo consilio acquiesce ac domum fratrum praedicatorum
to-my counsel assent and to-the-house of-the-friars preachers
pergens ac peccata confitens beati Petri patrocinia invocato.
going and sins confessing of-blessed Peter the-patronage invoke
Ille autem cum mane ad domum fratrum venisset et
he moreover when in-the-morning to the-house of-the-brothers he-had-come and
ostium ecclesiae clausum esset, secus portam se posuit et
the-door of-the-church shut was beside the-gate himself he-placed and
dormivit et ecce quidam reverendus in habitu praedicatorum
slept and behold a-certain reverend-man in the-habit of-preachers
eidem apparuit et cappa ipsum operiens eum in ecclesiam
to-him appeared and with-the-cape him covering him into the-church
introduxit, ille autem evigilans et in ecclesia se esse reperit
led-in he moreover waking both in the-church himself to-be found
et perfecte sanatum invenit. Quod multis admirationem
and perfectly healed found which on-many wonder
intulit et stuporem, cum viderent hominem paene mortuum
brought and amazement when they-saw a-man almost dead
tam subito a gravi infirmitate fuisse liberatum.
so suddenly from grave infirmity to-have-been freed

De sancto Fabiano

LXIV · SAINT FABIAN

Fabian rules the Roman church many years and suffers under Decius. At his election the Holy Spirit is seen descending on him in the form of a dove. He has the notaries copy out the neglected passions of the saints, builds basilicas in the cemeteries, and orders that the old chrism be burned and new chrism consecrated each Maundy Thursday. Jacobus refers the rest to the feast of Fabian and Sebastian.

Sanctus Fabianus rexit Romanam ecclesiam multis annis et
saint Fabian ruled the-Roman church for-many years and
tandem temporibus Decii passus est. Iste dum eligeretur ad
at-last in-the-times of-Decius suffered has he while he-was-being-elected to
pontificium urbis Romae, spiritus sanctus in specie columbae
the-pontificate of-the-city of-Rome the-Spirit Holy in the-form of-a-dove
multis visus est apparuisse. Iste passiones sanctorum, quae
to-many seen was to-have-appeared he the-passions of-the-saints which
neglectae servantur a notariis, fecit excipi et scribi
neglected are-kept by the-notaries caused to-be-taken-down and to-be-written
et multas basilicas per cimiteria sanctorum fabricari fecit,
and many basilicas through the-cemeteries of-the-saints to-be-built he-caused
quas et dedicavit. Hic instituit, ut chrisma vetus cremaretur
which also he-dedicated he instituted that the-chrism old should-be-burned
et novum omni anno in coena domini consecraretur. Alia
and new every year at the-supper of-the-Lord should-be-consecrated other-things
require in festo beati Fabiani et Sebastiani martirum.
seek on the-feast of-blessed Fabian and Sebastian martyrs

De sancto Philippo apostolo

LXV · SAINT PHILIP THE APOSTLE

Philip is read as mouth of a lamp, mouth of hands, or lover of things above. After twenty years in Scythia he is forced to sacrifice to Mars; a dragon from under the statue kills the pontiff's son and two tribunes and poisons the crowd, and Philip banishes it, heals the sick, and raises the dead. He preaches a year, then crushes a heresy at Hierapolis, where he is crucified and stoned at eighty-seven and buried beside two daughters. Jacobus, following Jerome, distinguishes him from Philip the deacon, who had four daughters.

Philippus dicitur os lampadis vel os manuum, vel
Philip is-called mouth of-a-lamp or mouth of-hands or
dicitur a philos, quod est amor, et yper, quod est super,
he-is-called from philos which is love and yper which is above
quasi amator supernorum. Dicitur igitur os lampadis
as-if lover of-things-above he-is-called therefore mouth of-a-lamp
propter suam luculentam praedicationem, os manuum
on-account-of his bright preaching mouth of-hands
propter assiduam operationem, amator supernorum propter
on-account-of assiduous working lover of-things-above on-account-of
coelestem contemplationem.
heavenly contemplation

Philippus apostolus cum XX annis per Sithiam
Philip the-apostle when for-twenty years through Scythia
praedicasset, a paganis tenetur et ad immolandum statuae
he-had-preached by the-pagans is-held and to sacrificing to-the-statue
Martis ab iisdem compellitur. Tunc subito draco quidam
of-Mars by the-same is-compelled then suddenly a-dragon certain
ingens desub base exivit, qui filium pontificis, qui
huge from-under the-base came-out which the-son of-the-pontiff who
ignem ministrabat, in sacrificio interfecit duosque tribunos,
the-fire was-tending at the-sacrifice killed and-two tribunes

quorum ministri Philippum in vinclis detinebant, exstinxit
whose ministers Philip in chains were-holding it-extinguished
caeterosque adeo sui flatus foetore infecit, ut omnes
and-the-others so of-its breath by-the-stench infected that all
morbidi redderentur. Dixitque Philippus: credite mihi et
diseased were-rendered and-said Philip believe me and
statuam istam confringite et in loco ejus crucem domini
statue this break and in place its the-cross of-the-Lord
adorate, ut infirmi vestri sanentur et mortui suscitentur. At
adore that the-sick your may-be-healed and the-dead may-be-raised but
hi, qui cruciabantur, clamabant: tantum fac, ut sanemur,
they who were-being-tormented cried only make that we-may-be-healed
et hunc Martem protinus confringemus. Tunc Philippus
and this Mars forthwith we-shall-break then Philip
draconi praecepit, ut in locum desertum descenderet, ita
the-dragon ordered that into a-place deserted it-should-go-down so
ut nulli omnino noceret, qui statim recessit et ulterius
that to-no-one at-all it-should-harm which at-once withdrew and further
non comparuit. Tunc Philippus omnes sanavit et illis
not appeared then Philip all healed and for-those
tribus mortuis vitae beneficium impetravit sicque universis
three dead of-life the-benefit obtained and-thus all
credentibus per annum unum iis adhuc praedicavit et in
believing for a-year one to-them still he-preached and among
iis presbiteros et dyaconos ordinans in Asiam civitatem
them priests and deacons ordaining into Asia to-the-city
Hierapolin venit, ibique haeresin Hebronitarum, qui Christum
Hierapolis he-came and-there the-heresy of-the-Ebionites who Christ
carnem phantasticam assumsisse dogmatizabant, exstinxit.
flesh phantasmal to-have-assumed taught he-extinguished
Erant autem ibi duae sacratissimae virgines, per quas
were moreover there two most-holy virgins through whom

dominus multos ad fidem convertit, Philippus autem ante VII
the-Lord many to the-faith converted Philip moreover before seven
dies obitus sui episcopos et presbiteros convocavit iisque
days of-death his the-bishops and priests called-together and-to-them
dixit: hos VII dies propter admonitionem vestram mihi
said these seven days on-account-of admonition your to-me
dominus concessit. Erat autem anno LXXXVII. Post hoc
the-Lord has-granted he-was moreover in-the-year eighty-seven after this
infideles ipsum tenuerunt et cruci ad instar magistri sui,
the-infidels him held and to-a-cross after the-likeness of-master his
quem praedicabat, affixerunt et sic ad dominum migravit et
whom he-preached fixed and so to the-Lord departed and
feliciter vitam complevit. Juxta autem eum duae filiae ejus,
happily (his)-life completed next-to moreover him two daughters his
una a dextris et alia a sinistris sunt sepultae. De isto
one on the-right and the-other on the-left were buried of this
Philippo sic dicit Ysidorus in libro de vita et ortu et obitu
Philip thus says Isidore in the-book on the-life and birth and death
sanctorum: Philippus Gallis praedicat Christum, barbaras
of-the-saints Philip to-the-Gauls preaches Christ barbarous
gentes vicinasque tenebras et tumenti Oceano conjunctas
nations and-neighboring darkness and to-the-swelling Ocean joined
ad scientiae lumen fideique portum deducit; demum in
to of-knowledge the-light and-of-faith the-harbor he-leads at-last in
Hierapoli, Phrygiae provinciae urbe crucifixus lapidatusque
Hierapolis of-Phrygia province a-city crucified and-stoned
obiit simulque cum filiabus suis ibi requiescit. Haec
he-died and-together with daughters his there rests these-things
Ysidorus. De Philippo autem, qui fuit de VII dyaconibus,
Isidore of Philip moreover who was of the-seven deacons
dixit Hieronymus in martirologio, quod VIII. ydus Julii
said Jerome in the-martyrology that on-the-eighth ides of-July

signis et prodigiis inclitus apud Caesariam requievit, juxta
with-signs and prodigies renowned at Caesarea he-rested next-to
quem tres filiae ejus tumulatae sunt, nam quarta apud
whom three daughters his entombed were for the-fourth at
Ephesum requiescit. Primus ergo Philippus ab isto differt,
Ephesus rests the-first therefore Philip from this-one differs
quia ille fuit apostolus, iste dyaconus, ille quiescit apud
because that-one was an-apostle this-one a-deacon that-one rests at
Hierapolin, iste apud Caesaream, ille habuit duas filias
Hierapolis this-one at Caesarea that-one had two daughters
prophetissas, iste quatuor, licet hystoria ecclesiastica videatur
prophetesses this-one four although the-history ecclesiastical seems
dicere, quod fuit Philippus apostolus, qui habuit IIII filias
to-say that it-was Philip the-apostle who had four daughters
prophetissas, sed in hoc magis Hieronymo est credendum.
prophetesses but in this rather Jerome is to-be-believed

De sancta Apollonia

LXVI · SAINT APOLLONIA

In a persecution at Alexandria under Decius, stirred up by a wretch named Divinus, the mob tortures and kills Christians of both sexes. Apollonia, an aged virgin, is seized; her persecutors knock out all her teeth and build a pyre, threatening to burn her alive unless she blasphemes. After a moment's thought she breaks from their hands and leaps into the fire of her own accord, so that the persecutors are terrified to find a woman readier for death than they for punishment. The chapter closes in praise of her manly courage.

Cum apud Alexandriam temporibus Decii imperatoris
when at Alexandria in-the-times of-Decius the-emperor
immanis persecutio contra Dei servos sumsisset exordium,
a-monstrous persecution against of-God the-servants had-taken beginning

quidam Divinus nomine miser daemonum principalia praevenit
a-certain Divinus by-name wretch of-the-demons principal forestalled
edula, superstitiosum contra ejusdem Christi famulos excitans
decrees superstitious against of-the-same Christ the-servants rousing
vulgus, a quo multitudo incensa nihil aliud quam piorum
the-mob by which the-multitude inflamed nothing other than of-the-pious
sanguinem sitiebat. Primo ergo quosdam religiosos utriusque
the-blood thirsted first therefore certain religious of-each
sexus corripientes alios per corpus membratim fustibus
sex seizing others through the-body limb-by-limb with-clubs
conscisserunt vultumque et oculos acutis calamis terebrantes
they-cut-to-pieces and-the-face and eyes with-sharp reeds piercing
extra civitatem ejecerunt, quosdam vero ad ydola producentes
outside the-city they-cast certain but to the-idols bringing-forth
adorare cogebant recusantes, imo potius exsecrantes, vincla
to-adore they-forced the-refusing nay rather cursing bonds
pedibus innectentes et per plateas totius civitatis
to-the-feet tying and through the-squares of-the-whole city
trahentes foedoque horrendoque supplicii genere discerpunt.
dragging and-by-foul and-horrid of-punishment kind they-tear-apart
Ergo erat his temporibus quaedam admiranda virgo
therefore there-was in-these times a-certain admirable virgin
longaevae aetatis nomine Apollonia, castitatis, sobrietatis atque
of-long-lived age by-name Apollonia of-chastity of-sobriety and
munditiae floribus redimita, tanquam columna fortissima
of-cleanness with-the-flowers crowned like a-column most-strong
ipso spiritu domini confirmata pro fidei suae merito et
by-the-very spirit of-the-Lord strengthened for of-faith her merit and
virtute a domino percepta admiranda angelis et hominibus
virtue from the-Lord received admirable to-angels and to-men
praebens spectacula. Cum itaque furens multitudo per
offering spectacles when and-so the-raging multitude through

domos servorum Dei irrueret atque crudelitate hostili
the-houses of-the-servants of-God rushed and with-cruelty hostile
cuncta diriperet, rapitur protinus ad tribunal impiorum beata
all-things plundered is-seized forthwith to the-tribunal of-the-impious blessed
Apollonia simplicitate innocens, virtute fortissima, nihil sane
Apollonia in-simplicity innocent in-virtue most-strong nothing indeed
aliud deferens quam suae intrepidae mentis constantiam
other bringing than of-her fearless mind the-constancy
et illaesae conscientiae puritatem, devotam Deo offerens
and of-unharmed conscience the-purity a-devoted to-God offering
animam et castissimum tradens persequentibus corpus
soul and most-chaste handing-over to-the-persecutors body
ad poenam. Igitur comprehensa beata virgine persecutores
to punishment therefore seized the-blessed virgin the-persecutors
in ipsam crudeliter saevientes primo ei omnes dentes
against her cruelly raging first from-her all teeth
ejus excusserunt, deinde congestis lignis rogum ingentem
her knocked-out then heaped-up the-wood a-pyre huge
exstruxerunt, comminantes se vivam eam incensuros, nisi
built threatening themselves alive her about-to-burn unless
cum ipsis pariter impia proferret. At illa, ut rogum vidit
with them equally impious-things she-uttered but she when the-pyre she-saw
esse succensum, paululum quidem intra semetipsam deliberans
to-be kindled a-little indeed within herself deliberating
repente de manibus impiorum prorupit atque in ignem,
suddenly from the-hands of-the-impious burst-forth and into the-fire
quem minabantur, sponte prosiliit, ita ut perterrerentur
which they-threatened of-her-own-accord leapt so that were-terrified
etiam ipsi crudelitatis auctores, quod promtior est inventa
even the-very of-cruelty authors that readier was found
femina ad mortem, quam persecutor ad poenam. Diversis
a-woman for death than the-persecutor for punishment by-various

igitur affectata suppliciis: fortissimam martirem Christi
therefore afflicted punishments the-most-strong martyr of-Christ
nec incumbentium tormenta poenarum et saevissimorum
neither of-the-pressing torments of-pains nor of-the-most-savage
persecutorum superare flamma potuit, quia longe ardentius
persecutors to-overcome the-flame could because far more-ardently
veritatis radiis mens ejus accensa fervebat. Unde nec potuit
of-truth by-the-rays mind her kindled burned whence nor could
de infatigabili pectore calorem divinitus infusum corporeus
from the-unwearied breast the-heat divinely infused bodily
ille et mortalium ministratus manibus ignis excludere.
that and of-mortals ministered by-hands fire shut-out
O magnum mirandumque certamen hujus virginis, quae
O great and-wonderful contest of-this virgin who
miserantis Dei dispensante gratia arsit, ne arderet et ne
of-the-pitying God dispensing the-grace burned lest she-should-burn and lest
ureretur, exusta est, quasi nullis esset ignibus et
she-should-be-burned burned-up she-was as-if to-no she-had-been fires and
suppliciis tradita. Fuerat quidem securitas libertatis, sed nulla
punishments handed-over had-been indeed the-security of-liberty but no
exstiterat gloria dimicantis. Validissima virgo martir Christi
had-been the-glory of-the-fighter most-strong the-virgin martyr of-Christ
Apollonia mundi delicias continens, florentem mundum
Apollonia of-the-world the-delights restraining the-flourishing world
mentis despectu calcans et sponso suo Christo placere
of-mind with-contempt treading and to-spouse her Christ to-please
cupiens felici perseverantia in virginali proposito inter
desiring with-happy perseverance in the-virginal purpose among
cruciamenta firmissima perstitit: praeminet ergo et praefulget
torments most-firm she-stood-fast stands-out therefore and shines-forth
inter martires meritum hujus virginis tam gloriose et feliciter
among the-martyrs the-merit of-this virgin so gloriously and happily

triumphantis; profecto virilis animus in hac femina majus
triumphing surely a-manly spirit in this woman greater
aliquod fecit, quoniam sibi tanto pondere certaminis
something did because to-her under-so-great a-weight of-contest
fragilitas non defecit. Omnem quoque timorem terrenum
frailty not failed all also fear earthly
a se per amorem coelestem expellens crucis Christi
from herself through love heavenly expelling of-the-cross of-Christ
trophaeum arripuit et tam contra libidines quam ecce contra
the-trophy she-seized and as-much against lusts as behold against
universa supplicia fide potius armata quam ferro dimicavit
all punishments with-faith rather armed than with-iron she-fought
et vicit. Quod ipse nobis praestare dignetur, qui cum
and conquered which he-himself to-us to-grant may-deign who with
patre et spiritu sancto vivit et regnat in saecula saeculorum.
the-Father and the-Spirit Holy lives and reigns into the-ages of-ages

De sancto Jacobo apostolo

LXVII · SAINT JAMES THE APOSTLE

James is read as supplanter and as weight. Called the son of Alphaeus, the Lord's brother, the lesser, and the just, he is said to resemble Christ so closely that Judas had to point Christ out with a kiss. Hegesippus describes his asceticism; he celebrates the first mass and vows to fast until he sees the risen Lord. The Jews throw him from the temple pinnacle and kill him with a fuller's club. Forty years later Jerusalem falls to Titus amid portents, famine, and a mother who eats her child; Vespasian's healing and Josephus's cunning are told.

Jacobus supplantator vel supplantans festinantem vel praeparans.
James supplanter or supplanting the-one-hastening or preparing
Vel dicitur Jacobus a ia, quod est Deus, et cobar, quod
or is-called James from ia which is God and cobar which

est onus vel pondus. Vel Jacobus quasi Jacopus a jaculo
is burden or weight or James as-if Jacopus from jaculum
et cope, quod est caesio, quasi caesus jaculis. Dicitur ergo
and cope which is cutting as-if cut by-javelins he-is-called therefore
supplantator mundi per contemtum, supplantans festinantem
supplanter of-the-world through contempt supplanting the-one-hastening
dyabolum, praeparans ad omne bonum corpus suum. Malae
the-devil preparing for every good body his evil
enim passiones nobis insunt ex tribus, sicut dicit Gregorius
for passions in-us are from three-things as says Gregory
Nyssenus: ex mala educatione sive conversatione, ex corporis
of-Nyssa from bad upbringing or conversation from of-the-body
mala habitudine, ex vitio ignorantiae. Curantur autem,
bad condition from the-vice of-ignorance they-are-cured moreover
ut dicit, ex bona consuetudine, bona exercitatione, studio
as he-says by good custom by-good exercise by-the-study
doctrinae. Sic beatus Jacobus se curavit et ideo corpus ad
of-doctrine so blessed James himself cured and therefore (his)-body for
omne bonum paratum habuit. Dicitur etiam pondus divinum
every good prepared he-had he-is-called also weight divine
per gravitatem morum, jaculis caesus per martirium.
through the-gravity of-manners by-javelins cut through martyrdom

Jacobus iste apostolus vocatus est Jacobus Alphei, scilicet
James this apostle called was James of-Alphaeus namely
filius, frater domini Jacobus minor et Jacobus justus,
son brother of-the-Lord James the-lesser and James the-just
Jacobus Alphei dicitur non tantum secundum carnem,
James of-Alphaeus he-is-called not only according-to the-flesh
sed etiam secundum nominis interpretationem. Alpheus
but also according-to of-the-name the-interpretation Alphaeus
enim interpretatur doctus vel documentum vel fugitivus vel
for is-interpreted learned or a-lesson or fugitive or

millesimus. Dicitur ergo Jacobus Alphei, quia fuit doctus
thousandth he-is-called therefore James of-Alphaeus because he-was learned
per scientiae inspirationem, documentum per aliorum
through of-knowledge inspiration a-lesson through of-others
eruditionem, fugitivus de mundo per despectionem, et
the-instruction fugitive from the-world through contempt and
millesimus per humilitatis reputationem. Frater quidem
thousandth through of-humility the-reckoning brother indeed
domini dicitur ex eo, quod simillimus sibi fuisse
of-the-Lord he-is-called from this that most-like to-him to-have-been
perhibetur, adeo ut plerique in eorum specie fallerentur.
he-is-reported so that very-many in their appearance were-deceived
Unde cum Judaei ad capiendum Christum pergerent, ne
whence when the-Jews to seizing Christ were-going lest
forte Jacobum in persona Christi caperent, a Juda,
perhaps James in the-person of-Christ they-should-seize from Judas
qui Christum a Jacobo tanquam eorum familiaris optime
who Christ from James as their familiar best
discernebat, signum osculi acceperunt. Hoc etiam testatur
distinguished the-sign of-a-kiss they-received this also attests
Ignatius in epistola ad Johannem evangelistam sic dicens:
Ignatius in the-letter to John the-evangelist thus saying
si licitum est mihi apud te, ad Hierosolimae partes volo
if lawful it-is for-me with you to of-Jerusalem the-parts I-wish
adscendere, ut videam illum venerabilem Jacobum, qui
to-go-up that I-may-see that venerable James who
cognominatur justus, quem referunt Christo Jesu simillimum
is-surnamed the-just whom they-report to-Christ Jesus most-like
facie, vita et modo conversationis, ac si ejusdem
in-face in-life and in-the-manner of-conversation as if of-the-same
uteri frater esset gemellus. Quem, dicunt, si video, video
womb brother he-were twin whom they-say if I-see I-see

et Christum Jesum secundum omnia corporis lineamenta.
also Christ Jesus according-to all of-the-body the-features
Vel dicitur frater domini, quoniam Christus et Jacobus,
or he-is-called brother of-the-Lord because Christ and James
sicut a duabus sororibus descenderant, sic a duobus
as from two sisters had-descended so from two
fratribus Joseph et Cleopha descendere putabantur. Non
brothers Joseph and Cleophas to-descend they-were-thought not
enim dicitur frater domini, quia fuerit filius Joseph sponsi
for he-is-called brother of-the-Lord because he-was the-son of-Joseph spouse
Mariae de alia uxore, sicut aliqui volunt dicere, sed quia
of-Mary from another wife as some wish to-say but because
erat filius Mariae filiae Cleophae; qui quidem Cleophas
he-was the-son of-Mary daughter of-Cleophas which indeed Cleophas
fuit frater ipsius Joseph sponsi Mariae, licet magister
was the-brother of-the-same Joseph spouse of-Mary although master
Johannes Beleth dicat, quia Alpheus, pater ipsius Jacobi,
John Beleth says that Alphaeus the-father of-this James
fuit frater Joseph sponsi Mariae. Quod verum non creditur.
was the-brother of-Joseph spouse of-Mary which true not is-believed
Judaei ergo fratres vocabant, qui se ex utraque parte
the-Jews therefore brothers called who themselves on each side
sanguinis contingebant, vel dicitur frater domini propter
of-blood touched or he-is-called brother of-the-Lord on-account-of
praerogativam et excellentiam sanctitatis, ob quam prae
the-prerogative and excellence of-holiness for which before
caeteris apostolis Hierosolymis est episcopus ordinatus.
the-other apostles at-Jerusalem he-was bishop ordained
Dicitur etiam Jacobus minor ad differentiam Jacobi, filii
he-is-called also James the-lesser for distinction of-James son
Zebedaei; licet enim Jacobus Zebedaei prior natus sit,
of-Zebedee although for James of-Zebedee earlier born was

fuit tamen vocatione posterior, unde etiam haec consuetudo
he-was yet in-calling later whence also this custom
in plerisque regionibus observatur, ut ille, qui posterior
in very-many regions is-observed that he who later
ingreditur, major vocetur, et ille, qui prior, minor, licet sit
enters greater is-called and he who earlier lesser although he-be
prior aut aetate major aut sanctitate dignior. Dicitur etiam
earlier or in-age greater or in-holiness worthier he-is-called also
Jacobus justus propter meritum excellentissimae sanctitatis,
James the-just on-account-of the-merit of-most-excellent holiness
nam secundum Hieronymum tantae reverentiae et sanctitatis
for according-to Jerome of-so-great reverence and holiness
in populo exstitit, ut fimbriam vestimenti ejus certatim
among the-people he-was that the-fringe of-garment his eagerly
cuperent tangere. Unde et de ejus sanctitate sic scripsit
they-desired to-touch whence also of his holiness thus wrote
Hegesippus apostolorum vicinus, sicut in ecclesiasticis hystoriis
Hegesippus of-the-apostles neighbor as in the-ecclesiastical histories
legitur: suscepit, inquit, ecclesiam frater domini Jacobus,
it-is-read received he-says the-church the-brother of-the-Lord James
qui ab omnibus nominatus est justus, ab ipsis temporibus
who by all named was the-just from the-very times
domini perdurans usque ad nos. Hic ex utero matris
of-the-Lord continuing all-the-way to us he from the-womb of-mother
suae sanctus fuit, vinum et siceram non bibit, carnes
his holy was wine and strong-drink not he-drank meats
nunquam manducavit, ferrum in caput ejus non adscendit,
never he-ate iron onto head his not went-up
oleo non est unctus, balneis non est usus, sindone,
with-oil not he-was anointed baths not he-has used in-a-muslin
id est veste linea, semper indutus. Totiens in oratione
that is a-garment linen always clothed so-often in prayer

genua flexerat, ut callos in genibus sicut in calcaneis
the-knees he-had-bent that calluses on the-knees as on the-heels
videretur habere. Pro hac incessabili et summa justitia
he-seemed to-have for this unceasing and highest justice
appellatus est justus et abba, quod est interpretatum
called he-was the-just and abba which is interpreted
munimentum populi et justitia. Hic solus inter apostolos
bulwark of-the-people and justice he alone among the-apostles
propter nimiam sanctitatem permittebatur intrare in sancta
on-account-of excessive holiness was-permitted to-enter into the-holy
sanctorum. Haec Hegesippus. Dicitur etiam, quod primus
of-holies these-things Hegesippus it-is-said also that first
inter apostolos missam celebravit; nam propter excellentiam
among the-apostles mass he-celebrated for on-account-of the-excellence
suae sanctitatis hunc sibi honorem apostoli fecerunt, ut post
of-his holiness this to-him honor the-apostles did that after
adscensionem domini primus inter eos missam Hierosolymis
the-ascension of-the-Lord first among them mass at-Jerusalem
celebraret, etiam antequam esset episcopus ordinatus, cum
he-should-celebrate even before he-was bishop ordained since
ante ejus ordinationem in actibus dicatur, quod discipuli erant
before his ordination in the-Acts it-is-said that the-disciples were
perseverantes in doctrina apostolorum et communicatione
persevering in the-teaching of-the-apostles and the-communication
fractionis panis, quod de missae celebratione accipitur,
of-the-breaking of-bread which of of-the-mass the-celebration is-taken
vel forte ideo primus celebrasse dicitur, quod primus
or perhaps therefore first to-have-celebrated he-is-said because first
in pontificalibus eam dixisse perhibetur, sicut et Petrus
in pontificals it to-have-said he-is-reported as also Peter
postmodum primus in Antiochia missam celebravit et
afterward first in Antioch mass celebrated and

Marcus in Alexandria. Hic perpetuae virginitatis exstitit,
Mark in Alexandria he of-perpetual virginity was
sicut testatur Hieronymus in libro contra Jovinianum. In
as attests Jerome in the-book against Jovinian on
parasceue autem mortuo domino, sicut dicit Josephus et
Good-Friday moreover dead the-Lord as says Josephus and
Hieronymus in libro de viris illustribus, Jacobus votum
Jerome in the-book on men illustrious James a-vow
vovit, se non comesturum, donec videret dominum a
vowed himself not to-be-about-to-eat until he-should-see the-Lord from
mortuis surrexisse. In ipsa autem die resurrectionis cum
the-dead to-have-risen on the-very moreover day of-the-resurrection when
usque ad diem illam Jacobus non gustasset cibum, eidem
all-the-way to day that James not had-tasted food to-him
dominus apparuit ac iis, qui cum eo erant, dixit: ponite
the-Lord appeared and to-those who with him were said put
mensam et panem. Deinde panem accipiens benedixit et
the-table and bread then bread taking he-blessed and
dedit Jacobo justo dicens: surge, frater mi, comede, quia
gave to-James the-just saying rise brother my eat because
filius hominis a mortuis resurrexit. Septimo igitur anno
the-Son of-man from the-dead has-risen in-the-seventh therefore year
episcopatus ejus cum ad diem paschae apostoli Hierosolymis
of-episcopate his when for the-day of-Easter the-apostles at-Jerusalem
convenissent, interrogante eos Jacobo, quanta per eos
had-come-together asking them James how-great-things through them
fecisset dominus coram populo, referebant. Cum ergo VII
had-done the-Lord before the-people they-related when therefore for-seven
diebus Jacobus cum aliis apostolis in templo praedicasset
days James with the-other apostles in the-temple had-preached
coram Caypha et aliquibus Judaeis et jam prope esset,
before Caiaphas and some Jews and now near it-was

ut baptizari vellent, repente quidam templum ingrediens
that to-be-baptized they-wished suddenly a-certain-man the-temple entering
clamare coepit: o viri Israelitae, quid facitis? Cur ab istis
to-cry-out began O men Israelites what are-you-doing why by these
nos magis decipi permittitis? In tantum autem populum
us rather to-be-deceived do-you-allow in so-much moreover the-people
concitavit, ut apostolos lapidare vellent. Adscendit autem
he-stirred-up that the-apostles to-stone they-wished went-up moreover
homo ille super gradum, ubi Jacobus praedicabat et ipsum
man that onto the-step where James was-preaching and him
praecipitavit deorsum et extunc plurimum claudicavit. Haec
threw-headlong downward and from-then very-much he-limped these-things
autem VII anno post adscensionem domini beatus
moreover in-the-seventh year after the-ascension of-the-Lord blessed
Jacobus passus est. In anno autem episcopatus sui XXX,
James suffered has in the-year moreover of-episcopate his thirtieth
videntes Judaei, quod Paulum non possent occidere, eo quod
seeing the-Jews that Paul not they-could to-kill this that
Caesarem appellasset et Romam missus fuisset, persecutionis
to-Caesar he-had-appealed and to-Rome sent had-been of-persecution
suae tyrannidem in Jacobum converterunt, contra eum
their the-tyranny against James they-turned against him
occasionem quaerentes, et sicut praedictus Hegesippus
occasion seeking and as the-aforesaid Hegesippus
apostolorum contemporaneus refert, secundum quod in
of-the-apostles contemporary relates according-to what in
hystoria ecclesiastica invenitur, Judaei ad eum convenerunt
the-history ecclesiastical is-found the-Jews to him came-together
dicentes: oramus te, ut revoces populum, quia ipse errat
saying we-pray you that you-recall the-people because it errs
in Jesu putans, quod ipse sit Christus. Precamur ergo, ut
about Jesus thinking that he is the-Christ we-pray therefore that

dissuadeas omnibus convenientibus in die paschae de Jesu,
you-dissuade all coming-together on the-day of-Easter about Jesus
tibi enim obtemperabimus omnes et de te tam nos quam
you for we-shall-obey all and of you as-much we as
populus testimonium ferimus, quia justus es et personam
the-people testimony bear that just you-are and the-person
nullius accipis. Statuerunt igitur illum super pinnam templi
of-no-one you-accept they-set therefore him upon the-pinnacle of-the-temple
et voce magna clamantes dixerunt: virorum justissime,
and with-voice great crying-out they-said of-men O-most-just
cui nos omnes obtemperare debemus, quoniam populus
to-whom we all to-obey ought because the-people
errat post Jesum, qui crucifixus est, enuntia nobis, quid tibi
errs after Jesus who crucified was announce to-us what to-you
videtur. Tunc Jacobus cum ingenti voce respondit: quid me
seems then James with huge voice answered why me
interrogatis de filio hominis, ecce ipse sedet in coelis a
do-you-ask about the-Son of-man behold he sits in the-heavens at
dextris summae virtutis venturus judicare vivos et mortuos.
the-right of-the-highest power about-to-come to-judge the-living and the-dead
Haec audientes christiani valde gavisi sunt et libenter
these-things hearing the-Christians greatly rejoiced have and willingly
eum audierunt, Pharisaei autem et scribae dixerunt: male
him heard the-Pharisees moreover and scribes said badly
fecimus tale testimonium praestare Jesu, sed adscendamus
we-have-done such testimony to-provide for-Jesus but let-us-go-up
et praecipitemus eum deorsum, ut caeteri terreantur
and let-us-throw-headlong him downward that the-others may-be-terrified
et ei credere non praesumant, et simul voce magna
and him to-believe not may-presume and together with-voice great
exclamaverunt dicentes: o, o et justus erravit. Adscenderunt
they-cried-out saying oh oh even the-just-one has-erred they-went-up

ergo et praecipitaverunt eum. Cum ergo praecipitassent,
therefore and threw-headlong him when therefore they-had-thrown-headlong
lapidibus eum obruebant dicentes: lapidemus Jacobum
with-stones him they-overwhelmed saying let-us-stone James
justum; qui dejectus non solum mori non potuit, sed
the-just who cast-down not only to-die not could but
conversus et super genua procumbens dicebat: rogo, domine,
turned and on knees falling-forward said I-ask O-Lord
dimitte iis, quia nesciunt, quid faciunt. Tunc unus ex
forgive them because they-know-not what they-do then one of
sacerdotibus, ex filiis Rahab exclamavit: parcite, quaeso, quid
the-priests from the-sons of-Rahab cried-out spare I-beg what
facitis? pro vobis orat hic justus, quem lapidatis. Tunc
are-you-doing for you prays this just-one whom you-stone then
unus ex ipsis perticam fullonis arripiens valido ictu caput
one of them the-pole of-a-fuller seizing with-strong blow head
ejus petiit et cerebrum excussit. Haec Hegesippus; talique
his attacked and the-brain knocked-out these-things Hegesippus and-by-such
martirio migravit ad dominum sub Nerone, qui coepit
martyrdom he-departed to the-Lord under Nero who began
anno domini LVII, sepultus ibidem prope templum. Cum
in-the-year of-the-Lord fifty-seven buried there near the-temple when
autem populus vellet ejus mortem vindicare et malefactores
moreover the-people wished his death to-avenge and the-evildoers
capere et punire, protinus aufugerunt.
to-seize and to-punish forthwith they-fled

Refert Josephus, quod propter peccatum mortis Jacobi
relates Josephus that on-account-of the-sin of-the-death of-James
justi factum est excidium in Jerusalem et dispersio
the-just made was the-destruction in Jerusalem and the-dispersion
Judaeorum: sed non solum ob mortem Jacobi, sed etiam ob
of-the-Jews but not only for the-death of-James but also for

mortem domini praecipue destructio ista facta est, secundum
the-death of-the-Lord chiefly destruction that made was according-to
quod dominus dicit: non relinquent in te lapidem super
what the-Lord says not they-will-leave in you stone upon
lapidem, eo quod non cognoveris tempus visitationis tuae.
stone this that not you-have-known the-time of-visitation your
Sed quoniam non vult dominus mortem peccatoris et
but because not wishes the-Lord the-death of-the-sinner and
ut ipsi excusationem non haberent, per XL annos eorum
that they excuse not might-have for forty years their
poenitentiam exspectavit et per apostolos, maxime per
penance he-awaited and through the-apostles chiefly through
Jacobum fratrem domini inter eos continuo praedicantem
James the-brother of-the-Lord among them continually preaching
eos ad poenitentiam revocabat, sed cum per admonitionem
them to penance he-recalled but when through admonition
eos non posset revocare, voluit eos saltem prodigiis
them not he-could to-recall he-wished them at-least by-prodigies
exterrere, nam in his XL annis sibi ad poenitentiam
to-terrify for in these forty years to-them for penance
datis multa monstra et prodigia (sicut refert Josephus)
given many portents and prodigies as relates Josephus
evenerunt. Nam stella praefulgens gladio per omnia similis
happened for a-star shining-forth to-a-sword in all-respects like
visa est civitati desuper imminere ac per totum annum
seen was over-the-city from-above to-hang and through the-whole year
exitialibus flammis ardere. In quodam festo azimorum
with-deadly flames to-burn on a-certain feast of-unleavened-bread
hora noctis nona tantus fulgor aram templumque
at-the-hour of-night ninth so-great a-brightness the-altar and-the-temple
circumdedit, ut omnes diem clarissimum factum putarent.
surrounded that all day most-bright made thought

In eadem festivitate vitula ad immolandum adducta inter
on the-same festivity a-heifer to sacrificing led among
ministrorum manus agnam subito est enixa. Post aliquot
of-the-ministers the-hands a-lamb suddenly has brought-forth after some
dies prope solis occasum visi sunt currus et quadrigae
days near of-the-sun the-setting seen were chariots and four-horse-teams
in omni regione per aërem ferri et armatorum
in every region through the-air to-be-borne and of-armed-men
cohortes misceri nubibus et urbes circumdare agminibus
cohorts to-be-mingled with-the-clouds and cities to-surround with-columns
improvisis. In alio die festo, quae pentecoste appellatur,
unforeseen on another day festal which Pentecost is-called
noctu sacerdotes templum ingressi ad ministeria ex
by-night the-priests the-temple entered for the-ministries according-to
more complenda motus quosdam strepitusque senserunt ac
custom to-be-fulfilled movements certain and-noises perceived and
voces subitas audierunt dicentes: transeamus ab his sedibus.
voices sudden heard saying let-us-pass from these seats
Ante quartum etiam annum belli quidam vir nomine
before the-fourth also year of-the-war a-certain man by-name
Jesus Ananiae filius in festo tabernaculorum repente clamare
Jesus of-Ananias son on the-feast of-tabernacles suddenly to-cry-out
coepit: vox ab oriente, vox ab occidente, vox a
began a-voice from the-east a-voice from the-west a-voice from
IIII ventis, vox super Hierosolymam et super templum,
the-four winds a-voice over Jerusalem and over the-temple
vox super sponsos et sponsas, vox super populum
a-voice over bridegrooms and brides a-voice over the-people
universum. Praedictus igitur vir capitur, caeditur, verberatur,
whole the-aforesaid therefore man is-seized is-beaten is-flogged
sed ille aliud dicere nequiens quanto plus verberabatur,
but he other-thing to-say unable by-how-much more he-was-flogged

tanto fortius clamabat. Ad judicem igitur adducitur,
by-so-much more-strongly he-cried to the-judge therefore he-is-led
tormentis diris afficitur, usque ad patefactionem ossium
with-torments dire is-afflicted all-the-way to the-laying-open of-the-bones
laniatur. Sed ille nec preces nec lacrymas effundebat, sed
is-torn but he neither prayers nor tears poured-out but
cum quodam ululatu per singula paene verba eadem
with a-certain howling through each almost word the-same-things
proferebat, addens etiam hoc: vaeh, vaeh Hierosolymis.
uttered adding also this woe woe to-Jerusalem
Haec Josephus. Cum autem Judaei nec admonitionibus
these-things Josephus when moreover the-Jews neither by-admonitions
converterentur nec tantis prodigiis terrerentur, post XL.
were-converted nor by-so-great prodigies were-terrified after the-fortieth
annum dominus Vespasianum et Titum Jerusalem adduxit,
year the-Lord Vespasian and Titus to-Jerusalem led
qui ipsam civitatem funditus destruxerunt. Haec autem
who that-very city from-the-foundations destroyed this moreover
fuit causa adventus ipsorum in Jerusalem, sicut in quadam
was the-cause of-the-coming of-them to Jerusalem as in a-certain
hystoria invenitur, licet apocrypha. Videns Pylatus, quia
history is-found although apocryphal seeing Pilate that
Jesum innocentem condemnaverat, timens offensam Tyberii
Jesus innocent he-had-condemned fearing the-offense of-Tiberius
Caesaris pro se excusando nuntium nomine Albanum
Caesar for himself excusing a-messenger by-name Albanus
ad Caesarem destinavit. Eo autem tempore Vespasianus
to Caesar dispatched at-that moreover time Vespasian
monarchiam in Galatia a Tyberio Caesare tenebat; nuntius
the-monarchy in Galatia from Tiberius Caesar held the-messenger
igitur Pylati a ventis contrariis in Galatiam pellitur et ad
therefore of-Pilate by winds contrary into Galatia is-driven and to

Vespasianum adducitur. Talis autem ibi servabatur consuetudo,
Vespasian is-led such moreover there was-kept custom
ut quicunque ibidem naufragium pateretur, rebus et
that whoever there shipwreck suffered to-the-goods and
servituti principis subderetur. Quem Vespasianus, quis esset
servitude of-the-prince was-subjected whom Vespasian who he-was
aut unde veniret seu quo tenderet, requisivit. Cui ille:
or whence he-came or whither he-was-heading asked to-whom he
Hierosolymitanus sum, de partibus illis veni, Romam
a-man-of-Jerusalem I-am from parts those I-have-come to-Rome
usque tendebam. Cui Vespasianus: de terra sapientum
all-the-way I-was-heading to-whom Vespasian from the-land of-the-wise
venis, artem nosti medicaminis, medicus es, curare me
you-come the-art you-know of-medicine a-physician you-are to-cure me
debes. Vespasianus enim quoddam genus vermium naribus
you-ought Vespasian for a-certain kind of-worms in-the-nostrils
insitum ab infantia gerebat, unde et a vespis Vespasianus
planted from infancy bore whence also from wasps Vespasian
dicebatur. Cui vir ille respondit: artem medicaminis,
he-was-called to-whom man that answered the-art of-medicine
domine, nescio et ideo curare te non valeo. Cui
O-lord I-know-not and therefore to-cure you not I-am-able to-whom
Vespasianus: nisi me curaveris, morte morieris. Cui ille
Vespasian unless me you-will-have-cured by-death you-will-die to-whom he
ait: ille qui caecos illuminavit, daemones effugavit, mortuos
says he who the-blind enlightened demons put-to-flight the-dead
suscitavit, ille novit, quia artem medendi ignoro. Cui
raised he knows that the-art of-healing I-do-not-know to-whom
Vespasianus: quis est ille, de quo tanta profaris? Et
Vespasian who is he of whom so-great-things you-speak and
ille: Jesus Nazarenus, quem Judaei per invidiam occiderunt,
he Jesus the-Nazarene whom the-Jews through envy killed

in quem si credideris, sanitatis gratiam consequeris. Et
in whom if you-will-have-believed of-health the-grace you-will-obtain and
Vespasianus: credo, quia, quod mortuos suscitavit, me etiam
Vespasian I-believe that who the-dead raised me also
de infirmitate hac liberare poterit. Et haec dicendo
from infirmity this to-free will-be-able and these-things saying
vespae de naribus ejus ceciderunt et continuo sanitatem
the-wasps from the-nostrils his fell and at-once health
recepit. Tunc Vespasianus ingenti gaudio repletus ait: certus
he-received then Vespasian with-huge joy filled says certain
sum, quia filius Dei fuit, qui me curare potuit. Petita igitur
I-am that the-Son of-God he-was who me to-cure could sought therefore
a Caesare licentia Hierosolymam cum manu armata pergam
from Caesar leave to-Jerusalem with a-band armed I-shall-go
et omnes proditores hujus et occisores funditus
and all the-betrayers of-this-one and slayers from-the-foundations
evertam. Dixitque Albano nuntio Pylati: rebus et vita
I-shall-overthrow and-he-said to-Albanus the-messenger of-Pilate in-goods and life
sanus et incolumis domum tuam mei licentia revertaris.
sound and unharmed home your my with-leave return
Vespasianus igitur Romam adiit et destruendi Judaeam et
Vespasian therefore Rome went-to and of-destroying Judea and
Jerusalem a Tyberio Caesare licentiam impetravit. Per
Jerusalem from Tiberius Caesar leave obtained through
annos igitur plures exercitus congregavit, tempore scilicet
years therefore many an-army he-gathered in-the-time namely
Neronis imperatoris, cum Judaei imperio rebellassent.
of-Nero the-emperor when the-Jews against-the-empire had-rebelled
Unde (secundum chronicas) non fecit hoc zelo Christi,
whence according-to the-chronicles not he-did this from-zeal for-Christ
sed quia a dominio recesserat Romanorum. Jerusalem
but because from the-dominion it-had-withdrawn of-the-Romans to-Jerusalem

igitur cum copioso exercitu Vespasianus advenit et in die
therefore with a-copious army Vespasian came and on the-day
paschae Jerusalem per circuitum potenter obsedit ibique
of-Easter Jerusalem round about powerfully besieged and-there
infinitam multitudinem, quae ad diem festum convenerat,
an-infinite multitude which for the-feast day had-come-together
conclusit. Per aliquod autem tempus, antequam Vespasianus
shut-in for some moreover time before Vespasian
Jerusalem adveniret, fideles, qui ibi erant, a spiritu sancto
to-Jerusalem came the-faithful who there were by the-Spirit Holy
admonentur, ut inde recedant et in quodam oppido
are-warned that thence they-should-withdraw and into a-certain town
trans Jordanem, quod Pella vocatur, secedant, ut ablatis
across the-Jordan which Pella is-called should-retire that removed
ab urbe sanctis viris coelesti vindictae fieret locus
from the-city the-holy men for-heavenly vengeance might-be-made place
tam de urbe sacrilega quam de populo scelerato. Quandam
as-much on the-city sacrilegious as on the-people wicked a-certain
autem civitatem Judaeae, nomine Jonapatam, in qua Josephus
moreover city of-Judea by-name Jotapata in which Josephus
et dux et princeps erat, primo omnium est agressus,
both leader and prince was first of-all he-has attacked
sed Josephus cum suis viriliter resistebat; tandem videns
but Josephus with his-men manfully resisted at-last seeing
Josephus imminere excidium civitatis assumtis XI Judaeis
Josephus to-be-imminent the-destruction of-the-city taken eleven Jews
subterraneam domum intravit, ubi quadriduana fame afflicti
an-underground house entered where by-four-days' hunger afflicted
Judaei non consentiente Josepho malebant ibidem mori,
the-Jews not consenting Josephus preferred there to-die
quam Vespasiani se subjicere servituti, volebantque se
than of-Vespasian themselves to-subject to-servitude and-they-wished themselves

mutuo interficere et sanguinem suum in sacrificium Deo
mutually to-kill and blood their in sacrifice to-God
offerre, et quoniam Josephus inter eos dignior erat,
to-offer and because Josephus among them more-worthy was
volebant eum primitus occidere, ut ejus effusione sanguinis
they-wished him first to-kill that his by-the-shedding of-blood
Deus citius placaretur, vel (ut in quadam chronica
God more-quickly might-be-appeased or as in a-certain chronicle
dicitur) ideo se mutuo interficere volebant, ne darentur
it-is-said therefore themselves mutually to-kill they-wished lest they-be-given
in manibus Romanorum. At Josephus vir prudens et
into the-hands of-the-Romans but Josephus a-man prudent and
mori nolens judicem mortis et sacrificii se constituit,
to-die unwilling judge of-death and of-sacrifice himself appointed
et quis prior alio occidendus esset, inter binos et
and who first before-the-other to-be-killed was between two and
binos sortem mittere jussit. Missis igitur sortibus sors
two the-lot to-cast he-ordered cast therefore the-lots the-lot
nunc unum nunc alium morti tradidit, donec ventum est
now one now another to-death handed until come it-was
ad ultimum, cum quo Josephus sortem missurus fuit.
to the-last with whom Josephus the-lot about-to-cast was
Tunc Josephus homo strenuus et agilis gladium illi
then Josephus a-man vigorous and agile the-sword from-him
abstulit et quid magis eligeret, vitam scilicet aut mortem,
took and what rather he-would-choose life namely or death
requisivit, et ut sine dilatione eligeret, praecepit; et ille
he-asked and that without delay he-should-choose he-ordered and he
timens respondit: vivere non recuso, si gratia tui vitam
fearing answered to-live not I-refuse if by-the-grace of-you life
conservare valeo. Tunc Josephus uni familiari Vespasiani
to-preserve I-am-able then Josephus to-one intimate of-Vespasian

et sibi etiam familiari latenter locutus est, et ut sibi
and to-himself also intimate secretly spoken has and that to-him
vita donaretur, petiit et, quod petiit, impetravit. Cum
life should-be-granted he-asked and what he-asked obtained when
autem ante Vespasianum Josephus esset adductus, dixit ei
moreover before Vespasian Josephus had-been led said to-him
Vespasianus: mortem meruisses, si hujus petitionibus
Vespasian death you-would-have-merited if of-this-one by-petitions
liberatus non esses. Et Josephus: si quid perperam
freed not you-had-been and Josephus if anything wrongly
actum est, in melius commutari potest. Et Vespasianus:
done is into better to-be-changed it-can and Vespasian
qui victus est, quid facere potest? Et Josephus: aliquid
who conquered is what to-do can-he and Josephus something
facere potero, si dictis meis aures tuas demulsero.
to-do I-shall-be-able if with-words my the-ears your I-shall-have-soothed
Et Vespasianus: concedatur, ut verbis tuis inhaereas, et
and Vespasian let-it-be-granted that to-words your you-cling and
quidquid boni dicturus es, pacifice audiatur. Et Josephus:
whatever of-good about-to-say you-are peacefully let-it-be-heard and Josephus
imperator Romanus interiit et senatus imperatorem te
the-emperor Roman has-perished and the-senate emperor you
fecit. Et Vespasianus: si propheta es, quare non es
has-made and Vespasian if a-prophet you-are why not have-you
vaticinatus huic civitati, quod meae sit subjicienda ditioni.
prophesied to-this city that to-my it-was to-be-subjected rule
Et Josephus: per XL dies hoc iis praedixi. Interea legati
and Josephus for forty days this to-them I-foretold meanwhile the-envoys
Romanorum veniunt, Vespasianum in imperium sublimatum
of-the-Romans come Vespasian into the-empire raised
asserunt eumque Romam deducunt. Hoc quoque Eusebius in
they-assert and-him to-Rome lead this also Eusebius in

chronica testatur, quod scilicet Josephus Vespasiano praedixit
the-chronicle attests that namely Josephus to-Vespasian foretold
tam de imperatoris morte quam de sua sublimatione.
as-much about of-the-emperor the-death as about his elevation
Reliquit autem Vespasianus Titum filium suum in obsidione
left moreover Vespasian Titus son his in the-siege
Jerusalem, Titus autem, ut in eadem hystoria apocrypha
of-Jerusalem Titus moreover as in the-same history apocryphal
legitur, audiens patrem suum in imperium sublimatum,
it-is-read hearing father his into the-empire raised
tanto gaudio et exsultatione repletur, quod nervorum
with-so-great joy and exultation is-filled that of-the-sinews
contractione ex frigiditate corripitur et altero crure
by-contraction from cold he-is-seized and in-the-other leg
debilitatus paralysi torquetur, Josephus autem audiens Titum
weakened by-paralysis is-tormented Josephus moreover hearing Titus
paralysi laborare, causam morbi et tempus morbi
with-paralysis to-labor the-cause of-the-disease and the-time of-the-disease
diligentissime inquirit. Causa nescitur, morbus ignoratur,
most-diligently inquires the-cause is-unknown the-disease is-not-known
de tempore autem, quoniam audita patris electione
about the-time moreover that heard of-the-father the-election
hoc sibi acciderit, aperitur. Josephus autem vir providus
this to-him had-happened is-disclosed Josephus moreover a-man provident
et sapiens ex paucis multa conjecit et ex tempore
and wise from few-things many-things conjectured and from the-time
morbum et causam invenit, sciens, quod gaudio et laetitia
the-disease and the-cause he-found knowing that by-joy and gladness
superabundanti debilitatus fuerit. Animadvertens itaque,
superabundant weakened he-had-been noticing and-so
quia contraria contrariis curantur, sciens etiam quia quod
that contraries by-contraries are-cured knowing also that what

amore conquaeritur, dolore frequenter amittitur, quaerere
by-love is-gained by-grief frequently is-lost to-seek
coepit, an aliquis esset, qui principis inimicus obnoxius
he-began whether someone there-was who of-the-prince an-enemy liable
teneretur. Et erat ibi servus adeo Tito molestus, ut sine
was-held and there-was there a-servant so to-Titus troublesome that without
vehementi conturbatione nullatenus in eum posset respicere,
vehement agitation by-no-means on him could-he to-look
nec etiam nomen ejus audire; dixit itaque Tito: si curari
nor even name his to-hear he-said and-so to-Titus if to-be-cured
desideras, omnes, qui in meo comitatu venerint, salvos
you-desire all who in my company will-have-come safe
facias. Cui Titus: quicunque in tuo comitatu venerit,
make to-whom Titus whoever in your company will-have-come
securus habeatur et salvus. Tunc Josephus cito prandium
secure let-him-be-held and safe then Josephus quickly a-luncheon
fieri praecepit et mensam suam mensae Titi oppositam
to-be-made ordered and table his to-the-table of-Titus opposite
locavit et servum a dextris suis sedere fecit. Quem Titus
placed and the-servant at right his to-sit caused whom Titus
respiciens molestia conturbatus infremuit et, qui prius gaudio
looking-at by-annoyance agitated roared and who before by-joy
infrigidatus fuerat, accensione furoris incaluit nervosque
chilled had-been by-the-kindling of-fury grew-hot and-the-sinews
distendens curatus fuit. Post hoc Titus et servum in
stretching cured he-was after this Titus both the-servant into
sui gratiam et Josephum in sui amicitiam recepit. Utrum
his favor and Josephus into his friendship received whether
autem haec hystoria narranda sit, lectoris judicio
moreover this history to-be-narrated is of-the-reader to-the-judgment
relinquatur. Biennio igitur a Tito Jerusalem obsessa inter
let-it-be-left for-two-years therefore by Titus Jerusalem besieged among

caetera mala, quae obsessos graviter perurgebant, tanta fames
the-other evils which the-besieged gravely oppressed so-great a-famine
omnes tenuit, quod parentes filiis et filii parentibus,
all held that parents from-children and children from-parents
viri uxoribus et uxores viris cibos non tantum e
husbands from-wives and wives from-husbands the-foods not only from
manibus, sed etiam ex ipsis dentibus rapiebant, juvenes
the-hands but also from the-very teeth snatched youths
etiam aetate fortiores velut simulacra per viam oberrando
even in-age stronger like phantoms along the-way wandering
prae fame exanimes cadebant; qui mortuos sepeliebant,
for hunger lifeless fell who the-dead buried
saepe super ipsos mortuos mortui cadebant, foetorem itaque
often upon the-very dead dead fell the-stench and-so
cadaverum non ferentes ex publico sumtu ipsa sepeliebant,
of-the-corpses not bearing from the-public expense them they-buried
sed deficiente sumtu, vincente cadaverum multitudine de
but failing the-expense prevailing of-the-corpses the-multitude from
muro cadavera praecipitabant. At Titus circuiens cum vidisset
the-wall the-corpses they-threw-headlong but Titus going-round when he-had-seen
valles repletas cadaveribus et totam patriam ex eorum
the-valleys filled with-corpses and the-whole country from their
foetore corruptam manus suas cum lacrymis ad coelum
stench corrupted hands his with tears to heaven
levavit dicens: Deus, tu vides, quia ego hoc non facio. Tanta
raised saying God you see that I this not do so-great
enim ibi fames erat, quod calceamenta sua et corrigias
for there famine was that shoes their and straps
comedebant. Matrona quaedam insuper genere et divitiis
they-ate a-matron certain moreover in-race and riches
nobilis, sicut in hystoria ecclesiastica legitur, cum praedones
noble as in the-history ecclesiastical it-is-read when robbers

in ejus domum irruentes eam omnibus exspoliassent nec
into her house rushing her of-all had-stripped nor
sibi ultra, quid comederet, remansisset, parvulum lactentem
to-her further anything she-might-eat had-remained a-little-one suckling
tenens in manibus ait: infelicis matris infelicior fili, in
holding in the-hands says of-an-unhappy mother more-unhappy O-son in
bello, in fame, in direptione, cui te reservabo? Veni
war in famine in plunder for-whom you shall-I-reserve come
ergo nunc, o mi nate, esto matri cibus, praedonibus
therefore now O my child be for-the-mother food for-the-robbers
scandalum, saeculis tabula. Et his dictis filium jugulavit et
a-scandal for-the-ages a-tale and these said the-son she-slaughtered and
coxit et dimidium comedens partem alteram occultavit. Et
cooked and half eating the-part other hid and
ecce confestim praedones odorem carnis coctae sentientes in
behold immediately the-robbers the-odor of-flesh cooked perceiving into
domum irruunt et, nisi carnem prodat, mortem minantur.
the-house rush and unless the-flesh she-produce death they-threaten
Tunc illa detegens infantis membra: ecce, inquit, vobis
then she uncovering of-the-infant the-limbs behold she-says for-you
partem optimam reservavi. At illos tantus horror invasit,
the-part best I-have-reserved but them so-great horror invaded
quod nec loqui potuerunt. Et illa: meus, inquit, filius hic,
that not to-speak they-could and she my she-says son this
meum est peccatum, securi edite, quia prior ego comedi,
mine is the-sin securely eat because first I ate
quem genui, nolite fieri aut matre religiosiores aut
whom I-bore do-not become either than-the-mother more-religious or
feminis molliores: quodsi vincit vos pietas et horretis, ego
than-women softer but-if conquers you pity and you-shudder I
totum comedam, quod dimidium jam comedi. Illi vero
the-whole shall-eat of-which half already I-have-eaten they but

trementes et territi discesserunt. Tandem secundo anno
trembling and terrified departed at-last in-the-second year
imperii Vespasiani Titus Jerusalem cepit et captam subvertit
of-the-reign of-Vespasian Titus Jerusalem took and taken overthrew
templumque funditus destruxit et, sicut Judaei Christum
and-the-temple from-the-foundations destroyed and as the-Jews Christ
XXX denariis emerant, sic et ipse uno denario XXX
for-thirty denarii had-bought so also he for-one denarius thirty
Judaeos vendidit. Sicut autem narrat Josephus, nonaginta
Jews sold as moreover narrates Josephus ninety
septem millia Judaeorum vendita sunt et undecies centena
seven thousand of-Jews sold were and eleven-times a-hundred
millia fame et gladio perierunt. Legitur quoque, quod
thousand by-famine and sword perished it-is-read also that
Titus intrans Jerusalem quendam murum densissimum vidit,
Titus entering Jerusalem a-certain wall most-thick saw
ipsumque perforari praecepit, factoque foramine quendam
and-it to-be-pierced ordered and-made the-hole a-certain
intus senem adspectu et canitie venerabilem invenerunt,
within old-man in-appearance and white-hair venerable they-found
qui requisitus, quis esset, respondit, se esse Joseph
who asked who he-was answered himself to-be Joseph
ab Arimathia civitate Judaeae seque a Judaeis ibidem
of Arimathea a-city of-Judea and-himself by the-Jews there
clausum et muratum fuisse, eo quod Christum sepelisset,
shut-in and walled-up to-have-been this that Christ he-had-buried
addiditque, quod ab illo tempore usque nunc coelesti
and-he-added that from that time all-the-way-to now with-heavenly
sit cibo pastus et divino lumine confortatus. In
he-has-been food fed and with-divine light strengthened in
evangelio tamen Nicodemi dicitur, quod cum Judaei ipsum
the-gospel yet of-Nicodemus it-is-said that when the-Jews him

reclusissent, Christus resurgens eum inde eripuit et in
had-shut-in Christ rising him thence rescued and into
Arimathiam duxit. Potest dici, quod cum eductus a
Arimathea led it-can to-be-said that when led-out from
praedicatione Christi non cessaret, a Judaeis iterum est
the-preaching of-Christ not he-ceased by the-Jews again he-was
reclusus. Mortuo quoque Vespasiano imperatore Titus filius
shut-in dead also Vespasian the-emperor Titus son
ejus eidem in imperio successit, qui fuit vir clementissimus
his to-him in the-empire succeeded who was a-man most-clement
et multae liberalitatis tantaeque bonitatis fuit, sicut ait
and of-much liberality and-of-so-great goodness he-was as says
Eusebius Caesariensis in chronica et testatur Hieronymus,
Eusebius of-Caesarea in the-chronicle and attests Jerome
quod dum quodam sero recordatus fuisset, quod illo
that when on-a-certain evening remembered he-had that on-that
die nil boni egisset aut nihil dedisset, ait: o amici
day nothing of-good he-had-done or nothing he-had-given he-says O friends
diem perdidi. Post longa tempora quidam Judaei Jerusalem
a-day I-have-lost after long times certain Jews Jerusalem
reaedificare volentes, exeuntes primo mane plurimas cruces
to-rebuild wishing going-out early in-the-morning very-many crosses
de rore invenerunt, quas territi fugientes et secundo mane
of dew found which terrified fleeing and on-the-second morning
redeuntes, unusquisque, ut ait Miletus in chronica, cruces
returning each-one as says Miletus in the-chronicle crosses
sanguineas vestibus suis insitas invenit. Qui vehementer
bloody on-garments his implanted found who vehemently
territi in fugam iterum versi sunt, sed tertio die reversi
terrified into flight again turned were but on-the-third day returned
vapore ignis de terra prodeuntis penitus sunt exusti.
by-the-vapor of-fire from the-earth coming-forth utterly were burned-up

De sancto Johanne ante portam latinam

LXIX · SAINT JOHN BEFORE THE LATIN GATE

Arrested at Ephesus and sent to Domitian, John is shorn and put in a vat of boiling oil before the Latin Gate, but comes out unharmed; a church marks the place. He is exiled to Patmos. Jacobus gives the emperors' reasons for persecuting the apostles: Christ was deified without the senate, had not appeared first to the Romans, emptied the gods' cult, preached contempt of the world, seemed a proud and jealous god, and was reported by Pilate to Tiberius, not the senate. John's mother dies in Campania going home; her body, revealed by her son James, is translated to the city.

Johannes apostolus et evangelista dum Ephesi praedicaret,
John apostle and evangelist while at-Ephesus he-was-preaching
a proconsule capitur et ut diis immolet, invitatur. Qui
by the-proconsul is-seized and that to-the-gods he-sacrifice is-invited who
dum renueret, in carcerem mittitur et ad Domitianum
when he-refused into prison is-sent and to Domitian
imperatorem epistola mittitur, in qua magnus sacrilegus et
the-emperor a-letter is-sent in which a-great sacrilegious-man and
Deorum contemtor et crucifixi cultor nominatur. Jussu
of-the-gods despiser and of-the-crucified-one worshiper he-is-named by-the-order
igitur Domitiani Romam deducitur et deducto omnes capilli
therefore of-Domitian to-Rome he-is-led and led all the-hairs
pro derisione a capite praescinduntur ac ante portam urbis,
for derision from the-head are-cut-off and before the-gate of-the-city
quae latina dicitur, in doleum ferventis olei igne desubter
which Latin is-called into a-vat of-boiling oil with-fire from-beneath
candente mitti jubetur, nullum tamen ibidem dolorem sensit,
glowing to-be-put is-ordered no yet there pain he-felt
sed penitus illaesus exivit. In illo igitur loco ecclesia a
but utterly unharmed came-out in that therefore place a-church by
christianis fabricatur et dies illa tamquam dies sui martirii
the-Christians is-built and day that as the-day of-his martyrdom

solemnizatur. Cum ergo nec sic a praedicatione Christi
is-solemnized when therefore not-even so from the-preaching of-Christ
cessaret, jussu Domitiani in Pathmos insulam relegatur
he-ceased by-the-order of-Domitian to Patmos the-island he-is-banished
nec tamen imperatores Romani apostolos persequebantur, quia
nor yet the-emperors Roman the-apostles persecuted because
Christum praedicabant, cum ipsi nullum Deum respuerent, sed
Christ they-preached since they no god rejected but
quia ipsum sine senatus auctoritate deificatum ajebant, quod
because him without of-the-senate authority deified they-said which
ipsi de nemine fieri prohibuerunt. Unde legitur in hystoria
they of no-one to-be-done forbade whence it-is-read in the-history
ecclesiastica, quod, cum Pylatus quadam vice ad Tyberium
ecclesiastical that when Pilate on-a-certain occasion to Tiberius
epistolas de Christo misisset et ipse Tyberius ejus fidem a
letters about Christ had-sent and himself Tiberius his faith by
Romanis recipi assentiret, senatus omnino respuit ex eo,
the-Romans to-be-received assented the-senate wholly rejected from this
quod non sui auctoritate Deus vocatus fuit. Alia causa est,
that not of-itself by-authority God called he-was another cause is
quae legitur in quadam chronica, ex eo quod Romanis prius
which it-is-read in a-certain chronicle from this that to-the-Romans earlier
non apparuerat. Alia causa est vero, quod omnium Deorum
not he-had-appeared another cause is but that of-all the-gods
cultum, cui Romani inserviebant, evacuabat. Alia causa est
the-worship which the-Romans served he-emptied another cause is
ex eo, quod mundi despectum praedicabat et Romani avari
from this that of-the-world contempt he-preached and the-Romans greedy
et ambitiosi erant. Christus etiam hoc fieri non permisit,
and ambitious were Christ also this to-be-done not permitted
ne hoc humanae potentiae adscriberetur. Alia causa secundum
lest this to-human power should-be-ascribed another cause according-to

magistrum Johannem Beleth, quare imperatores et senatus
master John Beleth why the-emperors and senate
Christum et apostolos persequebantur, erat, quia videbatur
Christ and the-apostles persecuted was because seemed
iis Deus nimis superbus et invidus, eo quod consortem
to-them God exceedingly proud and envious this that a-partner
habere non dignaretur. Alia causa est, quam Orosius refert,
to-have not he-deigned another cause is which Orosius relates
quia senatus indigne tulit, quod Pylatus ad Tyberium et
because the-senate indignantly bore that Pilate to Tiberius and
non ad senatum de Christi miraculis litteras destinavit, et
not to the-senate about of-Christ the-miracles letters dispatched and
ideo ejus consecrationem inter Deos fieri noluit, unde
therefore his consecration among the-gods to-be-made it-would-not whence
iratus Tyberius multos de senatoribus occidit et quosdam
angered Tiberius many of the-senators killed and some
exsilio damnavit. Mater autem ipsius Johannis audiens
to-exile condemned the-mother moreover of-this John hearing
filium Romae detineri, materna compassione permota
(her)-son at-Rome to-be-detained with-maternal compassion moved
Romam ad eum visitandum accessit, sed dum venisset et
to-Rome to him visiting went but when she-had-come and
ipsum in exsilium relegatum audisset indeque rediret,
him into exile banished she-had-heard and-thence was-returning
in Campania civitate Nerulana migravit ad Christum. Cujus
in Campania in-the-city Nerulana she-departed to Christ whose
corpus in quodam specu sepultum multo tempore jacuit,
body in a-certain cave buried for-much time lay
sed postmodum a filio suo Jacobo revelatum fuit: quod
but afterward by son her James revealed was which

quidem multo odore redolens ac miraculis multis refulgens
indeed with-much odor smelling and with-miracles many shining
ad praedictam civitatem cum multo honore translatum est.
to the-aforesaid city with much honor translated was

De sancto Bonifacio martire

LXXI · SAINT BONIFACE THE MARTYR

Boniface, steward to the noble Aglaes and her lover, is sent with her blessing to bring back martyrs' relics. At Tarsus he sees the martyrs tortured, kisses their chains, and encourages them, then confesses himself a Christian before the judge Simplicius. He is torn with hooks, has reeds driven under his nails and molten lead poured in his mouth, survives a cauldron of pitch, and is beheaded. His companions, who think him drunk or debauched, find his body and bring it to Rome, where Aglaes, warned by an angel, builds it a church and lives twelve years as a nun.

Passio sancti Bonifacii martiris sub Dyocletiano et
the-passion of-saint Boniface martyr under Diocletian and
Maximiniano apud Tarsum civitatem passi, sed Romae
Maximian at Tarsus the-city having-suffered but at-Rome
in via, quae latina nuncupatur, sepulti. Qui cum esset
on the-way which Latin is-named buried who when he-was
procurator rerum cujusdam nobilis matronae nomine Aglaes
the-procurator of-the-affairs of-a-certain noble matron by-name Aglaes
et cum ea in stupro misceretur, tandem utique divino nutu
and with her in debauchery he-was-mingled at-last indeed by-divine nod
compuncti consilium habuerunt, ut ad requirendum corpora
pricked counsel they-held that to seeking the-bodies
martirum Bonifacius mitteretur, si quo modo servientes atque
of-martyrs Boniface should-be-sent if in-some way serving and
obsequentes eis per eorum orationes salvari mererentur.
obeying them through their prayers to-be-saved they-might-merit

Perveniens igitur per dies aliquot Tarsum civitatem dixit
coming therefore over days some to-Tarsus the-city he-said
ad eos, qui cum eo erant, Bonifacius: viri euntes requirite
to those who with him were Boniface O-men going seek
nobis hospitium, ego autem ibo videre eos, quos valde
for-us lodging I moreover shall-go to-see those whom greatly
desidero, martires certantes. Festinans itaque ad locum
I-desire martyrs contending hastening and-so to the-place
vidit beatissimos martires, alium suspensum pedes igne
he-saw the-most-blessed martyrs one hung by-the-feet a-fire
supposito, alium in quatuor lignis extensum et diutissime
set-under another on four beams stretched and very-long
afflictum, alium ungulis exaratum, alium manibus abscissum,
afflicted another with-hooks furrowed another in-the-hands cut-off
alium stipitem in collo habentem affixum et a terra
another a-stake on the-neck having fixed and from the-ground
elevatum, et sic per diversa supplicia martiria ab impio
raised and so through various punishments martyrdoms by the-impious
carnifice disposita cum eminus fervens et ipse amore Christi
executioner arranged when from-afar fervent also he with-love of-Christ
respiceret, magnum Deum sanctorum martirum clamare coepit
looked great God of-the-holy martyrs to-cry he-began
et accurrens consedit pedibus eorum deosculans vincula ac
and running-up sat-down at-the-feet their kissing the-chains and
dicens: certantes martires Christi calcate dyabolum, modicum
saying contending martyrs of-Christ tread-on the-devil a-little
perseverate, parvus quidem labor, sed multa requies et
persevere small indeed the-labor but much rest and
ineffabilis postmodum satietas. Ista enim tormenta, quae
ineffable afterward satiety these for torments which
pro divinitatis amore patimini, temporalia sunt et quoque
for of-the-divinity love you-suffer temporal are and also

in momento transeuntia, post brevissimum tamen temporis
in a-moment passing after a-very-brief yet of-time
spatium ad perpetuae felicitatis vos transmittite gaudia, ubi
space to of-perpetual happiness yourselves carry-over the-joys where
regis vestri visione gaudentes illique coelestium cantionum
of-king your by-the-vision rejoicing and-to-him of-heavenly songs
laudes inter choros angelorum immortalitatis decore vestiti
praises among the-choirs of-angels of-immortality with-the-beauty clothed
referentes in aeternae calamitatis abysso impiissimos vivos
rendering in of-eternal calamity the-abyss the-most-impious alive
videbitis cruciari tortores. Adspiciens autem Simplicius
you-will-see to-be-tormented torturers looking moreover Simplicius
judex jussit eum applicari ad tribunal eique dixit: quis es
the-judge ordered him to-be-brought to the-tribunal and-to-him said who are
tu? Sanctus Bonifacius dixit: christianus sum et Bonifacius
you saint Boniface said a-Christian I-am and Boniface
vocor. Tunc iratus judex jussit eum suspendi et tamdiu
I-am-called then angered the-judge ordered him to-be-hung and so-long
corpus ejus ungulis radi, donec ossa ejus apparerent,
body his with-hooks to-be-scraped until bones his appeared
deinde calamos acutos sub ungulas manuum ejus affigi,
then reeds sharp under the-nails of-hands his to-be-fixed
cumque sanctus Dei martir in coelum adspiciens alacriter
and-when the-holy of-God martyr to heaven looking eagerly
dolores toleraret, videns impius judex jussit aperiri os
the-pains bore seeing the-impious judge ordered to-be-opened mouth
ejus et plumbum bulliens infundi. Sanctus autem martir
his and lead boiling to-be-poured-in the-holy moreover martyr
dicebat: gratias tibi ago, domine Jesu Christe, fili Dei
said thanks to-you I-render O-Lord Jesus Christ son of-God
vivi. Deinde judex jussit afferri ollam et eam pice
living then the-judge ordered to-be-brought a-pot and it with-pitch

impleri atque verso capite sanctum martirem in bullientem
to-be-filled and turned the-head the-holy martyr into the-boiling
picem mitti. Sed cum nihil laesus esset, jussit judex, ut
pitch to-be-put but when in-nothing harmed he-was ordered the-judge that
gladio caput ejus abscideretur. Quo facto terrae motus
with-the-sword head his should-be-cut-off which done of-the-earth a-motion
factus est magnus, ita ut multi infideles virtutem Christi
made was great so that many unbelievers the-power of-Christ
in martirem cernentes crederent. Conservi vero martiris
in the-martyr perceiving believed the-fellow-servants but of-the-martyr
Bonifacii circuibant ubique requirentes eum et non invenientes
Boniface went-around everywhere seeking him and not finding
ad invicem dicebant: ille modo in adulterio aut in taberna
to one-another they-said he now in adultery or in a-tavern
positus epulatur. Cum ergo inter se colloquerentur,
placed feasts when therefore among themselves they-were-conversing
contigit, ut obviaret iis unus de Commentariensibus. Quem
it-happened that met them one of the-jailers whom
interrogant: vidisti aliquem virum peregrinum romanum?
they-ask have-you-seen any man foreign Roman
Ille ait: hesterna die vir peregrinus abscissus est capite in
he says on-yesterday's day a-man foreign cut-off was by-the-head in
stadio. Et iterum interrogant: qualis erat adspectus ejus?
the-stadium and again they-ask of-what-sort was appearance his
At illi dixerunt: vir quadratus et crassus, robusto capillo,
but they said a-man square-built and stout with-thick hair
coccinea armillasia indutus. Et dicit ille: quem quaeritis, apud
in-a-scarlet cloak clothed and says he whom you-seek among
nos hesterna die martirio est finitus. At illi: quem nos
us on-yesterday's day by-martyrdom was ended but they whom we
quaerimus hominem, adulter est et ebriosus. Dixit iis ille:
seek the-man an-adulterer is and a-drunkard said to-them he

venite et videte eum. Cumque ostendisset iis beatissimi
come and see him and-when he-had-shown to-them of-the-most-blessed
martiris corpus et pretiosum caput ejus, dixerunt ei: iste
martyr the-body and precious head his they-said to-him this-one
est, quem quaerimus; petimus, ut des nobis eum. Qui
is whom we-seek we-ask that you-give to-us him who
respondit: ego gratis corpus ejus vobis dare non possum.
answered I for-nothing body his to-you to-give not am-able
Illi autem dantes ei solidos quingentos acceperunt corpus
they moreover giving him solidi five-hundred received the-body
sancti martiris et ungentes eum aromatibus involventesque
of-the-holy martyr and anointing him with-spices and-wrapping
linteaminibus pretiosis posuerunt illud in basterna et sic
in-linens precious they-placed it in a-litter and so
revertebantur gaudentes et glorificantes Deum. Angelus autem
they-were-returning rejoicing and glorifying God the-angel moreover
domini apparens dominae ipsius rem factam beati
of-the-Lord appearing to-the-lady his the-thing done of-the-blessed
martiris indicavit, quae confestim cum omni veneratione
martyr made-known who immediately with all veneration
obviavit sancto corpori et aedificans ei domum dignam
met the-holy body and building for-it a-house worthy
reposuit illud in ea ab urbe Romana spatio stadiorum
laid it in it from the-city Roman at-a-distance of-furlongs
quinque. Martirisatus est autem Bonifacius quarto decimo
five martyred was moreover Boniface on-the-fourth tenth
die mensis Maji apud Tarsum metropolin Ciliciae et
day of-the-month of-May at Tarsus the-metropolis of-Cilicia and
sepultus est Romae nona Julii. Beata vero Aglaes
buried was at-Rome on-the-nones of-July blessed but Aglaes
abrenuntiavit mundo et pompis ejus distribuens universa,
renounced the-world and the-pomps its distributing all-things

quae possidebat, egenis ac monasteriis, relaxans universam
which she-possessed to-the-needy and to-monasteries releasing whole
familiam suam a jugo servitutis et ipsa sine intermissione
household her from the-yoke of-servitude and herself without intermission
vacans orationibus et jejuniis tantam gratiam a domino
devoting to-prayers and fasts so-great grace from the-Lord
Jesu promeruit, ut in ejus nomine virtutum clarescerent
Jesus merited that in his name of-powers she-shone
signis. Supervixit autem in habitu sanctimoniali annis XII,
with-signs survived moreover in the-habit of-a-nun for-years twelve
sepulta apud praefatum martirem operibus piis consummata.
buried beside the-aforesaid martyr by-works pious completed

De sancto Gordiano

LXXIV · SAINT GORDIAN

Gordian is read as a bright house where God dwells, and Epimachus as heavenly king or fighter for heavenly things. Gordian, vicar to the emperor Julian, is converted with his wife and fifty-three others by the Christian Januarius whom he was compelling to sacrifice. Julian exiles Januarius and has Gordian beheaded; his body, thrown to the dogs for eight days and left untouched, is taken by his household and buried with Epimachus about a mile from Rome.

Gordianus a geos, quod est dogma sive domus, et dyan,
Gordian from geos which is dogma or house and dyan
quod est clarum, quasi clara domus, in qua habitabat
which is bright as-if a-bright house in which dwelt
Deus: sicut dicit Augustinus in libro de civitate Dei:
God as says Augustine in the-book on the-city of-God
bona domus est paribus membris disposita, ampla et lucida.
a-good house is with-equal members arranged spacious and bright

Sic ille sanctus fuit pariter dispositus per concordiae
so that saint was equally arranged through of-concord
imitationem, amplus per caritatem, lucidus per veritatem.
imitation spacious through charity bright through truth
Epymachus ab epy, quod est supra et machin, quod est
Epimachus from epy which is above and machin which is
rex, quasi supernus rex, vel ab epy, quod est supra, et
king as-if heavenly king or from epy which is above and
machos, quod est pugna, quasi pro supernis pugnans.
machos which is fight as-if for things-above fighting

Gordianus vicarius Juliani imperatoris cum quemdam
Gordian the-vicar of-Julian the-emperor when a-certain
christianum nomine Januarium ad sacrificandum compelleret, ad
Christian by-name Januarius to sacrificing was-compelling at
praedicationem tamen ipsius Januarii ad fidem cum uxore sua,
the-preaching yet of-the-same Januarius to the-faith with wife his
nomine Mariria, et LIII viris conversus est. Quod audiens
by-name Mariria and fifty-three men converted was which hearing
Julianus jussit Januarium in exsilium mitti, Gordianum vero,
Julian ordered Januarius into exile to-be-sent Gordian but
si sacrificare nollet, capite truncari. Decollatus est igitur
if to-sacrifice he-would-not by-the-head to-be-cut-off beheaded was therefore
beatus Gordianus et corpus ejus ad canes per VIII dies
blessed Gordian and body his to the-dogs for eight days
projectum est. Sed cum omnino remansisset intactum, tandem
thrown was but when wholly it-had-remained untouched at-last
a familia sua rapitur et cum beato Epymacho, quem dudum
by household his it-is-snatched and with blessed Epimachus whom long-since
praedictus Julianus occidi fecerat, non longe ab urbe
the-aforesaid Julian to-be-killed had-caused not far from the-city
milliario fere uno circa annum domini CCCLX sepelitur.
by-a-mile nearly one about the-year of-the-Lord three-hundred-sixty is-buried

De sancto Nereo et Achilleo

LXXV · SAINTS NEREUS AND ACHILLEUS

Nereus is read as counsel of light, lamp, and not guilty; Achilleus as salvation of brothers. These eunuch chamberlains of Domitilla, Domitian's niece, persuade her to vow virginity instead of marrying the consul's son Aurelian. Exiled with her to the Pontian island, they are beheaded for refusing to sacrifice. Aurelian kills the servants who cling to her, one of whom carries a huge stone two miles. He dies dancing at a forced wedding, and his brother burns Domitilla and her two converted companions in their chamber.

Nereus interpretatur lucis consilium vel Nereus a nereth,
Nereus is-interpreted of-light counsel or Nereus from nereth
quod est lucerna, et vs festinans; vel Nereus quasi ne, id
which is lamp and vs hastening or Nereus as-if ne that
est, nequaquam reus. Fuit ergo consilium lucis in virginitatis
is by-no-means guilty he-was therefore counsel of-light in of-virginity
praedicatione, lucerna in honesta conversatione, festinans in
the-preaching a-lamp in honest conduct hastening in
coeli fervore, ne reus, id est, nequaquam reus in conscientiae
of-heaven the-fervor ne guilty that is by-no-means guilty in of-conscience
puritate. Achilleus ab achi, quod est frater meus, et lesa,
the-purity Achilleus from achi which is brother my and lesa
quod est salus, quasi fratrum salus. Horum passiones Euthices,
which is salvation as-if of-brothers salvation their passions Eutyches
Victorinus et Macro, alias Maro, servi Christi scripserunt.
Victorinus and Macro otherwise Maro servants of-Christ wrote

Nereus et Achilleus eunuchi cubicularii Domicillae
Nereus and Achilleus eunuchs chamberlains of-Domitilla
neptis Domitiani imperatoris fuerunt, quos beatus Petrus
niece of-Domitian the-emperor were whom blessed Peter
apostolus baptizavit. Cum ergo praedicta Domicilla Aureliano
the-apostle baptized when therefore the-aforesaid Domitilla to-Aurelian

filio consulis nupta esset et gemmis et purpureis
son of-the-consul married was and with-gems and purple
vestibus tegeretur, Nereus et Achilleus fidem praedicaverunt
garments was-covered Nereus and Achilleus the-faith preached
et virginitatem multipliciter commendaverunt ostendentes
and virginity manifoldly commended showing
virginitatem Deo esse proximam, angelis germanam, hominibus
virginity to-God to-be nearest to-angels akin in-men
innatam, uxorem viro subjici, pugnis et calcibus
inborn a-wife to-a-husband to-be-subjected with-fists and kicks
caedi, deformes partus saepius procreari, rursus, quae
to-be-beaten deformed offspring often to-be-procreated again she-who
vix matris pia monita sustinebat, oportere grandia
scarcely of-a-mother the-pious admonitions bore to-be-obliged great
convicia pati mariti. Illa autem inter caetera dixit: scio
reproaches to-suffer of-a-husband she moreover among other-things said I-know
patrem meum fuisse zelotypum et matrem meam ab
father my to-have-been jealous and mother my from
eo convicia plurima passam esse: numquid vir meus talis
him reproaches very-many suffered to-have surely-not husband my such
futurus est? Cui illi: quoniam quamdiu sunt sponsi,
about-to-be is to-whom they because as-long-as they-are betrothed
videntur esse benigni, sed mariti effecti crudeliter dominantur
they-seem to-be kind but husbands made cruelly they-dominate
et aliquando ancillas praeferunt dominabus, omnis autem
and sometimes maidservants they-prefer to-mistresses all moreover
sanctitas amissa per poenitentiam revocari potest, sola
holiness lost through penance to-be-recalled can alone
autem virginitas ad suum statum revocari non potest
moreover virginity to its state to-be-recalled not it-can
(reatus enim per poenitentiam expelli potest, virginitas
guilt for through penance to-be-expelled can virginity

revocari non potest), ut ad statum pristinae sanctitatis
to-be-recalled not it-can so-that to the-state of-former holiness
attingat tunc Flavia Domicilla credidit et virginitatem
it-may-attain then Flavia Domitilla believed and virginity
vovit et a sancto Clemente velata est. Quod sponsus ejus
vowed and by saint Clement veiled was which betrothed her
audiens licentia a Domitiano impetrata virginem cum
hearing leave from Domitian obtained the-virgin with
sanctis Nereo et Achilleo in Pontianam insulam relegavit,
saints Nereus and Achilleus to the-Pontian island banished
putans se per hoc posse virginis propositum immutare.
thinking himself through this to-be-able of-the-virgin the-purpose to-change
Post aliquod tempus, cum ipse ad insulam perrexisset
after some time when he to the-island had-gone
et multis muneribus sanctos, ut virgini suaderent,
and with-many gifts the-saints that the-virgin they-should-persuade
induceret, hujusmodi penitus respuentes magis eam in domino
induced such-things utterly rejecting rather her in the-Lord
confortabant. Quapropter cum ad sacrificia compellerentur
they-strengthened wherefore when to sacrifices they-were-compelled
et dicerent se a beato Petro apostolo baptizatos nulla
and they-said themselves by blessed Peter the-apostle baptized by-no
ratione posse ydolis immolare, capite caesi sunt circa
reason to-be-able to-idols to-sacrifice by-the-head cut they-were about
annum domini LXXX, quorum corpora juxta sepulchrum
the-year of-the-Lord eighty whose bodies next-to the-tomb
Petronellae posita sunt. Alios etiam, scilicet Victorinum,
of-Petronilla placed were others also namely Victorinus
Euthicen et Maronem, quibus Domicilla adhaereret, tamquam
Eutyches and Maro to-whom Domitilla clung as
servos tota die in suis praediis laborare faciebat et
servants the-whole day on his estates to-labor he-made and

vespere cantabrum ad manducandum iis dabat. Tandem
in-the-evening fodder for eating to-them he-gave at-last
Euthicem caedi jussit, quousque spiritum exhalaret,
Eutyches to-be-beaten he-ordered until the-spirit he-breathed-out
Victorinum vero in aquis foetentibus suffocari, Maronem vero
Victorinus but in waters stinking to-be-suffocated Maro but
saxo ingenti opprimi jussit. Cum autem immanissimam
with-a-rock huge to-be-crushed he-ordered when moreover a-most-monstrous
petram, quam vix LXX viri movere poterant, super
rock which scarcely seventy men to-move could upon
eum jactassent, ipse praedictum lapidem in humeros suos
him they-had-thrown he the-aforesaid stone onto shoulders his
accepit, et quasi leves paleas ad duo milliaria portavit et,
took and like light chaff for two miles carried and
cum plurimi credidissent, consularis eum occidi fecit. Post
when very-many had-believed the-consular him to-be-killed caused after
hoc Aurelianus Domicillam de exsilio reduxit et duas
this Aurelian Domitilla from exile brought-back and two
virgines, Euphrosinam et Theodoram, collactaneas ejus, ut ei
virgins Euphrosyne and Theodora foster-sisters her that her
suaderent, misit, quas tamen Domicilla ad fidem convertit.
they-might-persuade sent whom yet Domitilla to the-faith converted
Tunc Aurelianus cum sponsis praedictarum puellarum et
then Aurelian with the-betrothed of-the-aforesaid girls and
tribus joculatoribus ad Domicillam venit, ut ejus nuptias
three jugglers to Domitilla came that her wedding
celebraret et ipsam saltem violenter opprimeret. Sed cum
he-might-celebrate and her at-least violently overpower but when
Domicilla praedictos duos juvenes convertisset, Aurelianus
Domitilla the-aforesaid two youths had-converted Aurelian
Domicillam in thalamum introduxit et ibidem mimos
Domitilla into the-bedchamber led and there the-mimes

canere fecit et caeteros secum saltare jussit, volens eam
to-sing made and the-others with-himself to-dance ordered wishing her
postmodum violare. Sed cum deficerent mimi in canendo
afterward to-violate but when failed the-mimes in singing
et caeteri in saltando, ipse tamen per duos dies non cessavit,
and the-others in dancing he yet for two days not ceased
quousque in saltando deficiens exspiravit. Luxurius vero
until in dancing failing he-expired Luxurius but
frater ejus impetrata licentia omnes, qui crediderant, interfecit
brother his obtained leave all who had-believed killed
et cubiculo, ubi praedictae virgines morabantur, ignem
and to-the-chamber where the-aforesaid virgins stayed fire
supposuit, quae orantes spiritum miserunt, quarum corpora
set-under who praying the-spirit sent-forth whose bodies
sanctus Caesarius mane illaesa reperiens sepelivit.
saint Caesarius in-the-morning unharmed finding buried

De sancto Pancratio

LXXVI · SAINT PANCRAS

Pancras is read as all-pleasing, as plunder, or as a variously colored stone. An orphaned noble boy of fourteen, converted with his uncle by Pope Cornelius at Rome, he tells Diocletian that his gods were seducers of their own kin and that his own heart is old. He is beheaded on the Aurelian Way. Gregory of Tours reports that a false oath at his tomb brings madness or death: a guilty man who swears falsely there cannot draw back his hand and dies.

Pancratius a pan, quod est totum, et gratus, quod est
Pancras from pan which is all and gratus which is
citius, quasi totus cito gratus, quia in sua pueritia, vel
quicker as-if wholly quickly pleasing because in his boyhood or

sicut dicitur in Glossario, pancras dicitur rapina, pancranarius
as is-said in the-Glossary pancras is-called plunder pancranarius
flagellis subjectus, pancras lapis varie coloratus. Ipse
to-scourges subjected pancras a-stone variously colored he
enim rapuit praedam captivorum, fuit subjectus flagellis
for seized the-booty of-captives was subjected to-the-scourges
tormentorum, coloratus varietate virtutum.
of-torments colored by-the-variety of-virtues

Pancratius nobilissimis ortus parentibus dum apud Phrygiam
Pancras from-most-noble sprung parents while in Phrygia
et patre et matre orbatus esset, sub cura Dionysii patrui
both of-father and of-mother bereaved he-was under the-care of-Dionysius uncle
sui relictus est. Ambo ergo Romam, ubi largum habebant
his left was both therefore to-Rome where a-large they-had
patrimonium, redierunt, in quorum vico Cornelius papa cum
patrimony returned in whose quarter Cornelius the-pope with
fidelibus latitabat. A quo quidem Cornelio cum praedictus
the-faithful lay-hidden by whom indeed Cornelius when the-aforesaid
Dionysius et Pancratius fidem Christi recepissent, tandem
Dionysius and Pancras the-faith of-Christ had-received at-last
Dionysius in pace moritur et Pancratius capitur et Caesari
Dionysius in peace dies and Pancras is-seized and to-Caesar
praesentatur. Erat autem Pancratius quasi annorum XIV, cui
is-presented was moreover Pancras about of-years fourteen to-whom
dicit Dyocletianus Caesar: infantule, suadeo tibi, ne mala
says Diocletian Caesar O-little-child I-advise you lest by-an-evil
morte moriaris, quia, cum puer sis, facile deciperis, et
death you-die because since a-boy you-are easily you-are-deceived and
quia nobilis comprobaris et carissimi mei filius exstitisti,
because noble you-are-proved and of-a-most-dear-friend my the-son you-have-been
rogo te, ut recedas ab hac vesania, ut velut filium meum
I-ask you that you-withdraw from this madness that like son my

te habeam. Cui Pancratius: etsi puer sum corpore, cor
you I-may-have to-whom Pancras although a-boy I-am in-body a-heart
tamen gero senile et virtute domini mei Jesu Christi terror
yet I-bear aged and by-the-power of-Lord my Jesus Christ terror
vester tantum apud nos est, quantum haec pictura, quam
your so-much with us is as-much-as this painting which
cernimus, Dii autem tui, quos me hortaris colere, deceptores
we-perceive the-gods moreover your whom me you-urge to-worship deceivers
et germanarum stupratores fuerunt, qui etiam nec parentibus
and of-sisters violators were who even not their-parents
pepercerunt. Quod si hodie tuos servos tales cognosceres,
spared but if today your servants such you-knew
protinus occidi juberes. Tales Deos miror, quomodo colere
forthwith to-be-killed you-would-order such gods I-wonder how to-worship
non erubescis. Augustus igitur putans se a puero victum,
not you-blush Augustus therefore thinking himself by a-boy conquered
jussit eum in via Aureliana decollari circa annos domini
ordered him on the-way Aurelian to-be-beheaded about the-years of-the-Lord
CCLXXXVII, cujus corpus Cocavilla senatrix diligenter
two-hundred-eighty-seven whose body Cocavilla the-senator's-wife diligently
sepelivit. Ad ejus sepulchrum, ut ait Gregorius Turonensis, si
buried at his tomb as says Gregory of-Tours if
quis falsum jurare voluerit, antequam ad chori cancellum
anyone falsely to-swear will-have-wished before to of-the-choir the-screen
perveniat, aut statim a daemone captus insanit aut cadens
he-comes either at-once by a-demon seized goes-mad or falling
in pavimentum protinus vitam perdit. Lis non modica
onto the-pavement forthwith his-life loses a-lawsuit not small
inter duos erat et judex reum minime ignorabat.
between two was and the-judge the-guilty-one by-no-means was-unaware
Zelo igitur justitiae judex ductus ambos ad altare sancti
by-zeal therefore of-justice the-judge led both to the-altar of-saint

Petri deduxit et ibidem reum innocentiam suam, quam
Peter brought and there the-guilty-one innocence his which
praetendebat, juramento expiare coegit, rogans apostolum, ut
he-pretended by-oath to-expiate compelled asking the-apostle that
aliquo judicio ostenderet veritatem. Cum autem ille jurasset
by-some judgment he-would-show the-truth when moreover he had-sworn
et nihil mali passus fuisset, judex ejus malitiae conscius
and nothing of-evil suffered had the-judge of-his malice aware
zelo accensus justitiae exclamavit: senior iste Petrus aut
by-zeal kindled of-justice cried-out old-man this Peter either
nimis misericors est aut minori defert. Eamus ad Pancratium
too merciful is or to-the-lesser defers let-us-go to Pancras
juvenem et ab eo requiramus. Cum ergo venissent et
the-youth and from him let-us-inquire when therefore they-had-come and
super tumulum reus jurare falsum praesumsisset, manum
upon the-tomb the-guilty-one to-swear falsely had-presumed the-hand
inde trahere non potuit et ibidem postmodum exspiravit,
thence to-draw not he-could and there afterward he-expired
unde usque hodie a plerisque observatur, ut super reliquias
whence all-the-way to-today by very-many it-is-observed that upon the-relics
beati Pancratii pro arduis juramentum fiat.
of-blessed Pancras for difficult-matters an-oath be-made

De festivitatibus, quae occurrunt infra tempus peregrinationis

THE FEASTS OF THE TIME OF PILGRIMAGE

The feasts within the time of reconciliation, which the Church keeps from Easter to the octave of Pentecost, have been told. Now follow those within the time of pilgrimage, kept from the octave of Pentecost to Advent; its beginning varies with the date of Easter.

Dicto de festivitatibus, quae occurrunt inter tempus
said of the-festivities which occur within the-time
reconciliationis, quod tempus repraesentat ecclesia a
of-reconciliation which time represents the-church from
pascha usque ad octavam pentecostes, sequitur videre de
Easter all-the-way to the-octave of-Pentecost there-follows to-see of
festivitatibus, quae eveniunt infra tempus peregrinationis,
the-festivities which happen within the-time of-pilgrimage
quod tempus repraesentat ecclesia ab octava pentecostes
which time represents the-church from the-octave of-Pentecost
usque ad adventum. Principium autem hujus temporis non
all-the-way to Advent the-beginning moreover of-this time not
semper hic incipit, sed juxta paschalem terminum variatur.
always here begins but according-to the-paschal term varies

De sancto Urbano

LXXVII · SAINT URBAN

Urban is read from urbanity, or from light and answer. Successor to Callixtus, he is hunted by the prefect Almachius, who killed Cecilia, and found in a cave with priests and deacons. Asked for Cecilia's treasure, he answers that it has gone up to heaven by the hands of the poor. He baptizes three tribunes and the jailer Anolinus; when an idol falls at his prayer, he and his companions are beaten and beheaded. Carpasius, who betrayed him, is choked by a demon, and his wife and daughter are baptized.

Urbanus ab urbanitate dictus vel Urbanus ab ur, quod est
Urban from urbanity called or Urban from ur which is
lumen vel ignis, et banal responsio. Fuit enim lumen per
light or fire and banal answer he-was for light through
conversationem honestam, ignis per caritatem succensam,
conduct honest fire through charity kindled
responsio per doctrinam; fuit lumen sive lux, quia
answer through doctrine he-was light or brightness because
lux est in adspectu amabilis, in essentia immaterialis,
brightness is in appearance lovable in essence immaterial
in situ coelestis, in actu perutilis. Sic ille sanctus fuit
in position heavenly in act very-useful so that saint was
amabilis in conversatione, immaterialis in mundi despectione,
lovable in conduct immaterial in of-the-world contempt
coelestis in contemplatione, utilis in praedicatione.
heavenly in contemplation useful in preaching

Urbanus Calixto papae successit, cujus tempore cum
Urban to-Callixtus the-pope succeeded whose in-the-time when
fuisset maxima persecutio in christianis, tandem
there-had-been the-greatest persecution against the-Christians at-last
Alexander, cujus mater Ammaea christiana erat, quam
Alexander whose mother Mammaea a-Christian was whom

Origenes converterat, imperium sumsit. Ipsa igitur filium
Origen had-converted the-empire took she therefore the-son
precibus maternis induxit, ut a persecutione christianorum
with-prayers maternal induced that from persecution of-the-Christians
cessaret, verumtamen Almachius urbis praefectus, qui
he-should-cease nevertheless Almachius of-the-city the-prefect who
beatam Caeciliam decollaverat, in christianos crudeliter
blessed Cecilia had-beheaded against the-Christians cruelly
saeviebat, sanctum igitur Urbanum diligenter inquiri fecit
raged saint therefore Urban diligently to-be-sought he-caused
et in quodam antro procurante Carpasio quodam ministro
and in a-certain cave procuring-it Carpasius a-certain servant
cum tribus presbiteris et tribus dyaconibus repertum in
with three priests and three deacons found into
carcerem mitti jussit. Post hoc coram se ipso adduci
prison to-be-sent he-ordered after this before him himself to-be-brought
praecepit et quod quinque millia hominum cum sacrilega
he-ordered and that five thousand of-men with the-sacrilegious
Caecilia et illustribus viris Tyburtio et Valeriano seduxerat,
Cecilia and the-illustrious men Tiburtius and Valerian he-had-seduced
eidem objecit et thesauros Caeciliae requisivit. Cui Urbanus:
to-him he-objected and the-treasures of-Cecilia he-demanded to-whom Urban
ut video, plus te ad saeviendum in sanctos ducit cupiditas,
as I-see more you to raging against the-saints leads greed
quam cultus Deorum: thesaurus Caeciliae per manus
than the-worship of-the-gods the-treasure of-Cecilia through the-hands
pauperum coelos conscendit. Cum igitur sanctum Urbanum
of-the-poor the-heavens has-ascended when therefore saint Urban
cum sociis plumbatis caederent et ipse nomen
with the-companions with-leaded-scourges they-were-beating and he the-name
domini Elyon invocaret, subridens praefectus ait: sapiens
of-the-Lord Elyon invoked smiling the-prefect says wise

vult iste senex videri et ideo nunc ignota loquitur.
wishes this old-man to-seem and therefore now unknown-things he-speaks
Cum autem superari non possent, iterum in carcerem
when moreover to-be-overcome not they-could again into prison
recluduntur, ubi tres tribunos ad se venientes cum custode
they-are-shut where three tribunes to him coming with the-keeper
carceris Anolino sanctus Urbanus baptizavit. Audito igitur,
of-the-prison Anolinus saint Urban baptized heard therefore
quod Anolinus christianus factus esset, praefecto sistitur et
that Anolinus a-Christian made had-been to-the-prefect he-is-set and
sacrificare renuens decollatur, sanctus autem Urbanus cum
to-sacrifice refusing is-beheaded saint moreover Urban with
sociis ad simulacrum ducitur et thura imponere urgetur:
the-companions to the-image is-led and incense to-put-on is-urged
tunc orante Urbano simulacrum cecidit et XXII sacerdotes,
then praying Urban the-image fell and twenty-two priests
qui ignem ministrabant, occidit. Tunc gravissime laniantur et
who the-fire tended killed then most-grievously they-are-torn and
post hoc ad sacrificandum ducuntur, qui in ipsum ydolum
after this to sacrificing they-are-led who on the-very idol
exspuentes frontes cruce munierunt et invicem dato
spitting their-foreheads with-the-cross fortified and to-one-another given
pacis osculo capitalem sententiam acceperunt sub Alexandro,
of-peace the-kiss the-capital sentence received under Alexander
qui coepit circa annum domini CCXX. Sed statim
who began about the-year of-the-Lord two-hundred-twenty but at-once
Carpasius a daemone arripitur et Deos suos blasphemans
Carpasius by a-demon is-seized and gods his blaspheming
et christianos invitus magnificans a daemone suffocatur:
and the-Christians unwilling magnifying by the-demon is-suffocated
quod ejus uxor Armenia videns cum filia sua Lucina
which his wife Armenia seeing with daughter her Lucina

et tota familia a sancto Fortunato presbitero baptisma
and the-whole household from saint Fortunatus the-priest baptism
suscepit et post hoc sanctorum corpora honorifice sepelivit.
received and after this of-the-saints the-bodies honorably buried

De sancta Petronella

LXXVIII · SAINT PETRONILLA

Petronilla, Peter's daughter, is kept ill with fever at her father's will; to show that his words could heal her, he sends her to serve at table and then back to bed. When she is made perfect in the love of God he heals her. The count Flaccus seeks her as his wife; she asks for virgins to escort her, prays and fasts three days, receives the Lord's body, and dies. Flaccus tortures her companion Felicula to death, and Nicodemus, who buries Felicula, is beaten to death.

Petronella, cujus vitam sanctus Marcellus scripsit, fuit filia
Petronilla whose life saint Marcellus wrote was the-daughter
sancti Petri apostoli, quae cum nimis speciosa esset et ex
of-saint Peter the-apostle who since exceedingly beautiful she-was and by
voluntate patris febribus laboraret, discumbentibus apud
the-will of-her-father with-fevers labored reclining with
eum discipulis dixit ad eum Titus: cum omnes a te sanentur
him the-disciples said to him Titus since all by you are-healed
infirmi, cur Petronellam jacere permittis? Cui Petrus: quia sic
the-sick why Petronilla to-lie-ill do-you-allow to-whom Peter because so
ei expedit. Verumtamen ne putetur impossibilitas sanitatis
for-her it-is-expedient nevertheless lest it-be-thought the-impossibility of-health
ejus meis sermonibus excusari, ait ad illam: surge, Petronella,
her by-my words to-be-excused he-says to her rise Petronilla
velocius et ministra nobis. Quae statim sanata surrexit et iis
quickly and serve us who at-once healed rose and them

ministravit. Completo autem ministerio dixit Petrus: Petronella,
served completed moreover the-service said Peter Petronilla
redi ad lectum tuum; quae statim rediit et ut prius febribus
return to bed your who at-once returned and as before with-fevers
laborare coepit; at ubi in Dei amore coepit esse perfecta, eam
to-labor began but when in of-God the-love she-began to-be perfect her
perfecte sanavit. Comes igitur Flaccus ad eam venit, ut ipsam
perfectly he-healed the-count therefore Flaccus to her came that her
propter ejus pulchritudinem acciperet in uxorem, cui illa
on-account-of her beauty he-might-take as wife to-whom she
respondit: si me in uxorem desideras, jube ad me virgines
answered if me as wife you-desire order to me virgins
venire, quae me usque ad domum tuam debeant sociare.
to-come who me all-the-way to house your should to-accompany
Quas cum ille pararet, Petronella jejuniis et orationibus
whom when he was-preparing Petronilla to-fasts and prayers
insistere coepit et corpus domini suscipiens ac in lecto se
to-apply-herself began and the-body of-the-Lord receiving and on the-bed herself
reclinans post triduum ad dominum migravit. Flaccus delusum
reclining after three-days to the-Lord departed Flaccus deluded
se videns ad Feliculam sociam Petronellae se convertit
himself seeing to Felicula the-companion of-Petronilla himself turned
et, ut aut sibi nuberet aut ydolis immolaret, praecepit.
and that either to-him she-should-marry or to-idols should-sacrifice he-ordered
Quod cum illa utrumque renueret, praefectus septem diebus
which when she both refused the-prefect for-seven days
sine cibo et potu in carcere eam esse fecit et postmodum
without food and drink in prison her to-be caused and afterward
in equuleo tortam occidit ac ejus corpus in cloacam
on the-rack tortured killed and her body into a-sewer
projecit; quam tamen sanctus Nicodemus elevans sepelivit;
threw which yet saint Nicodemus raising buried

unde a Flacco comite Nicodemus accersitur et sacrificare
whence by Flaccus the-count Nicodemus is-summoned and to-sacrifice
renuens plumbatis caeditur et in Tyberim corpus ejus
refusing with-leaded-scourges is-beaten and into the-Tiber body his
projicitur, sed a Justo clerico levatur et honorifice sepelitur.
is-thrown but by Justus a-cleric it-is-raised and honorably is-buried

De sancto Petro exorcista

LXXIX · SAINT PETER THE EXORCIST

Peter the exorcist promises his jailer Archemius that his God will heal Archemius's possessed daughter; when Peter appears in white though doubly chained, she is healed, the household is baptized, and the priest Marcellinus baptizes many prisoners. The judge separates the two and lays Marcellinus naked on broken glass, but an angel frees them. When Archemius and his wife are ordered buried alive, the saints come and say mass in the crypt; the pagans kill Archemius, stone his wife and daughter, and behead the saints in a wood since called White. Their executioner, seeing their souls rise, believes.

Petrus exorcista dum ab Archemio in carcere detineretur et
Peter the-exorcist while by Archemius in prison he-was-held and
praedicti Archemii filia a daemone vexaretur et ob
of-the-aforesaid Archemius the-daughter by a-demon was-vexed and for
hoc a patre saepius plangeretur, dixit ei Petrus, quod, si
this by the-father often was-lamented said to-him Peter that if
in Christum crederet, statim sanitatem filia ejus reciperet.
in Christ he-believed at-once health daughter his would-receive
Cui Archemius: miror, qua ratione dominus tuus filiam
to-whom Archemius I-wonder by-what reason lord your daughter
meam liberare poterit, qui te tanta patientem pro eo liberare
my to-free will-be-able who you so-much suffering for him to-free

non valet. Cui Petrus: potens quidem est Deus meus eripere
not is-able to-whom Peter powerful indeed is God my to-rescue
me, sed vult, ut per passionem transitoriam perveniamus ad
me but he-wills that through suffering transitory we-may-come to
gloriam sempiternam. Cui Archemius: si me catenas super te
glory everlasting to-whom Archemius if me the-chains upon you
duplicante Deus tuus te liberaverit et filiam meam sanaverit,
doubling God your you will-have-freed and daughter my will-have-healed
protinus in Christum credam. Quod cum factum fuisset,
forthwith in Christ I-shall-believe which when done had-been
sanctus Petrus candidis vestibus indutus et tenens signum
saint Peter in-white garments clothed and holding the-sign
crucis eidem apparuit et ille ejus se pedibus prostravit et
of-the-cross to-him appeared and he his himself at-the-feet prostrated and
filia ejus sanata ipse cum tota domo sua baptisma suscepit
daughter his healed he with whole house his baptism received
permisitque aliis incarceratis, quod exirent liberi,
and-permitted to-the-other prisoners that they-should-go-out free
quicumque vellent fieri christiani, multisque credentibus
whoever wished to-become Christians and-many believing
a beato Marcellino presbitero baptizantur. Quod audiens
by blessed Marcellinus the-priest are-baptized which hearing
praefectus omnes incarceratos ad se adduci praecepit, quos
the-prefect all the-prisoners to himself to-be-brought ordered whom
Archemius convocans et manus eorum deosculans dixit, ut, si
Archemius calling-together and hands their kissing said that if
quis vellet venire ad martirium, veniret intrepidus, quodsi
anyone wished to-come to martyrdom he-should-come fearless but-if
quis nollet, abiret illaesus. Comperto autem judex,
anyone was-unwilling he-should-go-away unharmed learned moreover the-judge
quod Marcellinus et Petrus eos baptizassent, ipsos accersivit
that Marcellinus and Peter them had-baptized them summoned

et eos separatim in carcere reclusit. Marcellinus quidem nudus
and them separately in prison shut-up Marcellinus indeed naked
super vitrum fractum consternitur et ei lumen et aqua
upon glass broken is-laid and to-him light and water
negatur, Petrus vero in alio carcere altissimo et artissimo
is-denied Peter but in another prison most-high and in-a-most-narrow
cippo constringitur, angelus autem domini Marcellinum
stock is-bound the-angel moreover of-the-Lord Marcellinus
intuens et solvens ipsum cum Petro in domo Archemii
beholding and freeing him with Peter in the-house of-Archemius
restituit et, ut septem diebus populum confortarent et
restored and that for-seven days the-people they-should-strengthen and
postea se judici praesentarent, praecepit. Cum ergo
afterward themselves to-the-judge they-should-present he-ordered when therefore
praedictus judex eos in carcere non invenisset, accersitum
the-aforesaid judge them in prison not had-found summoned
Archemium et sacrificare nolentem in terra cum uxore sua
Archemius and to-sacrifice unwilling in the-earth with wife his
obrui jussit. Quod sancti Marcellinus et Petrus audientes
to-be-buried he-ordered which saints Marcellinus and Peter hearing
illuc venerunt et illa crypta sanctus Marcellinus christianis
thither came and in-that crypt saint Marcellinus the-Christians
se protegentibus missam celebravit dixeruntque sancti ad
him protecting mass celebrated and-said the-saints to
incredulos: ecce Archemium potuissemus liberare et nos
the-unbelievers behold Archemius we-could-have to-free and ourselves
abscondere, sed neutrum voluimus facere. Tunc irati gentiles
to-hide but neither we-wished to-do then angered the-gentiles
Archemium gladio necaverunt, matrem vero cum filia
Archemius with-the-sword killed the-mother but with the-daughter
lapidibus obruerunt, Marcellinum autem et Petrum ad
with-stones they-overwhelmed Marcellinus moreover and Peter at

silvam nigram, quae nunc candida propter eorum martirium
the-wood black which now white on-account-of their martyrdom
vocatur, decollaverunt, tempore Dyocletiani, qui coepit anno
is-called they-beheaded in-the-time of-Diocletian who began in-the-year
domini CCLXXXVII. Quorum animas vestibus splendidis
of-the-Lord two-hundred-eighty-seven whose souls in-garments splendid
et gemmis indutas ab angelis in coelum deferri spiculator
and with-gems clothed by angels into heaven to-be-carried an-executioner
nomine Dorotheus vidit, unde et christianus effectus est:
by-name Dorotheus saw whence also a-Christian made he-was
postmodo in pace quievit.
afterward in peace he-rested

De sancto Primo et Feliciano

LXXX · SAINTS PRIMUS AND FELICIANUS

Primus is read as highest and great, Felicianus as a happy old man. Accused by the temple priests before Diocletian and Maximian, the two are imprisoned, freed by an angel, and separated. Felicianus, at eighty, is nailed hand and foot; Primus, told his brother has yielded, says he has yielded to the heavenly emperor, drinks molten lead like cold water, and sees lions and bears lie down at their feet. Five hundred onlookers believe, and both are beheaded.

Primus quasi summus et magnus, Felicianus quasi felix
Primus as-if highest and great Felicianus as-if happy
anus, id est, felix senex. Ille enim dicitur summus sive
old-woman that is a-happy old-man that-one for is-called highest or
magnus dignitate propter martirii perpessionem, potestate
great in-dignity on-account-of of-martyrdom the-endurance in-power
propter miraculorum operationem, sanctitate propter vitae
on-account-of of-miracles the-working in-holiness on-account-of of-life

perfectionem, felicitate propter vitae gloriosam fruitionem.
the-perfection in-happiness on-account-of of-life the-glorious enjoyment
Iste autem dicitur senex non tantum propter temporis
this-one moreover is-called old-man not only on-account-of of-time
antiquitatem, sed etiam propter reverentiae dignitatem,
the-antiquity but also on-account-of of-reverence the-dignity
propter sapientiae maturitatem et propter morum
on-account-of of-wisdom the-maturity and on-account-of of-manners
gravitatem.
the-gravity

Primus et Felicianus apud Dyocletianum et Maximianum
Primus and Felicianus before Diocletian and Maximian
a templorum pontificibus accusantur, quod, nisi eos sacrificare
by of-the-temples the-pontiffs are-accused that unless them to-sacrifice
fecerint, nulla a Diis beneficia obtinere valebunt.
they-will-have-made no from the-gods benefits to-obtain they-will-be-able
Jussu igitur imperatorum in carcere recluduntur, sed ab
by-the-order therefore of-the-emperors in prison they-are-shut but by
angelo soluti postmodum iterum imperatoribus praesentantur,
an-angel freed afterward again to-the-emperors are-presented
qui cum in fide firmi persisterent, crudeliter laniati ab
who when in faith firm persisted cruelly torn from
invicem separantur, dicitque praeses Feliciano, ut suae
one-another are-separated and-says the-governor to-Felicianus that his
senectuti consuleret et Diis immolaret. Cui Felicianus:
old-age he-should-consider and to-the-gods sacrifice to-whom Felicianus
ecce jam LXXX annos habeo et XXX anni sunt, ex
behold now eighty years I-have and thirty years are from
quo veritatem agnovi et elegi Deo vivere, qui me
which the-truth I-have-known and I-have-chosen for-God to-live who me
potest de tuis manibus liberare. Tunc jussit praeses eum
can from your hands to-free then ordered the-governor him

ligari et clavos in manibus et pedibus affigi eique
to-be-bound and nails in the-hands and feet to-be-fixed and-to-him
dixit: tamdiu sic eris, donec nobis consenseris. Qui
said so-long so you-will-be until to-us you-will-have-consented who
dum laeto vultu persisteret, eum ibidem torqueri jussit
while with-glad face he-persisted him there to-be-tortured he-ordered
et nihil penitus ministrari. Post hoc sanctum Primum
and nothing utterly to-be-supplied after this saint Primus
adduci fecit eique dixit: ecce frater tuus imperatorum
to-be-brought he-caused and-to-him said behold brother your of-the-emperors
decretis consensit et ob hoc magnus in palatio veneratur,
to-the-decrees has-consented and for this great in the-palace he-is-venerated
tu igitur similiter age. Cui ille: licet dyaboli filius sis,
you therefore likewise do to-whom he although of-the-devil son you-are
verum tamen in parte dixisti, quia frater meus imperatoris
truly yet in part you-have-said that brother my of-the-emperor
coelestis decreto consensit. Tunc iratus praeses jussit
heavenly to-the-decree has-consented then angered the-governor ordered
facibus latera ejus incendi et plumbum bulliens in os
with-torches sides his to-be-burned and lead boiling into mouth
ejus infundi, cernente Feliciano, ut sic terreri posset,
his to-be-poured-in looking-on Felicianus that so to-be-terrified he-could
ipse autem plumbum tanquam aquam frigidam suaviter bibit.
he moreover the-lead like water cold sweetly drank
Tunc iratus praeses duos leones ad eos mitti praecepit,
then angered the-governor two lions to them to-be-sent ordered
qui statim ad pedes eorum se projecerunt et tamquam
which at-once at feet their themselves threw and like
agni mansueti coram iis steterunt. Rursus ursas crudeles
lambs gentle before them stood again she-bears cruel
dimittit, et cum leonibus mansuescunt. Aderant ad
he-lets-loose and with the-lions they-grow-gentle there-were-present at

hoc spectaculum plus quam XII millia virorum, de quibus
this spectacle more than twelve thousand of-men of whom
D viri in domino crediderunt, praeses autem sanctos
five-hundred men in the-Lord believed the-governor moreover the-saints
fecit decollari et eorum corpora canibus et avibus projici,
caused to-be-beheaded and their bodies to-dogs and birds to-be-thrown
sed tamen ab his illaesa a christianis honorifice sunt sepulta.
but yet by these unharmed by the-Christians honorably were buried
Passi sunt autem circa annos domini CCLXXXVII.
suffered they-have moreover about the-years of-the-Lord two-hundred-eighty-seven

De sancto Barnaba apostolo

LXXXI · SAINT BARNABAS THE APOSTLE

Barnabas is read as son of one coming, of consolation, of a prophet, or enclosing. Jacobus orders his virtues toward himself, God, and his neighbor from Acts: the field sold, Paul brought to the apostles, the refusal of divine honors, the alms carried to Jerusalem, and John Mark forgiven. Parted from Paul, he sails to Cyprus with Matthew's gospel, heals by it, and curses a temple, which falls on many. At Salamis the Jews burn him; John hides his bones, found centuries later. Dorotheus says he first preached Christ at Rome and became bishop of Milan.

Barnabas interpretatur filius venientis vel filius consolationis aut
Barnabas is-interpreted son of-one-coming or son of-consolation or
filius prophetae aut filius concludens. Quatuor vicibus ponitur
son of-a-prophet or son enclosing four times is-put
filius propter quatuor modos filiationis ipsius; dicitur enim
son on-account-of four modes of-sonship his he-is-called for
filius in scriptura ratione generationis, eruditionis, imitationis
son in scripture by-reason of-generation of-instruction of-imitation
et adoptationis, fuit enim a Christo regeneratus per
and of-adoption he-was for by Christ regenerated through

baptismum, eruditus per evangelium, est ipsum imitatus
baptism instructed through the-gospel he-has him imitated
per martirium et ab ipso adoptatus per coeleste praemium,
through martyrdom and by him adopted through heavenly reward
et hoc quantum ad se, quantum vero ad alios, fuit adveniens,
and this as to himself as but to others he-was coming
consolans, prophetans et concludens. Adveniens discurrendo
consoling prophesying and enclosing coming by-running-about
et praedicando ubique: quod patet, quia fuit socius Pauli;
and preaching everywhere which is-plain because he-was the-companion of-Paul
consolans pauperes et desolatos: pauperes, quibus elemosinam
consoling the-poor and desolate the-poor to-whom alms
detulit, desolatos, quibus ex parte apostolorum epistolam
he-brought the-desolate to-whom on the-part of-the-apostles a-letter
destinavit; prophetans, quia prophetiae spiritu claruit;
he-sent prophesying because of-prophecy by-the-spirit he-shone
concludens, quia magnam multitudinem in fide conclusit et
enclosing because a-great multitude in faith he-enclosed and
adunavit, sicut patet, cum missus fuit in Antiochiam. De his
united as is-plain when sent he-was to Antioch of these
quatuor Act. XI: erat vir, id est virilis, quantum ad primum,
four Acts XI he-was a-man that is manly as to the-first
bonus quantum ad secundum, plenus spiritu sancto quantum
good as to the-second full of-the-Spirit Holy as
ad tertium, et fidelis quantum ad quartum. Ejus passionem
to the-third and faithful as to the-fourth his passion
compilavit Johannes, qui et Marcus ejus consobrinus, et
compiled John who also Mark his cousin and
maxime a visione ipsius Johannis usque fere in finem,
chiefly from the-vision of-the-same John all-the-way nearly to the-end
quam Beda de Graeco in latinum creditur transtulisse.
which Bede from Greek into Latin is-believed to-have-translated

Barnabas levites Cyprius genere, unus de LXXII
Barnabas a-Levite a-Cypriot by-race one of the-seventy-two
discipulis domini ab hystoria actuum in multis extollitur
disciples of-the-Lord by the-history of-the-Acts in many-things is-extolled
et laudatur: fuit namque optime informatus et ordinatus et
and praised he-was for excellently formed and ordered and
hoc quantum ad se et quantum ad Deum et quantum ad
this as to himself and as to God and as to
proximum. Quantum ad se ordinatus exstitit secundum tres
the-neighbor as to himself ordered he-was according-to three
vires, secundum rationabilem, concupiscibilem et irascibilem.
powers according-to the-rational the-concupiscible and the-irascible
Habuit namque rationabilem illustratam lumine cognitionis,
he-had for the-rational illumined by-the-light of-knowledge
unde dicitur Act. XIII: erant autem in ecclesia, quae erat
whence it-is-said Acts XIII there-were moreover in the-church which was
Antiochiae, prophetae et doctores, in quibus Barnabas
at-Antioch prophets and teachers among whom Barnabas
et Symon etc. Secundo habuit concupiscibilem, purgatam
and Simon etc. second he-had the-concupiscible purged
a pulvere mundanae affectionis, unde dicitur Act. IV,
from the-dust of-worldly affection whence it-is-said Acts IV
quod Joseph, qui cognominatus est Barnabas, cum haberet
that Joseph who surnamed was Barnabas since he-had
agrum, vendidit illum et attulit pretium et posuit ad
a-field sold it and brought the-price and put-it at
pedes apostolorum, ubi dicit Glossa: destituendum probat,
the-feet of-the-apostles where says the-Gloss to-be-abandoned he-proves
quod tangere devitat, et docet calcandum esse aurum, quod
what to-touch he-avoids and teaches to-be-trodden to-be the-gold which
subdit gressibus apostolorum. Tertio habuit irascibilem,
he-puts-under the-steps of-the-apostles third he-had the-irascible

roboratam magnitudine probitatis et hoc velut viriliter
strengthened by-the-greatness of-probity and this as manfully
aggrediendo ardua vel perseveranter agendo fortia, vel
by-attacking hard-things or perseveringly by-doing strong-things or
constanter sustinendo adversa. Viriliter aggrediendo ardua,
constantly by-enduring adversities manfully by-attacking hard-things
sicut patet in hoc, quod illam maximam Antiochiam ad
as is-plain in this that that very-great Antioch for
convertendum accepit, sicut etiam patet Act. IX, quia
converting he-took-on as also is-plain Acts IX because
cum post conversionem Paulus Hierosolymam venisset et
when after the-conversion Paul to-Jerusalem had-come and
discipulis se jungere vellet et omnes eum tam quam
to-the-disciples himself to-join wished and all him just as
lupum agni fugerent, Barnabas ipsum audacter apprehendit
a-wolf the-lambs fled Barnabas him boldly took-hold-of
et ad apostolos duxit. Perseveranter operando fortia, quia
and to the-apostles led perseveringly working strong-things because
corpus suum maceravit et jejuniis afflixit, unde dicitur Act.
body his he-mortified and with-fasts afflicted whence it-is-said Acts
XIII de Barnaba et quibusdam aliis: ministrantibus autem
XIII of Barnabas and certain others ministering moreover
illis domino et jejunantibus etc. Constanter sufferendo
they to-the-Lord and fasting etc. constantly enduring
adversa, sicut apostoli perhibent ei testimonium dicentes:
adversities as the-apostles render to-him testimony saying
cum carissimis nostris Barnaba et Paulo hominibus, qui
with most-dear our Barnabas and Paul men who
tradiderunt animas suas pro nomine domini nostri Jesu
have-handed-over souls their for the-name of-Lord our Jesus
Christi. Secundo fuit ordinatus quantum ad Deum deferendo
Christ second he-was ordered as to God by-deferring

Dei auctoritati, majestati et bonitati. Auctoritati, quod patet
of-God to-the-authority majesty and goodness to-the-authority which is-plain
ex hoc, quod officium praedicationis sibi non usurpavit,
from this that the-office of-preaching for-himself not he-usurped
sed hoc ex auctoritate Dei accipere voluit, sicut habetur
but this from the-authority of-God to-receive he-wished as is-had
Act. XIII: dixit spiritus sanctus, segregate mihi Barnabam
Acts XIII said the-Spirit Holy separate for-me Barnabas
et Paulum in opus, ad quod assumsi eos. Secundo Dei
and Paul for the-work to which I-have-taken them second of-God
majestati, cum enim, ut sic habetur Act. XIII, majestatem
to-the-majesty when for as so is-had Acts XIII majesty
divinam sibi quidam vellent attribuere et ei tamquam
divine to-him certain-men wished to-attribute and to-him as
Deo hostias immolare, vocantes eum Jovem tamquam priorem
to-God victims to-sacrifice calling him Jupiter as the-elder
et Paulum Mercurium, tamquam prudentem et eloquentem,
and Paul Mercury as prudent and eloquent
continuo Barnabas et Paulus conscissis tunicis clamaverunt:
at-once Barnabas and Paul torn their-tunics cried-out
viri, quid facitis? Et nos mortales sumus similes vobis,
men what are-you-doing also we mortal are like to-you
annuntiantes vobis ab his vanis Diis converti ad Deum
announcing to-you from these vain gods to-be-converted to God
vivum. Tertio Dei bonitati. Nam sicut habetur Act. XV,
living third of-God to-the-goodness for as is-had Acts XV
cum bonitatem gratiae Dei, qua gratis et non ex
when the-goodness of-the-grace of-God by-which freely and not from
lege sumus salvati, quidam conversi de Judaeis artare
the-law we-are saved certain converted from the-Jews to-narrow
et deminuere vellent, asserentes hoc sine circumcisione
and to-diminish wished asserting this without circumcision

nequaquam sufficere, Paulus et Barnabas contra eos viriliter
by-no-means to-suffice Paul and Barnabas against them manfully
restiterunt et solam bonitatem gratiae Dei sine lege
resisted and alone the-goodness of-the-grace of-God without the-law
sufficere ostenderunt; insuper et quaestionem ad apostolos
to-suffice showed moreover also the-question to the-apostles
detulerunt et contra illorum errorem apostolorum epistolas
they-brought and against their error of-the-apostles letters
impetraverunt. Tertio fuit optime ordinatus quantum ad
obtained third he-was excellently ordered as to
proximum, quia gregem suum pavit verbo, beneficio et
the-neighbor because flock his he-fed by-word by-benefit and
exemplo. Verbo, quia verbum Dei sollicite evangelizavit, unde
by-example by-word because the-word of-God solicitously he-evangelized whence
dicitur Act. XV: Paulus et Barnabas demorabantur Antiochiae
it-is-said Acts XV Paul and Barnabas stayed at-Antioch
docentes et evangelizantes cum aliis pluribus verbum domini.
teaching and evangelizing with others many the-word of-the-Lord
Hoc etiam patet per illam maximam multitudinem, quam
this also is-plain through that very-great multitude which
Antiochiae convertit, adeo ut ibi primo vocarentur discipuli
at-Antioch he-converted so that there first were-called the-disciples
christiani. Secundo exemplo, quia vita sua fuit omnibus
Christians second by-example because life his was for-all
speculum sanctitatis et exemplum religionis. Fuit enim in
a-mirror of-holiness and an-example of-religion he-was for in
omni opere suo virilis et religiosus et strenuus, omnium
every work his manly and religious and vigorous in-all
morum bonitate conspicuus, omni gratia spiritus sancti
of-manners goodness conspicuous with-every grace of-the-Spirit Holy
plenus et omni virtute et fide praeclarus. De his quatuor
full and in-every virtue and faith illustrious of these four

habetur Act. XV: miserunt Barnabam Antiochiam, et
is-had Acts XV they-sent Barnabas to-Antioch and
sequitur: hortabatur omnes proposito cordis permanere in
there-follows he-exhorted all with-purpose of-heart to-remain in
domino, quia erat vir bonus, plenus spiritu sancto et
the-Lord because he-was a-man good full of-the-Spirit Holy and
fide. Tertio beneficio et hoc dupliciter. Est enim duplex
of-faith third by-benefit and this in-two-ways there-is for twofold
beneficium sive elemosina, scilicet temporalis, quae consistit in
benefit or alms namely temporal which consists in
necessariorum subministratione, et spiritualis, quae consistit
of-necessities the-supply and spiritual which consists
in offensae dimissione. Primam habuit beatus Barnabas,
in of-offense the-forgiveness the-first had blessed Barnabas
quando elemosinam fratribus, qui erant in Jerusalem, detulit.
when alms to-the-brothers who were in Jerusalem he-brought
Nam sicut dicitur Act. XI: cum facta esset fames maxima
for as it-is-said Acts XI when made had-been a-famine very-great
sub Claudio secundum quod prophetizaverat Agabus, discipuli,
under Claudius according-to what had-prophesied Agabus the-disciples
prout quisque habebat, proposuerunt in ministerium mittere
as each had purposed for ministry to-send
habitantibus in Judaea fratribus: quod et fecerunt mittentes
to-the-dwelling in Judea brothers which also they-did sending
ad seniores per manus Barnabae et Pauli. Secundam, quia
to the-elders by the-hands of-Barnabas and Paul the-second because
Johanni, qui cognominabatur Marcus, offensam dimisit: cum
to-John who was-surnamed Mark the-offense he-forgave when
enim praedictus discipulus Barnabam et Paulum reliquisset,
for the-aforesaid disciple Barnabas and Paul had-left
redeunti tamen et poenitenti Barnabas indulsit et
to-him-returning yet and repenting Barnabas pardoned and

iterum in discipulum resumpsit, Paulus autem ipsum iterum
again as disciple took-back Paul moreover him again
assumere in discipulum renuit et ideo inter eos separatio
to-take as disciple refused and therefore between them separation
facta fuit. Uterque enim ex pia causa et intentione fecit,
made was each for from pious cause and intention did
nam quod Barnabas ipsum assumpsit, hoc fecit ex dulcedine
for that Barnabas him took-back this he-did from the-sweetness
misericordiae, quod autem Paulus ipsum assumere noluit,
of-mercy that moreover Paul him to-take would-not
hoc fecit ex fervoris rectitudine. Nam sicut ibidem dicit
this he-did from of-fervor the-rightness for as there says
Glossa Act. XV: quoniam in frontis facie se constituens
the-Gloss Acts XV because in of-the-front the-face himself placing
nimis trepidus steterat, merito ipsum Paulus abjecit, ne illius
too timid he-had-stood deservedly him Paul rejected lest his
quasi contagione vires aliorum corrumperentur. Illa autem
as-if by-contagion the-strength of-others should-be-corrupted that moreover
separatio non est facta ex commotione vitii, sed ex instinctu
separation not was made from the-agitation of-vice but from the-instinct
spiritus sancti, ut scilicet ab invicem separarentur
of-the-Spirit Holy that namely from one-another they-should-be-separated
et pluribus praedicarent, sicut et postmodum factum est.
and to-more they-should-preach as also afterward done was
Nam cum esset Barnabas in Yconio civitate, praedicto
for when was Barnabas in Iconium the-city the-aforesaid
Johanne ejus consobrino, vir quidam splendidus in visu
John his cousin a-man certain splendid in sight
apparuit dicens: Johannes constans esto, quia amodo non
appeared saying John constant be because henceforth not
Johannes, sed excelsus vocaberis. Quod cum ille Barnabae
John but lofty you-will-be-called which when he to-Barnabas

retulisset, respondit ei: cave diligenter, ne cuiquam, quod
had-related he-answered to-him beware diligently lest to-anyone what
vidisti, reveles: nam et mihi similiter dominus hac nocte
you-have-seen you-reveal for also to-me likewise the-Lord this night
apparuit dicens: constans esto, Barnaba, quia aeterna praemia
appeared saying constant be Barnabas because eternal rewards
percipies, eo quod gentem tuam reliquisti et animam
you-will-receive this that nation your you-have-left and soul
tuam pro nomine meo tradidisti. Cum ergo Paulus
your for name my you-have-handed-over when therefore Paul
et Barnabas diu in Antiochia praedicassent, angelus quoque
and Barnabas long in Antioch had-preached the-angel also
domini Paulo apparuit dicens: festina venire Jerusalem, quia
of-the-Lord to-Paul appeared saying hasten to-come to-Jerusalem because
quidam frater adventum tuum praestolatur ibidem. Cum ergo
a-certain brother arrival your awaits there when therefore
Barnabas Cyprum vellet pergere et parentes suos invisere,
Barnabas to-Cyprus wished to-go and parents his to-visit
Paulus autem Jerusalem properare vellet, sancto sic instigante
Paul moreover to-Jerusalem to-hasten wished the-Holy so urging
spiritu ab invicem discesserunt. Verum cum Paulus Barnabae,
Spirit from one-another they-departed but when Paul to-Barnabas
quod sibi dixerat angelus, indicasset, respondit Barnabas:
what to-him had-said the-angel had-indicated answered Barnabas
fiat voluntas domini, nunc autem Cyprum vado et
let-be-done the-will of-the-Lord now moreover to-Cyprus I-go and
ibidem vitam finiens te amplius non videbo. Et cum flens
there life ending you more not I-shall-see and when weeping
ejus pedibus se humiliter volutaret, compatiens ei Paulus
his at-the-feet himself humbly he-rolled pitying him Paul
dixit: noli flere, quia sic domini est voluntas, nam et
said do-not weep because so of-the-Lord is the-will for also

mihi dominus in hac nocte apparuit dicens: ne prohibeas
to-me the-Lord in this night appeared saying do-not forbid
Barnabam ire Cyprum, quia multos ibidem illuminabit et
Barnabas to-go to-Cyprus because many there he-will-enlighten and
martirium consummabit. Pergens igitur Barnabas Cyprum
martyrdom will-consummate going therefore Barnabas to-Cyprus
cum Johanne evangelium sancti Matthaei secum detulit et
with John the-gospel of-saint Matthew with-himself carried and
super infirmos ponens multos Dei virtute sanavit. Cum
upon the-sick placing-it many of-God by-the-power healed when
autem de Cypro exiissent, invenerunt Elymam magum,
moreover from Cyprus they-had-gone-out they-found Elymas the-magician
quem Paulus lumine oculorum ad tempus privaverat; qui
whom Paul of-the-light of-the-eyes for a-time had-deprived who
iis restitit et Paphum intrare prohibuit. Die igitur
them resisted and Paphos to-enter forbade on-a-day therefore
quadam vidit Barnabas homines et mulieres nudas currentes
certain saw Barnabas men and women naked running
et sic sua festa agentes, unde indignatus templo maledixit
and so their feasts celebrating whence indignant the-temple he-cursed
et subito pars ejus corruens multos oppressit. Tandem
and suddenly part its collapsing many crushed at-last
Salaminam devenit et ibidem contra eum praedictus magus
to-Salamis he-came and there against him the-aforesaid magician
seditionem non modicam excitavit, comprehendentes igitur
sedition not small stirred-up seizing therefore
Judaei Barnabam multis affectum injuriis trahebant et
the-Jews Barnabas with-many afflicted injuries dragged and
judici civitatis puniendum tradere festinabant. Comperto
to-the-judge of-the-city to-be-punished to-hand-over hastened learned
autem, quod Eusebius vir magnus et potens de genere
moreover that Eusebius a-man great and powerful of the-race

Neronis illuc advenisset, timuerunt Judaei, ne ipsum de
of-Nero thither had-come feared the-Jews lest him from
manibus eorum eriperet et sic liberum abire permitteret,
hands their he-should-snatch and so free to-go-away should-permit
ligantes igitur funem in collo ejus extra portam eum
tying therefore a-rope on neck his outside the-gate him
traxerunt et ibidem eum protinus combusserunt. Denique
they-dragged and there him forthwith burned at-last
nec sic impii Judaei satiati ossa ejus in quodam vase
not-even so the-impious Jews sated bones his in a-certain vessel
plumbeo recluserunt in mare eadem praecipitare volentes,
leaden shut-up into the-sea them to-throw wishing
Johannes autem discipulus ejus cum duobus aliis de nocte
John moreover disciple his with two others by night
consurgens ea rapuit et in quadam crypta occulte sepelivit,
rising them snatched and in a-certain crypt secretly buried
quae ibidem, ut ait Sigbertus, usque ad tempora Zenonis
which there as says Sigebert all-the-way to the-times of-Zeno
imperatoris et Gelasii papae et usque ad annum domini
the-emperor and of-Gelasius the-pope and all-the-way to the-year of-the-Lord
D latuerunt, sed tunc ipso revelante reperta fuerunt.
five-hundred lay-hidden but then himself revealing found they-were
Beatus autem Dorotheus sic ait: Barnabas in Roma Christum
blessed moreover Dorotheus thus says Barnabas in Rome Christ
primum praedicavit, episcopus Mediolani factus.
first preached bishop of-Milan made

De sanctis Vito et Modesto

LXXXII · SAINTS VITUS AND MODESTUS

Vitus is read from life, Modestus as standing in the middle of virtue. Vitus, a twelve-year-old in Sicily, is beaten by his father for despising idols; the prefect's hand withers and Vitus heals it, and his father, blinded by seeing seven angels around him, is healed by his prayer. Guided by an angel, Vitus flees with his tutor Modestus; he frees Diocletian's son of a demon and is cast into prison, a furnace, and a lion unharmed. On the rack an earthquake destroys the temples; an angel frees them, and they die by a river.

Vitus dicitur a vita; distinguit autem Augustinus in libro
Vitus is-called from life distinguishes moreover Augustine in the-book
de civitate Dei triplex genus vitae, scilicet actuosum, quod
on the-city of-God a-threefold kind of-life namely active which
pertinet ad vitam activam, otiosum, quod pertinet ad otium
pertains to life active leisured which pertains to leisure
spirituale vitae contemplativae, et ex utroque compositum.
spiritual of-life contemplative and from both composed
Et istud triplex genus vitae fuit in eo. Vel Vitus quasi
and this threefold kind of-life was in him or Vitus as-if
virtus, id est virtuosus.
virtue that is virtuous

Modestus quasi stans in medio, hoc est in medio virtutis,
Modestus as-if standing in the-middle this is in the-middle of-virtue
quamlibet enim virtutem tanquam medium circumstant duo
any for virtue as the-middle surround two
vitia, tamquam extrema. Nam extrema prudentiae sunt
vices as extremes for the-extremes of-prudence are
dolositas et fatuitas, extrema temperantiae desideriorum
craftiness and foolishness the-extremes of-temperance of-desires
carnalium adimpletio et omnimoda sui afflictio, extrema
carnal the-fulfillment and every-kind of-oneself affliction the-extremes

fortitudinis pusillanimitas et temeritas, extrema justitiae
of-fortitude faintheartedness and rashness the-extremes of-justice
crudelitas et remissio.
cruelty and slackness

Vitus puer egregius et fidelis annorum XII in Sicilia
Vitus a-boy outstanding and faithful of-years twelve in Sicily
martirium passus est. Hic a patre crebro verberatus ex
martyrdom suffered has he by his-father often beaten from
eo, quod ydola contemnebat nec ipsa adorare volebat: quod
this that the-idols he-despised nor them to-adore wished which
audiens Valerianus praefectus puerum accersivit et sacrificare
hearing Valerian the-prefect the-boy summoned and to-sacrifice
nolentem fustibus caedi jussit, brachia autem verberantium
unwilling with-clubs to-be-beaten ordered the-arms moreover of-those-beating
et manus praefecti statim aruerunt clamavitque praefectus:
and the-hand of-the-prefect at-once withered and-cried the-prefect
vaeh mihi, quia manum amisi. Cui Vitus: accedant Dii
woe to-me because my-hand I-have-lost to-whom Vitus let-come gods
tui et sanent te, si possunt. Cui ille: numquid et tu
your and heal you if they-can to-whom he surely-not also you
facere vales hoc? Cui Vitus: in nomine domini mei valeo,
to-do are-able this to-whom Vitus in the-name of-Lord my I-am-able
statimque pro eo oravit et sanitatem sibi obtinuit. Dixitque
and-at-once for him he-prayed and health for-him obtained and-said
praefectus patri: corripe puerum tuum, ne male pereat.
the-prefect to-the-father correct boy your lest badly he-perish
Tunc eum in domum ducens diversis musicorum generibus
then him into the-house leading with-various of-musicians kinds
et puellarum lusibus aliarumque deliciarum generibus
and of-girls with-sports and-of-other delights kinds
immutare animam pueri satagebat. Cum autem eum in
to-change the-soul of-the-boy he-busied-himself when moreover him in

thalamum inclusisset, mirabilis odoris fragrantia inde exiit,
the-chamber he-had-shut wonderful of-odor fragrance thence went-out
quae patrem et totam familiam nimio odore perfudit
which the-father and the-whole household with-excessive odor suffused
adspiciensque pater per ostium vidit septem angelos circa
and-looking the-father through the-door saw seven angels about
infantem stantes dixitque: Dii venerunt in domum meam,
the-child standing and-said gods have-come into house my
statimque coecatus est. Ad cujus clamorem tota civitas
and-at-once blinded he-was at whose cry the-whole city
Lucana commota est, ita ut Valerianus accurreret et, quid
of-Lucania moved was so that Valerian ran-up and what
sibi accidisset, interrogavit. Cui ille: Deos vidi igneos
to-him had-happened asked to-whom he gods I-saw fiery
et vultum eorum ferre non potui. Ad templum igitur
and the-face of-them to-bear not I-could to the-temple therefore
Jovis deducitur et pro recuperatione luminis taurum cum
of-Jupiter he-is-led and for recovery of-sight a-bull with
cornibus aureis pollicetur, sed cum nihil proficeret, filium
horns golden he-promises but when nothing it-availed the-son
pro sua sanatione rogavit et lumen suis precibus recuperavit.
for his healing he-asked and sight by-his prayers recovered
Cum autem nec sic crederet, sed potius filium occidere
when moreover not-even so he-believed but rather the-son to-kill
cogitaret, angelus domini Modesto paedagogo ejus apparuit
he-thought the-angel of-the-Lord to-Modestus tutor his appeared
et ut navem conscendens puerum ad aliam terram duceret,
and that a-ship boarding the-boy to another land he-should-lead
imperavit. Quod cum fecisset, aquila iis cibum afferebat
commanded which when he-had-done an-eagle to-them food brought
et multa ibidem mirabilia faciebant. Interea filius Dyocletiani
and many there wonders they-did meanwhile the-son of-Diocletian

imperatoris a daemone arripitur et, nisi Vitus Lucanus veniat,
the-emperor by a-demon is-seized and unless Vitus of-Lucania come
se nunquam exire fatetur. Vitus quaeritur et inventus
itself never to-go-out it-confesses Vitus is-sought and found
ad imperatorem ducitur, cui Dyocletianus: puer, puerum
to the-emperor is-led to-whom Diocletian O-boy boy
meum sanare vales? Cui ille: non ego, sed dominus,
my to-heal are-you-able to-whom he not I but the-Lord
statimque super eum manus imposuit et protinus ab eo
and-at-once upon him hands he-imposed and forthwith from him
daemon aufugit. Et ait Dyocletianus: puer, consule tibi
the-demon fled and says Diocletian O-boy consult for-yourself
et Diis sacrifica, ne mala morte intereas. Quod cum ille
and to-the-gods sacrifice lest by-an-evil death you-perish which when he
recusaret et in carcerem cum Modesto missus fuisset; subito
refused and into prison with Modestus sent had-been suddenly
ferri moles, quae iis erat imposita, cecidit et carcer
of-iron the-mass which on-them was imposed fell and the-prison
immenso lumine coruscavit: quod cum imperatori nuntiatum
with-immense light flashed which when to-the-emperor announced
fuisset, eductus in clibanum ardentem mittitur, sed tamen
had-been led-out into an-oven burning he-is-put but yet
illaesus egreditur. Tunc leo terribilis ad eum devorandum
unharmed he-comes-out then a-lion terrible to him devouring
mittitur, sed tamen ab eo fidei virtute placatur. Tandem
is-sent but yet by him of-faith by-the-power is-calmed at-last
ipse cum Modesto et Crescentia nutrice sua, quae semper
he with Modestus and Crescentia nurse his who always
eum secuta fuerat, in equuleum suspendi jubetur, sed
him followed had on the-rack to-be-hung is-ordered but
subito aër perturbatur, terra concutitur, tonitrua mugiunt,
suddenly the-air is-disturbed the-earth is-shaken thunders bellow

ydolorum templa corruunt et multos occidunt, imperator
of-the-idols the-temples collapse and many kill the-emperor
autem territus fugiens pugnis se percutiebat dicens: vaeh
moreover terrified fleeing with-fists himself beat saying woe
mihi, quod ab uno puero victus sum. Illi autem ab angelo
to-me that by one boy conquered I-am they moreover by an-angel
continuo soluti juxta quoddam flumen se invenerunt
at-once freed beside a-certain river themselves found
et ibidem pausantes et orantes animas domino reddiderunt,
and there resting and praying their-souls to-the-Lord rendered
quorum corpora ab aquilis custodita Florentia sepelivit.
whose bodies by eagles guarded Florentia buried
Passi sunt autem sub Dyocletiano, qui coepit circa annos
suffered they-have moreover under Diocletian who began about the-years
domini ducentesimo octogesimo septimo.
of-the-Lord two-hundred eighty seventh

De sancto Quirico et Julita ejus matre

LXXXIII · SAINT QUIRICUS AND HIS MOTHER JULITTA

Quiricus is read as seeking a bow or as strong and black; Julitta as helping life. Julitta of Iconium flees to Tarsus with her three-year-old son and is brought before the governor Alexander, who takes the boy on his knees. Seeing his mother scourged, Quiricus scratches the governor's face and bites his shoulder; the governor throws him down the steps. Julitta rejoices, is flayed, and is beheaded. Another legend makes the child dispute with the tyrant before both are cut limb from limb; an angel gathers their limbs, and under Constantine a surviving maidservant reveals their bodies.

Quiricus quaerens arcum, vel a chisil, quod est fortitudo,
Quiricus seeking a-bow or from chisil which is strength
et cus niger, quasi fortis per virtutem et niger per
and cus black as-if strong through virtue and black through

humiliationem, vel a quiris, quod est hasta, vel a
humiliation or from quiris which is a-spear or from
quiriles, quod dicitur sedile. Ipse enim arcus fuit, id est,
quiriles which is-called a-seat he for a-bow was that is
curvus in sui humiliatione, in tormentorum passione,
curved in of-himself humiliation in of-torments suffering
niger in sui despectione, hasta in inimici debellatione,
black in of-himself contempt a-spear in of-the-enemy the-defeating
Dei sedile ex Dei habitatione. Haec enim in eo gratia
of-God a-seat from of-God the-indwelling these for in him grace
supplevit, quae aetas negavit. Julita juvans vita, quia vita
supplied which age denied Julitta helping life because by-life
spirituali vixit et per hanc multis profuit.
spiritual she-lived and through this many profited

Quiricus fuit filius Julitae illustrissimae matronae Yconii,
Quiricus was the-son of-Julitta a-most-illustrious matron of-Iconium
quae persecutionem declinare volens in Tarsum Ciliciae cum
who persecution to-avoid wishing to Tarsus of-Cilicia with
puero suo Quirico, qui erat trium annorum, venit, sed tamen
boy her Quiricus who was of-three years came but yet
Alexandro praesidi praesentatur in ulnis suis puerum gestans,
to-Alexander the-governor is-presented in arms her the-boy carrying
quod duae famulae suae videntes fugerunt et eam protinus
which two maidservants her seeing fled and her forthwith
reliquerunt. Praeses igitur puerum in ulnis suis suscepit et
left the-governor therefore the-boy in arms his took and
matrem sacrificare nolentem crudis nervis flagellari praecepit.
the-mother to-sacrifice unwilling with-raw sinews to-be-scourged ordered
Puer autem matrem flagellari conspiciens amare flebat et
the-boy moreover his-mother to-be-scourged beholding bitterly wept and
lamentabiles voces dabat. At praeses puerum Quiricum in
lamentable cries gave but the-governor the-boy Quiricus in

ulnas et super genua ponens eum osculis et aliis blanditiis
arms and upon knees placing him with-kisses and other blandishments
demulcebat, infans autem ad matrem respiciens praesidis
was-soothing the-infant moreover to the-mother looking-back of-the-governor
oscula abhorrebat et caput cum indignatione avertens vultum
kisses abhorred and the-head with indignation turning-away face
ejus ungulis laniabat et matri consonas voces dabat,
his with-nails tore and to-the-mother harmonious cries gave
quasi diceret: et ego christianus sum. Tandem diu reluctans
as-if he-said also I a-Christian am at-last long struggling
praesidem in scapulis momordit; tunc praeses indignatus,
the-governor in the-shoulders he-bit then the-governor indignant
dolore cruciatus puerum ab alto per gradus praecipitavit, ita
by-pain tormented the-boy from on-high down the-steps threw-headlong so
ut tribunali tenellum cerebrum adhaereret, Julita vero filium
that to-the-tribunal the-tender brain clung Julitta but her-son
ad regnum praecessisse videns laeta gratias Deo reddidit.
to the-kingdom to-have-gone-before seeing glad thanks to-God rendered
Tunc Julita jussa est excoriari et bullienti pice perfundi et
then Julitta ordered was to-be-flayed and with-boiling pitch to-be-drenched and
demum capite truncari. In quadam autem legenda invenitur,
finally by-the-head to-be-cut-off in a-certain moreover legend it-is-found
quod Quiricus tyrannum blandientem aeque ut minantem
that Quiricus the-tyrant flattering equally as threatening
parvi pendens christianum se esse confitebatur, secundum
little valuing a-Christian himself to-be confessed according-to
quidem tempus elinguis infantulus, sed in eo loquebatur
indeed the-time tongueless a-little-infant but in him spoke
spiritus sanctus. Quem cum praeses interrogaret, quis eum
the-Spirit Holy whom when the-governor asked who him
docuisset, ait: tuam, praeses, miror insipientiam, qui
had-taught he-says your O-governor I-wonder-at foolishness who

meam tantillam cernens aetatulam necdum temporis circulo
my so-small perceiving little-age not-yet of-time by-the-circle
triennem percontaris, quis me divinam docuerit sapientiam.
three-years-old ask who me divine has-taught wisdom
Qui cum caederetur, clamabat: christianus sum, et quotiens
who when he-was-being-beaten cried a-Christian I-am and as-often-as
hoc clamabat, totiens vires inter tormenta recipiebat. Praeses
this he-cried so-often strength among torments he-received the-governor
autem matrem cum puero membratim scindi fecit et eorum
moreover the-mother with the-boy limb-by-limb to-be-cut caused and their
membra ne a christianis sepelirentur, dispergi mandavit.
limbs lest by the-Christians they-be-buried to-be-scattered ordered
Sed tamen ab angelo sunt collecta et nocte a christianis
but yet by an-angel they-were collected and by-night by the-Christians
sepulta. Horum corpora tempore Constantini magni, cum
buried their bodies in-the-time of-Constantine the-great when
pax esset reddita ecclesiae, ab una de ancillis, quae
peace had-been restored to-the-church by one of the-maidservants who
adhuc supererat, revelantur et in devotione magna ab omni
still survived are-revealed and in devotion great by all
populo habentur. Passi autem sunt circa annos domini
the-people are-held suffered moreover they-have about the-years of-the-Lord
ducentesimo XXX. sub Alexandro imperatore.
two-hundred thirtieth under Alexander the-emperor

De sancta Marina virgine

LXXXIV · SAINT MARINA THE VIRGIN

Marina's father enters a monastery and brings her in disguised as his son Marinus. She is accused by the daughter of a man she lodges with of fathering the girl's child; she confesses that she has sinned and begs pardon, is cast out, and lives three years at the gate on scraps of bread, then two more there rearing the child. Received back, she does the vilest work patiently. When she dies the monks discover she is a woman and beg pardon, and her accuser, seized by a demon, confesses and is freed at her tomb.

Marina virgo unica erat patri suo: cum autem pater
Marina a-virgin only-child was to-father her when moreover the-father
quoddam monasterium intrasset, mutavit habitum filiae
a-certain monastery had-entered he-changed the-habit of-daughter
suae, ut non femina, sed masculus videretur, rogavitque
his that not a-woman but a-male she-might-seem and-asked
abbatem et fratres, ut filium suum unicum reciperent;
the-abbot and the-brothers that son his only they-would-receive
quibus ejus precibus annuentibus in monachum est receptus
who his to-the-prayers assenting as monk she-was received
et frater Marinus ab omnibus appellatus. Coepit autem
and brother Marinus by all called she-began moreover
valde religiose vivere et valde obediens esse. Cum autem
very religiously to-live and very obedient to-be when moreover
esset viginti septem annorum et pater ejus se morte
she-was of-twenty seven years and father her himself to-death
appropinquare sentiret, filiam suam vocavit et ipsam in bono
to-approach felt daughter his he-called and her in good
proposito confirmans praecepit, ne aliquando alicui revelaret,
purpose strengthening ordered lest ever to-anyone she-should-reveal
quod mulier esset. Ibat igitur frequenter cum plaustro et
that a-woman she-was she-went therefore frequently with a-wagon and

bobus et ligna monasterio deferebat: consueverat autem
oxen and wood to-the-monastery brought she-had-been-accustomed moreover
hospitari in domo cujusdam viri, cujus filia cum de
to-lodge in the-house of-a-certain man whose daughter when by
quodam milite concepisset, interrogata Marinum monachum
a-certain soldier she-had-conceived questioned Marinus the-monk
se violasse asseruit. Interrogatus autem Marinus cur
her to-have-violated asserted questioned moreover Marinus why
tantum flagitium perpetrasset, se peccasse fatetur et
such an-outrage he-had-perpetrated himself to-have-sinned confesses and
veniam precatur; statim de monasterio ejectus ad ostium
pardon begs at-once from the-monastery ejected at the-door
monasterii mansit et tribus annis ibidem permanens bucella
of-the-monastery he-stayed and for-three years there remaining by-a-morsel
panis sustentabatur. Postmodum filius ablactatus abbati
of-bread was-sustained afterward the-son weaned to-the-abbot
mittitur et Marino educandus traditur et cum eo ibidem
is-sent and to-Marinus to-be-brought-up is-handed-over and with him there
per duos annos commoratur. Omnia autem cum maxima
for two years stays all-things moreover with the-greatest
patientia recipiebat et in omnibus gratias Deo referebat.
patience he-received and in all-things thanks to-God rendered
Tandem ejus humilitatis et patientiae fratres miserti eum
at-last his humility and patience the-brothers pitying him
in monasterium recipiunt et quaeque officia viliora sibi
into the-monastery receive and all offices more-menial on-him
injungunt, ipse autem omnia hilariter suscipiebat et cuncta
enjoin he moreover all-things cheerfully undertook and all
patienter et devote agebat. Tandem in bonis operibus
patiently and devoutly did at-last in good works
vitam ducens migravit ad dominum: cum autem corpus ejus
life leading he-departed to the-Lord when moreover body his

lavarent, et in vili loco sepelire disponerent, respicientes
they-were-washing and in a-mean place to-bury were-arranging looking
mulierem ipsum esse viderunt. Stupefacti sunt omnes et
a-woman him to-be they-saw astounded were all and
perterriti, se in Dei famulam plurimum deliquisse
terrified themselves against of-God the-maidservant very-much to-have-offended
fatentur: currunt omnes ad tam grande spectaculum et
confess run all to so great a-spectacle and
veniam postulant ignorantiae et delicti. Corpus igitur ejus
pardon ask of-ignorance and of-offense body therefore her
in ecclesia honorifice posuerunt, illa autem, quae famulam
in the-church honorably they-placed she moreover who the-maidservant
Dei infamaverat, a daemone arripitur et scelus suum
of-God had-defamed by a-demon is-seized and crime her
confitens et ad sepulchrum virginis veniens liberatur. Ad
confessing and to the-tomb of-the-virgin coming is-freed to
cujus tumulum populi undique confluunt et multa
whose tomb the-peoples from-everywhere flock and many
miracula ibi fiunt. Obiit autem XIV calendas Julii.
miracles there are-done she-died moreover on-the-fourteenth calends of-July

De sancto Gervasio et Prothasio

LXXXV · SAINTS GERVASIUS AND PROTASIUS

Gervasius and Protasius are read as holy vessel and as first and divine. Twin sons of Vitalis and Valeria, they give their goods to the poor and stay with Nazarius at Embrun. At Milan the count Astasius demands their sacrifice before his war; Gervasius is beaten to death and Protasius beheaded, and Philip buries them with a record of their lives. Ambrose finds the bodies after a vision of Paul; a blind man is healed. Augustine records other cures, and Ambrose praises the twin brothers.

Gervasius a gerar, quod est sacrum, et vas: vel a gena,
Gervasius from gerar which is holy and vas or from gena
quod est incolatus, et syor, parvulus, quasi sacer per
which is sojourning and syor little-one as-if holy through
vitae meritum, vas per virtutum receptaculum, peregrinus
of-life merit a-vessel through of-the-virtues receptacle a-pilgrim
per mundi contemtum, parvulus per sui despectum.
through of-the-world contempt a-little-one through of-himself disdain

Prothasius a prothos, quod est primum, et syos Deus,
Protasius from prothos which is first and syos God
sive divinus, vel a procul et stasis, quod est positio, quasi
or divine or from procul and stasis which is position as-if
primus per dignitatem, divinus per dilectionem, procul
first through dignity divine through love far
positus a mundi affectione. Horum passionem Ambrosius
placed from of-the-world affection their passion Ambrose
in libello ad caput eorum posito scriptam invenit.
in a-little-book at head their placed written found

Gervasius et Prothasius gemini fratres filii fuerunt sancti
Gervasius and Protasius twin brothers sons were of-saint
Vitalis et beatae Valeriae; qui omnia sua bona pauperibus
Vitalis and of-blessed Valeria who all their goods to-the-poor

erogantes manebant cum sancto Nazario, qui apud Ebrudunum
paying-out stayed with saint Nazarius who at Embrun
oratorium construebat et ei Celsus puer lapides porrigebat.
an-oratory was-building and to-him Celsus a-boy stones was-handing
Quod vero Nazarius jam Celsum habuisse narratur, forte per
that but Nazarius already Celsus to-have-had is-narrated perhaps by
anticipationem accipitur, cum longe post eum sibi fuisse
anticipation is-taken since long after him to-him to-have-been
oblatum ex hystoria Nazarii colligatur. Cum autem omnes
offered from the-history of-Nazarius is-gathered when moreover all
ad Neronem imperatorem ducerentur, sequebatur eos ejulans
to Nero the-emperor were-being-led followed them wailing
puer Celsus; quem cum unus militum alapis caederet
the-boy Celsus whom when one of-the-soldiers with-slaps was-beating
et caedentem Nazarius increparet, irati milites Nazarium
and the-beater Nazarius rebuked angered the-soldiers Nazarius
calcibus ceciderunt et ipsum cum aliis in carcere recluserunt
with-kicks beat and him with others in prison shut-up
et postmodum in mare praecipitaverunt, Gervasium vero et
and afterward into the-sea threw Gervasius but and
Prothasium Mediolanum duxerunt, Nazarius vero miraculose
Protasius to-Milan they-led Nazarius but miraculously
liberatus Mediolanum venit. Eo tempore superveniente
freed to-Milan came at-that time arriving
comite Astasio, qui contra Marcomannos proficiscebatur ad
the-count Astasius who against the-Marcomanni was-setting-out to
bellum, Deorum cultores eidem occurrerunt asserentes, quod
war of-the-gods the-worshipers to-him ran-to asserting that
Dii sibi respondere contemnerent, nisi prius Gervasius
the-gods to-him to-answer would-disdain unless first Gervasius
et Prothasius immolarent. Continuo igitur tenentur et ut
and Protasius should-sacrifice at-once therefore they-are-held and that

sacrificent invitantur. Cui cum Gervasius omnia ydola surda
they-sacrifice they-are-invited to-whom when Gervasius all the-idols deaf
et muta diceret et ipsum ab omnipotente Deo victoriam
and mute said and him from almighty God victory
habere doceret, iratus tamdiu eum plumbatis caedi
to-have taught angered so-long him with-leaded-scourges to-be-beaten
jussit, quamdiu spiritum exhalaret. Deinde Prothasium
he-ordered until the-spirit he-breathed-out then Protasius
accersiri fecit eique dixit: miser, vel tu vivere
to-be-summoned he-caused and-to-him said wretch at-least you to-live
stude et noli cum fratre tuo mala morte perire. Cui
strive and do-not with brother your by-an-evil death perish to-whom
Prothasius: quis est miser, ego, qui te non timeo, aut
Protasius who is wretched I who you not fear or
tu, qui me timere probaris? Cui Astasius: ego te, miser
you who me to-fear are-proved to-whom Astasius I you wretched
homo, quomodo timeo? Cui Prothasius: in hoc me timere
man how do-I-fear to-whom Protasius in this me to-fear
et te laedi probaris, si non sacrificavero Diis tuis.
and yourself to-be-harmed you-are-proved if not I-shall-have-sacrificed to-gods your
Si enim te laedi a me nequaquam timeres, nunquam
if for you to-be-harmed by me by-no-means you-feared never
ad sacrificium ydolorum me ipse compelleres. Tunc eum
to the-sacrifice of-idols me you-yourself would-compel then him
comes in equuleum suspendi praecepit. Cui Prothasius:
the-count on the-rack to-be-hung ordered to-whom Protasius
non tibi, comes, irascor, quoniam caecos tui oculos cordis
not with-you O-count I-am-angry because blind your eyes of-heart
attendo, quin potius tui misereor, quia nescis, quid
I-observe nay rather you I-pity because you-know-not what
facias. Age igitur, quod coepisti, ut mihi cum fratre
you-are-doing do therefore what you-have-begun that to-me with my-brother

occurrere possit benignitas salvatoris. Tunc comes jussit
to-come-to-meet may the-kindness of-the-savior then the-count ordered
eum decollari, Philippus autem servus Christi cum filio
him to-be-beheaded Philip moreover servant of-Christ with son
suo corpora eorum rapuit et occulte in domo sua in archa
his bodies their snatched and secretly in house his in a-chest
saxea sepelivit et libellum eorum ortum, finem et vitam
of-stone buried and a-little-book their birth end and life
continentem ad eorum caput posuit. Passi sunt autem
containing at their head placed suffered they-have moreover
sub Nerone, qui coepit circa annos domini quinquagesimum
under Nero who began about the-years of-the-Lord fiftieth
septimum. Horum corpora multo tempore latuerunt, sed
seventh their bodies for-much time lay-hidden but
tempore beati Ambrosii hoc modo reperta fuerunt. Ambrosio
in-the-time of-blessed Ambrose in-this manner found they-were Ambrose
namque in ecclesia sanctorum Naboris et Felicis in oratione
for in the-church of-saints Nabor and Felix in prayer
posito ita, ut nec vigilaret aperte, nec dormiret integre,
placed so that neither he-was-awake openly nor slept wholly
apparuerunt ei duo pulcherrimi juvenes vestibus candidis,
there-appeared to-him two most-beautiful youths in-garments white
id est colobio et pallio induti, caliculis calcati, secum
that is in-a-tunic and cloak clothed in-little-boots shod with-him
manibus extensi orantes. Oravit igitur Ambrosius, ut, si
with-hands outstretched praying prayed therefore Ambrose that if
esset illusio, non ultra appareat, si autem veritas, denuo
it-were an-illusion not further it-should-appear if moreover the-truth again
reveletur. Simili igitur modo canente gallo orantes secum
it-should-be-revealed in-like therefore manner crowing the-cock praying with-him
juvenes apparuerunt, tertia vero nocte defecto jam corpore
the-youths appeared on-the-third but night weakened now his-body

vigiliis non dormienti, sed stupenti cum tertia sibi apparuere
by-vigils not sleeping but stupefied with a-third to-him appeared
persona, quae similis Paulo apostolo videbatur, secundum
person who like to-Paul the-apostle seemed according-to
quod in pictura prospexerat, illisque tacentibus apostolus
what in a-painting he-had-looked-at and-those silent the-apostle
sibi dixit: isti sunt, qui nihil terrenum desiderantes
to-him said these are they-who nothing earthly desiring
monita mea secuti sunt, quorum corpora in eo loco
admonitions my followed have whose bodies in that place
reperies, in quo stas, duodecim pedum altitudine terra
you-will-find in which you-stand twelve of-feet in-height with-earth
coopertam archam invenies et ad caput eorum libellum,
covered a-chest you-will-find and at head their a-little-book
in quo ortus eorum continetur et finis. Convocatis igitur
in which birth their is-contained and end called-together therefore
vicinis coepiscopis ipse prior terrae fossor accessit et
neighboring fellow-bishops he first of-the-earth digger approached and
omnia, prout dixerat sibi Paulus, invenit et licet jam
all-things as had-said to-him Paul he-found and although now
trecenti anni et ultra fluxissent, ita tamen corpora eorum
three-hundred years and more had-flowed so yet bodies their
sunt reperta, ac si ipsa hora ibidem fuissent reposita.
were found as if at-that-very hour there they-had-been put-away
Insuper vero odor suavissimus et nobilis inde fragrabat,
moreover besides an-odor most-sweet and noble thence breathed
caecus autem quidam tangens feretrum illuminatus est et
a-blind-man moreover certain touching the-bier enlightened was and
multi alii meritis eorum curati sunt. In horum sollemnitate
many others by-merits their cured were on their solemnity
pax inter Longobardos et Romanum imperium reformata
peace between the-Lombards and the-Roman empire restored

fuit et ideo Gregorius papa: loquetur dominus pacem in
was and therefore Gregory the-pope will-speak the-Lord peace to
plebem suam etc., in introitu missae cantari instituit, unde
people his etc. at the-introit of-the-mass to-be-sung instituted whence
et officia partim sanctis conveniunt, partim eventibus, qui
also the-offices partly to-the-saints are-fitting partly to-the-events which
ipsis contigere diebus. Refert Augustinus in libro vicesimo
on-those happened days relates Augustine in the-book twentieth
de civitate Dei, quod ipso praesente et imperatore et
on the-city of-God that himself present both the-emperor and
multa turba quidam caecus apud Mediolanum ad corpora
a-great crowd a-certain blind-man at Milan at the-bodies
martirum Gervasii et Prothasii lumen recepit. Utrum autem
of-the-martyrs Gervasius and Protasius sight received whether moreover
sit praedictus caecus an alius, ignoratur. Idem quoque refert
it-be the-aforesaid blind-man or another is-not-known the-same also relates
ibidem, quod quidam juvenis in villa Victoriana, quae
there that a-certain youth in the-village Victoriana which
ab Ypporegio triginta milliaribus distat, cum in quodam
from Ivrea thirty miles is-distant when in a-certain
flumine equum lavaret, continuo dyabolus eum vexavit et
river a-horse he-was-washing at-once the-devil him vexed and
in flumen tamquam mortuum projecit. Cum autem vespere
into the-river as dead threw when moreover vespers
in ecclesia beatorum Gervasii et Prothasii, quae prope erat,
in the-church of-the-blessed Gervasius and Protasius which near was
cantaretur, ille vocibus illis quasi percussus cum grandi
were-sung he by-voices those as-if struck with great
fremitu ecclesiam intrans altare tenebat, inde amoveri
roaring the-church entering the-altar held thence to-be-removed
non valens, tamquam si ibidem alligatus fuisset. Et cum
not able as if there bound he-had-been and when

daemon, ut inde exiret, adjuraretur, ille se ejus membra
the-demon that thence it-should-go-out was-adjured it itself his limbs
amputare, si exiret, minabatur: cum ergo adjuratus exiret,
to-cut-off if it-went-out threatened when therefore adjured it-went-out
oculus ejus in maxillam fusus tenui venula dependebat,
eye his onto the-cheek poured-out by-a-thin little-vein hung
sed in loco suo, sicut potuerunt, oculum revocaverunt et
but into place its as they-could the-eye they-called-back and
ecce intra paucos dies meritis sanctorum Gervasii et
behold within few days by-the-merits of-saints Gervasius and
Prothasii plene sanatus est. Ambrosius quoque in praefatione
Protasius fully healed he-was Ambrose also in the-preface
sic ait: hi sunt, qui vexillo coelesti signati victricia
thus says these are they-who with-the-banner heavenly signed the-victorious
apostoli arma sumpserant a mundanis nexibus absoluti,
of-the-apostle arms had-taken from worldly bonds freed
nequissimi hostis vitiorum aciem prosternentes liberi et
of-the-most-wicked enemy of-vices the-line laying-low free and
expediti Christum dominum sunt secuti. O quam felix
unencumbered Christ the-Lord have followed O how happy
germanitas, quae sacris inhaerendo eloquiis nullo potuit
a-brotherhood which to-sacred clinging words by-no could
interpellari contagio. O quam gloriosa certaminis causa, ubi
to-be-interrupted contagion O how glorious of-contest the-cause where
pariter coronantur, quos unus uterus maternus effudit.
equally are-crowned whom one womb maternal poured-forth

De nativitate sancti Johannis baptistae

LXXXVI · THE NATIVITY OF SAINT JOHN THE BAPTIST

John bears nine titles, from prophet to forerunner. Gabriel announces his birth to Zachariah, who doubts and is struck dumb; at Mary's greeting the unborn John leaps. Jacobus sets out his privileges, Ambrose's praises of him, the threefold witness to his holiness, the angelic offices he fulfills, and his gifts from the womb to his death, and tells how the two Johns stopped two theologians disputing which was greater. Paul the Deacon composes "Ut queant laxis," the day's bonfires are explained, and a man who robs Rotharis's tomb is struck whenever he tries to enter John's church.

Johannes baptista multipliciter nominatur. Dicitur enim
John the-Baptist manifoldly is-named he-is-called for
propheta, amicus sponsi, lucerna, angelus, vox, Helias,
prophet friend of-the-bridegroom lamp angel voice Elijah
baptista salvatoris, praeco judicis et praecursor regis.
baptist of-the-savior herald of-the-judge and forerunner of-the-king
In propheta designatur praerogativa cognitionis, in amico
in prophet is-designated the-prerogative of-knowledge in friend
sponsi praerogativa dilectionis, in lucerna ardenti
of-the-bridegroom the-prerogative of-love in lamp burning
praerogativa sanctitatis, in angelo praerogativa virginitatis, in
the-prerogative of-holiness in angel the-prerogative of-virginity in
voce praerogativa humilitatis, in Helia praerogativa fervoris, in
voice the-prerogative of-humility in Elijah the-prerogative of-fervor in
baptista praerogativa mirabilis honoris, in praecone praerogativa
baptist the-prerogative of-wonderful honor in herald the-prerogative
praedicationis, in praecursore praerogativa praeparationis.
of-preaching in forerunner the-prerogative of-preparation

Nativitas Johannis baptistae ab archangelo hoc modo
the-nativity of-John the-Baptist by the-archangel in-this manner
annuntiata fuit. David enim rex, sicut habetur in hystoria
announced was David for the-king as is-had in the-history

scholastica, volens cultum Dei ampliare, XXIV summos
scholastic wishing the-worship of-God to-enlarge twenty-four high
sacerdotes instituit, quorum tamen unus major erat, qui
priests instituted of-whom yet one greater was who
princeps sacerdotum dicebatur. Statuit autem XV viros
the-prince of-the-priests was-called he-appointed moreover fifteen men
de Eleazar et VIII de Ytamar et secundum sortes dedit
from Eleazar and eight from Ithamar and according-to the-lots he-gave
unicuique hebdomadam vicis suae, Abias autem VIII.
to-each the-week of-his turn Abijah moreover the-eighth
hebdomadam habuit, de cujus genere Zacharias fuit. Erant
week had of whose race Zachariah was were
autem Zacharias et uxor ejus senes et absque liberis. Cum
moreover Zachariah and wife his old and without children when
ergo Zacharias templum domini, ut incensum poneret,
therefore Zachariah the-temple of-the-Lord that incense he-might-put
ingressus fuisset, et multitudo populi de foris exspectaret,
entered had and the-multitude of-the-people from outside was-waiting
apparuit ei Gabriel archangelus. Cum autem Zacharias
appeared to-him Gabriel the-archangel when moreover Zachariah
in ejus visione timeret, ait angelus: ne timeas, Zacharia,
at his sight feared says the-angel do-not fear O-Zachariah
quoniam exaudita est oratio tua. Proprium est enim bonorum
because heard is prayer your proper it-is for of-good
angelorum, secundum quod dicit Glossa, ex sua visione
angels according-to what says the-Gloss by their sight
territos benigna exhortatione protinus consolari, contra
the-terrified with-kind exhortation forthwith to-console on-the-contrary
mali angeli se in lucis angelos transfigurantes, si quos
the-bad angels themselves into of-light angels transfiguring if any
ex sui praesentia territos senserint, ampliori eos horrore
by their presence terrified they-perceive with-greater them horror

concutiunt. Annunciat igitur Gabriel Zachariae, se filium
shake announces therefore Gabriel to-Zachariah himself a-son
habiturum: cujus nomen Johannes esset, qui vinum et
about-to-have whose name John would-be who wine and
siceram non biberet et ante dominum in spiritu et virtute
strong-drink not would-drink and before the-Lord in the-spirit and power
Heliae praecederet. Johannes vocatur Helias ratione situs,
of-Elijah would-go-before John is-called Elijah by-reason of-situation
quia ambo in deserto; ratione victus, quia ambo victu parci;
because both in the-desert by-reason of-living because both in-living sparing
ratione cultus, quia ambo vestitu inculti; ratione officii,
by-reason of-dress because both in-clothing unkempt by-reason of-office
quia ambo praecursores, sed ille praecursor judicis, iste
because both forerunners but that-one the-forerunner of-the-judge this-one
salvatoris; ratione zeli, quia utriusque verbum quasi facula
of-the-savior by-reason of-zeal because of-each the-word like a-little-torch
ardebat. Zacharias autem considerans sui senectutem et
burned Zachariah moreover considering his old-age and
uxoris sterilitatem dubitare coepit et more Judaeorum
of-his-wife the-sterility to-doubt began and in-the-manner of-the-Jews
signum ab angelo requisivit, angelus autem pro eo, quod
a-sign from the-angel asked the-angel moreover for this that
verbis suis non credit, ipsum taciturnitatis plaga
words his not he-believes him of-silence with-the-plague
percussit. Notandum autem, quod dubitatio consuevit fieri
struck it-is-to-be-noted moreover that doubt is-wont to-be-done
et excusari aliquando propter promissorum magnitudinem,
and to-be-excused sometimes on-account-of of-the-promises the-greatness
sicut legitur de Abraham. Cum enim dominus sibi
as it-is-read of Abraham when for the-Lord to-him
promisisset, quod semen suum terram Canaan possideret,
had-promised that seed his the-land of-Canaan would-possess

dixit ad eum Abrahem: domine Deus, unde scire possum,
said to him Abraham O-Lord God whence to-know can-I
quod possessurus sum eam? Et respondens Deus: sume,
that about-to-possess I-am it and answering God take
inquit, mihi vaccam etc. Aliquando propter fragilitatis
he-says for-me a-heifer etc. sometimes on-account-of of-frailty
propriae considerationem, sicut patet in Gideone, qui ait:
one's-own consideration as is-plain in Gideon who says
obsecro, mi domine, in quo liberabo Israel? Ecce familia mea
I-beseech my lord in what shall-I-free Israel behold family my
infirma est in Manasse et ego minimus in domo patris mei,
weak is in Manasseh and I least in the-house of-father my
et ex hoc signum petiit et accepit. Aliquando propter
and from this a-sign he-asked and received sometimes on-account-of
naturae impossibilitatem, sicut patet in Sara. Cum enim
of-nature the-impossibility as is-plain in Sarah when for
dixisset dominus: revertens veniam ad te et habebit Sara
had-said the-Lord returning I-shall-come to you and will-have Sarah
filium, risit Sara post ostium dicens: postquam consenui
a-son laughed Sarah behind the-door saying after I-have-grown-old
et dominus meus vetulus est etc. Quid est ergo, quod
and lord my old is etc. what is-it therefore that
solus Zacharias ex eo, quod dubitavit, plagam incurrit, cum
alone Zachariah from this that he-doubted the-plague incurred since
ibi esset et magnitudo promissionis et consideratio propriae
there was both the-greatness of-the-promise and the-consideration of-one's-own
fragilitatis, quia talem filium se habiturum indignum
frailty because such a-son himself about-to-have unworthy
reputabat? et haec impossibilitas naturalis. Hoc multiplici
he-reckoned and this impossibility natural this manifold
de causa factum fuisse putatur. Primo, secundum Bedam,
from cause done to-have-been is-thought first according-to Bede

quoniam discredendo locutus est, ideo silentio plectitur,
because disbelieving spoken he-has therefore with-silence he-is-punished
ut tacendo credere discat, secundo, quia ideo
that by-keeping-silent to-believe he-may-learn second because therefore
mutus effectus est, ut majus miraculum in nativitate
mute made he-was that a-greater miracle in the-nativity
filii appareret. Cum enim in nativitate Johannis patri
of-the-son might-appear when for at the-nativity of-John to-the-father
loquela redditur, miraculum miraculo cumulatur. Tertio, quia
speech is-restored miracle on-miracle is-heaped third because
congruum fuit, ut vocem amitteret, quando vox nascebatur
fitting it-was that the-voice he-should-lose when the-voice was-being-born
et legi silentium imponebatur. Quarto quoniam ipse a
and on-the-law silence was-imposed fourth because he from
domino signum petiit et ipsam taciturnitatem in signum
the-Lord a-sign sought and the-very silence as a-sign
accepit. Cum autem Zacharias foras ad populum exiisset
received when moreover Zachariah outside to the-people had-gone-out
et cum factum mutum viderent, cognoverunt ipso innuente,
and when made mute they-saw they-knew he signing
quod visionem vidisset in templo; completa autem septimana
that a-vision he-had-seen in the-temple completed moreover the-week
officii sui abiit in domum suam et concepit Elizabeth,
of-office his he-went into house his and conceived Elizabeth
et mensibus quinque se occultavit, quia, sicut ibi dicit
and for-months five herself hid because as there says
Ambrosius, partus sui erubescebat aetatem, ne in senectute
Ambrose of-childbirth her she-was-ashamed-of the-age lest in old-age
vacasse libidini videretur, et tamen gaudebat sterilitatis
to-have-been-free for-lust she-should-seem and yet she-rejoiced of-sterility
carere opprobrio, quia opprobrium est mulieribus non habere
to-lack the-reproach because a-reproach it-is for-women not to-have

praemium nuptiarum, propter quod nuptiae celebrantur
the-reward of-marriage on-account-of which marriages are-celebrated
et carnalis coitus excusatur. Mense autem sexto beata
and carnal intercourse is-excused in-the-month moreover sixth blessed
Maria, quae jam dominum conceperat, congratulans virgo
Mary who now the-Lord had-conceived congratulating a-virgin
foecunda ablatae sterilitati et compatiens senectuti venit
fruitful on-the-removed sterility and pitying the-old-age came
ad Elizabeth et cum eam salutasset, beatus Johannes, jam
to Elizabeth and when her she-had-greeted blessed John now
spiritu sancto repletus, sensit filium Dei venire ad se
with-the-Spirit Holy filled felt the-Son of-God to-come to himself
et prae gaudio in matris utero exsultavit et tripudiavit
and for joy in of-his-mother the-womb leapt and danced
et motu salutavit, quem voce non potuit. Exsultavit
and by-motion greeted whom by-voice not he-could he-leapt
enim, quasi gestiens salutare et domino suo assurgere.
for as-if eager to-greet and to-Lord his to-rise
Mansit ergo virgo beata cum cognata sua tribus mensibus
remained therefore the-virgin blessed with kinswoman her for-three months
ministrans ei natumque puerum suis sanctis manibus
ministering to-her and-the-born child with-her holy hands
de terra levavit, ut habetur in hystoria scholastica, et
from the-ground raised as is-had in the-history scholastic and
quasi morem gerulae officiosissime peregit. Hic domini
as-if the-custom of-a-nurse most-dutifully performed this of-the-Lord
praecursor beatus novem specialiter et singulariter privilegiis
forerunner blessed with-nine specially and singularly privileges
claruit. Nam idem angelus, qui dominum annuntiavit, ipsum
shone for the-same angel who the-Lord announced him
annuntiavit, in utero matris exsultat, mater domini
announced in the-womb of-his-mother he-leaps the-mother of-the-Lord

ipsum a terra levat, linguam patris reserat, baptismum
him from the-ground raises the-tongue of-his-father he-unlocks baptism
primus ordinat, Christum indice demonstrat, ipsum
first he-ordains Christ with-his-finger he-shows him
Christum baptizat, ipsum prae omnibus laudat Christus, in
Christ he-baptizes him before all praises Christ in
limbo positis Christum venturum praenuntiat. Propter
limbo to-those-placed Christ about-to-come he-foretells on-account-of
haec novem privilegia vocatur ab ipso domino propheta
these nine privileges he-is-called by himself the-Lord a-prophet
et plus quam propheta. Chrysostomus, quare dicatur etiam
and more than a-prophet Chrysostom why he-is-called also
plus quam propheta, sic ait: prophetae est beneficium a
more than a-prophet thus says of-a-prophet it-is a-benefit from
Deo accipere, numquid prophetae est benificium baptismatis
God to-receive surely-not of-a-prophet it-is the-benefit of-baptism
Deo dare? Prophetae est, ut ipse de Deo prophetiset,
to-God to-give of-a-prophet it-is that he of God should-prophesy
numquid prophetae est, ut Deus de illo prophetiset? Omnes
surely-not of-a-prophet it-is that God of him should-prophesy all
prophetae prophetizaverant de Christo, de illis autem
the-prophets had-prophesied about Christ about them moreover
prophetizatum non est, ipse autem non solum prophetizavit
prophesied not it-was he moreover not only prophesied
de Christo, sed etiam alii prophetae prophetizaverant de
about Christ but also other prophets had-prophesied about
illo, omnes portitores verbi fuerunt, iste autem ipsa
him all the-bearers of-the-word were this-one moreover the-very
vox, quantum autem vox proximior verbo, non tamen
voice as-much moreover the-voice nearer to-the-word not yet
verbum, tantum Johannes propinquior Christo, non tamen
the-word so-much John nearer to-Christ not yet

Christus. Secundum Ambrosium laus Johannis ex quinque
Christ according-to Ambrose the-praise of-John from five-things
colligitur vel comprehenditur, scilicet ex parentibus, ex
is-gathered or is-comprehended namely from the-parents from
moribus, ex miraculis, ex munere, ex praedicatione. Laus
the-manners from the-miracles from the-gift from the-preaching the-praise
autem parentum secundum eundem Ambrosium ex quinque
moreover of-the-parents according-to the-same Ambrose from five-things
manifestatur. Ait enim sic: plena laudatio, qui genus in
is-manifested he-says for thus a-full praise which the-race in
moribus, mores in aequitate, officium in sacerdotio, factum
manners the-manners in equity the-office in priesthood the-deed
in mandatis, judicium in justificationibus comprehendit.
in commandments the-judgment in justifications comprehends
Secundo ex miraculis, quorum quaedam fuerunt ante ejus
second from the-miracles of-which some were before his
conceptionem in utero, scilicet angelica annuntiatio, nominis
conception in the-womb namely the-angelic announcement of-the-name
impositio et loquelae patris amissio. Quaedam quantum ad
the-imposing and of-speech of-the-father the-loss some as to
ejus conceptionem in utero, scilicet supernaturalis conceptio,
his conception in the-womb namely the-supernatural conception
ejus in utero sanctificatio et prophetalis doni repletio.
his in the-womb sanctification and of-the-prophetic gift the-filling
Quaedam quantum ad ejus nativitatem ex utero, scilicet
some as to his nativity from the-womb namely
utriusque parentis spiritus prophetalis adeptio, quia et
of-each parent of-the-spirit prophetic the-attainment because both
mater nomen scivit et pater canticum edidit. Loquelae
the-mother the-name knew and the-father a-canticle uttered of-speech
patris reseratio et spiritus sancti repletio, unde et
of-the-father the-unlocking and of-the-Spirit Holy the-filling whence also

Zacharias pater ejus repletus est spiritu sancto etc.
Zachariah father his filled was with-the-Spirit Holy etc.
Ambrosius: respicite Johannem, quanta vis sit ejus
Ambrose look-at John how-great power there-is his
vocabulo, cujus nuncupatio reddit muto vocem, patri
in-the-name whose naming gives to-the-mute a-voice to-the-father
prolem, populo pietatem et sacerdotem. Prius enim erat
offspring to-the-people piety and the-priest before for there-was
tacens lingua, sterilis filio, privatus officio, at ubi Johannes
silent the-tongue barren of-a-son deprived of-office but when John
nascitur, fit repente pater propheta, loquelae usum
is-born becomes suddenly the-father a-prophet of-speech the-use
recipit, prolem a spiritu sancto suscipit, sacerdotem functio
receives offspring from the-Spirit Holy takes-up the-priest the-function
recognoscit. Tertio ex moribus, quia sanctissimae vitae fuit.
recognizes third from the-manners because of-most-holy life he-was
De cujus sanctitate dicit Chrysostomus: conversatio Johannis
of whose holiness says Chrysostom the-conduct of-John
omnium vitam culpabilem faciebat apparere. Quemadmodum
of-all the-life culpable made to-appear as
enim, si videris albam vestem, dicis: satis candida vestis,
for if you-see a-white garment you-say enough white the-garment
si vero proposueris eam juxta nivem, incipit tibi sordida
if but you-set it next-to snow it-begins to-you dirty
apparere, etsi vere sordida non est, sic quantum ad
to-appear although truly dirty not it-is so as-far-as to
comparationem Johannis omnis homo videbatur immundus,
comparison with-John every man seemed unclean
cujus quidem sanctitatis triplex habuit testimonium. Primo
of-whose indeed holiness threefold he-had testimony first
a supercoelestibus, id est ab ipsa trinitate, et primo
from the-supercelestial that is from the-very Trinity and first

a patre, qui vocat eum angelum; Malach. II: ecce mitto
from the-Father who calls him an-angel Mal. II behold I-send
angelum meum etc. Angelus autem nomen est officii, non
angel my etc. angel moreover the-name is of-office not
naturae, et ideo dicitur angelus ratione officii ex eo, quod
of-nature and therefore he-is-called angel by-reason of-office from this that
omnium angelorum officium exercuisse videtur. Habuit enim
of-all the-angels the-office to-have-exercised he-seems he-had for
officium Seraphin. Interpretatur enim Seraphin ardens, quia
the-office of-the-Seraphim is-interpreted for Seraphim burning because
illi nos ardentes faciunt et in Dei amore plus ardent, et
they us burning make and in of-God the-love more burn and
de Johanne dicitur in Eccles.: surrexit Helias quasi ignis etc.
of John it-is-said in Ecclesiasticus rose-up Elijah as-if fire etc.
Ipse enim venit in spiritu et virtute Heliae. Secundo habuit
he for came in the-spirit and power of-Elijah second he-had
officium Cherubin, Cherubin enim interpretatur plenitudo
the-office of-the-Cherubim Cherubim for is-interpreted fullness
scientiae et Johannes dicitur Lucifer Jes. XXXVIII ex
of-knowledge and John is-called Lucifer Isaiah thirty-eight from
eo, quod fuit terminus noctis ignorantiae et initium
this that he-was the-end of-the-night of-ignorance and the-beginning
lucis gratiae. Tertio habuit officium thronorum, quorum
of-the-light of-grace third he-had the-office of-the-thrones whose
officium est judicare et de Johanne dicitur, quia arguebat
office is to-judge and of John it-is-said that he-rebuked
Herodem dicens: non licet tibi habere uxorem fratris
Herod saying not it-is-lawful for-you to-have the-wife of-brother
tui. Quarto habuit officium dominationum, quae docent nos
your fourth he-had the-office of-the-dominations which teach us
erga subditos dominium gerere, et Johannes erga subditos
toward subjects lordship to-exercise and John toward subjects

habebatur in amore, erga reges in timore. Quinto officium
was-held in love toward kings in fear fifth the-office
principatuum, qui docent nos superiores revereri, et Johannes
of-the-principalities which teach us superiors to-revere and John
de se dicebat: qui de terra est, de terra loquitur, de
of himself said he-who of earth is of earth speaks of
Christo autem, qui de caelo venit, super omnes est etc.
Christ moreover he-who from heaven comes over all is etc.
Item: cujus non sum dignus solvere corrigiam calceamenti
likewise of-whom not I-am worthy to-loose the-strap of-shoe
ejus. Sexto officium potestatum, per quas potestates aëreae
his sixth the-office of-the-powers through which the-powers aerial
vel contrariae arcentur, quae non potuerunt nocere sibi jam
or adverse are-kept-off which not could to-harm him already
sanctificato. A nobis etiam arcebat, cum ad baptismum
sanctified from us also he-kept-them-off when to the-baptism
poenitentiae nos disponebat. Septimo officium virtutum, per
of-penance us he-disposed seventh the-office of-the-virtues through
quas fiunt miracula, et beatus Johannes multa miracula
which are-done miracles and blessed John many miracles
in se ipso ostendit. Magna enim miracula mel silvestre et
in him himself showed great for miracles honey wild and
locustas edere, pilos camelorum induere et hujusmodi. Octavo
locusts to-eat hairs of-camels to-put-on and such-things eighth
officium archangelorum, quando revelabat majora, sicut
the-office of-the-archangels when he-revealed greater-things as
ea, quae spectant ad nostram redemtionem, cum dicebat:
those which concern to our redemption when he-said
ecce agnus Dei etc. Nono officium angelorum, quando
behold the-lamb of-God etc. ninth the-office of-the-angels when
annuntiabat minora, sicut ea, quae spectant ad mores, ut
he-announced lesser-things as those which concern to manners as

illud: poenitentiam agite etc. Item: neminem concutiatis etc.
that penance do etc. likewise no-one shake-down etc.
Secundo habuit testimonium a filio, sicut patet Matth.
second he-had testimony from the-Son as is-plain Matt.
XI, ubi eum Christus multipliciter et mirabiliter commendat
XI where him Christ manifoldly and wonderfully commends
dicens inter caetera: inter natos mulierum non surrexit
saying among other-things among those-born of-women not has-arisen
major Johanne baptista. Petrus Damiani: ab illo verbo
a-greater than-John the-Baptist Peter Damian from that word
Johannis sunt depromta praeconia, per quod fundata est
of-John are drawn praises through which founded is
arida et moventur sydera et sunt condita elementa.
the-dry-land and are-moved the-stars and are established the-elements
Tertio a spiritu sancto, cum per patrem suum dixit: tu,
third from the-Spirit Holy when through father his he-said you
puer, propheta altissimi vocaberis etc. Secundo ab angelis
O-child prophet of-the-most-high will-be-called etc. second from the-angels
et coelestibus, sicut patet Lucae primo, ubi eum angelus
and heavenly-ones as is-plain Luke first where him the-angel
multipliciter commendabat ostendens, quantae sit dignitatis
manifoldly commended showing of-how-great he-is dignity
quo ad Deum, cum dicit: erit enim magnus coram
as to God when he-says he-will-be for great before
domino: quantae sanctitatis quo ad se ipsum, cum subdit:
the-Lord of-how-great holiness as to him himself when he-adds
vinum et siceram non bibit et spiritu sancto explebitur
wine and strong-drink not he-drinks and with-the-Spirit Holy will-be-filled
ex utero matris; quantae utilitatis quo ad proximum,
from the-womb of-his-mother of-how-great usefulness as to the-neighbor
cum dicit: et multos filiorum Israel convertet etc. Tertio
when he-says and many of-the-sons of-Israel he-will-convert etc. third

a subcoelestibus, id est ab hominibus, sicut a patre suo
from the-subcelestial that is from men as from father his
et vicinis, unde dicebant: quis, putas, puer iste erit etc.
and the-neighbors whence they-said what do-you-think child this will-be etc.
Quarto comprehenditur laus Johannis ex munere. Habuit
fourth is-comprehended the-praise of-John from the-gift he-had
enim munus in statu in utero, in egressu ex utero,
for gift in state in the-womb in going-out from the-womb
in mundi progressu et in mundi egressu. In utero
in of-the-world progress and in of-the-world exit in the-womb
habuit triplex mirabile munus gratiae, primo gratiam, qua
he-had a-threefold wonderful gift of-grace first grace by-which
in utero sanctificatus fuit, unde fuit ante sanctus quam
in the-womb sanctified he-was whence he-was before holy than
natus, Jerem. I: priusquam te formarem in utero, novi te
born Jer. I before you I-formed in the-womb I-knew you
etc. Secundo gratiam, quia prophetare meruit, sicut quando
etc. second grace because to-prophesy he-merited as when
in utero matris exsultans Deum adesse cognovit. Unde
in the-womb of-his-mother leaping God to-be-present he-knew whence
Chrysostomus volens ostendere, qualiter fuerit plus quam
Chrysostom wishing to-show how he-was more than
propheta, dicit: prophetae est pro merito conversationis et
a-prophet says of-a-prophet it-is for the-merit of-conduct and
fidei prophetiam accipere. Numquid prophetae fuit, ut prius
of-faith prophecy to-receive surely-not of-a-prophet it-was that before
fuerit propheta, quam homo, et quia consuetudo erat, ut
he-was a-prophet than a-man and because the-custom was that
prophetae inungerentur, tunc quando beata virgo Elizabeth
prophets should-be-anointed then when the-blessed virgin Elizabeth
salutavit, Christus Johannem in utero in prophetam inunxit
greeted Christ John in the-womb as prophet anointed

secundum quod dicit Chrysostomus in haec verba: ideo
according-to what says Chrysostom in these words therefore
Christus Mariam fecit salutare Elizabeth, ut sermo procedens
Christ Mary made to-greet Elizabeth that the-speech proceeding
de utero matris, ubi habitat dominus, et per aures
from the-womb of-the-mother where dwells the-Lord and through the-ears
Elizabeth ingressus descenderet ad Johannem, ut illic eum
of-Elizabeth entered should-descend to John that there him
ungeret in prophetam. Tertio gratiam, qua suis meritis
he-might-anoint as prophet third the-grace by-which by-his merits
matri prophetiae spiritum tradidit. Unde Chrysostomus
to-his-mother of-prophecy the-spirit handed-over whence Chrysostom
volens ostendere, qualiter fuerit plus quam propheta ait:
wishing to-show how he-was more than a-prophet says
quis prophetarum, cum esset propheta, prophetam facere
which of-the-prophets though he-was a-prophet a-prophet to-make
potuit? Helias quidam unxit Helisaeum in prophetam, non
could Elijah indeed anointed Elisha as prophet not
tamen prophetandi gratiam contulit. Iste autem in utero
yet of-prophesying the-grace he-conferred this-one moreover in the-womb
matris exsistens divini introitus scientiam matri
of-his-mother existing of-the-divine entry the-knowledge to-his-mother
donavit et os illius verbo confessionis aperuit, ut,
gave and mouth her with-the-word of-confession opened that
cujus non videbat personam, cognosceret dignitatem dicens:
whose not she-saw the-person she-might-know the-dignity saying
unde hoc mihi, ut mater domini mei veniat ad me? In
whence this to-me that the-mother of-Lord my should-come to me in
egressu ex utero habuit triplex munus gratiae, quoniam
going-out from the-womb he-had a-threefold gift of-grace because
ortus ejus fuit miraculosus, sanctus et jucundus. Quia
birth his was miraculous holy and joyful because

miraculosus, excluditur defectus impotentiae, quia sanctus,
miraculous is-excluded the-defect of-impotence because holy
reatus culpae, quia jucundus, lamentum miseriae. Celebratur
the-guilt of-sin because joyful the-lament of-misery is-celebrated
autem ejus ortus sive nativitas secundum magistrum
moreover his birth or nativity according-to master
Guilhelmum Altissiodorensem triplici ratione: primo ratione
William of-Auxerre for-a-threefold reason first by-reason
sanctificationis in utero, secundo ratione dignitatis in officio,
of-sanctification in the-womb second by-reason of-dignity in office
ipse enim tanquam lucifer venit et aeternum gaudium
he for as the-morning-star came and eternal joy
nobis primus nuntiavit, tertio ratione jucunditatis in ortu
to-us first announced third by-reason of-joyfulness in birth
suo. Dixerat enim angelus: et multi in ejus nativitate
his had-said for the-angel and many in his nativity
gaudebunt et ideo dignum est, ut et nos in nativitate ejus
will-rejoice and therefore worthy it-is that also we in nativity his
gaudeamus. In progressu habuit similiter multiplex munus:
should-rejoice in progress he-had likewise a-manifold gift
in hoc autem patent ejus excellentissima et diversa munera
in this moreover are-plain his most-excellent and various gifts
gratiae, quoniam habuit perfectionem, nam propheta fuit,
of-grace because he-had perfection for a-prophet he-was
quando dixit: qui post me venturus est etc.; plus quam
when he-said he-who after me about-to-come is etc. more than
propheta, quando Christum digito demonstravit, apostolus,
a-prophet when Christ with-his-finger he-showed an-apostle
quia a Deo missus fuit, apostolus enim idem est, quod
because from God sent he-was apostle for the-same is as
missus. Unde fuit homo missus a Deo, cui nomen
sent whence there-was a-man sent from God to-whom the-name

erat Johannes; martir, quia pro justitia mortem sustinuit;
was John a-martyr because for justice death he-endured
confessor, quia confessus est et non negavit, virgo, unde et
a-confessor because confessed he-has and not denied a-virgin whence also
propter ipsius virginitatem angelus est appellatus Malach.
on-account-of his virginity angel he-was called Mal.
II: ecce ego mitto angelum meum etc. In egressu de
II behold I send angel my etc. in going-out from
mundo habuit triplex munus, quia efficitur martir invictus:
the-world he-had a-threefold gift because he-is-made a-martyr unconquered
tunc enim palmam martirii adeptus est; dirigitur nuntius
then for the-palm of-martyrdom attained he-has he-is-directed messenger
pretiosus, ipse enim tunc illis, qui erant in limbo, pretiosum
precious he for then to-those who were in limbo precious
nuntium attulit, scilicet de adventu Christi et redemtione
news brought namely of the-coming of-Christ and the-redemption
ipsorum, et colitur exitus gloriosus, ejus enim exitus de
of-them and is-honored his-exit glorious his for exit from
omnibus, qui ad limbum descenderunt, specialiter ab ecclesia
all who to limbo descended specially by the-church
sollemnizatur et gloriose colitur. Quinto ex praedicatione:
is-solemnized and gloriously is-honored fifth from preaching
circa cujus praedicationem angelus quatuor ponit, cum
concerning whose preaching the-angel four-things puts when
dicit: et multos filiorum Israel convertit ad dominum Deum
he-says and many of-the-sons of-Israel he-converts to the-Lord God
ipsorum et ipse praecedet etc. Tangit quatuor, scilicet
of-them and he will-go-before etc. he-touches four-things namely
fructum, ordinem, virtutem et finem, sicut in littera patet,
the-fruit the-order the-virtue and the-end as in the-letter is-plain
et notandum, quod praedicatio Johannis tripliciter fuit
and it-is-to-be-noted that the-preaching of-John in-three-ways was

commendabilis. Ipse namque praedicavit ferventer, efficaciter
commendable he for preached fervently efficaciously
et prudenter. Ferventer enim dicebat: genimina viperarum
and prudently fervently for he-said brood of-vipers
etc., qui quidem fervor fuit inflammatus caritate, quia erat
etc. which indeed fervor was inflamed by-charity because he-was
lucerna ardens. Unde ipse dicit in persona Jeremiae: posuit
a-lamp burning whence he says in the-person of-Jeremiah he-has-put
os meum quasi gladium acutum. Informatus veritate, quia
mouth my like a-sword sharp formed by-truth because
erat lucerna lucens. Unde Johann. V: vos misistis ad
he-was a-lamp shining whence John V you sent to
Johannem et ille perhibuit testimonium veritati. Directus
John and he bore testimony to-the-truth directed
a discretione sive scientia, unde turbis et publicanis et
by discretion or knowledge whence to-the-crowds and tax-collectors and
militibus secundum uniuscujusque exigentiam propriam legem
soldiers according-to of-each the-demand its-own law
dedit, firmus constantia, unde et tam constanter praedicavit,
he-gave firm by-constancy whence also so constantly he-preached
quod ex hoc vitam amisit. Haec enim quatuor debet
that from this his-life he-lost these for four-things ought
habere zelus secundum quod dicit Bernardus: zelum tuum
to-have zeal according-to what says Bernard zeal your
inflammet caritas, informet veritas, regat scientia et firmet
let-inflame charity let-form truth let-rule knowledge and let-make-firm
constantia. Secundo efficaciter, quoniam ad praedicationem
constancy second efficaciously because at preaching
ejus multi conversi sunt. Praedicavit enim verbo per
his many converted were he-preached for by-word through
assiduitatem doctrinae et exemplo per sanctitatem vitae
the-assiduity of-teaching and by-example through the-holiness of-life

praedicavit et convertit meritis et orationibus devotis. Tertio
he-preached and converted by-merits and prayers devout third
prudenter: cujus prudentia praedicationis in tribus fuit:
prudently whose prudence of-preaching in three-things was
primo in eo, quod usus fuit comminationibus, ut malos
first in this that used he-has threats that the-bad
terreret, dicens: jam enim securis ad radicem arboris posita
he-might-terrify saying now for the-axe at the-root of-the-tree laid
est; secundo promissionibus, ut bonos alliceret, dicens:
is second promises that the-good he-might-entice saying
poenitentiam agite, appropinquabit enim regnum coelorum;
penance do will-approach for the-kingdom of-the-heavens
tertio moderationibus, ut mediocres paulatim ad perfectionem
third moderations that the-middling little-by-little to perfection
attraheret, unde turbis et publicanis et militibus levia
he-might-draw whence on-the-crowds and tax-collectors and soldiers light-things
imponebat, ut postmodum ad majora proveherentur,
he-imposed that afterward to greater-things they-might-be-advanced
turbis, ut opera misericordiae facerent, publicanis,
on-the-crowds that works of-mercy they-should-do on-the-tax-collectors
ut se ab aliorum appetitu abstinerent, militibus,
that themselves from of-others the-coveting they-should-abstain on-the-soldiers
ut neminem concuterent, nulli calumniam facerent et
that no-one they-should-extort to-no-one calumny they-should-do and
suis stipendiis contenti essent. Et notandum, quod
with-their wages content they-should-be and it-is-to-be-noted that
sanctus Johannes evangelista hac die migravit ad dominum,
saint John the-evangelist on-this day departed to the-Lord
sed ecclesia ipsius festum in tertium diem post Christi
but the-church his feast on the-third day after of-Christ
nativitatem celebrandum instituit, quia tunc ejus ecclesia
nativity to-be-celebrated instituted because then his church

dedicata fuit et sollemnitas nativitatis beati Johannis
dedicated was and the-solemnity of-the-nativity of-blessed John
baptistae in suo die remansit, nimirum quia hic dies ab
the-Baptist on its day remained doubtless because this day by
angelo gaudio nativitatis praecursoris authenticatus fuit.
the-angel with-the-joy of-the-nativity of-the-forerunner authenticated was
Non autem dogmatizandum est, quod evangelista baptistae
not moreover to-be-taught-as-dogma it-is that the-evangelist to-the-Baptist
cesserit, tamquam minor majori; non enim decens est,
yielded as the-lesser to-the-greater not for fitting it-is
quis major sit eorum, disputare. Quod etiam quodam
which greater be of-them to-dispute which also by-a-certain
exemplo divinitus est ostensum. Erant enim, ut legitur,
example divinely is shown there-were for as it-is-read
duo doctores theologi, quorum unus Johannem baptistam,
two doctors theologians of-whom one John the-Baptist
alter vero Johannem evangelistam praeferebat; tandem super
the-other but John the-evangelist preferred at-last upon
hoc sollemni disputatione indicta quilibet valde sollicitus
this a-solemn disputation proclaimed each very anxious
erat auctoritates et efficaces rationes invenire, quibus suum
was authorities and effective reasons to-find by-which his
Johannem posset praeferre, adveniente autem disputationis
John he-could to-prefer arriving moreover of-the-disputation
die quilibet sanctorum aemulatori suo apparuit eique
the-day each of-the-saints to-the-champion his appeared and-to-him
dixit: bene concordes sumus in coelis, de nobis non
said well agreed we-are in the-heavens about us do-not
disputetis in terris. Tunc illi sibi ad invicem et omni
dispute on earth then they to-themselves to one-another and to-all
populo visionem publicaverunt et dominum benedixerunt.
the-people the-vision published and the-Lord blessed

Paulus hystoriographus Longobardorum, Romanae ecclesiae
Paul the-historian of-the-Lombards of-the-Roman church
dyaconus et Casinensis monachus, cum deberet quadam
deacon and of-Monte-Cassino monk when he-was-to on-a-certain
vice cereum consecrare, fauces ejus raucae factae sunt,
occasion the-candle to-consecrate the-throat his hoarse made were
cum prius vocalis esset; ut ergo vox sibi restitueretur,
although before resonant he-was that therefore the-voice to-him might-be-restored
hymnum scilicet, ut queant laxis resonare fibris mira
the-hymn namely that may-be-able loosened to-resound fibers the-wonders
gestorum famuli tuorum etc. ad honorem beati Johannis
of-deeds the-servants your etc. to the-honor of-blessed John
composuit, ubi in principio petit sibi vocem restitui,
he-composed where at the-beginning he-asks for-himself the-voice to-be-restored
sicut et Zachariae restituta fuit. Ossa mortuorum animalium
as also to-Zachariah restored it-was the-bones of-dead animals
undecumque collecta in hac die ab aliquibus comburuntur,
from-wherever collected on this day by some are-burned
cujus duplex est causa, ut ait Johannes Beleth: una est
of-which twofold is the-cause as says John Beleth one is
ex antiquae institutionis observantia, sunt etenim quaedam
from of-ancient institution the-observance there-are for certain
animalia, quae dracones vocantur, quae in aëre volant, et in
animals which dragons are-called which in the-air fly and in
aquis natant, in terra ambulant; quandoque autem dum per
the-waters swim on land walk sometimes moreover while through
aëra ambularent, ad libidinem concitabantur, et in puteis, et
the-air they-walked to lust they-were-aroused and into wells and
in aquis fluvialibus sperma jactabant et inde sequebatur letalis
into waters of-rivers seed they-cast and thence followed a-deadly
annus. Contra hoc ergo istud inventum fuit remedium, ut
year against this therefore this found was remedy that

de ossibus animalium rogus fieret et sic talia animalia
from the-bones of-animals a-pyre should-be-made and so such animals
fumus fugaret, et quia istud maxime hoc tempore
the-smoke should-put-to-flight and because this chiefly at-this time
fiebat, ideo istud adhuc ab aliquibus observatur. Alia
happened therefore this still by some is-observed another
causa est ad repraesentandum, quia ossa sancti Johannis
cause is for representing that the-bones of-saint John
in Sebaste civitate ab infidelibus combusta fuerunt. Feruntur
in Sebaste the-city by the-infidels burned were are-carried
etiam faculae ardentes, quia Johannes fuit facula ardens et
also torches burning because John was a-torch burning and
lucens, et rota vertitur, quia sol tunc in circulo descendit
shining and a-wheel is-turned because the-sun then in its-circle descends
ad significandum, quod ipse testimonium perhibuit dicens:
for signifying that he testimony bore saying
me oportet minui, illum autem crescere. Hoc significatum
me it-behooves to-be-diminished him moreover to-increase this signified
est secundum quod dicit Augustinus in eorum ortibus et
is according-to what says Augustine in their births and
in eorum mortibus; in eorum ortibus, quia circa nativitatem
in their deaths in their births because about the-nativity
Johannis dies incipiunt decrescere, circa nativitatem Christi
of-John the-days begin to-decrease about the-nativity of-Christ
crescere juxta illud: solstitium decimo Christum praeit
to-increase according-to that the-solstice on-the-tenth Christ goes-before
atque Johannem. Item in eorum mortibus, quia corpus Christi
and John likewise in their deaths because the-body of-Christ
in cruce fuit exaltatum, corpus Johannis capite minoratum.
on the-cross was exalted the-body of-John by-the-head diminished

Refert Paulus in hystoria Longobardorum, quod Rocharith
relates Paul in the-history of-the-Lombards that Rotharis
rex Longobardorum juxta ecclesiam sancti Johannis baptistae
king of-the-Lombards beside the-church of-saint John the-Baptist
cum multo ornatu sepultus fuit, quidam vero cupiditate
with much adornment buried was a-certain-man but by-greed
illectus nocte sepulchrum aperiens abstulit universa, cui
enticed by-night the-tomb opening took-away all-things to-whom
beatus Johannes apparens dixit: cur ausus fuisti tangere
blessed John appearing said why dared have-you to-touch
mihi commissum, ecclesiam meam de caetero ingredi
to-me the-entrusted-thing the-church my for the-rest to-enter
non valebis. Quod utique sic evenit, nam quicumque
not you-will-be-able which indeed so happened for whoever
praedictam ecclesiam intrare volebat, quasi a validissimo
the-aforesaid church to-enter wished as-if by a-most-powerful
pugile guttur ejus feriebatur et sic subito retro ruebat.
boxer throat his was-struck and so suddenly backward he-fell

De sanctis Johanne et Paulo

LXXXVII · SAINTS JOHN AND PAUL

John and Paul serve Constantia, Constantine's daughter, who is promised to the general Gallicanus. Sent with him against the Scythians, they bring him to vow himself to God; a youth bearing a cross leads him to victory, and he renounces the marriage, gives his goods to the poor, and works miracles. Under Julian the Apostate, Gallicanus is martyred, and John and Paul, who refuse to return to court and spend their goods on the poor, are beheaded secretly and buried in their house. The son of Terentianus, their killer, is possessed until his father confesses.

Johannes et Paulus primicerii et praepositi Constantiae,
John and Paul the-chief-officers and provosts of-Constantia
filiae Constantini Augusti fuerunt: eo autem tempore
daughter of-Constantine Augustus were at-that moreover time
cum gens Scythica Daciam et Thraciam occuparet et
when the-nation Scythian Dacia and Thrace occupied and
Gallicanus dux Romani exercitus contra praedictam
Gallicanus the-leader of-the-Roman army against the-aforesaid
gentem mitti deberet, Constantiam filiam Constantini
nation to-be-sent was-to Constantia the-daughter of-Constantine
pro mercede laboris sibi in uxorem dari petebat, quod
for the-wage of-labor to-himself as wife to-be-given he-asked which
etiam Romani principes instantius fieri postulabant. Pater
also the-Roman princes more-urgently to-be-done requested the-father
autem plurimum tristabatur sciens filiam suam, postquam a
moreover very-much was-saddened knowing daughter his after by
beata Agnete sanata fuerat, in virginitatis proposito positam
blessed Agnes healed she-had-been in of-virginity the-purpose placed
facilius occidi posse quam ad consensum inclinari, virgo
more-easily to-be-killed to-be-able than to consent to-be-inclined the-virgin
tamen de Deo confidens patri consuluit, et eam sibi
yet in God trusting the-father advised and her to-him

spondeat, cum victor rediret, verumtamen duas filias suas,
he-should-promise when victor he-returned nevertheless two daughters his
quas ex uxore defuncta susceperat, idem Gallicanus secum
whom from a-wife deceased he-had-received the-same Gallicanus with-her
manere permitteret, ut per eas mores et votum patris
to-remain should-permit that through them the-manners and vow of-the-father
scire posset, et ipsa duos praepositos suos Johannem et
to-know she-could and she two provosts her John and
Paulum sibi concederet in spe quasi majoris firmitatis,
Paul to-him should-grant in hope as-if of-greater firmness
rogans Deum, ut ipsum et filias converteret. Quod
asking God that him and the-daughters he-would-convert which
ubi omnibus placuit, Gallicanus assumtis Johanne et Paulo
when to-all it-pleased Gallicanus taken-along John and Paul
et copioso exercitu proficiscitur, sed tamen a Scytharum
and a-copious army sets-out but yet by of-the-Scythians
gente ejus exercitus frangitur et in urbe Thraciarum ab
the-nation his army is-broken and in a-city of-Thrace by
hostibus obsidetur. Tunc accedentes Johannes et Paulus
the-enemies is-besieged then approaching John and Paul
eidem dixerunt: fac votum Deo coeli et eris victor
to-him said make a-vow to-God of-heaven and you-will-be victor
melior quam fuisti. Quod cum fecisset, juvenis in humero
better than you-were which when he-had-done a-youth on his-shoulder
ferens crucem statim sibi apparuit eique dixit: sume
bearing a-cross at-once to-him appeared and-to-him said take
gladium tuum et sequere me. Quem ille accipiens per
sword your and follow me which he taking through
media castra ruit et ad regem usque deveniens illumque
the-midst-of camp rushed and to the-king all-the-way coming and-him
occidens solo timore universum exercitum subjugavit et
killing alone by-fear the-whole army subjugated and

Romanis tributarios fecit, duo quoque milites armati eidem
to-the-Romans tributary made two also soldiers armed to-him
apparentes eum hinc inde confirmabant. Factus igitur
appearing him on-this-side and-that strengthened made therefore
christianus Romam rediit et cum multo honore susceptus
a-Christian to-Rome he-returned and with much honor received
rogavit Augustum, ut sibi indulgeret, si filiam minime
asked Augustus that to-him he-would-indulge if the-daughter by-no-means
desponsaret, eo quod de caetero Christo continenter vivere
he-espoused this that for the-rest for-Christ continently to-live
proponeret. Quod cum Augusto plurimum placuisset et duae
he-proposed which when to-Augustus very-much had-pleased and the-two
filiae Gallicani a Constantia virgine ad Christum conversae
daughters of-Gallicanus by Constantia the-virgin to Christ converted
essent, ipse Gallicanus ducatu cessit et omnia pauperibus
had-been he Gallicanus the-dukedom yielded and all-things to-the-poor
tribuens Christo cum aliis servis Dei in paupertate servivit.
giving Christ with other servants of-God in poverty served
Multa autem miracula faciebat ita, ut solo visu daemones
many moreover miracles he-did so that alone by-sight the-demons
de obsessis corporibus effugaret. Hujus sacrae opinionis
from possessed bodies he-put-to-flight of-his sacred reputation
fama in toto orbe terrarum in tantum excrevit, ut ab
the-fame in the-whole circle of-the-lands in so-much grew that from
oriente et occidente venientes viderent virum ex patricio
east and west coming they-saw the-man from patrician
consule lavantem pedes pauperum, ponentem mensam, aquam
consul washing the-feet of-the-poor setting the-table water
manibus effundentem, languentibus sollicite ministrantem et
on-hands pouring the-languishing solicitously ministering-to and
caetera sanctae servitutis officia exhibentem. Constantino
the-other of-holy servitude offices showing Constantine

igitur defuncto Constantius Constantini magni filius Ariana
therefore dead Constantius of-Constantine the-great son by-the-Arian
haeresi depravatus imperium tenuit, verum cum Constantius
heresy depraved the-empire held but since Constantius
frater Constantini duos filios, scilicet Gallum et Julianum,
brother of-Constantine two sons namely Gallus and Julian
reliquisset, Constantius imperator dictum Gallum Caesarem
had-left Constantius the-emperor the-said Gallus Caesar
fecit et contra Judaeam rebellantem misit, quem tamen
made and against Judea rebelling sent whom yet
postmodum interfecit. Julianus vero timens, ne exemplo
afterward he-killed Julian but fearing lest by-the-example
fratris a Constantio perimeretur, monasterium ingressus
of-his-brother by Constantius he-be-slain a-monastery entered
est, ubi magnam religionem simulans lector ordinatus
has where great religion feigning a-lector ordained
est, qui per maleficum daemonem consuluit, responsum
he-was who through a-sorcerer a-demon consulted an-answer
accipiens, quod ad imperium sublimandus esset. Post aliquod
receiving that to the-empire to-be-raised he-was after some
tempus urgentibus aliquibus negotiis Constantius Julianum
time pressing some affairs Constantius Julian
Caesarem fecit et ipsum in Galliam destinavit, qui omnia
Caesar made and him into Gaul dispatched who all-things
strenue agebat, mortuo autem, ut dictum est, Constantio
vigorously did dead moreover as said it-has-been Constantius
et Juliano apostata in imperium a Constantio sublimato,
and Julian the-apostate into the-empire by Constantius raised
jussit Julianus, ut Gallicanus aut Diis immolaret aut
ordered Julian that Gallicanus either to-the-gods should-sacrifice or
abscederet: tanto enim viro non audebat necem inferre.
should-depart on-so-great for a-man not he-dared death to-bring

Ille igitur Alexandriam perrexit et ab infidelibus per
he therefore to-Alexandria went and by the-infidels through
cor transfixus martirii coronam percepit, at Julianus
the-heart pierced of-martyrdom the-crown received but Julian
captus cupiditate sacrilega avaritiam suam evangelii testimonio
seized by-greed sacrilegious avarice his of-the-gospel by-the-testimony
colorabat. Nam facultates a christianis auferens dicebat:
colored for the-means from the-Christians taking-away he-said
Christus vester dicit in evangelio, qui non renuntiaverit
Christ your says in the-gospel he-who not will-have-renounced
omnibus, quae possidet, non potest meus esse discipulus.
all-things which he-possesses not can my to-be disciple
Audiens igitur, quod Johannes et Paulus ex opibus, quas
hearing therefore that John and Paul from the-wealth which
virgo Constantia reliquerat, christianos pauperes sustentabant,
the-virgin Constantia had-left the-Christian poor sustained
mandavit iisdem, quod, sicut Constantino, ita quoque et
he-commanded to-the-same that as to-Constantine so also and
sibi adhaerere deberent. At illi dixerunt: dum gloriosi
to-himself to-cling they-ought but they said while the-glorious
imperatores Constantinus et filius ejus Constantius se
emperors Constantine and son his Constantius themselves
esse servos Christi gloriabantur, nos famulabamus eisdem,
to-be servants of-Christ gloried we served them
tu vero quia religionem plenam virtutibus reliquisti, a
you but because religion full of-virtues you-have-left from
te omnino recessimus et tibi obedire contemnimus.
you wholly we-have-withdrawn and you to-obey we-disdain
Quibus Julianus mandavit: ego in ecclesia clericatum obtinui
to-whom Julian commanded I in the-church the-clerical-state obtained
et, si voluissem, ad primum ecclesiae statum pervenissem,
and if I-had-wished to the-first of-the-church rank I-would-have-come

sed considerans vanum esse inertiam sectari et otium,
but considering vain to-be sloth to-pursue and leisure
militiae animum dedi Diisque sacrificans eorum suffragiis
to-soldiering my-mind I-gave and-to-the-gods sacrificing their by-the-suffrages
imperium obtinui. Unde vos in aula regia nutriti non
the-empire I-obtained whence you in the-hall royal nourished not
debetis lateri meo deesse, ut primos vos in palatio meo
ought from-side my to-be-absent that first you in palace my
habeam. Quodsi a vobis contemtus fuero, agam necesse
I-may-have but-if by you despised I-shall-have-been I-shall-act necessary
est, ut contemni non possim. Qui respondentes dixerunt:
it-is that to-be-despised not I-can who answering said
Deum tibi praeponentes minas tuas nequaquam timemus,
God to-you preferring threats your by-no-means we-fear
ne Dei aeterni inimicitias incurramus. Ad hoc Julianus: si
lest of-God eternal the-enmities we-incur to this Julian if
infra decem dies ultro ad me venire contemseritis, coacti
within ten days freely to me to-come you-will-have-disdained compelled
postmodum facietis, quod sponte facere non curatis. Cui
afterward you-will-do what voluntarily to-do not you-care to-whom
sancti responderunt: jam decem dies praeteriisse aestima et
the-saints answered now ten days to-have-passed consider and
hodie facito, quod tunc te facturum esse minaris. Quibus
today do what then you about-to-do to-be you-threaten to-whom
Julianus: putatis, quod martires vos faciant christiani: nisi
Julian you-think that martyrs you make the-Christians unless
mihi consenseritis, puniam vos, non ut martires, sed ut
to-me you-will-have-consented I-shall-punish you not as martyrs but as
publicos hostes. Tunc Johannes et Paulus per totos decem
public enemies then John and Paul through the-whole ten
dies elemosinis insistentes omnia sua pauperibus erogabant,
days to-almsgiving applying-themselves all their to-the-poor paid-out

decima autem die missus est ad eos Terentianus, qui dixit
on-the-tenth moreover day sent was to them Terentianus who said
iis: dominus noster Julianus statiunculum aureum Jovis
to-them lord our Julian a-little-statue golden of-Jupiter
ad vos misit, ut eidem thura incendatis: alioquin ambo
to you has-sent that to-it incense you-may-burn otherwise both
simul peribitis. Cui sancti dixerunt: si tuus dominus
together you-will-perish to-whom the-saints said if your lord
est Julianus, habeto pacem cum illo, nobis alius dominus
is Julian have peace with him to-us other lord
non est nisi Jesus Christus. Tunc jussit eos occulte
not there-is except Jesus Christ then he-ordered them secretly
decollari et in fovea intra domum sepeliri, famam faciens,
to-be-beheaded and in a-pit within the-house to-be-buried a-report making
quod in exsilium essent missi. Post hoc filius Terentiani
that into exile they-had-been sent after this the-son of-Terentianus
a daemone arripitur et infra domum clamare coepit,
by a-demon is-seized and within the-house to-cry began
quod a daemone vexaretur: quod videns Terentianus scelus
that by a-demon he-was-vexed which seeing Terentianus the-crime
confitetur et christianus efficitur, passio sanctorum ab eo
confesses and a-Christian is-made the-passion of-the-saints by him
conscribitur et ejus filius liberatur. Passi sunt autem circa
is-written and his son is-freed suffered they-have moreover about
annum domini CCCLXIV. Refert Gregorius in homelia
the-year of-the-Lord three-hundred-sixty-four relates Gregory in a-homily
evangelii: si quis vult venire post me, quod quaedam
on-the-gospel if anyone wishes to-come after me that a-certain
matrona dum ecclesiam istorum martirum frequentius visitaret
matron while the-church of-these martyrs more-frequently she-visited
et die quadam inde rediret, duos stantes monachos sub
and on-a-day certain thence was-returning two standing monks in

peregrino habitu invenit, quos peregrinos credens elemosinam
pilgrim habit found whom pilgrims believing alms
sibi dari praecepit, sed postquam dispensator iis
to-them to-be-given she-commanded but after the-steward to-them
ad largiendum appropinquasset, adstiterunt ei vicinius et
for bestowing had-approached they-stood-by her nearer and
dixerunt: tu nos modo visitas, nos te in die judicii
said you us now visit we you on the-day of-judgment
requiremus, et quidquid poterimus, tibi praestabimus. Quo
shall-seek and whatever we-shall-be-able to-you shall-provide which
dicto ab oculis ejus ablati sunt. Ambrosius de his
said from eyes her taken-away they-were Ambrose of these
martiribus in praefatione sic dicit: beati martires Johannes
martyrs in the-preface thus says the-blessed martyrs John
et Paulus veraciter impleverunt, quod Davidica voce dicitur:
and Paul truly fulfilled what with-David's voice is-said
ecce quam bonum et quam jucundum habitare fratres in
behold how good and how pleasant to-dwell brothers in
unum, nascendi lege consortes, fidei societati conjuncti,
one of-birth by-the-law sharers of-faith to-the-fellowship joined
passionis aequalitate consimiles, in uno semper domino gloriosi.
of-passion in-equality alike in one always Lord glorious

De sancto Leone papa

LXXXVIII · SAINT LEO THE POPE

Pope Leo, tempted when a matron kisses his hand at communion, cuts the hand off; the Virgin restores it so that he can celebrate again. He holds the council of Chalcedon, which names Mary the Mother of God. Attila, who is laying Italy waste, dismounts before him and withdraws, having seen an armed warrior beside the pope. Leo lays his letter against Eutyches and Nestorius on Peter's tomb and finds it corrected by the apostle. After forty days of prayer Peter tells him that his sins are forgiven, save his care in ordaining.

Leo papa, ut in miraculis beatae virginis legitur, dum in
Leo the-pope as in the-miracles of-the-blessed virgin it-is-read while in
ecclesia sanctae Mariae majoris missam celebraret, et dum
the-church of-saint Mary Major mass he-celebrated and while
fideles per ordinem communicaret et quaedam matrona
the-faithful in order he-communicated and a-certain matron
manum ejus osculata fuisset, ex hoc in eum vehemens
hand his kissed had from this in him a-vehement
carnis tentatio insurrexit, at vir Dei in semet
of-the-flesh temptation rose-up but the-man of-God against him
ipsum saevissimus ultor insurgit et eadem die manum
himself as-a-most-savage avenger rises and on-the-same day the-hand
se scandalizantem occulte penitus amputavit et a se
him causing-to-stumble secretly utterly cut-off and from himself
rejecit. Interea murmur oriebatur in populo, cur summus
cast meanwhile a-murmur arose among the-people why the-supreme
pontifex divina more solito non celebraret. Tunc
pontiff the-divine-offices in-the-manner usual not celebrated then
Leo ad beatam virginem se convertit et ejus providentiae
Leo to the-blessed virgin himself turned and her to-the-providence
totaliter se commisit. Tunc illa continuo sibi adstitit
wholly himself committed then she at-once to-him stood-by

et manum illi suis sanctissimis manibus restituit et
and the-hand to-him with-her most-holy hands restored and
confirmavit jubens, ut procederet et filio suo sacrificium
strengthened ordering that he-should-proceed and to-son her the-sacrifice
immolaret. Leo igitur omni populo, quid sibi contigerit,
he-should-offer Leo therefore to-all the-people what to-him had-happened
praedicavit et manum restitutam omnibus evidenter ostendit.
preached and the-hand restored to-all evidently showed
Hic Chalcedonense concilium celebravit, solas virgines ibidem
he the-Chalcedonian council celebrated only virgins there
velari instituit, ibi etiam statutum fuit, ut virgo Maria
to-be-veiled he-instituted there also decreed it-was that the-virgin Mary
mater Dei appellaretur. Eo quoque tempore Attila Italiam
mother of-God should-be-called at-that also time Attila Italy
devastabat, igitur sanctus Leo in ecclesia apostolorum tribus
was-devastating therefore saint Leo in the-church of-the-apostles for-three
diebus et tribus noctibus orationi vacans post hoc
days and three nights to-prayer devoting-himself after this
dixit ad suos: qui vult me sequi, sequatur. Cum igitur
said to his-own he-who wishes me to-follow let-him-follow when therefore
ad Attilam appropinquasset, ille ut beatum Leonem vidit,
to Attila he-had-approached he as blessed Leo he-saw
de equo descendit ejusque pedibus provolutus rogavit, ut
from the-horse descended and-his at-the-feet rolled-forward asked that
peteret, quidquid vellet. Qui petiit, ut ab Italia discederet
he-should-ask whatever he-wished who asked that from Italy he-should-depart
et captivos relaxaret, et dum argueretur a suis, quod
and the-captives should-release and when he-was-reproached by his-own that
triumphator orbis a sacerdote victus esset, respondit:
the-triumpher of-the-world by a-priest conquered had-been answered
providi mihi et vobis, vidi enim a dextris ejus fortissimum
I-provided for-me and for-you I-saw for at right his a-most-strong

militem evaginato gladio stantem mihique dicentem: nisi
soldier unsheathed sword standing and-to-me saying unless
huic parueris, cum omnibus tuis interibis. Cum beatus
this-one you-will-have-obeyed with all yours you-will-perish when blessed
Leo epistolam ad Fabianum episcopum Constantinopolitanum
Leo a-letter to Fabian bishop of-Constantinople
adversus Eutychium et Nestorium scripsisset, super
against Eutyches and Nestorius had-written upon
sepulchrum beati Petri ipsam posuit et jejuniis et
the-tomb of-blessed Peter it he-placed and to-fasts and
orationibus insistens dixit: quidquid in hac epistola ut
prayers applying-himself said whatever in this letter as
homo erravi, tu, cui ecclesia commissa est, corrige et
a-man I-have-erred you to-whom the-church entrusted is correct and
emenda. Et post dies XL oranti illi Petrus apparuit dicens:
amend and after days forty praying to-him Peter appeared saying
legi et emendavi, accipiensque Leo epistolam invenit eam
I-have-read and I-have-amended and-receiving Leo the-letter found it
manibus apostoli correctam et emendatam. Alias etiam
by-the-hands of-the-apostle corrected and amended another-time also
sepulchro beati Petri XL diebus jejuniis et orationibus
at-the-tomb of-blessed Peter for-forty days in-fasts and prayers
Leo adstitit obsecrans, ut suorum sibi peccatorum veniam
Leo stood beseeching that of-his for-him sins pardon
impetraret. Cui beatus Petrus apparens dixit: deprecatus
he-might-obtain to-whom blessed Peter appearing said prayed
sum pro te dominum et omnia peccata tua dimisit.
I-have for you the-Lord and all sins your he-has-forgiven
Solummodo de manuum impositione debes inquiri,
only concerning of-hands the-imposition you-must to-be-examined

id est, si bene sive aliter alicui manus imposueris,
that is if well or otherwise on-anyone hands you-will-have-imposed
exigeris. Obiit circa annos domini CCCCLX.
you-will-be-called-to-account he-died about the-years of-the-Lord four-hundred-sixty

De sancto Petro apostolo

LXXXIX · SAINT PETER THE APOSTLE

Peter is named Simon Bar-Jona, Cephas, and Peter, and each name is read. Jacobus lists his works and his tears, and a dead disciple raised by his staff. At Rome he confounds Simon Magus, who feigns a beheading, sets dogs against Peter, fails to raise a dead youth, and falls when he tries to fly. Meeting Christ at the city gate, Peter turns back; Dionysius describes the apostles' parting, and Peter is crucified head downward. Then come Nero's crimes and death, the division of the apostles' bones, a paralytic girl healed through Agontius, and Galla's death.

Petrus trinomius exstitit, vocatus enim est Symon Bariona,
Peter three-named was called for he-was Simon Bar-Jona
Symon interpretatur obediens vel ponens tristitiam, Bariona
Simon is-interpreted obedient or putting-away sadness Bar-Jona
filius columbae, bar lingua Syra filius, Jona hebraice columba.
son of-a-dove bar in-the-tongue Syrian son Jona in-Hebrew dove
Fuit enim obediens, quando Christus eum vocavit, et ad unius
he-was for obedient when Christ him called and at of-one
jussionis vocem domino obedivit, ponens tristitiam, quando
command the-voice the-Lord he-obeyed putting-away sadness when
Christum negavit, cum egressus foras flevit amare, filius
Christ he-denied when going-out outside he-wept bitterly son
columbae, quia Deo simplici intentione servivit. Secundo vocatus
of-a-dove because God with-simple intention he-served second called
est Caiphas, quod interpretatur caput vel petra vel increpans
he-was Cephas which is-interpreted head or rock or rebuking

ore: caput ratione principatus in praelatione, petra ratione
with-mouth head by-reason of-principality in prelacy rock by-reason
firmitatis in passione, increpans ore ratione constantiae in
of-firmness in suffering rebuking with-mouth by-reason of-constancy in
praedicatione. Tertio vocatus est Petrus, quod interpretatur
preaching third called he-was Peter which is-interpreted
agnoscens vel discalcians vel dissolvens, quia Christi
recognizing or unshoeing or loosing because of-Christ
divinitatem agnovit, cum dixit: tu es Christus filius Dei
the-divinity he-recognized when he-said you are the-Christ the-Son of-God
vivi, et pedes affectuum suorum ab omni opere mortuo et
living and the-feet of-affections his from every work dead and
terreno discalciavit, cum dixit: ecce nos reliquimus omnia etc.,
earthly he-unshod when he-said behold we have-left all-things etc.
et vincula peccatorum a nobis dissolvit et hoc per claves,
and the-bonds of-sins from us he-loosed and this through the-keys
quas a domino accepit. Habuit autem triplex cognomen,
which from the-Lord he-received he-had moreover a-threefold surname
dictus est enim Symon Johanna, quod interpretatur domini
called he-was for Simon Johanna which is-interpreted of-the-Lord
pulchritudo; secundo Symon Johannis, quod interpretatur:
the-beauty second Simon of-John which is-interpreted
cui donatum est; tertio Symon Bariona, quod interpretatur
to-whom given it-is third Simon Bar-Jona which is-interpreted
filius columbae, per quod datur intelligi, quod ipse
son of-a-dove through which it-is-given to-be-understood that he
habuit pulchritudinem morum, dona virtutum, abundantiam
had beauty of-manners gifts of-virtues abundance
lacrymarum, quia columba habet gemitum pro cantu. Istud
of-tears because the-dove has groaning for song this
autem nomen Petrus Jesus primo sibi imponendum permisit
moreover name Peter Jesus first on-him to-be-imposed promised

et dixit Joh. I: tu vocaberis Cayphas, quod interpretatur
and said John I you will-be-called Cephas which is-interpreted
Petrus; secundo promissum imposuit, sicut dicitur Marc.
Peter second the-promised he-imposed as is-said Mark
III: et imposuit Symoni nomen Petrus; tertio impositum
III and he-imposed on-Simon the-name Peter third the-imposed
confirmavit, cum dixit Matth. XVI: et ego dico tibi, quia
he-confirmed when he-said Matt. XVI and I say to-you that
tu es Petrus et super hanc petram etc. Ejus martirium
you are Peter and upon this rock etc. his martyrdom
Marcellus, Linus papa, Hegesippus et Leo papa scripserunt.
Marcellus Linus the-pope Hegesippus and Leo the-pope wrote

Petrus apostolus inter caeteros et super caeteros apostolos
Peter the-apostle among the-others and above the-other apostles
majoris fervoris exstitit, nam et scire domini proditorem
of-greater fervor was for also to-know of-the-Lord the-betrayer
voluit, quia, ut dicit Augustinus, si eum scivisset, dentibus
he-wished because as says Augustine if him he-had-known with-his-teeth
discerpsisset et ob hoc dominus proditorem suum nominare
he-would-have-torn and for this the-Lord betrayer his to-name
nolebat, quia, ut ait Chrysostomus, si ipsum nominasset,
would-not because as says Chrysostom if him he-had-named
Petrus continuo surrexisset et ipsum protinus trucidasset.
Peter at-once would-have-risen and him forthwith would-have-slain
Hic super mare ad dominum ambulavit, in domini
he upon the-sea to the-Lord walked at of-the-Lord
transfiguratione et puellae suscitatione a domino electus fuit,
the-transfiguration and of-the-girl raising by the-Lord chosen he-was
staterem in ore piscis invenit, claves regni caelorum
a-stater in the-mouth of-a-fish he-found the-keys of-the-kingdom of-heaven
a domino accepit, pascendas oves a Christo suscepit, tria
from the-Lord he-received to-be-fed the-sheep from Christ he-took-up three

millia hominum in pentecoste sua praedicatione convertit,
thousand of-men at Pentecost by-his preaching he-converted
Ananiae et Saphirae mortem praedixit, Aeneam paraliticum
of-Ananias and Sapphira the-death he-foretold Aeneas the-paralytic
curavit, Cornelium baptizavit, Tabitam suscitavit, umbra
he-cured Cornelius he-baptized Tabitha he-raised by-the-shadow
sui corporis infirmos sanavit, ab Herode incarceratur, sed ab
of-his body the-sick he-healed by Herod he-is-imprisoned but by
angelo liberatur. Qualis autem ejus cibus vel indumentum
an-angel is-freed of-what-sort moreover his food or clothing
fuerit, ipse hoc in libro Clementis testatur: panis, inquit,
was he this in the-book of-Clement attests bread he-says
solus est mihi cum olivis et raro cum oleribus in usu est;
alone is to-me with olives and rarely with vegetables in use is
indumentum autem hoc est mihi, quod vides, tunica cum
clothing moreover this is to-me which you-see a-tunic with
pallio, et hoc habens nihil aliud requiro. Fertur quoque,
a-cloak and this having nothing other I-seek it-is-said also
quia in sinu semper sudarium portabat, quo crebro
that in his-bosom always a-napkin he-carried with-which frequently
fluentes lacrymas tergebat, quia, quando dulcis allocutionis
flowing tears he-wiped because when of-the-sweet address
et praesentiae Dei memor erat, prae nimia amoris
and presence of-God mindful he-was for excessive of-love
dulcedine lacrymas continere non poterat. Quando etiam
sweetness the-tears to-hold-back not he-could when also
culpam negationis ad memoriam reducebat, ubertim lacrymas
the-fault of-the-denial to memory he-brought-back abundantly tears
emittebat, unde adeo in consuetudine habuit flere, ut ejus
he-emitted whence so in custom he-had to-weep that his
facies tota adusta lacrymis videretur, sicut dicit Clemens.
face wholly burned by-tears seemed as says Clement

Idem etiam dicit, quod audito in nocte gallicantu ad
the-same also says that heard in the-night the-cockcrow to
orationem surgere consueverat, et tunc similiter ad fletum
prayer to-rise he-had-been-accustomed and then likewise into weeping
prorumpere consuevit. Refert quoque Clemens, secundum
to-break-forth he-was-accustomed relates also Clement according-to
quod in hystoria ecclesiastica invenitur, quod, cum uxor
what in the-history ecclesiastical is-found that when the-wife
Petri ad passionem duceretur, Petrus ingenti gaudio exsultavit
of-Peter to suffering was-being-led Peter with-huge joy exulted
ac eam proprio vocans nomine, post eam clamavit: o conjux,
and her by-her-own calling name after her cried O spouse
memento domini. Quadam vice dum Petrus apostolus duos
remember the-Lord on-a-certain occasion when Peter the-apostle two
de discipulis suis misisset ad praedicandum, dum viginti
of disciples his had-sent to preach when twenty
diaetas ivissent, unus illorum defunctus est, alter vero
day's-journeys they-had-gone one of-them died has the-other but
ad Petrum rediit et, quod acciderat, nuntiavit. Hic dicitur
to Peter returned and what had-happened announced this-one is-said
fuisse beatus Martialis vel secundum quosdam Maternus.
to-have-been blessed Martial or according-to some Maternus
Alibi legitur, quod primus fuit beatus Fronto; socius, qui
elsewhere it-is-read that the-first was blessed Fronto the-companion who
defunctus est, secundus fuit presbiter Georgius. Tunc Petrus
died has the-second was the-priest George then Peter
suum baculum sibi tradidit praecipiens, ut ad socium
his staff to-him handed ordering that to his-companion
pergeret et eum super illum poneret. Quod cum fecisset ille,
he-should-go and it upon him should-place which when he-had-done he
qui jam per XL dies jacebat mortuus, protinus surrexit vivus.
who now for forty days lay dead forthwith rose alive

Eo tempore erat in Jerusalem quidam magus nomine
at-that time there-was in Jerusalem a-certain magician by-name
Symon, qui se primam veritatem dicebat et sibi credentes
Simon who himself the-first truth called and in-him those-believing
perpetuos effici asserebat et nulla sibi impossibilia
perpetual to-be-made asserted and nothing for-himself impossible
dicebat. Legitur etiam in libro Clementis, ipsum dixisse:
he-said it-is-read also in the-book of-Clement him to-have-said
adorabor, ut Deus, publice, divinis donabor honoribus
I-shall-be-adored as God publicly with-divine I-shall-be-presented honors
et, quidquid voluero, facere potero. Aliquando cum
and whatever I-shall-have-wished to-do I-shall-be-able once when
mater mea Rachel juberet me exire ad campum, ut
mother my Rachel ordered me to-go-out to the-field that
meterem, ego falcem videns positam praecepi falci, ut
I-might-reap I a-sickle seeing placed commanded the-sickle that
per se meteret, et messuit decuplo amplius caeteris.
by itself it-should-reap and it-reaped tenfold more than-the-others
Addidit quoque, secundum quod dicit Hieronymus: ego sum
he-added also according-to what says Jerome I am
sermo Dei, ego speciosus, ego paraclitus, ego omnia Dei.
the-word of-God I the-beautiful-one I the-paraclete I all-things of-God
Serpentes quoque aeneos faciebat se movere, statuas
serpents also bronze he-made themselves to-move statues
aeneas et lapideas ridere, et canes cantare. Hic igitur, ut
bronze and of-stone to-laugh and dogs to-sing he therefore as
Linus ait, volens disputare cum Petro et ostendere, quod
Linus says wishing to-dispute with Peter and to-show that
Deus esset, statuta die venit Petrus ad locum certaminis
God he-was on-the-appointed day came Peter to the-place of-the-contest
et adstantibus Petrus dixit: pax vobis, fratres, qui veritatem
and to-those-standing-by Peter said peace to-you brothers who the-truth

amatis. Cui Symon: nos tua pace opus non habemus,
love to-whom Simon we of-your peace need not have
si enim pax sit et concordia, ad inveniendam veritatem
if for peace be and concord to finding the-truth
nihil proficere poterimus. Habent enim intra se pacem
nothing to-profit we-shall-be-able have for among themselves peace
latrones, propter quod noli invocare pacem, sed pugnam:
robbers on-account-of which do-not invoke peace but battle
duobus enim dimicantibus tunc erit pax, cum alter fuerit
two for fighting then will-be peace when one will-have-been
superatus. Et Petrus: cur times audire pacem? Ex peccatis
overcome and Peter why do-you-fear to-hear peace from sins
enim bella nascuntur, ubi autem peccatum non fit, pax
for wars are-born where moreover sin not is-done peace
est; in disputationibus veritas, in operibus justitia invenitur.
is in disputations truth in works justice is-found
Et Symon: nihil dicis, sed ego ostendam tibi deitatis meae
and Simon nothing you-say but I shall-show to-you of-deity my
potentiam, ut repente adores me; ego sum prima virtus
the-power that suddenly you-may-adore me I am the-first power
et possum volare per aëra, novas arbores facere, lapides in
and I-can to-fly through the-air new trees to-make stones into
panem mutare, in igne sine laesione durare et omnia, quae
bread to-change in fire without harm to-endure and all-things which
volo, possum facere. Contra hunc igitur Petrus disputabat
I-wish I-can to-do against this-one therefore Peter disputed
et omnia ejus maleficia detegebat. Tunc videns Symon, quia
and all his sorceries uncovered then seeing Simon that
Petro non posset resistere, omnes libros suae magicae artis,
Peter not be-could to-resist all the-books of-his magic art
ne forte magus proderetur, in mare projecit et Romam,
lest perhaps as-magician be-be-betrayed into the-sea threw and to-Rome

ut ibi Deus habeatur, perrexit. Quod ubi Petrus comperit,
that there a-god he-be-held went which when Peter learned
ipsum insequitur et Romam usque proficiscitur. Quarto
him he-follows and to-Rome all-the-way sets-out in-the-fourth
igitur anno Claudii imperatoris Petrus Romam applicuit
therefore year of-Claudius the-emperor Peter at-Rome arrived
et ibi annis XXV sedit et duos episcopos Linum et
and there for-years twenty-five sat and two bishops Linus and
Cletum sibi coadjutores, ut ait Johannes Beleth, unum
Cletus for-himself as-coadjutors as says John Beleth one
extra muros urbis, alium intra ordinavit. Praedicationi
outside the-walls of-the-city the-other within he-ordained to-preaching
autem insistens multos ad fidem convertebat et infirmos
moreover applying-himself many to faith he-converted and the-sick
quam plures curabat, sed et in praedicatione sua semper
very many he-cured but also in preaching his always
laudans et praeferens castitatem quatuor concubinas Agrippae
praising and preferring chastity four concubines of-Agrippa
praefecti adeo convertit, quod ad praefectum redire ulterius
the-prefect so he-converted that to the-prefect to-return further
recusarent, unde iratus praefectus adversus Petrum occasionem
they-refused whence angered the-prefect against Peter an-occasion
quaerebat. Post hoc apparuit dominus Petro dicens: Symon
sought after this appeared the-Lord to-Peter saying Simon
et Nero contra te cogitant, sed ne timeas, quia tecum
and Nero against you are-plotting but do-not fear because with-you
sum, ut eruam te, et dabo tibi servi mei Pauli
I-am that I-may-rescue you and I-shall-give to-you of-servant my Paul
solatium, qui cras Romam ingredietur. Sciens igitur Petrus,
the-solace who tomorrow Rome will-enter knowing therefore Peter
ut ait Linus, quia velox esset depositio tabernaculi sui,
as says Linus that swift would-be the-laying-aside of-tabernacle his

in conventu fratrum positus manum Clementis apprehendit
in the-assembly of-the-brothers placed the-hand of-Clement he-took
et eum in episcopum ordinavit et in cathedra loco suo
and him as bishop ordained and on the-chair in-place his
sedere coegit. Post hoc Paulus, sicut dominus praedixerat,
to-sit compelled after this Paul as the-Lord had-foretold
Romam venit et cum Petro Christum praedicare coepit,
to-Rome came and with Peter Christ to-preach began
Symon autem magus in tantum a Nerone amabatur, quod
Simon moreover the-magician in so-much by Nero was-loved that
vitae ejus et salutis et totius civitatis custos sine
of-life his and of-safety and of-the-whole city the-guardian without
dubio putabatur. Quadam autem die, sicut dicit Leo papa,
doubt he-was-thought on-a-certain moreover day as says Leo the-pope
dum ante Neronem adstaret, ejus effigies subito mutabatur
while before Nero he-stood his likeness suddenly was-changed
et modo senior, modo adolescentior videbatur. Quod cum
and now older now younger he-seemed which when
videret Nero, verum hunc esse Dei filium aestimabat. Dixit
he-saw Nero true this-one to-be of-God the-Son he-reckoned said
itaque Symon magus Neroni, sicut idem Leo refert: ut
and-so Simon the-magician to-Nero as the-same Leo relates that
scias optime, imperator, me Dei filium esse, jube
you-may-know O-best emperor me of-God the-Son to-be order
me decollari et die tertia resurgam. Praecepit igitur
me to-be-beheaded and on-the-day third I-shall-rise ordered therefore
Nero carnifici, ut eum decollare deberet. Qui cum putaret
Nero the-executioner that him to-behead he-should who when he-thought
se decollare Symonem, decollavit arietem, Symon autem
himself to-behead Simon beheaded a-ram Simon moreover
arte magica illaesus evasit et arietis membra colligens ea
by-art magic unharmed escaped and of-the-ram the-limbs gathering them

abscondit et tribus diebus se occultavit, sanguis autem
hid and for-three days himself hid the-blood moreover
arietis ibidem congelatus remansit. Die autem tertio
of-the-ram there congealed remained on-the-day moreover third
ostendit se Neroni dicens: fac sanguinem meum, qui
he-showed himself to-Nero saying make blood my which
effusus est, extergi, quia ecce ego, qui decollatus fueram,
shed was to-be-wiped-away because behold I who beheaded had-been
sicut promisi, die tertia resurrexi. Quem Nero videns
as I-promised on-the-day third have-risen whom Nero seeing
obstupuit et ipsum verum filium Dei putavit. Haec
was-astounded and him true Son of-God thought these-things
Leo. Aliquando etiam cum in conclavi cum Nerone esset,
Leo sometimes also when in a-chamber with Nero he-was
daemon in ejus specie foris populo loquebatur: denique
a-demon in his likeness outside to-the-people spoke at-last
Romani in tanta veneratione eum habuerunt, quod eidem
the-Romans in such veneration him held that to-him
imaginem fecerunt et hunc titulum superscripserunt: Symoni
a-statue they-made and this inscription wrote-above to-Simon
Deo sancto. Petrus autem et Paulus, ut Leo testatur, ad
god holy Peter moreover and Paul as Leo attests to
Neronem introierunt et omnia ejus maleficia detegebant,
Nero went-in and all his sorceries uncovered
addidit quoque Petrus, quod sicut in Christo sunt duae
added also Peter that as in Christ are two
substantiae, scilicet Dei et hominis, sic et in isto mago
substances namely of-God and of-man so also in this magician
sunt duae substantiae, scilicet hominis et dyaboli, dixitque
are two substances namely of-man and of-the-devil and-said
Symon, ut testatur sanctus Marcellus et Leo: ne diutius
Simon as attests saint Marcellus and Leo lest longer

hunc patiar inimicum, praecipiam angelis meis, ut vindicent
this-one I-endure as-enemy I-shall-command angels my that they-avenge
me de isto. Cui Petrus: angelos tuos non timeo, sed
me on this-one to-whom Peter angels your not I-fear but
ipsi me timent. Nero dixit: non times Symonem, qui
they me fear Nero said not do-you-fear Simon who
divinitatem suam rebus affirmat? Cui Petrus: si divinitas
divinity his by-deeds affirms to-whom Peter if divinity
est in ipso, dicat nunc mihi, quid cogito vel quid facio,
is in him let-him-say now to-me what I-think or what I-do
quam cogitationem meam prius auribus tuis insinuo, ut
which thought my first to-ears your I-whisper that
non audeat mentiri. Nero dixit: accede huc et dic mihi,
not he-may-dare to-lie Nero said come-near here and tell me
quid cogitas. Petrus autem accedens secreto dixit: jube mihi
what you-think Peter moreover approaching secretly said order for-me
panem hordeaceum afferri et occulte dari. Qui cum
bread of-barley to-be-brought and secretly to-be-given which when
allatus fuisset et Petrus illum benedixisset et sua manica
brought it-had-been and Peter it had-blessed and in-his sleeve
abscondisset, dixit: dicat Symon, qui se Deum fecit,
had-hidden he-said let-say Simon who himself god has-made
quid sit cogitatum, quid dictum vel quid sit factum.
what has-been thought what said or what has-been done
Respondit Symon: Petrus magis dicat, quid cogitem ego.
answered Simon Peter rather let-say what think I
Dixitque Petrus: quid cogitet Symon, me scire docebo,
and-said Peter what thinks Simon me to-know I-shall-show
dum, quod cogitaverit, fecero. Tunc Symon indignatus
when what he-will-have-thought I-shall-have-done then Simon indignant
clamavit: procedant canes magni et devorent eum. Et
cried let-come-forth dogs great and let-them-devour him and

subito canes maximi apparuerunt et in Petrum impetum
suddenly dogs very-great appeared and on Peter an-attack
fecerunt, ille vero panem benedictum obtulit et subito ipsos
made he but the-bread blessed offered and suddenly them
in fugam convertit. Tunc dixit ad Neronem Petrus: ecce
into flight turned then said to Nero Peter behold
ostendi me nosse, quod contra me cogitaverat Symon,
I-have-shown myself to-know what against me had-thought Simon
non verbis, sed factis. Nam qui promiserat contra me
not by-words but by-deeds for he-who had-promised against me
angelos venturos, exhibuit canes, ut ostendat se divinos
angels about-to-come produced dogs that he-may-show himself divine
angelos non habere, sed caninos. Dixitque Symon: audite,
angels not to-have but canine and-said Simon hear
Petre et Paule, si hic vobis nihil possum facere, veniemus,
Peter and Paul if here to-you nothing I-can to-do we-shall-come
ubi oportet me vos judicare; ego autem modo vobis parco.
where it-behooves me you to-judge I moreover now you spare
Haec Leo. Tunc Symon, ut ait Hegesippus et Linus,
these-things Leo then Simon as says Hegesippus and Linus
in superbiam elatus ausus est jactare, quod posset mortuos
into pride lifted-up dared has to-boast that he-could the-dead
suscitare, et accidit, ut quidam juvenis moreretur, vocatis
to-raise and it-happened that a-certain youth died called
ergo Petro et Symone hanc omnes de voluntate Symonis
therefore Peter and Simon this all from the-will of-Simon
sententiam firmaverunt, ut ille occideretur, qui mortuum
sentence confirmed that he should-be-killed who the-dead
suscitare non posset. Symon igitur dum super mortuum
to-raise not could Simon therefore while over the-dead-man
suas incantationes faceret, visus est a circumstantibus caput
his incantations was-making seemed has to the-bystanders his-head

agitare defunctus. Tunc omnes exclamantes Petrum lapidare
to-move the-deceased then all crying-out Peter to-stone
volebant; Petrus autem vix impetrato silentio dixit: si
wished Peter moreover scarcely obtained silence said if
vivit defunctus, surgat, ambulet et loquatur, alioquin
he-lives the-deceased let-him-rise let-him-walk and let-him-speak otherwise
sciatis phantasma esse, quod caput mortui commovetur;
know a-phantasm to-be that the-head of-the-dead-man is-moved
separetur Symon a lectulo, ut plene figmenta dyaboli
let-be-separated Simon from the-bed that fully the-figments of-the-devil
denudentur. Separatur igitur Symon a lectulo et puer
may-be-laid-bare is-separated therefore Simon from the-bed and the-boy
immobilis remansit, Petrus autem a longe stans et
motionless remained Peter moreover from afar standing and
oratione facta exclamavit dicens: adolescens, in nomine Jesu
prayer made cried-out saying O-youth in the-name of-Jesus
Christi Nazareni surge et ambula, et statim vivus surrexit
Christ the-Nazarene rise and walk and at-once alive he-rose
et ambulavit. Cum autem populus vellet Symonem lapidare,
and walked when moreover the-people wished Simon to-stone
ait Petrus: satis est illi ad poenam, quod se in suis
says Peter enough it-is for-him as punishment that himself in his
artibus agnoscit superatum, magister autem noster nos
arts he-recognizes overcome master moreover our us
docuit, ut pro malis bona reddamus. Dixit autem Symon:
taught that for evils good-things we-should-render said moreover Simon
scitote, vos, Petre et Paule, non vobis continget, quod
know you Peter and Paul not to-you will-happen what
cupitis, ut martirio vos digner coronare. Ait Petrus:
you-desire that with-martyrdom you I-should-deign to-crown says Peter
adveniat nobis, quod cupimus, tibi autem nunquam bene
may-come to-us what we-desire to-you moreover never well

sit, quia quaecumque loqueris, mentiris. Tunc Symon, ut
may-it-be because whatever-things you-speak you-lie then Simon as
ait sanctus Marcellus, ivit ad domum Marcelli discipuli ejus
says saint Marcellus went to the-house of-Marcellus disciple his
ligavitque maximum canem ad ostium ejus domus dicens:
and-tied a-very-great dog at the-door of-his house saying
nunc videbo, si Petrus, qui ad te venire consuevit, ingredi
now I-shall-see if Peter who to you to-come is-accustomed to-enter
poterit. Post paululum venit Petrus et facto signo crucis
will-be-able after a-little came Peter and made the-sign of-the-cross
canem solvit, canis autem omnibus aliis blandus, solum
the-dog he-loosed the-dog moreover to-all others gentle alone
Symonem persequebatur, qui apprehendens eum ad terram
Simon pursued which seizing him to the-ground
subter se dejecit et eum strangulare volebat, accurrens
under itself threw-down and him to-strangle wished running-up
autem Petrus cani clamavit, ne ei noceret, et canis
moreover Peter to-the-dog cried lest him it-should-harm and the-dog
quidem corpus ejus non laesit, sed vestes adeo laceravit,
indeed body his not harmed but the-clothes so tore
ut ille nudus positus remaneret, populus autem et maxime
that he naked placed remained the-people moreover and chiefly
pueri cum cane tamdiu post eum concurrerunt, donec illum
the-boys with the-dog so-long after him ran-together until him
quasi lupum de civitate fugarent. Cujus opprobrii pudorem
like a-wolf from the-city they-put-to-flight of-which disgrace the-shame
non ferens per annum nusquam comparuit, Marcellus autem
not bearing for a-year nowhere he-appeared Marcellus moreover
haec miracula videns deinceps Petro adhaesit. Postea autem
these miracles seeing thenceforth to-Peter clung afterward moreover
Symon rediens iterum in Neronis amicitiam est receptus.
Simon returning again into of-Nero the-friendship was received

Symon igitur, ut refert Leo, populum convocavit et se
Simon therefore as relates Leo the-people called-together and himself
a Galilaeis graviter offensum perhibuit et ideo urbem,
by the-Galileans gravely offended declared and therefore the-city
quam tueri solebat, se deserere velle dixit et
which to-guard he-was-accustomed himself to-desert to-wish he-said and
diem statuere, qua coelum deberet adscendere, quia non
a-day to-appoint on-which heaven he-should to-ascend because not
dignabatur in terris amplius habitare. Statuto igitur die
he-deigned on earth longer to-dwell appointed therefore the-day
turrim excelsam vel, secundum Linum, Capitolium adscendit
a-tower lofty or according-to Linus the-Capitol he-climbed
et inde se dejiciens coronatus lauro volare coepit. Dixit
and thence himself casting-down crowned with-laurel to-fly began said
autem Paulus ad Petrum: meum est orare et tuum est
moreover Paul to Peter mine it-is to-pray and yours it-is
imperare, dixitque Nero: verax est hic homo; vos autem
to-command and-said Nero truthful is this man you moreover
seductores estis. Petrus autem dixit ad Paulum: Paule,
seducers are Peter moreover said to Paul Paul
erige caput et vide. Cumque elevasset caput et vidisset
raise your-head and see and-when he-had-raised his-head and had-seen
Symonem volantem, dixit ad Petrum: Petre, quid cessas,
Simon flying he-said to Peter Peter why do-you-delay
perfice quod coepisti, jam enim vocat nos dominus. Tunc
accomplish what you-have-begun now for calls us the-Lord then
Petrus ait: adjuro vos, angeli Sathanae, qui eum in aëra
Peter says I-adjure you angels of-Satan who him in the-air
fertis, per dominum nostrum Jesum Christum, ut ipsum
carry by Lord our Jesus Christ that him
amplius non feratis, sed corruere dimittatis: et continuo
more not you-carry but to-fall let and at-once

dimissus corruit et confractis cervicibus exspiravit. Audiens
let-go he-fell and broken his-neck expired hearing
hoc Nero talem virum se perdidisse doluit dixitque
this Nero such a-man himself to-have-lost grieved and-said
apostolis: suspecto animo me fecistis, propterea malo
to-the-apostles suspected in-mind me you-have-made therefore by-an-evil
exemplo vos perdam. Haec Leo. Deditque eos in manu
example you I-shall-destroy these-things Leo and-he-gave them into the-hand
Paulini viri clarissimi et Paulinus tradidit eos in custodia
of-Paulinus a-man most-illustrious and Paulinus handed-over them into the-custody
Mamertini sub cura militum Processi et Martiniani,
of-Mamertinus under the-care of-the-soldiers Processus and Martinianus
quos milites Petrus ad fidem convertit, unde carcerem
whom soldiers Peter to the-faith converted whence the-prison
aperuerunt et eos liberos dimiserunt. Quapropter Paulinus
they-opened and them free let-go wherefore Paulinus
post passionem apostolorum Processum et Martinianum
after the-passion of-the-apostles Processus and Martinianus
accersivit et comperto quod christiani essent, jussu
summoned and learned that Christians they-were by-the-order
Neronis capite caesi sunt. Rogabant ergo fratres Petrum,
of-Nero by-the-head cut they-were asked therefore the-brothers Peter
ut inde discederet, et cum discedere nollet, tandem
that thence he-should-depart and when to-depart he-was-unwilling at-last
victus precibus abscessit et, cum venisset ad portam,
conquered by-prayers he-went-away and when he-had-come to the-gate
ut Leo et Linus testantur, ad locum, ubi nunc dicitur
as Leo and Linus attest to the-place where now it-is-called
sancta Maria ad passus, vidit Christum sibi occurrentem
saint Mary at the-steps he-saw Christ to-him coming-to-meet
et ait: domine, quo vadis? Qui respondit: venio Romam
and says O-Lord whither do-you-go who answered I-come to-Rome

iterum crucifigi. Cui Petrus: iterum crucifigeris? Cui
again to-be-crucified to-whom Peter again you-will-be-crucified to-whom
dominus: etiam. Petrus vero ait: ergo, domine, revertar,
the-Lord yes Peter but says then O-Lord I-shall-return
ut tecum crucifigar. His dictis dominus vidente Petro
that with-you I-may-be-crucified these said the-Lord seeing Peter
et lacrymante in coelum adscendit. Quod cum de sua
and weeping into heaven ascended which when of his
passione dictum intelligeret, rediit: cumque hoc fratribus
passion said he-understood he-returned and-when this to-the-brothers
retulisset, a ministris Neronis capitur et praefecto Agrippae
he-had-related by the-ministers of-Nero he-is-seized and to-the-prefect Agrippa
praesentatur factaque est ejus facies sicut sol, ut ait
is-presented and-made was his face like the-sun as says
Linus. Cui dixit: tune es ille, qui in plebibus et
Linus to-whom he-said you are he who among the-common-people and
mulierculis, quas a toro virorum separas, gloriaris? Quem
little-women whom from the-bed of-husbands you-separate you-glory whom
apostolus increpans dicebat, se in cruce domini gloriari.
the-apostle rebuking said himself in the-cross of-the-Lord to-glory
Tunc Petrus tamquam alienigena jussus est crucifigi, Paulus
then Peter as a-foreigner ordered was to-be-crucified Paul
vero, quia civis erat romanus, jussus est capite truncari.
but because a-citizen he-was Roman ordered was by-the-head to-be-cut-off
De hac autem sententia in ipsos data dicit Dionysius
of this moreover sentence against them given says Dionysius
in epistola ad Timotheum de morte Pauli in haec verba:
in the-letter to Timothy on the-death of-Paul in these words
o frater mi Timotheus, si vidisses agones consummationis
O brother my Timothy if you-had-seen the-contests of-the-consummation
ipsorum, defecisses quidem prae tristitia et dolore.
of-them you-would-have-fainted indeed for sadness and grief

Quis non fleret illa hora, quando praeceptum sententiae
who not would-weep in-that hour when the-order of-the-sentence
egressum in eos est, ut Petrus scilicet crucifigeretur et
gone-out against them was that Peter namely should-be-crucified and
Paulus decollaretur. Vidisses tunc turbas gentilium et
Paul should-be-beheaded you-would-have-seen then crowds of-gentiles and
Judaeorum percutientes eos et exspuentes in facies eorum.
Jews striking them and spitting into faces their
Adveniente autem terribili tempore consummationis ipsorum,
arriving moreover the-terrible time of-the-consummation of-them
cum separarentur ab invicem, ligaverunt columnas mundi,
when they-were-separated from one-another they-bound the-columns of-the-world
non utique absque fratrum gemitu et planctu. Tunc
not indeed without of-the-brothers groaning and lament then
inquit Paulus Petro: pax tecum fundamentum ecclesiarum et
says Paul to-Peter peace with-you foundation of-the-churches and
pastor ovium et agnorum Christi. Petrus ait ad Paulum:
shepherd of-the-sheep and of-the-lambs of-Christ Peter says to Paul
vade in pace, praedicator bonorum morum, mediator et
go in peace preacher of-good manners mediator and
dux salutis justorum. Cum autem elongassent eos ab
leader of-the-salvation of-the-just when moreover they-had-removed them from
invicem, secutus sum magistrum meum, non enim in eodem
one-another followed I-have master my not for in the-same
vico occiderunt eos. Haec Dionysius. Petrus autem, ut
quarter they-killed them these-things Dionysius Peter moreover as
Leo et Marcellus testantur, dum venisset ad crucem, ait:
Leo and Marcellus attest when he-had-come to the-cross says
quoniam dominus meus de coelo ad terram descendit, recta
because Lord my from heaven to earth descended upright
cruce sublimatus est, me autem, quem de terra ad
on-the-cross raised he-was me moreover whom from earth to

coelum vocare dignatur, crux mea caput meum in terra
heaven to-call he-deigns the-cross my head my to the-earth
debet ostendere et pedes ad coelum dirigere. Ergo quia
ought to-show and the-feet to heaven to-direct therefore because
non sum ita in cruce esse dignus, ut dominus meus,
not I-am so on the-cross to-be worthy as Lord my
crucem meum girate et capite demisso me crucifigite.
cross my turn and with-head lowered me crucify
Tunc illi crucem verterunt et pedes sursum, manus autem
then they the-cross turned and the-feet upward the-hands moreover
deorsum fixerunt. Tunc autem populus furore repletus volebat
downward fixed then moreover the-people with-fury filled wished
Neronem et praefectum occidere et apostolum liberare,
Nero and the-prefect to-kill and the-apostle to-free
qui eos rogabat, ne passionem suam impedire deberent.
who them asked lest the-passion his to-hinder they-should
Dominus autem, ut ait Hegesippus et Linus, aperuit oculos
the-Lord moreover as says Hegesippus and Linus opened the-eyes
eorum, qui ibi flebant, et viderunt angelos stantes cum
of-those who there were-weeping and they-saw angels standing with
coronis de floribus rosarum et liliorum et Petrum in
crowns of flowers of-roses and of-lilies and Peter on
cruce stantem cum iis et librum a Christo accipientem
the-cross standing with them and a-book from Christ receiving
et ea verba, quae loquebatur, ibi legentem. Tunc Petrus,
and those words which he-was-speaking there reading then Peter
ut testatur idem Hegesippus, de cruce dicere coepit: te,
as attests the-same Hegesippus from the-cross to-say began you
domine, imitari optavi, sed rectus crucifigi non usurpavi:
O-Lord to-imitate I-wished but upright to-be-crucified not I-usurped
tu semper rectus, excelsus et altus, nos primi hominis
you always upright lofty and high we of-the-first man

filii, qui caput suum demersit in terram, cujus lapsum
the-sons who head his sank into the-earth whose fall
significat species generationis humanae: sic enim nascimur,
signifies the-appearance of-generation human so for we-are-born
ut proni in terram videamur effundi. Mutata quoque
that prone onto the-earth we-seem to-be-poured-out changed also
conditio est, ut hoc putet mundus dextrum, quod constat
the-condition is that this thinks the-world right which is-agreed
esse sinistrum: tu, domine, mihi omnia es, totum, quod
to-be left you O-Lord to-me all-things are the-whole what
es tu mihi totum, et nihil aliud nisi tu solus: gratias
you-are you to-me the-whole and nothing else except you alone thanks
tibi ago spiritu toto, quo vivo, quo intelligo, quo
to-you I-render with-the-spirit whole by-which I-live by-which I-understand by-which
interpello. Ubi duae aliae rationes tanguntur, quare rectus
I-entreat where two other reasons are-touched why upright
noluit crucifigi. Videnque Petrus, quod fideles gloriam
he-would-not to-be-crucified and-seeing Peter that the-faithful glory
suam vidissent, gratias agens et Deo fideles commendans
his had-seen thanks rendering and to-God the-faithful commending
spiritum emisit. Tunc Marcellus et Apulejus fratres, discipuli
his-spirit sent-forth then Marcellus and Apuleius brothers disciples
ejus, cum de cruce deposuerunt et diversis condientes
his him from the-cross took-down and with-various seasoning
aromatibus sepelierunt. Ysidorus in libro de ortu et obitu
spices buried Isidore in the-book on the-birth and death
sanctorum sic ait: Petrus postquam Antiochenam fundavit
of-the-saints thus says Peter after the-Antiochene he-founded
ecclesiam sub Claudio Caesare contra Symonem magum
church under Claudius Caesar against Simon the-magician
Romam pergit ibique praedicans evangelium XXV annis
to-Rome goes and-there preaching the-gospel for-twenty-five years

ejusdem urbis pontificatum tenuit, tricesimo autem sexto
of-the-same city the-pontificate held in-the-thirtieth moreover sixth
anno a passione domini a Nerone deorsum, ut ipse
year from the-passion of-the-Lord by Nero downward as he-himself
voluit, crucifixus est. Haec Ysidorus. In ipsa autem die
wished crucified was these-things Isidore on the-very moreover day
Petrus et Paulus Dionysio apparuerunt, secundum quod ipse
Peter and Paul to-Dionysius appeared according-to what he
dicit in praedicta epistola in haec verba: attende miraculum,
says in the-aforesaid letter in these words attend-to the-miracle
vide prodigium, frater mi Timotheus, diei victimationis
see the-prodigy brother my Timothy of-the-day of-the-sacrifice
ipsorum. Nam praesto fui in tempore separationis ipsorum:
of-them for present I-was at the-time of-the-separation of-them
post mortem autem illorum vidi eos invicem manu ad
after the-death moreover of-them I-saw them to-one-another hand to
manum intrantes portas urbis, indutos vestibus luminositatis
hand entering the-gates of-the-city clothed in-garments of-luminosity
vel veste luminis et coronis claritatis et lucis ornatos.
or a-garment of-light and with-crowns of-brightness and of-light adorned
Haec Dionysius.
these-things Dionysius

Nero autem non impunitus exstitit super hoc scelere et
Nero moreover not unpunished was for this crime and
aliis, quae commisit, nam manu propria se peremit,
the-others which he-committed for by-hand his-own himself he-slew
quorum scelerum hic aliqua breviter inseramus. Cum Seneca
of-which crimes here some briefly let-us-insert when Seneca
magister suus, ut in quadam hystoria, licet apocrypha,
master his as in a-certain history although apocryphal
legitur, condignam mercedem laboris sui speraret, jussit Nero
it-is-read a-worthy wage of-labor his hoped ordered Nero

ipsum eligere, in cujus arboris ramo suspendium affectaret,
him to-choose on of-what tree the-branch hanging he-would-aim-at
dicens, quod hoc praemium laboris sui ab eo recepturus
saying that this reward of-labor his from him about-to-receive
esset. Cum autem Seneca requireret, unde hoc mortis
he-was when moreover Seneca asked whence this of-death
supplicium meruisset, acutum gladium super ejus verticem
punishment he-had-merited a-sharp sword over his crown
crebro vibrari fecit, Seneca autem nutu capitis
often to-be-brandished he-caused Seneca moreover with-a-nod of-the-head
minanti gladio cedebat, vehementer timens periclitari
to-the-threatening sword yielded vehemently fearing to-incur
mortis periculum. Cui Nero ait: magister, ad quid nutu
of-death the-peril to-whom Nero says O-master to what with-a-nod
capitis minanti gladio cedis? Cui Seneca respondit:
of-the-head to-the-threatening sword do-you-yield to-whom Seneca answered
homo sum et ideo mortem vereor et invitus morior.
a-man I-am and therefore death I-fear and unwilling I-die
Cui Nero ait: sic ego adhuc te metuo, ut puer metuere
to-whom Nero says so I still you fear as a-boy to-fear
consuevi, quare te vivente quiete non potero vivere.
I-was-accustomed wherefore you living quietly not I-shall-be-able to-live
Dixitque Seneca: si me mori necesse est, saltem mihi
and-said Seneca if me to-die necessary it-is at-least to-me
concede, ut, quod voluero, eligam genus mortis. Cui
grant that what I-shall-have-wished I-may-choose the-kind of-death to-whom
Nero: festinus eligas, tantum mori ne differas. Tunc Seneca
Nero hastily choose only to-die do-not put-off then Seneca
balneo in aqua facto in utroque brachio sibi minui
a-bath in water made in each arm for-himself to-be-bled
fecit et sic nimio sanguinis fluxu ibidem vitam finivit
caused and so by-excessive of-blood flow there his-life ended

et sic quodam praesagio Seneca nomen habuit quasi se
and so by-a-certain presage Seneca the-name had as-if himself
necans, quia quodammodo licet coactus manu propria se
killing because in-a-way although compelled by-hand his-own himself
necavit. Hic Seneca duos fratres habuisse legitur. Unus fuit
he-killed this Seneca two brothers to-have-had it-is-read one was
Julianus Gallio declamator egregius, qui manu propria se
Julian Gallio a-declaimer outstanding who by-hand his-own himself
peremit, alius Mela pater Lucani poetae, qui Lucanus
slew the-other Mela father of-Lucan the-poet which Lucan
jussu Neronis incisione venarum obiisse legitur. Rursus
by-the-order of-Nero by-the-cutting of-the-veins to-have-died it-is-read again
Nero nefaria mentis vesania ductus, ut in eadem hystoria
Nero by-wicked of-mind madness led as in the-same history
apocrypha reperitur, matrem occidi et scindi jussit, ut
apocryphal is-found his-mother to-be-killed and to-be-cut ordered that
videret, qualiter in ejus utero fovebatur, physici vero
he-might-see how in her womb he-had-been-nourished the-physicians but
eum de matris perditione arguentes dicebant: jura negant
him for of-his-mother the-destruction reproving said the-laws deny
et fas prohibet, ut filius matrem necet, quae ipsum cum
and right forbids that a-son his-mother should-kill who him with
dolore peperit et cum tanto labore et sollicitudine enutrivit.
pain bore and with so-great labor and solicitude nourished
Quibus Nero: faciatis me puero impraegnari et postea
to-whom Nero make me with-a-child to-be-impregnated and afterward
parere, ut, quantus dolor matri meae fuerit, possim
to-give-birth that how-great the-pain to-mother my was I-may-be-able
scire. Hanc insuper voluntatem pariendi conceperat eo,
to-know this moreover the-will of-giving-birth he-had-conceived this
quod per urbem transiens quandam mulierem parientem
that through the-city passing a-certain woman giving-birth

vociferantem audiverat. Dicunt ei: non est possibile,
crying-out he-had-heard they-say to-him not it-is possible
quod naturae contrarium est, nec est facile, quod rationi
what to-nature contrary is nor is easy what to-reason
non est consentaneum. Dixit ergo iis Nero: nisi me
not is agreeable said therefore to-them Nero unless me
feceritis impraegnari et parere, omnes vos faciam
you-will-have-made to-be-impregnated and to-give-birth all you I-shall-make
crudeli morte interire. Tunc illi eum impotionantes ranam
by-a-cruel death to-perish then they him dosing a-frog
sibi occulte ad bibendum dederunt, et eam artificio suo in
to-him secretly to drink gave and it by-art their in
ejus ventre excrescere fecerunt et subito venter ejus naturae
his belly to-grow made and suddenly belly his to-nature
contraria non sustinens intumuit, ita ut Nero se puero
contrary-things not enduring swelled so that Nero himself with-a-child
gravidum aestimaret, faciebantque sibi servare diaetam, qualem
pregnant reckoned and-they-made him keep a-diet such-as
nutriendae ranae noverant convenire dicentes, quod propter
for-the-nourishing of-a-frog they-knew to-suit saying that on-account-of
conceptum talia eum observare oporteret. Tandem nimio
the-conception such-things him to-observe it-behooved at-last by-excessive
dolore vexatus medicis ait: accelerate tempus partus,
pain vexed to-the-physicians he-says hasten the-time of-birth
quia languore pariendi vix anhelitum habeo respirandi.
because by-the-languor of-giving-birth scarcely breath I-have of-breathing
Tunc ipsum ad vomitum impotionaverunt et ranam visu
then him to vomiting they-dosed and a-frog in-sight
terribilem, humoribus infectam et sanguine edidit
terrible with-humors infected and with-blood he-brought-forth
cruentatam, respiciensque Nero partum suum ipsum abhorruit
bloodied and-looking-at Nero offspring his itself abhorred

et mirabatur adeo monstruosum, dixerunt autem, quod tam
and wondered so monstrous they-said moreover that so
difformem fetum protulerit, ex eo, quod tempus partus
misshapen a-fetus he-had-brought-forth by this that the-time of-birth
noluerit exspectare. Et ait: fuine talis de matris egressus
he-would-not to-await and he-says was-I such from of-my-mother coming-out
latibulis? Et illi: etiam. Praecepit ergo, ut fetus suus
the-hiding-places and they yes he-ordered therefore that fetus his
aleretur et testudini lapidum servandus includeretur.
should-be-nourished and in-a-vault of-stones to-be-kept should-be-shut-in
Haec autem in chronicis non leguntur, sed apocrypha sunt.
these-things moreover in the-chronicles not are-read but apocryphal are
Deinde miratus, qualis et quanta fuerit succensio Trojae,
then wondering of-what-sort and how-great was the-burning of-Troy
Romam per VII dies et noctes succendi fecit, quod ex
Rome for seven days and nights to-be-burned he-caused which from
altissima turri prospectans laetatusque flammae pulchritudine
a-very-high tower looking-out and-gladdened of-the-flame by-the-beauty
turgido habitu Iliadem decantabat. Hic, sicut habetur in
in-swollen dress the-Iliad he-sang he as is-had in
chronicis, retibus aureis piscabatur, cantibus intendebat, ita
the-chronicles with-nets golden fished to-songs applied-himself so
ut omnes cytharistas et tragoedos superaret, virum in
that all lyre-players and tragic-actors he-surpassed a-man as
uxorem duxit, ipse a viro, ut uxor, acceptus est, ut ait
wife he-took he by a-man as wife taken was as says
Orosius, Romani vero ejus vesaniam ulterius non ferentes in
Orosius the-Romans but his madness further not bearing on
eum impetum fecerunt et usque extra civitatem persecuti
him an-attack made and all-the-way outside the-city pursued
sunt. Qui videns, quod evadere non posset, fustem dentium
have who seeing that to-escape not he-could a-stake of-his-teeth

morsibus exacuit et se per medium palo transfixit
with-the-bites sharpened and himself through the-middle with-the-stake pierced
et tali morte vitam finivit. Alibi tamen legitur, quod a
and by-such death his-life ended elsewhere yet it-is-read that by
lupis devoratus sit. Redeuntes Romani ranam in testudine
wolves devoured he-was returning the-Romans the-frog in the-vault
latitantem invenerunt et ipsam extra civitatem projicientes
lying-hidden found and it outside the-city throwing
combusserunt, unde et pars illa civitatis, ut aliqui dicunt,
burned whence also part that of-the-city as some say
ubi latuerat rana, Lateranensis nomen accepit.
where had-lain-hidden the-frog of-the-Lateran the-name received

Tempore sancti Cornelii papae Graeci fideles apostolorum
in-the-time of-saint Cornelius the-pope Greek faithful of-the-apostles
corpora furati eadem asportabant, sed daemones in ydolis
the-bodies having-stolen them were-carrying-off but the-demons in the-idols
habitantes divina coacti virtute clamabant: viri Romani,
dwelling by-divine compelled power cried men Roman
succurrite, quia Dii vestri auferuntur. Quapropter fidelibus
run-to-help because gods your are-taken-away wherefore the-faithful
intelligentibus de apostolis, gentilibus vero de suis Diis
understanding of the-apostles the-gentiles but of their gods
multitudo adunata fidelium et infidelium eos persequitur,
a-multitude gathered of-the-faithful and of-the-unbelievers them pursues
unde Graeci timentes apud catacombas apostolorum corpora
whence the-Greeks fearing at the-catacombs of-the-apostles the-bodies
in puteum projecerunt, sed a fidelibus inde postmodum
into a-well threw but by the-faithful thence afterward
sunt extracta. Gregorius tamen in registro dicit, quod
they-were drawn-out Gregory yet in the-register says that
tanta eos vis tonitrui atque fulguris terruit ac dispersit, ut
such them force of-thunder and lightning terrified and scattered that

ea apud catacombas dimitterent, sed cum dubitarent, quae
them at the-catacombs they-left but when they-doubted which
ossa essent beati Petri et quae beati Pauli, orantibus
bones were of-blessed Peter and which of-blessed Paul praying
fidelibus et jejuniis insistentibus de coelo eis responsum
the-faithful and to-fasts applying-themselves from heaven to-them answered
est: majora ossa sunt praedicatoris, minora vero piscatoris,
it-was the-greater bones are of-the-preacher the-smaller but of-the-fisherman
et sic ossa se ab invicem separaverunt et in suis
and so the-bones themselves from one-another they-separated and in their
ecclesiis, quas cuilibet aedificaverant, posuerunt. Alii vero
churches which for-each they-had-built placed others but
dicunt, quod Silvester papa volens ecclesias consecrare
say that Silvester the-pope wishing the-churches to-consecrate
tam magna quam parva ossa in lance summa reverentia
as-much the-great as the-small bones in a-balance with-highest reverence
ponderavit et medietatem in una ecclesia et medietatem
weighed and half in one church and half
in alia collocavit. Refert Gregorius in dyalogo, quod in
in the-other placed relates Gregory in the-dialogue that in
ecclesia sancti Petri, ubi corpus ejus requiescit, vir quidam
the-church of-saint Peter where body his rests a-man certain
erat, Agontius nomine, magnae humilitatis et sanctitatis
was Agontius by-name of-great humility and holiness
exsistens. Cum vero quaedam puella paralitica in ejus
being when but a-certain girl paralytic in his
ecclesia permanens manibus reperet et dissolutis renibus
church remaining with-her-hands crawled and loosened loins
et pedibus corpus per terram traheret diuque a beato
and feet the-body along the-ground dragged and-long from blessed
Petro sanitatem peteret, ei per visionem adstitit dicens:
Peter health sought to-her through a-vision he-stood-by saying

vade ad Agontium mansionarium et ipse te saluti restituet.
go to Agontius the-sacristan and he you to-health will-restore
Coepit igitur illa per ecclesiae loca se huc atque illuc
began therefore she through of-the-church the-places herself hither and thither
trahere et, quis esset Agontius, investigare, cui repente
to-drag and who was Agontius to-search-out to-whom suddenly
obviam ipse factus est, quem quaerebat, eique dixit: pastor
in-her-way he made was whom she-sought and-to-him said shepherd
et nutritor noster beatus Petrus apostolus ad te me misit,
and nourisher our blessed Peter the-apostle to you me has-sent
ut ab infirmitate mea me liberes. Cui ille respondit:
that from infirmity my me you-may-free to-whom he answered
si ab ipso missa es, surge, apprehensaque ejus manu
if by him sent you-are rise and-seized her hand
ipsam levavit illaque nullo languoris vestigio remanente plene
her he-raised and-she no of-languor trace remaining fully
sanata fuit. In eodem quoque libro ait Gregorius, quod
healed was in the-same also book says Gregory that
Galla urbis Romae nobilissima puella Symmachi consulis
Galla of-the-city of-Rome a-most-noble girl of-Symmachus the-consul
ac patricii filia marito tradita in unius anni spatio
and patrician the-daughter to-a-husband handed in of-one year the-space
ejus est morte viduata. Quam dum ad iterandum thalamum
his was by-death widowed whom while to repeating the-bed
aetas et opes vocarent, elegit magis spiritualibus nuptiis
age and wealth called she-chose rather by-spiritual nuptials
copulari Deo, in quibus a luctu incipitur, sed ad aeterna
to-be-joined to-God in which from mourning it-is-begun but to eternal
gaudia pervenitur, quam carnalibus nuptiis subjici, quae a
joys one-arrives than to-carnal nuptials to-be-subjected which from
laetitia semper incipiunt, sed ad finem cum luctu tendunt.
gladness always begin but to the-end with mourning tend

Huic autem cum valde ignea conspersio corporis inesset,
in-her moreover since a-very fiery complexion of-body was
coeperunt medici dicere, quia, nisi ad amplexus viri
began the-physicians to-say that unless to the-embraces of-a-man
rediret, calore nimio contra naturam barbam habitura
she-returned by-heat excessive against nature a-beard about-to-have
esset. Quod ita post factum est: sed illa nihil exterius
she-was which so afterward done was but she nothing outward
deformitatis timuit, quod interiorem speciem amavit, nec
of-deformity feared because the-inward beauty she-loved nor
verita est, si hoc in ea foedaretur, quod a coelesti
feared she-has if this in her were-disfigured that by the-heavenly
sponso non amaretur. Abjecto igitur saeculari habitu apud
bridegroom not it-would-be-loved cast-off therefore the-secular habit at
ecclesiam sancti Petri monasterio se dedit ibique nostris
the-church of-saint Peter to-a-monastery herself she-gave and-there in-our
annis in simplicitate orationibus et elemosinis Deo servivit.
years in simplicity with-prayers and alms God served
Tandem cancri ulcere in mammilla percussa, dum ante
at-last of-a-cancer by-the-ulcer in the-breast struck while before
ejus lectum duo candelabra semper lucerent, quia velut
her bed two candlesticks always shone because as
amica lucis non solum spirituales, sed et corporales tenebras
a-friend of-light not only spiritual but also bodily darkness
odio habebat, vidit beatum Petrum apostolum inter ipsa
in-hatred she-held she-saw blessed Peter the-apostle between those
duo luminaria ante ejus lectum constitisse. Quae ex amore
two lights before her bed to-have-stood who from love
sumens audaciam exsultavit et dixit: quid est, domine meus?
taking boldness exulted and said what is-it O-lord my
Dimissa sunt mihi peccata mea? Cui ille benignissimo
forgiven are to-me sins my to-whom he with-most-kindly

vultu inclinato capite annuit dicens: dimissa. Veni. Et illa:
face with-bowed head assented saying forgiven come and she
rogo, ut soror benedicta mecum veniat. Et ille: non,
I-ask that sister blessed with-me may-come and he not
licet talis veniat tecum. Quod illa abbatissae indicans
it-is-permitted such may-come with-you which she to-the-abbess telling
die tertia cum illa defuncta est. In eodem insuper
on-the-day third with her died has in the-same moreover
libro Gregorius dicit, quod dum presbiter quidam magnae
book Gregory says that while a-priest certain of-great
sanctitatis, ad extrema deductus esset, cum magna laetitia
holiness to the-end brought had-been with great gladness
clamare coepit dicens: bene veniunt domini mei, bene veniunt
to-cry began saying well come lords my well come
domini mei, quod ad tantillum servum virum dignati estis
lords my that to so-small a-servant man deigned you-have
venire. Venio, venio: gratias ago, gratias ago. Cumque,
to-come I-come I-come thanks I-render thanks I-render and-when
qui adstabant, quibus haec diceret, interrogarent, ille
those-who stood-by to-whom these-things he-said asked he
admirando respondit: numquid convenisse huc sanctos
wondering answered surely-not to-have-come-together here the-holy
apostolos Petrum et Paulum non videtis? Cum vero iterum
apostles Peter and Paul not do-you-see when but again
ut prius repeteret, sancta illa anima e carne soluta est.
as before he-repeated holy that soul from the-flesh loosed was
Dubitatur autem ab aliquibus, utrum eadem die Petrus et
it-is-doubted moreover by some whether on-the-same day Peter and
Paulus passi sint. Dixerunt autem quidam, quod eadem
Paul suffered have said moreover some that on-the-same
die revoluto anno, sed Hieronymus et omnes fere sancti,
day revolved the-year but Jerome and all nearly the-saints

qui de hoc tractant, in hoc concordant, quod eodem die
who of this treat in this agree that on-the-same day
et anno passi sunt, sicut manifeste etiam habetur ex
and year suffered they-have as manifestly also is-had from
epistola Dionysii et sicut dicit Leo vel Maximus secundum
the-letter of-Dionysius and as says Leo or Maximus according-to
quosdam in quodam sermone, ubi sic ait: non enim
some in a-certain sermon where thus he-says not for
sine causa factum putamus, quod una die in uno loco
without cause done we-think that on-one day in one place
unius tyranni toleravere sententiam. In uno die passi sunt,
of-one tyrant they-endured the-sentence on one day suffered they-have
ut ad Christum pariter pervenirent, uno loco, ne alteri
that to Christ equally they-might-come in-one place lest to-either
Roma deesset; sub uno persecutore, ut aequalis crudelitas
Rome be-lacking under one persecutor that an-equal cruelty
utrumque constringeret. Dies ergo pro merito, locus autem
both might-bind the-day therefore for merit the-place moreover
pro gloria, persecutor autem idem decretus est pro virtute.
for glory the-persecutor moreover the-same decreed was for virtue
Haec Leo. Licet autem eadem die et hora passi sint,
these-things Leo although moreover on-the-same day and hour suffered they-have
non tamen eodem loco, sed in diversis: et quod dixit Leo,
not yet in-the-same place but in different and what said Leo

quod eodem loco passi sunt, hoc dicit ex eo, quod ambo
that in-the-same place suffered they-have this he-says from this that both
Romae passi fuerunt. De hoc quidam sic versibus dixit:
at-Rome suffered have of this a-certain-man thus in-verses said

Ense coronatur Paulus, cruce Petrus, eodem
by-the-sword is-crowned Paul on-the-cross Peter on-the-same
Sub duce, luce, loco, dux Nero, Roma locus.
under leader day place the-leader Nero Rome the-place

Item alius:
likewise another

Ense sacrat Paulum par lux, dux,
by-the-sword consecrates Paul an-equal day leader
urbs cruce Petrum.
city on-the-cross Peter

Licet autem eadem die passi fuerint, ordinavit tamen
although moreover on-the-same day suffered they-have ordained yet
Gregorius, ut ipsa die specialius fieret, quo ad officium,
Gregory that on-that day more-specially should-be-made as to the-office
sollemnitas Petri, et in sequenti die commemoratio Pauli,
the-solemnity of-Peter and on the-following day the-commemoration of-Paul
tum quia ea die fuit dedicata ecclesia sancti Petri, tum
both because on-that day was dedicated the-church of-saint Peter and
quia major est dignitate, tum quia prior conversione, tum
because greater he-is in-dignity and because earlier in-conversion and
quia primatum tenuit Romae.
because the-primacy he-held at-Rome

De sancto Paulo apostolo

XC · SAINT PAUL THE APOSTLE

Paul's name is read as mouth of a trumpet, chosen wonder, and rest; Origen, Rabanus, and Bede explain it three ways. Hilary lists his persecutions. At Rome he raises Nero's cupbearer Patroclus; Nero burns Christians and beheads Paul, whose severed head speaks the name of Jesus and whose wound pours milk. He appears to Nero, and Titus and Luke baptize the soldiers who led him. A shepherd finds his head. Gregory of Tours tells of a man saved from a noose, Dionysius laments him, and Chrysostom sets him above the patriarchs, John, and the angels.

Paulus interpretatur os tubae vel os eorum seu electum
Paul is-interpreted mouth of-a-trumpet or mouth of-them or chosen
mirabile vel electionis miraculum, vel Paulus a pausa, quod
wonderful or of-choice a-miracle or Paul from pausa which
est requies hebraice, modicus latine. Per haec intelliguntur, sex
is rest in-Hebrew small in-Latin by these are-understood six
praerogativae, quas habuit Paulus prae caeteris. Primum est
prerogatives which had Paul before the-others the-first is
lingua fructuosa, quia ab Illyrico usque ad Hierosolymam
a-tongue fruitful because from Illyricum all-the-way to Jerusalem
praedicavit evangelium, et ideo dicitur os tubae,
he-preached the-gospel and therefore he-is-called mouth of-a-trumpet
secundum caritas viscerosa, quia quis infirmatur et ego non
the-second charity heartfelt because who is-weak and I not
infirmor etc.: inde dicitur os eorum, os scilicet cordis,
am-weak etc. thence he-is-called mouth of-them the-mouth namely of-the-heart
de quo ipse dicit: os nostrum patet ad vos, o Corinthii,
of which he says mouth our is-open to you O Corinthians
cor nostrum dilatatum est. Tertium est conversio miraculosa
heart our enlarged is the-third is a-conversion miraculous
et inde dicitur electum mirabile, quia mirabiliter electus
and thence he-is-called chosen wonderful because wonderfully chosen

et conversus fuit. Quartum est manus operosa et inde
and converted he-was the-fourth is a-hand laborious and thence
dicitur electionis miraculum. Magnum enim miraculum fuit,
he-is-called of-choice a-miracle a-great for miracle it-was
quando elegit sibi propriis manibus sumptus acquirere et
when he-chose for-himself with-his-own hands expenses to-acquire and
incessanter praedicare. Quintum fuit contemplatio deliciosa,
unceasingly to-preach the-fifth was contemplation delightful
quia raptus est usque in tertium coelum et inde
because snatched-up he-was all-the-way into the-third heaven and thence
fuit domini requies, quia in contemplatione exigitur requies
he-was of-the-Lord the-rest because in contemplation is-required rest
mentis. Sextum est humilitas virtuosa et inde dicitur
of-mind the-sixth is humility virtuous and thence he-is-called
modicus. De hoc autem nomine Paulus tres sunt opiniones.
small of this moreover name Paul three are opinions
Origenes vult, quod semper fuerit binomius et vocatus sit
Origen holds that always he-was two-named and called he-was
semper Saulus et Paulus; Rabanus vero vult, quod ante dictus
always Saul and Paul Rabanus but holds that before called
est Saulus a Saule, rege superbo, sed post conversionem
he-was Saul from Saul the-king proud but after his-conversion
vocatus est Paulus, quasi parvulus, a modico et humili
called he-was Paul as-if little-one from small and humble
spiritu, unde et nomen suum interpretando dicebat: ego
spirit whence also the-name his interpreting he-said I
sum minimus apostolorum etc. Beda autem vult, quod dictus
am the-least of-the-apostles etc. Bede moreover holds that called
est Paulus a Sergio Paulo proconsule, quem ad fidem
he-was Paul from Sergius Paulus the-proconsul whom to the-faith
convertit. Passionem sancti Pauli Linus papa conscripsit.
he-converted the-passion of-saint Paul Linus the-pope wrote

Paulus apostolus post sui conversionem multas persecutiones
Paul the-apostle after his conversion many persecutions
passus est, quas beatus Hilarius breviter enumerat dicens:
suffered has which blessed Hilary briefly enumerates saying
Paulus apostolus in Philippis virgis caeditur, in carcere
Paul the-apostle at Philippi with-rods is-beaten in prison
ponitur et ligno pedibus affigitur, in Listris lapidatur, in
is-put and to-wood by-the-feet is-fixed at Lystra is-stoned at
Yconio et Thessalonica ab iniquis persequitur, in Epheso
Iconium and Thessalonica by the-wicked is-persecuted at Ephesus
feris datur, in Damasco per sportam e muro deponitur,
to-beasts is-given at Damascus through a-basket from the-wall is-let-down
in Jerusalem sistitur, caeditur, ligatur, insidiatur, in Caesaria
at Jerusalem is-set is-beaten is-bound is-ambushed at Caesarea
clauditur, criminatur, navigans in Italiam periculo dirigitur,
is-shut is-accused sailing to Italy into-peril is-steered
Romam veniens sub Nerone judicatur et occisus finitur.
to-Rome coming under Nero is-judged and killed is-ended
Haec Hilarius. Apostolatum inter gentes accepit, quendam
these-things Hilary the-apostolate among the-gentiles he-received a-certain
contractum in Listris erexit, juvenem, qui de fenestra
cripple at Lystra he-raised a-youth who from a-window
ceciderat et exspiraverat, suscitavit et multa alia miracula
had-fallen and had-expired he-raised and many other miracles
fecit, apud Mitilenem insulam vipera manum ejus invasit,
did at Mitylene the-island a-viper hand his attacked
sed nihil eum laesit, quin potius in ignem ipsam excussit.
but nothing him harmed nay rather into the-fire it he-shook
Dicitur quoque, quod omnes, qui de progenie illius hominis,
it-is-said also that all who of the-progeny of-that man
qui Paulum hospitio excepit, nascuntur, a venenosis
who Paul in-hospitality received are-born by venomous-things

ullatenus non laeduntur, unde cum pueri nati sunt, in
in-any-way not are-harmed whence when boys born are in
cunis eorum patres serpentes ponunt, ut probent, si veri
cradles their the-fathers serpents put that they-may-prove if true
eorum filii sint. Invenitur autem aliquando, quod Paulus
their sons they-be it-is-found moreover sometimes that Paul
est minor Petro, quandoque major, quandoque aequalis,
is less than-Peter sometimes greater sometimes equal
sed revera minor dignitate, major praedicatione, aequalis
but in-truth less in-dignity greater in-preaching equal
sanctitate. Refert Haymo, quod Paulus a pullorum cantu
in-holiness relates Haymo that Paul from of-the-cocks crowing
usque ad quintam horam labori manuum insistebat,
all-the-way to the-fifth hour to-the-labor of-the-hands applied-himself
deinde praedicationi vacabat, ita quod plerumque usque
then to-preaching devoted-himself so that very-often all-the-way
ad noctem sermonem protrahebat, residuum vero temporis
to night the-sermon he-drew-out the-remainder but of-time
comestioni, somno, orationi satis necessarium erat. Dum
for-eating sleep prayer enough necessary was when
venisset vero Romam, cum Nero nondum esset in imperium
he-had-come but to-Rome since Nero not-yet was in the-empire
confirmatus et etiam audiens, quod de lege Judaeorum
confirmed and also hearing that about the-law of-the-Jews
et fide christianorum inter Paulum et Judaeos quaestio
and the-faith of-the-Christians between Paul and the-Jews a-question
vertebatur, non multum inde curavit et sic Paulus, quo
was-turning not much thence he-cared and so Paul where
volebat, libere ibat et libere praedicabat. Hieronymus quoque
he-wished freely went and freely preached Jerome also
in libro de viris illustribus ait, quod XXV. anno a
in the-book on men illustrious says that in-the-twenty-fifth year from

passione domini, hoc est Neronis secundo, Paulus Romam
the-passion of-the-Lord that is of-Nero the-second Paul to-Rome
vinctus mittitur et per biennium in libera manens custodia
bound is-sent and for two-years in free remaining custody
adversus Judaeos disputavit, deinde a Nerone dimissus
against the-Jews disputed then by Nero dismissed
evangelium in occidentis partibus praedicavit, XIV vero
the-gospel in of-the-west the-parts he-preached in-the-fourteenth but
Neronis anno, eodem anno et die, quo crucifixus est
of-Nero year in-the-same year and day on-which crucified was
Petrus, capite truncatur. Haec Hieronymus. Ejus autem
Peter by-the-head is-cut-off these-things Jerome his moreover
sapientia et religio ubique divulgabatur et ab omnibus
wisdom and religion everywhere was-spread-abroad and by all
admirabilis habebatur, multos etiam de domo Caesaris sibi
admirable was-held many also of the-house of-Caesar to-himself
in amicitiam copulavit et eos ad Christi fidem convertit,
in friendship he-joined and them to of-Christ the-faith converted
quaedam etiam scripta ejus coram Caesare recitata sunt
certain also writings his before Caesar recited were
et ab omnibus mirabiliter commendata, senatus etiam de
and by all wonderfully commended the-senate also of
illo alta non mediocriter sentiebat. Quadam vero die
him high-things not moderately thought on-a-certain but day
dum Paulus circa vesperas in quodam solario praedicaret,
while Paul about vespers in a-certain loft was-preaching
quidam juvenis nomine Patroculus, pincerna Neronis et
a-certain youth by-name Patroclus cupbearer of-Nero and
sibi admodum dilectus, ut Paulum propter multitudinem
to-him very beloved that Paul on-account-of the-multitude
commodius audiret, fenestram adscendit et paululum ibi
more-conveniently he-might-hear a-window climbed and a-little there

dormitando decidens exspiravit. Quod audiens Nero plurimum
dozing falling expired which hearing Nero very-much
de ejus morte doluit et statim alium in ejus officium
about his death grieved and at-once another in his office
ordinavit, Paulus vero per spiritum hoc cognoscens dixit
appointed Paul but through the-spirit this knowing said
adstantibus, ut illuc irent et Patroclum Caesaris
to-those-standing-by that thither they-should-go and Patroclus of-Caesar
carissimum ad se defunctum afferrent, quem allatum Paulus
most-dear to him dead should-bring whom brought Paul
suscitavit et ad Caesarem cum sociis suis misit. Qui cum
raised and to Caesar with companions his sent who while
de morte ejus lamentaretur, ecce Patroclus vivens adesse
over the-death of-him he-was-lamenting behold Patroclus living to-be-present
prae foribus nuntiatur. Audiens Nero Patroclum vivum, quem
before the-doors is-announced hearing Nero Patroclus alive whom
paulo ante noverat mortuum, plurimum quidem expavit
a-little before he-had-known dead very-much indeed was-terrified
et eum ad se ingredi recusavit, sed tandem persuasu
and him to himself to-enter refused but at-last by-the-persuasion
amicorum introire permisit. Cui Nero ait: Patrocle, vivis?
of-friends to-enter permitted to-whom Nero says Patroclus you-live
Et ille: Caesar, vivo. Et Nero: quis te fecit vivere? Cui
and he Caesar I-live and Nero who you made to-live to-whom
ille: Jesus Christus omnium rex saeculorum. Iratus Nero
he Jesus Christ of-all the-king of-the-ages angered Nero
dixit: ergo ille regnabit in saecula et resolvet omnia
said therefore he will-reign into the-ages and will-dissolve all
regna mundi? Cui Patroclus: etiam Caesar. Tunc Nero
the-kingdoms of-the-world to-whom Patroclus yes Caesar then Nero
dedit ei alapam dicens: ergo militas illi regi? Et ille:
gave him a-slap saying therefore you-soldier for-that king and he

utique milito, quia me a mortuis excitavit. Tunc quinque
certainly I-soldier because me from the-dead he-roused then five
ministri imperatoris, qui ei jugiter assistebant, dixerunt ei:
ministers of-the-emperor who him continually attended said to-him
cur, imperator, percutis juvenem prudentem et veraciter
why O-emperor do-you-strike a-youth prudent and truly
respondentem? nam et nos illi regi invictissimo militamus.
answering for also we for-that king most-unconquered soldier
Quod audiens Nero eos reclusit in carcerem, ut eos
which hearing Nero them shut in prison that them
nimium torqueret, quos ante nimis dilexerat. Tunc omnes
exceedingly he-might-torture whom before exceedingly he-had-loved then all
christianos fecit inquiri et omnes sine interrogatione
the-Christians he-caused to-be-sought and all without questioning
per tormenta varia puniri. Tunc Paulus vinctus inter
through torments various to-be-punished then Paul bound among
caeteros ante Neronem ductus est; cui Nero: o homo,
the-others before Nero led was to-whom Nero O man
magni regis servus, mihi autem vinctus, cur milites meos
of-a-great king servant to-me moreover bound why soldiers my
mihi subtrahis et tibi recolligis? Cui Paulus: non
from-me do-you-withdraw and to-yourself gather to-whom Paul not
solum de tuo angulo milites collegi, sed etiam de
only from your corner soldiers I-have-gathered but also from
orbe universo, quibus rex noster dona talia, quae nunquam
the-world whole to-whom king our gifts such which never
deficient et quae omnem excludent indigentiam, largietur.
will-fail and which all will-shut-out want will-bestow
Huic si subjectus esse volueris, salvus eris. Qui
to-this-one if subject to-be you-will-have-wished safe you-will-be who
tantae exstat potentiae, ut judex omnium veniat et
of-such stands power that the-judge of-all he-will-come and

mundi hujus figuram per ignem resolvat. Hoc audiens
of-the-world this the-figure through fire will-dissolve this hearing
Nero et ira succensus, quia figuram mundi per
Nero and with-anger kindled because the-figure of-the-world through
ignem Paulus dixerat dissolvendam, omnes milites Christi
fire Paul had-said to-be-dissolved all the-soldiers of-Christ
igne jussit cremari, Paulum vero tamquam majestatis reum
with-fire ordered to-be-burned Paul but as of-majesty guilty
capite truncari. Tanta autem tunc christianorum occisa est
by-the-head to-be-cut-off so-great moreover then of-Christians killed was
turba, ut populus Romanus palatium virtute irrumperet et
a-crowd that the-people Roman the-palace by-force should-burst-into and
seditionem contra eum excitare moliens proclamaret: pone
sedition against him to-rouse striving should-proclaim set
modum, Caesar, tempera occisionem vel jussionem, nostrates
a-limit O-Caesar moderate the-slaughter or the-order our-countrymen
sunt, quos perdis, Romanum tuentur imperium. Timens
are they-whom you-destroy the-Roman they-defend empire fearing
imperator mutavit edictum, ut nullus christianos tangeret,
the-emperor changed the-edict that no-one the-Christians should-touch
donec imperator de iis plenius judicaret. Quapropter Paulus
until the-emperor about them more-fully should-judge wherefore Paul
iterum est reductus et adspectui Neronis oblatus; quem ut
again was brought-back and to-the-sight of-Nero presented whom when
Nero vidit, vehementissime exclamavit: tollite maleficum,
Nero saw most-vehemently he-cried-out take-away the-sorcerer
decollate impostorem, nec sinite vivere criminatorem, perdite
behead the-impostor nor let live the-accuser destroy
sensuum alienatorem, auferte de superficie terrae mentium
of-the-senses the-alienator take-away from the-surface of-the-earth of-minds
immutatorem. Ad quem Paulus ait: Nero, tempore modico
the-changer to whom Paul says Nero for-a-time short

patiar, sed vivam aeternaliter domino Jesu Christo. Nero
I-shall-suffer but I-shall-live eternally to-the-Lord Jesus Christ Nero
dixit: auferte ab eo caput, ut me rege suo fortiorem
said take-away from him the-head that me than-king his stronger
intelligat, qui eum devici, et videamus, si semper
he-may-understand who him I-have-conquered and let-us-see if always
vivere valeat. Cui Paulus: ut scias me post mortem
to-live he-is-able to-whom Paul that you-may-know me after the-death
corporis aeternaliter vivere, cum mihi caput abscissum
of-the-body eternally to-live when to-me the-head cut-off
fuerit, vivus tibi apparebo et tunc cognoscere poteris,
will-have-been alive to-you I-shall-appear and then to-know you-will-be-able
quod Christus est Deus vitae, et non mortis. Et his dictis
that Christ is the-God of-life and not of-death and these said
ad locum supplicii ducitur. Qui cum duceretur, dixerunt
to the-place of-punishment he-is-led who while he-was-being-led said
ei tres milites, qui eum ducebant: dic nobis, Paule, quis
to-him three soldiers who him were-leading tell us Paul who
est ille rex vester, quem tantum diligitis, quod pro eo
is that king your whom so-much you-love that for him
magis mori quam vivere eligitis, et qualem inde mercedem
rather to-die than to-live you-choose and what-sort thence wage
habebitis? Tunc Paulus de regno Dei et poenis inferni
you-will-have then Paul of the-kingdom of-God and the-pains of-hell
praedicavit adeo iis, quod eos ad fidem convertit. Qui
preached so to-them that them to the-faith he-converted who
cum rogarent eum, ut libere abiret, quo vellet, ait:
when they-asked him that freely he-should-go-away where he-wished he-says
absit, fratres, ut fugiam, non enim sum profugus, sed
far-be-it O-brothers that I-should-flee not for I-am a-fugitive but
miles Christi legitimus; scio enim, quod per hanc vitam
a-soldier of-Christ lawful I-know for that through this life

transitoriam ad vitam transibo aeternam, mox autem, ut
transitory to life I-shall-pass eternal at-once moreover as
fuero decollatus, viri fideles rapient corpus meum. Vos
I-shall-have-been beheaded men faithful will-snatch body my you
autem locum notate et illuc cras mane venite, invenietis
moreover the-place mark and thither tomorrow morning come you-will-find
enim juxta sepulchrum meum duos viros orantes, scilicet
for beside tomb my two men praying namely
Tytum et Lucam, quibus cum dixeritis, qua de causa vos
Titus and Luke to-whom when you-will-have-said what for cause you
ad eos misi, ipsi vos baptizabunt et regni coelestis
to them I-have-sent they you will-baptize and of-the-kingdom heavenly
facient consortes et cohaeredes. Quod cum loqueretur, misit
will-make sharers and coheirs which while he-was-speaking sent
Nero duos milites, ut viderent, si adhuc esset occisus,
Nero two soldiers that they-might-see if already he-had-been killed
et cum eos vellet convertere, illi dixerunt: cum mortuus
and when them he-wished to-convert they said when dead
fueris et resurrexeris, tunc credemus his, quae
you-will-have-been and will-have-risen-again then we-shall-believe these-things which
dicis; nunc autem cito veni et, quod meruisti, accipe.
you-say now moreover quickly come and what you-have-deserved receive
Cumque ad locum passionis duceretur, in porta Ostiensi
and-when to the-place of-the-passion he-was-being-led at the-gate of-Ostia
cuidam matronae nomine Plantillae, discipulae Pauli, quae
a-certain matron by-name Plantilla a-disciple of-Paul who
secundum Dionysium alio nomine dicebatur Lemobia,
according-to Dionysius by-another name was-called Lemobia
quia forte fuit binomia, obviam habuit, quae flens suis
because perhaps she-was two-named in-his-way he-had who weeping to-his
orationibus se recommendare coepit. Cui Paulus: vade,
prayers herself to-recommend began to-whom Paul go

Plantilla, aeternae salutis filia, commoda mihi velum,
Plantilla of-eternal salvation daughter lend to-me the-veil
quo caput tuum tegis, et inde oculos meos ligabo et
with-which head your you-cover and with-it eyes my I-shall-bind and
postmodum tibi restituam illud. Quod dum sibi traderet,
afterward to-you I-shall-restore it which while to-him she-handed
irridebant ei carnifices dicentes: quid impostori isti et
mocked her the-executioners saying why to-impostor this and
mago tam pretiosum pannum tribuis, ut ipsum amittas?
magician so precious a-cloth do-you-give that it you-should-lose
Cum ergo ad locum passionis Paulus venisset, ad
when therefore to the-place of-the-passion Paul had-come toward
orientem versus et manibus in coelum extensis diutissime
the-east facing and with-hands to heaven stretched very-long
cum lacrymis patria voce oravit et gratias egit. Post
with tears in-his-native tongue he-prayed and thanks rendered after
hoc valefaciens fratribus oculos sibi de velo Plantillae
this bidding-farewell to-the-brothers eyes his with the-veil of-Plantilla
ligavit et utrumque genu in terra figens collum extendit
he-bound and each knee on the-ground fixing the-neck he-stretched
et sic decollatus est. Mox ejus caput de corpore exsiliens:
and so beheaded he-was at-once his head from the-body leaping
Jesus Christus, quod sibi in vita tam dulce exstiterat
Jesus Christ which to-him in life so sweet had-been
et tam crebro nominaverat, hebraice clara voce insonuit.
and so often he-had-named in-Hebrew with-clear voice sounded
Dicitur enim ipsum in suis epistolis Christum vel Jesum
it-is-said for him in his letters Christ or Jesus
vel utrumque quingentis vicibus nominasse. De ejus autem
or both five-hundred times to-have-named from his moreover
vulnere unda lactis usque in vestimenta militis exsilivit
wound a-wave of-milk all-the-way onto the-clothes of-the-soldier leapt

et postea sanguis effluxit, in aëre lux immensa emicuit,
and afterward blood flowed-out in the-air light immense flashed
de corpore odor suavissimus emanavit. Dionysius autem
from the-body an-odor most-sweet emanated Dionysius moreover
in epistola ad Timotheum de morte Pauli sic dicit: in
in the-letter to Timothy on the-death of-Paul thus says in
hora autem illa tristitiae plena, frater mi dilecte, dicente
the-hour moreover that of-sadness full brother my beloved saying
carnifice Paulo: collum para, tunc beatus apostolus suspexit
the-executioner to-Paul your-neck prepare then blessed apostle looked-up
in coelum, muniens frontem et pectus suum signo
into heaven fortifying forehead and breast his with-the-sign
crucis et dixit: domine mi, Jesu Christe, in manus tuas
of-the-cross and said O-Lord my Jesus Christ into hands your
commendo spiritum meum; et tunc absque tristitia et
I-commend spirit my and then without sadness and
compulsione extendit collum suum et suscepit coronam,
compulsion stretched neck his and received the-crown
percutiente autem carnifice et amputante Pauli caput,
striking moreover the-executioner and cutting-off of-Paul head
tunc beatissimus in ipso ictu explicuit velum et collegit
then the-most-blessed in the-very blow unfolded the-veil and gathered
sanguinem proprium in velo et ligavit eum et obvolvit
blood his-own in the-veil and tied it and wrapped-up
et tradidit illi feminae et reverso militi carnifici
and handed-over to-that woman and to-the-returned soldier the-executioner
dixit Lemobia: ubi dimisisti magistrum meum Paulum?
said Lemobia where have-you-left master my Paul
Respondit miles: cum socio jacet ibi extra urbem
answered the-soldier with his-companion he-lies there outside the-city
in valle pugilum et velo tuo velata est facies ejus.
in the-valley of-the-boxers and with-veil your veiled is face his

Ipsa autem respondens ait: ecce, intraverunt nunc Petrus
she moreover answering says behold have-entered now Peter
et Paulus induti veste praeclara, et coronas fulgentes
and Paul clothed in-garment most-bright and crowns shining
luce radiantes habebant in capitibus suis, et protulit
with-light radiant they-had on heads their and she-brought-forth
velum sanguine cruentatum et monstravit iis: propter
the-veil with-blood reddened and showed to-them on-account-of
quod opus multi crediderunt domino et christiani facti
which work many believed in-the-Lord and Christians made
sunt. Haec Dionysius. Audiens Nero, quod contigerat,
were these-things Dionysius hearing Nero what had-happened
vehementer extimuit et de his omnibus cum philosophis
vehemently was-terrified and about these all with philosophers
et amicis loqui coepit. Dum haec invicem loquerentur,
and friends to-speak began while these-things to-one-another they-were-speaking
venit Paulus januis clausis et ante Caesarem stans
came Paul with-the-doors shut and before Caesar standing
ait: Caesar, ecce Paulus regis aeterni et invicti miles,
says Caesar behold Paul of-the-king eternal and unconquered soldier
vel nunc crede, quia non sum mortuus, sed vivus, et tu
at-least now believe that not I-am dead but alive and you
miser aeterna morte morieris, eo quod sanctos Dei injuste
wretch by-eternal death will-die this that the-saints of-God unjustly
interficis. Et his dictis disparuit. Nero autem ex nimio
you-kill and these said he-disappeared Nero moreover from excessive
timore velut amens effectus, quid ageret, ignorabat et
fear as-if mad made what he-should-do did-not-know and
suasu et consilio amicorum Patroclum et Barnabam
by-the-persuasion and counsel of-friends Patroclus and Barnabas
cum aliis solvit et, quo vellent, libere abire permisit.
with others he-released and where they-wished freely to-go-away permitted

Illi vero milites, Longinus magister militum et Accestus ad
they but the-soldiers Longinus the-master of-the-soldiers and Accestus to
sepulchrum Pauli mane venerunt et duos viros, scilicet
the-tomb of-Paul in-the-morning came and two men namely
Tytum et Lucam orantes et in eorum medio Paulum
Titus and Luke praying and in their midst Paul
stantem viderunt, quos Tytus et Lucas videntes vehementer
standing they-saw whom Titus and Luke seeing vehemently
territi fugere coeperunt et Paulus disparuit. Illi autem post
terrified to-flee began and Paul disappeared they moreover after
eos clamantes dicebant: non, ut putatis, vos persequimur, sed
them crying-out said not as you-think you we-pursue but
a vobis baptizari volumus, sicut Paulus nobis dixit, quem
by you to-be-baptized we-wish as Paul to-us said whom
modo vobiscum orantem vidimus. Hoc illi audientes reversi
just-now with-you praying we-saw this they hearing returned
sunt et cum magno gaudio eos baptizaverunt. Caput autem
have and with great joy them baptized the-head moreover
Pauli in quandam vallem projectum est et prae multitudine
of-Paul into a-certain valley thrown was and for the-multitude
aliorum, qui interfecti fuerunt et illuc projecti, inveniri
of-others who killed were and thither thrown to-be-found
non potuit. Legitur autem in eadem epistola Dionysii, quod
not it-could it-is-read moreover in the-same letter of-Dionysius that
cum quadam vice fovea mundaretur, et caput illud Pauli
when on-a-certain occasion a-ditch was-being-cleaned and head that of-Paul
cum aliis purgamentis projectum fuisset, quidam pastor illud
with other refuse thrown had-been a-certain shepherd it
in virga sua levavit et juxta caulas ovium fixit. Vidit
on staff his raised and beside the-folds of-the-sheep fixed saw
autem per tres noctes continuas ipse cum domino suo
moreover for three nights continuous he with lord his

super praedictum caput lucem ineffabilem refulgere; quod
above the-aforesaid head a-light ineffable shine which
cum episcopo et fidelibus nuntiatum fuisset, dixerunt: vere
when to-the-bishop and the-faithful announced it-had-been they-said truly
hoc est caput Pauli. Egressus igitur episcopus et universa
this is the-head of-Paul went-out therefore the-bishop and the-whole
fidelium multitudo caput illud secum detulerunt et in
of-the-faithful multitude head that with-them carried and on
quadam mensa aurea illud deponentes id corpori conjungere
a-certain table golden it placing it to-the-body to-join
volebant. Quibus patriarcha respondit: nos scimus, quod
they-wished to-whom the-patriarch answered we know that
multi fideles occisi sunt et eorum capita sunt dispersa,
many faithful killed were and their heads were scattered
unde dubito illud caput corpori Pauli conjungere, sed caput
whence I-hesitate that head to-the-body of-Paul to-join but head
hoc ad pedes corporis ponamus et omnipotentem dominum
this at the-feet of-the-body let-us-place and the-almighty Lord
exoremus, ut, si caput suum est, convertatur corpus et
let-us-entreat that if the-head his is be-turned the-body and
capiti conjungatur. Quod cum omnibus placuisset, caput
to-the-head be-joined which when to-all it-had-pleased the-head
ipsum ad pedes corporis Pauli posuerunt et ecce cunctis
itself at the-feet of-the-body of-Paul they-placed and behold all
orantibus et stupentibus corpus se convertit et in loco
praying and being-astounded the-body itself turned and in place
suo capiti se junxit, et sic omnes Deum benedixerunt
its to-the-head itself joined and so all God blessed
et hoc esse caput Pauli veraciter cognoverunt. Haec
and this to-be the-head of-Paul truly knew these-things
Dionysius. Refert Gregorius Turonensis, qui tempore Justini
Dionysius relates Gregory of-Tours who in-the-time of-Justin

junioris claruit, quod quidam desperans laqueum sibi
the-younger flourished that a-certain-man despairing a-noose for-himself
parabat, nomen tamen Pauli invocans semper dicebat: adjuva
was-preparing the-name yet of-Paul invoking always he-said help
me, sancte Paule. Tunc adfuit quaedam umbra squalida
me O-saint Paul then was-present a-certain shadow squalid
hortans eum ac dicens: eya, bone vir, age quod agis,
urging him and saying come good man do what you-are-doing
moram ne feceris. At ille semper parans laqueum dicebat:
delay do-not make but he always preparing the-noose said
beatissime Paule, adjuva me. Expedito jam laqueo adfuit
most-blessed Paul help me readied now the-noose was-present
umbra alia, tamquam hominis, dicens illi, qui hominem
a-shadow another like of-a-man saying to-that-one who the-man
hortabatur: fuge, miserrime, quia Paulus advocatus advenit.
was-urging flee most-wretched because Paul the-advocate has-arrived
Tunc squalida umbra evanuit et homo ad se rediens
then the-squalid shadow vanished and the-man to himself returning
et laqueum projiciens poenitentiam condignam accepit.
and the-noose throwing-away penance worthy received
Gregorius in registro: ex catenis beati Pauli multa miracula
Gregory in the-register from the-chains of-blessed Paul many miracles
demonstrantur et dum multi parum quid ex limatura
are-shown and while many a-little something of the-filings
petunt, assistit sacerdos cum lima et aliquibus petentibus
ask stands-by a-priest with a-file and for-some asking
ita concite aliquid catenis ipsis excutit, ut nulla mora
so quickly something from-the-chains themselves he-shakes-off that no delay
sit. Quibusdam vero petentibus diu per catenas ipsas
there-is for-some but asking long through the-chains themselves
lima ducitur et tamen, ut aliquid inde exeat, non obtinetur.
the-file is-drawn and yet that something thence come-out not is-obtained

In eadem quoque epistola, quae supra dicta est, beatus
in the-same also letter which above mentioned is blessed
Dionysius mortem Pauli magistri sui piis verbis deplorat
Dionysius the-death of-Paul master his with-pious words deplores
dicens: quis dabit oculis aquas et pupillis nostris fontem
saying who will-give to-the-eyes waters and to-pupils our a-fountain
lacrymarum, ut ploremus die ac nocte lumen ecclesiarum,
of-tears that we-may-weep by-day and by-night the-light of-the-churches
quod exstinctum est. Quis non induet fletum et gemitum?
which extinguished is who not will-put-on weeping and groaning
aut non vestietur lugubribus et mente attonitus non
or not will-be-clothed in-mourning and in-mind thunderstruck not
obstupescet? Ecce etenim Petrus fundamentum ecclesiarum,
will-be-astounded behold for Peter the-foundation of-the-churches
gloria sanctorum apostolorum a nobis recessit et nos
the-glory of-the-holy apostles from us has-withdrawn and us
orphanos dereliquit, Paulus quoque gentium familiaris et
orphans left Paul also of-the-gentiles the-friend and
consolator pauperum defecit nobis et ulterius non invenitur,
consoler of-the-poor has-failed us and further not is-found
qui fuit pater patrum, doctor doctorum, pastor pastorum;
who was the-father of-fathers the-doctor of-doctors the-shepherd of-shepherds
abyssum sapientiae, fistulam altisonam, praedicatorem veritatis
the-abyss of-wisdom the-pipe high-sounding the-preacher of-truth
infatigabilem, Paulum dico nobilissimum apostolorum. Hic
untiring Paul I-mean most-noble of-the-apostles this
angelus terrestris et homo coelestis, imago et similitudo
angel terrestrial and man heavenly image and likeness
deitatis et spiritus deiformis omnes nos dereliquit, nos,
of-deity and spirit godlike all us he-has-left us
inquam, inopes et indignos in hoc mundo contemtibili
I-say needy and unworthy in this world contemptible

et maligno. Ingressus est ad Deum suum dominum et
and malign entered he-has to God his lord and
amicum: heu, frater mi Timotheus, dilecte animae meae,
friend alas brother my Timothy beloved of-soul my
ubi est pater tuus, magister et amator? Unde te ulterius
where is father your master and lover whence you further
salutabit? Ecce enim orphanus factus es et remansisti
will-he-greet behold for an-orphan made you-are and you-have-remained
solus, jam nequaquam scribet tibi sua sanctissima manu
alone now by-no-means he-will-write to-you with-his most-holy hand
dicens tibi: fili carissime, veni frater mi Timotheus, quid hic
saying to-you son most-dear come brother my Timothy what here
accidit tristitiae et tenebrarum et damni, quia orphani
has-happened of-sadness and of-darkness and of-loss because orphans
facti sumus? Jam non veniunt ad te epistolae ejus, in
made we-are now not come to you the-letters his in
quibus scriptum sit: Paulus modicus servus Jesu Christi;
which written be Paul small servant of-Jesus Christ
jam non scribet de te ulterius civitatibus dicens: suscipite
now not he-will-write about you further to-the-cities saying receive
filium meum dilectum. Complica, frater, libros prophetarum
son my beloved fold-up brother the-books of-the-prophets
et signa super eos, quia neminem habemus interpretem
and seal upon them because no-one we-have as-interpreter
parabolarum et paradigmatum et eloquiorum ipsorum. David
of-the-parables and paradigms and utterances of-them David
propheta plangebat filium suum et dicebat: vaeh mihi
the-prophet lamented son his and said woe to-me
fili mi, vaeh mihi. Ego autem: vaeh mihi magister mei,
son my woe to-me I moreover woe to-me master my
vere vaeh mihi. A modo defecit et cessavit concursus
truly woe to-me from now has-failed and ceased the-concourse

discipulorum tuorum Romam venientium et quaerentium
of-disciples your to-Rome coming and seeking
nos. Jam nemo dicturus est: eamus et videamus doctores
us now no-one about-to-say is let-us-go and let-us-see teachers
nostros et interrogemus eos, qualiter nos regere oporteat
our and let-us-ask them how us to-rule it-behooves
ecclesias nobis commissas et interpretabuntur nobis eloquia
the-churches to-us entrusted and they-will-interpret for-us the-utterances
domini nostri Jesu Christi et eloquia prophetarum. Vere
of-the-Lord our Jesus Christ and the-utterances of-the-prophets truly
vaeh his filiis, frater mi, quia privati sunt patribus
woe to-these sons brother my because deprived they-are of-fathers
spiritualibus, quibus privatus est grex, et nobis etiam, frater,
spiritual by-whom deprived is the-flock and to-us also brother
vaeh, qui privati sumus magistris nostris spiritualibus, qui
woe who deprived we-are of-masters our spiritual who
collegerant intellectum et scientiam veteris ac novae legis
had-gathered understanding and knowledge of-the-old and new law
et colligaverant in suis epistolis. Ubi est cursus Pauli et
and had-bound-together in their letters where is the-course of-Paul and
labor sanctorum pedum ejus, ubi est os loquens et
the-labor of-the-holy feet his where is the-mouth speaking and
lingua consulens et spiritus bene placens Deo suo? Quis
the-tongue counseling and the-spirit well pleasing to-God his who
non ploret et ululet? Nam qui meruerunt gloriam et
not would-weep and wail for they-who merited glory and
honorem apud Deum, tamquam malefactores traduntur in
honor with God like evildoers are-handed-over to
mortem. Vaeh mihi, quoniam in illa hora intuitus sum corpus
death woe to-me because in that hour beheld I-have the-body
sanctum sanguine innocenti cruentatum. Heu mihi, pater mi
holy with-blood innocent reddened alas to-me father my

magister et doctor, non quidem reus tali morte exstitisti.
master and teacher not indeed guilty of-such death you-were
Nunc ergo, quo ibo te quaerere, gloria christianorum
now therefore where shall-I-go you to-seek glory of-the-Christians
et laus fidelium, quis conticescere fecit vocem tuam,
and praise of-the-faithful who to-fall-silent has-made voice your
fistula ecclesiarum et fistula altisona, plectrum psalterii
pipe of-the-churches and pipe high-sounding plectrum of-the-psaltery
decachordi? Ecce introiisti ad dominum Deum tuum, quem
ten-stringed behold you-have-entered to the-Lord God your whom
desiderasti et toto affectu concupisti. Jerusalem et Roma
you-desired and with-whole affection longed-for Jerusalem and Rome
prava amicitia aequales factae sunt in malo, Jerusalem
by-depraved friendship equal made have-been in evil Jerusalem
crucifixit dominum nostrum Jesum Christum, Roma vero
crucified Lord our Jesus Christ Rome but
apostolos ejus interemit, Jerusalem autem servit, quem
apostles his slew Jerusalem moreover serves him-whom
crucifixit, Roma autem sollemnisando glorificat, quos
it-crucified Rome moreover by-solemnizing glorifies those-whom
interemit. Et nunc, frater mi Timotheus, quos dilexisti et
it-slew and now brother my Timothy those-whom you-loved and
toto corde desiderabas, Saul dico regem et Jonathan, in
with-whole heart desired Saul I-mean the-king and Jonathan in
vita sua non sunt separati nec in morte, et ego non sum
life their not were separated nor in death and I not am
separatus a domino magistro meo, nisi cum separaverunt
separated from the-lord master my except when separated
nos homines pessimi et iniqui, et separatio hujus horae
us men most-wicked and unjust and the-separation of-this hour
non erit semper, anima ejus cognoscit dilectos, etiam sine
not will-be always soul his knows the-beloved even without

hoc, quod ei loquantur, qui nunc ab eo elongati sunt, in
this that to-it they-speak who now from him removed are on
die autem resurrectionis magna jactura esset separari
the-day moreover of-the-resurrection a-great loss it-would-be to-be-separated
ab iis. Haec Dionysius. Ideo Chrysostomus in libro
from them these-things Dionysius therefore Chrysostom in the-book
de laudibus Pauli hunc gloriosum apostolum multipliciter
on the-praises of-Paul this glorious apostle manifoldly
commendat sic dicens: nihil prorsus erravit, qui pratum
commends thus saying nothing at-all erred he-who a-meadow
insigne virtutum ac paradisum spiritualem Pauli animam
outstanding of-virtues and a-paradise spiritual of-Paul soul
nuncupavit. Quae autem lingua laudibus ejus inveniatur
named what moreover tongue to-the-praises his can-be-found
aequalis, cum omnia, quae sunt in omnibus bona, anima
equal since all which are in all good-things soul
sua una possideat et ea cuncta plene accumulet non solum
his alone possesses and them all fully heaps-up not only
hominum, sed etiam, quod est amplius, angelorum. Nec
of-men but also what is more of-angels nor
tamen idcirco reticebimus, quin potius pauca dicemus. Est
yet therefore we-shall-keep-silent nay rather few-things we-shall-say it-is
enim hoc maximum laudis genus, cum orationis copiam
for this the-greatest of-praise kind when of-speech the-abundance
virtus superat et magnitudo laudati, sicque vinci
virtue surpasses and the-greatness of-the-praised and-so to-be-conquered
multo est nobis gloriosius quam saepe vicisse; unde
much is to-us more-glorious than often to-have-conquered whence
igitur opportunius laudum ejus sumemus exordium, nisi
therefore more-fittingly of-praises his shall-we-take the-beginning than
ab hoc ipso? primum, ut ostendamus eum bona omnium
from this itself first that we-may-show him the-goods of-all

possidentem. Abel obtulit sacrificium et inde laudatur, sed
possessing Abel offered sacrifice and thence is-praised but
si Pauli hostiam adducamus in medium, quantum coelum
if of-Paul the-victim we-lead into the-midst as-much-as heaven
a terra superior apparebit. Siquidem semet ipsum per
than earth higher it-will-appear since him himself through
dies singulos immolabat, quam tamen hostiam dupliciter
the-days each he-sacrificed which yet victim in-two-ways
offerebat, tum in corde tum in corpore mortificationem
he-offered both in heart and in body mortification
circumferens, non enim oves offerebat aut boves, sed se
carrying-about not for sheep he-offered or oxen but him
ipsum dupliciter immolabat, neque his contentus fuit,
himself in-two-ways he-sacrificed nor with-these content he-was
sed etiam orbem universum studuit offerre, quia terram
but also the-world whole strove to-offer because earth
ac mare, Graeciam atque barbariem omnemque sub sole
and sea Greece and barbary and-every under the-sun
regionem quasi volitans circumivit ex hominibus angelos
region as-if flying he-went-around from men angels
faciens, quin immo ipsos homines quasi ex daemonibus in
making nay rather the-very men as-if from demons into
angelos pervehens. Quid huic hostiae reperietur aequale, quam
angels carrying what to-this victim will-be-found equal which
Paulus gladio spiritus sancti immolavit et in illo altari,
Paul with-the-sword of-the-Spirit Holy sacrificed and on that altar
quod super coelum locatum est, obtulit? Sed Abel dolo
which above heaven placed is offered but Abel by-the-guile
germani percussus occubuit, Paulus vero ab iis interfectus
of-his-brother struck fell Paul but by them killed
est, quos ab innumeris malis cupiebat eruere. Vis autem
was whom from innumerable evils he-desired to-rescue do-you-wish moreover

ejus innumeras tibi ostendam mortes, tot utique quot
his innumerable to-you I-shall-show deaths as-many indeed as-many-as
etiam dies vixit? Noe se tantum in archa legitur servasse
also days he-lived Noah himself only in the-ark it-is-read to-have-saved
cum liberis, hic autem multo saeviore inundante diluvio
with his-children this-one moreover by-much more-savage flooding deluge
non archam coaptando compaginibus tabularum, sed epistolas
not an-ark fitting with-the-joints of-planks but letters
componendo pro tabulis universum orbem periclitantem ex
composing for planks the-whole world in-peril from
mediis fluctibus liberavit. Haec autem archa non uno
the-midst-of waves freed this moreover ark not in-one
loco circumfertur, quae orbis terminos comprehendit, nec
place is-carried-about which of-the-world the-bounds comprehends nor
bitumine ac pice, sed spiritu sancto ejus tabulae sunt
with-bitumen and pitch but with-the-Spirit Holy its planks are
perunctae. Haec suscipiens paene irrationabilibus animalibus
smeared this taking-in almost than-irrational animals
stultiores imitatores fecit angelorum. Hinc quoque illam
more-foolish imitators made of-angels hence also that
vicit archam, quia illa corvum recipiens corvum rursum
it-conquered ark because that a-raven receiving the-raven again
emisit et includens lupum feritatem ejus mutare non potuit,
sent-forth and shutting-in the-wolf ferocity its to-change not could
hic vero accipitres milvosque suscipiens fecit columbas et
this-one but hawks and-kites taking-in made doves and
excludens omnem feritatem mansuetudinem spiritus introduxit.
shutting-out all ferocity the-gentleness of-the-spirit brought-in
Abraham mirantur omnes, quia ad Dei praeceptum patriam
Abraham wonder-at all because at of-God the-command fatherland
atque cognatos reliquit, sed quomodo Paulo possit aequari,
and kinsmen he-left but how to-Paul can-he to-be-equaled

quia non tantummodo patriam vel cognatos, sed ipsum
because not only fatherland or kinsmen but the-very
quoque mundum reliquit, immo etiam coelum et coelum
also world he-left nay even heaven and the-heaven
coeli et haec omnia Christum suscipiendo despexit, unum
of-heaven and these all Christ by-receiving despised one
pro cunctis istud solum, id est Christi caritatem requirens,
for all that alone that is of-Christ the-charity seeking
neque praesentia, inquit, neque futura neque altitudo
neither things-present he-says nor things-to-come nor height
etc. Sed et Abraham in periculum se tradens hostibus
etc. but also Abraham into danger himself handing to-the-enemies
filium fratris eripuit, at Paulus, universum orbem ut
the-son of-his-brother snatched but Paul the-whole world that
de ipsa dyaboli extraheret manu, innumerabilia pericula
from the-very of-the-devil he-might-draw hand innumerable dangers
sustinuit propriisque mortibus maximam securitatem aliis
endured and-by-his-own deaths the-greatest security for-others
comparavit; filium quoque Abraham voluit immolare, Paulus
procured the-son also Abraham wished to-sacrifice Paul
vero semetipsum millies immolavit; in Ysaac patientiam
but himself a-thousand-times sacrificed in Isaac the-patience
aliqui admirantur, qui modo puteos a se factos obstrui
some admire who only wells by himself made to-be-stopped-up
patiebatur, at Paulus vero puteos cernens lapidibus obrutos
suffered but Paul indeed wells seeing with-stones overwhelmed
scilicet proprium corpus non solum, sicut ille, cedebat,
namely his-own body not only as he yielded
sed eos etiam, a quibus patiebatur, in coelum studebat
but them also by whom he-suffered into heaven strove
evehere. Quanto enim amplius obruebatur iste fons,
to-carry-up how-much for more he-was-overwhelmed this fountain

tanto magis erumpebat ac pluries a se effundendo
so-much more burst-forth and more-abundantly from itself pouring-out
fluvios manabat. De longanimitate atque patientia Jacob
rivers it-flowed of the-long-suffering and patience of-Jacob
scriptura miratur et quaenam illa est tam adamantina anima,
scripture marvels and what that is so adamantine soul
quae Pauli patientiam possit imitari? neque enim septem
which of-Paul the-patience could to-imitate not for of-seven
annorum, sed totius vitae servitium pro sponsa pertulit
years but of-the-whole life the-servitude for the-bride he-bore
Christi. Non adustus solum aestu diei et noctis
of-Christ not scorched only by-the-heat of-the-day and of-the-night
gelu, sed tentationes mille perpetiens et nunc quidem
by-the-frost but temptations a-thousand enduring and now indeed
verberibus, nunc vero lapidibus scissus atque collisus et
by-blows now but by-stones torn and bruised and
inter certamina ubique prosiliens captas oves ex dyaboli
among contests everywhere leaping-forth the-captured sheep from of-the-devil
faucibus abstrahebat. Sed et Joseph pudicitiae virtute
the-jaws he-drew-away but also Joseph of-chastity with-the-virtue
decoratus est, et ego vereor, ne jam ridiculum sit hinc
adorned was and I fear lest now ridiculous it-be hence
etiam Paulum laudare, qui semetipsum crucifigens non solum
also Paul to-praise who himself crucifying not only
humanorum corporum pulchritudines, sed omnia etiam, quae
of-human bodies the-beauties but all also which
videntur rebus clara ac decora, cernebat, quemadmodum nos
seem in-things bright and beautiful he-looked-on as we
favillam cineremque conspicimus, qui quasi mortuus prorsus
embers and-ash behold who as-if dead utterly
ad mortuum immobilis permanebat. Stupent Job omnes
to the-dead motionless remained are-astounded-at Job all

homines, est enim athleta mirabilis, at Paulus non mensibus
men he-is for an-athlete wonderful but Paul not for-months
tantum, sed annis pluribus in agone perdurans tam clarus
only but for-years many in the-contest enduring so bright
emicuit non testae gleba saniem carnis radens, sed
shone not of-a-potsherd with-a-clod the-pus of-the-flesh scraping but
in ipsius intelligibile os leonis frequenter incurrens et
into the-very intelligible mouth of-the-lion frequently running and
pugnans adversus tentationes innumeras omni erat lapide
fighting against temptations innumerable than-every he-was stone
tolerantior. Qui non a tribus et quatuor amicis, sed a
more-enduring who not from three and four friends but from
cunctis infidelibus, a fratribus etiam opprobria sustinebat,
all unbelievers from brothers even reproaches endured
consputatus ab omnibus atque maledictus: et illius erat
spat-upon by all and cursed and of-that-one was
magna hospitalitas et cura pauperum, sed quam ille curam
great hospitality and care of-the-poor but which that-one care
impendebat carne debilibus, hanc iste animis morbidis
spent in-flesh on-the-weak this this-one to-souls diseased
exhibebat, illius omni advenienti aperiebantur domus,
showed of-that-one to-every comer were-opened the-houses
hujus vero anima universo patebat orbi, et ille quidem
of-this-one but the-soul to-the-whole lay-open world and that-one indeed
cum oves et boves haberet innumeros, erat in pauperes
though sheep and oxen he-had innumerable was toward the-poor
liberalis, hic vero nihil amplius corpore suo possidens
generous this-one but nothing more than-body his possessing
de hoc sufficienter indigentibus ministrabat, quod alicubi
from this sufficiently to-the-needy ministered which somewhere
commemorans, necessitatibus, inquit, meis et his, qui
recalling to-the-necessities he-says my and to-those who

mecum erant, ministraverunt manus istae. Sed etiam vermes
with-me were have-ministered hands these but also worms
atque vulnera saevos sancto Jobi inferebant dolores, sed si
and wounds savage to-holy Job brought pains but if
Pauli verbera, famem catenasque seu pericula consideres, quae
of-Paul the-blows the-hunger and-the-chains or the-perils you-consider which
a domesticis, ab extraneis, a caetero patiebatur orbe,
from kinsfolk from strangers from the-rest he-suffered of-the-world
sollicitudinem, quam ipse pro ecclesiis, ustionem, quam pro
the-solicitude which he for the-churches the-burning which for
scandalizatis singulis perferebat, videbis, quod omni erat
those-scandalized each he-bore you-will-see that than-every was
saxo durior anima illa et ferrum atque adamantem firmitate
rock harder soul that and iron and adamant in-firmness
superabat. Quae enim ille corpore, haec mente Paulus
it-surpassed what for that-one in-body these in-mind Paul
sustinuit, quem omni moerore molestior de singulis
endured whom than-every grief more-troublesome for each
quibuscunque labentibus moestitia consumebat, unde et juges
whosoever falling sorrow consumed whence also continual
ex eo fontes lacrymarum non diebus solum, sed etiam
from him fountains of-tears not by-days only but also
noctibus effluebant, omnique muliere parturiente vehementius
by-nights flowed-out and-than-every woman in-labor more-vehemently
affligebatur in singulis, propter quod etiam dicebat: filioli
he-was-afflicted for each on-account-of which also he-said little-sons
mei, quos iterum parturio. Moyses pro Judaeorum salute
my whom again I-bear Moses for of-the-Jews the-salvation
deleri elegit de libro, Moyses itaque se cum
to-be-blotted-out chose from the-book Moses and-so himself with
caeteris obtulit perire, Paulus pro caeteris; non enim cum
the-others offered to-perish Paul for the-others not for with

pereuntibus perire voluit, sed ut alii salvarentur, ipse de
the-perishing to-perish he-wished but that others might-be-saved he from
gloriae aeternitate decidere. Et quidem ille Pharaoni, hic
of-glory the-eternity to-fall and indeed that-one Pharaoh this-one
dyabolo quotidie repugnabat, ille pro una gente, iste pro
the-devil daily fought that-one for one nation this-one for
universo orbe certavit, non sudore, sed sanguine. Johannes
the-whole world contended not with-sweat but with-blood John
in cibum locustas et mel silvestre sumebat, sed Paulus ita
for food locusts and honey wild took but Paul so
in medio mundi strepitu, quemadmodum ille in eremo
in the-midst of-the-world din as that-one in the-desert
quiete versatus est, non quidem pastus locustis aut melle
in-quiet dwelt has not indeed fed on-locusts or honey
silvestri. Multo autem victu viliore his contentus est
wild by-much moreover food cheaper than-these content he-is
ac necessario quidem ibi indulgens cibo, ferventi studio
and of-necessity indeed there indulging food with-fervent zeal
praedicandi. Verum illius adversus Herodiadem apparuit
for-preaching truly of-that-one against Herodias appeared
magna constantia, et ille non unum aut duos aut
great constancy and that-one not one or two or
tres, sed innumeros et simili positos potestate corripuit,
three but innumerable and in-like placed power he-rebuked
immo longe illis saeviores tyrannos. Restat, ut Paulum
nay far than-them more-savage tyrants it-remains that Paul
angelis comparemus, in quibus magnificum praedicamus,
with-the-angels we-compare in whom magnificent-thing we-proclaim
quia cum omni cura Deo obedivit. Quod David admirando
that with all care God it-obeyed which David wondering
dicebat: potentes virtute facientes verbum ejus etc. Quid
said powerful in-strength doing word his etc. what

vero aliud propheta in angelis miratur? qui facit, inquit,
but else the-prophet in the-angels wonders-at who makes he-says
angelos suos spiritus et ministros suos ignem urentem.
angels his spirits and ministers his fire burning
Sed hoc in Paulo possumus invenire, qui velut ignis ac
but this in Paul we-can to-find who like fire and
spiritus totum terrarum purgavit orbem, sed nondum coelum
spirit the-whole of-lands purged world but not-yet heaven
iste sortitus est, et hoc est omnino mirabile, quia talis
this-one obtained has and this is altogether wonderful that such-a-one
versabatur in terris etiam mortali adhuc carne circumdatus.
dwelt on earth even with-mortal still flesh surrounded
Quanta ergo nos condemnatione digni sumus, cum uno
how-great therefore we of-condemnation worthy are when one
homine bona in se omnia congregante nec minimam
man the-goods in himself all gathering not-even the-least
quidem partem eorum studemus imitari. Non enim aliam
indeed part of-them we-strive to-imitate not for another
est ille sortitus naturam nec dissimilem nactus animam
has that-one obtained nature nor an-unlike received soul
nec alterum habitans mundum, sed in eadem terra eademque
nor another inhabiting world but on the-same earth and-the-same
regione, sub iisdem etiam legibus nutritus et moribus
region under the-same also laws nourished and manners
cunctos, qui nunc homines sunt vel fuerunt, animi virtute
all who now men are or were of-mind in-virtue
transscendit. Nec vero in illo hoc solum mirabile est,
he-transcended nor but in him this alone wonderful is
quod prae abundantia devotionis quodammodo non sensit
that for abundance of-devotion in-a-way not he-felt
dolores pro virtute susceptos, sed quod virtutem ipsam pro
the-pains for virtue undertaken but that virtue itself as

mercede pensavit. Nam nos quidem propter eam proposita
wage he-reckoned for we indeed for it proposed
mercede certamus, quam ille complectens etiam sine praemio
a-wage contend which he embracing even without reward
diligebat, cuncta illa, quae asperitate sui videntur impedire
loved all those-things which by-harshness their seem to-hinder
virtutem, cum omni mansuetudine perpetiens quotidie celsior,
virtue with all gentleness enduring daily higher
quotidie assurgebat ardentior et intentatis sibi periculis
daily he-rose more-ardent and threatened against-him perils
nova semper claritate pugnabat. Qui cum sibi mortem
with-new always brightness he-fought who when for-himself death
jam imminentem videret, ad communionem delectationemque
now imminent he-saw to the-communion and-delight
gaudii alios provocabat dicens: gaudete et congratulamini
of-joy others he-called saying rejoice and congratulate
mihi. Itaque ad confusiones et injurias, quas ob praedicandi
me and-so to confusions and injuries which for of-preaching
studium sustinebat, magis quam ad bonorum oblectamenta
the-zeal he-endured rather than to of-goods the-delights
properabat, mortis potius quam vitae desiderium appetens,
he-hastened of-death rather than of-life the-desire seeking
paupertatis, quam opulentiae, et multo amplius labores, quam
of-poverty than of-opulence and much more labors than
alii requiem post laborem, ac moerorem magis eligens, quam
others rest after labor and grief rather choosing than
alii voluptatem, studiosius pro inimicis et fructuosius orans,
others pleasure more-zealously for enemies and more-fruitfully praying
quam alii adversus inimicos. Unum illi formidandum
than others against enemies one-thing to-that-one to-be-dreaded
erat atque metuendum, offensa nimirum Dei, nec desiderabile
was and to-be-feared the-offense doubtless of-God nor desirable

aliud erat, nisi placere domino semper. Non autem dico,
other-thing was except to-please the-Lord always not moreover I-say
quod nihil praesentium desiderabat, sed nec futurorum.
that nothing of-things-present he-desired but not-even of-things-to-come
Non enim mihi dicas mercedem et gentes, exercitus,
not for to-me tell a-wage and nations armies
pecunias, provincias, potestates: haec enim nec quasi
moneys provinces powers these for not-even as-if
aranearum fila reputavit, sed ea, quae promittuntur
of-spiders the-threads he-reckoned but those-things which are-promised
in coelis, et tunc ejus ardentem in Christo amorem
in the-heavens and then his burning in Christ love
videbis. Hic siquidem pro ejus amore non angelorum,
you-will-see this-one since for his love not of-angels
non archangelorum dignitatem, nec quidquam horum simile
not of-archangels the-dignity nor anything of-these like
concupivit, quod enim erat majus omnibus, Christi amore
desired what for was greater than-all of-Christ the-love
fruebatur, cum hoc beatiorem cunctis se putabat, sine
he-enjoyed with this more-blessed than-all himself he-thought without
hoc autem neque dominantium neque principatuum socius
this moreover neither of-dominations nor of-principalities the-companion
esse cupiebat, sed cum hac dilectione magis esse vel
to-be he-desired but with this love rather to-be even
extremus, immo etiam ex numero punitorum, quam sine
the-last nay even from the-number of-the-punished than without
hoc inter summos honores et sublimes. Hoc enim erat
this among the-highest honors and sublime this for was
illi maximum ac singulare tormentum ab hac caritate
to-that-one the-greatest and singular torment from this charity
discedere, hoc illi erat gehenna, hoc sola poena, hoc
to-depart this to-that-one was hell this the-only punishment this

infinita et intoleranda supplicia, sed perfrui caritate Christi,
infinite and intolerable punishments but to-enjoy the-charity of-Christ
hoc illi vita, hoc mundus, hoc regnum, hoc promissio,
this to-that-one life this world this kingdom this promise
haec bona videbantur innumera. Sic despiciebat universa,
these goods seemed innumerable so he-despised all-things
quae timemus, ut solet herba jam putrefacta contemni.
which we-fear as is-wont grass already rotted to-be-despised
Tyrannos vero ac populos spirantes furore velut quosdam esse
tyrants but and peoples breathing fury like certain to-be
culices aestimabat, mortem vero atque cruciatus et mille
gnats he-reckoned death but and torments and a-thousand
supplicia quasi ludum putabat esse puerorum, dummodo
punishments as-if the-play he-thought to-be of-boys provided-that
pro Christo aliquid sustineret, decorabatur enim vinctus
for Christ something he-endured he-was-adorned for bound
catena magis quam dyademate coronatus, etenim coartatus
with-a-chain more than with-a-diadem crowned for confined
carcere habitabat in coelo ac libentius verbera recipiebat et
in-prison he-dwelt in heaven and more-willingly blows he-received and
vulnera, quam alii bravia diripiant, et dolores non minus
wounds than others prizes snatch and pains not less
quam praemia diligebat. Cum ipsos utique dolores duceret
than rewards he-loved since the-very indeed pains he-reckoned
loco praemiorum, propterea ipsos etiam gratiam nominabat,
in-place of-rewards therefore them also grace he-named
quoniam, quae nobis sunt causa tristitiae, haec illi
because what-things to-us are the-cause of-sadness these to-that-one
maximam pariebant voluptatem. Moerore quoque maximo
the-greatest brought-forth pleasure by-grief also the-greatest
urebatur, propter quod et dicebat: quis scandalizatur et
he-was-burned on-account-of which also he-said who is-scandalized and

ego non uror? Etiamsi in moerore dicat quis inesse
I not am-burned even-if in grief may-say anyone there-is
aliquam voluptatem, multi enim, qui filiorum mortibus
some pleasure many for who of-their-sons by-the-deaths
vulnerantur, aliquid consolationis accipiunt, cum suis fletibus
are-wounded some consolation receive when to-their weepings
relinquuntur magisque dolent, cum dolere prohibentur. Sic
they-are-left and-more they-grieve when to-grieve they-are-forbidden so
et Paulus nocte ac die consolationem accipiebat ex
also Paul by-night and by-day consolation received from
lacrymis, nullus quippe tanto affectu mala propria, quanto
tears no-one indeed with-so-great affection evils his-own as-much-as
ille deflebat aliena. Quemadmodum enim illum opinaris
he lamented others' how for him do-you-think
afflictum, cum perditionem defleret peccatorum, qui, ut
afflicted when the-perdition he-lamented of-sinners who that
illi salvi fierent, a coelorum gloria cupiebat excludi,
they saved might-be from of-the-heavens the-glory desired to-be-excluded
nam non salvari illos multo acerbius aestimabat, quam
for not to-be-saved them much more-bitterly he-reckoned than
semet ipsum perire. Hunc ergo cuinam rerum poterit
him himself to-perish this-one therefore to-what of-things will-be-able
quis comparare, cui ferro, cui adamanti? Quidnam aliquis
anyone to-compare to iron to adamant what anyone
illam appellet animam auream vel magis adamantinam,
that would-call soul golden or rather adamantine
nam et omni erat adamante fortior, auro gemmisque
for both than-every it-was adamant stronger than-gold and-gems
pretiosior et alteram quidem materiam firmitate, alteram
more-precious and the-one indeed material in-firmness the-other
superabat pretiositate. Cui igitur rei hujus ab aliquo
it-surpassed in-preciousness to-what then thing of-this-one by anyone

anima comparetur? Earum quidem, quae sunt omnino, nulli.
the-soul can-be-compared of-those indeed which are altogether to-none
Quodsi velut auro adamantis fortitudo, vel adamanti honor
but-if as-if to-gold of-adamant the-strength or to-adamant the-value
daretur auri, tunc forte aliquo modo comparatio ejus Pauli
were-given of-gold then perhaps in-some way the-comparison of-it of-Paul
posset animae convenire. Sed quid ego adamantem et aurum
could to-the-soul to-suit but why I adamant and gold
ad similitudinem adduco Pauli, mundum si ex diverso
to likeness bring of-Paul the-world if from the-opposite-side
appendas omnem, et tunc videbis aperte Pauli ingens
you-weigh the-whole and then you-will-see plainly of-Paul huge
pondus examinis: mundo igitur et omnibus, quae in
weight of-the-balance than-the-world therefore and than-all which in
mundo sunt, Paulum dicimus digniorem. Si igitur mundus
the-world are Paul we-call more-worthy if therefore the-world
eo dignior non est, sed forte vel coelum? sed istud
than-him more-worthy not is but perhaps even heaven but that
quoque invenitur inferius. Si enim non solum coelum, sed
also is-found inferior if for not only heaven but
etiam, quae habentur in coelis, Dei postposuit caritati,
also what-things are-held in the-heavens of-God he-placed-after to-the-charity
quomodo non magis dominus, qui tanto est benignior
how not rather the-Lord who so-much is kinder
Paulo, quanto malitiam bonitas antecellit, innumeris coelis
than-Paul as-much-as malice goodness surpasses than-innumerable heavens
eum judicat digniorem? Non enim nos tantum diligit Deus,
him judges more-worthy not for us so-much loves God
quantum a nobis ipse diligitur, sed tanto effusius, quanto
as-much-as by us he is-loved but so-much more-lavishly as-much-as
nec sermo sufficit explicare. In paradisum quoque hunc
not-even speech suffices to-unfold into paradise also this-one

Deus rapuit et in coelum tertium sublevavit, nec immerito,
God snatched and to heaven the-third raised-up nor undeservedly
siquidem Paulus in terra gradiens sic se gerebat in
since Paul on earth walking so himself bore in
cunctis, quasi angelorum societate frueretur. Nam visibili
all-things as-if of-the-angels the-company he-enjoyed for to-visible
adhuc corpori colligatus illorum perfectione gaudebat, tantis
still body bound of-them in-the-perfection he-rejoiced to-so-great
fragilitatibus corporis subditus in nullo inferior supernis
frailties of-the-body subject in nothing inferior to-the-supernal
virtutibus apparere certabat. Nam et tamquam pennatus
powers to-appear he-strove for also as-if winged
totum docendo pervolavit orbem et velut in corpore labores
the-whole by-teaching flew-over world and as-if in body labors
periculaque contemsit et quasi jam coelum possidens cuncta
and-perils he-despised and as-if already heaven possessing all
prorsus terrena despexit et tamquam cum ipsis jam
utterly earthly-things despised and as-if with the-very already
incorporeis virtutibus degens jugi mentis intentione
incorporeal powers living with-continual of-mind intention
vigilavit. Et angelis quidem saepe diversarum gentium
he-watched and to-angels indeed often of-various nations
cura commissa est, sed nullus eorum ita creditum sibi
the-care entrusted has-been but none of-them so the-entrusted to-him
populum gubernavit, ut Paulus universum orbem. Sicut autem
people governed as Paul the-whole world as moreover
aliquis indulgentissimus pater afficitur erga filium phrenesi
some most-indulgent father is-affected toward a-son with-frenzy
comprehensum, cujus quanto magis conviciis ictibusque
seized whose the-more more by-insults and-blows
pulsatur, tanto ejus potius miseretur et deflet, ita Paulus
he-is-beaten so-much him rather he-pities and weeps so Paul

istis, a quibus affligebatur, majora adhibebat fomenta pietatis.
to-those by whom he-was-afflicted greater applied remedies of-piety
Namque saepe pro illis, qui eum quinquies verberaverant
for often for those who him five-times had-scourged
et ejus sanguinem sitiebant, lacrymabatur et vehementer
and his blood thirsted he-wept and vehemently
dolebat et pro iis orabat: fratres, inquit, voluntas quidem
grieved and for them prayed brothers he-says the-will indeed
cordis mei etc. Et vehementer quoque mordebatur ac
of-heart my etc. and vehemently also he-was-bitten and
penitus dissecabatur, cum eos pereuntes videret. Ut enim
utterly cut-up when them perishing he-saw as for
missum in ignem ferrum totum profecto ignis efficitur, sic
put into fire iron wholly indeed fire is-made so
Paulus caritate suspensus effectus est totus caritas. Qui
Paul by-charity hung made he-was wholly charity who
quasi communis totius mundi esset pater, ita in amore
as-if common of-the-whole world he-were father so in love
vel actione hominum et ipsos eorum imitabatur parentes,
or action of-men also the-very their he-imitated parents
immo cunctos non carnales, verum etiam spirituales patres
nay all not carnal but also spiritual fathers
sollicitudine ac pietate superabat. Omnem enim prorsus
in-solicitude and in-piety he-surpassed every for at-all
hominem Deo exhibere cupiebat, quasi enim universum
man to-God to-present he-desired as-if for the-whole
mundum ipse genuisset, et sic omnes in Dei regno
world he had-begotten and so all into of-God the-kingdom
festinabat inducere, corpus et animam pro his, quos diligebat,
he-hastened to-lead body and soul for these whom he-loved
impendens. Homo iste ignobilis et circumferarius, qui artem
spending man this ignoble and wandering who an-art

exercebat in pellibus, tanta virtute progressus est, ut vix
practiced in skins to-so-great virtue advanced has that scarcely
XXX annorum spatio et Romanos et Persas et Parthos
thirty of-years in-the-space both Romans and Persians and Parthians
et Medos, Indos et Scythas, Aethiopes et Saramatas atque
and Medes Indians and Scythians Ethiopians and Sarmatians and
Saracenos et omne prorsus hominum genus sub jugo
Saracens and every utterly of-men race under the-yoke
mitteret veritatis, et sicut in stipulas aut foenum ignis
he-put of-truth and as into stubble or hay fire
immissus, sic omnia daemonum opera consumsit. Paulo enim
sent so all of-the-demons the-works he-consumed Paul for
insonante lingua et omni igne vehementius irruente
sounding with-his-tongue and than-every fire more-vehemently rushing
cedebant omnia atque fugiebant et daemonum cultus et
yielded all-things and fled both of-demons the-worship and
tyrannorum minae et domesticorum insidiae. Magis autem
of-tyrants the-threats and of-kinsfolk the-snares rather moreover
sicut radiis solis orientibus et tenebrae fugantur
as with-the-rays of-the-sun rising both the-darknesses are-put-to-flight
et adulteri ac fures foveis conduntur et latrones recedunt,
and adulterers and thieves in-holes are-hidden and robbers withdraw
homicidae ad antra fugiunt omniaque lucida efficiuntur et
murderers to caves flee and-all-things bright are-made and
clara desuper illustrantibus radiis, sic ubique evangelium
clear from-above illumining with-the-rays so everywhere the-gospel
disseminante Paulo fugabatur error et veritas remeabat,
disseminating Paul was-put-to-flight error and truth returned
adulteria et alia dictu foeda defecerunt atque consumta
adulteries and others in-the-telling foul failed and consumed
sunt isto ignis vapore palearum vice pereuntes. Clara
were by-this of-fire heat of-chaff in-the-manner perishing bright

vero inter haec veritatis fama ceu flamma surgebat
but among these-things of-truth the-fame like a-flame rose
resplendens et usque ad coeli sublimitatem conscendens
shining and all-the-way to of-heaven the-height ascending
ab his potissimum sublevata, quae eam opprimere videbantur,
by those chiefly raised-up which it to-oppress seemed
nec pericula aut impetus processum ejus impedire potuerunt.
nor perils or assaults the-progress its to-hinder could
Erroris vero talis est conditio, quae nullo sibi obsistente
of-error but such is the-condition that nothing to-it opposing
consenescit ac defluit vel desinit. Talis autem e diverso
it-grows-old and flows-away or ceases such moreover on the-contrary
veritatis status, quod multis impugnantibus suscitatur et
of-truth the-state that many attacking it-is-roused and
crescit. Quoniam igitur ita genus nostrum nobilitavit Deus,
grows because therefore so race our ennobled God
ut ei similes studeamus inveniri neque impossibile istud
that to-him like we-may-strive to-be-found nor impossible this
putemus, quoniam tale illi, quale nobis corpus fuit,
let-us-think because such to-that-one as to-us a-body was
talis anima, tales cibi, idem illum teque formavit et
such a-soul such foods the-same him and-you formed and
quemadmodum illius, ita est Deus tuus. Vis Dei
as his so is God yours do-you-wish of-God
dona in Paulo cognoscere, vestimenta ejus terror daemonibus
the-gifts in Paul to-know the-garments his a-terror to-demons
erant. Haec vero amplius admiranda, quia Paulus, nec
were these but more to-be-wondered-at because Paul neither
cum in pericula irrueret, temeritatis argui poterat nec,
when into perils he-rushed of-rashness to-be-accused he-could nor
cum pericula surgerent, timiditatis. Amabat enim praesentem
when perils arose of-timidity he-loved for the-present

vitam ob lucrum docendi et rursus eam valde despiciebat
life for the-gain of-teaching and again it greatly he-despised
ob philosophiam, ad quam illum mundi contemtus evexerat.
for philosophy to which him of-the-world contempt had-carried
Denique cum videris Paulum pericula fugientem, non
at-last when you-see Paul perils fleeing not
minus illum admireris, quam cum se periculis gaudet
less him admire than when himself in-perils he-rejoices
opponere. Ut enim hoc fortitudinis, ita illud est sapientiae:
to-set-against as for this of-fortitude so that is of-wisdom
et cum videris illum de se ipso aliqua sonantem,
and when you-see him about him himself something sounding
similiter admireris ac si videris illum semetipsum despicere.
likewise admire as if you-saw him himself despise
Ut enim illud humilitatis est, ita istud magnanimitatis.
as for that of-humility is so this of-magnanimity
Magis enim merebatur loquendo de se quam tacendo
more for he-merited by-speaking about himself than by-keeping-silent
laudare, quoniam nisi fecisset istud, culpabilior illis
to-praise because unless he-had-done this more-culpable than-those
esset, qui se ipsos importune laudare didicerunt. Nisi
he-would-be who them themselves importunately to-praise have-learned unless
enim gloriatus fuisset, creditos sibi omnes perdidisset,
for gloried he-had those-entrusted to-him all he-would-have-lost
quia, dum se humiliasset, eos extulisset. Amplius
because while himself he-humbled them he-would-have-exalted more
tunc Paulus placuit gloriando, quam alter laudes proprias
then Paul pleased by-glorying than another praises his-own
occultando. Nec tantum quisquam profuit, cum sua merita
by-hiding nor so-much anyone profited when his merits
celaret, quantum iste, cum proderet. Est autem grande
he-concealed as-much-as this-one when he-disclosed it-is moreover a-great

malum de se ipso grande aliquid dicere atque mirabile
evil about one oneself great something to-say and wonderful
extremaeque dementiae est, nulla imminente necessitate
and-of-extreme madness it-is no pressing necessity
rerum violenta prorsus laudibus velle decorari. Non hoc
of-things with-violent utterly praises to-wish to-be-adorned not this
secundum Deum loqui indicium est, sed potius insaniae est.
according-to God to-speak a-sign is but rather of-insanity it-is
Hoc enim omnem mercedem evacuat laboribus sudoribusque
this for every wage empties by-labors and-sweats
quaesitam: etenim altius de se efferre sermonem gloriosi
sought for higher about oneself to-bear speech of-the-boastful
est et insolentis seseque jactantis, dicere autem illa,
is and of-the-insolent and-oneself vaunting to-say moreover those-things
quae praesenti causae tantummodo necessaria sunt, fructum
which to-the-present cause only necessary are fruit
amantis et multorum remedia cogitantis, sicut et fecit
of-one-loving and of-many the-remedies considering as also did
Paulus, qui dum a pseudo caperetur, in laudes suas ire
Paul who while by the-false he-was-caught into praises his to-go
compulsus est; maxime quae dignitatem suam ostenderent,
compelled was chiefly which dignity his would-show
plura autem et majora celavit. Veniam, inquit, ad visiones
more moreover and greater he-concealed I-shall-come he-says to visions
et revelationem de parco etc. Tanta Paulus tamque crebra
and revelation of I-forbear etc. so-many Paul and-so frequent
cum Deo habens eloquia, quanta nec prophetarum nec
with God having conversations as-many-as neither of-the-prophets nor
apostolorum ullus habuit, per ea ipse humilior reddebatur.
of-the-apostles any had through them he humbler was-rendered
Visus est plagas metuere, ut disceres, quia secundum
seemed he-has blows to-fear that you-might-learn that according-to

naturam unus erat ex pluribus, per voluntatem non
nature one he-was of the-many through will not
solum super multos homines, verum etiam unus ex angelis
only above many men but also one of the-angels
erat neque vero metuere plagas reprehensione dignum,
he-was nor truly to-fear blows of-reproof worthy
sed plagarum metu aliquid indignum pietate committere.
but of-blows from-fear something unworthy of-piety to-commit
Hoc ipso enim, quo plagas timet, qui in certamine
by-this itself for by-which blows he-fears who in the-contest
non vincitur, admirabilior ostenditur, quam ille, qui non
not is-conquered more-admirable is-shown than he who not
timet. Sicut nec moerere culpabile est, sed per moerorem
fears as nor to-grieve culpable is but through grief
dicere aut facere aliquid eorum, quae Deo displicent. Hinc
to-say or to-do something of-those which to-God are-displeasing hence
qualis fuerit Paulus, ostenditur, quia in tali natura vivens
of-what-sort was Paul is-shown because in such nature living
potuit quodammodo supra naturam, quod si mortem timuit,
he-could in-a-way above nature that if death he-feared
nec ipsam quidem recusabat. Non enim naturam habere
not-even it indeed he-refused not for nature to-have
infirmitatibus subditam, sed servire infirmitatibus criminosum
to-infirmities subject but to-serve infirmities criminal
est, ut merito ille admirabilis habeatur, qui imbecillitatem
is so-that deservedly he admirable be-held who the-weakness
naturae voluntatis virtute superavit, quam si Johannem,
of-nature of-will by-the-power overcame than if John
qui dicebatur Marcus, a consortio separavit. Hoc itaque
who was-called Mark from the-company he-separated this and-so
rectissime per praedicationis officium effecit, cum siquidem,
most-rightly through of-preaching the-office he-effected since indeed

qui istud suscepit officium, non oportet esse mollem aut
he-who this has-undertaken office not ought to-be soft or
resolutum, sed fortem et per cuncta robustum. Neque enim
slack but strong and through all robust nor for
aliquis debet attingere praeclari hujus muneris functionem,
anyone ought to-touch of-illustrious this gift the-function
nisi paratus sit animam millies tradere in mortem
unless ready he-be his-soul a-thousand-times to-hand-over to death
atque discrimina. Qui enim non tali animo est, multos
and perils who for not of-such mind is many
alios suo perdet exemplo, magisque utile est, si quiescat
others by-his will-destroy example and-more useful it-is if he-rest
sibique tantum vacet. Non ita gubernatorem, non ad
and-to-himself only attend not so the-pilot not against
bestias dimicantem, non ludo gladiatorio destinatum, non
beasts the-fighter not to-the-school gladiatorial destined not
quempiam omnino sic ad discrimina atque mortes paratam
anyone at-all so for perils and deaths ready
atque dispositam animam oportet habere, ut eum, qui
and disposed soul it-behooves to-have as him who
officium suscepit praedicandi. Nam et pericula profecto
the-office has-undertaken of-preaching for both the-perils indeed
majora et adversarii saeviores nec usquam prorsus simili
greater and the-adversaries more-savage nor anywhere at-all on-like
conditione certatur. Coelum namque in praemio, in supplicio
condition it-is-fought heaven for as reward as punishment
gehenna proponitur. Si vero aliqua inter eos commotio
hell is-set-forth if but some among them agitation
facta est, noli hoc delictum putare: non enim commoveri
made was do-not this an-offense think not for to-be-agitated
malum est, sed irrationabiliter nulloque justo flagitante
evil is but irrationally and-with-no just demanding

negotio commoveri malum est. Hunc enim affectum providus
matter to-be-agitated evil is this for affection the-provident
nobis creator inseruit, ut dormientes animas atque resolutas
for-us creator implanted that sleeping souls and slack
ab inertia atque desidia suscitaret. Quasi enim gladio
from inertia and sloth he-might-rouse as-if for on-a-sword
aciem, ita menti nostrae irae acumen imposuit, ut, cum
an-edge so on-mind our of-anger the-sharpness he-put that when
oportet, utamur. Benignitas autem semper bona est, sed
it-behooves we-may-use-it kindness moreover always good is but
cum illam tempus efflagitat, quando vero id non adest,
when it the-time demands when but it not is-present
etiam illa vitiosa est. Ita et Paulus saepe hoc usus est
even that faulty is so also Paul often this used has
affectu et immodeste loquentibus melior erat iratus. Hoc
affection and immoderately than-those-speaking better he-was angry this
autem in eo erat mirabile, quia cum vinculis, verberibus
moreover in him was wonderful because with chains blows
atque vulneribus longe splendidior erat dyademate
and wounds far more-splendid he-was than-those-with-a-diadem
purpuraque fulgentibus cumque vinctus per tam vastum
and-purple shining and-when bound through so vast
pelagus ducebatur, ita gaudebat, tamquam in maximum
a-sea he-was-led so he-rejoiced as-if to the-greatest
imperium duceretur. Postquam vero Romam ingressus est,
empire he-were-led after but Rome entered he-had
nec ibi stare contentus est, sed in Hispaniam percurrit
nor there to-stay content he-was but into Spain he-ran
nec unum quidem diem in otio passus est et quiete
nor one indeed day in leisure suffered he-has and in-quiet
transire, sed in praedicandi ardore ipso igne ardentior
to-pass but in of-preaching the-ardor than-the-very fire more-ardent

nec pericula timuit nec irrisiones erubuit. Hoc vero majori
neither perils he-feared nor mockeries blushed-at this but of-greater
admiratione dignum est, quam cum tam audax esset ac
admiration worthy is than when so bold he-was and
velut ad pugnam semper accinctus et ignem quendam belli
as-if for battle always girded and fire a-certain of-war
aspirans rursus placabilem atque flexibilem se praebebat.
breathing again placable and flexible himself he-showed
Nam saevienti vel potius ferventi praeceperunt, ut
for to-him-raging or rather to-him-burning they-commanded that
iret Tarsum, non recusavit, dixerunt per murum eum
he-should-go to-Tarsus not he-refused they-said over the-wall him
oportere deponi et passus est. Hujus rei gratia ista
to-be-obliged to-be-let-down and allowed he-has of-this thing for-the-sake those-things
faciebat, ut praedicationi diutius insisteret et cum multis
he-did that in-preaching longer he-might-persist and with many
hinc credentibus iret ad Christum. Metuebat profecto,
hence believing might-go to Christ he-feared surely
ne forte pauper hinc atque inops salutis multorum
lest perhaps poor hence and needy of-the-salvation of-many
abscederet. Ceterum cumque hi, qui sub uno pugnant
he-should-depart moreover and-when they who under one fight
magistro, viderint in eo infixa vulnera, fluentem sanguinem
master saw in him fixed wounds flowing blood
et nec sic ipsum hostibus aliquando cedentem, sed
and not-even so him to-the-enemies ever yielding but
stantem fortiter hastamque vibrantem et crebris ictibus
standing bravely and-the-spear brandishing and with-frequent blows
adversarios corruere facientem nec omnino dolori parcentem,
the-adversaries to-fall making nor at-all pain sparing
majori absque dubio tanto duci alacritate subduntur.
with-greater without doubt to-so-great a-leader eagerness they-submit

Hoc ita factum est in Paulo. Videntes enim illum ligatum
this so done was in Paul seeing for him bound
catenis nihilominus in carcere praedicantem, videntes etiam
with-chains nonetheless in prison preaching seeing also
vulneratum et tamen verberantes ipsos sermone capientem,
wounded and yet the-floggers themselves by-speech capturing
majorem profecto fiduciam colligebant. Id quod significans
greater surely confidence they-gathered that which signifying
ait, ita ut plures e fratribus confidentes in vinculis meis
he-says so that most of the-brothers trusting in chains my
abundanter auderent, sine timore verbum Dei loqui. Tunc
abundantly dared without fear the-word of-God to-speak then
certiorem alacritatem ipse capiebat et vehementius in
surer eagerness he took and more-vehemently against
adversarios ferebatur. Sicut enim ignis in diversas plerumque
the-adversaries he-was-borne as for fire into different very-often
materias incidens augetur magis et incrementa sortitur, sic
materials falling is-increased more and increments gains so
etiam lingua Pauli quibuscunque fuisset admota, ad se
also the-tongue of-Paul to-whomever it-had-been applied to itself
eos continuo transferebat. Impugnatores quoque ejus pabulum
them at-once transferred the-attackers also his fodder
spirituale efficiebantur igni, quia per ipsos evangelii
spiritual were-made for-the-fire because through them of-the-gospel
flamma magis crescebat. Haec Chrysostomus.
the-flame more grew these-things Chrysostom

De septem fratribus, qui fuerunt filii beatae Felicitatis

XCI · THE SEVEN BROTHERS, SONS OF SAINT FELICITY

The seven sons of Felicity, Januarius, Felix, Philip, Silvanus, Alexander, Vitalis, and Martial, are summoned with their mother by the prefect Publius under the emperor Antonius. Felicity refuses his flattery and threats and urges her sons to look up to heaven where Christ awaits them, so she is slapped. All seven are killed by various tortures before her eyes, and she after them. Gregory calls her more than a martyr, having died seven times in her sons and the eighth in her own body.

Septem fratres fuerunt filii beatae Felicitatis, quorum nomina
seven brothers were sons of-blessed Felicity whose names
sunt Januarius, Felix, Philippus, Silvanus, Alexander, Vitalis
are Januarius Felix Philip Silvanus Alexander Vitalis
et Martialis. Hos omnes cum matre jussu imperatoris
and Martial these all with the-mother by-the-order of-the-emperor
Antonii Publius praefectus ad se vocari fecit suasitque
of-Antonius Publius the-prefect to himself to-be-called caused and-urged
matri, ut sui et filiorum suorum misereri deberet. Quae
the-mother that on-herself and sons her to-have-pity she-ought who
ait: neque blanditiis tuis potero allici, nec terroribus
said neither by-blandishments your I-shall-be-able to-be-enticed nor by-terrors
frangi; secura enim sum de spiritu sancto, quem habeo, quia
to-be-broken secure for I-am from the-Spirit Holy whom I-have that
te superabo viva et melius vincam occisa. Et conversa ad
you I-shall-overcome alive and better I-shall-conquer slain and turned to
filios ait: videte, filii, in coelum et sursum adspicite, carissimi,
her-sons she-says see sons to heaven and upward look most-dear
quia ibidem Christus nos exspectat, fortiter pro Christo pugnate
because there Christ us awaits bravely for Christ fight
et fideles vos in Christi amore exhibete. Quod praefectus
and faithful yourselves in of-Christ the-love show which the-prefect

audiens eam alapis caedi jussit. Cum ergo mater et
hearing her with-slaps to-be-beaten ordered when therefore the-mother and
filii in fide constantissimi apparerent, omnes matre vidente
the-sons in faith most-constant appeared all the-mother watching
et confortante diversis sunt suppliciis peremti. Hanc beatam
and comforting by-various were punishments slain this blessed
Felicitatem vocat Gregorius plus quam martirem, quia septies
Felicity calls Gregory more than a-martyr because seven-times
passa est in septem filiis et octavo in corpore suo. Gregorius
suffered she-has in seven sons and the-eighth in body her Gregory
in homiliis: beata Felicitas, quae credendo exstitit ancilla
in the-homilies blessed Felicity who by-believing was a-handmaid
Christi, praedicando etiam facta est martir Christi, septem
of-Christ by-preaching also made was a-martyr of-Christ seven
quoque filios sic post se relinquere timuit vivos in carne,
also sons so after herself to-leave she-feared alive in the-flesh
sicut carnales parentes solent metuere, ne mortuos praemittant;
as carnal parents are-wont to-fear lest dead they-send-before
parturivit spiritu, quos carne pepererat, ut praedicando
she-bore in-spirit whom in-flesh she-had-borne that by-preaching
pareret Deo, quos carne pepererat mundo; filios suos, quos
she-might-bear to-God whom in-flesh she-had-borne to-the-world sons her whom
carnem suam esse noverat, sine dolore non poterat morientes
flesh her-own to-be she-knew without pain not she-could dying
videre, sed erat vis amoris interior, quae dolorem vinceret
to-see but there-was a-power of-love inner which the-pain would-conquer
carnis. Recte ergo hanc feminam ultra martirem dixerim,
of-the-flesh rightly therefore this woman beyond martyr I-would-call
quae totiens in filiis est et tam desideranter exstincta.
who so-many-times in her-sons was and so longingly extinguished
Dum enim multiplex martirium obtinuit, ipsa quoque martirii
while for a-manifold martyrdom she-obtained she also of-martyrdom

palmam vicit, quia et amore Christi sola mors sua ei
the-palm won because also by-love of-Christ alone death her for-her
minime suffecit. Passi sunt circa annos domini CX.
by-no-means sufficed suffered they-have about the-years of-the-Lord one-hundred-ten

De sancta Theodora

XCII · SAINT THEODORA

Theodora of Alexandria, a rich man's wife, is told by a sorceress that God does not see sins done after sunset, and yields to a suitor at dusk. Learning otherwise, she cuts her hair and enters a monastery as the monk Theodore. Falsely accused of fathering a child, she is cast out for seven years, rears the boy, and resists the devil in many guises. Received back, she dies; a vision shows the abbot her glory, and the monks find her a woman. Her husband takes her cell; her foster son becomes abbot.

Theodora nobilis mulier et sponsa apud Alexandriam tempore
Theodora a-noble woman and wife at Alexandria in-the-time
Zenonis imperatoris virum habebat divitem et timentem
of-Zeno the-emperor a-husband had rich and fearing
Deum, dyabolus autem Theodorae invidens sanctitati virum
God the-devil moreover of-Theodora begrudging holiness a-man
quendam divitem in illius concupiscentiam incitavit, qui eam
certain rich to of-her lust incited who her
crebris nuntiis et muneribus molestabat, ut assensum
with-frequent messages and gifts troubled that assent
sibi praeberet. Sed illa nuntios respuebat et munera
to-him she-should-give but she the-messengers rejected and the-gifts
contemnebat. In tantum autem eam molestabat, quod ipsam
despised in so-much moreover her he-troubled that her
quietem habere non permitteret et paene deficere videretur,
quiet to-have not he-permitted and almost to-fail she-seemed

tandem quandam magam ad eam misit, quae eam, ut viri
at-last a-certain sorceress to her he-sent who her that on-man
illius misereretur sibique consentiret, plurimum hortabatur.
that she-should-have-pity and-to-him consent very-much urged
Quae cum diceret, se coram oculis Dei cuncta cernentis
who when she-said herself before the-eyes of-God all-things beholding
tam grande peccatum nunquam committere, malefica adjunxit:
so great a-sin never to-commit the-sorceress added
quidquid in die fit, hoc utique Deus scit et videt,
whatever in the-day is-done this surely God knows and sees
quidquid autem advesperascente et occidente sole committitur,
whatever moreover at-dusk and the-setting sun is-committed
Deus minime intuetur. Dixitque puella maleficae: numquid
God by-no-means beholds and-said the-girl to-the-sorceress surely-not
veritatem dicis? Et illa: etiam dico veritatem. Decepta puella
the-truth you-speak and she yes I-speak the-truth deceived the-girl
verbis maleficae dixit, ut advesperascente die virum ad
by-the-words of-the-sorceress said that at-dusk the-day the-man to
se venire faceret, et voluntatem suam adimpleret. Quod
her to-come she-should-make and will his should-fulfill which
cum viro retulisset, ille vehementer exsultans hora, qua
when to-the-man she-had-related he vehemently exulting at-the-hour which
condixerat, ad eam venit secumque concubuit et abscessit,
she-had-agreed to her came and-with-her lay and went-away
Theodora autem ad se ipsam rediens amarissime flebat et
Theodora moreover to her herself returning most-bitterly wept and
faciem suam percutiebat dicens: heu, heu me, perdidi animam
face her struck saying alas alas me I-have-lost soul
meam, destruxi aspectum decoris mei. Vir autem ejus
my I-have-destroyed the-aspect of-beauty my the-husband moreover her
domum rediens et uxorem suam sic desolatam et moerentem
home returning and wife his so desolate and grieving

videns causam tamen nesciens eam consolari nitebatur, sed
seeing the-cause yet not-knowing her to-console strove but
illa nullam consolationem percipere volebat, mane autem
she no consolation to-receive wished in-the-morning moreover
facto quoddam monasterium monialium adiit et abbatissam
made a-certain monastery of-nuns she-went-to and the-abbess
interrogavit, an Deus quoddam grave delictum, quod die
asked whether God a-certain grave offense which in-the-day
advesperascente commiserat, scire posset. Cui illa: nihil
at-dusk she-had-committed to-know he-could to-whom she nothing
Deo abscondi potest et Deus scit et videt omne, quod
from-God to-be-hidden can and God knows and sees everything which
fit, quacumque hora illud committatur. Quae flens amare
is-done at-whatever hour it be-committed who weeping bitterly
dixit: da mihi librum sancti evangelii, ut sortiar memet
said give me the-book of-the-holy gospel that I-may-cast-lots for-me
ipsam. Aperiens reperit: quod scripsi, scripsi. Rediens
myself opening she-found what I-have-written I-have-written returning
ergo domum, dum quadam die vir suus abesset, comam
therefore home while on-a-certain day husband her was-absent hair
suam praecidit, vestimenta viri assumens ad quoddam
her she-cut-off the-garments of-her-husband taking to a-certain
monasterium monachorum, quod per octo milliaria distabat,
monastery of-monks which by eight miles was-distant
festinabat et, ut ibidem cum monachis reciperetur, petiit
hastened and that there with the-monks she-might-be-received she-asked
et, quod petiit, impetravit. Interrogata de nomine dixit,
and what she-asked obtained asked about her-name she-said
se Theodorum nuncupari; illa vero officia omnia humiliter
herself Theodore to-be-called she but the-offices all humbly
faciebat et ejus servitium omnibus gratum fuit. Post aliquot
did and her service to-all pleasing was after some

ergo annos abbas fratrem Theodorum vocavit et, ut boves
therefore years the-abbot brother Theodore called and that the-oxen
jungeret et oleum de civitate afferret, praecepit. Vir
he-should-yoke and oil from the-city bring ordered husband
autem ejus plurimum flebat timens, ne cum viro altero
moreover her very-much wept fearing lest with a-man another
recessisset. Et ecce angelus domini sibi dixit: surge
she-had-gone-away and behold the-angel of-the-Lord to-him said rise
mane et sta in via martirii Petri apostoli et
in-the-morning and stand on the-way of-the-martyrdom of-Peter the-apostle and
quae tibi obviaverit, ipsa tua uxor erit. Quo facto Theodora
she-who you will-have-met she your wife will-be which done Theodora
cum camelis venit et virum suum videns et recognoscens
with the-camels came and husband her seeing and recognizing
intra se dixit: heu me, vir bone meus, quantum laboro,
within herself said alas me husband good my how-much I-labor
ut eripiar a peccato, quod feci in te. Cum autem
that I-may-be-snatched from the-sin which I-did against you when moreover
appropinquasset, salutavit eum dicens: gaudeat dominus meus.
she-had-approached she-greeted him saying may-rejoice lord my
Ille autem eam penitus non cognovit, sed cum diutissime
he moreover her utterly not recognized but when very-long
exspectaret et se deceptum clamaret, facta est vox
he-waited and himself deceived he-cried made was a-voice
ad eum dicens: ille, qui te heri mane salutavit, uxor
to him saying she who you yesterday morning greeted wife
tua erat. Tantae autem sanctitatis fuit beata Theodora, ut
your was of-such moreover holiness was blessed Theodora that
multa miracula faceret, nam et hominem a bestia laceratum
many miracles she-did for also a-man by a-beast torn
eripuit et suis precibus suscitavit, ipsam quoque bestiam
she-rescued and by-her prayers raised the-very also beast

insecuta maledixit, quae subito mortua corruit. Dyabolus
pursuing she-cursed which suddenly dead fell the-devil
autem suam sanctitatem ferre non volens eidem apparuit
moreover her holiness to-bear not willing to-her appeared
dicens: meretrix prae omnibus et adultera reliquisti virum
saying harlot above all and adulteress you-have-left husband
tuum, ut huc venires et me contemneres: per virtutes
your that hither you-might-come and me despise by powers
meas tremendas in te suscitabo proelium et, si non te
my dreadful against you I-shall-rouse battle and if not you
fecero crucifixum negare, non dicas, quia ego sum.
I-shall-have-made the-crucified-one to-deny not say that I am
Ipsa autem signum crucis sibi edidit et protinus daemon
she moreover the-sign of-the-cross on-herself made and forthwith the-demon
evanuit. Quadam autem vice dum de civitate cum camelis
vanished on-a-certain moreover occasion while from the-city with the-camels
rediret et in quodam loco hospitata fuisset, puella
she-was-returning and in a-certain place lodged had a-girl
quadam nocte ad eam venit dicens: dormi mecum. Quae
on-a-certain night to her came saying sleep with-me who
cum respueret, ivit ad alterum, qui in eodem loco jacebat;
when she-refused she-went to another who in the-same place lay
cum autem ejus venter intumuisset et, de quo concepisset,
when moreover her belly had-swollen and by whom she-had-conceived
interrogata fuisset, ait: monachus ille Theodorus dormivit
asked she-had-been she-says monk that Theodore slept
mecum. Natum igitur puerum ad abbatem monasterii
with-me born therefore the-boy to the-abbot of-the-monastery
transmiserunt, qui cum Theodorum increparet, et ille sibi
they-sent who when Theodore he-rebuked and he to-himself
indulgeri peteret, scapulis suis puerum imposuit et de
to-be-pardoned asked on-shoulders his the-boy he-put and from

monasterio projecit. Illa autem abjecta per septem annos
the-monastery cast-out she moreover cast-out for seven years
extra monasterium mansit et de lacte pecorum infantem
outside the-monastery stayed and with the-milk of-flocks the-infant
nutrivit. Dyabolus autem tantae ejus patientiae invidens
nourished the-devil moreover of-such her patience envious
in speciem viri sui se transfiguravit eique dixit:
into the-appearance of-husband her himself transfigured and-to-her said
quid hic agis, domina mea? ecce langueo pro te nec
what here are-you-doing lady my behold I-languish for you nor
aliquam consolationem recipio. Veni ergo, lux mea, quia,
any consolation receive come therefore light my because
si cum viro aliquo jacuisti, hoc tibi indulgeo. At illa
if with a-man some you-lay-with this to-you I-forgive but she
credens virum suum esse, dixit ad illum: nunquam amplius
believing husband her to-be said to him never more
tecum manebo, quia filius Johannis militis jacuit mecum
with-you I-shall-remain because the-son of-John the-soldier lay with-me
et volo agere poenitentiam de eo, quod in te peccavi.
and I-wish to-do penance for this that against you I-sinned
Et cum orasset, statim evanuit et daemonem fuisse
and when she-had-prayed at-once he-vanished and a-demon to-have-been
cognovit. Altera iterum vice dyabolus volens eam terrere,
she-knew another again time the-devil wishing her to-terrify
in similitudinem ferarum terribilium daemones ad eam
in the-likeness of-wild-beasts terrible demons to her
venerunt et vir quidam instigans eas dicebat: comedite
came and a-man certain urging them said eat
meretricem hanc. Ista autem oravit et evanuerunt. Altera
harlot this she moreover prayed and they-vanished another
vice multitudo militum veniebat, quam princeps praecedebat,
time a-multitude of-soldiers came which a-prince went-before

et eum caeteri adorabant, dixeruntque milites Theodorae:
and him the-others adored and-said the-soldiers to-Theodora
surge et adora principem nostrum. Quae respondit: dominum
rise and adore prince our who answered the-Lord
Deum adoro. Quod cum principi nuntiatum fuisset, jussit
God I-adore which when to-the-prince announced it-had-been he-ordered
eam adduci et tot tormentis affici, ut mortua
her to-be-brought and with-so-many torments to-be-afflicted that dead
putaretur, et postmodum omnis turba evanuit. Alia iterum
she-was-thought and afterward the-whole crowd vanished another again
vice vidit ibidem aurum multum, quae signans se illud
time she-saw there gold much which signing herself it
refugit et Deo se recommendavit. Altera etiam vice vidit
she-fled and to-God herself recommended another also time she-saw
quendam canistrum plenum omni genere ciborum ferentem
a-certain-man a-basket full of-every kind of-foods carrying
et dicentem sibi: dicit princeps, qui te cecidit, tolle, comede,
and saying to-her says the-prince who you beat take eat
quia nesciens fecit hoc. Illa autem se signavit et protinus
because not-knowing he-did this she moreover herself signed and forthwith
evanuit. Completis autem septem annis abbas patientiam
he-vanished completed moreover seven years the-abbot patience
ejus considerans eam reconciliavit et cum puero suo in
her considering her reconciled and with boy her into
monasterium introduxit. Ubi cum duos postmodum annos
the-monastery brought-in where when two afterward years
laudabiliter peregisset, puerum accepit et secum illum in
laudably she-had-spent the-boy she-took and with-herself him in
cella sua clausit: quod cum abbati revelatum fuisset, misit
cell her shut which when to-the-abbot revealed it-had-been he-sent
quosdam monachos, qui diligentius auscultarent, quidnam cum
certain monks who more-diligently might-listen what with

eo loqueretur. Illa autem puerum amplexans et deosculans
him she-was-speaking she moreover the-boy embracing and kissing
dixit: fili mi dulcissime, tempus vitae meae venit, relinquo
said son my sweetest the-time of-life my has-come I-leave
te Deo, ipsum patrem et adjutorem habeas, fili dulcissime,
you to-God him as-father and helper may-you-have son sweetest
jejuniis et orationibus insistas et fratribus tuis devote
to-fasts and prayers apply-yourself and brothers your devoutly
servias. Hoc dicens spiritum tradidit et in domino feliciter
serve this saying her-spirit she-gave-up and in the-Lord happily
obdormivit circa annos domini CCCCLXX: quod puer
fell-asleep about the-years of-the-Lord four-hundred-seventy which the-boy
cernens plurimum flere coepit. In ipsa autem nocte visio
seeing very-much to-weep began on that moreover night a-vision
abbati monasterii monstrata est in hunc modum. Nuptiae
to-the-abbot of-the-monastery shown was in this manner a-wedding
maximae parabantur et veniebant ordines angelorum et
very-great was-being-prepared and there-came the-orders of-angels and
prophetarum et martirum et omnium sanctorum et ecce
of-prophets and of-martyrs and of-all the-saints and behold
in medio eorum mulier sola, gloria ineffabili circumdata,
in the-midst of-them a-woman alone with-glory ineffable surrounded
et venit usque ad nuptias et sedit super lectum et
and she-came all-the-way to the-wedding and sat upon the-couch and
omnes adstantes advocabant eam. Et ecce vox dicens: hic
all standing-by called her and behold a-voice saying this
est abbas Theodorus, qui falso de puero accusatus est,
is the-abbot Theodore who falsely about the-boy accused was
VII tempora super ea mutata sunt; castigata est enim,
seven times over her changed were chastised she-was for
quia cubile viri sui coinquinavit. Excitatus autem abbas
because the-bed of-husband her she-defiled roused moreover the-abbot

concitus cum fratribus ad cellam ejus ivit et eam jam
hastily with the-brothers to cell her went and her already
defunctam invenit et intrantes et discooperientes ipsam
dead found and entering and uncovering her
esse feminam invenerunt misitque abbas pro patre puellae,
to-be a-woman they-found and-sent the-abbot for the-father of-the-girl
quae eam infamaverat, et dixit illi: vir filiae
who her had-defamed and said to-him the-husband of-daughter
tuae mortuus est; et auferens vestimentum mulierem esse
your dead is and removing the-garment a-woman to-be
cognovit. Factus est igitur timor magnus super omnes, qui
he-knew made was therefore fear great upon all who
hoc audierunt, angelus autem domini abbati locutus est:
this heard the-angel moreover of-the-Lord to-the-abbot spoke has
surge velociter, equum adscende et vade in civitatem et,
rise quickly a-horse mount and go into the-city and
si quis obviaverit, assume et tecum adduc. Qui dum
if anyone will-have-met-you take and with-you bring who while
pergeret, quidam vir currens sibi obviavit. Quem cum abbas
he-was-going a-certain man running him met whom when the-abbot
interrogaret, quo pergeret, ille ait: mulier mea mortua est
asked where he-was-going he says wife my dead is
et vado videre eam. Et assumsit abbas virum Theodorae
and I-go to-see her and took the-abbot the-husband of-Theodora
in equum et venientes plurimum fleverunt et ipsam cum
onto the-horse and coming very-much they-wept and her with
multis laudibus sepelierunt. Vir autem ejus cellam uxoris
many praises buried the-husband moreover her the-cell of-wife
suae Theodorae accepit et ibidem permanens tandem in
his Theodora took and there remaining at-last in
domino obdormivit, puer autem Theodorae nutricem sequens
the-Lord fell-asleep the-boy moreover of-Theodora the-nurse following

omni morum honestate pollebat, ita quod mortuo abbate
in-all of-manners honesty excelled so that dead the-abbot
monasterii in abbatem ipse unanimiter est electus.
of-the-monastery as abbot he unanimously was elected

De sancta Margareta

XCIII · SAINT MARGARET

Margaret is named from the pearl, white, small, and powerful. Daughter of a pagan patriarch at Antioch, she is baptized and rejected by her father. The prefect Olybrius desires her and, when she confesses Christ, has her racked and torn. In prison a dragon appears and vanishes at her sign of the cross, though Jacobus calls the tale of its swallowing her apocryphal; she throws down a demon and makes him confess. Burned with torches, she is bound in water and comes out unharmed; five thousand believe and are beheaded; she prays for women in childbirth and is beheaded.

Margareta dicitur a quadam pretiosa gemma, quae margarita
Margaret is-called from a-certain precious gem which margarita
vocatur: quae gemma est candida, parva et virtuosa. Sic
is-called which gem is white small and powerful so
beata Margareta fuit candida per virginitatem, parva per
blessed Margaret was white through virginity small through
humilitatem, virtuosa per miraculorum operationem. Virtus
humility powerful through of-miracles the-working the-power
autem hujus lapidis dicitur esse contra sanguinis effusionem,
moreover of-this stone is-said to-be against of-blood the-shedding
contra cordis passionem et ad spiritus confortationem.
against of-the-heart the-passion and for of-the-spirit the-strengthening
Sic beata Margareta habuit virtutem contra effusionem sui
so blessed Margaret had power against the-shedding of-her

sanguinis per constantiam, quia in suo martirio constantissima
blood through constancy because in her martyrdom most-constant
exstitit, contra cordis passionem, id est, daemonis tentationem
she-was against of-the-heart the-passion that is of-the-demon the-temptation
per victoriam, quia ipsa dyabolum superavit, ad spiritus
through victory because she the-devil overcame for of-the-spirit
confortationem per doctrinam, quia per suam doctrinam
the-strengthening through doctrine because through her doctrine
multorum animos confortavit et ad Christi fidem convertit.
of-many the-souls she-strengthened and to of-Christ the-faith converted
Cujus legendam Theotimus vir eruditus scripsit.
whose legend Theotimus a-man learned wrote

Margareta de civitate Antiochiae filia fuit Theodosii
Margaret of the-city of-Antioch the-daughter was of-Theodosius
gentilium patriarchae: haec nutrici traditur et ad adultam
of-the-gentiles the-patriarch she to-a-nurse is-handed and to adult
aetatem veniens baptizatur et propter hoc exosa patri
age coming is-baptized and on-account-of this hateful to-her-father
plurimum habebatur. Quadam igitur die, dum jam annum
very-much she-was-held on-a-certain therefore day when already the-year
XV. attigisset et cum aliis virginibus oves nutricis
fifteenth she-had-reached and with other virgins the-sheep of-her-nurse
custodiret; praefectus Olybrius inde transitum faciens et
was-guarding the-prefect Olybrius thence passage making and
puellam tam speciosam considerans mox in ejus amore
the-girl so beautiful considering at-once in her love
exarsit et pueros ad se concitus misit dicens: ite et eam
burned and servants to himself hastily sent saying go and her
comprehendite, ut, si libera est, eam mihi in uxorem accipiam,
seize that if free she-is her for-me as wife I-may-take
si ancilla est, eam mihi in concubinam habeam. Cum ergo
if a-slave she-is her for-me as concubine I-may-have when therefore

ejus adspectui fuisset praesentata, eam de genere suo ac
his to-sight she-had-been presented her about race her and
nomine et religione requisivit. Illa autem respondit, se
name and religion he-asked she moreover answered herself
genere nobilem, nomine Margaretam ac religione christianam.
in-race noble in-name Margaret and in-religion Christian
Cui praefectus: duo prima tibi recte conveniunt, quia
to-whom the-prefect the-two first to-you rightly suit because
nobilis haberis et pulcherrima margarita comprobaris, sed
noble you-are-held and a-most-beautiful pearl you-are-proved but
tertium tibi non convenit, ut puella tam pulchra et nobilis
the-third to-you not suits that a-girl so beautiful and noble
Deum habeat crucifixum. Cui illa: unde scis, Christum
God should-have crucified to-whom she whence do-you-know Christ
fuisse crucifixum? Et ille: ex libris christianorum. Cui
to-have-been crucified and he from the-books of-the-Christians to-whom
Margareta: cum igitur legatur poena Christi et gloria,
Margaret since therefore is-read the-punishment of-Christ and the-glory
quae verecundia est vestra, ut unum credatis et alterum
what shame is yours that the-one you-believe and the-other
denegetis? Cum autem Margareta eum sponte crucifixum
you-deny when moreover Margaret him voluntarily crucified
fuisse pro redemtione nostra assereret, sed nunc eum in
to-have-been for the-redemption our asserted but now him into
aeternum vivere affirmaret, iratus praefectus eam in carcerem
eternity to-live affirmed angered the-prefect her into prison
mitti jussit, sequenti autem die eam ad se vocari
to-be-sent ordered on-the-following moreover day her to himself to-be-called
fecit eique dixit: vana puella, miserere pulchritudinis tuae
he-caused and-to-her said vain girl have-pity on-beauty your
et Deos nostros adora, ut tibi bene sit. Cui illa: illum
and gods our adore that for-you well it-may-be to-whom she him

adoro, quem terra contremiscit, mare formidat et omnes
I-adore at-whom the-earth trembles the-sea dreads and all
creaturae timent. Cui praefectus: nisi mihi consentias,
creatures fear to-whom the-prefect unless me you-consent
corpus tuum faciam laniari. Cui Margareta: Christus in
body your I-shall-make to-be-torn to-whom Margaret Christ to
mortem semetipsum pro me tradidit et ideo pro Christo
death himself for me handed and therefore for Christ
mori desidero. Tunc praefectus jussit eam in equuleum
to-die I-desire then the-prefect ordered her on the-rack
suspendi et tam crudeliter primo virgis, deinde pectinibus
to-be-hung and so cruelly first with-rods then with-combs
ferreis usque ad nudationem ossium laniari, quod sanguis
iron all-the-way to the-baring of-the-bones to-be-torn that the-blood
de ejus corpore tamquam de fonte purissimo emanavit.
from her body as from a-spring most-pure flowed
Flebant autem, qui ibi aderant, et dicebant: o Margareta,
wept moreover they-who there were-present and said O Margaret
vere de te dolemus, quia corpus tuum tam crudeliter laniari
truly for you we-grieve because body your so cruelly to-be-torn
conspicimus; o qualem amisisti pulchritudinem propter
we-behold O what you-have-lost beauty on-account-of
tuam incredulitatem, tamen nunc vel saltem crede, ut
your unbelief yet now even at-least believe that
vivas. Quibus illa: o mali consiliarii, recedite et abite, haec
you-may-live to-whom she O evil counselors withdraw and go-away this
carnis cruciatio est animae salvatio, dixitque ad praefectum:
of-the-flesh torture is of-the-soul salvation and-she-said to the-prefect
impudens canis et insatiabilis leo, in carnem potestatem
shameless dog and insatiable lion over the-flesh power
habes, sed animam Christus reservat. Praefectus autem faciem
you-have but the-soul Christ reserves the-prefect moreover his-face

chlamyde operiebat nec tantam sanguinis effusionem videre
with-his-cloak covered nor so-great of-blood a-shedding to-see
poterat. Deinde eam deponi fecit et in carcerem
could then her to-be-taken-down he-caused and into prison
recludi jussit et mira ibi claritas fulsit. Ubi dum esset,
to-be-shut ordered and a-wonderful there brightness shone where while she-was
oravit dominum, ut inimicum, qui secum pugnat, sibi
she-prayed the-Lord that the-enemy who with-her fights to-her
visibiliter demonstraret, et ecce draco immanissimus ibidem
visibly he-would-show and behold a-dragon most-monstrous there
apparuit, qui dum eam devoraturus impeteret, signum crucis
appeared which while her about-to-devour it-attacked the-sign of-the-cross
edidit et ille evanuit, vel, ut alibi legitur, os super
she-made and it vanished or as elsewhere it-is-read its-mouth over
caput ejus ponens et linguam super calcaneum porrigens eam
head her putting and its-tongue over the-heel stretching her
protinus deglutivit, sed dum eam absorbere vellet, signo
forthwith swallowed but while her to-absorb it-wished with-the-sign
crucis se munivit et ideo draco virtute crucis
of-the-cross herself she-fortified and therefore the-dragon by-the-power of-the-cross
crepuit et virgo illaesa exivit. Istud autem, quod dicitur
burst and the-virgin unharmed came-out this moreover which is-said
de draconis devoratione et ipsius crepatione, apocryphum
about of-the-dragon devouring and its bursting apocryphal
et frivolum reputatur. Dyabolus iterum, ut eam decipere
and frivolous is-reckoned the-devil again that her to-deceive
posset, in speciem hominis se mutavit, quem videns
he-might-be-able into the-likeness of-a-man himself changed whom seeing
in orationem se dedit et dum surrexisset, dyabolus ad eam
to prayer herself she-gave and when she-had-risen the-devil to her
accessit et manum tenens dixit: sufficiant tibi, quae fecisti,
approached and her-hand holding said let-suffice to-you what you-have-done

ideo nunc cessa de mea persona. Illa autem eum per caput
therefore now cease from my person she moreover him by the-head
apprehendit et sub se ad terram dejecit et super cervicem
seized and under herself to the-ground threw and upon neck
ejus dexterum pedem posuit et dixit: sternere, superbe
his her-right foot put and said lie-prostrate proud
daemon, sub pedibus feminae. Daemon autem clamabat: o
demon under the-feet of-a-woman the-demon moreover cried O
beata Margareta, superatus sum; si juvenis me vinceret, non
blessed Margaret overcome I-am if a-youth me had-conquered not
curassem, ecce a tenera puella superatus sum et inde
I-would-have-cared behold by a-tender girl overcome I-am and therefore
plus doleo, quia pater tuus et mater tua amici mei fuerunt.
more I-grieve because father your and mother your friends my were
Illa vero eum coegit, ut diceret, cur venisset. Qui se
she but him compelled that he-should-say why he-had-come who himself
venisse ait, ut sibi consuleret, quod monitis praesidis
to-have-come said that her he-might-counsel that to-the-warnings of-the-governor
obediret. Coegit quoque, ut diceret, cur christianos tam
she-should-obey she-compelled also that he-should-say why the-Christians so
multipliciter tentaret. Qui respondit, naturale odium sibi esse
manifoldly he-tempted who answered a-natural hatred to-him to-be
contra viros virtuosos, et quamvis saepe ab iis repellatur,
against men virtuous and although often by them he-be-repelled
sed tamen desiderio seducendi ipse infestus exsistit et,
but yet by-desire of-seducing he hostile is and
quia invidet homini de felicitate, quam ipse amisit, quamvis
because he-envies man for the-happiness which he lost although
eam recuperare non possit, ipsam tamen aliis auferre
it to-recover not he-can it yet from-others to-take-away
contendit. Addiditque, quod Salomon infinitam daemonum
he-strives and-he-added that Solomon an-infinite of-demons

multitudinem in quodam vase inclusit, post mortem suam
multitude in a-certain vessel shut after death his
cum de illo vase daemones ignem mitterent et homines
when from that vessel the-demons fire sent and men
ibidem magnum esse thesaurum putarent, vas confregerunt
there great to-be treasure thought the-vessel they-broke
et daemones exeuntes aërem impleverunt. His dictis virgo
and the-demons going-out the-air filled these said the-virgin
pedem sublevavit et dixit: fuge, miser; et daemon statim
her-foot lifted and said flee wretch and the-demon at-once
evanuit. Secura igitur efficitur, quia, quae principem vicerat,
vanished secure therefore she-is-made because she-who the-prince had-conquered
ministrum procul dubio superaret. Sequenti igitur die
the-minister without doubt would-overcome on-the-following therefore day
convenientibus populis judici praesentatur et sacrificare
coming-together the-peoples to-the-judge she-is-presented and to-sacrifice
contemnens exuitur corpusque facibus ardentibus comburitur,
disdaining is-stripped and-her-body with-torches burning is-burned
ita ut cuncti mirarentur, quomodo tam tenera puella tot
so that all wondered how so tender a-girl so-many
posset tormenta sustinere. Deinde in vase pleno aqua ipsam
could torments endure then in a-vessel full of-water her
ligari atque poni fecit, ut ex poenarum commutatione
to-be-bound and to-be-put he-caused that from of-punishments the-change
cresceret vis doloris, sed subito terra concutitur et cunctis
might-grow the-force of-pain but suddenly the-earth is-shaken and all
videntibus virgo illaesa egreditur. Tunc V millia virorum
seeing the-virgin unharmed comes-out then five thousand of-men
crediderunt et pro nomine Christi capitalem sententiam
believed and for the-name of-Christ the-capital sentence
acceperunt, praefectus autem timens, ne alii converterentur,
received the-prefect moreover fearing lest others be-converted

concitus beatam Margaretam decollari praecepit, illa autem
hastily blessed Margaret to-be-beheaded ordered she moreover
impetrato orandi spatio pro se et suis persecutoribus nec
obtained of-praying a-space for herself and her persecutors nor
non et pro ejus memoriam agentibus et se invocantibus
not and for her memory (those)-keeping and her invoking
devote oravit, addens, ut, quaecumque in partu periclitans
devoutly prayed adding that whatever-woman in childbirth in-danger
se invocaret, illaesam prolem emitteret, factaque est
her should-invoke unharmed offspring she-might-bring-forth and-made was
de coelo vox, quod in suis se noverit petitionibus
from heaven a-voice that in her herself she-should-know petitions
exauditam, surgensque ab oratione dixit spiculatori: frater,
heard and-rising from prayer she-said to-the-executioner brother
tolle gladium tuum et percute me. Qui percutiens caput
take sword your and strike me who striking head
ejus uno ictu abstulit et sic martirii coronam suscepit.
her with-one blow took-off and so of-martyrdom the-crown she-received
Passa est autem XIV. cal. Augusti, ut in ejus
suffered she-has moreover on-the-fourteenth calends of-August as in her
hystoria invenitur. Alibi legitur, quod III. ydus Julii.
history is-found elsewhere it-is-read that on-the-third ides of-July
De hac sancta virgine sic dicit quidam sanctus: beata
of this holy virgin thus says a-certain saint blessed
Margareta fuit timoris Dei plena, justitia praedita, religione
Margaret was of-the-fear of-God full with-justice endowed with-religion
cooperta, compunctione perfusa, honestate laudabilis, patientia
covered with-compunction suffused in-honesty praiseworthy in-patience
singularis, nihilque in ea contrarium religioni christianae
singular and-nothing in her contrary to-religion Christian
inveniebatur, odiosa patri suo, dilecta domino Jesu Christo.
was-found hateful to-father her beloved to-the-Lord Jesus Christ

De sancto Alexio

XCIV · SAINT ALEXIS

Alexis is read as strong in the word of God. Son of the noble Roman Euphemianus, he leaves his bride on their wedding night and lives among the poor at Edessa for seventeen years until an image of the Virgin reveals him. Fleeing honor, he is blown back to Rome and lives unrecognized as a beggar in his father's house for seventeen more, mocked by the servants. At his death a voice reveals him; his written life is read, his family laments, and his body heals the sick.

Alexius dicitur ab a, quod est valde, et lexis, quod est
Alexis is-called from a which is very and lexis which is
sermo: inde Alexius quasi valde in verbo Dei robustus.
word thence Alexis as-if very in the-word of-God strong

Alexius fuit filius Euphemiani, viri nobilissimi Romanorum
Alexis was the-son of-Euphemianus a-man most-noble of-the-Romans
et in aula imperatoris primi, cui tria millia puerorum
and in the-hall of-the-emperor first to-whom three thousand of-boys
assistebant, qui zonis aureis cingebantur et vestimentis
attended who with-belts golden were-girded and in-garments
sericis induebantur. Erat autem praefectus Euphemianus valde
silken were-clothed was moreover the-prefect Euphemianus very
misericors et singulis diebus in domo sua tres mensae
merciful and on-each day in house his three tables
pauperibus, orphanis, viduis et peregrinis parabantur, quibus
for-the-poor orphans widows and pilgrims were-prepared whom
strenue serviebat et hora nona ipse cum viris religiosis
vigorously he-served and at-the-hour ninth he with men religious
cibum in timore domini capiebat. Cui uxor nomine
food in the-fear of-the-Lord took to-whom a-wife by-name
Aglaes ejusdem religionis ac propositi erat. Cum autem
Aglaes of-the-same religion and purpose was when moreover

filium non haberent, ad preces tamen suas dominus contulit
a-son not they-had at the-prayers yet their the-Lord conferred
iis filium, post quem ipsi deinceps in castitate vivere
on-them a-son after whom they thenceforth in chastity to-live
firmaverunt. Traditus autem puer liberalibus disciplinis, cum
resolved handed moreover the-boy to-the-liberal disciplines when
omnibus philosophiae artibus ipse floreret et jam ad puberem
in-all of-philosophy the-arts he flourished and now to pubescent
aetatem pervenisset, puella sibi de domo imperiali eligitur
age he-had-come a-girl for-him from the-house imperial is-chosen
et sibi in conjugem copulatur. Venit nox, in qua cum
and to-him in marriage is-joined came the-night in which with
sponsa sua suscepit secreta silentia: tunc sanctus juvenis
bride his he-took-up secret silences then the-holy youth
coepit sponsam suam in Dei timore instruere et ipsam ad
began bride his in of-God the-fear to-instruct and her to
virginitatis provocare pudorem; deinde annulum suum aureum
of-virginity to-call-forth the-modesty then ring his golden
et caput balthei, quo cingebatur, sibi servanda tradidit
and the-head of-the-belt with-which he-was-girded to-her to-be-kept he-handed
dicens: suscipe hoc et serva, donec Deo placuerit, et
saying take this and keep-it until to-God it-will-have-pleased and
dominus sit inter nos. Post hoc de substantia sua accipiens
the-Lord be between us after this of substance his taking
ad mare discessit adscendensque occulte navem Laodiceam
to the-sea he-departed and-boarding secretly a-ship to-Laodicea
usque devenit indeque pergens in Edessam civitatem Syriae
all-the-way he-came and-thence going to Edessa a-city of-Syria
profectus est, ubi imago domini nostri Jesu Christi sine
set-out has where the-image of-the-Lord our Jesus Christ without
humano opere facta in sindone habebatur. Quo perveniens
human work made on a-linen-cloth was-held where arriving

omnia, quae secum detulerat, pauperibus distribuit et
all-things which with-him he-had-brought to-the-poor he-distributed and
vestimenta vilia induens cum caeteris pauperibus, in atrio
garments cheap putting-on with the-other poor in the-court
Dei genitricis Mariae sedere coepit. De elemosinis vero
of-God of-the-mother Mary to-sit he-began of the-alms but
quantum sibi sufficere poterat, sibi retinebat, caetera
as-much-as for-himself to-suffice could for-himself he-kept the-rest
vero aliis pauperibus erogabat. At vero pater de recessu
but to-other poor he-paid-out but indeed the-father over the-departure
filii plurimum ingemiscens per universas mundi partes
of-his-son very-much groaning through all of-the-world the-parts
pueros suos misit, qui eum inquirerent diligenter. Quorum
servants his sent who him should-seek diligently of-whom
cum aliqui ad civitatem Edessam venissent, ab eo cogniti,
when some to the-city Edessa had-come by him recognized
sed ipsi eum minime cognoscentes eidem cum caeteris
but they him by-no-means recognizing to-him with the-other
pauperibus elemosinas tribuerunt, quas accipiens Deo gratias
poor alms gave which receiving to-God thanks
agens dixit: gratias tibi ago, domine, quia a servis meis
rendering he-said thanks to-you I-render O-Lord because from servants my
elemosinam recipere me fecisti. Reversi autem pueri
alms to-receive me you-have-made returned moreover the-servants
renuntiant patri, quod nusquam valeat reperiri, mater
report to-the-father that nowhere he-can to-be-found the-mother
autem sua a die sui recessus saccum in pavimento
moreover his from the-day of-his departure sackcloth on the-pavement
cubiculi sui stravit, ubi evigilans lamentabiles voces dabat
of-chamber her spread where waking lamentable cries she-gave
dicens: hic semper in luctu manebo, donec filium meum
saying here always in mourning I-shall-remain until son my

recuperavero. Sponsa vero ad socrum dixit: donec
I-shall-have-recovered the-bride but to her-mother-in-law said until
audiam de sponso meo dulcissimo, instar turturis solitaria
I-hear of bridegroom my sweetest like a-turtledove solitary
tecum manebo. Cum igitur Alexius in praedicto atrio
with-you I-shall-remain when therefore Alexis in the-aforesaid court
XVII. anno maneret in Dei servitio, imago tandem
in-the-seventeenth year remained in of-God the-service the-image at-last
beatae virginis, quae ibidem erat, custodi ecclesiae dixit:
of-the-blessed virgin which there was to-the-keeper of-the-church said
fac introire hominem Dei, quia dignus est regno
make to-enter the-man of-God because worthy he-is of-the-kingdom
coelorum et spiritus Dei requiescit super eum, nam oratio
of-heaven and the-spirit of-God rests upon him for prayer
ejus sicut incensum in conspectum Dei adscendit. Cum
his like incense into the-sight of-God ascends when
autem custos, de quonam diceret, ignoraret, iterum ei dixit:
moreover the-keeper of whom it-spoke did-not-know again to-him it-said
ille, qui foris sedet in atrio, ipse est. Tunc custos festinus
he who outside sits in the-court he is then the-keeper hastily
exiit et ipsum in ecclesiam introduxit. Quod factum dum
went-out and him into the-church led which deed when
cunctis innotesceret et ab omnibus venerari coepisset,
to-all it-became-known and by all to-be-venerated he-had-begun
humanam gloriam fugiens inde recessit et Laodiceam venit
human glory fleeing thence he-withdrew and to-Laodicea came
ibique navem adscendens cum in Tharsum Ciliciae vellet
and-there a-ship boarding when to Tarsus of-Cilicia he-wished
pergere, dispensante Deo navis a ventis pulsa in Romanum
to-go disposing God the-ship by winds driven to the-Roman
portum devenit. Quod cernens Alexius ait intra se: in
port came which seeing Alexis says within himself in

domo patris mei ignotus manebo nec alteri onerosus
the-house of-father my unknown I-shall-remain nor to-another burdensome
ero. Patrem igitur a palatio redeuntem multitudine
I-shall-be the-father therefore from the-palace returning by-a-multitude
obsequentium circumdatum obvium habuit ac post eum
of-attendants surrounded in-his-way he-had and after him
clamare coepit: serve Dei, me peregrinum in domo tua
to-cry began O-servant of-God me a-pilgrim in house your
suscipi jubeas et de micis mensae tuae me nutriri
to-be-received order and with the-crumbs of-table your me to-be-nourished
facias, ut tui quoque peregrini dignetur dominus misereri.
cause that on-your also pilgrim may-deign the-Lord to-have-mercy
Quod audiens pater ob amorem filii sui eum suscipi
which hearing the-father for the-love of-son his him to-be-received
jussit et locum proprium in domo sua constituit et cibum
ordered and a-place his-own in house his appointed and food
de mensa sua tribuit et ministrum proprium delegavit, ipse
from table his gave and a-servant his-own assigned he
autem in orationibus perseverabat et corpus suum jejuniis et
moreover in prayers persevered and body his with-fasts and
vigiliis macerabat, famuli autem domus ipsum multipliciter
vigils wasted the-servants moreover of-the-house him manifoldly
deridebant et aquam utensilium super caput ejus frequenter
mocked and the-water of-the-vessels over head his frequently
fundebant, et multas injurias ei irrogabant, sed ipse
poured and many injuries on-him inflicted but he
ad omnia patiens valde erat. Septendecim igitur annos in
toward all-things patient very was for-seventeen therefore years in
domo patris permansit sic ignotus: videns igitur per
the-house of-his-father he-remained so unknown seeing therefore through
spiritum, quod appropinquaret terminus vitae suae, chartam
the-spirit that was-approaching the-end of-life his paper

cum atramento petiit et totum ordinem vitae suae ibidem
with ink he-asked and the-whole order of-life his there
conscripsit. Dominica igitur die post missarum sollemnia
wrote-down on-the-Lord's therefore day after of-masses the-solemnities
in sanctuario vox de coelo insonuit dicens: venite ad me
in the-sanctuary a-voice from heaven sounded saying come to me
omnes, qui laboratis et onerati estis, et ego reficiam vos.
all who labor and burdened are and I shall-refresh you
Quod audientes omnes territi in facies suas deciderunt et ecce
which hearing all terrified on faces their fell and behold
vox secundo dicens: quaerite hominem Dei, ut oret
the-voice a-second-time saying seek the-man of-God that he-may-pray
pro Roma. Quaerentibus illis et minime invenientibus
for Rome seeking they and by-no-means finding
iterum dictum est: in domo Euphemiani quaerite. Requisitus
again said it-was in the-house of-Euphemianus seek asked
ille se nihil scire de hoc dicebat. Tunc imperatores
he himself nothing to-know about this said then the-emperors
Arcadius et Honorius una cum pontifice Innocentio ad
Arcadius and Honorius together with the-pontiff Innocent to
domum praedicti viri venerunt et ecce minister Alexii
the-house of-the-aforesaid man came and behold the-servant of-Alexis
ad dominum suum venit dicens: vide domine, ni ille
to lord his came saying see O-lord whether-not that
peregrinus noster sit, quia magnae vitae et patientiae homo
pilgrim our be because of-great life and patience a-man
est. Currens igitur Euphemianus eum defunctum reperit et
he-is running therefore Euphemianus him dead found and
vultum ejus tamquam angeli rutilantem vidit voluitque
face his like of-an-angel glowing saw and-he-wished
chartam, quam in manu habebat, accipere, sed nequivit.
the-paper which in his-hand he-held to-take but could-not

Exeunte igitur eo cum hoc imperatoribus et pontificibus
going-out therefore he when this to-the-emperors and pontiffs
retulisset et illi ad eum intrassent, dixerunt: quamvis
he-had-related and they to him had-entered said although
peccatores sumus, regni tamen gubernacula gerimus
sinners we-are of-the-kingdom yet the-helms we-bear
et hic curam universalem regiminis pastoralis: da igitur
and this-one the-care universal of-rule pastoral give therefore
nobis chartam, ut sciamus, quae in ea scripta sunt.
to-us the-paper that we-may-know what-things in it written are
Et accedens pontifex chartam de manu sua accepit et ille
and approaching the-pontiff the-paper from hand his took and he
eam statim sibi dimisit fecitque eam legi coram omni
it at-once to-him released and-he-made it to-be-read before all
populo et multitudine et patre ipsius. At Euphemianus
the-people and the-multitude and the-father his but Euphemianus
hoc audiens nimio dolore conturbatus obstupuit et factus
this hearing by-excessive grief disturbed was-stupefied and made
exanimis resolutusque viribus in terram decidit. Cum vero
lifeless and-loosed in-strength to the-ground fell when but
aliquantulum ad se rediisset, vestimenta sua scidit
a-little to himself he-had-returned garments his he-tore
coepitque canos capitis sui evellere, barbam trahere atque
and-began the-white-hairs of-head his to-pluck-out the-beard to-pull and
semet ipsum discerpere ac super filii sui corpus exclamabat:
him himself to-tear and over of-son his the-body cried-out
heu me, fili mi, quare me sic contristasti et per tot
alas me son my why me so have-you-saddened and through so-many
annos mihi dolores et gemitus incussisti? Heu me miserum,
years on-me pains and groans inflicted alas me wretched
quia te video baculum senectutis meae in grabato jacentem
because you I-see the-staff of-old-age my on a-pallet lying

et non loquentem mihi, heu me, qualem consolationem de
and not speaking to-me alas me what consolation for
caetero habere potero? Mater vero ejus hoc audiens, quasi
the-rest to-have shall-I-be-able the-mother but his this hearing like
leaena rumpens rete, scissis vestimentis ruens coma dissoluta
a-lioness breaking a-net torn the-garments rushing with-hair loosed
ad coelum oculos levabat, et cum prae nimia multitudine
to heaven eyes raised and when for the-excessive multitude
sanctum corpus adire non posset, clamavit dicens: date
the-holy body to-approach not she-could she-cried saying give
mihi, viri, aditum, ut videam filium meum, ut videam
me O-men access that I-may-see son my that I-may-see
consolationem animae meae et qui suxit ubera mea. Et cum
the-consolation of-soul my and who sucked breasts my and when
pervenisset ad corpus, incumbens super illud clamabat: heu
she-had-come to the-body lying upon it she-cried alas
me, fili mi, lumen oculorum meorum, quare sic fecisti
me son my light of-eyes my why so have-you-done
et tam crudeliter nobiscum egisti? Videbas patrem tuum
and so cruelly with-us dealt you-saw father your
et me miseram lacrymantes et non ostendebas te ipsum
and me wretched weeping and not you-showed you yourself
nobis: servi tui injuriabantur tibi et sustinebas! Et iterum
to-us servants your insulted you and you-bore-it and again
atque iterum prosternebat se supra corpus et nunc brachia
and again she-prostrated herself on the-body and now her-arms
super illud expandebat, nunc manibus angelicum vultum
over it she-spread now with-hands the-angelic face
contrectabat osculansque clamabat: plorate mecum omnes, qui
she-handled and-kissing cried weep with-me all who
adestis, quia per XVII annos eum in domo mea habui et
are-present because for seventeen years him in house my I-had and

non cognovi, quia unicus filius meus esset, servi etiam
not I-knew that only son my he-was the-servants also
eum conviciabantur et alapis percutiebant. Heu me, quis
him reviled and with-slaps struck alas me who
dabit oculis meis fontem lacrymarum, ut plangam die
will-give to-eyes my a-fountain of-tears that I-may-lament by-day
ac nocte dolorem animae meae? Sponsa vero ejus induta
and by-night the-grief of-soul my the-bride but his clothed
veste Adriatica cucurrit plorans et dicens: heu me, quia
in-garment Adriatic ran weeping and saying alas me because
hodie desolata sum et apparui vidua, jam non habeo,
today desolate I-am and I-have-appeared a-widow now not I-have
in quem conspiciam nec in quem oculos levem, nunc
on whom I-may-look nor to whom eyes I-may-raise now
ruptum est speculum meum et periit spes mea: amodo
broken is mirror my and has-perished hope my from-now
coepit dolor, qui finem non habet. Populus autem audiens
has-begun a-grief which end not has the-people moreover hearing
hoc lacrymabiliter flebat. Tunc pontifex cum imperatoribus
this tearfully wept then the-pontiff with the-emperors
posuerunt corpus in honorato feretro et duxerunt in
placed the-body on an-honored bier and led-it into
mediam civitatem et nuntiatum est populo inventum
the-middle-of the-city and announced it-was to-the-people found
esse hominem Dei, quem civitas tota quaerebat, et omnes
to-be the-man of-God whom the-city whole sought and all
obviam currebant sancto. Si quis autem infirmus illud corpus
to-meet ran the-saint if anyone moreover sick that body
sanctissimum tangebat, protinus curabatur, caeci visum
most-holy touched forthwith he-was-cured the-blind sight
recipiebant, daemoniaci curabantur. Imperatores autem tanta
received the-possessed were-cured the-emperors moreover so-great

mirabilia videntes coeperunt per se cum pontifice lectum
wonders seeing began by themselves with the-pontiff the-bier
portare, ut et ipsi sanctificarentur ab eodem corpore sancto.
to-carry that also they might-be-sanctified by the-same body holy
Tunc imperatores jusserunt copiam auri et argenti in
then the-emperors ordered an-abundance of-gold and silver in
plateis spargi, ut turbae occuparentur amore pecuniarum
the-squares to-be-scattered that the-crowds might-be-occupied by-love of-moneys
et sinerent corpus sancti perducere ad ecclesiam. Sed
and might-allow the-body of-the-saint to-bring to the-church but
plebs amore pecuniarum seposito magis ac magis ad
the-people the-love of-moneys set-aside more and more to
tactum sacratissimi corporis irruebat et sic cum magno
the-touch of-the-most-sacred body rushed and so with great
labore ad templum sancti Bonifacii martiris illud tandem
labor to the-temple of-saint Boniface martyr it at-last
perduxerunt et illic per septem dies in Dei laudibus
they-brought and there for seven days in of-God the-praises
persistentes operati sunt monumentum ex auro et gemmis
persisting made they-have a-monument of gold and gems
et lapidibus pretiosis, in quo sanctum corpus cum magna
and stones precious in which the-holy body with great
veneratione collocaverunt. De ipso quoque monumento ita
veneration they-placed from the-very also monument so
suavissimus odor fragravit, ut omnibus videretur aromatibus
most-sweet an-odor breathed that to-all it-seemed of-spices
esse plenum. Obiit autem XVI. cal. Augusti circa
to-be full he-died moreover on-the-sixteenth calends of-August about
annos domini CCCXCVIII.
the-years of-the-Lord three-hundred-ninety-eight

De sancta Praxede

XCV · SAINT PRAXEDES

Praxedes, a virgin, is the sister of Saint Potentiana; both are sisters of Saints Donatus and Timothy, whom the apostles taught the faith. In a time of persecution they bury the bodies of many Christians and give their goods to the poor, and they die in peace about the year 165, under Marcus and Antonius the second.

Praxedis virgo fuit beatae Potentianae soror, quae fuerunt
Praxedes a-virgin was of-blessed Potentiana sister who were
sorores sancti Donati et Timothei, qui ab apostolis
sisters of-saint Donatus and Timothy who by the-apostles
in fide eruditi sunt. Qui cum persecutione saeviente
in faith instructed were who when persecution raging
multorum christianorum corpora sepeliissent et facultates suas
of-many Christians the-bodies they-had-buried and means their
pauperibus erogassent, tandem in pace quieverunt circa annos
to-the-poor had-paid-out at-last in peace rested about the-years
domini CLXV sub Marco et Antonio secundo.
of-the-Lord one-hundred-sixty-five under Marcus and Antonius the-second

De sancta Maria Magdalena

XCVI · SAINT MARY MAGDALENE

Mary means bitter sea, illuminator, and illuminated; Magdalene, remaining guilty or fortified. Of royal birth, she gives herself to pleasure until she washes Christ's feet; he casts out seven demons and defends her. Set adrift after the Ascension with Lazarus, Martha, and Maximinus, she reaches Marseille, wins its prince with a son and the wife's revival on a rock, and converts the city. She spends thirty years in the desert fed by angels, receives communion from Maximinus, and dies. Her relics go to Vézelay; miracles follow.

Maria interpretatur amarum mare, vel illuminatrix aut
Mary is-interpreted bitter sea or illuminator or
illuminata. Per haec tria intelliguntur tres partes, optime quas
illuminated by these three are-understood three parts best which
elegit, scilicet pars poenitentiae, pars contemplationis internae
she-chose namely the-part of-penance the-part of-contemplation inner
et pars coelestis gloriae. De qua triplici parte intelligitur,
and the-part of-heavenly glory of which threefold part is-understood
quod dicit dominus: Maria optimam partem elegit, quae
what says the-Lord Mary the-best part has-chosen which
non auferetur ab ea. Prima autem pars non auferetur
not will-be-taken-away from her the-first moreover part not will-be-taken-away
ratione finis, quae est consecutio beatitudinis, secunda
by-reason of-the-end which is the-attainment of-beatitude the-second
ratione continuitatis, quia contemplatio viae continuatur
by-reason of-continuity because the-contemplation of-the-way is-continued
cum contemplatione patriae, tertia ratione suae aeternitatis.
with the-contemplation of-the-homeland the-third by-reason of-its eternity
In quantum igitur elegit optimam partem poenitentiae,
in so-far therefore she-chose the-best part of-penance
dicitur amarum mare, quia ibi multam amaritudinem
she-is-called bitter sea because there much bitterness

habuit, quod patet, quia tot lacrymas fudit, quod inde
she-had which is-plain because so-many tears she-shed that with-them
pedes domini lavit. In quantum elegit optimam partem
the-feet of-the-Lord she-washed in so-far she-chose the-best part
contemplationis internae, dicitur illuminatrix, quia ibi hausit
of-contemplation inner she-is-called illuminator because there she-drank
avide, quod postmodum effudit abunde: ibi lumen accepit,
greedily what afterward she-poured-out abundantly there light she-received
quo postmodum caeteros illustravit. In quantum elegit
by-which afterward the-others she-illumined in so-far she-chose
optimam partem coelestis gloriae, dicitur illuminata, quia
the-best part of-heavenly glory she-is-called illuminated because
nunc illuminata est lumine perfectae cognitionis in mente
now illuminated she-is by-the-light of-perfect knowledge in mind
et illuminabitur lumine claritatis in corpore. Magdalena
and will-be-illuminated by-the-light of-brightness in body Magdalene
dicitur, quasi manens rea, vel Magdalena interpretatur munita
is-called as-if remaining guilty or Magdalene is-interpreted fortified
vel invicta vel magnifica, per quae insinuatur, qualis fuit
or unconquered or magnificent by which is-intimated of-what-sort she-was
ante conversionem, qualis in conversione et qualis post
before conversion of-what-sort in conversion and of-what-sort after
conversionem. Nam ante conversionem fuit manens rea
conversion for before conversion she-was remaining guilty
per obligationem ad poenam aeternam; in conversione vel
through obligation to punishment eternal in conversion either
munita vel invicta per poenitentiae armaturam, optime
fortified or unconquered through of-penance the-armor excellently
enim omnibus armis poenitentiae se munivit, quia quot in
for with-all the-arms of-penance herself she-fortified because as-many in
se habuit oblectamenta, tot de se reperit holocausta;
herself she-had delights so-many from herself she-found burnt-offerings

post conversionem magnifica per gratiae superabundantiam,
after conversion magnificent through of-grace superabundance
quia ubi abundavit delictum, superabundavit et gratia.
because where abounded the-offense superabounded also grace
Maria Magdalena a Magdalo castro cognominata
Mary Magdalene from Magdalum the-castle surnamed
clarissimis est orta natalibus, utpote ex regia stirpe
of-most-illustrious was sprung birth inasmuch-as from royal stock
descendentibus: cujus pater Syrus, mater vero Eucharia
descending whose father Syrus the-mother but Eucharia
nuncupata est. Haec cum fratre suo Lazaro et sorore sua
named was she with brother her Lazarus and sister her
Martha Magdalum castrum, quod est secundo milliario a
Martha Magdalum the-castle which is at-the-second milestone from
Genezareth, Bethaniam, quae est juxta Jerusalem, et magnam
Gennesaret Bethany which is next-to Jerusalem and a-great
Hierosolymorum partem possidebat. Qui tamen omnia inter
of-Jerusalem part possessed who yet all-things among
se taliter diviserunt, quod Maria Magdalum, a quo et
themselves so divided that Mary Magdalum from which also
Magdalena nuncupata est, Lazarus partem urbis Jerusalem
Magdalene named she-is Lazarus a-part of-the-city of-Jerusalem
et Martha Bethaniam possideret. Cum autem Magdalena
and Martha Bethany should-possess when moreover Magdalene
deliciis corporis se totam exponeret et Lazarus plus
to-the-delights of-the-body herself wholly exposed and Lazarus more
militiae vacaret, Martha prudens partes sororis et fratris
to-soldiering devoted-himself Martha prudent the-parts of-her-sister and brother
sui strenue gubernabat et militibus et famulis suis ac
her vigorously governed and to-the-soldiers and servants her and
pauperibus necessaria ministrabat. Omnia tamen haec post
to-the-poor necessities supplied all yet these-things after

adscensionem domini vendiderunt et ad pedes apostolorum
the-ascension of-the-Lord they-sold and at the-feet of-the-apostles
pretium posuerunt. Cum igitur Magdalena divitiis abundaret,
the-price placed when therefore Magdalene in-riches abounded
quia rerum affluentiam voluptas comes sequitur, quanto
because of-things the-affluence pleasure as-companion follows the-more
divitiis et pulchritudine splenduit, tanto corpus suum
in-riches and beauty she-shone the-more body her
voluptati substravit, unde jam proprio nomine perdito peccatrix
to-pleasure she-laid-under whence now her-own name lost sinner
consueverat appellari. Sed cum Christus illic et alibi
she-was-accustomed to-be-called but when Christ there and elsewhere
praedicaret, illa nutu inspirata divino ad domum Simonis
preached she by-a-nod inspired divine to the-house of-Simon
leprosi, ubi audivit eum discumbere, properavit et non
the-leper where she-heard him to-recline hastened and not
audens, ut peccatrix, inter justos comparere retro secus pedes
daring as a-sinner among the-just to-appear behind beside the-feet
domini mansit, ubi pedes ejus lacrymis lavit, capillis
of-the-Lord she-remained where feet his with-tears she-washed with-her-hair
tersit et unguento pretioso perunxit, nam incolae regionis
wiped and with-ointment precious anointed for the-inhabitants of-region
illius propter vehementissimum solis calorem unguentis
that on-account-of the-most-vehement of-the-sun heat ointments
et balneis utebantur. Cumque Symon pharisaeus intra se
and baths used and-when Simon the-Pharisee within himself
cogitaret, quoniam, si hic esset propheta, a peccatrice
thought that if this-one were a-prophet by a-sinner
tangi se nequaquam permitteret, dominus illum de
to-be-touched himself by-no-means he-would-permit the-Lord him for
superba justitia redarguit et mulieri omnia peccata dimisit.
proud justice rebuked and to-the-woman all sins forgave

Haec est igitur illa Maria Magdalena, cui dominus tam
this is therefore that Mary Magdalene on-whom the-Lord so
magna beneficia contulit et tanta signa dilectionis ostendit.
great benefits conferred and so-great signs of-love showed
Nam ab ea septem daemonia expulit, in suo amore eam
for from her seven demons he-expelled in his love her
totaliter accendit, familiarissimam eam sibi constituit,
wholly he-kindled most-intimate her to-himself he-made
hospitam suam fecit et procuratricem suam eam in itinere
hostess his he-made and procurator his her on the-journey
habere voluit et eam semper dulciter excusavit. Nam
to-have he-wished and her always sweetly excused for
excusavit eam apud Pharisaeum, qui dicebat ipsam immundam,
he-excused her before the-Pharisee who called her unclean
et apud sororem suam, quae dicebat ipsam otiosam et
and before sister her who called her idle and
apud Judam, qui dicebat eam prodigam, lacrymantem videns
before Judas who called her prodigal weeping seeing
lacrymas continere non potuit. Cujus dilectione quatriduanum
tears to-hold-back not he-could whose by-love four-days-dead
fratrem suum resuscitavit, cujus amore Martham sororem
brother her he-raised whose for-love Martha sister
suam a fluxu sanguinis, quem septem annis perpessa fuerat,
her from the-flow of-blood which for-seven years suffered she-had
liberavit, cujus meritis Martillam sororis suae famulam, ut
he-freed whose by-merits Marcella of-sister her the-maidservant that
illud tam beatum et tam dulce verbum exclamans diceret:
that so blessed and so sweet word crying-out she-might-say
beatus venter, qui te portavit, dignam fecit. Nam secundum
blessed the-womb which you bore worthy he-made for according-to
Ambrosium illa fuit Martha et haec ejus famula. Haec
Ambrose that-one was Martha and this her maidservant this

est, inquam, illa, quae domini pedes lacrymis lavit, capillis
is I-say she who of-the-Lord feet with-tears washed with-hair
tersit et unguento perunxit, quae in tempore gratiae
wiped and with-ointment anointed who in the-time of-grace
sollemnem poenitentiam primo fecit, quae optimam partem
solemn penance first did who the-best part
elegit, quae ad pedes sedens domini verbum audivit et
chose who at the-feet sitting of-the-Lord the-word heard and
domini caput perunxit, quae juxta crucem in domini passione
of-the-Lord head anointed who beside the-cross at of-the-Lord passion
fuit, quae unguenta parans corpus ejus ungere voluit, quae
was who ointments preparing body his to-anoint wished who
a monumento discipulis recedentibus non recessit, cui
from the-tomb the-disciples withdrawing not withdrew to-whom
Christus resurgens primo apparuit et apostolorum apostolam
Christ rising first appeared and of-the-apostles the-apostle
fecit. Post adscensionem igitur domini, scilicet anno XIV.
made after the-ascension therefore of-the-Lord namely in-the-year fourteenth
a passione cum Judaei Stephanum jamdiu occidissent et
from the-passion when the-Jews Stephen long-since had-killed and
caeteros discipulos a Judaeae finibus ejecissent, diversarum
the-other disciples from of-Judea the-borders had-cast-out of-various
gentium discipuli subeunt regiones, verbum domini ibidem
nations the-disciples enter the-regions the-word of-the-Lord there
seminantes. Erat autem tunc temporis cum apostolis beatus
sowing there-was moreover at-that time with the-apostles blessed
Maximinus unus de LXXII domini discipulis, cui
Maximinus one of the-seventy-two of-the-Lord disciples to-whom
a beato Petro Maria Magdalena fuerat commendata. In
by blessed Peter Mary Magdalene had-been commended in
hac igitur dispersione beatus Maximinus, Maria Magdalena,
this therefore dispersion blessed Maximinus Mary Magdalene

Lazarus frater ejus, Martha soror ipsius et Martilla
Lazarus brother her Martha sister her and Marcella
pedissequa Marthae nec non et beatus Cedonius, qui caecus
the-attendant of-Martha nor not and blessed Cedonius who blind
a nativitate exstiterat, sed a domino fuerat liberatus, omnes
from birth had-been but by the-Lord had-been freed all
hi insimul et plures alii christiani navi ab infidelibus
these together and many other Christians on-a-ship by the-unbelievers
impositi et pelago sine aliquo gubernatore expositi, ut
put and to-the-sea without any pilot exposed that
omnes scilicet simul submergerentur, divino tandem nutu
all namely together might-be-drowned by-divine at-last nod
Massiliam advenerunt. Ubi cum nullos, qui eos hospitio
to-Marseille came where when none who them in-hospitality
recipere vellent, invenissent, sub quadam porticu, quae
to-receive would they-had-found under a-certain portico which
fano gentis illius terrae praeerat, morabantur. Cum
to-the-shrine of-the-people of-that land stood-before they-stayed when
autem beata Maria Magdalena videret populum ad fanum
moreover blessed Mary Magdalene saw the-people to the-shrine
confluere, ut ydolis immolaret, assurgens vultu placido,
to-flock that to-the-idols it-might-sacrifice rising with-face calm
facie serena, lingua discreta eos ab ydolorum
with-countenance serene with-tongue discreet them from of-idols
cultura revocabat et Christum constantissime praedicabat,
the-worship she-called-back and Christ most-constantly preached
et admirati sunt universi prae specie, prae facundia, prae
and wondered have all at beauty at eloquence at
dulcedine eloquentiae ejus. Nec mirum, si os, quod
the-sweetness of-speech her nor wonder if the-mouth which

tam pia et tam pulchra pedibus salvatoris infixerat oscula,
so pious and so beautiful on-the-feet of-the-savior had-fixed kisses
caeteris amplius verbi Dei spiraret odorem.
than-the-others more of-the-word of-God breathed the-odor

Post hoc autem advenit princeps provinciae illius cum
after this moreover came the-prince of-province that with
uxore sua, ut pro habenda prole ydolis immolaret. Cui
wife his that for having offspring to-the-idols he-might-sacrifice to-whom
Magdalena Christum praedicans sacrificia dissuasit. Interea
Magdalene Christ preaching the-sacrifices dissuaded meanwhile
evolutis aliquot dierum curriculis apparuit in visu Magdalena
unrolled some of-days the-courses appeared in a-vision Magdalene
illi matronae dicens: quare, cum tot divitiis abundetis,
to-that matron saying why when with-so-many riches you-abound
sanctos Dei fame et frigore mori permittitis? Addidit et
the-saints of-God by-hunger and cold to-die do-you-allow she-added also
minas, nisi marito suo persuaderet, ut sanctorum inopiam
threats unless husband her she-persuaded that of-the-saints the-need
revelaret, iram Dei omnipotentis incurreret. Ipsa autem
he-should-relieve the-wrath of-God almighty she-would-incur she moreover
viro suo visionem indicare timuit. Sequenti igitur nocte
to-husband her the-vision to-tell feared on-the-following therefore night
eidem similia dicens apparuit, sed adhuc viro suo
to-the-same similar-things saying she-appeared but still to-husband her
hoc indicare neglexit. Tertio vero sub intempestae noctis
this to-tell she-neglected a-third-time but under of-the-dead-of night
silentio apparuit utrique fremens et irata vultu igneo,
the-silence she-appeared to-both roaring and angry with-face fiery
ac si tota domus arderet, et ait: dormisne tyranne,
as if the-whole house were-burning and she-says do-you-sleep tyrant
membrum patris tuae Satanae, cum vipera conjuge tua,
member of-father your Satan with the-viper wife your

quae tibi indicare noluit verba mea? quiescisne crucis
who to-you to-tell would-not words my do-you-rest of-the-cross
Christi inimice, diversis ciborum generibus ventris tui refecta
of-Christ enemy with-various of-foods kinds of-belly your refreshed
ingluvie, et sanctos Dei fame et siti permittis perire?
the-gluttony and the-saints of-God by-hunger and thirst you-allow to-perish
Jacesne in palatio pannis involutus sericis et illos desolatos
do-you-lie in the-palace in-cloths wrapped silken and those desolate
sine hospitio vides et praeteris? Non sic, inique, non sic
without lodging you-see and pass-by not so O-unjust-one not so
evades; nec impune feres, quod tantum iis benefacere
you-will-escape nor unpunished will-you-bear that so-much to-them to-do-good
distulisti. Sic locuta est et abscessit. Cumque matrona
you-have-put-off thus spoken she-has and went-away and-when the-matron
evigilans suspiraret et tremeret, viro suo eadem de causa
waking sighed and trembled to-husband her the-same for cause
suspiranti ait: domine mi, vidistine somnium, quod vidi?
sighing she-says O-lord my have-you-seen the-dream which I-saw
Vidi, inquit, et admirari et pavere non desino; quid inde
I-saw he-says and to-wonder and to-fear not I-cease what thence
faciemus? Cui mulier: utilius est, ei obtemperare, quam
shall-we-do to-whom the-woman more-useful it-is her to-obey than
iram Dei sui, quem praedicat, incurrere. Quapropter ipsos
the-wrath of-God her whom she-preaches to-incur wherefore them
hospitio receperunt et iis necessaria ministraverunt. Cum
in-hospitality they-received and to-them necessities supplied when
autem quadam die Maria Magdalena praedicaret, praedictus
moreover on-a-certain day Mary Magdalene was-preaching the-aforesaid
princeps dixit ei: putas posse defendere fidem, quam
prince said to-her do-you-think to-be-able to-defend the-faith which
praedicas? Cui illa: equidem illam defendere praesto sum,
you-preach to-whom she indeed it to-defend ready I-am

utpote quotidianis miraculis et praedicatione magistri mei
inasmuch-as by-daily miracles and by-the-preaching of-master my
Petri, qui Romae praesidet, roboratam. Cui princeps cum
Peter who at-Rome presides strengthened to-whom the-prince with
conjuge dixit: ecce dictis tuis per omnia obtemperare parati
his-wife said behold to-words your in all-things to-obey ready
sumus, si a Deo, quem praedicas, nobis filium impetrabis.
we-are if from God whom you-preach for-us a-son you-will-obtain
Propter hoc, inquit Magdalena, non remanebit. Tunc beata
for this she-says Magdalene not it-will-remain then blessed
Maria pro ipsos dominum exoravit, ut sibi filium concedere
Mary for them the-Lord entreated that to-them a-son to-grant
dignaretur. Cujus preces dominus exaudivit et matrona illa
he-would-deign whose prayers the-Lord heard and matron that
concepit. Tunc vir ejus coepit velle proficisci ad Petrum,
conceived then husband her began to-wish to-set-out to Peter
ut probaret, si, ut Magdalena de Christo praedicaverat,
that he-might-prove whether as Magdalene of Christ had-preached
sic veritas se haberet. Cui uxor dixit: quid est, domine,
so the-truth itself held to-whom his-wife said what is-it O-lord
putasne sine me proficisci? Absit; te enim recedente
do-you-think without me to-set-out far-be-it you for withdrawing
recedam, te veniente veniam, te quiescente quiescam.
I-shall-withdraw you coming I-shall-come you resting I-shall-rest
Cui vir ait: non sic fiet, domina, etenim cum
to-whom the-husband says not so it-will-be O-lady for since
sis gravida et in mari sint infinita pericula, de facili
you-are pregnant and on the-sea are infinite perils with ease
periclitari posses, domi igitur quiesces et possessionibus
to-be-endangered you-could at-home therefore you-will-rest and to-possessions
nostris curam impendes. Econtra illa instabat, femineum
our care you-will-give on-the-contrary she insisted the-feminine

nec mutans femina morem, et cum lacrymis pedibus
not changing a-woman custom and with tears at-feet
ejus obvoluta, quod petebat, tandem obtinuit. Maria ergo
his wrapped what she-asked at-last obtained Mary therefore
humeris eorum signum crucis imposuit, ne eos antiquus
on-shoulders their the-sign of-the-cross put lest them the-ancient
hostis in aliquo itinere impediret; navem igitur omnibus
enemy in any journey should-hinder the-ship therefore with-all
necessariis copiose onerantes caetera, quae habebant, in
necessities copiously loading the-other-things which they-had in
Mariae Magdalenae custodia relinquentes proficisci coeperunt
of-Mary Magdalene custody leaving to-set-out they-began
jamque unius diei et noctis cursu consummato coepit
and-now of-one day and night the-course completed began
nimium mare intumescere, ventus flare, ita ut omnes et
exceedingly the-sea to-swell the-wind to-blow so that all and
maxime matrona gravida et debilis tam saeva inundatione
chiefly the-matron pregnant and weak by-so savage a-flooding
fluctuum quassati gravissimis angustiis urgerentur, in tantum,
of-waves shaken by-most-grave straits were-pressed in so-much
quod in eam subito dolor partus irruit et inter angustias
that on her suddenly the-pain of-childbirth rushed and among the-straits
ventris et pressuras temporis filium parturiens exspiravit.
of-the-womb and the-pressures of-the-time a-son bringing-forth she-expired
Natus igitur puerulus palpitabat et mammillarum maternarum
born therefore the-little-boy quivered and of-the-breasts maternal
quaerens solatia lamentabiles dabat vagitus. Proh dolor!
seeking the-comforts lamentable gave wailings oh grief
et natus est infans vivus et matricida effectus, mori eum
also born is the-infant alive and matricide made to-die him
convenit, cum non sit, qui vitae tribuat alimentum. Quid
it-befits since not there-is who of-life may-give the-nourishment what

faciet Peregrinus, et cum uxorem mortuam videat et
will-he-do the-pilgrim and when his-wife dead he-sees and
puerum vagientem querulis vocibus matris mammam
the-boy wailing with-complaining voices of-his-mother the-breast
appetentem? Lamentabatur plurimum et dicebat: heu miser,
seeking he-lamented very-much and said alas wretch
quid facies? filium habere desiderasti, et matrem cum
what will-you-do a-son to-have you-desired and the-mother with
filio perdidisti. Nautae acclamabant dicentes: projiciatur in
the-son you-have-lost the-sailors cried saying let-be-thrown into
mare hoc corpus, antequam insimul pereamus, quamdiu enim
the-sea this body before together we-perish as-long-as for
nobiscum fuerit, haec quassatio non cessabit. Et cum
with-us it-will-have-been this shaking not will-cease and when
corpus apprehendissent, ut illud in mare jactarent: parcite,
the-body they-had-seized that it into the-sea they-might-throw spare
inquit Peregrinus, parcite, et si nec mihi nec matri
says the-pilgrim spare and if neither me nor the-mother
parcere volueritis, misereamini saltem parvuli vagientis,
to-spare you-will-have-wished have-pity at-least on-the-little-one wailing
sinite modicum et sustinete, si forte mulier prae dolore in
allow a-little and wait if perhaps the-woman for grief in
exstasi posita adhuc valeat respirare. Et ecce non procul a
ecstasy placed still be-able to-breathe and behold not far from
mari quidam collis apparuit, quo viso utilius esse credidit
the-sea a-certain hill appeared which seen more-useful to-be he-believed
corpus et puerulum illuc deferri, quam marinis belluis
the-body and the-little-boy thither to-be-carried than to-marine monsters
ad devorandum dari et vix a nautis prece et
for devouring to-be-given and scarcely from the-sailors by-prayer and
pretio extorsit, ut illic applicarent, cumque illic prae duritia
price he-extorted that there they-should-put-in and-when there for hardness

foveam non potuisset effodere, in secretiori parte collis
a-pit not he-could to-dig in the-more-secret part of-the-hill
chlamyde supposita corpus collocavit et puerulum mammis
a-cloak spread-under the-body he-placed and the-little-boy to-breasts
ejus apponens cum lacrymis ait: o Maria Magdalena, ad
her putting with tears says O Mary Magdalene to
perditionis meae cumulum Massiliae partibus applicuisti: cur
of-ruin my the-heap of-Marseille to-parts you-put-in why
infelix admonitione tua hoc iter arripui? petistine Deum,
unhappy by-admonition your this journey did-I-seize did-you-ask God
ut mulier mea hac de causa conciperet et periret? Ecce
that wife my this for cause should-conceive and perish behold
enim concepit et pariendo mortem subiit, conceptusque
for she-conceived and by-giving-birth death underwent and-the-conceived
est natus, ut pereat, cum non sit, qui enutriat. Ecce,
is born that he-may-perish since not there-is who may-nourish behold
quod prece tua obtinui, tibi enim omnia mea commendavi
what by-prayer your I-obtained to-you for all-things mine I-commended
Deoque tuo commendo; si potens es, memor sis animae
and-to-God your I-commend if powerful you-are mindful be of-the-soul
matris, et prece tua misereatur, ne pereat natus. Tunc
of-the-mother and by-prayer your may-he-have-mercy lest perish the-born then
chlamyde sua corpus cum puero circumquaque operuit et
with-cloak his the-body with the-boy all-around he-covered and
postmodum navem conscendit. Cumque ad Petrum venisset,
afterward the-ship boarded and-when to Peter he-had-come
Petrus ei obvius fuit, qui viso signo crucis in humero
Peter him met was who seen the-sign of-the-cross on shoulder
suo, qui esset et unde veniret, sciscitatus est. Qui omnia
his who he-was and whence he-came inquired has who all-things
sibi per ordinem narravit, cui Petrus: pax tibi fiat,
to-him in order narrated to-whom Peter peace to-you be

bene venisti et utili consilio credidisti nec moleste
well you-have-come and useful counsel you-have-believed nor ill
feras, si mulier tua dormit, si parvulus cum ea quiescit,
take if wife your sleeps if the-little-one with her rests
potens enim est dominus, cui vult, dona dare, data
powerful for is the-Lord to-whom he-wills gifts to-give given-things
auferre, ablata restituere, et moerorem tuum in
to-take-away taken-away-things to-restore and grief your into
gaudium commutare. Petrus autem ipsum in Hierosolymam
joy to-change Peter moreover him to Jerusalem
duxit et omnia loca, in quibus Christus praedicavit et
led and all the-places in which Christ preached and
miracula fecit, locum etiam, in quo passus est et in quo
miracles did the-place also in which suffered has and in which
coelos adscendit, eidem ostendit, cumque de fide fuisset
the-heavens he-ascended to-him showed and-when in the-faith he-had-been
instructus diligenter a Petro, biennii spatio jam elapso
instructed diligently by Peter of-two-years the-space now elapsed
navem adscendit repatriare curans. Cum igitur navigarent,
the-ship he-boarded to-return-home caring when therefore they-were-sailing
domino disponente juxta collem, in quo corpus uxoris cum
the-Lord disposing beside the-hill on which the-body of-his-wife with
puero positum fuerat, pervenerunt, qui prece et pretio
the-boy placed had-been they-came who by-prayer and price
eos ibi ad applicandum induxit. Puerulus autem ibidem
them there to putting-in induced the-little-boy moreover there
a Maria Magdalena incolumis conservatus frequenter ad
by Mary Magdalene unharmed preserved frequently to
littus maris procedebat et ibidem, ut puerorum moris
the-shore of-the-sea went-forth and there as of-boys the-custom
est, cum lapillis et glareis ludere solitus erat et, cum
is with pebbles and gravel to-play accustomed he-was and when

applicuisset, vidit puerulum more solito in littore maris
he-had-put-in he-saw the-little-boy in-manner usual on the-shore of-the-sea
cum lapillis ludentem, et quid esset, admirari non desinens,
with pebbles playing and what it-was to-wonder not ceasing
de scapha exsiliit. Quem videns parvulus, cum nunquam
from the-skiff he-leapt whom seeing the-little-one since never
tale quid vidisset, expavit et ad solita matris
such anything he-had-seen was-terrified and to the-accustomed of-his-mother
recurrens ubera occulte sub chlamyde latitabat. Peregrinus
running-back breasts secretly under the-cloak hid the-pilgrim
vero, ut manifestius videret, illuc accessit et puerulum
but that more-clearly he-might-see thither approached and the-little-boy
pulcherrimum matris ubera sugentem invenit et accipiens
most-beautiful of-his-mother breasts sucking found and taking
puerum ait: o beata Maria Magdalena, quam felix essem,
the-boy says O blessed Mary Magdalene how happy I-would-be
quam mihi cuncta prospera advenissent, si mulier respiraret
how to-me all-things prosperous would-have-come if the-woman breathed
et mecum repatriare valeret. Scio equidem, scio et procul
and with-me to-return-home were-able I-know indeed I-know and without
dubio credo; quod tu, qui puerum dedisti et in hac rupe
doubt I-believe that you who the-boy gave and on this rock
per biennium pavisti, poteris matrem suam prece tua
for two-years fed will-be-able the-mother his by-prayer your
pristinae restituere sanitati. Ad haec verba mulier respiravit
to-former to-restore health at these words the-woman breathed
et quasi a somno evigilans ait: magni meriti es, beata
and as-if from sleep waking says of-great merit you-are blessed
Maria Magdalena, et gloriosa, quae in partus mei pressuris
Mary Magdalene and glorious who in of-childbirth my the-pressures
obstetricis implevisti officium et in omnibus necessitatibus
of-a-midwife have-fulfilled the-office and in all necessities

ancillae servitium explesti. Quo audito Peregrinus
of-a-maidservant the-service have-completed which heard the-pilgrim
admirans ait: vivisne uxor mea dilecta? Cui illa: vivo
wondering says do-you-live wife my beloved to-whom she I-live
equidem et nunc primo de peregrinatione, de qua et tu
indeed and now first from the-pilgrimage from which also you
venisti, venio, et sicut beatus Petrus te Hierosolymam duxit
have-come I-come and as blessed Peter you to-Jerusalem led
et omnia loca, in quibus Christus passus est, mortuus
and all the-places in which Christ suffered has died
et sepultus, et alia plura loca ostendit, sic et ego una
and was-buried and other many places showed so also I together
cum beata Maria Magdalena duce et comite vobiscum
with blessed Mary Magdalene as-guide and companion with-you
fui et conspecta memoriae commendavi. Et incipiens loca
was and the-things-seen to-memory committed and beginning the-places
omnia, in quibus Christus passus est, et miracula, quae
all in which Christ suffered has and the-miracles which
viderat, adeo plene explicuit, ut nec in aliquo deviaret.
she-had-seen so fully she-unfolded that not in anything she-deviated
Tunc Peregrinus recepta conjuge et puero navim laetus
then the-pilgrim received his-wife and boy the-ship glad
conscendit et paulo post Massiliae portibus applicuerunt
boarded and a-little after of-Marseille at-ports they-put-in
et ingressi invenerunt beatam Mariam Magdalenam cum
and entering they-found blessed Mary Magdalene with
suis discipulis praedicantem, et ejus pedibus cum lacrymis
her disciples preaching and her at-feet with tears
provoluti omnia, quae iis acciderant, narraverunt et
rolled-forward all-things which to-them had-happened narrated and
a beato Maximino sacrum baptisma susceperunt. Tunc
from blessed Maximinus holy baptism received then

in civitate Massiliae omnium ydolorum templa destruentes
in the-city of-Marseille of-all the-idols the-temples destroying
Christi ecclesias construxerunt et beatum Lazarum in
of-Christ churches they-built and blessed Lazarus as
ejusdem civitatis episcopum unanimiter elegerunt. Tandem
of-the-same city bishop unanimously elected at-last
divino nutu ad Aquensem civitatem venerunt et populum
by-divine nod to the-Aix city they-came and the-people
illum ad fidem Christi per multa miracula adduxerunt,
that to the-faith of-Christ through many miracles they-led
ubi etiam beatus Maximinus in episcopum est ordinatus.
where also blessed Maximinus as bishop was ordained
Interea beata Maria Magdalena supernae contemplationis avida
meanwhile blessed Mary Magdalene of-supernal contemplation eager
asperrimum eremum petiit et in loco angelicis manibus
a-most-harsh desert sought and in a-place by-angelic hands
praeparato per XXX annos incognita mansit. In quo quidem
prepared for thirty years unknown remained in which indeed
loco nec aquarum fluenta nec arborum nec herbarum erant
place neither of-waters the-streams nor of-trees nor of-grasses were
solatia, ut ex hoc manifestaretur, quod redemtor noster
the-comforts that from this it-might-be-manifested that the-redeemer our
ipsam non terrenis refectionibus, sed tantum coelestibus
her not with-earthly refreshments but only with-heavenly
epulis disposuerat satiare. Qualibet autem die septem horis
banquets had-arranged to-satisfy on-each moreover day at-the-seven hours
canonicis ab angelis in aethera elevabatur et coelestium
canonical by angels into the-ether she-was-raised and of-the-heavenly
agminum gloriosos concentus etiam corporalibus auribus
hosts the-glorious harmonies even with-bodily ears
audiebat, unde diebus singulis his suavissimis dapibus
she-heard whence on-days each with-these most-sweet feasts

satiata et inde per eosdem angelos ad locum proprium
satisfied and thence by the-same angels to the-place her-own
revocata corporalibus alimentis nullatenus indigebat. Sacerdos
called-back bodily nourishments by-no-means she-needed a-priest
autem quidam solitariam vitam agere desiderans ad duodecim
moreover certain a-solitary life to-lead desiring at twelve
stadia loco eidem vicinam sibi cellam locavit. Die
furlongs to-the-place same near for-himself a-cell placed on-a-day
igitur quadam dominus praedicti sacerdotis oculos aperuit
therefore certain the-Lord of-the-aforesaid priest the-eyes opened
et corporeis oculis evidenter adspexit, qualiter angeli ad
and with-bodily eyes evidently he-beheld how the-angels to
praedictum locum, in quo beata Maria morabatur, discedebant
the-aforesaid place in which blessed Mary stayed descended
et eam in aethera sublevabant et post horae spatium
and her into the-ether raised and after of-an-hour the-space
ad eundem locum cum divinis laudibus revocabant. Volens
to the-same place with divine praises called-back wishing
autem sacerdos tam admirabilis visionis veritatem agnoscere
moreover the-priest of-so admirable vision the-truth to-know
creatori suo precibus se commendans ad praedictum
to-creator his by-prayers himself commending to the-aforesaid
locum audaci devotione properabat, cumque ad unius jactum
place with-bold devotion hastened and-when to of-one the-throw
lapidis appropinquaret, coeperunt ejus crura resolvi et
of-a-stone he-approached began his legs to-be-loosened and
timore valido ipsius praecordia medullitus anhelare, cumque
by-fear strong his heart to-the-marrow to-pant and-when
retro rediret, ambulandi usum crura cum pedibus simul
back he-returned of-walking the-use the-legs with the-feet together
praebebant, sed si verso tramite ad praedictum locum
offered but if turned the-path to the-aforesaid place

accedere conaretur, totiens eum languor corporis et hebetudo
to-approach he-tried so-often him the-languor of-body and the-dullness
mentis modis omnibus prohibebant. Intellexit igitur vir
of-mind by-means all prevented understood therefore the-man
Dei illud procul dubio coeleste esse sacramentum, ad
of-God that without doubt heavenly to-be a-sacrament to
quod accedere humanum non poterat experimentum. Invocato
which to-approach human not could experience invoked
igitur salvatoris nomine exclamavit: adjuro te per dominum,
therefore of-the-savior the-name he-cried-out I-adjure you by the-Lord
ut, si homo es vel aliqua rationalis creatura, quae in
that if a-human you-are or some rational creature who in
illa spelunca habitas, mihi respondeas et tui edisseras
that cave dwell to-me you-answer and of-yourself declare
veritatem. Cumque hoc tertio repetiisset, beata Maria
the-truth and-when this a-third-time he-had-repeated blessed Mary
Magdalena ei respondit: accede propius et omnium, quae
Magdalene to-him answered approach nearer and of-all which
desiderat anima tua, scire poteris veritatem. Cumque ille
desires soul your to-know you-will-be-able the-truth and-when he
tremens usque ad medii spatii terminum appropinquasset,
trembling all-the-way to of-the-middle space the-limit had-approached
ait ad eum: meministi ex evangelio de Maria illa
she-says to him do-you-remember from the-gospel about Mary that
famosa peccatrice, quae pedes salvatoris lacrymis lavit, capillis
famous sinner who the-feet of-the-savior with-tears washed with-hair
tersit et suorum delictorum veniam promeruit? Cui
wiped and of-her offenses pardon merited to-whom
sacerdos: memini et plus quam triginta annorum evolata
the-priest I-remember and more than thirty of-years flown-by
sunt curricula, quod hoc factum etiam sancta credit et
have the-courses that this deed also the-holy believes and

confitetur ecclesia. Ego, inquit, sum illa, quae per triginta
confesses church I she-says am she who for thirty
annorum spatium omnibus hominibus ignota permansi et
of-years space to-all men unknown remained and
sicut tibi heri cernere permissum est, sic singulis diebus
as to-you yesterday to-perceive permitted it-was so on-each day
angelicis manibus in aethera sublevata coelestium agminum
by-angelic hands into the-ether raised of-the-heavenly hosts
dulcissimam jubilationem septenis vicibus per singulos dies
the-most-sweet jubilation seven times on each day
corporeis auribus audire promerui. Quia igitur mihi a domino
with-bodily ears to-hear I-have-merited because therefore to-me by the-Lord
revelatum est, quod ex hoc migratura sum saeculo, beatum
revealed it-is that from this about-to-depart I-am world blessed
Maximinum adeas et ei hoc studeas intimare, proximo
Maximinus go-to and to-him this be-zealous to-intimate on-the-next
die resurrectionis dominicae tempore, quo ad matutinum
day of-the-resurrection of-the-Lord's at-the-time at-which to matins
surgere consuevit, oratorium solus ingrediatur et me illic
to-rise he-is-accustomed the-oratory alone let-him-enter and me there
per angelorum ministerium inveniet consistentem. Sacerdos
through of-the-angels the-ministry he-will-find standing the-priest
autem vocem ejus velut vocem angeli audiebat, neminem
moreover voice her as the-voice of-an-angel heard no-one
autem videbat. Concitus igitur beatum Maximinum adiit et
moreover he-saw hastily therefore blessed Maximinus he-went-to and
ei omnia per ordinem enarravit, sanctus autem Maximinus
to-him all-things in order narrated saint moreover Maximinus
nimio repletus gaudio salvatori gratias immensas retulit
with-excessive filled joy to-the-savior thanks immense rendered
et illa die ac hora, ut sibi jussum fuerat, oratorium
and on-that day and hour as to-him ordered it-had-been the-oratory

solus ingressus videt beatam Mariam Magdalenam, in choro
alone entering sees blessed Mary Magdalene in the-choir
adhuc stantem eorum, qui eam adduxerant, angelorum. Erat
still standing of-those who her had-brought of-angels she-was
autem spatio duorum cubitorum elevata a terra, stans
moreover by-the-space of-two cubits raised from the-ground standing
in medio angelorum et extensis manibus Deum exorans.
in the-midst of-the-angels and outstretched hands God entreating
Cum autem beatus Maximinus ad eam accedere trepidaret,
when moreover blessed Maximinus to her to-approach trembled
conversa dixit ad eum: accede huc propius nec fugias filiam
turned she-said to him approach here nearer nor flee daughter
tuam, pater. Appropinquante autem eo, sicut in ipsius beati
your O-father approaching moreover he as in the-very of-blessed
Maximini legitur libris, ita vultus dominae ex continua
Maximinus it-is-read books so the-face of-the-lady from the-continual
et diuturna visione angelorum radiabat, ut facilius solis
and long-lasting vision of-the-angels radiated that more-easily of-the-sun
radios quam faciem suam intueri quis posset. Convocato
the-rays than face her to-behold anyone could called-together
igitur universo clero et sacerdote praedicto corpus et
therefore the-whole clergy and the-priest aforesaid the-body and
sanguinem domini ab episcopo beata Maria Magdalena cum
blood of-the-Lord from the-bishop blessed Mary Magdalene with
multa lacrymarum inundatione suscepit, deinde toto
much of-tears flooding received then with-the-whole
corpore ante altaris prostrato crepidinem sanctissima illa
body before of-the-altar prostrated the-base most-holy that
anima migravit ad dominum. Post cujus exitum tantus
soul departed to the-Lord after whose departure so-great
odor suavitatis ibidem remansit, ut per septem dies fere
an-odor of-sweetness there remained that for seven days nearly

ab ingredientibus oratorium sentiretur. Cujus sanctissimum
by those-entering the-oratory it-was-perceived whose most-holy
corpus beatus Maximinus diversis conditum aromatibus
body blessed Maximinus with-various seasoned spices
honorifice sepelivit et post mortem suam juxta se sepeliri
honorably buried and after death his beside her to-be-buried
praecepit. Hegesippus autem vel secundum quosdam libros
he-ordered Hegesippus moreover or according-to some books
Josephus satis cum praedicta historia concordat, ait enim
Josephus enough with the-aforesaid history agrees he-says for
in quodam suo tractatu, quod Maria Magdalena post domini
in a-certain his treatise that Mary Magdalene after of-the-Lord
adscensionem pro ardore caritatis Christi et taedio, quod
ascension for ardor of-love of-Christ and the-weariness which
habebat, nunquam hominem videre volebat, sed postquam ad
she-had never a-man to-see wished but after to
Aquense territorium venit, in desertum abiit et triginta
the-Aix territory she-came into the-desert she-went and thirty
ibi annis incognita mansit, ubi, ut ait, qualibet die
there years unknown remained where as he-says on-each day
septem horis canonicis ab angelo in coela elevabatur.
at-the-seven hours canonical by an-angel into the-heavens she-was-raised
Addidit tamen, quod sacerdos, dum ad eam venisset, reperit
he-added yet that a-priest when to her he-had-come found
eam in cella clausam: qui ad ejus petitionem vestem sibi
her in a-cell shut who at her request a-garment to-her
porrexit, quam induens in ecclesiam secum ivit et ibi
held-out which putting-on into the-church with-him she-went and there
communione percepta elevatis in oratione manibus juxta
communion received raised in prayer hands beside
altare in pace quievit.
the-altar in peace rested

Temporibus autem Caroli Magni, scilicet anno domini
in-the-times moreover of-Charles the-Great namely in-the-year of-the-Lord
DCCLXIX Gyrardus, dux Burgundiae, cum de uxore sua
seven-hundred-sixty-nine Gerard duke of-Burgundy when by wife his
filium habere non posset, larga manu res suas pauperibus
a-son to-have not he-could with-generous hand goods his to-the-poor
erogabat et multas ecclesias et monasteria construebat. Cum
paid-out and many churches and monasteries built when
ergo Vizeliacense monasterium construxisset, misit ipse et
therefore the-Vézelay monastery he-had-built sent he and
abbas ipsius monasterii monachum quendam cum decenti
the-abbot of-that monastery a-monk certain with fitting
comitatu ad Aquensem civitatem, ut inde, si posset, beatae
company to the-Aix city that thence if he-could of-blessed
Mariae Magdalenae reliquias transportaret. Veniens igitur
Mary Magdalene the-relics he-might-carry-over coming therefore
praedictus monachus ad praedictam civitatem, cum ipsam
the-aforesaid monk to the-aforesaid city since it
funditus a paganis destructam reperisset, casu quodam
from-the-foundations by the-pagans destroyed he-had-found by-chance a-certain
invenit sepulchrum, cujus sculptura marmorea demonstrabat,
he-found a-tomb whose sculpture marble showed
quod corpus beatae Mariae Magdalenae repositum intus
that the-body of-blessed Mary Magdalene put-away within
erat: in ipso autem sepulchro hystoria ejus miro
was on the-very moreover tomb history her with-wonderful
opere sculpta erat. Nocte igitur illud effringens assumtas
work sculpted was by-night therefore it breaking-open taken
reliquias ad hospitium deportavit. In ipsa autem nocte beata
the-relics to the-lodging he-carried on that moreover night blessed
Maria Magdalena eidem monacho apparuit dicens, ne
Mary Magdalene to-the-same monk appeared saying lest

timeret, sed coeptum opus perficeret. Rediens igitur cum
he-should-fear but the-begun work he-should-complete returning therefore when
ad mediam leucam a monasterio venisset, nullo modo
to a-half league from the-monastery he-had-come by-no means
inde reliquias movere potuerunt, donec veniente abbate cum
thence the-relics to-move they-could until coming the-abbot with
monachis processione honorifice sunt receptae.
the-monks in-procession honorably they-were received

Miles quidam, qui singulis annis ad corpus beatae Mariae
a-knight certain who each year to the-body of-blessed Mary
Magdalenae venire consueverat, in proelio occisus est:
Magdalene to-come was-accustomed in battle killed was
qui dum in feretro a parentibus ploraretur, Magdalenae
who while on the-bier by his-kinsfolk he-was-mourned to-Magdalene
piis querelis opponebant, cur devotum suum mori sine
pious complaints they-put-forth why devotee her to-die without
confessione et poenitentia permisisset. Tunc subito, qui
confession and penance she-had-allowed then suddenly he-who
defunctus erat, stupentibus cunctis surrexit et sacerdotem
dead was being-astounded all rose and a-priest
ad se venire praecepit, cumque devote confessus fuisset
to himself to-come ordered and-when devoutly confessed he-had
et viaticum recepisset, protinus in pace quievit.
and the-viaticum had-received forthwith in peace he-rested

Navis quaedam viris et feminis onerata naufragium
a-ship certain with-men and women laden shipwreck
pertulit, una autem femina, cum esset praegnans et se in
suffered one moreover woman since she-was pregnant and herself in
mari periclitari adspiceret, Magdalena, in quantum poterat,
the-sea to-be-endangered saw Magdalene in as-much she-could
acclamabat vovens, quod, si suis meritis a naufragio
cried-out vowing that if by-her merits from shipwreck

evaderet et filium pareret, ipsum ejus monasterio condonaret,
she-should-escape and a-son should-bear him her to-monastery she-would-give
statimque femina quaedam specie et habitu veneranda ei
and-at-once a-woman certain in-appearance and habit venerable to-her
apparuit, quae eam per mentum accipiens periclitantibus aliis
appeared who her by the-chin taking perishing the-others
incolumem ad ripam per duxit: illa autem postmodum
unharmed to the-bank through led she moreover afterward
filium peperit et votum suum fideliter adimplevit.
a-son bore and vow her faithfully fulfilled

Ajunt quidam Mariam Magdalenam sponsam fuisse
say some Mary Magdalene the-bride to-have-been
Johannis evangelistae, quam duxerat tunc, quando de
of-John the-evangelist whom he-had-married then when from
nuptiis Christus eum vocavit: ex hoc ipsa indignata,
the-wedding Christ him called from this she indignant
quod scilicet sponsum sibi abstulerat, abiit et omni
that namely the-bridegroom from-her he-had-taken went-away and to-every
voluptati se dedit. Sed quia congruum non erat, ut
pleasure herself gave but because fitting not it-was that
Johannis vocatio damnationis sibi occasio fieret, dominus
of-John calling of-damnation to-her the-occasion should-become the-Lord
ad poenitentiam ipsam misericorditer convertit, et quia
to penance her mercifully converted and because
a summa delectatione carnali eam removit, ideo ipsam
from the-highest delight carnal her he-removed therefore her
summa delectatione spirituali, quae est in Dei amore,
with-the-highest delight spiritual which is in of-God the-love
prae caeteris implevit. Quod et de Johanne quidam fatentur,
before the-others he-filled which also of John some declare
quod ideo dulcitudine suae familiaritatis eum prae caeteris
that therefore with-the-sweetness of-his intimacy him before the-others

decoravit, quia a praedicta delectatione eum removit. Haec
he-adorned because from the-aforesaid delight him he-removed these
autem falsa et frivola reputantur, quia frater Albertus in
moreover false and frivolous are-reckoned because brother Albert in
prooemio super evangelium Johannis ponit, quod haec sponsa,
the-prologue on the-gospel of-John puts that this bride
de cujus nuptiis vocatus fuit idem Johannes, in virginitate
from whose wedding called was the-same John in virginity
permansit et in societate beatae Mariae virginis matris
remained and in the-company of-the-blessed Mary virgin mother
Christi postmodum visa fuit et tandem fine bono quievit.
of-Christ afterward seen was and at-last by-an-end good rested

Vir quidam oculorum lumine privatus cum ad
a-man certain of-the-eyes light deprived when to
monasterium Vizeliacense causa visitandi corpus beatae
the-monastery of-Vézelay for-the-sake of-visiting the-body of-blessed
Mariae Magdalenae veniret et suus ei ductor diceret,
Mary Magdalene was-coming and his to-him guide said
se ecclesiam jam videre, ille magna voce exclamavit: o
himself the-church now to-see he with-great voice cried-out O
sancta Maria Magdalena, utinam aliquando videre merear
holy Mary Magdalene would-that sometime to-see I-may-merit
ecclesiam tuam, statimque oculi ejus sunt aperti.
church your and-at-once eyes his were opened

Quidam dum peccata sua in quadam schedula scripsisset,
a-certain-man when sins his on a-certain slip he-had-written
eam sub palla altaris beatae Mariae Magdalenae posuit,
it under the-cloth of-the-altar of-blessed Mary Magdalene put
rogans eam, ut sibi indulgentiam impetraret. Qui
asking her that for-him pardon she-might-obtain who

postmodum schedulam accipiens peccata sua de ipsa
afterward the-slip taking sins his from the-very
schedula omnino deleta invenit.
slip wholly blotted-out found

Quidam dum ob pecuniae exactionem compedibus
a-certain-man while for of-money the-exaction in-fetters
teneretur, Mariam Magdalenam in sui adjutorium invocabat,
he-was-held Mary Magdalene to his help invoked
et ecce quadam nocte mulier quaedam speciosa sibi apparuit,
and behold on-a-certain night a-woman certain beautiful to-him appeared
quae vincula frangens et ostium reserans sibi, ut fugeret,
who the-chains breaking and the-door unlocking to-him that he-should-flee
imperavit. Qui se absolutum videns protinus inde aufugit.
commanded who himself loosed seeing forthwith thence fled

Clericus quidam de Flandria, Stephanus nomine, in tantam
a-cleric certain from Flanders Stephen by-name into such
scelerum immanitatem ceciderat, quod omnia exercens flagitia
of-crimes monstrousness had-fallen that all practicing outrages
ea, quae salutis erant, non solum non facere, sed nec
those-things which of-salvation were not only not to-do but not-even
audire volebat. In beatam tamen Mariam Magdalenam
to-hear he-wished toward blessed yet Mary Magdalene
devotionem magnam habens ejus vigilias jejunabat et festum
devotion great having her vigils he-fasted and the-feast
colebat. Dum igitur ejus tumulum visitasset, Maria Magdalena
kept when therefore her tomb he-had-visited Mary Magdalene
nec ex toto dormienti nec ex toto vigilanti tamquam
neither from the-whole to-him-sleeping nor from the-whole waking as
mulier formosa lugubres gerens oculos et duorum angelorum
a-woman beautiful mournful bearing eyes and of-two angels
dextra laevaque sustentata praesidio apparuit eique
on-right and-left supported by-the-protection appeared and-to-him

dixit: cur quaeso, Stephane, indigna meis meritis facta
said why I-ask Stephen unworthy-things to-my merits done
rependis, cur labiorum meorum instantia nulla compunctione
do-you-repay why of-lips my by-the-insistence by-no compunction
moveris? Ex quo enim devotionem in me habere coepisti,
are-you-moved from when for devotion toward me to-have you-began
pro te dominum semper instanter exoravi: surge igitur et
for you the-Lord always urgently I-have-entreated rise therefore and
poeniteas, neque enim ego te deseram, donec Deo fueris
repent nor for I you shall-desert until to-God you-will-have-been
reconciliatus. Ille igitur mox in se infundi tantam
reconciled he therefore at-once into himself to-be-poured so-great
gratiam sensit, quod saeculo abrenuntians religionem introivit
grace felt that the-world renouncing religion he-entered
et perfectissimae vitae fuit. In cujus morte visa est Maria
and of-most-perfect life was at whose death seen was Mary
Magdalena juxta feretrum cum angelis adstitisse et ejus animam
Magdalene beside the-bier with angels to-have-stood and his soul
quasi columbam candidam cum laudibus in coelum sustulisse.
like a-dove white with praises into heaven to-have-taken-up

De sancto Apollinari

XCVII · SAINT APOLLINARIS

Apollinaris is read as strong in virtues or wonderful in discretion. Sent by Peter to Ravenna, he heals and baptizes a tribune's wife, is beaten nearly to death for preaching, and heals a mute noble at Classis. He raises the patrician Rufus's daughter, is racked and exiled, and returns to make an idol of Apollo fall. Vespasian orders the enemies of the gods to sacrifice or leave; Apollinaris is beaten in the lepers' quarter and dies after seven days. Ambrose praises him.

Apollinaris dicitur a pollens et ares, quod est virtus, quasi
Apollinaris is-called from pollens and ares which is power as-if
pollens virtutibus. Vel dicitur a pollo, quod interpretatur
strong in-powers or he-is-called from pollo which is-interpreted
mirabilis, et naris, per quam intelligitur discretio, quasi
wonderful and naris by which is-understood discretion as-if
mirabilis discretionis vir. Vel ab a. quod est sine, et polluo
of-wonderful discretion a-man or from a which is without and polluo
et ares, virtus, quasi virtuosus sine pollutione vitiorum.
and ares power as-if virtuous without the-pollution of-vices

Apollinaris Petri apostoli discipulus fuit et ab eo
Apollinaris of-Peter the-apostle disciple was and by him
Ravennam de Roma missus est, ubi uxore tribuni ab eo
to-Ravenna from Rome sent was where the-wife of-a-tribune by him
sanata ipsam cum viro et ejus familia baptizavit: quod
healed her with her-husband and his household he-baptized which
quidem judici nuntiatur et ad eum Apollinaris primus
indeed to-the-judge is-announced and to him Apollinaris first
accersitur ductusque ad templum Jovis, ut ibi immolaret,
is-summoned and-led to the-temple of-Jupiter that there he-might-sacrifice
cum diceret sacerdotibus, ydolorum aurum et argentum
when he-said to-the-priests of-the-idols the-gold and silver

ydolis appensum melius pauperibus dari, quam ante
to-the-idols hung better to-the-poor to-be-given than before
daemones sic appendi, protinus capitur et fustibus caesus
demons so to-be-hung forthwith he-is-seized and with-clubs beaten
semivivus relinquitur, sed a discipulis collectus in domo
half-alive is-left but by the-disciples gathered in the-house
cujusdam viduae septem mensibus refovetur. Inde venit
of-a-certain widow for-seven months is-nursed thence he-came
autem ad civitatem Classensem, ut quendam nobilem mutum
moreover to the-city of-Classis that a-certain noble mute
ibidem curaret. Cum autem domum ingrederetur, puella
there he-might-cure when moreover the-house he-entered a-girl
quaedam immundum spiritum habens exclamavit dicens:
certain an-unclean spirit having cried-out saying
recede hinc, serve Dei, nam faciam te ligatis pedibus et
depart hence O-servant of-God for I-shall-make you bound feet and
manibus de civitate extrahi. Quam Apollinaris increpans
hands from the-city to-be-dragged whom Apollinaris rebuking
protinus daemonem abire coegit. Cum igitur super mutum
forthwith the-demon to-go-away compelled when therefore over the-mute
nomen domini invocasset et curatus fuisset, plus quam
the-name of-the-Lord he-had-invoked and cured he-had-been more than
quingenti homines crediderunt. Pagani autem eum fustibus
five-hundred men believed the-pagans moreover him with-clubs
caesum prohibebant, ne Jesum nominaret: ille vero in
beaten forbade lest Jesus he-should-name he but on
terra jacens clamabat, quoniam ipse verus est Deus. Tunc
the-ground lying cried that he true is God then
nudis pedibus super prunas eum stare fecerunt, sed cum
with-bare feet on live-coals him to-stand they-made but when
adhuc Christum constantissime praedicaret, extra urbem eum
still Christ most-constantly he-preached outside the-city him

projecerunt. Eo tempore dum Rufus patricius Ravennae
they-threw at-that time when Rufus the-patrician of-Ravenna
filiam infirmam haberet et ad eam sanandam Apollinarem
a-daughter sick had and for her to-be-healed Apollinaris
vocasset, mox ut domum ingressus est, defuncta est. Cui
had-called as-soon as the-house entered he-has died she-has to-whom
Rufus: utinam domum meam non introisses, Dii enim
Rufus would-that house my not you-had-entered the-gods for
magni irati sunt, et filiam meam sanare noluerunt: tu vero
great angered are and daughter my to-heal would-not you but
quid ei facere poteris? Cui Apollinaris: noli timere,
what for-her to-do will-you-be-able to-whom Apollinaris do-not fear
tantum mihi jura, quod, si puella surrexerit, eam creatorem
only to-me swear that if the-girl will-have-risen her creator
suum sequi nequaquam prohibebis. Quod cum fecisset,
her to-follow by-no-means you-will-forbid which when he-had-done
facta oratione puella surrexit et nomen Christi confitens
made the-prayer the-girl rose and the-name of-Christ confessing
cum matre et magna multitudine baptisma suscepit et
with her-mother and a-great multitude baptism received and
virgo permansit. Quod audiens Caesar scripsit ad praefectum
a-virgin remained which hearing Caesar wrote to the-prefect
praetorii, quod Apollinarem aut sacrificare faceret
of-the-praetorium that Apollinaris either to-sacrifice he-should-make
aut in exsilium mitteret. Praefectus igitur eum sacrificare
or into exile should-send the-prefect therefore him to-sacrifice
nolentem fustibus caedi fecit et in equuleo extensum
unwilling with-clubs to-be-beaten caused and on the-rack stretched
torqueri mandavit. Ubi dum dominum constantissime
to-be-tortured ordered where while the-Lord most-constantly
praedicaret, aquam ferventem in ejus vulneribus jactari
he-preached water boiling into his wounds to-be-thrown

jussit et sic gravi pondere ferri vinctum in exsilium
he-ordered and so with-heavy weight of-iron bound into exile
mittere voluit. Videntes autem christiani tantam impietatem,
to-send he-wished seeing moreover the-Christians so-great impiety
accensi animo in paganos irruerunt et plus quam ducentos
kindled in-mind on the-pagans rushed and more than two-hundred
viros ex ipsis occiderunt. Quod videns praefectus abscondit
men of them killed which seeing the-prefect hid
se et Apollinarem in artissimum carcerem trusit, deinde
himself and Apollinaris into a-most-narrow prison thrust then
catenatum in navim posuit et cum tribus clericis eum
chained on a-ship put and with three clerics him
sequentibus in exsilium destinavit, ubi solummodo cum
following into exile dispatched where only with
duobus clericis et duobus militibus periculum tempestatis
two clerics and two soldiers the-peril of-a-tempest
evadens ipsos milites baptizavit, deinde Ravennam rediens
escaping the-very soldiers he-baptized then to-Ravenna returning
a paganis capitur et ad templum Apollinis ducitur, cujus
by the-pagans he-is-seized and to the-temple of-Apollo is-led whose
simulacrum videns maledixit et subito corruit. Quod videntes
image seeing he-cursed and suddenly it-collapsed which seeing
pontifices ipsum Tauro judici praesentarunt, qui judex, cum
the-pontiffs him to-Taurus the-judge presented which judge when
filium suum caecum illuminasset, credidit et ipsum annis
son his blind he-had-enlightened believed and him for-years
quatuor in suo praedio manere fecit. Post hoc cum pontifices
four on his estate to-remain caused after this when the-pontiffs
apud Vespasianum eum accusassent, jussit Vespasianus, ut,
before Vespasian him had-accused ordered Vespasian that
quicunque Diis irrogaret injuriam, aut sacrificet aut
whoever to-the-gods brought injury either should-sacrifice or

urbe privetur, non enim justum est, ut Deos vindicemus,
of-the-city be-deprived not for just it-is that the-gods we-avenge
sed ipsi de inimicis suis se ulcisci poterunt, si irascuntur.
but they on enemies their themselves to-avenge will-be-able if they-are-angry
Tunc Demosthenes patricius eum nolentem sacrificare cuidam
then Demosthenes the-patrician him unwilling to-sacrifice to-a-certain
centurioni jam christiano tradidit, cujus rogatu pergens in
centurion already Christian handed-over whose at-request going into
vicum leprosorum, ut ibidem propter furorem gentilium
the-quarter of-the-lepers that there on-account-of the-fury of-the-gentiles
habitaret, populus autem eum insecutus esset, usque ad
he-might-dwell the-people moreover him pursued had all-the-way to
mortem diutissime caesus est, ubi septem dies supervivens
death very-long beaten he-was where seven days surviving
et discipulos admonens spiritum tradidit et ibidem a
and his-disciples admonishing his-spirit he-gave-up and there by
christianis honorifice sepultus est sub Vespasiano, qui
the-Christians honorably buried was under Vespasian who
coepit circa annos domini LXX. De hoc martire sic dicit
began about the-years of-the-Lord seventy of this martyr thus says
Ambrosius in praefatione: Apollinaris dignissimus praesul a
Ambrose in the-preface Apollinaris the-most-worthy prelate by
principe apostolorum Petro Ravennam mittitur Jesu nomen
the-prince of-the-apostles Peter to-Ravenna is-sent of-Jesus the-name
incredulis nuntiare; qui dum illic mira virtutum signa
to-the-unbelievers to-announce who while there wonderful of-powers signs
conferret in Christo credentibus suis, verberum flagellis
he-conferred in Christ on-those-believing his-own of-blows by-the-scourges
saepe conteritur et senile jam corpus ab impiis horrendis
often is-crushed and his-aged now body by the-impious with-horrid
cruciatibus laniatur. Sed ne de suis vexationibus fideles
tortures is-torn but lest at his vexations the-faithful

trepidarent, in virtute domini Jesu Christi signa apostolica
should-tremble in the-power of-the-Lord Jesus Christ signs apostolic
perfecit. Post tormenta puellam resuscitat mortuam, visum
he-performed after torments a-girl he-raises dead sight
conspicuum caecis reddit et muto restaurat loquelam,
conspicuous to-the-blind he-gives and to-the-mute restores speech
obsessam a daemonio liberat, contagionem mundat leprosi,
one-possessed by a-demon he-frees the-contagion he-cleanses of-a-leper
dissoluta morbo pestifero sanat membra, portentum simulacri
loosened by-disease pestilent he-heals limbs the-portent of-the-image
simul cum templo dejicit. O dignissimus admiratione
together with the-temple he-casts-down O most-worthy of-the-admiration
praeconii pontifex, qui cum pontificis dignitate apostolicam
of-praise a-pontiff who with of-pontiff the-dignity apostolic
promeruit accipere potestatem. O fortissimus athleta Christi,
merited to-receive power O most-strong athlete of-Christ
qui aetatis jam frigescente calore constanter in poenis
who of-age now growing-cold the-heat constantly in punishments
Jesum Christum mundi praedicat redemtorem.
Jesus Christ of-the-world preaches redeemer

De sancta Christina

XCVIII · SAINT CHRISTINA

Christina is read as anointed with chrism. Shut in a tower by her father Urbanus with silver and gold idols, she breaks them and gives the metal to the poor. Her father has her scourged, scraped, and set on a burning wheel, and throws her into the sea with a stone, where Christ baptizes her. Urbanus dies; the judge Elius puts her in a burning cradle, and the idol falls at her word. Julian sets serpents on her, cuts off her breasts and tongue, and kills her with arrows.

Christina quasi chrismate uncta, habuit enim balsamum boni
Christina as-if with-chrism anointed she-had for the-balsam of-good
odoris in conversatione et oleum devotionis in mente et
odor in conversation and the-oil of-devotion in mind and
benedictionem in ore.
blessing in mouth

Christina nobilissimis parentibus orta in Tyro Italiae
Christina from-most-noble parents sprung in Tyre of-Italy
a patre suo in quadam turri cum duodecim pedissequis
by father her in a-certain tower with twelve attendants
collocata est, Deos argenteos et aureos secum habens: et
placed was gods silver and golden with-her having and
cum pulcherrima esset et a multis in conjugium peteretur,
since most-beautiful she-was and by many in marriage was-sought
parentes ejus nulli eam concedere volentes, ut in Deorum
parents her to-no-one her to-grant wishing that in of-the-gods
cultu maneret. Ipsa autem a spiritu sancto docta
the-worship she-might-remain she moreover by the-Spirit Holy taught
ydolorum sacrificia abhorrebat et incensa Diis immolanda
of-the-idols the-sacrifices abhorred and the-incense to-the-gods to-be-offered
in fenestra abscondebat. Venienti autem patri ejus pedissequae
in a-window hid to-the-coming moreover father her the-attendants

dixerunt: filia tua domina nostra Diis nostris immolare
said daughter your lady our to-gods our to-sacrifice
contemnit, sed christianam se esse asserit. Pater autem ei
disdains but a-Christian herself to-be asserts the-father moreover her
blandiens ad Deorum culturam eam provocabat, cui illa:
coaxing to of-the-gods the-worship her called to-whom she
noli me vocare filiam tuam, sed ejus, quem sacrificium laudis
do-not me call daughter your but of-him whom the-sacrifice of-praise
decet. Non enim Diis mortalibus, sed Deo coeli sacrificium
befits not for to-gods mortal but to-God of-heaven sacrifice
offero. Cui pater: filia mea, ne uni Deo tantum
I-offer to-whom the-father daughter my lest to-one God only
sacrificium offeras, ne tibi alii irascantur. Cui illa:
sacrifice you-offer lest with-you the-others be-angry to-whom she
bene locutus es nesciens veritatem, offero enim sacrificium
well spoken you-have not-knowing the-truth I-offer for sacrifice
patri et filio et spiritui sancto. Cui pater: si
to-the-Father and to-the-Son and to-the-Spirit Holy to-whom the-father if
tres Deos adoras, cur etiam alios non adoras? Cui illa:
three gods you-adore why also others not do-you-adore to-whom she
tres illi una Deitas sunt. Post hoc Christina patris sui
three those one Deity are after this Christina of-father her
Deos confregit et aurum et argentum pauperibus erogavit.
the-gods broke and the-gold and silver to-the-poor paid-out
Rediens pater, ut Deos adoraret, sed ipsos non inveniens
returning the-father that the-gods he-might-adore but them not finding
et ab ancillis, quid de illis Christina fecerit, audiens
and from the-maidservants what of them Christina had-done hearing
iratus eam jussit exspoliari et a duodecim viris caedi,
angered her ordered to-be-stripped and by twelve men to-be-beaten
adeo ut ipsi ministri deficerent. Tunc Christina patri
so-much that the-very ministers failed then Christina to-her-father

dixit: sine honore et pudore et abominabilis Deo, qui
said without honor and shame and abominable to-God those-who
me caedunt, deficiunt, pete illis a Diis tuis virtutem,
me beat fail ask for-them from gods your strength
si valeas. Tunc catenatam eam in carcerem mitti jussit.
if you-be-able then chained her into prison to-be-sent he-ordered
Audiens hoc mater vestimenta sua scidit et ad carcerem
hearing this the-mother garments her tore and to the-prison
pergens filiae pedibus se prostravit dicens: filia mea
going of-her-daughter at-feet herself prostrated saying daughter my
Christina, lumen oculorum, miserere mei. Cui illa: quid
Christina light of-the-eyes have-pity on-me to-whom she why
me dicis filiam, nescis, quia nomen Dei mei habeo?
me do-you-call daughter do-you-not-know that the-name of-God my I-have
Cumque nihil sibi persuadere posset, ad virum rediit et,
and-when nothing to-her to-persuade she-could to her-husband she-returned and
quid sibi responderit, indicavit. Tunc pater jussit eam ante
what to-her she-had-answered told then the-father ordered her before
tribunal suum duci. Cui dixit: sacrifica Diis, si non
tribunal his to-be-led to-whom he-said sacrifice to-the-gods if not
autem, multis afflicteris sacrificiis et mea filia non
moreover with-many you-will-be-afflicted sacrifices and my daughter not
diceris. Cui illa: magnam mihi gratiam praestitisti,
you-will-be-called to-whom she great to-me favor you-have-provided
quia jam me non vocas filiam dyaboli. Quod autem de
because now me not you-call daughter of-the-devil what moreover from
dyabolo nascitur, daemon est, tu es pater ipsius Sathanae.
the-devil is-born a-demon is you are the-father of-that Satan
Tunc ille jussit carnes ejus ungulis radi et membra ejus
then he ordered flesh her with-hooks to-be-scraped and limbs her
tenera disrumpi, Christina autem de carnibus suis accipiens
tender to-be-torn-apart Christina moreover of flesh her taking

in vultum projecit patris dicens: accipe, tyranne, et
into the-face threw of-her-father saying take O-tyrant and
carnem a te genitam comede. Tunc pater super rotam eam
the-flesh by you begotten eat then the-father upon a-wheel her
posuit et ignem cum oleo accendit, sed flamma exsiliens
put and fire with oil kindled but the-flame leaping-out
MD. viros occidit. Pater autem ejus omnia haec
one-thousand-five-hundred men killed father moreover her all these-things
magicis artibus adscribens ipsam iterum in carcerem mitti
to-magic arts ascribing her again into prison to-be-sent
fecit et facta nocte jussit pueris suis, ut lapidem grandem
caused and made night ordered servants his that a-stone great
ad collum ejus ligarent et in mare projicerent. Quod cum
to neck her they-should-tie and into the-sea throw which when
fecissent, protinus angeli eam assumunt, Christus autem ad
they-had-done forthwith angels her take-up Christ moreover to
eam descendit et eam in mari baptizavit dicens: baptizo
her descended and her in the-sea baptized saying I-baptize
te in Deo, patre meo, et in me Jesu Christo filio ejus et
you in God Father my and in me Jesus Christ son his and
in spiritu sancto. Et commisit eam Michaeli archangelo, qui
in the-Spirit Holy and he-entrusted her to-Michael the-archangel who
eam ad terram adduxit. Quod audiens pater frontem suam
her to land brought which hearing the-father forehead his
percutiens dixit: quibus maleficiis hoc facis, ut in mari
striking said by-what sorceries this do-you-do that in the-sea
maleficia tua exerceas? Cui illa: stulte et infelix, a
sorceries your you-exercise to-whom she O-foolish-one and unhappy-one from
Christo hanc accepi gratiam. Tunc in carcerem eam misit
Christ this I-have-received grace then into prison her he-sent
jubens, ut in crastino debeat decollari. Ipsa autem nocte
ordering that on the-morrow she-should to-be-beheaded on-that moreover night

Urbanus pater suus mortuus invenitur. Huic quidam judex
Urbanus father her dead is-found to-him a-certain judge
iniquus successit, nomine Elius, qui cunam ferream succensam
unjust succeeded by-name Elius who a-cradle iron kindled
cum oleo, resina et pice parari fecit et Christinam
with oil resin and pitch to-be-prepared caused and Christina
ibidem jactari cunamque a viris quatuor agitari, ut
there to-be-thrown and-the-cradle by men four to-be-shaken that
citius consumeretur. Tunc Christina Deum laudavit, qui
more-quickly she-might-be-consumed then Christina God praised who
eam nuper renatam denuo volebat, ut infantulam, incunabulis
her lately reborn again wished as a-little-infant in-a-cradle
jactari. Tunc judex iratus fecit radi caput ejus et
to-be-rocked then the-judge angered caused to-be-shaved head her and
nudam per civitatem usque ad Apollinem duci, ubi
naked through the-city all-the-way to Apollo to-be-led where
ydolo imperavit et corruens in pulverem est redactum.
to-the-idol she-commanded and falling into dust it-was reduced
Quod autem judex expavit et spiritum tradidit. Huic
which moreover the-judge dreaded and his-spirit gave-up to-him
successit Julianus, qui fornacem succendi fecit et Christinam
succeeded Julian who a-furnace to-be-kindled caused and Christina
intus jactari, ubi per quinque dies cum angelis cantans
inside to-be-thrown where for five days with angels singing
et deambulans illaesa permansit. Quod audiens Julianus et
and walking-about unharmed she-remained which hearing Julian and
magicis artibus hoc adscribens duas aspides, duas viperas,
to-magic arts this ascribing two asps two vipers
duos colubros ad eam mitti fecit, sed serpentes ejus pedes
two snakes to her to-be-sent caused but the-serpents her feet
lingunt, aspides nil nocentes ad ubera pendent, colubri
lick the-asps nothing harming at the-breasts hang the-snakes

collo se volventes sudorem lingunt, Julianus autem
on-the-neck themselves rolling the-sweat lick Julian moreover
incantatori dixit: numquid et tu magus es? irrita bestias.
to-the-enchanter said surely-not also you a-magician are provoke the-beasts
Quod cum faceret, serpentes in eum impetum fecerunt et
which when he-did the-serpents on him an-attack made and
eum protinus occiderunt, tunc serpentibus imperavit Christina
him forthwith killed then the-serpents commanded Christina
et ad desertum locum ire fecit et mortuum hominem
and to a-deserted place to-go made and the-dead man
suscitavit. Tunc Julianus mammillas ejus praecidi mandavit,
raised then Julian breasts her to-be-cut-off ordered
de quibus lac pro sanguine fluxit. Deinde linguam ejus
from which milk for blood flowed then tongue her
praecidi fecit, Christina vero nequaquam loquelam amittens
to-be-cut-off he-caused Christina but by-no-means speech losing
praescissuram linguae accipiens in faciem Juliani projecit
the-cut-off-piece of-her-tongue taking into the-face of-Julian threw
et oculum ejus item percutiens eum excaecavit. Iratus
and eye his likewise striking him blinded angered
Julianus duas sagittas circa cor ejus et unam in latus ejus
Julian two arrows near heart her and one into side her
dimisit et illa percussa spiritum Deo tradidit circa annos
let-fly and she struck her-spirit to-God gave-up about the-years
domini CCLXXXVII sub Dyocletiano. Requiescit autem
of-the-Lord two-hundred-eighty-seven under Diocletian rests moreover
corpus ejus in quodam castro, quod Bulsenum vocatur, inter
body her in a-certain castle which Bolsena is-called between
Urbem Veterem et Viterbum sito. Turris enim, quae juxta
the-City Old and Viterbo situated the-tower for which beside
castrum illud erat, funditus est eversa.
castle that was from-the-foundations was overthrown

De sancto Jacobo majore

XCIX · SAINT JAMES THE GREATER

James is the son of Zebedee, brother of John, son of thunder, and the greater. After preaching in Spain he returns to Judea, where the magician Hermogenes sends Philetus against him; James wins Philetus, then Hermogenes, whom the demons bring bound. Seized at Abiathar's word, he heals a paralytic on his way to beheading and baptizes the scribe Josias, who dies with him. His disciples bring his body to Galicia, where Queen Lupa, failing to destroy them, is converted. Pilgrims' miracles follow: captives freed, a sin erased, a hanged son kept alive, and suicides restored to life.

Jacobus iste apostolus dictus est Jacobus Zebedaei, Jacobus
James this apostle called is James of-Zebedee James
frater Johannis, Boanerges, id est, filius tonitrui, et Jacobus
brother of-John Boanerges that is son of-thunder and James
major. Dicitur enim Jacobus Zebedaei, scilicet filius, non
the-greater he-is-called for James of-Zebedee namely son not
tantum carne, sed etiam nominis interpretatione. Zebedaeus
only in-flesh but also of-the-name by-the-interpretation Zebedee
interpretatur donans sive donatus, et beatus Jacobus se
is-interpreted giving or given and blessed James him
ipsum Christo donavit per mortis martirium et a Deo
himself to-Christ gave through of-death the-martyrdom and by God
nobis donatus est in spiritualem patronum. Dicitur Jacobus
to-us given was as spiritual patron he-is-called James
frater Johannis, quia fuit ejus frater non tantum carne,
brother of-John because he-was his brother not only in-flesh
sed etiam morum similitudine. Ambo enim fuerunt ejusdem
but also of-manners in-likeness both for were of-the-same
zeli, ejusdem studii, ejusdem voti. Ejusdem zeli ad dominum
zeal of-the-same study of-the-same vow of-the-same zeal for the-Lord

ulciscendum: cum enim Samaritani Christum non reciperent,
to-be-avenged when for the-Samaritans Christ not received
Jacobus et Johannes dixerunt: vis, dicimus, descendat
James and John said do-you-wish we-say let-come-down
ignis de coelo et consumat illos. Ejusdem studii ad
fire from heaven and let-it-consume them of-the-same study for
discendum: unde isti praecipue fuerunt, qui Christum de
learning whence these chiefly were who Christ about
die judicii et aliis venturis interrogaverunt. Ejusdem
the-day of-judgment and other things-to-come asked of-the-same
voti ad obtinendum, quia sessionem ad dextram et sinistram
vow for obtaining because a-seat at the-right and left
Christi ambo habere voluerunt. Dicitur filius tonitrui ratione
of-Christ both to-have wished he-is-called son of-thunder by-reason
sonorae praedicationis, quia malos terrebat, pigros excitabat,
of-resounding preaching because the-bad he-terrified the-lazy he-roused
omnes sua altitudine in admirationem convertebat. Unde dicit
all by-his height into admiration he-turned whence says
Beda de Johanne: qui tam alte intonuit, ut, si aliquantulum
Bede of John who so loftily thundered that if a-little
altius intonuisset, totus mundus eum capere non potuisset.
more-loftily he-had-thundered the-whole world him to-hold not could
Dicitur Jacobus major, sicut alter minor. Primo ratione
he-is-called James the-greater as the-other the-lesser first by-reason
vocationis, quoniam primo vocatus est a Christo. Secundo
of-calling because first called he-was by Christ second
ratione familiaritatis, quoniam majorem familiaritatem videtur
by-reason of-familiarity because greater familiarity seems
Christus habuisse cum illo, quam cum isto, sicut patet,
Christ to-have-had with that-one than with this-one as is-plain
quia ipsum ad secreta sua admittebat, sicut fuit ad puellae
because him to secrets his he-admitted as was at of-the-girl

resuscitationem et ad gloriosam transfigurationem. Tertio
raising and at the-glorious transfiguration third
ratione passionis, quia primus inter caeteros apostolos passus
by-reason of-suffering because first among the-other apostles suffered
est. Sicut ergo dicitur major alio ex eo, quod
he-has as therefore he-is-called greater than-the-other from this that
vocatus est ad apostolatus gratiam, ita potest dici major
called he-was to of-the-apostolate the-grace so can to-be-called greater
ex eo, quod prius vocatus est ad aeternitatis gloriam.
from this that earlier called he-was to of-eternity the-glory

Jacobus apostolus filius Zebedaei post adscensionem domini
James the-apostle son of-Zebedee after the-ascension of-the-Lord
dum per Judaeam et Samariam praedicaret, in Hispaniam
while through Judea and Samaria he-preached into Spain
tandem ivit, ut ibi verbum Dei seminaret. Sed dum
at-last went that there the-word of-God he-might-sow but when
ipse se proficere nil videret et solum ibidem novem
he himself to-advance nothing saw and only there nine
discipulos adquisivisset, duos ex illis causa praedicandi
disciples had-acquired two of them for-the-sake of-preaching
ibi reliquit et alios septem secum assumens iterum in
there he-left and the-other seven with-himself taking again into
Judaeam rediit. Magister autem Johannes Beleth dicit, quod
Judea returned master moreover John Beleth says that
tantum unum ibi convertit. Cum ergo in Judaea verbum
only one there he-converted when therefore in Judea the-word
Dei praedicaret, magus quidam nomine Hermogenes cum
of-God he-preached a-magician certain by-name Hermogenes with
pharisaeis discipulum suum nomine Philetum ad Jacobum
the-Pharisees disciple his by-name Philetus to James
misit, ut ipsum Philetus coram Judaeis convinceret, quod
sent that him Philetus before the-Jews should-convict that

sua praedicatio falsa esset. Sed cum apostolus coram omnibus
his preaching false was but when the-apostle before all
rationabiliter eum convinceret et multa coram eo miracula
reasonably him convicted and many before him miracles
fecisset, rediit Philetus ad Hermogenem doctrinam Jacobi
had-done returned Philetus to Hermogenes the-teaching of-James
approbans et miracula recitans ac ejus discipulum se velle
approving and the-miracles reciting and his disciple himself to-wish
fieri contestans, et, ut ipse similiter efficeretur discipulus,
to-become declaring and that he likewise should-be-made a-disciple
persuadens. Tunc Hermogenes iratus arte sua magica ita eum
persuading then Hermogenes angered by-art his magic so him
immobilem fecit, ut se nullatenus movere posset, dicens:
motionless made that himself by-no-means to-move he-could saying
videbimus, si Jacobus tuus te solvat. Quod cum Philetus
we-shall-see if James your you loose which when Philetus
Jacobo per puerum suum nuntiasset, misit ad eum sudarium
to-James through boy his had-announced he-sent to him napkin
suum dicens: accipiat sudarium et dicat, dominus erigit
his saying let-him-take the-napkin and let-him-say the-Lord raises
elisos, ipse solvit compeditos. Statimque ut de sudario
the-dashed-down he looses the-fettered and-at-once as by the-napkin
tactus est, solutus a vinculis magicis artibus Hermogenis
touched he-was loosed from the-bonds at-the-magic arts of-Hermogenes
insultavit et ad Jacobum properavit. Iratus Hermogenes
he-scoffed and to James hastened angered Hermogenes
daemones advocavit praecipiens, ut ipsum Jacobum vinctum
demons summoned commanding that the-very James bound
cum Phileto adducant, ut de ipsis se vindicaret, ne
with Philetus they-should-bring that on them himself he-might-avenge lest
discipuli ejus de caetero audeant taliter insultare. Venientes
the-disciples his for the-rest should-dare so to-scoff coming

autem daemones ad Jacobum in aëre ululare coeperunt
moreover the-demons to James in the-air to-howl began
dicentes: Jacobe, apostole, miserere nobis, quia, antequam
saying O-James O-apostle have-pity on-us because before
tempus nostrum adveniat, jam ardemus. Quibus Jacobus
time our arrives already we-burn to-whom James
ait: ad quid venistis ad me? Qui dixerunt: Hermogenes
says for what have-you-come to me who said Hermogenes
misit nos, ut te et Philetum ad ipsum duceremus, sed
sent us that you and Philetus to him we-should-lead but
mox, ut ad te venimus, angelus Dei nos catenis igneis
as-soon as to you we-came the-angel of-God us with-chains fiery
religavit et plurimum cruciavit. Quibus Jacobus: exsolvat vos
bound and very-much tormented to-whom James may-loose you
angelus domini, et ad ipsum redite et eum ad me vinctum
the-angel of-the-Lord and to him return and him to me bound
adducite, sed illaesum. Qui cum abiissent, apprehendentes
bring but unharmed who when they-had-gone-away seizing
Hermogenem manus ei a tergo ligaverunt et ipsum sic
Hermogenes the-hands to-him from behind tied and him so
vinctum ad Jacobum adduxerunt dicentes: misisti nos, ubi
bound to James brought saying you-sent us where
incensi sumus et graviter cruciati. Dixeruntque daemones ad
burned we-were and gravely tormented and-said the-demons to
Jacobum: da nobis in eum potestatem, ut possimus tuas
James give us over him power that we-may-be-able your
injurias et nostra incendia vindicare. Quibus ait Jacobus:
injuries and our burnings to-avenge to-whom says James
ecce Philetus ante vos est, cur eum non tenetis? Cui
behold Philetus before you is why him not do-you-hold to-whom
illi: nos non possumus nec formicam, quae in cubiculo
they we not are-able not-even an-ant which in chamber

tuo est, manu contingere. Dixitque Jacobus ad Philetum:
your is with-hand to-touch and-said James to Philetus
ut bona pro malis, secundum quod Christus nos docuit,
that good-things for evil-things according-to what Christ us taught
reddamus, Hermogenes te ligavit, tu eum solve. Solutus
we-should-render Hermogenes you bound you him loose loosed
Hermogenes confusus stetit et Jacobus ei dixit: vade, liber,
Hermogenes confounded stood and James to-him said go free
quocunque volueris; non enim disciplinae nostrae est,
wherever you-will-have-wished not for of-discipline our it-is
ut invitus aliquis convertatur. Dixitque ei Hermogenes:
that unwilling anyone be-converted and-said to-him Hermogenes
ego novi iras daemonum, nisi mihi aliquid dederis,
I know the-wraths of-the-demons unless to-me something you-will-have-given
quod mecum habeam, occident me. Cui Jacobus baculum
which with-me I-may-have they-will-kill me to-whom James staff
suum dedit, ille autem perrexit et omnes libros artis suae
his gave he moreover went and all the-books of-art his
magicae ad apostolum cremandos attulit. Jacobus autem,
magic to the-apostle to-be-burned brought James moreover
ne forte odor incendii vexaret incautos, eos in mare
lest perhaps the-odor of-the-burning should-vex the-unwary them into the-sea
projici jussit, projectis ergo libris ad apostolum rediit
to-be-thrown ordered thrown therefore the-books to the-apostle he-returned
et plantas ejus tenens dixit: animarum liberator, accipe
and the-soles his holding said of-souls O-liberator receive
poenitentem, quem invidentem et tibi detrahentem hactenus
the-penitent whom envious and you disparaging hitherto
sustinuisti. Coepit igitur in Dei timore praefectus esse, adeo
you-have-borne he-began therefore in of-God the-fear advanced to-be so
ut virtutes plurimae per eum fierent. Videntes autem Judaei
that powers very-many through him were-done seeing moreover the-Jews

Hermogenem conversum zelo commoti Jacobum adierunt et
Hermogenes converted by-zeal moved James approached and
cur Jesum crucifixum praedicaret, increpaverunt. Ille vero,
why Jesus crucified he-preached they-rebuked he but
cum iis per scripturas adventum Christi et passionem
when to-them through the-scriptures the-coming of-Christ and the-passion
evidenter probasset, plurimi crediderunt. Abiathar vero pontifex
evidently he-had-proved very-many believed Abiathar but the-pontiff
anni illius. seditionem in populo excitavit et misso fune
of-year that sedition among the-people roused and put a-rope
in collo apostoli ipsum ad Herodem Agrippam adduci
on the-neck of-the-apostle him to Herod Agrippa to-be-brought
fecit, cumque jussu ejus ad decollandum duceretur,
caused and-when by-the-order his to beheading he-was-being-led
quidam paraliticus in via jacens ad eum clamavit, ut sibi
a-certain paralytic on the-way lying to him cried that to-him
sanitatem conferret. Cui Jacobus ait: in nomine Jesu
health he-should-confer to-whom James says in the-name of-Jesus
Christi, pro cujus fide ducor ad decollandum, exsurge sanus
Christ for whose faith I-am-led to beheading rise-up sound
et benedic creatorem tuum. Et statim sanatus surrexit et
and bless creator your and at-once healed he-rose and
dominum benedixit. Scriba autem, qui funem in collo suo
the-Lord blessed the-scribe moreover who the-rope on neck his
miserat et trahebat, nomine Josias, hoc videns ad pedes
had-put and was-dragging by-name Josias this seeing at feet
ejus se projecit et veniam petens se christianum fieri
his himself threw and pardon seeking himself a-Christian to-become
postulavit. Quod videns Abiathar eum teneri fecit sibique
asked which seeing Abiathar him to-be-held caused and-to-him
dixit: nisi nomini Christi maledixeris, cum ipso Jacobo
said unless the-name of-Christ you-will-have-cursed with that James

decollaberis. Cui Josias: maledictus tu et maledicti omnes
you-will-be-beheaded to-whom Josias cursed you and cursed all
dies tui, nomen autem domini Jesu Christi sit benedictum
days your the-name moreover of-the-Lord Jesus Christ be blessed
in saecula. Tunc Abiathar os ejus pugnis caedi jussit
into the-ages then Abiathar mouth his with-fists to-be-beaten ordered
et missa de eo legatione ad Herodem impetravit, ut cum
and sent about him a-legation to Herod he-obtained that with
Jacobo decollaretur. Cum autem ambo decollari deberent,
James he-should-be-beheaded when moreover both to-be-beheaded were
Jacobus a spiculatore lagenam aquae petiit et ibidem
James from the-executioner a-flask of-water sought and there
Josiam primus baptizavit, et statim capitis obtruncatione
Josias first baptized and at-once of-the-head by-the-cutting-off
uterque martirium consummavit. Decollatus est autem beatus
each martyrdom consummated beheaded was moreover blessed
Jacobus VIII cal. April. in annuntiatione dominica
James on-the-eighth calends of-April on the-annunciation the-Lord's
et VIII cal. Augusti Compostellam translatus est et
and on-the-eighth calends of-August to-Compostela translated was and
III cal. Januarii sepultus, quia sepulchri ejus fabrica
on-the-third calends of-January buried because of-tomb his the-building
fuit ab Augusto usque ad Januarium prodelata. Statuit
was from August all-the-way to January prolonged decreed
igitur ecclesia, ut festum ejus VIII cal. Augusti in
therefore the-church that the-feast his on-the-eighth calends of-August in
tempore scilicet magis congruo deberet universaliter celebrari.
time namely more fitting should universally to-be-celebrated
Decollato autem Jacobo, ut ait Johannes Beleth, qui hanc
beheaded moreover James as says John Beleth who this
translationem diligenter exsequitur, discipuli ejus corpus
translation diligently pursues the-disciples his the-body

nocte timore Judaeorum rapientes navi illud imposuerunt
by-night for-fear of-the-Jews snatching on-a-ship it put
et sepulturam divinae prudentiae committentes navim sine
and the-burial to-divine providence committing the-ship without
regimine conscenderunt et angelo domini duce in
steering boarded and with-the-angel of-the-Lord as-guide in
Galiciam in regno Lupae applicuerunt. Erat enim in
Galicia in the-kingdom of-Lupa put-in there-was for in
Hispania regina quaedam sic dicta a nomine et merito
Spain a-queen certain so called from her-name and the-merit
vitae. Deponentes igitur corpus de navi super quendam
of-her-life laying-down therefore the-body from the-ship upon a-certain
magnum lapidem illud deposuerunt, qui lapis mox ut cera
great stone it they-laid which stone at-once like wax
corpori haesit et in sarcophagum corpori se mirabiliter
to-the-body clung and into a-sarcophagus to-the-body itself wonderfully
coaptavit. Ingredientes igitur discipuli ad Lupam dixerunt,
fitted entering therefore the-disciples to Lupa said
dominus Jesus Christus mittit ad te corpus discipuli sui,
the-Lord Jesus Christ sends to you the-body of-disciple his
ut, quem noluisti suscipere vivum, suscipias defunctum.
that whom you-would-not to-receive alive you-may-receive dead
Et narrantes ei miraculum, qualiter scilicet sine regimine
and narrating to-her the-miracle how namely without steering
illuc venisset, locum ad ejus sepulturam congruum petierunt.
thither it-had-come a-place for its burial fitting they-asked
Quod dum regina audiisset, ut dicit idem Johannes Beleth,
which when the-queen had-heard as says the-same John Beleth
eos in dolo ad quendam virum crudelissimum vel, secundum
them in guile to a-certain man most-cruel or according-to
alios, ad regem Hispaniae destinavit, ut ejus super hoc
others to the-king of-Spain she-dispatched that his upon this

consensum haberent, qui eos cepit et in carcerem reclusit.
consent they-might-have who them took and in prison shut
Cum autem ille discumberet, angelus domini carcerem aperuit
when moreover he was-reclining the-angel of-the-Lord the-prison opened
et eos libere abire permisit. Quod dum ille cognovisset,
and them freely to-go-away allowed which when he had-learned
velociter post eos milites, qui eos caperent, destinavit. Cum
swiftly after them soldiers who them should-seize he-dispatched when
autem milites illi pontem transirent, fracto ponte omnes
moreover soldiers those the-bridge were-crossing broken the-bridge all
in flumine sunt submersi. Quod ille audiens poenitentia
in the-river were drowned which he hearing by-penitence
ductus sibi et suis metuens misit post illos rogans,
led for-himself and his-own fearing sent after them asking
ut ad se redirent et, quidcunque vellent, ad libitum
that to him they-should-return and whatever they-wished at pleasure
impetrarent. Illi autem redierunt et populum civitatis ad
they-should-obtain they moreover returned and the-people of-the-city to
fidem domini converterunt: quod Lupa audiens vehementer
the-faith of-the-Lord converted which Lupa hearing vehemently
doluit et redeuntibus ad se discipulis et assensum regis
grieved and returning to her the-disciples and the-assent of-the-king
aperientibus illa respondit: accipite boves, quos habeo in tali
disclosing she answered take the-oxen which I-have in such
loco vel monte, et plaustrum jungite ac corpus domini
a-place or mountain and the-wagon yoke and the-body of-lord
vestri deferte et locum, sicut volueritis, aedificate.
your carry and the-place as you-will-have-wished build
Haec autem lupina cogitatione dicebat, sciebat enim
these-things moreover with-wolfish thought she-said she-knew for
boves tauros esse indomitos et silvestres, et ideo putavit,
the-oxen bulls to-be untamed and wild and therefore she-thought

quod non possent jungi nec applicari, vel si jungerentur,
that not they-could to-be-yoked nor to-be-applied or if they-were-yoked
huc illucque discurrerent, et sic currum dissiparent et
hither and-thither they-would-run and so the-chariot would-scatter and
corpus dejicerent et ipsos necarent. Sed non est sapientia
the-body cast-down and them kill but not is wisdom
contra Deum. Illi enim dolum ejus non cogitantes montem
against God they for guile her not thinking-of the-mountain
adscendunt et draconem quendam ignem spirantem et in
climb and a-dragon certain fire breathing and on
eos incurrentem cruce opposita per medium ventrem
them rushing with-the-cross set-against through the-middle belly
scindunt. Facto etiam signo crucis super tauros velut agni
they-split made also the-sign of-the-cross over the-bulls like lambs
subito mansuescunt et eos jungentes corpus sancti Jacobi cum
suddenly they-grow-gentle and them yoking the-body of-saint James with
lapide, super quem positum fuerat, in curru posuerunt.
the-stone upon which placed it-had-been on the-wagon they-put
Boves autem sine alicujus regimine corpus in medium
the-oxen moreover without of-anyone steering the-body into the-middle-of
palatium Lupae detulerunt: quod illa videns et stupens
the-palace of-Lupa carried which she seeing and being-astounded
credidit et christiana effecta omnia, quae petierunt, tribuit
believed and a-Christian made all-things which they-asked granted
et palatium in ecclesiam sancto Jacobo dedicans magnifice
and the-palace into a-church to-saint James dedicating magnificently
ipsam dotavit et in bonis operibus vitam finivit.
it endowed and in good works her-life ended

Vir quidam nomine Bernardus de episcopatu Mutinensi,
a-man certain by-name Bernard of the-bishopric of-Modena
ut ait Calixtus papa, dum captus et catenatus in profundo
as says Callixtus the-pope while captured and chained in the-depth

turris positus esset, et semper beatum Jacobum invocaret,
of-a-tower placed he-was and always blessed James invoked
apparuit ei sanctus Jacobus dicens: veni, sequere me
appeared to-him saint James saying come follow me
in Galiciam, et confractis catenis cum disparuisset, ille
into Galicia and broken the-chains when he-had-disappeared he
vinculis ad collum suspensis ad summitatem turris
with-the-chains on his-neck hung to the-top of-the-tower
conscendit et inde sine aliqua laesione unicum saltum fecit,
climbed and thence without any harm a-single leap made
cum tamen turris LX cubitorum altitudinem possideret.
though yet the-tower of-sixty cubits height possessed

Quidam, ut ait Beda, cum enorme plurimum peccatum
a-certain-man as says Bede when an-enormous very sin
commisisset et episcopus confitentem absolvere timuisset,
had-committed and the-bishop him-confessing to-absolve had-feared
hominem illum cum schedula, in qua illud peccatum scriptum
man that with a-slip on which that sin written
erat, ad sanctum Jacobum misit. Cum ergo in festo ejusdem
was to saint James he-sent when therefore on the-feast of-the-same
schedulam super altare posuisset et sanctum Jacobum, ut
the-slip upon the-altar he-had-placed and saint James that
illud peccatum deleret, suis meritis exoraret, schedulam
that sin he-should-blot-out by-his merits entreated the-slip
postmodum aperuit et penitus deletum inveniens Deo et
afterward he-opened and utterly blotted-out finding to-God and
sancto Jacobo gratias reddidit et factum omnibus publicavit.
to-saint James thanks rendered and the-deed to-all published

Triginta viri de Lotaringia, ut ait Ubertus Bysuntinus, circa
thirty men of Lorraine as says Hubert of-Besançon about
annum domini MLXX ad sanctum Jacobum properantes
the-year of-the-Lord one-thousand-seventy to saint James hastening

omnes uno excepto fidem sibi mutui officii promiserunt.
all one excepted pledge to-themselves of-mutual service promised
Unus igitur illorum infirmatus XV diebus a sociis
one therefore of-them fallen-sick for-fifteen days by the-companions
exspectatur, sed tandem a cunctis relinquitur et a solo illo,
is-awaited but at-last by all is-left and by alone that-one
qui fidem non promiserat, ad pedem montis sancti Michaelis
who the-pledge not had-promised at the-foot of-the-mount of-saint Michael
custoditur, sed advesperascente die moritur. Vivus autem
is-guarded but growing-dusky the-day he-dies the-living-one moreover
propter illius loci solitudinem et defuncti praesentiam et
on-account-of of-that place the-solitude and of-the-dead-man the-presence and
imminentem noctis caliginem et gentis barbarae feritatem
the-impending of-night darkness and of-the-race barbarous the-ferocity
valde timuit, sed statim beatus Jacobus in specie
greatly feared but at-once blessed James in the-appearance
equitis sibi apparens et eum consolans ait: trade mihi
of-a-horseman to-him appearing and him consoling says hand-over to-me
hunc mortuum et tu adscende post me super equum, sicque
this dead-man and you mount behind me on the-horse and-thus
illa nocte ante solis ortum diaetas XV peragrantes
that night before of-the-sun the-rising day's-journeys fifteen traversing
ad montem gaudii, qui est dimidia leuca circa sanctum
to the-mount of-joy which is half a-league near saint
Jacobum, pervenerunt ibique sanctus Jacobus utrumque
James they-arrived and-there saint James both
deposuit praecipiens, ut canonicos sancti Jacobi ad sepeliendum
set-down commanding that the-canons of-saint James for burying
peregrinum mortuum convocaret et suis sociis diceret,
the-pilgrim dead he-should-call-together and to-his companions should-say
quod propter fidem fractam eorum peregrinatio nil
that on-account-of the-pledge broken their pilgrimage nothing

valeret. Qui jussa complevit et stupentibus sociis de
would-avail who the-orders fulfilled and to-the-astounded companions of
ejus itinere ea, quae sanctus Jacobus dixerat, intimavit.
his journey those-things which saint James had-said made-known
Teutonicus quidam, ut ait Calixtus papa, cum filio suo circa
a-German certain as says Callixtus the-pope with son his about
annum domini MXX ad sanctum Jacobum pergens
the-year of-the-Lord one-thousand-twenty to saint James going
et in urbe Tolosa gratia hospitandi divertens ab hospite
and in the-city of-Toulouse for-the-sake of-lodging turning-aside by the-host
inebriatur et ab eo in malha argenteus scyphus absconditur.
is-made-drunk and by him in the-bag a-silver cup is-hidden
Mane igitur exeuntes quasi latrones insequens revocavit
in-the-morning therefore going-out as-if thieves pursuing he-called-back
et, quod scyphum argenteum furati fuerint, iisdem objecit.
and that the-cup silver stolen they-had to-them he-objected
Cui cum dicerent, quod punire eos faceret, si apud
to-whom when they-said that to-punish them he-should-cause if with
eos scyphum invenire posset, et cum aperta malha inventus
them the-cup to-find he-could and when opened the-bag found
fuisset, protinus ad judicem rapiuntur. Data ergo sententia
it-had-been forthwith to the-judge they-are-dragged given therefore the-sentence
omnia, quae habebant, hospiti traduntur et unus eorum ad
all-things which they-had to-the-host are-handed and one of-them to
suspendium judicatur. Sed cum pater pro filio et filius pro
hanging is-judged but when the-father for the-son and the-son for
patre mori vellet, tandem filius suspenditur et pater ad
the-father to-die wished at-last the-son is-hanged and the-father to
sanctum Jacobum moerens progreditur. Igitur post XXXVI dies
saint James grieving proceeds therefore after thirty-six days
rediens et ad corpus filii divertens super eum lamentabiles
returning and to the-body of-his-son turning-aside over him lamentable

voces promebat et ecce, filius suspensus consolari coepit
cries he-uttered and behold the-son hanged to-console began
ipsum dicens: dulcissime pater, ne fleveris, quia nunquam
him saying O-sweetest father do-not weep because never
mihi sic bene fuit, quoniam hucusque sanctus Jacobus
to-me so well has-it-been because hitherto saint James
me sustentavit et coelesti dulcedine me refocillat. Quod
me has-sustained and with-heavenly sweetness me refreshes which
pater audiens ad urbem cucurrit et venientes populi filium
the-father hearing to the-city ran and coming the-peoples the-son
peregrini incolumem deposuerunt et hospitem suspenderunt.
of-the-pilgrim unharmed took-down and the-host hanged

Refert Hugo de sancto Victore, quod cuidam peregrino
relates Hugh of saint Victor that to-a-certain pilgrim
ad sanctum Jacobum pergenti dyabolus in specie sancti
to saint James going the-devil in the-appearance of-saint
Jacobi apparuit et de miseria praesentis vitae plura
James appeared and of the-misery of-the-present life many-things
commemorans felicem se esse, si ob honorem sui se
recalling happy him to-be if for the-honor of-him himself
necaret, asseruit. Qui mox gladium arripuit et protinus se
he-should-kill asserted who at-once a-sword seized and forthwith him
ipsum occidit. Et cum ille, in domo cujus hospitatus fuerat,
himself killed and when he in the-house of-whom lodged he-had
suspectus haberetur et mori plurimum formidaret, continuo,
suspected was-held and to-die very-much dreaded at-once
qui mortuus fuerat, revixit asserens, quod dum daemon, qui
he-who dead had-been revived asserting that while the-demon who
mortem suaserat, ad supplicia ipsum duxisset, beatus Jacobus
death had-urged to punishments him had-led blessed James

mox occurrit et ereptum ad thronum judicis deduxit et
at-once ran-up and rescued to the-throne of-the-judge led and
accusantibus daemonibus, ut vitae restitueretur, obtinuit.
accusing the-demons that to-life he-should-be-restored obtained

Quidam juvenis de territorio Lugdunensi, ut narrat Hugo
a-certain youth from the-territory of-Lyon as narrates Hugh
abbas Cluniacensis, qui ad sanctum Jacobum frequenter cum
abbot of-Cluny who to saint James frequently with
devotione magna ire solebat, quadam vice, dum illuc tendere
devotion great to-go was-wont on-a-certain occasion when thither to-head
vellet, nocte illa in fornicationem lapsus est. Pergenti igitur
he-wished on-night that into fornication fallen he-was to-him-going therefore
nocte quadam dyabolus in specie sancti Jacobi apparuit
on-a-night certain the-devil in the-appearance of-saint James appeared
dicens: nosti, qui sum? Roganti illi dixit dyabolus:
saying do-you-know who I-am asking to-him said the-devil
ego sum Jacobus apostolus, quem singulis annis visitare
I am James the-apostle whom each year to-visit
consuesti. Scias, quod multum de devotione tua gaudebam,
you-are-accustomed know that much at devotion your I-rejoiced
sed nuper de domo tua egrediens in fornicationem incidisti
but lately from house your going-out into fornication you-fell
et non confessus ad me accedere praesumsisti, quasi tua
and not confessed to me to-come you-presumed as-if your
peregrinatio Deo et mihi placere possit. Non sic expedit, sed
pilgrimage to-God and to-me to-please could not so it-is-expedient but
quicunque ad me peregrinando venire desiderat, prius peccata
whoever to me by-pilgrimage to-come desires first sins
sua per confessionem debet pandere et post peregrinando
his through confession ought to-lay-open and after by-pilgrimage
eadem commissa punire. Et his dictis daemon evanuit: tunc
the-same committed-things to-punish and these said the-demon vanished then

juvenis anxiatus domum suam redire et peccata sua confiteri,
the-youth distressed home his to-return and sins his to-confess
deinde iter reincipere disponebat. Et ecce dyabolus
then the-journey to-begin-again arranged and behold the-devil
apparens iterum in specie apostoli hoc omnino dissuasit,
appearing again in the-appearance of-the-apostle this wholly dissuaded
asserens, quod peccatum illud nullo modo sibi remitteret,
asserting that sin that by-no means to-him he-would-remit
nisi penitus genitalia sibi membra secaret: beatior
unless utterly the-genital to-himself members he-should-cut more-blessed
autem foret, si se vellet occidere et pro ejus nomine
moreover he-would-be if himself he-wished to-kill and for his name
martir esse. Juvenis igitur nocte sociis dormientibus
a-martyr be the-youth therefore by-night the-companions sleeping
gladium accipiens genitalia sibi praescidit, deinde eodem
a-sword taking the-genitals of-himself cut-off then with-the-same
cultro se per ventrem transfixit. Expergefacti socii
knife himself through the-belly he-pierced awakened the-companions
hoc videntes et plurimum formidantes protinus aufugerunt,
this seeing and very-much fearing forthwith fled
ne suspecti de homicidio haberentur. Verumtamen dum fovea
lest suspected of homicide they-be-held nevertheless while a-pit
ei pararetur, qui fuerat defunctus, revixit et cunctis
for-him was-being-prepared he-who had-been dead revived and to-all
fugientibus et stupentibus, quae sibi acciderent, enarravit
fleeing and being-astounded what-things to-him had-happened narrated
dicens: cum me ad suggestionem daemonis occidissem,
saying when myself at the-suggestion of-the-demon I-had-killed
daemones me capientes versus Romam deducebant et ecce, post
the-demons me seizing toward Rome led and behold after
nos beatus Jacobus protinus cucurrit et daemones de fallacia
us blessed James forthwith ran and the-demons for the-deceit

plurimum increpavit, cumque ad invicem diutius disceptarent,
very-much rebuked and-when to one-another longer they-disputed
cogente beato Jacobo ad quoddam pratum venimus, ubi
compelling blessed James to a-certain meadow we-came where
virgo beata cum multis sanctis colloquens residebat. Cui
the-virgin blessed with many saints conversing sat to-whom
cum beatus Jacobus pro me conquestus fuisset, illa plurimum
when blessed James for me complained had she very-much
daemones increpavit et me vitae restitui praecepit. Beatus
the-demons rebuked and me to-life to-be-restored ordered blessed
igitur Jacobus me suscipiens vitae reddidit, ut videtis. Post
therefore James me taking-up to-life gave-back as you-see after
triduum ergo solis in illo cicatricibus remanentibus iter
three-days therefore only in him the-scars remaining the-journey
arripuit et juvenis sociis omnia per ordinem enarravit.
he-seized and the-youth to-the-companions all-things in order narrated

Francus quidam, ut ait Calixtus papa, circa annum domini
a-Frank certain as says Callixtus the-pope about the-year of-the-Lord
MC cum uxore et filiis ad sanctum Jacobum
one-thousand-one-hundred with wife and sons to saint James
ibat, tum volens mortalitatem, quae erat in Francia, fugere,
was-going both wishing the-mortality which was in France to-flee
tum sanctum Jacobum cupiens visitare. Qui cum ad urbem
and saint James desiring to-visit who when to the-city
Pampillonem venisset, uxor ejus ibidem obiit et hospes totam
Pamplona he-had-come wife his there died and the-host all
illius pecuniam sibi cum jumento, quo vehebantur
his money for-himself with the-beast-of-burden on-which were-carried
pueri, usurpavit. Ille autem desolatus incedens pueros
the-children usurped he moreover desolate walking boys
quosdam in humeris portavit, quosdam ad manum trahebat.
some on shoulders carried some by the-hand drew

Cui vir cum asino compassione commotus occurrens
to-whom a-man with an-ass by-compassion moved running-to
sibi asinum commodavit, ut super illum pueri veherentur.
to-him the-ass lent that upon it the-boys might-be-carried
Qui cum ad sanctum Jacobum pervenisset, eidem vigilanti
who when to saint James he-had-arrived to-him watching
et oranti sanctus Jacobus apparuit et, an se cognosceret,
and praying saint James appeared and whether him he-knew
requisivit. Cui neganti ait: ego sum Jacobus apostolus,
asked to-whom denying he-says I am James the-apostle
qui tibi meum asinum accommodavi et iterum accommodo
who to-you my ass lent and again I-lend
revertenti, sed scito praenoscens, quod hospes tuus de
to-you-returning but know foreknowing that the-host your from
solario corruens morietur et omnia, quae tibi abstulerat,
the-loft falling will-die and all-things which from-you he-had-taken
rehabebis. Quae cum omnia contigissent, ille domum laetus
you-will-have-again which when all had-happened he home glad
rediit et pueris de asino depositis asinus statim disparuit.
returned and the-boys from the-ass set-down the-ass at-once disappeared

Quidam mercator a quodam tyranno injuste spoliatus
a-certain merchant by a-certain tyrant unjustly despoiled
in custodia tenebatur, qui devote sanctum Jacobum in
in custody was-held who devoutly saint James to
sui auxilium invocabat. Cui sanctus Jacobus vigilantibus
his help invoked to-whom saint James watching
custodibus apparuit et usque ad turris summitatem
the-guards appeared and all-the-way to of-the-tower top
ipsum perduxit statimque turris adeo se inclinavit, quod
him led and-at-once the-tower so itself inclined that
ipsius summitas terrae aequalis fuit, de quo sine saltu
its top to-the-earth level was from which without a-leap

descendens solutus recessit, quem custodes insequentes licet
descending loosed he-withdrew whom the-guards pursuing although
juxta eum pergerent, tamen ipsum videre non poterant.
beside him they-went yet him to-see not could

Dum tres milites, ut ait Ubertus Bysuntinus, Lugdunensis
while three knights as says Hubert of-Besançon of-the-Lyon
dioecesis ad sanctum Jacobum pergerent, unus eorum
diocese to saint James were-going one of-them
a quadam muliercula rogatus sacculum ipsius amore
by a-certain little-woman asked the-little-bag of-her for-the-love
sancti Jacobi super equum suum portabat, deinde quendam
of-saint James upon horse his carried then a-certain
infirmum in via deficientem inveniens ipsum super equum
sick-man on the-way failing finding him upon the-horse
posuit et infirmi burdonem cum sacculo mulieris
he-placed and of-the-sick-man the-staff with the-little-bag of-the-woman
accipiens equum pariter sequebatur, sed fervore solis et
taking the-horse equally followed but by-the-heat of-the-sun and
labore itineris fractus cum Galiciam advenisset, infirmitate
the-labor of-the-journey broken when Galicia he-had-reached with-infirmity
gravissima laboravit, cumque a sociis de salute animae
most-grave he-labored and-when by the-companions about the-salvation of-his-soul
rogaretur, ille tribus diebus exstitit mutus, sed quarto die
he-was-asked he for-three days was mute but on-the-fourth day
sociis ejus mortem exspectantibus graviter suspirans ait:
the-companions his death awaiting gravely sighing he-says
gratias Deo et sancto Jacobo, quia ejus sum meritis liberatus.
thanks to-God and to-saint James because his I-am by-merits freed
Cum enim, quod monebatis, facere vellem, daemones ad me
when for what you-warned to-do I-wished the-demons to me
venerunt me tam graviter constringentes, ut nihil, quod ad
came me so gravely constraining that nothing which to

salutem animae pertineret, aliquatenus loqui possem. Vos
the-salvation of-the-soul pertained in-any-way to-speak I-could you
quippe audiebam, sed prorsus respondere non poteram. Nunc
indeed I-heard but utterly to-answer not I-could now
autem sanctus Jacobus huc intravit ferens in sinistra manu
moreover saint James here entered bearing in his-left hand
sacculum mulieris, in dextera baculum pauperis, quos in
the-little-bag of-the-woman in his-right the-staff of-the-poor-man whom on
via adjuveram, ita ut burdonem pro lancea et sacculum
the-way I-had-helped so that the-staff for a-lance and the-little-bag
pro scuto haberet, et daemones quasi iratus aggrediens elevato
for a-shield he-had and the-demons as-if angered attacking raised
baculo terruit et in fugam convertit. Nunc ergo ecce beati
staff he-terrified and into flight turned now therefore behold of-blessed
Jacobi gratia me liberavit et loquelam restituit. Vocate ergo
James the-grace me has-freed and speech restored call therefore
sacerdotem ad me, quia diu in hac vita esse non possum. Et
a-priest to me because long in this life to-be not I-can and
conversus uni eorum dixit: amice, noli amodo domino tuo
turned to-one of-them he-said friend do-not henceforth to-lord your
militare, quia veraciter est damnatus et mala morte in
to-serve-as-soldier because truly he-is damned and by-an-evil death in
proximo moriturus: sepulto autem socio cum ille domino
the-near about-to-die buried moreover the-companion when he to-lord
suo dixisset, ille pro nihilo hoc dicens et se emendare
his had-said he as nothing this saying and himself to-amend
contemnens post modicum lancea in bello confossus interiit.
disdaining after a-little by-a-lance in battle pierced perished

Cum cuidam viro de Vilizilaco, ut ait Calixtus papa,
when to-a-certain man of Vézelay as says Callixtus the-pope
ad sanctum Jacobum properanti pecunia defecisset et ille
to saint James hastening money had-failed and he

mendicare erubesceret: sub quadam arbore requiescens
to-beg was-ashamed under a-certain tree resting
somniabat, quod sanctus Jacobus eum pascebat. Evigilans
he-dreamed that saint James him was-feeding waking
igitur subcinericium panem ad caput reperit, de quo XV
therefore an-ash-baked loaf at his-head he-found from which for-fifteen
diebus vixit, quousque ad propria remeabat. Singulis enim
days he-lived until to his-own-home he-returned on-each for
diebus sufficienter bis de eo comedens sequenti die
day sufficiently twice from it eating on-the-following day
ipsum in sacculo integrum inveniebat.
it in the-little-bag whole he-found

Refert Calixtus papa, quod civis quidam Barcillonae
relates Callixtus the-pope that a-citizen certain of-Barcelona
urbis circa annum domini MC ad sanctum
of-the-city about the-year of-the-Lord one-thousand-one-hundred to saint
Jacobum veniens hoc solum postulasse dicitur, ne deinceps ab
James coming this alone to-have-asked is-said lest thenceforth by
aliquibus hostibus caperetur. Rediens igitur per Siciliam
any enemies he-should-be-taken returning therefore through Sicily
in mari a Saracenis capitur et pluries ab iis per nundinas
on the-sea by the-Saracens he-is-taken and many-times by them at markets
venditur, sed tamen semper catenae, quibus ligatus fuerat,
is-sold but yet always the-chains with-which bound he-had-been
solvebantur. Cum autem jam XIII vicibus venditus fuisset
were-loosed when moreover already thirteen times sold he-had-been
et duplicibus catenis adstrictus esset et ille beatum Jacobum
and with-double chains bound he-was and he blessed James
invocaret, sanctus Jacobus eidem apparuit dicens: quoniam in
invoked saint James to-him appeared saying because in
ecclesia mea consistens postposita salute animae liberationem
church my standing set-aside the-salvation of-the-soul the-freeing

tamen corporis postulasti, ideo in haec pericula incidisti,
yet of-the-body you-asked therefore into these perils you-have-fallen
sed quia dominus misericors est, misit me, ut te redimam.
but because the-Lord merciful is he-has-sent me that you I-may-redeem
Statimque ruptis catenis per terras et castella Saracenorum
and-at-once broken the-chains through the-lands and castles of-the-Saracens
partem quandam catenae in testimonium hujus miraculi
a-part certain of-the-chain as testimony of-this miracle
ferens ad terram suam cunctis videntibus et stupentibus
bearing to land his all seeing and being-astounded
rediit. Cum eum aliquis capere volebat, visa catena territus
he-returned when him anyone to-seize wished seen the-chain terrified
protinus fugiebat, sed cum leones aliaeque ferae in eum
forthwith he-fled but when lions and-other wild-beasts against him
per deserta gradientem vellent insurgere, mox visa catena
through the-deserts walking wished to-rise at-once seen the-chain
concutiebantur terrore nimio et in fugam protinus vertebantur.
they-were-shaken with-terror excessive and into flight forthwith were-turned

Anno domini CCXXXVIII in vigilia sancti Jacobi
in-the-year of-the-Lord two-hundred-thirty-eight on the-vigil of-saint James
in quodam castro, quod dicitur Pratum, inter Florentiam et
in a-certain castle which is-called Prato between Florence and
Pistorium sito, juvenis quidam rustica quadam simplicitate
Pistoia situated a-youth certain by-a-rustic certain simplicity
deceptus in segetes tutoris sui ignem apposuit, eo quod
deceived into the-crops of-guardian his fire set this that
hereditatem suam sibi usurpare volebat. Tentus igitur et
inheritance his from-him to-usurp he-wished held therefore and
confessus ad caudam equi trahendus incendio adjudicatus
having-confessed at the-tail of-a-horse to-be-dragged to-burning adjudged
est: qui peccatum confitens et sancto Jacobo se devovens
he-was who his-sin confessing and to-saint James himself vowing

cum super terram petrosam in sola camisia tractus fuisset,
when over ground stony in only his-shirt dragged he-had-been
nec in corpore nec camisia sensit aliquam laesionem. Tandem
neither in body nor in-shirt he-felt any harm at-last
ad palum ligatur, ligna undecunque congeruntur, igne supposito
to a-stake he-is-tied wood from-everywhere is-heaped fire set-under
ligna et vincula comburuntur, sed ipso semper beatum
the-wood and the-bonds are-burned but he always blessed
Jacobum invocante nec in camisia nec in corpore aliqua laesio
James invoking neither in shirt nor in body any harm
reperitur. Quem dum in ignem vellent iterato mittere, a
is-found whom when into the-fire they-wished again to-put by
populo eripitur et Deus in apostolo magnifice collaudatur.
the-people he-is-snatched and God in the-apostle magnificently is-praised

De sancto Christophoro

C · SAINT CHRISTOPHER

Christopher, once Reprobus, is named for bearing Christ. A giant Canaanite, he seeks the greatest prince and serves a king, then the devil, then Christ, from whose cross the devil flees. A hermit sets him to carry travelers across a river; he carries a child who grows heavier than the world, and who is Christ. His staff flowers. In Lycia he converts soldiers and two women sent to tempt him, survives an iron bench and four hundred arrows, and is beheaded; his blood heals the king's eye.

Christophorus ante baptismum dicebatur Reprobus, sed
Christopher before baptism was-called Reprobus but
postmodum Christophorus dictus est, quasi Christum
afterward Christopher called he-was as-if Christ
ferens, eo scilicet, quod Christum quatuor modis portavit,
bearing by-this namely that Christ in-four ways he-carried

scilicet in humeris per traductionem, in corpore per
namely on shoulders through carrying-across in body through
macerationem, in mente per devotionem, in ore per
mortification in mind through devotion in mouth through
confessionem sive praedicationem.
confession or preaching

Christophorus gente Cananaeus, procerissimae staturae
Christopher by-race a-Canaanite of-most-tall stature
vultuque terribili erat et XII cubitos in longitudine
and-in-face terrible was and twelve cubits in length
possidebat. Qui, ut in quibusdam gestis suis legitur, cum
possessed who as in certain deeds his it-is-read when
staret cum quodam rege Cananaeorum, venit sibi in mente,
he-stood with a-certain king of-the-Canaanites it-came to-him into mind
ut majorem principem, qui in mundo esset, quaereret et ad
that the-greater prince who in the-world might-be he-should-seek and to
eundem secum moraturus accederet. Venit igitur ad quendam
the-same with-him about-to-stay he-should-go he-came therefore to a-certain
maximum regem, de quo generalis fama habebatur, quod
very-great king about whom the-general fame was-held that
majorem mundus principem non haberet. Quem rex videns
a-greater the-world prince not had whom the-king seeing
libenter recepit et in sua curia manere fecit, quodam autem
willingly received and in his court to-stay made on-a-certain moreover
die joculator quidam cantionem coram rege cantabat, in
day a-jongleur certain a-song before the-king sang in
qua frequenter dyabolum nominabat. Rex autem cum fidem
which frequently the-devil he-named the-king moreover since the-faith
Christi haberet, quemcumque dyabolum nominari audiebat,
of-Christ he-had whenever the-devil to-be-named he-heard
protinus in faciem suam crucis signaculum imprimebat,
forthwith on face his of-the-cross the-sign he-impressed

quod videns Christophorus plurimum admirabatur, cur hoc
which seeing Christopher very-much wondered why this
rex ageret et quidnam hujusmodi signum sibi vellet.
the-king did and what such a-sign for-him meant
Cum autem de hac re regem interrogaret et ille hoc
when moreover about this thing the-king he-asked and he this
sibi manifestare nollet, respondit Christophorus: nisi hoc
to-him to-disclose would-not answered Christopher unless this
mihi dixeris, tecum ulterius non manebo. Quapropter
to-me you-will-have-told with-you further not I-shall-remain wherefore
coactus rex dixit ei: quemcumque dyabolum nominari
compelled the-king said to-him whenever the-devil to-be-named
audio, hoc signo me munio timens, ne in me potestatem
I-hear with-this sign myself I-fortify fearing lest over me power
accipiat mihique noceat. Cui Christophorus: si dyabolum,
he-take and-me harm to-whom Christopher if the-devil
ne tibi noceat, metuis, ergo ille major et potentior te
lest you he-harm you-fear then he greater and more-powerful than-you
esse convincitur, quem in tantum formidare probaris.
to-be is-proved whom in so-much to-dread you-are-shown
Frustratus igitur sum spe mea putans, quod majorem
cheated therefore I-have-been of-hope my thinking that a-greater
et potentiorem mundi dominum invenissem, sed jam
and more-powerful of-the-world lord I-had-found but already
nunc valeas, quia ipsum dyabolum quaerere volo, ut ipsum
now farewell because the-very devil to-seek I-wish that him
mihi in dominum assumam et ejus servus efficiar. Discessit
for-myself as lord I-may-take and his servant become he-departed
igitur ab illo rege et dyabolum quaerere properabat. Cum
therefore from that king and the-devil to-seek hastened when
autem per quandam solitudinem pergeret, vidit magnam
moreover through a-certain wilderness he-went he-saw a-great

multitudinem militum, quorum quidam miles ferus et
multitude of-soldiers of-whom a-certain soldier fierce and
terribilis veniebat ad eum et, quonam pergeret, requisivit.
terrible came to him and whither he-was-going asked
Cui Christophorus respondit: vado quaerere dominum
to-whom Christopher answered I-go to-seek lord
dyabolum, ut ipsum in dominum mihi assumam. Cui
devil that him as lord for-myself I-may-take to-whom
ille: ego sum ille, quem quaeris. Gavisus Christophorus
he I am he whom you-seek rejoicing Christopher
se sibi in servum perpetuum obligavit et ipsum pro
himself to-him as servant perpetual bound and him as
domino accepit. Cum ergo ambo pergerent et in quadam
lord accepted when therefore both were-going and on a-certain
via communi crucem erectam invenissent, mox ut dyabolus
way common a-cross erected had-found as-soon as the-devil
ipsam crucem vidit, territus fugit et viam deserens per
the-very cross saw terrified he-fled and the-way deserting through
asperam solitudinem Christophorum duxit et postmodum
a-rough wilderness Christopher led and afterward
ipsum ad viam reduxit. Quod videns Christophorus et
him to the-way led-back which seeing Christopher and
admirans interrogavit illum, cur in tantum timens viam
wondering asked him why in so-much fearing the-road
planam reliquerit et tantum devians per tam asperam
level he-had-left and so-much going-astray through so rough
solitudinem ierit. Quod cum ille nullatenus indicare vellet,
a-wilderness had-gone which when he by-no-means to-tell wished
dixit Christophorus: nisi mihi hoc indicaveris, statim a
said Christopher unless to-me this you-will-have-told at-once from
te discedam; quapropter compulsus dyabolus dixit ei:
you I-shall-depart wherefore compelled the-devil said to-him

quidam homo, qui dicitur Christus, in cruce fixus fuit,
a-certain man who is-called Christ on a-cross fixed was
cujus crucis signum cum video, plurimum pertimesco et
whose of-the-cross the-sign when I-see very-much I-dread and
territus fugio. Cui Christophorus: ergo ille Christus major
terrified flee to-whom Christopher then that Christ greater
et potentior te est, cujus signum in tantum formidas?
and more-powerful than-you is whose sign in so-much you-dread
In vacuum igitur laboravi nec adhuc majorem mundi
in vain therefore I-have-labored nor yet a-greater of-the-world
principem inveni. Jam nunc valeas, quia te volo deserere
prince have-I-found already now farewell because you I-wish to-desert
et ipsum Christum inquirere. Cum igitur diu quaesivisset,
and that-very Christ to-seek when therefore long he-had-sought
qui sibi Christi notitiam indicaret, tandem ad quendam
one-who to-him of-Christ knowledge might-tell at-last to a-certain
eremitam devenit, qui sibi Christum praedicavit et in ejus
hermit he-came who to-him Christ preached and in his
fide ipsum diligenter instruxit, dixitque eremita Christophoro:
faith him diligently instructed and-said the-hermit to-Christopher
rex iste, cui servire desideras, istud requirit obsequium,
king this whom to-serve you-desire this requires service
quia frequenter jejunare oportebit. Cui Christophorus: aliud
that frequently to-fast it-will-behoove to-whom Christopher another
a me requirat obsequium, quia istam rem nequaquam
from me let-him-require service because this thing by-no-means
agere valeo. Rursus eremita: multas quoque orationes te
to-do I-am-able again the-hermit many also prayers you
sibi facere oportebit. Cui Christophorus: nescio, quid
to-him to-make it-will-behoove to-whom Christopher I-know-not what
sit hoc, nec hujusmodi obsequium perficere possum. Cui
is this nor such service to-perform can-I to-whom

eremita: nosti talem fluvium, in quo multi transeuntes
the-hermit do-you-know such-and-such a-river in which many crossing
periclitantur et pereunt? Cui Christophorus: novi. Et
are-endangered and perish to-whom Christopher I-know and
ille: cum procerae staturae sis et fortis viribus, si juxta
he since of-tall stature you-are and strong in-strength if beside
fluvium illum resideres et cunctos traduceres, regi
river that you-should-dwell and all should-carry-across to-the-king
Christo, cui servire desideras, plurimum gratum esset et
Christ whom to-serve you-desire very-much pleasing it-would-be and
spero, quod ibidem se manifestaret. Cui Christophorus:
I-hope that there himself he-would-manifest to-whom Christopher
utique istud obsequium agere valeo et me sibi in hoc
certainly this service to-do I-am-able and myself to-him in this
serviturum promitto. Ad praedictum igitur fluvium accessit
about-to-serve I-promise to the-aforesaid therefore river he-went
et ibidem sibi habitaculum fabricavit portansque loco
and there for-himself a-dwelling built and-carrying in-place
baculi quandam perticam in manibus, qua se in aqua
of-a-staff a-certain pole in his-hands by-which himself in the-water
sustentabat et omnes sine cessatione transferebat. Evolutis
he-supported and all without ceasing carried-across passed
multis diebus cum in domuncula sua quiesceret, audivit
many days when in little-house his he-was-resting he-heard
vocem cujusdam pueri se vocantis et dicentis: Christophore,
the-voice of-a-certain boy him calling and saying Christopher
veni foras et me ipsum traducas. Concitus Christophorus
come outside and me myself carry-across hastily Christopher
exsiliit, sed neminem reperit, rediensque in domunculam
leapt-out but no-one found and-returning into little-house
suam praedictam iterum vocem se acclamantis audivit.
his the-aforesaid again voice him calling-out heard

Qui rursus foras cucurrit et neminem invenit. Tertia vice
who again outside ran and no-one found the-third time
ab eodem ut prius vocatus exiit et puerum quendam
by the-same as before called he-went-out and a-boy certain
juxta ripam fluminis invenit, qui Christophorum, ut se
beside the-bank of-the-river found who Christopher that him
traduceret, obnixe rogavit. Christophorus igitur puerum
he-should-carry-across earnestly asked Christopher therefore the-boy
sibi in humeris elevans et baculum suum accipiens
on-himself on shoulders raising and staff his taking
flumen transiturus intravit. Et ecce aqua fluminis paulatim
the-river about-to-cross entered and behold the-water of-the-river little-by-little
intumescebat et puer instar plumbi gravissime ponderabat,
swelled and the-boy like lead most-heavily weighed
quantoque magis procedebat, tanto amplius unda crescebat
and-the more he-advanced the more the-wave grew
et puer magis ac magis Christophori humeros pondere
and the-boy more and more of-Christopher the-shoulders with-weight
intolerabili deprimebat, adeo ut Christophorus in angustia
intolerable pressed-down so that Christopher in straits
multa positus esset et se periclitari formidaret. Sed
much placed was and himself to-be-endangered feared but
cum vix evasisset et fluvium transfretasset, puerum in
when scarcely he-had-escaped and the-river had-crossed the-boy on
ripa deposuit eique dixit: in magno periculo, puer, me
the-bank he-set-down and-to-him said in great peril O-boy me
posuisti et adeo ponderasti, quod, si totum mundum
you-have-put and so you-have-weighed that if the-whole world
super me habuissem, vix majora pondera praesensissem.
upon me I-had-had scarcely greater weights would-I-have-felt
Ad quem puer respondit: ne mireris, Christophore, quia
to whom the-boy answered do-not wonder Christopher because

non solum super te totum mundum habuisti, sed etiam
not only upon you the-whole world you-have-had but also
illum, qui creavit mundum, tuis humeris bajulasti.
him who created the-world on-your shoulders you-have-carried
Ego enim sum rex Christus tuus, cui in hoc opere
I for am the-king Christ your whom in this work
ipse deservis, et ut me verum dicere comprobes, cum
you-yourself serve and that me truly to-speak you-may-prove when
pertransieris, baculum tuum juxta domunculam tuam in
you-have-crossed staff your beside little-house your in
terra fige et mane ipsum floruisse et fructificasse
the-earth fix and in-the-morning it to-have-flowered and to-have-borne-fruit
videbis, statimque ab oculis ejus evanuit. Veniens igitur
you-will-see and-at-once from the-eyes his he-vanished coming therefore
Christophorus cum baculum suum in terram fixisset,
Christopher when staff his in the-earth he-had-fixed
mane surgens invenit ipsum ad modum palmae frondes
in-the-morning rising found it in the-manner of-a-palm leaves
et dactylos pertulisse. Post hoc autem Samon civitatem
and dates to-have-borne after this moreover to-Samos a-city
Lyciae venit, ubi, dum eorum linguam non intelligeret, oravit
of-Lycia he-came where while their language not he-understood he-prayed
dominum, ut illius linguae sibi concederet intellectum. Dum
the-Lord that of-that language to-him he-would-grant understanding while
autem in prece consisteret, judices eum insanum putantes
moreover in prayer he-stood the-judges him mad thinking
reliquerunt, assecutus Christophorus, quod petebat, vultum
left-him having-obtained Christopher what he-sought his-face
operiens, ad locum certaminis venit et christianos et qui
covering to the-place of-contest came and the-Christians and those-who
torquebantur in domino, confortabat. Tunc unus ex judicibus
were-being-tortured in the-Lord he-strengthened then one of the-judges

in faciem eum percussit, cui Christophorus vultum
in the-face him struck to-whom Christopher his-face
discooperiens dixit: nisi christianus essem, meam protinus
uncovering said unless a-Christian I-were my forthwith
injuriam vindicassem. Tunc Christophorus virgam suam in
injury I-would-have-avenged then Christopher rod his in
terra fixit et ut propter conversionem populi fronderet,
the-earth fixed and that for the-conversion of-the-people it-might-leaf
dominum exoravit. Quod dum protinus factum fuisset, octo
the-Lord entreated which when forthwith done it-had-been eight
millia hominum crediderunt. Rex autem CC milites,
thousand of-men believed the-king moreover two-hundred soldiers
qui eum ad se adducerent, misit, et cum eum orantem
who him to himself should-bring sent and when him praying
invenissent et sibi hoc intimare timerent, iterum totidem
they-had-found and to-him this to-intimate they-feared again as-many
misit, qui et ipsi cum eo orante protinus oraverunt.
he-sent who also themselves with him praying forthwith prayed
Surgens Christophorus dixit iis: quem quaeritis? Qui ejus
rising Christopher said to-them whom do-you-seek who his
vultum videntes dixerunt: rex misit nos, ut te ad ipsum
face seeing said the-king sent us that you to him
vinctum ducamus. Quibus Christophorus: si ego voluero,
bound we-may-lead to-whom Christopher if I shall-have-wished
nec solutus nec ligatus a vobis duci potero. Dicunt
neither loosed nor bound by you to-be-led I-shall-be-able they-say
ei: si ergo nonvis, vade liber, quocumque volueris,
to-him if then you-do-not-wish go free wherever you-will-have-wished
et nos regi dicemus, quod te nequaquam invenimus.
and we to-the-king shall-say that you by-no-means we-found
Non ita, inquit, sed ego vobiscum vadam. Ipse autem eos
not so he-says but I with-you shall-go he moreover them

ad fidem convertit et ab iis manus sibi tergo ligari
to the-faith converted and by them his-hands to-him behind to-be-tied
fecit et se regi vinctum praesentari. Quem rex
he-caused and himself to-the-king bound to-be-presented whom the-king
videns territus est et de sede sua protinus corruit. Deinde
seeing terrified was and from seat his forthwith fell then
a servis suis levatus de nomine suo et patriae eum
by servants his raised about name his and fatherland him
interrogavit. Cui Christophorus: ante baptismum Reprobus
he-asked to-whom Christopher before baptism Reprobus
dicebar, nunc autem Christophorus vocor. Cui rex:
I-was-called now moreover Christopher I-am-called to-whom the-king
stultum tibi nomen imposuisti, scilicet Christi crucifixi,
a-foolish on-yourself name you-have-put namely of-Christ crucified
qui nec sibi profuit nec tibi prodesse poterit. Nunc ergo,
who neither himself profited nor you to-profit will-be-able now therefore
Cananaee malefice, quare non sacrificas Diis nostris? Cui
O-Canaanite sorcerer why not do-you-sacrifice to-gods our to-whom
Christophorus: recte vocaris Dagnus, quia tu es mors
Christopher rightly you-are-called Dagnus because you are the-death
mundi, socius dyaboli, Dii autem tui sunt opera
of-the-world the-companion of-the-devil the-gods moreover your are works
manuum hominum. Cui rex: inter feras nutritus es
of-the-hands of-men to-whom the-king among wild-beasts nourished you-were
et tu non potes nisi opera feralia et hominibus incognita
and you not can except works bestial and to-men unknown
loqui. Nunc ergo si sacrificaveris, magnos honores a me
speak now therefore if you-will-have-sacrificed great honors from me
consequeris, si non autem, suppliciis consumeris. Nolentem
you-will-obtain if not moreover by-punishments you-will-be-consumed unwilling
ergo sacrificare in carcerem mitti jussit ac illos milites,
therefore to-sacrifice into prison to-be-sent he-ordered and those soldiers

qui ad Christophorum missi fuerant, pro Christi nomine
who to Christopher sent had-been for of-Christ name
decollari fecit. Deinde duas formosas puellas, quarum una
to-be-beheaded he-caused then two beautiful girls of-whom one
dicebatur Nicaea et altera Aquilina, secum in carcerem
was-called Nicaea and the-other Aquilina with-him in prison
recludi fecit, promittens iis multa munera, si eum ad
to-be-shut-up he-caused promising them many gifts if him to
peccandum secum allicerent. Quod videns Christophorus
sinning with-them they-should-entice which seeing Christopher
protinus in orationem se dedit. Sed cum a puellis plausu
forthwith to prayer himself gave but when by the-girls with-clapping
manuum et amplexibus urgeretur, surrexit et ait illis: quid
of-hands and embraces he-was-pressed he-rose and says to-them what
quaeritis et ob quam causam huc interductae estis? At illae
do-you-seek and for what cause here brought-in are-you but they
claritate vultus ejus perterritae dixerunt: miserere nostri,
by-the-brightness of-face his terrified said have-pity on-us
sancte Dei, ut in Deum, quem praedicas, credere valeamus.
O-saint of-God that in the-God whom you-preach to-believe we-may-be-able
Quod audiens rex eas ad se duci fecit dicens: ergo
which hearing the-king them to himself to-be-led caused saying then
et vos seductae estis? per Deos juro, quod, nisi Diis
also you seduced are by the-gods I-swear that unless to-the-gods
sacrificaveritis, mala morte peribitis. Quae responderunt:
you-will-have-sacrificed by-an-evil death you-will-perish who answered
si vis, ut sacrificemus, jube plateas mundari et omnes ad
if you-wish that we-sacrifice order the-squares to-be-cleaned and all at
templum congregari. Quo facto cum illae introissent templum,
the-temple to-be-gathered which done when they had-entered the-temple
solventes cingulum suum posuerunt in colla Deorum et
loosing girdles their they-put-them on the-necks of-the-gods and

ad terram trahentes in pulverem confregerunt dixeruntque
to the-ground dragging into dust broke and-said
adstantibus: ite et vocate medicos, ut curent Deos
to-those-standing-by go and call physicians that they-may-cure gods
vestros. Tunc jussu regis Aquilina suspenditur et ligato
your then by-the-order of-the-king Aquilina is-hung and tied
ad ejus pedes ingenti saxo membra ejus omnia dirumpuntur.
to her feet a-huge stone limbs her all are-torn-apart
Quae cum migrasset ad dominum, soror ejus Nicaea in
who when she-had-departed to the-Lord sister her Nicaea into
ignem projicitur, sed inde illaesa exiens protinus decollatur.
fire is-thrown but thence unharmed going-out forthwith is-beheaded
Post ergo Christophorus regi praesentatur, qui jussit eum
after therefore Christopher to-the-king is-presented who ordered him
virgis ferreis caedi et cassidem ferream et igneam in
with-rods iron to-be-beaten and a-helmet iron and fiery on
caput ejus poni, deinde scamnum ferreum fieri fecit et
head his to-be-put then a-bench iron to-be-made caused and
Christophorum ibidem ligari et ignem injecta pice succendi.
Christopher there to-be-tied and fire thrown-in pitch to-be-lit
Sed instar cerae scamnum confringitur et Christophorus
but like wax the-bench is-broken and Christopher
illaesus egreditur. Deinde jussit eum ad stipitem ligari
unharmed comes-out then he-ordered him to a-stake to-be-tied
et a CCCC militibus sagittari. Sagittae autem
and by four-hundred soldiers to-be-shot-with-arrows the-arrows moreover
omnes in aëre suspendebantur nec ipsum aliqua contingere
all in the-air hung nor him any to-touch
potuit. Rex autem putans ipsum a militibus sagittatum
could the-king moreover thinking him by the-soldiers shot
cum eidem insultaret, subito una de sagittis ab aëre
while at-him he-scoffed suddenly one of the-arrows from the-air

veniens et retro se vertens regem in oculo percussit et
coming and back itself turning the-king in the-eye struck and
ipsum protinus excaecavit. Cui Christophorus: crastina die
him forthwith blinded to-whom Christopher on-tomorrow's day
consummandus sum, tu igitur, tyranne, lutum de sanguine
to-be-finished I-am you therefore O-tyrant clay with blood
meo facies et oculum inunges et sanitatem recipies. Tunc
my will-make and the-eye will-anoint and health will-receive then
jussu regis ad decollandum ducitur et ibi fusa
by-the-order of-the-king to beheading he-is-led and there poured-out
oratione decollatur, rex autem modicum de sanguine ejus
prayer he-is-beheaded the-king moreover a-little of blood his
accipiens et super oculum suum ponens ait: in nomine
taking and upon eye his putting says in the-name
Dei et sancti Christophori, et continuo sanus effectus
of-God and of-saint Christopher and at-once sound made
est. Tunc rex credidit dans praeceptum, ut, si quis
he-was then the-king believed giving command that if anyone
Deum et sanctum Christophorum blasphemaret, continuo
God and saint Christopher should-blaspheme at-once
gladio feriretur. Ambrosius autem in praefatione sic
with-the-sword he-should-be-struck Ambrose moreover in the-preface thus
ait de hoc martire: Christophoro tantae virtutis cumulum
says of this martyr to-Christopher of-such power a-heap
et doctrinae gratiam, domine, contulisti, ut XLVIII millia
and of-doctrine grace O-Lord you-conferred that forty-eight thousand
hominum de gentilitatis errore ad christiani dogmatis
of-men from of-heathenism the-error to of-Christian dogma
cultum coruscantibus miraculis revocares, quique Nicaeam
the-worship flashing miracles you-might-call-back and-who Nicaea
et Aquilinam publico lupanari longo tempore sub meretricia
and Aquilina in-a-public brothel for-a-long time under whorish

sorde famulantes ad castitatis habitum provocavit easdemque
filth serving to of-chastity the-habit called-forth and-them-too
coronam percipere edocuit, propterea inter igneum rogum
the-crown to-receive taught therefore among a-fiery pyre
ferreo scamno constrictus nimium calorem non timuit atque
on-iron bench bound the-excessive heat not he-feared and
per diem integrum omnium militum sagittis transfigi
through the-day whole of-all the-soldiers by-the-arrows to-be-pierced
non potuit; caeterum una ex his carnificis oculum collisit,
not could moreover one of these of-the-executioner the-eye struck
cui tamen beati martiris cruor mixtus cum terra
to-which yet of-the-blessed martyr the-blood mixed with earth
lumen restituit et corporis caecitatem tollendo illuminavit
the-light restored and of-the-body the-blindness by-removing enlightened
et mentem, nam apud te veniam impetravit atque, ut
also the-mind for with you pardon he-obtained and that
morbos et infirmitates repellat, suppliciter obtinuit.
diseases and infirmities he-may-repel humbly obtained

De septem dormientibus

CI · THE SEVEN SLEEPERS

Seven Christians of Ephesus, hiding from Decius in a cave on Mount Celion, fall asleep, and Decius walls them in. Three hundred seventy-two years later, under Theodosius, as heretics deny the resurrection, masons open the cave and the sleepers wake. Malchus goes to town for bread, is astonished by the crosses on the gates, and is arrested with Decius's old coins. The bishop and proconsul follow him to the cave, Theodosius comes, and the sleepers declare that God raised them to show the resurrection, then die. Jacobus doubts the 372 years, counting only 196.

Septem dormientes in civitate Ephesi orti sunt. Decius autem
the-seven sleepers in the-city of-Ephesus sprung were Decius moreover
imperator persequens christianos cum venisset Ephesum,
the-emperor persecuting the-Christians when he-had-come to-Ephesus
jussit aedificari templa in medio civitatis, ut omnes cum
ordered to-be-built temples in the-middle of-the-city that all with
eo miscerentur sacrificiis ydolorum. Cum ergo omnes
him might-mingle in-the-sacrifices of-the-idols when therefore all
christianos inquiri jussisset et vinctos aut sacrificare aut
the-Christians to-be-sought he-had-ordered and bound either to-sacrifice or
mori compelleret, tantus poenarum terror cunctis inerat, quod
to-die was-compelling so-great of-punishments terror in-all was that
amicus amicum et filium pater et patrem filius abnegabat.
friend friend and son father and father son denied
Tunc in illa urbe inventi sunt christiani septem, Maximianus,
then in that city found were Christians seven Maximian
Malchus, Marcianus, Dionysius, Johannes, Serapion et
Malchus Marcian Dionysius John Serapion and
Constantinus, qui hoc videntes nimis dolebant. Et cum
Constantine who this seeing exceedingly grieved and since
essent primi palatii, sacrificia ydolorum spernentes in domo
they-were first of-the-palace the-sacrifices of-the-idols despising in house

sua se celabant et jejuniis et orationibus vacabant,
their themselves hid and to-fasts and prayers devoted-themselves
accusati igitur ante Decium statuuntur et comprobati
accused therefore before Decius they-are-set and proved
veraciter christiani dato iis resipiscendi spatio usque
truly Christians given to-them of-coming-to-their-senses a-space all-the-way
ad reditum Decii dimittuntur, at illi patrimonium suum
to the-return of-Decius they-are-dismissed but they patrimony their
interim inter pauperes expendentes inito consilio in
meanwhile among the-poor spending entered-upon counsel to
montem Celion secesserunt et ibi esse secretius decreverunt.
the-mount Celion withdrew and there to-be more-secretly decided
Diu ergo sic latentes unus eorum semper ministrabat et
long therefore so lying-hidden one of-them always served and
quoties intrabat urbem, figura se mendici et habitu
whenever he-entered the-city in-the-figure himself of-a-beggar and in-the-dress
vestiebat. Cum ergo Decius in urbem rediisset et eos ad
clothed when therefore Decius to the-city had-returned and them for
sacrificandum perquiri jussisset, Malchus minister eorum
sacrificing to-be-sought-out had-ordered Malchus servant their
territus ad socios rediit et iis furorem imperatoris
terrified to his-companions returned and to-them the-fury of-the-emperor
indicavit. Qui cum graviter terrerentur, Malchus allatos
made-known who when gravely they-were-terrified Malchus the-brought
panes iis apposuit, ut cibo confortati fortiores ad
loaves to-them set-before that with-food strengthened stronger for
praelium redderentur. Postquam autem coenabant sedentes
battle they-might-be-rendered after moreover they-supped sitting
et colloquentes in luctu et lacrymis, subito, sicut Deus
and conversing in mourning and tears suddenly as God
voluit, dormiverunt. Mane facto cum quaesiti fuissent
willed they-slept morning made when sought they-had-been

et inveniri non possent et Decius doleret, quod tales
and to-be-found not could and Decius grieved that such
juvenes perdidisset, accusati sunt, quod hucusque in monte
youths he-had-lost accused they-were that hitherto on the-mount
Celion latuissent et sua christianis pauperibus erogantes
Celion they-had-lain-hidden and their to-the-Christian poor paying-out
in suo proposito permanerent. Jussit ergo Decius, ut
in their purpose they-persisted ordered therefore Decius that
parentes eorum adessent, et comminatus est iis mortem,
the-parents of-them should-be-present and threatened has them with-death
nisi de iis dicerent, quidquid scirent. Illi autem eos
unless of them they-should-tell whatever they-knew they moreover them
similiter accusaverunt et divitias suas pauperibus expendisse
likewise accused and riches their on-the-poor to-have-spent
conquesti sunt. Tunc cogitans, quid de iis faceret, nutu
complained have then thinking what about them he-should-do by-the-nod
Dei jussit os speluncae lapidibus obstrui, ut ibi
of-God he-ordered the-mouth of-the-cave with-stones to-be-stopped-up that there
morerentur fame et inopia circumclusi. Quod ministri
they-might-die by-hunger and want shut-in which the-servants
quidem fecerunt et duo christiani Theodorus et Rufinus
indeed did and two Christians Theodore and Rufinus
eorum martirium describentes caute inter lapides posuerunt.
their martyrdom writing-down cautiously among the-stones placed
Mortuo igitur Decio et tota illa generatione post annos
dead therefore Decius and the-whole that generation after years
CCCLXXII anno XXX imperii Theodosii pullulavit
three-hundred-seventy-two in-the-year thirtieth of-the-reign of-Theodosius sprouted
haeresis eorum, qui negabant resurrectionem mortuorum,
the-heresy of-those who denied the-resurrection of-the-dead
unde contristatus Theodosius christianissimus imperator, quia
whence saddened Theodosius most-Christian emperor because

fidem tam impie agitari videbat, indutus cilicio sedens
the-faith so impiously to-be-shaken he-saw clothed in-sackcloth sitting
in interiori loco per singulos dies flebat. Quod videns
in an-inner place through each day wept which seeing
misericors Deus consolari lugentes et confirmare spem de
merciful God to-console the-mourners and to-confirm the-hope of
resurrectione voluit mortuorum et thesaurum suae pietatis
the-resurrection wished of-the-dead and the-treasure of-his piety
aperiens ita praedictos martires suscitavit. Misit siquidem in
opening so the-aforesaid martyrs raised he-sent indeed into
cor cujusdam civis Ephesi, ut in illo monte aedificaret
the-heart of-a-certain citizen of-Ephesus that on that mount he-should-build
stabula pastoribus suis. Caementariis speluncam aperientibus
stables for-shepherds his the-masons the-cave opening
surrexerunt sancti et se invicem salutantes putabant
rose the-saints and themselves one-another greeting thought
se tantum una nocte dormivisse et praedianam
themselves only one night to-have-slept and of-the-preceding-day
tristitiam recordantes interrogaverunt Malchum, qui iis
the-sadness remembering asked Malchus who them
ministraverat, quid de iis Decius decrevisset. At ille
had-served what about them Decius had-decreed but he
respondit, sicut dixit in sero: quaesiti fuimus, ut ydolis
answered as he-said in the-evening sought we-were that to-the-idols
immolemus. Ecce quod de nobis cogitat imperator. Respondit
we-should-sacrifice behold what about us thinks the-emperor answered
Maximianus: et Deus scit, quod non sacrificabimus. Cumque
Maximian and God knows that not we-shall-sacrifice and-when
socios confortasset, jussit Malcho, ut emturus panes
the-companions he-had-strengthened he-ordered Malchus that about-to-buy loaves
ad urbem descenderet et plures quam heri afferens panes,
to the-city he-should-go-down and more than yesterday bringing the-loaves

quae jussisset imperator, rediens nuntiaret. Tollens ergo
what had-ordered the-emperor returning he-should-announce taking therefore
Malchus quinque solidos de spelunca exiit et videns
Malchus five solidi from the-cave went-out and seeing
lapides miratus est, sed aliud cogitans parum de lapidibus
the-stones wondered has but other-things thinking little about the-stones
cogitavit. Veniens igitur timidus ad portam urbis valde
he-thought coming therefore timid to the-gate of-the-city greatly
miratus est videns suppositum signum crucis, unde pergens
wondered has seeing placed-over the-sign of-the-cross whence going
ad alteram portam, dum idem signum invenit, ultra modum
to the-other gate when the-same sign he-found beyond measure
miratus est videns omnes portas signo crucis apposito
wondered has seeing all the-gates with-the-sign of-the-cross placed
et mutatam civitatem, signansque se ad primam portam
and changed the-city and-signing himself to the-first gate
rediit existimans se somniare. Unde se confirmans et
he-returned thinking himself to-dream whence himself strengthening and
vultum operiens urbem ingreditur et veniens ad venditores
his-face covering the-city he-enters and coming to the-sellers
panum audivit homines loquentes de Christo et amplius
of-loaves he-heard men speaking about Christ and more
stupefactus ait: quid est, inquit, quod heri nemo Christum
stupefied says what is-it he-says that yesterday no-one Christ
audebat nominare, et nunc omnes Christum confitentur?
dared to-name and now all Christ confess
puto, quod haec non est Ephesorum civitas, quia aliter
I-think that this not is of-the-Ephesians the-city because otherwise
aedificata est, sed aliam civitatem nescio talem. Et cum
built it-is but another city I-know-not such and when
interrogans audivisset, hanc esse Ephesum, errare veraciter
asking he-had-heard this to-be Ephesus to-err truly

se putavit et redire ad socios cogitavit, accessit tamen
himself he-thought and to-return to his-companions he-thought he-went yet
ad eos, qui panem vendebant, et cum argenteos protulisset,
to those who bread sold and when silver-coins he-had-brought-forth
mirati venditores dicebant ad invicem, quod ille juvenis
wondering the-sellers said to one-another that that youth
antiquum thesaurum invenisset, Malchus vero eos ad invicem
an-ancient treasure had-found Malchus but them to one-another
loquentes videns putabat, quod vellent eum trahere ad
speaking seeing thought that they-wished him to-drag to
imperatorem, et territus rogavit eos, ut se dimitterent et
the-emperor and terrified asked them that him they-should-let-go and
panes et argenteos retinerent. At illi tenentes eum dixerunt
the-loaves and the-silver-coins should-keep but they holding him said
ei: unde es tu? quia thesauros antiquorum imperatorum
to-him whence are you because the-treasures of-ancient emperors
invenisti, indica nobis et erimus socii tecum et celabimus
you-have-found show us and we-shall-be partners with-you and shall-hide
te, quia aliter celari non potes. Malchus vero non
you because otherwise to-be-hidden not you-can Malchus but not
inveniebat, quid diceret illis, prae timore, illi vero videntes
found what he-should-say to-them for fear they but seeing
eum tacentem misso fune in collo ejus trahebant per
him silent put a-rope on neck his they-dragged through
vicos usque in medium civitatis et exiit rumor ad
the-streets all-the-way into the-middle of-the-city and went-out a-rumor to
omnes, quod quidam juvenis thesauros invenisset. Congregatis
all that a-certain youth treasures had-found gathered
ergo ad eum universis et eum mirantibus volebat iis
therefore to him all and him wondering-at he-wished them
satisfacere, quod nihil invenerat, et circumspiciens omnes a
to-satisfy that nothing he-had-found and looking-around all by

nemine cognosci poterat et prospiciens in populum volebat
no-one to-be-known he-could and looking-out into the-people he-wished
cognoscere aliquem de consanguineis suis, quos veraciter vivere
to-recognize someone of kinsmen his whom truly to-live
putabat, et nullum inveniens stabat quasi insanus in medio
he-thought and none finding he-stood as-if mad in the-midst
populi civitatis. Quod cum audiisset sanctus Martinus
of-the-people of-the-city which when had-heard saint Martin
episcopus et Antipater proconsul, qui nuper in urbem
the-bishop and Antipater the-proconsul who lately to the-city
advenerat, mandaverunt civibus, ut eum caute adducerent et
had-come they-ordered the-citizens that him carefully they-should-bring and
argenteos ejus. Cumque a ministris traheretur ad ecclesiam,
the-silver-coins his and-when by the-servants he-was-dragged to the-church
putabat, quod duceretur ad imperatorem. Episcopus igitur
he-thought that he-was-being-led to the-emperor the-bishop therefore
et proconsul mirantes argenteos interrogaverunt eum, ubi
and the-proconsul wondering-at the-silver-coins asked him where
thesaurum incognitum invenisset. At ille respondit, se nihil
a-treasure unknown he-had-found but he answered himself nothing
penitus invenisse, sed de sacculo parentum suorum eosdem
at-all to-have-found but from the-little-bag of-parents his the-same
denarios habuisse. Et interrogatus, cujus civitatis esset,
denarii to-have-had and asked of-what city he-was
respondit: bene scio, quod hujus civitatis sum, si tantum haec
answered well I-know that of-this city I-am if only this
est civitas Ephesorum. Proconsul dixit: fac venire parentes
is the-city of-the-Ephesians the-proconsul said make come parents
tuos, ut testentur pro te. Quos cum nominasset et nullus
your that they-may-testify for you whom when he-had-named and no-one
eos cognosceret, dicebant eum se fingere, ut aliquo modo
them knew they-said him himself to-feign that in-some way

evaderet. Et ait proconsul: quomodo credimus tibi, quod
he-might-escape and says the-proconsul how do-we-believe you that
hoc argentum parentum tuorum fuerit, cum scriptura ejus
this silver of-parents your was since the-inscription its
habeat plus quam trecentos septuaginta septem annos et
has more than three-hundred seventy seven years and
sit primorum dierum Decii imperatoris et in nullo similes
is of-the-first days of-Decius the-emperor and in nothing like
sint argenteis nostris? Et quomodo parentes tui ante
they-are to-silver-coins our and how parents your before
tantum tempus fuerunt, tu vero juvenis vis decipere sapientes
so-long a-time were you but a-youth wish to-deceive wise
et senes Ephesi? Idcirco jubebo te legibus tradi, donec
and old-men of-Ephesus therefore I-shall-order you to-the-laws to-be-handed until
confitearis, quid invenisti. Tunc procidens Malchus ante eos
you-confess what you-have-found then falling-forward Malchus before them
dixit: pro Deo, domini, dicite mihi, quod vos interrogo, et
said for God O-lords tell me what you I-ask and
ego dicam vobis, quod est in corde meo. Decius imperator,
I shall-tell you what is in heart my Decius the-emperor
qui fuit in hac civitate, ubi nunc est? Episcopus dixit: fili,
who was in this city where now is-he the-bishop said O-son
non est hodie in terra, qui Decius nominatur, imperator
not there-is today on earth who Decius is-named emperor
autem fuit ante longum tempus. Malchus autem dixit:
moreover he-was before a-long time Malchus moreover said
in hoc, domine, ita stupeo et nemo credit mihi, sed
in this O-lord so I-am-stupefied and no-one believes me but
sequimini me et ostendam vobis socios meos, qui sunt
follow me and I-shall-show you companions my who are
in monte Celio, et ipsis credite. Hoc enim scio, quod a
on the-mount Celion and them believe this for I-know that from

facie Decii imperatoris nos fugimus et ego sero vidi,
the-face of-Decius the-emperor we fled and I in-the-evening saw
quod ingressus est Decius in hanc urbem, si tantum haec
that entered has Decius into this city if only this
est civitas Ephesi. Tunc episcopus cogitans in semet ipso
is the-city of-Ephesus then the-bishop thinking in him himself
dixit proconsuli, quia visio est, quam Deus vult ostendere
said to-the-proconsul that a-vision it-is which God wishes to-show
in juvene isto. Perrexerunt ergo cum eo et civitatis
in youth this they-went therefore with him and of-the-city
plurima multitudo et ingressus est primo Malchus ad
a-very-great multitude and entered has first Malchus to
socios suos et post eum episcopus ingrediens invenit inter
companions his and after him the-bishop entering found among
lapides litteras sigillatas duobus sigillis argenteis et convocato
the-stones letters sealed with-two seals silver and called-together
populo legit eas et audientibus et admirantibus cunctis, et
the-people read them and hearing and wondering all and
videntes sanctos Dei sedentes in spelunca et facies eorum
seeing the-saints of-God sitting in the-cave and the-faces of-them
tamquam rosas florentes procidentes glorificaverunt Deum
like roses blooming falling-forward they-glorified God
statimque episcopus et proconsul miserunt ad Theodosium
and-at-once the-bishop and the-proconsul sent to Theodosius
imperatorem rogantes, ut cito veniret et miracula Dei
the-emperor asking that quickly he-should-come and the-miracles of-God
nuper ostensa videret. Qui protinus surgens de humo
lately shown he-should-see who forthwith rising from the-ground
et de sacco, in quo lugebat, glorificans Deum venit
and from the-sackcloth in which he-was-mourning glorifying God came
a Constantinopoli Ephesum et obviantibus ei cunctis
from Constantinople to-Ephesus and meeting him all

adscenderunt simul omnes ad speluncam et mox ut sancti
went-up together all to the-cave and as-soon as the-saints
viderunt imperatorem, resplenduerunt et facies eorum sicut
saw the-emperor shone and faces their like
sol et ingressus imperator procidit ante eos glorificans
the-sun and entered the-emperor fell-forward before them glorifying
Deum et surgens amplexatus est eos et super singulos
God and rising embraced has them and over each
flevit dicens: sic video vos, tamquam si viderem dominum
wept saying so I-see you as if I-saw the-Lord
resuscitantem Lazarum. Tunc dixit sanctus Maximianus ad
raising Lazarus then said saint Maximian to
eum: crede nobis, quod propter te resuscitavit nos Deus
him believe us that on-account-of you has-raised us God
ante diem magnae resurrectionis, ut credas indubitanter,
before the-day of-the-great resurrection that you-may-believe undoubtingly
quod resurrectio mortuorum est. Vere enim resurreximus
that the-resurrection of-the-dead is truly for we-have-risen
et vivimus et sicut infans est in utero matris non
and we-live and as an-infant is in the-womb of-its-mother not
sentiens laesionem et vivit, sic fuimus videntes, jacentes et
feeling harm and lives so we-were seeing lying and
dormientes et non sentientes. Et his dictis videntibus cunctis
sleeping and not feeling and these said all seeing
inclinantes capita sua in terram obdormierunt et tradiderunt
bowing heads their to the-ground fell-asleep and gave-up
spiritus suos secundum Dei imperium. Surgens autem
spirits their according-to of-God the-command rising moreover
imperator cecidit super eos flens et deosculans eos, et cum
the-emperor fell upon them weeping and kissing them and when
jussisset fieri loculos aureos, in quibus mitterentur, in
he-had-ordered to-be-made coffins golden in which they-might-be-put on

ipsa nocte apparuerunt imperatori dicentes, ut, sicut hactenus
that night they-appeared to-the-emperor saying that as hitherto
in terra jacuerunt et ex terra resurrexerant, ita eos
on the-ground they-had-lain and from the-ground had-risen so them
dimitteret, donec dominus iterum eos resuscitaret. Jussit
he-should-leave until the-Lord again them should-raise ordered
ergo imperator locum illum inauratis lapidibus adornari et
therefore the-emperor place that gilded stones to-be-adorned and
omnes episcopos resurrectionem confidentes absolvi. Quod
all the-bishops the-resurrection trusting to-be-absolved that
CCCLXXII annis dormiisse dicuntur, dubium esse
three-hundred-seventy-two years to-have-slept they-are-said doubtful to-be
potest, quia anno domini CCCCXLVIII surrexerant,
can because in-the-year of-the-Lord four-hundred-forty-eight they-had-risen
Decius autem regnavit uno tantum anno et tribus mensibus,
Decius moreover reigned one only year and three months
scilicet anno domini CCLII et ita non dormierunt
namely in-the-year of-the-Lord two-hundred-fifty-two and so not they-slept
nisi CXCVI annis.
except one-hundred-ninety-six years

De sanctis Nazario et Celso

CII · SAINTS NAZARIUS AND CELSUS

Nazarius is read as consecrated, clean, separated, flowery, and guarding; Celsus as lofty. Nazarius, son of a Jewish father and a Christian mother, is baptized and leaves Rome to preach. Beaten at Milan, he takes the boy Celsus at Gemellus and is spared by a governor's wife. At Trier he builds a church; Nero has him brought, imprisoned, and thrown into the sea, from which he walks back to the ship. Both are beheaded at Milan; Ambrose later finds Nazarius's body fresh and praises him in verse.

Nazarius dicitur quasi Nazarenus, quod interpretatur consecratus
Nazarius is-called as-if Nazarene which is-interpreted consecrated
vel mundus vel separatus vel floridus aut custodiens. In
or clean or separated or flowery or guarding in
homine requiruntur haec quinque, scilicet cogitatio, affectio,
a-man are-required these five namely thought affection
intentio, actio et locutio. Cogitatio autem debet esse
intention action and speech thought moreover ought to-be
sancta, affectio munda, intentio recta, actio justa et locutio
holy affection clean intention right action just and speech
moderata. Haec omnia fuerunt in beato Nazario, habuit enim
moderate these all were in blessed Nazarius he-had for
cogitationem sanctam et inde dicitur consecratus; affectionem
thought holy and thence he-is-called consecrated affection
mundam et inde dicitur mundus; intentionem rectam et
clean and thence he-is-called clean intention right and
inde dicitur separatus, intentio enim est, quae separat opera,
thence he-is-called separated intention for is what separates works
quia ex oculo simplici corpus lucidum, ex oculo nequam
because from an-eye single a-body bright from an-eye evil
corpus tenebrosum creatur; actionem justam et inde dicitur
a-body dark is-created action just and thence he-is-called

floridus, quia justus florebit sicut lilium; locutionem
flowery because the-just-man will-flower like the-lily speech
moderatam et inde dicitur custodiens, quia custodivit vias
moderate and thence he-is-called guarding because he-guarded ways
suas et non deliquit in lingua sua. Celsus, quasi excelsus,
his and not offended in tongue his Celsus as-if lofty
quia se supra se extulit, dum aetatem puerilem virtute
because himself above himself he-raised while age boyish by-the-virtue
animi superavit. Horum vitam et passionem Ambrosius in
of-mind he-overcame their life and passion Ambrose in
libro Gervasii et Protasii reperisse dicitur, in quibusdam
the-book of-Gervasius and Protasius to-have-found is-said in certain
autem libris legitur, quod quidam philosophus Nazario
moreover books it-is-read that a-certain philosopher to-Nazarius
devotus ejus passionem conscripsit, quam Ceratius, qui
devoted his passion wrote which Ceratius who
sanctorum corpora sepelierat, ad caput ipsorum posuit.
of-the-saints the-bodies had-buried at the-head of-them placed

Nazarius filius illustrissimi viri nomine Africani, sed
Nazarius son of-a-most-illustrious man by-name Africanus but
Judaei, et beatae Perpetuae christianissimae et Romanorum
a-Jew and of-blessed Perpetua most-Christian and of-the-Romans
nobilissimae et a beato Petro apostolo baptizatae, cum
most-noble and by blessed Peter the-apostle baptized when
haberet IX annos, plurimum mirabatur videns patrem suum
he-had nine years very-much he-wondered seeing father his
et matrem in observatione religionis tam dissimiliter variari
and mother in the-observance of-religion so unlike to-vary
et quia mater sua legem baptismi, pater vero suus legem
and because mother his the-law of-baptism father but his the-law
sabbati sequeretur. Unde cui magis adhaerere deberet,
of-the-sabbath followed whence to-which more to-cling he-ought

plurimum dubitabat, cum uterque ad fidem suam eum
very-much he-doubted since each to faith their him
trahere niteretur. Tandem nutu Dei vestigiis matris
to-draw strove at-last by-the-nod of-God to-the-footsteps of-his-mother
adhaesit et a beato Lino papa sacrum baptisma suscepit,
he-clung and from blessed Linus the-pope holy baptism received
quod pater intelligens coepit ipsum a sancto proposito
which the-father understanding began him from holy purpose
avertere et tormentorum genera, quae christianis inferuntur,
to-turn-aside and of-torments the-kinds which on-the-Christians are-inflicted
per ordinem explicare. Quod autem dicitur eum a Lino
in order to-unfold that moreover it-is-said him by Linus
papa baptizatum, forte intelligitur non, qui tunc papa
the-pope baptized perhaps is-understood not who then pope
erat, sed qui futurus erat. Nazarius enim post baptismum,
was but who to-be was Nazarius for after baptism
sicut infra patet, annis multis supervixit, qui tamen a
as below is-plain for-years many survived who yet from
Nerone martirium pertulit, qui Petrum anno ultimo sui
Nero martyrdom bore who Peter in-the-year last of-his
imperii crucifixit, Linus autem post mortem Petri papa
reign crucified Linus moreover after the-death of-Peter pope
fuit. Cum autem patri nullatenus assentiret, sed potius
was when moreover with-his-father by-no-means he-agreed but rather
Christum constantissime praedicaret, ad preces parentum,
Christ most-constantly preached at the-prayers of-his-parents
qui, ne occideretur, timebant, de urbe Roma exiit et
who lest he-be-killed feared from the-city Rome he-went-out and
VII samarios de parentum divitiis oneratos accipiens per
seven pack-animals with of-his-parents riches loaded taking through
civitates Italiae venit et omnia pauperibus erogavit. Decimo
the-cities of-Italy came and all-things to-the-poor paid-out in-the-tenth

autem anno digressionis suae a Roma Placentiam et deinde
moreover year of-departure his from Rome to-Piacenza and then
Mediolanum adveniens sanctos Gervasium et Protasium
to-Milan coming saints Gervasius and Protasius
ibidem in carcere detineri reperit, audito autem, quod
there in prison to-be-held found heard moreover that
Nazarius praedictos martires animaret, cito ad praefectum
Nazarius the-aforesaid martyrs encouraged quickly to the-prefect
pertrahitur et in confessione Christi perdurans fustibus
he-is-dragged and in the-confession of-Christ persisting with-clubs
verberatur, et sic ex urbe illa projectus dum de loco ad
he-is-beaten and so from city that thrown while from place to
locum pergeret, mater ejus, quae obierat, sibi apparuit et
place he-went mother his who had-died to-him appeared and
filium suum confortans, ut ad Gallias properaret, admonuit.
son her strengthening that to the-Gauls he-should-hasten warned
Cumque ad urbem Galliae, quae Gemellus dicitur, advenisset
and-when to a-city of-Gaul which Gemellus is-called he-had-come
et ibidem plurimos convertisset, quaedam matrona filium
and there very-many had-converted a-certain matron son
suum nomine Celsum elegantem puerum sibi obtulit, rogans,
her by-name Celsus an-elegant boy to-him offered asking
ut ipsum baptizaret et secum duceret. Quod praefectus
that him he-should-baptize and with-himself he-should-lead which the-prefect
Galliarum audiens ipsum cum puero Celso retro manibus
of-the-Gauls hearing him with the-boy Celsus behind by-the-hands
vinctum et collo catena constrictum in carcere reclusit,
bound and on-the-neck with-a-chain bound in prison shut
ut eum in crastino tormentis afficeret. Tunc uxor sua
that him on the-morrow with-torments he-might-afflict then wife his
misit ad eum asserens injustum esse judicium, ut innocentes
sent to him asserting unjust to-be the-judgment that innocents

occideret et Deos omnipotentes vindicare praesumeret.
he-should-kill and gods almighty to-avenge should-presume
Quibus verbis praeses correctus sanctos absolvit, sed ne ibi
by-which words the-governor corrected the-saints released but lest there
praedicare praesumerent, admonuit et interdixit. Venit autem
to-preach they-should-presume warned and forbade came moreover
ad urbem Treviris et ibi Christum primus praedicans et
to the-city Trier and there Christ first preaching and
multos ad fidem Christi convertens ibidem sibi ecclesiam
many to the-faith of-Christ converting there for-himself a-church
aedificavit. Quod audiens Cornelius vicarius Neroni imperatori
built which hearing Cornelius the-vicar to-Nero the-emperor
mandavit, qui C milites ad eum capiendum misit.
sent-word who one-hundred soldiers for him to-be-seized sent
Quem cum illi juxta oratorium, quod sibi construxerat,
whom when they beside the-oratory which for-himself he-had-built
invenissent, ligaverunt manus ejus dicentes: magnus Nero
had-found they-bound hands his saying great Nero
te vocat. Quibus Nazarius: incompositus rex incompositos
you calls to-whom Nazarius an-unkempt king unkempt
milites habet; quare enim venientes honeste non dixistis:
soldiers has why for coming honorably did-you-not say
Nero te vocat, et venissem. Vinctum igitur ad Neronem
Nero you calls and I-would-have-come bound therefore to Nero
ducebant et puerum Celsum plorantem alapis caedentes, ut
they-led-him and the-boy Celsus weeping with-slaps beating that
sequeretur, urgebant. Quos cum Nero vidisset, jussit eos in
he-should-follow they-urged whom when Nero had-seen he-ordered them in
carcere recludi, donec ipsos suppliciis excogitatis perimeret.
prison to-be-shut until them with-punishments devised he-should-destroy
Interea cum Nero quadam vice ad capiendas feras
meanwhile when Nero on-a-certain occasion for seizing wild-beasts

misisset venatores, subito ferarum multitudo erumpens
had-sent hunters suddenly of-wild-beasts a-multitude bursting-out
viridarium Neronis intravit, ubi multos laceravit et
the-pleasure-garden of-Nero entered where many it-mangled and
plerosque occidit, in tantum, ut Nero turbatus diffugeret
very-many killed in so-much that Nero disturbed fled
et vulnerato pede vix ad palatium pervenit. Multis autem
and wounded foot scarcely to the-palace came for-many moreover
diebus illius vulneris dolore decumbens tandem Nazarii et
days of-that wound by-the-pain lying-down at-last of-Nazarius and
Celsi meminit et putavit Deos sibi iratos fuisse, eo
Celsus he-remembered and thought the-gods with-him angry to-have-been this
quod tamdiu ipsos vivere permisit. Jussu igitur imperatoris
that so-long them to-live he-permitted by-the-order therefore of-the-emperor
milites Nazarium calcibus tundentes et puerum verberantes
the-soldiers Nazarius with-kicks pounding and the-boy beating
de carcere eduxerunt et coram imperatore statuerunt.
from prison led-out and before the-emperor set
Videns autem Nero faciem ejus instar solis se phantastice
seeing moreover Nero the-face his like the-sun himself by-phantasm
deludi putavit et ut magicas artes deponeret, sibi
to-be-deluded thought and that magic arts he-should-lay-aside to-him
dixit ac ut Diis immolaret, praecepit. Ductus ergo
said and that to-the-gods he-should-sacrifice ordered led therefore
Nazarius ad templum rogavit, ut omnes exirent, et
Nazarius to the-temple asked that all should-go-out and
sic eo orante omnia ydola sunt confracta. Quod audiens
so he praying all the-idols were broken which hearing
Nero jussit eum in mare praecipitari, praecipiens, ut, si
Nero ordered him into the-sea to-be-thrown commanding that if
forte evaderet, ipsum insequentes igni comburerent et
perhaps he-should-escape him pursuing with-fire they-should-burn and

pulverem ejus in mare projicerent. Nazarius igitur et
the-dust his into the-sea should-throw Nazarius therefore and
puer Celsus navi imponuntur et in medium pelagus
the-boy Celsus on-a-ship are-put and into the-midst-of the-sea
producti ibi praecipitantur, sed statim circa navem tempestas
brought there are-thrown but at-once about the-ship a-tempest
maxima concitatur et circa sanctos tranquillitas maxima
very-great is-roused and about the-saints a-calm very-great
cernitur. Cumque illi periclitari timerent et malorum, quae
is-seen and-when they to-be-endangered feared and of-the-evils which
in sanctos commiserant, poeniterent, ecce Nazarius cum
against the-saints they-had-committed repented behold Nazarius with
puero Celso super aquas ambulans hilari vultu iisdem
the-boy Celsus upon the-waters walking with-cheerful face to-them
apparuit ac super navem conscendens ipsis jam credentibus
appeared and onto the-ship climbing them now believing
oratione sua mare placavit ac inde cum iis ad locum per
by-prayer his the-sea calmed and thence with them to a-place by
passus DC juxta urbem Januensem pervenit. Ubi cum
paces six-hundred near the-city of-Genoa came where when
diutius praedicasset, Mediolanum tandem, ubi Gervasium et
longer he-had-preached to-Milan at-last where Gervasius and
Protasium reliquerat, venit. Quod cum Anolinus praefectus
Protasius he-had-left he-came which when Anolinus the-prefect
audivisset, eum remanente Celso in domo cujusdam matronae
had-heard him remaining Celsus in the-house of-a-certain matron
in exsilium direxit, Nazarius vero Romam veniens et
into exile he-directed Nazarius but to-Rome coming and
patrem suum jam senem et christianum inveniens, quomodo
father his now old and Christian finding how
conversus fuerit, inquisivit. Cui dixit, apostolum Petrum
converted he-had-been he-inquired to-whom he-said the-apostle Peter

sibi apparuisse et ut praecedentes ad Christum uxorem
to-him to-have-appeared and that those-gone-before to Christ wife
et filium sequeretur, admonuisse. Deinde a templorum
and son he-should-follow to-have-warned then by of-the-temples
pontificibus ad urbem Mediolanum, unde Romam missus
the-pontiffs to the-city Milan whence to-Rome sent
fuerat, redire cum injuria multa compellitur, ubi cum
he-had-been to-return with injury much he-is-compelled where with
puero Celso praesidi praesentatur. Qui eductus extra portam
the-boy Celsus to-the-governor he-is-presented who led-out outside the-gate
Romanam in loco, qui dicitur Tres Muri, cum puero Celso
Roman in the-place which is-called Three Walls with the-boy Celsus
decollatus est. Quorum corpora cum christiani rapuissent et
beheaded was whose bodies when the-Christians had-snatched and
in hortis suis collocassent, in ipsa nocte sancti cuidam,
in gardens their had-placed on that night the-saints to-a-certain-man
nomine Ceratio, apparentes dixerunt, ut eorum corpora in
by-name Ceratius appearing said that their bodies in
domo sua propter Neronem profundius sepeliret. Quibus
house his on-account-of Nero more-deeply he-should-bury to-whom
ille: quaeso, domini, sanate prius filiam meam paraliticam.
he I-pray O-lords heal first daughter my paralytic
Quae cum continuo sanata fuisset, corpora eorum tulit
who when at-once healed she-had-been the-bodies of-them he-took
et, ut jusserant, sepelivit. Post longum vero tempus
and as they-had-ordered buried after a-long but time
dominus corpora eorum beato Ambrosio revelavit, Celsum
the-Lord the-bodies of-them to-blessed Ambrose revealed Celsus
vero in loco suo relinquens, Nazarium cum sanguine recenti
but in place his leaving Nazarius with blood fresh
quasi eadem hora sepultum, miro odore fragrantem,
as-if in-the-same hour buried with-wonderful odor fragrant

integrum et incorruptum cum capillis et barba reperiens
whole and incorrupt with hair and beard finding
ipsum ad ecclesiam apostolorum transtulit et ibi honorifice
him to the-church of-the-apostles he-translated and there honorably
sepelivit. Passi sunt autem sub Nerone, qui coepit circa
buried suffered they-have moreover under Nero who began about
annos domini LVII. De hoc martire sic dicit Ambrosius in
the-years of-the-Lord fifty-seven of this martyr thus says Ambrose in
praefatione: martir sanctus roseo lustratus cruore Nazarius
the-preface the-martyr holy with-rosy purified blood Nazarius
coeleste meruit conscendere regnum. Qui dum per innumera
heavenly merited to-ascend kingdom who while through innumerable
tormentorum supplicia crudelius vexaretur, tyrannicam rabiem
of-torments punishments more-cruelly he-was-vexed tyrannical rage
fidei constantia superabat nec potuit persecutorum illatis
of-faith by-constancy he-overcame nor he-could of-the-persecutors to-the-inflicted
cedere minis, quando pro se certante ipse actor victoriae
to-yield threats since for him contending himself the-author of-victory
Christus dominus dimicabat. Ducitur interea ad templum
Christ the-Lord fought is-led meanwhile to the-temple
ydolis praelibare profanis, quorum portenta divino fultus
to-the-idols to-make-offering profane whose portents by-divine propped
praesidio mox, ut ingressus est, redegit in pulverem. Ob hoc
protection as-soon as entered he-has he-reduced to dust for this
liquidas maris in undas longius a terra projectus angelici
the-liquid of-the-sea into waves farther from land thrown of-angelic
muneris famulatu solida inter fluctus vestigia praefigebat. O
gift by-the-service solid among the-waves footprints he-fixed O
felix et inclitus domini proeliator, qui mundi aggressus
happy and renowned of-the-Lord warrior who of-the-world having-attacked
principem innumeram populi multitudinem vitae sociavit
the-prince an-innumerable of-people multitude to-life joined

aeternae. O magnum ac ineffabile sacramentum, ut de
eternal O great and ineffable sacrament that at
illorum potius salute laetetur ecclesia, quos punivisse
their rather salvation should-rejoice the-church whom to-have-punished
mundus exsultat. O beata mater natorum suorum glorificata
the-world exults O blessed mother of-sons her glorified
tormentis, quos non planctu, non gemitu ad inferna
by-the-torments whom not with-lament not with-groan to the-nether-world
deducit, sed ad coelestia aeterna migrantes perpetua laude
she-leads but to heavenly eternal-things departing with-perpetual praise
prosequitur. O testis fragrantissime, nitore coelesti fulgide,
she-follows O witness most-fragrant with-brightness heavenly shining
cujus inaestimabilis odor Sabaeicis praepollet aromatibus.
whose inestimable odor than-Sabaean excels spices
Quem Ambrosius reperiens perennem patronum dedit et
whom Ambrose finding as-perpetual patron gave and
medicum, fidei propugnatorem, sacri proelii bellatorem:
physician of-faith champion of-sacred battle warrior

Tu dudum multo latitantem pulvere dragmam
you long-since in-much hiding dust the-drachma
Invenis accensa verbi virtute superna,
you-find kindled of-the-word by-the-power supernal
Ut pateant cunctis tua, Christe, munera sedis,
that may-be-open to-all your O-Christ the-gifts of-the-see
Angelicos cernant humanaque lumina vultus.
angelic may-perceive and-human the-eyes faces

Haec Ambrosius.
these-things Ambrose

De sancto Felice papa

CIII · SAINT FELIX THE POPE

When Pope Liberius refuses to approve the Arian heresy, Constantius exiles him, and the Roman clergy ordain Felix in his place with Liberius's consent. Felix calls a council of forty-eight bishops and condemns the Arian emperor and two priests. Constantius deposes him and recalls Liberius, who subscribes to the heresy, and many priests are killed in the churches. Felix, living on his estate, is beheaded about the year 340.

Felix loco Liberii in papam eligitur et ordinatur: cum enim
Felix in-place of-Liberius as pope is-elected and is-ordained when for
Liberius papa nollet Arianae haeresi assentire, missus est
Liberius the-pope would-not to-the-Arian heresy assent sent he-was
in exsilium a Constantio filio Constantini et ibi per triennium
into exile by Constantius son of-Constantine and there for three-years
moratus est. Quapropter universus clerus Romanus loco ejus
stayed has wherefore the-whole clergy Roman in-place his
Felicem ordinaverunt ipso Liberio volente et consentiente.
Felix ordained the-very Liberius willing and consenting
Qui quidem Felix concilio convocato coram XLVIII episcopis
who indeed Felix a-council called-together before forty-eight bishops
Constantium imperatorem Arianum haereticum et duos
Constantius the-emperor an-Arian heretic and two
presbiteros sibi faventes condemnavit. Quapropter Constantius
priests him favoring condemned wherefore Constantius
indignatus Felicem de episcopatu suo dejecit et Liberium
indignant Felix from bishopric his cast-down and Liberius
eo pacto revocavit, ut scilicet solummodo Constantino et
on-that condition recalled that namely only with-Constantine and
aliis, quos Felix damnaverat, communicaret. Liberius igitur
others whom Felix had-condemned he-should-communicate Liberius therefore

taedio affectus exsilii in haeretica pravitate subscripsit
by-weariness affected of-exile in heretical depravity subscribed
et sic in tantum persecutio excrevit, ut quam plurimi
and so to such-an-extent persecution grew that very many
sacerdotes et clerici Liberio non prohibente intra ecclesiam
priests and clerics Liberius not forbidding within the-church
sunt necati. Felix vero de episcopatu dejectus cum in praedio
were killed Felix but from his-bishopric cast-down when on estate
suo habitaret, inde eductus martirium capitis obtruncatione
his he-dwelt thence led-out martyrdom of-the-head by-the-cutting-off
promeruit circa annos domini CCCXL.
merited about the-years of-the-Lord three-hundred-forty

De sanctis Simplicio et Faustino

CIV · SAINTS SIMPLICIUS AND FAUSTINUS

The brothers Simplicius and Faustinus, refusing to sacrifice under Diocletian, are beheaded at Rome and thrown into the Tiber. Their sister Beatrice buries them. The prefect Lucretius, coveting their estate, has her strangled in the night, and the virgin Lucia buries her beside her brothers. At a banquet on the estate a suckling infant cries out that Lucretius has killed and robbed and is handed over to the enemy; he is seized by a demon and dies at the table, and the guests are converted.

Simplicius et Faustinus fratres cum sacrificare contemnerent,
Simplicius and Faustinus brothers since to-sacrifice they-disdained
sub Dyocletiano imperatore Romae multa supplicia pertulerunt.
under Diocletian the-emperor at-Rome many punishments endured
Tandem data super eos sententia decollati sunt et in
at-last given over them sentence beheaded they-were and into
Tiberim corpora eorum projecta, soror autem eorum nomine
the-Tiber bodies their thrown the-sister moreover their by-name

Beatrix eorum corpora de flumine levavit et honorifice
Beatrice their bodies from the-river raised and honorably
sepelivit, Lucretius autem praefectus et ejus vicarius, dum
buried Lucretius moreover the-prefect and his vicar while
praedium ipsorum ambiret, eam teneri fecit et, ut ydolis
the-estate of-them he-coveted her to-be-held caused and that to-the-idols
immolaret, praecepit. Quam renuentem Lucretius nocte a
she-should-sacrifice ordered whom refusing Lucretius by-night by
servis suis praefocari praecepit, cujus corpus Lucia virgo
servants his to-be-strangled ordered whose body Lucia a-virgin
rapiens juxta fratres suos sepelivit. Praefectus post hoc
snatching beside brothers her buried the-prefect after this
Lucretius praedium ipsum intravit, ubi facto amicis suis
Lucretius the-estate itself entered where made for-friends his
convivio cum martiribus insultaret, infantulus quidam lactens
a-banquet when at-the-martyrs he-was-scoffing a-little-infant certain suckling
pannis involutus de gremio matris, quae ibi aderat, cunctis
in-cloths wrapped from the-lap of-its-mother who there was-present all
audientibus exclamavit: audi, Lucreti, occidisti et invasisti,
hearing cried-out hear O-Lucretius you-have-killed and you-have-invaded
ecce datus es in possessionem inimici. Statimque Lucretius
behold given you-are into the-possession of-the-enemy and-at-once Lucretius
timens ac tremens a daemone arripitur et per tres horas adeo
fearing and trembling by a-demon is-seized and for three hours so
est vexatus, ut in ipso convivio moreretur. Quod videntes,
was vexed that at the-very banquet he-died which seeing
qui aderant, ad fidem conversi sunt et narrabant omnibus
those-who were-present to the-faith converted were and they-related to-all
passionem sanctae Beatricis virginis in convivio vindicatam.
the-passion of-saint Beatrice the-virgin at the-banquet avenged
Passi sunt autem circa annos domini CCLXXXVII.
suffered they-have moreover about the-years of-the-Lord two-hundred-eighty-seven

De sancta Martha

CV · SAINT MARTHA

Martha, Christ's hostess, of royal birth, is set adrift with Lazarus, Mary Magdalene, and Maximinus and comes to Marseille. Near Tarascon she binds a man-eating dragon with her girdle, and the people kill it. She lives in fasting and prayer with a convent, raises a drowned youth, and is said to be the woman healed of the issue of blood. Foreseeing her death, she sees her sister's soul carried up; Christ comes for her, and Fronto of Périgueux, transported in a dream, buries her with Christ. Clovis is healed at her tomb.

Martha hospita Christi Syro patre, Eucharia matre regali
Martha hostess of-Christ from-Syrus father from-Eucharia mother of-royal
ex progenie descendit: pater ejus Syriae et maritimarum
from stock descended father her of-Syria and of-maritime
multarum orarum dux exstitit, tria autem oppida, scilicet
many coasts the-duke was three moreover towns namely
Magdalum et Bethaniam utramque et Hierosolimitanae
Magdalum and Bethany each and of-the-Jerusalem
urbis partem Martha cum sorore jure maternae hereditatis
city a-part Martha with her-sister by-right of-maternal inheritance
possidebat. Nunquam autem legitur virum habuisse aut
possessed never moreover she-is-read a-husband to-have-had or
hominum contubernium subiisse. Ministrabat autem
of-men the-company to-have-undergone she-served moreover
domino nobilis hospita et sororem pariter ministrare volebat,
the-Lord a-noble hostess and her-sister equally to-serve she-wished
quia videbatur sibi, quod ad serviendum tanto hospiti non
because it-seemed to-her that for serving so-great a-guest not
sufficeret etiam totus mundus. Post adscensionem domini
would-suffice even the-whole world after the-ascension of-the-Lord
cum facta esset dispersio discipulorum, ipsa cum fratre suo
when made had-been the-dispersion of-the-disciples she with brother her

Lazaro et sorore sua Maria Magdalena necnon et beatus
Lazarus and sister her Mary Magdalene and-also and blessed
Maximinus, qui eas baptizaverat et cui a spiritu sancto
Maximinus who them had-baptized and to-whom by the-Spirit Holy
fuerant commendatae, multique alii ablatis remis, velis
they-had-been commended and-many others removed oars sails
et gubernaculis omnibus et alimentis ratibus ab infidelibus
and rudders all and foods on-rafts by the-unbelievers
includuntur, qui domino duce Massiliam pervenerunt.
are-shut-in who the-Lord as-guide to-Marseille came
Tandem territorium Aquense adeunt et ibidem populum
at-last the-territory of-Aix they-approach and there the-people
ad fidem convertunt. Erat autem beata Martha valde facunda
to the-faith they-convert was moreover blessed Martha very eloquent
et omnibus gratiosa. Erat autem tunc temporis super
and to-all gracious there-was moreover at-that time over
Rhodanum in nemore quodam inter Arelatem et Avenionem
the-Rhone in a-wood certain between Arles and Avignon
draco quidam, medius animal, medius piscis, grossior bove,
a-dragon certain half animal half fish thicker than-an-ox
longior equo, habens dentes ut spata, acutos ut cornua,
longer than-a-horse having teeth like swords sharp like horns
binis parmis ex utraque parte munitus, qui latens in
with-two shields on each side fortified which lying-hidden in
flumine omnes transeuntes perimebat et naves submergebat,
the-river all passing slew and ships sank
Venerat autem per mare de Galatia Asiae, generatus a
it-had-come moreover by sea from Galatia of-Asia begotten by
Leviathan, qui est serpens aquosus et ferocissimus, et ab
Leviathan which is a-serpent watery and most-ferocious and by
Onacho animali, quod Galatiae regio gignit, quod in
the-Onachus an-animal which of-Galatia the-region produces which against

sectatores suos per spatium jugeris stercus suum velut
pursuers its over the-space of-an-acre dung its like
spiculum dirigit et quidquid tetigerit, velut ignis exurit. Ad
a-dart directs and whatever it-touches like fire burns-up to
quem Martha a populis rogata accedens ipsumque in nemore
which Martha by the-peoples asked approaching and-it in the-wood
quendam hominem manducantem reperiens aquam benedictam
a-certain man eating finding holy water
super eum jecit et crucem quandam sibi ostendit. Qui
over it threw and a-cross certain to-it showed which
protinus victus ut ovis stans a sancta Martha proprio
forthwith conquered like a-sheep standing by saint Martha with-her-own
cingulo alligatur et illico a populo lanceis et lapidibus
girdle is-bound and on-the-spot by the-people with-lances and stones
perimitur. Vocabatur autem draco ab incolis Tarasconus,
is-slain was-called moreover the-dragon by the-inhabitants Tarasconus
unde in hujus memoriam locus ille adhuc vocatur Tarascona,
whence in its memory place that still is-called Tarascon
qui antea vocabatur Nerluc, id est niger lacus, eo quod ibi
which before was-called Nerluc that is black lake this that there
erant nemora nigra et umbrosa. Ibi igitur beata Martha
were woods black and shady there therefore blessed Martha
de licentia magistri sui Maximini et sororis suae deinceps
by leave of-master her Maximinus and of-sister her thenceforth
remansit et orationibus et jejuniis indesinenter vacabat,
remained and to-prayers and fasts unceasingly devoted-herself
deinde congregato ibidem magno sororum conventu et ad
then gathered there a-great of-sisters convent and to
honorem beatae Mariae semper virginis magna aedificata
the-honor of-blessed Mary ever virgin a-great built
basilica satis ibi asperam duxit vitam, carnem et omnem
basilica rather there harsh she-led a-life meat and every

pinguedinem, ova, caseum, et vinum vitans semel tantum in
fat eggs cheese and wine avoiding once only in
die edebat, centies in die, toties in nocte genua
the-day she-ate a-hundred-times in the-day so-many-times in the-night knees
flectebat. Quadam vice dum apud Avenionem inter urbem
she-bent on-a-certain occasion while at Avignon between the-city
et fluvium Rhodani praedicaret, juvenis quidam ultra fluvium
and the-river Rhone she-was-preaching a-youth certain beyond the-river
consistens ejus verba audire desiderans, cum navigio careret,
standing her words to-hear desiring since a-boat be-lacked
nudatus natare coepit, sed subito vi fluminis rapitur et
stripped to-swim began but suddenly by-the-force of-the-river is-snatched and
protinus suffocatur. Cujus corpus vix secunda die inventum
forthwith is-drowned whose body scarcely on-the-second day found
ante pedes sanctae Marthae resuscitandum praesentatur, illa
before the-feet of-saint Martha to-be-raised is-presented she
vero in modum crucis sola prostrata taliter oravit: Adonay
but in the-manner of-a-cross alone prostrate so prayed Adonai
domine Jesu Christe, qui fratrem meum Lazarum dilectum
O-Lord Jesus Christ who brother my Lazarus beloved
tuum olim resuscitasti, respice, mi hospes care, ad fidem
your once raised look my guest dear at the-faith
circumstantium et resuscita puerum istum, et apprehensa
of-the-bystanders and raise boy this and seized
ejus manu mox juvenis surrexit et sacrum baptisma suscepit.
his hand at-once the-youth rose and holy baptism received
Refert Eusebius in libro Hystoriae ecclesiasticae quinto,
relates Eusebius in the-book of-the-History ecclesiastical fifth
quod mulier Emorroissa, postquam sanata fuit, in curia
that the-woman with-a-flow-of-blood after healed she-was in the-court
sive viridario suo statuam fecit ad imaginem Christi cum
or garden her a-statue made to the-image of-Christ with

veste et fimbria, sicut ipsum viderat, et eam plurimum
garment and fringe as him she-had-seen and it very-much
reverebatur, herbae vero sub illa statua crescentes, quae
revered the-grasses but under that statue growing which
ante nullius erant virtutis, cum fimbriam attingerent, tantae
before of-no were power when the-fringe they-touched of-such
virtutis erant, ut multi infirmi inde sanarentur. Illam autem
power were that many sick thence were-healed that moreover
Emorroissam, quam dominus sanavit, Ambrosius dicit
woman-with-a-flow-of-blood whom the-Lord healed Ambrose says
fuisse Martham. Refert autem Hieronymus et habetur in
to-have-been Martha relates moreover Jerome and it-is-had in
Hystoria tripartita, quod Julianus apostata imaginem, quam
the-History tripartite that Julian the-apostate the-image which
Emorroissa fecerat, inde sustulit et suam ibidem
the-woman-with-a-flow-of-blood had-made thence removed and his-own there
collocavit, quae ictu fulminis confracta fuit. Obitum
placed which by-the-stroke of-lightning broken was death
autem suum sibi dominus ante per annum revelavit, in
moreover her to-her the-Lord before by a-year revealed in
quo toto anno febribus elaborans ante octavum diem sui
which whole year with-fevers laboring before the-eighth day of-her
exitus angelicos choros sororis suae in coelum animam
departure the-angelic choirs of-sister her into heaven the-soul
deferentes audivit, quae mox fratrum et sororum conventu
carrying she-heard who at-once of-brothers and sisters the-convent
congregato ait: mei comites et dulcissimi alumni, mihi,
gathered says my companions and sweetest nurslings with-me
quaeso, congratulamini, quoniam angelicos choros sororis
I-pray congratulate because the-angelic choirs of-sister
meae animam ad sedes pollicitas ferentes ovanter cerno.
my the-soul to the-seats promised carrying triumphantly I-perceive

O pulcherrima et mi dilecta soror vivas cum magistro
O most-beautiful and my beloved sister may-you-live with master
tuo et hospite meo in sede beata. Statimque beata Martha
your and guest my in the-seat blessed and-at-once blessed Martha
exitum suum vicinum praesentiens suos admonuit, ut
departure her near foreseeing her-own warned that
luminaribus accensis circa se usque ad obitum vigilarent,
with-lights lit about her all-the-way to death they-should-watch
nocte vero media ante transitus sui diem custodibus somno
at-night but middle before of-passing her the-day the-guards by-sleep
gravatis ventus vehemens irruit et luminaria cuncta
weighed-down a-wind vehement rushed and the-lights all
exstinxit, illa vero malignorum spirituum turbam cernens
extinguished she but of-evil spirits a-crowd perceiving
orare coepit: mi pater ely, mi hospes care, congregati sunt
to-pray began my father Eli my guest dear gathered have-been
ad devorandum me seductores mei, scripta tenentes mala,
to devour me seducers my writings holding evil-things
quae gessi. Ely ne elongeris a me, sed in adjutorium
which I-have-done Eli do-not be-far from me but to help
meum intende. Et ecce sororem ad se venientem vidit,
my attend and behold her-sister to her coming she-saw
quae manu facem tenens cereos et lampades inde accendit,
who in-hand a-torch holding the-candles and lamps with-it lit
dumque altera alteram proprio nomine vocaret, ecce Christus
and-while the-one the-other by-her-own name called behold Christ
advenit dicens: veni, dilecta hospita, et ubi ego sum, illuc
arrived saying come beloved hostess and where I am there
mecum eris. Tu me suscepisti in hospitio tuo, ego te
with-me you-will-be you me received in lodging your I you
recipiam in coelo meo et invocantes te exaudiam amore
shall-receive in heaven my and those-invoking you I-shall-hear for-love

tuo. Appropinquante vero hora sui transitus foras deferri
of-you approaching but the-hour of-her passing outside to-be-carried
se fecit, ut coelum posset videre, jussitque se
herself she-caused that heaven she-might-be-able to-see and-ordered herself
in terra super cinerem poni et signum crucis coram
on the-ground upon ashes to-be-put and the-sign of-the-cross before
se teneri et in haec verba oravit: hospes mi care, hanc
her to-be-held and in these words prayed guest my dear this
pauperculam tuam custodi, et sicut mecum dignatus es
poor-little-one your guard and as with-me deigned you-have
hospitari, sic me suscipe in hospitio tuo coelesti. Jussitque,
to-lodge so me receive in lodging your heavenly and-ordered
ut passio secundum Lucam coram se legeretur, et cum
that the-passion according-to Luke before her should-be-read and when
diceretur: pater, in manus tuas commendo spiritum meum,
it-was-said Father into hands your I-commend spirit my
illa emisit spiritum. Sequenti vero die, scilicet dominica,
she sent-forth her-spirit on-the-following but day namely the-Lord's
dum circa corpus ejus laudes exsolverent, circa horam tertiam
while about body her praises they-were-paying about the-hour third
apud Petrogoricas beato Frontoni missam celebranti et post
at Périgueux to-blessed Fronto mass celebrating and after
epistolam in cathedra dormitanti dominus apparuit dicens
the-epistle in the-chair dozing the-Lord appeared saying
ei: dilecte mi Fronto, si vis adimplere, quod olim
to-him beloved my Fronto if you-wish to-fulfill what once
hospitae nostrae pollicitus es, surge velociter et sequere
to-hostess our promised you-have rise quickly and follow
me. Quo jussa complente subito ambo Tarasconam venerunt
me he the-orders fulfilling suddenly both to-Tarascon came
et circa corpus ejus psallentes totum officium ambo caeteris
and about body her chanting the-whole office both the-others

respondentibus peregerunt et corpus ejus in sepulchro
responding performed and body her in the-tomb
suis manibus collocaverunt. Verum dum apud Petrogoricas
with-their hands placed but while at Périgueux
finitis cantibus dyaconus evangelium lecturus benedictionem
finished the-chants the-deacon the-gospel about-to-read a-blessing
petens episcopum excitaret, ille vix excitatus respondit:
seeking the-bishop roused he scarcely roused answered
fratres mei, cur me excitastis? Dominus Jesus Christus ad
brothers my why me have-you-roused the-Lord Jesus Christ to
corpus Marthae hospitae suae me duxit et ipsam tradidimus
the-body of-Martha hostess his me led and her we-gave
sepulturae, dirigite igitur illuc velociter nuntios, qui nobis
to-burial direct therefore thither quickly messengers who to-us
annulum nostrum, aurum et cyrothecas criseas deferant,
ring our gold and gloves golden may-bring
quae, dum ad corpus sepeliendum me aptarem, sacristae
which while for the-body to-be-buried myself I-was-preparing to-the-sacristan
commendavi et ex oblivione dimisi, quia me tam cito
I-entrusted and from forgetfulness left because me so quickly
excitastis. Missi nuntii et hoc, ut episcopus dixerat,
you-roused sent the-messengers and this as the-bishop had-said
invenientes annulum solamque cyrothecam attulerunt, aliam
finding the-ring and-a-single glove brought the-other
vero in hujus rei testimonium sacrista retinuit. Addidit
but in of-this thing testimony the-sacristan kept added
quoque beatus Fronto dicens: cum post sepulturam ab
also blessed Fronto saying when after the-burial from
ecclesia eximus, frater quidam illius loci literis peritus
the-church we-were-going-out a-brother certain of-that place in-letters skilled
nos insecutus dominum interrogavit, quo nomine vocaretur.
us following the-Lord asked by-what name he-was-called

Cui ille nihil respondens ostendit ei codicem, quem in
to-whom he nothing answering showed him a-book which in
manu tenebat, apertum, in quo nihil aliud erat scriptum,
hand he-held open in which nothing else was written
nisi versus iste: in memoria aeterna erit justa hospita
except verse this in memory eternal will-be the-just hostess
mea, ab auditione mala non timebit in die novissimo.
my from hearing evil not she-will-fear on the-day last
Cum vero codicem revolveret, cunctis foliis hoc reperit
when but the-book he-turned on-all the-leaves this he-found
scriptum. Cum autem ad ejus sepulchrum crebra miracula
written when moreover at her tomb frequent miracles
fierent, Clodoveus rex Francorum christianus effectus a sancto
were-done Clovis king of-the-Franks a-Christian made by saint
Remigio baptizatus cum gravem renum pateretur dolorem,
Remigius baptized when a-grave of-the-kidneys he-suffered pain
ad ejus tumulum veniens sanitatem integram reportavit,
to her tomb coming health entire carried-back
quapropter illum locum ditavit et trium milliariorum
wherefore that place he-enriched and of-three of-miles
spatio in giro ex utraque parte Rhodani terram, villas et
space in circuit on each side of-the-Rhone land villas and
castra dedit locumque illum liberum fecit. Martilla vero
castles he-gave and-place that free made Marcella but
ejus famula vitam conscripsit ipsius, quae postmodum in
her maidservant the-life wrote of-her who afterward into
Sclavoniam pergens et ibi evangelium Dei praedicans post
Slavonia going and there the-gospel of-God preaching after
decimum annum a dormitione Marthae in pace quievit.
the-tenth year from the-falling-asleep of-Martha in peace rested

De sanctis Abdon et Sennen

CVI · SAINTS ABDON AND SENNEN

Abdon and Sennen, two under-kings, bury the Christians whom Decius has martyred at Cordoba after conquering Babylonia. Accused, they are led in chains to Rome and ordered before the senate to sacrifice or be thrown to beasts. They spit on the images and are sent to the theater, where two lions and four bears guard instead of harming them; they are killed with swords and their bodies thrown before the image of the sun. Quirinus the subdeacon buries them, and under Constantine they reveal their bodies.

Abdon et Sennen sub Decio imperatore martirium passi
Abdon and Sennen under Decius the-emperor martyrdom suffered
sunt. Cum enim Decius imperator Babyloniam cum aliis
have when for Decius the-emperor Babylonia with other
provinciis superasset, quosdam christianos ibi invenit, quos
provinces had-overcome certain Christians there he-found whom
secum ad urbem Cordubam deducens diversis suppliciis
with-himself to the-city Cordoba leading by-various punishments
consummavit, et eos duo subreguli capientes, scilicet Abdon
he-finished and them two under-kings taking namely Abdon
et Sennen, sepelierunt, unde accusati et Decio praesentati
and Sennen buried whence accused and to-Decius presented
Romam post eum vincti catenis ducuntur et in conspectu
to-Rome after him bound with-chains they-are-led and in the-sight
Decii et senatus introducti aut sacrificare et rerum
of-Decius and the-senate brought-in either to-sacrifice and of-goods
suarum recipere libertatem aut morsibus bestiarum devorari
their to-receive the-freedom or by-the-bites of-beasts to-be-devoured
jubentur. Contemnentes itaque et exspuentes in simulacra
they-are-ordered despising and-so and spitting on the-images
ad theatrum pertrahuntur et ad eos duo leones et ursi
to the-theater they-are-dragged and to them two lions and bears

quatuor dimittuntur, qui cum sanctos non tangerent, sed
four are-let-loose which when the-saints not they-touched but
etiam custodirent, injectis in eos gladiis occiduntur et ligatis
even guarded thrust on them swords they-are-killed and tied
pedibus tracti sunt et jactati ante simulacrum solis.
by-the-feet dragged they-were and thrown before the-image of-the-sun
Qui cum ibi triduo jacuissent, Quirinus subdyaconus eos
who when there for-three-days they-had-lain Quirinus the-subdeacon them
collegit et in domo sua sepelivit. Passi sunt autem circa
gathered and in house his buried suffered they-have moreover about
annos domini CCLIII. Tempore autem Constantini
the-years of-the-Lord two-hundred-fifty-three in-the-time moreover of-Constantine
ipsi quatuor martires eorum corpora revelaverunt et
they-themselves the-four martyrs their bodies revealed and
a christianis translata sunt in cimiterium Pontiani, ubi
by the-Christians translated they-were into the-cemetery of-Pontianus where
dominus per eos multa praestat beneficia populo.
the-Lord through them many grants benefits to-the-people

De sancto Germano episcopo

CVII · SAINT GERMANUS THE BISHOP

Germanus is read as heavenly seed. A noble trained in law at Rome and sent to rule Burgundy from Auxerre, he hangs hunting trophies on a pine until bishop Amator cuts it down and makes him his successor. As bishop he lives in harsh penance, unmasks demons at a night table, and with Lupus of Troyes confutes heretics in Britain, calls a dead disciple from his tomb, makes a swineherd king, and wins a battle with an alleluia. He speaks with the dead bishop Cassian, revives his ass at Ravenna, and dies there; his body lights Eusebius's candles at Vercelli.

Germanus dicitur a germine et ana, quod est sursum,
Germanus is-called from germen and ana which is upward
quasi supernum germen. Tria enim reperiuntur in segete
as-if supernal germ three-things for are-found in a-crop
germinante, scilicet calor naturalis, humor nutrimentalis et
germinating namely heat natural moisture nutritive and
ratio seminalis. Beatus igitur Germanus dicitur quasi semen
reason seminal blessed therefore Germanus is-called as-if seed
germinans: quia in ipso fuit calor per fervorem dilectionis,
germinating because in him was heat through the-fervor of-love
humor per pinguedinem devotionis et ratio seminalis
moisture through the-richness of-devotion and reason seminal
per virtutem praedicationis, per quam multos in fide et
through the-power of-preaching through which many in faith and
moribus generabat. Cujus vitam Constantinus presbiter ad
manners he-generated whose life Constantinus the-priest to
sanctum Censurium episcopum Altisiodorensem scripsit.
saint Censurius bishop of-Auxerre wrote

Germanus nobilissimus genere in urbe Altisiodoro natus
Germanus most-noble in-race in the-city of-Auxerre born
et liberalibus studiis plurimum eruditus tandem Romam
and in-liberal studies very-much instructed at-last to-Rome

ad discendum juris scientiam est profectus, ubi tantum
for learning of-law the-science set-out has where so-much
dignitatis accepit, ut eum senatus ad Gallias transmitteret, ut
of-dignity he-received that him the-senate to the-Gauls sent that
apicem ducatus totius Burgundiae obtineret. Cum ergo
the-summit of-the-dukedom of-the-whole of-Burgundy he-might-obtain when therefore
Altisiodorensem civitatem caeteris diligentius gubernaret,
the-Auxerre city than-the-others more-diligently he-governed
arborem quandam pinum in media civitate habebat, ad
a-tree certain a-pine in the-middle-of the-city he-had on
cujus ramos pro admiratione venationis ferarum capita
whose branches for the-admiration of-the-hunt of-wild-beasts the-heads
suspendebant. Sed cum sanctus Amator ejusdem civitatis
they-hung but when saint Amator of-the-same city
episcopus de tali eum vanitate saepe redargueret, monens, ut
bishop for such him vanity often reproved warning that
etiam illam arborem incidi mandaret, ne aliqua mala occasio
even that tree to-be-cut he-should-order lest some evil occasion
ex hoc christianis eveniret, ille nullatenus acquievit. Quadam
from this to-the-Christians should-come he by-no-means agreed on-a-certain
autem vice absente Germano arborem incidit et incendio
moreover occasion absent Germanus the-tree he-cut and to-burning
totam dedit, quod Germanus audiens christianae religionis
whole gave which Germanus hearing of-the-Christian religion
oblitus vallatus militibus illuc advenit et mortem episcopi
forgetful surrounded by-soldiers thither came and death of-the-bishop
intentavit. Episcopus autem divina revelatione Germanum sibi
threatened the-bishop moreover by-divine revelation Germanus to-him
successurum agnoscens furenti cessit et Augustodunum
about-to-succeed knowing to-the-raging-one yielded and to-Autun
perrexit. Postmodum Altisiodorum reversus Germanum in
went afterward to-Auxerre returned Germanus in

ecclesia caute conclusit et ibidem eum tonsurans ipsum
the-church cautiously shut and there him tonsuring him
sibi successorem esse praedixit. Quod factum est. Nam
his successor to-be foretold which done was for
paulo post episcopus feliciter obiit et Germanum plebs
a-little after the-bishop happily died and Germanus the-people
omnis in antistitem postulavit, qui substantia pauperibus
all as bishop demanded who his-substance to-the-poor
erogata et uxore in sororem commutata corpus suum per
paid-out and his-wife into a-sister changed body his for
triginta annos sic afflixit, ut nunquam panem frumenti,
thirty years so afflicted that never bread of-wheat
non vinum, non legumen, nunquam vel salem pro sapore
not wine not vegetable never or salt for flavor
comederit. Bis tamen in anno, scilicet in pascha et natali,
he-ate twice yet in the-year namely at Easter and Christmas
vinum sumebat, sed tamen ipsum vini saporem aquis
wine he-took but yet the-very of-wine flavor with-waters
nimiis exstinguebat. In refectione primo cinerem praelibabat,
excessive he-extinguished at refection first ashes he-tasted
deinde panem hordeaceum sumebat, semper autem jejunans
then bread of-barley he-took always moreover fasting
nunquam nisi in vespere comedebat. In aestate vel hyeme
never except in the-evening he-ate in summer or winter
nullam vestem habuit praeter cilicium et unicum cucullum,
no garment he-had besides a-hair-shirt and a-single cowl
quae vestis nisi forte alicui donaretur, tamdiu ferebatur,
which garment unless perhaps to-someone it-was-given so-long was-worn
donec attritione nimia solveretur. Lectus cinere, cilicio ac
until by-wearing excessive it-was-dissolved his-bed with-ash hair-shirt and
sacculo ornabatur, nullum pulvinar caput ab humeris ejus
sackcloth was-adorned no pillow the-head from shoulders his

levabat, sed semper gemens et reliquias sanctorum collo
raised but always groaning and relics of-the-saints on-his-neck
gerens nunquam vestimentum, raro calceamenta et raro
bearing never his-garment rarely his-shoes and rarely
cingulum detrahebat: super hominem siquidem fuit omne,
his-belt he-took-off above man indeed was all
quod gessit. Talis enim ejus exstitit vita, ut, si miraculis
that he-did such for his was life that if miracles
caruisset, incredibilis videretur. Tanta fuerunt miracula,
it-had-lacked incredible it-would-seem so-great were the-miracles
ut, nisi merita praecessissent, phantastica putarentur.
that unless the-merits had-gone-before phantasmal they-would-be-thought
Hospitatus in quodam loco cum post coenam mensa iterum
lodged in a-certain place when after supper the-table again
pararetur, admiratus interrogat, cui denuo praepararent.
was-being-prepared wondering he-asks for-whom anew they-were-preparing
Cui quum dicerent, quod bonis illis mulieribus, quae
to-whom when they-said that for-the-good those women who
de nocte incedunt, praepararent, illa nocte sanctus Germanus
by night walk they-were-preparing that night saint Germanus
statuit vigilare, et ecce vidit multitudinem daemonum ad
resolved to-watch and behold he-saw a-multitude of-demons to
mensam in forma hominum et mulierum venientem, qui
the-table in the-form of-men and of-women coming who
iis praecipiens, ne abirent, cunctos de familia excitavit
them commanding lest they-depart all of the-household roused
inquirens, si personas illas agnoscerent. Qui cum omnes
asking if the-persons those they-recognized who when all
vicinos suos et vicinas suas esse dicerent, misit ad
neighbors their and neighbor-women their to-be said he-sent to
domos singulorum daemonibus praecipiens, ne abirent, et
the-houses of-each the-demons commanding lest they-depart and

ecce omnes in suis lectulis sunt inventi. Adjurati igitur
behold all in their beds were found adjured therefore
se daemones esse dixerunt, qui sic hominibus illudebant.
themselves demons to-be they-said who so men mocked
Eo tempore beatus Lupus episcopus Trahasmae florebat,
at-that time blessed Lupus bishop of-Troyes flourished
cujus urbem cum Attila rex obsideret, super portam
whose city when Attila the-king was-besieging over the-gate
beatus Lupus acclamans, quis esset, qui eos sic impeteret,
blessed Lupus crying-out who he-was who them so attacked
inquisivit. Cui ille: ego sum Attila flagellum Dei. Quo
asked to-whom he I am Attila the-scourge of-God which
contra humilis praesul Dei ait dicens et gemens: et ego
against humble the-prelate of-God says saying and groaning and I
Lupus, heu vastator gregis Dei et indigens flagello Dei,
Lupus alas ravager of-the-flock of-God and needing the-scourge of-God
moxque portas reserari jussit. Illi autem divinitus excaecati
and-soon the-gates to-be-unlocked ordered they moreover divinely blinded
per portam ad portam transierunt, neminem autem videntes
through gate to gate passed no-one moreover seeing
aut laedentes. Beatus igitur Germanus assumto praedicto
or harming blessed therefore Germanus taken-along the-aforesaid
episcopo Lupo in Britannias, ubi haeretici pullulaverunt,
bishop Lupus into Britain where heretics had-sprouted
profectus est, sed dum in mari essent et tempestas maxima
set-out has but while on the-sea they-were and a-tempest very-great
oriretur, ad orationem sancti Germani protinus tranquillitas
arose at the-prayer of-saint Germanus forthwith a-calm
magna efficitur; honorifice igitur a populis suscipiuntur,
great is-made honorably therefore by the-peoples they-are-received
quorum adventum daemones jam praedixerant, quos sanctus
whose arrival the-demons already had-foretold whom saint

Germanus de obsessis expulerat. Verum cum haereticos
Germanus from the-possessed had-expelled but when the-heretics
convicissent, ad propria redierunt. Cum in quodam loco
they-had-convicted to their-own they-returned when in a-certain place
infirmus decumberet, contigit, ut totus ille vicus repentino
sick he-lay it-happened that whole that village by-sudden
incendio conflagraret. Qui cum rogaretur, ut inde asportatus
fire burned who when he-was-asked that thence carried-off
ignem evaderet, ille incendio se opponit et ultra
the-fire he-should-escape he to-the-fire himself opposes and beyond
citraque omnia consumente flamma hospitium ejus non
and-on-this-side all consuming the-flame the-lodging his not
tetigit. Dum ad Britannias iterato rediret, ut haereticos
it-touched while to Britain again he-returned that the-heretics
confutaret, quidam ex discipulis ejus gradu concito ejus
he-might-refute a-certain-one of the-disciples his with-step quickened his
vestigia sequebatur, qui tamen apud Cordomarum infirmitatus
footsteps followed who yet at Cordomarus having-fallen-ill
occubuit. Rediens inde beatus Germanus sepulchrum ejus
died returning thence blessed Germanus the-tomb his
aperiri fecit ipsumque vocans ex nomine, quid ageret,
to-be-opened caused and-him calling by name what he-was-doing
an adhuc secum militare cuperet, requisivit. Mox ille
whether still with-him to-soldier he-desired asked at-once he
residens cuncta sibi constare suavia ac se nolle e
sitting-up all-things to-him to-be sweet and himself not-to-wish on
contra ulterius revocari respondit. Tunc sancto annuente,
the-contrary further to-be-recalled answered then the-saint assenting
ut requiesceret, ille deposito capite rursum in domino
that he-should-rest he laid-down his-head again in the-Lord
obdormivit. Dum in Britannia praedicaret et sibi et
fell-asleep while in Britain he-preached and to-him and

sociis, rex Britanniae hospitium denegasset, subulcus
the-companions the-king of-Britain lodging had-denied the-swineherd
regis regressus a pascuis receptam praebendam in palatio
of-the-king returning from the-pastures the-received ration in the-palace
ad tugurium proprium referens vidit beatum Germanum
to hut his-own carrying saw blessed Germanus
cum sociis fame et frigore laborantem, quos in
with his-companions by-hunger and cold laboring whom in
domo sua benigne recepit et unicum vitulum, quem
house his kindly he-received and the-only calf which
habebat, hospitibus occidi praecepit. Post coenam sanctus
he-had for-the-guests to-be-killed ordered after supper saint
Germanus omnia ossa vituli super pellem componi
Germanus all the-bones of-the-calf upon the-hide to-be-arranged
fecit et ad ejus orationem vitulus sine mora surrexit.
caused and at his prayer the-calf without delay rose
Sequenti die Germanus regi festinus occurrit et, cur
on-the-following day Germanus the-king hastily met and why
ei hospitium denegarit, potenter inquirit. Tunc rex
to-him lodging he-had-denied powerfully he-asks then the-king
vehementer attonitus sibi respondere non potuit et ille:
vehemently astonished him to-answer not could and he
egredere, inquit, et regnum meliori dimitte. Germanus
go-out he-says and the-kingdom to-a-better leave Germanus
igitur Dei mandato subulcum cum uxore venire fecit et
therefore of-God by-command the-swineherd with his-wife to-come made and
universis stupentibus regem constituit et ex tunc reges de
all being-astounded king appointed and from then kings from
subulci genere prodeuntes dominantur genti Britonum.
of-the-swineherd race proceeding rule the-nation of-the-Britons
Cum Saxones contra Britones dimicarent et se paucos
when the-Saxons against the-Britons fought and themselves few

viderent, sanctos inde transeuntes vocaverunt et ab iis
saw the-saints thence passing they-called and by them
praedicati certatim omnes ad baptismi gratiam convolabant.
preached-to eagerly all to of-baptism the-grace flocked
Die igitur paschae ex fervore fidei projectis armis
on-the-day therefore of-Easter from fervor of-faith thrown-away their-arms
proponunt fortiter proeliari, quod illi audientes audacter
they-propose bravely to-fight which they hearing boldly
contra inermes properant, sed Germanus latens cum suis
against the-unarmed hasten but Germanus hiding with his-men
omnes admonuit, ut, cum ipse alleluja clamaret, omnes
all warned that when he alleluia cried all
sibi uno clamore respondeant. Quod cum factum esset,
to-him with-one shout should-answer which when done it-had-been
tantus hostes super se jam irruentes terror invasit, ut
so-great the-enemies upon them already rushing terror invaded that
projectis armis non solum montes sed coelum etiam
thrown-away their-arms not only the-mountains but heaven also
super se ruere putarent, cunctique diffugerunt. Quadam
upon them to-fall they-thought and-all fled on-a-certain
vice dum per Augustodunum transiens ad tumulum sancti
occasion while through Autun passing to the-tomb of-saint
Cassiani episcopi devenisset, quomodo se haberet, inquisivit.
Cassian the-bishop he-had-come how he was asked
Ille statim ex tumulo cunctis audientibus sic respondit:
he at-once from the-tomb all hearing so answered
dulci quiete perfruor et adventum redemtoris exspecto. Et
sweet rest I-enjoy and the-coming of-the-redeemer I-await and
ille: quiesce per longum in Christo tempus et pro nobis
he rest for long in Christ time and for us
attentius intercede, ut obtinere sacrae resurrectionis gaudia
more-attentively intercede that to-obtain of-the-holy resurrection the-joys

mereamur. Dum apud Ravennam devenisset, a regina Placida
we-may-merit while at Ravenna he-had-arrived by the-queen Placidia
et filio suo Valentiniano honorifice susceptus est, hora
and son her Valentinian honorably received was at-the-hour
vero coenae regina ei misit vas argenti amplissimum
but of-supper the-queen to-him sent a-vessel of-silver very-large
delicatioribus cibis plenum, quod ille sic suscepit, ut cibos
with-more-delicate foods full which he so received that the-foods
famulis traderet et sibi pro pauperibus ipsum vas
to-the-servants he-gave and for-himself for the-poor the-very vessel
argenteum retineret. Loco vero muneris misit reginae
silver he-kept in-place but of-a-gift he-sent to-the-queen
scutellam ligneam panem hordeaceum continentem, quod
a-dish wooden bread of-barley containing which
illa libenter recepit et vas illud postmodum argento
she willingly received and vessel that afterward with-silver
texit. Quadam autem vice dum praedicta regina eum
covered on-a-certain moreover occasion when the-aforesaid queen him
ad convivium invitasset, ille benigne annuens ab hospitio
to a-banquet had-invited he kindly assenting from lodging
suo usque ad palatium, eo quod jejuniis et orationibus
his all-the-way to the-palace this that with-fasts and prayers
esset confectus, asino deferente portatus est, sed dum
he-was worn-out an-ass carrying carried was but while
comederet, asinus sancti Germani mortuus est. Quod regina
he-was-eating the-ass of-saint Germanus dead was which the-queen
audiens equum mirae mansuetudinis episcopo praesentari
hearing a-horse of-wonderful gentleness to-the-bishop to-be-presented
fecit, quem intuens ait: meus mihi asinus praesentetur,
caused which beholding he-says my to-me ass let-be-presented
quia, qui me huc attulit, reportabit. Pergensque ad
because he-who me here carried will-carry-back and-going to

cadaver: surge, inquit, muscio revertamur hospitio, statimque
the-carcass rise he-says Muscio let-us-return to-the-lodging and-at-once
subsiliens se ipsum concussit et quasi nihil mali passus
leaping-up it itself shook and as-if nothing of-evil suffered
esset, Germanum ad hospitium deportavit. Sed antequam
it-had Germanus to the-lodging carried but before
de Ravenna exiret, praedixit, quod nequaquam in hoc
from Ravenna he-went-out he-foretold that by-no-means in this
saeculo diutius moraretur. Post modicum febre corripitur
world longer he-would-stay after a-little with-fever he-is-seized
et die VII in domino moritur et corpus ejus ad
and on-the-day seventh in the-Lord dies and body his to
Gallias, sicut a regina petierat, transportatur. Obiit circa
the-Gauls as from the-queen he-had-asked is-carried-over he-died about
annos domini CCCCXXX. Verum cum sanctus Germanus
the-years of-the-Lord four-hundred-thirty but when saint Germanus
beato Eusebio Vercellensi episcopo promisisset, quod in sua
to-blessed Eusebius of-Vercelli bishop had-promised that on his
reversione ecclesiam, quam fundaverat, sibi dedicaret, cum
return the-church which he-had-founded for-him he-would-dedicate when
intellexisset sanctus Eusebius beatum Germanum exiisse
had-understood saint Eusebius blessed Germanus to-have-gone-out
de corpore, ecclesiam suam dedicaturus cereos accendi jussit,
from the-body church his about-to-dedicate the-candles to-be-lit ordered
sed quanto plus accendebantur, tanto plus exstinguebantur.
but by-how-much more they-were-lit by-so-much more they-were-extinguished
Quod videns Eusebius intellexit dedicationem aut alio
which seeing Eusebius understood the-dedication either at-another
tempore fieri oportere aut alteri episcopo reservari. Cum
time to-be-done to-be-fitting or for-another bishop to-be-reserved when
igitur beati Germani corpus Vercellas delatum fuisset, mox
therefore of-blessed Germanus the-body to-Vercelli carried had-been at-once

in praedictam ecclesiam inducitur et statim cerei omnes
into the-aforesaid church it-is-brought and at-once the-candles all
divinitus inflammantur. Tunc sanctus Eusebius promissionis
divinely are-kindled then saint Eusebius of-the-promise
beati Germani meminit et quod vivens se facturum
of-blessed Germanus remembered and that-which living himself about-to-do
promiserat, mortuum fecisse cognovit. Hoc ita oportet
he-had-promised dead to-have-done he-knew this so it-is-fitting
accipi, ut non intelligatur de magno Eusebio Vercellensi,
to-be-taken that not it-be-understood of the-great Eusebius of-Vercelli
quod tempore illius factum sit hoc, nam ipse sub Valente
that in-the-time of-him done was this for he under Valens
imperatore mortuus fuit et a morte ipsius usque ad
the-emperor dead was and from the-death of-him all-the-way to
mortem sancti Germani ultra annos L effluxerant. Fuit
the-death of-saint Germanus beyond years fifty had-flowed there-was
ergo alius Eusebius, sub quo istud, quod narratur, evenit.
therefore another Eusebius under whom this which is-narrated happened

De sancto Eusebio

CVIII · SAINT EUSEBIUS

Eusebius is read as good, eloquence, and station. Baptized by Pope Eusebius as angels lift him from the font, he becomes bishop of Vercelli, opens by prayer the church doors the heretics shut, and purges the West of Arianism. At the council in Milan he will not sign after his pupil Dionysius, and the Arian creed is burned at his word; beaten and dragged, he is shut at Scythopolis in a cell too small to stretch in. Recalled under Julian, he is stoned under Valens, and no Arian can live in his city.

Eusebius ducitur ab eu, quod est bonum, et sebe, quod
Eusebius is-derived from eu which is good and sebe which
dicitur eloquentia vel statio. Vel Eusebius sonat bonus cultus.
is-called eloquence or station or Eusebius sounds good worship
Ipse namque habuit bonitatem in sanctificatione sui,
he for had goodness in sanctification of-himself
eloquentiam in defensione fidei, stationem in constantia
eloquence in the-defense of-the-faith station in the-constancy
martirii, bonum cultum in reverentia Dei.
of-martyrdom good worship in reverence of-God

Eusebius semper virgo exsistens dum adhuc catechumenus
Eusebius always a-virgin being while still a-catechumen
esset, ab Eusebio papa baptisma suscepit et nomen, in
he-was from Eusebius the-pope baptism received and the-name in
quo baptismo manus angelicae visae sunt, quae ipsum de
which baptism hands angelic seen were which him from
sacro fonte levaverunt. Matrona quaedam ejus pulchritudine
the-sacred font raised a-matron certain his by-beauty
capta cum ipsius cubiculum vellet adire, custodientibus
captured when his chamber she-wished to-approach the-guarding
angelis pervenire non potuit, unde facto mane ad ejus pedes
angels to-arrive not she-could whence made morning at his feet

procidit et ab eo veniam petiit. Ordinatus presbiter tanta
she-fell-forward and from him pardon sought ordained priest with-such
sanctitate emicuit, ut in missarum sollemniis inter manus
holiness he-shone that in of-the-masses the-solemnities between the-hands
ejus ministerium angelicum appareret. Post hoc cum Ariana
his a-ministry angelic appeared after this when the-Arian
pestis totam Italiam inficeret, imperatore Constantio eidem
plague the-whole Italy infected the-emperor Constantius to-the-same
haeresi favente Julianus papa Eusebium in Vercellensem
heresy favoring Julianus the-pope Eusebius as of-Vercelli
episcopum consecravit, quae tunc obtinebat inter alias urbes
bishop consecrated which then held among other cities
Italiae principatum. Quod haeretici audientes omnes fores
of-Italy the-principality which the-heretics hearing all the-doors
ecclesiae claudi fecerunt, at Eusebius urbem ingressus ante
of-the-church to-be-shut caused but Eusebius the-city entering before
ostium majoris ecclesiae, quae est beatae Mariae, genua
the-door of-the-greater church which is of-blessed Mary his-knees
flexit et omnia ostia mox sua oratione aperuit. Maxentium
bent and all the-doors at-once by-his prayer opened Maxentius
Mediolanensem episcopum haeretica pravitate corruptum de
the-Milanese bishop by-heretical depravity corrupted from
episcopatu ejecit et pro eo virum catholicum Dyonisium
the-bishopric he-ejected and for him a-man catholic Dionysius
ordinavit sicque Eusebius totam ecclesiam occidentis et
ordained and-thus Eusebius the-whole church of-the-west and
Athanasius totam ecclesiam orientis ab Arianorum peste
Athanasius the-whole church of-the-east from of-the-Arians plague
purgabant. Arius namque presbiter Alexandrinus fuit, qui
purged Arius for a-priest of-Alexandria was who
Christum puram creaturam esse dicebat, asserens, quod erat,
Christ a-mere creature to-be said asserting that there-was

quando non erat, et quod propter nos factus est, ut
when not he-was and that for-the-sake-of us made he-was that
nos per eum tamquam per instrumentum Deus crearet,
us through him as through an-instrument God might-create
et ideo magnus Constantinus celebrari fecit Nicaenum
and therefore the-great Constantine to-be-celebrated caused the-Nicene
concilium, ubi error condemnatus est. Ipse autem postmodum
council where the-error condemned was he moreover afterward
miserabili morte interiit, quia omnia viscera et intestina
by-a-wretched death perished because all the-viscera and intestines
per secessum emisit. Constantius autem Constantini filius
through the-privy he-emitted Constantius moreover of-Constantine son
ipsa haeresi corruptus fuit, quocirca Constantius imperator
by-that heresy corrupted was wherefore Constantius the-emperor
contra Eusebium plurimum indignatus multorum episcoporum
against Eusebius very-much indignant of-many bishops
concilium convocavit et Dyonisium accersivit multasque
a-council called-together and Dionysius summoned and-many
epistolas ad Eusebium destinavit, qui sciens malitiam in
letters to Eusebius dispatched who knowing malice in
multitudine praevalere, venire contemsit et suam senectutem
a-multitude to-prevail to-come disdained and his old-age
opposuit. Unde imperator statuit contra suam excusationem
put-forward whence the-emperor decreed against his excuse
in Mediolanensi urbe, quae prope erat, concilium celebrari.
in the-Milanese city which near was a-council to-be-celebrated
Ubi cum Eusebium deesse videret, jussit Arianos fidem
where when Eusebius to-be-absent he-saw he-ordered the-Arians faith
suam describere et Dyonisium episcopum Mediolanensem ac
their to-write-out and Dionysius bishop of-Milan and
XXXIII episcopos eidem fidei subscribere. Quod audiens
thirty-three bishops to-the-same faith to-subscribe which hearing

Eusebius ex urbe sua profecturus Mediolanum exiit et
Eusebius from city his about-to-set-out to-Milan went-out and
se multa passurum praedixit. Cum igitur ad quendam
himself many-things about-to-suffer foretold when therefore to a-certain
fluvium venisset, ut Mediolanum pergeret, navis procul ex
river he-had-come that to-Milan he-might-go a-ship far on
alia parte fluminis exsistens eo jubente ad eum venit et
the-other side of-the-river being he ordering to him came and
ipsum cum sociis sine gubernatore alio transportavit. Tunc
him with companions without pilot other carried-across then
ei praedictus Dyonisius obviavit et ad pedes ejus procidens
him the-aforesaid Dionysius met and at feet his falling-forward
veniam postulavit. Cum igitur Eusebius ab imperatore nec
pardon asked when therefore Eusebius by the-emperor neither
minis nec blanditiis flecti posset, coram omnibus dixit:
by-threats nor by-blandishments to-be-bent could before all he-said
vos dicitis filium minorem esse patre, cur ergo mihi
you say the-Son less to-be than-the-Father why then to-me
filium meum et discipulum praetulistis? Non est enim
son my and disciple have-you-preferred not is for
discipulus super magistrum nec servus super dominum
the-disciple above the-master nor the-servant above lord
suum nec filius super patrem. Qua illi ratione commoti
his nor the-son above the-father by-which they reason moved
statim chirographum, quem scripserant et cui Dyonisius
at-once the-written-bond which they-had-written and to-which Dionysius
subscripserat, ei obtulerunt. At ille: nequaquam post filium
had-subscribed to-him offered but he by-no-means after my-son
scribam, cui auctoritate praesum, sed istum incendite
I-shall-write over-whom by-authority I-preside but this burn
novumque, cui subscribam, si vultis, conscribite. Sicque
and-a-new-one to-which I-may-subscribe if you-wish write-out and-thus

nutu Dei succensus est chirographus, cui Dyonisius
by-the-nod of-God burned was the-bond to-which Dionysius
et alii XXXIII episcopi subscripserant, rursumque Ariani
and the-other thirty-three bishops had-subscribed and-again the-Arians
alium chirographum conscripserunt et Eusebio et aliis
another bond wrote-out and to-Eusebius and the-other
episcopis, ut subscriberent, tradiderunt, sed cum ab Eusebio
bishops that they-should-subscribe handed but when by Eusebius
animati nullatenus consentirent, coeperunt plurimum gratulari,
encouraged by-no-means they-consented they-began very-much to-rejoice
quod chirographum, cui coacti subscripserant, penitus
that the-bond to-which compelled they-had-subscribed utterly
combustum videbant. Tunc iratus Constantius Eusebium
burned they-saw then angered Constantius Eusebius
voluntati Arianorum tradidit. Qui protinus ipsum de medio
to-the-will of-the-Arians handed-over who forthwith him from the-midst
aliorum episcoporum rapientes et durius flagellantes eum
of-the-other bishops snatching and harshly scourging him
per gradus palatii a summo usque ad imum et
down the-steps of-the-palace from the-top all-the-way to the-bottom and
rursus ab imo usque ad summum traxerunt. Cum
again from the-bottom all-the-way to the-top dragged when
ergo capite concusso multum sanguinem fudisset et adhuc
therefore his-head struck much blood he-had-shed and still
non assentiret, vinctis post tergum manibus per collum cum
not he-assented bound behind back hands by the-neck with
fune ipsum trahebant. Ipse autem gratias agens dicebat,
a-rope him they-dragged he moreover thanks rendering said
se pro confessione catholicae fidei mori esse paratum.
himself for the-confession of-the-catholic faith to-die to-be ready
Tunc Constantius Liberium papam, Dyonisium, Paulinum et
then Constantius Liberius the-pope Dionysius Paulinus and

omnes alios episcopos, qui ejus exemplo fuerant animati, in
all other bishops who his by-example had-been encouraged into
exsilium mitti fecit, Eusebium vero apud Scytopolin, urbem
exile to-be-sent caused Eusebius but to Scythopolis a-city
Palaestinae, Ariani duxerunt et ipsum in quodam loco sic
of-Palestine the-Arians led and him in a-certain place so
artissimo recluserunt, ut esset illo longitudine brevior,
most-narrow shut that it-was than-him in-length shorter
latitudine angustior, ita ut curvatus nec pedes extendere
in-breadth narrower so that bent neither his-feet to-stretch
nec se in latus alterum vertere posset, capiteque depresso
nor himself onto his-side other to-turn he-could and-his-head pressed-down
humeros tantum et cubitos movere valebat. Verumtamen
his-shoulders only and elbows to-move he-was-able nevertheless
Constantio defuncto Julianus eidem succedens et omnibus
Constantius dead Julian to-him succeeding and all
placere volens jubet exsulatos episcopos revocari et Deorum
to-please wishing orders the-exiled bishops to-be-recalled and of-the-gods
templa aperiri et pace frui, sub lege, qua quisque
the-temples to-be-opened and peace to-enjoy under the-law which each
vellet. Et sic Eusebius inde exiens ad Athanasium venit et
wished and so Eusebius thence going-out to Athanasius came and
quanta passus fuerat, eidem exposuit. Defuncto autem Juliano
how-much suffered he-had to-him explained dead moreover Julian
et Joviniano regnante sopitis Arianis Eusebius Vercellas
and Jovian reigning quieted the-Arians Eusebius to-Vercelli
rediit et eum populus cum magna exsultatione suscepit.
returned and him the-people with great exultation received
Sed iterum Valente regnante Ariani repullulant et Eusebii
but again Valens reigning the-Arians sprout-again and of-Eusebius
domum vallantes et extra domum supinum ipsum trahentes
house besieging and outside the-house on-his-back him dragging

lapidibus eum obruerunt et sic ad dominum feliciter migrans
with-stones him overwhelmed and so to the-Lord happily departing
in ecclesia, quam ipse construxerat, sepultus est. Fertur
in the-church which he had-built buried was it-is-said
quoque hanc gratiam suae civitati Eusebius a Deo precibus
also this grace for-his city Eusebius from God by-prayers
impetrasse, ut nullus Arianus ibidem vivere posset. Vixit
to-have-obtained that no Arian there to-live could he-lived
autem secundum chronicam ad minus LXXXVIII annis.
moreover according-to the-chronicle at least eighty-eight years
Floruit circa annos domini CCCL.
he-flourished about the-years of-the-Lord three-hundred-fifty

De sanctis Machabeis

CIX · THE HOLY MACCABEES

The Maccabees are seven brothers who, with their mother and the priest Eleazar, endure unheard-of tortures rather than eat swine's flesh. The Western Church keeps no feasts of Old Testament saints, who went down to limbo, except the Innocents and these. Jacobus gives four reasons: the prerogative of their martyrdom, the mystery of the number seven, which stands for all the fathers of the Old Testament, their example of suffering, and the cause they died for, the defense of their law.

Machabei fuerunt septem fratres cum matre reverenda et
the-Maccabees were seven brothers with a-mother revered and
Eleazaro sacerdote, qui pro observatione legis cum carnem
Eleazar a-priest who for the-observance of-the-law since meat
porcinam nollent comedere, inaudita suppliciorum genera
of-swine they-would-not to-eat unheard-of of-punishments kinds
pertulerunt, secundum quod in II. Machab. plenius
endured according-to what in the-second Maccabees more-fully

continetur. Et notandum, quod ecclesia orientalis facit festa
is-contained and it-is-to-be-noted that the-church eastern makes feasts
de sanctis utriusque testamenti, occidentalis autem non facit
of the-saints of-each testament the-western moreover not makes
festa de sanctis veteris testamenti eo, quod ad inferos
feasts of the-saints of-the-old testament this that to the-lower-world
descenderunt, praeterquam de innocentibus, ex eo quod in
they-descended except of the-innocents from this that in
ipsis singulis occisus est Christus, et de Machabeis. Sunt
them each killed was Christ and of the-Maccabees there-are
autem quatuor rationes, quare ecclesia de istis Machabeis,
moreover four reasons why the-church of these Maccabees
licet ad inferos descenderint, sollemnizat. Prima est
although to the-lower-world they-descended holds-solemnity the-first is
propter praerogativam martirii. Quia enim inaudita
on-account-of the-prerogative of-martyrdom because for unheard-of
supplicia inter sanctos veteris testamenti passi sunt, ideo
punishments among the-saints of-the-old testament suffered they-have therefore
privilegiati sunt, ut eorum passio merito celebretur. Haec
privileged they-are that their passion deservedly be-celebrated this
ratio ponitur in hystoria scholastica, secunda est propter
reason is-put in the-history scholastic the-second is on-account-of
repraesentationem mysterii. Septenarius enim numerus est
the-representation of-the-mystery the-sevenfold for number is
numerus universitatis. Significantur ergo in istis omnes
the-number of-universality are-signified therefore in these all
patres veteris testamenti celebritate digni, nam licet de ipsis
the-fathers of-the-old testament of-celebration worthy for although of them
non sollemnizet ecclesia, tum quia ad lymbum descenderunt,
not holds-solemnity the-church both because to limbo they-descended
tum quia multitudo multorum novorum subintravit, in his
and because the-multitude of-many new-ones entered in these

tamen septem impendit omnibus reverentiam, quia per
yet seven it-pays to-all reverence because through
septem, ut dictum est, universitas designatur. Tertia est
seven as said it-has-been universality is-designated the-third is
propter exemplum patiendi, proponuntur enim in exemplum
on-account-of the-example of-suffering they-are-set-forth for as example
fidelibus, ut secundum horum constantiam ad zelum fidei
to-the-faithful that according-to their constancy to zeal of-faith
animentur et ad patiendum pro lege evangelii, sicut
they-may-be-encouraged and for suffering for the-law of-the-gospel as
illi pro lege Moysi fortius accingantur. Quarta est
they for the-law of-Moses more-strongly they-may-be-girded the-fourth is
propter causam supplicii, nam pro defensione legis suae
on-account-of the-cause of-the-punishment for for the-defense of-law their
talia supplicia passi sunt, sicut et christiani pro defensione
such punishments suffered they-have as also the-Christians for the-defense
legis evangelicae patiuntur. Has tres ultimas rationes
of-the-law evangelical suffer these three last reasons
assignat magister Joannes Beleth in summa de officiis C. V.
assigns master John Beleth in the-summa on the-offices chapter five

De sancto Petro ad vincula

CX · SAINT PETER IN CHAINS

Jacobus gives four causes for the feast. Herod Agrippa, freed by Gaius and made king, imprisons Peter, whom an angel frees; Herod dies eaten by worms after an owl foretells it. Alexander the pope, imprisoned by the tribune Quirinus, heals his daughter with Peter's chains. The Empress Eudoxia, bringing Peter's chains from Jerusalem, turns the Augustan holiday into Peter's feast, and the chains join with Rome's. Last, the feast asks Peter to loose the chains of our sins, as he does for a Cologne monk.

Festum sancti Petri apostoli, quod ad vincula dicitur,
the-feast of-saint Peter the-apostle which in chains is-called
quadruplici de causa institutum fuisse putatur, scilicet
fourfold from cause instituted to-have-been is-thought namely
in memoriam liberationis Petri, in memoriam liberationis
in memory of-the-freeing of-Peter in memory of-the-freeing
Alexandri, pro destruendo ritu gentilium et pro impetranda
of-Alexander for destroying the-rite of-the-gentiles and for obtaining
absolutione spiritualium vinculorum.
the-absolution of-spiritual chains

Prima ergo causa est in memoriam liberationis Petri. Nam,
the-first therefore cause is in memory of-the-freeing of-Peter for
sicut dicitur in hystoria scholastica, Herodes Agrippa Romam
as is-said in the-history scholastic Herod Agrippa to-Rome
adiit et ibi Cajo nepoti Tyberii Caesaris familiarissimus
went and there to-Gaius the-grandson of-Tiberius Caesar most-intimate
exstitit. Quadam autem die cum esset Herodes in curru
was on-a-certain moreover day when was Herod in a-chariot
cum Cajo, levatis in coelum manibus ait: utinam viderem
with Gaius raised to heaven his-hands he-said would-that I-saw
mortem senis et te dominum totius orbis. Sed hoc
the-death of-the-old-man and you lord of-the-whole world but this

auriga Herodis audivit et Tyberio continuo intimavit.
the-charioteer of-Herod heard and to-Tiberius at-once intimated
Quapropter indignatus Tyberius Caesar Herodem reclusit in
wherefore indignant Tiberius Caesar Herod shut in
carcere. Ubi dum quadam die juxta arborem innixus esset,
prison where while on-a-certain day beside a-tree leaning he-was
cujus frondibus insidebat bubo, unus de concaptivis peritus
whose on-leaves sat an-owl one of the-fellow-captives skilled
in auguriis dixit ei: noli timere, quia cito liberaberis et
in auguries said to-him do-not fear because soon you-will-be-freed and
in tantum sublimaberis, quod amicos tuos in tui invidiam
in so-much you-will-be-raised that friends your into of-you envy
concitabis et in hac prosperitate morieris. Quam cito autem
you-will-rouse and in this prosperity you-will-die as soon moreover
hujus generis animal super te videris, ultra quintum
of-this kind an-animal over you you-will-have-seen beyond the-fifth
diem vivere non valebis. Post aliquod tempus Tyberius
day to-live not you-will-be-able after some time Tiberius
moritur et Cajus in imperium sublimatur, qui quidem
dies and Gaius into the-empire is-raised who indeed
Herodem de vinculis liberavit et magnifice sublimatum
Herod from the-chains freed and magnificently raised
regem in Judaeam misit, cumque venisset, misit manus,
king into Judea sent and-when he-had-come he-put-forth his-hands
ut affligeret quosdam de ecclesia. Occiso autem Jacobo
that he-might-afflict some of the-church killed moreover James
fratre Joannis gladio ab eodem ante dies azimorum,
the-brother of-John with-the-sword by the-same before the-days of-unleavened-bread
videns, quia hoc gratum esset Judaeis, in diebus azimorum
seeing that this pleasing was to-the-Jews in the-days of-unleavened-bread
Petrum apprehendit et in carcerem misit volens post
Peter he-seized and into prison put wishing after

pascha producere eum populo. Angelus autem noctu eidem
Easter to-bring him to-the-people the-angel moreover by-night to-him
assistens mirabiliter eum a vinculorum nexibus liberavit
standing-by wonderfully him from of-the-chains the-bonds freed
et ad ministerium praedicationis liberum ire jussit. Facinus
and to the-ministry of-preaching free to-go ordered the-crime
autem regis dilationem non patitur ultionis, sequenti
moreover of-the-king delay not suffers of-vengeance on-the-following
vero die custodes ad se venire fecit, ut pro fuga Petri
but day the-guards to him to-come he-caused that for the-flight of-Peter
diris eos poenis afficeret. Hoc tamen impeditus est
with-dire them punishments he-might-afflict this yet hindered he-was
facere, ne solutio Petri alicui noceret. Nam concitus in
to-do lest the-loosing of-Peter to-anyone should-harm for hastily to
Caesaream descendit et ibi percussus ab angelo expiravit.
Caesarea he-went-down and there struck by an-angel expired
Etenim, sicut refert Josephus in XIX. antiquitatum libro,
for as relates Josephus in the-nineteenth of-the-antiquities book
cum Caesaream advenisset et ad eum totius provinciae
when to-Caesarea he-had-come and to him of-the-whole province
viri unanimiter convenissent, ille fulgenti veste ex auro
the-men unanimously had-come-together he in-a-shining garment of gold
argentoque mirabiliter contexta indutus, incipiente die
and-silver wonderfully woven clothed beginning the-day
procedit ad theatrum. Ubi cum primum solis radios
proceeds to the-theater where when first of-the-sun rays
vestis argentea suscepit, repercusso splendore duplicatam
the-garment silver took-up reflected the-splendor doubled
spectantibus lucem fulgur metalli vibrantis effudit, ut
to-the-beholders the-light the-gleam of-the-metal quivering poured-forth so-that
intuentibus perstringeret aciem terror aspectus et pro hoc
for-those-beholding it-dazzled the-sight terror of-the-aspect and for this

plus aliquid de eo, quam humanae naturae est, artifex
more something of him than of-human nature is the-artful
arrogantia mentiretur. Illico adulantis vulgi concrepant
arrogance pretended at-once of-the-flattering crowd resound
voces dicentis: hucusque ut hominem te tenuimus, sed ex
the-voices saying hitherto as a-man you we-have-held but from
hoc jam supra humanam naturam te esse fatemur. Et dum
this now above human nature you to-be we-confess and while
adulatoriis demulceretur honoribus et oblatos sibi divinos
by-flattering he-was-soothed honors and the-offered to-him divine
honores non respueret, respiciens vidit insidentem super
honors not he-rejected looking-back he-saw sitting upon
funiculum capiti suo angelum, id est bubonem, mortis ejus
a-cord over-head his an-angel that is an-owl of-death his
proximae nuntium respiciensque ad populum dixit: en ego
near the-messenger and-looking to the-people said behold I
Deus vester morior. Sciebat enim juxta praedicationem
god your die he-knew for according-to the-prediction
auguris, se infra quinque dies morituram, et continuo
of-the-augur himself within five days about-to-die and at-once
percussus per quinque dies vermibus eum corrodentibus
struck for five days worms him gnawing
expiravit. Haec Josephus. In memoriam igitur tam mirae
expired these-things Josephus in memory therefore of-so wonderful
liberationis principis apostolorum a vinculis et tam dirae
freeing of-the-prince of-the-apostles from chains and of-so dire
vindictae in tyrannum protinus subsecutae, ecclesia festum
vengeance on the-tyrant forthwith following the-church the-feast
sancti Petri ad vincula sollemnizat. Unde et epistola in
of-saint Peter in chains solemnizes whence also the-epistle at
missa canitur, in qua haec liberatio facta fuisse perhibetur,
mass is-sung in which this freeing done to-have-been is-declared

et secundum hoc videtur, quod hoc festum deberet vocari
and according-to this it-seems that this feast ought to-be-called
Petri a vinculis. Secunda causa institutionis exstitit,
of-Peter from chains the-second cause of-the-institution was
quoniam Alexander papa, qui sextus post beatum Petrum
because Alexander the-pope who sixth after blessed Peter
rexit ecclesiam, et Hermes praefectus urbis Romae, qui
ruled the-church and Hermes the-prefect of-the-city of-Rome who
per Alexandrum ad fidem conversus fuerat, a Quirino
through Alexander to the-faith converted had-been by Quirinus
tribuno in diversis locis in custodia tenebantur, dixitque
the-tribune in different places in custody were-held and-said
tribunus ad Hermem praefectum: miror te virum prudentem
the-tribune to Hermes the-prefect I-wonder you a-man prudent
honorem dimittere praefecturae et vitam aliam somniare.
the-honor to-relinquish of-the-prefecture and a-life another dream
Cui Hermes dixit: et ego ante hos annos haec omnia
to-whom Hermes said also I before these years these all
deridebam et hanc vitam solam esse putabam. Respondit
derided and this life alone to-be thought answered
Quirinus: fac ergo probare me, quod aliam vitam noveris
Quirinus make therefore to-prove me that another life you-know
esse et continuo fidei tuae discipulum me habebis. Cui
to-be and at-once of-faith your a-disciple me you-will-have to-whom
Hermes dixit: sanctus Alexander, quem tenes in vinculis, ipse
Hermes said saint Alexander whom you-hold in chains he
hoc melius te docebit. Tunc Quirinus maledicens Hermen
this better you will-teach then Quirinus cursing Hermes
ait: ego dixi tibi, ut me probare faceres hoc, et nunc
says I told you that me to-prove you-should-make this and now
me mittis ad Alexandrum, quem pro suis sceleribus teneo
me you-send to Alexander whom for his crimes I-hold

vinculatum. Verumtamen super te et Alexandrum custodiam
chained nevertheless over you and Alexander the-guard
duplicabo et si ipsum tecum vel te cum ipso invenire
I-shall-double and if him with-you or you with him to-find
potero, vere fidem tuis et ejus dictis vel sermonibus
I-shall-be-able truly faith to-your and his words or speeches
adhibebo. Fecit, quod dixit, et Alexandro hoc Hermes
I-shall-give he-did what he-said and to-Alexander this Hermes
protinus indicavit. Orante igitur sancto Alexandro angelus
forthwith made-known praying therefore saint Alexander an-angel
ad eum venit et ipsum ad Hermen in carcerem duxit et
to him came and him to Hermes into the-prison led and
inveniens eos Quirinus insimul plurimum admiratus est, et
finding them Quirinus together very-much wondered has and
cum Hermes Quirino narraret, quomodo Alexander filium
when Hermes to-Quirinus narrated how Alexander son
suum mortuum suscitasset, dixit Alexandro Quirinus: habeo
his dead had-raised said to-Alexander Quirinus I-have
filiam gutturosam nomine Balbinam, promitto igitur me
a-daughter goitrous by-name Balbina I-promise therefore myself
tuam recipere fidem, si filiae meae impetrare poteris
your to-receive faith if for-daughter my to-obtain you-will-be-able
salutem. Cui Alexander: vade citius et ipsam ad
health to-whom Alexander go more-quickly and her to
carcerem meum adducito. Cui dixit Quirinus: cum hic
prison my bring to-whom said Quirinus since here
sis, quomodo in carcere tuo potero te invenire? Ad
you-are how in prison your shall-I-be-able you to-find to
quem Alexander: vade cito, quia, qui me huc adduxit, ille
whom Alexander go quickly because he-who me hither brought he
me illuc cito reducet. Pergens igitur Quirinus filiam suam
me thither quickly will-bring-back going therefore Quirinus daughter his

ad carcerem Alexandri adduxit et ibidem ipsum inveniens ad
to the-prison of-Alexander brought and there him finding at
pedes suos se prostravit. Tunc filia ejus coepit vincula
feet his himself prostrated then the-daughter his began the-chains
sancti Alexandri devote osculari, ut sanitatem reciperet.
of-saint Alexander devoutly to-kiss that health she-might-receive
Cui Alexander dixit: noli, filia mea, has meas osculari
to-whom Alexander said do-not O-daughter my these my kiss
catenas, sed bojas sancti Petri diligenter inquire, quas devote
chains but the-fetters of-saint Peter diligently seek which devoutly
osculans recipies sanitatem. Quirinus igitur in carcere, ubi
kissing you-will-receive health Quirinus therefore in the-prison where
Petrus detentus fuerat, diligenter bojas inquiri fecit, easque
Peter held had-been diligently the-fetters to-be-sought caused and-them
cum invenisset, filiae suae osculandas dedit. Illa mox,
when he-had-found to-daughter his to-be-kissed gave she as-soon
ut osculata est vincula, sanitatis est integrae beneficium
as kissed she-has the-chains of-health has entire the-benefit
assecuta. Tunc Quirinus veniam petens Alexandrum de
obtained then Quirinus pardon seeking Alexander from
carcere extraxit et ipse cum familia et aliis quam pluribus
prison drew and he with household and others very many
baptisma suscepit. Tunc sanctus Alexander hoc festum
baptism received then saint Alexander this feast
in calendas Augusti celebrandum instituit et in honorem
on the-calends of-August to-be-celebrated instituted and in honor
apostoli Petri ecclesiam fabricavit, ubi vincula reposuit et
of-the-apostle Peter a-church built where the-chains he-put-away and
ad vincula nominavit. In hac sollemnitate ad praedictam
in chains named on this solemnity to the-aforesaid
ecclesiam magnus fit concursus populi et ibidem populus
church a-great is-made concourse of-people and there the-people

vincula osculatur. Tertia causa institutionis secundum Bedam
the-chains kisses the-third cause of-the-institution according-to Bede
haec est. Octavianus imperator et Antonius sibi invicem
this is Octavian the-emperor and Antony to-themselves one-another
affinitate conjuncti sic inter se mundi totius imperium
by-kinship joined so among themselves of-the-world whole the-empire
diviserunt, ut Octavianus in occidente Italiam, Galliam et
divided that Octavian in the-west Italy Gaul and
Hispaniam, Antonius vero in oriente Asiam, Pontum et
Spain Antony but in the-east Asia Pontus and
Africam possideret. Antonius autem lascivus et lubricus
Africa should-possess Antony moreover wanton and lustful
cum sororem Octaviani in uxorem haberet, ipsam repudiavit
though the-sister of-Octavian as wife he-had her repudiated
et Cleopatram reginam Aegypti in uxorem accepit. Ob
and Cleopatra queen of-Egypt as wife took for
hoc indignatus Octavianus manu armata in Asiam contra
this indignant Octavian with-hand armed into Asia against
Antonium procedit et ipsum in omnibus superavit. Tunc
Antony proceeds and him in all-things overcame then
Antonius et Cleopatra victi fugerunt ac semet ipsos prae
Antony and Cleopatra conquered fled and them themselves for
nimio dolore occiderunt. Aegypti igitur regnum Octavianus
excessive grief killed of-Egypt therefore the-kingdom Octavian
destruxit et Romanam provinciam fecit. Inde in Alexandriam
destroyed and a-Roman province made thence to Alexandria
perrexit et omnibus eam divitiis spolians Romam ipsas
he-went and of-all it riches despoiling to-Rome them
transvexit, unde rempublicam auxit, ita quod pro uno
carried-over whence the-commonwealth he-increased so that for one
denario daretur, quod prius pro quatuor vendebatur. Et quia
denarius was-given what before for four was-sold and because

civilia bella valde urbem vastaverant, ita eam renovavit, ut
civil wars greatly the-city had-wasted so it he-renewed that
dixerit: inveni lateritiam, relinquo marmoream. Quia igitur
he-said I-found of-brick I-leave of-marble because therefore
in tantum rempublicam auxit, Augustus primo omnium
in so-much the-commonwealth he-increased Augustus first of-all
vocatus est, unde et ab eo Augusti dicti sunt, qui sibi
called he-was whence also from him Augusti called they-were who to-him
in imperio successerunt, sicut a Julio Caesare ejus avunculo
in the-empire succeeded as from Julius Caesar his uncle
Caesares appellantur. Unde et hunc mensem Augustum,
Caesars they-are-called whence also this month August
qui prius Sextilis dicebatur, quia a Martio sextus erat,
which before Sextilis was-called because from March sixth it-was
populus suo nomine intitulavit eum Augustum vocans. In
the-people by-his name entitled it August calling in
memoriam itaque et honorem victoriae illius, quam prima
memory and-so and honor of-victory that which on-the-first
die Augusti Octavianus habuit, omnes Romani hanc diem
day of-August Octavian had all the-Romans this day
sollemnizabant usque ad tempus Theodosii imperatoris, qui
solemnized all-the-way to the-time of-Theodosius the-emperor who
coepit regnare anno domini CCCCXXVI. Eudoxia igitur
began to-reign in-the-year of-the-Lord four-hundred-twenty-six Eudoxia therefore
filia praedicti Theodosii imperatoris uxor Valentiniani
daughter of-the-aforesaid Theodosius emperor wife of-Valentinian
Hierosolimam ex voto perrexit, ubi quidam Judaeus pro
to-Jerusalem from a-vow went where a-certain Jew for
magno munere duas ei catenas obtulit, quibus sub Herode
a-great gift two to-her chains offered with-which under Herod
Petrus apostolus vinctus fuit. Cum igitur Romam rediisset
Peter the-apostle bound was when therefore to-Rome she-had-returned

in calendis Augusti et honorem imperatoris gentilis romanos
on the-calends of-August and the-honor of-the-emperor gentile the-Romans
sollemnizare videret, dolens, quod damnato homini tantus
to-solemnize she-saw grieving that to-a-damned man so-great
honor exhiberetur, cogitansque, quod non eos de facili
honor was-shown and-thinking that not them with ease
a tali cultura et consuetudine revocare posset, cogitando
from such worship and custom to-recall she-could by-thinking
tractavit, ut observantia quidem sic staret, sed in honorem
she-treated that the-observance indeed so should-stand but in honor
sancti Petri fieret, et illum diem universus populus
of-saint Peter should-be-made and that day the-whole people
ad vincula nominaret. Habita igitur collatione cum beato
in chains should-name held therefore a-conference with blessed
Pelagio papa populum blandis exhortationibus induxerunt,
Pelagius the-pope the-people with-bland exhortations they-induced
ut oblivioni traderetur memoria principis paganorum et
that to-oblivion should-be-handed the-memory of-the-prince of-the-pagans and
celebris fieret memoria principis apostolorum. Quod dum
celebrated should-be-made the-memory of-the-prince of-the-apostles which when
cunctis placuisset, illa catenas, quas de Jerusalem attulerat,
to-all it-had-pleased she the-chains which from Jerusalem she-had-brought
protulit et populo ostendit. Papa vero et illam catenam
brought-forth and to-the-people showed the-pope but also that chain
protulit, qua sub Nerone idem apostolus vinctus fuit.
brought-forth with-which under Nero the-same apostle bound was
Hac ergo illis sociata ita miraculose una catena facta
this therefore with-those joined so miraculously one chain made
est, ac si semper una et eadem exstitisset. Unde papa et
was as if always one and the-same it-had-been whence the-pope and
regina protinus statuerunt, ut, quod hominum indiscreta
the-queen forthwith decreed that what of-men the-undiscerning

religio faciebat gentili damnato, in melius mutata faceret
religion did for-the-gentile damned into better changed it-should-do
apostolorum principi Petro. Ipsa igitur vincula papa cum
of-the-apostles to-the-prince Peter the-very therefore chains the-pope with
regina in ecclesia sancti Petri ad vincula posuit et ipsam
the-queen in the-church of-saint Peter in chains placed and it
muneribus multis et privilegiis magnis dotavit ac praedictum
with-gifts many and privileges great endowed and the-aforesaid
diem ubique celebrem fore instituit. Haec Beda. Idem
day everywhere celebrated to-be instituted these-things Bede the-same
dicit Sigbertus. Quantae autem virtutis haec catena fuit,
says Sigebert of-how-great moreover power this chain was
anno domini CCCCLXIV apparuit. Quendam enim
in-the-year of-the-Lord four-hundred-sixty-four appeared a-certain for
comitem imperatoris Ottonis propinquum dyabolus ante
count of-the-emperor Otto a-kinsman the-devil before
omnium oculos tam crudeliter arripuit, ut se ipsum dentibus
of-all the-eyes so cruelly seized that him himself with-his-teeth
laceraret. Tunc jussu imperatoris ad Johannem papam
he-tore then by-the-order of-the-emperor to John the-pope
ducitur, ut catena sancti Petri ejus collo circumdaretur,
he-is-led that the-chain of-saint Peter his on-neck should-be-put-around
sed cum quaedam alia catena furentis collo fuisset
but when a-certain other chain of-the-raging-man on-neck had-been
imposita et nihil ex hac provenisset salutis, nimirum ubi
put and nothing from this had-come of-health doubtless where
nihil latebat virtutis, tandem vera Petri catena producitur
nothing lay-hidden of-power at-last the-true of-Peter chain is-brought-forth
et furentis collo imponitur. Tantae autem virtutis
and of-the-raging-man on-neck is-put of-so-great moreover power
pondus dyabolus ferre non potuit, sed mox coram omnibus
the-weight the-devil to-bear not could but at-once before all

exclamans abscessit. Tunc Theodoricus Metensis episcopus
crying-out departed then Theodoric of-Metz the-bishop
ipsam catenam arripuit et eam se nullatenus dimissurum,
the-very chain seized and it himself by-no-means about-to-let-go
nisi manus sibi praecideretur, asseruit. Cum igitur super
unless his-hand from-him were-cut-off asserted when therefore over
haec inter episcopum et papam aliosque clericos gravis
these-things between the-bishop and the-pope and-the-other clerics a-grave
oriretur contentio, imperator tandem ipsum litigium sedavit
arose contention the-emperor at-last itself the-dispute calmed
et episcopo ex ipsa catena annulum a papa impetravit.
and for-the-bishop from the-very chain a-ring from the-pope obtained
Narrat Miletus in chronica et idem habetur in hystoria
narrates Miletus in the-chronicle and the-same is-had in the-history
tripartita, quod his diebus apud Epirum draco ingens
tripartite that in-these days in Epirus a-dragon huge
apparuit, in cujus ore Donatus episcopus virtute insignis
appeared into whose mouth Donatus a-bishop for-power outstanding
exspuens mox eum occidit, prius tamen ante ejus faciem
spitting at-once it killed first yet before its face
digitis crucem designans et eidem ostendens, quem vix
with-fingers a-cross tracing and to-it showing which scarcely
VIII juga boum, ne ejus putredine aër inficeretur, ad
eight yokes of-oxen lest its by-putrefaction the-air be-infected to
locum incendii trahere potuerunt. Idem quoque ait ibidem
the-place of-burning to-drag could the-same also says there
et in eadem tripartita habetur, quod in Creta dyabolus
and in the-same tripartite it-is-had that in Crete the-devil
in specie Moysi se posuit, qui Judaeos undecumque
in the-appearance of-Moses himself put who the-Jews from-everywhere
congregans super magnum montis praecipitium juxta mare
gathering over a-great of-a-mountain precipice beside the-sea

eos duxit. Quos dum ad terram promissionis sicco pede
them led whom while to the-land of-promise with-dry foot
se praeeunte ducere polliceretur, innumeros enecavit. Unde
himself going-before to-lead he-promised innumerable he-killed whence
creditur, quod dyabolus indignatus, quia occasione Judaei,
it-is-believed that the-devil indignant because by-occasion of-the-Jew
qui reginae catenam dederat, plausus Octaviani cessavit, de
who to-the-queen the-chain had-given the-applause of-Octavian ceased on
his se taliter vindicavit. Multi autem ex his, qui evaserunt,
these himself so avenged many moreover of those who escaped
ad baptismi gratiam convolaverunt. Cum enim mons ipse
to of-baptism the-grace flocked when for the-mountain itself
declivis incumberet et illi sese evolverent, priores tam
sloping lay and they themselves rolled the-first as-much
acutis rupibus lacerati quam in mari praefocati mortui sunt.
by-sharp rocks torn as in the-sea suffocated dead were
Cumque reliqui idem facere vellent et de prioribus, quid
and-when the-rest the-same to-do wished and of the-first what
iis acciderit, ignorarent, quidam piscatores inde transeuntes
to-them had-happened did-not-know certain fishermen thence passing
malum, quod acciderat, narraverunt eisdem et sic illi
the-evil which had-happened narrated to-the-same and so they
conversi sunt. Haec in hystoria tripartita. Quarta causa
converted were these-things in the-history tripartite the-fourth cause
institutionis hic assignari potest. Dominus enim a vinculis
of-the-institution here to-be-assigned can the-Lord for from chains
Petrum miraculose absolvit et eidem ligandi et absolvendi
Peter miraculously released and to-him of-binding and loosing
potestatem dedit, nos autem vinculis peccatorum obligati
the-power gave we moreover with-the-chains of-sins bound
tenemur et absolvi indigemus. Ideo igitur ipsum in
are-held and to-be-loosed need for-this-reason therefore him on

sollemnitate, quae dicitur ad vincula, honoramus, ut, sicut
the-solemnity which is-called in chains we-honor that as
ipse a vinculis absolvi promeruit et sicut absolvendi
he from chains to-be-loosed merited and as of-loosing
potestatem a domino accepit; sic et ipse a peccatorum
the-power from the-Lord he-received so also he from of-sins
vinculis nos absolvat. Hanc ultimam institutionis causam
the-chains us may-loose this last of-the-institution cause
nonnullam exstitisse, quis de facili perpendat vel perpendere
no-slight to-have-been anyone with ease may-weigh or to-weigh
potest, si videat, quod absolutionem a vinculis in apostolum
can if he-see that the-loosing from chains on the-apostle
factam epistola commemorat et absolvendi potestatem sibi
done the-epistle recalls and of-loosing the-power to-him
concessam evangelista recitat. Absolutionem autem ab ipso
granted the-evangelist recites the-loosing moreover by him
nobis fiendam hodierna oratio postulat. Quod autem per
for-us to-be-done today's prayer asks that moreover through
claves, quas accepit, interdum etiam damnandos absolvat,
the-keys which he-received sometimes even those-to-be-damned he-may-loose
in quodam miraculo, quod legitur in libro miraculorum
in a-certain miracle which it-is-read in the-book of-the-miracles
beatae virginis, satis claret. Apud namque Coloniam urbem
of-the-blessed virgin enough is-clear at for Cologne the-city
in monasterio sancti Petri erat quidam monachus levis,
in the-monastery of-saint Peter was a-certain monk light
lubricus et lascivus. Hic dum subita morte esset praeventus,
lustful and wanton he while by-sudden death he-was overtaken
daemones ipsum accusabant et quaelibet peccatorum genera
the-demons him accused and every of-sins kind
contra ipsum clamabant. Unum dicebat: ego sum cupiditas
against him cried one said I am greed

tua, qua contra Dei praecepta tam frequenter cupisti.
your by-which against of-God the-precepts so frequently you-coveted
Aliud clamabat: ego sum vana gloria, qua te apud homines
another cried I am vain glory by-which you among men
jactanter exaltasti. Aliud: ego sum mendacium, in quo
boastfully you-exalted another I am lying in which
mentiendo peccasti. Et caetera similiter. Contra quaedam bona
by-lying you-sinned and the-rest likewise against certain good
opera, quae fecerat, ipsum excusabant dicentia: ego sum
works which he-had-done him excused saying I am
obedientia, quam senioribus spiritualibus exhibuisti, ego sum
the-obedience which to-elders spiritual you-showed I am
psalmorum cantus, quem frequenter Deo concinisti. Sanctus
the-singing of-psalms which frequently to-God you-sang saint
autem Petrus, cujus erat monachus, pro ipso deprecaturus
moreover Peter whose he-was monk for him about-to-pray
Deum adiit. Cui respondit dominus: numquid non
God approached to-whom answered the-Lord surely not
propheta me inspirante dixit, domine, quis habitabit in
the-prophet I inspiring said O-Lord who will-dwell in
tabernaculo tuo etc.? Qui ingreditur sine macula etc.
tabernacle your etc. he-who enters without stain etc.
Quomodo hic potest salvus esse, cum nec sine macula
how this-one can saved to-be when neither without stain
ingressus nec sit justitiam operatus. Rogante igitur Petro pro
he-entered nor has justice worked asking therefore Peter for
eo cum virgine matre hanc dominus sententiam protulit,
him with the-virgin mother this the-Lord sentence brought-forth
ut ad corpus rediret et ibi poenitentiam ageret. Tunc
that to the-body he-should-return and there penance should-do then
confestim Petrus clavi, quam manu tenebat, dyabolum
immediately Peter with-the-key which in-hand he-held the-devil

terruit et in fugam convertit. Animam vero ejus in manu
terrified and into flight turned the-soul but his into the-hand
cujusdam, qui in praedicto monasterio monachus fuerat,
of-a-certain-man who in the-aforesaid monastery monk had-been
tradidit et ut ad corpus ipsam reduceret, praecepit. Qui
he-handed and that to the-body it he-should-lead-back ordered who
ab eo pro mercede reductionis poposcit, ut singulis diebus
from him for the-wage of-the-leading-back asked that on-each day
psalmum: miserere mei dominus, diceret et sepulturam
the-psalm have-mercy on-me O-Lord he-should-say and the-burial-place
ejus saepe scobis mundaret. Ipseque de morte rediens,
his often with-brooms he-should-clean and-he from death returning
quae sibi contigerant, omnibus enarravit.
what to-him had-happened to-all narrated

De sancto Stephano papa

CXI · SAINT STEPHEN THE POPE

Pope Stephen, having converted many gentiles and buried many martyrs, is hunted by Valerian and Gallienus in the year 260. Ten of his clerics are seized and beheaded without a hearing. Brought to the temple of Mars to sacrifice, Stephen prays and a great part of the temple falls, scattering the crowd. He goes to the cemetery of Lucia, where the soldiers sent after him find him celebrating mass and behead him in his chair.

Stephanus papa cum multos gentilium verbo et exemplo
Stephen the-pope when many of-the-gentiles by-word and example
convertisset et multa corpora sanctorum martirum sepeliisset,
had-converted and many bodies of-holy martyrs had-buried
a Valeriano et Gallieno anno domini CCLX summo
by Valerian and Gallienus in-the-year of-the-Lord two-hundred-sixty with-highest

studio perquiritur, ut eum et clericos aut sacrificare
zeal is-sought that him and the-clerics either to-sacrifice
cogerent aut suppliciis diversis punirent. Dederuntque
they-might-compel or with-punishments various might-punish and-they-gave
edictum, ut, quicunque eos proderet, totam eorum substantiam
an-edict that whoever them should-betray all their substance
possideret. Quapropter decem de ejus clericis comprehensi sunt
should-possess wherefore ten of his clerics seized were
et sine audientia decollati. Sequenti die Stephanus papa
and without hearing beheaded on-the-following day Stephen the-pope
comprehenditur et ad templum Martis ducitur, ut ibi aut
is-seized and to the-temple of-Mars is-led that there either
ydolum adoraret aut capitalem sententiam subiret. Sed
the-idol he-should-adore or the-capital sentence he-should-undergo but
cum templum ingressus fuisset et Deum, ut ipsum templum
when the-temple entered he-had and God that the-very temple
destrueret, exorasset, statim magna pars templi corruit
he-should-destroy had-entreated at-once a-great part of-the-temple collapsed
et omnis multitudo prae nimio timore aufugit, ipse vero ad
and all the-multitude for excessive fear fled he but to
cimiterium sanctae Luciae perrexit. Quod audiens Valerianus
the-cemetery of-saint Lucia went which hearing Valerian
milites plures prioribus ad eum misit, qui venientes eum
soldiers more than-the-former to him sent who coming him
missam celebrantem invenerunt et stantem intrepidum ac
mass celebrating found and standing fearless and
incepta devote perficientem in sua sede decollaverunt.
the-things-begun devoutly completing on his chair beheaded

De inventione sancti Stephani protomartiris

CXII · THE FINDING OF SAINT STEPHEN THE PROTOMARTYR

In 417 Gamaliel appears to the priest Lucian and reveals the tombs of Stephen, himself, Nicodemus, and his son Abibas, marked by baskets of red roses, white roses, and saffron. The bishop of Jerusalem finds them; the earth shakes, and seventy are healed. Jacobus explains why the feasts were exchanged. Juliana carries Stephen's body to Constantinople by mistake for her husband's; later it goes to Rome to heal the emperor's daughter, where Laurence makes room for him. Augustine's six raisings and praise close the chapter.

Inventio corporis protomartiris Stephani anno domini
the-finding of-the-body of-the-protomartyr Stephen in-the-year of-the-Lord
CCCCXVII Honorii principis anno VII facta fuisse
four-hundred-seventeen of-Honorius the-prince in-the-year seventh done to-have-been
narratur. Reperitur autem ejus inventio, translatio et
is-narrated is-found moreover his finding translation and
conjunctio. Inventio ipsius hoc ordine facta fuit. Nam
joining the-finding of-him in-this order done was for
cum quidam presbiter nomine Lucianus in territorio
when a-certain priest by-name Lucian in the-territory
Hierosolimitano, quem Gennadius inter illustres viros
of-Jerusalem whom Gennadius among illustrious men
commemorat et haec scripsit, feria sexta in stratu suo
mentions and this wrote on-the-day sixth in bed his
quiesceret et paene vigilaret, quidam vir senex statura
rested and almost was-awake a-certain man old in-stature
procerus, vultu decorus, barba prolixa, pallio candido
tall in-face handsome with-beard long in-a-cloak white
amictus, cui gemmulae aureae et cruces inerant contextae,
clothed in-which little-gems golden and crosses were woven
calceatus caligis in superficie deauratis eidem apparuit. Qui
shod with-boots on the-surface gilded to-him appeared who

manu auream virgam tenens tetigit eum dicens: summa cum
in-hand a-golden rod holding touched him saying highest with
diligentia nostros patefacito tumulos, quia indecenter despecto
diligence our open tombs because unbecomingly in-a-despised
loco reconditi sumus, vade igitur et dic Johanni episcopo
place hidden we-are go therefore and tell John the-bishop
Hierosolimitano, ut nos in honorabili loco reponat, quia,
of-Jerusalem that us in an-honorable place he-may-put because
cum siccitas et tribulatio mundum concusserit, nostrorum
when drought and tribulation the-world will-have-shaken of-ours
suffragiis Deus mundo propitiari decrevit. Cui Lucianus
by-intercessions God to-the-world to-be-propitious has-decreed to-whom Lucian
presbiter dixit: domine, quis es? Ego sum, inquit, Gamaliel,
the-priest said O-lord who are-you I am he-says Gamaliel
qui Paulum apostolum enutrivi et ad pedes meos legem
who Paul the-apostle nourished and at feet my the-law
perdocui. Qui autem mecum jacet, sanctus est Stephanus,
thoroughly-taught he moreover with-me lies saint is Stephen
qui a Judaeis lapidatus extra civitatem projectus est, ut a
who by the-Jews stoned outside the-city thrown was that by
feris et avibus devoraretur. Sed hoc omnino ille prohibuit,
beasts and birds he-might-be-devoured but this wholly he forbade
cui idem martir illaesam fidem servavit, ego autem
to-whom the-same martyr unharmed faith kept I moreover
ipsum cum reverentia multa collegi et in meo novo tumulo
him with reverence much gathered and in my new tomb
sepelivi. Alius autem, qui mecum jacet, est Nicodemus,
buried the-other moreover who with-me lies is Nicodemus
nepos meus, qui nocte Jesum adiit et a Petro et
nephew my who by-night Jesus approached and from Peter and
Johanne sacrum baptisma suscepit, quapropter indignati in
John holy baptism received wherefore indignant against

eum principes sacerdotum eum occidissent, nisi ob nostri
him the-princes of-the-priests him would-have-killed unless for our
reverentiam destitissent. Verumtamen omnem substantiam
reverence they-had-desisted nevertheless all substance
ejus diripuerunt et a principatu deposuerunt, multisque
his they-plundered and from the-principality deposed and-with-many
eum afficientes verberibus semivivum reliquerunt. Hunc cum
him afflicting blows half-alive left him when
ego in domo mea duxissem, diebus aliquibus supervixit
I into house my had-led for-days some he-survived
et defunctum juxta pedes beati Stephani sepeliri feci.
and dead beside the-feet of-blessed Stephen to-be-buried I-caused
Tertius vero, qui mecum est, est ipse Abibas filius meus,
the-third but who with-me is is the-very Abibas son my
qui anno aetatis suae XX mecum baptisma suscepit et
who in-the-year of-age his twentieth with-me baptism received and
virgo permanens cum Paulo discipulo meo legem didicit.
a-virgin remaining with Paul disciple my the-law learned
Uxor vero mea Aethea et Selemias filius meus, quia fidem
the-wife but my Aethea and Selemias son my because the-faith
Christi noluerunt recipere, nostra nequaquam digni sepultura
of-Christ they-would-not receive of-our by-no-means worthy burial
fuere, sed eos alibi sepultos invenies et eorum tumulos
were but them elsewhere buried you-will-find and their tombs
vacuos et inanes. Hoc dicto sanctus Gamaliel disparuit,
empty and void this said saint Gamaliel disappeared
Lucianus vero evigilans dominum exoravit, ut, si haec visio
Lucian but waking the-Lord entreated that if this vision
in veritate fieret, eidem secundo ac tertio appareret. In
in truth were-done to-him a-second-time and a-third-time it-should-appear on
sequenti igitur feria VI eidem sicut prius apparuit et cur
the-following therefore day sixth to-him as before he-appeared and why

ea, quae sibi dixerat, neglexerit, requisivit. Non, inquit,
those-things which to-him he-had-said he-had-neglected asked not he-says
domine, neglexi, sed rogavi dominum, ut, si haec visio ex
O-lord I-neglected but I-asked the-Lord that if this vision from
Deo esset, mihi tertio appareret. Dixitque ei Gamaliel:
God were to-me a-third-time it-should-appear and-said to-him Gamaliel
quomodo in mente tua cogitasti, si nos invenires, quomodo
since in mind your you-thought if us you-should-find how
reliquias singulorum discernere posses, ex his, quae tibi sub
the-relics of-each to-distinguish you-could from these which to-you under
similitudine offero, singulorum loculos et reliquias edocebo.
likeness I-offer of-each the-coffins and relics I-shall-teach
Ostenditque ei tres calathos aureos et quartum argenteum,
and-he-showed him three baskets golden and a-fourth silver
quorum unus erat plenus rosis rubentibus et alii duo
of-which one was full of-roses reddening and the-other two
rosis albis. Quartum etiam ostendit argenteum plenum
of-roses white the-fourth also he-showed silver full
croco dixitque Gamaliel: hi calathi nostri sunt loculi et
of-saffron and-said Gamaliel these baskets our are coffins and
nostrae reliquiae sunt hae rosae. Calathus plenus rubeis rosis
our relics are these roses the-basket full of-red roses
est loculus sancti Stephani, qui solus ex nobis martirio
is the-coffin of-saint Stephen who alone of us with-martyrdom
meruit coronari, alii duo rosis albis pleni mei et
merited to-be-crowned the-other two with-roses white full of-me and
Nicodemi sunt loculi, qui sincero corde in confessione
of-Nicodemus are the-coffins who with-sincere heart in the-confession
Christi perseveravimus, quartus vero argenteus croco plenus
of-Christ persevered the-fourth but silver with-saffron full
est Abibae filii mei, qui candore virginitatis pollebat et
is of-Abibas son my who with-the-whiteness of-virginity excelled and

mundus de mundo exivit. His dictis iterum disparuit. Feria
clean from the-world went-out these said again he-disappeared on-the-day
autem VI. sequentis hebdomadae eidem iratus apparuit et
moreover sixth of-the-following week to-him angered he-appeared and
de dilatione et negligentia eum graviter increpavit. Continuo
for the-delay and negligence him gravely rebuked at-once
igitur Lucianus Hierosolimam adiit et Johanni episcopo
therefore Lucian to-Jerusalem went and to-John the-bishop
cuncta per ordinem enarravit. Pergunt igitur cum aliis
all-things in order narrated they-go therefore with other
episcopis accersitis ad locum praedictum Luciano ostensum,
bishops summoned to the-place aforesaid to-Lucian shown
cumque coepissent fodere, terra concutitur et suavissimus
and-when they-had-begun to-dig the-earth is-shaken and a-most-sweet
odor sentitur. Ad cujus odoris miram fragrantiam meritis
odor is-perceived at of-which odor wonderful fragrance by-the-merits
sanctorum LXX homines a diversis infirmitatibus liberantur
of-the-saints seventy men from various infirmities are-freed
sicque in ecclesia Syon, quae est in Jerusalem, ubi sanctus
and-thus into the-church of-Sion which is in Jerusalem where saint
Stephanus archidyaconi officio functus est, cum magno gaudio
Stephen of-the-archdeacon the-office performed has with great joy
sanctorum reliquias transtulerunt et eas ibidem honorifice
of-the-saints the-relics they-translated and them there honorably
condiderunt. Ea autem hora pluvia magna descendit. Hujus
laid at-that moreover hour rain great came-down of-this
visionis et inventionis mentionem facit Beda in chronica sua.
vision and finding mention makes Bede in chronicle his
Haec inventio sancti Stephani facta est ea die, qua ejus
this finding of-saint Stephen done was on-that day on-which his
passio celebratur et ejus passio in hac die fuisse dicitur.
passion is-celebrated and his passion on this day to-have-been is-said

Festa autem ab ecclesia mutata sunt duplici ratione. Prima
the-feasts moreover by the-church changed were for-a-twofold reason the-first
est, quoniam Christus ideo natus est in terris, ut homo
is because Christ therefore born was on earth that man
nasceretur in coelis. Decuit enim, ut nativitati Christi
might-be-born in the-heavens it-befitted for that to-the-nativity of-Christ
continuaretur natale sancti Stephani, qui primus pro Christo
should-be-joined the-birthday of-saint Stephen who first for Christ
martirium sustinuit, quod est nasci in coelo, ut per hoc
martyrdom endured which is to-be-born in heaven that by this
notaretur, unam ex alia sequi, unde etiam cantatur de
it-might-be-noted the-one from the-other to-follow whence also it-is-sung of
ipso: heri Christus natus est in terris, ut hodie Stephanus
him yesterday Christ born was on earth that today Stephen
nasceretur in coelis. Secunda ratio est, quoniam festum
might-be-born in the-heavens the-second reason is because the-feast
de inventione sollemnius agebatur, quam festum de passione
of the-finding more-solemnly was-kept than the-feast of the-passion
et hoc tum propter reverentiam nativitatis domini, tum
and this both on-account-of the-reverence of-the-nativity of-the-Lord and
propter multa miracula, quae in ipsius inventione dominus
on-account-of the-many miracles which at his finding the-Lord
ostendit. Quia ergo passio ipsius dignior est quam inventio
showed because therefore the-passion of-him worthier is than the-finding
et ob hoc sollemnior debet esse, ideo ecclesia festum
and for this more-solemn ought to-be therefore the-church the-feast
de passione ad illud tempus transtulit, in quo in ampliori
of the-passion to that time transferred in which in greater
reverentia habeatur. Translatio autem ejus, ut ait Augustinus,
reverence it-may-be-held the-translation moreover his as says Augustine
hoc modo fuit. Nam Alexander senator Constantinopolitanus
in-this manner was for Alexander a-senator of-Constantinople

Jerusalem cum uxore sua adiit et protomartiri Stephano
Jerusalem with wife his went-to and to-the-protomartyr Stephen
pulcherrimum oratorium construxit ac post ejus obitum juxta
a-most-beautiful oratory built and after his death beside
ejus corpus se sepeliri fecit. Evolutis ergo VII annis
his body himself to-be-buried caused rolled therefore seven years
Juliana ejus uxor in patriam suam volens redire, utpote
Juliana his wife to fatherland her wishing to-return inasmuch-as
quae a principibus injuriam patiebatur, corpus viri
she-who from the-princes injury suffered the-body of-her-husband
voluit deferre. Quod cum ab episcopo multis precibus
wished to-carry which when from the-bishop with-many prayers
postulasset, episcopus duos loculos argenteos protulit dicens:
she-had-asked the-bishop two coffins silver brought-forth saying
non novi, quis sit ex his loculus viri tui. Et illa: ego novi,
not I-know which be of these the-coffin of-husband your and she I know
et impetum faciens amplexata est corpus sancti Stephani.
and a-rush making embraced has the-body of-saint Stephen
Sic ergo dum corpus viri putat accipere, casu
so therefore while the-body of-her-husband she-thinks to-receive by-chance
corpus protomartiris accepit. Cum autem navim cum corpore
the-body of-the-protomartyr she-received when moreover the-ship with the-body
conscendisset, hymni audiuntur angelici, odor effragrat,
she-had-boarded hymns are-heard angelic an-odor breathes
clamant daemones, saevam suscitant tempestatem dicentes:
cry-out demons a-savage they-rouse tempest saying
vae nobis, quia protomartir Stephanus transit diro nos
woe to-us because the-protomartyr Stephen passes with-dire us
verberans igne. Cum ergo nautae naufragium formidarent,
beating fire when therefore the-sailors shipwreck feared
Stephanus invocatur et continuo apparuit dicens: ego sum,
Stephen is-invoked and at-once appeared saying I am

nolite timere. Statimque tranquillitas magna subsecuta est.
do-not fear and-at-once a-calm great followed has
Tunc auditae sunt voces daemonum clamantium: impie
then heard were voices of-demons crying O-impious
princeps, navem accende, quia adversarius noster Stephanus
prince the-ship set-on-fire because adversary our Stephen
est in ea. Tunc princeps daemonum V daemones, qui
is in it then the-prince of-the-demons five demons who
navem incenderent, misit, sed angelus domini in profundum
the-ship should-set-on-fire sent but the-angel of-the-Lord into the-deep
eos demersit, et cum Chalcedonem venissent, daemones
them sank and when to-Chalcedon they-had-come the-demons
clamabant: servus Dei venit, qui ab iniquis lapidatus
cried the-servant of-God comes who by the-wicked stoned
est Judaeis. Constantinopolim igitur incolumes pervenerunt
was Jews to-Constantinople therefore unharmed they-came
et in quadam ecclesia corpus sancti Stephani cum magna
and in a-certain church the-body of-saint Stephen with great
reverentia condiderunt. Haec Augustinus. Conjunctio autem
reverence laid these-things Augustine the-joining moreover
corporis sancti Stephani cum corpore sancti Laurentii hoc
of-the-body of-saint Stephen with the-body of-saint Laurence in-this
ordine facta fuit. Contigit enim Eudoxiam filiam Theodosii
order done was it-happened for Eudoxia the-daughter of-Theodosius
imperatoris a daemone graviter cruciari. Quod cum
the-emperor by a-demon gravely to-be-tormented which when
patri suo Constantinopolim constituto intimatum fuisset,
to-father her at-Constantinople established intimated it-had-been
jubet filiam Constantinopolim adduci, ut sacrosancti
he-orders his-daughter to-Constantinople to-be-brought that of-the-most-holy
protomartiris Stephani reliquiis tangeretur. Daemon autem
protomartyr Stephen by-relics she-might-be-touched the-demon moreover

in ea clamabat: nisi Stephanus Romam veniat, non exibo,
in her cried unless Stephen to-Rome come not I-shall-go-out
quoniam sic est apostoli voluntas. Quod cum imperator
because so is of-the-apostle the-will which when the-emperor
audivisset, a clero et populo Constantinopolitano obtinuit,
had-heard from the-clergy and people of-Constantinople he-obtained
ut corpus sancti Stephani Romanis daretur et ipsi
that the-body of-saint Stephen to-the-Romans should-be-given and they
beati Laurentii corpus acciperent. Tunc imperator Pelagio
of-blessed Laurence the-body should-receive then the-emperor to-Pelagius
papae super hoc scripsit, papa vero de consilio cardinalium
the-pope about this wrote the-pope but by counsel of-the-cardinals
imperatoris petitioni consensit. Missi igitur Constantinopolim
of-the-emperor to-the-petition consented sent therefore to-Constantinople
cardinales corpus sancti Stephani Romam deferunt et Graeci
the-cardinals the-body of-saint Stephen to-Rome carry and the-Greeks
pro accipiendo corpore sancti Laurentii prosequuntur. Capuae
for receiving the-body of-saint Laurence follow at-Capua
igitur corpus Stephani recipitur et brachium ejus dextrum a
therefore the-body of-Stephen is-received and arm his right by
Capuanis devotis precibus obtinetur et metropolitana ecclesia
the-Capuans with-devout prayers is-obtained and a-metropolitan church
in ejus honorem fabricatur. Cum autem Romam venissent
in his honor is-built when moreover to-Rome they-had-come
et in ecclesiam sancti Petri ad vincula corpus deferre
and into the-church of-saint Peter in chains the-body to-carry
vellent, vectores subsistunt nec ultra procedere possunt,
wished the-bearers stop nor further to-proceed can
daemon autem in puella clamabat: frustra laboratis, quia
the-demon moreover in the-girl cried in-vain you-labor because
non hic, sed apud fratrem suum Laurentium sedem elegit.
not here but with brother his Laurence his-seat he-has-chosen

Illuc igitur corpus defertur et ad ejus tactum puella a
thither therefore the-body is-carried and at his touch the-girl from
daemone liberatur. At Laurentius adventui fratris sui quasi
the-demon is-freed but Laurence at-the-arrival of-brother his as-if
congratulans et arridens in alteram partem sepulchri secessit
congratulating and smiling to the-other part of-the-tomb withdrew
et medietatem illius vacuam fratri reliquit. Graeci vero
and the-half of-it empty to-his-brother left the-Greeks but
dum manus apponunt, ut Laurentium ferant, ad terram
while hands they-apply that Laurence they-may-carry to the-ground
velut exanimes corruerunt, sed orantibus pro iis papa, clero
like lifeless fell but praying for them the-pope the-clergy
et populo vix ad se ad vesperam redierunt, omnes
and the-people scarcely to themselves at evening they-returned all
tamen infra decem dies mortui sunt, Latini etiam, qui
yet within ten days dead were the-Latins also who
sibi consenserant, in frenesin versi sanari non potuerunt,
with-them had-consented into frenzy turned to-be-healed not could
quoadusque sanctorum corpora insimul tumulata fuerunt.
until of-the-saints the-bodies together entombed were
Tunc vox in coelo audita est: o felix Roma, quae corpus
then a-voice in heaven heard was O happy Rome who the-body
Laurentii Hispani et Stephani Hierosolimitani uno claudis
of-Laurence the-Spaniard and of-Stephen of-Jerusalem in-one you-shut
mausoleo, gloriosa pignora. Facta est ista conjunctio X
mausoleum glorious pledges done was this joining on-the-tenth
cal. Maji circa annos domini CCCCXXV. Refert
calends of-May about the-years of-the-Lord four-hundred-twenty-five relates
Augustinus in libro XXII de civitate Dei VI mortuos
Augustine in the-book twenty-second on the-city of-God six dead
ad invocationem sancti Stephani suscitatos. Videlicet quendam,
at the-invocation of-saint Stephen raised namely a-certain-man

qui cum mortuus sic jaceret, ut ei jam pollices ligarentur,
who when dead so he-lay that for-him now the-thumbs were-being-tied
invocato super eum nomine beati Stephani continuo
invoked over him the-name of-blessed Stephen at-once
suscitatus est. Item quendam puerum a plaustro contritum,
raised was likewise a-certain boy by a-wagon crushed
quem mater ad ecclesiam sancti Stephani deferens vivum
whom his-mother to the-church of-saint Stephen carrying alive
et sanum recepit. Item quandam sanctimonialem, quae, cum
and sound received likewise a-certain nun who when
in extremo spiritu constituta et ad ecclesiam sancti Stephani
in the-last breath placed and to the-church of-saint Stephen
delata fuisset et ibidem exspirasset, videntibus omnibus
carried she-had-been and there had-expired seeing all
et stupentibus sanata surrexit. Item quandam puellam apud
and being-astounded healed rose likewise a-certain girl at
Hypponem, cujus tunicam cum pater ad ecclesiam sancti
Hippo whose tunic when her-father to the-church of-saint
Stephani deportasset, eam postmodum super corpus defunctae
Stephen had-carried it afterward over the-body of-the-dead
puellae projecit et illa statim surrexit. Item quendam
girl he-threw and she at-once rose likewise a-certain
juvenem, cujus corpus cum inunctum fuisset oleo sancti
youth whose body when anointed it-had-been with-the-oil of-saint
Stephani, statim surrexit. Item quendam puerum, qui cum
Stephen at-once rose likewise a-certain boy who when
ad ecclesiam sancti Stephani mortuus fuisset delatus, ad
to the-church of-saint Stephen dead he-had-been carried at
invocationem sancti Stephani vitae est protinus restitutus.
the-invocation of-saint Stephen to-life was forthwith restored
De hoc martire sic dicit Augustinus: martirem istum
of this martyr thus says Augustine martyr this

Gamaliel stolatus revelavit, Saulus spoliatus laudavit, Christus
Gamaliel stoled revealed Saul despoiled praised Christ
pannis involutus ditavit et pretioso lapide coronavit. Idem:
in-cloths wrapped enriched and with-a-precious stone crowned the-same
in Stephano emicuit pulchritudo corporis, flos aetatis,
in Stephen shone the-beauty of-body the-flower of-age
eloquentia sermocinantis, sapientia sanctissimae mentis et
the-eloquence of-one-preaching the-wisdom of-a-most-holy mind and
operatio divinitatis. Idem: fortis columna Dei cum inter
the-working of-divinity the-same the-strong column of-God when among
lapidiferas manus captatorio forcipe teneretur, fidei fundibilis
stone-bearing hands with-a-catching tongs he-was-held of-faith fusible
igniebatur, feriebatur et producebatur, constringebatur et
he-was-fired he-was-struck and he-was-drawn-out he-was-squeezed and
angebatur, caedebatur et non vincebatur. Idem super
he-was-straitened he-was-beaten and not he-was-conquered the-same on
illud, dura cervice etc.: hic non blanditur, sed invehitur,
that with-stiff neck etc. this-one not flatters but inveighs
non palpat, sed provocat, non trepidat, sed instigat. Idem:
not strokes but provokes not trembles but goads the-same
attende Stephanum conservum tuum, homo erat sicut et
attend-to Stephen fellow-servant your a-man he-was as also
tu, de massa peccati erat, sicut et tu, eo pretio redemtus,
you of the-mass of-sin he-was as also you by-that price redeemed
quo et tu, et cum dyaconus erat, evangelium legebat,
by-which also you and when a-deacon he-was the-gospel he-read
quod legis vel audis et tu, ibi invenit scriptum: diligite
which you-read or hear also you there he-found written love
inimicos vestros, didicit legendo, perfecit obediendo.
enemies your he-learned by-reading accomplished by-obeying