MEDIEVAL LATIN SERIES · VOLUME 37

The Golden Legend

Jacobus de Voragine

Legenda aurea

The Golden Legend

Part Four: The Saints, Dominic to Michael

---

with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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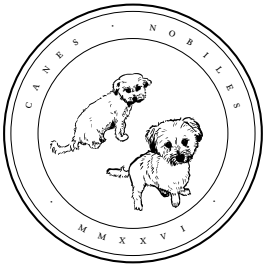

Volume 37 of the Canes Nobiles Medieval Latin interlinear texts

The Medieval Latin text follows the text of Th. Graesse,
Jacobi a Voragine Legenda aurea, vulgo Historia Lombardica dicta,
2nd edition (Leipzig, 1850): the saints of chapters CXIII–CXLV

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

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De sancto Dominico

CXIII · SAINT DOMINIC

Dominic is read as the Lord's keeper, kept by the Lord, or a giver. Before his birth his mother dreams of a dog bearing a torch that sets the world alight. A canon of Osma, he preaches against the heretics of Toulouse, whose fire three times refuses his written arguments, and offers to sell himself for a captive. Innocent dreams of him holding up the Lateran, and Honorius confirms the order. Visions show the Virgin offering Christ the Preachers, Dominic embracing Francis, and Reginald anointed by Mary. He dies at Bologna in 1221, and his opened tomb breathes fragrance.

Dominicus dicitur quasi domini custos vel a domino
Dominic is-called as-if of-the-Lord guardian or by the-Lord
custoditus. Vel dicitur Dominicus, quantum ad etymologiam
guarded or he-is-called Dominic as to the-etymology
hujus nominis, quod est dominus. Dicitur autem custos
of-this name which is lord he-is-called moreover guardian
domini tribus modis, scilicet custos honoris domini quo ad
of-the-Lord in-three ways namely guardian of-the-honor of-the-Lord as to
Deum, custos vineae domini vel gregis domini quo ad
God guardian of-the-vineyard of-the-Lord or of-the-flock of-the-Lord as to
proximum, custos voluntatis domini sive praeceptorum domini
the-neighbor guardian of-the-will of-the-Lord or of-the-precepts of-the-Lord
quo ad se ipsum. Secundo dicitur Dominicus quasi a
as to him himself secondly he-is-called Dominic as-if by
domino custoditus, dominus enim custodivit ipsum quantum
the-Lord guarded the-Lord for guarded him as
ad triplicem statum suum, in quorum primo fuit laicus, in
to the-threefold state his in of-which the-first he-was a-layman in
secundo regularis canonicus, in tertio vir apostolicus. Nam
the-second a-regular canon in the-third a-man apostolic for
in primo eum custodivit faciendo eum laudabiliter incipere, in
in the-first him he-guarded by-making him laudably begin in

secundo ferventer proficere, in tertio perfectionem apprehendere.
the-second fervently advance in the-third perfection grasp
Tertio potest dici Dominicus per etymologiam hujus
thirdly can to-be-called Dominic by the-etymology of-this
nominis dominus. Dominus namque dicitur quasi donans minas
name lord lord for is-called as-if giving threats
vel donans minus vel donans munus. Sic beatus Dominicus
or giving less or giving a-gift so blessed Dominic
fuit donans, id est, condonans minas per injuriarum
was giving that is forgiving threats through of-injuries
dimissionem, donans minus per corporis macerationem. quia
the-forgiveness giving less through of-the-body the-mortification because
corpori suo semper minus dabat, quam appetebat, donans
to-body his always less he-gave than it-craved giving
munus per libertatis largitionem, quia non solum sua
a-gift through of-liberality the-bestowal because not only his-goods
pauperibus tribuit, sed etiam se ipsum pluries vendere voluit.
to-the-poor he-gave but also him himself many-times to-sell wished

Dominicus ordinis praedicatorum dux et pater inclitus
Dominic of-the-order of-preachers leader and father renowned
ex Hispaniae partibus villa, quae dicitur Callarega,
from of-Spain the-parts from-the-town which is-called Caleruega
Oxoviensis dyoecesis patre Felice matre vero Johanna
of-the-Osma diocese from-a-father Felix from-a-mother but Joanna
nomine secundum carnem originem duxit. Cujus mater
by-name according-to the-flesh his-origin drew whose mother
ante ipsius ortum vidit in somniis se catulum gestantem
before his birth saw in dreams herself a-whelp carrying
in utero, ardentem in ore faculam bajulantem, qui
in her-womb burning in its-mouth a-torch bearing which
egressus ex utero totam mundi machinam incendebat.
gone-out from the-womb the-whole of-the-world fabric set-on-fire

Cuidam etiam matronae, quae ipsum ex sacro fonte
to-a-certain also matron who him from the-sacred font
levaverat, videbatur, quod puer Dominicus stellam perfulgidam
had-raised it-seemed that the-boy Dominic a-star most-bright
haberet in fronte, quae totum orbem illustrabat. Dum
had on his-forehead which the-whole world illumined while
adhuc esset puerulus et sub nutricis custodia constitutus,
still he-was a-little-boy and under of-a-nurse the-custody placed
deprehensus est saepe lectum dimittere et super nudam
caught he-was often his-bed to-leave and upon the-bare
humum jacere. Missus tandem Palentiam ad studium amore
ground to-lie sent at-last to-Palencia for study for-love
sapientiae vinum per decennium non gustavit. Ubi cum
of-wisdom wine for ten-years not he-tasted where when
fames valida esset, libros cum omni supellectili vendidit et
a-famine severe was books with all his-furniture he-sold and
pretium eorum pauperibus erogavit. Crescente jam ejus fama
the-price of-them to-the-poor paid-out growing now his fame
ab episcopo Oxoviensi in sua ecclesia canonicus regularis
by the-bishop of-Osma in his church a-canon regular
efficitur et postmodum factus omnibus vitae speculum a
he-is-made and afterward made for-all of-life a-mirror by
canonicis supprior ordinatur. Ipse autem die ac nocte
the-canons subprior is-ordained he moreover by-day and by-night
lectioni et orationi vacabat, assidue Deum exorans, ut
to-reading and prayer devoted-himself assiduously God entreating that
sibi hanc gratiam infundere dignaretur, qua se totum
on-him this grace to-pour he-would-deign by-which himself wholly
aliquando saluti posset impendere proximorum.
sometime to-the-salvation he-might-be-able to-spend of-his-neighbors
In libro quoque de collationibus patrum studiosissime
in the-book also of the-conferences of-the-fathers most-studiously

legens magnum perfectionis cumulum apprehendit. Pergens
reading a-great of-perfection heap he-grasped going
autem cum praedicto episcopo Tolosam deprehendit hospitem
moreover with the-aforesaid bishop to-Toulouse he-caught host
suum haeretica pravitate corruptum, quem ad fidem Christi
his by-heretical depravity corrupted whom to the-faith of-Christ
convertit et quasi quendam primitiarum manipulum futurae
he-converted and as-it-were a-certain of-first-fruits sheaf of-the-future
messis domino praesentavit. Legitur in gestis comitis
harvest to-the-Lord presented it-is-read in the-deeds of-the-count
Montisfortis, quod, cum beatus Dominicus quadam vice
of-Montfort that when blessed Dominic on-a-certain occasion
vel die adversus haereticos praedicasset, auctoritates, quas
or day against the-heretics had-preached the-authorities which
in medium produxerat, redegit in scriptis et cuidam
into the-midst he-had-brought-forth he-reduced into writing and to-a-certain
haeretico schedulam illam tradidit, ut super objectis
heretic slip that handed that on the-objections
deliberare deberet. Illa autem nocte ad ignem haereticis
to-deliberate he-should that moreover night at the-fire the-heretics
congregatis schedulam, quam receperat, produxit in
gathered the-slip which he-had-received he-brought-forth into
medium. Cui socii dixerunt, ut in ignem illam
the-midst to-whom the-companions said that into the-fire it
projiceret et si comburi contingeret, eorum fides, imo
he-should-throw and if to-be-burned it-happened their faith nay
perfidia vera esset, si vero comburi non posset, veram
faithlessness true was if but to-be-burned not it-could the-true
fidem Romanae ecclesiae praedicarent. Quapropter schedula
faith of-the-Roman church they-would-preach wherefore the-slip
in ignem projicitur. Quae cum aliquantulum moram in
into the-fire is-thrown which when a-little delay in

ignibus fecisset, incombusta ab igne protinus prosiliit.
the-fires it-had-made unburned from the-fire forthwith leapt-out
Stupentibus cunctis unus caeteris durior ait: projiciatur
being-astounded all one than-the-others harder says let-it-be-thrown
iterum et sic experentia plenius reperietur et plenius
again and so the-experiment more-fully will-be-found and more-fully
experiemur veritatem. Projicitur iterum et iterum prosiliit
we-shall-experience the-truth it-is-thrown again and again leapt-out
incombusta. Iterum ille dixit: tertio projiciatur et nunc
unburned again he said a-third-time let-it-be-thrown and now
sine dubio rei exitum cognoscemus. Projicitur tertio
without doubt of-the-thing the-outcome we-shall-know it-is-thrown a-third-time
et iterum incombusta prosiliit et illaesa. Haeretici autem in
and again unburned leapt-out and unharmed the-heretics moreover in
sua duritia permanentes districtissima inter se juratione
their hardness remaining by-a-most-strict among themselves oath
firmaverunt, ne hoc aliquis publicaret. Quidam tamen miles,
confirmed lest this anyone should-publish a-certain yet knight
qui ibi aderat et nostrae fidei aliquantulum adhaerebat,
who there was-present and to-our faith somewhat adhered
istud miraculum postmodum publicavit. Factum est autem
this miracle afterward published done was moreover
hoc apud montem Victorialem. Simile quoddam dicitur
this at the-mount Victorial a-similar certain-thing is-said
accidisse apud fanum Jovis indicta ibidem in diebus
to-have-happened at the-shrine of-Jove proclaimed there in days
illis contra haereticos quadam disputatione sollemni. Caeteris
those against the-heretics a-certain disputation solemn the-others
igitur ad propria redeuntibus et episcopo Oxoviensi defuncto
therefore to their-own returning and the-bishop of-Osma dead
solus ibidem sanctus Dominicus cum paucis remansit
alone there saint Dominic with a-few remained

contra haereticos constanter verbum domini annuntians.
against the-heretics constantly the-word of-the-Lord announcing
Irridebant autem eum adversarii veritatis, sputa, lutum et
mocked moreover him the-adversaries of-truth spittle mud and
hujusmodi vilia projicientes in eum et a tergo pro
such vile-things throwing on him and from behind for
derisu sibi paleas alligantes. Cum autem sibi interitum
mockery to-him straws tying when moreover to-him destruction
minarentur, imperterritus respondebat: non ego martirii
they-threatened undaunted he-answered not I of-martyrdom
dignus sum gloria, nondum merui istam mortem.
worthy am the-glory not-yet have-I-merited this death
Quapropter locum transiens, in quo sibi paratae ferebantur
wherefore the-place passing in which for-him prepared were-reported
insidiae, non solum intrepidus. verum etiam cantans et alacer
ambushes not only fearless but also singing and eager
procedebat. Quod illi admirantes dixerunt illi: numquid
he-proceeded which they wondering-at said to-him surely
non tu mortis horrore concuteris? Quid acturus eras,
not you of-death by-the-horror are-shaken what about-to-do were-you
si comprehendissemus te? At ille: rogassem vos, ne
if we-had-seized you but he I-would-have-asked you lest
repentinis me subito perimeretis vulneribus, sed paulatim
with-sudden me suddenly you-should-slay wounds but little-by-little
et successive membra singula mutilantes deinde ostensis
and successively the-limbs each mutilating then shown
coram oculis meis detruncatis membrorum particulis, ipsos
before eyes my cut-off of-the-limbs the-pieces the-very
etiam oculos eruentes ad ultimum semivivum laceratumque
also eyes digging-out at the-last half-alive and-torn
corpus sic permittentes in suo sanguine volutari, vel
the-body so allowing in its blood to-roll or

prorsus ad libitum me necaretis. Cum quendam reperisset
utterly at pleasure me you-should-kill when a-certain-man he-had-found
propter nimiam, quam patiebatur, inopiam haereticorum
on-account-of the-excessive which he-suffered want of-the-heretics
consortiis adhaesisse, decrevit se ipsum venumdare, quod
to-the-companies to-have-clung he-resolved him himself to-sell that
ex accepto pretio de se ipso et egestatis simul occasionem
from the-received price from him himself both of-want at-once the-occasion
praecideret et sub errore venumdatum liberaret. Quod et
he-might-cut-off and under error the-sold-man might-free which also
fecisset, nisi inopiae ejus divina misericordia aliter
he-would-have-done unless for-the-want his divine mercy otherwise
providisset. Alias etiam, cum quaedam mulier fratrem
had-provided another-time also when a-certain woman brother
suum in Saracenorum captivitate detentum lamentabili sibi
her in of-the-Saracens captivity held with-lamentable to-him
conquestione exponeret nullumque sibi ad ejus liberationem
complaint set-forth and-no for-her for his freeing
fateretur consilium superesse, ille intima compassione
confessed counsel to-remain he by-inmost compassion
commotus se ipsum pro redemtione captivi vendendum
moved him himself for the-redemption of-the-captive to-be-sold
obtulit, sed Deus, qui ipsum necessariorem ad redemtionem
offered but God who him more-necessary for the-redemption
spiritualem multorum captivorum praeviderat, non permisit.
spiritual of-many captives had-foreseen not permitted
Hospitatus in partibus Tolosae apud quasdam matronas
lodged in the-parts of-Toulouse with certain matrons
ab haereticis per ostentationem religionis deceptas per
by heretics through a-show of-religion deceived through
totam quadragesimam, ut sic clavum clavo retunderet,
the-whole Lent that so a-nail with-a-nail he-might-blunt

in pane solum et aqua frigida cum adjuncto sibi socio
on bread only and water cold with a-joined to-him companion
jejunavit, nocte vero evigilans, cum necessitas cogebat, lassa
he-fasted at-night but waking when necessity compelled his-tired
membra super nudam tabulam reclinabat, sicque factum est,
limbs upon a-bare board he-reclined and-thus done it-was
ut illas matronas ad agnitionem veritatis perduceret. Post
that those matrons to the-knowledge of-the-truth he-led after
hoc autem coepit de institutione ordinis cogitare, cujus
this moreover he-began of the-institution of-an-order to-think whose
officium esset, per mundum praedicando discurrere et
office would-be through the-world by-preaching to-run-about and
contra haereticos fidem catholicam communire. Cum igitur
against the-heretics the-faith catholic to-fortify when therefore
in partibus Tolosanis mansisset per X annos, a transitu
in the-parts of-Toulouse he-had-stayed for ten years from the-passing
Oxoviensis episcopi usque ad tempus, quo Lateranense
of-the-Osma bishop all-the-way to the-time when the-Lateran
concilium debuit celebrari, cum Fulcone Tolosano episcopo
council was to-be-celebrated with Fulk of-Toulouse the-bishop
Romam ad consilium generale adiit ac a summo pontifice
to-Rome to the-council general he-went and from the-supreme pontiff
Innocentio ordinem, qui praedicatorum diceretur et esset,
Innocent an-order which of-preachers should-be-called and be
confirmari sibi suisque successoribus postulavit. Qui cum
to-be-confirmed for-himself and-his successors asked who when
aliquantulum se difficilem exhiberet, nocte quadam idem
a-little himself difficult he-showed on-a-night certain the-same
pontifex videbat in somnis, quod Lateranensis ecclesia gravem
pontiff saw in dreams that the-Lateran church a-grave
subito ruinam minaretur. Quod dum tremens adspiceret, ex
sudden ruin threatened which while trembling he-beheld from

adverso vir Dei Dominicus occurrebat humerisque
the-opposite-side the-man of-God Dominic ran-up and-with-shoulders
suis suppositis totam illam casuram fabricam sustentabat.
his put-under the-whole that falling fabric sustained
Evigilans autem et visionem intelligens petitionem viri
waking moreover and the-vision understanding the-petition of-the-man
Dei hilariter acceptavit hortans, ut ad fratres suos rediens
of-God gladly accepted urging that to brothers his returning
regulam aliquam approbatam sibi eligeret et sic
a-rule some approved for-himself he-should-choose and so
ad ipsum rediens confirmationem ad libitum impetraret.
to him returning confirmation at pleasure he-should-obtain
Regressus igitur verbum summi pontificis fratribus
returned therefore the-word of-the-supreme pontiff to-the-brothers
patefecit. Erant autem fratres numero circiter XVI, qui
he-disclosed there-were moreover brothers in-number about sixteen who
invocato spiritu sancto regulam beati Augustini doctoris
invoked the-Spirit Holy the-rule of-blessed Augustine teacher
et praedicatoris eximii ipsi pariter et re et nomine
and preacher exceptional they equally both in-deed and in-name
praedicatores futuri unanimiter elegerunt, quasdam quidem
preachers about-to-be unanimously chose certain indeed
artioris vitae consuetudines, quas sibi per formam
of-stricter life customs which for-themselves through the-form
constitutionum observandas statuerunt, insuper assumentes.
of-constitutions to-be-observed they-decreed moreover taking-on
Verum interea Innocentio defuncto et Honorio in summum
but meanwhile Innocent dead and Honorius to supreme
pontificem sublimato confirmationem ordinis anno domini
pontiff raised the-confirmation of-the-order in-the-year of-the-Lord
MCCXVI a praedicto Honorio impetravit. Dum
twelve-hundred-sixteen from the-aforesaid Honorius he-obtained while

igitur Romae in ecclesia sancti Petri pro delatione sui
therefore at-Rome in the-church of-saint Peter for the-spreading of-his
ordinis exoraret, gloriosos principes apostolorum Petrum
order he-prayed the-glorious princes of-the-apostles Peter
et Paulum ad se venientes adspexit, quorum primus
and Paul to him coming he-beheld of-whom the-first
Petrus videlicet baculum, Paulus vero sibi librum tradere
Peter namely a-staff Paul but to-him a-book to-hand
videbantur addebantque dicentes: vade, praedica, quia a
seemed and-they-added saying go preach because by
Deo ad hoc ministerium es electus. Moxque in
God for this ministry you-have-been chosen and-soon in
momento temporis videbatur ei, quod filios suos per
a-moment of-time it-seemed to-him that sons his through
totum mundum dispersos adspiceret incedentes binos et
the-whole world scattered he-beheld walking two and
binos, quapropter Tolosam rediens fratres suos dispersit et
two wherefore to-Toulouse returning brothers his he-scattered and
quosdam quidem in Hispaniam, quosdam vero Parisios, alios
some indeed into Spain some but to-Paris others
tandem Bononiam destinavit, ipse vero Romam reversus est.
at-last to-Bologna he-dispatched he but to-Rome returned has
Monachus quidam ante ordinis praedicatorum institutionem
a-monk certain before of-the-order of-preachers the-institution
in exstasi factus vidit beatam virginem flexis genibus et
in ecstasy made saw the-blessed virgin with-bent knees and
junctis manibus pro humano genere filium deprecantem,
with-joined hands for the-human race her-Son entreating
qui dans saepe piae matri repulsam tandem instante ea
who giving often to-his-pious mother a-refusal at-last pressing she
sic ait: mater mea, quid possum ve debeo amplius iis
so says mother my what can-I or ought-I more for-them

facere? Misi patriarchas et prophetas et parum se
to-do I-sent patriarchs and prophets and little themselves
emendaverunt. Veni ego ad eos, deinde misi apostolos et
they-amended I-came I to them then I-sent apostles and
me et illos occiderunt. Misi martires et confessores et
me and them they-killed I-sent martyrs and confessors and
doctores nec illis acquieverunt. Sed quia non est fas,
doctors nor to-them did-they-assent but because not it-is right
ut tibi aliquid denegem, dabo iis meos praedicatores,
that to-you anything I-should-deny I-shall-give to-them my preachers
per quos valeant illuminari et mundari, si non
through whom they-may-be-able to-be-enlightened and to-be-cleansed if not
autem, veniam contra illos. Similem visionem alius vidit
moreover I-shall-come against them a-similar vision another saw
eodem tempore, quo XII abbates Cisterciensis ordinis
at-the-same time at-which twelve abbots of-the-Cistercian order
Tolosam contra haereticos sunt transmissi. Nam cum filius
to-Toulouse against the-heretics were sent for when the-Son
matri oranti respondisset, ut supra, dixit mater: bone
to-his-mother praying had-answered as above said the-mother O-good
fili, non secundum eorum malitiam, sed secundum tuam
son not according-to their malice but according-to your
misericordiam agere debes. Tunc filius victus precibus
mercy to-act you-ought then the-Son conquered by-prayers
ait: ad votum tuum adhuc hanc cum iis misericordiam
says to wish your still this with them mercy
faciam, quod praedicatores meos iis mittam, qui eos
I-shall-do that preachers my to-them I-shall-send who them
moneant et informent, et si se non correxerint,
may-warn and may-instruct and if themselves not they-will-have-corrected
amplius iis non parcam. Quidam frater minor, qui multo
further them not I-shall-spare a-certain brother minor who for-much

tempore socius sancti Francisci exstiterat, pluribus fratribus
time companion of-saint Francis had-been to-many brothers
de ordine praedicatorum narravit: cum beatus Dominicus
of the-order of-preachers narrated when blessed Dominic
Romae pro confirmatione sui ordinis apud papam instaret,
at-Rome for the-confirmation of-his order with the-pope was-pressing
nocte orans vidit in spiritu Christum in aëre exsistentem
at-night praying he-saw in the-spirit Christ in the-air being
et tres lanceas in manu tenentem et contra mundum
and three lances in hand holding and against the-world
eas vibrantem. Cui velociter mater occurrens, quidnam
them brandishing to-whom swiftly his-mother running-up what
vellet facere, inquisivit. Et ille: ecce totus mundus tribus
he-wished to-do asked and he behold the-whole world of-three
vitiis plenus est, scilicet superbia, concupiscentia, avaritia,
vices full is namely pride concupiscence avarice
et ideo his tribus lanceis ipsum volo perimere. Tunc
and therefore with-these three lances it I-wish to-destroy then
virgo ad ejus genua procidens ait: fili carissime, miserere
the-virgin at his knees falling-forward says O-son most-dear have-mercy
et tuam justitiam misericordia tempera. Cui Christus:
and your justice with-mercy temper to-whom Christ
nonne vides, quantae mihi injuriae irrogantur? Cui illa:
surely you-see how-great on-me injuries are-inflicted to-whom she
tempera, fili, furorem et paulisper exspecta, habeo enim
temper O-son your-fury and a-little wait I-have for
fidelem servum et pugilem strenuum, qui ubique discurrens
a-faithful servant and champion vigorous who everywhere running-about
mundum expugnabit et tuo dominio subjugabit. Alium
the-world will-conquer and to-your dominion will-subjugate another
quoque servum sibi in adjutorium dabo, qui secum
also servant to-him in help I-shall-give who with-him

fideliter decertabit. Cui filius: ecce placatus faciem tuam
faithfully will-contend to-whom the-Son behold appeased face your
suscepi, sed vellem ego videre, quos vis ad tantum
I-have-accepted but I-would-wish I to-see whom you-wish for so-great
judicium destinare. Tunc illa Christo sanctum Dominicum
a-judgment to-appoint then she to-Christ saint Dominic
praesentavit. Cui Christus: vere bonus et strenuus pugil
presented to-whom Christ truly good and vigorous champion
iste et studiose faciet, quae dixisti. Obtulit etiam
this-one and zealously he-will-do what you-have-said she-offered also
sanctum Franciscum et hunc Christus sicut et primum
saint Francis and this-one Christ as also the-first
pariter commendavit. Sanctus autem Dominicus socium suum
equally commended saint moreover Dominic companion his
in visione diligenter considerans, quem ante non noverat, in
in the-vision diligently considering whom before not he-had-known on
crastino in ecclesia inventum ex his, quae nocte viderat,
the-morrow in the-church found from those-things which by-night he-had-seen
sine indice recognovit et in ejus amplexus et oscula pia
without informant recognized and into his embraces and kisses pious
ruens ait: tu es socius meus, tu pariter curres mecum,
rushing says you are companion my you equally will-run with-me
stemus simul et nullus adversarius praevalebit. Visionem
let-us-stand together and no adversary will-prevail the-vision
quoque praedictam sibi per ordinem enarravit et extunc
also aforesaid to-him in order he-narrated and from-then
factum est iis cor unum et anima una in domino.
made it-was to-them heart one and soul one in the-Lord
Quod et in posteris mandaverunt perpetuo observari. Cum
which also to their-posterity they-commanded perpetually to-be-observed when
quendam novitium Apulum ad ordinem recepisset, quidam,
a-certain novice of-Apulia into the-order he-had-received certain-men

qui praedicti novitii socii fuerant, eum adeo perverterunt,
who of-the-aforesaid novice companions had-been him so perverted
quod ad saeculum jam redire deliberans vestes suas modis
that to the-world now to-return deliberating clothes his by-means
omnibus expetebat. Quod beatus Dominicus audiens continuo
all he-demanded which blessed Dominic hearing at-once
orationi se dedit. Igitur cum dictum juvenem jam
to-prayer himself gave therefore when the-said youth already
religiosis vestibus exspoliassent et jam sua camisia
of-his-religious clothes they-had-stripped and already in-his-own shirt
induissent, ille magnis vocibus clamare coepit ac dicere: en
had-clothed he with-great voices to-cry began and to-say lo
aestuo, en ardeo, en totus exuror; extrahite, extrahite
I-burn lo I-am-on-fire lo wholly I-am-burned-up draw-off draw-off
hanc camisiam maledictam, quae me totum exurit. Nullo
this shirt accursed which me wholly burns-up by-no
ergo modo quiescere potuit, quousque exutus camisiam
therefore means to-rest could-he until stripped-of the-shirt
religiosis vestibus denuo est indutus et ad claustrum
in-religious clothes again he-was clothed and to the-cloister
reductus. Existente beato Dominico Bononiae cum fratres
led-back being blessed Dominic at-Bologna when the-brothers
jam ad dormiendum ivissent, quidam frater conversus
already to sleeping had-gone a-certain brother lay-brother
a dyabolo vexari coepit. Quod cum frater Reynerius
by the-devil to-be-vexed began which when brother Reyner
Lausanensis magister ejus audivisset, beato Dominico haec
of-Lausanne master his had-heard to-blessed Dominic this
studuit indicare, sanctus autem Dominicus ad ecclesiam
he-was-zealous to-tell saint moreover Dominic to the-church
ante altare eum portari fecit. Qui cum vix a fratribus
before the-altar him to-be-carried caused who when scarcely by brothers

X fuisset deportatus, dixit beatus Dominicus: adjuro te,
ten he-had-been carried said blessed Dominic I-adjure you
miser, ut dicas mihi, quare vexas creaturam Dei et quare
wretch that you-tell me why you-vex the-creature of-God and why
et quomodo huc intrasti. Qui respondit: vexo eum, quia
and how hither you-entered who answered I-vex him because
meruit, bibit enim heri in civitate sine licentia prioris
he-deserved he-drank for yesterday in the-city without leave of-the-prior
non adhibito signo crucis. Unde tunc intravi in eum
not applied the-sign of-the-cross whence then I-entered into him
in specie bibionis, quin potius ipse bibit me simul cum
in the-form of-a-gnat nay rather he drank me together with
vino. Hoc autem tunc eum bibisse verum compertum
the-wine this moreover then him to-have-drunk true found
est. Inter haec factum est primum signum ad matutinas,
was among these-things made was the-first signal for matins
quo audito dyabolus, qui in eo loquebatur, dixit: amodo
which heard the-devil who in him spoke said from-now
hic plus stare non possum, ex quo capuciati surgunt.
here more to-stay not I-can from when the-hooded-ones rise
Et sic ad orationem beati Dominici exire compulsus est.
and so at the-prayer of-blessed Dominic to-go-out compelled was
Cum in partibus Tolosanis quoddam flumen transiisset, libri
when in the-parts of-Toulouse a-certain river he-had-crossed books
ejus nullum habentes conservatorium in fluvium ceciderunt,
his no having protective-case into the-river fell
die autem tertia quidam piscator ibi hamum projiciens,
on-the-day moreover third a-certain fisherman there a-book casting
cum magnum piscem se prehendisse putaret, libros
when a-great fish himself to-have-caught he-thought the-books
ipsos extraxit penitus sic illaesos, ac si in aliquo armario
themselves drew-out utterly so unharmed as if in some cupboard

fuissent cum omni diligentia custoditi. Cum ad quoddam
they-had-been with all diligence guarded when to a-certain
monasterium venisset et fratres quiescerent, eos nolens
monastery he-had-come and the-brothers were-resting them not-wishing
inquietare, oratione fusa clausis januis monasterium cum
to-disturb prayer poured-out shut doors the-monastery with
socio introivit. Idem etiam compertum est, cum in
his-companion entered the-same also found was when in
conflictu haereticorum cum quodam converso Cisterciensi
the-conflict of-the-heretics with a-certain lay-brother Cistercian
fuisset, nam cum sero ad quandam ecclesiam devenissent et
he-had-been for when late to a-certain church they-had-come and
clausam invenissent, oratione fusa a beato Dominico intra
shut had-found prayer poured-out by blessed Dominic within
ecclesiam se subito invenerunt et noctem illam totam
the-church themselves suddenly they-found and night that whole
in oratione duxerunt. Post laborem itineris antequam ad
in prayer spent after the-labor of-the-journey before to
hospitium devenisset, sitim ad fontem aliquem exstinguere
the-lodging he-had-come his-thirst at a-spring some to-quench
consuevit, ne in domo hospitis plus bibendo aliquam
he-was-accustomed lest in the-house of-his-host more by-drinking some
notam incurreret. Scholaris quidam lubricus carnis patiens
mark he-should-incur a-scholar certain the-lust of-the-flesh suffering
venit in quodam festo ad domum fratrum de Bononia, ut
came on a-certain feast to the-house of-the-brothers of Bologna that
ibi missam audiret. Contigit autem tunc missam beatum
there mass he-might-hear it-happened moreover then mass blessed
Dominicum celebrare. Cum autem ad oblationem ventum
Dominic to-celebrate when moreover to the-offering come
fuisset, dictus scholaris accessit et manum ejus cum multa
it-had-been the-said scholar approached and hand his with much

devotione osculatus est. Quam cum osculatus fuisset, tantam
devotion kissed has which when kissed he-had so-great
ex illa prodire sensit odoris fragrantiam, quantam in
from it to-come-forth he-felt of-odor fragrance as-much-as in
vita sua nunquam aliquando expertus est, et extunc aestus
life his never at-any-time experienced he-has and from-then the-heat
libidinis in eo mirabiliter refriguit, adeo ut, qui antea
of-lust in him wonderfully cooled so that he-who before
erat vanus et lubricus, efficeretur postmodum continens et
was vain and lustful was-made afterward continent and
castus. O quanta munditiae puritate ejus caro pollebat,
chaste O with-how-great of-cleanness purity his flesh excelled
cujus odor tam mirabiliter sordes mentis purgabat. Sacerdos
whose odor so wonderfully the-filth of-the-mind purged a-priest
quidam videns aliquando beatum Dominicum cum suis
certain seeing once blessed Dominic with his
fratribus praedicationi tam ferventer insistere, deliberavit
brothers to-preaching so fervently applying-themselves resolved
iis adhaerere, dummodo novum testamentum sibi ad
to-them to-cling provided-that the-new testament for-himself for
praedicandum necessarium habere posset. Haec eo cogitante
preaching necessary to-have he-could these-things he thinking
quidam juvenis venale testamentum sub veste bajulans
a-certain youth a-salable testament under his-garment carrying
adfuit, quod statim sacerdos cum magno gaudio emit,
was-present which at-once the-priest with great joy bought
sed dum adhuc aliquantulum dubitaret, fusa ad Deum
but while still a-little he-doubted poured-out to God
prece impressaque super librum exterius cruce librum aperuit
prayer and-impressed upon the-book outwardly a-cross the-book he-opened
et oculos ad capitulum, quod primo se obtulit, mox
and his-eyes to the-chapter which first itself offered soon

conjecit et illud, quod in actibus Petro dictum est, eidem
he-cast and that which in the-Acts to-Peter said was to-him
occurrit: surge, descende et vade cum iis nihil dubitans,
met rise go-down and go with them nothing doubting
quia ego misi illos. Statimque surgens iisdem adhaesit.
because I have-sent them and-at-once rising to-them he-clung
Cum apud Tolosam in theologia regeret magister quidam
when at Toulouse in theology was-lecturing a-master certain
scientia et fama praeclarus, quodam mane ante diem, cum
in-knowledge and fame illustrious on-a-certain morning before day when
suas praevideret lectiones, oppressus somno caput suum
his he-was-previewing lectures overcome by-sleep head his
in cathedra paululum reclinavit visumque est sibi, quod
on the-chair a-little reclined and-seen it-was to-him that
VII stellae ei praesentarentur. Qui cum de novitate talis
seven stars to-him were-presented who when at the-novelty of-such
exennii plurimum miraretur, subito in lumine et quantitate
a-gift very-much he-wondered suddenly in light and size
praedictae stellae in tantum creverunt, quod totum mundum
the-aforesaid stars in so-much grew that the-whole world
illuminaverunt. Qui evigilans, quidnam sibi vellet, plurimum
they-illuminated who waking what to-him it-meant very-much
mirabatur, et ecce, dum scholas intrasset et legeret,
wondered and behold when the-schools he-had-entered and was-lecturing
beatus Dominicus et cum eo sex fratres ejusdem habitus
blessed Dominic and with him six brothers of-the-same habit
ad praedictum magistrum humiliter accesserunt et suum
to the-aforesaid master humbly approached and their
sibi propositum intimantes dixerunt, quod scholas suas
to-him purpose intimating said that schools his
cuperent frequentare. Qui recolens visionem ipsos esse septem
they-desired to-frequent who recalling the-vision them to-be the-seven

stellas, quas viderat, non dubitavit. Romae viro Dei
stars which he-had-seen not doubted at-Rome the-man of-God
Dominico posito vir quidam magister Reginaldus sancti
Dominic being-placed a-man certain master Reginald of-saint
Amiani Aurelianensis decanus, qui etiam Parisiis in jure
Aignan of-Orleans dean who also at-Paris in law
canonico rexerat annis quinque, Romam cum Aurelianensi
canon had-lectured for-years five to-Rome with of-Orleans
episcopo mare transiturus advenerat. Dudum autem in
the-bishop the-sea about-to-cross had-come long-since moreover in
proposito habebat relictis omnibus praedicationi insistere,
purpose he-had left all-things to-preaching to-apply-himself
sed quonam modo id complere posset, necdum adverterat.
but in-what manner it to-accomplish he-could not-yet had-he-perceived
Cum autem a quodam cardinali, cui hujusmodi votum
when moreover from a-certain cardinal to-whom such a-vow
expresserat, de institutione praedicatorum didicisset et beato
he-had-expressed of the-institution of-the-preachers he-had-learned and blessed
Dominico accersito eidem suum propositum revelasset, tunc
Dominic summoned to-him his purpose had-revealed then
ipsius ordinis deliberavit ingressum, nec mora, gravi
of-that order he-resolved-on the-entry nor delay with-a-grave
febrium infirmitate corripitur et de ejus salute penitus
of-fevers infirmity he-is-seized and of his health utterly
desperatur. Perseverante autem in oratione beato Dominico
it-is-despaired persevering moreover in prayer blessed Dominic
ac beatam virginem, cui tamquam speciali patronae curam
and the-blessed virgin to-whom as to-a-special patroness the-care
ordinis totam commiserat, exorante, ut vel saltem modico
of-the-order whole he-had-entrusted entreating that or at-least for-a-little
tempore eum sibi concedere dignaretur, ecce subito reginam
time him to-him to-grant she-would-deign behold suddenly the-queen

misericordiae duabus comitatam puellis admodum speciosis
of-mercy by-two accompanied girls very beautiful
Reginaldus vigilans et mortem exspectans ad se visibiliter
Reginald waking and death awaiting to him visibly
venientem adspexit blandaque facie sibi dicentem: pete a
coming beheld and-with-gentle face to-him saying ask of
me, quod vis, et dabo tibi. Deliberanti, quid peteret,
me what you-wish and I-shall-give to-you to-him-deliberating what he-should-ask
una ex praedictis puellis suggessit, ne quid peteret, sed
one of the-aforesaid girls suggested lest anything he-should-ask but
se totum reginae misericordiae committeret. Quod dum
himself wholly to-the-queen of-mercy he-should-commit which when
fecisset, illa manum extendens virgineam aures ejus et nares,
he-had-done she her-hand stretching virginal the-ears his and nostrils
manus ejus et pedes salutari, quam tulerat, unctione
hands his and feet with-the-saving which she-had-brought anointing
perunxit, formulas verborum proprias ad singulas unctiones
anointed formulas of-words proper to each anointing
subinferens ad renes ait: stringantur renes tui cingulo
adding at the-loins she-says let-be-bound loins your with-the-girdle
castitatis. Ad pedes ait: unge pedes in praeparationem
of-chastity at the-feet she-says I-anoint the-feet in the-preparation
evangelii pacis. Addiditque: die tertia mittam tibi
of-the-gospel of-peace and-she-added on-the-day third I-shall-send to-you
ampullam restitutionis plenariae sanitatis. Tunc ei habitum
a-flask of-restoration of-full health then to-him the-habit
ordinis ostendens: en, inquit, iste est habitus ordinis tui.
of-the-order showing behold she-says this is the-habit of-order your
Hanc autem visionem similiter beatus Dominicus in oratione
this moreover vision likewise blessed Dominic in prayer
positus vidit. Mane autem facto ad eum veniens sanctus
placed saw morning moreover made to him coming saint

Dominicus et sanum reperit et ab eodem totius visionis
Dominic both sound found and from the-same of-the-whole vision
seriem audivit et habitum, quem virgo monstraverat,
the-sequence heard and the-habit which the-virgin had-shown
assumsit, nam antea fratres superpelliciis utebantur. Die
took-on for before the-brothers surplices used on-the-day
autem tertia Dei mater adfuit et corpus Reginaldi adeo
moreover third of-God the-mother was-present and the-body of-Reginald so
perunxit, quod non solum aestum febrium, sed etiam ardorem
anointed that not only the-heat of-the-fevers but also the-ardor
concupiscentiae sic exstinxit, ut, sicut ipse postmodum est
of-concupiscence so she-extinguished that as he afterward has
confessus, nec primus in eo motus libidinis de caetero
confessed not-even the-first in him motion of-lust for the-rest
pullulavit. Hanc visionem iterato exhibitam quidam religiosus
sprouted this vision repeated shown a-certain religious
de ordine hospitalariorum praesente beato Dominico propriis
of the-order of-Hospitallers being-present blessed Dominic with-his-own
oculis vidit et stupuit. Hanc visionem multis fratribus
eyes saw and was-astounded this vision to-many brothers
post illius obitum beatus Dominicus publicavit. Missus
after of-that-one the-death blessed Dominic published sent
igitur Reginaldus Bononiam praedicationi ardenter instabat
therefore Reginald to-Bologna to-preaching ardently applied-himself
et fratrum numerus excrescebat. Post hoc autem missus
and of-the-brothers the-number grew after this moreover sent
Parisios non post multos dies in domino obdormivit. Juvenis
to-Paris not after many days in the-Lord fell-asleep a-youth
quidam nepos domini Stephani cardinalis de Fossa Nova cum
certain nephew of-lord Stephen cardinal of Fossa Nova with
equo in foveam praecipitio lapsus inde mortuus est eductus,
his-horse into a-ditch by-a-plunge fallen thence dead was drawn-out

qui beato Dominico oblatus oratione fusa vitae pristinae
who to-blessed Dominic offered prayer poured-out to-life former
est restitutus. In ecclesia sancti Sixti architectum quendam
was restored in the-church of-saint Sixtus an-architect certain
conductum a fratribus sub cripta quaedam ruina desuper
hired by the-brothers under a-crypt a-certain ruin from-above
resoluta contrivit, denique sub cumulo cadentis materiae
loosened crushed at-last under the-heap of-the-falling material
jacentem exstinxit, sed vir Dei Dominicus corpus de
lying killed but the-man of-God Dominic the-body from
caverna subductum ad se deferri jussit orationumque
the-hollow drawn to himself to-be-carried ordered and-of-prayers
suarum suffragio statim vitae simul et sanitati restituit. In
his by-the-suffrage at-once to-life together and to-health restored in
eadem ecclesia dum fratres circiter XL manerent et quadam
the-same church when brothers about forty were-staying and on-a-certain
vice panis valde modicum invenissent, beatus Dominicus id
occasion of-bread very little had-found blessed Dominic that
modicum, quod habebatur, panis in partes dividi super
little which was-had of-bread into parts to-be-divided upon
mensam mandavit, dumque unusquisque buccellam panis
the-table ordered and-while each a-morsel of-bread
cum gaudio frangeret, ecce duo juvenes habitus et formae
with joy broke behold two youths of-habit and form
consimilis refectorium intraverunt, palliorum sinus, qui a
alike the-refectory entered of-the-cloaks the-folds which from
collo pendebant, plenos panibus deferentes. Quibus in capite
the-neck hung full of-loaves carrying which at the-head
mensae servi Dei Dominici silenter oblatis ita subito
of-the-table of-the-servant of-God Dominic silently offered so suddenly
discesserunt, ut nullus de caetero, vel unde venerint vel
they-departed that no-one for the-rest either whence they-had-come or

quo abierint, scire posset. Tunc sanctus Dominicus manu
where they-had-gone to-know could then saint Dominic his-hand
ad fratres circumquaque protensa: modo, inquit, fratres mei,
to the-brothers all-around stretched now he-says brothers my
comedite. Cumque beatus Dominicus aliquando in itinere
eat and-when blessed Dominic once on a-journey
positus esset et gravis pluviarum inundatio facta esset, ille
placed was and a-heavy of-rains flood made had-been he
signum crucis edidit et a se et a socio omnem
the-sign of-the-cross made and from himself and from his-companion all
pluviam ita propulsavit, ut quasi facto papilione de cruce,
the-rain so drove-off that as-if made a-tent of the-cross
cum tota terra densa imbrium inundatione madesceret,
while the-whole earth by-the-dense of-showers flood was-soaked
nec una gutta ad spatium trium cubitorum eos contingeret.
not one drop to the-space of-three cubits them touched
Quadam vice dum in partibus Tolosanis transiisset navigio
on-a-certain occasion when in the-parts of-Toulouse he-had-crossed by-boat
quandam aquam, nauta ab eo denarium pro mercede
a-certain water the-boatman from him a-penny as wage
transitus exigebat, cui vir Dei pro servitio sibi
of-the-crossing demanded to-whom the-man of-God for the-service to-him
impenso cum coelorum regnum promitteret, addens, quod
rendered when of-the-heavens the-kingdom he-promised adding that
discipulus Christi esset nec aurum vel pecuniam deportaret,
a-disciple of-Christ he-was nor gold or money did-he-carry
ille eum per cappam trahens: mihi, inquit, aut cappam
he him by his-cape dragging to-me he-says either the-cape
aut denarium dimittes. Tunc vir Dei erectis ad coelum
or a-penny you-will-leave then the-man of-God raised to heaven
oculis paullulumque intra se orans, mox in terram
his-eyes and-a-little within himself praying soon to the-ground

respiciens et divino nec dubio procuratum nutu denarium
looking and by-divine nor doubtful provided nod a-penny
jacentem videns: ecce, inquit, frater, quod postulas, tolle
lying seeing behold he-says brother what you-demand take
et me liberum in pace dimitte. Contigit aliquando viro
and me free in peace let-go it-happened once to-the-man
Dei iter agente associari sibi religiosum quendam
of-God a-journey making to-be-joined to-him a-religious certain
conversationis quidem sanctitate domesticum, sed loquela et
of-conversation indeed by-holiness familiar but in-speech and
lingua penitus alienum, dolens itaque, quod divinis eloquiis
tongue wholly foreign grieving and-so that with-divine utterances
una cum illo mutua se collatione refovere non posset,
together with him by-mutual himself conversation to-refresh not he-could
tandem a domino, ut unus lingua loqueretur alterius
at-last from the-Lord that one in-the-tongue might-speak of-the-other
verbisque sic alterutrum variatis sese per triduum, quo
and-with-words so mutually varied themselves for three-days for-which
videlicet ituri erant, intelligerent, impetravit. Quadam
namely about-to-go they-were might-understand he-obtained on-a-certain
vice quum quidam multis obsessus daemoniis sibi fuisset
occasion when a-certain-man by-many possessed demons to-him had-been
oblatus, ille stolam accipiens prius super proprium collum
offered he the-stole taking first upon his-own neck
posuit, deinde daemoniaci collum cinxit mandans illis,
put then of-the-possessed-man the-neck girded commanding them
ut de caetero illum hominem non vexarent. Ipsi vero
that for the-rest that man not they-should-vex they but
in ejusdem obsessi corpore statim vexari coeperunt
in of-the-same possessed-man the-body at-once to-be-tormented began
et clamare: permitte nos exire, quare nos cruciari hic
and to-cry let us go-out why us to-be-tormented here

compellis? At ille: non dimittam vos, inquit, nisi mihi
do-you-compel but he not I-shall-let-go you he-says unless to-me
fidejussorem dederitis, quod ultra nequaquam redeatis.
a-guarantor you-will-have-given that further by-no-means you-will-return
Quos, inquiunt, fidejussores poterimus tibi dare? Et
whom they-say as-guarantors shall-we-be-able to-you to-give and
ille: sanctos martires, quorum corpora in ecclesia hac
he the-holy martyrs whose bodies in church this
requiescunt. Et illi: non possumus, quia nostra merita
rest and they not we-can because our merits
contradicunt. Oportet vos, inquit, dare, alioquin a cruciatu
oppose it-behooves you he-says to-give otherwise from torment
hoc nequaquam liberos vos dimittam. Tunc responderunt ad
this by-no-means free you shall-I-let-go then they-answered to
hoc, operam se daturos, et post modicum dixerunt:
this effort themselves to-be-about-to-give and after a-little they-said
ecce impetravimus licet immeriti, quod sancti martires
behold we-have-obtained although unworthy that the-holy martyrs
fidejusserunt pro nobis. Requirente autem eo hujus rei
have-gone-surety for us asking moreover he of-this thing
signum dixerunt: eatis ad capsam, in qua sunt recondita
a-sign they-said go to the-casket in which are hidden
capita martirum, et eam invenietis inversam. Quaesitum
the-heads of-the-martyrs and it you-will-find turned-over sought
est et inventum, sicut illi fuerunt protestati. Praedicante
it-was and found as they had protested preaching
eo aliquando quaedam matronae ab haereticis depravatae ejus
he once certain matrons by heretics corrupted his
pedibus provolutae dixerunt: serve Dei, adjuva nos. Si
at-the-feet rolled-forward said O-servant of-God help us if
vera sunt, quae hodie praedicasti, diu mentes nostras
true are what-things today you-have-preached long minds our

errorum spiritus excaecavit. Quibus ille: constantes estote
of-errors the-spirit has-blinded to-whom he constant be
et exspectate paulisper, ut videatis, quali domino
and wait a-little that you-may-see to-what-sort-of lord
adhaesistis. Statimque viderunt de medio sui catum unum
you-have-clung and-at-once they-saw from the-midst of-them a-cat one
teterrimum prosilire, qui magni canis quantitatem praeferens
most-foul leap-forth which of-a-great dog the-size displaying
habebat grossos oculos et flammantes, linguam longam
had big eyes and flaming a-tongue long
latamque atque sanguinolentam et protractam usque ad
and-broad and bloody and stretched all-the-way to
umbilicum, caudam vero habens curtam sursumque protensam
the-navel the-tail but having short and-upward stretched
posteriorum turpitudinem, quocunque se verteret, ostendebat,
of-its-hindparts the-foulness wherever itself it-turned it-showed
de quibus foetor intolerabilis exhalabat. Cumque circa illas
from which a-stench intolerable breathed and-when around those
matronas se aliquamdiu huc illuc vertisset, tandem per
matrons itself for-some-time hither thither it-had-turned at-last by
cordam campanae in campanile conscendens disparuit, foeda
the-rope of-the-bell into the-bell-tower climbing it-disappeared foul
post se vestigia relinquens. Illae ergo matronae gratias
behind itself traces leaving those therefore matrons thanks
agentes ad catholicam fidem sunt conversae. Cum in partibus
rendering to the-catholic faith were converted when in the-parts
Tolosanis quosdam haereticos convicisset et illi essent
of-Toulouse certain heretics he-had-convicted and they were
incendio deputati, inspiciens inter eos quendam Raymundum
to-burning assigned looking among them a-certain Raymond
nomine, ait ministris: istum servate, ne aliquo modo
by-name he-says to-the-ministers this-one keep lest in-any way

cum caeteris comburatur. Conversusque ad eum blandeque
with the-others he-be-burned and-turned to him and-gently
alloquens: scio, inquit, fili mi, scio, quod adhuc, licet
addressing I-know he-says O-son my I-know that still although
tarde, bonus homo eris et sanctus. Dimissus itaque
late a-good man you-will-be and holy released and-so
per annos XX in haeretica pravitate permansit, tandem
for years twenty in heretical depravity he-remained at-last
conversus et frater praedicatorum effectus in eodem ordine
converted and a-brother of-the-preachers made in the-same order
vitam suam laudabiliter duxit et feliciter consummavit. Cum
life his laudably led and happily completed when
esset in Hispania, quibusdam sibi fratribus sociatis, apparuit
he-was in Spain certain to-him brothers joined appeared
ei per visum immanissimus draco quidam, qui fratres
to-him in a-vision a-most-monstrous dragon certain which the-brothers
illos, qui secum erant, absorbere apertis faucibus nitebatur.
those who with-him were to-swallow with-opened jaws strove
Quod vir Dei intelligens fratres patres fortiter resistere
which the-man of-God understanding the-brothers fathers bravely to-resist
hortabatur. Postmodum omnes illi exceptis fratre Adam
exhorted afterward all those excepting brother Adam
et duobus conversis ab eo recesserunt, interrogatus autem
and two lay-brothers from him withdrew asked moreover
quidam ex illis ab eo, an similiter vellet abire, ait:
a-certain-one of them by him whether likewise he-wished to-go-away he-says
absit, pater, ut relicto capite sequar pedes, et continuo
far-be-it O-father that left the-head I-should-follow the-feet and at-once
orationi se dedit. Et fere omnes post modicum sua
to-prayer himself he-gave and almost all after a-little by-his
oratione convertit. Apud sanctum Sixtum in urbe Romana
prayer he-converted at saint Sixtus in the-city Roman

cum fratribus existens subito facto super eum spiritu domini
with the-brothers being suddenly made upon him the-spirit of-the-Lord
ad capitulum fratribus convocatis palam omnibus nuntiavit,
to chapter the-brothers called-together openly to-all he-announced
quatuor fratres ex ipsis in brevi, duos videlicet in corpore,
four brothers of them in short two namely in body
duos vero in anima morituros. Post modicum duo fratres
two but in soul about-to-die after a-little two brothers
ad dominum migraverunt, duo vero de ordine recesserunt.
to the-Lord departed two but from the-order withdrew
Existente eo Bononiae erat ibi quidam magister Conradus
being he at-Bologna there-was there a-certain master Conrad
Teutonicus, cujus ingressum ad ordinem fratres mirabiliter
the-German whose entry into the-order the-brothers wonderfully
affectabant. Cum autem beatus Dominicus cum priore
desired when moreover blessed Dominic with the-prior
monasterii Casa Mariae de Ordine Cisterciensi in vigilia
of-the-monastery Casa Mariae of the-Order Cistercian on the-vigil
assumtionis beatae Mariae sermocinaretur, familiari quadam
of-the-assumption of-blessed Mary was-conversing familiar a-certain
confidentia exigente inter alia dixit ei: fateor tibi, prior,
confidence requiring among other-things he-said to-him I-confess to-you O-prior
quod tamen adhuc nulli unquam exposui, nec tu alteri,
what yet still to-no-one ever have-I-disclosed nor you to-another
quamdiu vixero, revelabis, quod nunquam adeo in hac
as-long-as I-shall-have-lived will-reveal that never so in this
vita aliquid petii, quod non assequerer juxta votum.
life anything have-I-asked which not I-obtained according-to my-wish
Cui quum praedictus prior diceret, quod forsitan ante
to-whom when the-aforesaid prior said that perhaps before
eum vitam finiret, beatus Dominicus spiritu prophetico
him his-life he-would-end blessed Dominic by-the-spirit prophetic

dixit, quod ipse prior diu post se viveret. Sicque factum
said that himself the-prior long after him would-live and-so done
est, ut praedixit. Tunc ille prior adjecit: pete ergo, pater,
it-was as he-foretold then that prior added ask therefore O-father
ut det tibi magistrum Conradum ad ordinem, cujus
that he-give to-you master Conrad for the-order whose
fratres introitum tantum flagitare videntur. At ipse: rem,
the-brothers entry so-much to-demand seem but he a-thing
inquit, bone frater, difficilem postulasti. Finito completorio
he-says good brother difficult you-have-asked finished compline
caeteris ad quiescendum pergentibus ipse in ecclesia remansit
the-others to resting going he in the-church remained
et in oratione more solito pernoctavit. Convenientibus
and in prayer in-manner usual spent-the-night coming-together
igitur fratribus ad primam cum cantor incepisset, jam lucis
therefore the-brothers for prime when the-cantor had-begun now of-light
orto sidere ecce lucis novae sidus novum futurus magister
risen the-star behold of-light new a-star new the-future master
Conradus subito veniens ad pedes beati Dominici se
Conrad suddenly coming at the-feet of-blessed Dominic himself
prosternens habitum ordinis instanter petiit et perseveranter
prostrating the-habit of-the-order urgently asked and perseveringly
accepit. Hic fuit in ordine valde religiosus et lector in
received he was in the-order very religious and a-lector in
ordine plurimum gratiosus. Qui tandem moriens cum jam
the-order very gracious who at-last dying when already
oculos clausisset et fratres eum migrasse crederent,
his-eyes he-had-shut and the-brothers him to-have-departed believed
ille apertis oculis fratres circumspiciens ait: dominus
he opened his-eyes the-brothers looking-around says the-Lord
vobiscum. Quibus respondentibus: et cum spiritu tuo,
with-you they answering and with spirit your

adjunxit: fidelium animae per memoriam Dei requiescunt
he-added of-the-faithful the-souls through the-memory of-God rest
in pace, et sic protinus ille in pace quievit. Inerat autem
in peace and so forthwith he in peace rested there-was moreover
servo Dei Dominico firma valde mentis aequalitas,
in-the-servant of-God Dominic a-firm very of-mind evenness
nisi cum ad compassionem et misericordiam turbaretur,
except when to compassion and mercy he-was-moved
et quia cor gaudens exhilarat faciem, placidam interioris
and because a-heart rejoicing gladdens the-face the-calm of-the-inner
hominis compositionem manifesta de foris benignitate
man composure manifest from outside by-kindness
prodebat. Tempore diurno cum fratribus suis sociisve salvo
he-revealed in-time of-day with brothers his or-companions saved
quidem honestatis tenore nemo communior, nocturnis horis
indeed of-honesty the-tenor no-one more-sociable in-the-nocturnal hours
vigiliis et orationibus nemo instantior, diem impartiebatur
in-vigils and prayers no-one more-urgent the-day he-gave
proximis, noctem Deo. De oculis suis quasi quendam
to-his-neighbors the-night to-God of eyes his as-if a-certain
fontem effecerat lacrimarum, Frequenter, quando corpus
fountain he-had-made of-tears frequently when the-body
domini levabatur in missa, in tantum mentis rapiebatur
of-the-Lord was-raised at mass in so-much of-mind he-was-snatched
excessum, ac si ibidem Christum incarnatum praesentem
into-ecstasy as if there Christ incarnate present
videret. Propter quod missam multo tempore cum caeteris
he-saw on-account-of which mass for-much time with the-others
non audivit. Erat autem sibi in ecclesia pernoctandi
not he-heard there-was moreover to-him in the-church of-spending-the-night
consuetudo creberrima, ut vix aut vel raro certum ad
a-custom most-frequent so-that scarcely or even rarely a-fixed for

quiescendum locum videretur habere, et cum lassitudine
resting place he-seemed to-have and when weariness
succedente somnii interpellaret necessitas, sive ante altare
coming-on of-sleep pressed the-necessity either before the-altar
aut super lapidem capite reclinato paululum quiescebat.
or upon a-stone with-his-head reclined a-little he-rested
Tres singulis noctibus accipiebat manu propria de quadam
three on-each night he-took with-hand his-own from a-certain
catena ferrea disciplinas, unam videlicet pro se, alteram
chain iron disciplines one namely for himself another
pro peccatoribus, qui versantur in mundo, tertiam vero
for the-sinners who dwell in the-world the-third but
pro his, qui in purgatorio cruciantur. Electus aliquando in
for those who in purgatory are-tormented elected once as
Cotoronensem, aliis Citaviensem episcopum, omnino renuit
of-Couserans by-others of-Cité bishop wholly he-refused
contestans se prius terram deserere, quam electioni alicui
protesting himself first the-land to-desert than to-election any
de se factae aliquatenus consentire. Interrogatus aliquando,
of himself made in-any-way to-consent asked once
cur non libentius Tolosae in Tolosanaque dyoecesi, in
why not more-willingly at-Toulouse in and-Toulouse diocese in
ejus videlicet dyoecesi, quam in Carcassonensi dyoecesi
its namely diocese than in the-Carcassonne diocese
moraretur, respondit: quia in Tolosana dyoecesi multos, qui
he-stayed he-answered because in the-Toulouse diocese many who
me honorant, invenio, apud Carcassonam vero omnes me e
me honor I-find at Carcassonne but all me on
contrario impugnant. Interrogatus a quodam, in quo libro
the-contrary attack asked by a-certain-man in what book
plus studuisset, respondit: in libro caritatis. Quadam vice
more he-had-studied he-answered in the-book of-charity on-a-certain occasion

dum vir Dei Dominicus apud Bononiam constitutus
when the-man of-God Dominic at Bologna placed
in ecclesia pernoctaret, dyabolus in specie fratris eidem
in the-church spent-the-night the-devil in the-likeness of-a-brother to-him
apparuit, quem sanctus Dominicus fratrem existimans ei
appeared whom saint Dominic a-brother thinking him
innuebat, ut cum caeteris ad quiescendum pergeret. Ille vero
signed that with the-others to resting he-should-go he but
quasi deridendo eundem sibi nutibus respondebat. Tunc
as-if mocking the-same to-him with-nods answered then
sanctus Dominicus, quisnam esset, qui suum mandatum
saint Dominic who he-was who his command
contemneret, scire volens, candelam ad lampadem accendit
despised to-know wishing a-candle at the-lamp lit
et in faciem ejus respiciens, quod dyabolus esset, confestim
and into the-face his looking that the-devil he-was immediately
cognovit. Quare cum eum vehementius increpasset, mox
knew wherefore when him more-vehemently he-had-rebuked soon
eidem dyabolus de fractione silentii insultare coepit, sanctus
him the-devil for the-breaking of-silence to-taunt began saint
autem Dominicus, utpote fratrum magistro sibi loqui
moreover Dominic inasmuch-as of-the-brothers master for-him to-speak
licere asserens, cogit ipsum, ut sibi diceret, de quo
to-be-lawful asserting compels him that to-him he-should-tell about what
fratres in choro tentaret. Qui respondit: facio eos tarde
the-brothers in choir he-tempted who answered I-make them late
venire et cito exire. Deinde duxit eum ad dormitorium,
to-come and quickly to-go-out then he-led him to the-dormitory
de quo ibidem fratres tentaret, inquirens. Qui ait: facio
about what there the-brothers he-tempted asking who says I-make
eos nimis dormire, tarde surgere, sicque a divino officio
them too-much to-sleep late to-rise and-so from the-divine office

remanere et interdum immundas cogitationes habere. Deinde
to-stay-away and sometimes unclean thoughts to-have then
ad refectorium ipsum duxit et, de quo fratres ibidem
to the-refectory him he-led and about what the-brothers there
tentaret, quaesivit. Tunc daemon per mensas saliens: plus et
he-tempted asked then the-demon over the-tables leaping more and
minus, plus et minus saepius repetendo dicebat. Quod cum
less more and less often repeating said which when
sanctus Dominicus, quid sibi hoc vellet, interrogaret, ait:
saint Dominic what to-him this meant asked he-says
quosdam fratres tento, ut plus comedant et sic ex nimia
some brothers I-tempt that more they-may-eat and so from excessive
cibi sumtione delinquant, quosdam, ut minus sumant
of-food taking they-may-offend some that less they-may-take
et sic in Dei servitio et sui ordinis observatione
and so in of-God the-service and of-their order the-observance
debiliores fiant. Inde duxit eum ad locutorium, de
weaker they-may-become thence he-led him to the-parlor about
quo ibidem fratres tentaret, inquirens. Tunc ille crebro
what there the-brothers he-tempted asking then he often
linguam revolvens mirabilis confusionis sonum promebat.
his-tongue rolling of-wonderful confusion a-sound uttered
Quem cum sanctus Dominicus, quid sibi hoc vellet,
whom when saint Dominic what to-him this meant
inquireret, ait: hic locus totus meus est, cum enim fratres
asked he-says this place wholly mine is when for the-brothers
ad loquendum conveniunt, eos tentare studeo, ut confuse
for speaking come-together them to-tempt I-strive that confusedly
loquantur, sese inutilibus verbis commisceant et unus
they-may-speak themselves with-useless words they-may-mix and one
alium non exspectet. Postremo duxit eum ad capitulum,
the-other not may-wait-for last he-led him to the-chapter

sed cum ante ostium capituli fuisset, daemon nullatenus
but when before the-door of-the-chapter he-had-been the-demon by-no-means
intrare voluit, sed ait: huc nunquam ingrediar, quia locus
to-enter wished but says here never shall-I-enter because a-place
maledictionis et infernus mihi est, et totum ibi amitto,
of-cursing and hell to-me it-is and all there I-lose
quod in aliis locis lucror. Nam cum aliquem fratrem per
which in other places I-gain for when some brother through
aliquam negligentiam delinquere fecero, mox in loco
some negligence to-offend I-shall-have-made soon in place
hoc maledictionis de ipsa negligentia se purgat et
this of-cursing of the-very negligence himself he-purges and
coram omnibus se proclamat. Nam hic monentur, hic
before all himself he-proclaims for here they-are-warned here
confitentur, hic accusantur, hic verberantur, hic absolvuntur,
they-confess here they-are-accused here they-are-beaten here they-are-absolved
et sic totum amisisse me doleo, quod alibi me lucratum
and so all to-have-lost myself I-grieve which elsewhere myself to-have-gained
gaudebam. Et his dictis evanuit. Tandem appropinquante
I-rejoiced and these said he-vanished at-last approaching
peregrinationis termino constitutus apud Bononiam gravi
of-the-pilgrimage the-end placed at Bologna with-grave
coepit corporis infirmitate languere. Sui autem corporis
he-began of-body infirmity to-languish of-his moreover body
dissolutio sibi in visione monstrata est. Vidit enim juvenem
the-dissolution to-him in a-vision shown was he-saw for a-youth
pulcherrimum his verbis se vocantem et dicentem: veni,
most-beautiful with-these words him calling and saying come
dilecte mi, veni ad gaudia, veni. Convocatis igitur fratribus
beloved my come to joys come called-together therefore the-brothers
Bononiensis conventus XII, ne eos exhaeredes et orphanos
of-the-Bologna convent twelve lest them disinherited and orphans

derelinqueret, testamentum condidit dicens: haec sunt,
he-should-leave a-testament he-made saying these are
quae vobis tanquam filiis haereditariis jure possidenda
what-things to-you as sons heirs by-right to-be-possessed
relinquo, caritatem habete, humilitatem servate, paupertatem
I-leave charity have humility keep poverty
voluntariam possidete. Illud vero, qua potuit, districtione
voluntary possess that but with-what he-could strictness
prohibuit, ne quis unquam in suo ordine possessiones
he-forbade lest anyone ever into his order possessions
induceret temporales, maledictionem Dei omnipotentis
should-bring temporal the-curse of-God almighty
et suam terribiliter imprecans ei, qui praedicatorum
and his-own terribly invoking on-him who of-the-preachers
ordinem terrenarum divitiarum pulvere praesumeret maculare.
the-order of-earthly riches with-the-dust should-presume to-stain
Fratribus vero de ejus destitutione inconsolabiliter dolentibus
the-brothers but at his loss inconsolably grieving
dulciter eos consolans ait: ne vos mea, filii, corporalis
sweetly them consoling he-says lest you my sons bodily
turbet discessio, nullatenus dubitantes utiliorem me vos
disturb departure by-no-means doubting more-useful me you
mortuum habituros quam vivum. Proinde ad extremam
dead about-to-have than alive accordingly to the-last
horam veniens anno domini MCCXXI dormivit
hour coming in-the-year of-the-Lord twelve-hundred-twenty-one he-slept
in domino. Cujus quidem transitus eadem die eademque
in the-Lord whose indeed passing on-the-same day and-the-same
hora fratri Guali priori tunc fratrum praedicatorum de
hour to-brother Guala to-the-prior then of-the-friars preachers of
Brixia postmodum ejusdem civitatis episcopo hoc modo
Brescia afterward of-the-same city bishop in-this manner

monstratus est. Nam cum in campanili fratrum capite
shown was for when in the-bell-tower of-the-brothers with-his-head
ad murum inclinato levi somno dormitasset, vidit coelum
against the-wall leaned in-light sleep he-had-dozed he-saw heaven
apertum et duas scalas candidas ad terram submitti, quarum
opened and two ladders white to the-earth let-down of-which
summitates Christus cum matre tenebat et angeli per eas
the-tops Christ with his-mother held and angels by them
jubilantes ascendebant et descendebant. In medio autem
rejoicing ascended and descended in the-middle moreover
scalarum in imo sedes posita erat et super sedem
of-the-ladders at the-bottom a-seat placed was and on the-seat
velato capite frater sedens, Jesus autem et mater ejus
with-veiled head a-brother sitting Jesus moreover and mother his
sursum scalas trahebant, donec sedente in coelum elevato
upward the-ladders drew until the-one-sitting into heaven raised
apertura coeli clausa est. Veniens igitur praedictus frater
the-opening of-heaven shut was coming therefore the-aforesaid brother
Bononiam continuo eadem die et hora patrem migrasse
to-Bologna at-once on-the-same day and hour the-father to-have-departed
cognovit. Frater quidam nomine Rao positus apud Tybur
learned a-brother certain by-name Rao placed at Tivoli
eadem die ac hora, qua pater migravit a corpore,
on-the-same day and hour on-which the-father departed from the-body
missam celebraturus accesserat ad altare. Cum audiisset
mass about-to-celebrate had-approached to the-altar when he-had-heard
eum Bononiae aegrotasse et ad locum canonis veniens,
him at-Bologna to-have-fallen-sick and to the-place of-the-canon coming
in quo de vivis mentio fieri consuevit, vellet pro
in which of the-living mention to-be-made is-accustomed he-wished for
ejus salute orare, subito factus est in excessu mentis
his health to-pray suddenly made he-was in ecstasy of-mind

viditque virum Dei Dominicum corona quadam aurea
and-saw the-man of-God Dominic with-a-crown certain golden
laureatum totamque mirabili splendore fulgentem, duobus
wreathed and-wholly with-wonderful splendor shining by-two
quidem reverendis viris comitatum, hinc inde extra
indeed reverend men accompanied on-this-side and-that outside
Bononiam in via regia procedentem. Diem igitur notans
Bologna on the-road royal proceeding the-day therefore noting
et horam invenit tunc servum Dei Dominicum a corpore
and the-hour he-found then the-servant of-God Dominic from the-body
migrasse. Cum igitur corpus ejus multo tempore sub
to-have-departed when therefore body his for-much time under
terra jacuisset et crebrescentibus in dies indesinenter
the-earth had-lain and multiplying in days unceasingly
miraculis non posset ulterius ejus sanctitas occultari,
the-miracles not could further his holiness to-be-hidden
fidelium dignum duxit devotio corpus ejus ad altiorem
of-the-faithful worthy reckoned the-devotion body his to a-higher
locum transferre, cumque monumentum fuisset, fracto vix
place to-transfer and-when the-monument had-been broken scarcely
ferreis instrumentis caemento sublatoque lapide, patefactum,
with-iron instruments the-cement removed the-stone opened
tanta ex ipso suavissimi odoris prorupit fragrantia, ut
so-great from it of-most-sweet odor burst-forth fragrance that
non tam sepulchrum quam cella videretur aromatum
not so-much a-tomb as a-storeroom seemed of-spices
patuisse. Qui quidem odor cuncta superabat aromata
to-have-lain-open which indeed odor all surpassed spices
nec alicujus rei naturalis odor similis videbatur nec solum
nor of-any thing natural an-odor similar seemed nor only
ossibus aut pulveri sacri corporis inerat vel capsae,
in-the-bones or dust of-the-sacred body was-it or the-casket

verum etiam terrae circumquaque congestae, ita ut ad
but also in-the-earth all-around heaped so that to
longinquas regiones etiam postmodum delata odorem ipsum
distant regions even afterward carried the-odor itself
longo tempore retineret. Fratrum vero manibus aliquid
for-a-long time it-kept of-the-brothers but in-the-hands anything
de reliquiis tangentibus sic inhaesit, ut quantumcunque
of the-relics touching so it-clung that however-much
lotae vel etiam confricatae fragrantiae diu testimonium
washed or even rubbed of-the-fragrance long testimony
praesentarent. In provincia Ungariae vir quidam nobilis
they-presented in the-province of-Hungary a-man certain noble
cum uxore sua et filio parvulo ad reliquias beati Dominici,
with wife his and son little to the-relics of-blessed Dominic
quae in Silon habebantur, visitandas accessit, at filius ejus
which in Silon were-kept to-be-visited came but son his
infirmitatus ibidem ad extremum vitae moriendo pervenit,
having-fallen-ill there to the-end of-life by-dying came
pater autem corpus filii coram altari beati Dominici
the-father moreover the-body of-his-son before the-altar of-blessed Dominic
collocans lamentari coepit et dicere: beate Dominice,
placing to-lament began and to-say O-blessed Dominic
laetus veni ad te, en tristis redeo, cum filio veni et
glad I-came to you lo sad I-return with a-son I-came and
orbatus recedo; redde mihi, quaeso, filium meum, redde
bereaved I-withdraw give-back to-me I-pray son my give-back
mihi laetitiam cordis mei. Et ecce circa mortis medium
to-me the-gladness of-heart my and behold around of-death the-middle
puer revixit et per ecclesiam ambulavit. Juvenis quidam
the-boy revived and through the-church walked a-youth certain
cujusdam nobilis dominae mancipium, dum in quodam
of-a-certain noble lady the-bondservant while in a-certain

flumine piscandi gratia insisteret, in aqua lapsus et
river of-fishing for-the-sake he-was-engaged into the-water fallen and
suffocatus disparuit, magno autem spatio temporis interjecto
drowned disappeared great moreover space of-time intervening
ejus corpus de profundo fluminis est eductum, domina autem
his body from the-depth of-the-river was drawn-out the-lady moreover
ipsius pro ejus resuscitatione beatum Dominicum invocans
his for his raising blessed Dominic invoking
promisit se ad suas reliquias nudis pedibus accessuram
promised herself to his relics with-bare feet about-to-come
et resuscitatum mancipium libertati daturam, statimque,
and the-raised bondservant to-freedom about-to-give and-at-once
qui fuerat mortuus, in medium videntibus omnibus vitae
he-who had-been dead into the-midst seeing all to-life
redditus prosiliit votumque suum praedicta domina, sicut
restored leapt-forth and-the-vow her the-aforesaid lady as
promiserat, adimplevit. In eadem provincia Ungariae cum
she-had-promised fulfilled in the-same province of-Hungary when
quidam vir filium suum defunctum amare lugeret et beatum
a-certain man son his dead bitterly mourned and blessed
Dominicum pro ejus resurrectione invocaret, circa pullorum
Dominic for his resurrection invoked around of-the-cocks
cantum, qui mortuus fuerat, oculos aperuit et patri
the-crowing he-who dead had-been his-eyes opened and to-his-father
dixit: quid est, pater, quod sic habeo faciem madefactam?
said what is-it O-father that so I-have my-face wet
Et ille: lacrimae patris tui sunt, fili, quia tu mortuus
and he the-tears of-father your they-are O-son because you dead
fueras et ego solus remanseram omni gaudio destitutus.
had-been and I alone had-remained of-all joy deprived
Cui ille: multum flevisti, pater, sed beatus Dominicus
to-whom he much you-have-wept O-father but blessed Dominic

desolationi tuae compatiens, ut tibi vivus redderer,
with-desolation your sympathizing that to-you alive I-might-be-given-back
suis meritis impetravit. Languidus quidam et per XVIII
by-his merits obtained a-sick-man certain and for eighteen
annos caecus reliquias beati Dominici visitare desiderans,
years blind the-relics of-blessed Dominic to-visit desiring
tanquam tentans ire de lecto surrexit tantamque subito
as-if trying to-go from his-bed rose and-so-great suddenly
sibi sensit infundi virtutem, quod passu concito gradi
in-himself he-felt to-be-poured power that with-step quickened to-walk
coepit, tantoque magis in convalescentia corporis et
he-began and-by-so-much more in recovery of-body and
illuminatione oculorum proficiens, quanto quotidie in itinere
enlightening of-eyes advancing as-much-as daily on the-journey
procedebat, donec tandem ad locum destinatum perveniens
he-proceeded until at-last to the-place destined arriving
perfectum recepit utriusque beneficium sanitatis. In eadem
perfect he-received of-each the-benefit of-health in the-same
provincia Ungariae matrona quaedam ad honorem beati
province of-Hungary a-matron certain to the-honor of-blessed
Dominici missam disponens facere celebrari sacerdotem
Dominic a-mass arranging to-make to-be-celebrated a-priest
hora debita non invenit, quapropter candelas tres ad
at-the-hour due not she-found wherefore candles three for
hoc paratas manutergio mundo involvit et in quodam vase
this prepared in-a-hand-towel clean she-wrapped and in a-certain vessel
reposuit, aliquantulum autem devertens et postea rediens
put a-little moreover turning-aside and afterward returning
candelas flammis patentibus ardere vidit. Currentes omnes ad
the-candles with-flames open to-burn she-saw running all to
tam grande spectaculum tamdiu ibidem trementes et orantes
so great a-spectacle so-long there trembling and praying

steterunt, donec sine laesione manutergii penitus exarserunt.
they-stood until without harm of-the-hand-towel wholly they-burned-out
Apud Bononiam scholaris quidam nomine Nicolaus gravi
at Bologna a-scholar certain by-name Nicholas with-grave
renum ac genuum dolore adeo est vexatus, quod de
of-the-kidneys and knees pain so was vexed that from
lecto surgere non valebat, cujus et femur laevum emarcuit
the-bed to-rise not he-was-able whose also thigh left withered
in tantum, quod omnis ab eo spes curationis abscessit.
in so-much that all from him hope of-cure departed
Deo igitur et beato Dominico se devovens cum se
to-God therefore and to-blessed Dominic himself vowing when himself
filo, de quo fienda erat candela, totum mensus
with-the-thread from which to-be-made was a-candle whole measured
esset in longum, coepit etiam corpus, collum et pectus
he-had in length he-began also his-body neck and breast
cingere. Cum tandem genu filo ambiente cinxisset,
to-gird when at-last his-knee with-the-thread going-around he-had-girded
invocato ad quamlibet mensurationem nomine Jesu et beati
invoked at each measuring the-name of-Jesus and of-blessed
Dominici continuo se alleviatum sentiens exclamavit: ego
Dominic at-once himself relieved feeling he-cried-out I
sum liberatus. Exsurgens et prae gaudio lacrymans sine
have-been freed rising and for joy weeping without
aliquo fulcimento venit ad ecclesiam, in qua corpus sancti
any support he-came to the-church in which the-body of-saint
Dominici quiescebat. In eadem quoque civitate multa et fere
Dominic rested in the-same also city many and almost
innumerabilia miracula Deus per suum servum Dominicum
innumerable miracles God through his servant Dominic
operatus est. In Sicilia apud Augustam cum puella quaedam,
worked has in Sicily at Augusta when a-girl certain

quae vitio lapidis laborabat, incidi deberet, mater ejus
who with-the-disease of-the-stone labored to-be-cut was mother her
pro instanti periculo filiam suam Deo et beato Dominico
for the-imminent danger daughter her to-God and to-blessed Dominic
commendavit. Sequenti igitur nocte dormienti puellae
commended on-the-following therefore night to-the-sleeping girl
beatus Dominicus adstitit et in manu ejus lapidem, quo
blessed Dominic stood-by and in hand her the-stone with-which
torquebatur, posuit et abscessit, quem puella evigilans et
she-was-tormented put and departed which the-girl waking and
se liberatam inveniens matri dedit et visionem per
herself freed finding to-her-mother gave and the-vision in
ordinem explicavit, mater vero lapidem ad domum fratrum
order explained the-mother but the-stone to the-house of-the-brothers
attulit et ipsum in memoriam tanti miraculi coram
brought and it in memory of-so-great a-miracle before
imagine beati Dominici suspendit. In Augusta civitate cum
the-image of-blessed Dominic hung in Augusta the-city when
in festo translationis beati Dominici matronae quaedam,
on the-feast of-the-translation of-blessed Dominic matrons certain
quae in ecclesia fratrum missarum sollemniis interfuere,
who in the-church of-the-brothers of-the-masses at-the-solemnities were-present
domum redirent et quandam mulierem prae foribus domus
home were-returning and a-certain woman before the-doors of-house
suae filantem viderent, ipsam caritative redarguere coeperunt,
her spinning saw her charitably to-reprove they-began
cur in festo tanti patris a servili opere non cessaret, illa
why on the-feast of-so-great a-father from servile work not she-ceased she
vero indignata respondit: vos, quae estis bizotae fratrum,
but indignant answered you who are bigots of-the-brothers
festum colite vestri sancti. Statimque oculis in tumorem cum
the-feast keep of-your saint and-at-once her-eyes into swelling with

pruritu conversis ex ipsis coeperunt vermes protinus scaturire,
itching turned from them began worms forthwith to-swarm
ita quod vicina quaedam XVIII vermes eduxit ex ejus
so that a-neighbor-woman certain eighteen worms drew-out from her
oculis numeratim. Compuncta igitur ad ecclesiam fratrum
eyes one-by-one pricked therefore to the-church of-the-brothers
venit ibique peccata sua confitens et votum emittens, quod
she-came and-there sins her confessing and a-vow uttering that
de caetero sancto Dei Dominico nunquam detraheret
for the-rest the-saint of-God Dominic never she-would-disparage
et ejus festum devote ageret, protinus restituta est
and his feast devoutly would-keep forthwith restored she-was
pristinae sanitati. Sanctimonialis quaedam nomine Maria apud
to-former health a-nun certain by-name Mary at
Tripolin in monasterio, quod dicitur Magdalena, validissimis
Tripoli in the-monastery which is-called Magdalene by-most-severe
infirmitatibus elaborans, at in tibia graviter percussa V
infirmities laboring but in the-shin gravely struck five
mensibus cruciatu miserabili urgebatur, ita ut singulis horis
for-months with-torture miserable she-was-pressed so that at-each hour
exitus timeretur. Quae intra se recolligens semetipsam sic
the-end was-feared who within herself gathering herself so
oravit: mi domine, non sum ego digna orare te nec a te
prayed my Lord not am I worthy to-pray you nor by you
exaudiri, sed rogo dominum meum beatum Dominicum, ut
to-be-heard but I-ask lord my blessed Dominic that
sit mediator inter me et te et mihi impetret beneficium
he-be mediator between me and you and for-me obtain the-benefit
sanitatis. Cum ergo diu cum lacrymis exoraret, in exstasi
of-health when therefore long with tears she-entreated in ecstasy
facta vidit beatum Dominicum duobus cum fratribus aperta
made she-saw blessed Dominic two with brothers opened

cortina, quae ante lectum ejus pendebat, intrantem sibique
the-curtain which before bed her hung entering and-to-her
dicentem: quare tantum sanari desideras? Et illa: domine,
saying why so-much to-be-healed do-you-desire and she O-lord
ut Deo meo devotius servire possim. Tunc ille desub
that God my more-devoutly to-serve I-may-be-able then he from-under
cappa unctionem mirae fragrantiae proferens tibiam ejus
his-cape an-ointment of-wonderful fragrance bringing-forth shin her
unxit et statim sanata fuit. Et ait: haec unctio est
anointed and at-once healed she-was and says this ointment is
valde pretiosa, dulcis et difficilis. Cujus verbi cum mulier
very precious sweet and difficult of-which word when the-woman
requireret rationem, dixit: haec unctio dilectionis est signum,
asked the-reason he-said this ointment of-love is the-sign
quae videlicet pretiosa est, quia nullo pretio emi potest
which namely precious is because by-no price to-be-bought can
et quia in donis Dei nullum est melius dilectione, dulcis,
and because among the-gifts of-God none is better than-love sweet
quia nihil dulcius caritate, difficilis, quia cito perditur,
because nothing sweeter than-charity difficult because quickly it-is-lost
nisi caute custoditur. Ipsa etiam nocte sorori suae in
unless carefully it-is-guarded that-very also night to-sister her in
dormitorio quiescenti apparuit dicens: ego sanavi sororem
the-dormitory resting appeared saying I have-healed sister
tuam; quae currens ipsam sanatam invenit. Quae cum
your who running her healed found who when
se etiam sensibili unctione inunctam sentiret, ipsam cum
herself also with-sensible ointment anointed she-felt it with
bombice et reverentia multa extersit. Quae cum abbatissae
cotton and reverence much wiped which when to-the-abbess
et confessori et sorori omnia retulisset, et unctionem in
and the-confessor and the-sister all-things she-had-related and the-ointment in

bombice praesentasset, tanta et tam nova odoris fragrantia
cotton had-presented so-great and so new of-odor fragrance
sunt percussi, ut nulla iis possent aromata comparari,
they-were struck that no to-them could spices to-be-compared
ipsam autem unctionem cum multa reverentia servaverunt.
the-very moreover ointment with much reverence they-kept
Quam gratus autem Deo exstat locus, in quo sacrosanctum
how pleasing moreover to-God is the-place in which the-most-holy
corpus beati Dominici requiescit, licet ex miraculis multis
body of-blessed Dominic rests although from miracles many
claruerit, unum tamen hic posuisse sufficiat. Refert magister
it-has-shone one yet here to-have-put let-it-suffice relates master
Alexander episcopus Vindonicensis in postillis suis super
Alexander bishop of-Vendome in postils his on
illud verbum: misericordia et veritas obviaverunt sibi etc.,
that word mercy and truth have-met themselves etc.
quod quidam scholaris degens Bononiae vanitatibus saeculi
that a-certain scholar living at-Bologna to-the-vanities of-the-world
deditus visionem talem conspexit. Videbatur siquidem sibi,
given a-vision such beheld it-seemed indeed to-him
quod in quodam campo magno consisteret et ibidem
that in a-certain field great he-stood and there
tempestas ingens super ipsum descenderet. Qui dum fugeret
a-tempest huge upon him came-down who while he-fled
a facie tempestatis, ad quandam domum pervenit, quam
from the-face of-the-tempest to a-certain house came which
cum clausam invenisset et pulsans ad ostium se ibidem
when shut he-had-found and knocking at the-door himself there
recipi postulasset, quae deintus erat hospita, respondit:
to-be-received had-asked she-who within was the-hostess answered
ego sum justitia, quae hic habito, et haec domus mea est,
I am justice who here dwell and this house mine is

quia autem tu justus non es, in ea habitare non vales.
because moreover you just not are in it to-dwell not you-are-able
Ad cujus verba ille plurimum moerens abscessit et aliam
at whose words he very-much grieving departed and another
domum ultra illam conspiciens ad eam venit et pulsans ad
house beyond that beholding to it came and knocking at
ostium se ibidem recipi postulabat, sed quae deintus
the-door himself there to-be-received asked but she-who within
erat hospita, respondit: ego sum veritas, quae hic habito,
was the-hostess answered I am truth who here dwell
et haec domus mea est, te autem hospitio non recipiam,
and this house mine is you moreover in-hospitality not I-shall-receive
quia veritas eum non liberat, qui eam non amat. Indeque
because truth him not frees who her not loves and-thence
abscedens tertiam domum ultra illam prospicit, ad quam
departing a-third house beyond that he-looks-out to which
veniens se similiter contra impetum tempestatis recipi
coming himself likewise against the-onset of-the-tempest to-be-received
flagitavit. Cui, quae deintus erat domina, respondit: ego
demanded to-whom she-who within was the-lady answered I
sum pax, quae hic habito, non est autem pax impiis,
am peace who here dwell not is moreover peace for-the-impious
sed hominibus bonae voluntatis. Verum quia ego cogito
but for-men of-good will but because I think
cogitationes pacis et non afflictionis, utile consilium tibi
thoughts of-peace and not of-affliction useful counsel to-you
dabo: ultra me soror habitat, quae miseris semper
I-shall-give beyond me a-sister dwells who to-the-wretched always
auxilium praestat, ad hanc accede et ejus monita comple.
help offers to her go and her admonitions fulfill
Cum ergo accessisset, quae deintus erat, respondit: ego
when therefore he-had-gone she-who within was answered I

sum misericordia, quae hic habito, si igitur ab imminenti
am mercy who here dwell if therefore from the-impending
tempestate salvari desideras, vade ad domum, in qua fratres
tempest to-be-saved you-desire go to the-house in which the-friars
praedicatores habitant, ibique invenies stabulum poenitentiae
preachers dwell and-there you-will-find the-stable of-penance
et praesepe continentiae et pabulum doctrinae, asinum
and the-manger of-continence and the-fodder of-doctrine the-ass
simplicitatis cum bove discretionis, Mariam illuminantem et
of-simplicity with the-ox of-discretion Mary illumining and
Josephum perficientem et puerum Jesum te salvantem. Cum
Joseph perfecting and the-boy Jesus you saving when
igitur praedictus scholaris evigilasset, ad domum fratrum
therefore the-aforesaid scholar had-awakened to the-house of-the-brothers
venit et visionem per ordinem recitans habitum ordinis
he-came and the-vision in order reciting the-habit of-the-order
petiit et accepit.
asked and received

De sancto Sixto

CXIV · SAINT SIXTUS

Sixtus is read as divine state or as fixed and firm. An Athenian philosopher become pope, he is brought before Decius and Valerian with his deacons Felicissimus and Agapitus. Laurence follows him to prison asking why the father goes without his son, and Sixtus tells him he will follow in three days and should give away the Church's treasures. Refusing to sacrifice to Mars, Sixtus is beheaded with his deacons, and Laurence, crying that he has spent the treasures, is seized. Jacobus adds why grapes are blessed and new wine consecrated on this day, the feast of the Transfiguration.

Sixtus dicitur a Sios, quod est Deus, et status, quasi
Sixtus is-called from Sios which is God and state as-if
divinus status, vel Sixtus a sisto, sistis, quasi fixus et
divine state or Sixtus from sisto sistis as-if fixed and
firmus in fide vel passione et bona operatione.
firm in faith or suffering and good working

Sixtus papa Atheniensis natione primo quidem philosophus,
Sixtus the-pope an-Athenian by-nation first indeed a-philosopher
sed postea Christi discipulus et pontifex summus electus
but afterward of-Christ a-disciple and pontiff supreme elected
Decio et Valeriano cum duobus dyaconibus suis Felicissimo
to-Decius and Valerian with two deacons his Felicissimus
et Agapito praesentatus est. Quem cum Decius nullis posset
and Agapitus presented was whom when Decius by-no could
persuasionibus inclinare, fecit eum duci ad templum Martis,
persuasions to-incline he-caused him to-be-led to the-temple of-Mars
ut aut sacrificaret aut in custodia Mamertini reciperetur,
that either he-should-sacrifice or into the-custody of-Mamertinus be-received
sed cum sacrificare renueret, in custodiam duceretur. Beatus
but when to-sacrifice he-refused into custody he-was-being-led blessed
Laurentius post eum clamans ibat et dicebat: quo progrederis
Laurence after him crying went and said whither do-you-advance

sine filio, pater? quo, sacerdos sancte, sine ministro
without your-son O-father whither O-priest holy without minister
properas? Cui Sixtus: non ego te desero, fili, neque
do-you-hasten to-whom Sixtus not I you desert O-son nor
derelinquo, sed majora tibi debentur pro fide Christi
forsake but greater-things to-you are-owed for the-faith of-Christ
certamina, post triduum me sequeris sacerdotem levita,
contests after three-days me you-will-follow the-priest the-Levite
interim ergo thesauros ecclesiae accipe et, quibus tibi videtur,
meanwhile therefore the-treasures of-the-church receive and to-whom to-you it-seems
divide. Quos cum ille christianis pauperibus distribuisset,
divide which when he to-the-Christian poor had-distributed
Valerianus praefectus decrevit, ut Sixtus ad templum Martis
Valerian the-prefect decreed that Sixtus to the-temple of-Mars
sacrificaturus duceretur, quodsi renueret, ibidem capite
about-to-sacrifice should-be-led but-if he-refused there in-the-head
truncaretur. Quo cum duceretur, beatus Laurentius post eum
he-should-be-cut-off whither when he-was-being-led blessed Laurence after him
clamare coepit ac dicere: noli me derelinquere, pater sancte,
to-cry began and to-say do-not me forsake O-father holy
quia thesauros tuos jam expendi, quos tradidisti mihi. Tunc
because treasures your already I-have-spent which you-handed to-me then
milites audientes thesauros nominare Laurentium tenuerunt,
the-soldiers hearing treasures to-name Laurence held
Sixtum vero cum Felicissimo et Agapito ibidem decollaverunt.
Sixtus but with Felicissimus and Agapitus there they-beheaded

In hac die est festum transfigurationis domini et sanguinis
on this day is the-feast of-the-transfiguration of-the-Lord and of-the-blood
Christi de novo vino, si fieri potest et inveniri, in aliquibus
of-Christ from new wine if to-be-done it-can and to-be-found in some
ecclesiis conficitur vel saltem de matura uva aliquantulum
churches it-is-made or at-least from a-ripe grape a-little

in calice eliquatur. In hac die etiam racemi benedicuntur
into the-chalice is-pressed on this day also the-grapes are-blessed
et populus inde communicat. Ratio autem hujus est ex
and the-people from-them communicates the-reason moreover of-this is from
eo, quod dominus discipulis suis dixit in die coenae: non
this that the-Lord to-disciples his said on the-day of-the-supper not
bibam amodo de hoc genimine vitis, donec bibam illud
I-shall-drink from-now of this fruit of-the-vine until I-drink it
novum in regno patris mei. Illa vero transfiguratio et, quod
new in the-kingdom of-Father my that but transfiguration and that
dixit, novum vinum, repraesentat gloriosam innovationem,
he-said new wine represents the-glorious renewal
quam Christus post resurrectionem habuit, et ideo in hac
which Christ after the-resurrection had and therefore on this
die transfigurationis, qui resurrectionem repraesentat, vinum
day of-the-transfiguration which the-resurrection represents wine
novum requiritur, et non quod in hac die, ut quidam
new is-required and not that on this day as some
ajunt, transfiguratio sit facta, sed in hac die ab apostolis
say the-transfiguration was done but on this day by the-apostles
manifestata. Transfiguratio enim facta dicitur fuisse circa
made-known the-transfiguration for done is-said to-have-been about
principium veris, discipuli autem propter prohibitionem
the-beginning of-spring the-disciples moreover on-account-of the-prohibition
iis factam ipsam tamdiu celaverunt et in hac die
to-them made it so-long hid and on this day
manifestaverunt. Sic legitur in libro, quod dicitur mitrale.
made-known so it-is-read in the-book which is-called the-mitrale

De sancto Donato

CXV · SAINT DONATUS

Donatus is read as born of God or given by God, and the saints' deaths are called their birthdays. Brought up with Julian, he flees to Arezzo when Julian kills his parents. He frees a prefect's son of a demon, makes a dead woman tell where she hid the public money, restores a chalice broken when pagans jostle his deacon, kills a dragon at a poisoned spring, drives a demon from the emperor's daughter, and raises a dead man to refute his creditor. After he brings rain, the prefect Evadracianus beats Hilarian to death and beheads Donatus.

Donatus dicitur quasi a Deo natus, et hoc per
Donatus is-called as-if from God born and this through
regenerationem et gratiae infusionem et glorificationem, quae
regeneration and of-grace infusion and glorification which
est triplex generatione, spiritu vel a deo. Nam cum sancti
is threefold by-generation by-spirit or by God for when the-saints
moriuntur, tunc nasci dicuntur, unde obitus sanctorum
die then to-be-born they-are-said whence the-death of-the-saints
non mors, sed natale vocatur, puer enim appetit nasci, ut
not death but birthday is-called the-child for seeks to-be-born that
recipiat ampliorem locum ad manendum, uberiorem cibum
it-may-receive a-larger place for staying richer food
ad vescendum, liberiorem aërem ad respirandum et lucem
for eating freer air for breathing and light
ad videndum. Et quia sancti de utero matris ecclesiae
for seeing and because the-saints from the-womb of-mother church
per mortem exeunt, illa quatuor secundum modum suum
through death go-out those four according-to manner their
recipiunt, ideo nasci dicuntur. Vel dicitur Donatus quasi
they-receive therefore to-be-born they-are-said or he-is-called Donatus as-if
dono Dei datus.
by-the-gift of-God given

Donatus cum Juliano imperatore eruditus et nutritus
Donatus with Julian the-emperor taught and nourished
est, ita quod praedictus Julianus fuit tunc in subdyaconum
was so that the-aforesaid Julian was then as subdeacon
ordinatus, sed cum in imperium sublimatus fuisset, patrem
ordained but when into the-empire raised he-had-been the-father
et matrem beati Donati occidit, Donatus vero in Aretinam
and mother of-blessed Donatus he-killed Donatus but into the-Arezzo
civitatem aufugit et apud Hylarium monachum manens
city fled and with Hilary a-monk staying
multa miracula fecit. Nam cum praefectus civitatis habens
many miracles did for when the-prefect of-the-city having
filium daemoniacum eum ad Donatum adduxisset, spiritus
a-son possessed him to Donatus had-brought the-spirit
immundus clamare coepit ac dicere: in nomine domini
unclean to-cry began and to-say in the-name of-the-Lord
Jesu Christi noli mihi esse molestus, ut de domo mea
Jesus Christ do-not to-me be troublesome that from house my
egrediar, o Donate, quare me exire coartas cum
I-should-go-out O Donatus why me to-go-out do-you-constrain with
tormentis? Sed orante Donato fuit protinus liberatus.
torments but praying Donatus he-was forthwith freed

Vir quidam Eustachius nomine exactor fisci in Tuscia
a-man certain Eustace by-name collector of-the-treasury in Tuscany
publicam pecuniam in custodia uxoris nomine Euphrosinae
the-public money in the-custody of-his-wife by-name Euphrosyne
dereliquit, sed cum provincia ab hostibus urgeretur, pecuniam
left but when the-province by enemies was-pressed the-money
abscondit et dolore praeventa vitam finivit. Vir autem ejus
she-hid and by-pain overtaken her-life ended the-husband moreover her
rediens cum pecuniam invenire non posset et jam cum filiis suis
returning when the-money to-find not he-could and now with sons his

ad supplicium tradi deberet, ad sanctum Donatum confugit,
to punishment to-be-handed he-was to saint Donatus he-fled
Donatus autem ad sepulchrum uxoris cum eo pergens oratione
Donatus moreover to the-tomb of-his-wife with him going prayer
facta clara voce dixit: Euphrosina per spiritum sanctum
made with-clear voice said Euphrosyne by the-Spirit Holy
te adjuro, ut dicas nobis, ubi talem pecuniam posuisti. Et
you I-adjure that you-tell us where such money you-have-put and
facta est vox de sepulchro dicens: in ingressu domus meae,
made was a-voice from the-tomb saying at the-entrance of-house my
ibi eam subfodi. Et euntes eam ibi, ut dixerat, invenerunt.
there it I-buried and going it there as she-had-said they-found

Post aliquot autem dies Satyrus episcopus in domino
after some moreover days Satyrus the-bishop in the-Lord
obdormivit et omnis clerus Donatum in episcopum elegit.
fell-asleep and all the-clergy Donatus as bishop elected
Cum autem, ut refert Gregorius in dyalogis, quadam
when moreover as relates Gregory in the-dialogues on-a-certain
die missa celebrata populus communicaret et dyaconus
day mass celebrated the-people communicated and the-deacon
communicans Christi sanguinem propinaret, subito paganorum
communicating of-Christ the-blood was-offering suddenly of-the-pagans
impulsu dyaconus cecidit et calicem sanctum fregit. De
by-the-thrust the-deacon fell and the-chalice holy broke over
quo cum ipse et omnis populus plurimum moestus esset,
which when he and all the-people very-much sad were
Donatus fragmenta colligens calicis oratione facta ipsum
Donatus the-fragments gathering of-the-chalice prayer made it
in pristinam formam restauravit. Una autem particula a
into its-former form restored one moreover piece by
dyabolo absconsa fuit, quae in calice praedicto defecit, quae
the-devil hidden was which in the-chalice aforesaid was-lacking which

tamen est ad testimonium miraculi hujus. Pagani autem hoc
yet is for testimony of-miracle this the-pagans moreover this
viso miraculo sunt conversi et LXXX baptisma susceperunt.
seen miracle were converted and eighty baptism received

Fons quidam adeo erat infectus, ut, quicunque de illo
a-spring certain so was infected that whoever from it
biberet, protinus moreretur. Dum igitur sanctus Donatus
drank forthwith died while therefore saint Donatus
super asinum suum illuc iret, ut oratione sua aquam
upon ass his thither went that by-prayer his the-water
sanaret, draco terribilis inde erupit et pedes asini
he-might-heal a-dragon terrible thence burst-out and the-feet of-the-ass
cauda involvens contra Donatum se protinus erexit. Quem
with-its-tail wrapping against Donatus itself forthwith raised which
Donatus flagello quodam percutiens vel, secundum quod
Donatus with-a-whip certain striking or according-to what
alibi legitur, in os ejus exspuens continuo interfecit
elsewhere is-read into mouth its spitting at-once killed
oravitque ad dominum, et omne venenum a fonte
and-he-prayed to the-Lord and all the-poison from the-spring
fugavit. Alium quoque fontem, dum ipse cum sociis suis
put-to-flight another also spring while he with companions his
valde sitiret, quadam vice oratione ibidem produxit.
greatly thirsted on-a-certain occasion by-prayer there he-brought-forth

Cum filia Theodosii imperatoris a daemone vexaretur
when the-daughter of-Theodosius the-emperor by a-demon was-vexed
et ad sanctum Donatum adducta fuisset, dixit Donatus:
and to saint Donatus brought had-been said Donatus
exi, immunde spiritus, et noli in plasmate Dei habitare.
go-out O-unclean spirit and do-not in the-creature of-God dwell
Cui daemon: da mihi transitum, quo exeam aut quo
to-whom the-demon give me a-passage by-which I-may-go-out or whither

vadam. Cui Donatus: unde huc venisti? Cui daemon:
I-may-go to-whom Donatus whence hither have-you-come to-whom the-demon
de eremo. Et sanctus: illuc revertere. Et daemon: video
from the-desert and the-saint thither return and the-demon I-see
signum crucis in te, de quo ignis exit contra me,
the-sign of-the-cross on you from which fire comes-out against me
et prae timore ignoro, quo vadam, sed da mihi locum
and for fear I-know-not whither I-may-go but give me a-place
exeundi et exeo. Cui Donatus: ecce habes transitum, redi
of-going-out and I-go-out to-whom Donatus behold you-have a-passage return
ad locum tuum et universam domum concutiens exivit.
to place your and the-whole house shaking it-went-out
Cum quidam mortuus efferretur, advenit quidam
when a-certain dead-man was-being-carried-out arrived a-certain-man
cum chirographo asserens deberi sibi ab ipso CC
with a-written-bond asserting to-be-owed to-him by him two-hundred
solidos, unde nullatenus ipsum sepeliri sinebat. Quod cum
solidi whence by-no-means him to-be-buried he-allowed which when
uxor ejus vidua beato Donato cum lacrimis indicasset,
the-wife his a-widow to-blessed Donatus with tears had-shown
adjungens, quod homo ille pecuniam totaliter recepisset,
adding that man that the-money wholly had-received
assurgens ad loculum ivit et manu defunctum tangens
rising to the-bier he-went and with-his-hand the-dead-man touching
ait: audi me. Qui respondit: ego sum. Et sanctus Donatus
says hear me who answered I am-here and saint Donatus
ad eum ait: surge et vide, quid agas cum homine isto,
to him says rise and see what you-may-do with man this
qui te sepeliri non sinit. Qui residens eum de solutione
who you to-be-buried not allows who sitting-up him of the-payment
debiti coram omnibus convicit et chirographum accipiens
of-the-debt before all convicted and the-bond taking

manu scidit. Deinde dixit sancto Donato: jube me
with-his-hand tore then he-said to-saint Donatus order me
iterum, pater, dormire. Et ille: vade amodo, fili, quiescere.
again O-father to-sleep and he go from-now O-son to-rest

Eo tempore cum fere annis tribus non pluisset et
at-that time when almost for-years three not it-had-rained and
sterilitas magna esset, infideles ad imperatorem Theodosium
sterility great was the-unbelievers to the-emperor Theodosius
convenerunt petentes, ut sibi Donatum traderet, qui per
came-together asking that to-them Donatus he-should-hand-over who by
artem magicam hoc fecisset. Ad imperatoris igitur instantiam
art magic this had-done at of-the-emperor therefore the-urging
Donatus egressus dominum exoravit, et pluviam copiosam
Donatus going-out the-Lord entreated and rain copious
dedit siccisque vestibus caeteris pluvia infusis domum rediit.
gave and-with-dry garments the-others by-the-rain soaked home he-returned

Cum autem Gothi eo tempore Italiam devastarent et
when moreover the-Goths at-that time Italy were-devastating and
multi a fide Christi recederent, Evadracianus praefectus a
many from the-faith of-Christ withdrew Evadracianus the-prefect by
sancto Donato et Hylariano de apostasia reprehensus sanctos
saint Donatus and Hilarian for apostasy reproved the-saints
ipsos cepit compellens eos, ut Jovi immolarent. Quod
themselves seized compelling them that to-Jupiter they-should-sacrifice which
cum renuerent, Hylarianum exspoliatum tamdiu caedi
when they-refused Hilarian stripped so-long to-be-beaten
fecit, quousque spiritum exhalaret, Donatum vero in
he-caused until his-spirit he-breathed-out Donatus but in
carcerem reclusit et postmodum eum decollari fecit circa
prison he-shut and afterward him to-be-beheaded caused about
annum domini CCCLXXX.
the-year of-the-Lord three-hundred-eighty

De sancto Cyriaco et sociis ejus

CXVI · SAINT CYRIACUS AND HIS COMPANIONS

Cyriacus, a deacon under Maximian, is set to dig earth for the baths. Apronianus, hearing a voice from heaven, believes and is beheaded, with Saturninus and Sisinnius. Cyriacus frees Diocletian's daughter Artemia from a demon, which threatens to drag him to Babylon, and is then sent there to free the Persian king's daughter. Returning, he is seized by Maximian, dragged before his chariot, and beheaded with his companions. When the vicar Carpasius takes his house and bathes and feasts in it, all twenty die, and the pagans begin to fear the Christians.

Cyriacus a Marcello papa dyaconus ordinatus comprehensus
Cyriacus by Marcellus the-pope deacon ordained seized
et ad Maximianum deductus jussus est cum sociis suis,
and to Maximian led ordered was with companions his
ut terram foderet et ad locum, scilicet thermas, qui
that earth he-should-dig and to the-place namely the-baths which
ibidem construebatur, suis eam humeris deportaret, ubi erat
there was-being-built on-his it shoulders should-carry where was
sanctus Saturninus senex, quem Cyriacus et Sisinnius ad
saint Saturninus an-old-man whom Cyriacus and Sisinnius in
portandum juvabant. Tandem in carcere reclusum praefectus
carrying helped at-last in prison shut the-prefect
jussit Cyriacum praesentari. Et cum eum Apronianus educeret,
ordered Cyriacus to-be-presented and when him Apronianus led-out
subito vox cum luce de coelo veniens dixit: venite benedicti
suddenly a-voice with light from heaven coming said come blessed
patris mei etc. Apronianus credidit et baptizari se fecit
of-Father my etc. Apronianus believed and to-be-baptized himself caused
et ad praefectum confitens Christum venit. Cui praefectus:
and to the-prefect confessing Christ came to-whom the-prefect
numquid tu Christianus factus es? Qui respondit:
surely-not you a-Christian made have-you-been who answered

vaeh mihi, quia perdidi dies meos. Respondit praefectus:
woe to-me because I-have-lost days my answered the-prefect
vere modo perdes dies tuos; et misit eum decollari,
truly now you-will-lose days your and sent him to-be-beheaded
Saturninus vero et Sisinnius cum sacrificare nollent,
Saturninus but and Sisinnius when to-sacrifice they-would-not
diversis suppliciis affecti tandem decollati sunt. Filia
with-various punishments afflicted at-last beheaded were the-daughter
autem Dyocletiani nomine Arthemia cum a daemonio
moreover of-Diocletian by-name Artemia when by a-demon
vexaretur, clamabat in ea daemon dicens: non exeam, nisi
she-was-vexed cried in her the-demon saying not I-shall-go-out unless
Cyriacus dyaconus veniat. Unde ad eam adductus Cyriacus
Cyriacus the-deacon come whence to her brought Cyriacus
cum daemoni imperaret, respondit: si vis, ut exeam, da
when to-the-demon he-commanded it-answered if you-wish that I-go-out give
mihi vas aliquod, in quod intrem. Responditque Cyriacus:
me a-vessel some into which I-may-enter and-answered Cyriacus
ecce corpus meum, si potes, ingredere. Cui daemon:
behold body my if you-can enter to-whom the-demon
in vas tuum intrare non possum, quia undique est
into vessel your to-enter not I-can because on-every-side it-has-been
signatum et clausum, sed, si ejicis me, scito, quod in
signed and shut but if you-cast-out me know that into
Babyloniam te venire faciam, et cum coactus exiisset,
Babylonia you to-come I-shall-make and when compelled it-had-gone-out
Arthemia clamavit dicens, quod Deum, quem Cyriacus
Artemia cried saying that the-God whom Cyriacus
praedicat, videret. Cum igitur illam Cyriacus baptizasset
preaches she-saw when therefore her Cyriacus had-baptized
et ex gratia Dyocletiani et Serenae uxoris ejus in domo,
and by the-favor of-Diocletian and of-Serena wife his in the-house

quam dederant ei, securus viveret, venit nuntius a
which they-had-given him secure he-was-living came a-messenger from
rege Persarum ad Dyocletianum rogans, ut ad se Cyriacus
the-king of-the-Persians to Diocletian asking that to him Cyriacus
mitteretur, quia filia sua a daemone vexaretur. Ad preces
should-be-sent because daughter his by a-demon was-vexed at the-prayers
igitur Dyocletiani Cyriacus cum Largo et Smaragdo navi
therefore of-Diocletian Cyriacus with Largus and Smaragdus on-a-ship
impositis necessariis in Babyloniam laetus ivit, cumque ad
put necessities into Babylonia glad went and-when to
puellam pervenisset, daemon per os ejus clamavit dicens:
the-girl he-had-come the-demon through mouth her cried saying
fatigatus es, Cyriace? Cui Cyriacus respondit: non sum
wearied are-you O-Cyriacus to-whom Cyriacus answered not I-am
fatigatus, sed ubique Dei auxilio gubernatus. Ait daemon:
wearied but everywhere of-God by-the-help governed says the-demon
tamen ego, ad quod volui, te perduxi. Tunc Cyriacus dixit
yet I to where I-wished you have-brought then Cyriacus said
daemoni: imperat tibi Jesus, ut exeas. Et statim exiens
to-the-demon commands you Jesus that you-go-out and at-once going-out
daemon dixit: o nomen terribile, quod me coartat exire.
the-demon said O name terrible which me compels to-go-out
Et sic sanatam puellam cum patre et matre et multis aliis
and so healed the-girl with father and mother and many others
baptizavit et, cum multa sibi munera offerrentur, recipere
he-baptized and when many to-him gifts were-offered to-receive
noluit, sed XLV diebus ibidem in pane et aqua jejunans
he-would-not but forty-five days there on bread and water fasting
tandem Romam rediit. Post duos autem menses Dyocletianus
at-last to-Rome returned after two moreover months Diocletian
defunctus est, cui Maximianus succedens iratus de sorore
died has to-whom Maximian succeeding angered about sister

sua Arthemia Cyriacum comprehendit et nudum catenis
his Artemia Cyriacus seized and naked with-chains
ligatum ante currum suum trahi jussit. Iste Maximianus
bound before chariot his to-be-dragged ordered this Maximian
pro tanto potest dici filius Dyocletiani, quod sibi
for so-much can to-be-called the-son of-Diocletian that to-him
successit et filiam ejus habuit in uxorem, quae Valeriana
he-succeeded and the-daughter his had as wife who Valeriana
nuncupata est. Deinde jussit Carpasio vicario, ut ipsum
named was then he-ordered Carpasius the-vicar that him
cum sociis sacrificare compelleret aut diversis suppliciis
with his-companions to-sacrifice he-should-compel or by-various punishments
occideret. Et cum ipse picem super caput ejus liquasset
should-kill and when he pitch over head his had-melted
et in equuleo suspendisset, fecit Cyriacum cum omnibus
and on the-rack had-hung he-caused Cyriacus with all
sociis decollari. Carpasius autem cum domum sancti
his-companions to-be-beheaded Carpasius moreover when the-house of-saint
Cyriaci impetrasset et ad derisionem christianorum in loco,
Cyriacus he-had-obtained and to the-derision of-the-Christians in the-place
ubi Cyriacus baptizabat, se lavaret epulasque cum XIX
where Cyriacus baptized himself was-bathing and-feasts with nineteen
sociis celebraret, subito omnes mortui sunt et extunc clauso
companions was-celebrating suddenly all dead were and from-then shut
balneo gentiles christianos timere et venerari coeperunt.
the-bath the-gentiles the-Christians to-fear and to-venerate began

De sancto Laurentio martire

CXVII · SAINT LAURENCE THE MARTYR

Laurence is read as holding the laurel of victory. A Spaniard brought to Rome by Sixtus, he gives away the Church's treasure, heals and baptizes in prison, and converts Hippolytus. Asked for the treasure, he brings the poor before Decius as the Church's treasures. Beaten, scorched with plates, and roasted on a gridiron, he tells the tyrant to turn him over. Jacobus weighs under which Decius he suffered, then tells miracles: a judge whose arm is burned, the emperor Henry saved by a gold chalice, and why Laurence holds the primacy among martyrs after Stephen.

Laurentius dicitur quasi lauream tenens, quae est corona
Laurence is-called as-if a-laurel holding which is a-crown
de lauro facta, quia olim de hujusmodi ramis victores
of laurel made because formerly with such branches victors
coronabantur. Haec autem arbor est victoriae ostensiva, continua
were-crowned this moreover tree is of-victory showing in-continual
viriditate amoena, odore grata et efficacia virtuosa. Beatus igitur
greenness pleasant in-odor pleasing and in-efficacy powerful blessed therefore
Laurentius dicitur a lauro, quia victoriam obtinuit in sui
Laurence is-called from the-laurel because victory he-obtained in his
passione, unde et confusus Decius dixit: puto, quia jam victi
passion whence also confounded Decius said I-think that now conquered
sumus. Viriditatem habuit in cordis munditia et puritate, unde
we-are greenness he-had in of-heart cleanness and purity whence
et dixit: mea nox obscurum non habet etc. Odorem habuit per
also he-said my night darkness not has etc. odor he-had through
memoriae perpetuitatem, unde: dispersit, dedit pauperibus et
of-memory the-perpetuity whence he-scattered he-gave to-the-poor and
ideo justitia ejus manet in saeculum saeculi. Beatus Maximus:
therefore justice his remains into the-age of-the-age blessed Maximus
quomodo non in aeternum hujusmodi manet justitia, quam et
how not into eternity such remains justice which both

sancto complevit opere et gloriosissimo martirio consecravit.
by-holy he-fulfilled work and by-most-glorious martyrdom consecrated
Efficaciam per virtuosam praedicationem, per quam Lucillum,
efficacy through powerful preaching through which Lucillus
Hyppolitum et Romanum convicit. Hujusmodi autem arboris
Hippolytus and Romanus he-convinced of-such moreover tree
efficacia est, quia calculum frangit, surditati subvenit, fulmen
the-efficacy is that the-stone it-breaks to-deafness it-brings-help lightning
non metuit. Sic Laurentius frangit cor durum, spiritualem
not fears so Laurence breaks the-heart hard spiritual
reddit auditum, protegit a fulmine sententiae reproborum.
he-renders hearing protects from the-lightning of-the-sentence of-the-reprobate

Laurentius martir et levita genere Hispanus a beato
Laurence martyr and Levite by-race Spanish by blessed
Sixto Romam deductus est. Nam sicut dicit magister
Sixtus to-Rome brought was for as says master
Johannes Beleth, cum idem beatus Sixtus in Hispaniam
John Beleth when the-same blessed Sixtus into Spain
profectus esset, duos juvenes ibidem reperiens, scilicet
set-out had two youths there finding namely
Laurentium et Vincentium ejus cognatum morum honestate
Laurence and Vincent his kinsman of-manners by-honesty
compositos et in omni actione praeclaros, ipsos secum
composed and in every action illustrious them with-himself
Romam abduxit, quorum alter, scilicet Laurentius, secum
to-Rome led-away of-whom the-one namely Laurence with-him
Romae mansit, Vincentius vero in Hispaniam rediit et ibi
at-Rome stayed Vincent but into Spain returned and there
glorioso martirio vitam finivit. Huic autem opinioni magistri
by-glorious martyrdom his-life ended to-this moreover opinion of-master
Johannis Beleth repugnat tempus martirii utriusque, nam
John Beleth is-opposed the-time of-the-martyrdom of-each for

Laurentius sub Decio, Vincentius autem in juvenili aetate
Laurence under Decius Vincent but in youthful age
sub Dyocletiano et Daciano passus est. Sed inter Decium
under Diocletian and Dacian suffered has but between Decius
et Dyocletianum fluxerunt anni circiter XL et imperatores
and Diocletian flowed years about forty and emperors
septem medii fuerunt, ut tunc beatus Vincentius non
seven between were so-that then blessed Vincent not
potuerit juvenis exstitisse. Beatus autem Sixtus Laurentium
could young to-have-been blessed moreover Sixtus Laurence
suum archidyaconum ordinavit. Eodem tempore Philippus
his archdeacon ordained at-the-same time Philip
imperator et filius suus nomine Philippus fidem Christi
the-emperor and son his by-name Philip the-faith of-Christ
receperant et christiani effecti ecclesiam sublimare plurimum
had-received and Christians made the-church to-exalt very-much
nitebantur. Iste Philippus primus imperator fuit, qui fidem
strove this Philip the-first emperor was who the-faith
Christi recepit, quem Origenes, ut dicitur, ad fidem
of-Christ received whom Origen as is-said to the-faith
convertit, licet alibi legatur, quod beatus Pontius eum
converted although elsewhere it-be-read that blessed Pontius him
converterit. Regnavit autem anno M ab urbe condita,
converted he-reigned moreover in-the-year thousandth from the-city founded
ut millesimus annus Romae Christo potius quam ydolis
that the-thousandth year of-Rome to-Christ rather than to-idols
dedicaretur. Qui quidem annus millesimus fuit a Romanis
might-be-dedicated which indeed year thousandth was by the-Romans
cum ingenti ludorum et spectaculorum apparatu celebratus.
with huge of-games and spectacles display celebrated
Erat autem Philippo imperatori miles quidam nomine
there-was moreover to-Philip the-emperor a-soldier certain by-name

Decius in armis bellicis multum strenuus et famosus. Cum
Decius in arms warlike very vigorous and famous when
autem iisdem temporibus Gallia rebellaret, illuc imperator
moreover in-the-same times Gaul rebelled thither the-emperor
Decium misit, ut rebellantem Galliam Romano imperio
Decius sent that the-rebelling Gaul to-the-Roman empire
subjugaret. Missus Decius prospere cuncta gessit et ad
he-might-subjugate sent Decius prosperously all-things did and at
libitum potitus victoria Romam rediit. Audiens imperator
pleasure having-obtained victory to-Rome returned hearing the-emperor
ejus adventum, eum altius honorificare voluit et eidem a
his arrival him more-highly to-honor wished and to-him from
Roma usque ad Veronam obvius ivit. Sed quia malorum
Rome all-the-way to Verona to-meet went but because of-the-wicked
mentes, quo magis se honorari sentiunt, eo amplius per
the-minds the more themselves to-be-honored they-feel the more through
superbiam intumescunt, Decius in superbiam elatus imperium
pride swell Decius into pride lifted-up the-empire
coepit ambire et de morte sui domini pertractare. Cum
began to-canvass and about the-death of-his lord to-plot when
igitur imperator in stratu suo sub papilione quiesceret,
therefore the-emperor in bed his under a-tent was-resting
Decius papilionem latenter introivit et dormientem dominum
Decius the-tent secretly entered and his-sleeping lord
jugulavit, exercitum autem, qui cum imperatore venerat,
cut-the-throat-of the-army moreover which with the-emperor had-come
ad se prece et pretio, muneribus et promissis attraxit
to himself by-prayer and price by-gifts and promises he-drew
et ad urbem regiam gradu concito properavit. Audiens hoc
and to the-royal city with-step quickened hastened hearing this
Philippus minor extimuit et totum thesaurum patris
Philip the-younger was-terrified and the-whole treasure of-his-father

et suum, ut ait Sicardus in chronica sua, beato Sixto et
and his-own as says Sicard in chronicle his to-blessed Sixtus and
sancto Laurentio commendavit, ut, si ipsum a Decio interfici
saint Laurence commended that if him by Decius to-be-killed
contingeret, thesaurum ipsum ecclesiis et pauperibus
it-happened the-treasure itself to-the-churches and to-the-poor
erogarent. Nec te moveat, quod thesauri, quos beatus
they-should-pay-out nor you let-it-move that the-treasures which blessed
Laurentius dispensavit, non dicuntur thesauri imperatoris, sed
Laurence dispensed not are-called the-treasures of-the-emperor but
ecclesiae, quia potuit esse, quod cum ipsis thesauris Philippi
of-the-church because it-could to-be that with those treasures of-Philip
imperatoris aliquem etiam thesaurum ecclesiae dispensavit.
the-emperor some also treasure of-the-church he-dispensed
Vel forte ideo dicuntur thesauri ecclesiae, quia Philippus
or perhaps therefore they-are-called the-treasures of-the-church because Philip
eos reliquerat ecclesiae pauperibus dispensandos. Licet habeat
them had-left to-the-church for-the-poor to-be-dispensed although it-has
dubitationem vehementem, utrum Sixtus tunc temporis fuerit,
doubt vehement whether Sixtus at-that time was
sicut infra dicetur. Postea Philippus aufugit et se a
as below will-be-said afterward Philip fled and himself from
facie Decii occultavit, senatus igitur obviam Decio processit
the-face of-Decius hid the-senate therefore to-meet Decius went-out
et ipsum in imperium confirmavit. Ne vero proditorie,
and him in the-empire confirmed lest indeed treacherously
sed zelo ydololatriae dominum suum occidisse videretur,
but from-zeal for-idolatry lord his to-have-killed he-should-seem
christianos coepit crudelissime persequi, praecipiens illos
the-Christians he-began most-cruelly to-persecute commanding them
sine ulla misericordia trucidari. In hac persecutione multa
without any mercy to-be-slaughtered in this persecution many

millia martirum corruerunt, inter quos et Philippus junior
thousands of-martyrs fell among whom also Philip the-younger
martirio est coronatus. Post hoc Decius de thesauro
with-martyrdom was crowned after this Decius about the-treasure
domini sui inquisitionem faciens, oblatus est ei beatus
of-his lord inquiry making offered was to-him blessed
Sixtus, tamquam qui Christum coleret et imperatoris
Sixtus as one-who Christ worshiped and of-the-emperor
thesauros haberet. Tunc Decius jussit eum in carcerem
the-treasures had then Decius ordered him into prison
recipi, ut per illata tormenta Christum negaret et
to-be-received that through inflicted torments Christ he-should-deny and
thesauros proderet. Beatus autem Laurentius ipsum sequens
the-treasures betray blessed moreover Laurence him following
post eum clamabat: quo progrederis sine filio, pater?
after him cried where do-you-advance without your-son O-father
quo, sacerdos sancte, sine dyacono properas? Tu nunquam
where O-priest holy without deacon do-you-hasten you never
sine ministro sacrificium offerre consueveras. Quid in me
without minister sacrifice to-offer were-accustomed what in me
displicuit paternitati tuae? numquid degenerem me probasti?
has-displeased to-paternity your surely-not degenerate me have-you-proved
Experire certe, utrum idoneum ministrum elegeris, cui
test surely whether a-fit minister you-have-chosen to-whom
commisisti dominici sanguinis dispensationem. Cui beatus
you-have-committed of-the-Lord's blood the-dispensing to-whom blessed
Sixtus dixit: non ego te desero, fili, neque derelinquo,
Sixtus said not I you desert O-son nor forsake
sed majora tibi debentur pro fide Christi certamina. Nos
but greater to-you are-owed for the-faith of-Christ contests we
quasi senes levioris pugnae cursum recipimus, te autem
as old-men of-lighter battle the-course take-up you moreover

quasi juvenem manet de tyranno gloriosior triumphus: post
as a-youth awaits over the-tyrant a-more-glorious triumph after
triduum me sequeris sacerdotem levita. Deditque ei omnes
three-days me you-will-follow the-priest the-Levite and-he-gave him all
thesauros praecipiens, ut ecclesiis et pauperibus erogaret.
the-treasures commanding that to-the-churches and the-poor he-should-pay-out
Beatus igitur Laurentius christianos die ac nocte diligenter
blessed therefore Laurence the-Christians by-day and by-night diligently
quaesivit et unicuique, prout opus fuerat, ministravit.
sought and to-each as need there-was supplied
Venit ad domum cujusdam viduae, quae multos christianos
he-came to the-house of-a-certain widow who many Christians
in domo sua absconderat, quam longus dolor capitis
in house her had-hidden whom a-long pain of-the-head
detinebat, sanctus autem Laurentius per impositionem
held saint moreover Laurence through the-imposition
manus eam a dolore capitis liberavit et pauperibus pedes
of-his-hand her from the-pain of-the-head freed and of-the-poor the-feet
lavans omnibus elemosinam dedit. Eadem nocte in domo
washing to-all alms gave on-the-same night into the-house
cujusdam christiani veniens quendam caecum ibidem reperit
of-a-certain Christian coming a-certain blind-man there he-found
et facto signo crucis eum illuminavit. Cum autem beatus
and made the-sign of-the-cross him enlightened when moreover blessed
Sixtus Decio nollet consentire nec ydolis immolare, ipsum
Sixtus to-Decius would-not to-consent nor to-idols sacrifice him
ad decollandum duci praecepit. Accurrens autem beatus
to beheading to-be-led he-commanded running-up moreover blessed
Laurentius post ipsum clamavit: noli me derelinquere, pater
Laurence after him cried do-not me forsake O-father
sancte, quia thesauros tuos jam expendi, quos tradidisti
holy because treasures your already I-have-spent which you-handed

mihi. Tunc milites audientes thesauros Laurentium tenuerunt
to-me then the-soldiers hearing treasures Laurence held
et Parthenio tribuno tradiderunt. Ipse autem eum Decio
and to-Parthenius the-tribune handed he moreover him to-Decius
praesentavit, cui Decius Caesar ait: ubi sunt thesauri
presented to-whom Decius Caesar says where are the-treasures
ecclesiae, quos apud te cognovimus esse reconditos? Qui
of-the-church which with you we-have-learned to-be hidden who
cum sibi non responderet, tradidit eum Valeriano praefecto,
when to-him not he-answered he-handed him to-Valerian the-prefect
ut aut thesauros prodat et ydolis sacrificet aut diversis
that either the-treasures he-betray and to-the-idols sacrifice or with-various
eum interire faciat suppliciis et tormentis. Valerianus autem
him to-perish he-make punishments and torments Valerian moreover
cuidam praefecto nomine Hyppolito in custodiam eum
to-a-certain prefect by-name Hippolytus into custody him
tradidit, quem ille cum multis aliis in carcere reclusit.
handed whom he with many others in prison shut
Erat autem in custodia ibi quidam gentilis nomine
there-was moreover in custody there a-certain gentile by-name
Lucillus, qui plorando lumen oculorum amiserat. Cui cum
Lucillus who by-weeping the-light of-the-eyes had-lost to-whom when
Laurentius lumen se restaurare promitteret, si in Christum
Laurence the-light himself to-restore promised if in Christ
crederet et baptisma susciperet, ille se instantius
he-should-believe and baptism should-receive he himself more-urgently
baptizari postulavit. Accipiens ergo aquam Laurentius dixit
to-be-baptized asked taking therefore water Laurence said
ei: omnia in confessione lavantur. Cumque ipsum de
to-him all-things in confession are-washed and-when him on
articulis fidei diligenter interrogasset et ille omnia se
the-articles of-the-faith diligently he-had-questioned and he all-things himself

credere confessus fuisset, aquam super caput ejus effudit
to-believe confessed had water over head his he-poured
et ipsum in Christi nomine baptizavit. Quapropter multi
and him in of-Christ the-name baptized wherefore many
ad eum caeci veniebant et ab eo illuminati rediebant. Hoc
to him blind came and by him enlightened returned this
videns Hyppolitus dixit ei: ostende mihi thesauros. Cui
seeing Hippolytus said to-him show me the-treasures to-whom
Laurentius: o Hyppolite, si in dominum Jesum Christum
Laurence O Hippolytus if in the-Lord Jesus Christ
credideris, et thesauros tibi ostendo et vitam aeternam
you-will-have-believed both treasures to-you I-show and life eternal
promitto. Cui Hyppolitus: si dicta factis compenses,
I-promise to-whom Hippolytus if words with-deeds you-match
faciam, quod hortaris. Eadem hora Hyppolitus credidit
I-shall-do what you-urge in-the-same hour Hippolytus believed
et sacrum baptisma cum familia sua suscepit. Baptizatus
and holy baptism with household his received baptized
autem ait: vidi animas innocentium laetas gaudere. Post
moreover he-says I-saw the-souls of-the-innocent glad rejoicing after
hoc mandavit Valerianus ad Hyppolitum, ut Laurentium
this ordered Valerian to Hippolytus that Laurence
praesentaret. Cui Laurentius ait: ambulemus ambo pariter,
he-should-present to-whom Laurence says let-us-walk both together
quia mihi et tibi gloria praeparatur. Ad tribunal ergo
because for-me and for-you glory is-being-prepared to the-tribunal therefore
ambo veniunt et fit iterum inquisitio de thesauro,
both come and is-made again inquiry about the-treasure
Laurentius autem triduo inducias petiit, quas Valerianus
Laurence moreover for-three-days a-truce asked which Valerian
eidem sub Hyppoliti custodia concessit. In hoc triduo
to-him under of-Hippolytus the-custody granted in these three-days

Laurentius pauperes claudos et caecos collegit et eos in
Laurence the-poor the-lame and the-blind gathered and them in
palatio Salustiano coram Decio praesentavit dicens: ecce isti
the-palace of-Sallust before Decius presented saying behold these
sunt thesauri aeterni, qui nunquam minuuntur, sed crescunt,
are the-treasures eternal which never are-diminished but grow
qui in singulis disperguntur et in omnibus inveniuntur,
which in each are-dispersed and in all are-found
horum enim manus thesauros in coelum deportaverunt.
of-these for the-hands the-treasures into heaven have-carried
Valerianus praesente Decio dixit: quid variaris per multa?
Valerian present Decius said why do-you-vary through many-things
jam nunc sacrifica et magicam artem depone. Cui
now now sacrifice and the-magic art lay-aside to-whom
Laurentius: quis debet adorari, qui factus est, an qui
Laurence who ought to-be-adored he-who made was or he-who
fecit? Iratus Decius jussit eum scorpionibus caedi et
made angered Decius ordered him with-scorpions to-be-beaten and
omne genus tormentorum ante ipsum deferri. Quem cum
every kind of-torments before him to-be-brought whom when
sacrificare juberet, ut haec tormenta evaderet, respondit:
to-sacrifice he-ordered that these torments he-might-escape he-answered
infelix, has epulas semper optavi. Cui Decius: si
O-unhappy-one these feasts always I-have-wished to-whom Decius if
epulae istae sunt, tibi similes pande profanos, ut tecum
feasts these are to-you like show the-profane that with-you
pariter epulentur. Cui Laurentius: jam in coelis nomina
equally they-may-feast to-whom Laurence already in the-heavens names
sua dederunt et ideo eorum aspectibus non es dignus.
their they-have-given and therefore their of-sights not you-are worthy
Tunc jubente Decio nudus fustibus caeditur et ardentes
then ordering Decius naked with-clubs he-is-beaten and burning

laminae ad latera apponuntur, dixitque Laurentius: domine
plates to his-sides are-applied and-said Laurence O-Lord
Jesu Christe, Deus de Deo, miserere mei servi tui, quia
Jesus Christ God from God have-mercy on-me servant your because
accusatus non negavi nomen sanctum tuum, interrogatus te
accused not I-denied name holy your questioned you
dominum confessus sum. Dixitque ei Decius: scio, quia
as-Lord confessed I-have and-said to-him Decius I-know that
per artem magicam tormenta deludis, me autem deludere
through art magic the-torments you-mock me moreover to-mock
diu non valebis. Testor Deos Deasque, quia, nisi
long not you-will-be-able I-call-to-witness the-gods and-goddesses that unless
sacrificaveris, diversis suppliciis perimeris. Tunc jussit
you-will-have-sacrificed by-various punishments you-will-be-slain then he-ordered
eum plumbatis diutissime caedi, Laurentius autem oravit
him with-leaded-scourges very-long to-be-beaten Laurence moreover prayed
dicens: domine Jesu Christe, accipe spiritum meum. Tunc
saying O-Lord Jesus Christ receive spirit my then
audiente Decio vox de coelo insonuit: adhuc tibi multa
hearing Decius a-voice from heaven sounded still to-you many
certamina debentur. Tunc Decius furore repletus dixit: viri
contests are-owed then Decius with-fury filled said men
Romani, audistis daemones istum sacrilegum consolantes,
Roman you-have-heard demons this sacrilegious-man consoling
qui nostros Deos non colit nec tormenta metuit nec iratos
who our gods not worships nor torments fears nor angry
principes expavescit. Jussit ergo eum iterum scorpionibus
princes dreads he-ordered therefore him again with-scorpions
caedi, subridens autem Laurentius gratias egit et pro
to-be-beaten smiling moreover Laurence thanks rendered and for
adstantibus exoravit. Eadem hora miles quidam nomine
those-standing-by prayed in-the-same hour a-soldier certain by-name

Romanus credidit et beato Laurentio dixit: video ante
Romanus believed and to-blessed Laurence said I-see before
te juvenem pulcherrimum stantem et membra tua cum
you a-youth most-beautiful standing and limbs your with
linteo tergentem, adjuro te per Deum, ne me derelinquas,
a-linen-cloth wiping I-adjure you by God lest me you-forsake
sed festina me baptizare. Dixitque Decius Valeriano: puto,
but hasten me to-baptize and-said Decius to-Valerian I-think
quod jam per artem magicam victi sumus. Jussit
that now through art magic conquered we-are be-ordered
ergo eum de cathasta solvi et in custodia Hyppoliti
therefore him from the-rack to-be-loosed and in the-custody of-Hippolytus
recludi, Romanus autem afferens urceum cum aqua ad pedes
to-be-shut Romanus moreover bringing a-pitcher with water at the-feet
Laurentii procidit et sacrum ab eo baptisma suscepit.
of-Laurence fell-forward and holy from him baptism received
Quod ubi Decius comperit, Romanum fustibus caedi
which when Decius learned Romanus with-clubs to-be-beaten
jussit, qui cum libere se christianum profiteretur, jussu
he-ordered who when freely himself a-Christian he-professed by-the-order
Decii decollatus est. Eadem nocte Laurentius ad Decium
of-Decius beheaded was on-the-same night Laurence to Decius
adducitur. Cum autem Hyppolitus fleret et se christianum
is-led when moreover Hippolytus wept and himself a-Christian
esse clamaret, dixit ad eum Laurentius: in interiori homine
to-be cried said to him Laurence in the-inner man
magis Christum absconde et, dum clamavero, audi et
rather Christ hide and when I-shall-have-cried hear and
veni. Omnia igitur tormentorum genera afferuntur. Dixit
come all therefore of-torments the-kinds are-brought said
ergo Decius Laurentio: aut Diis sacrificabis aut nox
therefore Decius to-Laurence either to-the-gods you-will-sacrifice or night

ista in te cum suppliciis expendetur. Cui Laurentius: mea
this on you with punishments will-be-spent to-whom Laurence my
nox obscurum non habet, sed omnia in luce clarescunt.
night darkness not has but all-things in light grow-bright
Dixitque Decius: afferatur lectus ferreus, ut requiescat in
and-said Decius let-be-brought a-bed iron that may-rest on
eo contumax Laurentius. Ministri ergo eum exuerunt
it the-contumacious Laurence the-ministers therefore him stripped
et super cratem ferream extenderunt et prunis suppositis
and upon a-gridiron iron stretched and live-coals put-under
eum cum furcis ferreis compresserunt, dixitque Laurentius
him with forks iron pressed and-said Laurence
Valeriano: disce, miser, quia carbones tui mihi refrigerium,
to-Valerian learn O-wretch that coals your for-me refreshment
tibi autem aeternum supplicium praestant, quia ipse
for-you moreover eternal punishment provide because he-himself
dominus novit, quod accusatus non negavi eum, interrogatus
the-Lord knows that accused not I-denied him questioned
Christum confessus sum, assatus gratias ago. Dixitque
Christ confessed I-have roasted thanks I-render and-he-said
hilari vultu ad Decium: ecce, miser, assasti unam
with-cheerful face to Decius behold O-wretch you-have-roasted one
partem, gira aliam et manduca. Et gratias agens dixit:
part turn the-other and eat and thanks rendering said
gratias tibi ago, domine, quia januas tuas ingredi merui,
thanks to-you I-render O-Lord because doors your to-enter I-have-merited
et sic spiritum emisit. Confusus Decius cum Valeriano
and so his-spirit sent-forth confounded Decius with Valerian
abiit in palatium Tyberii relicto corpore super ignem,
went-away into the-palace of-Tiberius left the-body upon the-fire
quod Hyppolitus mane rapuit et cum Justino presbitero
which Hippolytus in-the-morning snatched and with Justin the-priest

in agro Verano conditum aromatibus sepelivit. Christiani
in the-field of-Veranus seasoned with-spices buried the-Christians
igitur jejunantes triduo vigilias celebrarunt, mugitus dantes
therefore fasting for-three-days vigils celebrated groans giving
et lacrimas effundentes. Utrum autem hoc verum sit, quod
and tears pouring-out whether moreover this true be that
Laurentius sub isto Decio imperatore martirium sit passus,
Laurence under this Decius the-emperor martyrdom has suffered
a multis dubitatur, cum in chronicis Sixtus longe fuisse
by many is-doubted since in the-chronicles Sixtus long to-have-been
ante Decium legatur. Eutropius autem hoc asserit dicens:
before Decius is-read Eutropius moreover this asserts saying
Decius persecutionem in christianos movens inter caeteros
Decius persecution against the-Christians moving among the-others
beatum levitam et martirem Laurentium necavit. In quadam
the-blessed Levite and martyr Laurence killed in a-certain
autem chronica satis authentica dicitur, quod non sub Decio
moreover chronicle enough authentic it-is-said that not under Decius
imperatore, qui Philippo successit, sed sub quodam Decio
the-emperor who to-Philip succeeded but under a-certain Decius
minore, qui Caesar, non imperator exstitit, martirium passus
the-lesser who Caesar not emperor was martyrdom suffered
fuit. Nam inter Decium imperatorem et Decium minorem,
he-has for between Decius the-emperor and Decius the-lesser
sub quo Laurentius dicitur passus, plurimi imperatores
under whom Laurence is-said to-have-suffered very-many emperors
et summi pontifices intermedii exstiterunt. Etenim, ut
and supreme pontiffs between were for as
ibidem dicitur, cum Decio imperatori Gallus et Volusianus
there it-is-said when to-Decius the-emperor Gallus and Volusianus
ejus filius in imperio successissent et Valerianus cum
his son in the-empire had-succeeded and Valerian with

Gallieno post eosdem imperium tenuissent, dicti Valerianus
Gallienus after the-same the-empire had-held the-said Valerian
et Gallienus minorem Decium Caesarem, non imperatorem
and Gallienus the-lesser Decius Caesar not emperor
fecerunt. Nam antiquitus quandoque aliqui ab imperatoribus
made for anciently sometimes some by the-emperors
fiebant Caesares, non tamen Augusti vel imperatores,
were-made Caesars not yet Augusti or emperors
sicut legitur in chronicis, quod Dyocletianus Maximianum
as is-read in the-chronicles that Diocletian Maximian
Caesarem fecit, postmodum ex Caesare Augustum creavit.
Caesar made afterward from Caesar Augustus created
Tempore autem horum imperatorum, scilicet Valeriani et
in-the-time moreover of-these emperors namely Valerian and
Gallieni, Sixtus Romanam sedem tenebat. Hic igitur Caesar
Gallienus Sixtus the-Roman see held this therefore Caesar
Decius appellatus, non imperator effectus beatum Laurentium
Decius called not emperor made blessed Laurence
martirem fecit, unde nusquam in legenda beati Laurentii
a-martyr made whence nowhere in the-legend of-blessed Laurence
vocatur Decius imperator, sed Decius Caesar tantum, Decius
is-called Decius emperor but Decius Caesar only Decius
enim imperator duobus tantum annis regnavit et beatum
for the-emperor for-two only years reigned and blessed
Fabianum papam martirem fecit. Fabiano successit Cornelius,
Fabian the-pope a-martyr made to-Fabian succeeded Cornelius
qui sub Volusiano et Gallo passus est. Cornelio successit
who under Volusianus and Gallus suffered has to-Cornelius succeeded
Lucius, Lucio Stephanus: hic sub Valeriano et Gallieno,
Lucius to-Lucius Stephen this-one under Valerian and Gallienus
qui annis XV imperaverunt, passus est. Stephano successit
who for-years fifteen ruled suffered has to-Stephen succeeded

Sixtus. Haec in chronica illa leguntur. Omnes autem
Sixtus these-things in chronicle that are-read all moreover
chronicae, tam Eusebii quam Bedae et Ysidori in hoc
the-chronicles as-much of-Eusebius as of-Bede and of-Isidore in this
concordant, quod Sixtus papa non fuit tempore Decii
agree that Sixtus the-pope not was in-the-time of-Decius
imperatoris, sed Gallieni Legitur tamen in alia quadam
the-emperor but of-Gallienus it-is-read yet in another a-certain
chronica, quod praedictus Gallienus fuit binomius, dictus
chronicle that the-aforesaid Gallienus was two-named called
est enim Gallienus et Decius et sub illo passi sunt
he-was for Gallienus and Decius and under him suffered have
Sixtus et Laurentius circa annum domini ducentesimum
Sixtus and Laurence about the-year of-the-Lord two-hundredth
quinquagesimum septimum. Godofridus quoque in libro suo,
fiftieth seventh Godfrey also in book his
qui dicitur Pantheon, idem asserit, quod scilicet Gallienus
which is-called the-Pantheon the-same asserts that namely Gallienus
vocatus est alio nomine Decius et quod sub eo passi
called was by-another name Decius and that under him suffered
sunt Sixtus et Laurentius. Et si haec vera sunt, tunc
have Sixtus and Laurence and if these-things true are then
positio Johannis Beleth vera posset esse.
the-position of-John Beleth true could to-be

Refert Gregorius in libro dyalogorum, quod Sabina
relates Gregory in the-book of-the-dialogues that Sabina
quaedam sanctimonialis fuit, quae carnis quidem continentiam
a-certain nun was who of-the-flesh indeed continence
habuit, sed linguae procacitatem non declinavit. Haec dum
had but of-the-tongue wantonness not avoided she when
in ecclesia sancti Laurentii fuisset sepulta, ante altare
in the-church of-saint Laurence she-had-been buried before the-altar

martiris a daemonibus secata pars illaesa permanet, altera
of-the-martyr by demons cut one-part unharmed remains the-other
concrematur, ita ut mane visibiliter adustio appareret.
is-burned so that in-the-morning visibly the-burning appeared

Gregorius quoque Turonensis ait, quod dum quidam
Gregory also of-Tours says that while a-certain
sacerdos quandam ecclesiam sancti Laurentii repararet et trabs
priest a-certain church of-saint Laurence was-repairing and a-beam
quaedam nimium brevis esset, rogavit beatum Laurentium,
certain too short was he-asked blessed Laurence
ut, qui pauperes foverat, suae inopiae subveniret.
that he-who the-poor had-cherished to-his want should-come-to-help
Quae subito sic excrevit, ut pars non modica abundaret,
which suddenly so grew that a-part not small was-left-over
quam partem sacerdos minutatim incidit et multas inde
which part the-priest into-small-pieces cut and many from-it
infirmitates sanabat. Idem testatur beatus Fortunatus. Factum
infirmities healed the-same attests blessed Fortunatus done
est autem hoc apud Prioras castrum Italiae.
was moreover this at Priora a-castle of-Italy

Quidam insuper presbiter nomine Sanctulus, ut refert
a-certain moreover priest by-name Sanctulus as relates
Gregorius in dyalogo, sancti Laurentii ecclesiam a
Gregory in the-dialogue of-saint Laurence the-church by
Longobardis incensam reparare volens artifices multos
the-Lombards burned to-repair wishing workmen many
conduxit. Quadam autem die dum, quod iis apponeret,
hired on-a-certain moreover day when what to-them he-might-set-before
non haberet, praemissa oratione in clibano respexit et ibidem
not he-had sent-before a-prayer into the-oven he-looked and there
candidissimum panem invenit, sed cum vix ad unius prandii
a-most-white loaf he-found but when scarcely for of-one meal

esum tribus personis sufficere videretur, Laurentius artifices
the-eating for-three persons to-suffice it-seemed Laurence workmen
suos nolens deficere sic praedictum panem multiplicari fecit,
his not-wishing to-fail so the-aforesaid loaf to-be-multiplied made
quod in alimentum decem dierum operariis cunctis suffecit.
that for the-food of-ten days for-the-workers all it-sufficed

In ecclesia sancti Laurentii apud Mediolanum, ut refert
in the-church of-saint Laurence at Milan as relates
Vincentius in chronica, calix quidam crystallinus mirae
Vincent in the-chronicle a-chalice certain of-crystal of-wonderful
pulchritudinis habebatur. Qui cum in quadam sollemnitate ad
beauty was-kept which when on a-certain solemnity to
altare a dyacono portaretur, elapsus e manibus in terram
the-altar by the-deacon was-being-carried slipped from his-hands to the-ground
cecidit et statim comminutus fuit. At dyaconus moerens
it-fell and at-once shattered was but the-deacon grieving
fragmenta collegit et super altare ponens beatum Laurentium
the-fragments gathered and upon the-altar putting blessed Laurence
exoravit et fractum calicem integrum et solidatum recepit.
entreated and the-broken chalice whole and solidified received

Legitur quoque in libro de miraculis beatae virginis,
it-is-read also in the-book of the-miracles of-the-blessed virgin
quod quidam judex Stephanus nomine Romae erat, qui
that a-certain judge Stephen by-name at-Rome was who
munera libenter accipiens multorum judicia pervertebat.
gifts willingly accepting of-many the-judgments perverted
Hic tres domos ecclesiae sancti Laurentii et unum hortum
he three houses of-the-church of-saint Laurence and one garden
sanctae Agnetis violenter abstulit et ablata injuste
of-saint Agnes violently took-away and the-things-taken unjustly
possedit. Accidit autem, ut moreretur et ante Dei judicium
possessed it-happened moreover that he-died and before of-God the-judgment

duceretur. Ad quem Laurentius cum nimia indignatione
was-led to whom Laurence with excessive indignation
accessit et tribus vicibus brachium ejus diutissime strinxit
approached and three times arm his very-long squeezed
et dolore nimio cruciavit. Sancta vero Agnes cum caeteris
and with-pain excessive tormented saint but Agnes with the-other
virginibus eum videre noluit, sed faciem suam avertit. Tunc
virgins him to-see would-not but face her turned-away then
judex super eum sententiam ferens dixit: quoniam aliena
the-judge upon him sentence bearing said since others'-things
subtraxit et munera accipiens veritatem vendidit, in loco
he-took-away and gifts accepting the-truth sold in the-place
Judae proditoris tradatur. Sanctus autem Projectus, quem
of-Judas the-betrayer let-him-be-handed saint moreover Projectus whom
idem Stephanus in vita sua valde dilexerat, ad beatum
the-same Stephen in life his greatly had-loved to blessed
Laurentium et ad beatam Agnetem accedens pro eo veniam
Laurence and to blessed Agnes approaching for him pardon
precabatur. Illis vero et beata virgine pro eo orantibus
begged they but and the-blessed virgin for him praying
concessum est, ut ejus anima ad corpus rediret et ibidem
granted it-was that his soul to the-body should-return and there
triginta diebus poenitentiam ageret. Accepit insuper a
for-thirty days penance should-do he-received moreover from
beata virgine in mandatis, ut psalmum Beati immaculati
the-blessed virgin in commands that the-psalm Blessed-are the-undefiled
in via singulis diebus vitae suae diceret, cumque ad
in the-way on-each day of-life his he-should-say and-when to
corpus rediisset, brachium ejus ita erat nigrum et adustum,
the-body he-had-returned arm his so was black and burned
ac si hoc in corpore passus esset. Quod signum in eo
as if this in the-body suffered he-had which sign in him

exstitit, quoad vixit. Mala igitur ablata restituens et
was as-long-as he-lived the-evil-things therefore taken-away restoring and
poenitentiam agens die XXX migravit ad dominum.
penance doing on-the-day thirtieth he-departed to the-Lord

Legitur in vita imperatoris Heinrici, quod dum ipse
it-is-read in the-life of-the-emperor Henry that while he
et Konegondis uxor ejus virgines insimul permanerent,
and Kunigunde wife his virgins together remained
dyabolo instigante de quodam milite uxorem suspectam
the-devil urging about a-certain knight his-wife suspected
habens super candentes vomeres XV pedum nudis pedibus
holding upon glowing plowshares of-fifteen feet with-bare feet
incedere fecit, qua adscendente dixit: sicut me ab Heinrico
to-walk he-made who going-up said as me from Henry
et omnibus intactam novisti, ita adjuva me, Christe.
and all untouched you-have-known so help me O-Christ
Heinricus vero verecundia ductus eam in maxillam percussit,
Henry but by-shame led her on the-cheek struck
cui vox dixit: virgo Maria te virginem liberavit. Totam
to-whom a-voice said the-virgin Mary you a-virgin has-freed the-whole
igitur candentem massam illaesa percurrit. Cum ergo
therefore glowing mass unharmed she-ran-through when therefore
Caesar obiisset, multitudo maxima daemonum ante cellam
the-Caesar had-died a-multitude very-great of-demons before the-cell
cujusdam eremitae transibat, qui aperta fenestra interrogavit
of-a-certain hermit passed who opened the-window asked
ultimum, quinam essent. Et ille: legio daemonum sumus, qui
the-last who they-were and he a-legion of-demons we-are who
ad mortem Caesaris properamus, si forte aliquid proprium
to the-death of-the-Caesar hasten if perhaps something our-own
in eo reperire possimus. Adjuratus autem, ut ad se redeat,
in him to-find we-may-be-able adjured moreover that to him he-return

rediens dixit: nihil profecimus, quia dum falsa uxoris
returning he-said nothing have-we-accomplished because while the-false of-his-wife
suspicio et alia mala et etiam bona in statera fuissent posita,
suspicion and other evils and also goods on the-scale had-been placed
adustus ille Laurentius ollam auream immensi ponderis attulit
burned that Laurence a-pot golden of-immense weight brought
et, dum superasse videbamur, illa jactata pars alia staterae
and when to-have-prevailed we-seemed it thrown the-part other of-the-scale
scilicet plurimum ponderavit: tunc ego iratus unam partem
namely very-much weighed then I angered one part
aureae ollae praerupi. Ollam calicem vocabat, quem dictus
of-the-golden pot broke-off the-pot the-chalice he-called which the-said
Caesar ecclesiae Aystetensi in honore sancti Laurentii fieri
Caesar for-the-church of-Eichstatt in honor of-saint Laurence to-be-made
fecerat, quem in speciali devotione habuerat: cui propter
had-caused which in special devotion he-had-held on-which on-account-of
magnitudinem duae aures inerant. Repertumque est et
its-size two ears were and-found it-was both
imperatorem tunc obiisse et unam aurem calicis fractam
the-emperor then to-have-died and one ear of-the-chalice broken
fuisse. Refert Gregorius in registro, quod dum praedecessor
to-have-been relates Gregory in the-register that while predecessor
suus quendam ad corpus sancti Laurentii cuperet meliorare et,
his a-certain-thing at the-body of-saint Laurence desired to-improve and
ubinam corpus esset, nesciret, subito corpus ejus ignoranter
where the-body was did-not-know suddenly body his unknowingly
aperitur omnesque, qui aderant, tam monachi quam
is-opened and-all who were-present as-much monks as
mansionarii, qui corpus ejus viderant, infra X dies mortui sunt.
sacristans who body his had-seen within ten days dead were

Notandum, quod passio beati Laurentii inter caeteras
it-is-to-be-noted that the-passion of-blessed Laurence among the-other
sanctorum martirum passiones excellentissima esse videtur,
of-the-saints of-martyrs the-passions most-excellent to-be seems
scilicet in quatuor, sicut ex dictis sancti Maximi episcopi
namely in four-things as from the-sayings of-saint Maximus the-bishop
et beati Augustini colligitur. Primo in passionis acerbitate,
and of-blessed Augustine is-gathered first in of-the-passion the-bitterness
secundo in effectu sive utilitate, tertio in constantia sive
second in effect or usefulness third in constancy or
fortitudine, quarto in mirabili pugna et modo victoriae.
fortitude fourth in the-wonderful fight and manner of-victory
Primo igitur excellentissima fuit in poenae acerbitate, de
first therefore most-excellent it-was in of-the-pain the-bitterness of
cujus poenae acerbitate sic dicit beatus Maximus episcopus,
whose pain bitterness thus says blessed Maximus the-bishop
vel secundum quosdam libros Ambrosius: non enim, fratres,
or according-to some books Ambrose not for O-brothers
beatus Laurentius brevi vel simplici passione patitur,
blessed Laurence by-a-brief or simple passion suffers
nam qui gladio percutitur, semel moritur, qui in
for he-who with-the-sword is-struck once dies he-who into
flammarum camino mergitur, uno impetu liberatur, hic
of-flames the-furnace is-plunged with-one rush is-freed this-one
autem longa et multiplici poena cruciatur, ut mors ei
moreover by-a-long and manifold pain is-tormented so-that death to-him
non desit ad supplicium et desit ad finem. Legimus
not be-lacking for punishment and be-lacking for the-end we-read
beatos pueros in poenarum suarum deambulasse flammis
the-blessed boys in of-pains their to-have-walked-about the-flames
et igneos globos pedibus conculcasse, unde et beatus
and fiery balls with-their-feet to-have-trodden whence also blessed

Laurentius non minore gloria praeferendus est, siquidem illi
Laurence not with-less glory to-be-preferred is since they
in poenarum flammis ambulabant, hic in ipso supplicii
in of-the-pains the-flames walked this-one in the-very of-punishment
sui igne discubuit, illi vestigiis pedum conculcaverunt
his fire lay-down they with-the-steps of-their-feet trod
incendia, iste laterum suorum diffusione restrinxit, isti
the-fires this-one of-sides his by-the-spreading restrained they
stantes in poena elevatis manibus orabant ad dominum,
standing in punishment with-raised hands prayed to the-Lord
iste prostratus in sua poena toto corpore dominum
this-one prostrate in his pain with-whole body the-Lord
deprecabatur. Et notandum, quod beatus Laurentius post
entreated and it-is-to-be-noted that blessed Laurence after
beatum Stephanum inter caeteros martires primatum tenere
blessed Stephen among the-other martyrs the-primacy to-hold
dicitur, non quia majorem poenam sustinuerit, quam caeteri
is-said not because a-greater pain he-endured than the-other
martires, cum multi tantam poenam et aliqui etiam
martyrs since many so-great pain and some even
majorem sustinuisse legantur, sed hoc dicitur propter
greater to-have-endured are-read but this is-said on-account-of
sex causas insimul occurrentes. Primo propter passionis
six causes together concurring first on-account-of of-the-passion
locum, quia Romae, quae est caput mundi et ubi est
the-place because at-Rome which is the-head of-the-world and where is
sedes apostolica, passus est. Secundo propter praedicationis
the-see apostolic suffered he-has secondly on-account-of of-preaching
officium, quia officium praedicationis diligenter implevit.
the-office because the-office of-preaching diligently he-fulfilled
Tertio propter laudabilem distributionem thesaurorum, quos
thirdly on-account-of the-laudable distribution of-the-treasures which

omnes pauperibus sapienter distribuit. Has tres rationes
all to-the-poor wisely he-distributed these three reasons
ponit magister Guilielmus Altisiodorensis. Quarto propter
puts master William of-Auxerre fourthly on-account-of
authenticatum et approbatum ejus martirium, quia, etsi de
the-authenticated and approved his martyrdom because although of
aliquibus majora tormenta legantur, tamen hoc authenticum
some greater torments be-read yet this authentic
non habetur et aliquando in dubium vertitur, hujus
not is-held and sometimes into doubt it-is-turned of-this-one
autem passio in ecclesia valde est sollemnis et approbata,
moreover the-passion in the-church very is solemn and approved
unde et multi sancti in suis sermonibus ejus passionem
whence also many saints in their sermons his passion
approbant et confirmant. Quinto propter dignitatis gradum,
approve and confirm fifthly on-account-of of-dignity the-rank
quia fuit archidyaconus sedis apostolicae, post quem, ut
because he-was archdeacon of-the-see apostolic after whom as
ajunt, in Romana sede archidyaconus non surrexit. Sexto
they-say in the-Roman see an-archdeacon not has-risen sixthly
propter saevitiam tormentorum, quia gravissima supplicia
on-account-of the-savagery of-the-torments because most-grave punishments
pertulit, utpote qui super cratem ferream assatus fuit.
he-bore inasmuch-as he-who upon a-gridiron iron roasted was
Unde et de eo dicit beatus Augustinus: laceratos artus
whence also of him says blessed Augustine the-torn limbs
et multa verberum sectione concisos subjecto praecepit igne
and by-much of-blows cutting hewn set-under he-ordered fire
torreri, ut per cratem ferream, quae jam de fervore
to-be-roasted so-that through the-gridiron iron which now from the-heat
continuo vim in se haberet urendi, conversorum alterna
continual power in itself had of-burning of-the-turned by-alternate

mutatione membrorum fieret cruciatus vehementior et
change limbs might-become the-torture more-vehement and
poena productior. Secundo fuit excellentissima in effectu sive
the-pain more-prolonged secondly it-was most-excellent in effect or
utilitate. Ipsa enim poenae acerbitas secundum Augustinum
usefulness that-very for of-the-pain bitterness according-to Augustine
et Maximum fecit eum glorificatione sublimem, opinione et
and Maximus made him by-glorification lofty in-opinion and
fama celebrem, devotione laudabilem et imitatione insignem.
fame celebrated in-devotion praiseworthy and in-imitation outstanding
Primo igitur glorificatione sublimem, unde Augustinus dicit:
first therefore by-glorification lofty whence Augustine says
saeviisti persecutor in martirem, consevisti et auxisti
you-raged O-persecutor against a-martyr you-have-sown and you-have-increased
palmam, dum aggeras poenam. Iterum Maximus vel
the-palm while you-heap-up the-pain again Maximus or
secundum quosdam Ambrosius: quamvis in favillam membra
according-to some Ambrose although into ashes the-limbs
solvantur, fidei tamen fortitudo non solvitur, corporis
be-dissolved of-faith yet the-strength not is-dissolved of-the-body
detrimentum sustinet, sed lucrum salutis acquirit. Item
loss it-sustains but the-gain of-salvation it-acquires likewise
Augustinus: vere beatum corpus, quod non a fide
Augustine truly blessed the-body which not from the-faith
Christi tormentum immutavit, sed ad requiem sancta religio
of-Christ torment changed but for rest holy religion
coronavit. Secundo opinione et fama celebrem. Maximus
crowned secondly in-opinion and fame celebrated Maximus
vel secundum quosdam libros Ambrosius: beatum martirem
or according-to some books Ambrose the-blessed martyr
Laurentium grano sinapis possumus comparare, quia
Laurence to-a-grain of-mustard we-can to-compare because

diversis attritus passionibus per totum orbem gratia sui
by-various crushed passions through the-whole world by-the-grace of-his
meruit fragrare mysterii, qui antea constitutus in corpore
he-merited to-be-fragrant mystery who before established in the-body
humilis, ignotus et vilis, posteaquam vexatus, laceratus,
humble unknown and mean after vexed torn
exustus fuit, universis per totum mundum ecclesiis odorem
burned he-was to-all through the-whole world churches the-odor
suae nobilitatis infudit. Idem: sanctum est ac Deo placitum,
of-his nobility poured-in the-same holy it-is and to-God pleasing
ut natale sancti Laurentii praecipua devotione veneremur,
that the-birthday of-saint Laurence with-special devotion we-venerate
cujus radiantibus flammis victrix in hunc quoque diem
whose by-radiant flames victorious into this also day
toto orbe Christi coruscat ecclesia. Idem: tanta enim
in-the-whole world of-Christ shines the-church the-same with-so-great for
gloria martir praeclarus exstitit in passione sua, quod
glory the-martyr illustrious was in passion his that
mundum illuminaverit universum. Tertio devotione laudabilem.
the-world he-illumined whole thirdly in-devotion praiseworthy
Quare autem sit laudandus et cum devotione suscipiendus,
why moreover he-be to-be-praised and with devotion to-be-received
ostendit Augustinus tribus rationibus sic dicens: beatum
shows Augustine by-three reasons thus saying the-blessed
virum Laurentium tota debemus devotione suscipere, primo
man Laurence with-all we-ought devotion to-receive first
quia pretiosum sanguinem propter Deum tradidit, deinde
because precious blood for God he-gave then
quia ei praerogativam apud Deum nostrum non minimam
because to-him a-prerogative with God our not least
contulit ostendens, qualis debet esse christiana fides, de
he-conferred showing of-what-kind ought to-be the-Christian faith of

cujus consortio existere martires meruerunt, tertio quia idem
whose fellowship to-be martyrs have-merited third because the-same
tantae et tam sanctae conversationis fuit, ut coronam
of-so-great and so holy conduct was that the-crown
martirii tempore pacis inveniret. Quarto fecit eum
of-martyrdom in-time of-peace he-should-find fourthly it-made him
imitatione insignem. Unde Augustinus: haec totius causa
in-imitation outstanding whence Augustine this of-the-whole the-cause
passionis, propter quam morti addictus est vir sanctus,
of-the-passion on-account-of which to-death given-over was the-man holy
ut sui similes caeteros esse hortaretur. In tribus autem
that of-himself like the-others to-be he-might-exhort in three-things moreover
se nobis imitabilem exhibet. Primo in adversorum forti
himself to-us imitable he-shows first in of-adversities the-strong
perpessione. Unde Augustinus: ad erudiendum Dei populum
enduring whence Augustine for instructing of-God the-people
nullorum est utilior forma quam martirum. Eloquentia
of-none is more-useful the-pattern than of-the-martyrs eloquence
facilis ad exhortandum fit ratio, efficax ad suadendum.
easy for exhorting becomes reason effective for persuading
Validiora tamen sunt exempla quam verba et plus est
stronger yet are examples than words and more it-is
opere docere quam voce. In quo excellentissimo genere
by-work to-teach than by-voice in which most-excellent kind
doctrinae beatus martir Laurentius quam gloriosa polleat
of-teaching the-blessed martyr Laurence how with-glorious he-is-strong
dignitate, etiam persecutores ipsius sentire potuerunt, quo illa
dignity even the-persecutors his to-perceive could since that
mirabilis fortitudo animi non solum non cederet, sed etiam
wonderful strength of-soul not only not yielded but even
alios ememplo suae tolerantiae roboraret. Secundo in fidei
others by-the-example of-his endurance strengthened secondly in of-faith

magnitudine et fervore. Maximus vel Ambrosius: dum in
the-greatness and fervor Maximus or Ambrose while in
fide sua persecutoris flammas vicit, ostendit nobis per
faith his of-the-persecutor the-flames he-conquered he-showed us through
ignem fidei Gehennae incendia superare et amore Christi
the-fire of-faith of-Gehenna the-fires to-overcome and by-the-love of-Christ
diem judicii non timere. Tertio in ardenti devotione. Idem
the-day of-judgment not to-fear thirdly in burning devotion the-same
vel Ambrosius: illuminavit mundum plane Laurentius in eo
or Ambrose illumined the-world plainly Laurence in that
lumine, quo ipse succensus est, et flammis, quas ipse
light by-which he kindled was and with-the-flames which he
pertulit, omnium christianorum corda calefecit. Deque his
bore of-all the-Christians the-hearts he-warmed and-of these
tribus etiam sic dicit Maximus vel Ambrosius secundum
three also thus says Maximus or Ambrose according-to
quosdam libros: beati Laurentii exemplo provocamur ad
some books of-blessed Laurence by-the-example we-are-roused to
martirium, accendimur ad fidem, incalescimus ad devotionem.
martyrdom we-are-kindled to faith we-grow-warm to devotion
Tertio fuit excellentissima in constantia seu fortitudine. De
thirdly it-was most-excellent in constancy or fortitude of
cujus constantia et fortitudine sic dicit beatus Augustinus:
whose constancy and fortitude thus says blessed Augustine
beatus Laurentius mansit in Christo usque ad tyrannicam
blessed Laurence remained in Christ all-the-way to the-tyrannical
interrogationem, usque ad acerrimam comminationem,
questioning all-the-way to the-sharpest threatening
usque ad peremtionem. In qua longa morte quia bene
all-the-way to the-killing in which long death because well
manducaverat et bene biberat, tamquam illa esca saginatus
he-had-eaten and well he-had-drunk as-if by-that food fattened

et illo calice ebrius factus tormenta non sensit, non
and with-that cup drunk made the-torments not he-felt not
cessit, sed in regnum successit. Adeo autem fuit constans
he-yielded but into the-kingdom he-succeeded so moreover he-was constant
et firmus, quod non solum tormentis non succubuit, sed
and firm that not only to-the-torments not he-succumbed but
etiam ex ipsis tormentis, ut habetur ex dictis beati
even from the-very torments as is-had from the-sayings of-blessed
Maximi, factus est perfectior in timore, ferventior in amore
Maximus made he-was more-perfect in fear more-fervent in love
et jucundior in ardore. De primo sic dicit: extenditur
and more-joyful in ardor of the-first thus he-says he-is-stretched
super flammarum ignitos globos et saepius versatur in
upon of-flames fiery the-balls and more-often is-turned onto
latera, sed quanto plus poenarum patitur, tanto patientius
his-sides but the-more more of-pains he-suffers the-more more-patiently
Christum dominum pertimescit. Quantum ad secundum
Christ the-Lord he-fears as to the-second
sic ait Maximus vel secundum quosdam libros Ambrosius:
thus says Maximus or according-to some books Ambrose
granum sinapis cum teritur, accenditur, Laurentius cum
a-grain of-mustard when it-is-ground is-kindled Laurence when
patitur, inflammatur. Idem: novo admirationis genere
he-suffers is-inflamed the-same by-a-new of-wonder kind
alius illum torquet et alii saevientes tormenta perficiunt,
another him tortures and others raging the-torments complete
sed devotiorem Laurentium salvatori supplicia atrociora
but more-devout Laurence to-the-savior the-punishments more-atrocious
fecerunt. Quantum ad tertium sic dicit: cor ejus tanta
made as to the-third thus he-says heart his with-so-great
fide in Christi magnanimitate coaluit, ut despectis proprii
faith in of-Christ magnanimity grew-together that despised own

corporis cruciatibus insanissimo tortori suo et triumphanter
of-body the-torments to-most-insane torturer his and triumphantly
ejus ignibus laetus illuderet. Quarto fuit excellentissima
his fires glad he-mocked fourthly it-was most-excellent
in mirabili pugna et modo victoriae. Beatus namque
in the-wonderful fight and manner of-victory blessed for
Laurentius, sicut ex verbis beati Maximi et Augustini
Laurence as from the-words of-blessed Maximus and Augustine
colligitur, quinque ignes exteriores quodammodo habuit, quos
is-gathered five fires exterior in-a-way had which
tamen superavit fortiter et exstinxit. Primus fuit ignis
yet he-overcame bravely and extinguished the-first was the-fire
Gehennae, secundus ignis materialis flammae, tertius carnalis
of-Gehenna the-second the-fire of-material flame the-third of-carnal
concupiscentiae, quartus ardentis avaritiae, quintus furentis
concupiscence the-fourth of-burning avarice the-fifth of-raging
insaniae. De exstinctione primi ignis, scilicet Gehennae, sic
madness of the-extinction of-the-first fire namely of-Gehenna thus
dicit Maximus: numquid cedere poterat momentaneae corporis
says Maximus surely-not to-yield could-he to-the-momentary of-the-body
ultioni, cujus fides aeternum Gehennae exstinguebat ardorem?
vengeance whose faith the-eternal of-Gehenna extinguished heat
Item: transiit per ignem momentaneum atque terrenum, sed
likewise he-passed through the-fire momentary and earthly but
flammam Gehennae perpetuo exurentis evasit. De exstinctione
the-flame of-Gehenna perpetually burning he-escaped of the-extinction
secundi ignis, scilicet materialis flammae, sic ait Maximus
of-the-second fire namely of-material flame thus says Maximus
vel Ambrosius secundum quosdam libros: corporali laborat
or Ambrose according-to some books with-bodily he-labors
incendio, sed divinus ardor materialem restrinxit ardorem.
burning but divine ardor the-material restrained ardor

Item: quamvis rex improbus ligna subjiceret, incendia
likewise although the-king wicked wood put-under fires
majora supponeret, tamen beatus Laurentius has flammas
greater set-under yet blessed Laurence these flames
fidei calore non sensit. Item Augustinus: superari caritas
of-faith by-the-heat not felt likewise Augustine to-be-overcome the-charity
Christi flamma non potuit et segnior fuit ignis, qui
of-Christ by-flame not could and more-sluggish was the-fire which
foris ussit, quam qui intus accendit. De exstinctione
outside burned than that-which within kindled of the-extinction
tertii ignis, scilicet carnalis concupiscentiae, sic dicit
of-the-third fire namely of-carnal concupiscence thus says
Maximus: ecce beatus Laurentius transiit per ignem, quo
Maximus behold blessed Laurence passed through the-fire by-which
non adustus inhorruit, sed illuminatus effulsit: arsit,
not burned he-shuddered but illumined he-shone-forth he-burned
ne arderet, et ne ureretur, ustus est. De exstinctione
lest he-should-burn and lest he-be-burned burned he-was of the-extinction
quarti ignis, scilicet avaritiae: qualiter evanuit avaritia
of-the-fourth fire namely of-avarice how vanished the-avarice
illorum, qui thesauros cupiebant, et frustrata est, sic dicit
of-those who the-treasures desired and frustrated was thus says
Augustinus: armatur gemina face homo cupidus pecuniae et
Augustine is-armed with-twin torch man greedy of-money and
veritatis inimicus avaritia, ut rapiat aurum, impietate, ut
of-truth the-enemy with-avarice that he-may-seize gold with-impiety that
auferat Christum: nihil obtines, nihil proficis, humana
he-may-take-away Christ nothing you-obtain nothing you-accomplish human
crudelitas, subtrahitur inventis tuis materia mortalis et
cruelty is-withdrawn from-inventions your the-matter mortal and
Laurentio in coelum abeunte tu deficis flammis tuis. De
Laurence into heaven going-away you fail with-flames your of

exstinctione quinti ignis, scilicet furentis insaniae, qualiter
the-extinction of-the-fifth fire namely of-raging madness how
videlicet insania persequentium frustrata est et annihilata,
namely the-madness of-the-persecutors frustrated was and annihilated
sic dicit Maximus: superatis flammarum ministris omnimodae
thus says Maximus overcome of-the-flames the-ministers of-all-kinds
inundantis insaniae restrinxit incendium. Ad hoc usque
of-overflowing madness he-restrained the-burning to this all-the-way
dyabolica profecit intentio, ut vir fidelis ad dominum
the-devilish advanced intention that the-man faithful to the-Lord
suum gloriosus adscendat et crudelitas persequentium cum
his glorious may-ascend and the-cruelty of-the-persecutors with
suis ignibus perfusa torpeat. Quod enim persequentium
its fires drenched may-be-numb that for of-the-persecutors
insania ignis fuerit, ostendit, cum ait: furor gentilis
the-madness fire was he-shows when he-says the-fury gentile
accensus craticulam praeparat ignitam, ut indignationis suae
kindled a-gridiron prepares fiery that of-indignation its
flammas ignibus vindicaret. Nec mirum, si hos quinque
the-flames with-fires it-might-avenge nor wonderful if these five
ignes exteriores superavit, quoniam ex verbis praedicti
fires exterior he-overcame since from the-words of-the-aforesaid
Maximi habentur tria refrigeria, quae intus habuit, et tres
Maximus are-had three refreshments which within he-had and three
ignes in corde portavit, per quos omnem ignem exteriorem
fires in his-heart he-bore through which every fire exterior
et refrigerio mitigavit et majori ardoris incendio superavit.
both by-refreshment he-mitigated and by-greater of-ardor burning overcame
Primum namque refrigerium fuit desiderium regni
the-first for refreshment was the-desire of-the-kingdom
coelestis, secundum meditatio divinae legis, tertium puritas
heavenly the-second the-meditation of-the-divine law the-third purity

conscientiae. Per hoc triplex refrigerium omnem ignem
of-conscience through this threefold refreshment every fire
exteriorem exstingui fecit et frigidum reddidit. De
exterior to-be-extinguished he-caused and cold rendered of
primo refrigerio, quod est desiderium coelestis patriae, dicit
the-first refreshment which is the-desire of-the-heavenly fatherland says
Maximus vel Ambrosius secundum quosdam libros: neque
Maximus or Ambrose according-to some books nor
enim beatus Laurentius ignium sentire tormenta poterat,
for blessed Laurence of-the-fires to-feel the-torments could
qui in sensibus refrigerium paradisi possidebat. Item: jacet
who in his-senses the-refreshment of-paradise possessed likewise lies
ante pedes tyranni exusta, caro, corpus exanime; nihil
before the-feet of-the-tyrant the-burned flesh the-body lifeless nothing
detrimenti patitur in terris, cujus animus demoratur in
of-loss suffers on earth whose soul dwells in
coelis. De secundo refrigerio, quod est meditatio legis
the-heavens of the-second refreshment which is the-meditation of-the-law
divinae, sic dicit Maximus vel Ambrosius: dum Christi
divine thus says Maximus or Ambrose while of-Christ
cogitat praecepta, frigidum est illi omne, quod patitur.
he-thinks the-precepts cold is to-him all that he-suffers
De tertio refrigerio, quod est puritas conscientiae, sic dicit:
of the-third refreshment which is purity of-conscience thus he-says
ardet profecto totis visceribus fortissimus martir et uritur,
burns indeed in-all his-inward-parts the-most-brave martyr and is-burned
sed regnum Dei pertractans refrigerio conscientiae victor
but the-kingdom of-God pondering by-the-refreshment of-conscience a-victor
exsultat. Habuit nihilominus, ut idem Maximus ostendit,
he-exults he-had nevertheless as the-same Maximus shows
tres ignes interiores, per quos omnes ignes exteriores
three fires interior through which all the-fires exterior

majori incendio superavit. Primus fuit fidei magnitudo,
by-a-greater burning he-overcame the-first was of-faith the-greatness
secundus ardens dilectio, tertius vera Dei cognitio, quae
the-second burning love the-third true of-God knowledge which
ipsum irradiavit tamquam ignis. De primo igne sic dicit
him irradiated as-if a-fire of the-first fire thus says
idem vel Ambrosius: in quantum in illo fidei ardor
the-same or Ambrose in as-much in him of-faith the-ardor
fervet, in tantum supplicii flamma frigescit. Item esse
boils in so-much of-punishment the-flame grows-cold likewise to-be
salvatoris ignem fervorem fidei legimus in evangelio: ignem
of-the-savior the-fire the-fervor of-faith we-read in the-gospel fire
veni mittere in terras. Hoc igitur igne beatus Laurentius
I-came to-send into the-earth with-this therefore fire blessed Laurence
accensus flammarum non sensit incendium. De secundo igne
kindled of-the-flames not felt the-burning of the-second fire
sic ait idem vel Ambrosius: ardebat extrinsecus martir
thus says the-same or Ambrose burned outwardly the-martyr
Laurentius tyranni saevientis incendiis, sed major illum
Laurence of-the-tyrant raging with-the-fires but a-greater him
intrinsecus Christi amoris flamma torrebat. De tertio igne sic
inwardly of-Christ of-love flame roasted of the-third fire thus
dicit: fortissimum martirem saevissima persecutoris flamma
he-says the-most-brave martyr the-most-savage of-the-persecutor flame
superare non potuit, quia longe ardentius veritatis radiis
to-overcome not could because far more-ardently of-truth with-the-rays
mens ejus accensa fervebat. Item: odio perfidiae et amore
mind his kindled boiled likewise by-hatred of-perfidy and by-love
veritatis accensus appositam sibi extrinsecus flammam aut
of-truth kindled the-applied to-him outwardly flame either
non sensit aut vicit. Habet autem inter caeteros martires
not he-felt or he-conquered has moreover among the-other martyrs

Laurentius tria privilegia quantum ad officium. Primum est
Laurence three privileges as to the-office the-first is
in vigilia, solus enim inter martires vigiliam habet. Sed
in the-vigil alone for among the-martyrs a-vigil he-has but
vigiliae sanctorum propter multas deordinationes hodie
the-vigils of-the-saints on-account-of many disorders today
in jejunia mutata sunt, mos enim fuit olim (ut refert
into fasts changed are custom for was formerly as relates
Johannes Beleth), ut in festivitatibus sanctorum homines
John Beleth that on the-festivals of-the-saints men
cum uxoribus et filiabus in ecclesiam venirent et ibi
with wives and daughters into the-church came and there
cum luminaribus pernoctarent, sed quia multa adulteria in
with lights spent-the-night but because many adulteries in
his vigiliis fiebant, statutum fuit, ut vigiliae in jejunia
these vigils were-done decreed it-was that the-vigils into fasts
converterentur, nomen tamen antiquum est retentum, quia
should-be-turned the-name yet ancient is retained because
non jejunia, sed vigiliae adhuc appellantur. Secundum est
not fasts but vigils still they-are-called the-second is
in octava; ipse namque solus cum Stephano habet octavam
in the-octave he for alone with Stephen has an-octave
inter martires, sicut Martinus inter confessores. Tertium est
among the-martyrs as Martin among the-confessors the-third is
in regressionibus antiphonarum, quod solus ipse et Paulus
in the-repetitions of-the-antiphons which alone he and Paul
habet, sed Paulus propter excellentiam praedicationis, ipse
has but Paul on-account-of the-excellence of-preaching he
propter excellentiam passionis.
on-account-of the-excellence of-the-passion

De sancto Hyppolito et sociis ejus

CXVIII · SAINT HIPPOLYTUS AND HIS COMPANIONS

Hippolytus is read as founded on the stone or very polished. After burying Laurence he is seized, stripped, beaten, and torn with iron combs; his nurse Concordia is flogged to death, his household beheaded, and he is dragged to death by wild horses. Decius and Valerian, seized by demons, die. Decius's widow Tryphonia and her daughter Cyrilla are baptized; Tryphonia dies at prayer and Cyrilla is killed. Jacobus weighs the chronology. Mary and Hippolytus restore a herdsman's burned leg, and a devil shaped as a naked woman, girded with a stole, leaves its corpse.

Hyppolitus dicitur ab hyper, quod est super. et litos, quod
Hippolytus is-called from hyper which is above and litos which
est lapis, quasi super lapidem, id est Christum, fundatus:
is stone as-if upon the-stone that is Christ founded
vel ab in et polis, quod est civitas: vel Hyppolitus quasi
or from in and polis which is city or Hippolytus as-if
valde politus. Fuit enim super lapidem Christum bene
very polished he-was for upon the-stone Christ well
fundatus per constantiam et firmitatem, fuit in civitate
founded through constancy and firmness he-was in the-city
superna per desiderium et aviditatem, bene politus per
above through desire and eagerness well polished through
tormentorum acerbitatem.
of-torments the-bitterness

Hyppolitus postquam corpus beati Laurentii sepelivit, venit
Hippolytus after the-body of-blessed Laurence he-buried came
in domum suam et dans pacem suis servis et ancillis
into house his and giving peace to-his servants and maidservants
omnes sacramento altaris, quod Justinus presbiter obtulerat,
all with-the-sacrament of-the-altar which Justin the-priest had-offered
communicavit et apposita mensa priusquam cibum sumeret,
he-communicated and set the-table before food he-took

venientes milites eum rapuerunt et ad Caesarem duxerunt.
coming soldiers him seized and to the-Caesar led
Quem videns Decius Caesar subridens dixit ei: numquid
whom seeing Decius Caesar smiling said to-him surely-not
et tu magus effectus es, qui corpus Laurentii abstulisti?
also you a-magician made are who the-body of-Laurence took-away
Cui Hyppolitus: hoc feci non quasi magus, sed quasi
to-whom Hippolytus this I-did not as a-magician but as
christianus. Tunc Decius furore repletus praecepit, ut habitu,
a-Christian then Decius with-fury filled commanded that of-the-habit
quo ut christianus utebatur, exspoliaretur et os ejus
which as a-Christian he-used he-be-stripped and the-mouth his
lapidibus tunderetur. Cui Hyppolitus: non me exspoliasti,
with-stones be-pounded to-whom Hippolytus not me you-have-stripped
sed magis vestiisti. Cui Decius: quomodo insipiens
but rather you-have-clothed to-whom Decius how foolish
effectus es, ut nuditatem tuam non erubescas! Nunc ergo
made you-are that nakedness your not you-blush now therefore
sacrifica et vives, ne cum Laurentio tuo pereas. Cui
sacrifice and you-will-live lest with Laurence your you-perish to-whom
Hyppolitus: exemplum fieri merear beati Laurentii, quem
Hippolytus an-example to-become may-I-merit of-blessed Laurence whom
tu ore polluto ausus es nominare. Tunc Decius fecit
you with-mouth polluted dared have to-name then Decius caused
eum fustibus caedi et pectinibus ferreis laniari, ille autem
him with-clubs to-be-beaten and with-combs iron to-be-torn he moreover
se christianum esse voce clara confitebatur, et cum
himself a-Christian to-be with-voice clear confessed and when
tormenta hujusmodi derideret, veste militari, qua antea
torments of-this-kind he-mocked with-the-garment military which before
utebatur, eum vestiri fecit hortans, ut amicitiam et
he-used him to-be-clothed he-caused urging that the-friendship and

pristinam militiam retineret. Cui Hyppolitus cum diceret,
former service he-should-keep to-whom Hippolytus when he-said
se Christo militare, Decius ira repletus Valeriano
himself for-Christ to-soldier Decius with-anger filled to-Valerian
praefecto eum tradidit, ut omnes facultates ejus acciperet
the-prefect him handed that all the-means his he-should-take
et diris tormentis eum interficeret. Invento quoque, quod
and with-dire torments him should-kill found also that
ejus familia christiana esset, adducti sunt ante conspectum
his household Christian was brought were before the-sight
ejus. Qui cum ad sacrificia cogerentur, Concordia nutrix
his who when to sacrifices they-were-compelled Concordia the-nurse
Hyppoliti pro omnibus respondit: nos cum domino nostro
of-Hippolytus for all answered we with lord our
volumus mori potius pudice, quam impudice vivere. Cui
wish to-die rather chastely than unchastely to-live to-whom
Valerianus: genus servorum nonnisi cum suppliciis emendatur.
Valerian the-race of-slaves not-except with punishments is-amended
Tunc praesente Hyppolito et gaudente jussit eam tamdiu
then present Hippolytus and rejoicing he-ordered her so-long
plumbatis caedi, quousque emisit spiritum, dixitque
with-leaded-scourges to-be-beaten until she-sent-forth her-spirit and-said
Hyppolitus: gratias tibi ago, domine, quia nutricem meam
Hippolytus thanks to-you I-render O-Lord because nurse my
ante conspectum sanctorum tuorum praemisisti. Deinde
before the-sight of-saints your you-have-sent-ahead then
extra portam Tyburtinam Valerianus Hyppolitum cum familia
outside the-gate Tiburtine Valerian Hippolytus with household
sua duci fecit, Hyppolitus autem omnes confortans dixit:
his to-be-led caused Hippolytus moreover all comforting said
fratres nolite metuere, quia ego et vos unum Deum
O-brothers do-not fear because I and you one God

habemus. Jussitque Valerianus, ut in conspectu Hyppoliti
we-have and-ordered Valerian that in the-sight of-Hippolytus
omnibus capita amputarentur, Hyppoliti vero pedes ad colla
for-all the-heads be-cut-off of-Hippolytus but the-feet to the-necks
indomitorum equorum fecit ligari et per carduos
of-untamed horses he-caused to-be-bound and through thistles
et tribulos trahi tamdiu, donec spiritum exhalaret,
and caltrops to-be-dragged so-long until his-spirit he-breathed-out
circa annos domini CCLVI. Eorum corpora Justinus
about the-years of-the-Lord two-hundred-fifty-six their bodies Justin
presbiter rapuit et juxta corpus sancti Laurentii sepelivit,
the-priest snatched and beside the-body of-saint Laurence buried
corpus vero sanctae Concordiae inveniri non potuit, quia
the-body but of-saint Concordia to-be-found not could because
fuerat in cloacam projectum. Miles autem quidam nomine
it-had-been into a-sewer thrown a-soldier moreover certain by-name
Porphirius credens beatam Concordiam aurum et gemmas in
Porphyrius believing blessed Concordia gold and gems in
vestimentis habere, ad quendam cloacarium nomine Yreneum,
her-garments to-have to a-certain sewer-man by-name Irenaeus
qui erat occulte christianus, accessit et dixit: secretum
who was secretly a-Christian went and said the-secret
custodi et extrahe Concordiam, quia spero, quod aurum aut
keep and draw-out Concordia because I-hope that gold or
gemmas in vestibus suis habuit. Cui ille: ostende mihi
gems in garments her she-had to-whom he show me
locum et secretum habeo et, quidquid invenero, nuntiabo.
the-place and the-secret I-keep and whatever I-shall-have-found I-shall-report
Cum ergo extractum fuisset et nihil invenissent, miles ille
when therefore drawn-out it-had-been and nothing they-had-found soldier that
protinus fugit et Yreneus vocato quodam christiano nomine
at-once fled and Irenaeus called a-certain Christian by-name

Habundo corpus ad sanctum Justinum detulit, quod ille
Abundius the-body to saint Justin carried which he
devote suscipiens juxta corpus sancti Hyppoliti et aliorum
devoutly receiving beside the-body of-saint Hippolytus and of-the-others
sepelivit. Quod Valerianus audiens Yreneum et Abundum
buried which Valerian hearing Irenaeus and Abundius
tenuit et ambos in cloacam vivos misit, quorum corpora
seized and both into the-sewer alive sent whose bodies
Justinus rapuit et cum aliis sepelivit. Post hoc Decius
Justin snatched and with the-others buried after this Decius
cum Valeriano in currum adscendit aureum et pergunt ad
with Valerian into a-chariot mounted golden and they-go to
amphitheatrum, ut crucient christianos. Arreptus igitur
the-amphitheater that they-may-torture the-Christians seized therefore
Decius a daemone clamabat: o Hyppolite, catenis asperis
Decius by a-demon cried O Hippolytus with-chains harsh
vinctum me tenes. Valerianus similiter clamabat: o Laurenti,
bound me you-hold Valerian likewise cried O Laurence
igneis catenis me ligatum trahis, et eadem hora Valerianus
with-fiery chains me bound you-drag and in-the-same hour Valerian
exspiravit, Decius autem domum reversus triduo a daemone
expired Decius moreover home returned for-three-days by a-demon
vexatus clamabat: adjuro te, Laurenti, modicum cessa a
vexed cried I-adjure you Laurence a-little cease from
tormentis, et sic miserabiliter mortuus est. Quod uxor
the-torments and so wretchedly died has which wife
ejus Triphonia crudelis videns dimissis omnibus ad sanctum
his Tryphonia cruel seeing left all-things to saint
Justinum cum filia sua Cyrilla accessit et ab eo cum
Justin with daughter her Cyrilla went and by him with
multis aliis se baptizari fecit. Alia vero die cum oraret
many others herself to-be-baptized caused another but day when she-was-praying

Triphonia, emisit spiritum: cujus corpus Justinus presbiter
Tryphonia sent-forth her-spirit whose body Justin the-priest
juxta corpus sancti Hyppoliti sepelivit. Audientes XLVII
beside the-body of-saint Hippolytus buried hearing forty-seven
milites, quod regina et ejus filia christianae effectae essent,
soldiers that the-queen and her daughter Christians made had-been
venerunt cum uxoribus suis ad Justinum presbiterum, ut
came with wives their to Justin the-priest that
baptisma susciperent, quos omnes Dionysius, qui sancto Sixto
baptism they-might-receive whom all Dionysius who to-saint Sixtus
successerat, baptizavit, Claudius autem imperator Cyrillam,
had-succeeded baptized Claudius moreover the-emperor Cyrilla
cum sacrificare nollet, jugulari fecit et caeteros
when to-sacrifice she-would-not to-have-her-throat-cut caused and the-other
milites decollari, quorum corpora in agro Verano cum
soldiers to-be-beheaded whose bodies in the-field of-Veranus with
caeteris sepeliuntur. Et advertendum, quod expresse habetur
the-others are-buried and it-is-to-be-noticed that expressly is-had
hic, quod illi Decio, qui Laurentium et Hyppolitum
here that to-that Decius who Laurence and Hippolytus
martirisavit, successit Claudius. Claudius autem non successit
martyred succeeded Claudius Claudius moreover not succeeded
Decio imperatori, imo Decio successit secundum chronicas
to-Decius the-emperor rather to-Decius succeeded according-to the-chronicles
Volusianus, Volusiano Gallienus, Gallieno Claudius. Oportet
Volusianus to-Volusianus Gallienus to-Gallienus Claudius it-behooves
ergo dicere (ut videtur), quod aut Gallienus fuerit binomius
therefore to-say as it-seems that either Gallienus was two-named
et quod dictus sit Gallienus et Decius, sicut dicit Vincentius
and that called was Gallienus and Decius as says Vincent
in chronica sua et Godofridus in libro suo, aut quod
in chronicle his and Godfrey in book his or that

Gallienus in sui adjutorium quendam nomine Decium fecerit
Gallienus for his help a-certain-man by-name Decius made
Caesarem, non tamen imperatorem, sicut dicit Richardus
Caesar not yet emperor as says Richard
in chronica sua. De hoc martire sic dicit Ambrosius in
in chronicle his of this martyr thus says Ambrose in
praefatione: beatus martir Hyppolitus Christum verum ducem
the-preface the-blessed martyr Hippolytus Christ the-true leader
considerans miles ejus esse maluit, quam dux militum
considering soldier his to-be preferred than the-leader of-soldiers
comprobari beatumque Laurentium suae custodiae mancipatum
to-be-proved and-blessed Laurence to-his custody delivered
non persecutus est, sed subsecutus. Qui cum thesauros
not persecuted he-has but followed who when the-treasures
ecclesiae discuteret, invenit thesaurum, quem non tyrannus
of-the-church he-examined found a-treasure which not a-tyrant
eriperet, sed quem pietas possideret, invenit thesaurum, unde
could-snatch but which piety might-possess he-found a-treasure whence
verae divitiae peterentur, sprevit furorem tyranni, ut cum
true riches might-be-sought he-spurned the-fury of-the-tyrant that with
regis perpetui gratia conprobaretur, membris dividi non
of-the-king eternal the-favor he-might-be-approved in-limbs to-be-divided not
refugit, ne nexibus divelleretur aeternis.
he-shrank lest from-bonds he-be-torn eternal

Bubulcus quidam nomine Petrus cum in festo Mariae
a-herdsman certain by-name Peter when on the-feast of-Mary
Magdalenae plaustrum junxisset et boves sequens ipsos
Magdalene the-wagon he-had-yoked and the-oxen following them
maledictis urgeret, protinus boves et aratrum a fulmine
with-curses was-driving forthwith the-oxen and the-plow by lightning
assumuntur et ipse Petrus, qui hoc imprecatus fuerat,
are-taken-up and the-very Peter who this imprecated had

supplicio atrociori torquebatur, nam ignis eum arripuit
with-a-punishment more-atrocious was-tormented for fire him seized
adeo, quod carnibus et nervis tibiae et cruris consumtis
so that the-flesh and sinews of-the-shin and of-the-leg consumed
ossa paterent et ipsa tandem tibia a sua compage
the-bones lay-open and the-very at-last shin from its joint
penitus solveretur. Tunc ille ad quandam ecclesiam beatae
utterly was-loosed then he to a-certain church of-the-blessed
virginis accedens tibiam ipsam in quodam foramine ipsius
virgin going shin the-very in a-certain hole of-the-same
ecclesiae abscondit et beatam virginem lacrymis et precibus
church hid and the-blessed virgin with-tears and prayers
pro sua liberatione rogavit et ecce nocte quadam beata
for his deliverance asked and behold on-night a-certain the-blessed
virgo cum beato Hyppolito, ut Petrum pristinae sanitati
virgin with blessed Hippolytus that Peter to-his-former health
restitueret, impetravit statimque sanctus Hyppolitus tibiam
he-should-restore obtained and-at-once saint Hippolytus the-shin
de foramine accipiens loco suo quasi surculum arbori in
from the-hole taking in-place its like a-shoot into-a-tree in
momento inseruit. In qua insitione tantos dolores sensit, ut
a-moment grafted in which grafting such pains he-felt that
suis clamoribus totam familiam excitaret, quia surgentes et
with-his cries the-whole household he-roused because rising and
lumen accendentes Petrum duo crura et duas tibias habere
a-light kindling Peter two legs and two shins to-have
conspiciunt, sed se deludi putantes ipsum iterum
they-see but themselves to-be-deceived thinking him again
atque iterum contrectabant et membra vera ipsum habere
and again they-handled and limbs true him to-have
conspiciebant. Qui vix eum excitantes, unde sibi hoc
they-saw who scarcely him rousing whence to-him this

acciderit, sciscitantur, sed ille eos ludere existimans tandem
had-happened they-ask but he them to-be-joking thinking at-last
victus rem vidit et exstupuit, sed tamen coxa nova mollior
convinced the-thing saw and was-astounded but yet the-thigh new softer
quam vetusta ad sustinentiam corporis non poterat exaequari.
than the-old for the-sustaining of-the-body not could to-be-made-equal
Unde ad publicationem miraculi per annum claudicavit et
whence for the-publishing of-the-miracle for a-year he-limped and
tunc iterum beata virgo ei apparens sancto Hyppolito
then again the-blessed virgin to-him appearing to-saint Hippolytus
dixit, ut, quidquid curationi deesset, supplere deberet. Evigilans
said that whatever to-the-cure was-lacking to-supply he-should waking
igitur et se plene sanatum inveniens reclusorium introivit,
therefore and himself fully healed finding a-hermit-cell he-entered
cui dyabolus in specie nudae mulieris frequentissime
to-whom the-devil in the-form of-a-naked woman very-often
apparebat et nudam ei se ingerens, quanto ille fortius
appeared and naked to-him herself thrusting the-more he more-strongly
resistebat, tanto illa ei impudentius incumbebat. Cum ergo
resisted the-more she on-him more-shamelessly pressed when therefore
illa eum plurimum vexaret, tandem ille stolam sacerdotalem
she him very-much vexed at-last he the-stole priestly
accipiens collum ejus cinxit et mox dyabolo abscedente
taking neck her girded and at-once the-devil departing
cadaver putridum ibi remansit tantusque foetor inde exhalavit,
a-corpse putrid there remained and-such a-stench thence breathed-out
ut nullus, qui hoc vidit, ambigeret, quin corpus alicujus
that none who this saw doubted but-that the-body of-some
mulieris mortuae fuisset, quod dyabolus assumsit.
woman dead it-had-been which the-devil had-taken-up

De assumtione beatae Mariae virginis

CXIX · THE ASSUMPTION OF THE BLESSED VIRGIN MARY

Jacobus tells the Assumption from a book ascribed to John, which Jerome calls apocryphal. An angel brings Mary a palm, the apostles are carried to her on clouds, and Christ receives her soul. The chief priest who seizes the bier sticks to it until he believes, her body is raised on the third day, and Thomas receives her girdle. Her tunic saves Chartres from the Normans; Elizabeth's vision and the reasons of Bernard and Augustine attest her bodily assumption. Mary's miracles follow, then the manner of the assumption from Cosmas, Germanus, and John Damascene.

Assumtio beatae virginis Mariae qualiter facta sit,
the-assumption of-the-blessed virgin Mary how done it-was
ex quodam libello apocrypho, qui Johanni evangelistae
from a-certain little-book apocryphal which to-John the-evangelist
adscribitur, edocetur. Apostolis namque ob praedicationis
is-ascribed is-taught the-apostles for on-account-of of-preaching
gratiam diversas mundi subeuntibus regiones virgo beata
the-grace the-various of-the-world going-to regions the-virgin blessed
in domo juxta montem Syon posita dicitur remansisse
in a-house beside mount Zion placed is-said to-have-remained
omniaque loca filii sui, scilicet locum baptismi, jejunii,
and-all the-places of-son her namely the-place of-baptism of-fasting
orationis, passionis, sepulturae, resurrectionis et adscensionis,
of-prayer of-passion of-burial of-resurrection and of-ascension
quoad vixit, devotione sedula visitavit et, secundum quod
as-long-as she-lived with-devotion assiduous visited and according-to what
ait Epyphanius, XXIV annis adscensionem filii sui
says Epiphanius by-twenty-four years the-ascension of-son her
supervixit. Refert ergo, quod beata virgo, et quando
she-survived he-relates therefore that the-blessed virgin both when
Christum concepit, erat annorum XIV et in XV ipsum
Christ she-conceived was of-years fourteen and in the-fifteenth him

peperit et vixit cum eo annis XXXIII et post mortem
bore and lived with him years thirty-three and after the-death
Christi supervixit XXIV annis et secundum hoc, quando
of-Christ survived twenty-four years and according-to this when
obiit, erat annorum LXXII. Probabiliter tamen videtur,
she-died she-was of-years seventy-two probably yet it-seems
quod alibi legitur, ut XII annis filio supervixerit
that-which elsewhere is-read that by-twelve years her-son she-survived
et sic sexagenaria sit assumta, cum apostoli totidem
and so sixty-years-old she-was assumed since the-apostles as-many
annis praedicaverint in Judaea et circa partes illas, sicut
years preached in Judea and around parts those as
ecclesiastica tradit hystoria. Die igitur quadam dum in
the-ecclesiastical relates history on-day therefore a-certain while into
filii desiderium cor virginis vehementer accenditur,
for-her-son longing the-heart of-the-virgin vehemently is-kindled
aestuans animus commovetur et in exteriorem lacrimarum
the-seething mind is-moved and into outward of-tears
abundantiam excitatur, cumque ad tempus subtracti filii
abundance is-stirred and-when for a-time of-her-withdrawn son
aequanimiter non ferret subtracta solatia, ecce angelus
with-equanimity not she-bore the-withdrawn consolations behold an-angel
cum multo lumine eidem adstitit et reverenter utpote
with much light to-her stood-by and reverently inasmuch-as
sui matrem domini salutavit. Ave, inquit, benedicta Maria
of-his mother of-Lord greeted hail he-says blessed Mary
suscipiens benedictionem illius, qui mandavit salutem Jacob.
receiving the-blessing of-him who commanded salvation for-Jacob
Ecce autem ramum palmae de paradiso ad te dominam
behold moreover a-branch of-palm from paradise to you lady
attuli, quem ante feretrum portare jubeas, cum die
I-have-brought which before the-bier to-carry you-may-bid when on-day

tertia de corpore assumeris, nam tuus filius te matrem
the-third from the-body you-will-be-assumed for your son you mother
reverendam exspectat. Cui Maria respondit: si inveni
venerable awaits to-whom Mary answered if I-have-found
gratiam in oculis tuis, obsecro, ut nomen tuum mihi
favor in eyes your I-beseech that name your to-me
revelare digneris, sed hoc peto instantius, ut filii et fratres
to-reveal you-deign but this I-ask more-urgently that sons and brothers
mei apostoli ad me pariter congregentur, ut eos, antequam
my the-apostles to me together be-gathered that them before
moriar, corporalibus oculis videam et ab iis sepeliri
I-die with-bodily eyes I-may-see and by them to-be-buried
valeam et ipsis praesentibus spiritum Deo reddam. Hoc
I-may-be-able and them present my-spirit to-God I-may-render this
iterum peto et obsecro, ut anima mea de corpore exiens
again I-ask and I-beseech that soul my from the-body going-out
nullum spiritum teterrimum videat nullaque mihi Sathanae
no spirit most-foul may-see and-no to-me of-Satan
potestas occurrat. Cui angelus: cur scire desideras, domina,
power may-meet to-whom the-angel why to-know do-you-desire O-lady
nomen meum, quod admirabile est et magnum? Ecce
name my which wonderful is and great behold
autem omnes ad te venient hodie et congregabuntur
moreover all to you will-come today and will-be-gathered
apostoli, qui nobiles tibi exhibebunt exsequias funeris, et
the-apostles who noble to-you will-show obsequies of-funeral and
in eorum conspectu spiritum exhalabis. Nam qui olim
in their sight your-spirit you-will-breathe-out for he-who once
prophetam de Judaea in Babylonem in crine attulit subito,
the-prophet from Judea into Babylon by the-hair brought suddenly
ipse procul dubio ad te apostolos adducere poterit in
he without doubt to you the-apostles to-bring will-be-able in

momento. Malignum autem spiritum videre cur metuis, cum
a-moment the-malign moreover spirit to-see why do-you-fear when
caput ejus omnino contriveris et spoliaveris ipsum suae
head his wholly you-have-crushed and you-have-despoiled him of-his
imperio potestatis? Fiat tamen voluntas tua, ut ipsos
of-the-dominion power let-be-done yet will your that them
non videas. His dictis angelus cum multo lumine coelos
not you-may-see these said the-angel with much light to-the-heavens
adscendit, palma autem illa nimia claritate splendebat
ascended the-palm moreover that with-excessive brightness shone
et erat quidem virgae viriditate consimilis, sed folia ipsius
and was indeed of-a-rod in-greenness like but leaves its
ut stella matutina fulgebant. Factum est autem, dum
like the-star morning gleamed done it-was moreover while
Johannes in Epheso praedicaret: coelum repente intonuit et
John in Ephesus was-preaching the-sky suddenly thundered and
nubes candida ipsum sustulit ac raptum ante Mariae januas
a-cloud white him lifted and caught-up before of-Mary the-doors
collocavit percutiensque ostium interius introivit ac reverenter
set and-knocking-at the-door within entered and reverently
virgo virginem salutavit. Quem felix Maria conspiciens
the-virgin the-virgin greeted whom happy Mary beholding
vehementer obstupuit et prae gaudio lacrimas continere
vehemently was-astounded and for joy tears to-hold-back
nequivit dixitque: fili Johannes, memor esto verborum
could-not and-said O-son John mindful be of-the-words
magistri tui, quibus me tibi matrem et te mihi in filium
of-master your by-which me to-you as-mother and you to-me as son
commendavit. Ecce a domino evocata debitum humanae
he-commended behold by the-Lord called-forth the-debt of-the-human
conditionis exsolvo ac corpus meum tibi cura sollicita
condition I-pay and body my to-you with-care anxious

commendo. Audivi enim, Judaeos iniisse consilium
I-commend I-have-heard for the-Jews to-have-entered counsel
dicentes: exspectemus, viri fratres, quoadusque illa, quae
saying let-us-wait men brothers until she who
Jesum portavit, subeat mortem, et corpus ejus continuo
Jesus carried undergo death and the-body her at-once
rapiemus ac injectum ignibus comburemus. Tu igitur hanc
we-shall-seize and thrown to-the-fires we-shall-burn you therefore this
palmam deferri facies ante feretrum, cum corpus meum
palm to-be-carried you-will-cause before the-bier when body my
duxeritis ad sepulchrum. Dixitque Johannes: o utinam
you-will-have-led to the-tomb and-said John O would-that
hic essent omnes apostoli fratres mei, ut decenter tibi
here were all the-apostles brothers my that fittingly for-you
parare possemus exsequias et exsolvere laudes dignas.
to-prepare we-might-be-able obsequies and to-pay praises worthy
Haec illo dicente omnes apostoli de locis, in quibus
these-things he saying all the-apostles from the-places in which
praedicabant, a nubibus rapiuntur et ante Mariae ostium
they-were-preaching by clouds are-caught-up and before of-Mary the-door
collocantur, qui videntes se ibidem insimul congregatos
are-set who seeing themselves there together gathered
mirabantur dicentes: quaenam causa est, propter quam
wondered saying what cause is on-account-of which
nos hic dominus insimul congregavit? Johannes igitur ad
us here the-Lord together has-gathered John therefore to
eos exiit et dominam de corpore recessuram praedixit
them went-out and the-lady from the-body about-to-depart foretold
et addidit dicens: videte, fratres, ne, cum obierit,
and added saying see O-brothers lest when she-will-have-died
aliquis eam defleat, ne hoc videns populus conturbetur
anyone her bewail lest this seeing the-people be-disturbed

et dicat: ecce isti quomodo timent mortem, qui tamen
and say behold these how they-fear death who yet
aliis praedicant resurrectionem. Dionysius Pauli apostoli
to-others preach the-resurrection Dionysius of-Paul the-apostle
discipulus in libro de divinis nominibus hoc idem asserit,
the-disciple in the-book on the-divine names this same asserts
apostolos scilicet in dormitione virginis convenisse et
the-apostles namely at the-falling-asleep of-the-virgin to-have-come-together and
se similiter interfuisse ac unumquemque in laudem
himself likewise to-have-been-present and each in praise
Christi et virginis sermonem fecisse. Ait enim sic
of-Christ and of-the-virgin a-sermon to-have-made he-says for thus
loquens ad Hierotheum: nos, ut nosti et ipse, et multi
speaking to Hierotheus we as you-know both yourself and many
sanctorum nostrorum fratrum cum convenissemus ad visionem
of-holy our brothers when we-had-come-together for the-sight
corporis vitae principis et quod Deum suscepit, aderat
of-the-body of-life of-the-prince and which God received there-was-present
autem et frater Dei Jacobus et Petrus et summa et
moreover both the-brother of-God James and Peter and the-highest and
perfectissima theologorum summitas Paulus. Postea visum
most-perfect of-the-theologians summit Paul afterward seemed
est, ut universi Hierarchae laudarent, sicut unusquisque erat
it-was that all the-Hierarchs should-praise as each was
sufficiens, infinitae virtutis bonitatem thearticae infirmitatis.
sufficient of-infinite power the-goodness of-the-god-making weakness
Haec Dionysius. Cum autem beata Maria omnes apostolos
these-things Dionysius when moreover blessed Mary all the-apostles
congregatos vidisset, dominum benedixit et in medio eorum
gathered had-seen the-Lord she-blessed and in the-midst of-them
ardentibus lampadibus et lucernis consedit. Circa vero horam
with-burning lamps and lights sat-down about but the-hour

noctis tertiam Jesus advenit cum angelorum ordinibus,
of-the-night third Jesus arrived with of-angels orders
patriarcharum coetibus, martirum agminibus, confessorum
of-patriarchs companies of-martyrs troops of-confessors
acie virginumque choris et ante thronum virginis acies
the-line and-of-virgins choirs and before the-throne of-the-virgin the-lines
ordinantur et dulcia cantica frequentantur. Quales autem
are-ordered and sweet songs are-repeated what-kind moreover
exsequiae ibidem celebratae sint, ex praedicto libello, qui
obsequies there celebrated were from the-aforesaid little-book which
Johanni adscribitur, edocetur. Nam ipse prior Jesus inchoavit
to-John is-ascribed is-taught for he first Jesus began
et dixit: veni, electa mea, et ponam te in thronum
and said come chosen-one my and I-shall-set you on throne
meum, quia concupivi speciem tuam. Et illa: paratum cor
my because I-have-desired beauty your and she ready heart
meum, domine, paratum cor meum. Tunc omnes, qui cum
my O-Lord ready heart my then all who with
Jesu venerant, dulciter intonant dicentes: haec est, quae
Jesus had-come sweetly intone saying this is she-who
nescivit torum in delictis, habebit fructum in refectione
knew-not the-bed in sins she-will-have fruit in the-refreshment
animarum sanctarum. Ipsa autem die semetipsa cecinit
of-souls holy the-very moreover day herself sang
dicens: beatam me dicent omnes generationes, quia fecit
saying blessed me will-call all generations because has-done
mihi magna, qui potens est, et sanctum nomen ejus.
for-me great-things he-who mighty is and holy name his
Tunc cantor omnibus intonavit dicens excellentius: veni
then the-cantor to-all intoned saying more-excellently come
de Libano, sponsa, veni de Libano, coronaberis. Et illa:
from Lebanon O-bride come from Lebanon you-will-be-crowned and she

ecce venio, quia in capite libri scriptum est de me,
behold I-come because in the-head of-the-book written it-is of me
ut facerem voluntatem tuam, Deus, quia exsultavit spiritus
that I-should-do will your O-God because has-exulted spirit
meus in te Deo salutari meo. Sicque Mariae anima de
my in you God savior my and-so of-Mary the-soul from
corpore egreditur et in ulnas filii advolavit fuitque tam
the-body goes-out and into the-arms of-her-son flew and-was as
a dolore carnis extranea, quam a corruptione exstiterat
from the-pain of-the-flesh a-stranger as from corruption she-had-been
aliena, dixitque apostolis dominus: corpus virginis matris in
foreign and-said to-the-apostles the-Lord the-body of-the-virgin mother into
vallem Josaphat deferte et in monumento novo, quod ibidem
the-valley of-Jehoshaphat carry and in the-tomb new which there
invenietis, illud recondite et me ibidem triduo, donec
you-will-find it lay-away and me there for-three-days until
ad vos redeam, exspectate. Statimque eam circumdederunt
to you I-return await and-at-once her surrounded
flores rosarum rosei, scilicet coetus martirum, et
the-flowers of-roses rosy namely the-companies of-martyrs and
lilia convallium, agmina scilicet angelorum, confessorum
the-lilies of-the-valleys the-troops namely of-angels of-confessors
et virginum. Post eam apostoli clamitant dicentes: virgo
and of-virgins after her the-apostles cry-out saying O-virgin
prudentissima, quo progrederis? Esto nostri memor, o
most-prudent whither do-you-advance be of-us mindful O
domina. Tunc ad concentum adscendentium coetus, qui
lady then at the-harmony of-those-ascending the-companies which
remanserant, admirati concite obviam processerunt videntesque
had-remained wondering hastily to-meet went-forth and-seeing
regem suum feminae animam in ulnis propriis bajulantem
king their of-a-woman the-soul in arms his-own carrying

illamque super illum innixam obstupefacti clamare coeperunt
and-her upon him leaning astounded to-cry began
dicentes: quae est ista, quae adscendit de deserto deliciis
saying who is she who ascends from the-desert in-delights
affluens innixa super dilectum suum? Quibus concomitantes
abounding leaning upon beloved her to-whom those-accompanying
dixerunt: ista est speciosa inter filias Jerusalem, sicut
said she is the-beautiful-one among the-daughters of-Jerusalem as
vidistis eam plenam caritate et dilectione. Sicque in coelum
you-saw her full of-charity and love and-so into heaven
gaudens suscipitur et a dextris filii in throno gloriae
rejoicing she-is-received and at the-right of-her-son on the-throne of-glory
collocatur, apostoli autem viderunt ejus animam tanti esse
is-placed the-apostles moreover saw her soul of-such to-be
candoris, ut nulla mortalium lingua posset effari. Tres autem
whiteness that no of-mortals tongue could to-tell three moreover
virgines, quae ibidem erant, cum corpus ejus lavandi gratia
virgins who there were when the-body her for-washing sake
exspoliassent, tanta statim corpus claritate resplenduit, ut
had-stripped with-such at-once the-body brightness shone that
tangi quidem ad lavandum posset, videri autem non
to-be-touched indeed for washing it-could to-be-seen moreover not
posset: tamdiu autem lux illa ibidem resplenduit, donec
it-could so-long moreover light that there shone until
corpus a virginibus lotum fuit. Apostoli autem corpus ejus
the-body by the-virgins washed was the-apostles moreover the-body her
reverenter ceperunt et super feretrum posuerunt dixitque
reverently took and upon the-bier placed and-said
Johannes Petro: hanc palmam ante feretrum, Petre, portabis,
John to-Peter this palm before the-bier O-Peter you-will-carry
quia dominus nobis te praetulit et suarum ovium pastorem
because the-Lord to-us you preferred and of-his sheep shepherd

et principem ordinavit. Cui Petrus: hanc potius portare te
and prince ordained to-whom Peter this rather to-carry you
convenit, quae virgo a domino es electus, et dignum est,
it-befits who a-virgin by the-Lord are chosen and worthy it-is
ut palmam virginis virgo ferat. Tu super pectus domini
that the-palm of-the-virgin a-virgin should-bear you upon the-breast of-the-Lord
recumbere meruisti et exinde sapientiae et gratiae plus
to-recline merited and thence of-wisdom and of-grace more
caeteris fluenta portasti, et justum videtur, ut, qui a
than-the-others the-streams you-carried and just it-seems that you-who from
filio recepisti plus muneris, impendas virgini plus honoris.
the-son received more of-gift should-pay to-the-virgin more of-honor
Tu igitur portare debes hanc palmam luminis ad exsequias
you therefore to-carry ought this palm of-light at the-obsequies
sanctitatis, qui potatus es poculo lucis de fonte
of-holiness who given-drink you-were with-the-cup of-light from the-fount
perpetuae claritatis, ego autem portabo cum feretro sanctum
of-perpetual brightness I moreover shall-carry with the-bier the-holy
corporis, caeteri autem fratres nostri circumdantes feretrum
of-the-body the-others moreover brothers our surrounding the-bier
referant laudes Deo. Paulus autem dixit ei: et ego, qui
let-them-render praises to-God Paul moreover said to-him and I who
minimus vestrum omnium sum, portabo tecum. Elevantes
least of-you all am shall-carry with-you raising
itaque Petrus et Paulus feretrum, Petrus incepit cantare
and-so Peter and Paul the-bier Peter began to-sing
ac dicere: exiit Israel de Aegypto alleluja. Caeteri autem
and to-say went-out Israel from Egypt alleluia the-other moreover
apostoli cantus dulciter prosequuntur, dominus autem feretrum
apostles the-song sweetly follow the-Lord moreover the-bier
et apostolos nube praetexit ita, quod ipsi non videbantur,
and the-apostles with-a-cloud screened so that they not were-seen

sed tantum eorum vox audiebatur. Affuerunt et angeli cum
but only their voice was-heard were-present also angels with
apostolis concinentes et terram totam sonitu mirae
the-apostles singing-together and the-earth whole with-the-sound of-wonderful
suavitatis replentes. Excitati omnes ad tam dulcem sonum et
sweetness filling roused all at so sweet a-sound and
melodiam de civitate velocius exeunt et, quidnam hoc sit,
melody from the-city more-quickly go-out and what this may-be
diligenter sciscitantur. Tunc exstitit, qui diceret: Mariam
diligently ask then there-was one-who said Mary
illam discipuli Jesu efferunt mortuam, circa illam hanc, quam
that the-disciples of-Jesus carry-out dead around her this which
auditis, concinunt melodiam. Tunc ad arma concurrunt et
you-hear they-sing melody then to arms they-run and
se mutuo hortabantur dicentes: venite, omnes discipulos
themselves mutually were-exhorting saying come all the-disciples
occidamus ac corpus illud, quod seductorem illum portavit,
let-us-kill and the-body that which the-seducer that carried
ignibus comburamus. Princeps autem sacerdotum hoc videns
with-fires let-us-burn the-prince moreover of-the-priests this seeing
obstupuit et ira repletus ait: ecce tabernaculum illius,
was-astounded and with-anger filled says behold the-tabernacle of-him
qui nos et genus nostrum conturbavit, qualem gloriam
who us and race our disturbed what-kind-of glory
nunc accipit. Et hoc dicens manus ad lectum misit volens
now it-receives and this saying his-hands to the-bed he-put wishing
illud evertere et ad terram deducere. Tunc manus ejus
it to-overturn and to the-ground to-bring-down then hands his
subito ambae aruerunt et lectulo adhaeserunt, ita ut ad
suddenly both withered and to-the-bier stuck so that at
lectulum manibus penderet et nimio cruciatu vexatus
the-bier by-his-hands he-hung and with-excessive torture vexed

lamentabiliter ejularet, reliquus autem populus ab angelis, qui
lamentably he-wailed the-rest moreover people by the-angels who
erant in nubibus, caecitate percussus est. Princeps autem
were in the-clouds with-blindness struck was the-prince moreover
sacerdotum clamabat dicens: sancte Petre, in hac tribulatione
of-the-priests cried saying O-saint Peter in this tribulation
me non despicias, sed pro me, obsecro, ad dominum preces
me not despise but for me I-beseech to the-Lord prayers
fundas, memor enim debes esse, qualiter aliquando tibi
pour mindful for you-ought to-be how once by-you
adstiti et qualiter te accusante ancilla ostiaria excusavi.
I-stood and how you accusing the-maid the-doorkeeper I-excused
Cui Petrus: in obsequiis dominae nostrae impediti sumus
to-whom Peter in the-obsequies of-lady our hindered we-are
et curationi tuae intendere non valemus, verumtamen si in
and to-cure your to-attend not we-are-able nevertheless if in
dominum nostrum Jesum Christum et in hanc, quae ipsum
the-Lord our Jesus Christ and in her who him
genuit et portavit, credideris, spero, quod continuo
bore and carried you-will-have-believed I-hope that at-once
sanitatis beneficio potieris. Qui respondit: credo, dominum
of-health the-benefit you-will-obtain who answered I-believe the-Lord
Jesum verum esse filium Dei et hanc sacratissimam
Jesus true to-be the-Son of-God and her the-most-holy
matrem ejus, statimque a feretro manus ejus solutae sunt,
mother his and-at-once from the-bier hands his loosed were
sed tamen in brachiis adhuc ariditas remansit et dolor
but yet in his-arms still the-dryness remained and the-pain
vehemens non recesserat, dixitque ei Petrus: osculare
vehement not had-departed and-said to-him Peter kiss
feretrum et dic, credo in Deum Jesum Christum, quem
the-bier and say I-believe in God Jesus Christ whom

ista in utero portavit et post partum virgo permansit.
she in her-womb carried and after the-birth a-virgin remained
Quod cum fecisset, continuo pristinae est redditus sanitati
which when he-had-done at-once to-his-former he-was restored health
dixitque ei Petrus: accipe hanc palmam de manu fratris
and-said to-him Peter take this palm from the-hand of-brother
nostri Johannis et ponas eam super populum excaecatum,
our John and put it over the-people blinded
et quicunque credere voluerit, recipiet visum, qui autem
and whoever to-believe will-have-wished will-receive sight he-who moreover
credere noluerit, videre non poterit in aeternum. Mariam
to-believe will-have-refused to-see not will-be-able into eternity Mary
autem portantes apostoli in monumento posuerunt et juxta
moreover carrying the-apostles in the-tomb laid and beside
illud, ut dominus jusserat, consederunt, tertia autem die
it as the-Lord had-ordered sat-down on-the-third moreover day
veniens Jesus cum multitudine angelorum ipsos salutavit
coming Jesus with a-multitude of-angels them greeted
dicens: pax vobis, qui responderunt: gloria tibi Deus, qui
saying peace to-you who answered glory to-you O-God who
facis mirabilia magna solus. Et dixit apostolis dominus: quid
do wonders great alone and said to-the-apostles the-Lord what
gratiae et honoris vobis videtur, ut meae nunc conferam
of-grace and of-honor to-you seems that to-my now I-should-confer
genetrici? Et illi: justum videtur, domine, servis tuis, ut,
mother and they just it-seems O-Lord to-servants your that
sicut tu devicta morte regnas in saecula, sic tuae
as you having-conquered death reign into the-ages so of-your
resuscites matris corpus, Jesu, et a dextris tuis colloces
you-may-raise of-mother the-body O-Jesus and at the-right your you-may-place
in aeternum. Quo annuente Michael archangelus continuo
into eternity he nodding Michael the-archangel at-once

affuit et Mariae animam coram domino praesentavit. Tunc
was-present and of-Mary the-soul before the-Lord presented then
salvator locutus est dicens: surge proxima mea, columba
the-savior spoken has saying rise nearest my dove
mea, tabernaculum gloriae, vasculum vitae, templum coeleste,
my tabernacle of-glory little-vessel of-life temple heavenly
ut, sicut per coitum labem non sensisti criminis, sic in
that as through intercourse the-stain not you-felt of-crime so in
sepulchro solutionem corporis minime patiaris. Statimque
the-tomb the-dissolution of-the-body in-no-way you-may-suffer and-at-once
anima ad Mariae accessit corpusculum et de tumulo
the-soul to of-Mary approached the-little-body and from the-tomb
prodiit gloriosum sicque ad aethereum assumitur thalamum
came-forth glorious and-so to the-ethereal she-is-assumed bridal-chamber
comitante secum multitudine angelorum. Thomas autem cum
accompanying with-her a-multitude of-angels Thomas moreover when
abesset et rediens credere recusaret, subito zonam, qua
he-was-absent and returning to-believe refused suddenly the-girdle with-which
corpus ejus praecinctum fuerat, ab aëre recepit illaesam,
body her girded had-been from the-air received unharmed
ut vel sic intelligeret, quod totaliter fuisset assumta.
so-that at-least so he-might-understand that wholly she-had-been assumed
Hoc autem, quod praedictum est, totum illud apocryphum
this moreover which aforesaid is all that apocryphal
est, de quo Hieronymus in epistola sive sermone ad Paulum
is of which Jerome in the-letter or sermon to Paula
et Eustochium sic ait: ille sane libellus vere apocryphus est
and Eustochium thus says that indeed little-book truly apocryphal is
censendus, nisi quo ad aliqua fide digna, quae videntur
to-be-judged except as to some-things of-faith worthy which seem
a sanctis approbata, quae sunt novem, scilicet quod promissa
by the-saints approved which are nine namely that promised

sit et exhibita virgini omnimoda consolatio, apostolorum
was and shown to-the-virgin every-kind-of consolation of-the-apostles
omnium congregatio, sine dolore consummatio, sepulturae
all the-gathering without pain the-consummation of-burial
in valle Josaphat praeparatio, exsequialis devotio Christi
in the-valley of-Jehoshaphat the-preparation funeral the-devotion of-Christ
et totius curiae coelestis obviatio, Judaeorum persecutio,
and of-the-whole court heavenly the-meeting of-the-Jews the-persecution
miraculorum in omni causa condecente coruscatio, in anima
of-miracles in every cause befitting the-flashing in soul
simul et corpore assumtio. Porro alia multa sunt ibi
together and body the-assumption moreover other many-things are there
posita potius ad simulationem, quam ad veritatem, ut, quod
put rather for pretense than for truth as that
Thomas non affuerit et veniens dubitaverit, et his similia,
Thomas not was-present and coming doubted and to-these like-things
quae per se patent, quod sunt relinquenda potius
which by themselves are-plain that they-are to-be-left rather
quam asserenda. Vestimenta autem ipsius ad consolationem
than to-be-asserted the-garments moreover her for the-consolation
fidelium dicuntur in tumulo remansisse, unde et de
of-the-faithful are-said in the-tomb to-have-remained whence also from
quadam parte ipsarum vestium tale miraculum contigisse
a-certain part of-these garments such a-miracle to-have-happened
narratur. Cum dux Normannorum urbem Carnotensium
is-narrated when the-duke of-the-Normans the-city of-the-Chartrains
obsedisset, episcopus illius urbis tunicam beatae Mariae, quae
had-besieged the-bishop of-that city the-tunic of-blessed Mary which
ibidem servabatur, more vexilli hastae imposuit et
there was-kept in-the-manner of-a-banner on-a-spear set and
subsequente populo securus ad hostes exivit statimque
following the-people secure to the-enemies went-out and-at-once

omnis hostilis exercitus amentia et caecitate percussus est
all the-hostile army with-madness and blindness struck was
stabatque totus corde tremulus et totus animo stupefactus.
and-stood all in-heart trembling and all in-mind stupefied
Quod illi de civitate videntes divino judicio superaddunt
which those from the-city seeing to-the-divine judgment add-more
et atrociter hostes caedunt, quod beatae Mariae plurimum
and atrociously the-enemies slay which to-blessed Mary very-much
displicuisse probatur ex eo, quod protinus tunica illa
to-have-displeased is-proved from this that forthwith tunic that
disparuit et visum continuo hostis recepit. In revelationibus
vanished and sight at-once the-enemy received in the-revelations
sanctae Elizabeth legitur, quod, dum ipsa Elizabeth quadam
of-saint Elizabeth it-is-read that while she Elizabeth on-a-certain
vice in spiritu capta esset, vidit in loco valde remoto
occasion in spirit caught-up was she-saw in a-place very remote
quoddam sepulchrum multo lumine circumfusum et quasi
a-certain tomb by-much light surrounded and as-it-were
speciem mulieris in eo, et circumstabat multitudo angelorum
the-form of-a-woman in it and stood-around a-multitude of-angels
et post pusillum de sepulchro erepta est et in sublime
and after a-little from the-tomb snatched she-was and on high
cum illa adstantium multitudine elevata, et ecce in ejus
with that of-those-standing-by multitude raised and behold to her
occursum vir quidam de coelis admirabilis et gloriosus
meeting a-man certain from the-heavens wonderful and glorious
advenit, portans in dextra crucis vexillum, et cum eo
came carrying in his-right of-the-cross the-banner and with him
infinita millia angelorum, sicque eam alacriter suscipientes
infinite thousands of-angels and-so her eagerly receiving
cum magno concentu eam in coelos deduxerunt. Post
with great harmony her into the-heavens they-led after

modicum vero temporis Elizabeth angelum, cum quo saepe
a-little but of-time Elizabeth the-angel with whom often
loquebatur, de praedicta visione interrogabat, qui respondens
she-spoke about the-aforesaid vision asked who answering
ait: ostensum est tibi in hac visione, quomodo tam
said shown it-has-been to-you in this vision how both
in carne quam in spiritu domina nostra in coelum assumta
in flesh and in spirit lady our into heaven assumed
est. Dicit autem in iisdem revelationibus sibi revelatum esse,
was she-says moreover in the-same revelations to-her revealed to-be
quod post XL dies sui transitus in corpore sit assumta.
that after forty days of-her passing in the-body she-was assumed
Nam beata Maria secum colloquens ait: post ascensionem
for blessed Mary with-her speaking says after the-ascension
domini et tot diebus, quot sunt a die ascensionis
of-the-Lord and as-many days as are from the-day of-the-ascension
usque ad diem meae assumtionis, supervixi, omnes autem
all-the-way to the-day of-my assumption I-survived all moreover
apostoli dormitioni meae interfuerunt et corpus meum
the-apostles at-the-falling-asleep my were-present and body my
reverenter sepulturae dederunt, sed XL. die postmodum
reverently to-burial gave but on-the-fortieth day afterward
resurrexi. Cum autem Elizabeth eam interrogasset, utrum
I-rose-again when moreover Elizabeth her had-asked whether
hoc manifestare vel celare deberet, dixit: nec carnalibus et
this to-make-known or to-hide she-ought she-said neither to-carnal and
incredulis revelanda, nec devotis et fidelibus abscondenda.
unbelieving to-be-revealed nor from-the-devout and faithful to-be-hidden
Notandum est ergo, quod gloriosa virgo Maria assumta et
to-be-noted it-is therefore that the-glorious virgin Mary assumed and
exaltata est integraliter, honorabiliter, laetanter et excellenter.
exalted was wholly honorably joyfully and excellently

Assumta est enim integre in anima et corpore, sicut
assumed she-was for wholly in soul and body as
pie credit ecclesia. Quod quidem multi sanctorum non
piously believes the-church which indeed many of-the-saints not
solum asserunt, sed etiam hoc probare multis rationibus
only assert but even this to-prove by-many reasons
moliuntur. Bernardi enim ratio est, quoniam sanctorum
strive of-Bernard for the-reason is since of-the-saints
corpus Deus pretiose sublimavit, ut puta Petri et Jacobi
the-body God preciously exalted as for-instance of-Peter and of-James
tam gloriose venerabilia reddidit et honore tam mirifico
so gloriously venerable rendered and with-honor so wonderful
sublimavit, ut et ipsis deputetur locus eorum venerationi
exalted that both to-them be-assigned a-place their for-veneration
congruus et ad ipsa mundus properet universus. Si igitur
fitting and to them the-world hasten whole if therefore
Mariae corpus super terram esse dicatur et tamen nec
of-Mary the-body upon the-earth to-be be-said and yet neither
devota frequentetur visitatione fidelium, sed etiam nec eidem
by-devout be-frequented visiting of-the-faithful but also nor to-it
locus deputetur honoris, nimirum videbitur Christus honorem
a-place be-assigned of-honor surely it-will-seem Christ the-honor
materni corporis contemsisse, cum tamen super terram
of-the-maternal body to-have-despised when yet upon the-earth
aliorum sanctorum corpora sic honoret. Hieronymus etiam
of-other saints the-bodies so he-honors Jerome also
dicit, quod XVIII cal. Septembres Maria ad coelos
says that on-the-eighteenth calends of-September Mary to the-heavens
adscendit, quod vero dicit de Mariae corporali assumtione,
ascended what but he-says about of-Mary the-bodily assumption
ecclesia potius eligit pie dubitare, quam aliquid temere
the-church rather chooses piously to-doubt than anything rashly

definire. In sequentibus credendum esse sic probat. Si non
to-define in the-following to-be-believed it-is thus he-proves if not
desunt, qui dicunt, in his, qui cum Christo resurrexerunt,
are-lacking who say in those who with Christ rose-again
perpetuam resurrectionem jam esse completam et nonnulli
perpetual resurrection already to-be completed and some
credant custodem virginis Johannem etiam glorificata carne
believe the-guardian of-the-virgin John also in-glorified flesh
gaudere cum Christo, cur id non magis est credendum
to-rejoice with Christ why this not rather is to-be-believed
de matre salvatoris? Qui enim dixit: honora patrem et
of the-mother of-the-savior he-who for said honor father and
matrem, et, non veni solvere legem, sed adimplere, profecto
mother and not I-came to-destroy the-law but to-fulfill surely
matrem suam super omnes honoravit, nec nos de beata
mother his above all honored nor we about blessed
Maria modo factum ambigimus. Augustinus autem non
Mary in-(this)-manner done do-doubt Augustine moreover not
solum hoc affirmat, sed etiam tribus rationibus hoc probat.
only this affirms but even by-three reasons this proves
Et prima quidem est carnis Christi et virginis unitas.
and the-first indeed is of-the-flesh of-Christ and of-the-virgin the-unity
Ait enim sic: putredo namque et vermis humanae est
he-says for thus rottenness for and the-worm of-the-human is
opprobrium conditionis, a quo opprobrio cum Jesus alienus
the-reproach condition from which reproach since Jesus foreign
sit, Mariae natura excipitur, quam Jesus de ea assumsisse
is of-Mary the-nature is-excepted which Jesus from her to-have-assumed
probatur. Secunda ratio est corporis ejus dignitas, unde
is-proved the-second reason is of-the-body her the-dignity whence
ait: thronum Dei, thalamum domini, tabernaculum Christi
he-says the-throne of-God the-chamber of-the-Lord the-tabernacle of-Christ

dignum est ibi esse, ubi ipse est, tam pretiosum thesaurum
worthy it-is there to-be where he is so precious a-treasure
dignius est coelo servari, quam terra. Tertia est virginalis
more-worthy it-is in-heaven to-be-kept than on-earth the-third is of-the-virginal
carnis perfecta integritas. Ait enim sic: laetare, Maria,
flesh the-perfect integrity he-says for thus rejoice Mary
laetitia inenarrabili corpore et anima in Christo proprio filio
with-joy unspeakable in-body and soul in Christ your-own son
cum proprio filio per proprium filium, nec sequi debet
with your-own son through your-own son nor to-follow ought
corruptionis aerumna, quam nulla secuta est tantum filium
of-corruption the-hardship whom no followed has so-great a-son
pariendo integritatis corruptio, ut sit semper incorrupta,
in-bearing of-integrity corruption that she-be always incorrupt
quam tanta perfudit gratia, sit integre vivens, quae
whom so-great poured-over grace let-her-be wholly living who
omnium integram perfectamque genuit vitam, sit cum
of-all the-whole and-perfect bore life let-her-be with
illo, quem in suo gessit utero, sit apud illum illa,
him whom in her she-carried womb let-her-be with him she
quae genuit, fovit et aluit illum, Maria Dei genitrix,
who bore cherished and nourished him Mary of-God the-mother
Dei ministrix et servitrix. De qua, quia aliter sentire
of-God the-minister and servant of whom since otherwise to-think
non audeo, aliud dicere non praesumo. Ad hoc facit,
not I-dare other to-say not I-presume to this makes-contribution
quod ille egregius versificator ait: scandit ad aethera virgo
what that excellent versifier says climbs to the-ether the-virgin
puerpera, virgula jesse non sine corpore sed sine tempore
child-bearing the-little-rod of-Jesse not without body but without time
tendit adesse. Secundo laetanter. De hoc dicit Gerardus
she-strives to-be-present secondly joyfully about this says Gerard

episcopus et martir, in suis homeliis scilicet: hodie virginem
bishop and martyr in his homilies namely today the-virgin
beatam coeli susceperunt laetanter, angeli gaudendo,
blessed the-heavens received joyfully the-angels by-rejoicing
archangeli jubilando, throni exaltando, dominationes psallendo,
the-archangels by-jubilating the-thrones by-exalting the-dominations by-psalming
principatus harmonisando, potestates citharisando, cherubin et
the-principalities by-harmonizing the-powers by-harping the-cherubim and
seraphin hymnizando atque ad supernum majestatis divinae
seraphim by-hymning and to the-supernal of-the-majesty divine
tribunal ducendo. Tertio honorabiliter, quia ipse Jesus et
tribunal by-leading thirdly honorably because himself Jesus and
totus militiae coelestis exercitus eidem obviam venit. Unde
the-whole of-the-army heavenly host to-her to-meet came whence
Hieronymus: quis illud cogitare sufficiat, quam gloriosa hodie
Jerome who that to-think may-suffice how glorious today
regina mundi processit, quanto devotionis affectu, tanto
the-queen of-the-world went-forth with-how-great of-devotion affection so-great
in ejus occursum coelestium legionum prodierit multitudo,
to her meeting of-the-heavenly legions went-forth the-multitude
quantis ad thronum canticis sit deducta, quam placido
with-what to the-throne songs she-was led with-how calm
vultu, quam serena facie, quam divinis amplexibus a
countenance with-how serene face with-how divine embraces by
filio sit suscepta et super omnem creaturam exaltata.
her-son she-was received and above every creature exalted
Idem: hodierna die credendum est, militiam coelorum festive
the-same on-today's day to-be-believed it-is the-army of-the-heavens festively
genitrici Dei obviam advenisse eamque ingenti lumine
to-the-mother of-God to-meet to-have-come and-her with-huge light
circumfulsisse et usque ad Dei thronum cum laudibus et
to-have-surrounded and all-the-way to of-God the-throne with praises and

canticis spiritualibus perduxisse, coelestem quoque Jerusalem
songs spiritual to-have-led the-heavenly also Jerusalem
militiam tunc ineffabili laetitia exsultasse et jucundam
the-army then with-unspeakable joy to-have-exulted and joyful
tam ineffabili curitate et omni gratulatione jubilasse.
with-such unspeakable charity and all rejoicing to-have-jubilated
Quoniam festivitas haec, quae nobis hodie revolvitur annua,
since festival this which for-us today is-revolved annual
illis omnibus facta est continua, creditur quoque, quod
for-them all made was continual it-is-believed also that
ipse salvator per se totus festivus occurrerit et cum
the-very savior by himself wholly festive ran-to-meet and with
gaudio eam secum in throno collocaverit. Alias quoque
joy her with-him on the-throne placed otherwise also
non implesset, quod in lege ipse mandavit: honora
not he-would-have-fulfilled what in the-law he-himself commanded honor
patrem tuum et matrem tuam. Haec Hieronymus.
father your and mother your these-things Jerome
Quarto excellenter. Hieronymus: haec est dies, in qua
fourthly excellently Jerome this is the-day on which
usque ad throni celsitudinem intemerata mater et
all-the-way to of-the-throne the-loftiness the-undefiled mother and
virgo processit atque in regni solio sublimata post
virgin went-forth and on of-the-kingdom the-seat exalted after
Christum gloriosa resedit. Qualiter autem in coelesti gloria
Christ glorious sat-down how moreover in heavenly glory
sublimata et honorificata sit, ostendit beatus Gerardus in
exalted and honored she-was shows blessed Gerard in
suis homeliis dicens: solus dominus Jesus Christus potest
his homilies saying alone the-Lord Jesus Christ can
hanc magnificare, quemadmodum fecit, ut ab ipsa
her magnify as he-did so-that from the-very

majestate laudem continue accipiat et honorem, angelicis
majesty praise continually she-may-receive and honor by-angelic
stipata choris, archangelicis vallata turmis, thronorum hinc
thronged choirs by-archangelic walled troops of-thrones on-this-side
inde possessa jubilationibus, dominationum circumcincta
on-that possessed by-the-jubilations of-dominations girded-about
tripudiis, principatuum circumsepta obsequiis, potestatum
by-the-dances of-principalities hedged-around by-the-services of-powers
amplexata plausibus, virtutum girata honoribus, cherubin
embraced by-the-applause of-virtues circled by-the-honors of-the-cherubim
circumstantiata hymnificationibus, seraphin undique possessa
surrounded by-the-hymnings of-the-seraphim on-all-sides possessed
ineffabilibus cantationibus. Ipsa quoque ineffabilissima trinitas
by-unspeakable singings the-very also most-unspeakable trinity
perenni tripudio sibi applaudit atque sua gratia in ea
with-perennial dance to-her applauds and its grace in her
tota redundante omnes eidem attendere facit. Apostolorum
whole overflowing all to-her to-attend makes of-the-apostles
splendidissimus ordo ineffabili laude eam extollit, martirum
the-most-splendid order with-unspeakable praise her extols of-martyrs
multitudo omnimode supplicat tantae dominae, confessorum
the-multitude in-every-way entreats so-great a-lady of-confessors
exercitus innumerabilis continuum sibi personat cantum,
the-army innumerable continual to-her sounds song
virginum candidissima concio jugem choream ad suam
of-virgins the-most-white assembly an-unbroken dance to her
celebrat gloriam, invite etiam infernus sibi ululat et
celebrates glory unwillingly even hell to-her howls and
procacissimi daemones conclamant.
the-most-insolent demons cry-out-together

Quidam clericus virgini Mariae devotus contra dolorem
a-certain cleric to-the-virgin Mary devoted against the-pain
V vulnerum Christi eam quotidie per haec verba
of-the-five wounds of-Christ her daily through these words
quasi consolari studebat dicens: gaude, Dei genitrix, virgo
as-if to-console strove saying rejoice of-God O-mother virgin
immaculata, gaude, quae ab angelo gaudium suscepisti,
immaculate rejoice who from the-angel joy received
gaude, quae genuisti aeterni luminis claritatem, gaude, mater,
rejoice who bore of-eternal light the-brightness rejoice O-mother
gaude, sancta Dei genitrix virgo, tu sola mater innupta,
rejoice holy of-God mother virgin you alone a-mother unwed
te laudat omnis creatura et factura, genitrix lucis, sis pro
you praises every creature and work mother of-light be for
nobis, quaesumus, perpetua interventrix. Hic cum nimio
us we-beseech perpetual intercessor this-one when by-excessive
languore correptus ad extrema venisset, pavore perturbari
languor seized to the-end had-come with-fear to-be-disturbed
coepit. Cui virgo apparens dixit: cur, fili, tanto timore
he-began to-whom the-virgin appearing said why O-son with-such fear
trepidas, qui totiens mihi gaudium nuntiasti, gaude etiam
do-you-tremble who so-often to-me joy announced rejoice also
tu et, ut aeternaliter gaudeas, veni mecum.
you and that eternally you-may-rejoice come with-me

Miles quidam potens valde et dives dum omnia bona
a-knight certain powerful very and rich while all goods
sua indiscreta liberalitate dispergeret, ad tantam devenit
his with-indiscriminate liberality he-scattered to such came
inopiam, ut, qui consueverat magna tribuere, jam
poverty that he-who had-been-accustomed great-things to-bestow now
inciperet minimis indigere. Habebat autem quandam uxorem
began the-least to-lack he-had moreover a-certain wife

pudicissimam et beatae Mariae valde devotam; appropinquante
most-chaste and to-blessed Mary very devoted approaching
autem quadam sollemnitate, in qua praedictus miles multa
moreover a-certain solemnity on which the-aforesaid knight many
donaria consueverat elargiri, cum jam, quod tribueret,
gifts had-been-accustomed to-lavish when now what he-might-bestow
non haberet, nimia confusione et verecundia ductus,
not he-had with-excessive confusion and shame led
quousque praedicta transiisset sollemnitas, desertum locum
until the-aforesaid had-passed solemnity a-deserted place
moeroris amicum expetiit, ut fortunae suae incommoda
of-grief friendly he-sought that of-fortune his the-misfortunes
plangeret et verecundiam evitaret. Et ecce subito quidam
he-might-bewail and the-shame avoid and behold suddenly a-certain
equus valde terribilis terribiliorem habens sessorem ad
horse very terrible a-more-terrible having rider to
eum accessit, cujus sessor eum alloquitur et causam
him came whose rider him addresses and the-cause
tantae tristitiae sciscitatur. Cui cum omnia, quae sibi
of-so-great sadness asks to-whom when all-things which to-him
contigerant, per ordinem enarrasset, ille ait: si mihi in
had-happened in order he-had-related he says if me in
modico obtemperare volueris, magis quam antea gloria
a-little to-obey you-will-have-wished more than before in-glory
et divitiis abundabis. Spondet ille principi tenebrarum se,
and riches you-will-abound promises he to-the-prince of-darkness himself
quidquid jusserit, libenter facturum, dummodo ipse sibi
whatever he-should-order willingly to-do provided-that he to-him
impleat, quae promittit. Et ille: ecce pergens in domum
fulfill what he-promises and he behold going into house
tuam tali loco requiras et ibidem tot auri et argenti
your in-such a-place seek and there so-many of-gold and of-silver

pondera, tot lapides pretiosos invenies, mihi autem hoc
weights so-many stones precious you-will-find for-me moreover this
facias, ut tali die huc uxorem tuam ad me adducas.
you-may-do that on-such a-day hither wife your to me you-bring
Sub tali promissione miles ad domum revertitur et in
under such a-promise the-knight to home returns and in
loco, de quo sibi dixerat, quaerens omnia reperit, quae
the-place of which to-him he-had-spoken searching all-things he-found which
praedixit. Quae inveniens mox emit palatia, largitur dona,
he-had-foretold which finding at-once he-buys palaces he-lavishes gifts
redimit fundos, comparat servos, appropinquante vero die
he-redeems estates he-acquires slaves approaching but the-day
statuta uxorem suam vocavit et dixit: equum conscendite,
appointed wife his he-called and said the-horse mount
quia aliquo longius mecum pergere vos oportet. At illa
because somewhere farther with-me to-go you it-behooves but she
tremens ac pavens et viri imperio contradicere non
trembling and fearing and of-her-husband the-command to-contradict not
praesumens beatae Mariae devote se commendavit et post
presuming to-blessed Mary devoutly herself commended and after
virum abire coepit. Cum autem longius processissent
her-husband to-go-away began when moreover farther they-had-proceeded
et in via quandam ecclesiam invenissent, illa de equo
and on the-way a-certain church had-found she from the-horse
descendens ecclesiam intravit viro exterius exspectante.
descending the-church entered her-husband outside waiting
Dum vero beatae Mariae se devote commendaret, illa subito
while but to-blessed Mary herself devoutly she-commended she suddenly
obdormivit et virgo gloriosa praedictae matronae in habitu
fell-asleep and the-virgin glorious to-the-aforesaid matron in habit
et qualitate per omnia similis de altari processit et foras
and quality in all-things like from the-altar came-forth and outside

exiens equum conscendit, matrona illa in ecclesia dormiente
going-out the-horse mounted matron that in the-church sleeping
et remanente, vir autem suam uxorem esse arbitrans
and remaining the-husband moreover his wife to-be thinking
profectus est. Cum autem ad locum statutum venissent, ecce
set-out has when moreover to the-place appointed they-had-come behold
princeps tenebrarum cum impetu nimio veniebat et ad locum
the-prince of-darkness with rush excessive came and to the-place
festinabat, et cum appropinquasset, statim ille infremuit
hastened and when he-had-approached at-once he roared
et tremens ac pavens accedere non praesumsit dixitque
and trembling and fearing to-approach not presumed and-said
militi: infidelissime hominum, cur me taliter illusisti
to-the-knight O-most-faithless of-men why me thus have-you-mocked
et pro tantis beneficiis mihi talia contulisti? Ego enim
and for so-great benefits to-me such-things have-you-brought I for
tibi dixeram, ut ad me tuam adduceres conjugem, et
to-you had-said that to me your you-should-bring wife and
tu adduxisti domini genitricem: volebam uxorem tuam et
you have-brought of-the-Lord the-mother I-wanted wife your and
tu adduxisti mihi Mariam. Nam cum uxor tua mihi multas
you have-brought me Mary for since wife your on-me many
inferat injurias, de ea volebam expetere ultionem, et tu
inflicts injuries on her I-wanted to-seek vengeance and you
ad me istam adduxisti, ut me torqueat et ad infernum
to me her have-brought that me she-may-torment and to hell
mittat. Audiens hoc vir vehementer stupebat et prae
may-send hearing this the-man vehemently was-stunned and for
timore et admiratione nimia loqui non poterat, beata autem
fear and wonder excessive to-speak not could blessed moreover
Maria dixit: qua temeritate, nequam spiritus, devotae
Mary said with-what rashness O-wicked spirit devotee

meae nocere praesumsisti? Non hoc tibi impune cedet et
my to-harm have-you-presumed not this to-you unpunished will-pass and
nunc te hac plector sententia, ut in infernum descendas
now you with-this I-punish sentence that into hell you-descend
et alicui cum devotione me invocanti nocere de caetero
and to-anyone with devotion me invoking to-harm for the-rest
non praesumas. Ille autem cum multo ejulatu recessit et
not you-presume he moreover with much wailing withdrew and
vir de equo exiliens se ad ejus pedes prostravit,
the-man from the-horse leaping himself at her feet prostrated
quem virgo increpans ad suam uxorem, quae adhuc in
whom the-virgin rebuking to his wife who still in
ecclesia dormivit, jubet redire et omnes divitias daemonis
the-church slept orders to-return and all the-riches of-the-demon
abjicere. Rediens igitur cum adhuc uxorem suam dormientem
to-cast-away returning therefore when still wife his sleeping
inveniret, eam excitavit et sibi, quae acciderant, narravit.
he-found her he-roused and to-her what-things had-happened told
Cum autem domum rediissent et omnes daemonis divitias
when moreover home they-had-returned and all of-the-demon the-riches
abjecissent, et in laude virginis devotissime permanserunt et
had-cast-away and in praise of-the-virgin most-devoutly remained and
multas postmodum divitias ipsa largiente virgine receperunt.
many afterward riches she bestowing the-virgin they-received

Ad judicium Dei quidam in visione rapitur, qui
to the-judgment of-God a-certain-man in a-vision is-caught-up who
peccatorum sarcina gravabatur, et ecce Sathan adfuit et
of-sins by-the-burden was-weighed-down and behold Satan was-present and
dixit: nihil in hujus anima habetis proprii, sed mei potius
said nothing in of-this-one the-soul you-have of-your-own but of-my rather
exstat dominii, habeo enim inde publicum instrumentum.
it-stands dominion I-have for of-it a-public instrument

Cui dixit dominus: ubi est tuum instrumentum? Et ille:
to-whom said the-Lord where is your instrument and he
instrumentum habeo, quod ore proprio ipse dictasti
an-instrument I-have which with-mouth your-own you-yourself dictated
et perpetuo duraturum sanxisti. Dixisti enim: quacunque
and perpetually to-last sanctioned you-said for at-whatever
hora comederitis, morte moriemini. Cum igitur iste sit
hour you-will-have-eaten by-death you-will-die since therefore this-one is
de progenie illorum, qui cibum vetitum comederunt, jure
of the-progeny of-those who the-food forbidden ate by-right
instrumenti publici mecum in judicio debet mori. Dixit
of-the-instrument public with-me in the-judgment he-ought to-die said
autem dominus: permittitur tibi, o homo, pro te loqui.
moreover the-Lord it-is-permitted to-you O man for yourself to-speak
Ille autem obmutuit. Dixit iterum daemon: mea est iterum
he moreover fell-silent said again the-demon mine it-is again
praescriptione, quia eam jam XXX annis possedi et
by-prescription because it already for-thirty years I-have-possessed and
mihi tamquam servus proprius obedivit. Et adhuc ille
to-me like a-slave own it-obeyed and still he
obmutuit. Daemon iterum dixit: mea est etiam, quia, etsi
fell-silent the-demon again said mine it-is also because although
aliqua bona fecerit, ejus tamen mala incomparabiliter vincunt
some goods it-did its yet evils incomparably outweigh
bona. Dominus autem nolens contra eum cito proferre
the-goods the-Lord moreover not-wishing against him quickly to-bring-forth
sententiam, eidem terminum concessit octo dierum, ut
sentence to-him a-term granted of-eight days that
octavo die coram se compareret et de his omnibus
on-the-eighth day before him he-should-appear and of these all
rationem redderet. Cum igitur a facie domini timens ac
an-account should-render when therefore from the-face of-the-Lord fearing and

moerens abiret, quidam ei obviavit et causam tantae
grieving he-went-away a-certain-man him met and the-cause of-so-great
tristitiae requisivit. Cui quum ille omnia per ordinem
sadness asked to-whom when he all-things in order
retulisset, ait ille: ne timeas nec formides, quia de
had-related says he do-not fear nor dread because concerning
primo viriliter te juvabo. Cum autem ab eo interrogaretur,
the-first manfully you I-shall-help when moreover by him he-was-asked
quo nomine vocaretur, ait: veritas est nomen meum. Invenit
by-what name he-was-called he-says truth is name my he-found
quoque secundum, qui promisit eum juvare efficaciter de
also a-second who promised him to-help effectively concerning
secundo; interrogatus, quo nomine vocaretur, respondit:
the-second asked by-what name he-was-called answered
justitia vocor. Die autem octavo ante judicium venit et
justice I-am-called on-day moreover the-eighth before the-judgment he-came and
daemon ei primum objecit. Ad quem respondens veritas ait:
the-demon to-him the-first objected to whom answering truth says
duplicem mortem esse novimus, corporis scilicet et gehennae,
twofold death to-be we-know of-the-body namely and of-Gehenna
illud ergo instrumentum, quod pro te, daemon, allegas,
that therefore instrument which for you O-demon you-allege
non loquitur de morte gehennae, sed corporis. Quod quidem
not speaks of the-death of-Gehenna but of-the-body which indeed
ex hoc manifestum est, quia cum omnes in illa sententia
from this manifest is that since all in that sentence
includantur, scilicet quod corpore moriantur, non tamen omnes
are-included namely that in-body they-die not yet all
gehennae ignibus moriuntur. Quantum enim ad mortem
by-the-fires of-Gehenna die as for to the-death
corporis, est semper duraturum, quantum vero ad mortem
of-the-body it-is always to-last as but to the-death

animae, est per Christi sanguinem revocatum. Tunc daemon
of-the-soul it-is through of-Christ the-blood revoked then the-demon
videns, quia in primo succubuit, secundum sibi objicere
seeing that in the-first he-had-succumbed the-second to-him to-object
coepit, sed justitia adfuit et pro eo taliter respondit: licet
began but justice was-present and for him thus answered although
eum multis annis servum possederis, tamen ratio semper
him for-many years as-a-slave you-possessed yet reason always
contradixit, semper enim ratio murmurabat, quod tam crudeli
contradicted always for reason murmured that to-so cruel
domino serviebat. Ad tertium objectum neminem habuit
a-lord he-was-serving to the-third objection no-one he-had
adjutorem dixitque dominus: afferatur statera et bona et
as-helper and-said the-Lord let-be-brought a-scale and the-goods and
mala omnia ponderentur. Veritas autem et justitia peccatori
evils all be-weighed truth moreover and justice to-the-sinner
dixerunt: ad matrem misericordiae, quae juxta dominum sedet,
said to the-mother of-mercy who beside the-Lord sits
tota mente recurre et eam in tui adjutorium invocare
with-whole mind run-back and her for your help to-invoke
stude. Quod cum fecisset, beata Maria in ejus adjutorium
strive which when he-had-done blessed Mary to his help
venit, et super stateram ex illa parte, ubi erant pauca bona,
came and upon the-scale on that side where were few goods
manum apposuit, dyabolus autem ex alia parte trahere
her-hand put the-devil moreover from the-other side to-pull
conabatur, sed mater misericordiae praevaluit et peccatorem
tried but the-mother of-mercy prevailed and the-sinner
liberavit. Ille igitur ad se rediens in melius vitam mutavit.
freed he therefore to himself returning for the-better his-life changed

In civitate Bituricensi circa annos domini DXXVII,
in the-city of-Bourges about the-years of-the-Lord five-hundred-twenty-seven
cum christiani in die paschae communicarent, cum pueris
when the-Christians on the-day of-Easter communicated with the-boys
christianorum quidam puer Judaeorum ad altare accedens
of-the-Christians a-certain boy of-the-Jews to the-altar approaching
corpus domini cum iisdem percepit. Reversus domum, cum a
the-body of-the-Lord with the-same received returned home when by
patre, unde venisset, interrogaretur, respondit se cum pueris
his-father whence he-had-come he-was-asked he-answered himself with the-boys
christianis, cum quibus ad scholas ibat, ad ecclesiam ivisse
Christian with whom to school he-went to the-church to-have-gone
et cum iis communicasse. Tunc pater ejus furore repletus
and with them to-have-communicated then father his with-fury filled
puerum apprehendit et continuo in fornacem ardentem, qui
the-boy seized and at-once into a-furnace burning which
ibidem erat, projecit. Statim autem Dei genitrix in specie
there was threw at-once moreover of-God the-mother in the-form
imaginis, quam puer super altare viderat, eidem adfuit et
of-the-image which the-boy upon the-altar had-seen to-him was-present and
eum illaesum ab igne servavit. Mater vero pueri multos
him unharmed from the-fire kept the-mother but of-the-boy many
christianorum et Judaeorum suis clamoribus congregavit, qui
of-the-Christians and of-the-Jews by-her cries gathered who
videntes puerum in fornace nil laesionis habentem ipsum inde
seeing the-boy in the-furnace no of-injury having him thence
extraxerunt et, quomodo potuisset evadere, interrogaverunt. Qui
drew-out and how he-could to-escape asked who
respondit: quoniam illa reverenda domina, quae super altare
answered because that venerable lady who upon the-altar
stabat, mihi auxilium praebuit et omne a me incendium
stood to-me help offered and all from me burning

propulsavit. Tunc christiani intelligentes esse imaginem beatae
drove-off then the-Christians understanding it-to-be the-image of-blessed
Mariae patrem pueri acceperunt et ipsum in fornacem
Mary the-father of-the-boy took and him into the-furnace
projecerunt, qui continuo combustus et penitus consumtus est.
threw who at-once burned and utterly consumed was

Quidam monachi ante diem juxta fluvium stabant et
certain monks before day beside a-river were-standing and
ibidem se fabulis et otiosis sermonibus exsolvebant, et
there themselves to-tales and idle talk were-giving-over and
ecce audiunt remiges per flumen impetu nimio navigantes,
behold they-hear rowers along the-river with-rush excessive sailing
quibus monachi dixerunt: qui estis vos? Et illi: daemones
to-whom the-monks said who are you and they demons
sumus, qui animam Ebroini praepositi domus regis
we-are who the-soul of-Ebroin the-steward of-the-house of-the-king
Francorum, qui a monasterio sancti Galli apostatavit, in
of-the-Franks who from the-monastery of-saint Gall apostatized into
infernum deferimus. Quod audientes monachi vehementissime
hell are-carrying which hearing the-monks most-vehemently
timuerunt et fortiter exclamaverunt: sancta Maria, ora pro
feared and strongly cried-out holy Mary pray for
nobis. Quibus daemones dixerunt: bene Mariam invocastis, vos
us to-whom the-demons said well Mary you-have-invoked you
enim discerpere et submergere volebamus, quia vos dissolute
for to-tear-apart and to-drown we-wished because you dissolutely
et extra horam confabulantes invenimus. Tunc monachi
and outside the-hour talking-together we-found then the-monks
redeunt ad coenobium et daemones properant ad infernum.
return to the-monastery and the-demons hasten to hell

Erat quidam monachus valde lubricus, sed in beatam
there-was a-certain monk very lecherous but to blessed
Mariam valde devotus. Quadam nocte ad scelus adsuetum
Mary very devoted on-a-certain night to the-sin accustomed
pergens et coram altari transiens beatam virginem salutavit
going and before the-altar passing the-blessed virgin he-greeted
et sic de ecclesia exiens, dum quendam fluvium vellet
and so from the-church going-out while a-certain river he-wished
transire, in aquam decidens exspiravit. Cujus animam cum
to-cross into the-water falling expired whose soul when
daemones rapuissent, adfuerunt angeli, ut eam liberarent.
demons had-seized were-present angels that it they-might-free
Quibus daemones dixerunt: ad quid huc advenistis? nihil in
to-whom the-demons said for what hither have-you-come nothing in
hac anima habetis. Statimque beata Maria adfuit et, cur ejus
this soul you-have and-at-once blessed Mary was-present and why his
animam rapere praesumserant, increpavit. Illi autem dixerunt,
soul to-seize they-had-presumed rebuked they moreover said
quia eum finiisse vitam in malis operibus invenerunt. At
that him to-have-ended life in evil works they-had-found but
illa: falsa sunt, quae profertis, scio enim, quod aliquo
she false are-the-things which you-bring-forth I-know for that anywhere
pergens me primum salutabat et rediens similiter faciebat.
going me first he-greeted and returning likewise did
Quodsi dicitis vobis vim fieri, ponamus in judicio
but-if you-say to-you force to-be-done let-us-put-it in the-judgment
summi regis. Cum de hoc coram domino disceptarent,
of-the-supreme king when about this before the-Lord they-disputed
placuit ei, ut anima ad corpus rediret et de suis
it-pleased him that the-soul to the-body should-return and of his
actibus poeniteret. Interea fratres videntes matutinas differri,
acts should-repent meanwhile the-brothers seeing matins delayed

sacristam quaerunt et usque ad flumen pergentes submersum
the-sacristan seek and all-the-way to the-river going drowned
in aqua reperiunt, cumque extracto corpore secum, quid
in the-water they-find and-when drawn-out the-body among-themselves what
factum fuerat, mirarentur, ille repente ad vitam rediit et
done had-been they-wondered he suddenly to life returned and
rem gestam referens vitam in bonis operibus consumavit.
the-thing done relating his-life in good works completed

Quaedam mulier a daemone sibi visibiliter in forma
a-certain woman from a-demon to-her visibly in the-form
hominis apparente multas molestias sustinebat multaque
of-a-man appearing many troubles endured and-many
remedia, nunc aquae benedictae aspersionem, nunc hoc,
remedies now of-water blessed the-sprinkling now this
nunc illud adhibebat, sed nec sic ille cessabat. Quidam
now that she-applied but not-even so he ceased a-certain
autem vir sanctus sibi consuluit, ut, cum ad eam accederet,
moreover man holy to-her advised that when to her he-approached
illa elevatis manibus: sancta Maria, adjuva me, protinus
she with-raised hands holy Mary help me forthwith
exclamaret. Quod cum illa fecisset, dyabolus quasi lapide
should-cry-out which when she had-done the-devil as-if with-a-stone
percussus territus stetit et postmodum dixit: malus dyabolus
struck terrified stood and afterward said an-evil devil
intret in buccam illius, qui te istud docuit, et statim
may-enter into the-mouth of-him who you this taught and at-once
evanuit nec ad eam postmodum accessit.
vanished nor to her afterward approached

De modo assumtionis beatae Mariae.
of the-manner of-the-assumption of-blessed Mary

Modus sacratissimae assumtionis Mariae traditur in
the-manner of-the-most-sacred assumption of-Mary is-handed-down in
quodam sermone ex diversis dictis sanctorum compilato,
a-certain sermon from various sayings of-the-saints compiled
qui in pluribus ecclesiis sollemniter legitur, ubi sic habetur:
which in many churches solemnly is-read where thus is-had
quae in sanctorum patrum narrationibus in toto orbe
what-things in of-the-holy fathers the-narrations in the-whole world
de veneranda migratione Dei genitricis invenire potui, ad
about the-venerable migration of-God of-the-mother to-find I-could to
ipsius laudem commemorare curavi. Sanctus Cosmas
her praise to-record I-have-taken-care saint Cosmas
cognomento Vestitor ea, quae ab eorum posteris, qui
by-surname Vestitor those-things which from their descendants who
interfuerunt, se didicisse certa relatione commemorat,
were-present himself to-have-learned with-certain relation records
omittendum non est. Ait enim: quoniam Christus ad
to-be-omitted not is he-says for since Christ to
se vitae genitricem disposuit adducere, per angelum
himself of-life the-mother arranged to-bring through the-angel
consuetum ei praenuntiat exhibitionem dormitionis, ne
accustomed to-her he-foretells the-showing of-the-falling-asleep lest
mors inopinate veniens turbationem ipsi afferret. Obsecraverat
death unexpectedly coming disturbance to-her should-bring she-had-besought
illa facie ad faciem, cum adhuc in terra conversaretur
she face to face when still on earth was-living
filius, ne videret quemquam spirituum malignorum.
her-son that-not she-should-see any of-the-spirits malign
Praemittit igitur angelum ad eam cum hujusmodi verbis:
he-sends-ahead therefore an-angel to her with such words

tempus est te assumendi ad me matrem meam. Sicut enim
the-time is you of-taking-up to me mother my as for
terram gaudio replevisti, ita fac coelestia gratulari; patris
the-earth with-joy you-filled so make the-heavenly-things to-rejoice of-father
mei mansiones jucundas redde, sanctorum meorum spiritus
my the-mansions joyful render of-saints my the-spirits
consolare; ne turberis deserens corrumpendum cum suis
console not be-disturbed leaving to-be-corrupted with its
vanis concupiscentiis mundum, adeptura coeleste palatium,
vain lusts the-world about-to-obtain the-heavenly palace
nec, o mater, terreat te carnis sequestratio, quae ad vitam
nor O mother let-terrify you of-the-flesh the-separation who to life
vocaris perpetuam, ad gaudium indeficiens, ad pacis requiem,
are-called perpetual to joy unfailing to of-peace the-rest
ad conversationem securam, ad refectionem interminabilem,
to conversation secure to refreshment unending
ad lucem inaccessibilem, ad diem non vesperascentem, ad
to light inaccessible to a-day not growing-toward-evening to
gloriam inenarrabilem, ad me ipsum tuum filium universitatis
glory unspeakable to me myself your son of-the-universe
factorem. Ego enim sum vita aeterna, dilectio incomparabilis,
the-maker I for am life eternal love incomparable
habitatio ineffabilis, lumen nesciens tenebras, inaestimabilis
dwelling unspeakable light not-knowing darkness inestimable
bonitas. Da sine trepidatione terrae, quod suum est. Non
goodness give without trepidation to-the-earth what its-own is not
te quisquam de manu mea rapiet, quoniam in manu
you anyone from hand my will-snatch since in hand
mea sunt omnes fines terrae, depone mihi corpus tuum,
my are all the-ends of-the-earth lay-down to-me body your
quia in utero tuo posui divinitatem meam. Non gloriabitur
because in womb your I-placed divinity my not will-boast

super te mors, quia vitam genuisti, non obfuscabit te
over you death because life you-bore not will-darken you
caliginis umbra, quia lumen peperisti, non concisionis
of-gloom the-shadow because light you-brought-forth not of-cutting
contritio te attinget, quia meum vas fieri meruisti.
the-crushing you will-touch because my vessel to-become you-merited
Veni jam ad eum, qui ex te natus est, receptura
come now to him who from you born is about-to-receive
materni uteri pignora, educationis mercedem, lactis et
of-the-maternal womb the-pledges of-rearing the-reward of-milk and
escae vicissitudinem, habita cum unigenito, festina adhaerere
of-food the-repayment dwell with the-only-begotten hasten to-cling
filio. Novi enim, quod alterius affectu filii non angustieris.
son I-know for that of-another by-affection son not you-are-distressed
Qui te virginem matrem exhibui, totius mundi exhibeo te
I-who you virgin mother showed of-the-whole world I-show you
murum, archam salvandorum, pontem fluctuantium, baculum
the-wall the-ark of-those-to-be-saved the-bridge of-those-tossing the-staff
imbecillium, scalam ad coelos adscendentium, propitiatricem
of-the-weak the-ladder for the-heavens of-those-ascending the-propitiatress
peccantium. Adducam autem apostolos ad te, quorum, ac
of-sinners I-shall-bring moreover the-apostles to you whose as
si meis, sepeliaris manibus. Decet namque, ut spiritualis
if by-my you-be-buried hands it-befits for that of-spiritual
meae lucis filii, quibus sanctum tradidi spiritum, tuum
my light the-sons to-whom the-holy I-handed Spirit your
corpus sepeliant et ipsi in tuo admirabili funere meam
body bury and they in your wonderful funeral my
personam impleant. Post horum narrationem dat angelus
person fulfill after of-these the-narration gives the-angel
virgini bravium palmae missum ex paradisi propagine
to-the-virgin the-prize of-palm sent from of-paradise the-offshoot

ad certitudinem adversus corruptionem mortis victoriae et
for certainty against the-corruption of-death of-victory and
vestimenta funebria ac coelum, ex quo venerat, repetit.
garments funeral and heaven from which he-had-come seeks-again
Beata Maria convocans amicos et cognatos dixit: notum vobis
blessed Mary calling-together friends and kinsmen said known to-you
facio, me a temporali vita fore hodie transituram, oportet
I-make me from temporal life to-be today about-to-pass-over it-behooves
ergo vigilare, quia unoquoque transeunte divina virtus
therefore to-watch because each passing-over the-divine power
angelorum et maligni spiritus ad morientis lectum veniunt.
of-angels and the-malign spirits to of-the-dying the-bed come
His dictis omnes flere coeperunt ac dicere: tu times faciem
these said all to-weep began and to-say you fear the-face
spirituum, quae auctoris omnium mater effici meruisti,
of-the-spirits who of-the-author of-all-things the-mother to-become merited
quae praedonem inferni genuisti, quae super cherubin et
who the-plunderer of-hell bore who above the-cherubim and
seraphin praeparatum solium habere meruisti? Quid igitur nos
seraphim a-prepared throne to-have merited what therefore we
faciemus aut qualiter fugiemus? Aderat multitudo mulierum
shall-do or how shall-we-flee was-present a-multitude of-women
flentium et dicentium, ne se orphanas derelinqueret.
weeping and saying that-not them orphans she-should-leave
Beata autem virgo eas consolans ait: si vos corruptibilium
the-blessed moreover virgin them consoling says if you of-corruptible
natorum matres non toleratis ab iis modicum separari,
sons mothers not endure from them a-little to-be-separated
quomodo ego mater et virgo desiderare non debeo ad meum
how I mother and virgin to-desire not ought to my
pergere filium Dei patris unigenitum? Si quaelibet vestrum
to-go Son of-God the-Father the-only-begotten if any-one of-you

aliquo orbabitur filio, consolabitur superstite vel nasciturо,
of-some will-be-bereaved son she-will-be-consoled by-a-surviving or about-to-be-born
ego autem, quae unicum possideo et incorrupta maneo,
I moreover who an-only-one possess and incorrupt remain
quomodo ad eum non properem anxia, qui omnium est vita.
how to him not should-I-hasten anxious who of-all is the-life
Dum autem haec agerentur, beatus Johannes adveniens,
while moreover these-things were-being-done blessed John arriving
quomodo se res habeat, percontatur. Cui cum virgo
how itself the-matter has asks to-whom when the-virgin
suam coelestem migrationem annuntiasset, ille in terra
her heavenly migration had-announced he on the-ground
prostratus cum lacrimis clamabat: quid sumus nos, domine,
prostrate with tears cried what are we O-Lord
quoniam super nos tantas tribulationes inducis? ad quid
since upon us such tribulations you-bring for what
potius de corpore me non eduxisti, ut magis sepultus
rather from the-body me not have-you-led-out that rather buried
fuissem a domini mei matre, quam ejus funeri
I-might-have-been by of-Lord my the-mother than her at-the-funeral
interessem? Quem virgo flentem in thalamum introducens
I-should-be-present whom the-virgin weeping into the-chamber leading
palmam et vestimenta ostendit et post hoc sibi in
the-palm and the-garments showed and after this for-herself on
lecto ad sepulturam strato requievit. Et ecce validissimus
the-bed for burial spread rested and behold a-most-mighty
tonitrui sonus auditur, turbo quasi nubes candida generatur
of-thunder sound is-heard a-whirlwind as-if a-cloud white is-produced
et apostoli ante januam domus virginis instar imbrium
and the-apostles before the-door of-the-house of-the-virgin like showers
collocantur. Qui cum de hoc plurimum mirarentur, Johannes
are-set who when at this very-much wondered John

ad eos progrediens revelat, quae beatae virgini per
to them going-forth reveals what-things to-the-blessed virgin through
angelum nuntiata erant. Qui cum omnes flerent, Johannes
the-angel announced had-been who when all wept John
eos consolatus est. Detersis igitur lacrymis introierunt et
them consoled has wiped therefore the-tears they-entered and
beatam virginem reverenter salutantes eam adoraverunt. Et
the-blessed virgin reverently greeting her adored and
illa: avete, filii unigeniti mei. Et dum modum adventus
she hail O-sons of-only-begotten my and when the-manner of-the-coming
eorum ab iis audivisset, illa iis omnia manifestat. Cui
their from them she-had-heard she to-them all-things makes-known to-whom
apostoli: in te, celeberrima virgo, quasi ipsum dominum et
the-apostles in you O-most-renowned virgin as-if the-very Lord and
magistrum nostrum adspicientes consolabamur, hoc solum
master our beholding we-were-consoled this only
refrigerium habemus, quod te mediatricem apud Deum nos
refreshment we-have that you as-mediatress with God we
habere speramus. Quae cum Paulum nominatim salutasset,
to-have hope who when Paul by-name had-greeted
ille ait: ave imperatrix mei solaminis, licet enim in
he says hail empress of-my solace although for in
carne Christum non viderim, cum tamen te in carne
the-flesh Christ not I-have-seen when yet you in the-flesh
video, ac si ipsum videam, consolor. Usque ad hunc
I-see as if him I-see I-am-consoled all-the-way to this
diem Deum te genuisse gentibus praedicabam, amodo
day God you to-have-borne to-the-gentiles I-preached from-now
te ad ipsum translatam esse docebo. Post hoc ea,
you to him translated to-be I-shall-teach after this those-things
quae angelus attulit ei, virgo ostendit et de lucernis
which the-angel brought to-her the-virgin showed and about the-lamps

usque ad obitum non exstinguendis admonuit. Aderant
all-the-way to the-death not to-be-extinguished admonished there-were-present
CXX virgines in ejus obsequium occupatae, deinde
one-hundred-twenty virgins in her service occupied then
vestimenta funebria induens et omnibus valedicens corpus
garments funeral putting-on and to-all bidding-farewell her-body
ad exitum in lecto componit, Petro ad caput posito,
for the-departure on the-bed she-composes Peter at the-head placed
Johanne ad pedes locato, caeteris apostolis lectum ambientibus
John at the-feet set the-other apostles the-bed surrounding
et Dei genitricem laudantibus. Petrus igitur inchoans
and of-God the-mother praising Peter therefore beginning
dixit: gaude coelestium thalamorum sponsa trifidum et
said rejoice of-the-heavenly chambers O-bride threefold and
ardui luminis candelabrum, per quam est aeterna claritas
of-lofty light candlestick through whom is the-eternal brightness
manifestata. Hoc autem, scilicet apostolos ad dormitionem
made-manifest this moreover namely the-apostles at the-falling-asleep
sacratissimae virginis convenisse, testatur beatus Germanus
of-the-most-sacred virgin to-have-come-together attests blessed Germanus
Constantinopolitanus archiepiscopus dicens: licet inevitabilem
of-Constantinople archbishop saying although inevitable
mortem, o Dei genitrix, humanae naturae susceperis,
death O of-God mother of-the-human nature you-have-undergone
non tamen dormitabit neque dormiet, qui nos custodit,
not yet will-slumber nor will-sleep which us guards
oculus tuus. Non enim sine testimonio transmigratio tua
eye your not for without testimony the-migration your
nec mendax dormitio, coelum enarrat gloriam eorum, qui
nor lying the-falling-asleep heaven tells the-glory of-those who
super te cecinerunt, terra de illis exhibet veritatem, nubes
over you sang the-earth about them shows the-truth the-clouds

vociferantur honorem, qui ex iis tibi administratus est,
proclaim the-honor which from them to-you administered was
angeli factum in te obsequium praedicant, quo videlicet
the-angels done to you the-service proclaim by-which namely
apostoli ad te in Jerusalem convenerunt. Magnus quoque
the-apostles to you in Jerusalem came-together the-great also
Dionysius Areopagita hoc idem testatur dicens: nos, ut
Dionysius the-Areopagite this same attests saying we as
nosti et ipse, et multi ex fratribus nostris ad visionem
you-know both yourself and many of brothers our for the-sight
corporis, quod dominum suscepit, convenimus, praesto autem
of-the-body which the-Lord received came-together present moreover
erat Jacobus frater Dei et Petrus eximia et maxima
was James the-brother of-God and Peter the-exceptional and greatest
theologorum summitas. Deinde placuit, quod post visionem
of-the-theologians summit then it-pleased that after the-sight
et universi summi sacerdotes hymnizarent, prout unusquisque
also all the-high priests should-hymn as each
esset immensae virtutis, bonitatis vivificae et infirmitatis.
was of-immense power of-goodness life-giving and of-weakness
Subsecutus autem sanctus Cosmas suam narrationem ait:
following moreover saint Cosmas his narration says
post hoc tonitruum magnum totam domum concussit
after this a-thunder great the-whole house shook
et spiritus fragrans domum tanta suavitate replevit, ut
and a-spirit fragrant the-house with-such sweetness filled that
cunctos, qui aderant, exceptis apostolis et tribus virginibus
all who were-present except the-apostles and three virgins
lucernas gestantibus, ingens sopor opprimeret. Dominus enim
lamps carrying a-huge sleep overwhelmed the-Lord for
cum multitudine angelorum descendens animam matris suae
with a-multitude of-angels descending the-soul of-mother his

assumsit. Tanta autem ejus anima claritate resplenduit,
took-up so-great moreover her soul with-brightness shone
ut nullus apostolorum in eam respicere posset, dixitque
that none of-the-apostles on it to-look could and-said
dominus Petro: corpus matris meae cum omni reverentia
the-Lord to-Peter the-body of-mother my with all reverence
sepelite et tribus diebus illud cum diligentia custodite, ego
bury and for-three days it with diligence guard I
quippe tunc veniam et illud ad incorruptionem transferam
indeed then shall-come and it to incorruption shall-transfer
et simili mecum claritate induam, ut id, quod acceptum
and with-like to-me brightness shall-clothe that that which received
est, et id, quod accepit, pariter conveniant et concordent.
was and that which received together may-come-together and agree
Refert quoque et idem sanctus Cosmas terribile et
relates also both the-same saint Cosmas a-terrible and
mirabile mysterium, quod non indiget naturali discussione
wonderful mystery which not needs natural discussion
nec curiosa investigatione, cum omnia, quae de Dei
nor curious investigation since all-things which about of-God
genitrice dicuntur, sint supernaturalia et admiranda et
the-mother are-said are supernatural and to-be-wondered-at and
tremenda potius quam investiganda. Egressa, ut ait,
to-be-trembled-at rather than to-be-investigated gone-out as he-says
de corpore ejus anima haec verba protulit corpus: gratias
from the-body her soul these words uttered the-body thanks
tibi ago, domine, quae tua digna sum gloria, memento
to-you I-render O-Lord who of-your worthy I-am glory be-mindful
mei, quoniam tuum sum figmentum et tuum servavi
of-me since your I-am creation and your I-have-kept
depositum. Expergefacti igitur, ut ait, caeteri videntes
deposit awakened therefore as he-says the-others seeing

corpus virginis exanime, contristari plurimum ac gemere
the-body of-the-virgin lifeless to-be-saddened very-much and to-groan
coeperunt. Tollentes igitur apostoli corpus ad monumentum
began lifting therefore the-apostles the-body to the-tomb
ferebant incipiente Petro psalmum: in exitu Israel de
carried beginning Peter the-psalm in the-going-out of-Israel from
Aegypto. Chori quoque angelorum virginem laudant ita,
Egypt the-choirs also of-angels the-virgin praise so
quod Jerusalem ad tantam gloriam est concussa. Tunc
that Jerusalem at so-great glory was shaken then
summi sacerdotes cum gladiis et fustibus multitudinem
the-high priests with swords and clubs a-multitude
mittunt, unus autem impetum faciens ad grabatum accessit,
send one moreover a-rush making to the-litter approached
cupiens ad terram trahere corpus genitricis Dei Mariae.
desiring to the-ground to-drag the-body of-the-mother of-God Mary
Qui quia indigne tangere nititur, ejus tactu manibus
who because unworthily to-touch he-strives her by-touch of-his-hands
merito privatur, utraque namque manus a cubitis evulsa
deservedly is-deprived both for hands from the-elbows torn-off
absciditur illisque ad grabatum pendentibus dolore horribili
are-cut-off and-they to the-litter hanging with-pain horrible
cruciatur. Implorat autem veniam et promittit emendam.
he-is-tormented he-implores moreover pardon and promises amends
Cui Petrus: nullatenus veniam consequi poteris, nisi
to-whom Peter by-no-means pardon to-obtain will-you-be-able unless
corpus perpetuae virginis osculeris et Christum ex ea
the-body of-the-perpetual virgin you-kiss and Christ from her
propagatum Dei filium esse confitearis. Quod cum fecisset,
propagated of-God the-Son to-be you-confess which when he-had-done
manus, unde avulsae fuerant, cubitis sunt adjunctae
the-hands whence torn-off they-had-been to-the-elbows were joined

accipiensque Petrus unum dactylum ex palma dedit illi
and-taking Peter one date from the-palm gave him
dicens: vade, ingredere civitatem et pone super infirmos
saying go enter the-city and put-it upon the-sick
et omnes, qui crediderint, recipient sanitatem. Pervenientes
and all who will-have-believed will-receive health arriving
igitur apostoli ad praedium Gethsemane, invenerunt ibi
therefore the-apostles at the-estate of-Gethsemane found there
sepulchrum simile Christi sepulchro vivifico, ubi corpus
a-tomb like of-Christ to-the-tomb life-giving where the-body
cum multa reverentia posuerunt, illud sublimissimum Dei
with much reverence they-laid that most-sublime of-God
vas tangere non audentes, sed hinc inde apprehensa
vessel to-touch not daring but on-this-side and-that grasped
sindone deponentes. Quo munito dum apostoli et discipuli
the-shroud laying-down which fortified while the-apostles and disciples
domini juxta mandatum domini circa sepulchrum
of-the-Lord according-to the-command of-the-Lord around the-tomb
starent, tertio die nubes splendidissima sepulchrum
stood on-the-third day a-cloud most-splendid the-tomb
circumdedit, voces angelicae resonant, ineffabilis odor sentitur,
surrounded voices angelic resound unspeakable odor is-perceived
fit omnibus stupor immensus, dum dominum illuc
becomes to-all astonishment immense while the-Lord thither
cernerent descendisse et corpus virginis cum gloria tam
they-saw to-have-descended and the-body of-the-virgin with glory so
immensa transferre. Osculantes igitur apostoli sepulchrum
immense to-transfer kissing therefore the-apostles the-tomb
in domum evangelistae et theologi sancti Johannis reversi
into the-house of-the-evangelist and theologian saint John returned
sunt, tantae virginis custodem laudantes. Unus autem ex
have of-so-great virgin the-guardian praising one moreover of

apostolis sollemniis defuit, qui tanta mirabilia audiens et
the-apostles from-the-solemnities was-absent who such wonders hearing and
admirans sepulchrum sibi aperiri instantius postulabat,
marveling the-tomb for-himself to-be-opened more-urgently demanded
ut horum omnium cognosceret veritatem. Quod cum
that of-these all he-might-know the-truth which when
apostoli renuerent, sufficere sibi tantorum testimonia
the-apostles refused to-suffice for-themselves of-such the-testimonies
asserentes, ne forte, si hoc infideles intelligerent, corpus
asserting lest perhaps if this the-unbelievers should-learn the-body
furto sublatum esse praedicarent, ille contristatus dicebat:
by-theft taken-away to-be they-should-proclaim he saddened said
cur me similem vobis communis nostri thesauri portione
why me like to-you of-common our treasure of-the-portion
fraudatis? Tandem sepulchrum aperientes corpus minime
do-you-defraud at-last the-tomb opening the-body in-no-way
invenerunt, sed tantum vestimenta et sindonem repererunt.
they-found but only the-garments and the-shroud they-found
In Euthimiata quoque hystoria, libro III. cap. XL., sanctus
in the-Euthymiac also history in-book III chap. XL saint
Germanus Constantinopolitanus archiepiscopus se reperisse
Germanus of-Constantinople archbishop himself to-have-found
dicit, quod et magnus Damascenus similiter attestatur,
says what also the-great Damascene likewise attests
quod sanctae memoriae pulcherrima Augusta, cum apud
that of-holy memory the-most-beautiful Augusta when at
Constantinopolim multas ecclesias erexisset, inter caeteras
Constantinople many churches she-had-erected among the-others
apud Balthernas admirabilem ecclesiam tempore Martiniani
at Blachernae a-wonderful church in-the-time of-Marcian
imperatoris ad honorem sacrae virginis aedificavit, et
the-emperor to the-honor of-the-sacred virgin she-built and

convocans Iuvenalem archiepiscopum Hierosolymitanum et
calling-together Juvenal archbishop of-Jerusalem and
alios Palaestinae episcopos, qui tunc in urbe regia morabantur
other of-Palestine bishops who then in the-city royal were-staying
propter synodum, quae facta est Chalcedoniae, dixit iis:
on-account-of the-synod which held was at-Chalcedon said to-them
audivimus corpus sanctissimae virginis in praedio Gethsemane
we-have-heard the-body of-the-most-holy virgin in the-estate of-Gethsemane
tumulatum, volumus igitur ad custodiam hujus urbis corpus
entombed we-wish therefore for the-guarding of-this city body
illud cum debita reverentia huc transferre. Cui quum
that with due reverence hither to-transfer to-whom when
Juvenalis respondisset, corpus illud, sicut ex antiquis
Juvenal had-answered body that as from ancient
hystoriis compererat, in gloriam esse translatum et
histories he-had-learned into glory to-have-been transferred and
sola vestimenta in monumento cum sindone remansisse,
only the-garments in the-tomb with the-shroud to-have-remained
ipsa vestimenta dictus Juvenalis Constantinopolim misit et
the-very garments the-said Juvenal to-Constantinople sent and
in dicta ecclesia honorifice collocantur. Nec me quisquam
in the-said church honorably they-are-placed nor me anyone
proprio hoc arbitretur sensu finxisse, sed ea posui,
by-my-own this think sense to-have-invented but those-things I-have-set
quae per doctrinam et studium lectionis eorum didici, qui
which through the-teaching and study of-reading of-those I-learned who
verissima traditione a prioribus acceperunt. Hucusque sunt
by-most-true tradition from their-predecessors received thus-far are
verba, quae in praedicto sermone habentur. Verum Johannes
the-words which in the-aforesaid sermon are-had truly John
Damascenus, qui et ipse Graecus exstitit, plura miranda
Damascene who also himself a-Greek was many wonderful-things

de hac sacratissima virginis assumtione prosecutus est. Ait
about this most-sacred of-the-virgin assumption followed-up has he-says
enim in sermonibus suis: hodie sacratissima virgo coelesti
for in sermons his today the-most-sacred virgin into-the-heavenly
thalamo invehitur, hodie sacra et animata archa, quae
bridal-chamber is-borne today the-sacred and animate ark which
intra se suum tulit artificem, in templo non manu facto
within itself its bore maker in a-temple not with-hand made
reponitur, hodie sacratissima columba innocens et simplex
is-laid-up today the-most-sacred dove innocent and simple
evolans ex archa, id est ex corpore, quod Deum suscepit,
flying-out from the-ark that is from the-body which God received
pedibus suis requiem adinvenit, hodie immaculata virgo
for-feet her rest has-found today the-immaculate virgin
terrenarum passionum nescia, imo coelestibus intellectibus
of-earthly passions unknowing rather by-heavenly intellects
erudita non in terram abiit, sed vere coelum animatum
instructed not into the-earth went-away but truly heaven animate
appellata in coelestibus tabernaculis habitat. Licet enim
called in the-heavenly tabernacles dwells although for
naturaliter sacerrima beataque anima tua a glorioso tuo
naturally the-most-sacred and-blessed soul your from glorious your
corpore separetur et sepulturae corpus tradatur, verumtamen
body be-separated and to-burial the-body be-handed nevertheless
non manet in morte nec dissolvitur in corruptione.
not it-remains in death nor it-is-dissolved in corruption
Cujus enim parientis virginitas inviolata permansit, hujus
of-whom for in-bearing the-virginity inviolate remained of-her
et migrantis corpus irresolutum per omnia perseverat et
also departing the-body undissolved in all-things perseveres and
ad meliorem sanctioremque vitam transducitur, non morte
to a-better and-holier life is-transferred not by-death

dissolutum, sed etiam in aeterna saecula permansurum.
dissolved but even into the-eternal ages about-to-remain
Sicut enim sol iste splendidus ac lucifluus sublunari corpore
as for sun this splendid and light-flowing by-a-sublunar body
latens ad brevem horam videtur quodammodo deficere, tamen
hidden for a-brief hour seems in-a-way to-fail yet
ipse suo non privabitur lumine habens in se perennem
it its not will-be-deprived light having in itself a-perennial
fontem luminis, sic et tu, fons veri luminis, inconsumtus
fount of-light so also you fount of-true light unconsumed
vitae thesaurus, licet quodam brevi intervallo temporis
of-life treasure although for-a-certain brief interval of-time
corporaliter morti sis addicta, tamen copiose nobis infundis
bodily to-death you-be given-over yet copiously on-us you-pour
indeficientis luminis claritatem. Hinc sacra tua obdormitio
of-unfailing light the-brightness hence sacred your falling-asleep
non est mors appellanda, sed transmigratio sive recessus
not is death to-be-called but migration or withdrawal
seu magis proprie adventus. Discedens enim a corpore
or more properly arrival departing for from the-body
advenis coelo, tibi obviant angeli et archangeli, ascensum
you-arrive in-heaven you meet the-angels and archangels the-ascent
tuum horrent spiritus immundi, non ivisti virgo beata
your dread the-spirits unclean not you-went O-virgin blessed
in coelum, ut Helyas, neque ut Paulus usque ad tertium
into heaven as Elijah nor as Paul all-the-way to the-third
coelum adscendisti, sed usque ad regalem thronum filii
heaven you-ascended but all-the-way to the-royal throne of-son
tui attigisti. Mors aliorum sanctorum benedicitur eo, quod
your you-reached the-death of-other saints is-blessed this that
ipsos beatos exhibet, in te autem hoc locum non habet,
them blessed it-shows in you moreover this place not has

mors enim tua nec beatitudo tua, nec transmigratio tua,
death for your nor blessedness your nor migration your
nec profectio tua, sed nec recessus largitur tibi beatitudinis
nor departure your but nor withdrawal bestows on-you of-blessedness
securitatem, omnium enim bonorum, quae humanam mentem
the-security of-all for goods which the-human mind
excedunt, tu principium, medium et finis. Tua securitas et
exceed you the-beginning the-middle and end your security and
vera profectio et sine semine conceptio, divina inhabitatio.
true departure and without seed conception the-divine indwelling
Unde vere dixisti, non a morte, sed ab ipsa conceptione
whence truly you-said not from death but from the-very conception
ab omnibus generationibus te beatificari. Hinc te mors
by all generations yourself to-be-called-blessed hence you death
non beavit, sed tu mortem clarificasti, solvens ejus moestitiam
not blessed but you death made-glorious loosing its sadness
mortemque convertens in gaudium. Si enim Deus dixit:
and-death turning into joy if for God said
ne forte protoplastus extendat manum suam et arripiat de
lest perhaps the-first-formed stretch-out hand his and take from
ligno et vivat in aeternum, quomodo, qui ipsam vitam
the-tree and live into eternity how she-who the-very life
portavit, vitam sine principio, vitam sine fine, non vivet
bore life without beginning life without end not will-live
in saeculum sempiternum? Olim Deus parentes humani
into the-age everlasting once God the-parents of-the-human
generis in morte peccati dormientes, inobedientiae praecipitio
race in the-death of-sin sleeping in-the-headlong-fall of-disobedience
jam sepultos, peccati crapula jam foetentes exules de
already buried with-the-surfeit of-sin already stinking as-exiles from
paradiso expulit, nunc autem hanc, quae toto humano
paradise expelled now moreover her who to-the-whole human

generi vitam attulit, Dei ac patris obedientiam exhibuit,
race life brought of-God and of-the-Father obedience showed
totius passionis immissionem excussit; quomodo paradisus
of-all passion the-onset cast-off how paradise
non suscipiet, coelum gaudens januas non patefaciet? Eva
not will-receive heaven rejoicing its-doors not will-open Eve
serpenti aurem exhibuit, pestiferum virus hausit, voluptatibus
to-the-serpent her-ear offered the-pestiferous poison drank by-pleasures
allicitur, partus dolori subjicitur et cum Adam condemnatur.
is-enticed of-the-birth to-pain is-subjected and with Adam is-condemned
Hanc autem vere beatam, quae aurem inclinavit Deo, quam
her moreover truly blessed who her-ear inclined to-God whom
spiritus sanctus replevit, quae paternam misericordiam in
the-Spirit Holy filled who the-paternal mercy in
utero bajulavit, quae sine viri contactu concepit, sine
her-womb carried who without of-a-man contact conceived without
dolore peperit, quomodo mors absorbet, quomodo corruptio
pain bore how death absorbs how corruption
audet aliquid in corpus, quod ipsam vitam portavit? Addit
dares anything against the-body which the-very life carried adds
quoque idem Damascenus in iisdem sermonibus dicens:
also the-same Damascene in the-same sermons saying
verum apostolos, qui ubique terrarum dispersi hominum
truly the-apostles who everywhere of-the-lands dispersed of-men
piscationi vacabant, sagina verbi homines de profundis
to-the-fishing were-free with-the-net of-the-word men from deep
tenebris ad coelestem mensam curiae vel sollemnes patris
darkness to the-heavenly table of-the-court or the-solemn of-the-Father
nuptias educentes, divinum praeceptum, quasi sagina quaedam
nuptials leading-out the-divine precept as-if a-net certain
vel nubes, e finibus terrae Jerusalem contulit, ultra
or a-cloud from the-ends of-the-earth to-Jerusalem brought beyond

quasdam aquas congregans et colligens. Tunc quidem
certain waters gathering and collecting then indeed
Adam et Eva primi parentes exclamaverunt: veni ad nos,
Adam and Eve the-first parents cried-out come to us
o sacrum et salutiferum cellarium, tu nostrum implesti
O sacred and salvation-bearing storehouse you our have-fulfilled
gaudium. Econtra sanctorum caterva, quae corporaliter
joy on-the-other-hand of-the-saints the-throng which bodily
aderat, dicebat: mane nobiscum, consolatio nostra, nec
was-present said remain with-us consolation our nor
derelinquas nos orphanos, quam habemus laborum solatium,
leave us orphans whom we-have of-labors the-solace
sudorum refrigerium, tibi viventi convivere, tibi morienti
of-sweats the-refreshment with-you living to-live-with with-you dying
commori gloriosum. Nobis enim haec vita quomodo vita
to-die-with glorious for-us for this life how life
tua destitutis praesentia. Haec et his similia, ut
with-your deprived presence these-things and to-these like as
arbitror, apostoli cum reliquis plenitudine ecclesiae crebris
I-think the-apostles with the-rest the-fullness of-the-church frequent
singultibus querelas interrumpentibus proponebant. Illa ad
sobs the-complaints interrupting put-forth she to
filium conversa ait: tu dilectis filiis, quos fratres appellare
her-son turned says you to-the-beloved sons whom brothers to-call
placuit, de meo discessu dolentibus fias consolator et
it-pleased about my departure grieving become consoler and
impositioni manuum mearum appone benedictionem super
to-the-imposition of-hands my add blessing upon
benedictionem eorum. Deinde extendens manus fidelium
blessing their then stretching-out her-hands of-the-faithful
collegium benedixit et addidit: in manus tuas, domine,
the-college she-blessed and added into hands your O-Lord

commendo spiritum meum, suscipe animam meam tibi
I-commend spirit my receive soul my to-you
dilectam, quam inculpatam servasti, tibi et non terrae
beloved which blameless you-kept to-you and not to-the-earth
commendo corpus meum, custodi illud integrum, quod
I-commend body my guard it whole which
tibi inhabitare complacuit. Transfer me ad te, ut, ubi
to-you to-dwell-in was-pleasing transfer me to you that where
tu es, viscerum meorum partus, sim et ego tibi
you are of-womb my the-offspring I-may-be also I with-you
cohabitans. Illinc itaque talia sunt audita: surge, veni
dwelling thence and-so such-things were heard rise come
itaque, dilecta mea, o pulchra in mulieribus, pulchra es
and-so beloved my O beautiful among women beautiful you-are
amica mea et macula non est in te. Haec beatissima
friend my and stain not is in you these-things the-most-blessed
virgo audiens commendat in manus filii spiritum suum,
virgin hearing commends into the-hands of-her-son spirit her
profusis autem apostoli lacrymis figunt oscula tabernaculo
poured-out moreover the-apostles tears fix kisses on-the-tabernacle
domini, benedictione ac sanctitate ex contactu sacri
of-the-Lord with-blessing and holiness from the-contact of-the-sacred
corporis adimpleti. Tunc morbi et daemones fugantur, aër
body filled then diseases and demons are-put-to-flight the-air
et coelum sanctificatur, spiritus ascensione, terra corporis
and heaven is-sanctified of-the-spirit by-the-ascent the-earth of-the-body
depositione, aqua vero corporis ablutione. Abluitur enim
by-the-deposition the-water but of-the-body by-the-washing is-washed for
sacrum corpus aqua mundissima, non ab ipsa mundatum,
the-sacred body with-water most-pure not by it cleansed
sed ab ipso sanctificata. Deinde sacrum corpus munda
but by it sanctified then the-sacred body in-a-clean

sindone involutum lecto supponitur, lampades coruscant,
shroud wrapped on-the-bed is-placed lamps flash
unguenta redolent, hymni angelici resonant. Apostolis autem
ointments are-fragrant hymns angelic resound the-apostles moreover
aliisque sanctis, qui aderant, divinas odas modulantibus
and-other saints who were-present divine odes modulating
archa domini e monte Syon sacris apostolorum
the-ark of-the-Lord from mount Zion on-the-sacred of-the-apostles
cervicibus imposita ad sacratissimam villam Gethsemane
necks placed to the-most-sacred estate of-Gethsemane
adducitur, angelis antecedentibus subsequentibusque, aliisque
is-brought angels going-before and-following and-others
sacrum corpus velantibus, tota ecclesiae multitudine
the-sacred body veiling the-whole of-the-church multitude
concomitante. Affuerunt et quidam Judaeorum fermento
accompanying were-present also certain of-the-Jews in-the-leaven
veteris malitiae obstinati. Referunt etiam, cum jam e
of-old malice obstinate they-relate also when now from
monte Syon descenderent, sacrum corpus Dei genitricis
mount Zion they-were-descending the-sacred body of-God of-the-mother
ferentes, hebraeum quendam organum dyaboli temerario
bearing a-Hebrew certain an-instrument of-the-devil by-rash
actum impetu dyabolique impulsu cursu ad sacrum corpus
driven impulse and-of-the-devil by-the-thrust in-a-run to the-sacred body
accessisse, ad quod angeli trepidabant accedere, ac utraque
to-have-approached to which the-angels trembled to-approach and with-both
manu furibunde lectum arripiens ad terram traxisse. Fertur
hands furiously the-bed seizing to the-ground to-have-dragged it-is-said
tamen manus illa tamquam lignum arida decidisse eratque
yet the-hand that like wood dry to-have-fallen-off and-it-was
videre tamquam truncum inutilem, donec fides mentem
to-see like a-trunk useless until faith his-mind

alteravit suique sceleris poenituit ingementem. Hi autem, qui
altered and-of-his crime he-repented groaning those moreover who
portabant feretrum, stetere, donec miser imponens manum
were-carrying the-bier stood until the-wretch putting his-hand
sanctissimo corpori ad tactum ejus in statum pristinum
on-the-most-holy body at the-touch its to state the-former
revocatur. Inde igitur aditur Gethsemane, ubi oscula,
he-is-recalled thence therefore is-approached Gethsemane where kisses
complexus, hymni sacri, lacrymae, sudoris guttae fluentes,
embraces hymns sacred tears of-sweat drops flowing
et sic sacrum corpus venerabili in sepulchro ponitur, sed
and so the-sacred body venerable in a-tomb is-laid but
non est derelicta anima tua in inferno, nec corpus tuum
not is left soul your in hell nor body your
vidit corruptionem. Decebat autem Dei sacrarium, fontem
saw corruption it-befitted moreover of-God the-sanctuary the-fountain
indefossum, agrum inaratum, vineam non irrigatam, olivam
undug the-field unplowed the-vineyard not watered the-olive
fructiferam terrae gremio non teneri. Decuit matrem a
fruitful of-the-earth in-the-lap not to-be-held it-befitted the-mother by
filio sublimari, ut ad ipsum adscendat, sicut ad ipsam
her-son to-be-exalted that to him she-might-ascend as to her
descenderat, ut, quae in partu servavit virginitatem, post
he-had-descended that she-who in the-birth kept virginity after
mortem corpus non videat corruptionem, et quae creatorem
death her-body not should-see corruption and she-who the-creator
portavit in sinu, in divinis tabernaculis commoretur, et
carried in her-bosom in divine tabernacles should-dwell and
quam pater desponsavit in sponsam, in coelestibus thalamis
whom the-Father betrothed as bride in heavenly chambers
conservetur et a matre, quae sunt filii, possideantur.
should-be-kept and by the-mother which are of-the-son be-possessed

Haec Damascenus. Sanctus quoque Augustinus in quodam
these-things Damascene saint also Augustine in a-certain
sermone ejus sacratissimam assumtionem multipliciter ostendit
sermon her most-sacred assumption in-many-ways shows
dicens: de sanctissimo corpore perpetuae virginis ejusque
saying about the-most-holy body of-the-perpetual virgin and-her
sacrae animae assumtione loqui suscipientes hoc primum
sacred of-the-soul the-assumption to-speak undertaking this first
dicimus, quod in scripturis, postquam eam dominus in cruce
we-say that in the-scriptures after her the-Lord on the-cross
discipulo commendavit, nihil de ea reperitur, praeterquam
to-the-disciple commended nothing about her is-found except
quod Lucas commemorat in actibus dicens: hi omnes erant
what Luke records in the-acts saying these all were
perseverantes unanimiter in oratione cum Maria matre Jesu.
persevering with-one-mind in prayer with Mary the-mother of-Jesus
Quid ergo de morte, quid de ejus assumtione dicendum
what therefore about her-death what about her assumption to-be-said
est? Unde scriptura nil commemorat, nisi quaerendum
it-is whence the-scripture nothing records unless it-is-to-be-sought
ratione, quid consentiat veritati. Fiat ergo ipsa veritas
by-reason what may-agree with-the-truth let-be therefore itself truth
auctoritas, sine qua nec valet auctoritas. Memores igitur
authority without which nor avails authority mindful therefore
conditionis humanae mortem illam subiisse temporalem
of-the-condition human death her to-have-undergone temporal
dicere non metuimus, sed si dicimus eam resolutam in
to-say not we-fear but if we-say her dissolved into
communem putredinem, vermem ac cinerem, deliberandum
the-common rottenness the-worm and ashes to-be-deliberated
est, si tantae conveniat sanctitati, tantae aulae Dei
it-is whether to-so-great it-befit holiness of-so-great of-the-hall of-God

praerogativae. Scimus enim dictum primo parenti: quia
to-the-prerogative we-know for said to-the-first parent that
pulvis es, et in pulverem ibis. Hanc conditionem caro
dust you-are and into dust you-will-go this condition the-flesh
Christi evasit, quae corruptionem non sustinuit. Excipitur
of-Christ escaped which corruption not endured is-excepted
ergo ab illa generali sententia de virgine sumta natura.
therefore from that general sentence from the-virgin taken the-nature
Mulieri quoque dominus dixit: multiplicabo aerumnas tuas,
to-the-woman also the-Lord said I-shall-multiply hardships your
in dolore paries. Aerumnam Maria sustinuit, cujus animam
in pain you-will-bear hardship Mary endured whose soul
gladius pertransivit, sed sine dolore genuit, Maria ergo,
a-sword pierced but without pain she-bore Mary therefore
etsi communicat aerumnis Evae, non tamen communicat
although she-shares in-the-hardships of-Eve not yet shares
parturiendo cum dolore. Excipitur ergo a quibusdam
in-bearing with pain is-excepted therefore from some
generalibus, quam tanta attollit dignitatis praerogativa. Si
general-things whom so-great raises of-dignity prerogative if
ergo dicitur mortem subiisse, nec tamen vinculis ejus
therefore she-is-said death to-have-undergone nor yet by-the-bonds its
retineri, numquid impium erit, si voluit Deus integrum
to-be-held surely-not impious will-it-be if willed God the-whole
matris virginitatis servare pudorem? Cur non velit
of-the-mother of-virginity to-keep modesty why not should-he-will
incorruptam a putredinis servare foetore? Numquid non
incorrupt from of-rottenness to-keep the-stench surely-not not
pertinet ad benignitatem domini matris servare honorem,
it-pertains to the-kindness of-the-Lord of-the-mother to-keep the-honor
quae legem solvere non venerat, sed adimplere. Qui enim
who the-law to-destroy not had-come but to-fulfill he-who for

in vita prae caeteris illam gratia sui conceptus honoravit,
in life above the-others her with-the-grace of-his conception honored
pium est credere, eam in morte singulari salutatione et
pious it-is to-believe her in death with-singular salutation and
speciali gratia honorasse. Putredo et vermis humanae
special grace to-have-honored rottenness and the-worm of-the-human
est opprobrium conditionis. Ab hoc opprobrio cum Jesus
is the-reproach condition from this reproach since Jesus
sit alienus, natura Mariae excipitur, quam Jesus de ea
is foreign the-nature of-Mary is-excepted which Jesus from her
assumsisse probatur. Caro enim Jesu caro est Mariae,
to-have-assumed is-proved the-flesh for of-Jesus the-flesh is of-Mary
quam supra astra transvexit honorans omnem humanam
which above the-stars he-carried-across honoring all human
naturam et multo magis maternam. Si natura matris
nature and much more the-maternal if the-nature of-the-mother
est filius, conveniens est, ut sit et filii mater, non
is the-son fitting it-is that she-be also of-the-son the-mother not
quantum ad unitatem personae, sed quantum ad unitatem
as to the-unity of-person but as to the-unity
corporalis naturae. Si enim unitatem facere potest gratia
of-bodily nature if for unity to-make can grace
sine proprietate specialis naturae, quanto magis, ubi gratiae
without the-property of-special nature how-much more where of-grace
unitas et corporalis specialis nativitas. Unitas gratiae est ut
the-unity and the-bodily special birth the-unity of-grace is as
discipulorum in Christo, de quibus dicit: ut sint unum,
of-the-disciples in Christ of whom he-says that they-may-be one
sicut et nos, et postea: pater, volo, ut, ubi sum ego,
as also we and afterward O-Father I-wish that where am I
et illi sint mecum. Si igitur secum habere vult eos,
also they may-be with-me if therefore with-himself to-have he-wills those

qui hic sua fide juncti unum cum eo esse judicantur,
who here by-their faith joined one with him to-be are-judged
quid existimandum est de matre, ubi digna sit haberi,
what to-be-thought is about the-mother where worthy she-be to-be-held
nisi in praesentia filii? Quantum igitur intelligo, quantum
except in the-presence of-the-son as-much therefore I-understand as-much
credo, Mariae anima excellentiori quadam praerogativa a
I-believe of-Mary the-soul with-a-more-excellent a-certain prerogative by
filio honoratur, possidens in Christo corpus suum, quod
her-son is-honored possessing in Christ body her which
genuit glorificatum? Et quare non suum, per quod genuit?
she-bore glorified and why not her-own through which she-bore
Si non obviaverit, nec dum perspecta auctoritas, vere credo:
if not will-have-opposed nor yet perceived authority truly I-believe
et per quod genuit, quia tanta sanctificatio dignior est
also through which she-bore because so-great sanctification more-worthy is
coelo quam terra. Thronum Dei, thalamum sponsi,
of-heaven than of-earth the-throne of-God the-chamber of-the-bridegroom
domum domini atque Christi tabernaculum dignum est ibi
the-house of-the-Lord and of-Christ the-tabernacle worthy it-is there
esse, ubi ipse est; tam pretiosum thesaurum dignius est
to-be where he is so precious a-treasure more-worthy is
coelum quam terram servare. Tantam integritatem merito
heaven than earth to-keep so-great integrity deservedly
incorruptibilitas, non putredinis ulla resolutio sequitur, illud
incorruptibility not of-rottenness any dissolution follows that
sanctissimum corpus in escam vermibus traditum, quia
most-holy body as food to-worms handed because
sentire non valeo, dicere pertimesco. Quam existimationem
to-feel not I-am-able to-say I-dread which opinion
procul pellit incomparabilis gratiae munus, quod me dicere
far drives of-incomparable grace the-gift which me to-say

multarum scripturarum consideratio invitat. Suis aliquando
of-many scriptures the-consideration invites to-his once
ministris veritas ait: ubi ego sum, illic et minister
ministers the-truth says where I am there also minister
meus erit. Si haec est generalis sententia omnium per
my will-be if this is the-general sentence of-all through
fidem et operationem Christo ministrantium, quanto magis
faith and working to-Christ ministering how-much more
quodammodo specialiter Mariae, quae absque dubio omni
in-a-way specially of-Mary who without doubt in-every
opere ministratrix exstitit, quae hunc in utero gessit
work a-ministrant was who him in her-womb carried
partuque profusum aluit et fovit et in praesepio reclinavit
and-by-birth brought-forth nourished and cherished and in the-manger laid
et fugiens in Aegyptum abscondit et omnem infantiam ejus
and fleeing into Egypt hid and all infancy his
prosecuta usque ad crucem ab ejus non recessit sectatu.
followed all-the-way to the-cross from his not withdrew following
Non potuit autem ejus divinitatis non esse credula, quae
not could moreover of-his divinity not be believing who
se noverat hunc non virili semine, sed divino spiramine
herself knew him not by-manly seed but by-divine breath
concepisse. Unde de filii potestate tamquam de Dei
to-have-conceived whence about of-her-son the-power as about of-God
virtute non nutabunda deficiente vino dixit: vinum non
the-power not wavering failing the-wine said wine not
habent, sciens eum hoc potuisse, quod eum mox contigit
they-have knowing him this to-have-been-able which him soon it-happened
miraculo complevisse. Ecce igitur Maria fide et opere
by-miracle to-have-fulfilled behold therefore Mary in-faith and work
Christi ministratrix! Si ibi non fuerit, ubi Christus
of-Christ the-ministrant if there not she-will-have-been where Christ

ministros suos vult esse, ubi ergo erit? et si ibi
ministers his wills to-be where therefore will-she-be and if there
fuerit, numquid aequali gratia? et si aequali gratia,
she-will-have-been surely-not with-equal grace and if with-equal grace
ubi aequa Dei censura, quae reddit unicuique secundum
where the-equal of-God judgment which renders to-each according-to
merita? Si merito prae omnibus Mariae viventi tanta est
merits if deservedly above all to-Mary living so-great is
gratia donata, et gratia mortuae erit minuenda? Absit.
grace given and the-grace to-her-dead will-be to-be-diminished far-be-it
Si enim omnium sanctorum mors est pretiosa, Mariae
if for of-all the-saints the-death is precious of-Mary
sane est pretiosissima. Confitendum igitur censeo, Mariam
surely it-is most-precious to-be-confessed therefore I-judge Mary
ad aeternitatis gaudium assumtam benignitate Christi et
to of-eternity the-joy assumed by-the-kindness of-Christ and
honorabilius susceptam caeteris, quam gratia honoravit prae
more-honorably received than-the-others whom grace honored above
caeteris, atque ad communem humanitatem non esse
the-others and to the-common humanity not to-have-been
abductam post mortem putredinis, videlicet vermis et
led-away after death of-rottenness namely of-the-worm and
pulveris, quae suum et omnium genuit salvatorem. Si elegit
of-dust who her and of-all bore the-savior if chose
divina voluntas inter ignium flammas puerorum vestimenta
the-divine will amid of-fires the-flames of-the-boys the-garments
servare illaesa, cur abnuat in matre propria, quod elegit
to-keep unharmed why should-it-refuse in mother its-own what it-chose
in veste aliena? Jonam servare in ventre ceti incorruptum
in garment foreign Jonah to-keep in the-belly of-the-whale incorrupt
voluit sola misericordia, Mariam incorruptam non servabit
it-willed by-sole mercy Mary incorrupt not will-keep

gratia? Servatus est Daniel in desperatissima fame leonum,
grace kept was Daniel in the-most-desperate hunger of-the-lions
non servanda est Maria tantis donata etiam meritis
not to-be-kept is Mary with-so-great endowed even merits
dignitatum? Haec ergo cuncta, quae diximus, quia naturam
of-dignities these therefore all which we-have-said because nature
non servasse cognoscimus, in integritate quoque Mariae plus
not to-have-kept we-know in the-integrity also of-Mary more
gratiam quam naturam potuisse non dubitamus. Christus
grace than nature to-have-availed not we-doubt Christ
ergo laetari facit Mariam anima et corpore in se proprio
therefore to-rejoice makes Mary in-soul and body in himself her-own
filio, nec ullam sequi corruptionis aerumnam, quam nulla
son nor any to-follow of-corruption hardship whom no
secuta est tantum pariendo filium integritatis corruptio, ut
followed has so-great in-bearing a-son of-integrity corruption that
sit semper incorrupta, quam tanta perfudit gratia, sit
she-be always incorrupt whom so-great poured-over grace let-her-be
integraliter vivens, quae omnium integram genuit vitam. Si
wholly living who of-all the-whole bore life if
ergo dixi, ut debui, approba, Christe, tu et tui, si
therefore I-have-spoken as I-ought approve O-Christ you and yours if
vero non, ut debui, ignosce, obsecro, tu et tui.
but not as I-ought forgive I-beseech you and yours

De sancto Bernardo

CXX · SAINT BERNARD

Bernard is read as a well, a fount, and nard. His mother dreams she bears a white dog with a reddish back, read by a holy man as a great preacher. As a youth he resists three temptations to unchastity. He brings his brothers into the Cistercian order, is set over Clairvaux, and is so abstinent that he drinks oil unawares. He refuses bishoprics, excommunicates flies, frees the possessed, cows the duke of Aquitaine with the Host, and turns knights to God with a cup of wine. After his death in 1153 he appears to an abbot.

Bernardus dicitur a ber, quod est puteus vel fons et nardus,
Bernard is-called from ber which is well or fount and nard
quae, ut dicit Glossa super cantica, herba est humilis et calidae
which as says the-Gloss on the-canticles an-herb is humble and of-warm
naturae et odorifera. Fuit enim calidus in ferventi amore,
nature and fragrant he-was for warm in fervent love
humilis in conversatione, fons in doctrinae emanatione, puteus
humble in conduct a-fount in of-doctrine the-outflowing a-well
in scientiae profunditate et odoriferus in famae suavitate.
in of-knowledge the-depth and fragrant in of-fame the-sweetness
Ejus vitam Wilhelmus abbas sancti Theodorici, socius beati
his life William abbot of-Saint Thierry companion of-blessed
Bernardi et Hernaldus abbas Bonae Vallis scripsit.
Bernard and Arnald abbot of-Good Valley wrote

Bernardus in Burgundia castro Fontanis ex nobilibus valde
Bernard in Burgundy at-the-castle of-Fontaines of noble very
et religiosis parentibus ortus est. Cujus pater Coelestinus
and religious parents born was whose father Coelestinus
miles saeculo strenuus, nec minus Deo religiosus, mater
a-knight in-the-world vigorous nor less to-God devout the-mother
vero Aaleth nuncupata est. Haec septem filios genuit, sex
but Aleth named was she seven sons bore six

mares et feminam unam, mares autem omnes monachos
males and female one the-males moreover all monks
futuros, feminam autem sanctimonialem promiserat. Mox
future the-female moreover a-nun she-had-promised as-soon
autem, ut filium partu ediderat, manibus propriis ipsum
moreover as a-son in-birth she-had-brought-forth with-hands her-own him
Deo offerebat, alienis uberibus ipsos nutriri refugiebat,
to-God she-offered by-other breasts them to-be-nursed she-shrank-from
quasi cum lacte materno materni quodammodo boni
as-if with milk maternal of-the-maternal in-a-way good
infundens iis naturam. Cum autem crevissent, quamdiu sub
pouring-into them the-nature when moreover they-had-grown as-long-as under
manu ejus erant, eremo magis quam curiae nutriebat,
hand her they-were for-the-desert rather than for-the-court she-reared
cibis grossioribus et communibus pascens eos quasi
with-foods coarser and common feeding them as-if
continuo ad eremum transmittendos. Cum igitur tertium
at-once to the-desert to-be-sent when therefore the-third
filium, scilicet Bernardum, adhuc gestaret in utero, vidit
son namely Bernard still she-carried in her-womb she-saw
somnium praesagium futurorum, catellum scilicet totum
a-dream a-presage of-things-to-come a-puppy namely all
candidum, totum in dorso subrufum et latrantem in utero
white all on the-back reddish and barking in her-womb
se habere. Quod cum cuidam viro Dei exposuisset, ille
herself to-have which when to-a-certain man of-God she-had-explained he
prophetica voce respondit: optimi catelli mater eris,
with-prophetic voice answered of-an-excellent puppy the-mother you-will-be
qui domus Dei custos futurus magnos contra inimicos
who of-the-house of-God the-guardian future great against the-enemies
dabit latratus. Erit enim praedicator egregius et multos
will-give barkings he-will-be for a-preacher excellent and many

medicinalis linguae gratia curaturus. Cum autem Bernardus
of-healing of-tongue by-the-grace about-to-cure when moreover Bernard
adhuc puerulus esset et gravi dolore capitis aegrotaret,
still a-little-boy was and with-grave pain of-the-head was-sick
venientem ad se mulierculam, ut dolorem suis carminibus
coming to him a-little-woman that the-pain with-her charms
mitigaret, cum indignatione nimia exclamans repulit et
she-might-soothe with indignation excessive crying-out he-repelled and
abjecit. Pueruli autem bono zelo misericordia Dei
cast-out to-the-little-boy moreover for-(his)-good zeal the-mercy of-God
non defuit, sed tunc continuo surgens liberatum se esse
not was-lacking but then at-once rising freed himself to-be
cognovit. In sacratissima dominicae nativitatis nocte cum
he-knew on the-most-sacred of-the-Lord's nativity night when
puer Bernardus matutinale officium in ecclesia exspectaret,
the-boy Bernard the-morning office in the-church awaited
et qua hora noctis Christus natus fuisset, scire cuperet,
and at-what hour of-the-night Christ born had-been to-know desired
apparuit ei puerulus Jesus, quasi iterum ante oculos suos
appeared to-him the-little-boy Jesus as-if again before eyes his
nascens ex utero matris. Unde, quamdiu vixit, hanc
being-born from the-womb of-his-mother whence as-long-as he-lived this
fuisse horam nativitatis dominicae semper putavit. Ab illa
to-have-been the-hour of-the-nativity the-Lord's always he-thought from that
ergo hora in his, quae ad illud pertinent sacramentum,
therefore hour in those-things which to that pertain sacrament
et sensus ei profundior et sermo copiosior datus est,
both understanding to-him deeper and speech more-copious given was
unde et postmodum in laudem genitricis et geniti inter
whence also afterward in praise of-the-mother and of-the-son among
ipsa suorum tractatuum initia insigne opusculum edidit,
the-very of-his treatises beginnings a-notable little-work he-published

in quo illam lectionem evangelicam: missus est angelus
in which that reading gospel sent was the-angel
Gabriel, explanavit. Videns antiquus hostis propositum pueri
Gabriel he-explained seeing the-ancient enemy the-purpose of-the-boy
tam salubre, ejus castitatis proposito incidit multosque sibi
so salutary his of-chastity the-purpose attacked and-many to-him
laqueos tentationis opposuit. Cum enim aliquando in quandam
snares of-temptation set-against when for once on a-certain
feminam oculos defixos aliquamdiu tenuisset, continuo de se
woman eyes fixed for-some-time he-had-held at-once of him
ipso erubescens in semet ipsum severissimus ultor insurgit
himself blushing against him himself a-most-severe avenger rises
ac in stagnum gelidarum aquarum insiliens tamdiu ibidem
and into a-pond of-icy waters leaping so-long there
permansit, donec paene exsanguis effectus per gratiam
remained until almost bloodless made through the-grace
Dei a calore carnalis concupiscentiae totus refriguit. Circa
of-God from the-heat of-carnal concupiscence wholly he-cooled about
idem tempus instinctu daemonis puella quaedam in
the-same time by-the-prompting of-the-devil a-girl certain into
lectum dormientis se nuda injecit, quam ille sentiens cum
the-bed of-him-sleeping herself naked threw whom he perceiving with
omni pace et silentio partem ei lectuli, quam occupaverat,
all peace and silence the-part to-her of-the-bed which she-had-occupied
cessit et in latus alterum se convertens dormivit, misera
yielded and onto side the-other himself turning slept wretched
vero illa aliquamdiu sustinens et exspectans, deinde palpans
but she for-some-time bearing and waiting then touching
et stimulans, novissime, cum immobilis ipse persisteret, illa
and stimulating finally when unmoved he persisted she
licet impudentissima esset, erubuit et horrore ingenti atque
though most-shameless she-was blushed and with-horror huge and

admiratione perfusa surgens aufugit. Cum iterum in domo
wonder suffused rising fled when again in the-house
cujusdam matronae hospitaretur, illa adolescentem aspectu
of-a-certain matron he-was-lodged she the-youth in-appearance
decorum considerans, vehementer in concupiscentiam ejus
comely considering vehemently into desire of-him
exarsit, cum autem seorsim lectum sibi sterni fecisset,
burned when moreover apart a-bed for-him to-be-spread she-had-caused
ipsa impudenter et silenter de nocte surgens ad eum
she shamelessly and silently by night rising to him
accessit. Quam ille sentiens protinus exclamavit: latrones,
approached whom he perceiving at-once cried-out thieves
latrones. Ad quam vocem mulier fugit, familia surgit,
thieves at which voice the-woman flees the-household rises
lucerna accenditur, latro quaeritur, sed minime invenitur,
a-lamp is-lit the-thief is-sought but not-at-all is-found
ad lectulos singuli redeunt, quiescunt caeteri, sed non
to their-beds each return rest the-others but not
illa misera requiescit, nam denuo exsurgit, Bernardi
that wretched-woman rests for anew she-rises of-Bernard
lectulum petit, sed ille: latrones, latrones, denuo exclamavit.
the-bed seeks but he thieves thieves anew cried-out
Latro iterum quaeritur, sed nequaquam ab eo, qui solus
the-thief again is-sought but in-no-way by him who alone
noverat, publicatur, usque tertio improba mulier sic
knew is-made-public all-the-way to-the-third-time the-wicked woman so
repulsa vix tandem metu vel desperatione victa cessavit.
repulsed scarcely at-last by-fear or despair overcome ceased
Cum autem sequenti die iter ageret, arguentes eum
when moreover on-the-following day the-journey he-made reproaching him
socii, quod totiens latrones somniaverit, perquirebant.
the-companions that so-often thieves he-had-dreamed inquired

Quibus ille ait: veraciter hac nocte insidias sum perpessus
to-whom he says truly this night the-ambushes I-have suffered
latronis, quia hospita mihi nitebatur auferre thesaurum
of-a-thief because the-hostess from-me strove to-take-away the-treasure
irrecuperabilem castitatis. Perpendens igitur non esse tutum
irrecoverable of-chastity weighing therefore not to-be safe
cohabitare serpenti, fugam meditari coepit et ordinem
to-dwell-with a-serpent flight to-contemplate he-began and the-order
Cisterciensium extunc ingredi deliberavit. Quod cum fratres
of-the-Cistercians from-then to-enter he-deliberated which when brothers
ejus cognoscerent et eum ab hoc proposito modis omnibus
his learned and him from this purpose by-means all
prohiberent, tantam ei gratiam dominus contulit, ut non
prevented so-great to-him grace the-Lord conferred that not
solum ipse a conversione non prohiberetur, sed omnes
only he from conversion not was-prevented but all
fratres suos et multos alios ad religionem domino lucraretur.
brothers his and many others to religion for-the-Lord he-might-win
Gerardus tamen frater ejus miles strenuus haec fratris
Gerard yet brother his a-knight vigorous these of-his-brother
verba vana putabat et ejus omnino monita repellebat; tunc
words vain thought and his wholly warnings repelled then
Bernardus fide jam igneus et fraterno caritatis zelo
Bernard in-faith now fiery and with-brotherly of-charity with-zeal
mirum in modum exasperatus: scio, inquit, frater mi, scio,
wonderful in way exasperated I-know he-says brother my I-know
sola vexatio intellectum dabit auditui. Digitumque lateri
only vexation understanding will-give to-the-hearing and-his-finger to-the-side
ejus apponens: veniet, inquit, dies et cito veniet, quando
his applying will-come he-says a-day and quickly will-come when
lancea latus hoc perforabit et ad cor tuum consilio,
a-lance side this will-pierce and to heart your for-the-counsel

quod abjicis, viam dabit. Post paucos dies Gerardus
which you-cast-away a-way will-make after few days Gerard
ab inimicis capitur et in loco, cui frater digitum
by enemies is-captured and in the-place on-which his-brother his-finger
imposuerat, infixam lanceam gestans trahitur et in custodia
had-put a-fixed lance bearing is-dragged and in custody
vinculatur. Ad quem Bernardus veniens, cum sibi loqui
is-chained to whom Bernard coming when with-him to-speak
non permitteretur, ad eum exclamavit: scio, frater Gerarde,
not he-was-permitted to him cried-out I-know brother Gerard
quia in proximo ituri sumus et monasterium intraturi.
that in the-nearness about-to-go we-are and the-monastery about-to-enter
Eadem nocte compedes de ejus pedibus ceciderunt et
on-the-same night the-fetters from his feet fell and
ostio per se aperto laetus aufugit indicavitque fratri,
the-door by itself opened glad he-fled and-showed to-his-brother
se mutasse propositum et fieri velle monachum.
himself to-have-changed purpose and to-become to-wish a-monk
Anno ab incarnatione domini MCXII a
in-the-year from the-incarnation of-the-Lord one-thousand-one-hundred-twelve from
constitutione domus Cisterciensium XV servus Dei
the-founding of-the-house of-the-Cistercians fifteenth the-servant of-God
Bernardus annos nactus circiter XXII cum sociis
Bernard years having-reached about twenty-two with companions
amplius quam XXX ordinem Cisterciensium ingressus est.
more than thirty the-order of-the-Cistercians entered has
Cum autem Bernardus cum fratribus suis domum paternam
when moreover Bernard with brothers his the-house paternal
egrederetur, Guido primogenitus videns Nivardum fratrem
was-leaving Guy the-first-born seeing Nivard brother
suum minimum puerum ludentem in platea cum pueris:
his the-youngest a-boy playing in the-street with boys

eya, inquit, frater Nivarde, ad te solum respicit omnis
aha he-says brother Nivard to you alone looks all
terra possessionis nostrae. Cui non pueriliter puer
the-land of-possession our to-whom not childishly the-boy
respondit: vos ergo coelum habebitis et mihi solum
answered you therefore heaven will-have and to-me only
terram relinquitis? Non ex aequo divisio facta est haec.
the-earth you-leave not from equal division made was this
Modico igitur tempore cum patre remansit, sed fratres
for-a-little therefore time with his-father he-remained but his-brothers
postmodum secutus est. Ingressus igitur ordinem servus
afterward followed he-has entered therefore the-order the-servant
Dei Bernardus ita totus in spiritum absorptus est et Deo
of-God Bernard so wholly into the-spirit absorbed was and in-God
totaliter occupatus, ut jam nullis sensibus corporis uteretur.
wholly occupied that now no senses of-the-body he-used
Jam quippe annum in cella novitiorum exegerat et adhuc,
now indeed a-year in the-cell of-the-novices he-had-spent and still
an domus haberet testudinem, ignorabat. Multo tempore
whether the-house had a-vault he-did-not-know for-a-long time
ecclesiam intrans et exiens in capite, ubi tres erant, unam
the-church entering and going-out in the-head where three were one
tantum putabat esse fenestram. Abbas autem Cisterciensium
only he-thought to-be window the-abbot moreover of-the-Cistercians
fratres ad aedificandum domum Claraevallensem misit et
brothers for building the-house of-Clairvaux sent and
iis Bernardum in abbatia praefecit, qui multo ibidem
over-them Bernard in the-abbacy set who for-a-long there
tempore in nimia paupertate degebat et pulmenta saepius
time in excessive poverty lived and pottages very-often
ex foliis fagi conficiebat Vigilabat autem servus Dei
from leaves of-beech made watched moreover the-servant of-God

ultra possibilitatem humanam, nullum enim tempus se
beyond the-possibility human no for time himself
magis perdere conqueri solebat, quam quo dormivit,
more to-lose to-complain was-wont than that-in-which he-slept
idoneam satis reputans comparationem somni et mortis,
fitting enough reckoning the-comparison of-sleep and of-death
ut sic dormientes videantur mortui apud homines, quomodo
that so the-sleeping seem dead among men as
apud Deum mortui dormientes. Unde etiam, si quem
among God the-dead sleeping whence even if anyone
forte durius stertentem audierit, seu minus composite
perhaps rather-harshly snoring he-heard or less composedly
viderit jacentem, patienter ferre vix potuit et carnaliter
he-saw lying patiently to-bear scarcely he-could and carnally
seu seculariter eum dormire causabatur. Ad comedendum
or worldly him to-sleep he-complained to eating
vix aliqua voluptate trahebatur appetitus, sed solo timore
scarcely by-any pleasure was-drawn his-appetite but by-sole fear
defectus sic accedebat ad sumendum cibum, quasi ad
of-failing so he-approached to taking food as-if to
tormentum. Post cibum, quantum comederit, semper cogitare
torment after food how-much he-had-eaten always to-think
solitus erat, si quando vel ad modicum mensuram solitam
accustomed he-was if ever even by a-little the-measure accustomed
excessisse se deprehendit, impune abire non patiebatur.
to-have-exceeded himself he-caught unpunished to-go not he-allowed
Sic gulae illecebras edomuerat, ut ipsam quoque saporum
so of-gluttony the-allurements he-had-tamed that the-very also of-flavors
discretionem ex magna parte perdiderit. Nam et oleum
discernment in great part he-lost for both oil
sibi per errorem aliquando propositum bibit et penitus
to-him by mistake once set-out he-drank and utterly

ignoravit nec prius id est cognitum, donec quidam ejus
was-unaware nor before it was known until a-certain-man his
labia miraretur inuncta. Sanguinem crudum insuper per
lips wondered-at smeared blood raw moreover through
errorem sibi oblatum pro butyro multis diebus noscitur
mistake to-him offered as butter for-many days he-is-known
comedisse, solum autem aquam sibi sapere dicebat eo, quod,
to-have-eaten only moreover water to-him to-taste he-said this that
dum sumeret, fauces et guttur ejus refrigeraret. Quidquid
while he-took-it the-jaws and throat his it-cooled whatever
in scripturis didicerat, maxime in silvis et in agris
in the-scriptures he-had-learned chiefly in the-woods and in the-fields
meditando et orando se confitebatur accepisse et nullos
in-meditating and praying himself he-confessed to-have-received and none
se aliquando magistros habuisse, nisi quercus et fagos,
himself ever teachers to-have-had except oaks and beeches
inter amicos dicere solebat. Denique confessus est, aliquando
among friends to-say he-was-wont finally confessed he-has once
meditanti vel oranti sacram omnem velut suppositam vel
to-him-meditating or praying the-sacred all as-if placed-under or
expositam sibi apparuisse scripturam. Quodam tempore,
laid-out to-himself to-have-appeared scripture at-a-certain time
sicut ipse in canticis refert, cum inter loquendum ex his,
as he in the-canticles relates when amid speaking of those-things
quae suggerebat spiritus, etsi non fideli nimis, tamen
which suggested the-Spirit although not with-faithful too yet
fidenti animo reservaret, ut haberet, quid diceret,
with-confident mind he-reserved that he-might-have what he-might-say
denuo tractaturus, ecce vox ad eum venit dicens: donec
anew about-to-treat behold a-voice to him came saying until
istud tenueris, aliud non accipies. In vestibus ei
that you-will-have-held other not you-will-receive in garments to-him

semper paupertas placuit, sordes nunquam, nimirum animi
always poverty was-pleasing dirt never certainly of-the-mind
fore judices ajebat aut negligentis aut inaniter apud se
to-be signs he-said either of-a-negligent or vainly in himself
gloriantis aut foris humanam gloriam affectantis. Proverbium
glorying or outside human glory courting proverb
illud in ore ejus frequenter, semper in corde erat: qui
that in mouth his frequently always in heart was he-who
hoc facit, quod nemo, mirantur omnes. Unde et cilicium
this does which no-one wonder all whence also a-hair-shirt
pluribus annis portavit, quamdiu occultum esse potuit, sed
for-many years he-wore as-long-as hidden to-be it-could but
ubi hoc cognitum esse sensit, continuo illud abjiciens ad
when this known to-be he-felt at-once it casting-away to
communia se convertit. Nunquam sic risit, ut non
the-common-things himself he-turned never so he-laughed that not
potius ad ridendum quam ad reprimendum vim sibi facere
rather for laughing than for repressing force on-himself to-do
oporteret et risui suo magis stimulum adhibere quam
it-behooved and to-laughter his more a-goad to-apply than
frenum. Cum autem patientiae genus solitus erat dicere
a-bridle when moreover of-patience the-kind accustomed he-was to-say
tripartitum, videlicet ad verborum injurias, ad damna
threefold namely toward of-words injuries toward losses
rerum, ad corporis laesionem, hanc ipse his exemplis se
of-things toward of-the-body injury this he by-these examples himself
habere probavit. Cum enim cuidam episcopo amicabiliter
to-have proved when for to-a-certain bishop amicably
admonens quandam scripsisset epistolam, ille vehementer
admonishing a-certain he-had-written letter he vehemently
exacerbatus amarissimam scripsit ei epistolam in principio
exasperated a-most-bitter wrote to-him letter in the-beginning

ita dicens: salutem et non spiritum blasphemiae, tamquam
so saying greeting and not the-spirit of-blasphemy as-if
ex spiritu blasphemiae illa scripsisset. Ad quod ille: ego
from the-spirit of-blasphemy those-things he-had-written to which he I
spiritum blasphemiae me habere non credo nec maledixisse
the-spirit of-blasphemy myself to-have not believe nor to-have-cursed
cuiquam aut maledicere me velle scio, praesertim principi
anyone or to-curse myself to-wish I-know especially the-prince
populi mei. Quidam abbas pro uno coenobio construendo
of-people my a-certain abbot for one monastery to-be-built
sexcentas marcas eidem misit argenti, sed tota pecunia,
six-hundred marks to-him sent of-silver but the-whole money
dum deferretur, a praedonibus sublata est. Quo audito
while it-was-being-carried by robbers taken-away was which heard
nihil aliud dixit nisi: benedictus Deus, qui nobis pepercit
nothing else he-said except blessed-be God who us has-spared
ab onere, sed et illis, inquit, qui tulerunt, levius est
from the-burden but also to-them he-says who took-it more-lightly it-is
ferendum, tum quia hoc humana cupiditas sustulit, tum
to-be-borne both because this human cupidity took-away and
quia magna pecunia magnam iis tentationem ingessit.
because great money great on-them temptation brought
Quidam insuper canonicus regularis ad eum venit et ut in
a-certain moreover canon regular to him came and that as
monachum reciperetur, instanter rogavit. Cui quum ille
a-monk he-might-be-received urgently asked to-whom when he
non acquiesceret, sed ad suam ecclesiam redire persuaderet;
not acquiesced but to his church to-return urged
ad quid ergo, ait ille, in libris tuis perfectionem tantopere
for what therefore says he in books your perfection so-much
commendasti, si eam non exhibes cupienti? Utinam illos
have-you-commended if it not you-show to-one-desiring would-that those

tuos tenerem libros, ut eos penitus lacerarem! Cui ille: in
your I-held books that them utterly I-might-tear to-whom he in
nullo eorum legisti, non posse te in tuo claustro esse
none of-them have-you-read not to-be-able you in your cloister to-be
perfectum; morum correctionem, non locorum mutationem
perfect of-manners the-correction not of-places the-change
in libris omnibus commendavi. Ille vero insanus in eum
in books all I-have-commended he but insane against him
impetum faciens tam graviter maxillam ejus percussit, ut
an-attack making so gravely the-jaw his struck that
succederet rubor ictui et tumor rubori. Jam, qui
followed a-redness on-the-blow and a-swelling on-the-redness now those-who
aderant, in sacrilegum insurgebant, sed praevenit eos
were-present against the-sacrilegious-man rose but forestalled them
servus Dei clamans et adjurans per nomen Christi, ut
the-servant of-God crying and adjuring by the-name of-Christ that
nullatenus tangeretur nec sibi quidquid injuriae inferretur.
by-no-means he-be-touched nor to-him any injury be-done
Novitiis autem intrare volentibus dicere consueverat: si ad
to-novices moreover to-enter wishing to-say he-was-accustomed if to
ea, quae intus sunt, festinatis, hic foris dimittite corpora,
those-things which within are you-hasten here outside leave the-bodies
quae de saeculo attulistis, soli spiritus ingrediantur, caro
which from the-world you-have-brought alone the-spirits let-enter the-flesh
autem non prodest quidquam. Pater ejus, qui solus domi
moreover not profits anything the-father his who alone at-home
remanserat, ad monasterium ivit et ibidem post aliquod
had-remained to the-monastery went and there after some
tempus in senectute bona decessit. Soror autem ejus saeculo
time in old-age good died the-sister moreover his to-the-world
nupta cum in divitiis et deliciis saeculi periclitaretur,
married when in riches and delights of-the-world she-was-imperiled

quadam vice fratres suos ad monasterium visitatura accessit,
on-a-certain occasion brothers her at the-monastery about-to-visit came
cumque venisset cum comitatu et apparatu superbo, ille
and-when she-had-come with a-retinue and display proud he
eam tanquam rete dyaboli ad animas capiendas abhorruit nec
her like a-net of-the-devil for souls to-be-caught abhorred nor
ad videndam eam exire aliquatenus acquievit. Videns illa,
to see her to-go-out in-any-way consented seeing she
quod nullus fratrum suorum occurreret, sed ab uno eorum,
that none of-brothers her came-to-meet-her but by one of-them
qui tunc portarius erat, stercus involutum diceretur, tota
who then doorkeeper was dung wrapped-up she-was-called wholly
in lacrymis resoluta est. Etsi peccatrix sum, inquit, pro
into tears dissolved she-was although a-sinner I-am she-says for
talibus Christus mortuus est: quia enim peccatricem me
such Christ died has because for a-sinner myself
sentio, idcirco consilium et colloquium bonorum requiro, et
I-feel therefore the-counsel and conversation of-the-good I-seek and
si despicit frater meus carnem meam, ne despiciat servus
if despises brother my flesh my not let-despise the-servant
Dei animam meam, veniat et praecipiat, et quidquid
of-God soul my let-him-come and command and whatever
praeceperit, adimplebo. Hanc ergo promissionem tenens
he-will-have-commanded I-shall-fulfill this therefore promise holding
exiit ad eam cum fratribus, et quia eam a viro
he-went-out to her with his-brothers and because her from her-husband
separare non poterat, primo omnem ei mundi gloriam
to-separate not he-could first all to-her of-the-world glory
interdixit et formam matris imitandam eidem indicens
he-forbade and the-pattern of-her-mother to-be-imitated to-her enjoining
illam dimisit. Illa vero rediens ita repente mutata est, ut
her dismissed she but returning so suddenly changed was that

in medio saeculi vitam duceret eremiticam et ab omni
in the-midst of-the-world a-life she-led eremitic and from all
saeculo prorsus se faceret alienam. Tandem precibus multis
the-world utterly herself she-made foreign at-last with-prayers many
virum suum vicit et ab episcopo absoluta monasterium
husband her she-overcame and by the-bishop released the-monastery
intravit. Infirmatus aliquando vir Dei, cum extremum
entered fallen-ill once the-man of-God when his-last
jam spiritum trahere videretur, in excessu mentis suae ante
now breath to-draw he-seemed in ecstasy of-mind his before
tribunal Dei visus est praesentari; affuit autem et Sathan
the-tribunal of-God seemed he-has to-be-presented was-present moreover also Satan
ex adverso improbis eum accusationibus pulsans. Ubi
from the-opposite-side with-wicked him accusations beating when
vero ille omnia fuerat prosecutus et viro Dei pro sua
but he all-things had set-forth and to-the-man of-God for his
fuit parte dicendum nihil territus aut turbatus ait: fateor,
it-was part to-be-said nothing terrified or disturbed he-says I-confess
non sum dignus ego, nec propriis possum meritis obtinere
not am worthy I nor by-my-own I-can merits to-obtain
regnum coelorum: Caeterum duplici jure illud obtinens
the-kingdom of-the-heavens moreover by-twofold right it obtaining
dominus meus, hereditate scilicet patris et merito passionis,
Lord my by-inheritance namely of-the-father and by-merit of-the-passion
altero ipse contentus alterum mihi donat; ex cujus dono
with-the-one he content the-other to-me gives from whose gift
jure illud mihi vindicans non confundor. Confusus in
by-right it to-myself claiming not I-am-confounded confounded at
hoc verbo inimicus, conventus ille solutus et vir Dei in
this word the-enemy the-assembly that dissolved and the-man of-God to
se reversus est. Tanta autem abstinentia, labore et vigiliis
himself returned has with-such moreover abstinence labor and vigils

corpus suum attrivit, quod et gravissima et fere continua
body his he-wore-down that both by-most-grave and almost continuous
aegritudine languens conventum vix sequi posset. Quadam
sickness languishing the-community scarcely to-follow he-could on-a-certain
vice dum gravissime infirmaretur, fratribus pro eo instanter
occasion while most-gravely he-was-sick the-brothers for him urgently
orantibus aliquantulum convaluisse se sensit, congregatis
praying a-little to-have-recovered himself he-felt gathered
autem fratribus dixit: quid tenetis miserum hominem?
moreover the-brothers he-said why do-you-hold a-wretched man
fortiores estis et invaluistis, parcite, quaeso, parcite et
stronger you-are and you-have-prevailed spare I-beg spare and
sinite me abire. A multis autem civitatibus vir Dei in
allow me to-go-away by many moreover cities the-man of-God as
episcopum electus, praecipue a civitate Januensi et civitate
bishop elected especially by the-city of-Genoa and the-city
Mediolanensi, petentibus se nec annuens nec improbe
of-Milan seeking himself neither nodding nor improperly
renuens dicebat, se non esse suum, sed aliorum servitio
refusing he-said himself not to-be his-own but of-others service
deputatum. Fratres autem ex consilio viri Dei sibi
assigned the-brothers moreover from the-counsel of-the-man of-God for-themselves
providerant et summi pontificis auctoritate muniti erant,
had-provided and of-the-supreme pontiff by-the-authority fortified were
ne quis gaudium suum ab iis tollere posset. Quodam
lest anyone joy their from them to-take-away could at-a-certain
tempore cum fratres Cartusienses visitasset et ipsi ab
time when the-brothers Carthusian he-had-visited and they by
eo in omnibus plurimum aedificati fuissent, unum fuit,
him in all-things very-much edified had-been one-thing there-was
quod praedicti loci priorem aliquantulum movit, scilicet
which of-the-aforesaid place the-prior a-little moved namely

quod sella, cui equitando insidebat, minus neglecta erat
that the-saddle on-which riding he-sat less neglected was
et parum praeferens paupertatem. Quod quum dictus prior
and little showing poverty which when the-said prior
uni ex fratribus et ille viro Dei retulisset, non minus
to-one of the-brothers and he to-the-man of-God had-reported not less
ipse miratus, qualis esset sella, quaerebat, nam a
he wondering of-what-kind was the-saddle asked for from
Claravalle usque ad Cartusiam venerat et tamen, qualis
Clairvaux all-the-way to the-Chartreuse he-had-come and yet of-what-kind
esset sella, penitus ignorabat. Juxta lacum Lausannensem
was the-saddle utterly he-was-unaware beside the-lake of-Lausanne
totius diei itinere pergens penitus eum non vidit aut
of-the-whole of-the-day by-journey going utterly it not saw or
se videre non vidit. Cum enim sero facto de eodem lacu
himself to-see not saw when for late become about the-same lake
socii loquerentur, interrogavit eos, ubinam lacus ille
the-companions spoke he-asked them where lake that
esset. Quod illi audientes plurimum admirati sunt. Vincebat
was which they hearing very-much wondered have overcame
sane in eo sublimitatem nominis humilitas cordis nec tam
truly in him the-loftiness of-name the-humility of-heart nor so
poterat universus eum erigere mundus, quam se ipse
could the-whole him to-raise world as himself he
dejicere solus. Summus reputabatur ab omnibus, infimus
to-cast-down alone the-highest he-was-reckoned by all the-lowest
ipse se reputans, et quem sibi omnes, ipse se
he himself reckoning and whom to-themselves all he himself
nemini praeferebat. Denique, sicut saepius fatebatur, inter
to-no-one preferred finally as very-often he-confessed amid
summos quoque honores et favores populorum alterum
the-highest also honors and favors of-peoples another

sibi mutuatus hominem videbatur seque potius reputabat
for-himself borrowed man he-seemed and-himself rather he-reckoned
absentem, velut quoddam somnium suspicatus, ubi vero
absent like a-certain dream suspecting where but
simpliciores fratres erant, et amica semper humilitate frui
the-simpler brothers were and friendly always humility to-enjoy
ibi se invenisse gaudebat et in propriam rediisse
there himself to-have-found he-rejoiced and into his-own to-have-returned
personam. Semper autem inveniebatur aut orans aut legens
person always moreover he-was-found either praying or reading
aut scribens aut meditans aut fratres verbo aedificans.
or writing or meditating or the-brothers by-word edifying
Quadam vice cum populo praedicaret et omnes verba
on-a-certain occasion when to-the-people he-preached and all words
ejus attente ac devote susciperent, ejus animo quaedam talis
his attentively and devoutly received his mind a-certain such
irrepsit tentatio: vere nunc optime praedicas et ab hominibus
crept-into temptation truly now excellently you-preach and by men
libenter audiris et sapiens ab omnibus reputaris. At
willingly you-are-heard and wise by all you-are-reckoned but
vir Dei tali tentatione pulsari se sentiens parumper
the-man of-God by-such temptation to-be-beaten himself feeling for-a-little
substitit et an procederet vel finem faceret, cogitare
stopped and whether he-should-proceed or an-end make to-think
coepit statimque divino confortatus auxilio tentatori silenter
began and-at-once by-divine strengthened help to-the-tempter silently
respondit: nec per te incepi nec per te dimittam,
answered neither through you I-began nor through you shall-I-leave-off
sicque securus praedicationem usque ad finem prosecutus
and-so secure the-preaching all-the-way to the-end followed
est. Monachus quidam, qui in saeculo ribaldus fuerat atque
has a-monk certain who in the-world a-ribald had-been and

lusor, maligno stimulatus spiritu ad saeculum redire voluit.
a-gambler by-a-malign goaded spirit to the-world to-return wished
Cum autem beatus Bernardus eum retinere non posset,
when moreover blessed Bernard him to-retain not could
interrogavit eum, unde victurus esset. Qui respondit: ad
he-asked him whence about-to-live he-would-be who answered at
taxillos ludere scio et inde vivere potero. Et ille: si tibi
dice to-play I-know and thence to-live I-shall-be-able and he if to-you
capitale commisero, vis singulis annis ad me redire
capital I-shall-have-entrusted do-you-wish in-each year to me to-return
et mecum lucrum dividere? Quod ille audiens gavisus est
and with-me the-profit to-divide which he hearing rejoiced has
et se libenter sic acturum promisit. Viginti igitur solidos
and himself willingly so to-act promised twenty therefore solidi
ei dari praecepit et ille cum illis abiit. Hoc autem
to-him to-be-given he-ordered and he with them went-away this moreover
faciebat vir sanctus, ut eum iterum revocare posset,
did the-man holy that him again to-recall he-could
sicut et postmodum factum est. Ille igitur abiens totum
as also afterward happened it-has he therefore going-away all
perdidit et ad portam confusus rediit. Quo audito vir
lost and to the-gate confounded returned which heard the-man
Dei ad eum laetus exiit extenditque gremium, ut simul
of-God to him glad went-out and-stretched-out his-lap that together
dividerent lucrum. Cui ille: nihil, pater, lucratus sum,
they-might-divide the-profit to-whom he nothing O-father gained I-have
sed etiam capitali nostro nudatus sum, si vultis, pro nostro
but even of-capital our stripped I-am if you-will for our
capitali recipite me. Cui Bernardus benigne respondit: si
capital receive me to-whom Bernard kindly answered if
ita, inquit; est, melius est, ut hoc recipiam, quam simul
so he-says it-is better it-is that this I-receive than together

utrumque perdam. Quadam vice dum beatus Bernardus
both I-lose on-a-certain occasion while blessed Bernard
jumento insidens aliquo pergeret, cuidam rustico
on-a-beast-of-burden sitting somewhere was-going to-a-certain rustic
materia sic se offerente de cordis instabilitate in oratione
the-matter so itself offering about of-the-heart the-instability in prayer
est conquestus. Quod ille audiens mox eum despexit et in
he-has complained which he hearing at-once him despised and in
orationibus suis cor firmum et stabile habere se dixit.
prayers his a-heart firm and stable to-have himself said
Volens autem Bernardus eum convincere et a sua temeritate
wishing moreover Bernard him to-convince and from his rashness
coercere dixit: sequestrare paulisper a nobis et tota, qua
to-restrain said withdraw a-little from us and with-all which
poteris, intentione orationem dominicam inchoato, quam si
you-will-be-able intention the-prayer the-Lord's begin which if
absque aliqua cordis intentione et vagatione finire poteris,
without any of-heart intention and wandering to-finish you-will-be-able
jumentum, cui insideo, tuum procul dubio mox habebis.
the-beast on-which I-sit yours without doubt soon you-will-have
Tu autem mihi in fide tua spondeas, quod, si aliud
you moreover to-me in faith your must-pledge that if anything-else
ibidem cogitaveris, hoc mihi aliquatenus non celabis.
there you-will-have-thought this from-me in-any-way not you-will-hide
Laetatus ille et tamquam jumentum jam lucratum se
glad he and as-if the-beast already won himself
reputans audacter secedit et se ipsum recolligens orationem
reckoning boldly withdraws and him himself recollecting the-prayer
dominicam dicere inchoavit. Vix orationis explevit
the-Lord's to-say began scarcely of-the-prayer he-had-completed
dimidium et ecce importuna cogitatio de sella cordi
half and behold an-importunate thought about the-saddle into-heart

suo se ingerit, utrum eam habere debeat cum jumento.
his itself thrusts whether it to-have he-ought with the-beast
Quod ille advertens concitus ad Bernardum rediit et quid
which he noticing hastily to Bernard returned and what
in ipsa oratione sollicite cogitaverit, indicavit et de se
in the-very prayer anxiously he-had-thought showed and of himself
postea temere non praesumsit. Frater Robertus ejus monachus
afterward rashly not presumed brother Robert his monk
et secundum saeculum propinquus in adolescentia sua
and according-to the-world kinsman in youth his
quorundam persuasione deceptus Cluniacum se contulerat.
of-certain-men by-the-persuasion deceived to-Cluny himself had-taken
Venerabilis autem pater postquam aliquamdiu dissimulavit,
the-venerable moreover father after for-some-time he-dissembled
eundem statuit per epistolam revocare. Quam cum sub
him resolved through a-letter to-recall which when under
divo dictaret et alius monachus eam ex ore suo
the-open-sky he-dictated and another monk it from the-mouth his
conscriberet, subito inopinatus imber erupit et hic, qui
wrote-down suddenly an-unexpected rainstorm burst-out and this-one who
scribebat, chartam complicare voluit. Cui Bernardus: opus
was-writing the-sheet to-fold wished to-whom Bernard the-work
Dei est, scribere ne formides. Scripsit ergo epistolam in
of-God it-is to-write not you-should-fear he-wrote therefore the-letter in
medio imbre sine imbre. Cum enim undique plueret,
the-midst-of the-rain without rain when for on-every-side it-rained
ibidem tamen molestiam imbris virtus expulit caritatis.
there yet the-trouble of-the-rain the-power drove-out of-charity
Cum quoddam monasterium, quod vir Dei construxerat,
when a-certain monastery which the-man of-God had-built
occupasset muscarum incredibilis multitudo, ita ut omnibus
had-occupied of-flies an-incredible multitude so that for-all

gravem molestiam generarent, ille dixit: ego excommunico eas.
grave trouble they-produced he said I excommunicate them
Mane autem omnes pariter mortuas invenerunt. Cum a
in-the-morning moreover all together dead they-found when by
summo pontifice Mediolanum missus fuisset, ut ipsos cum
the-supreme pontiff to-Milan sent he-had-been that them with
ecclesia reconciliaret et jam Papiam rediisset, quidam
the-church he-might-reconcile and now to-Pavia he-had-returned a-certain-man
uxorem suam daemoniacam ad eum adduxit moxque per
wife his possessed to him brought and-at-once through
os miserae mulieris dyabolus in contumelias ejus
the-mouth of-the-wretched woman the-devil into insults of-him
prorupit dicens: non me de anicula mea hic porrulos
burst-out saying not me from little-old-woman my this-one little-leeks
edens et brassicas devorans pellet. At vir Dei ipsam ad
eating and cabbages devouring will-drive but the-man of-God her to
ecclesiam beati Syri remisit, beatus autem Syrus hospiti suo
the-church of-blessed Syrus sent-back blessed moreover Syrus to-guest his
deferre voluit nec eidem aliquid curationis impendit sicque
to-defer wished nor to-her anything of-cure applied and-so
iterum ad beatum Bernardum adducta est. Tunc dyabolus
again to blessed Bernard brought she-was then the-devil
per os ejus garrire coepit ac dicere: non me expellet
through mouth her to-chatter began and to-say not me will-expel
Syrulus nec ejiciet Bernardinus. Ad haec servus Dei
little-Syrus nor will-cast-out little-Bernard to these-things the-servant of-God
respondit: nec Syrus nec Bernardus te ejiciet, sed dominus
answered neither Syrus nor Bernard you will-cast-out but the-Lord
Jesus Christus. Mox ut ille orationem effudit, spiritus
Jesus Christ as-soon as he the-prayer poured-out the-spirit
nequam dixit: quam libenter egrederer ab hac anicula,
wicked said how willingly I-would-go-out from this little-old-woman

graviter molestatus in ea! Quam libenter egrederer! Sed non
grievously troubled in her how willingly I-would-go-out but not
possum, quia nonvult magnus dominus. Cui sanctus: et
I-can because wills-not the-great Lord to-whom the-saint and
quis est magnus dominus? Cui ille: Jesus Nazarenus. Ad
who is the-great Lord to-whom he Jesus the-Nazarene to
quem vir Dei: vidistine unquam eum? Quo respondente:
whom the-man of-God have-you-seen ever him who answering
etiam, ait: ubi eum vidisti? Et ille: in gloria. Et
yes he-says where him have-you-seen and he in glory and
sanctus: et tu in gloria fuisti? Quo respondente: utique,
the-saint and you in glory were who answering certainly
ait: quomodo inde exiisti? Et ille: cum Lucifero multi
he-says how thence did-you-go-out and he with Lucifer many
cecidimus. Haec autem omnia voce lugubri per os
we-fell these-things moreover all with-voice mournful through the-mouth
vetulae omnibus audientibus loquebatur, dixitque ei
of-the-old-woman all hearing it-spoke and-said to-it
vir Dei: numquid in illam gloriam redire velles? At
the-man of-God surely-not into that glory to-return would-you-wish but
ille miro modo cachinnans ait: modo tarde est. Tunc
he in-wonderful way guffawing says now late it-is then
orante viro Dei daemon de muliere exiit, sed cum vir
praying the-man of-God the-demon from the-woman went-out but when the-man
Dei inde recessisset, dyabolus iterum ipsam invasit, vir
of-God thence had-withdrawn the-devil again her invaded the-husband
autem ejus post eum accurrens, quod acciderat, indicavit. Ille
moreover her after him running-up what had-happened showed he
autem collo ejus alligari chartulam continentem haec verba
moreover to-neck her to-be-tied a-little-sheet containing these words
praecepit: in nomine domini nostri Jesu Christi praecipio tibi,
ordered in the-name of-the-Lord our Jesus Christ I-command you

daemon, ne hanc mulierem amodo contingere praesumas.
O-demon that-not this woman from-now to-touch you-presume
Quod cum factum fuisset, ad eam postea non est ausus
which when done it-had-been to her afterward not it-has dared
accedere. Apud Aquitaniam quaedam mulier miserabilis erat,
to-approach in Aquitaine a-certain woman wretched there-was
quae a quodam daemone petulante et incubo vexabatur. Sex
who by a-certain demon wanton and incubus was-vexed for-six
enim annis abusus est ea et incredibili vexavit libidine.
for years abused he-has her and with-incredible vexed lust
Adveniente autem illuc viro Dei daemon mulieri, ne
arriving moreover thither the-man of-God the-demon to-the-woman lest
ad eum accederet, vehementer minatur, quia nil ei
to him she-should-approach vehemently threatens because nothing to-her
prodesse posset, et recedente eo ipse, qui fuit ejus
to-profit he-could and withdrawing he he-himself who had-been her
amator, crudelissimus fieret persecutor. At illa secure
lover the-most-cruel would-become persecutor but she securely
ad virum Dei accessit et quae pateretur, cum multo
to the-man of-God approached and what-things she-suffered with much
gemitu enarravit. Cui ille: tolle hunc meum baculum et
groaning related to-whom he take this my staff and
in tuo lectulo pone et si quid agere potest, agat. Quod
in your little-bed place-it and if anything to-do it-can let-it-do which
cum fecisset et in lectulo suo recumberet, adest ille
when she-had-done and in little-bed her she-lay is-present he
continuo, sed nec ad consuetum opus nec ad ipsum cubile
at-once but neither to the-accustomed work nor to the-very couch
praesumit accedere, sed acerrime minatur, quod illo recedente
presumes to-approach but most-sharply threatens that he withdrawing
se de ea atrociter vindicabit. Quod cum illa Bernardo
himself on her atrociously will-avenge which when she to-Bernard

retulisset, ille populum convocavit et omnes candelas in
had-reported he the-people called-together and all candles in
manu accensas habere praecepit daemonemque cum universo,
hand lit to-have ordered and-the-demon with the-whole
qui aderat, coetu excommunicavit ac ne ad illam vel
which was-present assembly excommunicated and that-not to her or
aliam deinceps accessum haberet, interdixit sicque illa a
another henceforth access he-should-have forbade and-so she from
tali illusione penitus liberata est. Cum in eadem provincia
such delusion utterly freed was when in the-same province
vir sanctus legatione fungeretur, ut ducem Aquitaniae
the-man holy a-legation discharged that the-duke of-Aquitaine
ecclesiae reconciliaret et ille modis omnibus reconciliari
to-the-church he-might-reconcile and he by-means all to-be-reconciled
renueret, vir Dei ad altare celebraturus accessit, ipso
refused the-man of-God to the-altar about-to-celebrate approached the-very
duce tamquam excommunicato prae foribus exspectante. Cum
duke as excommunicated before the-doors waiting when
autem pax domini dixit, corpus dominicum super patenam
moreover the-peace of-the-Lord he-said the-body the-Lord's upon the-paten
ponit et secum tollit atque ignea facie et flammeis oculis
he-puts and with-him takes and with-fiery face and flaming eyes
foras egreditur et verbis terribilibus comitem aggreditur.
outside goes and with-words terrible the-count assails
Rogavimus te, inquit, et sprevisti nos. Ecce ad te
we-have-asked you he-says and you-have-spurned us behold to you
processit virginis filius, qui est dominus ecclesiae, quam
has-come-forth of-the-virgin the-son who is the-Lord of-the-church which
tu persequeris. Adest judex tuus, in cujus nomine omne
you persecute is-present judge your in whose name every
genu curvatur. Adest judex tuus, in cujus manibus illa
knee is-bent is-present judge your into whose hands that

anima tua deveniet. Numquid et ipsum sicut servos ejus
soul your will-come surely-not also him as servants his
contemnes? Resiste ei, si vales. Statimque dux totus
you-will-despise resist him if you-are-able and-at-once the-duke wholly
irriguit et membris omnibus dissolutis ad pedes ejus protinus
stiffened and limbs all dissolved at the-feet his forthwith
prosiluit. Quem vir sanctus calce pulsans surgere
leaped whom the-man holy with-his-heel nudging to-rise
jubet et Dei audire sententiam. Ille autem tremebundus
bids and of-God to-hear the-sentence he moreover trembling
surrexit et quidquid vir sanctus praecipiebat, protinus
rose and whatever the-man holy commanded forthwith
adimplevit. Cum regnum Germaniae pro quadam magna
fulfilled when the-kingdom of-Germany for a-certain great
sedanda discordia servus Dei intrasset, archiepiscopus
to-be-calmed discord the-servant of-God had-entered the-archbishop
Moguntinensis venerabilem quendam clericum obviam ei
of-Mainz a-venerable certain cleric to-meet him
misit. Cui dum clericus se sibi obviam a suo domino
sent to-whom when the-cleric himself to-him to-meet by his lord
missum fuisse diceret, vir Dei respondit: alius
sent to-have-been said the-man of-God answered another
dominus misit te. Miratus ille se nonnisi a suo domino
lord sent you wondering he himself only by his lord
archiepiscopo missum fuisse affirmabat. Econtra servus
the-archbishop sent to-have-been affirmed on-the-contrary the-servant
Christi dicebat: falleris, fili, falleris; major dominus
of-Christ said you-are-mistaken O-son you-are-mistaken a-greater lord
est, qui misit te, Christus. Quod clericus intelligens ait:
it-is who sent you Christ which the-cleric understanding says
putas, quod monachus velim fieri? Absit hoc a me!
do-you-think that a-monk I-wish to-become far-be this from me

non cogitavi nec adscendit super cor meum. Quid plura?
not I-have-thought nor has-it-ascended upon heart my what more
In eodem itinere saeculo valefecit et a viro Dei
on the-same journey to-the-world he-bade-farewell and from the-man of-God
habitum suscepit. Cum quendam militem valde nobilem
the-habit received when a-certain knight very noble
ad ordinem recepisset et virum Dei quodam tempore
into the-order he-had-received and the-man of-God at-a-certain time
sequeretur, gravissima coepit tentatione pulsari. Cum autem
was-following by-most-grievous he-began temptation to-be-beaten when moreover
eum quidam de fratribus tam tristem videret, causam
him a-certain-one of the-brothers so sad saw the-cause
tantae tristitiae requisivit. Cui ille respondit: scio, inquit,
of-so-great sadness he-asked to-whom he answered I-know he-says
scio, quod nunquam amplius laetus ero. Quod verbum
I-know that never more glad shall-I-be which word
cum dictus frater ad servum Dei retulisset, ille pro eo
when the-said brother to the-servant of-God had-reported he for him
attentius oravit statimque ille frater, qui tam graviter
more-attentively prayed and-at-once that brother who so gravely
tentatus et tam tristis erat, tantum caeteris apparuit
tempted and so sad was as-much than-the-others appeared
jucundior et hilarior, quantum prius caeteris tristior.
more-joyful and more-cheerful as-much-as before than-the-others sadder
Cum autem ei dictus frater verbum moestitiae, quod
when moreover to-him the-said brother the-word of-sadness which
locutus fuerat, amicabiliter improperaret, ille respondit et
spoken he-had amicably reproached he answered and
dixit: etsi tunc dixi, numquam amplius laetus ero, sed
said although then I-said never more glad shall-I-be but
nunc dico, nunquam amplius tristis ero. Cum sanctus
now I-say never more sad shall-I-be when saint

Malachius episcopus Hyberniae, cujus vitam plenam virtutibus
Malachy bishop of-Ireland whose life full of-virtues
ipse descripsit, ad Christum feliciter in monasterio suo
he described to Christ happily in monastery his
migrasset et vir Dei pro eo hostiam salutarem offerret,
had-departed and the-man of-God for him the-victim saving offered
gloriam ejus Deo revelante cognovit et eodem inspirante
the-glory his God revealing he-knew and the-same inspiring
post communionem formam orationis mutavit laeta voce
after communion the-form of-the-prayer he-changed with-glad voice
sic dicens: Deus, qui beatum Malachium sanctorum tuorum
so saying O-God who blessed Malachy of-saints your
meritis coaequasti, tribue, quaesumus, ut, qui pretiosae
to-the-merits have-made-equal grant we-beseech that we-who of-the-precious
mortis ejus festa agimus, vitae quoque imitemur exempla.
death his the-feast keep of-the-life also may-imitate the-examples
Cui dum cantor innueret, quod erraret, ait: non
to-whom when the-cantor signaled that he-was-erring he-says not
erro, sed novi, quod dico. Deinde accedens sacra ejus
I-err but I-know what I-say then approaching the-sacred his
vestigia osculatur. Cum instante quadragesima a multis
footprints he-kisses when being-at-hand Lent by many
fuisset tironibus visitatus, rogavit eos, ut in illis saltem
he-had-been young-knights visited he-asked them that on those at-least
sacris diebus a suis vanitatibus et lasciviis abstinerent.
sacred days from their vanities and lewdnesses they-should-abstain
Quibus nullo modo acquiescentibus jussit iis propinari
to-whom in-no way consenting he-ordered they to-be-given-to-drink
vinum dicens: bibite poculum animarum. Quo hausto subito
wine saying drink the-cup of-souls which drunk suddenly
mutati recedunt et qui modicum tempus denegaverant,
changed they-withdraw and who a-little time had-refused

totum tempus vitae suae Deo dederunt. Tandem beatus
the-whole time of-life their to-God gave at-last blessed
Bernardus morti feliciter appropinquans ait fratribus suis:
Bernard to-death happily approaching says to-brothers his
tria vobis observanda relinquo, quae in stadio
three-things to-you to-be-observed I-leave which in the-race-course
praesentis vitae, quo cucurri, memini me pro viribus
of-the-present life in-which I-have-run I-remember me for my-strength
observasse. Nemini scandalum facere volui et, si aliquando
to-have-observed to-no-one scandal to-make I-wished and if ever
incidit, celavi ut potui. Minus semper sensui meo, quam
it-happened I-hid-it as I-could less always to-sense my than
alterius credidi, laesus de laedente nunquam vindictam
of-another I-trusted injured by the-one-injuring never vengeance
expetii, ecce caritatem, humilitatem et patientiam vobis
I-sought behold charity humility and patience to-you
relinquo. Denique postquam multa miracula perpetrasset et
I-leave finally after many miracles he-had-performed and
CLX monasteria construxisset multosque libros et
one-hundred-sixty monasteries had-built and-many books and
tractatus compilasset, consummatis vitae suae diebus circiter
treatises had-compiled completed of-life his the-days about
LXIII annis anno domini MCLIII inter
sixty-three in-years in-the-year of-the-Lord one-thousand-one-hundred-fifty-three among
filiorum manus obdormivit in domino. Post obitum suum
of-his-sons the-hands he-fell-asleep in the-Lord after death his
multis gloriam suam manifestavit. Cuidam enim abbati in
to-many glory his he-made-manifest to-a-certain for abbot in
quodam monasterio apparuit et, ut sequeretur, admonuit.
a-certain monastery he-appeared and that he-should-follow admonished
Qui abbas cum sequeretur, dixit ei vir Dei: ecce
which abbot when he-followed said to-him the-man of-God behold

ad montem Libani venimus et tu hic manebis, ego
to the-mountain of-Lebanon we-have-come and you here will-remain I
autem illuc adscendam. Interrogatus ab eo, ad quid vellet
moreover thither shall-ascend asked by him for what he-wished
adscendere: discere, inquit, volo. Miratus ille: quid, inquit
to-ascend to-learn he-says I-wish wondering he what he-says
vis discere, pater, cui nullum hodie in scientia
do-you-wish to-learn O-father than-whom none today in knowledge
credimus esse secundum? Et ille: nulla hic scientia, nulla
we-believe to-be second and he no here knowledge no
veri cognitio, sursum scientiae plenitudo, sursum vera
of-the-true knowledge above of-knowledge the-fullness above the-true
notitia veritatis. Et in hoc verbo disparuit. Ille autem
knowing of-truth and at this word he-vanished he moreover
diem notavit et tunc virum Dei Bernardum de corpore
the-day noted and then the-man of-God Bernard from the-body
migrasse invenit. Multa autem alia et paene innumerabilia
to-have-departed he-found many moreover other and almost innumerable
miracula per servum suum Deus operatus est.
miracles through servant his God worked has

De sancto Timotheo

CXXI · SAINT TIMOTHY

Timothy is read as holding fear, the fear of God that comes from considering where one was, will be, is, and is not. Under Nero he is tortured and his wounds sprinkled with quicklime, and while he gives thanks two angels show him heaven opened and Christ holding out a jeweled crown. A man named Apollinaris, seeing this, has himself baptized, and both are beheaded for persevering in their confession, about the year 57.

Timotheus quasi timorem tenens, vel a timore et theos, quod
Timothy as-if fear holding or from fear and theos which
est Deus, quasi timor Dei. Causatur autem ille timor in quolibet
is God as-if the-fear of-God is-caused moreover that fear in any
viro sancto, sicut ait Gregorius, considerando, ubi fuit, ubi
man holy as says Gregory by-considering where he-was where
erit, ubi est et ubi non est. Ubi fuit, quoniam in peccato,
he-will-be where he-is and where not he-is where he-was since in sin
ubi erit, in judicio, ubi est, in miseria, ubi non est, in gloria.
where he-will-be in judgment where he-is in misery where not he-is in glory

Timotheus sub Nerone a praefecto urbis Romae dum
Timothy under Nero by the-prefect of-the-city of-Rome while
graviter torqueretur et calce viva ejus plagae adspergerentur
grievously he-was-tortured and with-lime quick his wounds were-sprinkled
et ipse in his gratias ageret, duo angeli sibi adstiterunt
and he in these-things thanks rendered two angels by-him stood
dicentes: erige caput in coelis et vide. Adspiciensque
saying raise your-head to the-heavens and see and-looking
vidit coelos apertos et Jesum coronam gemmatam tenentem
he-saw the-heavens open and Jesus a-crown jeweled holding
et dicentem sibi: hanc de manu mea accipies. Quod
and saying to-him this from hand my you-will-receive which

quidam vir nomine Apollinaris videns se baptizari fecit.
a-certain man by-name Apollinaris seeing himself to-be-baptized caused
Quapropter praeses jussit ambos in confessione domini
wherefore the-governor ordered both in the-confession of-the-Lord
perseverantes decollari circa annos domini LVII.
persevering to-be-beheaded about the-years of-the-Lord fifty-seven

De sancto Simphoriano

CXXII · SAINT SYMPHORIAN

Symphorian is read as a musical vessel, hard to himself, gentle to others, and broad in charity. A youth of Autun, he refuses to adore the statue of Venus, is beaten and imprisoned, and answers the prefect Heraclius that the pagans' gifts bring forth poison and their joys break like glass. As he is led to be beheaded his mother calls from the wall that his life is not taken away but changed for a better one. Three pebbles wet with his blood survive a fire in their silver case.

Simphorianus dicitur a simphonia. Fuit enim tamquam vas
Symphorian is-called from symphony he-was for like a-vessel
musicum, emittens harmoniam virtutum, in quo tamquam in
musical emitting the-harmony of-virtues in which as in
vase musico tria fuerunt. Nam ut dicit Averrois: sonativum
a-vessel musical three-things were for as says Averroes the-sounding
debet esse durum ad resistendum, lene ad continuandum, latum
ought to-be hard for resisting smooth for continuing broad
ad implendum, sic et Simphorianus tamquam vas musicum
for filling so also Symphorian as a-vessel musical
fuit, durus sibi per austeritatem, lenis aliis per
was hard to-himself through austerity smooth to-others through
mansuetudinem, latus omnibus per caritatis amplitudinem.
gentleness broad to-all through of-charity the-amplitude

Simphorianus in Augustodunensi urbe ortus dum adhuc
Symphorian in the-Autun city born while still
adolescens esset, tanta morum gravitate pollebat, quod
a-youth he-was with-such of-manners gravity he-was-strong that
seniorum vitam anticipare videretur. Cum igitur pagani festum
of-the-elders the-life to-anticipate he-seemed when therefore the-pagans the-feast
Veneris celebrarent et statuam ante Heraclium praefectum
of-Venus celebrated and the-statue before Heraclius the-prefect
deferrent, Simphorianus affuit et nolens eam adorare diu
carried Symphorian was-present and not-wishing it to-adore long
caeditur et carceri mancipatur, et cum eductus de carcere ad
is-beaten and to-prison is-consigned and when led-out from prison to
sacrificium cogeretur et multa ei donaria promitterentur,
sacrifice he-was-compelled and many to-him gifts were-promised
dixit: Deus noster, ut novit remunerare merita, ita novit
he-said God our as he-knows to-reward merits so he-knows
punire peccata; vitam, quam Christo soluturi sumus ex
to-punish sins the-life which to-Christ about-to-pay we-are from
debito, solvamus ex voto. Sera poenitudo est sub judicis
debt let-us-pay from vow late repentance it-is under of-the-judge
timuisse conspectu. Munera vestra fucata mellis permixta
to-have-feared the-sight gifts your counterfeit of-honey mixed
dulcedine male credulis mentibus venena parturiunt. Cupiditas
with-sweetness badly to-credulous minds poisons bring-forth cupidity
vestra omnia habendo nil possidet, quia dyabolicis artibus
your all-things by-having nothing possesses because by-devilish arts
obligata miseri lucri detinetur compedibus et gaudia vestra
bound of-wretched gain it-is-held by-the-fetters and joys your
in similitudine vitri, cum coeperunt splendere, franguntur.
in the-likeness of-glass when they-have-begun to-shine are-broken
Tunc judex ira repletus data sententia praecepit, ut
then the-judge with-anger filled given the-sentence ordered that

Simphorianus occideretur. Qui cum ad locum duceretur,
Symphorian be-killed who when to the-place he-was-led
mater ejus de muro exclamans ait: nate, nate, memento
mother his from the-wall crying-out says O-son O-son remember
aeternae vitae; sursum respice et regnantem in coelo intuere,
eternal life upward look and the-one-reigning in heaven behold
tibi vita non tollitur, sed in melius commutatur. Mox
from-you life not is-taken-away but into better is-changed at-once
igitur decollatus est et a christianis corpus ejus sublatum
therefore beheaded he-was and by the-Christians body his taken-up
honorifice est sepultum. Ad cujus sepulchrum tanta fiebant
honorably was buried at whose tomb so-many were-done
miracula, ut etiam a paganis in honore maximo haberetur.
miracles that even by the-pagans in honor greatest he-was-held
Refert Gregorius Turonensis, quod de loco, ubi sanguis
relates Gregory of-Tours that from the-place where blood
ejus effusus est, quidam christianus tres lapillos sanguine
his poured-out was a-certain Christian three little-stones with-blood
respersos sustulit et in capsa argentea tabulis ligneis
sprinkled took-up and in a-case silver with-planks wooden
circumsepta locavit. Quam cum in quodam castro locasset
enclosed placed which when in a-certain castle he-had-placed
et totum castrum incendium consumsisset, de medio ignis
and the-whole castle a-fire had-consumed from the-midst of-the-fire
praedicta capsa sana et integra est educta. Passus est
the-aforesaid case sound and whole was brought-out suffered he-has
circa annos domini CCLXX.
about the-years of-the-Lord two-hundred-seventy

De sancto Bartholomeo

CXXIII · SAINT BARTHOLOMEW

Bartholomew is read as the son of one suspending the waters. In India he silences the idol Ashtaroth, frees a possessed man and King Polemius's lunatic daughter, and teaches the king how Christ overcame the devil. An angel shows the bound demon and marks the temple with the cross, and the king is baptized. His brother Astyages has the apostle flayed alive. Jacobus reconciles the accounts of his death, tells how his body reached Lipari and Benevento, and adds miracles and the praises of Ambrose and Theodore.

Bartholomeus interpretatur filius suspendentis aquas vel filius
Bartholomew is-interpreted son of-one-suspending the-waters or son
se suspendentis. Dicitur enim a bar, quod est filius, et
himself of-one-suspending he-is-called for from bar which is son and
tholos, quod est summitas, et moys, quod est aqua. Inde
tholos which is summit and moys which is water thence
bartholomeus, id est filius suspendentis aquas, id est Dei,
Bartholomew that is son of-one-suspending the-waters that is of-God
qui mentes doctorum sursum elevat, ut aquas doctrinarum
who the-minds of-teachers upward raises that the-waters of-doctrines
inferius fundant. Et est nomen Syrum, non Hebraeum. Per
below they-may-pour and it-is a-name Syrian not Hebrew by
primum enim notatur triplex suspendium, quod ipse habuit.
the-first for is-noted a-threefold suspension which he had
Fuit enim suspensus, id est elevatus ab amore mundi, vel
he-was for suspended that is raised from the-love of-the-world or
suspensus, id est intentus amore coelesti, vel suspensus, id
suspended that is intent on-love heavenly or suspended that
est totaliter innixus gratiae et auxilio Dei, ut non a suis
is wholly leaning on-the-grace and help of-God so-that not on his
meritis, sed a Dei adjutorio tota vita sua dependeat. Per
merits but on of-God the-help whole life his he-may-depend by

secundum vero profunditas suae sapientiae. De cujus sapientiae
the-second but the-depth of-his wisdom of whose of-wisdom
profunditate dicit Dionysius in mystica theologia: divinus
the-depth says Dionysius in the-mystical theology the-divine
Bartholomeus dicit et multam theologiam esse et minimam
Bartholomew says both much theology to-be and least
et evangelium latum et magnum et rursus concisum. Et
and the-gospel broad and great and again concise and
vult Bartholomeus ostendere secundum intentionem Dionysii,
wishes Bartholomew to-show according-to the-intention of-Dionysius
quod una consideratione possunt omnia affirmari de Deo,
that by-one consideration can all-things to-be-affirmed of God
alia consideratione magis proprie negari.
by-another consideration more properly to-be-denied

Bartholomeus apostolus veniens ad Indiam, quae est
Bartholomew the-apostle coming to India which is
in fine orbis, templum, in quo erat ydolum nomine
at the-end of-the-world the-temple in which was an-idol by-name
Ascaroth, intravit et quasi peregrinus ibidem manere coepit.
Ashtaroth entered and as-if a-pilgrim there to-stay began
In hoc ydolo quidam daemon habitabat, qui se languentes
in this idol a-certain demon dwelt who himself the-languishing
curare dicebat, sed non sanando subveniebat, sed a
to-cure said but not by-healing he-helped but from
laesione cessando. Sed cum templum languentibus plenum
injuring by-ceasing but when the-temple with-the-languishing full
esset et quotidianis sacrificationibus pro infirmis etiam ex
was and by-daily sacrifices for the-sick even from
longinquis regionibus adductis nullum ab ydolo responsum
distant regions brought no from the-idol answer
habere possent, ad aliam civitatem perrexerunt, ubi aliud
to-have they-could to another city they-went where another

ydolum nomine Berith colebatur, et interrogantibus, cur
idol by-name Berith was-worshiped and to-those-asking why
sibi Ascaroth responsum non daret, respondit Berith: Deus
to-them Ashtaroth an-answer not gave answered Berith god
noster catenis igneis est constrictus nec respirare nec loqui
our with-chains fiery is bound nor to-breathe nor to-speak
audet ex illa hora, qua apostolus Dei Bartholomeus
he-dares from that hour in-which the-apostle of-God Bartholomew
ingressus est. Dicunt illi: et quis est iste Bartholomeus? Et
entered has say they and who is this Bartholomew and
daemon: amicus est Dei omnipotentis et ideo venit in
the-demon a-friend he-is of-God almighty and therefore he-came into
istam provinciam, ut omnes Deos Indiae evacuet. Et illi:
this province that all the-gods of-India he-may-empty and they
dic nobis signa ejus, ut eum invenire possimus. Quibus
tell us the-signs his that him to-find we-may-be-able to-whom
daemon ait: capilli ejus crispi et nigri, caro candida, oculi
the-demon says the-hairs his curly and black the-flesh white the-eyes
grandes, nares aequales et directae, barba prolixa habens
large the-nostrils even and straight the-beard long having
paucos canos, statura aequalis, collobio albo clavato purpura
few gray-hairs in-stature middling in-a-colobium white striped with-purple
vestitur, induitur pallio albo, quod per singulos angulos
he-is-clothed he-is-wrapped in-a-cloak white which at each corner
gemmas habet purpureas. Viginti sex anni sunt, ex quo
gems has purple twenty six years they-are from which
vestes et sandalia ejus nec veterascunt nec sordidantur,
the-garments and sandals his neither grow-old nor get-dirty
centies flexis genibus per diem orat et centies
a-hundred-times with-bent knees by day he-prays and a-hundred-times
per noctem, angeli cum eo ambulant, qui nunquam eum
by night angels with him walk who never him

fatigari nec esurire permittunt. Semper eodem vultu et
to-be-tired nor to-hunger allow always with-the-same countenance and
animo laetus et hilaris perseverat, omnia praevidet, omnia
mind glad and cheerful he-persists all-things he-foresees all-things
novit, omnium gentium linguas novit et intelligit, et
he-knows of-all nations the-tongues he-knows and understands and
quod vobiscum loquor, ipse jam novit et quando quaeritis
what with-you I-speak he already knows and when you-seek
eum, si vult, ostendet se vobis, si autem non vult,
him if he-wishes he-will-show himself to-you if moreover not he-wishes
eum non poteritis invenire. Rogo autem vos, ut, cum
him not you-will-be-able to-find I-ask moreover you that when
eum inveneritis, rogetis eum, ne huc veniat, ne angeli
him you-will-have-found you-ask him not hither he-should-come lest angels
sui hoc mihi faciant, quod meo socio jam fecerunt.
his this to-me do which to-my companion already they-have-done
Cum igitur per duos dies sollicite quaerentes eum minime
when therefore for two days anxiously seeking him not-at-all
invenissent, quadam die quidam daemoniacus exclamavit
they-had-found on-a-certain day a-certain possessed-man cried-out
dicens: apostole Dei Bartholomee, incendunt me orationes
saying O-apostle of-God Bartholomew burn me prayers
tuae. Cui apostolus: obmutesce et exi foras ab eo. Et
your to-whom the-apostle be-silent and go out from him and
statim est liberatus. Quod audiens rex regionis illius
at-once he-was freed which hearing the-king of-region that
Polemius, cum haberet filiam lunaticam, misit ad apostolum
Polemius since he-had a-daughter lunatic sent to the-apostle
rogans, ut ad se veniret et filiam suam sanaret.
asking that to him he-should-come and daughter his he-should-heal
Ad quem cum apostolus venisset et eam catenis ligatam
to whom when the-apostle had-come and her with-chains bound

videret, quia accedentes morsibus lacerabat, jussit eam
he-saw because those-approaching with-bites she-tore he-ordered her
solvi, et cum ministri ad eam accedere non auderent,
to-be-loosed and when the-ministers to her to-approach not dared
dixit: ego daemonium, quod in ea erat, jam ligatum teneo,
he-said I the-demon which in her was already bound hold
et vos timetis? Et soluta statim liberata est. Tunc rex
and you fear and loosed at-once freed she-was then the-king
camelos auro et argento et lapidibus pretiosis oneravit
camels with-gold and silver and stones precious loaded
et apostolum inquiri faciens nullatenus invenire potuit.
and the-apostle to-be-sought causing by-no-means to-find could
Mane autem sequenti apparens apostolus cum solo rege
in-the-morning moreover following appearing the-apostle with alone the-king
in cubiculo dixit ei: ad quid me cum auro et argento
in the-bedroom said to-him for what me with gold and silver
et lapidibus pretiosis tota die quaesivisti? Ista munera
and stones precious the-whole day have-you-sought these gifts
sunt necessaria his, qui terrena requirunt, ego nihil
are necessary for-those who earthly-things seek I nothing
terrenum, nihil carnale desidero. Tunc sanctus Bartholomeus
earthly nothing carnal desire then saint Bartholomew
coepit eum multa de modo redemtionis nostrae docere,
began him many-things about the-manner of-redemption our to-teach
ostendens inter caetera Christum vicisse dyabolum
showing among the-other-things Christ to-have-conquered the-devil
per mirabilem congruentiam, potentiam, justitiam et
through wonderful congruity power justice and
sapientiam, Congruum enim fuit, ut, qui filium virginis,
wisdom congruous for it-was that he-who the-son of-a-virgin
id est Adam factum de terra, dum adhuc esset virgo,
that is Adam made from earth while still it-was virgin

vicerat, a filio virginis vinceretur. Potenter quoque
had-conquered by the-son of-a-virgin should-be-conquered powerfully also
ipsum vicit, cum de sua dominatione potenter ejecit,
him he-conquered when from his dominion powerfully he-cast-out
quam dyabolus pro dejectione primi hominis usurpavit.
which the-devil for the-casting-down of-the-first man usurped
Et sicut alicujus victor tyranni comites suos mittit, ut
and as of-some conqueror tyrant companions his sends that
ejus titulos ubique erigant et tyrannos dejiciant, sic
his trophies everywhere they-may-erect and the-tyrants cast-down so
Christus victor nuntios ubique mittit, ut dyaboli cultum
Christ the-conqueror messengers everywhere sends that of-the-devil the-worship
evacuent et Christi statuant. Juste vero, quia justum
they-may-empty and of-Christ establish justly but because just
est, ut, qui comedente homine vincens hominem detinebat,
it-is that he-who eating man conquering man was-holding
a jejunante homine victus hominem amplius non teneret.
by fasting man conquered man more not should-hold
Sapienter autem, dum ars dyaboli deluditur arte Christi.
wisely moreover while the-art of-the-devil is-mocked by-the-art of-Christ
Ars dyaboli fuit, ut, sicut accipiter rapit avem, ita in
the-art of-the-devil was that as a-hawk snatches a-bird so into
desertum raperet Christum, ut, si ibi jejunans non
the-desert he-might-snatch Christ that if there fasting not
famesceret, absque dubio Deus esset, si autem esuriret, ipsum
he-hungered without doubt God he-was if moreover he-hungered him
ut primum hominem per cibum devinceret. Sed cognosci
as the-first man through food he-might-conquer but to-be-known
Deus non potuit, quia esurivit, nec vinci, quia ejus
God not could because he-hungered nor to-be-conquered because his
tentationi non cessit. Cum ergo eidem sacramenta fidei
to-temptation not he-yielded when therefore to-him the-sacraments of-the-faith

praedicasset, dixit regi, quod, si baptizari vellet, Deum
he-had-preached he-said to-the-king that if to-be-baptized he-wished god
suum catenis ligatum ostenderet. Sequenti igitur die
his with-chains bound he-would-show on-the-following therefore day
juxta regis palatium dum pontifices ydolo sacrificarent,
beside of-the-king the-palace while the-pontiffs to-the-idol sacrificed
coepit clamare daemon ac dicere: cessate, miseri, sacrificare
began to-cry the-demon and to-say cease O-wretches to-sacrifice
mihi, ne pejora me patiamini, qui catenis igneis ab
to-me lest worse-things than-I you-suffer who with-chains fiery by
angelo Jesu Christi, quem Judaei crucifixerunt, religatus
the-angel of-Jesus Christ whom the-Jews crucified bound-fast
sum, putantes eum a morte detineri. Ille autem ipsam
I-am thinking him by death to-be-held he moreover the-very
mortem, quae regina nostra est, captivavit et ipsum nostrum
death which the-queen our is took-captive and the-very our
principem autorem mortis vinculis igneis vinxit. Statimque
prince the-author of-death with-chains fiery bound and-at-once
omnes miserunt funes, ut simulacrum everterent, sed
all sent ropes that the-image they-might-overturn but
non potuerunt. Apostolus autem daemoni praecepit, ut inde
not they-could the-apostle moreover the-demon commanded that thence
exiens ydolum comminueret. Qui statim exiens omnia ydola
going-out the-idol he-should-shatter who at-once going-out all the-idols
templi per se ipsum confregit. Deinde fusa oratione
of-the-temple by him himself broke then poured-out a-prayer
ab apostolo omnes infirmi curati sunt, apostolus autem
by the-apostle all the-sick cured were the-apostle moreover
templum Dei dedicavit et daemonem in deserto abire
the-temple of-God dedicated and the-demon into the-desert to-go-away
praecepit. Tunc angelus domini ibidem apparuit et templum
commanded then the-angel of-the-Lord there appeared and the-temple

circumvolans in quatuor angulos signum crucis digito
flying-around at the-four corners the-sign of-the-cross with-finger
suo scripsit dicens: haec dicit dominus, sicut vos omnes
his wrote saying these-things says the-Lord as you all
ab infirmitate vestra mundavi, ita et templum hoc ab
from infirmity your I-have-cleansed so also temple this from
omni sorde mundabitur et habitatore ejus, quem apostolus
all filth will-be-cleansed and from-the-dweller its whom the-apostle
in desertum locum ire praecepit. Prius tamen eum vobis
into a-desert place to-go commanded first yet him to-you
ostendam, quem videntes ne timeatis, sed quale signum in
I-shall-show whom seeing not you-should-fear but such a-sign on
lapidibus his sculpsi, tale in vestris frontibus imprimatis.
stones these I-have-carved such on your foreheads impress
Tunc ostendit iis Aethiopem nigriorem fuligine, facie acuta,
then he-showed them an-Ethiopian blacker than-soot with-face sharp
barba prolixa, crinibus usque ad pedes protensis, oculis
with-beard long with-hair all-the-way to the-feet stretched with-eyes
igneis ut ferrum ignitum scintillas emittentibus, flammas
fiery like iron glowing sparks emitting flames
sulphureas ex ore et oculis spirantem, catenis igneis
sulfurous from mouth and eyes breathing with-chains fiery
vinctum retro manibus, et dixit ei angelus: quoniam
bound behind the-hands and said to-him the-angel since
visionem apostoli audivisti et de templo exiens omnia
the-vision of-the-apostle you-have-heard and from the-temple going-out all
ydola confregisti, solvam te, ut vadas in talem locum,
the-idols have-broken I-shall-loose you that you-may-go to such a-place
ubi nullus homo moratur, et sis ibidem usque ad
where no man stays and you-be there all-the-way to
diem judicii. Ille autem solutus cum magno strepitu et
the-day of-judgment he moreover loosed with great din and

ululatu disparuit, angelus autem domini in coelum cunctis
howling vanished the-angel moreover of-the-Lord into heaven all
videntibus evolavit. Tunc rex cum uxore et filiis omnique
seeing flew then the-king with his-wife and sons and-all
populo baptizatus est et relicto regno apostoli discipulus
the-people baptized was and left the-kingdom of-the-apostle a-disciple
est effectus. Tunc omnes templorum pontifices congregati ad
was made then all of-the-temples the-pontiffs gathered to
Astragem regem fratrem ejus convenerunt et de Deorum
Astyages the-king brother his came and about of-gods
suorum amissione et templi subversione et regis per
their the-loss and of-the-temple the-overthrow and of-the-king through
artem magicam deceptione contra apostolum sunt conquesti.
art magic the-deception against the-apostle have complained
Astrages igitur rex indignatus mille viros armatos ad
Astyages therefore the-king angered a-thousand men armed for
capiendum apostolum destinavit. Qui cum adductus fuisset
seizing the-apostle dispatched who when brought he-had-been
coram eo, dixit ei rex: tune es ille, qui evertisti
before him said to-him the-king you-then are he who overturned
fratrem meum? Cui apostolus: ego illum non everti, sed
brother my to-whom the-apostle I him not overturned but
converti. Cui rex: sicut tu fecisti fratrem meum Deum
converted to-whom the-king as you made brother my god
suum relinquere et tuo credere, sic et ego te faciam
his to-leave and in-yours to-believe so also I you shall-make
Deum tuum relinquere et meo Deo sacrificare. Cui
God your to-leave and to-my god to-sacrifice to-whom
apostolus: ego Deum, quem colebat frater tuus, ligavi et
the-apostle I the-god whom worshiped brother your bound and
ligatum ostendi, et ut simulacrum frangeret, coegi; si sic
bound showed and that the-image he-should-break compelled if so

poteris facere Deo meo, poteris me ad simulacrum
you-will-be-able to-do to-God my you-will-be-able me to the-image
provocare, si non autem, ego Deos tuos comminuam et
to-provoke if not moreover I gods your shall-shatter and
tu crede Deo meo. Haec illo dicente nuntiatur regi,
you believe in-God my these-things he saying it-is-announced to-the-king
quod Deus suus Baldach cecidisset et comminutus fuisset.
that god his Baldach had-fallen and shattered had-been
Quod rex audiens purpuram scidit, qua indutus erat,
which the-king hearing the-purple tore with-which clothed he-was
et apostolum fustibus caedi jussit et caesum vivum
and the-apostle with-clubs to-be-beaten ordered and beaten alive
excoriari mandavit, christiani autem corpus ejus tulerunt et
to-be-flayed commanded the-Christians moreover body his took and
honorifice sepelierunt. Rex autem Astrages et templorum
honorably buried the-king moreover Astyages and of-the-temples
pontifices a daemonibus arrepti mortui sunt, rex autem
the-pontiffs by demons seized died have the-king moreover
Polemius in episcopum ordinatur et XX annis officium
Polemius as bishop is-ordained and for-twenty years the-office
episcopatus laudabiliter implens plenus virtutibus in pace
of-the-episcopate laudably fulfilling full of-virtues in peace
quievit. De genere suae passionis diversa opinio est, nam
rested about the-kind of-his passion various opinion there-is for
beatus Dorotheus dicit, quod crucifixus est. Ait enim
blessed Dorotheus says that crucified he-was he-says for
sic: Bartholomeus Indis praedicavit, qui et evangelium
thus Bartholomew to-the-Indians preached who also the-gospel
secundum Matthaeum in propria eorum lingua iis tradidit.
according-to Matthew in own their tongue to-them handed
Dormivit in Albana civitate magnae Armeniae crucifixus
he-slept in Albana the-city of-greater Armenia crucified

deorsum caput habens. Beatus autem Theodorus dicit, quod
downward the-head having blessed moreover Theodore says that
fuit excoriatus. In multis autem libris legitur, quod tantum
he-was flayed in many moreover books it-is-read that only
fuit decollatus. Haec autem contrarietas taliter solvi
he-was beheaded this moreover contrariety thus to-be-solved
potest, ut dicatur, quod primo crucifixus fuit, deinde
can that it-be-said that first crucified he-was then
antequam moreretur, de cruce fuit depositus et ob majorem
before he-died from the-cross he-was taken-down and for greater
cruciatum fuit excoriatus, postremo capite truncatus.
torment he-was flayed lastly in-the-head cut-off

Anno domini CCCXXXI Saraceni Siciliam invadentes
in-the-year of-the-Lord three-hundred-thirty-one the-Saracens Sicily invading
Liparitanam insulam, ubi corpus sancti Bartholomei quiescebat,
the-Lipari island where the-body of-saint Bartholomew rested
vastaverunt ac ejus sepulchrum confringentes ossa ejus
laid-waste and his tomb breaking bones his
disperserunt. Nam ad hanc insulam corpus ejus taliter de
scattered for to this island body his thus from
India advenisse perhibetur. Cum enim pagani propter
India to-have-come is-said when for the-pagans on-account-of
signorum frequentiam viderent corpus ejus plurimum venerari,
of-the-signs the-frequency saw the-body his very-much to-be-venerated
indignati loculo plumbeo impositum in mare praecipitaverunt,
angered in-a-coffin lead placed into the-sea they-threw
quod divino nutu ad insulam praedictam devenit. Cum igitur
which by-divine nod to the-island aforesaid came when therefore
Saraceni ejus ossa dispersissent, illis recedentibus apparuit
the-Saracens his bones had-scattered they withdrawing appeared
apostolus cuidam monacho dicens: surge et collige ossa
the-apostle to-a-certain monk saying rise and gather bones

mea, quae dispersa sunt. Cui ille: qua ratione ossa tua
my which scattered are to-whom he by-what reason bones your
colligere aut aliquem tibi honorem exhibere debemus, cum
to-gather or any to-you honor to-show ought-we since
nos deleri permiseris nec auxilium nobis impenderis?
us to-be-destroyed you-allowed nor help to-us you-gave
Cui ille: per multum temporis meis meritis dominus populo
to-whom he for much of-time by-my merits the-Lord people
huic pepercit, sed eorum peccatis nimis invalescentibus et
this spared but their sins too-much growing-strong and
usque ad coelum clamantibus jam pro iis non potui
all-the-way to heaven crying now for them not I-could
veniam obtinere. Sed cum monachus diceret, quomodo inter
pardon to-obtain but when the-monk said how among
tot aliorum ossa sua quandoque invenire posset, ait:
so-many of-others bones his ever to-find he-could he-says
nocte ad ea colligenda ibis et ea, quae ut ignem
by-night to them to-be-gathered you-will-go and those which like fire
splendentia videris, protinus haec levabis. Qui omnia, ut
shining you-will-have-seen at-once these you-will-lift who all-things as
dixerat, inveniens apostoli ossa levavit et super quandam
he-had-said finding of-the-apostle the-bones lifted and upon a-certain
navem conscendens Beneventum, quae est metropolis Apuliae,
ship going-aboard to-Benevento which is the-metropolis of-Apulia
ea transtulit. Nunc autem dicitur, quod sint Romae, licet
them carried now moreover it-is-said that they-are at-Rome although
Beneventani se adhuc corpus illud habere affirment.
the-Beneventans themselves still body that to-have affirm

Cum quaedam mulier vas plenum oleo attulisset, ut
when a-certain woman a-vessel full with-oil had-brought that
in lampadem beati Bartholomei poneretur, quantumcunque
into the-lamp of-blessed Bartholomew it-should-be-put however-much

vas super lampadem inclinarent, nil ex eo exire
the-vessel over the-lamp they-tilted nothing from it to-go-out
valebat, cum tamen digitos in vas mitterent et oleum
could though yet their-fingers into the-vessel they-put and the-oil
liquidum omnino palparent, tunc quidam exclamavit:
liquid wholly felt then a-certain-man cried-out
puto, quod apostolo acceptum non est, ut hoc oleum in
I-think that to-the-apostle acceptable not it-is that this oil into
suam lampadem infundatur. Quapropter in aliam lampadem
his lamp be-poured wherefore into another lamp
infuderunt et protinus oleum emanavit.
they-poured and forthwith the-oil flowed-out

Cum imperator Fridericus Beneventum destrueret et omnes
when the-emperor Frederick Benevento was-destroying and all
ecclesias, quae ibidem erant, dirui mandasset, civitatem
the-churches which there were to-be-pulled-down had-ordered the-city
totam ad alium locum transferre intendens, vir quidam
whole to another place to-transfer intending a-man certain
quosdam viros albatos et fulgentes invenit, qui ad invicem
certain men clothed-in-white and shining found who to each-other
loqui et aliqua inter se tractare videbantur. Qui cum
to-speak and some-things among themselves to-treat seemed who when
vehementer admirans, quinam essent, interrogasset, unus
vehemently wondering who they-were he-had-asked one
eorum respondit: iste est Bartholomeus apostolus cum ceteris
of-them answered this is Bartholomew the-apostle with the-other
sanctis, quorum in urbe ecclesiae habebantur; qui insimul
saints whose in the-city churches were-held who together
convenerunt, ut inter se inquirerent et tractarent,
have-come-together that among themselves they-might-inquire and treat
quali poena esset ille plectendus, qui eos de
by-what-kind-of punishment should-be he to-be-punished who them from

habitaculis suis ejecit. Et jam inter eos inviolabili sententia
dwellings their cast-out and already among them by-inviolable sentence
est firmatum, ut ille sine mora ad judicium Dei accedat,
it-is confirmed that he without delay to the-judgment of-God go
de his omnibus in judicio Dei responsurus. Post modicum
about these all in the-judgment of-God about-to-answer after a-little
vero tempus dictus imperator miserabiliter vitam finivit.
but time the-said emperor wretchedly his-life ended

Legitur in quodam libro de miraculis sanctorum, quod
it-is-read in a-certain book on the-miracles of-the-saints that
quidam magister festum sancti Bartholomei omni anno
a-certain master the-feast of-saint Bartholomew every year
sollemniter celebrabat, cui praedicanti dyabolus in specie
solemnly celebrated to-whom preaching the-devil in the-form
cujusdam puellae admodum speciosae apparuit, quam injectis
of-a-certain girl very beautiful appeared whom cast
in eam oculis ad prandium invitavit. Qui dum in mensa
upon her eyes to dinner he-invited who while at table
consisterent, illa in amorem suum eum multum allicere
they-sat she into love of-her him much to-entice
nitebatur. Beatus Bartholomeus in specie peregrini prae foribus
strove blessed Bartholomew in the-form of-a-pilgrim before the-doors
affuit et ut amore sancti Bartholomei introduceretur,
was-present and that for-the-love of-saint Bartholomew he-be-brought-in
obnixius flagitavit. Qua dissuadente panis ei mittitur,
insistently demanded she dissuading bread to-him is-sent
sed ille hunc accipere recusavit. Rogavit tum magistrum
but he it to-accept refused he-asked then the-master
per nuntium, ut sibi diceret, quid magis in homine
through a-messenger that to-him he-should-say what most in man
proprium esse putaret? Cui quum ille diceret: risibile,
proper to-be he-thought to-whom when he said the-ability-to-laugh

puella respondit: immo peccatum, cum quo homo concipitur,
the-girl answered rather sin with which man is-conceived
nascitur atque vivit. Cui Bartholomeus respondit, quod ille
is-born and lives to-whom Bartholomew answered that he
bene intulit. Sed mulier profundius indagavit. Secundo dictus
well inferred but the-woman more-deeply searched secondly the-said
peregrinus magistro misit, ut sibi diceret, quis locus unius
pilgrim to-the-master sent that to-him he-should-say what place of-one
pedis esset, ubi Deus in terra majora miracula ostendisset?
foot it-was where God on earth greater miracles had-shown
Cui cum ille diceret: locus crucis, in quo Deus mirabilia
to-whom when he said the-place of-the-cross in which God wonders
operatus est, illa ait: imo caput hominis, in quo quasi minor
worked has she says rather the-head of-man in which as-if a-lesser
mundus existit. Utrorumque sententiam apostolus approbavit.
world exists of-both the-opinion the-apostle approved
Tertio inquisivit, quanta distantia esset a summo coeli
thirdly he-asked how-great a-distance was from the-top of-heaven
usque ad profundum inferni? Cui cum magister se
all-the-way to the-depth of-hell to-whom when the-master himself
nescire diceret, illa ait: modo video, quod praecipitor; sed
not-to-know said she says now I-see that I-am-cast-down but
ego hoc novi, quia de altero ad alterum decidi, et oportet,
I this know because from the-one to the-other I-fell and it-behooves
quod hoc tibi ostendam. Tunc dyabolus cum magno ejulatu
that this to-you I-show then the-devil with great wailing
se in abyssum praecipitavit, et dum quaererent peregrinum,
himself into the-abyss cast and when they-sought the-pilgrim
minime invenerunt. Simile fere legitur de beato Andrea.
not-at-all they-found similar almost is-read of blessed Andrew

Beatus autem Ambrosius in praefatione, quam facit
blessed moreover Ambrose in the-preface which he-makes
de illo apostolo, ejus legendam abbrevians ita dicit:
about that apostle his legend abridging thus says
discipulis, Christe, tuis unica divinitate praedicantibus
to-the-disciples O-Christ your in-a-single divinity preaching
trinitatem tuam mundo, mirabiliter dignatus es ostendere
trinity your to-the-world wonderfully deigned you-have to-show
majestatem, Inter quos beatissimum Bartholomeum magna
majesty among whom the-most-blessed Bartholomew by-great
virtutum praerogativa colendum benigna tui prospectio ad
of-virtues prerogative to-be-honored the-kindly your providence to
populum direxit longinquum, quem, licet penitus humana
a-people sent distant which although wholly from-human
conversatione remotum, tibi tamen praedicationis augmento
intercourse remote to-you yet of-preaching by-the-increase
meruit consignare vicinum. O quantis praeconiis apostolum
he-merited to-mark near O with-how-great proclamations the-apostle
mirabilem celebrandum! cui dum ad seminandum fidem
wonderful to-be-celebrated to-whom while for sowing the-faith
proximorum corda non sufficerent populorum, alatis quasi
of-neighbors the-hearts not sufficed of-peoples with-winged as-if
vestigiis extremos terrarum fines penetravit Indorum. Cum
steps the-farthest of-the-lands ends he-penetrated of-the-Indians when
languescentium innumera caterva templum ingressus
of-the-languishing with-an-innumerable throng the-temple entering
daemoniacum effecit illico, ut nullum daemon praeberet
demonic he-brought-about at-once that no the-demon should-give
responsum. O quam mira virtutum ipsius insignia, dum
answer O how wonderful of-virtues his the-insignia when
humana voce verbosantem contra se adversarium solo
with-human voice the-babbling against him adversary by-a-sole

jussu laceratis diutissime viris reddidit mutum! Reginam
command torn very-long men he-rendered mute the-royal
dyabolica contagione lunaticam liberavit puellam solutisque
by-devilish contagion lunatic he-freed girl and-loosed
nexibus patri repraesentavit sanissimam. O quam sublime
the-bonds to-her-father presented most-sound O how lofty
sanctitatis ejus miraculum, dum antiquum humani generis
of-holiness his the-miracle when the-ancient of-the-human race
inimicum suum fecit in nihilum redire simulacrum! Quam
enemy his he-made into nothing to-return image how
digne exercitui numerandus coelesti, cujus ut miraculis fidem
worthily to-the-army to-be-numbered heavenly whose that to-miracles faith
commodaret certissimam, angelus apparuit superna delapsus
he-might-lend most-certain an-angel appeared supernal gliding-down
ab aula. Is igitur catenatum daemonem cunctis ostendens
from the-hall he therefore the-chained demon to-all showing
deformem salutiferam saxo dominicam impresserat crucem.
deformed the-salvation-bearing on-stone the-Lord's had-imprinted cross
Rex reginaque simul baptizantur cum gente urbiumque
the-king and-queen together are-baptized with the-nation and-of-cities
XII accolae te Deum patrem corpore sequuntur et
twelve the-inhabitants you God the-father in-body follow and
mente. Ad extremum vero templorum delatu pontificum
in-mind at the-last but of-the-temples by-the-accusation of-the-pontiffs
neophiti Polemii frater tyrannus beatum Apostolum
of-the-neophyte Polemius the-brother the-tyrant the-blessed Apostle
omnimode in fide constantem caesum atque excoriatum
in-every-way in faith constant beaten and flayed
acerrimam fecit suscipere mortem. Qui tamen mortis
a-most-bitter caused to-undergo death who yet of-death
viriliter perferendo discrimen gloriosi certaminis ad coeleste
manfully by-enduring the-crisis of-the-glorious contest to the-heavenly

gaudium reportavit triumphum. Beatus autem Theodorus
joy brought-back the-triumph blessed moreover Theodore
abbas et doctor praecipuus de hoc apostolo inter caetera
abbot and doctor outstanding about this apostle among the-other-things
sic ait: apostolus Dei Bartholomeus primum in Lycaonia
thus says the-apostle of-God Bartholomew first in Lycaonia
praedicavit, postmodum in India, ad ultimum in Albana
preached afterward in India at the-last in Albana
urbe scilicet majoris Armeniae, ubi primo excoriatus,
the-city namely of-greater Armenia where first flayed
tandem capite plexus, ibidem sepultus est. Qui dum ad
at-last in-the-head punished there buried he-was who when for
praedicandum mitteretur a domino, ut opinor, audivit: vade,
preaching he-was-sent by the-Lord as I-think he-heard go
discipulus meus ad praedicandum, exi ad pugnandum, capax
O-disciple my for preaching go-out for fighting capable
esto periculorum; ego paternum opus consummavi, primus
be of-dangers I the-paternal work have-consummated the-first
testis factus, vas, quod necessarium est, imple, imitare
witness made the-vessel which necessary is fill imitate
magistrum tuum, aemulare dominum tuum, sanguinem
master your emulate Lord your blood
sanguinibus pone, carnibus carnem trade, quae pro te passus
to-bloods set to-the-fleshes flesh hand-over what for you suffered
sustinui, patere. Arma sint tibi benignitas, in sudoribus,
I-endured endure the-arms let-be to-you kindness in sweats
mansuetudo inter maleficos. patientia in his, quae pereunt.
gentleness among evildoers patience in those-things which perish
Non refutavit apostolus, sed ut famulus fidelis dominico
not refused the-apostle but as a-servant faithful to-the-Lord's
acquiescens praecepto, pergit gaudens tanquam lux mundi,
acquiescing command goes rejoicing as the-light of-the-world

ut tenebrosos illuminaret, tamquam sal terrae, ut
that the-darkened he-might-illumine as the-salt of-the-earth that
gentes insipidas saliret, tamquam agricola, ut spiritualis
the-nations insipid he-might-salt as a-husbandman that the-spiritual
cultura perficeretur. Petrus quoque apostolus docet nationes,
cultivation might-be-completed Peter also the-apostle teaches the-nations
sed Bartholomeus consequenter paria investigat, Petrus
but Bartholomew consequently equal-things investigates Peter
operatur prodigia magna, sed Bartholomeus facit miracula
works prodigies great but Bartholomew does miracles
valida, Petrus capite deorsum crucifigitur, Bartholomeus,
mighty Peter with-head downward is-crucified Bartholomew
postquam vivus excoriatus est, capite plectitur. Ad quot
after alive flayed he-was in-the-head is-punished to as-many-as
valet Petrus capessenda misteria, ad tot Bartholomeus
is-able Peter to-be-grasped mysteries to as-many Bartholomew
sufficit penetranda, aequaliter fecundat ecclesiam, aequa
suffices to-be-penetrated equally he-makes-fruitful the-church with-equal
lance habuit et caetera divina carismata. Hic ex divino
balance he-had and the-other divine charisms this-one from the-divine
duodenario numero medius ex utraque parte sonum divinae
twelvefold number the-middle from each side the-sound of-divine
sermocinationis dat, sicut in cithara harmoniam. Omnes
discourse gives as in a-cithara harmony all
apostoli universitatem sibi dispertientes pastores regis
the-apostles the-universe among-themselves dividing shepherds of-the-king
regum constituti sunt. Huic autem est sors et portio
of-kings appointed were to-this-one moreover is the-lot and portion
Armeniae locus, quae est ab Ejulath usque ad Gabaoth
of-Armenia the-place which is from Ejulath all-the-way to Gabaoth
distributa. Igitur vide eum linguae aratro rationabilia rura
allotted therefore see him of-the-tongue with-the-plow the-rational fields

sulcantem, fidei verbum in profundo cordis recondentem,
furrowing of-faith the-word in the-depth of-the-heart hiding
paradisos et vineas domini plantantem, singulis passionum
paradises and vineyards of-the-Lord planting to-each of-passions
remedia medicinaliter inserentem, spinas inutiles evellentem,
remedies medicinally inserting thorns useless uprooting
silvas impietatis secare, sepes dogmaticas circumponere.
the-forests of-impiety to-cut the-hedges doctrinal to-set-around
Sed quales mercedes creatori obtulerunt! Utique pro
but what-kind-of rewards to-the-creator they-offered certainly for
honore inhonorantiam, pro benedictione maledictionem, pro
honor dishonor for blessing cursing for
muneribus poenas, pro requiescibili vita amarissimam mortem.
gifts punishments for a-restful life a-most-bitter death
Nam postquam intolerabilia tormenta subiit, ab iis
for after intolerable torments he-underwent by them
decoriatus in morem follis fuit, nec, postquam migravit
flayed in the-manner of-a-bellows he-was nor after he-departed
ab hoc mundo, neglexit occisores, sed invitabat miraculis
from this world did-he-neglect the-killers but he-invited by-miracles
perditos et prodigiis admittebat adversos. Sed bestialem
the-lost and by-prodigies admitted the-adverse but the-bestial
mentem nil erat, quod compesceret, nil quod a
mind nothing was which might-restrain nothing which from
malo retraheret. Quid de caetero faciunt? Insaniunt contra
evil might-draw-back what for the-rest do-they-do they-rage against
illud sacrum corpus, respuunt aegroti medentem, orbati
that sacred body they-spit-out the-sick the-healer the-bereaved
manuducentem, caeci ductorem, naufragi gubernatorem,
the-one-leading-by-the-hand the-blind the-guide the-shipwrecked the-helmsman
mortui vivificatorem. Et hoc quomodo? Projiciunt namque
the-dead the-life-giver and this how they-throw for

in pelagus corpus sanctum. Mota est igitur cum impetu
into the-sea the-body holy moved was therefore with force
de regionibus Armeniae archa cum IV aliorum martirum
from the-regions of-Armenia the-ark with four of-other martyrs
archis, quae, similiter dum operarentur, cum ea fuerant in
arks which likewise while they-worked with it had-been into
mare projectae et per tantum spatium maris quatuor his
the-sea thrown and through so-great a-space of-sea four these
praecedentibus et tanquam ministris obsequium quodammodo
preceding and as ministers service in-a-way
apostolo facientibus venerunt in partes Siciliae in insulam,
to-the-apostle doing came into the-parts of-Sicily to the-island
quae Liparis nuncupatur, sicut episcopo Hostiensi, qui tunc
which Lipari is-named as to-the-bishop of-Ostia who then
praesens erat, revelatum fuit. Venit ad pauperculum thesaurus
present was revealed it-was came to the-very-poor-man a-treasure
ditissimus, venit ad ignobilem pretiosissima margarita, venit
most-rich came to the-ignoble a-most-precious pearl came
ad moestam splendidissimum luminare. Aliis igitur quatuor
to the-sad a-most-splendid light the-others therefore four
ad diversas terras euntibus sanctum apostolum in dicta
to various lands going the-holy apostle on the-said
insula reliquerunt. Etenim praedictos IV martires apostolus
island left for the-aforesaid four martyrs the-apostle
relinquens retrorsum unum, scilicet Papinum, in civitatem
leaving back one namely Papinus to the-city
Siciliae Milas, alium vero Lucianum nomine Messinam
of-Sicily Milazzo another but Lucian by-name to-Messina
transmisit, reliquos vero duos in Calabritidem terram
sent-across the-remaining but two into the-Calabrian land
direxit, Gregorium quidem in civitatem Columnam, Achatium
he-directed Gregory indeed to the-city Columna Achatius

autem in civitatem, quae Chale vocatur, qui usque hodie
moreover to the-city which Chale is-called who all-the-way today
suffragiis suis splendent. Susceptus est igitur cum multis
by-suffrages their shine received was therefore with many
hymnis, laudibus et candelis et templum sibi magnifice
hymns praises and candles and a-temple for-him magnificently
fabricatur. Mons autem Vulcanus insulae contiguus
is-built the-mountain moreover Vulcano to-the-island adjoining
cum habitatoribus esset nocivus eo, quod ignem emittebat,
since to-the-inhabitants it-was harmful this that fire it-emitted
quasi per stadia septem se invisibiliter elongavit circa mare
as-if for stadia seven itself invisibly moved-away near the-sea
suspensus, ita ut usque hodie appareat videntibus quasi
suspended so that all-the-way today it-appears to-those-seeing as-if
figuratio fugientis ignis. Nunc igitur ave o beate beatorum,
the-figure of-fleeing fire now therefore hail O blessed of-the-blessed
ter beate Bartholomee, qui es divinae lucis splendor, sanctae
thrice blessed Bartholomew who are of-divine light the-splendor of-the-holy
ecclesiae piscator, rationabilium piscium perite capturae, dulcis
church the-fisherman of-rational fishes skilled of-capture sweet
fructus vividae palmitis, vulnerator dyaboli mundum suo
the-fruit of-the-living vine-branch the-wounder of-the-devil the-world by-his
latrocinio vulnerantis. Gaudeas sol orbis terrae cuncta
robbery wounding rejoice O-sun of-the-world of-the-earth all-things
illuminans, os Dei lingua ignita sapientiam promens,
illumining the-mouth of-God a-tongue fiery wisdom bringing-forth
fons jugiter sanitatem emanans, qui mare meabilibus
a-fount continually health pouring-out who the-sea with-passable
gressibus sanctificasti, qui terram purpuream tuo cruore
steps sanctified who the-earth purple with-your blood
fecisti, qui ad caelos commeasti, ubi in medio divinae
made who to the-heavens went where in the-midst-of the-divine

aciei refulges, in splendore immarcescibilis gloriae splendes, in
line you-shine in the-splendor of-unfading glory you-shine in
exsultatione jucunditatis insatiabilis gaudes. Haec Theodorus.
the-exultation of-joy insatiable you-rejoice these-things Theodore

De sancto Augustino

CXXIV · SAINT AUGUSTINE

Augustine is named for his excellence, his ardor, and as increasing the heavenly city. A brilliant rhetorician, he falls among the Manichaeans while Monica weeps for him. At Milan Ambrose's preaching, Simplicianus's counsel, and Victorinus's example move him; in a garden he hears "Take and read" and is baptized with Adeodatus and Alypius. As bishop of Hippo he confutes heretics and lives simply, and he dies as the Vandals besiege the city. Jacobus lists the praise of the doctors, and his body passes by Sardinia to Pavia, where miracles follow.

Augustinus hoc nomen sortitus est vel propter excellentiam
Augustine this name obtained has either on-account-of the-excellence
dignitatis vel propter fervorem dilectionis vel propter
of-dignity or on-account-of the-fervor of-love or on-account-of
etymologiam nominis. Propter excellentiam, quoniam, sicut
the-etymology of-the-name on-account-of excellence because as
Augustus praecellebat omnes reges, sic et iste excellit omnes
Augustus excelled all kings so also he excels all
doctores, secundum quod dicit Remigius. Unde alii doctores
doctors according-to what says Remigius whence other doctors
comparantur stellis, Daniel. XII: qui ad justitiam erudiant
are-compared to-stars Daniel XII who to justice instruct
multos quasi stellae etc. Hic autem comparatur soli,
many as-it-were stars etc. this-one moreover is-compared to-the-sun
sicut patet in epistola, quae de eo cantatur. Quoniam sicut
as is-plain in the-epistle which about him is-sung since as

sol refulgens sic ipse refulsit in templo Dei. Secundo
the-sun shining so he shone in the-temple of-God second
propter fervorem dilectionis, quoniam sicut mensis Augustus
on-account-of the-fervor of-love because as the-month August
valde fervet aestu caloris, sic et ipse valde incaluit
very-much burns with-the-heat of-warmth so also he very-much grew-warm
igne divini amoris. Unde ipse in libro confessionum de
with-the-fire of-divine love whence he in the-book of-the-confessions about
se dicit: sagittaveras tu cor meum caritate tua etc. Iterum
himself says you-had-pierced you heart my with-charity your etc. again
ibidem: aliquando intromittis me in affectum multum
in-the-same-place sometimes you-admit me into an-affection very
inusitatum introrsus, nescio ad quam dulcedinem; quae si
unusual inwardly I-know-not to what sweetness which if
perficiatur in me, nescio, quod erit, si vita aeterna non
it-be-perfected in me I-know-not what it-will-be if life eternal not
erit. Tertio propter etymologiam nominis. Dicitur enim
it-will-be third on-account-of the-etymology of-the-name is-called for
Augustinus ab augeo et astin, quod est civitas, et ana, quod
Augustine from augeo and astin which is city and ana which
est sursum. Inde Augustinus quasi augens supernam civitatem,
is upward thence Augustine as-if increasing the-supernal city
unde de eo cantatur: qui praevaluit amplificare civitatem
whence of him is-sung who prevailed to-enlarge the-city
etc. De qua civitate ipse dicit in libro XI. de civ. Dei:
etc. of which city he says in the-book eleventh on the-city of-God
inest civitati Dei et origo et informatio et beatitudo,
there-is-in the-city of-God both the-origin and the-formation and the-blessedness
quoniam, si quaeratur, unde sit, Deus eam condidit, si,
since if it-be-asked whence it-is God it founded if
unde sapiens, a Deo illuminatur, si, unde felix, Deo fruitur,
whence wise by God it-is-illumined if whence happy God it-enjoys

subsistens modificatur, contemplans illustratur, inhaerens
subsisting it-is-measured contemplating it-is-illumined clinging
jucundatur: videt et amat, in aeternitate Dei viget, in
it-rejoices it-sees and loves in the-eternity of-God it-flourishes in
veritate Dei lacet, in bonitate Dei gaudet, vel, ut dicitur
the-truth of-God it-shines in the-goodness of-God it-rejoices or as is-said
in Glossario, Augustinus dicitur magnificus, felix, praeclarus.
in the-Glossary Augustine is-called magnificent happy illustrious
Fuit enim magnificus in vita, praeclarus in doctrina, felix
he-was for magnificent in life illustrious in doctrine happy
in gloria. Ejus vitam compilavit Possidonius Calamensis
in glory his life compiled Possidius of-Calama
episcopus, ut dicit Cassiodorus in libro de viris illustribus.
bishop as says Cassiodorus in the-book on men illustrious

Augustinus doctor egregius in provincia Africana civitate
Augustine a-doctor excellent in the-province African in-the-city
Carthaginiensi ortus ex honestis valde parentibus, scilicet
Carthaginian born of honorable very parents namely
patre Patricio, matre Moniacha genitus, in liberalibus artibus
by-father Patricius by-mother Monica begotten in the-liberal arts
sufficienter edoctus fuit, adeo ut summus philosophus et
sufficiently taught he-was so that the-highest philosopher and
rhetor luculentissimus haberetur. Nam libros Aristotelis et
rhetorician most-brilliant he-was-held for the-books of-Aristotle and
omnes libros liberalium artium, quoscunque legere potuit,
all the-books of-the-liberal arts whatever to-read he-could
per se didicit et intellexit, sicut in libro confessionum
by himself he-learned and understood as in the-book of-the-confessions
testatur dicens: omnes libros, quos liberales vocant, tunc
he-attests saying all the-books which liberal they-call then
nequissimus malarum cupiditatum servus per me ipsum
a-most-worthless of-evil desires slave by me myself

legi et intellexi, quoscunque legere potui. Item in eodem:
I-read and I-understood whatever to-read I-could likewise in the-same
quicquid est de arte loquendi et disserendi, quicquid de
whatever is of the-art of-speaking and of-arguing whatever of
dimensionibus figurarum et de musicis et de numeris, sine
the-dimensions of-figures and of music and of numbers without
magna difficultate nullo hominum tradente intellexi. Scis,
great difficulty no of-men teaching I-understood you-know
tu domine Deus meus, quia celeritas intelligendi et discendi
you O-Lord God my that quickness of-understanding and of-learning
acumen donum tuum est, sed non inde sacrificabam tibi,
the-sharpness gift your is but not thence I-was-sacrificing to-you
verum quia scientia sine caritate non aedificat, sed inflat. In
truly because knowledge without charity not edifies but puffs-up into
errorem Manichaeorum, qui Christum phantasticum fuisse
the-error of-the-Manichaeans who Christ phantasmal to-have-been
affirmant et carnis resurrectionem negant, incidit et in eo
affirm and of-the-flesh the-resurrection deny he-fell and in it
per annos IX, dum adhuc adolescens esset, permansit. Ad has
for years nine while still a-youth he-was remained to these
etiam nugas adductus est, ut arborem fici plorare diceret,
also trifles brought he-was that the-tree of-fig to-weep he-said
cum ab ea folium vel ficus tolleretur. Cum igitur esset
when from it a-leaf or fig was-taken when therefore he-was
annorum XIX et quondam librum cujusdam philosophi, in
of-years nineteen and once book of-a-certain philosopher in
quo vanitas mundi contemnenda et philosophia appetenda
which the-vanity of-the-world to-be-despised and philosophy to-be-sought
dicebatur, perlegeret, ex hoc quidem liber plurimum
was-said he-was-reading-through from this indeed the-book very-much
placuit, sed quia nomen Jesu Christi, quod a matre
pleased but because the-name of-Jesus Christ which from his-mother

imbiberat, ibi non erat, dolere coepit, mater vero ejus
he-had-drunk-in there not was to-grieve he-began the-mother but his
plurimum flebat et ipsum ad veritatem fidei reducere
very-much wept and him to the-truth of-the-faith to-bring-back
satagebat. Quadam igitur vice, ut legitur in libro III
strove on-a-certain therefore occasion as is-read in the-book third
confessionum, vidit se stare in quadam linea lignea licet
of-the-confessions she-saw herself to-stand on a-certain rule wooden although
tristem et quidam ei juvenis adstitit et causam tantae
sad and a-certain to-her youth stood-by and the-cause of-so-great
tristitiae requisivit. Quae cum diceret: perditionem mei filii
sadness asked who when she-said the-perdition of-my son
deploro, ille respondit: esto secura, quia ubi tu, ibi ille. Et
I-lament he answered be secure because where you there he and
ecce continuo filium suum juxta se stare vidit. Hoc cum
behold at-once son her beside herself to-stand she-saw this when
Augustino retulisset, ille ait: falleris, mater, falleris
to-Augustine she-had-reported he says you-are-mistaken mother you-are-mistaken
nec sic tibi dictum est, sed ubi ego, ibi tu. Econtra
nor so to-you said it-was but where I there you on-the-contrary
illa dicebat: non, fili; mihi dictum est: ubi ille, ibi tu,
she said no O-son to-me said it-was where he there you
sed non: ubi tu, ibi ille. Rogabat igitur sedula mater
but not where you there he she-asked therefore the-assiduous mother
quasi importuna quendam episcopum, sicut in eodem libro
as-if importunate a-certain bishop as in the-same book
confessionum Augustinus testatur, ut pro filio suo intercedere
of-the-confessions Augustine attests that for son her to-intercede
dignaretur. Qui tanta quodammodo importunitate devictus
he-would-deign who by-such in-a-way importunity overcome
prophetica voce respondit: vade secura, quia impossibile
with-prophetic voice answered go secure because impossible

est, ut filius tantarum lacrymarum pereat. Cum autem
it-is that the-son of-such tears perish when moreover
apud Carthaginem multis annis rhetoricam docuisset, occulte
at Carthage for-many years rhetoric he-had-taught secretly
matre nesciente Romam venit et ibidem multos discipulos
his-mother not-knowing to-Rome he-came and there many disciples
congregavit. Cum autem mater usque ad portam eum
gathered when moreover his-mother all-the-way to the-gate him
secuta fuisset, ut aut eum retraheret aut secum iret, ipse
followed had that either him she-might-draw-back or with-him go he
eam decipiens nocte latenter recessit. Quod illa mane
her deceiving by-night secretly withdrew which she in-the-morning
considerans aures Dei clamoribus implebat. Quolibet autem
considering the-ears of-God with-cries filled on-every moreover
die, mane et vespere, ad ecclesiam ibat et pro filio
day in-the-morning and evening to the-church she-went and for her-son
orabat. His temporibus Athenienses a Symmacho praefecto
prayed in-these times the-Athenians from Symmachus the-prefect
Romanorum petierunt, sibi doctorem in rhetorica
of-the-Romans asked for-themselves a-teacher in rhetoric
destinari. Praesulabatur tunc ibi vir Dei Ambrosius et
to-be-assigned presided then there the-man of-God Ambrose and
ad preces Mediolanum illuc mittitur Augustinus. Mater
at the-prayers to-Milan thither is-sent Augustine the-mother
autem ejus quiescere non valens cum multa difficultate ad
moreover his to-rest not able with much difficulty to
eum venit et ipsum jam nec vere Manichaeum nec vere
him came and him now neither truly a-Manichaean nor truly
catholicum reperit. Coepit autem Augustinus beato Ambrosio
a-catholic she-found began moreover Augustine to-blessed Ambrose
adhaerere et ejus praedicationes frequenter audire. Erat autem
to-cling and his preachings frequently to-hear he-was moreover

valde in praedicatione suspensus, ne quid contra ipsam
very-much in the-preaching suspended lest anything against the-very
Manichaeorum haeresin vel pro ipsa diceretur. Quadam enim
of-the-Manichaeans heresy or for it should-be-said on-a-certain for
vice contra illum errorem Ambrosius diutius disputavit et
occasion against that error Ambrose at-length disputed and
ipsum apertis rationibus et auctoritatibus confutavit, ita ut
it with-open reasons and authorities confuted so that
error ille a corde Augustini penitus pelleretur. Quid autem
error that from the-heart of-Augustine utterly was-driven what moreover
post hoc sibi contigerit, ipse in libro confessionum narrat
after this to-him happened he in the-book of-the-confessions relates
dicens: cum te primum cognovi, reverberasti infirmitatem
saying when you first I-knew you-beat-back the-weakness
adspectus mei, radians in me vehementer, et contremui amore
of-sight my shining on me vehemently and I-trembled with-love
et horrore et inveni me longe esse a te, in regione
and with-horror and I-found myself far to-be from you in the-region
dissimilitudinis, tanquam audirem vocem tuam de excelso.
of-unlikeness as-if I-heard voice your from on-high
Cibus sum grandium, cresce et manducabis me, nec tu me
the-food I-am of-the-grown grow and you-will-eat me nor you me
mutabis in te, sicut cibum carnis tuae, sed tu mutaberis
will-change into you like the-food of-flesh your but you will-be-changed
in me. Cum autem, sicut ibidem refert, via Christi
into me when moreover as in-the-same-place he-relates the-way of-Christ
sibi placeret, sed per istas angustias adhuc ire pigeret,
to-him was-pleasing but through those straits still to-go it-irked
immisit dominus in mentem ejus, ut ad Simplicianum, in
put the-Lord into the-mind his that to Simplicianus in
quo lucebat lux, divina scilicet gratia, pergeret, ut sibi
whom shone the-light divine namely grace he-should-go that to-him

aestus suos secum conferenti proferret, quis esset aptus
the-agitations his with-him conferring he-might-set-forth what was the-fit
modus vivendi ad ambulandum in via Dei, in qua alius
manner of-living for walking in the-way of-God in which one
sic, alius sic ibat. Displicebat enim ei, quidquid agebat in
so another so went it-displeased for him whatever he-did in
saeculo, prae dulcedine Dei et decore domus ejus, quam
the-world before the-sweetness of-God and the-beauty of-the-house his which
dilexit. Simplicianus autem coepit eum hortari, ipse quoque
he-loved Simplicianus moreover began him to-exhort he also
se ipsum hortari et dicere: quot pueri et puellae intra
him himself to-exhort and to-say how-many boys and girls within
ecclesiam domini Deo serviunt, et tu non poteris, quod
the-church of-the-Lord God serve and you not will-be-able what
iste et iste, an vero iste et iste in se ipsis possunt
this-one and that-one or truly this-one and that-one in them themselves are-able
et non in Deo suo? Quid in te stas et non stas?
and not in God their why in yourself do-you-stand and not stand
Projice te in eum et excipiet te et salvabit te. Inter
throw yourself upon him and he-will-receive you and will-save you among
horum colloquia memoria Victorini in medium venit. Unde
of-these the-conversations the-memory of-Victorinus into the-midst came whence
exhilaratus Simplicianus narrat, qualiter ibidem adhuc gentilis
gladdened Simplicianus relates how there still a-gentile
ob sui sapientiam Romae, quod maximum tunc erat, statuam
for his wisdom at-Rome which greatest then was a-statue
in foro meruisset et qualiter se saepius christianum
in the-forum he-had-merited and how himself very-often a-Christian
dicebat. Cui quum Simplicianus diceret: non credo, nisi te
he-said to-whom when Simplicianus said not I-believe unless you
in ecclesia videro, ille jocando dicebat: numquid parietes
in the-church I-shall-have-seen he jesting said surely-not the-walls

faciunt hominem christianum? Tandem dum ad ecclesiam
make a-man Christian at-last when to the-church
venisset et ei tamquam verecundo occulte liber, ubi erat
he-had-come and to-him as-if bashful secretly the-book where was
symbolum fidei, ad legendum et pronuntiandum, ut tunc
the-creed of-faith for reading and pronouncing as then
moris erat, datus fuisset, ille in altum adscendit et alta
of-custom it-was given had-been he into the-height went-up and with-loud
voce pronuntiavit mirante Roma, gaudente ecclesia, omnes
voice pronounced wondering Rome rejoicing the-church all
autem subito perstrepuerunt: Victorinus, Victorinus, cito
moreover suddenly resounded Victorinus Victorinus quickly
sonuerunt et cito siluerunt. Tunc etiam ab Africa quidam
they-sounded and quickly fell-silent then also from Africa a-certain
amicus Augustini nomine Pontianus supervenit et vitam et
friend of-Augustine by-name Pontianus arrived and the-life and
miracula illius magni Antonii, qui nuper in Aegypto sub
miracles of-that great Antony who lately in Egypt under
Constantino imperatore defunctus fuerat, recitavit. Horum
Constantine the-emperor died had recited of-these
exemplis Augustinus vehementer exarsit ita, quod socium
by-the-examples Augustine vehemently burned so that companion
suum Alipium tam vultu quam mente turbatus invasit
his Alypius as-much in-face as in-mind disturbed he-assailed
et fortiter exclamavit: quid patimur, quid audimus? Surgunt
and strongly cried-out what do-we-suffer what do-we-bear rise
indocti et coelum rapiunt et nos cum doctrinis nostris
the-unlearned and heaven seize and we with learnings our
in infernum demergimur, an quia praecesserunt, pudet
into hell are-plunged or because they-have-gone-before it-shames
sequi et non pudet nec saltem sequi? Et accurrens
to-follow and not it-shames nor even to-follow and running

in quendam hortum sub quadam ficu se projecit, ut
into a-certain garden under a-certain fig-tree himself threw as
in eodem libro confessionum commemorat, et amarissime
in the-same book of-the-confessions he-records and most-bitterly
flens lamentabiles voces dabat: quamdiu, quamdiu cras
weeping lamentable cries he-gave how-long how-long tomorrow
et cras, sine modo, sine paululum. Modo non habebat
and tomorrow let-be now let-be a-little now not had
modum et sine paululum prodibat in longinquum. De hac
measure and let-be a-little went-on into length of this
sui tarditate plurimum conquerebatur, sicut postmodum in
his slowness very-much he-complained as afterward in
eodem libro scripsit: heu mihi, quoniam excelsus es in
the-same book he-wrote alas for-me since high you-are in
excelsis et quoniam profundus in profundis et nusquam
the-heights and since deep in the-depths and nowhere
recedis et vix redimus ad te. Age, domine, et fac
you-withdraw and scarcely we-return to you come O-Lord and act
et excita et revoca nos. Accede et rape et fragra
and rouse and call-back us approach and seize and be-fragrant
et dulcesce. Impedimentis omnibus sic timebam expediri,
and grow-sweet from-hindrances all so I-feared to-be-freed
quemadmodum impediri timendum est. Sero te amavi,
as to-be-hindered to-be-feared it-is late you I-have-loved
pulchritudo tam antiqua et tam nova, sero te amavi,
O-beauty so ancient and so new late you I-have-loved
intus eras et ego foras et ibi te quaerebam et in ista
within you-were and I outside and there you I-sought and upon those
formosa, quae fecisti, deformis irruebam. Mecum eras et
beautiful-things which you-made deformed I-rushed with-me you-were and
tecum non eram, vocasti et clamasti et rupisti surditatem
with-you not I-was you-called and you-cried and you-broke deafness

meam, coruscasti, splenduisti et fugasti caecitatem meam,
my you-flashed you-shone and put-to-flight blindness my
fragrasti et duxisti spiritum et anhelo tibi gustavi et
you-were-fragrant and you-drew-in breath and I-pant for-you I-tasted and
esurio et sitio te, tetigisti me et exarsi in pacem tuam.
I-hunger and I-thirst-for you you-touched me and I-burned for peace your
Cum autem amarissime fleret, audivit vocem dicentem sibi:
when moreover most-bitterly he-wept he-heard a-voice saying to-him
tolle lege, tolle lege. Aperuitque statim codicem apostolicum
take read take read and-he-opened at-once the-book apostolic
et conjectis oculis ad primum capitulum legit: induimini
and cast his-eyes at the-first chapter he-read put-on
dominum Jesum Christum et statim omnes ab eo dubietatis
the-Lord Jesus Christ and at-once all from him of-doubt
tenebrae diffugerunt. Interim autem tam vehementissimo
the-darknesses fled meanwhile moreover with-so most-vehement
dentium dolore torqueri coepit, ut fere, sicut ipse ait,
of-the-teeth pain to-be-tortured he-began that almost as he says
ad credendam opinionem Cornelii philosophi duceretur, qui
to believing the-opinion of-Cornelius the-philosopher he-was-led who
summum bonum animae in sapientia, summum vero bonum
the-highest good of-the-soul in wisdom the-highest but good
corporis in nullum sentiendo dolorem posuerat. Tam vehemens
of-the-body in no feeling pain had-placed so vehement
autem ille dolor fuit, quod etiam loquelam amisit, quocirca,
moreover that pain was that even speech he-lost wherefore
ut in libro confessionum refert, in tabulis cereis scripsit, ut
as in the-book of-the-confessions he-relates on tablets wax he-wrote that
omnes pro eo orarent, ut dolorem illum dominus mitigaret.
all for him should-pray that pain that the-Lord should-soothe
Ipse igitur cum aliis genua flexit et subito sanum se
he therefore with others his-knees bent and suddenly sound himself

sensit. Insinuavit ergo per litteras sancto viro Ambrosio
he-felt he-intimated therefore through letters to-the-holy man Ambrose
suum votum, ut moneret, quid sibi de libris sanctis
his wish that he-should-advise what for-him of the-books holy
legendum esset, quo aptior fieret fidei christianae.
to-be-read was by-which more-fit he-might-become for-the-faith Christian
At ipse jussit Ysaiam prophetam eo, quod evangelii et
but he ordered Isaiah the-prophet this that of-the-gospel and
vocationis gentium praenuntiator aptior videatur. Cujus
of-the-calling of-the-gentiles the-foreteller more-fit he-seems whose
principium cum Augustinus non intelligeret, totum aliud
beginning when Augustine not understood the-whole rest
tale esse arbitrans distulit, ut illud relegeret, cum in
such to-be thinking he-put-off that it he-might-reread when in
scriptis sanctis magis exercitatus esset. Adveniente vero
writings holy more practiced he-should-be arriving but
paschali tempore Augustinus, cum esset annorum XXX, cum
the-Paschal time Augustine when he-was of-years thirty with
filio suo Adeodato puero valde ingenioso, quem Augustinus
son his Adeodatus a-boy very gifted whom Augustine
in sua adolescentia, dum adhuc gentilis et philosophus
in his youth while still a-gentile and philosopher
esset, genuerat, necnon et cum Alipio amico suo meritis
he-was had-begotten and also with Alypius friend his by-the-merits
matris et praedicatione Ambrosii sacrum baptisma suscepit.
of-his-mother and the-preaching of-Ambrose holy baptism received
Tunc, sicut fertur, Ambrosius: te Deum laudamus, inquit,
then as it-is-said Ambrose you God we-praise said
et Augustinus: te dominum confitemur, respondit et sic
and Augustine you as-Lord we-confess answered and so
tunc ipsi duo hunc hymnum alternatim composuerunt et
then they two this hymn alternately composed and

usque in finem decantaverunt, sicut etiam testatur Honorius
all-the-way to the-end sang as also attests Honorius
in libro suo, qui dicitur speculum ecclesiae. In aliquibus
in book his which is-called the-mirror of-the-church in some
autem libris antiquis titulus talis praeponitur: canticum ab
moreover books old a-title such is-set-before the-canticle by
Ambrosio et Augustino compilatum. Protinus autem in fide
Ambrose and Augustine compiled forthwith moreover in the-faith
catholica mirabiliter confirmatur, spem omnem, quam habebat
catholic wonderfully he-is-confirmed hope all which he-had
in saeculo, dereliquit et scholis, quas regebat, abrenuntiavit.
in the-world he-abandoned and the-schools which he-ruled renounced
Quanta autem dulcedine divini amoris extunc frueretur,
with-how-great moreover sweetness of-divine love from-then he-enjoyed
ipse in hoc libro confessionum aperit dicens: sagittaveras tu
he in this book of-the-confessions discloses saying you-had-pierced you
cor meum caritate tua et gestabam verba tua transfixa in
heart my with-charity your and I-carried words your fixed in
visceribus et exempla servorum tuorum, quos de nigris
my-inward-parts and the-examples of-servants your whom from black
lucidos et de mortuis vivos feceras, congesta in sinum
shining and from dead living you-had-made heaped into the-bosom
cogitationis meae urebant et assumebant gravem torporem
of-thought my burned and consumed the-heavy torpor
et adscendenti a convalle plorationis et cantanti canticum
and to-me-ascending from the-valley of-weeping and singing the-song
graduum dederas sagittas acutas et carbones vastatores
of-degrees you-had-given arrows sharp and coals devastating
nec satiabar in illis diebus dulcedine mirabili considerare
nor was-I-sated in those days with-sweetness wonderful to-consider
altitudinem consilii divini super salutem generis humani.
the-height of-the-counsel divine over the-salvation of-the-race human

Quantum flevi in hymnis et canticis tuis suave sonantis
how-much I-wept in hymns and canticles your sweetly sounding
ecclesiae vocibus commotus acriter, voces illae influebant
of-the-church by-the-voices moved keenly voices those flowed-in
auribus meis et eliquabatur veritas tua in cor meum et
to-ears my and was-distilled truth your into heart my and
currebant lacrymae et bene mihi erat cum iis. Tunc
ran tears and well with-me it-was with them then
enim in ecclesia Mediolanensi haec cantica instituta sunt.
for in the-church of-Milan these canticles instituted were
Et clamabam clamore alto cordis mei: o in pace, o in id
and I-cried with-a-cry loud of-heart my O in peace O in that
ipsum, o qui dixit: dormiam et requiescam et somnum
very O who said I-shall-sleep and shall-rest and sleep
capiam. Tu es enim in id ipsum, qui non mutaris, et
shall-take you are for in that very who not are-changed and
in te requies obliviscens laborum omnium; legebam totum
in you rest forgetting of-labors all I-read the-whole
psalmum illum et ardebam, qui fueram latrator amarus
psalm that and I-burned who had-been a-barker bitter
et caecus adversus litteras de melle coeli mellitas et
and blind against the-writings with the-honey of-heaven honeyed and
de lumine tuo luminosas et super scripturas hujusmodi
with light your luminous and over scriptures of-this-kind
tabescebam, Christe Jesu adjutor meus, quam suave mihi
I-wasted-away O-Christ Jesus helper my how sweet to-me
subito est factum carere suavitatibus nugarum mearum,
suddenly it-was made to-lack the-sweetnesses of-trifles my
et quas amittere metus fuerat, jam dimittere gaudium erat.
and which to-lose the-fear had-been now to-let-go a-joy was
Ejiciebas enim eas a me, vera tu et summa suavitas,
you-cast for them from me true you and highest sweetness

ejiciebas et intrabas pro iis omni voluptate dulcior, sed
you-cast-out and you-entered for them than-every pleasure sweeter but
non carni et sanguini, omni luce clarior, sed omni
not to-flesh and blood than-every light brighter but than-every
secreto interior, omni honore sublimior, sed non sublimibus
secret more-inward than-every honor more-sublime but not to-the-sublime
in se. Post hoc assumtis Nebrodio et Euodio et matre
in themselves after this taken Nebridius and Evodius and his-mother
ad Africam remeabat, sed cum essent apud Hostiam
to Africa he-was-returning but when they-were at Ostia
Tyberinam, pia mater ejus defuncta est. Post cujus mortem
on-the-Tiber pious mother his died has after whose death
reversus est Augustinus ad agros proprios, ubi cum his,
returned has Augustine to the-fields his-own where with those
qui sibi adhaerebant, jejuniis et orationibus Deo vacabat,
who to-him clung in-fastings and prayers to-God he-was-free
libros scribebat et indoctos docebat. Fama autem ejus
books he-wrote and the-unlearned he-taught the-fame moreover his
ubique diffundebatur et in omnibus libris suis et actibus
everywhere was-spread and in all books his and acts
admirabilis habebatur. Refugiebat autem ad aliquam civitatem
wonderful he-was-held he-shunned moreover to any city
accedere, quae episcopo careret, ne ipsum in praedicto officio
to-approach which of-a-bishop lacked lest him in the-aforesaid office
impediri contingeret. Eodem tempore apud Hypponem erat
to-be-hindered it-should-happen at-the-same time at Hippo was
quidam vir magnarum opum, qui Augustino misit, quod,
a-certain man of-great wealth who to-Augustine sent that
si ad eum accederet et verbum ex ore suo audiret,
if to him he-came and the-word from mouth his heard
saeculo renuntiare posset. Quod Augustinus ubi comperit,
the-world to-renounce he-could which Augustine when he-learned

illuc concitus ivit, audiens autem Valerius Hypponensis
thither hastily went hearing moreover Valerius of-Hippo
episcopus famam ejus, ipsum plurimum renitentem in ecclesia
bishop the-fame his him very-much resisting in church
sua presbiterum ordinavit, nonnullis quidem lacrymas suas
his as-priest ordained some indeed tears his
superbe interpretantibus et tamquam eum consolantibus et
proudly interpreting and as-if him consoling and
dicentibus, quia et locus presbiterii, licet ipse majori
saying that also the-place of-the-priesthood although he of-a-greater
dignus esset, appropinquaret tamen episcopatui. Qui statim
worthy was approached yet to-the-episcopate who at-once
monasterium clericorum instituit et coepit vivere secundum
a-monastery of-clerics instituted and began to-live according-to
regulam a sanctis apostolis constitutam, de cujus monasterio
the-rule by the-holy apostles established from whose monastery
fere X episcopi sunt electi. Et quia praedictus episcopus
almost ten bishops were elected and because the-aforesaid bishop
erat graecus et minus in latina lingua et litteris doctus,
was a-Greek and less in the-Latin tongue and letters learned
Augustino potestatem tribuit, ut contra morem orientalis
to-Augustine the-power he-granted that against the-custom of-the-eastern
ecclesiae coram se in ecclesia praedicaret. Unde cum multi
church before him in the-church he-should-preach whence when many
episcopi derogarent, ille de hoc non curabat, dummodo
bishops disparaged he about this not cared provided-that
per eum fieret, quod per se fieri non valebat.
through him should-be-done what through himself to-be-done not could
Eo tempore Fortunatum presbiterum Manichaeum et alios
at-that time Fortunatus the-priest the-Manichaean and other
haereticos praecipue rebaptisatores Donatistas et Manichaeos
heretics especially the-rebaptizing Donatists and the-Manichaeans

convicit, abstulit et confutavit. Coepit autem Valerius
he-convicted removed and confuted began moreover Valerius
formidare, ne sibi Augustinus tolleretur et ab alia
to-dread lest from-him Augustine be-taken and by another
civitate in episcopum peteretur. Nam sibi aliquando ablatus
city as bishop be-sought for from-him once taken
fuisset, nisi eum ad locum secretum transire curasset,
he-would-have-been unless him to a-place secret to-pass he-had-caused
ita ut inveniri minime potuisset. Impetravit igitur ab
so that to-be-found not-at-all he-could he-obtained therefore from
archiepiscopo Carthaginiensi, ut ipse cederet et Augustinum
the-archbishop of-Carthage that he should-yield and Augustine
Hypponensi ecclesiae in episcopum promoveret. Sed cum hoc
to-the-Hippo church as bishop should-promote but when this
Augustinus omnimode recusaret, compulsus tamen et coactus
Augustine in-every-way refused compelled yet and forced
succubuit et episcopatus curam suscepit. Quod in se
he-succumbed and of-the-episcopate the-charge took-up which in himself
fieri non debuisse, ut suo vivente episcopo ordinaretur,
to-be-done not ought that his living bishop he-be-ordained
postea et dixit et scripsit propter concilii universalem
afterward both he-said and wrote on-account-of of-the-council the-universal
prohibitionem, quam postmodum ordinatus didicit, nec quod
prohibition which afterward ordained he-learned nor what
sibi factum esse doluit, aliis fieri voluit. Unde
to-himself done to-have-been he-grieved for-others to-be-done he-wished whence
etiam sategit, ut in conciliis episcoporum constitueretur,
also he-strove that in councils of-bishops it-be-established
ut omnia statuta patrum ordinandis deberent ab
that all the-statutes of-the-fathers to-those-to-be-ordained ought by
ordinatoribus intimari. Ipse autem de se dixisse
the-ordainers to-be-made-known he moreover about himself to-have-said

postmodum legitur: in nulla re mihi dominum sentio
afterward is-read in no thing to-me the-Lord I-feel
sic iratum, sicut in hoc, quod, quum non essem dignus,
so angry as in this that when not I-was worthy
poni ad remum, posuit me ad amplustre in apice
to-be-placed at the-oar he-placed me at the-stern in the-summit
regiminis ecclesiae. Vestimenta ejus et calceamenta et
of-the-government of-the-church the-garments his and shoes and
ornamenta alia nec nitida nimium nec abjecta plurimum,
ornaments other neither shining too nor abject very
sed ex moderato et competenti habitu erant. Ipse enim de
but of moderate and fitting habit were he for of
se dixisse legitur: fateor, de pretiosa veste erubesco et
himself to-have-said is-read I-confess of a-precious garment I-blush and
ideo, cum datur mihi, vendo eam, ut, quia vestis non
therefore when it-is-given to-me I-sell it that since a-garment not
potest esse communis, pretium sit commune. Mensa frugali
can to-be common the-price may-be common a-table frugal
et parca semper usus est et inter olera et legumina
and sparing always used he-has and among vegetables and legumes
propter infirmos et hospites plerumque carnes habebat,
on-account-of the-sick and guests mostly meats he-had
in ipsa autem mensa magis lectionem vel disputationem,
at the-very moreover table more reading or disputation
quam epulationem diligebat et contra pestem detractionis
than feasting he-loved and against the-plague of-detraction
in ea sic scriptum habebat:
at it thus written he-had

Quisquis amat dictis absentum rodere vitam,
whoever loves with-words of-the-absent to-gnaw the-life
Hanc mensam indignam noverit esse sibi.
this table unworthy let-him-know to-be for-himself

Nam et aliquando, cum quidam sibi familiarissimi coepiscopi
for also once when certain to-him most-intimate fellow-bishops
ad detractionem linguam laxassent, adeo dure eos redarguit,
to detraction the-tongue had-loosed so harshly them he-rebuked
ut diceret, quod, nisi desisterent, aut versus ipsos deleret
that he-said that unless they-desisted either the-verses themselves he-would-erase
aut mensa recederet. Quadam vice cum quosdam suos
or from-the-table would-withdraw on-a-certain occasion when certain of-his
familiare ad prandium invitasset, unus illorum curiosior
intimates to dinner he-had-invited one of-them more-curious
caeteris coquinam ingressus est, cumque omnia frigida
than-the-others the-kitchen entered has and-when all-things cold
reperisset, reversus ad Augustinum interrogavit, quid ciborum
he-had-found returned to Augustine asked what of-foods
ipse pransurus paterfamilias praeparasset? Cui Augustinus
he about-to-dine the-householder had-prepared to-whom Augustine
nequaquam talium epularum curiosus respondit: et ego
by-no-means of-such feasts curious answered and I
vobiscum nescio. Tria a beato Ambrosio se didicisse
with-you know-not three-things from blessed Ambrose himself to-have-learned
ait: primum est, quod uxorem cuiquam nunquam peteret,
he-says the-first is that a-wife for-anyone never he-should-seek
secundum, quod militare volentem ad hoc non commendaret,
the-second that to-soldier one-wishing to this not he-should-commend
tertium, quod ad convivia invitatus non iret. Causa prima
the-third that to banquets invited not he-should-go the-cause first

est, ne illi inter se non conveniant et sibi maledicant;
is lest they among themselves not agree and him curse
causa secunda est, ne militantes calumniam exerceant et
the-cause second is lest the-soldiers calumny exercise and
in eum alii culpam refundant; causa tertia est, ne forte
on him others the-blame pour-back the-cause third is lest perhaps
temperantiae modum perdat. Tantae autem puritatis et
of-temperance the-measure he-lose of-such moreover purity and
humilitatis fuit, ut ipsa etiam minima peccata, quae apud
humility he-was that the-very even least sins which among
nos nulla vel minima reputantur, in libro confessionum de
us none or least are-reckoned in the-book of-the-confessions of
his confiteatur et de his coram Deo humiliter se accuset.
these he-confesses and of these before God humbly himself accuses
Nam ibidem accusat se de eo, quod, cum puer esset,
for in-the-same-place he-accuses himself of this that when a-boy he-was
ludebat ad pilam, dum ad scholam ire deberet. Item de
he-played at ball when to school to-go he-ought likewise of
eo, quod nolebat legere vel addiscere, nisi a parentibus
this that he-did-not-wish to-read or to-learn unless by his-parents
vel magistro urgeretur. Item de eo, quod fabulas poetarum,
or teacher he-was-urged likewise of this that the-fables of-the-poets
sicut fabulam Aeneae, cum adhuc esset puer, libenter legebat
as the-fable of-Aeneas when still he-was a-boy willingly he-read
et Didonem mortuam propter amorem plorabat. Item de
and Dido dead on-account-of love he-wept likewise of
hoc, quod de cellario parentum vel mensa aliquid furabatur,
this that from the-cellar of-his-parents or table something he-stole
ut pueris ludentibus daret. Item de eo, quod in ludo
that to-the-boys playing he-might-give likewise of this that in the-game
puerorum fraudulentas victorias exercebat. Item de eo, quod
of-boys fraudulent victories he-practiced likewise of this that

pirum de quadam arbore vicina vineae suae, cum adhuc
a-pear from a-certain tree neighboring vineyard his when still
esset annorum XVI, furatus fuit. In eodem quoque libro
he-was of-years sixteen stolen he-had in the-same also book
de confessionibus accusat se de ipsa modica delectatione,
of the-confessions he-accuses himself of the-very moderate delight
quam aliquando in comedendo sentiebat, dicens: sic me
which sometimes in eating he-felt saying so me
docuisti, ut quemadmodum medicamenta, sic alimenta
you-have-taught that as medicines so foods
sumturus accedam. Sed dum ad quietem satietatis ex
about-to-take I-approach but while to the-quiet of-satiety from
indigentiae molestia transeo, in ipso transitu insidiatur mihi
of-want the-trouble I-pass in the-very passage lies-in-wait for-me
laqueus concupiscentiae; ipse enim transitus voluptas est
the-snare of-concupiscence the-very for passage pleasure is
et non est alius, quo transeatur, quam quo transire
and not is another by-which it-may-be-passed than by-which to-pass
cogit necessitas, et cum salus sit causa edendi et bibendi,
compels necessity and since health is the-cause of-eating and drinking
adjungit se tamquam pedissequa periculosa jucunditas et
joins itself like a-handmaid dangerous pleasure and
plerumque praeire conatur, ut ejus causa fiat, quod
mostly to-go-before tries that its for-the-sake be-done what
salutis causa me facere vel dico vel volo. Ebrietas longe
of-health for-the-sake I to-do either say or wish drunkenness far
est a me, misereberis, ne appropinquet mihi. Crapula
is from me you-will-have-mercy lest it-approach me surfeit
autem nonnunquam subrepit servo tuo, misereberis, ut
moreover sometimes creeps-upon servant your you-will-have-mercy that
longe fiat a me. Et quis est, domine, qui non aliquando
far it-be from me and who is O-Lord who not sometimes

rapiatur aliquantulum extra metas necessitatis? Quisquis
is-carried a-little beyond the-bounds of-necessity whoever
ille est, magnus profecto est; magnificet nomen tuum.
he is great surely he-is let-him-magnify name your
Ego non sum, quia homo peccator sum. Habebat etiam
I not am because a-man sinner I-am he-held also
se suspectum de olfactu dicens: de illecebra odorum
himself suspect about smell saying of the-allurement of-odors
non satago nimis, cum absunt, nec requiro, cum
not I-am-concerned too-much when they-are-absent nor I-seek(-them) when
adsunt, non respuo, paratus iis etiam semper carere:
they-are-present not I-reject(-them) ready them even always to-lack
ita mihi videor et forsitan fallor. Nemo enim securus
so to-me I-seem and perhaps I-am-deceived no-one for secure
esse debet in ista vita, quae tota tentatio nominatur. Verum
to-be ought in this life which whole temptation is-named truly
qui fieri potuit ex deteriori melior, non fiat ex meliori
how to-be-done could from worse better not becomes from better
deterior. Iterum de auditu confitetur dicens: voluptates aurium
worse again of hearing he-confesses saying the-pleasures of-the-ears
tenacius me implicaverant et subjugaverant, sed resolvisti
more-tenaciously me had-entangled and had-subjugated but you-loosed
et liberasti me. Cum mihi accidit, ut me amplius cantus,
and freed me when to-me it-happens that me more the-singing
quam res, quae canitur, moveat, poenaliter me peccare
than the-thing which is-sung moves penally me to-sin
confiteor et tunc mallem non audire cantantem. Accusat
I-confess and then I-would-rather not to-hear the-singer he-accuses
etiam se de visu, sicut de eo, quod aliquando nimis
also himself of sight as of this that sometimes too
libenter vidit canem currentem, et de eo, quod per agrum
willingly he-saw a-dog running and of this that through a-field

casu transiens venationem libenter prospexit, et de eo,
by-chance passing a-hunt willingly he-watched and of this
quod domi existens araneas muscas suis retibus capientes
that at-home being spiders flies in-their webs catching
nimis attente conspexit. Ideo autem de his coram domino
too attentively he-beheld therefore moreover of these before the-Lord
confitetur, ut ibidem dicit, quia aliquando haec a bonis
he-confesses as there he-says because sometimes these-things from good
meditationibus avertunt et orationes interrumpunt. Accusat
meditations turn-away and prayers interrupt he-accuses
etiam se de appetitu laudis et motu inanis gloriae
also himself of the-appetite for-praise and the-motion of-vain glory
dicens: qui laudari ab hominibus vult vituperante te,
saying he-who to-be-praised by men wishes blaming you
non defendetur ab hominibus judicante te, nec eripietur
not will-be-defended by men judging you nor will-be-be-rescued
damnante te. Laudatur homo propter aliquod donum,
condemning you is-praised a-man on-account-of some gift
quod dedisti ei, et tamen plus gaudet se laudari,
which you-gave him and yet more he-rejoices himself to-be-praised
quam donum. Tentamur his tentationibus quotidie sine
than the-gift we-are-tempted by-these temptations daily without
cessatione, quotidiana fornax est humana lingua. Verumtamen
ceasing the-daily furnace is the-human tongue nevertheless
nollem, ut vel augeret mihi gaudium cujuslibet boni
I-would-not-wish that even should-increase for-me the-joy of-any good
mei suffragatio oris alieni. Sed auget, fateor, non
my the-support of-the-mouth another's but it-increases I-confess not
solum, sed vituperatio minuit. Contristor autem aliquando
only but blame diminishes I-am-saddened moreover sometimes
laudibus meis, cum ea laudantur in me, in quibus
by-praises my when those-things are-praised in me in which

mihi ipse displiceo, vel etiam bona minora vel levia pluris
to-me myself I-am-displeasing or even goods lesser or light of-more
existimantur, quam existimanda sunt. Haereticos vir iste
are-valued than to-be-valued they-are heretics man this
sanctus validissime confutabat, ita ut ipsi inter se publice
holy most-powerfully confuted so that they among themselves publicly
praedicarent, peccatum non esse, interficere Augustinum,
preached sin not to-be to-kill Augustine
quem tamquam lupum occidendum dicebant, et occisoribus
whom like a-wolf to-be-killed they-said and for-the-killers
omnia sua peccata a Deo dimittenda asserebant. Multas ab
all their sins by God to-be-forgiven they-asserted many from
iis insidias pertulit, ita ut sibi aliquo pergenti in via
them ambushes he-endured so that for-him somewhere going on the-way
insidias ponerent, sed Dei providentia itineris errore
ambushes they-laid but of-God by-the-providence of-the-route by-mistake
seducuntur, ut invenire eum non possent. Compauperum
they-are-led-astray that to-find him not they-could of-his-fellow-poor
semper memor erat, iisque ex his, quae habere
always mindful he-was and-to-them from those-things which to-have
poterat, liberaliter exhibebat, nam et de vasis dominicis
he-could liberally he-gave for also of the-vessels the-Lord's
propter pauperes et captivos aliquando jubebat frangi et
on-account-of the-poor and captives sometimes he-ordered to-be-broken and
conflari et indigentibus dispensari. Domum vel agrum sive
to-be-melted and to-the-needy to-be-dispensed a-house or field or
villam nunquam emere voluit. Multas etiam hereditates sibi
estate never to-buy did-he-wish many also inheritances to-him
dimissas respuit eo, quod mortuorum filiis vel propinquis
left he-rejected this that of-the-dead to-the-sons or kinsmen
potius ipsa deberi dicebat. In his quoque, quae in ecclesia
rather them to-be-owed he-said in those also which in the-church

possidebat, intentus amore vel implicatus non erat, sed die
he-possessed intent by-love or entangled not he-was but by-day
ac nocte de scripturis et de rebus divinis cogitabat.
and night about the-scriptures and about things divine he-thought
Fabricarum quoque novarum nunquam studium habuit,
of-buildings also new never zeal he-had
dejurans in iis implicationem sui animi, quem semper
abjuring in them the-entanglement of-his mind which always
liberum habere volebat ab omni molestia corporali, ut libere
free to-have he-wished from every trouble bodily that freely
vacare posset continuae meditationi et assiduae lectioni.
to-be-free he-might-be-able for-continual meditation and assiduous reading
Non tamen illa aedificare volentes prohibebat, nisi forte
not yet those to-build wishing he-forbade unless perhaps
immoderate fieri conspexisset. Laudabat quoque plurimum
immoderately to-be-done he-had-seen he-praised also very-much
illos, quibus moriendi desiderium inerat, et super hoc trium
those in-whom of-dying the-desire was and upon this of-three
episcoporum exempla saepius recitabat. Ambrosius enim,
bishops the-examples very-often he-recited Ambrose for
cum in extremis esset et rogaretur, ut prolongationem vitae
when at the-end he-was and was-asked that the-prolongation of-life
sibi precibus obtineret, respondit: non sic vixi, ut
for-himself by-prayers he-should-obtain answered not so I-have-lived that
me pudeat inter vos vivere, nec mori timeo, quoniam bonum
I be-ashamed among you to-live nor to-die do-I-fear since a-good
habemus dominum. Quod responsum Augustinus mirabiliter
we-have Lord which answer Augustine wonderfully
extollebat. Addebat quoque de alio episcopo, cui cum
extolled he-added also about another bishop to-whom when
diceretur, eum ecclesiae multum necessarium fore et ideo
it-was-said him to-the-church very necessary to-be and therefore

adhuc eum dominus liberaret, ait: si nunquam, bene, si
still him the-Lord should-free he-said if never well if
aliquando, quare non modo. De alio quoque episcopo ajebat
sometime why not now about another also bishop he-said
Cyprianum referre, quod, cum infirmitate gravi laboraret,
Cyprian to-relate that when with-infirmity grave he-labored
adhuc sibi sanitatem restitui exorabat. Cui juvenis
still for-himself health to-be-restored he-prayed to-whom a-youth
speciosus apparens cum indignatione infremuit et ait: pati
beautiful appearing with indignation roared and said to-suffer
timetis, exire nonvultis, quid faciam vobis? Feminarum
you-fear to-go-out you-wish-not what shall-I-do to-you of-women
nullam unquam nec etiam germanam sororem aut fratris
none ever not even his-own sister or of-brother
sui filias, quae Deo pariter serviebant, secum habitare
his the-daughters who to-God equally served with-him to-dwell
permisit. Dicebat enim, quod, etsi de sorore et
he-allowed he-said for that although concerning his-sister and
nepotibus nulla mali posset oriri suspicio, tamen quia tales
nephews no of-evil could to-arise suspicion yet because such
personae sine alils sibi necessariis esse non possent et ad
persons without others to-them necessary to-be not could and to
eas etiam alii adventarent, ex illis possent infirmiores aut
them also others would-come from those could the-weaker either
humanis tentationibus commoveri aut certe malis hominum
by-human temptations to-be-moved or certainly by-the-evil of-men
suspicionibus infamari. Nunquam cum muliere solus loqui
suspicions to-be-defamed never with a-woman alone to-speak
volebat, nisi secretum aliquod interesset. Consanguineis sic
he-wished unless a-secret some intervened to-kinsmen so
bene fecit, non ut divitias haberent, sed ut aut non
well he-did not that riches they-might-have but that either not

aut minus egerent. Raro pro aliquo aut litteris aut
or less they-might-want rarely for anyone either by-letters or
verbis intercedere volebat, recolens quendam philosophum
by-words to-intercede he-wished recalling a-certain philosopher
contemplatione famae amicis non multa praestitisse, et
in-consideration of-reputation to-friends not many-things to-have-granted and
saepe dicebat: plerumque potestas, quae petitur, premit. Cum
often he-said mostly power which is-sought presses when
autem id faciebat, sic stylum temperabat, ut onerosus non
moreover that he-did so his-style he-tempered that burdensome not
esset, sed mereretur urbanitate dictaminis exaudiri. Volebat
he-was but he-merited by-the-urbanity of-the-dictation to-be-heard he-wished
potius inter ignotos, quam inter amicos causas audire,
rather among strangers than among friends cases to-hear
dicens, quia inter illos poterat libere iniquum cognoscere,
saying that among those he-could freely the-unjust-one to-recognize
et unum ex his amicum esset facturus, pro quo scilicet
and one of them a-friend he-was about-to-make for whom namely
justitia mediante sententiam daret, ex amicis vero esset
justice mediating sentence he-gave of the-friends but he-was
unum perditurus, scilicet contra quem proferret sententiam.
one about-to-lose namely against whom he-pronounced sentence
A multis ecclesiis invitabatur et ibi verbum domini
by many churches he-was-invited and there the-word of-the-Lord
praedicabat et multos ab errore convertebat. Aliquando a
he-preached and many from error he-converted sometimes from
proposito digressionem facere consueverat in praedicatione
his-purpose a-digression to-make he-was-accustomed in preaching
et tunc dicebat, Deum hoc ad profectum salutis alicujus
and then he-said God this for the-profit of-the-salvation of-someone
ordinasse, sicut in quodam Manichaeorum negotiatore patuit,
to-have-ordained as in a-certain of-the-Manichaeans merchant was-plain

qui in praedicatione quadam Augustini, ubi ipse digressionem
who in a-preaching certain of-Augustine where he a-digression
faciens contra hunc errorem praedicaverat, conversus fuit.
making against this error had-preached converted was
Eo tempore, dum Gothi Romam cepissent, ydololatrae
at-that time when the-Goths Rome had-taken the-idolaters
et infideles christianis plurimum insultabant, propter quod
and unbelievers the-Christians very-much insulted on-account-of which
Augustinus librum de civitate Dei composuit, in quo justos
Augustine the-book on the-city of-God composed in which the-just
in hac vita debere premi, impios autem florere ostendit,
in this life ought to-be-pressed the-impious moreover to-flourish he-shows
ubi de duplici civitate, scilicet Jerusalem et Babylone et
where of the-twofold city namely Jerusalem and Babylon and
earum regibus agit, quia rex Jerusalem Christus, rex
their kings he-treats because the-king of-Jerusalem Christ the-king
Babylonis dyabolus. Quas duas civitates, ut ibidem
of-Babylon the-devil which two cities as in-the-same-place
dicit, duo amores sibi fabricant, quia civitatem dyaboli
he-says two loves for-themselves build because the-city of-the-devil
construxit amor sui crescens usque ad contemtum Dei,
built the-love of-self growing all-the-way to the-contempt of-God
civitatem Dei amor Dei crescens usque ad contemtum sui.
the-city of-God the-love of-God growing all-the-way to the-contempt of-self
In diebus autem ejus, anno scilicet domini CCCCXL.
in the-days moreover his in-the-year namely of-the-Lord four-hundred-forty
Wandali totam Africae provinciam occupaverunt vastantes
the-Vandals the-whole of-Africa province occupied laying-waste
omnia nec parcentes sexui, ordini vel aetati. Post hoc autem
all-things nor sparing sex order or age after this moreover
ad Hypponensium civitatem pervenerunt et ipsam manu
to the-Hippo city they-came and it with-hand

valida obsederunt. Sub hac tribulatione Augustinus prae
strong besieged under this tribulation Augustine above
caeteris suae senectutis amarissimam et lugubrem duxit vitam
the-others of-his old-age a-most-bitter and mournful led life
fueruntque sibi lacrymae ejus panes die ac nocte, cum
and-were to-him tears his bread by-day and night when
alios videret occisos, alios effugatos, ecclesias sacerdotibus
some he-saw killed others put-to-flight the-churches of-priests
viduatas, civitates cum accolis dissipatas. Inter tot
widowed the-cities with their-inhabitants scattered among so-many
tamen mala cujusdam sapientis sententia se consolabatur
yet evils of-a-certain wise-man by-the-sentence himself he-consoled
dicentis: non erit magnus magnum putans, quod cadunt
saying not will-be great a-great-thing he-who-thinks that fall
ligna vel lapides et moriuntur mortales. Convocatis autem
timbers or stones and die mortals called-together moreover
fratribus dixit iis: ecce rogavi dominum, ut aut
the-brothers he-said to-them behold I-have-asked the-Lord that either
nos ab his periculis eruat aut patientiam tribuat aut
us from these dangers he-rescue or patience grant or
me de hac vita suscipiat, ne tot calamitates videre
me from this life take-up lest so-many calamities to-see
compellar. Et ecce tertium, quod petivit, obtinuit, et tertio
I-be-compelled and behold the-third which he-asked he-obtained and in-the-third
obsidionis mense febribus laborans lecto decubuit. Intelligens
of-the-siege month with-fevers laboring in-bed he-lay-down understanding
autem dissolutionem sui corporis imminere, VII psalmos
moreover the-dissolution of-his body to-be-imminent the-seven psalms
poenitentiales sibi scribi fecit, ipsosque in loco
penitential for-himself to-be-written he-caused and-them in the-place
contra parietem positos lecto decubans legebat et ubertim
against the-wall set in-bed lying he-read and copiously

ac jugiter lacrymas fundebat, et ut Deo vacaret
and continually tears he-poured and that for-God he-might-be-free
liberius et ejus intentio a nullo impediri posset, ante
more-freely and his intention by no-one to-be-hindered could before
X dies sui exitus nullum ad se ingredi praecepit, nisi
ten days of-his departure no-one to him to-enter he-ordered except
vel cum medicus ingrederetur vel cum sibi refectio
either when the-physician entered or when to-him refreshment
portaretur. Quidam autem aeger ad eum venit et ut
was-brought a-certain moreover sick-man to him came and that
sibi manum imponeret et ab infirmitate curaret, ipsum
on-him his-hand he-should-lay and from infirmity he-should-cure him
instanter rogavit. Cui Augustinus respondit: quid est
urgently asked to-whom Augustine answered what is
hoc, fili, quod loqueris? Putas, quod, si tale quid
this O-son which you-speak do-you-think that if such something
facere possem, mihi hoc ipsum non conferrem? Ille autem
to-do I-could to-me this itself not I-would-confer he moreover
instabat asserens sibi in visione praeceptum esse, ut ad
insisted asserting to-him in a-vision commanded to-have-been that to
eum accederet et sanitatem reciperet. Videns autem fidem
him he-should-come and health receive seeing moreover faith
ejus pro ipso oravit et sanitatem recepit. Energumenos
his for him he-prayed and health he-received the-possessed
multos curavit et plura alia miracula fecit. In libro
many he-cured and more other miracles did in the-book
XXII. de civ. Dei duo miracula de se tamquam
twenty-second on the-city of-God two miracles about himself as-if
de quodam alio refert dicens: Hypponensem quandam
about some other he-relates saying of-Hippo a-certain
virginem scio, quae cum se oleo perunxisset, cui
virgin I-know who when herself with-oil had-anointed into-which

pro illa orans presbyter lacrymas suas instillaverat, mox
for her praying a-priest tears his had-dropped at-once
a daemone fuisse sanatam. In eodem etiam libro sic
from the-demon to-have-been healed in the-same also book thus
ait: scio etiam episcopum semel pro adolescente, quem
he-says I-know also a-bishop once for a-youth whom
non vidit, orasse illumque illico daemonio caruisse.
not he-saw to-have-prayed and-him on-the-spot of-the-demon to-have-been-rid
Nullum autem dubium videtur, quin de se ipso loquatur,
no moreover doubt it-seems but-that about him himself he-speaks
sed humilitatis causa se ipsum noluit nominare.
but of-humility for-the-sake him himself he-did-not-wish to-name
In eodem quoque libro de civ. Dei sic ait, quod,
in the-same also book on the-city of-God thus he-says that
cum quidam infirmus incidi deberet et de ejus morte
when a-certain sick-man to-be-cut ought and of his death
ob incisionem plurimum timeretur, et infirmus multis
on-account-of the-incision very-much it-was-feared and the-sick-man with-many
lacrymis Deum exoraret, cum eo et pro eo Augustinus
tears God entreated with him and for him Augustine
oravit et sine incisione aliqua integram sanitatem recepit.
prayed and without incision any whole health he-received
Denique dissolutione corporis appropinquante hoc memoriale
finally the-dissolution of-the-body approaching this memorial
docuit, nullum videlicet hominem quantumcunque excellentis
he-taught no namely man however-much of-excellent
meriti sine confessione et eucharistia debere transire. Ad
merit without confession and eucharist ought to-pass-over to
extremam autem horam veniens membris omnibus sui
the-last moreover hour coming in-limbs all of-his
corporis incolumis integro adspectu atque auditu anno
body unharmed with-whole sight and hearing in-the-year

aetatis suae LXXVII, episcopatus vero XL coram positis
of-age his seventy-seventh of-the-episcopate but fortieth before placed
fratribus et orantibus migravit ad dominum. Testamentum
the-brothers and praying he-departed to the-Lord a-will
nullum fecit, quia, unde faceret, pauper Christi
none he-made because whence he-might-make-it the-poor-man of-Christ
non habuit. Floruit circa annos domini CCCC. Itaque
not had he-flourished about the-years of-the-Lord four-hundred and-so
Augustinus sapientiae lumen perfulgidum, propugnaculum
Augustine of-wisdom the-light most-brilliant the-bulwark
veritatis et fidei munimentum omnes ecclesiae doctores
of-truth and of-faith the-fortress all of-the-church the-doctors
tam ingenio quam scientia vicit incomparabiliter, florens
as-much in-talent as in-knowledge conquered incomparably flourishing
tam exemplis virtutum quam affluentia doctrinarum.
as-much in-examples of-virtues as in-the-abundance of-doctrines
Unde et beatus Remigius Hieronymum et quosdam alios
whence also blessed Remigius Jerome and certain other
doctores commemorans sic concludit: hos omnes Augustinus
doctors recalling thus concludes these all Augustine
ingenio et scientia sua vicit, nam licet Hieronymus
by-talent and knowledge his conquered for although Jerome
VI millia volumina Origenis se legisse fateatur, iste
six thousand volumes of-Origen himself to-have-read confesses this-one
tamen tanta scripsit, ut non solum diebus ac noctibus
yet so-much wrote that not only by-days and nights
scribere libros ejus quis non possit, sed nec legere quidem
to-write books his anyone not could but nor to-read even
occurrat. Volusianus autem, cui Augustinus epistolam
could-he-get-to Volusianus moreover to-whom Augustine a-letter
scripsit, sic de eo dicit: legi Dei deest, quidquid
wrote thus of him says to-the-law of-God it-is-lacking whatever

Augustino contigerit ignorare. Hieronymus quoque in
to-Augustine it-happened to-be-ignorant-of Jerome also in
quadam epistola scribens Augustino ait: duobus libellis
a-certain letter writing to-Augustine says to-two little-books
tuis eruditissimis et omni eloquentiae splendore fulgentibus
your most-learned and with-all of-eloquence splendor shining
respondere non potui, certe quidquid dici potuit et
to-answer not I-could certainly whatever to-be-said could and
assumi ingenio et de scripturarum hauriri fontibus, a te
to-be-taken by-talent and from of-the-scriptures to-be-drawn the-fountains by you
positum atque disertum est, sed quaeso reverentiam tuam,
set and eloquently-said is but I-ask reverence your
parumper patiaris me tuum laudare ingenium. Hieronymus
for-a-little to-allow me your to-praise talent Jerome
etiam in libro de XII doctoribus sic de eo scribit:
also in the-book on the-twelve doctors thus of him writes
Augustinus episcopus volans per montium cacumina
Augustine the-bishop flying through of-the-mountains the-summits
quasi aquila et ea, quae sunt in montium radicibus,
as-it-were an-eagle and those-things which are at of-the-mountains the-roots
non considerans multa coelorum spatia terrarumque situs
not considering the-many of-the-heavens spaces and-of-the-lands the-site
et aquarum circulum claro sermone pronuntiat. Denique
and of-the-waters the-circle with-clear speech pronounces finally
in quanta eum reverentia et dilectione Hieronymus habuit,
in how-great him reverence and love Jerome held
patet in epistolis, quas eidem misit, in quarum una sic
is-plain in the-letters which to-him he-sent in of-which one thus
dicit: Domino sancto ac beatissimo papae Hieronymus. Omni
he-says to-the-lord holy and most-blessed pope Jerome at-every
quidem tempore beatitudinem tuam eo, quo decet, honore
indeed time blessedness your with-that which befits honor

veneratus sum et habitantem in te dilexi dominum
venerated I-have and dwelling in you I-have-loved the-Lord
salvatorem, sed nunc, si fieri potest, cumulo aliquid
the-savior but now if to-be-done it-can to-the-heap something
addimus et plena complemus, ut absque nominis tui
we-add and full-things we-fill that without of-name your
mentione ne unam horam quidem praeterire patiamur. Idem
mention not one hour even to-pass we-allow the-same
in alia epistola ad eundem: absit autem, ut quidquam de
in another letter to the-same far-be-it moreover that anything of
libris beatitudinis tuae attingere audeam, sufficit enim mea
the-books of-blessedness your to-touch I-should-dare it-suffices for my-own
probare et aliena non carpere. Gregorius quoque in epistola
to-prove and others' not to-carp-at Gregory also in a-letter
ad Innocentium Africae praefectum de ejus libris sic ait:
to Innocent of-Africa the-prefect about his books thus says
quod expositionem sancti Job vobis transmitti voluistis,
that the-exposition of-saint Job to-you to-be-sent you-wished
vestro studio congaudemus, sed si delicioso cupitis pabulo
at-your zeal we-rejoice but if with-delicious you-desire fodder
saginari, beati Augustini compatriotae vestri opuscula
to-be-fattened of-blessed Augustine fellow-countryman your the-little-works
legite et ad comparationem illius similaginis nostrum
read and in comparison of-his fine-flour our
furfurem non quaeretis. Idem quoque in registro sic ait:
bran not you-will-seek the-same also in the-register thus says
legitur, quod beatus Augustinus nec cum sorore habitare
it-is-read that blessed Augustine not-even with his-sister to-dwell
consensit dicens: quae cum sorore mea sunt, sorores
consented saying they-who with sister my are sisters
meae non sunt. Docti ergo viri cautela magna nobis
my not are of-the-learned therefore man the-caution great for-us

debet esse instructio. In praefatione quoque Ambrosiana
ought to-be instruction in the-preface also Ambrosian
sic legitur: magnificentiam tuam in mortificatione Augustini
thus is-read the-magnificence your in the-mortification of-Augustine
adoramus, tua in omnibus operante virtute, ut nullis
we-adore your in all-things working power that by-no
promissis blandimentorum fallacium vir tuo ignitus spiritu
promises of-blandishments deceitful the-man by-your kindled spirit
vinceretur, quia eum ita omni genere pietatis imbueras,
should-be-overcome because him so with-every kind of-piety you-had-imbued
ut ipse tibi ara et sacrificium et sacerdos esset et
that he for-you the-altar and sacrifice and priest should-be and
templum. Beatus igitur Prosper in tertio libro de vita
temple blessed therefore Prosper in the-third book on the-life
contemplativa sic de eo dicit: sanctus Augustinus episcopus
contemplative thus of him says saint Augustine the-bishop
acer ingenio, suavis eloquio, saecularis literaturae peritus, in
sharp in-talent sweet in-eloquence of-secular literature skilled in
ecclesiasticis laboribus operosus, in quotidianis disputationibus
ecclesiastical labors laborious in daily disputations
clarus, in omni sua actione compositus, in quaestionibus
illustrious in every his action composed in questions
solvendis acutus, in convincendis haereticis circumspectus, in
to-be-solved acute in convicting heretics circumspect in
expositione fidei nostrae catholicus, in explanandis scripturis
the-exposition of-faith our catholic in explaining the-scriptures
canonicis cautus. Bernardus quoque sic de eo scribit:
canonical cautious Bernard also thus of him writes
Augustinus hic est validissimus malleus haereticorum. Post
Augustine this is the-most-powerful hammer of-heretics after
hoc autem, cum barbara gens terram illam occupasset et
this moreover when a-barbarian nation land that had-occupied and

sancta loca profanaret, fideles corpus Augustini ceperunt et
the-holy places profaned the-faithful the-body of-Augustine took and
ipsum in Sardiniam transtulerunt. Transactis autem ab ejus
it to Sardinia carried passed moreover since his
obitu annis CCLXXX circa annos domini DCCXVIII
death years two-hundred-eighty about the-years of-the-Lord seven-hundred-eighteen
Liprandus devotus Longobardorum rex audiens Sardiniam
Liutprand devout of-the-Lombards king hearing Sardinia
a Saracenis depopulatam sollemnes illuc nuntios misit, ut
by the-Saracens depopulated solemn thither messengers sent that
doctoris sancti reliquias Papiam deferrent, qui magno pretio
of-the-doctor holy the-relics to-Pavia they-should-carry who great price
dato corpus sancti Augustini tulerunt et ipsum usque
given the-body of-saint Augustine took and it all-the-way-to
Januam deportaverunt. Quod devotus rex audiens usque
Genoa carried which the-devout king hearing all-the-way
ad praedictam civitatem cum magno gaudio eidem obviavit
to the-aforesaid city with great joy it met
et reverenter excepit. Cum autem mane vellent corpus
and reverently received when moreover in-the-morning they-wished the-body
deducere, nullo modo de loco moveri potuit, donec
to-lead-away in-no way from the-place to-be-moved could-it until
rex votum emisit, quod, si se inde duci permitteret,
the-king a-vow uttered that if itself thence to-be-led it-should-allow
ibidem in suo nomine ecclesiam fabricaret. Cum autem
there in its name a-church he-would-build when moreover
votum fecisset, statim sine difficultate inde deductum est,
the-vow he-had-made at-once without difficulty thence led it-was
rex autem, quod voverat, implevit et ibidem in honorem
the-king moreover what he-had-vowed fulfilled and there in honor
sancti Augustini ecclesiam construxit. Idem miraculum
of-saint Augustine a-church built the-same miracle

die sequenti in quadam villa episcopatus Terdonensis,
on-the-day following in a-certain estate of-the-bishopric of-Tortona
quae dicitur Cassellae, contigit et eodem modo ibidem in
which is-called Cassellae happened and in-the-same way there in
honore sancti Augustini ecclesiam fabricavit. Insuper villam
honor of-saint Augustine a-church he-built moreover the-estate
ipsam cum omnibus suis appendentiis concessit servientibus
itself with all its appurtenances he-granted to-those-serving
ecclesiae Augustini perpetuo possidendam. Quia vero rex
the-church of-Augustine perpetually to-be-possessed because but the-king
viderat sancto complacere, ut in suo nomine ecclesia fieret,
had-seen to-the-saint to-please that in his name a-church be-made
ubicunque mansisset, et timens, ne in alio loco, quam ubi
wherever it-had-stayed and fearing lest in another place than where
desiderabat, locum sibi eligeret, in omni loco, ubi de
he-desired a-place for-itself it-should-choose in every place where by
nocte cum corpore hospitabatur, in honorem ipsius ecclesiam
night with the-body he-lodged in honor of-him a-church
construebat, sicque cum magno gaudio Papiam deducitur
he-built and-so with great joy to-Pavia it-is-brought
et in ecclesia sancti Petri, quae coelum aureum dicitur,
and in the-church of-saint Peter which the-sky golden is-called
honorifice collocatur.
honorably is-placed

Molendinarius quidam in beatum Augustinum specialem
a-miller certain toward blessed Augustine special
devotionem habens cum quandam infirmitatem, quae dicitur
devotion having when a-certain infirmity which is-called
phlegma salsum, in tibia pateretur, beatum Augustinum
phlegm salt in the-shin he-suffered blessed Augustine
devote in sui adjutorium invocabat. Cui per visum sanctus
devoutly for his help invoked to-whom in a-vision saint

Augustinus apparuit et tibiam manu palpans integrae
Augustine appeared and the-shin with-his-hand touching to-whole
restituit sanitati. Qui excitatus se liberatum invenit et
restored health who roused himself freed found and
Deo et beato Augustino gratias reddidit.
to-God and to-blessed Augustine thanks rendered

Quidam puer cum vitio lapidis premeretur et de
a-certain boy when by-the-vice of-the-stone he-was-oppressed and by
consilio medicorum incidi deberet, mater pueri mortis
the-counsel of-the-physicians to-be-cut he-ought the-mother of-the-boy of-death
sibi timens periculum beatum Augustinum devote in sui
for-him fearing the-danger blessed Augustine devoutly for of-her
filii subsidium invocavit statimque fusa oratione puer
son help invoked and-at-once poured-out a-prayer the-boy
lapidem cum urina emisit et plenam sanitatem recepit.
the-stone with urine emitted and full health received

In monasterio, quod Elemosina dicitur, monachus quidam
in the-monastery which Elemosina is-called a-monk certain
in vigilia sancti Augustini raptus in spiritu vidit nubem
on the-vigil of-saint Augustine caught-up in spirit saw a-cloud
splendidam coelitus delapsam et super nubem Augustinum
bright from-heaven gliding-down and upon the-cloud Augustine
sedentem pontificalibus insignitum, cujus oculi quasi duo
sitting with-pontificals adorned whose eyes as-it-were two
solis radii totam illam ecclesiam illuminabant et odor inde
of-the-sun rays the-whole that church illumined and an-odor thence
nimius exhalabat. Sanctus quoque Bernardus dum quadam
excessive was-breathed-out saint also Bernard while on-a-certain
vice in matutinis exsistens aliquantulum obdormivisset et
occasion at matins being a-little he-had-fallen-asleep and
de quodam tractatu Augustini lectiones legerentur, vidit
from a-certain treatise of-Augustine lessons were-read saw

quendam pulcherrimum juvenem ibi stantem, de cujus ore
a-certain most-beautiful youth there standing from whose mouth
tantus inundantium aquarum impetus exibat, quod totam
such of-overflowing waters a-rush went-out that the-whole
illam ecclesiam videretur replere. Qui Augustinum esse non
that church it-seemed to-fill who Augustine to-be not
dubitavit, qui fonte doctrinae totam ecclesiam irrigavit.
doubted who with-the-fount of-doctrine the-whole church watered

Quidam sanctum Augustinum valde diligens monacho
a-certain-man saint Augustine very-much loving to-the-monk
custodi corporis sancti Augustini pecuniam magnam dedit, ut
keeper of-the-body of-saint Augustine money great gave that
sibi sancti Augustini digitum unum daret, sed ille accepta
to-him of-saint Augustine finger one he-should-give but he received
pecunia digitum cujusdam mortui sericis involutum sibi
the-money the-finger of-a-certain dead-man in-silks wrapped to-him
tribuit, simulans esse digitum Augustini. Quem ille reverenter
gave pretending it-to-be the-finger of-Augustine which he reverently
accipiens semper devotissime adorabat et ori oculisque
receiving always most-devoutly adored and to-mouth and-eyes
apponens crebro pectori adstringebat. Cujus fidem Deus
applying often to-his-breast pressed whose faith God
intuens digito illo projecto unum digitum sancti Augustini
beholding finger that cast-away one finger of-saint Augustine
tam mirabiliter quam misericorditer sibi dedit. Qui cum
as wonderfully as mercifully to-him gave who when
repatriasset et multa ibi miracula fierent, fama usque
he-had-returned-home and many there miracles were-done the-fame all-the-way
Papiam delata est. Sed cum praedictus monachus assereret, quod
to-Pavia carried was but when the-aforesaid monk asserted that
cujusdam mortui digitus ille esset, sepulchrum aperuerunt et
of-a-certain dead-man the-finger that was the-tomb they-opened and

unum deesse de ejus digitis invenerunt. Unde abbas re
one to-be-missing of his fingers they-found whence the-abbot the-thing
cognita monachum ab officio deposuit et dire afflixit.
known the-monk from office deposed and dreadfully afflicted

Apud Burgundiam in monasterio, quod dicitur Fontanetum,
in Burgundy in the-monastery which is-called Fontenay
erat quidam monachus, Hugo nomine, sancto Augustino valde
was a-certain monk Hugh by-name to-saint Augustine very
devotus, qui in ejus scriptis miro desiderio pascebatur,
devoted who on his writings with-wonderful desire fed
quem etiam crebra supplicatione rogaverat, ut ipsum ex hac
whom also with-frequent supplication he-had-asked that him from this
luce migrare non sineret, nisi in die suae sacratissimae
light to-depart not he-should-allow except on the-day of-his most-sacred
sollemnitatis. Ipse igitur XV. die ante festum ejusdem
solemnity he therefore on-the-fifteenth day before the-feast of-the-same
sic coepit duris febribus aestuare, ut in vigilia ipsius super
so began with-hard fevers to-burn that on the-vigil of-it upon
humum tamquam moriens poneretur. Et ecce plures decori
the-ground as dying he-was-placed and behold many comely
ac fulgentes viri amicti albis ecclesiam dicti monasterii
and shining men clothed in-white the-church of-the-said monastery
processionaliter intraverunt, quos sequebatur quidam reverendus
in-procession entered whom followed a-certain venerable-one
pontificalibus insignitus. Quidam autem monachus in ecclesia
with-pontificals adorned a-certain moreover monk in the-church
consistens hoc videns obstupuit et, quinam essent vel quo
standing this seeing was-astounded and who they-were or where
pergerent, inquisivit. Cui unus eorum dixit, quod sanctus
they-were-going asked to-whom one of-them said that saint
Augustinus esset cum suis canonicis, qui ad devotum suum
Augustine it-was with his canons who to devotee his

morientem pergeret, ut ejus animam ad regnum gloriae
dying was-going that his soul to the-kingdom of-glory
deportaret. Post hoc illa reverenda processio ad infirmarium
he-might-carry after this that venerable procession into the-infirmary
ingreditur; ubi cum aliquamdiu mansisset, sancta illa anima
enters where when for-some-time it-had-remained holy that soul
a carne soluta est, quam dulcis amicus et ab hostium
from the-flesh loosed was which the-sweet friend both from of-enemies
insidiis securam reddidit et ad coeli gaudia introduxit.
the-ambushes secure rendered and into of-heaven the-joys led

Legitur quoque, quod, dum Augustinus in carne viveret
it-is-read also that while Augustine in the-flesh lived
et quaedam relegeret, ante se transire vidit daemonem
and certain-things was-rereading before him to-pass he-saw a-demon
librum humeris bajulantem. Qui ab eo protinus adjuratur,
a-book on-his-shoulders carrying who by him at-once is-adjured
ut, quae ibi scripta lateant, sibi pandat. Qui peccata
that what-things there written lie-hidden to-him he-should-disclose who the-sins
hominum ibidem esse asserit scripta, quae undecumque collegit
of-men there to-be asserts written which from-everywhere he-gathered
et in eo reposuit. Moxque ei praecepit, ut, si aliquid suorum
and in it laid-up and-at-once him he-commanded that if anything of-his-own
peccatorum ibi scriptum retineret, sibi legendum continuo
sins there written it-held to-him to-be-read at-once
manifestet. Ostenso autem loco nihil Augustinus ibi scriptum
it-should-show shown moreover the-place nothing Augustine there written
reperit, nisi quod quadam vice completorium ex oblivione
found except that on-a-certain occasion compline from forgetfulness
dimisit, praecipiensque dyabolo, ut suum praestolaretur
he-had-omitted and-commanding the-devil that his he-should-await
adventum, ecclesiam est ingressus et completorium devote
the-coming the-church he-has entered and compline devoutly

dixit et solitas orationes complens peregit reversusque dixit
said and the-accustomed prayers completing finished and-returning said
ei, ut praedictum locum sibi ostenderet iterum relegendum.
to-him that the-aforesaid place to-him he-should-show again to-be-reread
Qui dum crebro revolveret et tandem locum vacuum reperisset,
who while often he-turned-over and at-last the-place empty had-found
iratus dixit: turpiter me decepisti, poenitet me, quod
angered said shamefully me you-have-deceived it-repents me that
librum meum tibi ostendi, quia peccatum tuum orationum
book my to-you I-showed because sin your of-prayers
tuarum virtute delevisti. Et his dictis confusus evanuit.
your by-the-power you-have-erased and these said confounded he-vanished
Cum quaedam mulier a quibusdam malitiosis injuriam
when a-certain woman from certain malicious-men injury
pateretur, illa ad beatum Augustinum accessit, ut super
suffered she to blessed Augustine went that on
hoc ejus consilium imploraret. Quae cum ipsum studentem
this his counsel she-might-implore who when him studying
invenisset et eum reverenter salutasset, ille nec ad eam
she-had-found and him reverently had-greeted he neither to her
respexit nec quidquam sibi respondit. Cogitans illa, ne
looked nor anything to-her answered thinking she lest
forte ob nimiam sanctitatem in faciem mulieris nollet
perhaps for excessive holiness into the-face of-a-woman he-was-unwilling
intendere, propius accessit et negotium diligenter exposuit.
to-look nearer she-approached and the-business diligently set-forth
Sed ille nec se ad eam convertit nec responsum aliquod
but he neither himself to her turned nor answer any
sibi dedit ideoque illa cum tristitia magna recessit. Altera
to-her gave and-therefore she with sadness great withdrew on-the-next
autem die, cum Augustinus missam celebraret et dicta mulier
moreover day when Augustine mass was-celebrating and the-said woman

interesset, post elevationem corporis rapta in spiritu vidit
was-present after the-elevation of-the-body caught-up in spirit she-saw
se positam ante tribunal sanctissimae trinitatis, ubi vidit
herself placed before the-tribunal of-the-most-holy trinity where she-saw
Augustinum facie inclinata de trinitatis gloria attentissime
Augustine with-face bowed about of-the-trinity the-glory most-attentively
et sublimissime disputantem, factaque est vox ad eam
and most-sublimely disputing and-made was a-voice to her
dicens: cum ad Augustinum ivisti, ille sic de trinitatis gloria
saying when to Augustine you-went he so about of-the-trinity the-glory
attentissime disputabat et ideo, quod ibi fueris, penitus non
most-attentively was-disputing and therefore that there you-were utterly not
advertit, sed ad eum secure redeas, quia et eum clementem
he-noticed but to him securely return because both him merciful
invenies et consilium salubre reperies. Quod cum fecisset,
you-will-find and counsel wholesome you-will-find which when she-had-done
Augustinus benigne eam audivit et consilium salubre donavit.
Augustine kindly her heard and counsel wholesome gave

Fertur quoque, quod, dum quidam vir sanctus in spiritu
it-is-said also that while a-certain man holy in spirit
raptus sanctos in gloria conspexisset et beatum Augustinum
caught-up the-saints in glory had-beheld and blessed Augustine
minime vidisset, quendam de sanctis, ubinam Augustinus
not-at-all had-seen a-certain-one of the-saints where Augustine
esset, percunctatus est. Qui respondit: Augustinus residet in
was inquired has who answered Augustine sits in
excelsis, ubi disputat de gloria excellentissimae trinitatis.
the-heights where he-disputes about the-glory of-the-most-excellent trinity

Cum quidam Papienses a marchione Malaspinae in carcere
when certain Pavians by the-marquis of-Malaspina in prison
detinerentur, ab iis omnis potus penitus est interdictus, ut
were-held by them every drink utterly was forbidden that

posset ab iis magna pecunia extorqueri. Unde plerique jam
might from them great money to-be-extorted whence very-many already
spiritum exhalabant, quidam vero urinam bibebant, at quidam
their-spirit were-breathing-out some but urine drank but a-certain
juvenis inter eos, qui in beatum Augustinum magnam
youth among them who toward blessed Augustine great
devotionem habebat, ipsum in sui adjutorium invocavit. Tunc
devotion had him for his help invoked then
circa noctis medium sanctus Augustinus praedicto adolescenti
about of-the-night the-middle saint Augustine to-the-aforesaid youth
apparuit et quasi manum ejus dextram apprehendens usque
appeared and as-if hand his right taking all-the-way
ad flumen Graveloni ipsum deduxit ibique cum folio vitis
to the-river Gravellone him led and-there with a-leaf of-the-vine
in aqua madefacto sic ejus linguam refrigeravit, ut, qui
in water soaked so his tongue he-refreshed that he-who
urinam bibere cupierat, de potu nectaris non curaret.
urine to-drink had-desired for the-drink of-nectar not cared

Praepositus cujusdam ecclesiae in beatum Augustinum
the-provost of-a-certain church toward blessed Augustine
magnam devotionem habens, cum per tres annos gravem
great devotion having when for three years a-grave
infirmitatem incurrisset, ita ut de lecto surgere non valeret,
infirmity he-had-incurred so that from bed to-rise not he-could
adveniente sollemnitate sancti Augustini, cum jam in vigilia
arriving the-solemnity of-saint Augustine when now on the-vigil
ad vesperas pulsaretur, ad rogandum sanctum Augustinum
for vespers it-was-rung to asking saint Augustine
tota devotione se contulit. Cui in albis Augustinus
with-whole devotion himself he-betook to-whom in white Augustine
apparens eidem ter citato proprio nomine dixit: ecce
appearing him three-times called his-own name said behold

assum totiens a te rogatus, surge cito et celebra mihi
I-am-here so-often by you asked rise quickly and celebrate for-me
oficium vespertinum. Qui sanus surgens cunctis stupentibus
the-office evening who sound rising all being-astounded
ecclesiam intravit et officium devote peregit.
the-church entered and the-office devoutly performed

Cum cuidam pastori saevum ulcus inter scapulas
when to-a-certain shepherd a-savage ulcer between the-shoulder-blades
ortum esset, adeo morbus invaluit, ut jam totis esset
arisen had so-much the-disease grew-strong that now of-all be-was
viribus destitutus. Qui dum ad sanctum Augustinum preces
strength bereft who while to saint Augustine prayers
emitteret, eidem Augustinus in visu apparuit et super
was-sending to-him Augustine in a-vision appeared and over
locum infirmum manum apponens perfecte eum sanavit.
the-place sick his-hand putting perfectly him healed
Idem quoque vir procedente tempore oculorum lumine est
the-same also man going-on the-time of-the-eyes of-the-light was
privatus. Qui cum sanctum Augustinum sedulo invocaret,
deprived who when saint Augustine assiduously be-invoked
quodam die circa meridiem eidem apparuit et oculos
on-a-certain day about noon to-him be-appeared and the-eyes
manibus suis tergens pristinam sibi sanitatem restituit.
with-hands his wiping the-former to-him health restored

Circa annum domini DCCCCXII. viri quidam graviter
about the-year of-the-Lord nine-hundred-twelve men certain gravely
infirmi numero plus quam XL de Germania et Gallia
sick in-number more than forty from Germany and Gaul
Romam ibant ad limina apostolorum visitanda. Quorum
to-Rome were-going for the-thresholds of-the-apostles to-be-visited of-whom
quidam scamnis in terra curvi se vehentes, alii cum
some on-stools on the-ground bent themselves conveying others with

baculis se sustentantes, alii privati oculis post alios
staffs themselves supporting others deprived of-eyes after others
se trahentes, alii contractas manus et pedes habentes
themselves dragging others contracted hands and feet having
pergebant. Qui montes transeuntes ad locum, qui dicitur
went who the-mountains crossing to the-place which is-called
Carbonaria, pervenerunt. Cum autem paene ad locum, qui
Carbonaria came when moreover almost to the-place which
Cana dicitur, advenissent, qui tribus millibus a Papia
Cana is-called they-had-arrived which three miles from Pavia
distat, sanctus Augustinus pontificalibus indutus, de quadam
is-distant saint Augustine in-pontificals clothed from a-certain
ecclesia in honore sanctorum Cosmae et Damiani constructa
church in honor of-saints Cosmas and Damian built
exiens, eisdem apparuit eosque salutans, quo tenderent,
going-out to-them appeared and-them greeting whither they-were-heading
requisivit. Qui cum ei, quo tenderent, respondissent,
asked who when to-him whither they-were-heading they-had-answered
adjecit: ite Papiam et de coenobio sancti Petri, quod dicitur
he-added go to-Pavia and for the-monastery of-saint Peter which is-called
Coelum Aureum, interrogate et ibi misericordiam habebitis,
the-Sky Golden ask and there mercy you-will-have
quam optatis. Qui cum eum de nomine suo interrogassent,
which you-desire who when him about name his they-had-asked
ait: ego sum Augustinus quondam Hypponensis civitatis
he-says I am Augustine once of-the-Hippo city
episcopus. Statimque ab oculis eorum evanuit, illi autem
bishop and-at-once from eyes their he-vanished they moreover
Papiam pergentes, cum ad dictum monasterium pervenissent
to-Pavia going when to the-said monastery they-had-arrived
et ibi corpus sancti Augustini requiescere didicissent,
and there the-body of-saint Augustine to-rest had-learned

coeperunt omnes voces levare ac unanimiter conclamare:
began all voices to-raise and with-one-mind to-cry-out
sancte Augustine, adjuva nos. Ad quorum clamores cives et
O-saint Augustine help us at whose cries the-citizens and
monachi excitati ad tam grande spectaculum confluebant, et
monks roused to so great a-spectacle flocked and
ecce ex nervorum distentione sanguis multus coepit effluere,
behold from of-the-sinews the-stretching blood much began to-flow-out
ita ut ab introitu coenobii usque ad tumbam sancti
so that from the-entrance of-the-monastery all-the-way to the-tomb of-saint
Augustini tota terra sanguine videretur respersa. Cum autem
Augustine the-whole ground with-blood seemed sprinkled when moreover
ad sepulchrum sancti Augustini venissent, omnes sanitati
to the-tomb of-saint Augustine they-had-come all to-health
sunt integrae restituti, ac si nulla in eorum corporibus laesio
were whole restored as if no in their bodies injury
exstitisset. Coepit extunc fama sancti Augustini crebrescere
had-been began from-then the-fame of-saint Augustine to-grow-frequent
et multitudo languentium ad ejus tumulum adventare, qui
and a-multitude of-the-languishing to his tomb to-come who
omnes sanitatis beneficia reportantes suae salutis pignora
all of-health the-benefits carrying-back of-their health the-pledges
relinquebant, factumque est, ut tanta praedictorum pignorum
left and-done it-was that so-great of-the-aforesaid pledges
fuerit multitudo, ut inde totum oratorium sancti Augustini
was the-multitude that thence the-whole oratory of-saint Augustine
et porticus plena essent, ita ut eundi et redeundi
and the-portico full were so that of-going and of-returning
impedimentum non modicum generarent. Quapropter monachi
a-hindrance not small they-produced wherefore the-monks
necessitate compulsi ea inde removeri fecerunt.
by-necessity compelled them thence to-be-removed caused

Notandum, quod, cum tria sint, quae a mundanis
it-is-to-be-noted that since three-things there-are which by worldly
hominibus appetuntur, scilicet divitiae, deliciae et honores,
men are-sought namely riches delights and honors
vir iste sanctus tantae perfectionis exstitit, quod ipse divitias
man this holy of-such perfection was that he riches
contemsit, honores respuit, voluptates abhorruit. Quod enim
despised honors rejected pleasures abhorred that for
divitias contemneret, ipse testatur in libro soliloquiorum,
riches he-despised he attests in the-book of-the-soliloquies
ubi ratio eum interrogat dicens: divitias nullas cupis? Et
where reason him asks saying riches none do-you-desire and
respondet Augustinus: hoc quidem nec nunc primum; nam cum
answers Augustine this indeed nor now first for when
XXX annos agam, XIV fere anni sunt, ex quo ista
thirty years I-am-passing fourteen nearly years they-are since which these-things
cupere destiti nec aliud in his praeter necessarium victum
to-desire I-ceased nor anything-else in these beyond the-necessary living
cogitavi, prorsus unus Ciceronis liber mihi facile persuasit,
have-I-thought utterly one of-Cicero book me easily persuaded
nullo modo esse appetendas divitias. Quod autem honores
in-no way to-be to-be-sought riches that moreover honors
respuerit, in eodem libro testatur, ubi ratio eum interrogat
he-rejected in the-same book he-attests where reason him asks
dicens: quid honores? Et respondet Augustinus: fateor, eos
saying what (about)-honors and answers Augustine I-confess them
modo ac paene his diebus cupere destiti. Voluptates quoque
only-now and almost in-these days to-desire I-ceased pleasures also
et divitias contemsit et quantum ad concubitum et quantum
and riches he-despised both as to intercourse and as
ad gustum. Quantum ad primum interrogat eum ratio dicens
to taste as to the-first asks him reason saying

in eodem libro: quid uxor? Nonne te delectat pulchra,
in the-same book what (about)-a-wife surely you delights a-beautiful
pudica, morigerata, dives, praesertim si certus sis, nihil ex
chaste obliging rich-one especially if certain you-be nothing from
ea te molestiae esse passurum? Et respondet Augustinus:
her you of-trouble to-be about-to-suffer and answers Augustine
quantumlibet velis eam depingere atque cumulare bonis
however-much you-wish her to-paint and to-heap with-goods
omnibus, nil mihi tam fugiendum quam concubitum esse
all nothing to-me so to-be-fled than intercourse to-be
decrevi. Cui ratio: non ego quaero, quid decreveris, sed
I-have-decided to-whom reason not I ask what you-have-decided but
utrum ad hoc alliceris? Et respondet Augustinus: prorsus
whether to this you-are-enticed and answers Augustine utterly
nihil in hujusmodi quaero, nihil desidero, etiam cum
nothing in such-things I-seek nothing I-desire even with
onere, horrore et aspernatione talia recordor. Quantum
burden horror and disdain such-things I-recall as
ad secundum interrogat eum ratio dicens: quid de cibis?
to the-second asks him reason saying what about foods
Et respondet Augustinus: sive de cibo et potu sive de
and answers Augustine whether about food and drink or about
balneis caeteraque corporis voluptate nihil interroges; tantum
baths and-the-other of-the-body pleasure nothing ask only
ab ea peto, quantum in valetudinis spem conferri potest.
from it I-seek as-much-as toward of-health the-hope to-be-brought can

De decollatione sancti Johannis baptistae

CXXV · THE BEHEADING OF SAINT JOHN THE BAPTIST

The feast has four causes: the beheading, the burning of his head, the finding of his head, and the translation of his finger. Herod takes Herodias, imprisons John for rebuking him, and at the dancer's request has him beheaded, then dies in exile. Julian the apostate, who burns John's bones, dies by a javelin. The head is found by two monks and carried to Emesa, Constantinople, and Poitiers, and Thecla carries the finger to Normandy. Miracles follow: a thumb that bleeds, the Lombards protected, and Sanctulus's executioner stiffened.

Decollatio sancti Johannis baptistae quatuor de causis instituta
the-beheading of-saint John the-Baptist four for causes instituted
fuisse videtur, sicut in libro de mitrali officio invenitur.
to-have-been seems as in the-book on the-mitral office is-found
Primo propter ejus decollationem, secundo propter
first on-account-of his beheading second on-account-of
capitis ipsius crematione et collectionem, tertio propter
of-the-head his the-burning and collecting third on-account-of
capitis ipsius inventionem, quarto propter digiti ipsius
of-the-head his the-finding fourth on-account-of of-the-finger his
translationem et ecclesiae dedicationem. Et secundum hoc
the-translation and of-the-church the-dedication and according-to this
festum istud a quibusdam diversimode nominatur, scilicet
feast this by some variously is-named namely
decollatio, collectio, inventio ac dedicatio. Primo igitur
beheading collection finding and dedication first therefore
celebratur hoc festum propter ipsius decollationem, quae
is-celebrated this feast on-account-of his beheading which
quidem hoc modo facta est. Nam, ut habetur in hystoria
indeed in-this way done was for as is-had in the-history
scholastica, Herodes Antipas filius magni Herodis Romam
scholastic Herod Antipas the-son of-great Herod to-Rome

proficiscens et per fratrem suum Philippum transitum
setting-out and through brother his Philip passage
faciens, cum Herodiade uxore Philippi et secundum
making with Herodias the-wife of-Philip and according-to
Josephum sorore Herodis Agrippae secreto pepegit, quod
Josephus the-sister of-Herod Agrippa secretly agreed that
in reditu suo uxorem repudiaret et ipsam in conjugem
on return his his-wife he-would-repudiate and her as wife
duceret. Quod uxorem suam scilicet filiam Arethae
he-would-take which wife his namely the-daughter of-Aretas
regis Damascenorum minime latuit et ideo non exspectato
the-king of-the-Damascenes not-at-all escaped and therefore not awaited
viri reditu ad patriam quantocius festinavit.
of-her-husband the-return to her-homeland as-quickly-as-possible hastened
Rediens autem Herodes Herodiadem Philippo abstulit et
returning moreover Herod Herodias from-Philip took-away and
Aretham regem et Herodem Agrippam et Philippum in
Aretas the-king and Herod Agrippa and Philip into
sui inimicitiam incitavit, Johannes autem eum de hoc
his enmity stirred-up John moreover him about this
arguebat, quoniam secundum legem, quam receperat, fratris
reproved because according-to the-law which he-had-received of-brother
sui uxorem ipso vivente sibi minime habere licebat.
his the-wife he living for-himself not-at-all to-have it-was-lawful
Videns Herodes, quod Johannes tam dure eum super hoc
seeing Herod that John so harshly him about this
redargueret, et quia ob praedicationem et baptismum
rebuked and because on-account-of preaching and baptism
secundum Josephum magnum populum congregaret, ipsum
according-to Josephus great people he-gathered him
in carcere vinculavit, uxori placere cupiens et populi
in prison chained his-wife to-please desiring and of-the-people

subsequentis Johannem dispendium pertimescens. Ipsum ante
following John the-loss fearing him before
occidere voluit, sed populum timuit. Desiderantes autem
to-kill he-wished but the-people he-feared desiring moreover
Herodias et Herodes pariter occasionem aliquam invenire,
Herodias and Herod equally occasion some to-find
ut Johannem occidere possent, videntur inter se secreto
that John to-kill they-could they-seem among themselves secretly
condixisse, ut Herodes natalis sui diem coram primis
to-have-agreed that Herod of-birth his the-day before the-first
Galilaeae suisque principibus celebraret et puellae saltanti
of-Galilee and-his princes should-celebrate and to-the-girl dancing
filiae Herodiadis, quidquid petierit, se sibi daturum
the-daughter of-Herodias whatever she-should-ask himself to-her about-to-give
juramento firmaret, et ipsa caput Johannis petente illud
with-an-oath should-confirm and she the-head of-John asking it
sibi propter juramentum factum tribuere oporteret, sed
to-her on-account-of the-oath made to-grant it-would-behoove but
de juramento facto se contristari simularet. Quod enim
about the-oath made himself to-be-saddened he-should-pretend that for
hanc versutiam et simulationem habuerit, videtur innui
this cunning and pretense he-had it-seems to-be-hinted
in hystoria scholastica, ubi sic dicitur: credibile est, quod
in the-history scholastic where thus is-said credible it-is that
Herodes cum uxore de nece Johannis sub tali occasione
Herod with his-wife about the-killing of-John under such occasion
facienda prius secreto tractaverit. Item Hieronymus in Glossa:
to-be-done before secretly treated likewise Jerome in the-Gloss
ideo forte juravit, ut occasionem inveniret occidendi;
therefore perhaps he-swore that an-occasion he-might-find of-killing
nam si illa patris aut matris interitum postulasset,
for if she of-the-father or of-the-mother the-death had-demanded

Herodes non utique consensisset. Ordinato igitur convivio
Herod not surely would-have-consented arranged therefore the-banquet
puella adest, coram omnibus saltat, placet cunctis, se
the-girl is-present before all dances pleases all himself
sibi, quidquid petierit, daturum jurat rex, a matre
to-her whatever she-should-ask about-to-give swears the-king by her-mother
praemonita caput Johannis expostulat, sed versipellis Herodes
forewarned the-head of-John she-demands but the-crafty Herod
propter jusjurandum se contristatum simulavit, eo quod,
on-account-of the-oath himself saddened pretended this that
ut dicit Rabanus, jurasset, quod eum facere oporteret. Sed
as says Rabanus he-had-sworn that it to-do it-behooved but
tristitiam praeferebat in facie, cum laetitiam haberet in
sadness he-showed in his-face though joy he-had in
mente; excusat scelus juramento, ut sub occasione pietatis
mind he-excuses the-crime by-the-oath that under the-pretext of-piety
impius fieret. Igitur spiculator mittitur, caput Johannis
impious he-might-become therefore the-executioner is-sent the-head of-John
praesciditur, puellae datur et a puella matri adulterae
is-cut-off to-the-girl is-given and by the-girl to-her-mother adulterous
praesentatur. Augustinus occasione hujus jurationis narrat in
is-presented Augustine on-the-occasion of-this swearing relates in
sermone quodam, quem fecit in decollatione sancti Johannis
a-sermon certain which he-made on the-beheading of-saint John
baptistae, tale exemplum. Fuit quidam homo innocens et
the-Baptist such an-example there-was a-certain man innocent and
fidelis, a quo audivi, quod narro. Cum enim quidam
faithful from whom I-heard what I-relate when for a-certain-man
sibi negasset, quod ei accommodaverat, vel quod sibi
to-him had-denied what to-him he-had-lent or what to-him
debebatur, commotus ille provocavit eum ad jusjurandum. Ille
was-owed moved he challenged him to an-oath he

igitur juravit, iste perdidit. Videbat ergo in ipsa nocte,
therefore swore this-one lost he-saw therefore in that-very night
se ad judicem raptum fuisse et ab eo interrogatum
himself to the-judge snatched to-have-been and by him questioned
fuisse his verbis: quare provocasti hominem ad
to-have-been with-these words why did-you-challenge a-man to
jurationem, quem sciebas falsum esse juraturum? Respondit
swearing whom you-knew falsely to-be about-to-swear answered
ille: negavit mihi rem meam. Et judex: melius erat, ut
he he-denied to-me thing my and the-judge better it-was that
rem tuam perderes, quam ut animam ipsius falsa juratione
thing your you-should-lose than that the-soul of-him by-false swearing
perimeres. Prostratus igitur tam graviter caedi jussus
you-should-destroy prostrated therefore so gravely to-be-beaten ordered
est, ut in dorso evigilantis plagarum vestigia apparerent.
he-was that on the-back of-him-waking of-the-blows the-traces appeared
Sed indultum est ei, postquam emendatus est. Haec
but pardoned it-was to-him after amended he-was these-things
Augustinus. In bac autem die Johannes decollatus non est,
Augustine on this moreover day John beheaded not was
sed circa dies azimorum anno praecedente passionem
but about the-days of-unleavened-bread in-the-year preceding the-passion
Christi. Oportuit ergo, ut propter dominica sacramenta
of-Christ it-behooved therefore that on-account-of the-Lord's sacraments
minor cederet majori. Hic exclamat Johannes Chrysostomus
the-lesser should-yield to-the-greater here exclaims John Chrysostom
dicens: Johannes schola virtutum, magisterium vitae, sanctitatis
saying John the-school of-virtues the-mastery of-life of-holiness
forma, norma justitiae, virginitatis speculum, pudicitiae titulus,
the-form the-norm of-justice of-virginity the-mirror of-modesty the-title
castitatis exemplum, poenitentiae via, peccatorum venia,
of-chastity the-example of-penance the-way of-sinners the-pardon

fidei disciplina. Johannes major homine, par angelis, legis
of-faith the-discipline John greater than-man equal to-angels of-the-law
summa, evangelii sanctio, apostolorum vox, silentium
the-sum of-the-gospel the-sanction of-the-apostles the-voice the-silence
prophetarum, lucerna mundi, praecursor judicis, totius
of-the-prophets the-lamp of-the-world the-forerunner of-the-judge of-the-whole
medius trinitatis. Et hic tantus datur incestuosae, traditur
the-middle trinity and this so-great-one is-given to-the-incestuous is-handed
adulterae, addicitur saltatrici. Herodes autem impunitus
to-the-adulteress is-assigned to-the-dancing-girl Herod moreover unpunished
non abiit, sed exsilio damnatus fuit. Nam, sicut habetur in
not went-away but to-exile condemned was for as is-had in
hystoria scholastica, alter Herodes seu Agrippa cum esset
the-history scholastic the-other Herod or Agrippa when he-was
vir strenuus, sed pauper, prae nimia paupertate desperans
a-man vigorous but poor for excessive poverty despairing
quandam turrim intravit, ut ibidem se fame afficiens
a-certain tower entered that there himself with-hunger afflicting
moreretur. Quod cum Herodias soror sua audivisset, viro
he-might-die which when Herodias sister his had-heard husband
suo, scilicet Herodi Antipae tetrarchae supplicavit, ut eum
her namely Herod Antipas the-tetrarch she-entreated that him
inde educeret et sibi necessaria ministraret. Quod cum
thence he-should-lead-out and to-him necessities should-supply which when
fecisset et ambo invicem epularentur, Herodes tetrarcha
he-had-done and both together feasted Herod the-tetrarch
vino incaluit et Herodi Agrippae beneficia, quae sibi
with-wine grew-warm and to-Herod Agrippa the-benefits which to-him
contulerat, improperare coepit et hoc ille vehementer doluit
he-had-conferred to-reproach began and this he vehemently grieved
et Romam proficiscens in tantum a Cajo Caesare in gratiam
and to-Rome setting-out in so-much by Gaius Caesar into favor

est receptus, ut ei duas tetrarchias, scilicet Lisaniae et
was received that to-him two tetrarchies namely of-Lysanias and
Abilinae, tribueret et regem in Judaeam imposito dyademate
of-Abilene he-granted and king into Judea placed-on the-diadem
destinaret. Videns Herodias, quod frater ejus haberet nomen
appointed seeing Herodias that brother her had the-name
regis, viro suo molestis precibus insistebat, ut Romam
of-king husband her with-troublesome prayers urged that to-Rome
pergeret et sibi regium nomen compararet. Ille vero,
he-should-go and for-himself the-royal name acquire he but
cum multis divitiis abundaret, acquiescere nolebat, magis
since with-many riches he-abounded to-acquiesce was-unwilling more
diligens otium, quam honorem laboriosum. Tandem devictus
loving leisure than honor laborious at-last overcome
uxoris precibus Romam cum ipsa perrexit. Quod Agrippa
of-his-wife by-the-prayers to-Rome with her went which Agrippa
intelligens Caesari litteras destinavit, quod Herodes cum
understanding to-Caesar letters dispatched that Herod with
rege Parthorum amicitias firmaverit et Romano imperio
the-king of-the-Parthians friendships had-confirmed and against-the-Roman empire
voluerit rebellare, et in argumentum hujus rei significavit
wished to-rebel and in proof of-this thing he-signified
ei, quod in civitatibus suis habebat arma, quae sufficerent
to-him that in cities his he-had arms which would-suffice
LXX millibus armatorum. Lecta autem epistola Cajus
for-seventy thousand of-armed-men read moreover the-letter Gaius
quasi aliunde accipiens Herodem de statu suo interrogavit
as-if from-elsewhere receiving Herod about state his questioned
et inter caetera, utrum tanta copia armatorum esset
and among the-other-things whether so-great a-store of-armed-men was
in urbibus, quantum ipse audierat, requisivit. Quod ille
in the-cities as-great-as he had-heard asked which he

minime negavit. Tunc Cajus verum esse credens, quod
not-at-all denied then Gaius true to-be believing what
Herodes Agrippa scripsit, ipsum in exsilium relegavit,
Herod Agrippa wrote him into exile banished
uxori autem ejus, quia erat soror Herodis Agrippae,
to-the-wife moreover his because she-was the-sister of-Herod Agrippa
quem maxime diligebat, potestatem tribuit, ut in terram
whom most he-loved the-power he-granted that into land
suam rediret. Ipsa autem virum suum voluit comitari
her she-might-return she moreover husband her wished to-accompany
dicens, quod illum, cui communicaverat in prosperis, non
saying that him with-whom she-had-shared in prosperity not
derelinqueret in adversis. Lugdunum igitur deportati fuerunt
she-would-abandon in adversity to-Lyon therefore deported they-were
et ibi vitam miserabiliter finierunt. Haec in hystoria
and there life wretchedly ended these-things in the-history
scholastica. Secundo propter ossium ipsius concrematione
scholastic second on-account-of of-the-bones his the-burning
et collectionem, quae ipso die secundum quosdam fuerunt
and collecting which on-that-very day according-to some were
concremata et a fidelibus ex parte collecta. Unde quasi
burned and by the-faithful in part collected whence as-if
secundum martirium patitur, quoniam ipse in suis ossibus
a-second martyrdom he-suffers since he in his bones
concrematur, et ideo ecclesia tamquam secundum ejus
is-burned and therefore the-church as a-second his
martirium hoc festum celebrat. Sicut enim legitur in libro
martyrdom this feast celebrates as for is-read in the-book
XII. hystoriae scholasticae vel ecclesiasticae, cum discipuli
twelfth of-the-history scholastic or ecclesiastical when the-disciples
Johannis corpus ejus apud Sebasten urbem Palaestinae inter
of-John body his at Sebaste the-city of-Palestine between

Elisaeum et Abdiam sepelivissent et ad ejus tumulum
Elisha and Obadiah had-buried and at his tomb
multa miracula fierent, jubente Juliano apostata gentiles ejus
many miracles were-done ordering Julian the-apostate the-gentiles his
ossa sparserunt, et cum miracula non cessarent, post
bones scattered and when the-miracles not ceased afterward
collecta et igne concremata in pulverem redegerunt et
collected and with-fire burned into dust they-reduced and
per agros ventilaverunt, sicut dicitur in hystoria scholastica
through the-fields winnowed as is-said in the-history scholastic
et ecclesiastica. Beda vero dicit, quod ipsa ossa collecta
and ecclesiastical Bede but says that the-same bones collected
latius sparserunt et sic secundum martirium quodammodo
more-widely they-scattered and so a-second martyrdom in-a-way
passus videtur. Hoc quidam repraesentant nescientes, dum
suffered he-seems this certain-ones represent not-knowing when
in ejus nativitate ossa undecunque collecta concremant.
on his nativity bones from-everywhere collected they-burn
Dum autem ad concremandum colligerentur, ut habetur in
while moreover for burning they-were-collected as is-had in
hystoria scholastica et Beda testatur, quidam monachi a
the-history scholastic and Bede attests certain monks from
Hierosolimis venientes latenter colligentibus se miscuerunt
Jerusalem coming secretly with-the-gatherers themselves mixed
et magnam eorum partem tulerunt. Ipsa quoque ossa
and great their part took the-same also bones
ad Philippum Hierosolimitarum episcopum detulerunt, qui
to Philip of-Jerusalem the-bishop they-carried who
ea postmodum Anastasio Alexandrino episcopo misit.
them afterward to-Anastasius of-Alexandria the-bishop sent
Postmodum vero Theophilus ejusdem urbis episcopus ea
afterward but Theophilus of-the-same city bishop them

in templo Serapis a sordibus purgato reposuit et in
in the-temple of-Serapis from filth purged laid-up and in
honorem sancti Johannis basilicam consecravit. Haec Beda
honor of-saint John a-basilica consecrated these-things Bede
et hystoria scholastica. Nunc autem apud Januam devote
and the-history scholastic now moreover at Genoa devoutly
coluntur, sicut Alexander tertius et Innocentius quartus
they-are-venerated as Alexander the-third and Innocent the-fourth
rei veritate cognita suis privilegiis approbaverunt. Sicut
of-the-thing the-truth known by-their privileges approved as
autem Herodes, qui ejus caput amputari fecit, suorum
moreover Herod who his head to-be-cut-off caused of-his
scelerum poenam pertulit, sic et Julianum apostatam, qui
crimes the-penalty bore so also Julian the-apostate who
ejus ossa comburi jussit, ultio divina percussit. De
his bones to-be-burned ordered the-vengeance divine struck about
cujus persecutione habetur in hystoria sancti Juliani, quae
whose persecution is-had in the-history of-saint Julian which
est post conversionem sancti Pauli. De hujus autem Juliani
is after the-conversion of-saint Paul about this moreover Julian
apostatae origine, imperio, crudelitate et morte in hystoria
the-apostate the-origin empire cruelty and death in the-history
tripartita plenius edocetur. Constantius namque frater magni
tripartite more-fully it-is-taught Constantius for brother of-the-great
Constantini ex eodem patre duos habuit filios, scilicet
Constantine of the-same father two had sons namely
Gallum et Julianum. Mortuo autem Constantino Constantius
Gallus and Julian dead moreover Constantine Constantius
ejus filius Gallum Caesarem fecit, quem tamen postmodum
his son Gallus Caesar made whom yet afterward
interfecit. At Julianus metuens monachus effectus est
he-killed but Julian fearing a-monk made he-was

coepitque magos consulere, si posset adhuc in imperium
and-began magicians to-consult whether he-could still to the-empire
pervenire. Post hoc Constantius Julianum Caesarem fecit
come after this Constantius Julian Caesar made
et ad Gallias misit, ubi victorias multas exercuit. Corona
and to the-Gauls sent where victories many he-won a-crown
autem laurea inter duas columnas dependens rupto funiculo
moreover of-laurel between two columns hanging broken the-little-rope
super caput ejus inde transeuntis decidit eumque aptissime
upon head his thence passing fell and-him most-fittingly
coronavit cunctis clamantibus, quia imperii signum esset.
crowned all crying that of-empire the-sign it-was
Cumque a militibus appellaretur Augustus et corona, cum
and-when by the-soldiers he-was-called Augustus and a-crown with
qua coronaretur, ibidem deesset, unus torquem, quem
which he-might-be-crowned there was-lacking one the-torque which
habebat, in collo Juliani capiti imposuit et sic ab iis
he-had on his-neck of-Julian on-the-head put and so by them
imperator est effectus. Tunc figmentum christianitatis, quod
emperor he-was made then the-pretense of-Christianity which
habebat, abjecit et templa ydolorum aperiens et iis
he-had he-cast-away and the-temples of-idols opening and to-them
sacrificans se paganorum pontificem nominabat et signum
sacrificing himself of-the-pagans the-pontiff he-named and the-sign
crucis ubique destruebat. Quadam vice ros super ejus
of-the-cross everywhere he-destroyed on-a-certain occasion dew upon his
vestimenta caeterorumque, qui cum eo erant, cecidit et
garments and-of-the-others who with him were fell and
gutta quaelibet se in crucis signaculum transformavit.
drop each itself into of-the-cross a-sign transformed
Volens autem complacere omnibus mortuo Constantio voluit,
wishing moreover to-please all dead Constantius he-wished

ut unusquisque, cui vellet ritui, deserviret, ac de
that each to-whatever he-wished rite should-be-devoted and from
curia sua eunuchos, tonsores et coquos fugavit. Eunuchos
court his eunuchs barbers and cooks he-drove-out the-eunuchs
quidem, quia uxor ejus obierat, post quam aliam non
indeed because wife his had-died after whom another not
duxerat, coquos, quia cibis simplicioribus uteretur, tonsores
he-had-married the-cooks because foods simpler he-used the-barbers
autem, quia unus, inquit, sufficit multis. Multos libros
moreover because one he-says suffices for-many many books
dictavit, in quibus omnes ante se principes laceravit. Ut
he-dictated in which all before him princes he-tore that
ergo coquos atque tonsores expelleret, opus philosophi, non
therefore cooks and barbers he-should-expel the-work of-a-philosopher not
imperatoris egit, ut autem detraheret atque laudaret, neque
of-an-emperor he-did that moreover he-should-detract and praise neither
philosophi neque imperatoris fuit. Dum aliquando Julianus
of-a-philosopher nor of-an-emperor it-was while once Julian
ydolis sacrificaret, in visceribus pecudis immolatae signaculum
to-idols sacrificed in the-entrails of-a-beast sacrificed the-sign
crucis corona circumdatum eidem ostensum est. Quod
of-the-cross with-a-crown surrounded to-him shown was which
ministri videntes timuerunt, interpretantes crucis futuram
the-ministers seeing feared interpreting of-the-cross the-future
unitatem, victoriam et interminabilitatem. Quos Julianus
unity victory and endlessness whom Julian
confortans ait, hoc esse signum christiani dogmatis coercendi
comforting says this to-be the-sign of-Christian doctrine to-be-restrained
nec ultra circulum dilatandi. Dum Constantinopolim Fortunae
nor beyond the-circle to-be-spread while at-Constantinople to-Fortune
Julianus sacrificaret, Maris episcopus Chalcedoniae, qui prae
Julian sacrificed Maris bishop of-Chalcedon who for

senectute lumen amiserat, ad eum accedens ipsum impium
old-age the-light had-lost to him approaching him impious
et apostatam appellavit. Cui Julianus ait: neque Galilaeus
and apostate called to-whom Julian says not-even Galilean
tuus potuit te curare. Et ille: de hoc gratias ago Deo
your could you to-cure and he for this thanks I-render to-God
meo, quia ideo lumine me privavit, ne te videam pietate
my because therefore of-light me he-deprived lest you I-see of-piety
nudatum. Julianus autem nil aliud respondens abscessit.
stripped Julian moreover nothing else answering withdrew
Apud Antiochiam vasa sancta et pallia colligens et in
at Antioch the-vessels holy and palls gathering and on
terra projiciens, super ea sedit et ignominiam addidit
the-ground throwing upon them he-sat and ignominy added
moxque in locis illis adeo est percussus, ut inde vermes
and-soon in places those so he-was struck that thence worms
scaturirent et carnes corroderent; a qua passione, quousque
swarmed and the-flesh gnawed from which affliction as-long-as
vixit, liberari non potuit. Julianus quoque praefectus, dum
he-lived to-be-freed not he-could Julian also the-prefect while
ad praeceptum imperatoris ecclesiarum vasa abstulisset,
at the-command of-the-emperor of-the-churches the-vessels he-had-taken-away
super ea mingens ait: ecce, in quibus vasis Mariae filio
upon them urinating says behold in what vessels of-Mary to-the-son
ministratur. Cui repente os versum est in anum
it-is-ministered to-whom suddenly the-mouth turned was into an-anus
et egestionis organum est factum. Dum apostata Julianus
and of-excretion the-organ was made while the-apostate Julian
Fortunae templum intraret et ministri templi aqua,
of-Fortune the-temple entered and the-ministers of-the-temple with-water
ut mundarentur, ingredientes adspergerent, Valentinianus
that they-might-be-cleansed those-entering sprinkled Valentinian

aspersionis guttam vidit in chlamyde et indignatus pugno
of-the-sprinkling a-drop saw on his-cloak and indignant with-his-fist
percussit ministrum dicens, se maculatum potius quam
struck the-minister saying himself stained rather than
purgatum. Quod videns imperator jussit eum in custodiam
purged which seeing the-emperor ordered him into custody
redigi et ad eremum destinari. Erat enim christianus, qui pro
to-be-put and to the-desert to-be-sent he-was for a-Christian who as
mercede meruit postmodum ad imperium sublimari. In odium
reward merited afterward to the-empire to-be-raised in hatred
quoque christianorum Julianus templum Judaeorum jussit
also of-the-Christians Julian the-temple of-the-Jews ordered
reparari, ipsis Judaeis sumtus largissime subministrans,
to-be-repaired to-the-Jews themselves the-costs most-lavishly supplying
sed dum maximam caementi copiam subministrassent,
but when the-greatest of-cement supply they-had-supplied
subito ventus maximus veniens totam dispersit; deinde
suddenly a-wind very-great coming the-whole scattered then
terrae motus maximus est effectus; postmodum ignis a
of-the-earth a-motion very-great was made afterward fire from
fundamento egrediens plurimos concremavit. Alia vero die
the-foundation going-out very-many burned on-another but day
signum crucis in coelo apparuit et Judaeorum vestes
the-sign of-the-cross in the-sky appeared and of-the-Jews the-garments
nigro calore crucis signaculo sunt impletae. Cum ad
with-black color of-the-cross with-the-sign were filled when to
Persas vadens Ctesiphontem venisset et regem obsideret,
the-Persians going to-Ctesiphon he-had-come and the-king was-besieging
rex suae patriae partem obtulit, si ab eo discederet.
the-king of-his country a-part offered if from him he-would-withdraw
Ille autem nullatenus acquievit. Putabat enim secundum
he moreover by-no-means acquiesced he-thought for according-to

Pythagorae Platonisque sententiam ex mutatione corporum
of-Pythagoras and-of-Plato the-opinion from the-change of-bodies
Alexandri animam possidere aut potius esse in alio corpore
of-Alexander the-soul to-possess or rather to-be in another body
alius Alexander. Sed jaculum repente discurrens ejus lateri
another Alexander but a-javelin suddenly running his in-side
est infixum, quo vulnere terminum vitae suscepit. Qui vero
was fixed by-which wound the-end of-life he-received who but
intulit, hactenus ignoratur, sed alii quendam invisibilium
inflicted(-it) hitherto is-unknown but others a-certain-one of-the-invisible-ones
hoc intulisse ferunt, alii unum pastorem Ismaelitarum,
this to-have-inflicted say others one shepherd of-the-Ishmaelites
alii militem fame et itinere fatigatum. Sed sive homo
others a-soldier by-hunger and journey wearied but whether a-man
sive angelus fuerit, palam est, quia divinis jussionibus
or an-angel it-was plain it-is that to-divine commands
ministravit. Calixtus autem ejus familiaris dicit, eum a
it-ministered Calixtus moreover his intimate says him by
daemone fuisse percussum. Haec in hystoria tripartita.
a-demon to-have-been struck these-things in the-history tripartite
Tertio propter ipsius capitis inventionem. Nam hac die,
third on-account-of of-his head the-finding for on-this day
ut ajunt, caput ejus repertum est. Sicut dicitur in libro
as they-say head his found was as is-said in the-book
XI. hystoriae ecclesiasticae, Johannes in castello Arabiae
eleventh of-the-history ecclesiastical John in the-castle of-Arabia
dicto Macheronta fuit vinctus et capite truncatus, Herodias
called Machaerus was bound and in-the-head cut-off Herodias
autem caput Johannis Hierusalem fecit deferri et juxta
moreover the-head of-John to-Jerusalem caused to-be-carried and beside
Herodis habitaculum caute sepeliri, timens, ne propheta
of-Herod the-dwelling cautiously to-be-buried fearing lest the-prophet

resurgeret, si cum corpore caput sepultum fuisset. Tempore
should-rise-again if with the-body the-head buried had-been in-the-time
vero Marciani principis, ut habetur in hystoria scholastica,
but of-Marcian the-prince as is-had in the-history scholastic
qui coepit anno domini CCCLIII Johannes caput
who began in-the-year of-the-Lord three-hundred-fifty-three John head
suum duobus monachis, qui Hierosolimam venerant, revelavit,
his to-two monks who to-Jerusalem had-come revealed
qui ad palatium, quod Herodis fuerat, properantes caput
who to the-palace which of-Herod had-been hastening head
ejus invenerunt saccis cilicinis involutum vestibus, aestimo,
his found in-sacks of-hair-cloth wrapped in-garments I-reckon
quibus in deserto fuerat obvolutus. Qui dum cum praedicto
in-which in the-desert he-had-been wrapped who while with the-aforesaid
capite ad propria remearent, quidam Emissenae civitatis
head to their-own were-returning a-certain of-the-Emesene city
figulus paupertatem fugiens comitem se iisdem exhibuit.
potter poverty fleeing a-companion himself to-them showed
Hic dum peram sibi creditam cum sacro capite portaret,
this-one while the-bag to-him entrusted with the-sacred head he-carried
admonitus nocte a sancto Johanne ipsos fugiens Emissenam
admonished by-night by saint John them fleeing the-Emesene
urbem cum ipso capite est ingressus ibique, quamdiu vixit,
city with the-very head he-has entered and-there as-long-as he-lived
in quodam specu sanctum caput venerans prosperitatem non
in a-certain cave the-holy head venerating prosperity not
modicam assecutus est. Moriens autem illud sorori suae sub
small obtained has dying moreover it to-sister his under
fide revelavit et secundum eundem modum sibi invicem
faith he-revealed and according-to the-same manner to-each-other in-turn
successores. Post multum vero temporis sancto Marcello
the-successors after much but time to-saint Marcellus

monacho in eodem specu degenti beatus Johannes caput suum
a-monk in the-same cave living blessed John head his
hoc modo revelavit. Videbatur enim sibi dormienti, quod
in-this way revealed it-seemed for to-him sleeping that
multae turbae psallentes incederent ac dicerent: ecce, sanctus
many crowds psalm-singing came and said behold saint
Johannes baptista venit. Deinde vidit beatum Johannem,
John the-Baptist comes then he-saw blessed John
quem unus a dextris, alius a sinistris ducebat, omnesque
whom one on the-right another on the-left led and-all
ad eum accedentes ab eo benedicebantur. Ad quem cum
to him approaching by him were-blessed to whom when
Marcellus accessisset et ejus pedibus se prostravisset,
Marcellus had-approached and his at-the-feet himself had-prostrated
elevans eum et per mentum apprehendens dedit ei osculum
raising him and by the-chin taking he-gave him the-kiss
pacis. Tunc Marcellus interrogavit eum dicens: domine
of-peace then Marcellus asked him saying O-lord
mi, unde ad nos venisti? Et ille: de Sebaste veni.
my whence to us have-you-come and he from Sebaste I-have-come
Cum igitur excitatus fuisset et de hac visione plurimum
when therefore roused he-had-been and at this vision very-much
miraretur, quadam alia nocte, cum dormiret, quidam ad
he-wondered on-a-certain another night when he-slept a-certain-one to
eum veniens ipsum excitavit, et ecce dum excitatus fuisset,
him coming him roused and behold when roused he-had-been
vidit stellam fulgentem in ostio cellulae residere. Quam
he-saw a-star shining at the-door of-the-little-cell to-rest which
surgens dum palpare vellet, subito in aliam partem se
rising when to-touch he-wished suddenly into another part itself
transtulit, ille autem coepit abire post stellam, quousque
it-moved he moreover began to-go after the-star until

stella stetit in loco, ubi erat caput Johannis baptistae, ubi
the-star stood in the-place where was the-head of-John the-Baptist where
fodiens reperit urnam et in ea sanctum thesaurum. Quidam
digging he-found an-urn and in it the-holy treasure a-certain-one
autem cum non crederet, manum ad hydriam misit, sed
moreover since not he-believed his-hand to the-water-jar put but
statim manus exaruit et hydriae adhaesit. Orantibus autem
at-once the-hand withered and to-the-jar stuck praying moreover
sociis manum extraxit, sed invalida remansit. Apparuit
the-companions the-hand he-drew-out but powerless it-remained appeared
autem eidem Johannes dicens: cum caput meum in ecclesia
moreover to-him John saying when head my in the-church
deponetur, hydriam contingens et sanitatem recipies. Quod
will-be-laid-down the-jar you-will-touch and health you-will-receive which
et fecit et sanitatem integram recepit. Haec autem cum
also he-did and health whole received these-things moreover when
Marcellus Juliano ejusdem urbis episcopo indicasset, ab iis
Marcellus to-Julian of-the-same city bishop had-shown by them
est elevatum et in urbem delatum. Ex quo tempore coepit
it-was raised and into the-city carried from which time began
in eadem urbe decollatio sancti Johannis celebrari, ipsa
in the-same city the-beheading of-saint John to-be-celebrated on-the-very
die, ut arbitramur, sicut dicitur in hystoria scholastica,
day as we-judge as is-said in the-history scholastic
qua caput est inventum sive elevatum. Quod postmodum
on-which the-head was found or raised which afterward
Constantinopolim est translatum. Nam sicut dicitur in hystoria
to-Constantinople was translated for as is-said in the-history
tripartita, cum Valens imperator jussisset, sacrum caput in
tripartite when Valens the-emperor had-ordered the-sacred head on
vehiculo poni et Constantinopolim transferri, cum circa
a-vehicle to-be-put and to-Constantinople to-be-carried when near

Chalcedoniam venisset, vehiculum nullatenus trahi poterat,
Chalcedon it-had-come the-vehicle by-no-means to-be-drawn could
quantumcunque boves stimulis urgerentur, ideoque ipsum
however-much the-oxen with-goads were-urged and-therefore it
ibidem deponere sunt coacti. Sed cum postea Theodosius
there to-lay-down they-were compelled but when afterward Theodosius
ipsum inde auferre vellet et quandam matronam virginem
it thence to-take-away wished and a-certain matron a-virgin
custodiae capitis deputatam reperisset, ibidem rogavit eam,
to-the-custody of-the-head assigned he-had-found there he-asked her
ut sibi auferre dimitteret sacrum caput. Illa autem
that him to-take-away she-should-allow the-sacred head she moreover
consensit credens, quod sicut tempore Valentis, ita etiam et
consented believing that as in-the-time of-Valens so also and
nunc non permitteret se auferri. Tunc devotus imperator
now not it-would-allow itself to-be-taken-away then the-devout emperor
purpura caput amplectens Constantinopolim transtulit et
in-purple the-head embracing to-Constantinople carried and
ibi pulcherrimam ecclesiam aedificavit. Haec in hystoria
there a-most-beautiful church built these-things in the-history
tripartita. Et inde Gallias apud Pictaviam regnante Pipino
tripartite and thence to-the-Gauls at Poitiers reigning Pepin
postmodum est translatum, ubi ejus meritis multi mortui
afterward was translated where his by-merits many dead
sunt resuscitati. Et sicut punitus est Herodes, qui Johannem
were raised and as punished was Herod who John
decollavit, et Julianus apostata, qui ejus ossa combussit, sic
beheaded and Julian the-apostate who his bones burned so
et Herodias punita est, quae puellae, ut caput peteret,
also Herodias punished was who to-the-girl that the-head she-should-ask
suggessit, et ipsa puella, quae hoc petiit. Quidam enim
suggested and the-very girl who this asked certain for

dicunt, quod Herodias in exsilium damnata non est nec ibi
say that Herodias into exile condemned not was nor there
defuncta, sed cum caput Johannis in manibus teneret et
died but when the-head of-John in her-hands she-held and
eidem gaudens plurimum insultaret, divino nutu caput ipsum
to-it rejoicing very-much insulted by-divine nod the-head itself
in ejus faciem insufflavit et illa protinus exspiravit. Hoc
into her face blew and she forthwith expired this
quidem vulgariter dicitur, sed quia superius dictum est, quod
indeed commonly is-said but because above said it-is that
in exsilio cum Herode miserabiliter consumpta fuerit, sancti
in exile with Herod wretchedly consumed she-was the-saints
tradunt in chronicis et sic tenendum videtur. Filia vero
hand-down in the-chronicles and so to-be-held it-seems the-daughter but
ejus, cum super glaciem deambularet, sub ea glacies resolvitur
her when upon the-ice was-walking under her the-ice is-dissolved
et ipsa in aquis continuo praefocatur. In chronica vero
and she in the-waters at-once is-suffocated in a-chronicle but
quadam dicitur, quod terra ipsam vivam deglutivit. Quod
certain it-is-said that the-earth her alive swallowed which
potest intelligi, sicut de Aegyptiis in mari rubro praefocatis
can to-be-understood as of the-Egyptians in the-sea Red suffocated
dicitur: devoravit eos terra. Quarto propter digiti ipsius
is-said swallowed them the-earth fourth on-account-of of-the-finger his
translationem et ecclesiae dedicationem. Digitus enim suus,
the-translation and of-the-church the-dedication the-finger for his
quo dominum ostendit, ut fertur, comburi non poterat.
with-which the-Lord he-pointed-out as is-said to-be-burned not could
Unde ipse digitus a praedictis monachis est repertus,
whence the-very finger by the-aforesaid monks was found
quem postmodum, ut habetur in hystoria scholastica, sancta
which afterward as is-had in the-history scholastic saint

Thecla intra Alpes detulit et in ecclesia sancti Maximi
Thecla within the-Alps carried and in the-church of-saint Maximus
collocavit. Hoc etiam testatur Johannes Beleth dicens, quod
placed this also attests John Beleth saying that
praedicta sancta Thecla ipsum digitum, qui comburi non
the-aforesaid saint Thecla the-very finger which to-be-burned not
potuit, deultra partibus marinis in Normanniam attulit
could from-beyond the-parts maritime into Normandy brought
et ibi in honore sancti Johannis ecclesiam fabricavit, quam
and there in honor of-saint John a-church built which
ecclesiam, ut ibidem dicit, quidam hac die dedicatam
church as there he-says certain on-this day dedicated
fuisse asserunt. Unde a domino papa statutum fuit, ut
to-have-been assert whence by the-lord pope decreed it-was that
haec dies per totum mundum celebris haberetur.
this day through the-whole world festive should-be-held

Apud Mariennam urbem Galliae matrona quaedam Johanni
at Maurienne a-city of-Gaul a-matron certain to-John
baptistae valde devota Deum instantius exorabat, ut sibi de
the-Baptist very devoted God more-urgently entreated that to-her of
reliquiis Johannis aliquando donaretur aliquid. Cum autem
the-relics of-John at-some-time be-given something when moreover
orando nihil proficere se videret, sumta de Deo fiducia
by-praying nothing to-profit herself she-saw taken from God confidence
juramento se adstrinxit, quod hactenus non comederet,
with-an-oath herself she-bound that henceforth not she-would-eat
donec, quod petebat, acciperet. Cum autem diebus aliquibus
until what she-asked she-received when moreover for-days some
jejunasset, pollicem super altare miri candoris vidit
she-had-fasted a-thumb upon the-altar of-wonderful whiteness she-saw
et Dei donum laeta suscepit, tres autem episcopi illuc
and of-God the-gift glad received three moreover bishops thither

accurrentes, cum quilibet de illo pollice partem vellet accipere,
running-up when each of that thumb a-part wished to-receive
tres sanguinis guttas stillare videntes in linteo supposito
three of-blood drops to-drip seeing on the-linen placed-under
stupuerunt et singuli singulas se meruisse laetati sunt.
were-astounded and each one themselves to-have-merited rejoiced they-have

Theodolina regina Lombardorum Medoenae juxta
Theodelinda the-queen of-the-Lombards at-Monza beside
Mediolanum nobilem ecclesiam in honore sancti Johannis
Milan a-noble church in honor of-saint John
baptistae construxit et ditavit. Procedente tempore, ut
the-Baptist built and enriched going-on the-time as
testatur Paulus in hystoria Longobardorum, Constantinus, qui
attests Paul in the-history of-the-Lombards Constantine who
et Constans imperator, volens Italiam a Lombardis eripere,
also Constans the-emperor wishing Italy from the-Lombards to-snatch
a quodam sancto viro, qui spiritum prophetiae habuit,
from a-certain holy man who the-spirit of-prophecy had
de exitu belli quaesivit. Qui nocte orationi vacans
about the-outcome of-the-war asked who by-night to-prayer giving-himself
mane respondit: Johanni ecclesiam regina construxit et
in-the-morning answered to-John a-church the-queen built and
ipse pro Lombardis continue intercedit et ideo superari
he for the-Lombards continually intercedes and therefore to-be-overcome
non possunt, veniet tamen tempus, quo locus ille despicietur,
not they-can will-come yet a-time when the-place that will-be-despised
et tunc superabuntur. Quod tempore Caroli fuit impletum.
and then they-will-be-overcome which in-the-time of-Charles was fulfilled

Vir quidam magnae virtutis, ut ait Gregorius in dyalogo,
a-man certain of-great virtue as says Gregory in the-dialogue
nomine Sanctulus, cum quendam dyaconum a Longobardis
by-name Sanctulus when a-certain deacon by the-Lombards

captum in sua custodia tali conditione recepisset, ut, si
captured in his custody on-such condition he-had-received that if
fugeret, ipse pro eo capitalem sententiam subiret, coegit
he-fled he for him the-capital sentence should-undergo compelled
praedictus Sanctulus ipsum dyaconum, ut fugeret et se
the-aforesaid Sanctulus the-very deacon that he-should-flee and himself
liberaret. Quapropter Sanctulus ad decollandum adducitur et
he-should-free wherefore Sanctulus to beheading is-led and
ad hoc fortissimus spiculator eligitur, de quo dubium non
for this the-strongest executioner is-chosen about whom doubt not
erat, quin uno ictu caput ejus abscinderet, extensoque
was but-that with-one blow head his he-would-cut-off and-stretched-out
collo, cum carnifex forti annisu brachium cum ense
his-neck when the-executioner with-strong effort his-arm with the-sword
in altum levasset, ille protinus ait: sancte Johannes, suscipe
on high had-raised he at-once says O-saint John receive
illum, statimque brachium percussoris irriguit et erecto in
him and-at-once the-arm of-the-striker stiffened and raised to
coelo gladio inflexibile remansit praestitoque juramento, quod
heaven the-sword unbending remained and-given an-oath that
de caetero nullum christianum feriret, vir Dei pro
for the-rest no Christian he-would-strike the-man of-God for
eo oravit et brachium statim deposuit.
him prayed and the-arm at-once he-put-down

De sanctis Felice et Adaucto

CXXVI · SAINTS FELIX AND ADAUCTUS

Felix, a priest, is brought before Diocletian and Maximian and blows on the statues of Serapis, Mercury, and Diana, which fall. Taken to a sacred tree, he prays and blows on it, and it falls on the image, the altar, and the temple. He is beheaded, and a man who professes himself a Christian at that moment is beheaded with him; the Christians, not knowing his name, call him Adauctus, the one added to Felix's crown. Pagans who try to dig up their bodies are seized by the devil.

Felix presbiter et frater suus, similiter nomine Felix et
Felix a-priest and brother his likewise by-name Felix and
presbiter, Dyocletiano et Maximiano oblati sunt. Quorum
a-priest to-Diocletian and Maximian presented were of-whom
senior cum ad templum Serapis, ut ibidem sacrificaret,
the-elder when to the-temple of-Serapis that there he-might-sacrifice
adductus esset, insufflavit in faciem statuae et protinus
brought he-had-been blew into the-face of-the-statue and forthwith
cecidit. Ductus similiter ad statuam Mercurii pariter insufflavit
it-fell led likewise to the-statue of-Mercury equally he-blew
et protinus statua cecidit. Ductus tertio ad simulacrum
and forthwith the-statue fell led a-third-time to the-image
Dianae similiter fecit. Tortus igitur in equuleo ductus est
of-Diana likewise he-did tortured therefore on the-rack led he-was
quarto ad arborem sacrilegam, ut ibidem immolaret,
a-fourth-time to a-tree sacrilegious that there he-might-sacrifice
qui flexis genibus oravit et in arborem sufflans eam a
who with-bent knees prayed and on the-tree blowing it from
radice subvertit et simulacrum cum ara et templo arbore
the-root overturned and the-image with the-altar and temple the-tree
corruente contrivit. Quod cum praefectus audivisset, eum
falling crushed which when the-prefect had-heard him

ibidem decollari praecepit et corpus ejus lupis et canibus
there to-be-beheaded he-commanded and body his to-wolves and dogs
dereliquit. Tunc quidam in medium repente prosiliens
left then a-certain-man into the-midst suddenly leaping-forth
christianum se libere professus est. Ambo igitur se
a-Christian himself freely professed has both therefore themselves
invicem osculantes ibidem insimul decollati sunt, christiani
each-other kissing there together beheaded were the-Christians
vero ejus nomen ignorantes eum Adauctum vocaverunt, eo
but his name not-knowing him Adauctus called this
quod sancto Felici auctus sit ad coronam martirii. Quos
that to-saint Felix added he-was for the-crown of-martyrdom whom
cum christiani in fovea, quam arbor effecerat, sepelivissent,
when the-Christians in the-pit which the-tree had-made had-buried
pagani eos effodere volentes protinus a dyabolo sunt arrepti.
the-pagans them to-dig-up wishing forthwith by the-devil were seized
Passi sunt circa annos domini CCLXXXVII.
suffered they-have about the-years of-the-Lord two-hundred-eighty-seven

De sanctis Saviniano et Savina

CXXVII · SAINTS SAVINIAN AND SAVINA

Savinian, son of the pagan Savinus, seeks the meaning of "You will sprinkle me," and an angel tells him baptism will show it. Baptized in the Seine at Troyes, he makes his staff bloom and converts many. Aurelian tries iron bars, fire, and arrows, one of which blinds the emperor's eye; Savinian walks on the water to his place of baptism, is beheaded, and carries his head, and his blood heals the emperor. His sister Savina, baptized at Rome, sets out for Troyes, raises a girl at Ravenna, learns he is dead, and dies praying.

Savinianus et Savina fuerunt filii Savini viri nobilissimi,
Savinian and Savina were the-children of-Savinus a-man most-noble
sed pagani, qui de prima uxore Savinianum genuit, de
but pagan who from the-first wife Savinian begot from
secunda Savinam filiam generavit et ex nomine suo ambos
the-second Savina a-daughter he-begot and from name his both
vocavit. Legens autem Savinianus versum illum: adsperges
he-called reading moreover Savinian verse that you-will-sprinkle
me, domine etc., quid hoc esset, quaerebat, sed intelligere
me O-Lord etc. what this might-be he-asked but to-understand
non valebat. Unde intrans in cubiculum in cinere et
not he-was-able whence entering into the-bedroom in ashes and
cilicio prostratus jacebat dicens, se malle mori, quam
hair-cloth prostrate he-lay saying himself to-prefer to-die than
non intelligere sensum verbi. Cui apparens angelus dixit:
not to-understand the-sense of-the-word to-whom appearing an-angel said
noli te usque ad mortem affligere, quoniam invenisti
do-not yourself all-the-way to death afflict since you-have-found
gratiam apud Deum, et cum baptizatus fueris, nive
favor with God and when baptized you-will-have-been than-snow
candidior eris et tunc intelliges, quod nunc quaeris.
whiter you-will-be and then you-will-understand what now you-seek

Recedente angelo laetus efficitur et ydola de caetero venerari
withdrawing the-angel glad he-is-made and the-idols for the-rest to-venerate
contemnens a patre plurimum objurgatur. Cum ergo
scorning by his-father very-much is-scolded when therefore
pater saepius sibi diceret: melius est, ut, quia Deos non
his-father very-often to-him said better it-is that because the-gods not
adoras, tu solus moriaris, quam nos omnes in morte tua
you-adore you alone die than we all in death your
insimul involvamur, latenter aufugit et ad urbem Trecasinam
together be-involved secretly he-fled and to the-city of-Troyes
devenit. Cumque super fluvium Secanae venisset et ut ibi
came and-when upon the-river of-the-Seine he-had-come and that there
ex eo baptizaretur, dominum exorasset, ibidem baptizatus
from it he-might-be-baptized the-Lord had-entreated there baptized
est dixitque ei dominus: nunc invenisti, quod tamdiu
he-was and-said to-him the-Lord now you-have-found what so-long
quaerendo laborasti, statimque in terra baculum fixit
by-seeking you-labored and-at-once in the-ground his-staff he-fixed
et facta oratione baculus ille coram multis adstantibus
and made a-prayer staff that before many standing-by
frondes et flores produxit, ita quod MCVIII
leaves and flowers produced so that one-thousand-one-hundred-eight
viri domino crediderunt. Imperator autem Aurelianus hoc
men in-the-Lord believed the-emperor moreover Aurelian this
audiens milites ad eum capiendum plures direxit, qui eum
hearing soldiers to him to-seize several sent who him
orantem invenientes ad ipsum accedere timuerunt, imperator
praying finding to him to-approach feared the-emperor
autem plures prioribus misit, qui venientes cum eo orante
moreover more than-the-first sent who coming with him praying
pariter oraverunt surgentesque dixerunt: imperator desiderat
equally prayed and-rising said the-emperor desires

te videre. Qui cum venisset et nollet sacrificare,
you to-see who when he-had-come and was-unwilling to-sacrifice
manus ejus et pedes fecit ligari et vectibus ferreis
hands his and feet he-caused to-be-bound and with-bars iron
caedi. Cui Savinianus: adauge tormenta, si potes. Tunc
to-be-beaten to-whom Savinian increase the-torments if you-can then
jussit eum in media civitate ligari super scamnum
he-ordered him in the-middle-of the-city to-be-bound upon a-bench
et suppositis lignis, oleo et igne incendio concremari.
and set-under wood with-oil and fire by-burning to-be-burned
Rex autem intuens vidit eum in media flamma stantem
the-king moreover looking saw him in the-midst-of the-flame standing
pariter et orantem. Stupefactus in suam faciem cecidit
equally and praying stupefied on his face he-fell
et surgens ei dixit: fera mala, non tibi sufficiunt
and rising to-him said O-beast evil not for-you suffice
animae, quas decepisti, nisi et nos per magicam artem
the-souls which you-have-deceived unless also us through magic art
decipere moliaris? Cui Savinianus: adhuc multae animae
to-deceive you-strive to-whom Savinian still many souls
et tu ipse per me sunt domino crediturae. Cum autem
and you yourself through me are in-the-Lord about-to-believe when moreover
imperator ex hoc nomen Dei blasphemasset, in crastinum
the-emperor from this the-name of-God had-blasphemed on the-morrow
jussit eum ad stipitem ligari et sagittari, sagittae
he-ordered him to a-stake to-be-bound and to-be-shot-with-arrows the-arrows
autem a dextris et a sinistris in aëre suspendebantur nec
moreover on the-right and on the-left in the-air were-suspended nor
aliqua eum laesit. Altera die imperator ad eum veniens
any him harmed on-the-next day the-emperor to him coming
dixit ei: et ubi est Deus tuus? veniat nunc et de
said to-him and where is God your let-him-come now and from

sagittis istis te liberet. Statimque una de illis sagittis
arrows these you let-him-free and-at-once one of those arrows
exiliens regem in oculo percussit et penitus excaecavit.
leaping-out the-king in the-eye struck and utterly blinded
Unde iratus jussit eum in carcere recipi et in crastino
whence angered he-ordered him into prison to-be-received and on the-morrow
decollari. Savinianus autem orans, ut ad locum, ubi
to-be-beheaded Savinian moreover praying that to the-place where
baptizatus fuerat, transferretur, confractis catenis et apertis
baptized he-had-been he-might-be-carried broken the-chains and opened
ostiis per medios milites transiens illuc venit, quod
the-doors through the-midst-of the-soldiers passing thither came which
audiens imperator jussit eum illuc insequi et capite
hearing the-emperor ordered him thither to-be-pursued and in-the-head
truncari. Videns autem Savinianus milites insequentes super
cut-off seeing moreover Savinian the-soldiers pursuing upon
aquam velut supra petram ambulavit, quousque ad locum
the-water as upon rock walked until to the-place
sui baptismi pervenit. Cum igitur milites transvadassent et
of-his baptism he-came when therefore the-soldiers had-crossed and
eum percutere formidarent, dicit illis: securi me percutite
him to-strike dreaded he-says to-them securely me strike
et de sanguine meo ad imperatorem deferte, ut lumen
and of blood my to the-emperor carry that light
recipiat et Dei virtutem agnoscat. Percussus igitur
he-may-receive and of-God the-power he-may-acknowledge struck therefore
caput suum levavit et passibus XLIX illud portavit.
head his he-lifted and for-steps forty-nine it carried
At imperator, cum de ejus sanguine oculum tetigisset,
but the-emperor when with his blood his-eye he-had-touched
continuo sanatus est dicens: vere bonus et magnus est
at-once healed was saying truly good and great is

Deus christianorum. Quod audiens quaedam, quae annis
the-God of-the-Christians which hearing a-certain-woman who for-years
XL lumen amiserat, ad locum portari se fecit et facta
forty the-light had-lost to the-place to-be-carried herself caused and made
oratione protinus lumen accepit. Passus est autem circa
a-prayer forthwith light received suffered he-has moreover about
annos domini CCLXXIX cal. Februarii. Sed
the-years of-the-Lord two-hundred-seventy-nine on-the-calends of-February but
hoc ideo inseritur, ut hystoriae sororis suae, cujus festum
this therefore is-inserted that to-the-history of-sister his whose feast
praecipue hic recolitur, haec quoque hystoria conjungatur.
chiefly here is-recalled this also history be-joined
Cum ejus soror igitur Savina fratrem suum quotidie fleret
when his sister therefore Savina brother her daily wept
et pro eo ydolis supplicaret, tandem sibi dormienti apparuit
and for him to-idols prayed at-last to-her sleeping appeared
angelus dicens: Savina, noli flere, sed quaecumque habes,
an-angel saying Savina do-not weep but whatever you-have
derelinque et invenies fratrem tuum in honore maximo
leave and you-will-find brother your in honor greatest
constitutum. Quae evigilans collactaneae suae dixit: amica
established who waking to-foster-sister her said O-friend
mea, aliquidne sensisti? Et illa: etiam, domina; nam
my anything have-you-perceived and she yes O-lady for
vidi hominem tecum loquentem, sed nescio quidem quid
I-saw a-man with-you speaking but I-know-not indeed what
dicentem. Non me, inquit, accusabis? Et illa: absit, domina;
saying not me she-says will-you-accuse and she far-be-it O-lady
quaecunque vis, facias, tantum non te occidas. Sicque
whatever you-wish you-may-do only not yourself kill and-so
in crastino ambae recesserunt. Cum ergo pater diu fecisset
on the-morrow both withdrew when therefore her-father long had-caused

eam inquiri et non invenisset, elevatis ad coelum manibus
her to-be-sought and not had-found raised to heaven his-hands
ait: si tu es Deus potens in coelo, ydola mea comminue,
he-says if you are God mighty in heaven idols my shatter
quae natos meos salvare non potuerunt. Tunc dominus
which children my to-save not could then the-Lord
intonans omnia comminuit et confregit, quod multi videntes
thundering all shattered and broke which many seeing
crediderunt. Verum beata Savina Romam veniens ab Eusebio
believed but blessed Savina to-Rome coming by Eusebius
papa baptizatur et duos caecos duosque contractos sanans
the-pope is-baptized and two blind-men and-two cripples healing
V annis ibi permansit. Cui dormienti apparens angelus
for-five years there remained to-whom sleeping appearing an-angel
dixit: Savina, quid est, quod facis, ut tuas divitias deserens
said Savina what is it-that you-do that your riches abandoning
nunc igitur in deliciis hic epuleris? surge et vade in Trecas
now therefore in delights here you-feast rise and go to Troyes
civitatem, ut fratrem tuum ibidem invenias. Dixit ergo
the-city that brother your there you-may-find she-said therefore
famulae suae: non oportet nos hic amplius habitare. Et illa:
to-maid her not it-behooves us here longer to-dwell and she
domina, quo vis ire? Ecce omnes valde te diligunt,
O-lady where do-you-wish to-go behold all very-much you love
et tu peregre mori cupis? Et illa: Deus nobis providebit.
and you abroad to-die desire and she God for-us will-provide
Et accipiens panem hordeaceum in urbem Ravennam devenit
and taking bread of-barley into the-city of-Ravenna she-came
veniensque ad domum cujusdam divitis, cujus filia quasi
and-coming to the-house of-a-certain rich-man whose daughter as-if
mortua plangebatur, se ibidem a famula hospitio recipi
dead was-being-mourned herself there by the-maid in-hospitality to-be-received

postulabat. Quae ait: domina mea, quomodo hic hospitari
she-asked who says O-lady my how here to-lodge
vales, cum filia dominae meae moriatur et omnes
are-you-able when the-daughter of-mistress my is-dying and all
se graviter affligant? Non propter me, inquit, morietur.
themselves grievously afflict not on-account-of me she-says she-will-die
Intrans igitur domum manum puellae apprehendit et sanam
entering therefore the-house the-hand of-the-girl she-took and sound
ipsam erexit, et cum vellent eam retinere, nullatenus
her raised and when they-wished her to-retain by-no-means
acquievit. Cum ergo juxta Trecas ad milliare venisset,
did-she-consent when therefore near Troyes at a-milestone she-had-come
dixit famulae suae, ut paulum repausarent. Et ecce vir
she-said to-maid her that a-little they-should-rest and behold a-man
quidam nobilis Licerius de civitate veniens dixit ei: unde
certain noble Licerius from the-city coming said to-her whence
estis? Cui Savina: hinc sum de ista civitate. Et ille: cur
are-you to-whom Savina from-here I-am of this city and he why
mentiris, cum loquela indicat te esse peregrinam? Et illa:
do-you-lie when your-speech shows you to-be a-foreigner and she
domine, vere peregrina sum et fratrem meum Savinianum
O-lord truly a-foreigner I-am and brother my Savinian
diu perditum requiro. Cui ait: vir ille, quem quaeris, ante
long lost I-seek to-whom says man that whom you-seek before
paululum pro Christo decollatus est et in tali loco sepultus.
a-little for Christ beheaded was and in such a-place buried
Tunc se prosternens in oratione ait: domine, qui me
then herself prostrating in prayer she-says O-Lord who me
semper in castitate servasti, non permittas me amplius duris
always in chastity have-kept not allow me longer by-hard
itineribus fatigari aut corpus meum de loco isto ulterius
journeys to-be-wearied or body my from place this further

moveri, commendo tibi famulam meam, quae propter me
to-be-moved I-commend to-you maid my who on-account-of me
tanta sustinuit fratremque meum, quem hic videre non potui,
so-much endured and-brother my whom here to-see not I-could
fac, ut in regno tuo videre merear. Finita autem oratione
make that in kingdom your to-see I-may-merit finished moreover the-prayer
migravit ad dominum. Quod videns ejus famula coepit flere,
she-departed to the-Lord which seeing her maid began to-weep
quia ad sepeliendum necessaria non habebat. Praedictus
because for burying the-necessaries not she-had the-aforesaid
autem vir praeconem per civitatem misit, ut homines
moreover man a-herald through the-city sent that men
ad sepeliendum mulierem peregrinam venirent. Qui venientes
for burying the-woman foreign should-come who coming
honorifice eam sepelierunt. Hac quoque die fit festum
honorably her buried on-this also day is-held the-feast
sanctae Sabinae, quae fuit uxor Valentini militis, quae, cum
of-saint Sabina who was the-wife of-Valentinus a-soldier who when
nollet sacrificare, sub Adriano imperatore decollata est.
she-was-unwilling to-sacrifice under Hadrian the-emperor beheaded was

De sancto Lupo

CXXVIII · SAINT LUPUS

Lupus, of royal birth at Orleans, becomes archbishop of Sens and gives almost everything to the poor; a hundred measures of wine arrive when it fails. He kisses a virgin his detractors slander, saying words harm no one whose conscience is clean. His bell frightens the besieging army away. Exiled through a seneschal's slander, he is restored by a contrite king. A gem falls into his chalice, the bell taken to Paris loses its sweetness, he shuts a demon in a vessel, and his prayer frees his clerics from temptation.

Lupus apud Aurelianum ex genere regali ortus, dum cunctis
Lupus at Orleans from race royal born while in-all
virtutibus eniteret, Senonensis archiepiscopus est electus. Qui
virtues he-shone of-Sens archbishop was elected who
cum omnia fere pauperibus erogaret et quadam die plurimos
when all-things almost to-the-poor he-paid-out and on-a-certain day very-many
ad convivium invitasset, cum vinum ad medium non haberet,
to a-banquet had-invited when wine to half not he-had
sic respondit ministro: credo, quod Deus, qui volatilia pascit,
thus he-answered the-servant I-believe that God who the-birds feeds
nostram perficiet caritatem, et statim nuntius affuit, qui
our will-complete charity and at-once a-messenger was-present who
centum vini modios adesse prae foribus nuntiavit. Cum
a-hundred of-wine measures to-be-present before the-doors announced when
omnes de curia sibi vehementer detraherent, quia virginem
all of the-court him vehemently disparaged because a-virgin
Dei famulam et filiam praedecessoris sui nimis immoderate
of-God handmaid and daughter of-predecessor his too immoderately
amaret, coram detrahentibus ipsam virginem apprehendens
he-loved before the-detractors the-very virgin taking
osculatus est eam dicens: nihil nocent hominum verba
kissed he-has her saying nothing harm of-men the-words

aliena, quem propria non maculat conscientia. Quia enim
of-others him-whom his-own not stains conscience because for
ipsam Deum amare ardenter cognoverat, eam mente purissima
her God to-love ardently he-had-known her with-mind most-pure
diligebat. Cum rex Francorum Lotharius Burgundiam
he-loved when the-king of-the-Franks Lothair Burgundy
intrans senescallum suum contra Senones direxisset et
entering seneschal his against the-Senonians had-sent and
civitatem obsideret, sanctus Lupus ecclesiam sancti Stephani
the-city was-besieging saint Lupus the-church of-saint Stephen
ingressus campanam pulsare coepit, quam hostes audientes
entering the-bell to-ring began which the-enemies hearing
tantus terror invasit, ut, nisi fugerent, mortem se
such terror invaded that unless they-fled death themselves
evadere non putarent. Tandem obtento regno Burgundiae
to-escape not they-thought at-last obtained the-kingdom of-Burgundy
cum rex alium senescallum Senonum misisset et beatus
when the-king another seneschal of-the-Senonians had-sent and blessed
Lupus ei cum muneribus non occurrisset, indignatus nimis
Lupus him with gifts not had-met indignant too-much
eum apud regem infamavit, ut rex beatum Lupum
him with the-king he-defamed so-that the-king blessed Lupus
in exsilium destinaret, qui ibi doctrina ac miraculis valde
into exile sent who there in-teaching and miracles greatly
emicuit. Interea Senonici quendam episcopum, qui locum
shone meanwhile the-Senonians a-certain bishop who the-place
sancti Lupi invaserat, occidentes, ut sanctus Lupus de
of-saint Lupus had-invaded killing that saint Lupus from
exsilio rediret, a rege impetraverunt. Quem rex videns
exile might-return from the-king obtained whom the-king seeing
exsilio tabefactum ita divinitus est mutatus, ut coram illo
by-exile wasted so divinely was changed that before him

prostratus veniam peteret, multisque auctum muneribus suae
prostrate pardon he-asked and-with-many increased gifts to-his
restituit civitati. Qui dum per Parisios remearet, ei
he-restored city who while through Paris he-was-returning to-him
multa incarceratorum turba apertis ostiis solutisque vinculis
a-great of-prisoners crowd opened the-doors and-loosed the-chains
obviavit. Quadam die dominica, dum missam celebraret,
met on-a-certain day the-Lord's while mass he-celebrated
lapsa est coelitus gemma in ejus sancto calice, quam
fell was from-heaven a-gem into his holy chalice which
rex inter suas reliquias collocavit. Rex Clotarius audiens,
the-king among his relics placed the-king Clothar hearing
quod campana sancti Stephani in sono miram haberet
that the-bell of-saint Stephen in sound wonderful had
dulcedinem, misit, ut Parisios deferretur, ut ab ipso
sweetness sent that to-Paris it-should-be-carried that by him
saepius audiretur. Sed cum hoc sancto Lupo displicuisset,
more-often it-might-be-heard but when this to-saint Lupus had-displeased
mox ut de urbe Senonica delata est, soni sui dulcedinem
as-soon as from the-city Senonian carried it-was of-sound its the-sweetness
perdidit. Quod rex audiens statim restitui eam jussit
it-lost which the-king hearing at-once to-be-restored it ordered
statimque sono reddito insonuit septimo ab urbe milliario.
and-at-once its-sound restored it-sounded at-the-seventh from the-city milestone
Itaque sanctus Lupus obviam perrexit et quod dolens
and-so saint Lupus to-meet-it went and what grieving
perdiderat, cum honore recepit. Nocte quadam cum oraret,
he-had-lost with honor received on-night a-certain when he-prayed
instinctu dyaboli vehementer sitiens jussit sibi aquam
by-the-prompting of-the-devil vehemently thirsting he-ordered to-himself water
frigidam deportari. Dolos autem intelligens inimici pulvinar
cold to-be-brought the-wiles moreover understanding of-the-enemy pillow

suum super vas posuit et ibi dyabolum inclusit, qui
his upon the-vessel he-put and there the-devil shut-in who
tota nocte vociferando ululare coepit. Facto autem mane,
the-whole night with-shouting to-howl began made moreover morning
qui clam tentare venerat, in die confusus abscessit.
he-who secretly to-tempt had-come in the-day confounded departed
Quadam autem vice, dum more solito civitatis ecclesias
on-a-certain moreover occasion while in-the-manner accustomed of-the-city the-churches
circumiisset, rediens domum audit clericos suos rixantes. eo
he-had-gone-around returning home he-hears clerics his quarreling this
quod cum mulieribus fornicari vellent. Qui ecclesiam intrans
that with women to-fornicate they-wished who the-church entering
pro iis oravit et mox ab iis omnis stimulus tentationis
for them prayed and at-once from them every goad of-temptation
abscessit venientesque ante illum veniam postulaverunt.
departed and-coming before him pardon they-asked
Tandem multis clarus virtutibus in pace quievit. Claruit
at-last by-many renowned virtues in peace he-rested he-shone
circa annos domini DCX. tempore Eraclii.
about the-years of-the-Lord six-hundred-ten in-the-time of-Heraclius

De sancto Mamertino

CXXIX · SAINT MAMERTINUS

Mamertinus, a pagan who loses an eye and the use of a hand, is sent by Savinus to Germanus of Auxerre. At a tomb he dreams that the dead Concordianus cannot leave his guest for a feast of bishops because of the serpents there. Germanus drives the serpents away, and Mamertinus is baptized, healed, and made abbot. He tests Marinus as a herdsman, who feeds birds, saves a boar from hounds, and calls robbers back to take his last coin. Mamertinus frees a she-bear from a snare, and his body moves only when a freed prisoner helps carry it.

Mamertinus paganus prius, cum ydola quadam vice
Mamertinus a-pagan before when the-idols on-a-certain occasion
coleret, unum oculum perdidit et unius manus ariditatem
he-worshiped one eye lost and of-one hand withering
incurrit. Qui dum se Deos offendisse putaret et ad
incurred who while himself the-gods to-have-offended thought and to
templum ad adorandum ydola pergeret, obviavit ei vir
the-temple for adoring the-idols was-going met him a-man
quidam religiosus nomine Savinus, qui eum, unde sibi
certain religious by-name Savinus who him whence to-him
tanta acciderit infirmitas, requisivit. Qui ait: Deos meos
such had-happened infirmity asked who says gods my
offendi et ideo eos orare vado, ut, quae mihi irati
I-have-offended and therefore them to-pray I-go that what-things from-me angered
abstulerunt, reddant propitii. Qui ait: erras, frater, erras,
they-took-away they-may-render propitious who says you-err O-brother you-err
si daemones Deos putes, sed vade ad sanctum Germanum
if demons gods you-think but go to saint Germanus
Altissiodorensem episcopum, et si ejus consilio acquieveris,
of-Auxerre the-bishop and if his to-counsel you-will-have-agreed
continuo sanus eris. Qui statim iter arripiens venit
at-once sound you-will-be who at-once the-journey seizing came

ad sepulchrum sancti Amatoris episcopi et plurimorum
to the-tomb of-saint Amator the-bishop and of-very-many
episcoporum sanctorum, secessitque propter pluviam nocte
bishops holy and-he-withdrew on-account-of the-rain on-night
illa ad quandam cellulam super tumbam sancti Concordiani
that to a-certain little-cell over the-tomb of-saint Concordianus
collocatam. Cum autem obdormivisset, apparuit ei visio
placed when moreover he-had-fallen-asleep appeared to-him a-vision
quaedam mirabilis, quod quidam scilicet vir venit ad ostium
certain wonderful that a-certain namely man came to the-door
cellae ejus vocavitque sanctum Concordianum, ut veniret
of-the-cell his and-called saint Concordianus that he-should-come
ad festum. Quod sanctus Peregrinus et sanctus Amator cum
to the-feast which saint Peregrinus and saint Amator with
aliis episcopis faciebant. Cui ille de tumulo respondit: non
other bishops were-holding to-whom he from the-tomb answered not
possum modo venire, quia hospitem quendam me custodire
I-can now to-come because a-guest certain me to-guard
oportet, ne a serpentibus, qui hic habitant, occidatur.
it-behooves lest by the-serpents which here dwell he-be-killed
Abiens ille, quae audierat, nuntiavit reversusque ait:
going-away he what-things he-had-heard reported and-returning says
sancte Concordiane, surge, veni et adduc tecum Vivianum
O-saint Concordianus rise come and bring with-you Vivianus
subdyaconum et Junianum acolitum, ut officium suum
the-subdeacon and Junianus the-acolyte that office their
faciant, Alexander autem hospitem tuum custodiet. Visumque
they-may-do Alexander moreover guest your will-guard and-seemed
est igitur Mamertino, quod sanctus Concordianus apprehensa
it-was therefore to-Mamertinus that saint Concordianus taken
manu duceret eum secum, cumque ad eos venisset, dixit
his-hand led him with-him and-when to them he-had-come said

iis sanctus Amator: quis est iste, qui tecum ingressus
to-them saint Amator who is this-one who with-you entered
est? Qui ait: hospes meus est. Et ille: expelle eum,
has who says guest my he-is and he drive-out him
quia pollutus est et nobiscum non potest esse. Qui
because polluted he-is and with-us not can to-be who
cum expelleretur, prostratus coram iis sancti Amatoris
when he-was-being-driven-out prostrate before them of-saint Amator
gratiam impetravit, qui jussit ei, ut ad sanctum Germanum
the-favor obtained who ordered him that to saint Germanus
pergere festinaret. Evigilans igitur ad sanctum Germanum
to-go he-should-hasten waking therefore to saint Germanus
venit et coram eo prostratus veniam postulabat. Qui cum
he-came and before him prostrate pardon asked who when
ea, quae sibi contigerant, enarraret, perrexerunt ambo
those-things which to-him had-happened he-related went both
ad tumbam beati Concordiani et remoto lapide viderunt
to the-tomb of-blessed Concordianus and removed the-stone they-saw
plures serpentes, qui decem pedum longitudinem excedebant,
several serpents which ten feet in-length exceeded
cumque omnes diffugerent, beatus Germanus iis imperavit,
and-when all fled blessed Germanus them commanded
ut ad talem locum pergant, ubi de caetero nemini
that to such a-place they-should-go where for the-rest no-one
praesumant nocere. Sicque Mamertinus baptizatus est et
they-should-presume to-harm and-so Mamertinus baptized was and
sanatus factusque est monachus monasterii sancti Germani,
healed and-made he-was a-monk of-the-monastery of-saint Germanus
ubi post sanctum Allodium abbas fuit. Hujus tempore in
where after saint Allodius abbot he-was of-this-one in-the-time in
ejus monasterio sanctus Marinus exstitit, cujus obedientiam
his monastery saint Marinus was whose obedience

sanctus Mamertinus probare volens vilius officium monasterii
saint Mamertinus to-test wishing a-meaner office of-the-monastery
ei commisit, pastorem scilicet eum faciens bubalorum. Cum
to-him entrusted the-herdsman namely him making of-the-buffaloes when
igitur in silva quadam boves et vaccas libenter custodiret,
therefore in a-wood certain the-oxen and cows willingly he-guarded
tanta sanctitate pollebat, quod etiam aves silvestres ad se
with-such holiness he-was-strong that even birds wild to him
venientes manu propria nutriebat. Nam et aprum, qui ad
coming with-hand his-own he-fed for also a-boar which to
cellam ejus confugerat, a canibus eripuit et abire fecit.
the-cell his had-fled from the-dogs he-snatched and to-go-away made
Latrones quidam cum eum exspoliassent et vestem ejus
robbers certain when him they-had-stripped and garment his
secum ferentes abirent, solum ei palliolum dimiserunt,
with-them carrying were-going-away only to-him a-little-cloak they-left
qui statim post eos clamavit dicens: revertimini, domini
who at-once after them cried saying turn-back O-lords
mei, ecce denarium colligatum in medio pallio inveni,
my behold a-denarius tied in the-middle-of the-cloak I-have-found
qui vobis forsitan necessarius erit. Qui protinus revertentes
which to-you perhaps necessary will-be who forthwith returning
palliolum cum denario abstulerunt et nudum penitus
the-little-cloak with the-denarius took-away and naked utterly
dimiserunt, sed cum festinanter ad suas latebras properarent,
left(-him) but when hastily to their hiding-places they-hastened
tota nocte euntes in ipso crepusculo ad ejus cellulam
the-whole night going in the-very twilight at his little-cell
sunt reperti. Quos ille salutans in cella sua benigne recepit
were found whom he greeting in cell his kindly received
pedesque eorum lavans necessaria, quae potuit, ministravit. Qui
and-the-feet their washing the-necessaries which he-could supplied who

stupefacti de eo, quod fecerant, doluerunt et unusquisque
stupefied about that which they-had-done grieved and each
eorum ad fidem conversus est. Quadam vice, cum quidam
of-them to the-faith converted was on-a-certain occasion when certain
juniores monachi secum manentes ursae cuidam, quae
younger monks with-him staying for-a-she-bear certain which
ovibus insidiabatur, laqueos tetendissent, illa in laqueos
on-the-sheep lay-in-wait snares had-stretched she into the-snares
nocte irruens capta tenebatur. Quod sanctus Mamertinus
by-night rushing caught was-held which saint Mamertinus
praesciens de lecto surrexit et eam inveniens dixit illi:
foreknowing from bed rose and her finding said to-her
quid facis, o misera? fuge cito, ne capiaris, eamque
what do-you-do O wretched flee quickly lest you-be-caught and-her
dissolvens dimisit. Verum cum mortuus fuisset et corpus
loosing let-go but when dead be-had-been and body
ejus Altissiodorum deportaretur, et cum fuissent in quadam
his to-Auxerre was-carried and when they-had-been in a-certain
villa, nullo modo illud inde movere potuerunt, quoadusque
village in-no way it thence to-move could-they until
quidam incarceratus subito fractis vinculis liber exsiliens
a-certain imprisoned-man suddenly broken his-chains free leaping-out
venit ad corpus et cum aliis usque ad urbem portavit,
came to the-body and with others all-the-way to the-city carried
ubi in ecclesia sancti Germani honorifice est sepultus.
where in the-church of-saint Germanus honorably he-was buried

De sancto Aegidio

CXXX · SAINT GILES

Giles is read as without earth, bright, and divine. An Athenian of royal birth, he heals a sick man with his tunic, calms a storm, and goes into the wilderness near Arles, where a hind feeds him. When the king's hunters pursue her, an arrow wounds Giles, and he refuses healing and gifts but accepts the charge of a monastery. An angel's letter shows King Charles's unconfessed sin forgiven by Giles's prayers. He raises a prince's son, sends cypress doors from Rome down the Tiber to his monastery, and dies forewarned of his death; he flourished about 700.

Aegidius dicitur ab e, quod est sine, et geos terra et
Giles is-called from e which is without and geos earth and
dyan clarum sive divinum. Ipse namque fuit sine terra per
dyan bright or divine he for was without earth through
terrenorum despectionem, clarus per scientiae illustrationem,
of-earthly-things contempt bright through of-knowledge the-illumination
divinus per amorem, qui assimilat amantem amato.
divine through love which likens the-lover to-the-beloved

Aegidius Athenis ex regia stirpe progenitus et sacris
Giles at-Athens from royal stock begotten and in-sacred
litteris ab infantia eruditus, dum quadam die ad ecclesiam
letters from infancy taught while on-a-certain day to church
pergeret, cuidam aegro in platea jacenti et elemosinam
he-was-going to-a-certain sick-man in the-street lying and alms
petenti tunicam suam tribuit, qua indutus sanitatem
asking tunic his he-gave in-which clothed health
integram mox recepit. Post hoc, parentibus suis in domino
whole at-once he-received after this parents his in the-Lord
quiescentibus, patrimonii sui Christum fecit heredem.
resting of-patrimony his Christ he-made heir
Quadam vice dum ab ecclesia rediret, quidam vir a
on-a-certain occasion while from church he-was-returning a-certain man by

serpente percussus eidem obvius exstitit, sed oratione fusa
a-serpent struck to-him meeting was but prayer poured-out
Aegidius protinus virus fugavit. Quendam daemoniacum
Giles forthwith the-poison put-to-flight a-certain possessed-man
in ecclesia cum caeteris exsistentem et fideles clamoribus
in the-church with the-others being and the-faithful with-cries
suis turbantem Aegidius daemone fugato sanavit. Verum
his disturbing Giles the-demon put-to-flight healed but
humani favoris formidans periculum clam littus maris petiit
of-human favor fearing the-danger secretly the-shore of-the-sea sought
et nautas quosdam in mari periclitantes conspexit et facta
and sailors certain on the-sea in-peril he-beheld and made
oratione tempestatem omnem sedavit. Applicantibus autem
a-prayer the-tempest whole calmed landing moreover
nautis, audito, quod Romam tenderet, gratias ejus meritis
the-sailors heard that to-Rome he-was-heading thanks his to-merits
egerunt et, quod eum secum gratis veherent, promiserunt.
rendered and that him with-them freely they-would-carry promised
Cum igitur Arelatem venisset et biennio cum sancto
when therefore to-Arles he-had-come and for-two-years with saint
Caesario ejusdem civitatis episcopo mansisset et ibidem
Caesarius of-the-same city bishop had-stayed and there
quendam triennio febricitantem curasset, eremum cupiens
a-certain-man for-three-years feverish had-cured the-desert desiring
clam discessit et cum Veredonio eremita sanctitate conspicuo
secretly departed and with Veredonius a-hermit in-holiness conspicuous
diu mansit, ubi sterilitatem terrae suis meritis fugavit.
long stayed where the-barrenness of-the-land by-his merits he-put-to-flight
Sed dum ubique miraculis coruscaret, humanae laudis
but while everywhere with-miracles he-shone of-human praise
timens periculum relicto eo interiorem eremum penetravit,
fearing the-danger left him the-inner desert penetrated

ubi quoddam antrum et quendam fonticulum reperiens
where a-certain cave and a-certain little-spring finding
quandam nihilominus cervam praeparatam ibidem habuit in
a-certain nonetheless hind prepared there he-had as
nutricem, quae certis horis lactis alimoniam sibi praebebat.
nurse which at-fixed hours of-milk nourishment to-him offered
Sed cum ibidem regis pueri venarentur, praedictam
but when there of-the-king the-servants were-hunting the-aforesaid
videntes cervam caeteris feris contemtis hanc cum canibus
seeing hind the-other wild-beasts scorned her with dogs
insequuntur; a quibus dum vehementer urgeretur, ad pedes
they-pursue by whom while vehemently she-was-pressed to the-feet
sui confugit alumni. Ille vero admirans, cur praeter solitum
of-her she-fled nursling he but wondering why beyond the-usual
sic mugiret, exiens et venatores audiens dominum exoravit,
so she-bellowed going-out and the-hunters hearing the-Lord entreated
ut, quam sibi tribuerat nutricem, servaret. Canum
that whom to-him he-had-granted nurse he-would-preserve of-the-dogs
autem nullus infra lapidis jactum sibi appropinquare ausus
moreover none within of-a-stone the-throw to-him to-approach dared
est, sed cum nimio ululatu ad venatores revertebantur. Nocte
has but with excessive howling to the-hunters returned night
igitur superveniente domum redeunt et insequenti die illuc
therefore coming-on home they-return and on-the-following day thither
revertentes casso labore domum iterum redierunt. Quod
returning with-vain labor home again returned which
dum rex audiisset, rem ut erat suspicatus, cum episcopo
when the-king had-heard the-thing as it-was suspecting with the-bishop
et multitudine venatorum illuc properavit, sed cum canes
and a-multitude of-hunters thither hastened but when the-dogs
ut prius non accedere praesumerent, sed omnes ululando
as before not to-approach presumed but all howling

redirent, locum veprium densitate inaccessibilem in girum
returned the-place of-thorns by-the-thickness inaccessible in a-circle
circumdederunt, unus autem incaute sagittam dirigens, ut
they-surrounded one moreover incautiously an-arrow directing that
inde cervam expelleret, viro Dei pro cerva oranti
thence the-hind he-might-drive-out on-the-man of-God for the-hind praying
grave vulnus inflixit, sed milites semitam ferro aperientes
a-grave wound inflicted but the-soldiers a-path with-iron opening
ad ipsius devenerunt speluncam et videntes senem habitu
to his came cave and seeing an-old-man in-habit
monachali vestitum, canitie autem et aetate venerabilem,
monastic clothed with-white-hair moreover and age venerable
cervam quoque ad ejus genua provolutam, solus episcopus
the-hind also at his knees fallen alone the-bishop
et rex cum pedites adierunt, caeteris retro stare jussis,
and the-king together on-foot approached the-others behind to-stand ordered
et interrogaverunt eum, quis esset vel unde venisset aut
and asked him who he-was or whence he-had-come or
cur tam densam eremi vastitatem petiisset seu quis eum
why so dense of-the-desert the-wilderness he-had-sought or who him
vulnerare tam graviter praesumsisset. Quibus cum ad singula
to-wound so gravely had-presumed to-whom when to each
respondisset et illi ab eo humiliter veniam postulassent,
he-had-answered and they from him humbly pardon had-asked
medicos sanando vulneri spoponderunt et multa donaria
physicians for-healing the-wound they-promised and many gifts
obtulerunt, sed ipse nec medicinam adhibere voluit et
offered but he neither medicine to-apply wished and
munera contemnens ad ipsa etiam non respexit, quin potius
the-gifts scorning at them even not he-looked but rather
sciens virtutem in infirmitate perfici, dominum exoravit,
knowing virtue in infirmity to-be-perfected the-Lord he-entreated

ne, quamdiu viveret, sanitati pristinae redderetur. Sed cum
that-not as-long-as he-lived to-health former he-be-restored but when
rex eum frequenter visitaret et pabulum salutis ab eo
the-king him frequently visited and the-fodder of-salvation from him
reciperet, immensas divitias obtulit, sed eas ille recipere
received immense riches he-offered but them he to-receive
recusavit, admonens, ut inde monasterium construeret, ubi
refused admonishing that thence a-monastery he-should-build where
monastici ordinis disciplina vigeret. Quod cum rex
of-the-monastic order the-discipline should-flourish which when the-king
fecisset, victus Aegidius lacrymis et precibus regis, postquam
had-done overcome Giles by-the-tears and prayers of-the-king after
plurimum renuisset, illius monasterii curam suscepit. Hujus
very-much he-had-refused of-that monastery the-charge took-up his
famam rex Carolus ut audivit, ejus impetrato adventu
fame king Charles when he-heard his obtained coming
reverenter eum suscepit. Inter caetera salutis colloquia rex
reverently him received among the-other of-salvation conversations the-king
eum rogavit, ut pro eo dignaretur orare, quia quoddam
him asked that for him he-would-deign to-pray because a-certain
facinus enorme commiserat, quod nulli unquam nec ipsi
crime enormous he-had-committed which to-no-one ever not-even himself
sancto confiteri auderet. Sequenti igitur dominica, dum
to-the-saint to-confess he-dared on-the-following therefore the-Lord's-day while
Aegidius celebrans pro rege oraret, angelus domini eidem
Giles celebrating for the-king prayed an-angel of-the-Lord to-him
apparens schedulam super altare posuit, in qua scriptum erat
appearing a-little-sheet upon the-altar put in which written was
per ordinem et regis peccatum et Aegidii precibus jam
in order both of-the-king the-sin and of-Giles by-the-prayers already
esse dimissum, sed tamen poenitens et confitens ab illo
to-be forgiven but yet penitent and confessing from it

deinceps abstineret. Adjunctum erat in fine, ut, quisquis
henceforth he-should-abstain added was at the-end that whoever
sanctum Aegidium pro quocunque commisso invocaret, si
saint Giles for whatever offense should-invoke if
tamen ab illo desisteret, ejus meritis sibi remissum
yet from it he-desisted his by-merits for-himself remitted
non dubitaret. Oblata igitur regi schedula peccato suo
not he-should-doubt offered therefore to-the-king the-sheet sin his
rex agnito veniam humiliter postulavit, Aegidius autem
the-king acknowledged pardon humbly asked Giles moreover
cum honore rediens apud Nemausensem urbem filium
with honor returning at the-Nimes city the-son
principis, qui tunc obierat, suscitavit. Post aliquantulum
of-the-prince who then had-died raised after a-little
vero temporis praenuntians monasterium suum non longe ab
but of-time foretelling monastery his not long by
hostibus evertendum Romam adiit et privilegium ecclesiae
enemies to-be-overthrown to-Rome he-went and a-privilege for-the-church
duoque ostia cyparissina, in quibus sculptae erant imagines
and-two doors of-cypress in which carved were images
apostolorum, a papa impetrans dimittensque ea in
of-the-apostles from the-pope obtaining and-letting them into
Tyberim divino regimini commendavit et ad monasterium
the-Tiber to-the-divine rule he-commended and to the-monastery
rediens cuidam contracto apud Tyberonem gressum restituit.
returning to-a-certain crippled-man at Tiberone the-step restored
Cumque ad monasterium rediisset, praedicta ostia in portu
and-when to the-monastery he-had-returned the-aforesaid doors in the-port
invenit et gratias agens Deo, quod inter tot maris
he-found and thanks rendering to-God that among so-many of-the-sea
pericula illaesa servasset, ea in liminibus ecclesiae suae ad
dangers unharmed he-had-kept them at the-thresholds of-church his for

decus ecclesiae et monimentum pacti Romanae sedis
the-adornment of-the-church and memorial of-the-pact of-the-Roman see
erexit. Tandem dominus diem sui obitus imminere sibi
he-set-up at-last the-Lord the-day of-his death to-be-imminent to-him
per spiritum revelavit, quod ille fratribus indicans et pro
through the-Spirit revealed which he to-the-brothers showing and for
se orare suadens in domino feliciter obdormivit, ubi choros
him to-pray urging in the-Lord happily fell-asleep where choirs
angelorum ejus animam in coelum ferentium plurimi se
of-angels his soul into heaven bearing very-many themselves
audivisse testati sunt. Claruit circa annum domini DCC.
to-have-heard testified have he-shone about the-year of-the-Lord seven-hundred

De nativitate beatae Mariae virginis

CXXXI · THE NATIVITY OF THE BLESSED VIRGIN MARY

Jacobus traces Mary's descent from David through Nathan, and Anne's three husbands and daughters, which the verses list. Joachim, refused at the altar for childlessness, withdraws to his shepherds until an angel promises a daughter, then meets Anne at the Golden Gate. Mary climbs the temple steps alone, keeps a rule of prayer and work, and is betrothed to Joseph by his blooming rod. A holy man's vision fixes the feast, a conclave's vow its octave. Miracles follow: a tournament fought for a knight, a hanged thief held up, Theophilus saved, and a mother-in-law unhurt in the fire.

Nativitas gloriosae virginis Mariae ex tribu Juda et regia
the-nativity of-the-glorious virgin Mary from the-tribe of-Judah and the-royal
stirpe David duxit originem. Matthaeus autem et Lucas
stock of-David drew origin Matthew moreover and Luke
non generationem Mariae, sed Joseph describunt, qui tamen
not the-generation of-Mary but of-Joseph describe who yet

a conceptione Christi penitus alienus fuit, quia consuetudo
from the-conception of-Christ wholly foreign was because the-custom
scripturae dicitur fuisse, ut non mulierum, sed virorum
of-scripture is-said to-have-been that not of-women but of-men
generationis series texeretur. Verissime tamen virgo beata
of-generation the-series be-woven most-truly yet the-virgin blessed
ex progenie David descendit; quod praecipue patet ex hoc,
from the-progeny of-David descended which especially is-plain from this
quoniam, ut saepe scriptura testatur, Christus de semine
since as often scripture attests Christ from the-seed
David duxit originem. Cum igitur Christus de sola virgine
of-David drew origin since therefore Christ from the-sole virgin
natus sit, manifestum est, et ipsam virginem ex David
born was manifest it-is also the-very virgin from David
natam esse et hoc ex catena Nathan. David enim inter
born to-be and this from the-chain of-Nathan David for among
caeteros habuit duos filios Nathan et Salomonem. Ex catena
the-others had two sons Nathan and Solomon from the-chain
igitur Nathan filii David, ut testatur Johannes Damascenus,
therefore of-Nathan the-son of-David as attests John Damascene
Levi genuit Melchi et Panthar, Panthar genuit Barpanthar
Levi begot Melchi and Panthar Panthar begot Barpanthar
et Barpanthar genuit Joachim, Joachim virginem Mariam.
and Barpanthar begot Joachim Joachim the-virgin Mary
Ex catena autem Salomonis Nathan habuit uxorem, ex
from the-chain moreover of-Solomon Nathan had a-wife from
qua genuit Jacob, defuncto autem Nathan Melchi ex tribu
whom he-begot Jacob dead moreover Nathan Melchi from the-tribe
Nathan, qui filius quidem Levi, frater autem Pantharis, nupsit
of-Nathan who son indeed of-Levi brother moreover of-Panthar married
uxori Nathan, matri autem Jacob, et genuit ex ea Heli.
the-wife of-Nathan mother moreover of-Jacob and begot from her Heli

Facti autem sunt fratres uterini Jacob et Heli, Jacob quidem
made moreover were brothers uterine Jacob and Heli Jacob indeed
ex tribu Salomonis, Heli ex tribu Nathan. Defunctus est
from the-tribe of-Solomon Heli from the-tribe of-Nathan died has
autem Heli ex tribu Nathan sine liberis et accepit Jacob
moreover Heli from the-tribe of-Nathan without children and took Jacob
frater ejus, qui est ex tribu Salomonis, uxorem ejus et
brother his who is from the-tribe of-Solomon wife his and
suscitavit semen fratris sui et genuit Joseph. Joseph igitur
raised-up the-seed of-brother his and begot Joseph Joseph therefore
natura est filius Jacob ex descensione Salomonis, secundum
by-nature is the-son of-Jacob from the-descent of-Solomon according-to
legem autem Heli, qui ex Nathan. Nam filius, qui nascebatur,
the-law moreover of-Heli who from Nathan for the-son who was-born
secundum naturam quidem erat generantis, secundum autem
according-to nature indeed was of-the-begetter according-to moreover
legem defuncti. Haec Damascenus. Sicut autem in
the-law of-the-dead-man these-things Damascene as moreover in
ecclesiastica hystoria dicitur et Beda in sua chronica testatur,
the-ecclesiastical history is-said and Bede in his chronicle attests
cum omnes generationes Hebraeorum et alienigenarum in
when all the-generations of-the-Hebrews and of-the-foreigners in
archivis templi secretioribus servarentur, Herodes omnes
the-archives of-the-temple more-secret were-kept Herod all
jussit incendi, existimans se nobilem posse videri, si
ordered to-be-burned thinking himself noble to-be-able to-seem if
deficientibus probamentis progenies sua ad Israel pertinere
lacking the-proofs progeny his to Israel to-belong
crederetur. Fuerunt tamen quidam dicti dominici, sic dicti
were-believed there-were yet certain called the-Lord's so called
ob propinquitatem Christi, qui etiam Nazaraei fuerunt,
on-account-of the-kinship of-Christ who also Nazarenes were

qui ordinem generationis Christi partim, ut a proavis
who the-order of-the-generation of-Christ partly as from their-ancestors
didicerant, partim, ut a quibusdam libris habuerunt, quos
they-had-learned partly as from certain books they-had which
domi habebant, quantum poterant, perdocebant. Joachim
at-home they-had as-much-as they-could they-taught Joachim
autem accepit uxorem nomine Annam, quae habuit sororem
moreover took a-wife by-name Anne who had a-sister
nomine Hismeriam. Haec autem Hismeria genuit Elizabeth
by-name Ismeria this moreover Ismeria bore Elizabeth
et Eliud, Elizabeth Johannem baptistam. De Eliud natus est
and Eliud Elizabeth John the-Baptist of Eliud born was
Eminen, de Eminen natus est sanctus Servatius, cujus corpus
Eminen of Eminen born was saint Servatius whose body
est in oppido Trajecti super Mosam in episcopatu Leodiensi.
is in the-town of-Maastricht upon the-Meuse in the-bishopric of-Liege
Anna autem tres viros habuisse dicitur, scilicet Joachim,
Anne moreover three husbands to-have-had is-said namely Joachim
Cleopham et Salome. De primo autem viro, scilicet Joachim,
Cleophas and Salome from the-first moreover husband namely Joachim
unam filiam, scilicet Mariam, matrem domini genuit, quam
one daughter namely Mary the-mother of-the-Lord she-bore whom
Joseph nuptui dedit, quae Christum dominum genuit et
to-Joseph in-marriage she-gave who Christ the-Lord conceived and
peperit. Mortuo Joachim accepit Cleopham, fratrem Joseph,
brought-forth dead Joachim she-took Cleophas the-brother of-Joseph
et genuit ex eo aliam filiam, quam similiter Mariam
and bore from him another daughter whom likewise Mary
vocavit, et Alpheo postmodum in conjugem sociavit. Haec
she-called and to-Alphaeus afterward in marriage joined this
autem Maria ex Alpheo viro suo quatuor filios genuit,
moreover Mary from Alphaeus husband her four sons bore

scilicet Jacobum minorem, Joseph justum, qui et Barsabas,
namely James the-lesser Joseph the-just who also Barsabas
Simonem et Judam. Mortuo secundo viro Annae tertium
Simon and Jude dead the-second husband of-Anne a-third
accepit, scilicet Salome, ex quo aliam filiam genuit, quam
took namely Salome from whom another daughter she-bore whom
rursus Mariam vocavit et Zebedaeo in conjugem tradidit.
again Mary she-called and to-Zebedee in marriage gave
Haec autem Maria ex Zebedaeo viro suo duos filios
this moreover Mary from Zebedee husband her two sons
genuit, scilicet Jacobum majorem et Johannem evangelistam.
bore namely James the-greater and John the-evangelist
Unde et de hoc exstant versus:
whence also about this there-exist verses

Anna solet dici tres concepisse Marias,
Anne is-wont to-be-said three to-have-conceived Marys
Quas genuere viri Joachim, Cleophas Salomeque.
whom begot the-husbands Joachim Cleophas and-Salome
Has duxere viri Joseph, Alpheus, Zebedaeus.
them married husbands Joseph Alphaeus Zebedee
Prima parit Christum, Jacobum secunda minorem,
the-first bears Christ James the-second the-lesser
Et Joseph justum peperit cum Symone Judam,
and Joseph the-just bore with Simon Jude
Tertia majorem Jacobum volucremque Johannem.
the-third the-greater James and-the-winged John

Sed mirum videtur, quomodo beata Maria potuit esse
but wonderful it-seems how blessed Mary could be
cognata Elizabeth, ut superius dictum est. Constat enim
kinswoman of-Elizabeth as above said it-is it-is-agreed for

Elizabeth uxorem fuisse Zachariae, qui erat de tribu
Elizabeth the-wife to-have-been of-Zachariah who was of the-tribe
Levi, et secundum legem quilibet de sua tribu et familia
of-Levi and according-to the-law each from his tribe and family
ducere debebat uxorem, et ipsam de filiabus Aaron Lucas
to-take ought a-wife and her of the-daughters of-Aaron Luke
fuisse testatur. Anna autem fuit secundum Hieronymum
to-have-been attests Anne moreover was according-to Jerome
de Bethlehem, quae erat de tribu Juda, sed sciendum,
of Bethlehem which was of the-tribe of-Judah but it-is-to-be-known
quod et ipse Aaron et Jojada summus sacerdos ambo
that both himself Aaron and Jehoiada the-high priest both
de tribu Juda duxerunt uxores, unde tribus sacerdotalis
from the-tribe of-Judah took wives whence the-tribes priestly
et regalis cognatione semper ad invicem probantur fuisse
and royal by-kinship always to each-other are-proved to-have-been
conjunctae. Potuit autem, ut dicit Beda, hujusmodi conjunctio
joined could moreover as says Bede such a-joining
recentiori tempore fieri datis nuptui feminis de tribu
in-more-recent time to-be-made given in-marriage women from tribe
in tribum, ut manifesto beatam Mariam, quae de tribu
into tribe so-that manifestly blessed Mary who from the-tribe
regia descendit, cum tribu sacerdotali cognationem generis
royal descended with the-tribe priestly kinship of-race
habuisse constaret. Et ita beata Maria de utraque tribu
to-have-had it-should-be-agreed and so blessed Mary of each tribe
erat. Voluit enim dominus, ut hae tribus privilegiatae
was wished for the-Lord that these tribes privileged
propter misterium ad invicem miscerentur, quia de iis
on-account-of the-mystery to each-other should-be-mixed because from them
dominus nasciturus erat, qui vere rex et sacerdos pro
the-Lord about-to-be-born was who truly king and priest for

nobis se ipsum offerret et fideles suos in malitia hujus
us him himself should-offer and faithful his in the-malice of-this
vitae pugnantes regeret et post victoriam coronaret. Quod
life fighting should-rule and after victory should-crown which
etiam ex nomine Christi, id est inuncti, innuitur, quia
also from the-name of-Christ that is anointed is-hinted because
soli sacerdotes et reges et prophetae in lege veteri
only priests and kings and prophets in the-law old
inungebantur, unde et nos a Christo christiani dicimur
were-anointed whence also we from Christ Christians are-called
et genus electum et regale sacerdotium appellamur. Sed
and a-race chosen and royal priesthood are-named but
et quod dicebatur, quod mulieres tamen suae tribus
also what was-said that women yet of-their tribe
hominibus jungerentur, dictum fuisse constat, ne distributio
to-men should-be-joined said to-have-been it-is-agreed lest the-distribution
sortium confunderetur. Quia vero levitica tribus sortem
of-the-lots be-confounded because but the-Levitical tribe a-lot
inter caeteros non habebat, mulieres de illa tribu nubere
among the-others not had women of that tribe to-marry
poterant, cui volebant. Hystoriam autem nativitatis virginis
could whom they-wished the-history moreover of-the-nativity of-the-virgin
beatus Hieronymus, ut in prologo refert, adolescentulus in
blessed Jerome as in the-prologue he-relates a-youth in
quodam libello legit, sed post multum temporis, ut se
a-certain little-book read but after much time as himself
ibidem legisse recoluit, primo rogatus transscripsit. Joachim
there to-have-read he-recalled first asked he-transcribed Joachim
namque ex Galilaea et civitate Nazareth sanctam Annam
for from Galilee and the-city of-Nazareth holy Anne
ex Bethlehem duxit uxorem, ambo autem justi erant et
from Bethlehem took as-wife both moreover just were and

ambo sine reprehensione in omnibus mandatis domini
both without reproach in all the-commandments of-the-Lord
incedebant omnemque suam substantiam trifarie dividebant,
walked and-all their substance threefold they-divided
unam partem templo et templi servitoribus impendebant,
one part on-the-temple and of-the-temple the-servants they-spent
aliam peregrinis et pauperibus erogabant, tertiam sibi
another to-pilgrims and the-poor they-paid-out the-third for-themselves
et familiae suae usibus reservabant. Et ita per annos XX
and household their for-uses they-reserved and so for years twenty
prolem ex conjugio non habentes voverunt domino, quod, si
offspring from marriage not having they-vowed to-the-Lord that if
iis sobolem concederet, eam servitio domini manciparent.
to-them offspring he-should-grant it to-the-service of-the-Lord they-would-deliver
Cujus rei gratia cum singulis annis in tribus festis
of-which thing for-the-sake when in-each year at three feasts
praecipuis Jerusalem frequentarent, in festo encaeniorum
chief Jerusalem they-frequented at the-feast of-the-Dedication
Joachim cum contribulibus suis Hierusalem adscendit, et cum
Joachim with fellow-tribesmen his to-Jerusalem went-up and with
caeteris ad altare accedens oblationem suam offerre voluit.
the-others to the-altar approaching offering his to-offer wished
Quem videns sacerdos cum indignatione nimia repulit, et
whom seeing the-priest with indignation excessive repelled and
cur ad altare Dei accedere praesumeret, increpavit asserens
why to the-altar of-God to-approach he-presumed rebuked asserting
non esse conveniens, maledicto legis obnoxium oblationem
not to-be fitting to-the-curse of-the-law one-liable an-offering
domino legis offerre, nec inter foecundos infoecundum, et
to-the-Lord of-the-law to-offer nor among the-fruitful the-unfruitful and
qui populum Dei non auxit, adstare. Joachim igitur sic
he-who the-people of-God not increased to-stand Joachim therefore so

confusum se videns prae pudore domum redire noluit,
confounded himself seeing for shame home to-return was-unwilling
ne similiter a contribulibus suis, qui hoc audierant, tantum
lest likewise from fellow-tribesmen his who this had-heard such
opprobrium sustineret. Secedens igitur ad pastores suos,
reproach he-should-endure withdrawing therefore to shepherds his
cum ibi aliquamdiu fuisset, quadam die ei soli angelus
when there for-some-time he-had-been on-a-certain day to-him alone an-angel
cum magna claritate apparuit et de ejus visione turbatum,
with great brightness appeared and at his vision troubled
ne timeret, admonuit, dicens: ego sum angelus domini
not to-fear admonished saying I am the-angel of-the-Lord
missus ad te, ut annuntiem tibi preces tuas exauditas esse
sent to you that I-may-announce to-you prayers your heard to-be
et elemosinas tuas in conspectu domini adscendisse; vidi
and alms your in the-sight of-the-Lord to-have-ascended I-saw
enim pudorem tuum et audivi sterilitatis opprobrium non
for shame your and I-heard of-barrenness the-reproach not
recte tibi objectum. Peccati quippe, non naturae ultor
rightly to-you cast of-sin for not of-nature the-avenger
est Deus et ideo, cum alicujus uterum claudit, ad hoc
is God and therefore when of-anyone the-womb he-closes for this
facit, ut mirabilius denuo aperiat, et non libidinis esse,
he-does that more-wonderfully anew he-may-open and not of-lust to-be
quod nascitur, sed divini fore muneris cognoscatur. Prima
what is-born but of-divine to-be gift may-be-known the-first
gentis vestrae mater Sara nonne usque ad nonagesimum
of-race your mother Sarah surely all-the-way to the-ninetieth
annum sterilitatis opprobrium pertulit et tamen Ysaac, cui
year of-barrenness the-reproach bore and yet Isaac to-whom
repromissa erat omnium gentium benedictio, generavit? Rachel
promised was of-all nations the-blessing she-bore Rachel

etiam nonne diu sterilis fuit et tamen Josephum genuit, qui
also surely long barren was and yet Joseph she-bore who
totius Aegypti dominium habuit? Quis fortior Samsone vel
of-the-whole of-Egypt the-dominion had who stronger than-Samson or
sanctior Samuele? Et tamen hi ambo matres steriles habuere.
holier than-Samuel and yet these both mothers barren had
Rationi igitur et exemplis crede, dilatos diu conceptus et
to-reason therefore and examples believe delayed long conceptions and
steriles partus mirabiliores esse solere. Proinde Anna uxor
barren births more-wonderful to-be to-be-wont therefore Anne wife
tua pariet tibi filiam et vocabis nomen ejus Mariam.
your will-bear to-you a-daughter and you-will-call name her Mary
Haec, ut vovistis, erit ab infantia domino consecrata et
she as you-vowed will-be from infancy to-the-Lord consecrated and
adhuc ex utero matris suae spiritu sancto plena, nec
still from the-womb of-mother her with-the-Spirit Holy full nor
forinsecus inter populares, sed in templo domini semper
outside among the-common-people but in the-temple of-the-Lord always
morabitur, ne quid sinistrum de ea aliquis suspicetur. Et
she-will-stay lest anything sinister about her anyone suspect and
sicut ipsa ex sterili matre nascetur, ita et mirabiliter ex
as she from a-barren mother will-be-born so also wonderfully from
ea altissimi filius generabitur, cujus nomen erit Jesus, et
her of-the-most-high the-son will-be-begotten whose name will-be Jesus and
per eum omnibus gentibus erit salus. Et tibi hoc signum:
through him for-all nations will-be salvation and to-you this the-sign
cum perveneris Hierosolimis ad auream portam, Annam
when you-will-have-arrived at-Jerusalem at the-golden gate Anne
uxorem tuam obviam habebis, quae de tua tardatione
wife your meeting you-will-have who about your delay
modo sollicita tunc in conspectu tuo gaudebit. His dictis
now anxious then in sight your will-rejoice these said

angelus ab eo recessit, Anna autem, cum amare fleret et,
the-angel from him withdrew Anne moreover when bitterly she-wept and
quonam vir suus ivisset, ignoraret, idem angelus eidem
where husband her had-gone did-not-know the-same angel to-her
apparuit et sibi eadem, quae viro annuntiaverat,
appeared and to-her the-same-things which to-her-husband he-had-announced
patefecit addens, ut pro signo Hierusalem ad auream
disclosed adding that for a-sign to-Jerusalem to the-golden
portam pergeret et ibidem viro suo redeunti obviaret.
gate she-should-go and there husband her returning should-meet
Igitur juxta angeli praeceptum ambo sibi invicem
therefore according-to of-the-angel the-command both themselves each-other
obviantes de mutua visione laetati et de prole promissa
meeting about mutual the-vision rejoicing and about the-offspring promised
securi adorato domino domum redierunt divinum promissum
secure adored the-Lord home returned the-divine promise
hilariter exspectantes. Anna igitur concepit et filiam peperit
cheerfully awaiting Anne therefore conceived and a-daughter bore
et nomen ejus Mariam vocavit. Completo igitur per
and name her Mary called completed therefore through
triennium ablactationis tempore ad templum domini virginem
three-years of-weaning the-time to the-temple of-the-Lord the-virgin
cum oblationibus adduxerunt. Erant autem circa templum
with offerings they-brought there-were moreover around the-temple
juxta XV graduum psalmos XV adscensionis gradus,
according-to the-fifteen of-the-gradual psalms fifteen of-ascent steps
nam quia templum in monte erat constitutum, altare
for because the-temple on a-mountain was set the-altar
holocausti, quod forinsecus erat, adiri nisi per gradus
of-holocaust which outside was to-be-approached except by the-steps
non poterat. In horum itaque novissimo virgo constituta
not could on of-these and-so the-lowest the-virgin set

cunctos sine alicujus adjutorio ita conscendit, ac si jam
all without of-anyone help so ascended as if already
aetatis perfectae esset. Perfecta igitur oblatione filiam cum
of-age full she-were completed therefore the-offering their-daughter with
aliis virginibus in templo dimittentes ad propria redierunt,
other virgins in the-temple leaving to their-own returned
virgo autem quotidie in omni sanctitate proficiens et
the-virgin moreover daily in all holiness advancing both
ab angelis quotidie visitabatur et visione divina quotidie
by angels daily was-visited and the-vision divine daily
fruebatur. Ait Hieronymus in quadam epistola ad Chromatium
enjoyed says Jerome in a-certain letter to Chromatius
et Heliodorum, quod beata virgo hanc regulam sibi
and Heliodorus that the-blessed virgin this rule for-herself
statuerat, ut a mane usque ad tertiam orationibus
had-established that from morning all-the-way to terce to-prayers
insisteret, a tertia usque ad nonam textrino operi
she-should-apply from terce all-the-way to none to-weaving work
vacaret, a nona ab orationibus non recedebat, quousque
she-should-be-free from none from prayers not she-withdrew until
angelus apparens sibi escam daret. Quarto autem decimo
an-angel appearing to-her food should-give on-the-fourth moreover tenth
aetatis suae anno pontifex publice denuntiavit, ut virgines,
of-age her year the-pontiff publicly announced that the-virgins
quae in templo instruebantur et aetatis tempus implessent,
who in the-temple were-instructed and of-age the-time had-filled
domum reverterentur, ut viris legitime jungerentur. Cujus
home should-return that to-men lawfully they-might-be-joined whose
mandato cum caeterae paruissent, sola beata Maria virgo
command when the-others had-obeyed alone blessed Mary the-virgin
hoc se facere non posse respondit, tum quia parentes sui
this herself to-do not to-be-able answered both because parents her

eam domini servitio mancipassent, tum quia virginitatem
her of-the-Lord to-the-service had-delivered and because virginity
suam domino ipsa vovisset. Tunc anxiatus est pontifex eo,
her to-the-Lord she-herself had-vowed then troubled was the-pontiff this
quod neque contra scripturam, quae dicit: vovete et reddite,
that neither against the-scripture which says vow and pay
votum infringendum putaret nec morem genti insuetum
a-vow to-be-broken he-thought nor a-custom to-the-nation unaccustomed
introducere auderet. Ad imminentem festivitatem Judaeorum
to-introduce he-dared at the-impending feast of-the-Jews
senioribus convocatis omnium haec una fuit sententia, ut in
the-elders called-together of-all this one was the-opinion that in
re tam dubia consilium domini quaereretur. Cum autem
a-matter so doubtful the-counsel of-the-Lord should-be-sought when moreover
orationi insisterent et pontifex ad consulendum dominum
to-prayer they-applied and the-pontiff for consulting the-Lord
accessisset, mox de loco oratorii cunctis audientibus
had-approached at-once from the-place of-the-oratory all hearing
vox insonuit dicens, ut, quicunque de domo David nuptiis
a-voice sounded saying that whoever of the-house of-David for-marriage
habiles non conjugati essent, singuli virgas singulas ad
fit not married were each rods single to
altare deferrent et cujuscunque virgula germinasset et in
the-altar should-bring and of-whomever the-little-rod had-budded and on
cacumine ejus secundum Ysaiae vaticinium spiritus sanctus
top its according-to of-Isaiah the-prophecy the-Spirit Holy
in columbae specie consedisset, ipse procul dubio esset,
in of-a-dove the-form had-settled he without doubt was
cui virgo desponsari deberet. Erat inter caeteros Joseph
to-whom the-virgin to-be-betrothed ought there-was among the-others Joseph
de domo David, cui cum incongruum videretur, si vir
of the-house of-David to-whom since unfitting it-seemed if a-man

tam provectae aetatis tam teneram virginem duceret in
of-so advanced age so tender a-virgin should-take as
uxorem, caeteris virgas suas afferentibus solus ipse virgam
wife the-others rods their bringing alone he rod
suam subtraxit. Unde cum nil divinae voci consonum
his withdrew whence when nothing with-the-divine voice consonant
appareret, pontifex iterato dominum consulendum putavit, qui
appeared the-pontiff again the-Lord to-be-consulted thought who
respondit, quod solus ille virgam suam non attulit, cui
answered that only that-one rod his not brought to-whom
virgo desponsari deberet. Proditus itaque Joseph cum virgam
the-virgin to-be-betrothed ought exposed and-so Joseph when rod
suam attulisset, et ipsa illico florem geminasset et in ejus
his he-had-brought and it at-once a-flower had-budded and on its
cacumine columba de coelo adveniens consedisset, liquido
top a-dove from heaven arriving had-settled clearly
omnibus patuit, ipsi virginem desponsatam fore. Desponsata
to-all it-was-plain to-him the-virgin betrothed to-be betrothed
igitur virgine Joseph ipse quidem in suam civitatem
therefore the-virgin Joseph himself indeed to his city
Bethlehem recedit domum suam dispositurus et nuptiis
Bethlehem withdraws house his about-to-arrange and for-the-nuptials
necessaria provisurus, virgo autem Maria cum VII virginibus
necessities about-to-provide the-virgin moreover Mary with seven virgins
coaevis et collactaneis suis, quas ob ostensionem
of-the-same-age and foster-sisters her whom on-account-of the-showing
miraculi a sacerdote acceperat, ad domum parentum in
of-the-miracle from the-priest she-had-received to the-house of-her-parents in
Nazareth reversa est, in diebus autem illis angelus Gabriel
Nazareth returned has in days moreover those the-angel Gabriel
ei oranti apparuit et de ea nasciturum Dei filium
to-her praying appeared and of her about-to-be-born of-God the-Son

nuntiavit Dies autem nativitatis virginis aliquanto tempore
announced the-day moreover of-the-nativity of-the-virgin for-some time
fideles latuit. Contigit igitur, sicut refert Johannes Beleth,
the-faithful escaped it-happened therefore as relates John Beleth
quod quidam vir sanctus sedulae contemplationi insistens,
that a-certain man holy to-assiduous contemplation applying
singulis annis VI Idus Septembres in oratione positus
in-each year on-the-sixth Ides of-September in prayer placed
jocundissimam angelorum societatem sollemnizantem audiret,
a-most-joyful of-angels company celebrating heard
cumque devotissime sibi revelari peteret, cur quolibet
and-when most-devoutly to-himself to-be-revealed he-asked why in-each
anno illo tantum die et non alio hoc audiret, divinum
year on-that only day and not another this he-heard the-divine
recepit responsum, quod virgo gloriosa Maria tali die
he-received answer that the-virgin glorious Mary on-such day
fuerit mundo nata, et ideo hoc manifestaret filiis
was to-the-world born and therefore this he-should-make-known to-the-sons
sanctae ecclesiae, ut concordes fierent in hac celebritate
of-holy church that in-accord they-might-become in this celebration
coelesti curiae. Cum autem hoc summo pontifici et
with-the-heavenly court when moreover this to-the-supreme pontiff and
aliis intimasset et illi orationibus et jejuniis, scripturis
others he-had-made-known and they by-prayers and fasts by-scriptures
et antiquitatum testimoniis veritatem comperissent, hunc
and of-antiquities by-testimonies the-truth had-found this
diem in honore nativitatis virginis celebrandum universaliter
day in honor of-the-nativity of-the-virgin to-be-celebrated universally
statuerunt. Octava autem nativitatis beatae Mariae olim
they-decreed the-octave moreover of-the-nativity of-blessed Mary formerly
non celebrabatur, sed dominus Innocentius IV. natione
not was-celebrated but lord Innocent the-fourth by-nation

Januensis ipsam instituit celebrandam. Cujus haec causa
a-Genoese it instituted to-be-celebrated of-which this the-cause
fuit. Gregorio enim nono per mortem sublato de medio
was Gregory for the-ninth through death removed from the-midst
Romani omnes cardinales in quodam conclavi incluserunt,
the-Romans all the-cardinals in a-certain conclave shut-in
ut citius ecclesiae provideretur. Sed cum per plures
that more-quickly for-the-church it-might-be-provided but when for several
dies concordare non potuissent et ipsi a Romanis multas
days to-agree not they-could and they from the-Romans many
molestias sustinerent, voverunt reginae coeli, quod, si ejus
troubles endured they-vowed to-the-queen of-heaven that if her
meritis concordarent et liberi abire possent, octavas suae
by-merits they-agreed and free to-go-away they-could the-octaves of-her
nativitatis diu neglectas de caetero statuerent celebrandas.
nativity long neglected for the-rest they-would-decree to-be-celebrated
Sicque in dominum Coelestinum convenerunt et liberati per
and-so on lord Celestine they-agreed and freed through
dominum Innocentium votum adimpleverunt. Coelestinus enim
lord Innocent the-vow fulfilled Celestine for
modico tempore supervixit et ideo per eum impleri non
a-little time survived and therefore through him to-be-fulfilled not
potuit. Et nota, quod tres nativitates ecclesia sollemnizat,
could and note that three nativities the-church solemnizes
scilicet nativitatem Christi, sanctae Mariae et Johannis
namely the-nativity of-Christ of-saint Mary and of-John
baptistae, quae tres designant tres spirituales nativitates:
the-Baptist which three designate three spiritual nativities
cum Johanne namque in aqua, cum Maria in poenitentia,
with John for in water with Mary in penance
cum Christo renascimur in gloria. Cum igitur nativitatem
with Christ we-are-reborn in glory since therefore the-birth

baptismi in adultis oporteat praecedere contritionem et
of-baptism in adults it-behooves to-precede contrition and
gloriae similiter, ideo illae duae merito vigilias habent,
of-glory likewise therefore those two deservedly vigils have
sed cum poenitentia tota sit pro vigilia, non oportuit, ut
but since penance whole is for a-vigil not it-behooved that
vigiliam haberet. Octavas vero omnes habent, quia omnes
a-vigil it-should-have octaves but all have because all
ad octavam resurrectionis anhelant.
toward the-octave of-the-resurrection pant

Miles quidam valde strenuus et beatae Mariae valde
a-knight certain very vigorous and to-blessed Mary very
devotus ad torneamentum vadens quoddam primo monasterium
devoted to a-tournament going a-certain first monastery
ad honorem beatae Mariae constructum in itinere repertum
in honor of-blessed Mary built on the-way found
missam auditurus intravit. Cum autem missa missae succederet
mass about-to-hear entered when moreover mass to-mass succeeded
et ille ob honorem virginis nullam praetermittere vellet,
and he for the-honor of-the-virgin none to-pass-over wished
tandem monasterium exiens ad locum concitus properabat.
at-last the-monastery going-out to the-place hastily hastened
Et ecce redeuntes eidem occurrerunt et ipsum strenuissime
and behold those-returning him met and him most-vigorously
militasse referunt. Quod dum omnes, qui aderant, assererent
to-have-fought report which while all who were-present asserted
et universi eum strenuissime militasse acclamarent, necnon
and all him most-vigorously to-have-fought acclaimed and
et quidam, qui se ab eo captos dicebant, se
also certain who themselves by him captured said themselves
eidem offerrent, perpendens vir discretus urbanam reginam
to-him offered weighing the-man discreet the-courteous queen

urbano modo se honorasse, quid acciderit, manifestavit et
in-courteous manner him to-have-honored what had-happened made-known and
ad monasterium rediens filio virginis de caetero militavit.
to the-monastery returning for-the-son of-the-virgin for the-rest fought

Episcopus quidam, qui beatam Mariam in summa reverentia
a-bishop certain who blessed Mary in highest reverence
et devotione habebat, quandam ecclesiam beatae Mariae in
and devotion held a-certain church of-blessed Mary in
nocte media ex devotione adibat et ecce virgo virginum
the-night middle from devotion approached and behold the-virgin of-virgins
comitata universo virginum choro venienti viro occurrit et
accompanied by-the-whole of-virgins choir the-coming man met and
cum summo honore susceptum ad ecclesiam, ad quam
with highest honor received to the-church to which
tendebat, ducere coepit praecinentibus duabus de choro
he-was-heading to-lead began singing-before two of the-choir
puellis atque dicentibus:
girls and saying

Cantemus domino, sociae, cantemus honorem,
let-us-sing to-the-Lord O-companions let-us-sing honor
Dulcis amor Christi resonet ore pio.
the-sweet love of-Christ let-resound with-mouth devout

Quos versus totus alius chorus virginum resumendo percantat
which verses the-whole other choir of-virgins by-taking-up sings-through
praedictaeque binae cantatrices binos, qui sequuntur, in
and-the-aforesaid two singers the-two which follow in
ordine versus subsequutae sunt:
order verses followed have

Primus ad ima ruit magna de luce superbus,
the-first to the-depths fell great from light proud
Sic homo cum tumuit, primus ad ima ruit.
so man when he-swelled the-first to the-depths fell

Sicque virum Dei cum tali processione usque ad
and-so the-man of-God with such procession all-the-way to
ecclesiam perduxerunt duabus semper incipientibus et caeteris
the-church they-led two always beginning and the-others
respondentibus.
responding

Quaedam mulier solatio viri sui destituta unicum
a-certain woman of-the-solace of-husband her bereft an-only
filium habebat, quem tenerrime diligebat. Quadam autem vice
son had whom most-tenderly she-loved on-a-certain moreover occasion
filius ejus ab inimicis capitur et in custodia carceratur et
the-son her by enemies is-captured and in custody is-imprisoned and
vinculatur. Quod illa audiens inconsolabiliter flebat et beatam
is-chained which she hearing inconsolably wept and the-blessed
virginem, cui multum devota erat, pro liberatione filii
virgin to-whom very devoted she-was for the-freeing of-her-son
importunis precibus exorabat. Tandem videns, quod sic nihil
with-importunate prayers entreated at-last seeing that thus nothing
proficeret, ecclesiam, in qua erat sculpta imago beatae Mariae,
she-profited the-church in which was carved an-image of-blessed Mary
sola intravit et coram imagine stans ipsam sic alloquitur
alone entered and before the-image standing it thus addresses
dicens: virgo beata, pro liberatione filii mei te saepe rogavi
saying O-virgin blessed for the-freeing of-son my you often I-have-asked
et adhuc nequaquam matri miserae subvenisti, patrocinium
and still in-no-way the-mother wretched have-you-helped patronage

tuum pro filio meo imploro et nullum adhuc sentio fructum.
your for son my I-implore and no yet I-feel fruit
Igitur, sicut filius meus mihi ablatus est, sic et ego
therefore as son my from-me taken-away is so also I
filium tuum tibi auferam et obsidem pro filio meo in
son your from-you shall-take-away and as-hostage for son my into
custodiam ponam. Et haec dicens propius accessit et
custody shall-put and these-things saying nearer she-approached and
imaginem pueri, quam virgo in gremio bajulabat, auferens
the-image of-the-boy which the-virgin in her-lap carried taking
domum abiit accipiensque imaginem pueri ipsam in linteo
home went and-taking the-image of-the-boy it in linen
mundissimo involvit et in archa recondens ipsam cum clave
most-clean wrapped and in a-chest hiding it with a-key
diligentius obfirmavit, bonum obsidem pro filio suo habere
most-carefully locked a-good hostage for son her to-have
gaudens et ipsum diligenter custodiens. Et ecce sequenti
rejoicing and it diligently guarding and behold on-the-following
nocte beata virgo juveni apparuit et januam carceris
night the-blessed virgin to-the-youth appeared and the-door of-the-prison
aperiens, inde ut exeat, praecepit eique dixit: matri tuae,
opening thence that he-go-out commanded and-to-him said to-mother your
fili, dices, ut meum reddat filium, ex quo reddidi
O-son you-will-say that my she-render son from which I-have-rendered
sibi suum. Qui exiens ad matrem venit et, qualiter beata
to-her her-own who going-out to his-mother came and how the-blessed
virgo eum liberaverit, enarravit. Illa autem plurimum exsultans
virgin him had-freed related she moreover very-much exulting
imaginem pueri accepit et ad ecclesiam vadens beatae
the-image of-the-boy took and to the-church going to-blessed
Mariae reddidit filium dicens: gratias vobis, domina, refero,
Mary rendered the-son saying thanks to-you O-lady I-render

quia mihi meum unicum filium reddidistis, et nunc vobis
because to-me my only son you-have-rendered and now to-you
filium vestrum reddo, quia meum me recepisse profiteor.
son your I-render because mine myself to-have-received I-confess

Erat quidam fur, qui saepe latrocinia exercebat, sed beatam
there-was a-certain thief who often robberies practiced but blessed
Mariam plurimum in devotione habebat et eam crebrius
Mary very-much in devotion held and her very-often
salutabat. Quadam igitur vice fur quaedam rapiens capitur
greeted on-a-certain therefore occasion the-thief certain-things seizing is-captured
et suspendio adjudicatur. Cum autem suspenderetur, continuo
and to-hanging is-adjudged when moreover he-was-hanged at-once
beata virgo ei affuit et suspensum tribus diebus, ut
the-blessed virgin to-him was-present and the-hanged-man for-three days as
sibi videbatur, suis manibus sustentavit ita, quod nullam
to-him it-seemed with-her hands sustained so that no
laesionem persensit. Illi vero, qui eum suspenderunt, casu
injury he-felt they but who him had-hanged by-chance
inde transeuntes eum viventem et vultu hilari repererunt
thence passing him alive and with-face cheerful found
et arbitrantes, quod non bene fuisset laqueo adstrictus,
and thinking that not well he-had-been with-the-noose tied
gladio ipsum jugulare volebant, sed beata Maria
with-the-sword him to-cut-the-throat-of wished but blessed Mary
ferientium gladio manum opponebat et illi sibi nil
of-the-strikers to-the-sword her-hand opposed and they to-him nothing
nocere poterant. Cognoscentes ergo referente illo, quod beata
to-harm could knowing therefore reporting he that blessed
Maria sic eum juvabat, mirantes eum deposuerunt et amore
Mary so him helped wondering him they-took-down and for-the-love

virginis abire liberum dimiserunt. Qui abiens monasterium
of-the-virgin to-go-away free let who going-away a-monastery
intravit et, quoad vixit, in servitio Dei genitricis permansit.
entered and as-long-as he-lived in the-service of-God of-the-mother remained

Fuit quidam clericus, qui beatam Mariam valde diligens
there-was a-certain cleric who blessed Mary greatly loving
horas ejus sedulo decantabat. Cum autem parentes ejus
hours her assiduously sang when moreover parents his
morerentur, alium non habentes heredem eidem hereditatem
died another not having heir to-him the-inheritance
dimiserunt. Compulsus est igitur ab amicis, ut uxorem
they-left compelled he-was therefore by friends that a-wife
acciperet et hereditatem propriam gubernaret. Quadam
he-should-take and the-inheritance his-own should-govern on-a-certain
autem die, cum ad celebrandas nuptias tenderet, in itinere
moreover day when for celebrating the-nuptials he-was-heading on the-way
quandam ecclesiam reperit, et recordatus servitii beatae
a-certain church he-found and recalling the-service of-blessed
Mariae in ipsam ingrediens horas ejus dicere coepit, et
Mary into it entering hours her to-say he-began and
ecce beata Maria eidem apparuit et quasi severius ei
behold blessed Mary to-him appeared and as-if rather-severely to-him
dixit: o stulte et infidelis, cur me amicam et sponsam
said O foolish and faithless why me friend and bride
tuam relinquis et mihi feminam aliam anteponis? Ad hoc
your do-you-leave and to-me a-woman another prefer at this
ille compunctus ad socios rediit et totum dissimulans
he pricked to his-companions returned and the-whole dissembling
celebratis nuptiis media nocte omnibus relictis de domo
celebrated the-nuptials at-the-middle night all left from the-house
aufugit et monasterium intrans beatae Mariae devote servivit.
he-fled and a-monastery entering blessed Mary devoutly served

Sacerdos cujusdam parochiae et honestae vitae nullam
a-priest of-a-certain parish and of-honorable life no
missam nisi missam beatae Mariae sciebat, quam in ejus
mass except the-mass of-blessed Mary knew which in her
honorem sedule decantabat. Apud episcopum igitur accusatur
honor assiduously he-sang before the-bishop therefore he-is-accused
et ab eo citius accersitur. Cum vero coram episcopo
and by him rather-quickly is-summoned when but before the-bishop
se aliam missam nescire diceret, episcopus ipsum quasi
himself another mass not-to-know he-said the-bishop him as-if
seductorem dure redarguit et ab officio eam suspendens, ne de
a-seducer harshly rebuked and from office him suspending lest for
caetero eam missam cantare auderet, interdixit. Sequenti nocte
the-rest that mass to-sing he-dare forbade on-the-following night
beata Maria episcopo apparens eum plurimum increpavit et, cur
blessed Mary to-the-bishop appearing him very-much rebuked and why
suum sic male tractasset cancellarium, requisivit addiditque,
her so badly he-had-treated chancellor asked and-added
quod die XXX. moreretur, nisi ille ad consuetum officium
that on-the-day thirtieth he-would-die unless he to the-accustomed office
restitueretur. Tremefactus episcopus presbiterum accersivit et
were-restored terrified the-bishop the-priest summoned and
veniam postulans, ut nullam missam praeter illam, quam
pardon asking that no mass except that which
sciebat, de beata Maria celebrare debeat, imperavit.
he-knew of blessed Mary to-celebrate he-ought commanded

Quidam clericus vanus et lubricus erat, sed tamen Dei
a-certain cleric vain and lecherous was but yet of-God
genitricem plurimum diligebat et ejus horas sanctas devote
the-mother very-much he-loved and her hours holy devoutly
et alacriter decantabat. Quadam igitur nocte in visione vidit
and eagerly sang on-a-certain therefore night in a-vision he-saw

se ante tribunal Dei adstare et dominum circumstantibus
himself before the-tribunal of-God to-stand and the-Lord to-those-standing-around
dicere: de illo, qui vos adspicit, quo judicio dignus
to-say of that-one who you looks-at of-what judgment worthy
sit, vos ipsi decernatis, quem tamdiu et toleravi et
he-is you yourselves decide whom so-long both I-have-tolerated and
nullum adhuc in eo emendationis signum inveni. Tunc
no yet in him of-amendment sign I-have-found then
dominus omnibus approbantibus super eum damnationis tulit
the-Lord all approving upon him of-damnation bore
sententiam, et ecce virgo beata surrexit et filio dixit:
sentence and behold the-virgin blessed rose and to-her-son said
pro isto, pie fili, clementiam tuam rogo, ut super eum
for this-one O-dutiful son clemency your I-ask that upon him
damnationis sententiam mitiges; vivat ergo hic ob
of-damnation the-sentence you-mitigate let-live therefore this-one on-account-of
gratiam mei, qui ob propria merita addicitur morti.
the-grace of-me who on-account-of his-own merits is-assigned to-death
Cui dominus: tuis enim petitionibus eum tribuo, si
to-whom the-Lord to-your for petitions him I-grant if
vel saltem nunc ejus correctionem inspexero. Et conversa
even at-least now his correction I-shall-have-beheld and turned
virgo ad hominem dixit: vade et amplius noli peccare, ne
the-virgin to the-man said go and further do-not sin lest
deterius tibi contingat. Ille igitur excitatus vitam mutavit
worse to-you happen he therefore roused his-life changed
et religionem petiit et ibi in bonis operibus vitam finivit.
and religion sought and there in good works his-life ended

Apud Siciliam anno domini DXXXVII fuit
in Sicily in-the-year of-the-Lord five-hundred-thirty-seven there-was
quidam vir nomine Theophilus cujusdam episcopi vicedominus,
a-certain man by-name Theophilus of-a-certain bishop the-vicedominus

ut ait Fulbertus Carnotensis episcopus, qui tam prudenter
as says Fulbert of-Chartres the-bishop who so prudently
sub episcopo res ecclesiasticas dispensabat, quod mortuo
under the-bishop the-affairs ecclesiastical dispensed that dead
episcopo eum dignum episcopatu omnis populus acclamabat.
the-bishop him worthy of-the-episcopate all the-people acclaimed
At ille vicedominatu contentus alium in episcopum maluit
but he with-the-vicedominate content another as bishop preferred
ordinari. Tandem ab ipso officio invite ab ipso episcopo
to-be-ordained at-last from that-very office unwillingly by the-very bishop
depositus in tantam impatientiam est delapsus, ut ad suam
deposed into such impatience he-has fallen that for his
recuperandam dignitatem cujusdam Judaei malefici consilium
to-be-recovered dignity of-a-certain Jew sorcerer the-counsel
expeteret. Ille igitur dyabolum advocavit et advocatus concitus
he-sought he therefore the-devil summoned and summoned hastily
venit. Theophilus igitur jussu daemonis Christum et
he-came Theophilus therefore by-the-order of-the-demon Christ and
matrem ejus abnegavit, christianae professioni abrenuntiavit et
mother his denied the-Christian profession renounced and
ipsius abrenuntiationis et abnegationis chirographum suo
of-the-very renunciation and denial a-written-bond with-his
sanguine proprio scripsit et scriptum annulo sigillavit et
blood own wrote and the-writing with-a-ring sealed and
sigillatum daemoni tradidit et sic ejus servitio se addixit. In
sealed to-the-demon handed and so his to-service himself assigned on
crastinum igitur procuratione daemonis Theophilus in gratiam
the-morrow therefore by-the-management of-the-demon Theophilus into the-favor
episcopi recipitur et in sui dignitatem officii restituitur.
of-the-bishop is-received and to his dignity of-office is-restored
Tandem ad se reversus de eo, quod fecerat, valde ingemuit
at-last to himself returned about that which he-had-done greatly groaned

et ad virginem gloriosam, ut sibi in adjutorium fieret,
and to the-virgin glorious that for-him for help she-might-be
tota mentis devotione confugit. Quadam igitur vice beata
with-whole of-mind devotion fled on-a-certain therefore occasion blessed
Maria in visione illi apparens de impietate ipsum redarguit
Mary in a-vision to-him appearing for impiety him rebuked
et dyabolo abrenuntiare praecepit ac Christum Dei filium
and the-devil to-renounce commanded and Christ of-God the-Son
et omne christianitatis propositum confiteri fecit et sic
and every of-Christianity purpose to-confess made-him and so
ipsum in sui et filii gratiam recuperavit et ad indicium
him into her and of-her-son favor recovered and as a-sign
indultae veniae iterum sibi apparens chirographum, quod
of-the-granted pardon again to-him appearing the-bond which
dyabolo dederat, sibi reddidit et super pectus posuit, ut
to-the-devil he-had-given to-him returned and upon his-breast put that
jam non se dyaboli servum timeret, sed per virginem
now not himself of-the-devil a-slave he-should-fear but through the-virgin
se liberum factum gauderet. Quo Theophilus recepto
himself free made should-rejoice which Theophilus received
vehementer exsultans coram episcopo omnique populo, quod
vehemently exulting before the-bishop and-all the-people what
sibi acciderat, retulit et cunctis admirantibus et virginem
to-him had-happened related and all wondering and the-virgin
gloriosam laudantibus ipse post triduum in pace quievit.
glorious praising he after three-days in peace rested

Quidam vir et uxor sua filiam unicam habentes eam
a-certain man and wife his a-daughter only having her
cuidam juveni nuptui tradiderunt, ob amorem autem
to-a-certain youth in-marriage gave for the-love moreover
filiae generum secum in domo tenebant. Mater
of-the-daughter the-son-in-law with-them in the-house they-kept the-mother

autem puellae juvenem amore filiae suae tam diligenter
moreover of-the-girl the-youth for-love of-daughter her so diligently
colebat, ut non major esset amor puellae ad puerum, quam
cherished that not greater was the-love of-the-girl toward the-boy than
socrus ad generum. Inter haec malitiosi dicere
of-the-mother-in-law toward the-son-in-law among these-things malicious-people to-say
coeperunt, quod hoc non filiae causa faceret, sed ut
began that this not of-the-daughter for-the-sake she-did but that
eidem pro filia sese ingereret. Cum igitur mulieris
to-him instead-of the-daughter herself she-might-thrust when therefore of-the-woman
animum tanta falsitas concussisset, timens ne in vulgi
the-mind such falsehood had-shaken fearing lest into of-the-crowd
fabulam verteretur, duos rusticos alloquitur, et si occulte
a-tale it-be-turned two rustics she-addresses and if secretly
generum strangulare velint, cuilibet XX solidos pollicetur.
the-son-in-law to-strangle they-would to-each twenty solidi she-promises
Quadam ergo die eos in cellario recludens maritum suum ex
on-a-certain therefore day them in the-cellar shutting-up husband her on
industria aliquo ire consuluit et filiam alio transmisit.
purpose somewhere to-go she-advised and her-daughter elsewhere sent
Tunc adolescens jussu dominae suae cellarium, ut vinum
then the-youth by-the-order of-mistress his the-cellar that wine
afferret, ingreditur et mox a latronibus strangulatur.
he-might-bring enters and at-once by the-robbers is-strangled
Mox socrus ipsum in lectum filiae detulit
at-once the-mother-in-law him into the-bed of-her-daughter carried
et quasi dormientem vestibus circumtexit. Redeuntibus
and as-if sleeping with-garments covered returning
ergo marito et filia et ad mensam positis jubet
therefore the-husband and the-daughter and at table placed orders
mater filiae, ut maritum debeat excitare et ad mensam
the-mother the-daughter that her-husband she-should to-rouse and to table

vocare. Quae cum defunctum reperisset et haec concita
to-call who when dead she-had-found and these-things excitedly
nuntiasset, tota familia in lamentum vertitur et illa mulier
had-announced the-whole household into lament is-turned and that woman
homicida quasi dolens cum caeteris lamentatur. Tandem
murderess as-if grieving with the-others laments at-last
mulier de perpetrato scelere valde ingemuit et sacerdoti
the-woman over the-perpetrated crime greatly groaned and to-a-priest
omnia per ordinem confessa fuit. Post aliquod tempus inter
all-things in order confessed has after some time between
mulierem et sacerdotem litigium oritur et a sacerdote sibi
the-woman and the-priest a-dispute arises and by the-priest on-her
generi homicidium irrogatur. Quod cum ad parentum
of-the-son-in-law the-murder is-charged which when to of-the-parents
juvenis notitiam devenisset, adducitur ad judicem et ab eo
of-the-youth the-knowledge it-had-come she-is-brought to the-judge and by him
ignibus concremanda admnatur. Finem ergo suum imminere
by-fires to-be-burned is-condemned the-end therefore her to-be-imminent
considerans ad beatam virginem se convertit et ejus intrans
considering to the-blessed virgin herself she-turned and her entering
ecclesiam in oratione cum lacrymis se prostravit. Post
church in prayer with tears herself prostrated after
modicum exire compellitur et in magnum projectam ignem
a-little to-go-out she-is-compelled and into a-great thrown fire
omnes ibidem stare illaesam et incolumem contuentur. At
all there to-stand unharmed and safe behold but
parentes pueri ignem parvum esse putantes ad sarmenta
the-parents of-the-boy the-fire small to-be thinking to vine-twigs
concurrunt et in ignem projiciunt, videntes autem, quod nec
run and into the-fire throw seeing moreover that not-even
sic in aliquo laederetur, lanceis et hastis eam impugnare
so in anything she-was-harmed with-lances and spears her to-assail

coeperunt. Tunc judex, qui aderat, vehementer obstupuit et
began then the-judge who was-present vehemently was-astounded and
eos ab ipsius impugnatione compescuit, eam autem diligenter
them from her assailing restrained her moreover diligently
considerans nullum in ea signum incendii praeter sola vulnera
considering no on her sign of-burning except only the-wounds
lancearum invenit. Cum autem parentes ejus domum eam
of-the-lances he-found when moreover parents her home her
reduxissent et eam fomentis et balneis recrearent, nolens
had-brought-back and her with-poultices and baths were-reviving not-wishing
eam Deus ulterius humana suspicione foedari, post triduum
her God further by-human suspicion to-be-defiled after three-days
in laude virginis perseverantem ex hac vita avocavit.
in praise of-the-virgin persevering from this life called-away

De sanctis Cornelio et Cypriano

CXXXII · SAINTS CORNELIUS AND CYPRIAN

Cornelius is read as understanding circumcision and Cyprian as a mixture from above or sadness and inheritance. Pope Cornelius, exiled by Decius, receives letters of comfort from Cyprian of Carthage. Brought back and beaten, he heals a soldier's paralytic wife, Sallustia, on his way to the temple of Mars, and he is martyred there with twenty soldiers who believe. Cyprian, exiled and recalled, thanks God for his sentence, has fifteen gold pieces given to his executioner, covers his eyes, and receives the crown.

Cornelius interpretatur intelligens circumcisionem. Ipse enim
Cornelius is-interpreted understanding circumcision he for
intellexit et intelligendo servavit circumcisionem a superfluis
understood and by-understanding kept circumcision from superfluous
licitis et etiam necessariis. Vel Cornelius a cornu et
lawful-things and even necessary or Cornelius from cornu and

leos, quod est populus, quasi cornu, id est fortitudo populi.
leos which is people as-if the-born that is the-strength of-the-people
Cyprianus dicitur a cypro, quod est mixtura, et ana, quod est
Cyprian is-called from cypro which is mixture and ana which is
sursum. Vel dicitur a cypro, quod est moestitia vel hereditas.
upward or he-is-called from cypro which is sadness or inheritance
Ipse enim habuit supernam mixturam gratiae et virtutum,
he for had the-supernal mixture of-grace and of-virtues
moestitiam peccatorum et hereditatem coelestium gaudiorum.
the-sadness of-sins and the-inheritance of-heavenly joys

Cornelius papa successor sancti Fabiani a Decio Caesare
Cornelius the-pope the-successor of-saint Fabian by Decius Caesar
cum suis clericis in exsilium relegatur ibique a sancto
with his clerics into exile is-banished and-there from saint
Cypriano Carthaginiensi episcopo litteras confortationis
Cyprian of-Carthage the-bishop letters of-encouragement
accepit. Tandem de exsilio reductus Decio praesentatur, et
received at-last from exile brought-back to-Decius is-presented and
dum immobilis permaneret, jussit eum Decius plumbatis
while unmoved he-remained ordered him Decius with-leaded-scourges
caedi praecepitque, ut ad templum Martis duceretur, et
to-be-beaten and-commanded that to the-temple of-Mars he-be-led and
ibi aut sacrificaret aut sententiam capitalem subiret. Cum
there either he-sacrifice or the-sentence capital undergo when
ergo illuc duceretur, miles quidam rogavit eum, ut ad
therefore thither he-was-led a-soldier certain asked him that to
domum suam deverteret et pro uxore sua Sallustia, quae
house his he-would-turn-aside and for wife his Sallustia who
per quinque annos paralitica jacebat, oraret. Quae dum
for five years paralytic lay he-would-pray who when
ad orationem ejus sanata esset, XX milites cum ipsa et
at prayer his healed she-had-been twenty soldiers with her and

viro suo domino crediderunt, qui omnes jubente Decio ad
husband her in-the-Lord believed who all ordering Decius to
templum Martis deducti et in illud exspuentes cum sancto
the-temple of-Mars led and on it spitting with saint
Cornelio martirizati sunt. Passus est autem circa annos
Cornelius martyred were suffered he-has moreover about the-years
domini CCLIII. Cyprianus autem Carthaginiensis
of-the-Lord two-hundred-fifty-three Cyprian moreover of-Carthage
episcopus in eadem civitate Patrono proconsuli praesentatur.
bishop in the-same city to-Patronus the-proconsul is-presented
Qui cum a fide nullatenus mutari posset, in exsilium
who since from the-faith by-no-means to-be-changed could into exile
mittitur indeque revocatus ab Anglirico proconsule, qui
is-sent and-thence recalled by Angliricus the-proconsul who
Patrono successerat, sententiam capitalem accepit. Qua
Patronus had-succeeded the-sentence capital received which
sententia lata dixit Cyprianus Deo gratias. Cum autem ad
sentence passed said Cyprian to-God thanks when moreover to
locum cum spiculatore venisset, praecepit suis, ut eidem
the-place with the-executioner he-had-come he-commanded his-people that to-the-same
spiculatori pro mercede XV aureos darent, accipiensque
executioner for reward fifteen gold-pieces they-should-give and-taking
linteum manu sua oculos texit et sic coronam suscepit
a-linen-cloth with-hand his his-eyes he-covered and so the-crown received
circa annos domini CCLVI.
about the-years of-the-Lord two-hundred-fifty-six

De sancto Lamperto

CXXXIII · SAINT LAMBERT

Lambert, noble and learned, succeeds his master Theodard as bishop, but is driven out by envious enemies. As a monk he stands barefoot in the snow at the cross until after matins for a noise he made at prayer, and he teaches the abbot patience. Restored after seven years, he rebukes Pepin for keeping a harlot. Her brother Dodo besieges his house; Lambert throws away the sword he had taken up, bids his household confess, and is killed at prayer. His servants carry his body to the cathedral by boat.

Lampertus nobilis genere, sed nobilior sanctitate vitae et a
Lambert noble by-race but nobler in-holiness of-life and from
primaevo aetatis suae litteris eruditus adeo pro sui sanctitate
the-earliest of-age his in-letters taught so for his holiness
ab omnibus amabatur, ut post Theodardum magistrum
by all he-was-loved that after Theodard master
suum Trecensis ecclesiae in episcopum meruit promoveri.
his of-Troyes church as bishop he-merited to-be-promoted
Quem Childericus rex plurimum diligebat et prae omnibus
whom Childeric the-king very-much loved and above all
episcopis carum semper habebat, sed crescente invidorum
bishops dear always held but growing of-the-envious
malitia eum sine causa impii expellentes honore debito
the-malice him without cause the-impious expelling of-honor due
privaverunt et Feramundum in ejus cathedram statuerunt. At
deprived and Feramund in his chair set but
Lampertus monasterium ingressus per quinque annos ibidem
Lambert a-monastery entering for five years there
optime conversatus est. Quadam vero nocte ad orationem
excellently lived has on-a-certain but night for prayer
surgens in pavimento per ignorantiam sonum fecit, quod
rising on the-pavement through ignorance a-sound made which

audiens abbas dixit: quisquis hunc fecit sonum, statim
hearing the-abbot said whoever this made sound at-once
vadat ad crucem. Tunc Lampertus illico nudis pedibus
let-him-go to the-cross then Lambert at-once with-bare feet
in cilicio ad crucem cucurrit ibique tamdiu et in nive
in hair-shirt to the-cross ran and-there so-long both in snow
et gelu ac glacie fixus stetit, dum fratribus post matutinas
and frost and ice fixed stood until the-brothers after matins
se calefacientibus abbas eum deesse cognovit et
themselves warming the-abbot him to-be-missing learned and
audiens a quodam fratre, quod ille esset, qui ad crucem
hearing from a-certain brother that he it-was who to the-cross
ivisset, eum introduci fecit et ab eo cum monachis
had-gone him to-be-brought-in caused and of him with the-monks
veniam postulavit. Ille vero non solum clementer indulsit,
pardon asked he but not only mercifully pardoned
sed et de bono patientiae iis sublimiter praedicavit. Post
but also about the-good of-patience to-them sublimely preached after
septem annos Feramundus est expulsus et sanctus Lampertus
seven years Feramund was expelled and saint Lambert
jubente Pipino ad sedem propriam est reductus. Cum
ordering Pepin to the-see his-own was brought-back when
autem sicut prius verbo et exemplo polleret, insurgentes
moreover as before in-word and example he-was-strong rising-up
in eum duo maligni eum graviter insectari coeperunt,
against him two wicked-men him gravely to-persecute began
quos amici pontificis, sicut meruerant, occiderunt. Eo
whom the-friends of-the-pontiff as they-had-deserved killed at-that
tempore Lampertus Pipinum de quadam meretrice, quam
time Lambert Pepin about a-certain harlot whom
tenebat, plurimum increpavit, Dodo autem consanguineus
he-kept very-much rebuked Dodo moreover the-kinsman

eorum, qui occisi fuerant, et frater ipsius meretricis,
of-those who killed had-been and the-brother of-the-very harlot
domesticus aulae regiae congregato exercitu domum episcopi
a-servant of-the-hall royal gathered an-army the-house of-the-bishop
circumquaque obsedit, volens occisorum necem in sancto
all-around besieged wishing of-the-killed the-death on the-saint
vindicare. At cum puer Lamperto in oratione posito
to-avenge but when a-boy to-Lambert in prayer placed
nuntiasset, ille confisus in domino, ut eos expugnaret,
had-announced he trusting in the-Lord that them he-might-overcome
mucronem arripuit, sed ad se rediens gladium de
the-sword seized but to himself returning the-sword from
manu projecit, melius judicans, ut persistendo et moriendo
his-hand threw better judging that by-persisting and by-dying
vinceret, quam ut sacratas manus de impiorum
he-should-conquer than that his-consecrated hands with of-the-impious
sanguine macularet. Tunc vir Dei suos admonuit, ut
blood he-should-stain then the-man of-God his-people admonished that
peccata sua confiterentur et mortem patienter sustinerent,
sins their they-should-confess and death patiently endure
statimque impii irruentes sanctum in oratione Lampertum
and-at-once the-impious rushing-in the-saint in prayer Lambert
prostratum peremerunt circa annos domini DCXX.
prostrate killed about the-years of-the-Lord six-hundred-twenty
Quibus discedentibus quidam ex ejus famulis evadentes corpus
who departing certain of his servants escaping body
ejus occulte ad cathedralem ecclesiam navigio perduxerunt
his secretly to the-cathedral church by-boat brought
et cum multa civitatis moestitia sepulturae dederunt.
and with much of-the-city sadness to-burial gave

De sancto Adriano cum sociis suis

CXXXIV · SAINT ADRIAN AND HIS COMPANIONS

Adrian, an officer under Maximian at Nicomedia, is so moved by thirty-three Christians that he declares himself one. His wife Natalia rejoices, and when he comes home on parole she shuts the door, thinking he has fled martyrdom. Beaten until his bowels spill, he dies when his feet are cut off, his legs broken on an anvil, and his hand cut off at Natalia's request. Rain saves the bodies from the fire, and Christians carry them to Constantinople. Fleeing a tribune by sea, Natalia follows Adrian past a devil's false course and dies beside the bodies.

Adrianus a Maximiano imperatore regnante martirium
Adrian under Maximian the-emperor reigning martyrdom
passus est. Cum enim praedictus Maximianus in Nicomedia
suffered has when for the-aforesaid Maximian in Nicomedia
urbe ydolis immolaret, jussu ejus cuncti christianos
the-city to-idols was-sacrificing by-order his all the-Christians
perquirentes alii timore poenae, alii amore promissae
searching-out some by-fear of-punishment others by-love of-promised
pecuniae, vicini vicinos, propinqui domesticos ad supplicium
money neighbors neighbors kinsmen household-members to punishment
trahebant, inter quos XXXIII a perquirentibus comprehensi
dragged among whom thirty-three by the-searchers seized
ante regem adducti sunt. Quibus rex: non audiistis,
before the-king brought were to-whom the-king not have-you-heard
qualis poena adversus christianos posita sit? Cui
what-kind-of penalty against the-Christians set has-been to-whom
illi: audivimus et stultitiae tuae jussionis irrisimus. Tunc
they we-have-heard and of-the-folly of-your command we-have-laughed then
rex iratus nervis crudis eos caedi jussit et lapidibus
the-king angered with-sinews raw them to-be-beaten ordered and with-stones
ora eorum contundi mandavit ac annotata uniuscujusque
mouths their to-be-crushed commanded and noted of-each

confessione ferro vinctos in carcere recludi praecepit. Quorum
the-confession with-iron bound in prison to-be-shut commanded of-whom
constantiam Adrianus prior officii militaris considerans
the-constancy Adrian the-chief of-the-office military considering
dixit iis: adjuro vos per Deum vestrum, ut mihi dicatis,
said to-them I-adjure you by God your that to-me you-tell
quae est remuneratio, quam exspectatis per ista tormenta.
what is the-reward which you-await through these torments
Ad hoc dixerunt sancti: oculus non vidit nec auris audivit
to this said the-saints eye not has-seen nor ear heard
nec in cor hominis adscendit, quae praeparavit dominus
nor into the-heart of-man has-ascended what has-prepared the-Lord
diligentibus se perfecte. Tunc Adrianus in medium prosiliens
for-those-loving him perfectly then Adrian into the-middle leaping-forth
ait: annotate me cum istis, quia et ego christianus sum.
says note-down me with these because also I a-Christian am
Quod cum imperator audivisset, nolentem sacrificare vinctum
which when the-emperor had-heard unwilling to-sacrifice bound
ferro in carcere posuit. Natalia vero uxor ejus, audiens
with-iron in prison he-put Natalia but wife his hearing
virum suum in carcere, scidit vestimenta sua flens plurimum
husband her in prison tore garments her weeping very-much
et ejulans. Sed cum audivisset, quod propter fidem Christi
and wailing but when she-had-heard that on-account-of the-faith of-Christ
incarceratus fuisset, gaudio repleta ad carcerem cucurrit et
imprisoned he-had-been with-joy filled to the-prison ran and
vincula viri sui et aliorum osculari coepit. Erat enim
the-chains of-husband her and of-others to-kiss began she-was for
christiana, sed propter persecutionem se non publicaverat.
a-Christian but on-account-of the-persecution herself not had-made-public
Et dixit ad virum: beatus es, domine mi Adriane,
and said to her-husband blessed are-you O-lord my Adrian

quia invenisti divitias, quas non dimiserunt parentes tui,
because you-have-found riches which not left parents your
quibus egebunt hi, qui multa possident, quando non
which will-need those who many-things possess when not
erit foenerandi tempus nec mutuo accipiendi, dum nullus
will-be of-lending the-time nor on-loan of-receiving while no-one
de poena alium liberabit nec pater filium nec mater
from punishment another will-free nor father son nor mother
filiam nec servus dominum nec amicus amicum nec divitiae
daughter nor slave master nor friend friend nor riches
possessorem. Cumque eum admonuisset, ut omnem gloriam
the-possessor and-when him she-had-admonished that all glory
terrenam contemneret et amicos et parentes sperneret et
earthly he-should-despise and friends and kinsmen spurn and
semper ad coelestia cor haberet, dixit ad eam Adrianus:
always to heavenly-things his-heart have said to her Adrian
vade, soror mea, tempore passionis nostrae accersam te, ut
go sister my at-the-time of-passion our I-shall-summon you that
videas finem nostrum. Sicque virum suum aliis sanctis
you-may-see end our and-so husband her to-the-other saints
recommendans, ut eum scilicet confortarent, rediit in
recommending that him namely they-should-comfort she-returned to
domum suam. Postmodum audiens Adrianus diem passionis
house her afterward hearing Adrian the-day of-passion
suae adesse, dans munera custodibus et sanctos, qui
his to-be-at-hand giving gifts to-the-guards and the-saints who
secum erant, in fidejussores abiit domum vocare Nataliam,
with-him were as sureties he-went home to-call Natalia
sicut ei juramento promiserat, ut eorum passionibus
as to-her by-oath he-had-promised that their at-passions
praesens esset. Quidam autem eum videns praecurrit
present she-should-be a-certain-man moreover him seeing ran-ahead

et nuntiavit Nataliae dicens: absolutus est Adrianus et
and announced to-Natalia saying released is Adrian and
ecce venit. Quod illa audiens non credebat dicens: et quis
behold he-comes which she hearing not believed saying and who
potuit eum absolvere a vinculis? Non mihi contingat, ut
could him to-release from the-chains not to-me may-it-happen that
absolvatur a vinculis et separetur a sanctis! Dum hoc
he-be-released from the-chains and be-separated from the-saints while this
loqueretur, puer domesticus venit dicens: en dominus meus
she-was-saying a-servant household came saying lo lord my
dimissus est. Illa autem putans, quod martirium refugisset,
released is she moreover thinking that martyrdom he-had-fled
amarissime flebat, et cum vidisset eum, surgens velocius
most-bitterly wept and when she-had-seen him rising more-quickly
ostium domus contra eum clausit et dixit: longe a
the-door of-the-house against him shut and said far from
me efficiatur, qui a Deo corruit, nec mihi contingat
me let-him-become who from God has-fallen nor to-me may-it-happen
loqui ori illius, per quod dominum suum abnegavit.
to-speak to-the-mouth his by which lord his he-denied
Et conversa ad eum dixit: o tu miser sine Deo, quis te
and turned to him said O you wretch without God who you
coegit apprehendere, quod non potuisti perficere, quis te
compelled to-undertake what not you-could to-complete who you
separavit a sanctis aut quis te seduxit, ut recederes
separated from the-saints or who you led-astray that you-should-withdraw
a conventu pacis? Dic mihi, cur fugisti, antequam pugna
from the-assembly of-peace tell me why did-you-flee before the-battle
fieret, antequam repugnantem videres, quomodo vulneratus
was-made before an-opponent you-saw how wounded
es necdum emissa sagitta? Et ego mirabar, si ex gente
are-you not-yet sent the-arrow and I wondered if from a-nation

sine Deo et de genere impiorum aliquis offerretur Deo.
without God and from the-race of-the-impious anyone should-be-offered to-God
Heu me infelicem et miseram, quid faciam, quae conjuncta
alas me unhappy and wretched what shall-I-do who joined
sum huic ex genere impiorum? Non est concessum
am to-this-one from the-race of-the-impious not it-is granted
mihi, ut unius horae spatio vocarer uxor martiris,
to-me that of-one hour for-the-space I-might-be-called the-wife of-a-martyr
sed ut dicerer uxor transgressoris, ad modicum quidem
but that I-be-called the-wife of-a-transgressor for a-little indeed
exsultatio mea fuit et ecce per saecula opprobrium meum
exultation my was and behold through ages reproach my
erit. Haec autem beatus Adrianus audiens vehementer
will-be these-things moreover blessed Adrian hearing vehemently
gaudebat, admirans de femina juvene pulcherrima et nobili
rejoiced wondering about a-woman young most-beautiful and noble
et ante XIV menses nupta, quomodo talia loqui posset.
and before fourteen months married how such-things to-speak she-could
Unde ex hoc ad martirium ardentior effectus verba ejus
whence from this to martyrdom more-ardent made words her
libentissime audiebat, sed cum eam nimis affligi videret,
most-willingly be-heard but when her too-much to-be-afflicted be-saw
dixit ei: aperi mihi, domina mea Natalia; non enim, ut
he-said to-her open to-me lady my Natalia not for as
putas, martirium fugi, sed te, ut promisi, vocare veni.
you-think martyrdom I-have-fled but you as I-promised to-call I-have-come
Quae non credens ait: vide, quomodo me seducit transgressor,
who not believing says see how me deceives the-transgressor
quomodo mentitur alter Judas, fuge a me miser, me
how lies another Judas flee from me wretch me
ipsam jam interficiam, ut satieris. Et dum moraretur
myself now I-shall-kill that you-may-be-sated and while she-delayed

ad aperiendum, ei dixit: aperi citius, nam vadam et
to opening to-her he-said open more-quickly for I-shall-go and
ultra non videbis me et post hoc lugebis, quod me
further not you-will-see me and after this you-will-mourn that me
ante exitum meum non videbis; fidejussores dedi sanctos
before departure my not you-will-see as-sureties I-gave the-holy
martires, et si ministri me requirentes non invenerint,
martyrs and if the-ministers me seeking not will-have-found
sustinebunt sancti tormenta sua et mea simul. Haec
they-will-endure the-saints torments their and mine together these-things
audiens Natalia aperuit et sibi invicem prostrati ad
hearing Natalia opened and themselves each-other prostrated to
carcerem simul abierunt, ubi Natalia per VII dies sanctorum
the-prison together went where Natalia for seven days of-the-saints
ulcera cum linteis pretiosis extergebat. Statuta autem die
the-ulcers with linens precious wiped on-the-appointed moreover day
imperator eos praesentari jussit, qui resoluti poenis, quia
the-emperor them to-be-presented ordered who dissolved by-punishments because
ambulare non poterant, velut animalia portabantur, Adrianus
to-walk not they-could like animals were-carried Adrian
vero vinctis manibus sequebatur. Deinde Adrianus portans
but with-bound hands followed then Adrian carrying
sibi equuleum Caesari praesentatur, Natalia vero adjungens
for-himself the-rack to-Caesar is-presented Natalia but joining
se ei dicebat: vide, domine meus, ne forte trepides,
herself to-him said see lord my lest perhaps you-tremble
cum tormenta videbis; modicum quidem nunc patieris, sed
when the-torments you-will-see a-little indeed now you-will-suffer but
continuo cum angelis exsultabis. Adrianus igitur sacrificare
at-once with the-angels you-will-exult Adrian therefore to-sacrifice
nolens gravissime caesus est, currensque Natalia cum gaudio
unwilling most-gravely beaten was and-running Natalia with joy

ad sanctos, qui erant in carcere, ait: ecce dominus meus
to the-saints who were in the-prison says behold lord my
inchoavit martirium. Cum autem rex, ne Deos suos
has-begun martyrdom when moreover the-king that-not gods his
blasphemaret, moneret, ille ait: si ego torqueor, quia eos,
he-should-blaspheme admonished he says if I am-tortured because them
qui non sunt Dii, blasphemo, qualiter ipse torqueberis,
who not are gods I-blaspheme how you-yourself will-be-tortured
qui Deum verum blasphemas? Cui rex: haec verba te illi
who God the-true blaspheme to-whom the-king these words you those
seductores docuerunt. Ad quem Adrianus: quare seductores
seducers taught to whom Adrian why seducers
eos dicis, qui sunt doctores vitae aeternae? Currens Natalia
them do-you-call who are teachers of-life eternal running Natalia
haec responsa viri sui aliis cum gaudio referebat.
these answers of-husband her to-the-others with joy reported
Tunc rex a quatuor validissimis viris fecit eum graviter
then the-king by four most-powerful men caused him gravely
caedi, omnes autem poenas et interrogationes et
to-be-beaten all moreover the-punishments and questions and
responsiones Natalia aliis martiribus, qui erant in carcere,
answers Natalia to-the-other martyrs who were in the-prison
continuo referebat. In tantum autem caesus est, ut ejus
continually reported in so-much moreover beaten he-was that his
viscera effunderentur. Tunc ferro vinctus cum aliis in
bowels were-poured-out then with-iron bound with others in
carcere recluditur. Erat autem Adrianus juvenis delicatus
prison he-is-shut there-was moreover Adrian a-youth delicate
valde et decorus annorum XXVIII, Natalia vero virum suum
very and comely of-years twenty-eight Natalia but husband her
supinum jacentem et totum laceratum considerans, mittens
on-his-back lying and wholly torn considering putting

manum sub vertice ejus dicebat: beatus es, domine meus,
her-hand under head his said blessed are-you O-lord my
qui dignus effectus es de numero esse sanctorum; beatus
who worthy made are of the-number to-be of-the-saints blessed
es, lumen meum, ut patiaris pro eo, qui pro te passus
are-you O-light my that you-suffer for him who for you suffered
est. Perge nunc, dulcis meus, ut videas gloriam ejus.
has go-on now sweet my that you-may-see glory his
Audiens autem imperator, quod multae matronae sanctis in
hearing moreover the-emperor that many matrons to-the-saints in
carcere ministrarent, praecepit, ne ulterius ad eos ingredi
prison ministered he-commanded that-not further to them to-enter
permittantur. Quod audiens Natalia se ipsam tonsuravit et
they-be-permitted which hearing Natalia her herself tonsured and
habitum virilem assumens sanctis in carcere ministrabat.
the-habit manly assuming to-the-saints in prison ministered
Alias quoque exemplo suo ad hoc induxit rogavitque virum,
others also by-example her to this she-induced and-asked her-husband
ut, cum esset in gloria, hanc precem pro se faceret,
that when he-was in glory this prayer for her he-should-make
ut se intactam custodiens Deus ab hoc saeculo citius
that her untouched keeping God from this world more-quickly
evocaret. Audiens autem rex, quae matronae fecissent,
should-call-away hearing moreover the-king what-things the-matrons had-done
jussit incudem afferri, ut fractis super eum cruribus sancti
ordered an-anvil to-be-brought that broken upon it their-legs the-holy
martires interirent. Timens vero Natalia, ne vir suus ex
martyrs might-perish fearing but Natalia lest husband her by
aliorum suppliciis terreretur, rogavit ministros, ut ab eo
of-others the-punishments be-terrified asked the-ministers that with him
inciperent. Abscissis igitur ab eo pedibus cruribusque fractis
they-should-begin cut-off therefore from him the-feet and-the-legs broken

rogavit eum Natalia, ut manum sibi abscidi permitteret,
asked him Natalia that his-hand to-himself to-be-cut-off he-should-allow
quatenus aliis sanctis, qui plura passi fuerunt, compar
so-that to-the-other saints who more-things suffered had equal
esset. Quo facto Adrianus spiritum reddidit caeterique
he-might-be which done Adrian his-spirit rendered and-the-others
ultro pedes protendentes ad dominum migraverunt. Rex
voluntarily their-feet stretching-out to the-Lord departed the-king
autem eorum corpora cremari mandavit, Natalia vero manum
moreover their bodies to-be-burned commanded Natalia but the-hand
Adriani in sinu suo abscondit. Cum autem corpora sanctorum
of-Adrian in bosom her hid when moreover the-bodies of-the-saints
in ignem praecipitarentur, voluit et Natalia se cum iis in
into the-fire were-thrown wished also Natalia herself with them into
ignem praecipitare, sed subito vehementissimus imber erupit
the-fire to-throw but suddenly a-most-vehement rainstorm burst-out
et ignem exstinguens corpora sanctorum illaesa servavit,
and the-fire extinguishing the-bodies of-the-saints unharmed kept
christiani vero consilio inito corpora Constantinopolim
the-Christians but counsel entered the-bodies to-Constantinople
transferri fecerunt, quousque pace ecclesiae reddita cum
to-be-carried caused until peace to-the-church restored with
honore referrentur. Passi sunt circa annum domini
honor they-might-be-brought-back suffered they-have about the-year of-the-Lord
CCLXXX. Natalia vero domi remanens manum sancti
two-hundred-eighty Natalia but at-home remaining the-hand of-saint
Adriani sibi retinuit, quam in solatium vitae suae semper
Adrian for-herself kept which for the-solace of-life her always
ad caput lectuli sui tenebat. Post hoc autem tribunus videns
at the-head of-bed her she-kept after this moreover a-tribune seeing
Nataliam tam pulcherrimam tamque divitem et nobilem
Natalia so most-beautiful and-so rich and noble

de voluntate imperatoris honestas matronas misit, ut in
by the-will of-the-emperor honorable matrons sent that to
suum conjugium consentiret. Quibus Natalia respondit: quis
his marriage she-should-consent to-whom Natalia answered who
mihi praestare poterit, ut conjungar tali viro? Sed peto,
to-me to-grant will-be-able that I-be-joined to-such a-man but I-ask
ut trium dierum mihi dentur induciae, ut me valeam
that of-three days to-me be-given a-truce that myself I-may-be-able
praeparare. Hoc autem dicebat, ut inde fugere posset.
to-prepare this moreover she-said that thence to-flee she-might-be-able
Cum autem Deum exoraret, ut se intactam conservaret,
when moreover God she-entreated that her untouched he-should-keep
subito obdormivit et ecce unus martirum ei apparuit
suddenly she-fell-asleep and behold one of-the-martyrs to-her appeared
et eam dulciter consolans, ut ad locum, in quo sunt
and her sweetly consoling that to the-place in which are
corpora martirum, veniat, imperavit. Evigilans igitur et
the-bodies of-the-martyrs she-should-come commanded waking therefore and
manum Adriani solam accipiens cum multis christianis navem
the-hand of-Adrian alone taking with many Christians a-ship
conscendit. Quod tribunus audiens cum multis militibus
boarded which the-tribune hearing with many soldiers
eam per navigium insecutus est, exsurgens autem ventus
her by ship pursued has rising moreover a-wind
contrarius multis eorum submersis eos redire compulit.
contrary many of-them drowned them to-return compelled
Media autem nocte dyabolus in specie naucleri cum
at-the-middle moreover night the-devil in the-form of-a-skipper with
navi phantastica his, qui erant cum Natalia, apparuit et
a-ship phantasmal to-those who were with Natalia appeared and
quasi voce naucleri ait iis: unde venitis aut quo
as-if with-the-voice of-a-skipper says to-them whence do-you-come or whither

pergitis? Et illi: ex Nicomedia venimus et Constantinopolim
are-you-going and they from Nicomedia we-come and to-Constantinople
pergimus. Quibus ille ait: erratis, ad sinistram pergite, ut
we-go to-whom he says you-err to the-left go that
rectius navigetis. Hoc autem dicebat, ut eos in pelagus
more-rightly you-may-sail this moreover he-said that them into the-open-sea
mitteret et perirent. Cum autem vela mutarent,
he-might-send and they-might-perish when moreover the-sails they-were-changing
subito Adrianus in navicula sedens eisdem apparuit et eos
suddenly Adrian in a-little-boat sitting to-them appeared and them
navigare, sicut prius coeperant, admonuit, asserens malignum
to-sail as before they-had-begun admonished asserting a-malign
spiritum fuisse, qui sibi locutus fuerat, ponensque se
spirit to-have-been who to-them spoken had and-placing himself
ante eos praecedebat illos et viam iis ostendebat. Natalia
before them he-went-before them and the-way to-them showed Natalia
vero Adrianum praecedere videns immenso gaudio repleta est
but Adrian to-go-before seeing with-immense joy filled was
sicque, antequam illucesceret, Constantinopolim advenerunt.
and-so before it-grew-light to-Constantinople they-arrived
Cum autem Natalia in domum, ubi erant corpora martirum,
when moreover Natalia into the-house where were the-bodies of-the-martyrs
introiisset et manum Adriani ad corpus posuisset et post
had-entered and the-hand of-Adrian to the-body had-put and after
orationem dormitasset, Adrianus ei apparuit et salutans
prayer had-dozed Adrian to-her appeared and greeting
eam, ut in aeternam pacem secum veniret, praecepit.
her that into eternal peace with-him she-should-come commanded
Quae cum evigilasset et somnium adstantibus retulisset,
who when she-had-awakened and the-dream to-those-standing-by had-related

valefaciens omnibus emisit spiritum, fideles autem corpus
bidding-farewell to-all sent-forth her-spirit the-faithful moreover body
ejus accipientes juxta corpora martirum illud posuerunt.
her taking beside the-bodies of-the-martyrs it placed

De sanctis Gorgonio et Dorotheo

CXXXV · SAINTS GORGONIUS AND DOROTHEUS

Gorgonius and Dorotheus, officers in Diocletian's palace at Nicomedia, renounce their service and confess Christ. Racked, scourged, and drenched with vinegar and salt, they are roasted on a gridiron as if on a bed of flowers, then hanged and left to the wolves and dogs, but the faithful gather their bodies untouched. Gorgonius's body is later carried to Rome, and a bishop of Metz translates the martyrs to the monastery of Gorze.

Gorgonius et Dorotheus apud Nicomediam primi in palatio
Gorgonius and Dorotheus at Nicomedia the-first in the-palace
Dyocletiani antiquae militiae renuntiant, ut liberius
of-Diocletian ancient military-service renounce that more-freely
regem suum sequantur, et christianos se voce libera
king their they-may-follow and Christians themselves with-voice free
confitentur. Quod Caesar audiens plurimum anxiabatur, aegre
confess which Caesar hearing very-much was-troubled ill
ferens perdere tales viros, quos intra palatium nutritos morum
bearing to-lose such men whom within the-palace reared of-manners
et generis nobilitas decoravit. Cum igitur nec minis nec
and of-race the-nobility adorned when therefore neither by-threats nor
blanditiis moverentur, in equuleo distenduntur et flagellis
by-blandishments they-were-moved on the-rack they-are-stretched and with-scourges
et ungulis toto corpore lacerati aceto et sale nudatis
and claws on-the-whole body torn with-vinegar and salt laid-bare

paene eorum visceribus perfunduntur, et cum haec alacrius
almost their bowels they-are-drenched and when these-things more-eagerly
tolerarent, in craticula assantur, ubi quasi in lecto florum
they-bore on a-gridiron they-are-roasted where as-if on a-bed of-flowers
videbantur jacere nihilque laesionis sentire. Deinde jussu
they-seemed to-lie and-nothing of-injury to-feel then by-order
Caesaris laqueo suspenduntur et corpora lupis et canibus
of-Caesar with-a-noose they-are-hanged and the-bodies to-wolves and dogs
exponuntur, sed tamen intacta a fidelibus colliguntur. Passi
are-exposed but yet untouched by the-faithful are-gathered suffered
sunt circa annum domini CCLXXX. Post multos annos
they-have about the-year of-the-Lord two-hundred-eighty after many years
corpus sancti Gorgonii Romam translatum est. Anno domini
the-body of-saint Gorgonius to-Rome translated was in-the-year of-the-Lord
DCCLXIII. episcopus Metensis nepos Pipini regis ipsum
seven-hundred-sixty-three the-bishop of-Metz nephew of-Pepin the-king it
ad Gallias transtulit et Gorgociensi monasterio eos collocavit.
to the-Gauls translated and in-the-Gorze monastery them placed

De sanctis Protho et Jacincto

CXXXVI · SAINTS PROTUS AND HYACINTH

Protus and Hyacinth are the companions of Eugenia, daughter of Philip, prefect of Alexandria. Hearing Christians sing, she takes a man's habit, enters a monastery with them as Brother Eugenius, and becomes its superior. The lady Melancia, rebuffed, accuses Eugenius of assault; before her father, the judge, Eugenia reveals herself, and fire consumes Melancia. The family is converted, and Philip becomes a bishop and a martyr. At Rome Eugenia survives the Tiber and the furnace and is beheaded, and Protus and Hyacinth are beheaded after shattering an idol.

Prothus et Jacinctus fuerunt domicelli et in studio
Protus and Hyacinth were chamberlains and in the-study
philosophiae socii Eugeniae filiae Philippi nobilissimi
of-philosophy companions of-Eugenia the-daughter of-Philip most-noble
Romanorum genere. Qui quidem Philippus a senatu
of-the-Romans by-race which indeed Philip from the-senate
praefecturam Alexandriae acceperat et illuc Claudiam uxorem
the-prefecture of-Alexandria had-received and thither Claudia wife
suam et filios Avitum et Sergium filiamque Eugeniam secum
his and sons Avitus and Sergius and-daughter Eugenia with-him
duxit. Porro Eugenia omnibus liberis artibus et litteris erat
led moreover Eugenia in-all liberal arts and letters was
perfecta. Prothus quoque et Jacinctus secum studuerant et ad
perfect Protus also and Hyacinth with-her had-studied and to
perfectionem omnium scientiarum devenerant. Eugenia igitur
the-perfection of-all sciences had-come Eugenia therefore
XV. aetatis suae anno ab Aquilino Aquilini consulis
in-the-fifteenth of-age her year by Aquilinus of-Aquilinus the-consul
filio petitur uxor. Cui illa: et maritus non natalibus, sed
the-son is-sought as-wife to-whom she also a-husband not by-birth but
moribus est eligendus. Pervenit igitur ad manus ejus doctrina
by-manners is to-be-chosen came therefore into hands her the-doctrine

Pauli et coepit animo fieri christiana. Permissum erat
of-Paul and she-began in-mind to-become a-Christian permitted it-had-been
tunc christianis circa Alexandriam habitare, unde illa quasi
then for-the-Christians around Alexandria to-dwell whence she as-if
solatiando pergens ad villam transiens audivit christianos
for-amusement going to an-estate passing heard the-Christians
cantantes: omnes Dii gentium daemonia, dominus autem
singing all the-gods of-the-nations demons the-Lord but
caelos fecit. Tunc dicit ad pueros Prothum et Jacinctum,
the-heavens made then she-says to the-boys Protus and Hyacinth
qui secum studuerant: philosophorum syllogismos scrupuloso
who with-her had-studied of-the-philosophers the-syllogisms with-scrupulous
studio transegimus, Aristotelica argumenta et Platonis
study we-have-passed-through the-Aristotelian arguments and of-Plato
ideas et Socratis monita et breviter quidquid cantat
the-ideas and of-Socrates the-warnings and briefly whatever sings
poeta, quidquid orator et quidquid philosophus cogitat,
the-poet whatever the-orator and whatever the-philosopher thinks
hac sententia excluduntur; dominam me verbis usurpata
by-this sentence are-excluded mistress me in-words usurped
potestas, sororem vero sapientia fecit, simus ergo fratres
power sister but wisdom has-made let-us-be therefore brothers
et Christum sequamur. Placet consilium et assumto habitu
and Christ let-us-follow pleases the-counsel and assumed the-habit
viri ad monasterium, cui Helenus vir Dei praeerat,
of-a-man to the-monastery over-which Helenus a-man of-God presided
venit, qui nullam ad se feminam venire sinebat. Qui
she-came who no to himself woman to-come allowed who
etiam quadam vice cum haeretico disputans, cum vim
also on-a-certain occasion with a-heretic disputing when the-force
argumentorum ferre non posset, magnum ignem accendi
of-the-arguments to-bear not he-could a-great fire to-be-kindled

fecit, ut ille, qui non combureretur, veram fidem probaretur
caused that he who not should-be-burned the-true faith be-proved
habere. Quod cum factum esset, prior intravit et illaesus
to-have which when done it-had-been first he-entered and unharmed
exiit, haereticus autem, cum intrare nollet, ab omnibus
went-out the-heretic moreover when to-enter he-was-unwilling by all
expulsus est. Ad hunc igitur cum accessisset et se virum
expelled was to this-one therefore when she-had-approached and herself a-man
diceret, ait: recte vir diceris, quia, cum sis femina,
said he-says rightly a-man you-are-called because though you-are a-woman
viriliter agis. Nam sibi ejus conditio a Deo fuit revelata.
manfully you-act for to-him her condition by God was revealed
Ab eo igitur cum Protho et Jacincto monasticum habitum
by him therefore with Protus and Hyacinth the-monastic habit
suscepit et se fratrem Eugenium ab omnibus appellari fecit.
she-received and herself brother Eugenius by all to-be-called caused
Pater autem et mater videntes currum Eugeniae domum
the-father moreover and mother seeing the-carriage of-Eugenia home
vacuum rediisse, moerentes undique filiam inquiri
empty to-have-returned grieving everywhere their-daughter to-be-sought
fecerunt, sed minime invenire potuerunt. Interrogant vates,
caused but not-at-all to-find could they-ask the-seers
quid de filia factum sit, qui respondent, eam
what of their-daughter done may-have-been who answer her
a Diis inter astra translatam. Quocirca pater imaginem
by the-gods among the-stars transferred wherefore the-father an-image
filiae fecit et ipsam ab omnibus adorari mandavit,
of-his-daughter made and it by all to-be-adored commanded
ipsa vero cum sociis in Dei timore permansit et
she but with her-companions in of-God the-fear remained and
mortuo praeposito ipsa praeficitur. Erat tunc Alexandriae
dead the-superior she is-put-in-charge there-was then at-Alexandria

matrona quaedam dives et nobilis Melancia nomine, quam
a-matron certain rich and noble Melancia by-name whom
sancta Eugenia oleo perungens a quartana liberavit in
saint Eugenia with-oil anointing from quartan-fever freed in
nomine Jesu Christi, unde multa ei misit munera, sed
the-name of-Jesus Christ whence many to-her she-sent gifts but
non recepit. Praedicta igitur matrona fratrem Eugenium
not she-received the-aforesaid therefore matron brother Eugenius
hominem esse arbitrans saepius eum visitabat videnque
a-man to-be thinking very-often him visited and-seeing
elegantiam juventutis et pulchritudinem corporis in ejus
the-elegance of-youth and the-beauty of-body into his
amorem vehementer exarsit, et qualiter cum eo commisceri
love vehemently burned and how with him to-be-joined
possit, anxia cogitare coepit. Simulans igitur languorem
she-might anxious to-think began feigning therefore languor
misit, ut ad eam veniret et se invisere dignaretur.
she-sent that to her he-should-come and her to-visit deign
Qui cum venisset, aperuit sibi, qualiter ejus amore
who when he-had-come she-disclosed to-him how his by-love
capta esset et qualiter in ejus concupiscentia aestuaret,
seized she-had-been and how in his desire she-burned
rogans, ut secum carnaliter commisceretur, statimque eum
asking that with-her carnally he-should-be-joined and-at-once him
apprehendens amplectitur et osculatur et ad crimen hortatur.
seizing embraces and kisses and to crime urges
Quod factum frater Eugenius abhorruit dicens ei: recte
which deed brother Eugenius abhorred saying to-her rightly
nomen Melanciam habere cognosceris, nigredinis enim repleta
the-name Melancia to-have you-are-known of-blackness for filled
perfidia nigra diceris et obscura filia tenebrarum,
with-perfidy black you-are-called and dark the-daughter of-darkness

amica dyaboli, dux pollutionis, fomentum libidinis, soror
the-friend of-the-devil the-leader of-pollution the-tinder of-lust the-sister
anxietatis perpetuae et mortis filia sempiternae. Illa
of-anxiety perpetual and of-death the-daughter everlasting she
vero se deceptam videns et timens, ne forte scelus
but herself deceived seeing and fearing lest perhaps the-crime
publicaret, voluit ipsa prior detegere clamareque coepit, quod
he-might-publish wished she first to-disclose and-to-cry began that
Eugenius ipsam voluit violare. Abiit igitur ad Philippum
Eugenius her wished to-violate she-went therefore to Philip
praefectum et conquesta est dicens: juvenis quidam perfidus
the-prefect and complained has saying a-youth certain faithless
christianus ad me medendi causa ingressus in me
Christian to me of-healing for-the-sake having-entered upon me
irruens impudenter me voluit violare, et nisi unius ancillae,
rushing shamelessly me wished to-violate and unless of-one maidservant
quae intra cubiculum erat, fuissem liberatus suffragio, suae
who within the-bedroom was I-had-been freed by-the-support to-his
me libidini sociasset. Audiens igitur praefectus ira
me lust he-would-have-joined hearing therefore the-prefect with-anger
accenditur et missa apparitorum multitudine Eugeniam
is-kindled and sent of-officers a-multitude Eugenia
caeterosque servos Christi ferro vinctos adduci fecit
and-the-other servants of-Christ with-iron bound to-be-brought caused
diemque statuit, in quo omnes tradi deberent morsibus
and-a-day appointed on which all to-be-handed ought to-the-bites
bestiarum. Accersitis etiam iis coram se dixit ad Eugeniam:
of-beasts summoned also they before him he-said to Eugenia
dic nobis, sceleratissime, an hoc vos Christus vester docuit,
tell us O-most-wicked-one whether this you Christ your taught
ut operam corruptionibus detis et matronas impudenti
that effort to-corruptions you-give and matrons with-shameless

vesania violetis. Cui Eugenia demissa facie, ne agnosceretur,
madness you-violate to-whom Eugenia lowered face lest she-be-recognized
respondit: dominus noster castitatem docuit et integritatem
answered Lord our chastity taught and integrity
servantibus aeternam vitam promisit. Hanc autem Melanciam
to-those-keeping eternal life promised this moreover Melancia
falsam testem monstrare possumus, sed melius est, ut nos
a-false witness to-show we-can but better it-is that we
patiamur, quam quod illa, cum convicta fuerit, puniatur
suffer than that she when convicted she-has-been be-punished
et fructus patientiae nostrae depereat. Verumtamen adducat
and the-fruit of-patience our perish nevertheless let-her-bring
ancillam, quam dicit nostri sceleris esse testem, ut ex
the-maidservant whom she-says of-our crime to-be the-witness that from
ore ejus possint refutari mendacia. Quae cum adducta
mouth her can to-be-refuted the-lies who when brought
esset, illa a domina sua docta constanter sibi apponebat,
she-had-been she by mistress her taught steadfastly to-him imputed
quod dominam suam opprimere voluit, cumque omnes de
that mistress her to-overpower he-wished and-when all of
familia similiter depravati sic esse testarentur, ait Eugenia:
the-household likewise depraved so to-be they-testified says Eugenia
tempus tacendi transiit et tempus loquendi advenit;
the-time of-keeping-silent has-passed and the-time of-speaking has-arrived
nolo, ut impudica in servos Christi crimen
I-do-not-wish that the-shameless-woman upon the-servants of-Christ a-crime
imponat nec fallacia glorietur; ut autem mendacium veritas
impose nor in-deceit glory that moreover the-lie truth
superet et sapientia malitiam vincat, veritatem ostendam,
may-overcome and wisdom malice may-conquer the-truth I-shall-show
non propter jactantiam, sed propter Dei gloriam. Et
not on-account-of boasting but on-account-of of-God the-glory and

haec dicens tunicam a capite usque deorsum sive
these-things saying the-tunic from the-head all-the-way down or
usque ad cingulum scidit et femina apparuit dixitque
all-the-way to the-girdle she-tore and a-woman appeared and-said
praefecto: tu mihi pater, Claudia mater, fratres hi duo,
to-the-prefect you to-me father Claudia mother brothers these two
qui tecum sedent, Avitus et Sergius, ego Eugenia filia
who with-you sit Avitus and Sergius I Eugenia daughter
tua, hi duo Prothus et Jacinctus. Quod pater audiens
your these two Protus and Hyacinth which the-father hearing
et filiam cognoscere incipiens in amplexus cum matre
and his-daughter to-recognize beginning into embraces with the-mother
irruit et lacrymas multas effudit, Eugenia autem vestibus
rushed and tears many poured-out Eugenia moreover with-garments
aureis induitur et in sublime tollitur, ignis autem de
golden is-clothed and on high is-lifted fire moreover from
coelo venit et Melanciam cum suis consumsit. Sicque
heaven came and Melancia with her-people consumed and-so
Eugenia patrem, matrem et fratres totamque familiam ad
Eugenia father mother and brothers and-the-whole household to
fidem Christi convertit, ita quod pater propter hoc a
the-faith of-Christ converted so that the-father on-account-of this from
praefectura depositus a christianis episcopus ordinatur et
the-prefecture deposed by the-Christians as-bishop is-ordained and
in oratione persistens ab infidelibus occiditur, Claudia autem
in prayer persisting by unbelievers is-killed Claudia moreover
cum filiis suis et Eugenia Romam revertitur et ibi multi
with sons her and Eugenia to-Rome returns and there many
ab iis ad Christum sunt conversi. Eugenia autem jussu
by them to Christ were converted Eugenia moreover by-order
imperatoris ligata grandi saxo in Tyberim praecipitatur, sed
of-the-emperor bound to-a-great stone into the-Tiber is-thrown but

rupto saxo super undas incolumis gradiebatur. Tunc in
broken the-stone upon the-waves unharmed she-walked then into
fornacem ardentem projicitur, sed exstincta fornace refrigerio
a-furnace burning she-is-thrown but extinguished the-furnace refreshment
utebatur. Recluditur deinde in tenebrosum carcerem, sed
she-enjoyed she-is-shut then into a-dark prison but
lumen splendidissimum radiabat eidem, cumque per X dies
light most-splendid shone on-her and-when for ten days
sine cibo fuisset, salvator eidem apparuit et panem
without food she-had-been the-savior to-her appeared and bread
candidissimum sibi porrigens dixit: accipe cibum de manu
most-white to-her holding-out said receive food from hand
mea, ego sum salvator tuus, quem tota mentis intentione
my I am savior your whom with-the-whole of-mind intention
amasti; eodem die, quo ad terras descendi, ipse
you-have-loved on-the-same day on-which to the-earth I-descended I-myself
te eripiam. In die igitur natalis domini spiculator
you shall-snatch-away on the-day therefore of-the-nativity of-the-Lord an-executioner
mittitur et caput ejus abscidit. Quae postmodum matri
is-sent and head her cut-off who afterward to-her-mother
apparuit et quod die dominica se sequeretur, praedixit.
appeared and that on-the-day the-Lord's her she-should-follow foretold
Veniente igitur dominica die Claudia in oratione posita emisit
coming therefore the-Lord's day Claudia in prayer placed sent-forth
spiritum. Prothus autem et Jacinctus, cum ad templum
her-spirit Protus moreover and Hyacinth when to the-temple
ydolorum traherentur, oratione simulacrum comminuerunt et
of-idols they-were-dragged by-prayer the-image shattered and
cum sacrificare nollent, capitis obtruncatione martirium
when to-sacrifice they-were-unwilling of-the-head by-the-cutting-off martyrdom

postmodum compleverunt. Passi sunt autem sub Valeriano
afterward completed suffered they-have moreover under Valerian
et Gallo circa annos domini CCLVI.
and Gallus about the-years of-the-Lord two-hundred-fifty-six

De sancto Johanne Chrysostomo

CXXXVIII · SAINT JOHN CHRYSOSTOM

John of Antioch, severe and zealous, becomes bishop of Constantinople. He reforms the clergy, rebukes Eutropius in sanctuary, refuses the Arian Gainas a church, and angels guard the city against Gainas's barbarians. Theophilus of Alexandria plots against him, drawing in Epiphanius over Origen's books, and a sermon taken as against the empress Eudoxia brings his deposition. An earthquake and riot recall him, but his homily on Herodias brings a second exile, and he dies at Comana. Hail falls on the city, Eudoxia dies, and Theodosius brings back his relics.

Johannes cognomine Chrysostomus Antiocenus filius Secundi
John by-surname Chrysostom of-Antioch the-son of-Secundus
et Anthurae nobilium fuit. Cujus vita, genus, conversatio
and of-Anthusa of-nobles was whose life race conduct
et persecutio in hystoria tripartita plenius declaratur. Qui
and persecution in the-history tripartite more-fully is-declared who
cum philosophiae studium impendisset, tandem hanc deserens
when to-philosophy study he-had-devoted at-last this abandoning
divinis lectionibus incumbebat. Qui presbiter ordinatus
to-divine readings applied-himself who priest ordained
propter zelum castitatis severior habebatur et fervori
on-account-of zeal for-chastity more-severe was-held and to-fervor
magis quam mansuetudini serviebat et propter vitae
more than to-gentleness served and on-account-of of-life
rectitudinem incautus ad futura prospicere nesciebat. In
the-rectitude incautious to future-things to-look-ahead did-not-know in

confabulatione arrogans a nescientibus putabatur, in docendo
conversation arrogant by those-not-knowing he-was-thought in teaching
erat praecipuus, in exponendo egregius, ad mores coercendos
he-was outstanding in expounding excellent for morals to-be-restrained
optimus. Regnantibus igitur Arcadio et Honorio Augustis, et
the-best reigning therefore Arcadius and Honorius the-Augusti and
Damaso in Romana sede praesidente factus est episcopus.
Damasus in the-Roman see presiding made he-was bishop
Qui dum vitam clericorum repente corrigere voluit, omnes
who while the-life of-the-clerics suddenly to-correct he-wished all
in sui odium concitavit et eum velut furiosum declinabant
to his hatred stirred and him as mad they-avoided
et apud omnes ei detrahebant, et quia nunquam aliquem
and with all of-him they-spoke-ill and because never anyone
ad prandium invitabat, nec ab aliquo invitari volebat,
to dinner he-invited nor by anyone to-be-invited wished
dicebant eum hoc ideo facere, quia turpiter manducaret.
they-said him this therefore to-do because shamefully he-ate
Alii propter excellentem et exquisitum usum ciborum hoc
others on-account-of the-excellent and exquisite use of-foods this
eum facere praedicabant, revera autem propter abstinentiam
him to-do proclaimed in-truth moreover on-account-of abstinence
stomachum et caput saepe dolebat et ideo prandiorum
in-the-stomach and head often he-ached and therefore of-dinners
epulas evitabat. Populus autem propter sermones, quos in
the-feasts he-avoided the-people moreover on-account-of the-sermons which in
ecclesia faciebat, eum plurimum diligebat parvipendens, quod
the-church he-made him very-much loved making-little that
contra eum aemuli loquerentur. Apposuit quoque Johannes
against him the-rivals spoke added also John
et quosdam procerum objurgare et ideo contra eum
even certain of-the-nobles to-rebuke and therefore against him

major invidia est accensa. Aliud quoque fecit, quod cunctos
greater envy was kindled another also he-did which all
valde commovit. Eutropius namque praepositus imperatoris
greatly moved Eutropius for the-chamberlain of-the-emperor
et habens consulis dignitatem, volens in quibusdam ad
and having of-consul the-dignity wishing on certain to
ecclesiam fugientibus se vindicare, studuit, ut lex ab
the-church fleeing himself to-avenge strove that a-law by
imperatore poneretur, ut nullus ad ecclesiam fugeret, imo
the-emperor be-set that no-one to the-church should-flee rather
qui dudum refugerant, extraherentur. Post paucos autem
those-who formerly had-fled should-be-dragged-out after few moreover
dies cum Eutropius regem offendisset, ad ecclesiam mox
days when Eutropius the-king had-offended to the-church at-once
confugit, episcopus autem hoc audiens ad eum sub altari
he-fled the-bishop moreover this hearing to him under the-altar
latitantem accessit et homiliam increpatoriam contra eum
hiding approached and a-homily rebuking against him
faciens ipsum durissime objurgavit. Ex quo multos offendit
making him most-harshly reproached from which many he-offended
eo, quod homini infelici noluit misericordiam impendere,
this that to-a-man unhappy he-would-not mercy show
sed insuper non destitit objurgare. Imperator ergo Eutropium
but besides not ceased to-reproach the-emperor therefore Eutropius
rapiens ejus caput abscidit. Pro diversis igitur causis multos
seizing his head cut-off for various therefore causes many
homines fiducialius objurgabat et ideo erat plurimis
men more-boldly he-rebuked and therefore he-was to-very-many
odiosus. Theophilus autem Alexandrinus episcopus Johannem
hateful Theophilus moreover of-Alexandria the-bishop John
deponere volebat et presbiterum quendam nomine Ysidorum
to-depose wished and a-priest certain by-name Isidore

intrudere affectabat et ideo causas depositionis diligenter
to-intrude aimed and therefore causes of-deposition diligently
quaerebat, populus autem defendebat Johannem et ejus
sought the-people moreover defended John and his
doctrina mirabili aviditate pascebatur. Sacerdotes quoque
on-doctrine with-wonderful eagerness fed the-priests also
Johannes secundum ecclesiasticas sanctiones vivere cogebat
John according-to ecclesiastical sanctions to-live compelled
dicens, non debere frui honore sacerdotii, qui eorum
saying not they-ought to-enjoy the-honor of-the-priesthood who their
vitam contemnerent imitari. Non solum autem civitatem
life scorned to-imitate not only moreover the-city
Constantinopolitanam strenue gubernabat, sed et plures
of-Constantinople vigorously he-governed but also several
circumadjacentes provincias imperiali auctoritate providis
surrounding provinces by-imperial authority with-provident
legibus ordinabat, cumque cognovisset, in Phoenice adhuc
laws he-ordered and-when he-had-learned in Phoenicia still
daemonibus sacrificia ministrari, clericos illuc et monachos
to-demons sacrifices to-be-offered clerics thither and monks
destinavit omniaque templa ydolorum destrui fecit.
he-sent and-all the-temples of-idols to-be-destroyed caused
Eodem tempore Gaimas quidam erat genere Celticus,
at-the-same time Gainas a-certain-man was by-race Celtic
consilio barbarus, studio tyrannico vehementer elatus, Ariana
in-counsel barbarous by-zeal tyrannical vehemently lifted-up by-the-Arian
haeresi depravatus, magister tamen militum factus. Hic
heresy depraved master yet of-soldiers made this-one
imperatorem rogavit, ut intra civitatem sibi suisque
the-emperor asked that within the-city to-himself and-his-men
ecclesiam unam daret. Quod cum permisisset, rogavit
a-church one he-should-give which when he-had-permitted he-asked

Johannem, ut ecclesiam unam sibi concederet, ut sic
John that a-church one to-him he-should-grant that so
ejus tyrannidem refrenaret. Ac Johannes virtute fortissimus
his tyranny he-might-curb but John in-virtue most-strong
ac totus zelo ignitus: noli, inquit, o imperator, hoc
and wholly with-zeal fiery do-not he-says O emperor this
permittere nec sanctum canibus dare; nec hunc barbarum
permit nor the-holy to-dogs give nor this barbarian
metuas, sed ambos nos jube vocari et sub silentio, inter
fear but both us order to-be-called and in silence between
nos quae dicuntur, audi. Ego namque hujus linguam
us what-things are-said hear I for of-this-one the-tongue
sic refrenabo, ut hujusmodi petere non praesumat. Quod
so shall-curb that such-things to-seek not he-presume which
audiens imperator gavisus est et utrumque altera die
hearing the-emperor rejoiced has and both on-the-next day
vocavit. Cumque Gaimas unum pro se oratorium peteret,
called and-when Gainas one for himself oratory sought
ait Johannes: ubique tibi divina domus aperta est, ut
says John everywhere to-you the-divine house open is that
nullus te vetet orare. At ille: ego alterius sectae sum et
no-one you forbid to-pray but he I of-another sect am and
unum templum cum meis habere deposco; multos quidem
one temple with my-men to-have I-demand many indeed
pro Romana republica labores assumsi et ideo non
for the-Roman republic labors I-have-undertaken and therefore not
debeo in mea petitione contemni. Cui Johannes: plurima
I-ought in my petition to-be-scorned to-whom John very-many
praemia et quae transscendunt tua certamina, recepisti,
rewards and which surpass your contests you-have-received
magister militum factus es, consulari toga insuper
master of-soldiers made you-have-been with-the-consular toga besides

exornatus, et oportet te considerare, quid dudum fueris
adorned and it-behooves you to-consider what formerly you-were
et qualis modo conspiciaris, quae prisca paupertas et
and of-what-kind now you-are-seen what the-former poverty and
quae modo superbia, quibus vestimentis ante utebaris et
what now the-pride with-what garments before you-used and
quibus ornaris modo. Igitur quia pauci labores maxima
with-what you-are-adorned now therefore because few labors the-greatest
tibi praemia contulerunt, contra honorantem te non sis
to-you rewards have-brought against one-honoring you not be
ingratus. His sermonibus ejus os obstruxit ipsumque
ungrateful by-these words his mouth he-stopped and-him
compulit, ut taceret. Dum igitur Constantinopolitanam
compelled that he-should-be-silent while therefore the-Constantinopolitan
urbem strenue gubernaret, Gaimas imperium ambiens, cum
city vigorously he-governed Gainas the-empire canvassing since
in die nihil agere posset, nocte barbaros misit, qui palatium
by day nothing to-do he-could by-night barbarians he-sent who the-palace
concremarent. Tunc aperte monstratum est, quomodo sanctus
should-burn then openly shown it-was how saint
Johannes custodiebat civitatem. Barbaris enim angelorum
John guarded the-city to-the-barbarians for of-angels
armatorum corpus habentium copiosa turba apparuit, quae
armed a-body having a-copious crowd appeared which
ipsos protinus effugavit. Quod cum domino suo nuntiassent,
them forthwith put-to-flight which when to-lord their they-had-reported
ille valde miratus est sciens, exercitum militum per
he greatly wondered has knowing the-army of-soldiers through
civitates alias constitutum. Cum igitur sequenti nocte
cities other stationed when therefore on-the-following night
eos iterum destinasset, a visione angelorum sunt similiter
them again he-had-sent by the-vision of-angels they-were likewise

effugati. Novissime ille egressus miraculum vidit et
put-to-flight at-last he having-gone-out the-miracle saw and
fugit, aestimans milites in die latere et nocte civitatem
fled thinking soldiers by day to-lie-hidden and by-night the-city
custodire. Egressus inde ad Thraciam ivit et magno
to-guard having-gone-out thence to Thrace he-went and great
congregato exercitu cuncta vastabat, timentibus cunctis
gathered an-army all-things laid-waste fearing all
barbaricam feritatem. Imperator ergo Johanni sanctissimo
the-barbarian ferocity the-emperor therefore on-John most-holy
onus legationis imposuit, ille autem inimicitiarum immemor
the-burden of-the-embassy placed he moreover of-enmities unmindful
alacriter est profectus. Gaimas vero agnoscens ejus fiduciam
eagerly set-out has Gainas but recognizing his confidence
pietate assumta longo itinere eidem occurrit suisque oculis
piety taken-up on-a-long journey him met and-to-his eyes
dextram ejus circumposuit et filios suos sacra ejus
the-right-hand his set-around and sons his the-sacred his
genua osculari praecepit. Hujus namque virtutis Johannes
knees to-kiss commanded of-this for virtue John
fuit, ut etiam valde terribiles humiliari cogeret et timere.
was that even very terrible-men to-be-humbled he-compelled and to-fear
Eodem quoque tempore quaestio mota est, utrum Deus
at-the-same also time a-question raised was whether God
corpus haberet. Ex qua quaestione contentiones et certamina
a-body had from which question contentions and contests
surrexerunt, aliis hoc aliis illud affirmantibus. Maxime tamen
arose some this others that affirming especially yet
monachorum turba simplicium est decepta dicentium, Deum
of-monks the-crowd of-the-simple was deceived saying God
forma corporea esse distinctum. Theophilus autem episcopus
by-form bodily to-be distinguished Theophilus moreover the-bishop

Alexandrinus contrarium sapiebat, ita ut in ecclesia contra
of-Alexandria the-contrary held so that in the-church against
eos, qui humanae formae Deum asseruerant, contenderet et
those who of-human form God had-asserted he-contended and
Deum incorporeum praedicaret. Quod Aegyptiorum monachi
God incorporeal preached which of-the-Egyptians the-monks
agnoscentes habitacula sua reliquerunt et Alexandriam
learning dwellings their left and to-Alexandria
venientes seditionem contra Theophilum excitarunt, ita ut
coming sedition against Theophilus stirred-up so that
eum occidere niterentur. Quod ille cognoscens et timens
him to-kill they-strove which he learning and fearing
ait illis: sic vos, inquit, video, sicut Dei vultum. Et
says to-them so you he-says I-see as of-God the-face and
illi: si vere, inquiunt, dicis, quia vultus Dei sic est, ut
they if truly they-say you-say that the-face of-God so is as
noster, anathematiza libros Origenis, qui nostrae opinioni
ours anathematize the-books of-Origen which to-our opinion
adversantur. Quod si non feceris, qui imperatoribus
are-opposed which if not you-will-have-done who to-the-emperors
et Deo rebellis es, a nobis opprobrium sustinebis. Et
and to-God rebellious are from us reproach you-will-endure and
ille: nolite saevire, ego quidem, quae vobis placent,
he do-not rage I indeed what-things to-you are-pleasing
facio. Et sic monachos a suo impetu revocavit. Exercitati
do and so the-monks from their onset he-recalled the-practiced
vero et perfecti monachi in hoc seducti non sunt, sed
but and perfect monks in this seduced not were but
simplices ardore fidei contra fratres contrarium sapientes
the-simple with-the-ardor of-faith against the-brothers the-contrary holding
insurrexerunt et multos occidi fecerunt. Dum haec in
rose-up and many to-be-killed caused while these-things in

Aegypto fierent, Johannes apud Constantinopolim doctrina
Egypt were-done John at Constantinople in-doctrine
florebat et apud omnes admirabilis habebatur. Verum cum
flourished and among all admirable he-was-held but since
Ariani plurimum pullularent et extra civitatem ecclesiam
the-Arians very-much sprouted and outside the-city a-church
haberent, sabbato tamen et dominica intra portas et
had on-the-Sabbath yet and the-Lord's-day within the-gates and
porticus congregati hymnos et antiphonas nocte cantabant,
porticoes gathered hymns and antiphons by-night they-sang
diluculo autem cum ipsis antiphonis per mediam
at-dawn moreover with the-same antiphons through the-middle-of
civitatem portas egressi ad suam ecclesiam concurrebant.
the-city the-gates going-out to their church they-ran-together
Haec autem ad vituperationem orthodoxorum facere non
these-things moreover for the-reproach of-the-orthodox to-do not
cessabant, frequenter hoc decantantes: ubi sunt, qui dicunt
they-ceased frequently this singing where are those-who say
tria virtute unum. Johannes autem metuens, ne simplices
three-things in-power one John moreover fearing lest the-simple
his cantibus traherentur, instituit, ut fidelium turba
by-these chants be-drawn instituted that of-the-faithful the-crowd
nocturnis hymnis insisteret, ut et illorum opus offuscaretur
to-nocturnal hymns should-apply that both their work be-obscured
et fidelium professio firmaretur, fecitque cruces argenteas,
and of-the-faithful the-profession be-confirmed and-he-made crosses silver
quae cum argenteis cereis portabantur. Tunc Ariani zelo
which with silver candles were-carried then the-Arians with-the-zeal
accensi invidiae usque ad necem insurgunt. Una igitur
kindled of-envy all-the-way to slaughter rise-up on-one therefore
nocte petra percussus est Brison eunuchus Augustae,
night with-a-stone struck was Brison the-eunuch of-the-Augusta

qui ad hymnos exercendos a Johanne fuerat deputatus, sed
who for hymns to-be-practiced by John had-been assigned but
etiam quidam de populo utriusque partis exstincti sunt. Ex
also some of the-people of-each party killed were by
his motus imperator prohibuit Arianos hymnos publice
these-things moved the-emperor forbade the-Arians hymns publicly
decantare. Eo tempore Severianus Gabalensis episcopus
to-sing at-that time Severian of-Gabala bishop
honorabilis apud multos proceres et ab ipso imperatore
honorable among many nobles and by himself the-emperor
et Augusta multum dilectus Constantinopolim venit et
and the-Augusta much loved to-Constantinople came and
a Johanne gratanter acceptus est, cumque Johannes in
by John gladly received was and-when John into
Asiam perrexisset, suam eidem ecclesiam commendavit. Ille
Asia had-gone his to-him church he-commended he
autem non fideliter ambulabat, sed semetipsum populo
moreover not faithfully walked but himself to-the-people
commendabat. Serapion autem clericus Johannis hoc Johanni
commended Serapion moreover the-cleric of-John this to-John
studuit nuntiare. Transeunti autem Severiano non assurrexit
strove to-announce to-passing moreover to-Severian not rose-up
Serapion, ille autem indignatus clamavit: si Serapion clericus
Serapion he moreover indignant cried if Serapion the-cleric
non mortuus fuerit, Christus in humana natura natus
not dead will-have-been Christ in human nature born
non est. Haec audiens Johannes rediit et ipsum tamquam
not was these-things hearing John returned and him as
blasphemum de civitate ejecit. Quod Augustae multum
a-blasphemer from the-city cast-out which to-the-Augusta greatly
displicuit et ipsum evocari fecit rogans Johannem
displeased and him to-be-called-back she-caused asking John

sibi reconciliari, qui nullatenus acquievit, donec Augusta
to-him to-be-reconciled who by-no-means consented until the-Augusta
filium suum Theodosium ejus genibus imponeret, supplicans
son her Theodosius his on-knees placed supplicating
et conjurans, ut Severianum reconciliaret. Eodem quoque
and conjuring that Severian he-should-reconcile at-the-same also
tempore Theophilus Alexandrinus episcopus Dyoscorum
time Theophilus of-Alexandria the-bishop Dioscorus
virum sanctissimum et Ysidorum prius sibi amicissimum
a-man most-holy and Isidore before to-him most-friendly
injuste ejecit. Qui Constantinopolim venerunt, ut principi
unjustly cast-out who to-Constantinople came that to-the-prince
et Johanni ea facta narrarent. Johannes autem eos
and to-John these deeds they-might-relate John moreover them
quidem honorabat, sed ante causae cognitionem cum iis
indeed honored but before of-the-cause the-hearing with them
participare nolebat. Falsus tamen rumor ad Theophilum
to-share-communion was-unwilling a-false yet rumor to Theophilus
venit, quod Johannes cum illis communicaret et iis
came that John with them communicated and to-them
auxilium ferret. At Theophilus indignatus non solum in
help brought but Theophilus indignant not only on
illos vindictam exercere, sed Johannem deponere fortiter
them vengeance to-exercise but John to-depose strongly
se armabat. Celans igitur intentionem suam misit ad
himself armed hiding therefore intention his he-sent to
singularum episcopos civitatum dicens, se Origenis velle
of-each the-bishops of-the-cities saying himself of-Origen to-wish
libros damnare. Epiphanium quoque episcopum Cypri virum
the-books to-condemn Epiphanius also the-bishop of-Cyprus a-man
sanctissimum et famosissimum circumvenit et amicum fecit
most-holy and most-famous he-got-round and a-friend made

rogans, ut et ipse similiter libros Origenis damnaret.
asking that also he likewise the-books of-Origen should-condemn
Epiphanius propter sui sanctitatem ejus fallacias non
Epiphanius on-account-of his holiness his deceits not
attendens apud Cyprum suos episcopos convocavit et
noticing at Cyprus his bishops called-together and
lectionem Origenis interdixit, rogans Johannem per litteras,
the-reading of-Origen forbade asking John by letters
ut se ab horum lectione librorum suspenderet et,
that himself from of-these the-reading of-books he-should-suspend and
quae ordinata fuerant, confirmaret. Johannes autem hoc
what-things ordained had-been he-should-confirm John moreover this
parvipendens in doctrina ecclesiastica laborabat et in ea
making-little in doctrine ecclesiastical labored and in it
florebat nihilque de his, quae contra eum cogitabantur,
flourished and-nothing of those-things which against him were-thought
curabat. Demum Theophilus odium diu celatum manifestavit
cared at-length Theophilus the-hatred long hidden showed
et se velle Johannem deponere indicavit. Mox inimici
and himself to-wish John to-depose indicated at-once the-enemies
Johannis multique clerici et proceres palatii tempus
of-John and-many clerics and nobles of-the-palace the-time
opportunum invenientes nitebantur, ut contra Johannem
opportune finding strove that against John
apud Constantinopolim consilium fieret. Post hoc autem
at Constantinople a-council be-held after this moreover
Epiphanius Constantinopolim venit, damnationem librorum
Epiphanius to-Constantinople came the-condemnation of-the-books
Origenis secum ferens, et invitationem Johannis causa
of-Origen with-him bearing and the-invitation of-John for-the-sake
Theophili declinavit et quidam propter Epiphanii reverentiam
of-Theophilus declined and some on-account-of of-Epiphanius the-reverence

damnationi librorum Origenis subscribebant, plurimi autem
to-the-condemnation of-the-books of-Origen subscribed very-many moreover
facere recusabant. Quorum unus fuit Theotinus Sichiae
to-do-so refused of-whom one was Theotinus of-Scythia
praesul, vir rectitudine vitae famosissimus, qui ita respondit:
the-prelate a-man in-rectitude of-life most-famous who thus answered
ego, inquit, Epiphani, aeque ejus, qui dudum bene requievit,
I he-says O-Epiphanius equally him who long-ago well has-rested
injurias non fero neque rem blasphemam tentare praesumo,
the-injuries not I-bear nor a-thing blasphemous to-attempt presume
damnans ea, quae priores nostri respuere noluerunt, nam
condemning those-things which predecessors our to-reject were-unwilling for
neque malam doctrinam in libris ejus esse conspicio. Qui
neither evil doctrine in books his to-be I-see who
his contumelias inferunt, nesciunt semetipsos, Athanasius
on-these insults bring know-not themselves Athanasius
autem defensor Nicaeni concilii contra Arianos testem suae
moreover the-defender of-the-Nicene council against the-Arians as-witness of-his
fidei hunc virum appellat, illius libros suis conjungens et
faith this man calls his books to-his joining and
dicens: mirabilis, inquit, et laboriosissimus Origenes hoc de
saying wonderful he-says and most-laborious Origen this about
filio Dei nobis testimonium perhibet asserens coaeternum
the-Son of-God to-us testimony bears asserting coeternal
eum patri, Johannes autem indignatus non est, cur
him with-the-Father John moreover indignant not was why
absque regulis in ecclesia sua Epiphanius ordinationem
without rules in church his Epiphanius an-ordination
fecerit. Sed tamen rogabat, ut inter episcopos cum eo
had-made but yet he-asked that among the-bishops with him
maneret. At ille nec se cum eo manere nec orare
he-should-stay but he neither himself with him to-stay nor to-pray

respondit, nisi Dyoscorum ejiceret et damnationi
answered unless Dioscorus he-should-cast-out and to-the-condemnation
librorum Origenis subscriberet. Johanne hoc facere renuente
of-the-books of-Origen should-subscribe John this to-do refusing
adversus Johannem ab ejus invidis Epiphanius incitatur.
against John by his envious-ones Epiphanius is-incited
Unde Epiphanius libros Origenis damnavit et Dyoscorum
whence Epiphanius the-books of-Origen condemned and Dioscorus
adjudicavit et Johanni tanquam horum defensori detrahere
condemned and of-John as of-these of-the-defender to-disparage
coepit. Cui Johannes mandavit: contra regulas multa
began to-whom John sent-word against the-rules many-things
fecisti, o Epiphani; primum, quia ordinationem fecisti
you-have-done O Epiphanius first because an-ordination you-have-made
in ecclesia sub meo jure instituta, deinde, quia in
in a-church under my jurisdiction established then because in
ea auctoritate propria sacra celebrasti, rursus, quia
it by-authority your-own the-sacred-rites you-have-celebrated again because
invitatus excusasti, et nunc denuo, quia in te ipsum
invited you-excused-yourself and now anew because in you yourself
confidis; quapropter observa, ne in populo seditio oriatur
you-trust wherefore take-care lest among the-people sedition arise
et hujus rei periculum ipse suscipias. Hoc autem audiens
and of-this thing the-danger you-yourself take-up this moreover hearing
Epiphanius discessit. Qui cum ad Cyprum reversurus esset,
Epiphanius departed who when to Cyprus about-to-return he-was
mandavit Johanni: spero, quia episcopus non morieris. At
sent-word to-John I-hope that bishop not you-will-die but
ille remandavit: spero, quia ad tuam patriam non redibis.
he sent-back-word I-hope that to your homeland not you-will-return
Quod sic evenit. Nam Epiphanius in via obiit et
which so came-about for Epiphanius on the-way died and

Johannes post modicum de episcopatu depositus in exsilio
John after a-little from the-episcopate deposed in exile
vitam finivit. Ad sepulchrum autem hujus Epiphanii viri
his-life ended at the-tomb moreover of-this Epiphanius a-man
sanctissimi daemones expelluntur. Fuit autem vir mirae
most-holy demons are-expelled he-was moreover a-man of-wonderful
liberalitatis ad pauperes. Qui cum quadam vice totam
generosity to the-poor who when on-a-certain occasion the-whole
ecclesiae pecuniam erogasset et nihil sibi remansisset,
of-the-church money he-had-paid-out and nothing to-him had-remained
quidam subito veniens sacculum multarum pecuniarum
a-certain-man suddenly coming a-little-bag of-much money
sibi obtulit ac discessit, nec unde venerit aut quo abierit,
to-him offered and departed nor whence he-came or whither he-went
scitum fuit. Pauperes quidam volentes Epiphanium decipere,
known was poor-men certain wishing Epiphanius to-deceive
ut aliquid iis daret, unus eorum supinum se in
that something to-them he-should-give one of-them on-his-back himself on
terra prostravit, alter super eum stans quasi mortuum
the-ground prostrated the-other over him standing as-if dead
flebat et quod nihil, unde eum sepelire posset, haberet,
wept and that nothing whence him to-bury he-could he-had
querulis vocibus clamabat. Epiphanius igitur superveniens, ut
with-plaintive voices cried Epiphanius therefore coming-upon that
in quiete dormiret, oravit et sepulturae necessaria ministravit
in quiet he-might-sleep prayed and for-burial the-necessaries supplied
hominemque consolatus abiit. Ille autem socium pulsans
and-the-man having-consoled went-away he moreover his-companion nudging
dicebat: surge, hodie laboribus epulemur. Quem cum crebro
said rise today on-our-labors let-us-feast whom when often
pulsasset et mortuum agnovisset, ad Epiphanium cucurrit
he-had-nudged and dead had-recognized to Epiphanius he-ran

et quid acciderit, nuntiavit ac, ut eum resuscitaret, rogare
and what had-happened announced and that him he-should-raise to-ask
coepit. Ille autem benigne eum consolatus est, non tamen
began he moreover kindly him consoled has not yet
eum resuscitavit, ne ministris Dei facile illudatur. Verum
him raised lest to-the-ministers of-God easily mockery-be-made but
cum Epiphanius discessisset, relatum est Johanni, quod
when Epiphanius had-departed reported it-was to-John that
Eudoxia Augusta contra eum Epiphanium incitasset. Qui
Eudoxia the-Augusta against him Epiphanius had-incited who
solito zelo accensus sermonem ad populum fecit, qui
with-accustomed zeal kindled a-sermon to the-people made which
cunctarum mulierum vituperationem omnimodam continebat.
of-all women the-reproach of-every-kind contained
Hic sermo ab omnibus est acceptus, ut quasi contra
this sermon by all was taken that as-if against
Augustam sit prolatus. Quod cum Augusta cognovisset,
the-Augusta it-had-been uttered which when the-Augusta had-learned
imperatori conquesta est dicens, contumeliam illatam uxori
to-the-emperor complained has saying the-insult inflicted on-the-wife
in eum potius redundare. Motus ad haec imperator contra
upon him rather to-redound moved at this the-emperor against
Johannem praecepit synodum celebrari. Theophilus igitur
John commanded a-synod to-be-held Theophilus therefore
festine episcopos convocabat, omnesque Johannis inimici
hastily the-bishops called-together and-all of-John the-enemies
alacriter confluebant, superbum et impium eum vocantes.
eagerly flocked proud and impious him calling
Universi igitur episcopi apud Constantinopolim constituti non
all therefore the-bishops at Constantinople established not
jam de libris Origenis tractabant, sed contra Johannem
now about the-books of-Origen treated but against John

se manifesto erigebant. Mittentes igitur pro Johanne
themselves openly raised sending therefore for John
ipsum citaverunt. Qui eos velut inimicos vitare censuit ac
him they-summoned who them as enemies to-avoid decided and
universalem synodum fieri proclamavit, illi vero quater
a-universal synod to-be-held demanded they but four-times
eum denuo concitaverunt. Qui cum eos refugeret et synodum
him anew summoned who when them he-shunned and a-synod
fieri proclamaret, damnaverunt eum in nullo eum culpantes,
to-be-held demanded they-condemned him in nothing him blaming
nisi quod vocatus noluit obedire. Quod populus audiens
except that called he-was-unwilling to-obey which the-people hearing
ad seditiones maximas excitatur et eum trahi ab ecclesia
to riots greatest is-roused and him to-be-dragged from the-church
non sinebat, sed ut hoc ad majus referretur consilium,
not allowed but that this to a-greater be-referred council
proclamabat. Jussio autem principis compellebat eum velociter
demanded the-order moreover of-the-prince compelled him quickly
ejici et in exsilium deportari, Johannes autem timens,
to-be-cast-out and into exile to-be-deported John moreover fearing
ne in populo seditio oriretur, nesciente populo semet
lest among the-people sedition should-arise not-knowing the-people him
ipsum tradidit in exsilium deferendum. Quod cum populus
himself handed into exile to-be-carried which when the-people
cognovisset, importabilis seditio est exorta, ita ut etiam multi
had-learned an-unbearable sedition was risen so that even many
inimicorum ejus ad misericordiam moverentur, dicentes eum
of-the-enemies his to compassion were-moved saying him
calumniam passum, quem paulo ante desiderabant videre
calumny to-have-suffered whom a-little before they-desired to-see
depositum. Severianus autem, de quo supra sermo habitus
deposed Severian moreover about whom above discourse had

est, in ecclesia docens Johanni detrahebat dicens: etsi nullum
was in the-church teaching of-John spoke-ill saying even-if no
aliud crimen haberet, ejus tamen superbia depositionis ejus
other crime he-had his yet pride of-deposition his
causa sufficiens esse posset. Orta igitur contra imperatorem
the-cause sufficient to-be could arisen therefore against the-emperor
et episcopos immensa seditione in populo, Augusta
and bishops an-immense sedition among the-people the-Augusta
imperatorem rogavit, ut Johannem de exsilio reduci
the-emperor asked that John from exile to-be-brought-back
faceret. Terrae motus quoque maximus civitatem invasit
he-should-cause of-the-earth a-motion also very-great the-city invaded
dicentibus cunctis, hoc accidere propter injustam ejectionem
saying all this to-happen on-account-of the-unjust casting-out
Johannis. Missi igitur sunt legati ad Johannem rogantes,
of-John sent therefore were envoys to John asking
ut cito rediret et civitati pereunti suis orationibus
that quickly he-should-return and to-the-city perishing by-his prayers
subveniret et in populo seditionem excitatam sedaret. Alii
come-to-help and among the-people the-sedition roused should-calm others
quoque post illos et rursus alii destinati sunt, qui eum cito
also after them and again others sent were who him quickly
redire compellerent. Qui eum redire nolentem ad propria
to-return should-compel who him to-return unwilling to his-own
cito reduxerunt, eidem cum cereis et lampadibus universo
quickly brought-back to-him with candles and lamps the-whole
populo occurrente. Ipse autem in episcopali sede residere
people meeting he moreover in the-episcopal see to-sit
nolebat dicens, oportere hoc fieri in judicio synodali
was-unwilling saying it-behooved this to-be-done in judgment synodal
et eos, qui damnaverant, suam sententiam revocare. Populus
and those who had-condemned their sentence to-revoke the-people

autem miro modo accendebatur, eum in episcopali sede
moreover in-wonderful way was-kindled him in the-episcopal see
residentem videre et verba doctoris audire. Praevaluit igitur
sitting to-see and the-words of-the-teacher to-hear prevailed therefore
populus coactusque est sermonem facere ad populum ac
the-people and-compelled he-was a-sermon to-make to the-people and
in sua cathedra residere. Theophilus igitur inde aufugit, Qui
in his chair to-sit Theophilus therefore thence fled who
cum Hierapolim advenisset, mortuus est ejusdem civitatis
when to-Hierapolis he-had-come died has of-the-same city
episcopus et ibi Lamon sanctissimus monachus est electus.
the-bishop and there Lamon a-most-holy monk was elected
At ille cum crebro refugeret, ei Theophilus suadebat,
but he when often he-shunned-it to-him Theophilus urged
ut suae electioni consensum praeberet. Tunc ille promisit
that to-his election consent he-should-offer then he promised
dicens: cras, quod domino placet, implebitur. Crastina
saying tomorrow what to-the-Lord pleases will-be-fulfilled on-the-next
ergo die venientes ad cellam suam eum, ut episcopatum
therefore day coming to cell his him that the-episcopate
susciperet, instanter rogabant; qui ait: oremus primo ad
he-should-take-up urgently they-asked who says let-us-pray first to
dominum. Qui, dum oraret, mox cum illa oratione terminum
the-Lord who while he-prayed at-once with that prayer the-end
vitae suscepit. Johannes itaque doctrinae sedulae insistebat.
of-life received John and-so to-doctrine assiduous applied-himself
Eo autem tempore statua argentea chlamyde circumamicta
at-that moreover time a-statue silver in-a-cloak wrapped-around
in platea juxta ecclesiam sanctae Sophiae ad honorem
in the-square beside the-church of-holy Sophia in honor
Eudoxiae Augustae constituta erat, ubi milites et proceres
of-Eudoxia the-Augusta set-up had-been where soldiers and nobles

ludos publicos exercebant. Quod quidem Johanni plurimum
games public held which indeed to-John very-much
displicebat, cum videret hoc ad ecclesiae spectare injuriam.
displeased since he-saw this to of-the-church to-tend the-injury
Consueta igitur fiducia rursus linguam suam armavit, et
with-accustomed therefore confidence again tongue his he-armed and
cum oporteret principes supplicationis verbo deflectere, ut
though it-behooved the-princes of-supplication by-the-word to-turn-aside that
a tali ludo recederent, hoc non fecit, sed impetu
from such game they-should-withdraw this not he-did but with-the-impetus
sui usus eloquii jubentes fieri talia maledicebat.
of-his used eloquence those-ordering to-be-done such-things he-cursed
Augusta vero rursus ad suam hoc trahebat injuriam et denuo
the-Augusta but again to her this drew injury and anew
laborabat, ut adversus eum synodus iterum celebraretur.
labored that against him a-synod again be-held
Hoc sentiens Johannes illam famosissimam in ecclesiam
this perceiving John that most-famous in the-church
protulit homiliam, cujus initium est: rursus Herodias
brought-forth homily whose beginning is again Herodias
vesanit, rursus turbatur, denuo caput Johannis in messorio
raves again is-disturbed again the-head of-John on a-platter
concupiscit accipere. Quod factum ad iracundiam plus incitavit
she-desires to-receive which deed to anger more incited
Augustam. Dum autem quidam Johannem vellet occidere,
the-Augusta while moreover a-certain-man John wished to-kill
a populo est comprehensus et ad judicandum traditus,
by the-people he-was seized and for judging handed
sed a praefecto, ne occideretur, arreptus est. Quidam
but by the-prefect lest he-be-killed snatched he-was a-certain-man
etiam servus cujusdam presbiteri in eum impetum faciens
also the-servant of-a-certain priest upon him an-attack making

ipsum occidere molitus est. Qui dum a quodam teneretur,
him to-kill attempted has who while by a-certain-man he-was-held
ipsum, qui tenebat, et alium adstantem et tertium
him who held and another standing-by and a-third
percussit. Tunc clamore facto multis concurrentibus plurimos
struck then a-shout made many running-together very-many
interfecit. Ex illo tempore populus Johannem custodiebat,
he-killed from that time the-people John guarded
ejus domum diebus ac noctibus muniens. Suadente igitur
his house by-days and nights fortifying urging therefore
Augusta episcopi Constantinopolim convenerunt et accusatores
the-Augusta the-bishops to-Constantinople came-together and the-accusers
Johannis fortiter insistere coeperunt. Cum autem festivitas
of-John strongly to-press began when moreover the-feast
natalis domini supervenisset, mandavit imperator Johanni,
of-the-birth of-the-Lord had-come commanded the-emperor to-John
quia, nisi prius criminibus exueretur, non communicaret
that unless first of-the-crimes he-were-stripped not he-would-communicate
eidem. Episcopi autem nihil contra eum repererunt, nisi
with-him the-bishops moreover nothing against him found except
quod post depositionem residere in sede episcopali sine
that after deposition to-sit in the-see episcopal without
decreto concilii praesumsisset, et sic damnaverunt eum.
decree of-a-council he-had-presumed and so they-condemned him
Appropinquante tandem sollemnitate paschali mandavit
approaching at-last the-solemnity Paschal sent-word
ei imperator, non posse secum in ecclesia manere,
to-him the-emperor not to-be-able with-him in the-church to-stay
cum eum duo concilia condemnassent. Vacabat igitur
since him two councils had-condemned was-at-leisure therefore
Johannes et nequaquam in ecclesiam descendebat. Illi, qui
John and in-no-way into the-church descended those who

Johanni favebant, Johannitae dicebantur. Post hoc autem
John favored Johannites were-called after this moreover
imperator Johannem de civitate expelli fecit ac duci
the-emperor John from the-city to-be-expelled caused and to-be-led
in excidium in quandam civitatem parvam, ubi fines sunt
into exile to a-certain city small where the-ends are
ponti imperiique Romani, quae loca crudelibus barbaris
of-the-sea and-of-the-empire Roman which places to-cruel barbarians
sunt vicina. Sed clemens dominus non permisit diu in
are near but the-merciful Lord not allowed long in
locis talibus athletam suum fidelissimum commorari. Hoc
places such athlete his most-faithful to-stay this
Innocentius papa audiens moleste ferebat volensque concilium
Innocent the-pope hearing grievously bore and-wishing a-council
celebrare, scripsit clero Constantinopolitano, ne Johanni
to-hold wrote to-the-clergy of-Constantinople that-not for-John
successorem aliquem ordinarent. Cum igitur longo fuisset
a-successor any they-should-ordain when therefore by-a-long he-had-been
itinere fatigatus et dolore capitis vehementissime cruciatus
journey wearied and with-pain of-the-head most-vehemently tortured
nec non et ardorem solis intolerabilem pateretur, sancta
and also even the-heat of-the-sun intolerable suffered holy
illa anima in Cumanis XIV. die mensis Septembris
that soul at Comana on-the-fourteenth day of-the-month of-September
e carne soluta est. Quo defuncto grando vehemens in
from the-flesh loosed was who dead hail vehement upon
Constantinopolim et omnia suburbana descendit, dicentibus
Constantinople and all the-suburbs came-down saying
cunctis, hoc Dei iracundia gestum esse eo, quod injuste
all this of-God by-the-anger done to-be this that unjustly
Johannes fuerit condemnatus. Quibus verbis fidem facit mors
John had-been condemned to-which words faith gives the-death

Augustae protinus subsecuta: quarta namque die post
of-the-Augusta forthwith following on-the-fourth for day after
grandinem est defuncta. Mortuo quoque omnium doctore
the-hail she-has died dead also of-all the-teacher
terrarum occidentales episcopi cum orientalibus nullatenus
of-the-lands the-western bishops with the-eastern by-no-means
communicare voluerunt, donec illius sacratissimum nomen
to-communicate wished until his most-sacred name
inter praedecessores episcopos poneretur. Verum Theodosius
among the-predecessor bishops was-placed but Theodosius
christianissimus filius praedicti Arcadii, qui avi sui
most-Christian son of-the-aforesaid Arcadius who of-grandfather his
nomen et pietatem tenebat, sacras hujus doctoris reliquias
the-name and piety held the-sacred of-this teacher relics
in mense Januario in regiam civitatem transferri fecit.
in the-month of-January into the-royal city to-be-translated caused
Cui fidelissimus populus cum lampadibus et cereis obviavit.
whom the-most-faithful people with lamps and candles met
Theodosius autem suppliciter ejus adorans reliquias pro
Theodosius moreover suppliantly his adoring relics for
Arcadio et Eudoxia genitoribus supplicavit, ut ignoranter
Arcadius and Eudoxia his-parents entreated that ignorantly
delinquentibus venia condonaretur. Dudum enim parentes ejus
to-those-offending pardon be-granted long-since for parents his
mortui fuerant. Hic Theodosius clementissimus fuit adeo, ut
dead had-been this Theodosius most-merciful was so-much that
nullum se laedentium morti adjudicaret, dicens: utinam esset
none him of-those-injuring to-death he-condemned saying would-that it-were
mihi possibile ad vitam etiam mortuos revocare. Ejus curia
for-me possible to life even the-dead to-recall his court
monasterium videbatur, matutinas laudes agebat, codices
a-monastery seemed matins lauds he-performed books

divinos legebat. Huic erat uxor nomine Eudoxia, quae
divine he-read to-this-one was a-wife by-name Eudoxia who
heroico metro poemata multa confecit, habuitque filiam
in-heroic meter poems many composed and-had a-daughter
nomine Eudoxiam, quam Valentiniano, quem imperatorem
by-name Eudoxia whom to-Valentinian whom emperor
fecerat, dedit uxorem. Haec omnia de hystoria tripartita
he-had-made he-gave as-wife these-things all from the-history tripartite
extracta sunt. Mortuus est autem circa annos domini
extracted have-been died he-has moreover about the-years of-the-Lord
CCCC.
four-hundred

De sancta Eufemia

CXXXIX · SAINT EUPHEMIA

Euphemia is read as a good woman and as sweet sound. A senator's daughter, she confesses Christ before the judge Priscus, demanding the chains and torments of others. The judge's steward, sent to her prison, is seized by a demon; a wheel set with coals crushes the craftsman instead; Sosthenes refuses to touch her; stones crumble to dust, and beasts in a pit make her a seat with their tails. At last an executioner stabs her, and a lion devours him. Priscus is found dead, eating his own flesh. Ambrose's preface praises her.

Eufemia dicitur ab eu, quod est bonum, et femina, quasi
Euphemia is-called from eu which is good and femina as-if
bona femina, id est utilis, honesta et delectabilis, quia hoc
good woman that is useful honorable and delightful because in-this
triplici modo dicitur bonum. Fuit enim utilis aliis per
threefold way is-called good she-was for useful to-others through
conversationem, honesta sibi per morum compositionem,
conduct honorable to-herself through of-manners the-composure

delectabilis Deo per coelestem contemplationem. Vel Eufemia
delightful to-God through heavenly contemplation or Euphemia
dicitur quasi euphonia, quod est suavis sonoritas. Suavis enim
is-called as-if euphonia which is sweet sonority sweet for
sonus fit tribus modis, scilicet voce ut in cantu, pulsu
sound is-made in-three ways namely by-voice as in song by-striking
ut in cythara, flatu ut in organo. Sic beata Eufemia fecit
as in the-cithara by-breath as in the-organ so blessed Euphemia made
Deo dulcem sonum cum voce praedicationis, cum pulsu
for-God sweet sound with the-voice of-preaching with the-striking
bonae operationis et cum flatu internae devotionis.
of-good working and with the-breath of-inward devotion

Eufemia filia senatoris, videns christianos tempore
Euphemia the-daughter of-a-senator seeing the-Christians in-the-time
Dyocletiani tam diversis poenis laniari, ad Priscum
of-Diocletian with-such various punishments to-be-torn to Priscus
judicem properavit et Christum publice confitens exemplo
the-judge hastened and Christ publicly confessing by-the-example
suae constantiae etiam virorum animos confortabat. Cum
of-her constancy even of-men the-minds strengthened when
igitur judex christianos successive occideret, alios praesentes
therefore the-judge the-Christians one-after-another was-killing others present
esse jubebat, ut saltem territi immolarent, dum constantes
to-be he-ordered that at-least terrified they-might-sacrifice when the-constant
tam crudeliter laniari viderent. Cum ergo coram Eufemia
so cruelly to-be-torn they-saw when therefore before Euphemia
sanctos crudeliter detruncaret, ipsa eorum constantia amplius
the-saints cruelly he-was-cutting-down she their by-constancy more
provocata injuriam a judice se pati clamabat. Tunc
provoked injury from the-judge herself to-suffer cried then
judex gavisus est putans, eam sacrificiis velle consentire.
the-judge rejoiced has thinking her to-the-sacrifices to-wish to-consent

Unde cum ab ea, quam sibi injuriam faceret, requisivisset,
whence when from her what to-her injury he-did he-had-asked
illa ait: cum sim genere nobilis, cur mihi ignotos et
she says since I-am by-race noble why to-me unknown-people and
advenas anteponis et priores facis ad Christum pertingere
strangers do-you-prefer and first do-you-make to Christ to-reach
et ad promissam gloriam pervenire? Cui judex: putabam te
and to the-promised glory to-come to-whom the-judge I-thought you
ad mentem rediisse et gaudebam te tuae nobilitatis vel
to your-mind to-have-returned and I-rejoiced you of-your nobility or
sexus meminisse. Reclusa igitur in carcere et sequenti
sex to-have-remembered shut therefore in prison and on-the-following
die cum vinctis sine vinculis est adducta. Iterum gravissime
day with the-bound without bonds she-was brought again most-gravely
est conquesta, cur contra legem imperatorum sibi soli a
she-has complained why against the-law of-the-emperors to-her alone from
vinculis parceretur. Tunc alapis durissime caeditur et in
bonds it-was-spared then with-slaps most-harshly she-is-beaten and in
carcere recluditur. Quam judex secutus ex libidine opprimere
prison is-shut whom the-judge following from lust to-overpower
voluit, sed illa viriliter reluctante manum ejus virtus divina
wished but she manfully resisting hand his the-power divine
contraxit. Tunc putans se incantatum praepositum domus
contracted then thinking himself bewitched the-steward of-house
suae ad ipsam direxit, ut multa promitteret, si eam
his to her sent that many-things he-should-promise if her
faceret consentire. Sed ille carcerem clausum nec clavibus
he-should-make consent but he the-prison shut neither with-keys
aperire potuit nec securibus frangere, donec a daemone
to-open could nor with-axes to-break until by a-demon
arreptus clamans et se ipsum dilanians vix evasit. Deinde
seized crying and him himself tearing scarcely escaped then

educta posita est super rotam, cujus vectes carbonibus
brought-out placed she-was upon a-wheel whose bars with-coals
pleni erant, et artifex intra rotam tale signum trahentibus
full were and the-craftsman within the-wheel such a-sign to-those-pulling
dedit, ut, quando sonum faceret, simul traherent et sic
gave that when a-sound he-made together they-should-pull and so
exeunte igne vectes corpus ejus dissiparent. Sed nutu
going-out the-fire the-bars the-body her should-scatter but by-the-nod
Dei ferramentum, quo rota temperabatur, de manu ejus
of-God the-iron-tool by-which the-wheel was-regulated from hand his
decidens sonum fecit et continuo illis trahentibus rota
falling a-sound made and at-once they pulling the-wheel
artificem comminuit et Eufemiam stantem super eam illaesam
the-craftsman crushed and Euphemia standing upon it unharmed
servavit. Tunc parentes artificis lamentantes supposito
kept then the-kinsmen of-the-craftsman lamenting placed-under
igne ipsam cum rota comburere voluerunt, sed rota
fire her with the-wheel to-burn wished but the-wheel
combusta Eufemia ab angelo soluta in quodam loco excelso
burned Euphemia by an-angel loosed on a-certain place high
incolumis stare conspicitur. Appellianus judici ait: virtus
unharmed to-stand is-seen Appellianus to-the-judge says the-power
christianorum nonnisi in ferro vincitur, unde consulo, ut eam
of-the-Christians not-except by iron is-conquered whence I-advise that her
facias decollari. Erectis igitur scalis cum quidam ad
you-cause to-be-beheaded raised therefore the-ladders when a-certain-man to
eam capiendam manum mittere vellet, mox totus paralisi
her to-be-seized his-hand to-put wished at-once wholly with-paralysis
solutus vix inde semivivus eductus est. Alius autem nomine
loosed scarcely thence half-alive brought-out he-was another moreover by-name
Sosthenes ascendens continuo mutatus ab ea veniam petiit
Sosthenes ascending at-once changed from her pardon sought

et evaginato gladio ad judicem clamavit, quod se ipsum
and drawn his-sword to the-judge cried that him himself
libentius occideret, quam eam, quam angeli defendebant,
more-willingly he-would-kill than her whom angels defended
contingeret. Denique inde educta judex cancellario suo dixit,
touch at-last thence brought-out the-judge to-chancellor his said
ut ad eam omnes petulantes juvenes convocaret, qui
that to her all the-wanton youths he-should-call-together who
tamdiu eam illuderent, donec fatigata deficeret. Sed ille ad
so-long her should-abuse until wearied she-failed but he to
eam ingrediens et multas virgines splendidissimas circa eam
her entering and many virgins most-splendid around her
orantem videns monitis ejus protinus christianus effectus
praying seeing by-the-warnings her forthwith a-Christian made
est. Praeses vero per capillos virginem suspendit, sed etiam
was the-governor but by the-hair the-virgin hanged but even
immobilem permanentem negato cibo in carcere recludi fecit,
unmoved remaining denied food in prison to-be-shut caused
ut VII. die inter quatuor magnos lapides sicut oliva
that on-the-seventh day between four great stones like an-olive
constringeretur. Illa vero quotidie ab angelo satiata dum
she-might-be-pressed she but daily by an-angel satisfied when
VII. die intra lapides durissimos posita esset, ad
on-the-seventh day within stones very-hard placed she-had-been at
ejus orationem ipsi lapides in cinerem tenuissimum sunt
her prayer the-very stones into ash very-fine were
redacti. Unde praeses se victum a puella erubescens
reduced whence the-governor himself conquered by a-girl blushing
eam in foveam projici jussit, ubi tres tantae immanitatis
her into a-pit to-be-thrown ordered where three of-such savagery
bestiae erant, quae omnem hominem deglutirent. Quae
beasts were which every man would-swallow which

statim blandiendo ad virginem concurrentes et junctis ad
at-once fawning to the-virgin running-together and joined to
invicem caudis ei quasi cathedram ad sedendum praebentes
each-other the-tails to-her as-if a-chair for sitting offering
judicem hoc videntem vehementius confuderunt. Unde cum
the-judge this seeing more-vehemently confounded whence when
praeses fere prae angustia moreretur, ingressus carnifex,
the-governor almost for distress was-dying entering the-executioner
ut domini sui injuriam vindicaret, gladium in latus suum
that of-lord his the-injury he-might-avenge his-sword into side her
fixit et Christi martirem fecit. Quem judex pro mercede
fixed and of-Christ a-martyr made whom the-judge for reward
veste serica induit et torque aurea eum circumdedit,
with-a-garment silk clothed and with-a-torque golden him surrounded
sed egrediens a leone arripitur et ab eo penitus devoratur.
but going-out by a-lion he-is-seized and by it utterly devoured
Unde sui eum diutius perquirentes vix pauca ejus
whence his-people him for-a-long-time seeking scarcely few his
ossa cum veste scissa et torque aurea repererunt. Priscus
bones with the-garment torn and the-torque golden found Priscus
quoque judex se ipsum comedens mortuus est inventus.
also the-judge him himself eating dead was found
Sancta autem Eufemia in Chalcedonia cum honore sepulta
saint moreover Euphemia at Chalcedon with honor buried
est, meritis cujus omnes Judaei et gentiles Chalcedoniae in
was by-the-merits of-whom all the-Jews and gentiles of-Chalcedon in
Christum crediderunt. Passa est autem circa annos domini
Christ believed suffered she-has moreover about the-years of-the-Lord
CCLXXX. Ambrosius de hac virgine in praefatione sic
two-hundred-eighty Ambrose about this virgin in the-preface thus
ait: virgo alma triumphatrix Eufemia virginitatis retinens
says O-virgin kindly triumphant Euphemia of-virginity keeping

mitram passionis meruit vestiri corona, cujus precibus
the-miter of-the-passion merited to-be-clothed with-the-crown whose by-prayers
hostis inimicus convincitur, Priscus adversarius superatur,
the-hostile enemy is-convicted Priscus the-adversary is-overcome
a fornacis igne virgo sospes eripitur, duri lapides
from of-the-furnace the-fire the-virgin safe is-snatched the-hard stones
in pulverem revertuntur, ferae mansuescunt collaque
into dust are-turned the-beasts grow-tame and-their-necks
submittunt, atque omnia poenarum supplicia ejus oratione
submit and all of-punishments the-tortures her by-prayer
superantur, novissime gladii mucrone confossa carnea
are-overcome at-last of-the-sword by-the-point pierced the-fleshly
relinquens claustra coelesti choro jungitur laeta; haec sacra
leaving enclosures to-the-heavenly choir is-joined glad this holy
virgo tibi, domine, ecclesiam tuam commendet, haec pro
virgin to-you O-Lord church your may-commend she for
nobis peccatoribus interpellet, haec etiam vota nostra, ut
us sinners may-intercede she also vows our that
virgo vernula illibata, tibi praestet.
a-virgin handmaid unblemished to-you may-present

De sancto Matthaeo apostolo

CXL · SAINT MATTHEW THE APOSTLE

Matthew is read as a gift of haste, and Levi as one taken up. In Ethiopia he puts to sleep the dragons of the magicians Zaroes and Arphaxat, raises the king's son, and consecrates the princess Iphigenia to God. When King Hirtacus covets her, Matthew preaches that a servant who takes the king's bride deserves death, and he is killed at the altar. Jacobus adds Matthew's swift obedience, the banquet he gave Christ, his humility, and why the Church reads his gospel, and Ambrose's view of his healing.

Matthaeus binomius exstitit, scilicet Matthaeus et Levi.
Matthew two-named was namely Matthew and Levi
Matthaeus autem interpretatur donum festinationis vel donator
Matthew moreover is-interpreted gift of-haste or giver
consilii. Vel dicitur Matthaeus a magnus et theos, quod
of-counsel or is-called Matthew from great and theos which
est Deus, quasi magnus Deo, vel a manus et theos, quasi
is God as-if great to-God or from hand and theos as-if
manus Dei. Fuit enim donum festinationis per festinam
the-hand of-God he-was for the-gift of-haste through hasty
conversionem, donator consilii per salubrem praedicationem,
conversion the-giver of-counsel through wholesome preaching
magnus Deo per vitae perfectionem, manus Dei per
great to-God through of-life the-perfection the-hand of-God through
evangelii conscriptionem. Levi interpretatur assumtus vel
of-the-gospel the-writing Levi is-interpreted taken-up or
applicatus sive additus aut appositus. Fuit enim assumtus ab
applied or added or placed-beside he-was for taken-up from
exactione vectigalium, applicatus numero apostolorum, additus
the-exacting of-taxes applied to-the-number of-the-apostles added
consortio evangelistarum et appositus catalogo martirum.
to-the-fellowship of-the-evangelists and placed-beside to-the-catalog of-the-martyrs

Matthaeus apostolus in Aethiopia praedicans in civitate,
Matthew the-apostle in Ethiopia preaching in the-city
quae dicitur Nadaber, duos magos nomine Zaroen et
which is-called Nadaber two magicians by-name Zaroes and
Arphaxat reperit, qui ita homines suis artibus dementabant,
Arphaxat found who so men by-their arts drove-mad
ut, quoscunque vellent, membrorum officio et sanitate
that whomever they-wished of-limbs of-the-use and health
privare viderentur. Qui in tantam superbiam eruperunt, ut
to-deprive they-seemed who into such pride burst-forth that
se quasi Deos ab hominibus facerent adorari. Matthaeus
themselves as-if gods by men they-caused to-be-adored Matthew
autem apostolus praedictam civitatem ingressus et apud
moreover the-apostle the-aforesaid city entering and with
eunuchum Candacis reginae, quem Philippus baptizaverat,
the-eunuch of-Candace the-queen whom Philip had-baptized
hospitatus ita magorum praestigia detegebat, quod, quidquid
lodging so of-the-magicians the-tricks uncovered that whatever
ipsi faciebant hominibus in perniciem, hoc ipse converteret
they did to-men for ruin this he turned
in salutem. Eunucho autem sanctum Matthaeum interrogante,
to salvation the-eunuch moreover saint Matthew asking
quomodo tot linguas loqueretur et intelligeret, exposuit
how so-many tongues he-spoke and understood explained
ei Matthaeus, quod spiritu sancto descendente omnium
to-him Matthew that the-Spirit Holy descending of-all
linguarum scientiam reperisset, ut, sicut illi, qui per
tongues the-knowledge he-had-found that as those who through
superbiam turrim usque in coelum aedificare volebant,
pride a-tower all-the-way to heaven to-build wished
prae confusione linguarum ab aedificatione cessaverunt, sic
for confusion of-tongues from the-building ceased so

apostoli per omnium linguarum scientiam turrim non de
the-apostles through of-all tongues the-knowledge a-tower not of
lapidibus, sed de virtutibus construant, per quam omnes, qui
stones but of virtues should-build through which all who
crediderint, in coelum adscendant. Tunc venit, qui diceret,
will-have-believed into heaven may-ascend then came one-who said
magos illos cum duobus advenisse draconibus, qui ignem
magicians those with two to-have-come dragons which fire
sulphureum ex ore et naribus evomentes cunctos homines
sulfurous from mouth and nostrils vomiting all men
occiderent, apostolus autem signo crucis se muniens
killed the-apostle moreover with-the-sign of-the-cross himself fortifying
ad eos secure exivit. Quem mox ut dracones viderunt,
to them securely went-out whom as-soon as the-dragons saw
ante ejus pedes protinus dormierunt dixitque magis:
before his feet forthwith they-slept and-he-said to-the-magicians
et ubi est ars vestra? excitate eos, si potestis; ego autem,
and where is art your rouse them if you-can I moreover
nisi dominum rogassem, quod in me cogitaveratis inferre,
unless the-Lord I-had-asked what upon me you-had-thought to-bring
in vos protinus retorsissem. Cum autem populus
upon you forthwith I-would-have-turned-back when moreover the-people
convenisset, in nomine Jesu draconibus, ut abirent,
had-gathered in the-name of-Jesus the-dragons that they-should-go-away
praecepit et nullum laedentes protinus abierunt. Coepit
he-commanded and none harming forthwith they-went-away he-began
quoque populo de gloria paradisi terrestris magnum
also to-the-people about the-glory of-paradise the-earthly a-great
sermonem contexere asserens, ipsum omnibus montibus
sermon to-weave asserting it above-all mountains
eminere et proximum coelo esse, spinas vel tribulos ibi
to-rise and next to-heaven to-be thorns or caltrops there

non esse, lilia vel rosas ibi non marcescere, senectutem
not to-be lilies or roses there not to-wither old-age
ibi non evenire, sed homines ibi juvenes semper manere,
there not to-come-about but men there young always to-remain
angelorum organa ibidem sonare, aves vocatas continuo
of-angels the-organs there to-sound birds called at-once
obedire. De hoc autem paradiso terrestri dixit hominem
to-obey of this moreover paradise earthly he-said man
ejectum esse, sed per Christi nativitatem in paradisum
cast-out to-have-been but through of-Christ the-nativity into paradise
coelestem revocatum fuisse. Et cum haec populo
heavenly recalled to-have-been and when these-things to-the-people
loqueretur, ecce subito tumultus exortus est, in quo regis
he-spoke behold suddenly a-tumult arose has in which of-the-king
filius mortuus plangebatur. Quem cum magi suscitare
the-son dead was-mourned whom when the-magicians to-raise
non possent, suadebant regi, quod in Deorum consortium
not could they-urged the-king that into of-the-gods the-fellowship
raptus fuisset, et ideo simulacrum et templum sibi
snatched he-had-been and therefore an-image and temple to-him
construi oporteret. Praedictus autem eunuchus magos
to-be-built it-behooved the-aforesaid moreover eunuch the-magicians
custodire faciens apostolum advocavit, qui oratione fusa
to-be-guarded causing the-apostle summoned who prayer poured-out
eum protinus suscitavit. Quapropter rex nomine Egippus
him forthwith raised wherefore the-king by-name Egippus
hoc viso per universas suas provincias misit dicens: venite
this seen through all his provinces sent saying come
et videte Deum in effigie hominis latentem. Venerunt
and see God in the-likeness of-a-man hiding came
igitur cum coronis aureis et diversis sacrificiorum generibus
therefore with crowns golden and various of-sacrifices kinds

volentes sacrificare ei. Quos Matthaeus compescuit dicens:
wishing to-sacrifice to-him whom Matthew restrained saying
viri, quid facitis? ego Deus non sum, sed servus domini
O-men what do-you-do I God not am but the-servant of-the-Lord
Jesu Christi. Illi igitur de auro et argento, quod sibi
Jesus Christ they therefore from the-gold and silver which to-him
attulerant, ipso jubente ecclesiam magnam fabricaverunt,
they-had-brought he ordering a-church great built
quam intra XXX dies consummaverunt, in qua apostolus
which within thirty days they-completed in which the-apostle
triginta annis et tribus sedit et totam Aegyptum ad
thirty years and three sat and the-whole Egypt to
fidem convertit, rex autem Egippus cum uxore sua
the-faith converted the-king moreover Egippus with wife his
et omni populo baptizatur. Ephigeniam quoque filiam
and all the-people is-baptized Iphigenia also the-daughter
regis apostolus Deo dedicatam plus quam ducentis
of-the-king the-apostle to-God dedicated more than two-hundred
virginibus praefecit. Post hoc Hirtacus regi successit
to-virgins set-over after this Hirtacus to-the-king succeeded
et virginem praedictam concupiscens dimidium regnum
and the-virgin aforesaid desiring half kingdom
sui apostolo promisit, si eam in conjugium suum sibi
of-his to-the-apostle promised if her into marriage his to-him
faceret consentire. Cui apostolus ait, ut juxta morem
he-should-make consent to-whom the-apostle says that according-to the-custom
praedecessoris die dominica ad ecclesiam conveniret et
of-his-predecessor on-the-day the-Lord's to the-church he-should-come and
praesente Ephigenia cum caeteris virginibus, quam bona sint
present Iphigenia with the-other virgins how good are
justa conjugia, audiret. Quo rex cum gaudio festinavit
just marriages he-should-hear whither the-king with joy hastened

putans, quod Ephigeniae vellet conjugium suadere. Matthaeus
thinking that to-Iphigenia he-wished marriage to-urge Matthew
igitur virginibus et omni populo congregatis de bono
therefore the-virgins and all the-people gathered about the-good
matrimonii diu locutus a rege plurimum est laudatus;
of-matrimony long having-spoken by the-king very-much was praised
credens, quod hoc ideo diceret, ut virginis animum ad
believing that this therefore he-said that of-the-virgin the-mind to
matrimonium provocaret. Deinde imperato silentio sermonem
matrimony he-might-provoke then commanded silence the-sermon
repetit dicens: cum bonum sit matrimonium, si salvo
he-resumes saying since good is matrimony if with-safe
foedere teneatur, bene scitis adstantes, quod, si regis
covenant it-be-held well you-know O-bystanders that if of-the-king
sponsam aliquis servorum usurpare praesumeret, non solum
the-bride any of-the-servants to-usurp should-presume not only
regis offensam, sed mortem insuper mereretur, non, quia
of-the-king the-offense but death besides he-would-deserve not because
uxorem duxisse probatur, sed quia sponsam domini sui
a-wife to-have-taken he-is-proved but because the-bride of-lord his
accipiens ejus matrimonium violasse convinceretur; ita et
taking his matrimony to-have-violated he-would-be-convicted so also
tu, rex, sciens Ephigeniam regis aeterni sponsam effectam
you O-king knowing Iphigenia of-the-king eternal the-bride made
et sacro velamine consecratam, quomodo poteris
and with-the-sacred veil consecrated how will-you-be-able
sponsam potentioris te tollere et tuo matrimonio
the-bride of-one-more-powerful than-you to-take and to-your matrimony
copulare? Quo audito rex prae ira insaniens furibundus
to-join which heard the-king for anger raving furious
abscessit, apostolus autem intrepidus et constans omnes ad
departed the-apostle moreover fearless and constant all to

patientiam et constantiam confortavit et Ephigeniam coram
patience and constancy strengthened and Iphigenia before
se ex timore prostratam cum caeteris virginibus benedixit.
him from fear prostrate with the-other virgins blessed
Post missarum autem sollemnia rex spiculatorem misit,
after of-the-masses moreover the-solemnities the-king an-executioner sent
qui juxta altare Matthaeum stantem et expansis manibus
who beside the-altar Matthew standing and with-outspread hands
in coelum orantem misso a tergo gladio interfecit et
to heaven praying sent from behind with-the-sword killed and
martirem consecravit. Quod populus audiens ad palatium
as-martyr consecrated which the-people hearing to the-palace
regis incensurus omnia properabat, sed a presbiteris et
of-the-king about-to-burn all-things hastened but by the-priests and
dyaconibus vix detenti apostoli martirium cum gaudio
deacons scarcely held-back of-the-apostle the-martyrdom with joy
celebraverunt. Rex vero cum nec per matronas ad eam
they-celebrated the-king but when neither through matrons to her
directas nec per magos Ephigeniam posset aliquatenus
sent nor through magicians Iphigenia he-could in-any-way
immutare, totam ejus domum igne copioso vallavit, ut
change the-whole her house with-fire copious surrounded that
ipsam cum caeteris virginibus concremaret, apostolus autem
her with the-other virgins he-might-burn the-apostle moreover
eisdem apparens omnem ignem ab earum domo excussit,
to-them appearing all the-fire from their house shook-off
qui erumpens regis palatium invasit et solo rege evadente
which bursting-out of-the-king the-palace invaded and alone the-king escaping
vix cum unico filio cuncta consumsit, statimque filius
scarcely with his-only son all-things consumed and-at-once the-son
arreptus a daemonio patris crimina confitens ad sepulchrum
seized by a-demon of-his-father the-crimes confessing to the-tomb

apostoli properavit, pater vero turpissimus leprosus effectus,
of-the-apostle hastened the-father but most-foul leprous made
cum curari non posset, manu propria gladio se
since to-be-healed not he-could with-hand his-own with-the-sword himself
peremit. Populus autem fratrem Ephigeniae ab apostolo
killed the-people moreover the-brother of-Iphigenia by the-apostle
baptizatum regem constituit, qui per annos LXX regnavit et
baptized as-king established who for years seventy reigned and
filium suum sibi substituens christianum cultum magnifice
son his for-himself substituting the-Christian worship magnificently
ampliavit et totam Aethiopiae provinciam ecclesiis Christi
enlarged and the-whole of-Ethiopia province with-churches of-Christ
replevit, Zaroes autem et Arphaxat ab ea die, qua
filled Zaroes moreover and Arphaxat from that day on-which
regis filium apostolus suscitavit, in Persidem fugerunt,
of-the-king the-son the-apostle raised into Persia fled
sed Symon et Judas eos ibidem vicerunt. Notandum,
but Simon and Jude them there conquered it-is-to-be-noted
quod in beato Matthaeo quatuor considerantur. Primum est
that in blessed Matthew four-things are-considered the-first is
obedientiae velocitas, quia mox, ut Christus eum vocavit,
of-obedience the-swiftness because as-soon as Christ him called
continuo teloneum reliquit nec dominos suos timens rationes
at-once the-toll-house he-left nor lords his fearing the-accounts
vectigalium imperfectas reliquit et Christo perfecte adhaesit.
of-the-taxes unfinished he-left and to-Christ perfectly clung
Pro hac velocitate obedientiae quidam occasionem erroris
for this swiftness of-obedience certain an-occasion of-error
sibi assumserunt, sicut recitat Hieronymus in originali
for-themselves took as recites Jerome in the-original
super praedictum locum dicens: arguit in hoc loco Porphirius
on the-aforesaid place saying accuses in this place Porphyry

et Julianus Augustus vel imperitiam hystorici mentientis
and Julian Augustus either the-unskill of-the-historian lying
vel stultitiam eorum, qui statim secuti sint salvatorem,
or the-folly of-those who at-once followed have the-savior
quasi irrationabiliter quemlibet vocantem hominem sunt
as-if irrationally any calling man they-have
secuti. Eum tantae virtutes tantaque signa praecesserunt,
followed him such virtues and-such signs preceded
quae apostolos, antequam crederent, vidisse non dubium
which the-apostles before they-believed to-have-seen not doubtful
est. Certe fulgor ipse et majestas divinitatis occulta,
is surely the-brightness itself and majesty of-the-divinity hidden
quae etiam in humana facie relucebat, ex primo ad se
which even in the-human face shone-out from the-first to himself
videntes trahere poterat adspectu. Si enim in magnete haec
those-seeing to-draw could at-sight if for in the-magnet this
esse virtus dicitur, ut annulos et festucas sibi copulet,
to-be the-power is-said that rings and straws to-itself it-joins
quanto magis dominus omnium creaturarum ad se poterat
how-much more the-Lord of-all creatures to himself could
trahere, quos volebat. Haec Hieronymus. Secundum est ejus
to-draw whom he-wished these-things Jerome the-second is his
largitas sive liberalitas, quia statim fecit ei convivium
largess or liberality because at-once he-made for-him a-banquet
magnum in domo sua. Quod quidem convivium non tam
great in house his which indeed banquet not so-much
fuit magnum ratione lautae praeparationis, sed etiam fuit
was great by-reason of-sumptuous preparation but also was
magnum primo ratione voti, quia cum magno affectu et
great first by-reason of-the-wish because with great affection and
desiderio ipsum recepit. Secundo ratione mysterii, quia illud
desire him he-received secondly by-reason of-the-mystery because it

fuit indicativum magni mysterii. Quod mysterium exponit
was indicative of-a-great mystery which mystery expounds
Glossa super Lucam dicens: qui domicilio Christum recipit
the-Gloss on Luke saying he-who in-the-dwelling Christ receives
interno, maximis exuberantium pascitur delectationibus
inner with-the-greatest of-overflowing is-fed delights
voluptatum. Tertio ratione documentorum, quia ibi magna
of-pleasures third by-reason of-teachings because there great
documenta exhibuit, sicut: misericordiam volo, et non
teachings he-showed as mercy I-wish and not
sacrificium, et: non egent, qui sani sunt, medico etc.
sacrifice and not need they-who healthy are a-physician etc.
Quarto ratione invitatorum, quia magni discumbentes etiam
fourth by-reason of-the-invited because great reclining also
invitati fuerunt, scilicet Christus et discipuli ejus. Tertium
invited were namely Christ and disciples his the-third
ejus humilitas, quae apparuit in duobus. Primo in hoc, quod
his humility which appeared in two-things first in this that
se publicanum manifestavit. Caeteri evangelistae, ut dicit
himself a-publican he-showed the-other evangelists as says
Glossa, verecundiae causa et evangelistae honore nomen
the-Gloss of-shame for-the-sake and of-the-evangelist for-the-honor the-name
vulgatum non ponunt, ipse, secundum quod scriptum est,
common not put he according-to what written is
justus inprimis est accusator sui, Matthaeum se et
the-just-man first is the-accuser of-himself Matthew himself and
publicanum nominat, ut ostendat, nullum conversum debere
publican names that he-may-show no-one converted ought
de salute diffidere, cum apostolus et evangelista de publicano
of salvation to-despair since an-apostle and evangelist from a-publican
repente sit factus. Secundo in hoc, quod ad suas injurias
suddenly he-was made secondly in this that toward his injuries

patiens fuit. Quando enim pharisaei murmurabant, quod
patient he-was when for the-Pharisees murmured that
Christus ad hominem peccatorem devertisset, potuisset iis
Christ to a-man sinner had-turned-aside he-could-have to-them
merito respondere ac dicere: vos potius miseri ac peccatores
deservedly to-answer and to-say you rather wretched and sinners
estis, qui vos justos arbitrantes medicum refugitis, ego
are who yourselves just thinking the-physician shun I
autem jam peccator dici non valeo, qui ad medicum
moreover now a-sinner to-be-called not can who to the-physician
salutis confugio et eidem vulnus meum non abscondo.
of-salvation flee and to-him wound my not hide
Quartum est evangelii ipsius in ecclesia magna sollemnitas.
the-fourth is of-the-gospel his in the-church the-great solemnity
Ejus enim evangelium prae caeteris evangeliis magis in
his for gospel above the-other gospels more in
ecclesia frequentatur, sicut psalmi David et epistolae Pauli
the-church is-frequented as the-psalms of-David and the-epistles of-Paul
prae caeteris scripturis amplius in ecclesia recitantur. Cujus
above the-other scriptures more in the-church are-recited of-which
haec est ratio, quoniam teste Jacobo tria sunt genera
this is the-reason since witness James three are kinds
peccatorum, scilicet peccatum superbiae, luxuriae et avaritiae.
of-sins namely the-sin of-pride of-lust and of-avarice
Peccato superbiae peccavit Saulus a Saule superbissimo
by-the-sin of-pride sinned Saul from Saul the-most-proud
rege dictus, qui ecclesiam super modum persecutus est.
king named who the-church beyond measure persecuted has
Peccato luxuriae peccavit David, qui et adulterium commisit
by-the-sin of-lust sinned David who both adultery committed
et propter adulterium fidelissimum militem Uriam occidit.
and on-account-of the-adultery the-most-faithful soldier Uriah killed

Peccato avaritiae peccavit Matthaeus, qui per avaritiam
by-the-sin of-avarice sinned Matthew who through avarice
lucris turpibus inhiabat, fuit enim telonearius. Est autem
for-gains shameful gaped he-was for a-toll-collector is moreover
teloneum, ut dicit Ysidorus, locus in portu maris, ubi merces
the-toll-house as says Isidore a-place in the-port of-the-sea where the-goods
navium et nautarum emolumenta redduntur, telos autem
of-ships and of-sailors the-profits are-rendered telos moreover
graece, ut dicit Beda, latine dicitur vectigal. Licet igitur isti
in-Greek as says Bede in-Latin is-called tax although therefore these
peccatores exstiterint, eorum tamen poenitentia adeo placuit,
sinners were their yet penance so-much pleased
ut non solum dominus eorum culpis ignosceret, sed etiam
that not only the-Lord their faults pardoned but even
in iis dona sua multiplicius cumularet. Nam saevissimum
in them gifts his more-manifoldly heaped for the-most-savage
persecutorem fecit fidelissimum praedicatorem, adulterum
persecutor he-made a-most-faithful preacher the-adulterer
et homicidam fecit prophetam et psalmistam et lucris
and murderer he-made prophet and psalmist and for-gains
inhiantem et cupidum fecit apostolum et evangelistam.
gaping and greedy he-made apostle and evangelist
Ideo igitur horum trium dicta nobis tam frequentius
for-this-reason therefore of-these three the-sayings to-us so more-frequently
recitantur, ut nullus, qui converti voluerit, desperet de
are-recited that no-one who to-be-converted will-have-wished may-despair of
venia, quando tantos in culpa tales conspicit fuisse in gratia.
pardon when so-great in fault such he-beholds to-have-been in grace
Notandum insuper, quod secundum beatum Ambrosium circa
it-is-to-be-noted moreover that according-to blessed Ambrose about
conversionem beati Matthaei quaedam ex parte medici,
the-conversion of-blessed Matthew some-things on the-part of-the-physician

quaedam ex parte infirmi sanati, quaedam ex parte
some-things on the-part of-the-sick-man healed some-things on the-part
modi sanandi considerantur. In medico tria fuerunt,
of-the-manner of-healing are-considered in the-physician three-things were
scilicet sapientia, quae radicem morbi cognovit, bonitas,
namely wisdom which the-root of-the-disease knew goodness
quae medicamenta adhibuit, potentia, quae ipsum tam subito
which the-medicines applied power which him so suddenly
mutare potuit. De his tribus sic idem dicit Ambrosius in
to-change could of these three thus the-same says Ambrose in
persona ipsius Matthaei: hic potest auferre cordis mei
the-person of-the-very Matthew this-one can to-take-away of-heart my
dolorem et animae pallorem, qui novit occulta; et hoc
the-pain and of-soul the-pallor who knows hidden-things and this
quantum ad primum. Inveni medicum, qui in coelis
as to the-first I-have-found a-physician who in the-heavens
habitat et in terris spargit medicamenta; hoc quantum ad
dwells and on earth scatters medicines this as to
secundum. Hic potest solus sanare vulnera mea, qui nescit
the-second this-one can alone to-heal wounds my who knows-not
sua, hoc quantum ad tertium. In ipso autem infirmo
his-own this as to the-third in the-very moreover sick-man
sanato, scilicet in beato Matthaeo, tria considerantur,
healed namely in blessed Matthew three-things are-considered
secundum quod dictus Ambrosius ostendit. Ipse namque
according-to what the-said Ambrose shows he for
morbum perfecte curavit, curanti gratus exstitit et in
the-disease perfectly cured to-the-one-curing grateful was and in
sanitate recepta semper mundum se servavit. Unde ait:
health received always clean himself kept whence he-says
sequebatur Matthaeus jam laetus et alacer et exsultabat
followed Matthew now glad and eager and exulted

dicens: jam non publicanum gero, jam non porto Levi,
saying now not the-publican I-bear now not I-carry Levi
exui Levi, postquam Christum indui; et hoc quo
I-have-put-off Levi after Christ I-have-put-on and this as
ad primum. Odi genus meum, fugio vitam meam, solum
to the-first I-hate race my I-flee life my alone
te sequor, domine Jesu, qui sanas vulnera mea; hoc quo ad
you I-follow O-Lord Jesus who heal wounds my this as to
secundum. Quis est, qui me separat a caritate Dei, quae
the-second who is-it who me separates from the-charity of-God which
in me est, tribulatio an angustia an fames? hoc quo ad
in me is tribulation or distress or hunger this as to
tertium. Modus autem sanandi secundum beatum Ambrosium
the-third the-manner moreover of-healing according-to blessed Ambrose
triplex fuit: primo enim Christus ipsum vinculis ligavit,
threefold was first for Christ him with-bonds bound
secundo cauterium ipsum impressit, tertio omnem putredinem
secondly the-cautery him impressed thirdly all rottenness
emendavit. Unde ait Ambrosius loquens in persona Matthaei:
amended whence says Ambrose speaking in the-person of-Matthew
ligatus sum fidei clavis et bonis compedibus caritatis,
bound I-am of-faith with-the-nails and with-the-good fetters of-charity
aufer, Jesu, meorum putredines peccatorum, dum habes
take-away O-Jesus of-my the-rottennesses of-sins while you-have(-me)
vinculis caritatis ligatum, seca, quodcunque inveneris
with-the-bonds of-charity bound cut whatever you-will-have-found
vitiosum. Hoc quantum ad primum. Omne mandatum tuum
vicious this as to the-first every commandment your
sicut cauterium impressum tenebo et si urit cauterium
like a-cautery impressed I-shall-hold and if burns the-cautery
mandati, tamen putrefacta carnis exurit, ne ad
of-the-commandment yet the-putrefied-parts of-the-flesh it-burns-out lest to

virus serpat contagio, et si mordet medicamentum, tamen
poison creep the-contagion and if bites the-medicine yet
ulceris tollet vitium. Hoc quantum ad secundum. Veni
of-the-ulcer it-will-remove the-vice this as to the-second come
cito, domine, incidens occultas et latentes varias passiones,
quickly O-Lord cutting hidden and lurking various passions
aperi cito vulnus, ne noxius serpat humor, emunda omne,
open quickly the-wound lest harmful creep the-humor cleanse all
quod foetidum est, peregrino lavacro. Hoc quantum ad
that foul is with-the-foreign washing this as to
tertium. Ejus autem evangelium anno domini D,
the-third his moreover gospel in-the-year of-the-Lord five-hundred
quod manibus suis scripserat, cum ossibus beati Barnabae
which with-hands his he-had-written with the-bones of-blessed Barnabas
repertum est. Quod quidem evangelium beatus Barnabas
found was which indeed gospel blessed Barnabas
secum ferebat et super infirmos illud ponens omnes tam
with-him carried and upon the-sick it placing all as-much
fide Barnabae, quam merito Matthaei continuo liberabat.
by-the-faith of-Barnabas as by-the-merit of-Matthew at-once he-freed

De sancto Mauritio et sociis suis

CXLI · SAINT MAURICE AND HIS COMPANIONS

Maurice is read as vomiting, hard, a counselor, and black. He leads the Theban legion, sent to the emperors to fight just wars but not against Christians. At Agaunum they refuse to sacrifice; Maximian has them decimated twice, Maurice and the standard-bearer Exsuperius exhort them to stand, and the whole legion is massacred, though some escape to preach. An old man named Victor is killed for wishing he had died with them. Miracles follow: a mother hears her dead son sing with the monks, relics calm a storm, and a proud cleric is struck by lightning.

Mauritius dicitur a mari et cis, quod dicitur vomens vel
Maurice is-called from mare and cis which is-called vomiting or
durus, et us, quod interpretatur consiliator vel festinans.
hard and us which is-interpreted counselor or hastening
Vel dicitur a mauron, quod secundum Ysidorum graece
or he-is-called from mauron which according-to Isidore in-Greek
dicitur nigrum. Ipse namque habuit amaritudinem pro
is-called black he for had bitterness for
incolatu miseriae et dilatione patriae, fuit vomens per
the-sojourn of-misery and the-delay of-his-fatherland he-was vomiting through
superfluorum abjectionem, durus et firmus per tormentorum
of-superfluous-things the-casting-off hard and firm through of-torments
perpessionem, consiliator per commilitonum exhortationem,
the-enduring counselor through of-fellow-soldiers the-exhortation
festinans per fervorem et bonorum operum multiplicationem,
hastening through fervor and of-good works the-multiplication
niger per sui despectionem. Horum passionem scripsit
black through of-himself the-contempt of-these the-passion wrote
et compilavit beatus Eucharius Lugdunensis archiepiscopus.
and compiled blessed Eucherius of-Lyon archbishop

Mauritius in sacratissima legione, quae Thebaea dicitur,
Maurice in the-most-sacred legion which Theban is-called
dux exstitisse perhibetur. Dicti autem sunt Thebaei a
the-leader to-have-been is-said called moreover they-were Thebans from
civitate sua, quae Thebae nuncupata est. Est autem ipsa regio
the-city their which Thebes named is is moreover that region
in partibus orientis ultra fines Arabiae, habilis opibus,
in the-parts of-the-east beyond the-borders of-Arabia rich in-resources
fructibus fertilis, arboribus delectabilis. Habitatores vero illius
in-fruits fertile in-trees delightful the-inhabitants but of-that
regionis dicuntur esse magni corporibus, armis strenui, in
region are-said to-be great in-bodies in-arms vigorous in
bello fortissimi, callidi ingenio, sapientia locupletissimi. Ipsa
war most-brave shrewd in-intellect in-wisdom most-rich that
autem civitas C portas habuit, et super Nilum fluvium,
moreover city a-hundred gates had and upon the-Nile river
qui de paradiso egreditur et Gyon dicitur, sita fuit, de
which from paradise goes-out and Gihon is-called situated was of
qua dicitur: ecce vetus Thebea centum jacet obruta portis.
which is-said behold ancient Thebes with-a-hundred lies overthrown gates
His Jacobus frater domini verbum salutis praedicavit et
to-these James the-brother of-the-Lord the-word of-salvation preached and
fidem Christi perfecte eos docuit. Dyocletianus autem et
the-faith of-Christ perfectly them taught Diocletian moreover and
Maximianus, qui coeperunt anno domini CCLXXVII,
Maximian who began in-the-year of-the-Lord two-hundred-seventy-seven
volentes fidem Christi penitus exstirpare, tales epistolas
wishing the-faith of-Christ utterly to-extirpate such letters
per omnes provincias, in quibus christiani morabantur,
through all provinces in which Christians dwelt
transmiserunt. Si aliquid determinari oporteret aut sciri
sent if anything to-be-determined it-behooved or to-be-known

et totus mundus ex una parte congregatus esset, et sola
and the-whole world on one side gathered were and alone
Roma ex alia parte consisteret, mundus totus victus
Rome on the-other side stood the-world whole conquered
fugeret et sola Roma in culmine scientiae remaneret. Cur
would-flee and alone Rome at the-summit of-knowledge would-remain why
ergo vos, parva plebecula, ejus praeceptis resistitis et contra
therefore you small common-people its to-precepts resist and against
ipsius statuta tam stolide superbitis? aut igitur Deorum
its statutes so stupidly are-proud either therefore of-the-gods
immortalium fidem suscipite aut immutabilis a vobis
immortal the-faith accept or unchangeable against you
sententia proferetur damnationis. Christiani autem hujusmodi
the-sentence will-be-brought of-damnation the-Christians moreover such
litteras suscipientes nuntios omnes vacuos dimiserunt. Tunc
letters receiving the-messengers all empty sent-away then
Dyocletianus et Maximianus in iram commoti per omnes
Diocletian and Maximian into anger moved through all
provincias miserunt, ut omnes bellicis armis apti ad Romam
provinces sent that all for-warlike arms fit to Rome
venirent et omnes rebelles Romano imperio subjugarent.
should-come and all rebels to-the-Roman empire should-subjugate
Literae autem Augustorum ad populum Thebaeorum delatae
the-letters moreover of-the-Augusti to the-people of-the-Thebans carried
sunt. Qui populus secundum Dei praeceptum, quae Dei
were which people according-to of-God the-precept what-things of-God
erant, Deo et, quae erant Caesaris, Caesari reddebant.
were to-God and what-things were of-Caesar to-Caesar rendered
Congregantes igitur electam militum legionem, scilicet VI
gathering therefore a-chosen of-soldiers legion namely six
millia DCLXVI, eos ad imperatores miserunt, ut in
thousand six-hundred-sixty-six them to the-emperors they-sent that in

bellis justis imperatores juvarent, non ut contra christianos
wars just the-emperors they-should-help not that against the-Christians
arma moverent, sed eos potius defenderent. Huic autem
arms they-should-move but them rather should-defend of-this moreover
sacratissimae legioni dux erat inclitus vir Mauritius,
most-sacred legion the-leader was the-renowned man Maurice
signiferi autem Candidus, Innocentius, Exsuperius, Victor
the-standard-bearers moreover Candidus Innocent Exsuperius Victor
et Constantinus. Dyocletianus igitur Maximianum, quem
and Constantine Diocletian therefore Maximian whom
sibi in collegam imperii assumserat, contra Gallias cum
to-himself as colleague of-the-empire he-had-taken against the-Gauls with
infinito exercitu misit et ei legionem Thebaeam sociavit.
an-infinite army sent and to-him the-legion Theban joined
Hi a sancto Marcellino papa exhortati sunt, ut ante
these by saint Marcellinus the-pope exhorted were that rather
gladiis interirent, quam fidem Christi, quam acceperant,
by-swords they-should-perish than the-faith of-Christ which they-had-received
violarent. Cum igitur universus exercitus montes Alpium
violate when therefore the-whole army the-mountains of-the-Alps
transmeasset et Ottodorum advenisset, jubet imperator,
had-crossed and to-Octodurum had-come orders the-emperor
ut omnes, qui secum erant, ydolis immolarent et contra
that all who with-him were to-idols should-sacrifice and against
rebelles imperio et maxime contra christianos unanimiter
the-rebels to-the-empire and especially against the-Christians unanimously
conjurarent. Quod sancti milites audientes octo milliaribus
should-conspire which the-holy soldiers hearing eight miles
ab exercitu secesserunt et in quodam loco amoeno, cui
from the-army withdrew and in a-certain place pleasant whose
Aganum nomen est, juxta Rhodanum consederunt. Quod
Agaunum name is beside the-Rhone settled which

audiens Maximianus missis militibus praecepit, ut ad Deorum
hearing Maximian sent soldiers commanded that to of-the-gods
sacrificia cum aliis festinarent. Qui se non posse
the-sacrifices with the-others they-should-hasten who themselves not to-be-able
facere responderunt, utpote quia fidem Christi haberent.
to-do-so answered inasmuch-as because the-faith of-Christ they-had
Tunc imperator ira succensus ait: jungitur despectui
then the-emperor with-anger kindled says is-joined to-the-contempt
meo coelestis injuria et mecum religio Romana contemnitur,
of-me a-heavenly injury and with-me the-religion Roman is-scorned
sentiat contumax miles, non solum mihi, sed etiam Diis
let-feel the-contumacious soldier not only for-me but even for-gods
meis me posse dare vindictam. Tunc Caesar missis militibus
my me to-be-able to-give vengeance then Caesar sent soldiers
suis jussit, ut aut Diis sacrificare eos compellerent,
his ordered that either to-the-gods to-sacrifice them they-should-compel
aut decimum quemque eorum protinus decollarent. Sancti
or the-tenth each of-them forthwith should-behead the-saints
igitur cum gaudio capita extendentes, unus ante alterum
therefore with joy their-heads stretching-out one before the-other
festinabat et ad mortem pervenire properabat. Tunc sanctus
hastened and to death to-arrive hurried then saint
Mauritius assurgens inter caetera sic concionatus est:
Maurice rising among the-other-things thus harangued has
congratulor vobis, quia pro fide Christi omnes mori parati
I-congratulate you because for the-faith of-Christ all to-die ready
estis; commilitones vestros necari sustinui, quia vos ad
you-are fellow-soldiers your to-be-killed I-endured because you for
passionem pro Christo paratos vidi et domini mandatum
the-passion for Christ ready I-saw and of-the-Lord the-command
servavi, qui ait Petro: mitte gladium tuum in vaginam;
I-kept who says to-Peter put the-sword your into the-sheath

quia ergo jam commilitonum corporibus vallati sumus
because therefore now of-fellow-soldiers by-the-bodies walled-around we-are
et sociorum sanguinibus rubricatas vestes habemus, nos
and of-companions with-the-bloods reddened garments we-have us
ipsos ad martirium sequamur. Haec ergo, si placet, Caesari
ourselves to martyrdom let-us-follow these therefore if it-pleases to-Caesar
mandemus responsa: milites tui, imperator, sumus et ad
let-us-send answers soldiers your O-emperor we-are and for
defensionem reipublicae arma suscepimus; non est in nobis
the-defense of-the-republic arms we-took-up not is in us
perditio, non formido, sed Christi fidem nullatenus deseremus.
perdition not fear but of-Christ the-faith by-no-means shall-we-desert
Cum hoc imperator audivisset, jussit iterum, ut decimum
when this the-emperor had-heard he-ordered again that the-tenth
trucidarent. Quo facto Exsuperius signifer vexillum
they-should-slaughter which done Exsuperius the-standard-bearer the-banner
arripiens et inter commilitones stans dixit: gloriosus dux
seizing and among the-fellow-soldiers standing said the-glorious leader
noster Mauritius de nostrorum commilitonum gloria est
our Maurice of of-our fellow-soldiers the-glory has
locutus nec Exsuperius signifer vester ideo haec arma
spoken nor Exsuperius standard-bearer your therefore these arms
arripuit, ut talibus resistamus; projiciant dextrae nostrae
seized that such-men we-should-resist let-them-throw-away right-hands our
arma haec carnalia et armentur virtutibus, et talia, si
arms these carnal and let-them-be-armed with-virtues and such-things if
placet, imperatori remandemus: milites sumus, imperator, tui,
it-pleases to-the-emperor let-us-send-back soldiers we-are O-emperor your
servi autem, quod libere profitemur, Christi; tibi debemus
servants moreover which freely we-profess of-Christ to-you we-owe
militiam, illi innocentiam; a te laboris stipendium, ab
military-service to-him innocence from you of-labor the-pay from

illo exordium sumsimus vitae, omniaque pro ipso tormenta
him the-beginning we-took of-life and-all for him torments
suscipere parati sumus et ab ejus fide nunquam discedemus.
to-undergo ready we-are and from his faith never shall-we-depart
Tunc impius Caesar jussit suum exercitum totam legionem
then the-impious Caesar ordered his army the-whole legion
circumdare, ita ut unus evadere non posset. Vallantur
to-surround so that one to-escape not could are-walled-around
igitur milites Christi a militibus dyaboli et nefandis
therefore the-soldiers of-Christ by the-soldiers of-the-devil and by-wicked
manibus trucidantur et pedibus conculcantur equorum et
hands are-slaughtered and by-feet are-trampled of-horses and
Christo pretiosi martires consecrantur. Passi sunt autem circa
to-Christ precious martyrs are-consecrated suffered they-have moreover about
annos domini CCLXXX. Dei autem nutu quamplures
the-years of-the-Lord two-hundred-eighty of-God moreover by-the-nod very-many
evaserunt, ut in regiones alias venientes Christi nomen
escaped that into regions other coming of-Christ the-name
praedicarent et gloriosissime in locis aliis triumpharent.
they-might-preach and most-gloriously in places other might-triumph
Ex quibus fuisse dicuntur Solutor, Adventor et Octavius
of whom to-have-been are-said Solutor Adventor and Octavius
apud Taurinum, Alexander apud Pergamum, Secundus apud
at Turin Alexander at Bergamo Secundus at
Vintinum, necnon et beatus Constantius et Victor et Ursus
Ventimiglia and also blessed Constantius and Victor and Ursus
et quamplures alii. Cum igitur carnifices praedam dividerent
and very-many others when therefore the-executioners the-booty divided
et insimul epularentur, quendam senem nomine Victorem
and together feasted a-certain old-man by-name Victor
inde casu transeuntem ad secum convivandum invitant.
thence by-chance passing to with-them to-feast they-invite

Ille requirere coepit, quomodo inter tot millia occisorum
he to-ask began how among so-many thousands of-the-slain
possent cum gaudio epulari. Cum autem a quodam
they-could with joy to-feast when moreover from a-certain-man
audivisset, quod pro fide Christi mortui essent, suspirans
he-had-heard that for the-faith of-Christ dead they-were sighing
ille vehementer ingemuit, beatum omnino se clamitans,
he vehemently groaned blessed wholly himself crying
si cum illis fuisset occisus. Cum autem comperissent,
if with them he-had-been killed when moreover they-had-learned
quoniam christianus esset, in eum impetum fecerunt et
that a-Christian he-was upon him an-attack they-made and
ipsum protinus trucidarunt. Post haec autem Maximianus
him forthwith slaughtered after these-things moreover Maximian
apud Mediolanum, Dyocletianus vero apud Nicomediam una
at Milan Diocletian but at Nicomedia on-one
die purpuram deposuerunt, ut privatam vitam agerent et
day the-purple laid-down that a-private life they-might-lead and
adolescentiores, scilicet Constantius et Maximus et Galerius,
the-younger namely Constantius and Maximus and Galerius
quos Caesares fecerant, imperarent. Sed cum Maximianus
whom Caesars they-had-made might-rule but when Maximian
iterum tyrannice imperare vellet, a Constantio genero suo
again tyrannically to-rule wished by Constantius son-in-law his
persecutus suspendio vitam finivit. Tandem corpus sancti
pursued by-hanging his-life ended at-last the-body of-saint
Innocentii de eadem legione in unda Rhodani immersum a
Innocent of the-same legion in the-wave of-the-Rhone sunk by
Domitiano Genanensi et Grato Augustano et Protasio ejusdem
Domitian of-Geneva and Gratus of-Aosta and Protasius of-the-same
loci episcopis cum aliis in ecclesia est sepultum. In cujus
place bishops with others in a-church was buried in whose

constructione quidam gentilis artifex erat, qui aliis die
construction a-certain gentile craftsman was who the-others on-the-day
dominico sollemnizantibus solus opus suum exercebat. Adest
the-Lord's solemnizing alone work his practiced is-present
sanctorum exercitus, rapitur, caeditur et arguitur, quod opus
of-the-saints the-army he-is-seized is-beaten and is-reproved that work
suum profanum assumserit et die dominica, cum alii
his profane he-had-undertaken and on-the-day the-Lord's when the-others
divinis intenderent, ipse operibus mechanicis inhiaret.
on-divine-things were-intent he on-works mechanical gaped
Correctus ad ecclesiam cucurrit et se fieri christianum
corrected to the-church he-ran and himself to-be-made a-Christian
postulavit. Ambrosius in praefatione de his martiribus sic
asked Ambrose in the-preface about these martyrs thus
ait: caterva fidelium divino lustrata lumine ab extremis
says the-throng of-the-faithful by-divine illumined light from the-farthest
terrae finibus veniens tibi feliciter supplicavit et tam
of-the-earth ends coming to-you happily made-supplication and as-much
corporeis bellatorum legio mucronibus circumsepta quamque
by-bodily of-warriors the-legion swords surrounded as
spiritualibus etiam armis vallata ad martirium vigili
by-spiritual also arms walled to martyrdom with-watchful
constantia properavit, quos pestifer tyrannus, ut eos metu
constancy hastened whom the-pestiferous tyrant that them with-fear
perterreret, ad internecionem supplicii gladio decimavit
he-might-terrify to slaughter of-punishment with-the-sword decimated
atque postmodum constanter eos perdurantes in fide universos
and afterward steadfastly them persevering in faith all
pariter capite plecti praecepit. Sed hi tanto caritatis
equally in-the-head to-be-punished commanded but these with-such of-charity
ardore fervebant, ut ejectis armis flexo poplite passim
ardor burned that cast-away their-arms with-bent knee everywhere

geniculantes spiculatorum tela hilari corde susciperent,
kneeling of-the-executioners the-weapons with-cheerful heart they-received
inter quos beatus Mauritius tuae fidei amore succensus
among whom blessed Maurice of-your faith by-love kindled
decertando martirii est coronam adeptus. Haec Ambrosius.
by-contending of-martyrdom has the-crown obtained these-things Ambrose

Mulier quaedam filium suum abbati monasterii, in quo
a-woman certain son her to-the-abbot of-the-monastery in which
sanctorum martirum corpora requiescunt, erudiendum tradidit,
of-the-holy martyrs the-bodies rest to-be-taught handed
quem in brevi defunctum irremediabili luctu plangebat. Cui
whom in brief dead with-irremediable grief she-mourned to-whom
apparens Mauritius, cur filium suum sic fleret, quaesivit;
appearing Maurice why son her so she-wept asked
quae sibi respondit, quod, quamdiu viveret, a lacrymis
who to-him answered that as-long-as she-lived from tears
non cessaret. Cui ille: noli eum flere ut mortuum,
not she-would-cease to-whom he do-not him bewail as dead
sed scias eum habitare nobiscum; quod si probare desideras,
but know him to-dwell with-us which if to-prove you-desire
cras et in omnibus diebus vitae tuae, si ad matutinas
tomorrow and on all the-days of-life your if for matins
surrexeris, vocem ejus inter monachorum psallentium
you-will-have-risen voice his among of-the-monks psalm-singing
voces audire valebis. Quod illa semper fecit et vocem
the-voices to-hear you-will-be-able which she always did and the-voice
filii cum monachis cantantem semper discernens audivit.
of-her-son with the-monks singing always distinguishing heard

Rex Gaturanicus, cum thesauros relictis saeculi pompis
the-king Gaturanicus when his-treasures left of-the-world the-pomps
pauperibus et ecclesiis erogaret, quendam presbiterum misit,
to-the-poor and churches he-paid-out a-certain priest sent

ut sibi de sacrosanctis ipsorum reliquiis asportaret. Qui
that to-him of the-most-holy their relics he-should-carry who
cum reliquiis impetratis rediens, dum navis orta tempestate
with the-relics obtained returning while the-ship arisen a-storm
in lacu Lausannensi periret, capsam cum reliquiis fluctibus
in the-lake of-Lausanne was-perishing the-case with the-relics to-the-waves
opposuit et mox secuta fuit tranquillitas magna.
opposed and at-once followed has calm great

Anno domini DCCCCLXIII, cum quidam monachi
in-the-year of-the-Lord nine-hundred-sixty-three when certain monks
obtentu Caroli a Nicolao papa corpora sancti Urbani
by-the-favor of-Charles from Nicholas the-pope the-bodies of-saint Urban
papae et sancti Tiburtii martiris impetrassent et redeuntes
the-pope and of-saint Tiburtius the-martyr had-obtained and returning
sanctorum martirum ecclesiam visitassent, ab abbate et
of-the-holy martyrs the-church had-visited from the-abbot and
monachis impetrarunt, ut corpus sancti Mauritii et caput
monks they-obtained that the-body of-saint Maurice and the-head
sancti Innocentii apud Antissiodorum in ecclesia, quam sanctus
of-saint Innocent to Auxerre into the-church which saint
Germanus eisdem martiribus dudum dedicaverat, transportarent.
Germanus to-the-same martyrs long-ago had-dedicated they-should-carry

Refert Petrus Damiani, quod in Burgundia erat quidam
relates Peter Damian that in Burgundy was a-certain
clericus superbus et ambitiosus, qui quandam ecclesiam sancti
cleric proud and ambitious who a-certain church of-saint
Mauritii sibi usurpaverat, quodam potente milite sibi
Maurice to-himself had-usurped a-certain powerful knight to-him
plurimum obsistente. Dum autem quadam die missa cantaretur
very-much resisting while moreover on-a-certain day mass was-being-sung
et in fine evangelii diceretur: omnis, qui se exaltat,
and at the-end of-the-gospel was-said everyone who himself exalts

humiliabitur, derisit miser et ait: falsum est, nam si ego meis
will-be-humbled mocked the-wretch and says false it-is for if I to-my
hostibus me humiliassem, tot hodie divitias ecclesiae non
enemies myself had-humbled so-many today riches of-the-church not
haberem. Et ecce fulmen instar gladii in os ejus, per quod
I-would-have and behold a-thunderbolt like a-sword into mouth his through which
blasphemica verba evomuit, introivit et subito eum exstinxit.
blasphemous words he-vomited entered and suddenly him extinguished

De sancta Justina virgine

CXLII · SAINT JUSTINA THE VIRGIN

Justina is named from justice, rendering to each his own. Daughter of an idol priest at Antioch, she is converted by the deacon Proclus. The magician Cyprian, burning for her, sends demons to win her, but she routs each with the sign of the cross; even plague and a demon in her form fail. Learning from the devil that the crucified is greater, Cyprian renounces him, is baptized, and becomes a bishop, and Justina an abbess. Thrown into a pan of wax, pitch, and fat, they are unharmed, while the idol priest is consumed; both are beheaded.

Justina a justitia dicta est, ipsa enim per justitiam unicuique,
Justina from justice named is she for through justice to-each
quod suum est, reddidit; scilicet Deo obedientiam, superiori
what his-own is rendered namely to-God obedience to-the-superior
praelato reverentiam, pari concordiam, inferiori disciplinam,
prelate reverence to-the-equal concord to-the-inferior discipline
inimicis patientiam, miseris et afflictis compassionem
to-enemies patience to-the-wretched and afflicted compassion
operosam, sibi sanctimoniam et proximis caritatem.
active to-herself holiness and to-neighbors charity

Justina virgo de civitate Antiochiae, filia sacerdotis
Justina a-virgin of the-city of-Antioch the-daughter of-a-priest
ydolorum, quotidie ad fenestram sedens Proclum dyaconem
of-idols daily at the-window sitting Proclus the-deacon
evangelium legentem audiebat, a quo tandem conversa est.
the-gospel reading heard by whom at-last converted she-was
Quod cum mater patri in lecto retulisset et ambo
which when her-mother to-her-father in bed had-related and both
dormivissent, Christus cum angelis apparuit iis dicens:
had-slept Christ with angels appeared to-them saying
venite ad me et dabo vobis regnum coelorum, Qui
come to me and I-shall-give you the-kingdom of-the-heavens who
evigilantes statim cum filia se baptizari fecerunt.
waking at-once with their-daughter themselves to-be-baptized caused
Haec ergo Justina virgo a Cypriano plurimum molestata
this therefore Justina the-virgin by Cyprian very-much troubled
ipsum tandem ad fidem convertit. Cyprianus enim a sua
him at-last to the-faith converted Cyprian for from his
pueritia magus exstiterat: nam cum septem annorum esset,
boyhood a-magician had-been for when of-seven years he-was
a parentibus dyabolo consecratus est. Hic igitur magicae
by his-parents to-the-devil consecrated he-was this-one therefore to-the-magic
arti inserviebat et matronas in jumenta convertere
art was-devoted and matrons into beasts-of-burden to-turn
videbatur et multa alia praestigia exercebat. Ardens igitur in
he-seemed and many other tricks practiced burning therefore with
amore Justinae virginis ad magicas artes se contulit, ut
love of-Justina the-virgin to magic arts himself he-betook that
ipsam pro se vel pro viro quodam Acladio, qui similiter
her for himself or for a-man certain Acladius who likewise
in ejus amorem exarserat, posset habere. Advocat
into her love had-burned he-might-be-able to-have he-calls

igitur daemonem, ut ad se veniat et Justinam per
therefore a-demon that to him it-should-come and Justina through
eum valeat habere. Adveniens daemon dixit ei: quid
it he-might-be-able to-have arriving the-demon said to-him why
me vocasti? Qui Cyprianus: amo virginem de Galilaeis;
me have-you-called who Cyprian I-love a-virgin of the-Galileans
potesne facere, ut ipsam habeam et voluntatem meam
can-you to-make that her I-may-have and will my
secum perficiam? Cui daemon: ego, qui hominem de
with-her accomplish to-whom the-demon I who man from
paradiso ejicere potui, Cayn fratrem suum occidere procuravi,
paradise to-cast-out could Cain brother his to-kill I-procured
Judaeos Christum occidere feci, homines perturbavi, et
the-Jews Christ to-kill I-made men I-have-disturbed and
non potero facere, ut unam puellam habeas et ea
not shall-I-be-able to-make that one girl you-may-have and her
juxta tuum placitum fruaris? Unguentum hoc accipe
according-to your pleasure you-may-enjoy ointment this take
et circa domum ejus de foris sparge et ego superveniens
and around house her from outside sprinkle and I coming-upon
cor ejus in tuum amorem incendam et tibi eam assentire
heart her into your love shall-kindle and to-you her to-assent
compellam. Sequenti nocte daemon ad eam ingreditur
shall-compel on-the-following night the-demon to her enters
et cor ejus ad amorem illicitum incitare conatur. Quod
and heart her to love unlawful to-incite tries which
illa sentiens devote se domino commendavit et totum
she feeling devoutly herself to-the-Lord commended and the-whole
corpus suum signo crucis munivit. Ad signum autem
body her with-the-sign of-the-cross fortified at the-sign moreover
sanctae crucis dyabolus territus fugit et ad Cyprianum
of-the-holy cross the-devil terrified fled and to Cyprian

veniens ante eum stetit. Cui Cyprianus dixit: quare non
coming before him stood to-whom Cyprian said why not
adduxisti ad me virginem illam? Cui daemon: vidi in
did-you-bring to me virgin that to-whom the-demon I-saw on
ea quoddam signum et contabui et omnis virtus in me
her a-certain sign and I-melted-away and all strength in me
defecit. Cyprianus autem eum dimisit et fortiorem vocavit.
failed Cyprian moreover him dismissed and a-stronger called
Cui daemon: audivi tuam jussionem et vidi illius
to-whom the-demon I-have-heard your command and I-have-seen of-that-one
impossibilitatem, sed ego emendabo et tuam complebo
the-impossibility but I shall-amend and your shall-fulfill
voluntatem; aggrediar eam et cor ejus vulnerabo in amorem
will I-shall-attack her and heart her shall-wound into the-love
libidinis et ea juxta desiderium tuum perfrueris. Ingrediens
of-lust and her according-to desire your you-will-enjoy entering
igitur dyabolus nitebatur ei persuadere et animam ejus ad
therefore the-devil strove to-her to-persuade and the-soul her to
amorem illicitum inflammare. Illa autem se Deo devote
love unlawful to-inflame she moreover herself to-God devoutly
recommendans signo crucis omnem tentationem repulit
recommending by-the-sign of-the-cross every temptation repelled
et insufflans in daemonem protinus eum abjecit, daemon
and blowing on the-demon forthwith him cast-off the-demon
autem confusus abiit et aufugit et ante Cyprianum
moreover confounded went-away and fled and before Cyprian
stetit. Ad quem Cyprianus: et ubi est virgo, ad quam
stood to whom Cyprian and where is the-virgin to whom
te transmisi? Et daemon: victum me fateor, et qualiter,
you I-sent and the-demon conquered myself I-confess and how
dicere pertimesco; quoddam enim signum terribile in ea
to-say I-fear a-certain for sign terrible on her

vidi et continuo robur omne amisi. Tunc Cyprianus eum
I-saw and at-once strength all I-lost then Cyprian him
deridens dimisit et ipsum principem daemonum advocavit,
mocking dismissed and the-very prince of-the-demons summoned
cumque venisset, ad eum dixit: quae est virtus vestra
and-when he-had-come to him he-said what is power your
tam modica, ut vincatur ab una puella? Dixit daemon:
so slight that it-is-conquered by one girl said the-demon
ecce egrediens variis febribus eam vexabo et animum
behold going-forth with-various fevers her I-shall-vex and mind
ejus ardentius inflammabo et totum corpus ejus vehementi
her more-ardently I-shall-inflame and the-whole body her with-vehement
ardore respergam et freneticam illam faciam et varia sibi
heat I-shall-sprinkle and frenzied her I-shall-make and various to-her
fantasmata offeram et media nocte eam adducam tibi.
phantoms shall-offer and at-the-middle-of night her I-shall-bring to-you
Tunc dyabolus in speciem unius virginis se transfiguravit
then the-devil into the-form of-a virgin himself transfigured
et ad virginem veniens dixit: ecce ad te venio, quia tecum
and to the-virgin coming said behold to you I-come because with-you
in castitate vivere concupisco, verumtamen dic, quaeso te,
in chastity to-live I-desire nevertheless tell I-beg you
quaenam certaminis nostri merces erit? Cui sancta virgo
what of-struggle our the-reward will-be to-whom the-holy virgin
respondit: merces quidem multa, labor modicus. Dixit ei
answered the-reward indeed much the-labor slight said to-her
daemon: quid est ergo, quod Deus praecepit, crescite et
the-demon what is-it therefore that God commanded grow and
multiplicamini et replete terram? Timeo ergo, bona socia,
multiply and fill the-earth I-fear therefore O-good companion
quod, si in virginitate manserimus, verbum Dei irritum
that if in virginity we-shall-have-remained the-word of-God void

faciemus et velut contemnentes et inobedientes in grave
we-shall-make and as despising and disobedient into grave
judicium decidemus, et unde videbamur sperare praemium,
judgment we-shall-fall and whence we-seemed to-hope-for reward
et grave incurremus tormentum. Coepit autem cor
also grave we-shall-incur torment began moreover the-heart
virginis gravibus cogitationibus per immissionem daemonis
of-the-virgin by-grave thoughts through the-sending of-the-demon
concuti et ardore concupiscentiae fortius inflammari,
to-be-shaken and with-the-heat of-concupiscence more-strongly to-be-inflamed
adeo ut jam surgens abire vellet. Tunc sancta virgo ad
so that now rising to-go-away she-wished then the-holy virgin to
se reversa et quis esset, qui secum loqueretur, intelligens
herself returned and who it-was who with-her spoke understanding
continuo se cruce munivit et in dyabolum sufflans
at-once herself with-the-cross fortified and on the-devil blowing
ipsum instar cerae protinus liquefecit et ab omni tentatione
him like wax forthwith melted and from every temptation
statim liberatam se sensit. Postmodum dyabolus in
at-once freed herself she-felt afterward the-devil into
speciem juvenis pulcherrimi se transfiguravit et thalamum
the-form of-a-youth most-beautiful himself transfigured and the-chamber
ejus ingrediens, cum ipsa in lectulo jaceret, impudenter
her entering when she on her-little-bed lay shamelessly
in ejus lectulum prosiluit et in ejus amplexus ruere
into her little-bed leaped and into her embraces to-rush
voluit. Quod videns Justina et malignum spiritum adesse
wished which seeing Justina and the-malign spirit to-be-present
cognoscens mox signum crucis edidit et instar cerae
recognizing at-once the-sign of-the-cross made and like wax
dyabolum liquefecit. Tunc dyabolus permittente Deo febribus
the-devil melted then the-devil allowing God with-fevers

eam fatigans et plures cum gregibus et armentis occidens
her wearying and many with flocks and herds killing
maximam mortalitatem in tota Antiochia futuram per
a-very-great mortality in the-whole Antioch to-come through
daemoniacos praedicebat, nisi Justina conjugio consentiret.
the-possessed foretold unless Justina to-marriage consented
Quapropter tota civitas morbo languens ad januam
wherefore the-whole city with-disease languishing at the-door
parentum Justinae convenit clamans, ut Justina conjugio
of-the-parents of-Justina gathered crying that Justina to-marriage
traderetur et sic civitatem a tanto periculo liberarent. Sed
should-be-handed and so the-city from such danger they-should-free but
cum Justina nullatenus consentiret et ex hoc mortem eidem
when Justina by-no-means consented and from this death to-her
omnes minarentur, septimo anno mortalitatis ipsa pro iis
all threatened in-the-seventh year of-the-mortality she for them
oravit et omnem pestilentiam propulsavit. Videns dyabolus,
prayed and all the-pestilence drove-off seeing the-devil
quod nihil proficeret, in formam Justinae se transmutavit,
that nothing he-profited into the-form of-Justina himself changed
ut famam Justinae pollueret, et Cyprianum deludens se
that the-fame of-Justina he-might-defile and Cyprian mocking himself
Justinam ad se adduxisse jactabat. Pergens igitur dyabolus
Justina to himself to-have-brought boasted going therefore the-devil
ad Cyprianum in specie Justinae ad ipsum cucurrit et eum,
to Cyprian in the-form of-Justina to him ran and him
quasi quae ejus amore langueret, osculari voluit. Quam
as-if one-who his for-love languished to-kiss wished whom
Cyprianus videns et Justinam esse credens gaudio repletus
Cyprian seeing and Justina to-be believing with-joy filled
ait: bene venisti, Justina omnium feminarum decora. Mox
said well you-have-come Justina of-all women the-beauty as-soon

ut Cyprianus nomen Justinae nominavit, dyabolus nomen
as Cyprian the-name of-Justina named the-devil name
illud ferre non potuit, sed ad ejus prolationem instar
that to-bear not could but at its utterance like
fumi statim evanuit. Quapropter Cyprianus delusum se
smoke at-once vanished wherefore Cyprian deluded himself
videns tristis remansit, unde et amplius in amorem Justinae
seeing sad remained whence and more in love of-Justina
aestuans ad ostium virginis diu vigilavit et quandoque in
burning at the-door of-the-virgin long kept-watch and sometimes into
feminam quandoque in avem, ut videbatur, arte magica se
a-woman sometimes into a-bird as it-seemed by-art magic himself
commutans, cum venisset ad ostium virginis, neque femina
changing when he-had-come to the-door of-the-virgin neither woman
neque avis, sed Cyprianus protinus apparebat. Acladius quoque
nor bird but Cyprian forthwith appeared Acladius also
arte dyabolica mutatus in passerem cum ad fenestram
by-art devilish changed into a-sparrow when to the-window
Justinae volasset, mox ut virgo eum adspexit, non passer,
of-Justina he-had-flown as-soon as the-virgin him beheld not a-sparrow
sed Acladius apparuit angustiarique nimis coepit ac tremere,
but Acladius appeared and-to-be-distressed too-much began and to-tremble
quia nec fugere poterat nec salire. Timens vero Justina,
because neither to-flee could-he nor to-leap fearing but Justina
ne caderet et creparet, eum per scalam deponi fecit et
lest he-should-fall and burst him by a-ladder to-be-let-down caused and
admonens, ut a sua vesania cessaret, ne juxta leges
admonishing that from his madness he-should-cease lest according-to the-laws
tamquam maleficus puniretur. Ista omnia secundum figmenta
as a-sorcerer he-be-punished these all-things according-to the-fictions
dyabolica ad quandam apparentiam fiebant. Victus igitur per
devilish for a-certain appearance were-done conquered therefore in

omnia dyabolus ad Cyprianum rediit et ante eum confusus
all-things the-devil to Cyprian returned and before him confounded
stetit. Cui dixit Cyprianus: numquid et tu victus es?
stood to-whom said Cyprian surely-not also you conquered are
Quae est, miser, virtus vestra, ut unam puellam non possitis
what is O-wretch power your that one girl not you-can
vincere nec in eam potestatem habere, sed e converso ipsa
to-conquer nor over her power to-have but on the-contrary she
vos vincat et tam miserabiliter vos prosternat? Dic tamen
you conquers and so wretchedly you prostrates tell yet
mihi, obsecro, in quo est ejus tam maxima fortitudo? Cui
me I-beg in what is her so very-great fortitude to-whom
daemon ait: si mihi juraveris, ut a me nequaquam
the-demon says if to-me you-will-have-sworn that from me in-no-way
recedas, virtutem ejus victoriae tibi pandam. Cui
you-will-withdraw the-power her of-victory to-you I-shall-disclose to-whom
Cyprianus: per quid tibi jurabo? Cui daemon: jura
Cyprian by what to-you shall-I-swear to-whom the-demon swear
mihi per virtutes meas magnas, quod a me nunquam
to-me by powers my great that from me never
discedas. Dicit ei Cyprianus: per virtutes tuas magnas
you-will-depart says to-him Cyprian by powers your great
tibi juro, quod a te nunquam discedam. Tunc dyabolus
to-you I-swear that from you never I-shall-depart then the-devil
quasi securus ei dixit: puella illa signum crucifixi
as-if secure to-him said girl that the-sign of-the-crucified
edidit et statim contabui et omnem virtutem amisi et
made and at-once I-melted-away and all power I-lost and
quasi cera a facie ignis effluxi. Dicit ei Cyprianus:
like wax before the-face of-fire I-flowed-away says to-him Cyprian
ergo crucifixus major te est? Et daemon: utique
therefore the-crucified greater than-you is and the-demon certainly

major omnibus est et nos et omnes, quos hic decipimus,
greater than-all is and us and all whom here we-deceive
tradet igni inextinguibili cruciandos. Cui Cyprianus:
he-will-hand to-fire unquenchable to-be-tortured to-whom Cyprian
ergo et ego amicus debeo fieri crucifixi, ne tantam
therefore also I a-friend ought to-become of-the-crucified lest so-great
aliquando poenam incurram. Cui dyabolus: jurasti mihi
at-some-time punishment I-incur to-whom the-devil you-swore to-me
per virtutes mei exercitus, per quas nemo perjurare valet,
by the-powers of-my army by which no-one to-perjure-himself is-able
quod a me nunquam discederes. Ad quem Cyprianus: te
that from me never you-would-depart to whom Cyprian you
et omnes fumigantes tuas virtutes contemno et tibi et
and all smoking your powers I-despise and to-you and
omnibus dyabolis tuis abrenuntio et crucifixi salutari
to-all devils your I-renounce and of-the-crucified with-the-saving
me signo munio. Statimque ab eo dyabolus confusus
myself sign I-fortify and-at-once from him the-devil confounded
discessit. Tunc Cyprianus ad episcopum ivit. Quem videns
departed then Cyprian to the-bishop went whom seeing
episcopus et credens, eum venisse, ut christianos in
the-bishop and believing him to-have-come that the-Christians into
errorem mitteret, ait ei: sufficiant tibi, Cypriane, hi,
error he-might-send says to-him let-suffice for-you O-Cyprian those
qui foris sunt; nihil enim poteris adversus ecclesiam
who outside are nothing for you-will-be-able against the-church
Dei, invicta est enim virtus Christi. Cui Cyprianus:
of-God unconquered is for the-power of-Christ to-whom Cyprian
certus sum, quia invicta est virtus Christi, narransque,
certain I-am that unconquered is the-power of-Christ and-relating
quae sibi acciderant, ab eo se baptizari fecit. Qui
what-things to-him had-happened by him himself to-be-baptized caused who

postmodum tam in scientia, quam in vita valde proficiens
afterward as-much in knowledge as in life greatly advancing
mortuo episcopo ipse in episcopum ordinatus est, beatam
dead the-bishop he as bishop ordained was the-blessed
vero virginem Justinam in monasterio posuit et multis
but virgin Justina in a-monastery he-placed and over-many
sacris virginibus eam ibidem in abbatissam praefecit. Sanctus
holy virgins her there as abbess set saint
autem Cyprianus martiribus epistolas saepe mittebat et eos
moreover Cyprian to-the-martyrs letters often sent and them
in certamine roborabat. Comes autem regionis illius audiens
in the-contest strengthened the-count moreover of-the-region that hearing
famam Cypriani et Justinae eos ad se praesentari fecit et,
the-fame of-Cyprian and of-Justina them to himself to-be-presented caused and
an sacrificare vellent, requisivit. Qui dum in fide Christi
whether to-sacrifice they-wished asked who while in the-faith of-Christ
persisterent firmi, jussit eos in sartaginem plenam cera,
they-persisted firm he-ordered them into a-frying-pan full with-wax
pice et adipe poni, quae tamen iis mirum refrigerium
pitch and fat to-be-put which yet to-them wonderful refreshment
praestitit nec aliquod supplicium irrogavit. Sacerdos autem
offered nor any punishment inflicted the-priest moreover
ydolorum praefecto dixit: jubeas me ante sartaginem stare
of-the-idols to-the-prefect said order me before the-frying-pan to-stand
et confestim vincam omnem virtutem eorum. Cum ergo
and forthwith I-shall-conquer all power their when therefore
juxta sartaginem venisset, dixit: magnus es Deus Hercules
beside the-frying-pan he-had-come he-said great are-you O-god Hercules
et pater Deorum Jupiter! Et ecce continuo de sartagine
and father of-the-gods Jupiter and behold at-once from the-frying-pan
ignis exivit et penitus eum consumsit. Tunc Cyprianus
fire went-out and utterly him consumed then Cyprian

et Justina de sartagine extrahuntur et data super eos
and Justina from the-frying-pan are-drawn-out and given upon them
sententia pariter decollantur. Horum corpora cum septem
the-sentence together are-beheaded their bodies when for-seven
diebus ad canes projecta mansissent, postmodum Romam
days to the-dogs thrown had-remained afterward to-Rome
translata sunt, nunc autem, ut dicitur, Placentiae requiescunt.
translated were now moreover as is-said at-Piacenza they-rest
Passi sunt autem VI cal. Octobres circa annos
suffered they-have moreover on-the-sixth calends of-October about the-years
domini CCLXXX. sub Dyocletiano.
of-the-Lord two-hundred-eighty under Diocletian

De sanctis Cosma et Damiano

CXLIII · SAINTS COSMAS AND DAMIAN

Cosmas is read as form and adornment, and Damian as gentle and the Lord's hand. These physician brothers heal people and beasts freely; Cosmas is angered when Damian takes a gift from Palladia, but the Lord excuses him. The proconsul Lysias tries the sea and the rack, from which an angel saves them, and fire, stones, and arrows, which turn on others; he beheads them with their three brothers, and a camel orders them buried together. Miracles follow: a serpent leaves a sleeper's mouth, a wife is saved from the devil, and a sick man receives a dead Moor's leg.

Cosmas dicitur a cosmos, quod est forma vel ornatus. Vel
Cosmas is-called from cosmos which is form or adornment or
secundum Ysidorum cosmos graece dicitur mundus latine.
according-to Isidore cosmos in-Greek is-called world in-Latin
Fuit enim forma aliis in exemplum, ornatus virtutibus bonis,
he-was for a-form to-others for example adorned with-virtues good
mundus ab omnibus vitiis. Damianus dictus est a dama,
clean from all vices Damian named is from dama

quadam bestia, quae humilis est et mansueta. Vel Damianus
a-certain beast which humble is and gentle or Damian
a dogma, quod est doctrina, et ana, quod est sursum, vel
from dogma which is doctrine and ana which is upward or
a damum, quod est sacrificium. Vel Damianus quasi domini
from damum which is sacrifice or Damian as-if of-the-Lord
manus. Ipse enim mansuetudinem habuit in conversatione,
the-hand he for gentleness had in conduct
doctrinam supernam habuit in praedicatione, sacrificium fuit in
doctrine supernal he-had in preaching a-sacrifice he-was in
carnis maceratione, domini manus fuit in medicinali curatione.
of-the-flesh the-mortification of-the-Lord the-hand he-was in medicinal curing

Cosmas et Damianus germani fratres in civitate Egea
Cosmas and Damian full brothers in the-city Aegeae
ex religiosa matre nomine Theodoche nati sunt. Hi arte
of a-religious mother by-name Theodoce born were these in-the-art
medicinae edocti tantam a spiritu sancto gratiam acceperunt,
of-medicine taught such from the-Spirit Holy grace received
ut omnes languores non solum ab hominibus, sed etiam a
that all languors not only from men but also from
jumentis curarent, gratis omnia tribuentes. Matrona autem
beasts-of-burden they-cured freely all-things granting a-matron moreover
quaedam nomine Palladia, cum omnia sua in medicis
certain by-name Palladia when all her-goods on physicians
consumsisset, ad sanctos accessit et ab iis sanitatem
she-had-consumed to the-saints came and from them health
integram reportavit. Tunc illa quoddam munusculum sancto
whole carried-back then she a-certain little-gift to-saint
Damiano obtulit, et cum nollet recipere, illa eum
Damian offered and when he-was-unwilling to-receive she him
sacramentis terribilibus adjuravit. Quod ille acquievit recipere
with-oaths terrible adjured which he consented to-receive

non quidem ductus cupiditate muneris, sed et devotioni
not indeed led by-cupidity of-the-gift but also the-devotion
satisfaciens offerentis, et ne nomen domini videretur
satisfying of-the-offerer and lest the-name of-the-Lord he-might-seem
spernere, per quod videbat sic se adjuratum esse. Hoc
to-spurn by which he-saw thus himself adjured to-be this
ubi sanctus Cosmas comperit, praecepit, ne corpus
when saint Cosmas learned he-commanded that-not body
ejus una cum ipsius corpore poneretur. Sed sequenti
his together with his body be-placed but on-the-following
nocte dominus Cosmae apparuit et fratrem de suscepto
night the-Lord to-Cosmas appeared and his-brother for the-accepted
munere excusavit. Audiens eorum famam proconsul Lisias
gift excused hearing their fame the-proconsul Lysias
eos ad se accersiri fecit et quae eorum sunt nomina,
them to himself to-be-summoned caused and what their are names
quae patria, quae fortuna, inquirere coepit. Sancti martires
what homeland what fortune to-inquire began the-holy martyrs
dixerunt: nomina nostra sunt Cosmas et Damianus, alios tres
said names our are Cosmas and Damian other three
fratres habemus, quorum nomina sunt Antimus, Leontius et
brothers we-have whose names are Anthimus Leontius and
Euprepius, patria autem nostra Arabia est; porro fortunam
Euprepius homeland moreover our Arabia is moreover fortune
christiani nesciunt. Jussit ergo proconsul, ut fratres suos
Christians know-not ordered therefore the-proconsul that brothers their
adducerent et simul ydolis immolarent, sed cum omnino
they-should-bring and together to-idols should-sacrifice but when altogether
immolare contemnerent, praecepit eos in manibus et pedibus
to-sacrifice they-scorned he-commanded them in hands and feet
dire torqueri. Cum autem ejus tormenta derriderent,
dreadfully to-be-tortured when moreover his torments they-mocked

jussit eos catena ligari et in mare praecipitari, sed
he-ordered them with-a-chain to-be-bound and into the-sea to-be-thrown but
statim ab angelo de mari liberantur et ante praesidem
at-once by an-angel from the-sea they-are-freed and before the-governor
statuuntur. Quod praeses considerans ait: per Deos magnos
are-set which the-governor considering says by the-gods great
maleficiis vincitis, quia tormenta contemnitis et mare sopitis,
by-sorceries you-conquer because torments you-scorn and the-sea you-calm
docete ergo me haec vestra maleficia et in nomine Dei
teach therefore me these your sorceries and in the-name of-the-god
Adriani sequar vos. Et hoc dicto statim duo daemones
Hadrian I-shall-follow you and this said at-once two demons
adfuerunt et eum gravissime in faciem ceciderunt, et ille
were-present and him most-gravely on the-face struck and he
clamans dixit: deprecor vos, o boni viri, ut pro me ad
crying said I-entreat you O good men that for me to
dominum vestrum oretis. Quibus orantibus continuo daemones
the-Lord your you-pray who praying at-once the-demons
discesserunt. Praeses autem dixit: videtis, qualiter adversum
departed the-governor moreover said you-see how against
me Dii indignati sunt, quia eos relinquere cogitabam, jam
me the-gods indignant are because them to-leave I-was-thinking now
ergo Deos meos vos non patiar blasphemare. Tunc eos
therefore gods my you not I-shall-allow to-blaspheme then them
in ignem copiosum jactari praecepit, sed tamen eos nil
into fire copious to-be-thrown he-commanded but yet them nothing
laesit, quin potius flamma prosiliit longe et multos de
harmed but rather the-flame leaped-out far and many of
adstantibus interemit. Jubentur ergo in equuleo suspendi,
those-standing-by killed they-are-ordered therefore on the-rack to-be-hung
sed ab angelo ipsos custodiente fatigatis admodum in
but by an-angel them guarding wearied very-much in

caedendo ministris ante praesidem deponuntur illaesi. Tres
beating the-ministers before the-governor they-are-set-down unharmed the-three
igitur fratres in carcerem fecit recludi et Cosmam et
therefore brothers into prison he-caused to-be-shut and Cosmas and
Damianum crucifigi et a populo lapidari, sed in suos
Damian to-be-crucified and by the-people to-be-stoned but on their-own
lapides redibant auctores et quamplurimos vulnerabant. Tunc
stones returned authors and very-many wounded then
praeses furore repletus eductis tribus fratribus et stantibus
the-governor with-fury filled brought-out the-three brothers and standing
juxta crucem jussit Cosmam et Damianum supra crucem
beside the-cross he-ordered Cosmas and Damian upon the-cross
poni et a quatuor militibus sagittari, sagittae vero
to-be-placed and by four soldiers to-be-shot the-arrows but
conversae plurimos vulnerabant, sed sanctos martires non
turned very-many wounded but the-holy martyrs not
laedebant. Videns autem praeses in omnibus se confusum,
harmed seeing moreover the-governor in all-things himself confounded
usque ad mortem anxiatus omnes quinque fratres fecit
all-the-way to death distressed all five brothers he-caused
mane decollari. Memores autem christiani verbi,
in-the-morning to-be-beheaded mindful moreover the-Christians of-the-word
quod dixerat sanctus Cosmas, ne in unum sepelirentur,
which had-said saint Cosmas that-not in one they-be-buried
cogitabant, quomodo vellent martires sepeliri, et ecce subito
were-thinking how they-would the-martyrs to-be-buried and behold suddenly
camelus advenit humana voce proclamans et sanctos in
a-camel arrived with-human voice proclaiming and the-saints in
uno loco sepeliri praecepit. Passi sunt sub Dyocletiano,
one place to-be-buried commanded suffered they-have under Diocletian
qui coepit circa annos domini CCLXXXVII.
who began about the-years of-the-Lord two-hundred-eighty-seven

Rusticus quidam cum post laborem messis in campo
a-rustic certain when after the-labor of-the-harvest in the-field
aperto ore dormiret, serpens in ejus ore ingressus est.
with-open mouth he-slept a-serpent into his mouth entered has
Evigilans autem cum nihil sentiret, domum rediit et sero
waking moreover since nothing he-felt home he-returned and late
facto gravissime torqueri se sensit; voces igitur miserabiles
becoming most-gravely to-be-tortured himself he-felt cries therefore wretched
emittebat et sanctos Dei Cosmam et Damianum in sui
he-sent-forth and the-saints of-God Cosmas and Damian for his
auxilium invocabat, sed cum dolor semper incresceret, ad
help invoked but when the-pain always increased to
ecclesiam sanctorum martirum confugit et ibidem, eo subito
the-church of-the-holy martyrs he-fled and there he suddenly
dormiente, serpens, sicut intraverat, per os ejus exivit.
sleeping the-serpent as it-had-entered through mouth his went-out

Vir quidam longe profecturus sanctis martiribus Cosmae
a-man certain far about-to-set-out to-the-holy martyrs Cosmas
et Damiano uxorem suam commendavit, dans ei signum
and Damian wife his commended giving to-her a-sign
crucis, cui protinus deberet annuere, si aliquando eam
of-the-cross to-which forthwith she-should to-assent if ever her
vocaret. Post hoc autem sciens signum dyabolus, quod ei
he-should-call after this moreover knowing the-sign the-devil which to-her
maritus dederat, se in hominem transfiguravit et signum
her-husband had-given himself into a-man transfigured and the-sign
viri afferens dixit: vir tuus ab illa civitate misit ad
of-the-husband bringing said husband your from that city has-sent to
te, ut ducam te ad eum. At illa adhuc ire formidans ait:
you that I-may-lead you to him but she still to-go fearing says
signum quidem agnosco, sed quia sanctis martiribus Cosmae
the-sign indeed I-recognize but because to-the-holy martyrs Cosmas

et Damiano commendata sum, super eorum altare mihi
and Damian commended I-have-been upon their altar to-me
jura, quod securam me duces, et tunc protinus proficiscar.
swear that safe me you-will-lead and then forthwith I-shall-set-out
Ille autem continuo, ut dixerat, sibi juravit. Secuta ergo
he moreover at-once as she-had-said to-her swore having-followed therefore
eum, cum ad quendam locum secretum venissent, voluit eam
him when to a-certain place secret they-had-come wished her
de jumento dyabolus praecipitare, ut eam occideret. Quod
from the-beast the-devil to-throw that her he-might-kill which
illa sentiens exclamavit: Deus sanctorum Cosmae et Damiani
she perceiving cried-out O-God of-the-saints Cosmas and Damian
adjuva me; vobis enim credidi et secuta sum eum. Confestim
help me in-you for I-believed and followed I-have him at-once
autem sancti cum multitudine dealbatorum ibidem affuerunt
moreover the-saints with a-multitude of-white-robed-ones there were-present
et eam liberaverunt, dyabolus autem statim evanuit, et dixerunt
and her freed the-devil moreover at-once vanished and they-said
ei: nos sumus Cosmas et Damianus, quorum juramento
to-her we are Cosmas and Damian whose in-oath
credidisti, ideoque festinavimus venire in auxilium tibi.
you-believed and-therefore we-hastened to-come for help to-you

Felix papa attavus sancti Gregorii in honore
Felix the-pope great-great-grandfather of-saint Gregory in honor
sanctorum Cosmae et Damiani nobilem ecclesiam Romae
of-the-saints Cosmas and Damian a-noble church at-Rome
construxit. In hac ecclesia quidam vir sanctis martiribus
built in this church a-certain man to-the-holy martyrs
serviebat, cui cancer unum crus totum consumserat. Et
served whose cancer one leg whole had-consumed and
ecce dormiente illo sancti Cosmas et Damianus devoto
behold sleeping he the-saints Cosmas and Damian to-devotee

suo apparuerunt unguenta et ferramenta secum portantes;
their appeared ointments and iron-tools with-them carrying
quorum unus alteri dixit: ubi carnes accipiemus, ut abscisa
of-whom one to-the-other said where flesh shall-we-get that cut-off
carne putrida locum vacuum repleamus? Tunc ait alter:
the-flesh rotten the-place empty we-may-fill then says the-other
in cimiterio sancti Petri ad vincula hodie Aethiops recens
in the-cemetery of-saint Peter in chains today an-Ethiopian lately
sepultus est, de illo autem affer, ut huic suppleamus.
buried is from him moreover bring that for-this-one we-may-supply
Et ecce ad cimiterium properavit et coxam Mauri attulit,
and behold to the-cemetery he-hastened and the-thigh of-the-Moor brought
praecidentesque coxam infirmi loco ejus coxam Mauri
and-cutting-off the-thigh of-the-sick-man in-place its the-thigh of-the-Moor
inseruerunt et plagam diligenter ungentes coxam infirmi
they-inserted and the-wound diligently anointing the-thigh of-the-sick-man
ad corpus Mauri mortui detulerunt. Evigilans autem cum
to the-body of-the-Moor dead they-carried waking moreover when
se sine dolore sensisset, manum ad coxam apposuit et
himself without pain he-had-felt his-hand to his-thigh he-applied and
nil laesionis invenit, apponensque candelam cum in crure
nothing of-injury found and-applying a-candle when on the-leg
nil mali videret, cogitabat, an non ipse, qui erat, sed
nothing of-evil he-saw he-thought whether not he who he-was but
alius alter esset. Rediens autem ad se prae gaudio de
another other he-were returning moreover to himself for joy from
lectulo prosiliit et quid in somnis viderat et qualiter
his-bed leaped and what in sleep he-had-seen and how
sanatus fuerat, omnibus enarravit. Qui conciti ad tumulum
healed he-had-been to-all related who hastily to the-tomb

Mauri miserunt et coxam Mauri praecisam et coxam
of-the-Moor sent and the-thigh of-the-Moor cut-off and the-thigh
praedicti viri loco illius in tumulo positam repererunt.
of-the-aforesaid man in-place of-his in the-tomb placed found

De sancto Forseo episcopo

CXLIV · SAINT FURSEY THE BISHOP

Bishop Fursey, as Bede is thought to tell, dies and is carried up by two angels, with a third shielding him from the darts of demons. The demons accuse him of idle words, gifts from the wicked, and love of the world; the angels answer each charge. A demon throws at him the soul of a usurer whose garment he once accepted, burning his shoulder and jaw. He is shown the four fires of lying, cupidity, dissension, and impiety that burn the world, then returns to his body and lives on in good works.

Forseus episcopus, cujus hystoriam Beda scripsisse creditur,
Fursey the-bishop whose history Bede to-have-written is-believed
dum omni virtute et bonitate polleret, ad extremum
while in-every virtue and goodness he-was-strong at the-end
veniens spiritum emisit. Vidit quoque duos angelos ad se
coming his-spirit sent-forth he-saw also two angels to him
venientes, ut ejus animam deferrent, tertium vero armatum
coming that his soul they-might-carry a-third but armed
scuto candido et gladio fulgureo se praecedentem
with-a-shield white and a-sword flashing himself preceding
conspexit; deinde daemones clamantes audivit: praecedamus
he-beheld then demons crying he-heard let-us-go-before
et ante faciem ejus bella commoveamus. Cum ergo
and before the-face his wars let-us-stir-up when therefore
praecessissent, conversi in eum jactabant ignita jacula, sed
they-had-gone-before turned against him they-hurled fiery darts but

angelus praecedens scuto ea suscipiebat et protinus
the-angel preceding with-the-shield them received and forthwith
exstinguebat. Tunc daemones angelis opponentes dixerunt:
extinguished then the-demons to-the-angels opposing said
otiosos sermones saepe dixit et ideo illaesus non debet
idle words often he-said and therefore unharmed not he-ought
perfrui vita beata. Quibus angelus: nisi principalia vitia contra
to-enjoy life blessed to-whom the-angel unless capital vices against
eum protuleritis, propter minima non peribit. Tunc
him you-will-have-brought-forth on-account-of the-least not he-will-perish then
dixit eis daemon: si justus est Deus, homo hic non
said to-them the-demon if just is God man this not
salvabitur; scriptum est enim: nisi conversi fueritis et
will-be-saved written it-is for unless converted you-will-have-been and
efficiamini sicut parvuli, non intrabitis in regnum coelorum.
become as little-ones not you-will-enter into the-kingdom of-the-heavens
Cui angelus excusans ait: indulgentiam in corde habuit,
to-whom the-angel excusing says indulgence in his-heart he-had
sed consuetudo hominum conticuit. Cui daemon: sicut
but the-custom of-men he-kept-silent-about to-whom the-demon as
accepit malum ex consuetudine, ita accipiat vindictam a
he-received evil from custom so let-him-receive vengeance from
superno judice. Sanctus angelus dixit: judicemur ante Deum.
the-supernal judge the-holy angel said let-us-be-judged before God
Proeliante angelo adversarii contriti sunt. Tunc daemon dixit:
battling the-angel the-adversaries crushed were then the-demon said
servus, qui scit voluntatem domini sui et non facit, plagis
the-servant who knows the-will of-the-lord his and not does with-blows
vapulabit multis. Cui angelus: quid enim iste de domini
will-be-beaten many to-whom the-angel what for this-one of of-the-lord
sui voluntate non implevit? Et daemon: dona iniquorum
his the-will not fulfilled and the-demon the-gifts of-the-wicked

recepit. Cui angelus: credidit, quod unusquisque eorum
he-received to-whom the-angel he-believed that each of-them
poenitentiam egisset. Daemon dixit: ante debuit probare
penance had-done the-demon said before he-ought to-prove
poenitentiae perseverantiam et sic fructus suscipere. Angelus
of-penance the-perseverance and so the-fruits to-receive the-angel
respondit: judicemur ante Deum, sed daemon succubuit.
answered let-us-be-judged before God but the-demon succumbed
Iterum autem ad bellandum surrexit dicens: usque nunc Deum
again moreover for fighting he-rose saying until now God
extimescebam veracem, qui omne delictum, quod in terris non
I-feared truthful who every sin which on earth not
purgatur, se in aeternum puniturum promisit, hic ergo
is-purged himself into eternity about-to-punish promised this therefore
homo quandam vestem a quodam usurario recepit nec de
man a-certain garment from a-certain usurer received nor for
hoc punitus fuit; ubi est ergo justitia Dei? Cui angelus:
this punished was where is therefore the-justice of-God to-whom the-angel
silete, quia occulta Dei judicia ignoratis; quamdiu enim
be-silent because the-hidden of-God judgments you-know-not as-long-as for
speratur poenitentia, comitatur hominem divina misericordia.
is-hoped penance accompanies man the-divine mercy
Daemon respondit: sed nullus hic locus est poenitentiae.
the-demon answered but no here place is of-penance
Cui angelus: profunditatem judiciorum Dei ignoratis. Tunc
to-whom the-angel the-depth of-the-judgments of-God you-know-not then
dyabolus tam graviter eum percussit, ut postmodum vitae
the-devil so gravely him struck that afterward to-life
restitutus semper percussionis vestigium retineret; arripientes
restored always of-the-striking the-trace he-kept seizing
enim daemones unum de his, quos in ignibus torquebant,
for the-demons one of those whom in fires they-were-torturing

ipsum in eum jactaverunt, qui ejus humerum maxillamque
him upon him they-hurled who his shoulder and-jaw
incendit, cognovitque hominem, quia ille erat, cujus vestem
burned and-he-recognized the-man that he was whose garment
acceperat. Dixitque angelus: quod incendisti, arsit te; si enim
he-had-received and-said the-angel what you-kindled burned you if for
hujus viri in peccatis mortui donum non accepisses, nec
of-this man in sins dead the-gift not you-had-received neither
poena in te arderet. Et hanc percussionem permittente
the-punishment in you would-burn and this striking allowing
Deo pro receptione vestimenti illius praecepit. Alter autem
God for the-receiving of-garment that he-received another moreover
daemon dixit: adhuc restat illi angusta porta, ubi illum
demon said still remains to-him a-narrow gate where him
superare poterimus; diliges proximum tuum sicut te ipsum.
to-overcome we-shall-be-able you-will-love neighbor your as you yourself
Respondit angelus: vir iste in proximos suos operatus est
answered the-angel man this toward neighbors his worked has
bona. Adversarius respondit: non sufficit hoc, nisi etiam
good-things the-adversary answered not suffices this unless also
sicut se ipsum dilexerit. Cui angelus: fructus dilectionis
as him himself he-will-have-loved to-whom the-angel the-fruit of-love
est bene operari, quia Deus reddit unicuique secundum
is well to-work because God renders to-each according-to
opera sua. Dixitque daemon: sed quia verbum de diligendo
works his and-said the-demon but because the-word about loving
non impleverit, damnatus erit. Pugnante turba nefanda
not he-fulfilled condemned he-will-be fighting the-crowd wicked
sancti angeli victores fuerunt. Dixit iterum daemon: si Deus
the-holy angels victors were said again the-demon if God
iniquus non est et verbi illius transgressio ei displicet,
unjust not is and of-word his the-transgression to-him displeases

iste poenarum expers non erit; promisit enim seculo
this-one of-punishments free not will-be he-promised for the-world
abrenuntiare et e contrario seculum dilexit contra id, quod
to-renounce and on the-contrary the-world he-loved against that which
dictum est: nolite diligere mundum neque ea, quae in
said is do-not love the-world nor those-things which in
mundo sunt. Sanctus angelus respondit: non sibi ea,
the-world are the-holy angel answered not for-himself those-things
quae sunt seculi, sed hominibus indigentibus dispensanda
which are of-the-world but for-men in-need to-be-dispensed
dilexit. Dyabolus respondit: qualicumque modo diligatur,
he-loved the-devil answered in-whatever way it-be-loved
contra praeceptum divinum est. Victis adversariis rursus
against the-precept divine it-is conquered the-adversaries again
dyabolus ad callidas convertitur accusationes dicens: scriptum
the-devil to cunning is-turned accusations saying written
est, si non annuntiaveris iniquo iniquitatem suam,
it-is if not you-will-have-announced to-the-wicked-man iniquity his
sanguinem ejus de manu tua requiram; hic non annuntiavit
the-blood his from hand your I-shall-require this-one not announced
digne peccatoribus poenitentiam. Sanctus angelus respondit:
worthily to-sinners penance the-holy angel answered
quando auditores despiciunt verbum, lingua doctoris loqui
when the-hearers despise the-word the-tongue of-the-teacher to-speak
praepeditur, dum videt, quod praedicatio audita despicitur,
is-hindered while it-sees that preaching heard is-despised
unde prudentis est, dum non est loquendi tempus, nosse
whence of-the-prudent it-is while not is of-speaking the-time to-know
tacere. In omni vero contradictione daemonum praevalida
to-be-silent in every but contradiction of-the-demons very-strong
nimis exstitit pugna, donec judice domino triumphantibus
exceedingly was the-fight until judging the-Lord triumphing

angelis devictisque adversariis immensa claritate vir sanctus
the-angels and-conquered the-adversaries by-immense brightness the-man holy
circumfusus est. Unus autem, ut Beda testatur, ex angelis
surrounded was one moreover as Bede attests of the-angels
dixit ei: respice mundum, respiciensque vidit vallem
said to-him look-at the-world and-looking he-saw a-valley
tenebrosam et quatuor ignes in aëre aliquibus spatiis a
dark and four fires in the-air by-some spaces from
se distantes, dixitque ei angelus: hi sunt quatuor
each-other distant and-said to-him the-angel these are four
ignes, qui mundum succendunt; unus est ignis mendacii,
fires which the-world set-on-fire one is the-fire of-lying
cum hoc, quod abrenuntiare dyabolo et omnibus pompis
since this that to-renounce the-devil and all pomps
ejus in baptismo homines promiserunt, minime implent;
his at baptism men promised by-no-means they-fulfill
secundus cupiditatis, cum mundi divitias amori coelestium
the-second of-cupidity when of-the-world the-riches to-the-love of-heavenly-things
praeponunt; tertius est dissensionis, cum animos proximorum
they-prefer the-third is of-dissension when the-minds of-neighbors
in supervacuis rebus offendere non formidant; quartus
in superfluous things to-offend not they-fear the-fourth
impietatis, cum infirmiores exspoliare et iis fraudem
of-impiety when the-weaker to-despoil and on-them fraud
facere pro nihilo ducunt. Deinde illi ignes appropinquantes
to-practice for nothing they-count then those fires approaching
in unum redacti sunt et illi appropinquabant, timensque
into one brought were and to-him were-approaching and-fearing
angelo dixit: domine, ignis mihi appropinquat. Cui
to-the-angel he-said O-lord the-fire to-me approaches to-whom
angelus: quod non accendisti, non ardebit in te, ignis
the-angel what not you-kindled not will-burn in you the-fire

enim iste secundum merita operum hominum singulos
for this according-to the-merits of-the-works of-men each
examinat; nam sicut corpus ardet per voluntatem illicitam,
examines for as the-body burns through will unlawful
ita etiam ardebit per debitam poenam. Tandem ad
so also it-will-burn through due punishment at-last to
proprium reductus est corpus plangentibus propinquis, qui
his-own brought-back he-was body lamenting the-kinsmen who
eum mortuum aestimabant. Ille autem aliquanto tempore
him dead thought he moreover for-some time
supervixit et in bonis operibus laudabiliter vitam finivit.
survived and in good works laudably his-life ended

De sancto Michaele archangelo

CXLV · SAINT MICHAEL THE ARCHANGEL

Michael is read as "who is like God" and is sent wherever wonders are done. Jacobus explains his apparitions: on Mount Gargano, where a bull and a poisoned arrow mark his cave; at Tumba, where a woman bears her child in the sea; at Rome over Hadrian's tomb; in the angels' hierarchies; and at the Michaelium by Constantinople, where he cures Aquilinus. Then come his victories over the Neapolitans, Lucifer, the demons, and Antichrist, the dedication of his church, and the angels' memory, honored as our guardians, ministers, fellow citizens, bearers of souls, and consolers.

Michael interpretatur: qualis ut Deus, et quotiens, sicut
Michael is-interpreted of-what-kind as God and as-often-as as
ait Gregorius, mirae virtutis aliquid agitur, Michael mitti
says Gregory of-wonderful power something is-done Michael to-be-sent
perhibetur, ut ex ipso actu et nomine detur intelligi,
is-said that from the-very act and name it-be-given to-be-understood

quod nullus potest facere, quod facere praevalet Deus, et
that no-one can to-do what to-do is-able God and
idcirco eidem Michaeli multa, quae sunt mirae virtutis,
therefore to-the-same Michael many-things which are of-wonderful power
attribuuntur. Ipse enim, ut Daniel testatur, in tempore
are-attributed he for as Daniel attests in the-time
Antichristi consurget et pro electis tamquam defensor et
of-Antichrist will-rise and for the-elect as defender and
protector adstabit; ipse cum dracone et angelis ejus pugnavit
protector will-stand he with the-dragon and angels his fought
et ipsos de coelo ejiciens victoriam fecit magnam; ipse
and them from heaven casting-out victory made great he
cum dyabolo de Moysi corpore altercatus est eo, quod
with the-devil about of-Moses the-body disputed has this that
dyabolus ejus corpus perdere voluit, ut ipsum pro Deo
the-devil his body to-destroy wished that it for God
Judaeorum populus adoraret; ipse sanctorum animas recipit
of-the-Jews the-people might-adore he of-the-saints the-souls receives
et in paradisum exsultationis perducit; ipse olim princeps
and into the-paradise of-exultation leads he once the-prince
fuit synagogae, sed nunc constitutus est a domino in
was of-the-synagogue but now appointed has-been by the-Lord as
principem ecclesiae; ipse, ut dicitur, plagas Aegyptiis
prince of-the-church he as is-said the-plagues on-the-Egyptians
intulit, mare rubrum divisit, populum per desertum duxit
brought the-sea Red divided the-people through the-desert led
et in terram promissionis introduxit; ipse inter sanctorum
and into the-land of-promise led-in he among of-the-holy
acies angelorum signifer Christi habetur; ipse ad
the-lines of-angels the-standard-bearer of-Christ is-held he at
domini imperium Antichristum existentem in monte oliveti
of-the-Lord the-command Antichrist being on the-mount of-Olives

praepotenter occidet; in voce ipsius archangeli Michaelis
most-powerfully will-kill at the-voice of-the-very the-archangel Michael
mortui resurgent; ipse crucem, clavos, lanceam et coronam
the-dead will-rise he the-cross the-nails the-lance and the-crown
spineam in die judicii praesentabit.
of-thorns on the-day of-judgment will-present

Michaelis archangeli sacra sollemnitas dicitur apparitio,
of-Michael the-archangel the-sacred solemnity is-called apparition
dedicatio, victoria et memoria. Apparitio ipsius angeli
dedication victory and memory the-apparition of-that angel
multiplex est. Prima, qua in monte Gargano apparuit. In
manifold is the-first in-which on mount Gargano he-appeared in
Apulia namque est quidam mons nomine Garganus juxta
Apulia for is a-certain mountain by-name Garganus beside
civitatem, quae dicitur Sypontus. Anno autem domini
the-city which is-called Siponto in-the-year moreover of-the-Lord
CCCXC in praedicta urbe Syponto erat quidam vir
three-hundred-ninety in the-aforesaid city Siponto was a-certain man
nomine Garganus, qui secundum quosdam libros a monte
by-name Garganus who according-to some books from mountain
illo nomen acceperat, vel a quo mons ille nomen acceperat,
that the-name had-received or from whom mountain that the-name had-received
qui ovium et boum infinita multitudine pollebat. Cum
who of-sheep and of-cattle with-infinite multitude was-strong when
autem circa praedicti montis latera pascerentur, contigit,
moreover around the-aforesaid of-the-mountain the-sides they-grazed it-happened
quendam taurum alios relinquere et verticem montis
a-certain bull the-others to-leave and the-summit of-the-mountain
conscendere. Cum domum aliis redeuntibus non rediisset,
to-climb when home the-others returning not it-had-returned
collecta dominus multitudine famulorum per devia
gathered the-master a-multitude of-servants through pathless-places

quaeque requirens ipsum tandem in vertice montis
all seeking it at-last on the-summit of-the-mountain
juxta ostium cujusdam speluncae invenit. Permotus itaque,
beside the-mouth of-a-certain cave found moved and-so
cur solivagus incederet, mox in ipsum sagittam toxicatam
why wandering-alone it-went at-once at it an-arrow poisoned
direxit, sed statim velut a vento retorta ipsum, qui
he-directed but at-once as-if by the-wind turned-back him who
jecerat, repercussit. Turbati super hoc cives episcopum
had-thrown-it it-struck troubled over this the-citizens the-bishop
adeunt et super re tam stupenda ipsum requirunt. Qui
approach and about a-thing so astounding him ask who
triduanum jejunium iis indixit et a Deo quaerendum
a-three-day fast on-them enjoined and from God to-be-sought
esse admonuit. Quo peracto sanctus Michael episcopo apparuit
to-be he-admonished which completed saint Michael to-the-bishop appeared
dicens: sciatis, hominem illum voluntate mea suo telo esse
saying know-you the-man that by-will my by-his-own dart to-be
percussum; ego enim sum Michael archangelus, qui locum
struck I for am Michael the-archangel who place
hunc in terris incolere tutamque servare statuens hoc volui
this on earth to-inhabit and-safe to-keep resolving this I-wished
probare indicio, ipsius me loci inspectorem esse atque
to-prove by-the-sign of-the-very me of-place the-overseer to-be and
custodem. Statimque episcopus atque cives cum processione
guardian and-at-once the-bishop and citizens with a-procession
locum adeunt et ingredi non praesumentes orationi prae
the-place approach and to-enter not presuming to-prayer before
foribus insistunt. Secunda apparitio est, quae circa
the-doors apply-themselves the-second apparition is that-which about
annum domini DCCX accidisse describitur. Nam in
the-year of-the-Lord seven-hundred-ten to-have-happened is-described for in

loco, qui Tumba dicitur, juxta mare, qui VI millibus ab
the-place which Tumba is-called beside the-sea which six miles from
urbe Apricensi distat, Michael episcopo praedictae civitatis
the-city of-Avranches is-distant Michael to-the-bishop of-the-aforesaid city
apparuit dicens et jubens, ut praedicto loco ecclesiam
appeared saying and ordering that in-the-aforesaid place a-church
construeret et, sicut fit in monte Gargano, ita et ibi
he-should-build and as is-done on mount Gargano so also there
in memoriam sancti Michaelis archangeli celebraret. Cum
in memory of-saint Michael the-archangel he-should-celebrate when
autem episcopus de loco, in quo ecclesiam construeret,
moreover the-bishop about the-place in which the-church he-should-build
dubitaret, ab ipso edocetur, ut ibi construi eam faceret,
doubted by him he-is-taught that there to-be-built it he-should-cause
ubi taurum a latronibus absconditum inveniret, iterumque
where a-bull by robbers hidden he-should-find and-again
de loci amplitudine dubitans jubetur modum in
about of-the-place the-size doubting he-is-ordered the-measure in
amplitudine statuere, quantum videret taurum in circuitu
size to-set as-much-as he-should-see the-bull in circuit
pedibus intrivisse. Duae autem rupes ibidem erant, quas
with-its-feet to-have-trodden two moreover rocks there were which
nullatenus virtus humana movere poterat. Tunc Michael
by-no-means power human to-move could then Michael
cuidam viro apparuit praecipiens, ut ad praedictum locum
to-a-certain man appeared commanding that to the-aforesaid place
accedat et ipsas rupes removeat. Quo accedente tam facile
he-should-go and those rocks remove who approaching so easily
rupes movit, ut nihil habere ponderis viderentur. Aedificata
the-rocks moved that nothing to-have of-weight they-seemed built
igitur ibidem ecclesia de monte Gargano partem pallii,
therefore there a-church from mount Gargano a-part of-the-cloak

quod sanctus Michael super altare posuit, et partem
which saint Michael upon the-altar put and a-part
marmoris, super quo stetit, ad suam ecclesiam detulerunt.
of-the-marble upon which he-stood to their church they-carried
Cum vero ibidem aquae penuriam paterentur, monitu
when but there of-water scarcity they-suffered by-the-warning
angeli quoddam foramen in quodam saxo durissimo fecerunt
of-the-angel a-certain hole in a-certain rock very-hard they-made
et tanta aquarum copia protinus emanavit, ut usque nunc
and such of-waters abundance forthwith flowed-out that until now
ejus beneficio copiosius sustententur. Haec autem apparitio
its by-benefit more-abundantly they-are-sustained this moreover apparition
in praedicto loco XVII. cal. Novembris sollemniter
in the-aforesaid place on-the-seventeenth calends of-November solemnly
celebratur. In eodem autem loco quoddam memoria dignum
is-celebrated in the-same moreover place a-certain of-memory worthy
contigisse refertur miraculum. Ille enim mons undique
to-have-happened is-related miracle that for mountain on-every-side
Oceano cingitur, sed bis in die sancti Michaelis iter
by-the-Ocean is-girded but twice in the-day of-saint Michael a-way
praebens populo aperitur. Cum ergo copiosa turba ad
offering to-the-people is-opened when therefore a-copious crowd to
ecclesiam pergeret, contigit et quandam mulierem gravidam
the-church was-going it-happened also a-certain woman pregnant
vicinamque partui secum ire. Et ecce magno impetu unda
and-near to-childbirth with-them to-go and behold with-great force the-wave
rediit et omnis turba timore perculsa ad littus fugit, sola
returned and the-whole crowd with-fear struck to the-shore fled alone
autem mulier praegnans fugere non valuit, sed a marinis
moreover the-woman pregnant to-flee not was-able but by the-sea
fluctibus capta fuit. At Michael archangelus mulierem servavit
waves caught was but Michael the-archangel the-woman kept

illaesam, ita etiam, quod in medio pelagi filium parturivit,
unharmed so also that in the-midst-of the-sea a-son she-bore
quem in ulnis suscipiens lactavit, et mari iterum sibi iter
whom in her-arms receiving she-suckled and the-sea again to-her a-way
praebente cum puero laeta exivit. Tertia apparitio est, quae
offering with the-boy glad went-out the-third apparition is that-which
Romae tempore Gregorii papae legitur accidisse. Nam dum
at-Rome in-the-time of-Gregory the-pope is-read to-have-happened for while
idem Gregorius papa propter pestem inguinariam litanias
the-same Gregory the-pope on-account-of the-plague inguinal the-litanies
majores instituisset et devote pro salute populi exoraret,
greater had-instituted and devoutly for the-safety of-the-people entreated
vidit supra castrum, quod olim Memoria Adriani dicebatur,
he-saw above the-castle which formerly the-Memorial of-Hadrian was-called
angelum domini, qui gladium cruentatum tergebat et in
an-angel of-the-Lord who a-sword bloodied was-wiping and into
vaginam mittebat. Unde sanctus Gregorius intelligens preces
the-sheath was-putting whence saint Gregory understanding the-prayers
a domino exauditas ecclesiam in honorem angelorum ibidem
by the-Lord heard a-church in honor of-the-angels there
construxit: unde et castrum illud usque nunc castrum
built whence also castle that until now the-castle
sancti angeli vocatur. Haec autem apparitio cum illa,
of-the-holy angel is-called this moreover apparition with that
quae in monte Gargano apparuit, cum Sypontanis victoriam
which on mount Gargano appeared with the-Sipontans victory
dedit, VIII idus Maji celebratur. Quarta apparitio est,
gave on-the-eighth ides of-May is-celebrated the-fourth apparition is
quae consistit in gerarchiis ipsorum angelorum. Nam
that-which consists in the-hierarchies of-the-very angels for
prima gerarchia dicitur epiphania, id est superior apparitio:
the-first hierarchy is-called epiphany that is the-upper apparition

media dicitur hyperphania, id est media apparitio; ultima
the-middle is-called hyperphany that is the-middle apparition the-last
dicitur hypophania, id est inferior apparitio. Et dicitur
is-called hypophany that is the-lower apparition and is-called
gerarchia a gerar, quod est sacrum, et archos, princeps,
hierarchy from gerar which is sacred and archos prince
quasi sacer principatus. Quaelibet autem gerarchia continet
as-if sacred principality each moreover hierarchy contains
tres ordines: nam superior continet seraphin, cherubin et
three orders for the-upper contains the-seraphim cherubim and
thronos; media autem continet secundum assignationem
thrones the-middle moreover contains according-to the-assignment
Dionysii dominationes, virtutes et potestates; ultima continet
of-Dionysius dominations virtues and powers the-last contains
secundum assignationem ejusdem principatus, angelos et
according-to the-assignment of-the-same principalities angels and
archangelos. Et horum ordinatio et dispositio potest videri
archangels and of-these the-ordering and disposition can to-be-seen
per simile in terrenis potestatibus. Nam ministrorum, qui sunt
by a-likeness in earthly powers for of-the-ministers who are
sub uno rege, quidam operantur immediate circa personam
under one king some work immediately about the-person
regis, sicut cubicularii, consiliarii et assessores. Similes
of-the-king as chamberlains counselors and assessors like
his sunt ordines primae gerarchiae. Quidam vero habent
to-these are the-orders of-the-first hierarchy some but have
officia ad regimen regni in communi non deputati huic
offices for the-rule of-the-kingdom in common not assigned to-this
vel illi provinciae, ut principes militiae et judices curiae.
or that province as the-princes of-the-army and the-judges of-the-court
Similes sunt his ordines secundae gerarchiae. Quidam
like are to-these the-orders of-the-second hierarchy some

vero praeponuntur ad regimen alicujus partis regni, ut
but are-set-over for the-rule of-some part of-the-kingdom as
praepositi et balivi et hujusmodi minores officiales. Et
provosts and bailiffs and such lesser officials and
his similes sunt ordines tertiae gerarchiae. Tres igitur
to-these like are the-orders of-the-third hierarchy the-three therefore
primae gerarchiae accipiuntur, in quantum Deo assistunt et
of-the-first hierarchy are-taken in as-much to-God they-attend and
ad ipsum convertuntur. Ad haec tamen tria necessaria
to him are-turned for these-things yet three-things necessary
sunt, scilicet summa dilectio, et hoc quantum ad ordinem
are namely highest love and this as to the-order
seraphin, quod interpretatur ardentes; perfecta cognitio, et
of-seraphim which is-interpreted burning perfect knowledge and
hoc quantum ad cherubin, quoniam interpretatur plenitudo
this as to the-cherubim since it-is-interpreted fullness
scientiae; perpetua comprehensio sive fruitio, et hoc quantum
of-knowledge perpetual comprehension or enjoyment and this as
ad thronos, quod interpretantur sedes, quia in iis sedet Deus
to the-thrones which are-interpreted seats because in them sits God
et quiescit, dum eos in se quiescere facit. Tres autem
and rests while them in himself to-rest he-makes the-three moreover
ordines mediae gerarchiae accipiuntur, in quantum habent
orders of-the-middle hierarchy are-taken in as-much they-have
praeesse et regere universitatem hominum in communi. Hoc
to-preside and to-rule the-universe of-men in common this
autem regimen consistit in tribus: primo in praesidendo
moreover rule consists in three-things first in presiding
sive imperando, et hoc pertinet ad ordinem dominationum,
or commanding and this pertains to the-order of-dominations
ad quem spectat inferioribus praeesse et eos in omnibus
to which it-belongs over-the-inferior to-preside and them in all

ministeriis divinis dirigere ac iis omnia imperare, quod
ministries divine to-direct and to-them all-things to-command which
innuit Zachar. V., ubi unus angelus alteri dixit: curre et
hints Zech. V where one angel to-the-other said run and
loquere ad puerum istum dicens etc. Secundo in operando,
speak to boy that saying etc. second in working
et hoc pertinet ad ordinem virtutum, quibus nihil est
and this pertains to the-order of-virtues for-which nothing is
impossibile exsequi, quod imperatur, quia iis datum
impossible to-carry-out which is-commanded because to-them given
est posse super omnia difficilia ad divinum ministerium
it-is power over all difficult-things to the-divine ministry
pertinentia, et ideo iis attribuit miracula facere. Tertio
pertaining and therefore to-them attributes miracles to-do third
in arcendo, ut scilicet impedientia et infestantia arceantur,
in warding-off that namely hindering and molesting-things be-warded-off
et hoc pertinet ad ordinem potestatum, quae habent coercere
and this pertains to the-order of-powers which have to-restrain
contrarias potestates; quod signatum est Tobiae cap. VIII,
contrary powers which signified is in-Tobit chap. VIII
ubi dicitur, quod Raphael religavit daemonium in deserto
where is-said that Raphael bound the-demon in the-desert
superioris Aegypti. Tres vero ordines ultimae gerarchiae
of-upper Egypt the-three but orders of-the-last hierarchy
accipiuntur, secundum quod habent regimen determinatum
are-taken according-to that they-have rule determinate
et limitatum. Quidam enim eorum praesunt uni provinciae.
and limited some for of-them preside-over one province
Hi sunt de ordine principatus, sicut erat princeps Persarum,
these are of the-order of-principality as was the-prince of-the-Persians
qui praeerat Persis; de quo habetur Daniel. X.: quidam
who presided-over the-Persians of whom is-had Daniel X some

vero deputati sunt ad regimen multitudinis, ut, puta,
but assigned are to the-rule of-a-multitude as for-instance
unius civitatis, et hi dicuntur archangeli; quidam vero ad
of-one city and these are-called archangels some but to
regimen personae singularis, et hi dicuntur angeli. Unde et
the-rule of-a-person single and these are-called angels whence also
dicuntur minima nuntiare ex eo, quod eorum ministerium ad
they-are-said least-things to-announce from this that their ministry to
unum hominem limitatur, archangeli vero dicuntur majora
one man is-limited the-archangels but are-said greater-things
nuntiare, quia bonum unius multitudinis dignius est, quam
to-announce because the-good of-one multitude more-worthy is than
bonum unius hominis. In assignatione autem ordinum primae
the-good of-one man in the-assignment moreover of-the-orders of-the-first
gerarchiae Gregorius et Bernardus cum Dionysio concordant,
hierarchy Gregory and Bernard with Dionysius agree
quia accipitur penes eorum fruitionem, quae consistit
because it-is-taken with-respect-to their enjoyment which consists
in ferventi dilectione quo ad seraphin, profunda cognitione
in fervent love as to the-seraphim deep knowledge
quo ad cherubin, perpetua retentione quo ad thronos. Sed
as to the-cherubim perpetual retention as to the-thrones but
in assignatione mediae et ultimae in duobus ordinibus,
in the-assignment of-the-middle and the-last in two orders
scilicet principatu et virtute, dissentire videntur. Gregorius
namely principality and virtue to-disagree they-seem Gregory
enim et Bernardus aliam considerationem habuerunt, prout
for and Bernard another consideration had according-as
scilicet media gerarchia accipitur penes praelationem,
namely the-middle hierarchy is-taken with-respect-to presiding
ultima penes ministrationem. Praelatio autem in angelis
the-last with-respect-to ministering presiding moreover in angels

triplex est: praesunt enim angeli angelicis spiritibus et
threefold is preside for angels over-angelic spirits and
hi dominationes dicuntur, praesunt etiam angeli bonis
these dominations are-called preside also angels over-good
hominibus et hi dicuntur principatus; praesunt daemonibus,
men and these are-called principalities they-preside over-demons
et hi dicuntur potestates. Et ordo et gradus dignitatis
and these are-called powers and the-order and degree of-dignity
in his patet. Ministerium autem triplex est; quoddam, quod
in these is-plain ministry moreover threefold is a-certain which
consistit in operando, quoddam in docendo aut majora
consists in working a-certain in teaching either greater-things
aut minora. Primum est virtutum, secundum archangelorum,
or lesser the-first is of-virtues the-second of-archangels
tertium angelorum. Quinta apparitio est, de qua legitur
the-third of-angels the-fifth apparition is about which is-read
in hystoria tripartita. Nam juxta Constantinopolim est
in the-history tripartite for beside Constantinople is
locus quidam, ubi olim Dea Vesta colebatur, sed nunc
a-place certain where once the-goddess Vesta was-worshiped but now
ecclesia in honore sancti Michaelis fabricata est, qui
a-church in honor of-saint Michael built has-been which
etiam locus Michaelium nuncupatur. Cum igitur quendam
also place the-Michaelium is-named when therefore a-certain-man
nomine Aquilinum vehementissima febris rubeis coloribus
by-name Aquilinus a-most-vehement fever with-red colors
mota comprehendisset, aestuanti poculum medici dederunt,
moved had-seized to-him-burning a-drink the-physicians gave
quod evomuit, adeo ut postmodum, quidquid comederet
which he-vomited so that afterward whatever he-ate
vel biberet, evomeret. Dum autem jam morti vicinus esset,
or drank he-vomited while moreover now to-death near he-was

ad locum hunc se duci fecit, credens se illuc aut
to place this himself to-be-led he-caused believing himself there either
mori aut languore privari. Cui Michael apparens dixit,
to-die or of-languor to-be-deprived to-whom Michael appearing said
ut confectionem sibi ex melle et vino et pipere
that a-confection for-himself from honey and wine and pepper
faceret et omnia, quae comederet, ibi intingeret, et
he-should-make and all-things which he-ate in-it he-should-dip and
sic plenam sanitatem reciperet. Quod cum fecisset, plane
so full health he-would-receive which when he-had-done plainly
liberatus est, cum tamen secundum medicinae rationem
freed he-was though yet according-to of-medicine the-reason
contrarium esse videatur, calida pocula colericis exhibere.
contrary to-be it-seems hot drinks to-the-choleric to-give
Haec in hystoria tripartita. Secundo dicitur victoria.
these-things in the-history tripartite secondly it-is-called victory
Multiplex autem victoria ipsius archangeli Michaelis et
manifold moreover the-victory of-that archangel Michael and
angelorum invenitur. Prima est, quam archangelus Michael
of-the-angels is-found the-first is that-which the-archangel Michael
praedictis Sypontanis hoc modo praestitit. Post aliquod enim
to-the-aforesaid Sipontans in-this way furnished after some for
tempus ab invento loco Neapolitae adhuc gentiles contra
time from the-found place the-Neapolitans still gentiles against
Sypontanos et Beneventanos, qui quinquaginta milliaribus
the-Sipontans and Beneventans who fifty miles
a Syponto distant, ordinato exercitu bellare coeperunt. Qui
from Siponto are-distant arrayed an-army to-war began who
de episcopi consilio triduo inducias petierunt, ut jejunio
by of-the-bishop the-counsel for-three-days a-truce asked that to-a-fast
triduano vacarent et patronum suum Michaelem
three-day they-might-give-themselves and patron their Michael

in sui auxilium implorarent. Tertia autem nocte Michael
for their help might-implore on-the-third moreover night Michael
episcopo apparet, preces dicit exauditas, victoriam promittit
to-the-bishop appears the-prayers he-says heard victory he-promises
affuturam et quarta diei hora jubet hostibus
about-to-be-present and at-the-fourth of-the-day hour he-orders the-enemies
occurrendum. Quibus occurrentibus mons Garganus immenso
to-be-met who meeting mount Gargano with-immense
tremore concutitur, fulgura quoque crebra volant et caligo
trembling is-shaken lightnings also frequent fly and darkness
tenebrosa totum montis cacumen obduxit, ita ut DC
dark the-whole of-the-mountain summit covered so that six-hundred
viri de adversariis tam ex ferro hostium, quam ex
men of the-adversaries as-much from the-iron of-the-enemies as from
sagittis gneis interirent. Reliqui vero virtute archangeli
arrows fiery perished the-rest but the-power of-the-archangel
comperta ydololatriae reliquerunt errorem et continuo colla
discovered of-idolatry abandoned the-error and at-once their-necks
christianae fidei submiserunt. Secunda victoria est, quam
to-the-Christian faith submitted the-second victory is that-which
Michael archangelus obtinuit, quando draconem, id est
Michael the-archangel obtained when the-dragon that is
Luciferum, cum omnibus suis sequacibus de coelo expulit.
Lucifer with all his followers from heaven he-expelled
De quo exponitur illud, quod habetur in Apocalypsi: factum
about which is-expounded that which is-had in the-Apocalypse made
est proelium magnum in coelo, Michael etc. Cum enim
was a-battle great in heaven Michael etc. when for
Lucifer Dei aequalitatem appetisset, archangelus Michael
Lucifer of-God equality had-desired the-archangel Michael
coelestis exercitus signifer adveniens ipsum Luciferum
of-the-heavenly army the-standard-bearer arriving that Lucifer

cum suis sequacibus de coelo expulit et in hunc aërem
with his followers from heaven expelled and into this air
caliginosum usque in diem judicii retrusit. Non enim
murky all-the-way to the-day of-judgment thrust not for
permissum est iis in coelo habitare sive in superiore
permitted is to-them in heaven to-dwell or in the-upper
parte aëris, quia locus clarus et amoenus est, nec
part of-the-air because the-place bright and pleasant is nor
in terra nobiscum, ne nimis nos infestarent, sed in
on earth with-us lest too-much us they-should-molest but in
aëre inter coelum et terram sunt, ut, dum superius
the-air between heaven and earth they-are that while upward
respiciunt et vident gloriam, quam amiserunt, inde dolorem
they-look and see the-glory which they-lost thence grief
habeant, et dum inferius respiciunt et vident homines
they-may-have and while downward they-look and see men
illuc adscendere, unde ipsi ceciderunt, inde invidia frequenter
thither to-ascend whence they fell thence with-envy frequently
torqueantur. Frequenter tamen ex divina dispensatione ad
they-may-be-tormented frequently yet by divine dispensation for
nostrum exercitium ad nos descendunt, unde, sicut aliquibus
our exercise to us they-descend whence as to-some
viris sacris monstratum est, frequenter circa nos volitant
men holy shown it-has-been frequently around us they-flit
sicut muscae. Innumerabiles enim sunt et velut muscae
like flies innumerable for they-are and like flies
totum aërem repleverunt. Unde dicit Haymo: ut philosophi
the-whole air have-filled whence says Haymo as the-philosophers
dixerunt et doctores nostri opinantur, aër iste ita plenus
have-said and doctors our think air this so full
est daemonibus et malignis spiritibus, sicut radius solis
is of-demons and malign spirits as a-ray of-the-sun

minutissimis pulvisculis. Licet autem tot sint, tamen
with-most-minute specks-of-dust although moreover so-many they-be yet
juxta sententiam Origenis eorum exercitus minuitur, cum
according-to the-opinion of-Origen their army is-diminished when
eos vincimus, ita ut, qui ab aliquo sancto viro victus
them we-conquer so that he-who by some holy man conquered
fuerit, deinceps ille de vitio, de quo victus est,
will-have-been thereafter that-one about the-vice about which conquered he-was
ipsum non valeat tentare. Tertia victoria est, quam angeli
him not is-able to-tempt the-third victory is that-which the-angels
quotidie de daemonibus obtinent, dum pro nobis contra
daily over the-demons obtain while for us against
eos pugnantes ab eorum tentatione nos liberant. Tribus
them fighting from their temptation us they-free in-three
autem modis ab ipsorum tentatione nos liberant. Primo
moreover ways from their temptation us they-free first
proprietatem daemonis refrenando, Apocal. XX de angelo,
the-power of-the-demon restraining Apoc. XX of the-angel
qui daemonem ligavit et in abyssum misit, et Tobiae VIII
who the-demon bound and into the-abyss sent and Tobit VIII
de dyabolo in deserto superiori religato. Hujus enim religatio
of the-devil in the-desert upper bound of-this for the-binding
nihil aliud est, quam potestatis ejus refrenatio. Secundo
nothing other is than of-power his the-restraining second
concupiscentiam refrigerando, quod significatum est Genes.
concupiscence cooling which signified is Gen.
XXXII, ubi dicitur, quod angelus tetigit nervum Jacob et
XXXII where is-said that the-angel touched the-sinew of-Jacob and
statim emarcuit. Tertio memoriam dominicae passionis nostris
at-once it-withered third the-memory of-the-Lord's passion on-our
mentibus imprimendo. Hoc significatum est Apocal. VII., ubi
minds impressing this signified is Apoc. VII where

dicitur: nolite nocere terrae et mari nec arboribus, quousque
is-said do-not harm the-earth and the-sea nor the-trees until
etc. Item Ezech. IX.: signa Thau in frontibus virorum
etc. likewise Ezek. IX mark Tau on the-foreheads of-men
gementium. Thau enim littera ad modum crucis est
groaning Tau for the-letter in the-manner of-a-cross has-been
acta, et qui hoc signati sunt, non timent angelum
made and those-who with-this signed have-been not fear the-angel
percussorem. Unde ibidem dicitur: super quem videritis
smiter whence there is-said upon whom you-will-have-seen
Thau, ne occidatis. Quarta victoria est, quam archangelus
Tau do-not kill the-fourth victory is that-which the-archangel
Michael de Antichristo habiturus est, quando ipsum occidet.
Michael over Antichrist about-to-have is when him he-will-kill
Tunc enim Michael princeps magnus, ut dicitur Daniel.
then for Michael the-prince great as is-said Daniel
XII., consurget et pro electis tanquam adjutor et protector
XII will-rise and for the-elect as helper and protector
contra Antichristum fortiter stabit. Deinde Antichristus, ut
against Antichrist strongly will-stand then Antichrist as
dicit Glossa Apocal. XIII super illud: vidi unum de capitibus
says the-Gloss Apoc. XIII on that I-saw one of the-heads
ejus occisum etc., mortuum se finget et per triduum
his slain etc. dead himself will-feign and for three-days
latens postea apparebit dicens se suscitatum arteque
lying-hidden afterward will-appear saying himself raised and-by-art
magica ferentibus eum daemonibus in aëra adscendet et
magic bearing him demons into the-air will-ascend and
universis mirantibus adorabunt eum. Tandem in montem
all wondering they-will-adore him at-last onto the-mount
oliveti adscendens, ut dicit Glossa super illud II Thessal.
of-Olives ascending as says the-Gloss on that II Thessalonians

II.: quem dominus Jesus interficiet etc., dum stabit in
II whom the-Lord Jesus will-kill etc. while he-will-stand in
papilione et in solio suo in illo loco, contra quem dominus
the-tent and on throne his in that place opposite which the-Lord
adscendit, Michael adveniens ipsum interficiet. De quo praelio
ascended Michael arriving him will-kill of which battle
et victoria intelligitur secundum Gregorium illud, quod
and victory is-understood according-to Gregory that which
dicitur Apocal. XII: factum est proelium magnum in coelo,
is-said Apoc. XII made was a-battle great in heaven
Michael etc. Illud enim verbum de triplici proelio Michaelis
Michael etc. that for word of the-threefold battle of-Michael
intelligitur; scilicet de proelio, quod habuit cum Lucifero,
is-understood namely of the-battle which he-had with Lucifer
cum ipsum de coelo repulit, et de proelio, quod cum
when him from heaven he-drove-back and of the-battle which with
daemonibus habet nos infestantibus, et de isto, de quo
the-demons he-has us molesting and of that of which
hic agitur, quod scilicet cum Antichristo in fine mundi
here it-is-treated which namely with Antichrist at the-end of-the-world
habiturus est. Tertio hic sollemnitas dicitur dedicatio ex
about-to-have he-is thirdly here the-solemnity is-called dedication from
eo, quod hac die praedictum locum in monte Gargano
this that on-this day the-aforesaid place on mount Gargano
a se dedicatum fuisse Michael archangelus revelavit.
by himself dedicated to-have-been Michael the-archangel revealed
Reversi enim Sypontani a caede adversariorum et
returned for the-Sipontans from the-slaughter of-the-adversaries and
tam magnifica potiti victoria adhuc dubitare coeperunt,
so magnificent having-obtained victory still to-doubt began
utrum praedictum locum ingredi vel dedicare deberent. Tunc
whether the-aforesaid place to-enter or to-dedicate they-ought then

episcopus duxit super his papam Pelagium consulendum,
the-bishop thought about these-things the-pope Pelagius to-be-consulted
qui respondit dicens: si homo illam ecclesiam dedicare
who answered saying if man that church to-dedicate
deberet, hoc maxime die, quo victoria data est, fieri
ought this most-of-all on-the-day on-which victory given was to-be-done
oporteret, si vero aliter sancto Michaeli placuerit, ab
it-would-behoove if but otherwise to-saint Michael it-will-have-pleased from
ipso est super hoc ejus requirenda voluntas. Instantibus
him is about this his to-be-sought will pressing
igitur papa et episcopo cum civibus triduano jejunio
therefore the-pope and the-bishop with the-citizens with-a-three-day fast
Michael in hac die apparuit episcopo dicens: non est opus
Michael on this day appeared to-the-bishop saying not is need
vobis, quam ego aedificavi, dedicare ecclesiam, ipse enim, qui
for-you which I have-built to-dedicate the-church I for who
condidi, dedicavi, praecepitque, ut die sequenti locum
founded dedicated and-he-commanded that on-the-day following the-place
cum populo ingrediens ipsum cum precibus frequentarent
with the-people entering it with prayers they-should-frequent
et se specialem suum patronum sentirent, deditque ei
and him special their patron should-feel and-he-gave to-him
praedictae consecrationis signum, ut scilicet ab oriente
of-the-aforesaid consecration a-sign that namely from the-east
per posterulam adscenderent et ibidem vestigia hominis
by the-postern they-should-ascend and there the-footprints of-a-man
impressa marmori invenirent. Mane igitur episcopus
impressed on-the-marble should-find in-the-morning therefore the-bishop
et universus populus ad locum veniunt et introgredientes
and the-whole people to the-place come and entering
cryptam magnam et tria altaria invenerunt, quorum duo
a-crypt great and three altars found of-which two

in australi parte posita erant, tertium vero in orientali,
in the-southern part placed were the-third but in the-eastern
venerandum quidem et rubeo pallio circumtectum. Celebratis
venerable indeed and with-red cloth covered celebrated
igitur ibidem missarum sollemniis, cum sacram communionem
therefore there of-masses the-solemnities when the-sacred communion
singuli accepissent, omnes ad propria cum immenso gaudio
each had-received all to their-own with immense joy
redierunt, episcopus autem ibidem sacerdotes et clericos
returned the-bishop moreover there priests and clerics
delegavit, qui jugiter divinum officium celebrarent. In eadem
appointed who continually the-divine office should-celebrate in the-same
spelunca aqua lucida et nimium dulcis emanat, qua post
cave water clear and very sweet flows-out with-which after
communionem populus potatur et diversae aegritudines
communion the-people is-given-drink and various sicknesses
sanantur. Tunc summus pontifex his auditis hunc diem
are-healed then the-supreme pontiff these-things heard this day
in honorem sancti Michaelis et omnium beatorum spirituum
in honor of-saint Michael and of-all the-blessed spirits
per totum orbem universaliter statuit celebrandum. Quarto
through the-whole world universally decreed to-be-celebrated fourthly
haec sollemnitas dicitur memoria sancti Michaelis: in qua
this solemnity is-called the-memory of-saint Michael in which
tamen sollemnitate omnium angelorum memoriam agimus
yet solemnity of-all the-angels the-memory we-keep
et omnes generaliter honoramus. Decet namque nos iisdem
and all generally we-honor it-befits for us to-them
laudem et honorem impendere multiplici ratione. Ipsi enim
praise and honor to-render for-manifold reason they for
sunt custodes nostri, ministratores nostri, fratres et concives
are guardians our ministers our brothers and fellow-citizens

nostri, animarum nostrarum portitores in coelum, orationum
our of-souls our the-carriers into heaven of-prayers
nostrarum apud Deum repraesentatores, regis aeterni
our before God the-presenters of-the-king eternal
nobilissimi milites et tribulatorum consolatores. Primo igitur
the-most-noble soldiers and of-the-troubled the-consolers first therefore
debemus eos honorare, quia sunt custodes nostri. Cuilibet
we-ought them to-honor because they-are guardians our to-every
enim homini dantur duo angeli, unus malus ad exercitium,
for man are-given two angels one evil for exercise
alter bonus ad custodiendum. Custodia enim boni angeli
the-other good for guarding the-guarding for of-the-good angel
deputatur homini et in nativitate et in utero et statim
is-assigned to-man both at birth and in the-womb and at-once
post nativitatem ex utero et semper est cum ipso jam
after birth from the-womb and always is with him now
adulto. In hoc enim triplici statu necessaria est homini
grown in this for threefold state necessary is to-man
custodia angelica: nam dum parvulus est adhuc in utero,
the-guarding angelic for while a-little-one he-is still in the-womb
potest interim et damnari; dum est extra uterum ante
he-can meanwhile also to-be-damned while he-is outside the-womb before
adultam aetatem, potest a baptismate impediri; dum est
adult age he-can from baptism to-be-hindered while he-is
in adulta aetate, potest ad diversa peccata pertrahi. Dyabolus
in adult age he-can to various sins to-be-drawn the-devil
enim in homine adulto rationem seducit per astutias,
for in man adult the-reason seduces through cunning
voluntatem allicit per blanditias, virtutem opprimit per
the-will entices through blandishments the-strength overwhelms through
violentiam. Ideo necesse fuit, ut bonus angelus eidem ad
violence therefore necessary it-was that a-good angel to-him for

custodiam deputetur, ut hominem erudiat et dirigat
guarding be-assigned that man he-may-instruct and direct
contra fallaciam, exhortetur et incitet ad bonum contra
against deceit exhort and incite to good against
blanditias et defendat ab oppressione contra violentiam.
blandishments and defend from oppression against violence
Effectus autem angelicae custodiae in homine quadrupliciter
the-effect moreover of-the-angelic guarding in man fourfold
assignari potest. Primus est, ut proficiat anima in bonum
to-be-assigned can the-first is that may-advance the-soul in the-good
gratiae, et hoc facit angelus in anima tribus modis: primo
of-grace and this does the-angel in the-soul in-three ways first
omne impedimentum ad bonum removendo; hoc signatum
every hindrance to good removing this signified
est Exod. XII, ubi angelus percussit primogenita Aegypti;
is Exod. XII where the-angel struck the-firstborn of-Egypt
secundo pigritiam excitando, quod signatum est Zachar. IV,
secondly sloth rousing which signified is Zech. IV
ubi dicitur: angelus domini excitavit me quasi hominem,
where is-said the-angel of-the-Lord roused me as-if a-man
qui excitatur a somno; tertio in via poenitentiae ducendo
who is-roused from sleep thirdly in the-way of-penance leading
et reducendo, quod significatum est Tob. V. in angelo,
and leading-back which signified is Tob. V in the-angel
qui eum duxit et reduxit. Secundus est, ut non cadat in
who him led and led-back the-second is that not he-fall into
malum culpae, et hoc facit angelus tribus modis: primo
the-evil of-fault and this does the-angel in-three ways first
impediendo peccatum futurum ne fiat, hoc signatum est
by-hindering sin future lest it-be-done this signified is
Numer. XXII in Balaam, qui ad maledicendum Israel pergens
Num. XXII in Balaam who for cursing Israel going

ab angelo impeditus est; secundo increpando praeteritum,
by the-angel hindered was secondly by-rebuking the-past
ut ab eo quis recedat, hoc signatum est Jud. II, ubi,
that from it one withdraw this signified is Judg. II where
cum angelus filios Israel de praevaricatione increpasset, ipsi
when the-angel the-sons of-Israel for transgression had-rebuked they
elevaverunt vocem et fleverunt; tertio violentiam quasi
raised their-voice and wept thirdly violence as-if
inferendo, ut a praesenti peccato eripiat, hoc signatum
inflicting that from present sin he-may-snatch this signified
est in violenta eductione Loth et uxoris ejus de Sodomis,
is in the-violent leading-out of-Lot and wife his from Sodom
id est peccati consuetudine. Tertius effectus est, si cadat,
that is of-sin from-the-custom the-third effect is if he-fall
quod postmodum resurgat, et hoc facit angelus tribus
that afterward he-rise and this does the-angel in-three
modis: primo movendo ad contritionem, hoc signatum est
ways first by-moving to contrition this signified is
Tob. XI, ubi ad documentum angeli de felle, per quod
Tob. XI where at the-instruction of-the-angel with the-gall by which
intelligitur contritio, linivit patri oculos, scilicet cordis;
is-understood contrition he-anointed for-his-father the-eyes namely of-the-heart
secundo purgando labia ad confessionem, quod signatum est
secondly by-purging the-lips for confession which signified is
Ysaiae VI, ubi per angelum labia Ysaiae purgantur; tertio
Isaiah VI where by an-angel the-lips of-Isaiah are-purged thirdly
gaudendo ad satisfaciendum, Luc. XV. dicitur, quod majus
by-rejoicing at satisfying Luke XV it-is-said that greater
gaudium est in coelo super uno peccatore etc. Quartus
joy is in heaven over one sinner etc. the-fourth
effectus est, ne totiens vel in tot mala cadat, quotiens
effect is that-not so-often or into so-many evils he-fall as-often-as

vel ad quot dyabolus incitat, et hoc facit tribus modis,
or to as-many-as the-devil incites and this it-does in-three ways
scilicet potestatem daemonis refrenando, concupiscentiam
namely the-power of-the-demon restraining concupiscence
debilitando, et memoriam dominicae passionis nostris
weakening and the-memory of-the-Lord's passion on-our
mentibus imprimendo; de quibus supra dictum est. Secundo
minds impressing of which above said it-is secondly
debemus eos honorare, quia sunt ministratores nostri,
we-ought them to-honor because they-are ministers our
omnes enim, sicut dicitur Hebr. I., sunt administratorii
all for as is-said Heb. I are ministering
spiritus. Omnes enim propter nos mittuntur, quia superiores
spirits all for for us are-sent because the-higher
ad medios, medii ad infimos, infimi mittuntur ad nos:
to the-middle the-middle to the-lowest the-lowest are-sent to us
haec enim missio competit bonitati divinae. In hoc enim
this for sending befits the-goodness divine in this for
manifestatur divina bonitas, quantum nostram salutem
is-manifested the-divine goodness how-much our salvation
diligat, dum nobilissimos spiritus, qui ei intima caritate
it-loves while the-most-noble spirits who to-him by-intimate charity
junguntur, dirigit et transmittit ad procurandum salutem
are-joined he-directs and sends-across for procuring salvation
nostram. Secundo caritati angelicae; cum enim caritatis
our secondly to-charity angelic since for of-charity
ardentis sit, maxime desiderare aliorum salutem, ob quam
burning it-is most-of-all to-desire of-others the-salvation for which
etiam dixit Ysaias: ecce ego, domine, mitte me, et angeli
also said Isaiah behold I O-Lord send me and the-angels
possunt nos juvare pro eo, quod vident nos suo exsilio
can us to-help for this that they-see us in-their exile

indigere et malos angelos nos impugnare, ideo quod ad
to-be-in-need and bad angels us to-attack therefore that to
nos mittuntur, lex exigit angelicae caritatis. Tertio humanae
us they-are-sent the-law requires of-angelic charity thirdly to-human
indigentiae; mittuntur enim boni angeli ad inflammandum
need are-sent for the-good angels for inflaming
affectum ad amorem, unde in figuram hujus leguntur
the-affection to love whence in figure of-this they-are-read
missi fuisse in curru igneo. Secundo ad illuminandum
sent to-have-been in a-chariot fiery secondly for illumining
intellectum ad cognitionem, hoc signatum est Apocal. X.
the-intellect to knowledge this signified is Apoc. X
in angelo, qui habebat librum apertum in manu sua. Tertio
in the-angel who had a-book open in hand his thirdly
ad corroborandum in nobis omne imperfectum usque
for strengthening in us everything imperfect all-the-way
in finem, hoc signatum est III. Reg. XIX, ubi angelus
to the-end this signified is III Kgs. XIX where the-angel
portavit Heliae panem subcinericium et vas aquae et
carried for-Elijah bread baked-under-ashes and a-vessel of-water and
comedit et ambulavit in fortitudine cibi illius usque ad
he-ate and walked in the-strength of-food that all-the-way to
montem Dei Oreb. Tertio honorandi sunt, quia ipsi sunt
the-mountain of-God Horeb thirdly to-be-honored they-are because they are
fratres et concives nostri. Omnes enim electi assumuntur
brothers and fellow-citizens our all for the-elect are-taken-up
ad ordines angelorum, quidam ad superiores, quidam ad
to the-orders of-angels some to the-higher some to
inferiores, quidam ad medios, pro diversitate suorum
the-lower some to the-middle according-to the-diversity of-their
meritorum, licet beata virgo super omnes sit. Quod beatus
merits although the-blessed virgin above all be which blessed

Gregorius in homilia infirmare videtur, nam, ut ait, sunt
Gregory in a-homily to-weaken seems for as he-says there-are
nonnulli, qui parva cupiunt, sed tamen hoc annuntiare
some who small-things desire but yet this to-announce
fratribus non desistunt, isti in angelorum numero currunt;
to-the-brothers not they-cease these into of-the-angels the-number run
et sunt, qui secretorum coelestium summam capere
and there-are those-who of-secrets heavenly the-sum to-grasp
praevalent et nuntiare, hi cum archangelis; et sunt,
prevail and to-announce these with the-archangels and there-are
qui mira faciunt signa et valenter operantur, et hi
those-who wonderful do signs and mightily work and these
cum virtutibus; et sunt, qui malignos spiritus virtute
with the-virtues and there-are those-who malign spirits by-the-power
orationis et vi acceptae potestatis fugant, et hi cum
of-prayer and by-the-force of-received power put-to-flight and these with
potestatibus; et sunt, qui acceptis virtutibus electorum
the-powers and there-are those-who received virtues of-the-elect
merita transscendunt et electis fratribus principantur,
the-merits surpass and over-the-elect brothers rule
et hi cum principatibus meritum sortiuntur; et sunt,
and these with the-principalities their-merit obtain and there-are
qui sic in semet ipsis omnibus vitiis dominantur, ut
those-who so in them themselves over-all vices rule that
ipso jure munditiae Dii inter homines vocentur, unde
by-the-very right of-cleanness gods among men they-are-called whence
ad Moysen dicitur: ecce constitui te Deum Pharaonis, et
to Moses is-said behold I-have-made you the-god of-Pharaoh and
hi cum dominationibus; et sunt, in quibus velut in
these with the-dominations and there-are in whom as on
throno suo dominus praesidens aliorum facta examinat,
throne his the-Lord presiding of-others the-deeds examines

per quos dum sancta ecclesia regitur, plerumque de
through whom while holy church is-ruled mostly about
suis quibusdam infirmis actibus alii electi judicantur, et
their certain weak acts other elect are-judged and
hi cum thronis; et sunt quidam, qui Dei et proximi
these with the-thrones and there-are certain who of-God and of-neighbor
caritate amplius caeteris pleni sunt, et hi meritorum
with-charity more than-the-others full are and these of-merits
suorum sorte inter cherubin numerum acceperunt, quia
their by-the-lot among the-cherubim number received because
cherubin plenitudo scientiae dicitur et juxta Paulum
cherubim fullness of-knowledge is-called and according-to Paul
plenitudo legis est caritas; et sunt, qui supernae
the-fullness of-the-law is charity and there-are those-who of-supernal
contemplationis amore accensi in solo conditoris sui desiderio
contemplation with-love kindled in the-sole of-creator their desire
anhelant, nihil jam in hoc mundo cupiunt, solo aeternitatis
pant nothing now in this world they-desire by-sole of-eternity
amore pascuntur, terrena quaeque abjiciunt, cuncta temporalia
love they-are-fed earthly all-things they-cast-off all temporal-things
mente transscendunt, amant et ardent atque ipso suo
in-mind they-surpass they-love and burn and in-the-very their
ardore requiescunt, amando ardent, loquendo accendunt
ardor rest by-loving they-burn by-speaking they-kindle
et, quoscunque verbo tangunt, ardore protinus in Dei
and whomever with-word they-touch burning forthwith in of-God
amore faciunt, quo isti nisi inter seraphin numerum
love they-make where these-ones except among of-seraphim the-number
sortem suae vocationis acceperunt. Haec Gregorius. Quarto
the-lot of-their calling received these-things Gregory fourthly
honorandi sunt, quia ipsi sunt animarum nostrarum in
to-be-honored they-are because they are of-souls our into

coelum portitores, et hoc faciunt triplici modo: primo
heaven the-carriers and this they-do in-threefold way first
viam praeparando, Maleach. III: ecce ego mitto angelum
the-way preparing Mal. III behold I send angel
meum, qui praeparabit viam ante faciem tuam; secundo per
my who will-prepare the-way before face your secondly along
viam praeparatam in coelum bajulando, Exod. XXIII: ecce
the-way prepared into heaven carrying Exod. XXIII behold
ego mitto angelum meum, qui te custodiet in via, et
I send angel my who you will-guard on the-way and
inducat te in terram, quam promisi patribus tuis; tertio
lead you into the-land which I-promised to-fathers your thirdly
in coelo collocando, Luc. XVI: factum est, ut moreretur
in heaven placing Luke XVI done it-was that died
mendicus et portaretur ab angelo in sinum Abrahae.
the-beggar and was-carried by the-angel into the-bosom of-Abraham
Quinto honorandi sunt, quia ipsi sunt orationum nostrarum
fifthly to-be-honored they-are because they are of-prayers our
apud Deum repraesentatores. Ipsi namque primo orationes
before God the-presenters they for first prayers
nostras Deo repraesentant, Tob. XII: quando orabas cum
our to-God present Tob. XII when you-prayed with
lacrymis et sepeliebas mortuos, ego obtuli orationem tuam
tears and you-buried the-dead I offered prayer your
domino. Secundo ibidem pro nobis alligant, Job. XXXIII:
to-the-Lord secondly there for us they-plead Job XXXIII
si fuerit pro eo angelus loquens unus de millibus,
if there-will-have-been for him an-angel speaking one of thousands
ut annuntiet hominis aequitatem, miserebitur ejus etc.
that he-may-announce of-man the-equity he-will-have-mercy on-him etc.
Item Zachar. I.: et respondit angelus domini et dixit:
likewise Zech. I and answered the-angel of-the-Lord and said

domine exercituum, usque quo non misereberis Jerusalem
O-Lord of-hosts how long not will-you-have-mercy on-Jerusalem
et urbium Juda, quibus iratus es? iste jam septuagesimus
and the-cities of-Judah with-which angered you-are this now the-seventieth
annus est. Tertio Dei sententiam nobis renuntiant, Dan.
year is thirdly of-God the-sentence to-us they-report Dan.
IX, ubi dicitur, quod Gabriel ad eum volans dixit: ab
IX where is-said that Gabriel to him flying said from
exordio precum tuarum egressus est sermo, Glossa: id
the-beginning of-prayers your gone-out has the-word the-Gloss that
est, sententia a Deo, et sequitur: ego autem veni, ut
is the-sentence from God and follows I moreover came that
indicarem tibi, quia vir desideriorum es. De his tribus
I-might-show to-you that a-man of-desires you-are of these three
dicit Bernardus super canticum: discurrit angelus medius
says Bernard on the-canticle runs-about the-angel middle
inter dilectum et dilectam vota offerens, referens
between the-beloved and the-beloved-woman vows offering bringing-back
dona, excitat istam, placat illum. Sexto honorandi sunt,
gifts he-rouses her appeases him sixthly to-be-honored they-are
quia ipsi sunt regis aeterni nobilissimi milites, secundum
because they are of-the-king eternal the-most-noble soldiers according-to
quod dicitur Job. XXV: numquid est numerus militum
what is-said Job XXV surely-not is-there a-number of-soldiers
ejus? Sicut autem videmus in militibus alicujus regis, quod
his as moreover we-see in the-soldiers of-some king that
quidam eorum semper in aula regia commorantur et regem
certain of-them always in the-hall royal stay and the-king
associant et ad ejus honorem et solatium cantant. Quidam
accompany and for his honor and solace sing some
autem civitates et castella regni custodiunt, quidam vero
moreover the-cities and castles of-the-kingdom guard some but

regis inimicos expugnant, ita et horum militum Christi
of-the-king the-enemies attack so also of-these soldiers of-Christ
quidam in aula regia, scilicet in coelo empyreo semper
some in the-hall royal namely in heaven empyrean always
regem regum associant et ad ejus honorem cantica laetitiae
the-king of-kings accompany and for his honor songs of-joy
et gloriae semper cantant dicentes: sanctus, sanctus, sanctus
and of-glory always sing saying holy holy holy
etc. Item: benedictio et claritas et sapientia etc. Apocal.
etc. likewise blessing and brightness and wisdom etc. Apoc.
VII. Alii autem custodiunt civitates, suburbana et villas et
VII others moreover guard cities suburbs and villages and
castra. Illi scilicet, qui nobis sunt ad custodiam deputati,
camps those namely who for-us are for guarding assigned
custodientes statum virginum, continentium, conjugatorum et
guarding the-state of-virgins of-the-continent of-the-married and
castra religionum, Ysaias XII: super muros tuos, Jerusalem,
the-camps of-religious-orders Isaiah XII upon walls your O-Jerusalem
constitui custodes etc. Alii vero Dei inimicos, id est
I-have-set guards etc. others but of-God the-enemies that is
daemones, expugnant, Apocal. XII: factum est proelium
the-demons attack Apoc. XII made was a-battle
magnum in coelo, id est secundum unam expositionem,
great in heaven that is according-to one exposition
in ecclesia militanti. Michael et angeli ejus proeliabantur
in the-church militant Michael and angels his battled
cum dracone. Septimo et ultimo honorandi sunt, quia
with the-dragon seventhly and lastly to-be-honored they-are because
ipsi sunt tribulatorum consolatores, Zachar. I.: angelus, qui
they are of-the-troubled the-consolers Zech. I the-angel who
loquebatur in me verba bona et consolatoria. Item Tob.
spoke in me words good and consoling likewise Tob.

V.: forti animo estote etc. Et hoc faciunt tribus modis:
V with-strong spirit be etc. and this they-do in-three ways
primo confortando et roborando, Dan. X, ubi, cum Daniel
first by-comforting and by-strengthening Dan. X where when Daniel
corruisset, tetigit eum angelus dicens: noli timere, pax tibi,
had-fallen touched him the-angel saying do-not fear peace to-you
et confortare et esto robustus; secundo ab impatientia
and be-strengthened and be robust secondly from impatience
conservando, Psalm.: angelis suis mandavit de te etc.
preserving Psalm to-angels his he-has-commanded about you etc.
In manibus portabunt te etc.; tertio ipsam tribulationem
in hands they-will-bear you etc. thirdly the-very tribulation
refrigerando et minuendo, et hoc signatur Dan. III, ubi
cooling and lessening and this is-signified Dan. III where
angelus domini cum tribus pueris in fornacem descendit
the-angel of-the-Lord with three boys into the-furnace descended
et fecit medium fornacis quasi ventum roris flantem.
and made the-middle of-the-furnace as-if a-wind of-dew blowing