MEDIEVAL LATIN SERIES · VOLUME 41

The Rule for the Paraclete

Peter Abelard · Heloise

Institutio seu Regula Sanctimonialium
De Studio Litterarum
Heloissæ Problemata

The Rule for the Paraclete

With Abelard's Letter on Study and the Problems of Heloise

---

with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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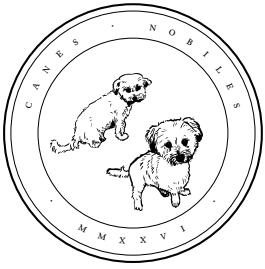

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PETER ABELARD

Institutio seu Regula Sanctimonialium

The Rule for the Paraclete

Abelard turns to the rest of Heloise's request, a written rule for the Paraclete, built from good customs, Scripture, and reason, and from monks' rules as well as nuns'. As Zeuxis painted the Crotoniates' temple from five chosen maidens, he will adorn the spiritual temple from the teachings of many Fathers, hoping to leave a work by which the nuns may attain the lot of the five wise virgins of the Gospel.

Petitionis tuæ parte jam aliqua prout potuimus absoluta,
of-petition your part already some as we-could settled
superest Domino annuente de illa, quæ restat, parte
remains with-the-Lord assenting about that which remains part
tam tuis quam spiritualium tuarum filiarum desideriis
as-much to-your as of-spiritual your daughters to-desires
complendis operam dare. Restat quippe juxta prædictæ
to-be-fulfilled effort to-give it-remains indeed according-to of-the-aforesaid
vestræ postulationis ordinem, aliquam vobis institutionem,
your request the-order some for-you institution
quasi quamdam propositi vestri regulam a nobis scribi,
as-if a-certain of-purpose your rule by us to-be-written
et vobis tradi; ut certius ex scripto quam
and to-you to-be-handed-down that more-certainly from writing than
ex consuetudine habeatis quid vos sequi conveniat. Nos
from custom you-may-have what you to-follow it-befits we
itaque partim consuetudinibus bonis, partim Scripturarum
and-so partly on-customs good partly of-the-Scriptures
testimoniis vel rationum nitentes fulcimentis, hæc omnia
on-testimonies or of-reasons relying on-supports these-things all
in unum conferre decrevimus; ut spirituale Dei templum,
into one to-gather have-decided that the-spiritual of-God temple
quod estis vos, his decorare, quasi quibusdam egregiis
which are you with-these to-adorn as-if with-certain excellent

exornare picturis valeamus, et ex pluribus imperfectis quoad
to-embellish paintings we-may-be-able and from many imperfect-things as-far-as
possumus unum opusculum consummare. In quo quidem
we-can one little-work to-complete in which indeed
opere Zeuxim pictorem imitantes, ita facere instituimus in
work Zeuxis the-painter imitating so to-do we-have-undertaken in
templo spiritali, sicut ille disposuit faciendum in corporali.
the-temple spiritual as he arranged to-be-done in the-bodily
Hunc enim, ut in Rhetorica sua Tullius meminit, Crotoniatæ
him for as in Rhetoric his Tully recalls the-Crotoniates
asciverunt ad quoddam templum, quod religiosissime colebant,
engaged for a-certain temple which most-religiously they-worshiped
excellentissimis picturis decorandum. Quod ut diligentius
with-most-excellent paintings to-be-adorned which that more-diligently
faceret, quinque sibi virgines pulcherrimas de populo
he-might-do five for-himself virgins most-beautiful from people
illo elegit, quas sibi pingenti assistentes intuens, earum
that he-chose whom for-him painting standing-by beholding their
pulchritudinem pingendo imitaretur. Quod duabus de causis
beauty by-painting he-might-imitate which two for reasons
factum esse credibile est. Tum videlicet quia, ut prædictus
done to-have-been credible it-is both namely because as the-aforesaid
meminit doctor, maximam peritiam in depingendis mulieribus
recalls doctor the-greatest skill in depicting women
pictor ille adeptus fuerat, tum etiam quia naturaliter puellaris
painter that attained had and also because naturally a-girl's
forma elegantior et delicatior virili compositione censetur.
form more-elegant and more-delicate than-a-man's composition is-reckoned
Plures autem virgines ab eo eligi supra memoratus
more moreover virgins by him to-be-chosen the-above mentioned
philosophus ait, quia nequaquam credidit in una se reperire
philosopher says because by-no-means he-believed in one himself to-find

posse puella membra omnia æqualiter formosa, nullique
to-be-able girl the-limbs all equally beautiful and-to-no-one
unquam a natura tantam pulchritudinis gratiam esse
ever by nature so-great of-beauty grace to-have-been
collatam, ut æqualem in omnibus membris pulchritudinem
conferred that equal in all limbs beauty
haberet, ut nihil ex omni parte perfectum in compositione
she-should-have as nothing from every part perfect in the-composition
corporum ipsa expoliret, tanquam uni sic omnia commoda
of-bodies itself it-polished as-if on-one so all advantages
conferret, ut non haberet quod cæteris largiretur. Sic et
it-conferred that not it-had what on-the-others it-might-bestow so also
nos ad depingendam animæ pulchritudinem, et sponsæ
we for depicting of-the-soul the-beauty and of-the-bride
Christi describendam perfectionem, in qua vos tanquam
of-Christ to-be-described the-perfection in which you as-if
speculo quodam unius spiritalis virginis semper præ oculis
in-a-mirror certain of-one spiritual virgin always before eyes
habitæ decorem vestrum vel turpitudinem deprehendatis,
held beauty your or ugliness may-detect
proposuimus ex multis sanctorum patrum documentis vel
have-proposed from many of-the-holy fathers teachings or
consuetudinibus monasteriorum optimis vestram instruere
customs of-monasteries best your to-instruct
conversationem, singula quæque prout memoriæ occurrerint
way-of-life single each as to-memory they-will-have-occurred
delibando, et quasi in unum fasciculum congregando, quæ
sampling and as-if into one bundle gathering what
vestri propositi sanctitati congruere videbo; nec solum quæ
of-your purpose to-the-holiness to-fit I-shall-see nor only what
de monachabus, verumetiam quæ de monachis instituta
about nuns but-also what about monks instituted

sunt. Quippe sicut nomine et continentiæ professione nobis
were indeed as by-name and of-continence by-profession to-us
estis conjunctæ, ita et fere omnia nostra vobis competunt
you-are joined so also almost all our to-you befit
instituta. Ex his ergo, ut diximus, plurima quasi quosdam
institutions from these therefore as we-have-said very-many as-if certain
flores decerpendo, quibus vestræ lilia castitatis adornemus,
flowers by-plucking with-which your lilies of-chastity we-may-adorn
multo majore studio describere debemus virginem Christi,
with-much greater zeal to-describe we-ought the-virgin of-Christ
quam prædictus Zeuxis depingere simulacrum idoli. Et
than the-aforesaid Zeuxis to-depict the-image of-an-idol and
ille quidem quinque virgines, quarum speciem imitaretur,
he indeed five virgins whose appearance he-might-imitate
sufficere credidit. Nos vero pluribus patrum documentis
to-suffice believed we but from-more of-the-fathers teachings
exuberantem copiam habentes, auxilio freti divino perfectius
overflowing abundance having on-the-help relying divine a-more-perfect
vobis opusculum relinquere non desperamus, quo ad sortem
for-you little-work to-leave not we-despair by-which to the-lot
vel descriptionem illarum quinque prudentium virginum
or description of-those five wise virgins
pertingere valeatis, quas in depingenda virgine Christi
to-attain you-may-be-able whom in depicting the-virgin of-Christ
Dominus nobis in Evangelio proponit. Quod ut possimus
the-Lord to-us in the-Gospel sets-forth which that we-may-be-able
sicut volumus, vestris orationibus impetremus. Valete in
as we-wish by-your prayers let-us-obtain farewell in
Christo, sponsæ Christi.
Christ brides of-Christ

The treatise will have three parts, and the sum of monastic life is to live chastely, without property, and in silence. Abelard treats chastity of body and spirit, the renunciation of goods and of one's own will, and at length the tongue, which James calls a fire and Paul silences in women. Silence is kept at prayer, in the cloister, dormitory, refectory, and kitchen, and after compline, with signs for words; breaches are punished strictly, and Abbot Agatho kept a stone in his mouth for three years.

Tripertitum instructionis vestræ tractatum fieri decrevimus,
threefold of-instruction your treatise to-be-made we-have-decided
in describenda atque munienda religione vestra, et divini
in describing and fortifying religion your and of-divine
obsequii celebratione disponenda, in quibus religionis monasticæ
service the-celebration arranging in which of-religion monastic
summam arbitror consistere: ut videlicet continenter et
the-sum I-judge to-consist that namely continently and
sine proprietate vivatur, ac silentio maxime studeatur. Quod
without property one-live and silence most be-studied which
quidem, juxta dominicam evangelicæ regulæ disciplinam,
indeed according-to the-Lord's of-the-gospel rule discipline
lumbos præcingere, omnibus renuntiare, otiosum verbum
the-loins to-gird all to-renounce an-idle word
cavere. Continentia vero castitatis illa est, quam suadens
to-beware-of continence indeed of-chastity that is which urging
Apostolus ait: «Quæ innupta est et virgo, cogitat quæ
the-Apostle says she-who unmarried is and virgin thinks-of what
Domini sunt, ut sit sancta corpore et spiritu.» Corpore,
of-the-Lord are that she-be holy in-body and in-spirit in-body
inquit, toto, non uno membro, ut ad nullam scilicet
he-says whole not in-one member so-that to no namely
lasciviam in factis vel in dictis ejus aliquod membrum
wantonness in deeds or in words her any member

declinet. Spiritu vero tunc sancta est, quando ejus mentem
incline in-spirit but then holy she-is when her mind
nec consensus inquinat, nec superbia inflat: sicut illarum
neither consent defiles nor pride puffs-up as of-those
quinque fatuarum virginum, quæ dum ad vendentes oleum
five foolish virgins who while to the-sellers of-oil
recurrerent, extra januam remanserunt. Quibus jam clausa
they-ran-back outside the-door remained to-whom already shut
janua frustra pulsantibus et clamantibus: «Domine, Domine,
the-door in-vain knocking and crying Lord Lord
aperi nobis,» terribiliter sponsus ipse respondet: «Amen
open to-us terribly the-bridegroom himself answers amen
dico vobis, nescio vos.» Tunc autem relictis omnibus nudum
I-say to-you I-know-not you then moreover having-left all-things the-naked
Christum nudi sequimur, sicut sancti fecerunt apostoli, quum
Christ naked we-follow as the-holy did apostles when
propter eum non solum terrenas possessiones aut carnalis
for him not only earthly possessions or of-fleshly
propinquitatis affectiones, verumetiam proprias postponimus
kinship the-affections but-also our-own we-put-after
voluntates: ut non nostro vivamus arbitrio, sed prælati
wills that not by-our-own we-may-live judgment but of-the-superior
nostri regamur imperio, et ei qui nobis loco
our we-may-be-ruled by-the-command and to-him who to-us in-the-place
Christi præsidet tanquam Christo penitus pro Christo
of-Christ presides as to-Christ wholly for Christ
subjiciamur. Talibus enim ipsemet dicit: «Qui vos audit, me
we-may-be-subjected to-such for he-himself says he-who you hears me
audit; et qui vos spernit, ipse me spernit.» Qui si etiam,
hears and he-who you spurns he me spurns who if even
quod absit, male vivat, quum bene præcipiat; non est tamen
which far-be-it badly he-live when well he-commands not it-is yet

ex vitio hominis sententia contemnenda Dei. De quolibet
from the-vice of-the-man the-sentence to-be-despised of-God about anyone
ipsemet præcipit dicens: «Quæ dixerint vobis servate,
he-himself commands saying what they-will-have-said to-you keep
et facite: secundum vero opera eorum nolite facere.» Hanc
and do according-to but the-works their do-not do this
autem ad Deum spiritalem a seculo conversionem ipsemet
moreover to God spiritual from the-world conversion he-himself
diligenter describit, dicens: «Nisi quis renuntiaverit omnibus
diligently describes saying unless one will-have-renounced all-things
quæ possidet, non potest meus esse discipulus.» Et iterum:
which he-possesses not he-can my to-be disciple and again
«Si quis venit ad me, et non odit patrem suum, aut
if anyone comes to me and not hates father his-own or
matrem, et uxorem, et filios, et fratres, et sorores, adhuc
mother and wife and sons and brothers and sisters yet
autem et animam suam, non potest meus esse discipulus.»
moreover also soul his-own not he-can my to-be disciple
Hoc autem est odire patrem vel matrem, affectiones carnalium
this moreover is to-hate father or mother the-affections of-fleshly
propinquitatum nolle sequi; sicut et odire animam suam
kinships not-to-will to-follow as also to-hate soul his-own
est voluntatem propriam sequi nolle. Quod alibi quoque
is will one's-own to-follow not-to-will which elsewhere also
præcipit, dicens: «Si quis vult post me venire, abneget
he-commands saying if anyone wills after me to-come let-him-deny
semetipsum, et tollat crucem suam, et sequatur me.» Sic
himself and take-up cross his and follow me so
enim propinquantes post eum venimus, hoc est eum maxime
for approaching after him we-come this is him most
imitando sequimur, qui ait: «Non veni facere voluntatem
by-imitating we-follow who says not I-came to-do will

meam, sed ejus qui misit me.» Ac si diceret: Cuncta per
my but of-him who sent me as if he-should-say all-things through
obedientiam agere. Quid est enim, «abnegare semetipsum,»
obedience to-do what is for to-deny oneself
nisi carnales affectiones propriamque voluntatem postponere,
except fleshly affections and-one's-own will to-put-after
et alieno, non suo regendum arbitrio se committere?
and to-another's not to-his-own to-be-ruled judgment oneself to-commit
Et sic profecto crucem suam non ab alio suscipit, sed
and so surely cross his-own not from another he-receives but
ipsemet tollit; per quam scilicet ei mundus crucifixus
he-himself takes-up through which namely to-him the-world crucified
sit, et ipse mundo: quum spontaneo propriæ professionis
be and he to-the-world when by-spontaneous of-his-own profession
voto mundana sibi et terrena desideria interdicit, quod
vow worldly to-himself and earthly desires he-forbids which
est voluntatem propriam non sequi. Quid enim carnales aliud
is will one's-own not to-follow what for the-fleshly else
appetunt, nisi implere quod volunt? Et quæ est terrena
seek except to-fulfill what they-wish and what is earthly
delectatio, nisi propriæ voluntatis impletio, etiam quando
delight except of-one's-own will the-fulfillment even when
id quod volumus labore maximo sive periculo agimus?
that which we-wish with-labor greatest or danger we-do
Aut quid est aliud crucem ferre, id est cruciatum aliquem
or what is else the-cross to-bear that is torment some
sustinere, nisi contra voluntatem nostram aliquid fieri,
to-endure except against will our something to-be-done
quantumcunque illud videatur facile nobis esse vel utile?
however-much that seem easy to-us to-be or useful
Hinc alius Jesus longe inferior in Ecclesiastico admonet,
hence another Jesus far inferior in Ecclesiasticus admonishes

dicens: «Post concupiscentias tuas non eas, et a voluntate
saying after desires your not go and from will
tua avertere. Si præstes animæ tuæ concupiscentias ejus,
your turn-away if you-grant to-soul your the-desires its
faciet te in gaudium inimicis tuis.» Quum vero ita
it-will-make you into a-joy to-enemies your when indeed so
tam rebus nostris quam nobis ipsis penitus renuntiamus,
as-much from-things our as from-us ourselves wholly we-renounce
tunc vere omni proprietate abjecta, vitam illam apostolicam
then truly all property cast-off life that apostolic
inimus, quæ omnia in commune reducit, sicut scriptum est:
we-enter which all-things into common brings-back as written it-is
«Multitudinis credentium erat cor unum et anima una.
of-the-multitude of-believers was the-heart one and the-soul one
Nec quisquam eorum, quæ possidebat, aliquid suum esse
nor anyone of-those-things which he-possessed anything his-own to-be
dicebat. Sed erant illis omnia communia. Dividebatur autem
said but were to-them all-things common it-was-divided moreover
singulis prout cuique opus erat.» Non enim æqualiter omnes
to-each as to-each need was not for equally all
egebant; et ideo non æqualiter omnibus distribuebatur,
needed and therefore not equally to-all it-was-distributed
sed singulis prout opus erat. Cor unum fide, quia
but to-each as need was the-heart one by-faith because
corde creditur. Anima una, quia eadem ex charitate
with-the-heart it-is-believed the-soul one because the-same from charity
voluntas adinvicem, quum hoc unusquisque alii quod
will toward-each-other when this each for-another which
sibi vellet, nec sua magis quam aliorum commoda
for-himself he-would-will nor his-own more than of-others the-advantages
quæreret, vel ad communem utilitatem ab omnibus omnia
he-would-seek or to the-common utility by all all-things

referrentur: nemine quæ sua sunt, sed quæ Jesu
were-referred with-no-one the-things-which his-own are but which of-Jesus
Christi, quærente seu affectante. Alioquin nequaquam sine
Christ seeking or affecting otherwise by-no-means without
proprietate viveretur, quæ magis in ambitione, quam in
property would-one-live which more in ambition than in
possessione consistit. Otiosum verbum seu superfluum idem
possession consists an-idle word or superfluous the-same
est quod multiloquium. Unde Augustinus Retractationum
is as much-speaking whence Augustine of-the-Retractations
lib. I: «Absit,» inquit, «ut multiloquium deputem, quando
book one far-be-it he-says that much-speaking I-should-deem when
necessaria dicuntur, quantalibet sermonum multitudine ac
necessary-things are-said with-however-great of-words multitude and
prolixitate dicantur.» Hinc autem per Salomonem dicitur: «In
prolixity they-be-said hence moreover through Solomon is-said in
multiloquio non deerit peccatum. Qui autem moderatur
much-speaking not will-be-lacking sin he-who moreover restrains
labia sua, prudentissimus est.» Multum ergo cavendum
lips his-own most-prudent is much therefore to-be-guarded-against
est in quo peccatum non deest, et tanto studiosius
is in which sin not is-lacking and by-so-much more-zealously
huic morbo providendum est, quanto periculosius est et
for-this disease to-be-provided it-is by-as-much-as more-dangerous it-is and
difficilius evitatur. Quod beatus providens Benedictus:
with-more-difficulty it-is-avoided which blessed foreseeing Benedict
«Omni tempore,» inquit, «silentio debent studere monachi.»
at-every time he-says silence ought to-study monks
Plus quippe esse constat silentio studere quam silentium
more indeed to-be it-is-agreed silence to-study than silence
habere. Est enim studium vehemens applicatio animi ad
to-have is for study the-vehement application of-the-mind to

aliquid gerendum. Multa vero negligenter agimus vel inviti,
something to-be-done many-things but negligently we-do or unwilling
sed nulla studiose nisi volentes vel intenti. Quantum vero
but none zealously unless willing or intent how-much but
difficile sit vel utile linguam refrenare, apostolus Jacobus
difficult be or useful the-tongue to-rein the-apostle James
diligenter attendens, ait: «In multis enim offendimus
diligently attending says in many-things for we-offend
omnes. Si quis in verbo non offendit, hic perfectus est
all if anyone in word not offends this-one a-perfect is
vir.» Idem ita: «Omnis natura bestiarum, et volucrum,
man the-same so all nature of-beasts and of-birds
et serpentium, et cæterorum, domantur, et domita sunt
and of-serpents and of-the-rest are-tamed and tamed have-been
a natura humana.» Qui simul considerans quanta sit in
by nature human who at-once considering how-great be in
lingua malorum materia, et omnium bonorum consumptio,
the-tongue of-evils the-matter and of-all goods the-consumption
supra sic et infra loquitur: «Lingua quidem modicum
above so and below speaks the-tongue indeed a-small
membrum, quantus ignis, quam magnam silvam incendit!...
member how-great a-fire how great a-forest it-kindles
Universitas iniquitatis, inquietum malum, plenum veneno
the-totality of-iniquity a-restless evil full of-poison
mortifero.» Quid autem veneno periculosius vel cavendum
deadly what moreover than-poison more-dangerous or to-be-guarded-against
amplius? Sicut ergo venenum vitam extinguit, sic loquacitas
more as therefore poison life extinguishes so loquacity
religionem penitus evertit. Unde idem superius: «Si quis
religion wholly overturns whence the-same above if anyone
putat se,» inquit, «religiosum esse, non refrenans linguam
thinks himself he-says religious to-be not reining tongue

suam, sed seducens cor suum, hujus vana est religio.»
his-own but deceiving heart his-own of-this-one vain is the-religion
Hinc et in Proverbiis scriptum est: «Sicut urbs patens,
hence also in Proverbs written it-is as a-city open
et absque murorum ambitu: ita vir qui non potest in
and without of-walls circuit so a-man who not can in
loquendo cohibere spiritum suum.» Hoc ille senex diligenter
speaking to-restrain spirit his-own this that old-man diligently
considerabat, qui de loquacibus fratribus ei in via
considered who about talkative brothers to-him on the-road
sociatis Antonio dicente: «Bonos fratres invenisti tecum,
associated to-Anthony saying good brothers you-have-found with-you
abba;» respondit: «Boni sunt siquidem, sed habitatio eorum
father answered good they-are indeed but the-dwelling their
non habet januam. Quicunque vult, intrat in stabulum, et
not has a-door whoever wishes enters into the-stable and
solvit asinum.» Quasi enim ad præsepe Domini anima nostra
looses the-ass as-if for to the-manger of-the-Lord soul our
ligatur, sacræ se meditationis in eo quadam ruminatione
is-tied of-sacred itself meditation in it with-a-certain rumination
reficiens, a quo quidem præsepi solvitur, atque huc et
refreshing from which indeed manger it-is-loosed and hither and
illuc toto mundo per cogitationes discurrit, nisi
thither through-the-whole world through thoughts runs-about unless
eam clausura taciturnitatis retineat. Verba quippe intellectum
it the-enclosure of-taciturnity hold-back words indeed understanding
animæ immittunt, ut ei quod intelligit intendat, et
into-the-soul send that to-that which it-understands it-may-attend and
per cogitationem hæreat. Cogitatione vero Deo loquimur,
through thought cling by-thought but to-God we-speak
sicut verbis hominibus. Dumque huc verbis hominum
as by-words to-men and-while hither to-the-words of-men

intendimus, necesse est ut inde ducamur; nec Deo simul
we-attend necessary it-is that thence we-be-drawn nor to-God at-once
et hominibus intendere valemus. Nec solum otiosa, verum
and to-men to-attend are-we-able nor only idle but
etiam quæ utilitatis aliquid habere videntur vitanda
also those-which of-utility something to-have seem to-be-avoided
sunt verba, eo quod facile a necessariis ad otiosa, ab
are words by-that that easily from necessary-things to idle from
otiosis ad noxia veniatur. «Lingua» quippe, ut Jacobus
idle to harmful-things one-come the-tongue indeed as James
ait, «inquietum malum,» quo cæteris minor est aut
says a-restless evil by-how-much than-the-other smaller is or
subtilior membris, tanto mobilior et cæteris motu
subtler members by-so-much more-mobile and with-the-others by-motion
lacessentibus, ipsa quum non movetur fatigatur, et quies
provoking it when not it-is-moved is-wearied and rest
ipsa ei fit onerosa. Quæ quanto in nobis subtilior, et
itself to-it becomes burdensome which by-how-much in us subtler and
ex mollitie corporis nostri flexibilior, tanto mobilior et
from the-softness of-body our more-flexible by-so-much more-mobile and
in verba pronior existit, et omnis malitiæ seminarium patet.
to words more-prone it-is and of-all malice the-seed-plot lies-open
Quod in vobis præcipue vitium Apostolus notans, omnino
which in you especially the-vice the-Apostle marking altogether
feminis in ecclesia loqui interdicit, nec de iis etiam quæ
for-women in church to-speak forbids nor about those even which
ad Deum pertinent, nisi domi viros interrogare permittit,
to God pertain except at-home husbands to-ask permits
et in iis etiam discendis, vel quibuscunque faciendis, silentio
and in those even to-be-learned or whatever to-be-done to-silence
eas præcipue subjicit, Timotheo super his ita scribens:
them especially subjects to-Timothy about these so writing

«Mulier in silentio discat cum omni subjectione. Docere
let-a-woman in silence learn with all subjection to-teach
autem mulieri non permitto, neque dominari in virum,
moreover for-a-woman not I-permit nor to-rule over the-man
sed esse in silentio.» Quod si laicis et conjugatis feminis
but to-be in silence but if for-lay and married women
ita de silentio providerit, quid vobis est faciendum? Qui
so about silence he-has-provided what by-you is to-be-done who
rursus eidem cur hoc præceperit innuens, verbosas eas
again to-the-same why this he-commanded binting talkative them
et loquentes quum non oportet, arguit. Huic igitur tantæ
and speaking when not it-behooves accuses for-this therefore so-great
pesti remedium aliquod providentes, his saltem penitus
plague remedy some providing in-these at-least wholly
locis vel temporibus linguam continua taciturnitate domemus:
places or times the-tongue by-continual taciturnity let-us-tame
in oratione scilicet, in claustro, dormitorio, refectorio, et
in prayer namely in the-cloister dormitory refectory and
in omni comestione et coquina: et post completorium
in all eating and kitchen and after compline
deinceps hoc maxime ab omnibus observetur. Signis vero
thenceforward this most by all be-observed with-signs but
his locis vel temporibus, si necessarium est, pro verbis
in-these places or times if necessary it-is instead-of words
utamur. De quibus etiam signis docendis seu addiscendis
let-us-use about which also signs to-be-taught or to-be-learned
diligens habeatur cura, per quæ etiam si verbis quoque
diligent let-be-had care through which also if of-words also
opus est, ad colloquium invitetur loco congruo, et ad
need there-is to conversation one-be-invited in-place fitting and for
hoc instituto. Et expletis breviter verbis illis necessariis,
this established and completed briefly words those necessary

redeatur ad priora, vel quod opportunum est fiat.
let-one-return to the-former-things or what opportune is let-be-done
Nec tepide corrigatur verborum aut signorum excessus, sed
nor tepidly be-corrected of-words or of-signs the-excess but
verborum præcipue, in quibus majus imminet periculum.
of-words especially in which greater impends danger
Cui profecto multo magnoque periculo et beatus Gregorius
to-which surely much and-great danger also blessed Gregory
succurrere vehementer cupiens, VIII Moralium lib. sic nos
to-bring-help vehemently desiring the-eighth of-the-Morals book so us
instruit: «Dum otiosa,» inquit, «verba cavere negligimus,
instructs while idle he-says words to-avoid we-neglect
ad noxia pervenimus. Hinc seminantur stimuli, oriuntur
to harmful-ones we-come hence are-sown goads arise
rixæ, accenduntur faces odiorum, pax tota extinguitur
quarrels are-kindled the-torches of-hatreds the-peace whole is-extinguished
cordium. Unde bene per Salomonem dicitur: «Qui dimittit
of-hearts whence well through Solomon is-said he-who lets-out
aquam, caput est jurgiorum.» Aquam quippe dimittere, est
water the-head is of-quarrels water indeed to-let-out is
linguam in fluxum eloquii relaxare. Quo contra et in
the-tongue into the-flow of-speech to-relax by-which against also in
bonam partem asserit dicens: «Aqua profunda ex ore
the-good part he-asserts saying water deep from the-mouth
viri.» Qui ergo dimittit aquam, caput est jurgiorum:
of-a-man he-who therefore lets-out water the-head is of-quarrels
quia qui linguam non refrenat, concordiam dissipat. Unde
because he-who the-tongue not reins concord scatters whence
scriptum est: «Qui imponit stulto silentium, iras mitigat.»
written it-is he-who imposes on-a-fool silence angers mitigates
Ex quo nos manifeste admonet, in hoc præcipue vitio
from which us manifestly he-admonishes in this especially vice

corrigendo districtissimam adhibere censuram: ne ejus vindicta
to-be-corrected the-strictest to-apply censure lest its punishment
ullatenus differatur, et per hoc maxime religio periclitetur.
at-all be-deferred and through this most religion be-endangered
Hinc quippe detractiones, lites, convitia, et nonnunquam
hence indeed detractions strifes insults and sometimes
conspirationes et conjurationes germinantes, totum religionis
conspiracies and plots sprouting the-whole of-religion
ædificium non tam labefactant quam evertunt. Quod quidem
building not so-much shake as overturn which indeed
vitium quum amputatum fuerit, non omnino fortasse
vice when cut-off it-will-have-been not altogether perhaps
pravæ cogitationes extinguntur; sed ab alienis cessabunt
wicked thoughts are-extinguished but from others' they-will-cease
corruptelis. Hoc unum vitium fugere, quasi religioni sufficere
corruptions this one vice to-flee as-if for-religion to-suffice
arbitraretur, abbas Macarius admonebat, sicut scriptum est
he-judged abbot Macarius admonished as written it-is
his verbis: «Abbas Macarius major in Scyti, dicebat
in-these words abbot Macarius the-elder in Scete said
fratribus: «Post missas, ecclesias fugite, fratres.» Et dixit
to-the-brothers after masses the-churches flee brothers and said
ei unus fratrum: «Pater, ubi habemus fugere amplius
to-him one of-the-brothers father where have-we to-flee further
a solitudine ista?» Et ponebat digitum suum in ore suo,
from solitude this and he-put finger his in mouth his-own
dicens: «Istud est quod fugiendum dico.» Et sic intrabat in
saying this is what to-be-fled I-say and so he-entered into
cellam suam, et claudens ostium, sedebat solus.» Hæc vero
cell his and shutting the-door sat alone this but
silentii virtus, quæ, ut ait Jacobus, perfectum hominem reddit,
of-silence virtue which as says James perfect man renders

et de qua Isaias prædixit: «Cultus justitiæ silentium,»
and about which Isaiah foretold the-cultivation of-justice silence
tanto a sanctis patribus fervore est arrepta, quod, sicut
with-such by the-holy fathers fervor has-been seized that as
scriptum est, abbas Agatho per triennium lapidem in ore
written it-is abbot Agatho for three-years a-stone in mouth
suo mittebat, donec taciturnitatem disceret.
his-own put until taciturnity he-learned

III · THE SOLITUDE OF THE MONASTERY

A place does not save, but it helps religion: the sons of the prophets, John, Anthony, and Christ himself sought solitude, and Job's wild ass figures the monk set free. Arsenius fled men, other Fathers feigned madness, and a virgin refused even Martin's visit. Monasteries that welcome the powerful have gone back to the world, and their wandering monks live worse than laymen. Women need solitude more; as Benedict advised, a house should hold its garden, water, mill, bakehouse, and workrooms within.

Quamvis locus non salvet, multas tamen præbet opportunitates
although the-place not saves many yet it-furnishes opportunities
ad religionem facilius observandam, et tutius muniendam;
for religion more-easily to-be-observed and more-safely to-be-fortified
et multa religionis auxilia vel impedimenta ex eo consistunt.
and many of-religion aids or hindrances from it consist
Unde et filii prophetarum, quos, ut ait Hieronymus,
whence also the-sons of-the-prophets whom as says Jerome
monachos legimus in Veteri Testamento, ad solitudinis
monks we-read in the-Old Testament to of-solitude
secretum se transtulerunt, præter fluenta Jordanis casulas
the-retreat themselves transferred beside the-streams of-Jordan huts

suas constituentes. Joannes quoque et discipuli ejus, quos
their-own setting-up John also and disciples his whom
etiam propositi nostri principes habemus, et deinceps Paulus,
also of-purpose our the-princes we-have and thereafter Paul
Antonius, Macarius, et qui præcipue in nostro floruerunt
Anthony Macarius and who especially in our flourished
proposito, tumultum seculi et plenum tentationibus mundum
purpose the-tumult of-the-age and full of-temptations world
fugientes, ad quietem solitudinis lectulum suæ contemplationis
fleeing to the-quiet of-solitude the-little-bed of-their contemplation
contulerunt; ut videlicet Deo possint sincerius vacare.
brought that namely to-God they-might-be-able more-purely to-be-free
Ipse quoque Dominus, ad quem nullus tentationis motus
he-himself also the-Lord to whom no of-temptation motion
accessum habebat, suo nos erudiens exemplo, quum
access had by-his-own us instructing example when
aliqua vellet agere præcipue secreta petebat, et populares
anything he-wished to-do especially secret-places sought and popular
declinabat tumultus. Hinc ipse Dominus nobis quadraginta
avoided tumults hence he-himself the-Lord for-us by-forty
dierum abstinentia heremum consecravit, turbas in heremo
of-days abstinence the-desert consecrated the-crowds in the-desert
refecit, et ad orationis puritatem non solum a turbis,
refreshed and for of-prayer purity not only from the-crowds
verum etiam ab apostolis secedebat. Ipsos quoque apostolos
but also from the-apostles withdrew the-very also apostles
et in monte seorsum instruxit, atque constituit, et
both on the-mountain apart he-instructed and appointed and
transfigurationis suæ gloria solitudinem insignivit, et
of-transfiguration his-own by-the-glory the-solitude marked and
exhibitione resurrectionis suæ discipulos communiter in
by-the-showing of-resurrection his-own the-disciples together on

monte lætificavit, et de monte in cœlum ascendit,
the-mountain gladdened and from the-mountain into heaven ascended
et cætera quæcunque magnalia in solitudinibus vel secretis
and the-other whatever great-works in solitudes or secret
operatus est locis. Qui etiam Moysi vel antiquis patribus
worked he-has places who also to-Moses or to-the-ancient fathers
in solitudinibus apparens, et per solitudinem ad terram
in solitudes appearing and through the-solitude to the-land
promissionis populum transducens, ibique populo diu
of-promise the-people leading-across and-there with-the-people long
detento legem tradens, manna pluens, aquam de petra
detained the-law handing-down manna raining water from the-rock
educens, crebris apparitionibus ipsum consolans, et mirabilia
drawing-out by-frequent appearances it consoling and wonders
operans, patenter docuit quantam ejus singularitas solitudinem
working plainly taught how-much his singularity solitude
pro nobis amet, cui purius in ea vacare possumus.
for us loves to-whom more-purely in it to-be-free we-can
Qui etiam libertatem mystice onagri solitudinem amantis
who also the-freedom mystically of-the-wild-ass solitude loving
diligenter describens, et vehementer approbans, ad beatum
diligently describing and vehemently approving to blessed
Job loquitur, dicens: «Quis dimisit onagrum liberum, et
Job speaks saying who has-let-go the-wild-ass free and
vincula ejus quis solvit? Cui dedi in solitudine domum, et
the-bonds his who has-loosed to-whom I-gave in the-solitude a-house and
tabernacula ejus in terra salsuginis. Contemnit multitudinem
the-dwellings his in the-land of-saltness he-despises the-multitude
civitatis, clamorem exactoris non audit, circumspicit montes
of-the-city the-shout of-the-driver not he-hears he-looks-round the-mountains
pascuæ suæ, et virentia quæque perquirit.» Ac si aperte
of-pasture his-own and green-things every searches as if openly

dicat: Quis hoc fecit nisi ego? Onager quippe, quem
he-should-say who this did unless I the-wild-ass indeed whom
silvestrem asinum vocamus, monachus est, qui secularium
wild ass we-call the-monk is who of-worldly
rerum vinculis absolutus ad tranquillam vitæ solitariæ
things from-the-bonds loosed to the-tranquil of-life solitary
libertatem se contulit, et seculum fugiens in seculo non
freedom himself has-brought and the-world fleeing in the-world not
remansit. Hinc in terra salsuginis habitat, quum membra
has-remained hence in the-land of-saltness he-dwells when the-limbs
ejus per abstinentiam sicca sunt et arida. Clamorem
his through abstinence dry are and arid the-shout
exactoris non audit, sed vocem, quia ventri non superflua,
of-the-driver not he-hears but the-voice because to-the-belly not superfluous
sed necessaria impendit. Quis enim tam importunus exactor,
but necessary-things he-spends who for so importunate a-driver
et quotidianus exactor quam venter? Hic clamorem, id est
and daily driver as the-belly this-one a-shout that is
immoderatam postulationem habet in superfluis et delicatis
immoderate demand has in superfluous and delicate
cibis, in quo minime est audiendus. Montes pascuæ sunt
foods in which by-no-means he-is to-be-heard the-mountains of-pasture are
illi vitæ vel doctrinæ sublimium patrum, quas legendo et
those lives or teachings of-sublime fathers with-which by-reading and
meditando reficimur. Virentia quæque dicit universa vitæ
meditating we-are-refreshed green-things every he-calls all of-life
cœlestis et immarcessibilis scripta. Ad quod nos præcipue
heavenly and unfading writings to which us especially
beatus Hieronymus exhortans, sic Heliodoro scribit monacho:
blessed Jerome exhorting so to-Heliodorus writes the-monk
«Interpretare vocabulum monachi, hoc est nomen tuum.
interpret the-word of-monk this is name your

Quid facis in turba qui solus es?» Idem et nostram
what do-you-do in the-crowd who alone are the-same also our
a clericorum vita distinguens, ad Paulum presbyterum
from of-clerics life distinguishing to Paul the-priest
scribit his verbis: «Si officium vis exercere presbyteri,
writes in-these words if the-office you-wish to-exercise of-priest
si episcopatus te vel opus vel onus forte delectat, vive
if of-the-episcopate you either the-work or the-burden perhaps delights live
in urbibus et castellis, et aliorum salutem fac lucrum
in cities and castles and of-others the-salvation make the-gain
animæ tuæ. Si cupis esse quod diceris, monachus, id
of-soul your if you-desire to-be what you-are-called a-monk that
est solus, quid facis in urbibus, quæ utique non sunt
is alone what do-you-do in cities which surely not are
solorum habitacula, sed multorum? Habet unumquodque
of-the-alone the-dwellings but of-many has each
propositum principes suos.... Et ut ad nostra veniamus,
purpose princes its-own and that to our-matters we-may-come
episcopi et presbyteri habeant ad exemplum apostolos,
the-bishops and priests may-have for example the-apostles
et apostolicos viros, quorum honorem possidentes, habere
and apostolic men whose honor possessing to-have
nitantur et meritum. Nos autem habeamus propositi nostri
let-them-strive also the-merit we moreover let-us-have of-purpose our
principes Paulos, Antonios, Hilariones, Macarios. Et ut
the-princes Pauls Anthonys Hilarions Macariuses and that
ad Scripturarum materiam redeam, noster princeps Elyas,
to of-the-Scriptures the-matter I-may-return our prince Elijah
noster Elisæus, nostri duces et filii prophetarum, qui
our Elisha our leaders and the-sons of-the-prophets who
habitabant in agris et solitudine, et faciebant sibi
dwelt in fields and solitude and made for-themselves

tabernacula præter fluenta Jordanis. De iis sunt et illi
tents beside the-streams of-Jordan of these are also those
filii Rechab qui vinum et siceram non bibebant, qui
sons of-Rechab who wine and strong-drink not drank who
morabantur in tentoriis, qui Dei voce per Jeremiam
stayed in tents who by-God's voice through Jeremiah
laudantur, quod non deficiat de stirpe eorum vir
are-praised that not there-shall-fail from stock their a-man
stans coram Domino.» Et nos ergo, ut coram Domino
standing before the-Lord and we therefore that before the-Lord
stare, et ejus obsequio parati magis valeamus assistere,
to-stand and for-his service ready more we-may-be-able to-attend
tabernacula nobis erigamus in solitudine, ne lectulum
tents for-ourselves let-us-raise in the-solitude lest the-little-bed
nostræ quietis frequentia hominum concutiat, quietem turbet,
of-our quiet the-crowding of-men shake the-quiet disturb
ingerat tentationes, mentem a sancto evellat proposito. Ad
press-on temptations the-mind from holy tear purpose to
quam quidem liberam vitæ tranquillitatem beatum Arsenium
which indeed free of-life tranquility blessed Arsenius
Domino dirigente omnibus in uno manifestum datum
with-the-Lord directing to-all in one a-manifest given
est exemplum. Unde et scriptum est: «Abbas Arsenius
has-been example whence also written it-is abbot Arsenius
quum adhuc esset in palatio, oravit ad Dominum, dicens:
when still he-was in the-palace prayed to the-Lord saying
«Domine, dirige me ad salutem.» Et venit ei vox dicens:
Lord direct me to salvation and came to-him a-voice saying
«Arseni, fuge homines, et sanaberis.» Idem ipse discedens
Arsenius flee men and you-will-be-healed the-same he departing
ad monachalem vitam rursum oravit eumdem sermonem,
to the-monastic life again prayed the-same word

dicens: «Domine, dirige me ad salutem. Audivitque vocem
saying Lord direct me to salvation and-he-heard a-voice
dicentem sibi: «Arseni, fuge, tace, quiesce. Hæc enim sunt
saying to-him Arsenius flee be-silent be-at-rest these for are
radices non peccandi.» Ille igitur hac una divini præcepti
the-roots of-not sinning he therefore by-this one of-divine precept
regula instructus, non solum homines fugit, sed eos etiam
rule instructed not only men fled but them also
a se fugavit. Ad quem archiepiscopo suo cum quodam
from himself put-to-flight to whom with-the-archbishop his with a-certain
judice quadam die venientibus, et ædificationis sermonem
judge on-a-certain day coming and of-edification a-word
ab eo requirentibus, ait: «Et si dixero vobis, custodietis?»
from him seeking he-says and if I-shall-say to-you will-you-keep-it
Illi autem promiserunt se custodire. Et dixit eis:
they moreover promised themselves to-keep-it and he-said to-them
«Ubicunque audieritis Arsenium, approximare nolite.» Alia
wherever you-will-hear Arsenius do-not draw-near another
iterum vice archiepiscopus eum visitans, misit primo videre
again time the-archbishop him visiting sent first to-see
si aperiret. Et mandavit ei, dicens: «Si venis, aperio
if he-would-open and he-sent-word to-him saying if you-come I-open
tibi, sed si tibi aperuero, omnibus aperio, et tunc
to-you but if to-you I-shall-have-opened to-all I-open and then
jam ultra hic non sedeo.» Hæc audiens archiepiscopus,
already further here not I-sit these-things hearing the-archbishop
dixit: «Si eum persecuturus vado, nunquam vadam ad
said if him to-persecute I-go never shall-I-go to
hominem sanctum.» Cujus etiam sanctitatem cuidam romanæ
the-man holy whose also holiness to-a-certain Roman
matronæ visitanti, dixit: «Quomodo præsumpsisti tantam
matron visiting he-said how have-you-presumed so-great

navigationem assumere? Nescis quia mulier es, et
a-voyage to-undertake know-you-not that a-woman you-are and
non debes exire quoquam? Aut ut vadas Romam,
not you-ought to-go-out anywhere or that you-may-go to-Rome
et dicas aliis mulieribus: Quia vidi Arsenium; et
and say to-other women that I-have-seen Arsenius and
faciant mare viam mulierum venientium ad me?» Illa
they-may-make the-sea a-road of-women coming to me she
autem dixit: «Si voluerit me Dominus reverti Romam,
moreover said if will-have-willed me the-Lord to-return to-Rome
non permitto aliquem venire huc. Sed ora pro me, et
not I-permit anyone to-come here but pray for me and
memor esto mei semper.» Ille autem respondens, dixit ei:
mindful be of-me always he moreover answering said to-her
«Oro Deum ut deleat memoriam tui de corde meo.»
I-pray God that he-may-blot-out the-memory of-you from heart my
Quæ audiens hæc, egressa est turbata.» Hic quoque,
who hearing these-things went-out she-has troubled he also
sicut scriptum est, a Marco abbate requisitus cur fugeret
as written it-is by Mark the-abbot asked why he-fled
homines, respondit: «Scit Deus quia diligo homines, sed
men answered knows God that I-love men but
cum Deo pariter et hominibus esse non possum.» In
with God equally and men to-be not I-can in
tantum vero sancti patres conversationem hominum atque
so-much but the-holy fathers the-company of-men and
notitiam abhorrebant, ut nonnulli eorum ut illos a
acquaintance shrank-from that some of-them that them from
se penitus removerent, insanos se fingerent, et,
themselves wholly they-might-remove mad themselves feigned and
quod dictu mirabile est, hæreticos etiam se profiterentur.
what to-say wonderful is heretics even themselves professed

Quod si quis voluerit, legat in Vitis Patrum de
but if anyone will-have-wished let-him-read in the-Lives of-the-Fathers about
abbate Simone, qualiter se præparavit judici provinciæ
abbot Simon how himself he-prepared for-the-judge of-the-province
ad se venienti: qui se videlicet sacco cooperiens,
to him coming who himself namely with-sackcloth covering
et tollens in manu sua panem et caseum, sedit in
and taking in hand his-own bread and cheese sat at
ingressu cellæ suæ, et cœpit manducare. Legat et de
the-entrance of-cell his and began to-eat let-him-read also about
illo anachoreta, qui quum quosdam sensisset obviam sibi
that anchorite who when certain-ones he-had-perceived to-meet him
cum lampadibus occurrere, «exspolians se vestimenta sua,
with lamps to-run stripping himself clothes his
misit in flumen; et stans nudus cœpit ea lavare. Ille
he-threw into the-river and standing naked began them to-wash he
autem qui ministrabat ei hæc videns, erubuit, et
moreover who ministered to-him these-things seeing blushed and
rogavit homines, dicens: «Revertimini, quia senex noster
asked the-men saying turn-back because old-man our
sensum perdidit.» Et veniens ad eum dixit ei: «Quid hic
his-sense has-lost and coming to him he-said to-him what here
fecisti, abba? Omnes enim qui te viderunt dixerunt quia
have-you-done father all for who you saw said that
dæmonium habet senex.» Ille autem respondit: «Et ego hoc
a-demon has the-old-man he moreover answered and I this
volebam audire.» Legat insuper et de abbate Moyse, qui
wished to-hear let-him-read moreover also about abbot Moses who
ut a se penitus judicem provinciæ removeret, surrexit
that from himself wholly the-judge of-the-province he-might-remove rose
ut fugeret in paludem. Et occurrit ei ille judex cum
that he-might-flee into the-marsh and met him that judge with

suis, et interrogavit eum, dicens: «Dic nobis, senex, ubi est
his-own and asked him saying tell us old-man where is
cella abbatis Moysis?» Et dixit eis: «Quid vultis eum
the-cell of-abbot Moses and he-said to-them why do-you-wish him
inquirere? Homo fatuus est et hæreticus.» Quid etiam de
to-seek a-man foolish he-is and a-heretic what also about
abbate Pastore, qui nec se a judice provinciæ videri
abbot Poemen who not-even himself by the-judge of-the-province to-be-seen
permisit, ut sororis suæ supplicantis filium de carcere
allowed that of-sister his-own supplicating the-son from prison
liberaret? Ecce potentes seculi cum magna veneratione et
he-might-free behold the-powerful of-the-world with great veneration and
devotione sanctorum præsentiam postulant, et illi etiam cum
devotion of-the-saints the-presence demand and they even with
summo sui dedecore eos penitus a se repellere
highest their-own dishonor them wholly from themselves to-repel
student. Ut autem sexus etiam vestri in hac re virtutem
strive that moreover of-sex also your in this matter the-virtue
cognoscatis, quis digne prædicare sufficiat virginem illam,
you-may-know who worthily to-proclaim may-suffice virgin that
quæ beatissimi quoque Martini visitationem respuit, ut
who of-most-blessed also Martin the-visit spurned that
vacaret contemplationi? Unde ad Oceanum monachum
she-might-be-free for-contemplation whence to Oceanus the-monk
Hieronymus scribens: «In beati,» inquit, «Martini Vita
Jerome writing in of-blessed he-says Martin the-Life
legimus commemorasse Sulpitium, quod transiens sanctus
we-read to-have-recorded Sulpicius that passing holy
Martinus virginem quamdam moribus et castitate præcelsam
Martin a-virgin certain in-morals and chastity most-excellent
cupiens salutare, illa noluit, sed exenium misit, et per
desiring to-greet she was-unwilling but a-gift sent and through

fenestram respiciens, ait sancto viro: «Ibi, pater, ora, quia
the-window looking-out said to-the-holy man there father pray because
nunquam a viro sum visitata.» Quo audito, gratias egit
never by a-man have-I been-visited which heard thanks gave
Deo sanctus Martinus, quod talibus imbuta moribus castam
to-God holy Martin that with-such imbued morals chaste
custodierit voluntatem. Benedixit eam et abiit lætitia
she-had-kept will he-blessed her and went-away of-joy
plenus.» Hæc revera de contemplationis suæ lectulo
full she truly from of-contemplation her-own the-little-bed
surgere dedignata vel verita, pulsanti ad ostium amico
to-rise disdaining or fearing to-the-one-knocking at the-door friend
parata erat dicere: «Lavi pedes meos, quomodo inquinabo
ready was to-say I-have-washed feet my how shall-I-defile
illos?» O quantæ sibi imputarent injuriæ episcopi vel
them O how-great to-themselves would-impute injuries the-bishops or
prælati hujus temporis, si hanc ab Arsenio vel ab hac virgine
superiors of-this time if this from Arsenius or from this virgin
repulsam pertulissent! Erubescant ad ista, si qui nunc in
rebuff they-had-borne let-them-blush at these-things if any now in
solitudine morantur monachi, quum episcoporum frequentia
solitude dwell monks when of-bishops in-the-throng
gaudent, quum eis proprias, in quibus suscipiantur,
they-rejoice when for-them their-own in which they-may-be-received
fabricant domos: quum seculi potentes, quos turba
they-build houses when of-the-world the-powerful whom a-crowd
comitatur, vel ad quos confluit, non solum non fugiunt,
accompanies or to whom it-flows not only not they-flee
sed adsciscunt, et occasione hospitum domos multiplicantes,
but they-take-on and by-the-occasion of-guests houses multiplying
quam quæsierunt solitudinem, redigunt in civitatem. Hac
which they-sought solitude they-reduce into a-city by-this

profecto antiqui et callidi tentatoris machinatione omnia
surely of-the-ancient and cunning tempter contrivance all
fere hujus temporis monasteria, quum prius in solitudine
almost of-this time monasteries though before in solitude
constituta fuissent, ut homines fugerentur, postea fervore
established they-had-been that men might-be-fled afterward with-the-fervor
religionis refrigescente, homines adsciverunt, et servos atque
of-religion growing-cold men took-on and servants and
ancillas congregantes, villas maximas in locis monasticis
maids gathering villages very-great in places monastic
construxerunt; et sic ad seculum redierunt, imo ad se
built and so to the-world returned nay to themselves
traxerunt seculum. Qui se miseriis maximis implicantes,
drew the-world who themselves in-miseries greatest entangling
et maximæ servituti tam ecclesiasticarum quam terrenarum
and to-greatest servitude as-much of-ecclesiastical as of-earthly
potestatum alligantes, dum otiose appeterent vivere, et de
powers binding while idly they-sought to-live and from
alieno victitare labore, ipsum quoque monachi, hoc est
another's to-subsist labor the-very also of-monk that is
solitarii nomen pariter amiserunt et vitam. Qui etiam sæpe
solitary name equally they-lost and the-life who also often
tantis urgentur incommodis, ut dum suos et res eorum
by-such are-pressed disadvantages that while their-own and the-things their
tutari laborant, proprias amittant, et frequenti incendio
to-protect they-labor their-own they-lose and by-frequent fire
vicinarum domorum ipsa quoque monasteria cremantur.
of-neighboring houses the-very also monasteries are-burned
Nec sic tamen ambitio refrenatur. Hi quoque districtionem
nor so yet ambition is-reined these also the-strictness
monasterii qualemcunque non ferentes, ac per villas,
of-the-monastery such-as-it-is not bearing and through villages

castella, civitates sese dispergentes, binique vel terni,
castles cities themselves scattering and-two-by-two or three
aut etiam singuli sine aliqua observatione regulæ victitantes,
or even singly without any observance of-the-rule subsisting
tanto secularibus deteriores sunt hominibus, quanto a
by-so-much than-worldly worse are men by-as-much-as from
professione sua amplius apostatantur. Qui habitationum
profession their-own more they-apostatize who of-dwellings
quoque suarum sicut et sua abutentes, Obedientias loca
also their-own as also their-own abusing obediences places
sua nominant, ubi nulla regula tenetur, ubi nulli rei
their-own they-name where no rule is-kept where to-no thing
nisi ventri et carni obeditur, ubi cum propinquis vel
except to-the-belly and the-flesh one-obeys where with kinsmen or
familiaribus suis manentes, tanto liberius agunt quod
familiars their-own remaining by-so-much more-freely they-do what
volunt, quanto minus a conscientiis suis verentur.
they-wish by-as-much-as less from consciences their-own they-fear
In quibus profecto impudentissimis apostatis excessus illos
in whom surely most-shameless apostates excesses those
criminales esse dubium non est, qui in cæteris veniales sunt
criminal to-be doubt not is which in other venial are
hominibus. Qualium omnino vitam non solum attingere, sed
men of-whom at-all the-life not only to-touch but
nec audire sustineatis. Vestræ vero infirmitati tanto magis
not-even to-hear may-you-endure to-your but weakness by-so-much more
est solitudo necessaria, quanto carnalium tentationum bellis
is solitude necessary by-as-much-as of-fleshly temptations by-wars
minus hic infestamur, et minus ad corporalia per sensus
less here we-are-assailed and less to bodily-things through the-senses
evagamur. Unde et beatus Antonius: «Qui sedet,» inquit,
we-wander whence also blessed Anthony he-who sits he-says

«in solitudine, et quiescit, a tribus bellis eripitur, id est
in solitude and rests from three wars is-rescued that is
auditus, locutionis, et visus, et contra unum tantummodo
of-hearing of-speech and of-sight and against one only
habebit pugnam, id est cordis.» Has quidem vel cæteras
he-will-have fight that is of-the-heart these indeed or the-other
heremi commoditates insignis Ecclesiæ doctor Hieronymus
of-the-desert advantages the-notable of-the-Church doctor Jerome
diligenter attendens, et ad eas Heliodorum monachum
diligently attending-to and to them Heliodorus the-monk
vehementer adhortans, exclamat dicens: «O heremus familiari
vehemently exhorting exclaims saying O desert familiar
Deo gaudens! Quid agis, frater, in seculo, qui major es
to-God rejoicing what do-you-do brother in the-world who greater are
mundo?» Nunc vero quia ubi construi monasteria convenit
than-the-world now but since where to-be-built monasteries it-befits
disseruimus: qualis et ipsa loci positio esse debeat
we-have-discussed of-what-kind also the-very of-the-place position to-be ought
ostendamus. Ipsi autem monasterii loco constituendo,
let-us-show for-the-very moreover of-the-monastery place to-be-established
sicut quoque beatus consuluit Benedictus, ita si fieri potest
as also blessed counseled Benedict so if to-be-done it-can
providendum est, ut intra monasterii septa contineantur illa
to-be-provided it-is that within the-monastery's enclosures be-contained those
maxime quæ monasteriis sunt necessaria, id est hortus, aqua,
most which for-monasteries are necessary that is garden water
molendinum, pistrinum cum furno, et loca quibus quotidiana
mill bakehouse with oven and places in-which daily
sorores exerceant opera, ne foras vagandi detur occasio.
the-sisters may-exercise works lest outside of-wandering be-given occasion

As in an army, one must rule the convent, since no household survives divided; Rome under several masters and Frontonius's grumbling monks show it, and Jerome teaches that every art and order has one master. Seven officers suffice: the portress, cellaress, wardrobe-keeper, infirmarian, chantress, and sacristan, and over these six the deaconess, now called the abbess, who holds the commander's place. The cloistered nuns are the soldiers, the lay-sisters the infantry.

Sicut in castris seculi, ita et in castris Domini, id
as in the-camps of-the-world so also in the-camps of-the-Lord that
est congregationibus monasticis constituendi sunt, qui
is in-congregations monastic to-be-appointed are those-who
præsint cæteris. Ibi quippe imperator unus, ad cujus nutum
may-be-over the-others there indeed a-commander one at whose nod
omnia gerantur, præest omnibus. Qui etiam pro multitudine
all-things are-done is-over all who also for the-multitude
exercitus vel diversitate officiorum sua nonnullis impertiens
of-the-army or the-diversity of-offices his-own to-some imparting
onera, quosdam sub se adhibet magistratus, qui diversis
burdens certain under himself employs magistrates who for-diverse
hominum catervis aut officiis provideant. Sic et in monasteriis
of-men bands or offices may-provide so also in monasteries
fieri necesse est, ut ibi una omnibus præsit matrona, ad
to-be-done necessary it-is that there one over-all be-over a-matron at
cujus considerationem atque arbitrium omnes reliquæ omnia
whose consideration and judgment all the-rest all-things
operentur, nec ulla ei in aliquo præsumat obsistere, vel
may-work nor any her in anything presume to-oppose or
etiam ad aliquod ejus præceptum murmurare. Nulla quippe
even at any her command to-murmur no indeed
hominum congregatio vel quantulacunque domus unius familia
of-men congregation or however-small house of-one household

consistere potest incolumis, nisi unitas in ea conservetur:
to-stand can unharmed unless unity in it be-kept
ut videlicet totum ejus regnum in unius personæ magisterio
that namely the-whole its rule in of-one person the-mastery
consistat. Unde et arca typum Ecclesiæ gerens quum
consist whence also the-ark the-type of-the-Church bearing though
multos tam in longo quam in lato cubitos haberet, in
many as-much in length as in breadth cubits it-had in
uno consummata est. Et in Proverbiis scriptum est: «Propter
one completed was and in Proverbs written it-is for
peccata terræ multi principes ejus.» Unde etiam Alexandro
the-sins of-the-land many the-princes its whence also with-Alexander
mortuo, multiplicatis regibus mala quoque multiplicata sunt,
dead with-multiplied kings evils also multiplied were
et Roma pluribus communicata rectoribus concordiam
and Rome among-several shared rulers concord
tenere non potuit. Unde Lucanus in primo sic meminit:
to-hold not could whence Lucan in the-first thus recalls

... Tu causa malorum
you the-cause of-evils
Facta tribus dominis communis Roma, nec unquam
made for-three lords common Rome nor ever
In turbam missi feralia fœdera regni.
into a-crowd sent deadly pacts of-rule

Et post pauca:
and after a-few-words

... Dum terra fretum, terramque levabit
while the-land the-sea and-the-land will-lift
Aer, et longi volvent Titana labores,
the-air and long will-roll the-Titan labors
Noxque diem cœlo totidem per signa sequetur;
and-night the-day in-heaven as-many through signs will-follow
Nulla fides regni sociis, omnisque potestas
no faith of-rule among-partners and-every power
Impatiens consortis erit....
impatient of-a-sharer will-be

Tales profecto et illi erant discipuli sancti Frontonii abbatis,
such surely also were those disciples of-holy Frontonius the-abbot
quos ipse in civitate, in qua natus est, quum usque ad
whom he in the-city in which born he-was when even to
septuaginta congregasset, et magnam ibidem gratiam tam
seventy he-had-gathered and great there favor as-much
apud Deum quam apud homines adeptus esset, relicto
with God as with men attained he-had having-left
monasterio civitatis cum mobilibus rebus nudos secum ad
the-monastery of-the-city with movable things naked with-him to
heremum traxit. Qui postmodum, more israelitici populi
the-desert he-drew who afterward in-the-manner of-the-Israelite people
adversus Moysem conquerentis, quod eos etiam de Ægypto,
against Moses complaining that them even from Egypt
relictis ollis carnium et abundantia terræ, in solitudinem
left-behind pots of-flesh and the-abundance of-the-land into the-solitude
eduxisset, murmurantes incassum dicebant: «Nunquid sola in
he-had-led-out murmuring in-vain said surely-not only in

heremo castitas, quæ in urbibus non est? Cur itaque non
the-desert chastity which in cities not is why therefore not
in civitatem revertimur, de qua ad tempus eximus? An
into the-city do-we-return from which for a-time we-went-out or
in heremum solum Deus exaudiet orantes? Quis cibo
in the-desert alone God will-hear those-praying who on-the-food
angelorum vivat? Quem pecorum et ferarum delectat fieri
of-angels lives whom of-cattle and of-beasts delights to-become
socium? Quanta nos habet necessitas hic morari? Cur itaque
the-companion how-great us holds necessity here to-stay why therefore
non regressi in locum, in quo nati sumus, benedicimus
not returned into the-place in which born we-are do-we-bless
Dominum?» Hinc et Jacobus admonet apostolus: «Nolite,»
the-Lord hence also James admonishes the-apostle do-not
inquit, «plures magistri fieri, fratres mei, scientes quoniam
he-says many masters become brothers my knowing that
majus judicium sumitis.» Hinc quoque Hieronymus ad
greater judgment you-take hence also Jerome to
Rusticum monachum de institutione vitæ scribens: «Nulla,»
Rusticus the-monk about the-institution of-life writing no
inquit, «ars absque magistro discitur. Etiam muta animalia et
he-says art without a-master is-learned even dumb animals and
ferarum greges ductores sequuntur suos. In apibus unam
of-wild-beasts the-herds leaders follow their-own among bees one
præcedentem reliquæ subsequuntur. Grues unum sequuntur
going-before the-rest follow cranes one follow
ordine litterato. Imperator unus, judex unus provinciæ. Roma
in-order lettered a-commander one a-judge one of-a-province Rome
ut condita est, duos fratres simul habere reges non potuit,
when founded it-was two brothers at-once to-have as-kings not could
et parricidio dedicatur. In Rebeccæ utero, Esau et Jacob bella
and with-fratricide is-dedicated in Rebecca's womb Esau and Jacob wars

gesserunt. Singuli ecclesiarum episcopi, singuli archipresbyteri,
waged single of-churches bishops single archpriests
singuli archidiaconi, et omnis ordo ecclesiasticus suis
single archdeacons and every order ecclesiastical on-its-own
rectoribus nititur. In nave unus gubernator. In domo unus
rulers rests in a-ship one helmsman in a-house one
Dominus. In quamvis grandi exercitu unius signum spectatur.
lord in however great an-army of-one the-standard is-watched
Per hæc omnia ad illud tendit oratio, ut doceam te
through these all to that tends the-speech that I-may-teach you
non tuo arbitrio dimittendum, sed vivere debere in
not to-your-own judgment to-be-dismissed but to-live to-be-bound in
monasterio sub unius disciplina patris consortioque multorum.»
a-monastery under of-one the-discipline father and-the-fellowship of-many
Ut igitur in omnibus concordia servari possit, unam omnibus
that therefore in all-things concord to-be-kept can one over-all
præsesse convenit, cui per omnia omnes obediant. Sub hac
to-be-set befits whom in all-things all may-obey under her
etiam quasi magistratus quosdam nonnullas alias personas,
also as-if magistrates certain some other persons
prout ipsa decreverit, constitui oportet. Quæ quibus
as she-herself will-have-decided to-be-appointed it-behooves which over-what
officiis ipsa præceperit, et quantum voluerit, præsint,
offices she-herself will-have-commanded and as-much-as she-will-have-willed may-be-set
ut sint videlicet istæ quasi duces vel consules in exercitu
that they-be namely these as-if leaders or consuls in the-army
dominico: reliquæ autem omnes tanquam milites vel pedites,
of-the-Lord the-rest moreover all as soldiers or foot-soldiers
istarum cura eis prævidente, adversus malignum ejusque
of-these with-care for-them providing against the-evil-one and-his
satellites libere pugnent. Septem vero personas ex vobis ad
satellites freely may-fight seven but persons from you for

omnem monasterii administrationem necessarias esse credimus
all of-the-monastery the-administration necessary to-be we-believe
atque sufficere: portariam scilicet, cellerariam, vestiariam,
and to-suffice the-portress namely the-cellaress the-wardrobe-keeper
infirmariam, cantricem, sacristam, et ad extremum diaconissam,
the-infirmarian the-chantress the-sacristan and at the-last the-deaconess
quam nunc abbatissam nominant. In his itaque castris, et
whom now abbess they-name in these and-so camps and
divina quadam militia, sicut scriptum est: «Militia est vita
divine a-certain warfare as written it-is warfare is the-life
hominis super terram,» et alibi: «Terribilis ut castrorum
of-man upon earth and elsewhere terrible as of-camps
acies ordinata,» vicem imperatoris, cui per omnia obeditur
a-battle-line ordered the-place of-the-commander who in all-things is-obeyed
ab omnibus, obtinet diaconissa. Sex vero aliæ sub ea, quas
by all holds the-deaconess six but others under her whom
dicimus officiales, ducum sive consulum loca possident.
we-call officers of-leaders or consuls the-places possess
Omnes vero reliquæ moniales, quas vocamus claustrales,
all but the-rest nuns whom we-call cloistered
militum more, divinum peragunt expedite servitium.
of-soldiers in-the-manner divine perform readily service
Conversæ autem, quæ etiam seculo renuntiantes, obsequio
the-lay-sisters moreover who also the-world renouncing to-the-service
monialium se dicarunt, habitu quodam religioso, non
of-the-nuns themselves have-dedicated in-habit a-certain religious not
tamen monastico, quasi pedites, inferiorem obtinent gradum.
yet monastic as-if foot-soldiers a-lower hold rank

V · THE CHOICE OF THE DEACONESS

Paul's rule for widows sets the deaconess's age and life; Abelard deplores the custom of choosing virgins and the young, since wisdom is with the old. She need not be lettered, for she teaches by deeds, as Anthony answered the philosophers, but should not blush to ask the learned about Scripture. She should not be chosen from the noble or powerful, least of all one native to the place, and must practice what she teaches, since a superior answers for every soul in her charge.

Nunc vero superest Domino inspirante hujus militiæ gradus
now but remains with-the-Lord inspiring of-this warfare the-ranks
singulos ordinare, ut adversus impugnationes dæmonum vere
single to-order that against the-attacks of-demons truly
sit quod dicitur «castrorum acies ordinata.» Ab ipso,
be what is-said of-camps a-battle-line ordered from the-very
inquam, ut dictum est capite, quod diaconissam dicimus,
I-say as said it-has-been head which deaconess we-call
hujus institutionis ducentes exordium, de ipsa primitus
of-this institution taking the-beginning about her first
disponamus, per quam sunt omnia disponenda. Hujus vero
let-us-arrange through whom are all-things to-be-arranged her but
sanctitatem, sicut in præcedenti meminimus epistola, beatus
holiness as in the-preceding we-mentioned letter blessed
Paulus apostolus Timotheo scribens, quam eminentem et
Paul the-apostle to-Timothy writing how eminent and
probatam oporteat esse diligenter describit, dicens: «Vidua
proved it-behooves to-be diligently describes saying let-a-widow
eligatur non minus sexaginta annorum, quæ fuerit unius
be-chosen not less than-sixty years who has-been of-one
viri uxor, in operibus bonis testimonium habens, si
husband the-wife in works good testimony having if
filios educavit, si hospitio recepit, si sanctorum pedes
children she-has-reared if in-hospitality she-has-received if of-the-saints the-feet

lavit, si tribulationem patientibus subministravit, si omne
she-has-washed if tribulation to-the-suffering she-has-ministered if every
opus bonum subsecuta est. Adolescentes autem viduas
work good followed she-has young moreover widows
devita.» Idem supra de diaconissis, quum etiam diaconorum
avoid the-same above about deaconesses when also of-the-deacons
instituerat vitam: «Mulieres,» inquit, «similiter pudicas, non
he-established the-life women he-says likewise chaste not
detrahentes, sobrias, fideles in omnibus.» Quæ quidem omnia
slandering sober faithful in all-things which indeed all
quid intelligentiæ vel rationis habeant, quantum æstimamus,
what of-meaning or of-reason they-have as-far-as we-judge
epistola præcedente nostra satis disseruimus, maxime cur
in-the-letter preceding our enough we-have-discussed most why
eam Apostolus unius viri et provectæ velit esse ætatis.
her the-Apostle of-one husband and of-advanced wills to-be age
Unde non mediocriter miramur quomodo perniciosa hæc
whence not moderately we-wonder how pernicious this
in Ecclesia consuetudo inolevit, ut quæ virgines sunt,
in the-Church custom has-grown-up that those-who virgins are
potius quam quæ viros cognoverunt ad hoc eligantur,
rather than those-who men have-known for this be-chosen
et frequenter juniores senioribus præficiantur. Quum tamen
and frequently the-younger over-the-elder be-set-over though yet
Ecclesiastes dicat: «Væ tibi, terra, cujus rex puer est.»
Ecclesiastes say woe to-you land whose king a-boy is
Et quum illud beati Job omnes pariter approbemus: «In
and though that of-blessed Job all equally we-approve in
antiquis est sapientia, et in multo tempore prudentia.» Hinc
the-ancient is wisdom and in much time prudence hence
et in Proverbiis scriptum est: «Corona dignitatis senectus,
also in Proverbs written it-is a-crown of-dignity old-age

quæ in viis justitiæ reperietur.» Et in Ecclesiastico: «Quam
which in the-ways of-justice will-be-found and in Ecclesiasticus how
speciosum canitiei judicium, et a presbyteris cognoscere
beautiful for-gray-hair judgment and from elders to-know
consilium! Quam speciosa veterani sapientia, et gloriosus
counsel how beautiful of-the-veteran wisdom and glorious
intellectus, et consilium, corona senum! Multa peritia et
understanding and counsel the-crown of-old-men much skill and
gloria illorum timor Dei.» Item: «Loquere, major natu,
the-glory their the-fear of-God likewise speak older by-birth
decet enim te.... Adolescens loquere in tua causa, vix
it-becomes for you young-man speak in your cause scarcely
quum necesse fuerit. Si bis interrogatus fueris,
when necessary it-will-have-been if twice asked you-will-have-been
habeat caput responsum tuum. In multis esto quasi inscius,
let-have a-head answer your in many-things be as-if unknowing
et audi tacens simul et quærens, et loqui in medio
and hear silent at-once and asking and to-speak in the-midst
magnatorum non præsumas, et ubi sunt senes, non multum
of-the-great not presume and where are old-men not much
loquaris.» Unde et presbyteri qui in ecclesia populo
speak whence also presbyters who in the-church over-the-people
præsunt seniores interpretantur, ut ipso quoque nomine,
are-set elders are-interpreted that by-the-very also name
quales esse debeant doceatur. Et qui sanctorum Vitas
of-what-kind to-be they-ought be-taught and those-who of-the-saints the-Lives
scripserunt, quos nunc abbates dicimus, senes appellabant.
wrote those-whom now abbots we-call old-men called
Modis itaque omnibus providendum est ut in electione vel
in-ways and-so all to-be-provided it-is that in the-election or
consecratione diaconissæ, consilium præcedat Apostoli, ut
consecration of-the-deaconess the-counsel go-before of-the-Apostle that

videlicet talis eligatur, quæ cæteris vita et doctrina præesse
namely such be-chosen who over-the-others in-life and teaching to-be-over
debeat, et ætate quoque morum maturitatem polliceatur, et
ought and by-age also of-morals the-maturity promise and
quæ obediendo meruerit imperare, et operando magis quam
who by-obeying has-deserved to-command and by-doing more than
audiendo regulam didicerit, et firmius noverit. Quæ si
by-hearing the-rule has-learned and more-firmly knows who if
litterata non fuerit, sciat se non ad philosophicas
lettered not she-will-have-been let-her-know herself not for philosophical
scholas, vel disputationes dialecticas, sed ad doctrinam vitæ
schools or disputations dialectical but for the-teaching of-life
et operum exhibitionem accommodari. Sicut de Domino
and of-works the-showing to-be-fitted as about the-Lord
scriptum est: «Qui cœpit facere et docere,» prius videlicet
written it-is who began to-do and to-teach first namely
facere, postmodum docere. Quia melior atque perfectior est
to-do afterward to-teach because better and more-perfect is
doctrina operis quam sermonis, facti quam verbi. Quod
the-teaching of-work than of-speech of-deed than of-word which
diligenter attendamus, ut scriptum est: Dixit abbas Ipitius:
diligently let-us-attend-to as written it-is said abbot Hyperechius
«Ille est vere sapiens, qui facto suo alios docet, non
he is truly wise who by-deed his-own others teaches not
qui verbis.» Nec parum consolationis et confidentiæ super
who by-words nor little of-consolation and of-confidence about
hoc affert. Attendatur et illa quoque beati Antonii ratio,
this it-brings let-be-attended-to also that too of-blessed Anthony reasoning
qua verbosos confutavit philosophos, ejus videlicet tanquam
by-which the-wordy he-refuted philosophers his namely as
idiotæ et illitterati hominis magisterium irridentes: «Et
of-an-unlearned and illiterate man the-mastery mocking and

respondete,» inquit, «mihi quid prius est sensus, an litteræ?
answer he-says me which prior is sense or letters
Et quid cujus exordium est? Sensus ex litteris, an litteræ
and which of-which the-beginning is sense from letters or letters
oriuntur ex sensu?» Illis asserentibus quia sensus esset
arise from sense they asserting that sense was
auctor atque inventor litterarum, ait: «Igitur cui sensus
the-author and inventor of-letters he-says therefore he-to-whom sense
incolumis est, hic litteras non requirit.» Audiat quoque
unimpaired is this-one letters not requires let-her-hear also
illud Apostoli et confortetur in Domino: «Nonne stultam
that-saying of-the-Apostle and be-comforted in the-Lord surely-not foolish
fecit Deus sapientiam hujus mundi?» Et iterum: «Quæ
made God the-wisdom of-this world and again what
stulta sunt mundi elegit Deus ut confundat sapientes,
foolish are of-the-world chose God that he-may-confound the-wise
et infirma elegit Deus ut confundat fortia, et
and the-weak-things chose God that he-may-confound the-strong-things and
ignobilia mundi et contemptibilia elegit Deus, ut ea
the-base-things of-the-world and the-contemptible-things chose God that those
quæ non sunt tanquam ea quæ sunt destruat, ut non
which not are as-if those which are he-may-destroy that not
glorietur omnis caro in conspectu ejus.» Non enim, sicut
may-glory all flesh in sight his not for as
ipse postmodum dicit, in sermone est regnum Dei, sed
he-himself afterward says in speech is the-kingdom of-God but
in virtute. Quod si de aliquibus melius cognoscendis ad
in power but if about some-things better to-be-known to
Scripturam revertendum esse censuerit, a litteratis hoc
Scripture to-be-returned to-be she-will-have-judged from the-lettered this
requirere et addiscere non erubescat, nec in his litterarum
to-ask and to-learn not let-her-blush nor in these of-letters

documenta contemnat; sed devote et diligenter suscipiat,
the-teachings despise but devoutly and diligently receive
quum ipse quoque apostolorum princeps coapostoli sui
since he-himself also of-the-apostles the-prince of-fellow-apostle his-own
Pauli publicam correctionem diligenter exceperit. Ut enim
Paul the-public correction diligently accepted as for
beatus quoque meminit Benedictus, sæpe minori revelat
blessed also recalls Benedict often to-the-lesser reveals
Dominus quod melius est. Ut autem amplius dominicam
the-Lord what better is that moreover more the-Lord's
sequamur providentiam quam Apostolus quoque supra
we-may-follow providence which the-Apostle also above
memoravit, nunquam de nobilibus aut potentibus seculi,
mentioned never from the-noble or powerful of-the-world
nisi maxima incumbente necessitate, et certissima ratione,
unless with-greatest pressing necessity and most-certain reason
fiat hæc electio. Tales namque de genere suo facile
be-made this election such for from race their-own easily
confidentes, aut gloriantes, aut præsumptuosæ, aut superbæ
trusting or boasting or presumptuous or proud
fiunt; et tunc maxime quando indigenæ sunt, earum
become and then most when natives they-are their
prælatio perniciosa fit monasterio. Verendum quippe est
superiorship pernicious becomes to-the-monastery to-be-feared indeed it-is
ne vicinia suorum eam præsumptiorem reddat, et
lest the-neighborhood of-her-own her more-presumptuous render and
frequentia ipsorum gravet aut inquietet monasterium, atque
the-frequency of-them burden or disquiet the-monastery and
ipsa per suos religionis perferat detrimentum, aut aliis
she-herself through her-own of-religion suffer loss or to-others
veniat in contemptum, juxta illud Veritatis: «Non est
come into contempt according-to that-saying of-the-Truth not is

propheta sine honore, nisi in patria sua.» Quod beatus
a-prophet without honor except in fatherland his-own which blessed
quoque providens Hieronymus, ad Heliodorum scribens,
also foreseeing Jerome to Heliodorus writing
quum pleraque annumerasset, quæ monachis officiunt in
when very-many-things he-had-enumerated which to-monks are-harmful in
sua morantibus patria: «Ex hac,» inquit, «supputatione illa
their-own staying fatherland from this he-says reckoning that
summa nascitur, monachum in patria sua perfectum esse
sum is-born a-monk in fatherland his-own perfect to-be
non posse. Perfectum esse autem nolle, delinquere est.»
not to-be-able perfect to-be moreover not-to-will to-fail is
Quantum vero est animarum damnum, si minor in religione
how-great but is of-souls the-loss if lesser in religion
fuerit, quæ religionis præest magisterio? Singulis quippe
she-will-have-been who of-religion is-over the-mastery to-single indeed
subjectis singulas virtutes exhibere sufficit. In hac autem
subjects single virtues to-show suffices in her moreover
omnium exempla debent eminere virtutum, ut omnia quæ
of-all the-examples ought to-stand-out of-virtues so-that all-things which
aliis præceperit propriis præveniat exemplis; ne
to-others she-will-have-commanded by-her-own she-may-anticipate examples lest
ipsa quæ præcipit moribus oppugnet, et quod verbis
she-herself what she-commands by-morals attack and what by-words
ædificat, factis ipsa destruat, et de ore suo verbum
she-builds by-deeds she-herself destroy and from mouth her-own the-word
correctionis auferatur; quum ipsa in aliis erubescat corrigere,
of-correction be-taken-away when she-herself in others blush to-correct
quæ constat eam committere. Quod quidem Psalmista ne
what it-is-agreed her to-commit which indeed the-Psalmist lest
ei eveniat Dominum precatur, dicens: «Et ne auferas
to-him it-happen the-Lord entreats saying and do-not take-away

de ore meo veritatem usquequaque.» Attendebat quippe
from mouth my truth utterly be-attended indeed
illam gravissimam Domini increpationem, de qua et ipse
to-that most-grave of-the-Lord rebuke about which also he-himself
alibi meminit dicens: «Peccatori autem dixit Deus: «Quare
elsewhere recalls saying to-the-sinner moreover said God why
tu enarras justitias meas, et assumis testamentum meum
you tell-of justices my and take-up covenant my
per os tuum? Tu vero odisti disciplinam, et projecisti
through mouth your you but have-hated discipline and have-thrown
sermones meos retro.» Quod studiose præcavens Apostolus:
words my behind which zealously guarding-against the-Apostle
«Castigo,» inquit, «corpus meum, et in servitutem redigo,
I-chastise he-says body my and into servitude bring
ne forte, quum aliis prædicaverim, ipse reprobus efficiar.»
lest perhaps when to-others I-have-preached I-myself reprobate be-made
Cujus quippe vita despicitur, restat ut et prædicatio vel
whose indeed life is-despised it-remains that also preaching or
doctrina contemnatur. Et quum curare quis alium debeat, si
teaching be-despised and when to-cure anyone another ought if
in eadem laboraverit infirmitate, recte ipsi ab ægroto
in the-same he-will-have-labored infirmity rightly to-him by the-sick-man
improperatur: «Medice, cura te ipsum.» Attendat sollicite
it-is-cast physician cure you yourself let-attend anxiously
quisquis Ecclesiæ præesse videtur, quantam ruinam casus ejus
whoever the-Church to-be-over seems how-great ruin the-fall his
præbeat, quum ipse ad præcipitium secum pariter subjectos
may-furnish when he to the-precipice with-himself equally the-subjects
trahat: «Qui solverit,» inquit Veritas, «unum de mandatis
may-draw he-who will-have-loosed says the-Truth one of commandments
istis minimis, et docuerit sic homines, minimus vocabitur
these least and will-have-taught so men least will-be-called

in regno cœlorum.» Solvit quippe mandatum, qui contra
in the-kingdom of-heaven looses indeed the-commandment he-who against-it
agendo infringit ipsum, et exemplo suo corrumpens alios,
by-acting breaks it and by-example his-own corrupting others
in cathedra pestilentiæ doctor residet. Quod si quislibet hoc
in the-chair of-pestilence a-teacher sits but if anyone this
agens minimus habendus est in regno cœlorum, hoc est
doing least to-be-held is in the-kingdom of-heaven that is
in Ecclesia præsenti, quanti habendus est pessimus prælatus
in the-Church present of-how-much to-be-held is the-worst superior
a cujus negligentia non suæ tantum, sed omnium
from whose negligence not of-his-own only but of-all
subjectarum animarum sanguinem Dominus requirit? Unde
subject souls the-blood the-Lord requires whence
bene Sapientia talibus comminatur: «Data est a Domino
well Wisdom to-such threatens given is by the-Lord
potestas vobis, et virtus ab Altissimo, qui interrogabit opera
power to-you and strength by the-Most-High who will-question works
vestra, et cogitationes scrutabitur. Quoniam quum essetis
your and thoughts will-search since when you-were
ministri regni illius, non recte judicastis, neque custodistis
ministers of-kingdom his not rightly you-judged nor kept
legem justitiæ. Horrende etiam cito apparebit vobis, quoniam
the-law of-justice horribly also quickly he-will-appear to-you since
judicium durissimum in his qui præsunt fiet. Exiguo
judgment most-hard on those who are-over will-be-made to-the-small
enim conceditur misericordia. Potentes autem potenter tormenta
for is-granted mercy the-mighty moreover mightily torments
patientur, et fortioribus fortior instat cruciatio.» Sufficit
will-suffer and on-the-stronger stronger presses torment it-suffices
quippe unicuique subjectarum animarum a proprio sibi
indeed for-each of-subject souls from her-own for-herself

providere delicto. Prælatis autem et in peccatis alienis mors
to-provide fault to-superiors moreover even in sins of-others death
imminet. Quum enim augentur dona, rationes etiam crescunt
impends when for are-increased gifts the-accounts also grow
donorum; et cui plus committitur, plus ab eo exigitur.
of-gifts and to-whom more is-entrusted more from him is-demanded

VI · THE WATCHFUL SUPERIOR

To stand surety for a friend is to take charge of souls, so the superior must go about her camp, know her house's faults first, and guard bodies and souls against the devil. Her conduct in office will show whether her virtue was real: let her be drawn to office, not seek it, and weep when called, unlike those who feign reluctance. She keeps no private table or bed and shares the community's want, as Cato poured out water offered him alone.

Cui quidem periculo tanto maxime providere in Proverbiis
to-which indeed danger so-much most to-provide in Proverbs
admonemur, quum dicitur: «Fili, si spoponderis pro amico
we-are-admonished when it-is-said son if you-have-pledged for friend
tuo, defixisti apud extraneum manum tuam. Illaqueatus es
your you-have-fixed with a-stranger hand your ensnared you-are
verbis oris tui, et captus propriis sermonibus. Fac ergo
by-the-words of-mouth your and caught by-your-own speeches do therefore
quod dico, fili mi, et temetipsum libera, quia incidisti
what I-say son my and yourself free because you-have-fallen
in manum proximi tui. Discurre, festina, suscita amicum
into the-hand of-neighbor your run-about hurry rouse friend
tuum: ne dederis somnum oculis tuis, nec dormitent
your do-not give sleep to-eyes your nor let-slumber
palpebræ tuæ.» Tunc enim pro amico sponsionem facimus,
eyelids your then for for a-friend pledge we-make

quum aliquem charitas nostra in nostræ congregationis
when someone charity our into of-our congregation
conversationem suscipit. Cui nostræ providentiæ curam
the-way-of-life receives to-whom of-our providence the-care
promittimus, sicut et ille nobis obedientiam suam. Et
we-promise as also he to-us obedience his and
sic quoque manum nostram apud eum defigimus, quum
so also hand our with him we-fix when
sollicitudinem nostræ operationis erga eum spondendo
the-care of-our work toward him by-pledging
constituimus. Tum et in manum ejus incidimus, quia
we-establish then also into hand his we-fall because
nisi nobis ab ipso providerimus, ipsum animæ nostræ
unless for-us from him we-shall-have-provided him of-soul our
interfectorem sentiemus. Contra quod periculum adhibetur
the-slayer we-shall-feel against which danger is-applied
consilium, quum subditur: «Discurre, festina, etc.» Nunc
counsel when is-subjoined run-about hurry etc now
igitur huc, nunc illuc deambulans, more providi et
therefore hither now thither walking in-the-manner of-a-provident and
impigri ducis, castra sua sollicite gerat, vel scrutetur,
tireless leader camps her-own anxiously let-her-manage or search
ne per alicujus negligentiam ei, qui tanquam leo
lest through anyone's negligence to-him who as a-lion
circuit quærens quem devoret, aditus pateat. Omnia mala
goes-round seeking whom he-may-devour access lie-open all evils
domus suæ prior agnoscat, ut ab ipsa prius possint
of-house her-own first let-her-know that by her first they-may-be-able
corrigi quam a cæteris agnosci, et in exemplum trahi.
to-be-corrected than by others to-be-known and into example to-be-drawn
Caveat illud quod stultis vel negligentibus beatus
let-her-beware-of that which to-the-foolish or negligent blessed

improperat Hieronymus: «Solemus mala domus nostræ scire
reproaches Jerome we-are-wont the-evils of-house our to-know
novissimi, ac liberorum ac conjugum vitia vicinis
last and of-children and of-spouses the-vices with-neighbors
canentibus ignorare.» Attendat quæ sic præsidet, quia
singing to-be-ignorant-of let-attend she-who so presides because
tam corporum quam animarum custodiam suscepit.
as-much of-bodies as of-souls the-custody she-has-undertaken
De custodia vero corporum admonetur, quum dicitur in
about the-custody but of-bodies she-is-admonished when it-is-said in
Ecclesiastico: «Filiæ tibi sunt, serva corpus illarum, et
Ecclesiasticus daughters to-you are keep body their and
non ostendas faciem tuam hilarem ad illas.» Et iterum:
not show face your cheerful toward them and again
«Filia patris abscondita est, vigilia et sollicitudo ejus
a-daughter of-a-father hidden is a-watch and the-anxiety her
aufert somnum, nequando polluatur.» Polluimus vero corpora
takes-away sleep lest-ever she-be-defiled we-defile but bodies
nostra non solum fornicando, sed quodlibet, indecens in
our not only by-fornicating but anything indecent in
ipsis operando tam lingua, quam alio membro, seu
them by-doing as-much with-the-tongue as with-another member or
quolibet membro sensibus corporis ad vanitatem aliquam
with-any member with-the-senses of-the-body to vanity some
abutendo. Sicut scriptum est: «Mors intrat per fenestras
abusing as written it-is death enters through windows
nostras,» hoc est peccatum ad animam per quinque sensuum
our that is sin to the-soul through of-the-five senses
instrumenta. Quæ vero mors gravior, aut custodia periculosior,
the-instruments what but death heavier or custody more-dangerous
quam animarum? «Nolite,» inquit Veritas, «timere eos qui
than of-souls do-not says the-Truth fear those who

occidunt corpus, animæ vero non habent quid faciant.»
kill the-body for-the-soul but not have what they-may-do
Si quis hoc audit consilium, quis non magis mortem
if anyone this hears counsel who not more the-death
corporis quam animæ timet? Quis non magis gladium quam
of-the-body than of-the-soul fears who not more the-sword than
mendacium cavet? Et tamen scriptum est: «Os quod
a-lie guards-against and yet written it-is the-mouth which
mentitur occidit animam.» Quid tam facile interfici quam
lies kills the-soul what so easily to-be-killed as
anima potest? Quæ sagitta citius fabricari quam peccatum
the-soul can what arrow more-quickly to-be-made than sin
valet? Quis sibi a cogitatione saltem providere potest?
avails who for-himself from thought at-least to-provide can
Quis propriis peccatis providere sufficit, nedum alienis? Quis
who for-his-own sins to-provide suffices let-alone for-others' who
carnalis pastor spiritales oves a lupis spiritalibus, invisibiles
fleshly shepherd spiritual sheep from wolves spiritual invisible
ab invisibilibus custodire sufficiat? Quis raptorem non timeat,
from invisible-ones to-guard may-suffice who the-robber not fears
qui infestare non cessat, quem nullo possumus excludere
who to-attack not ceases whom by-no we-can shut-out
vallo, nullo interficere vel lædere gladio? quem incessanter
rampart by-no kill or harm sword whom ceaselessly
insidiantem et maxime religiosos persequentem, juxta
lying-in-wait and most the-religious pursuing according-to
illud Habacuc: «Escæ illius electæ,» Petrus apostolus
that-saying of-Habakkuk the-food his chosen Peter the-apostle
cavendum adhortatur, dicens: «Adversarius vester diabolus
to-be-guarded-against exhorts saying adversary your the-devil
tanquam leo rugiens, circuit quærens quem devoret.» Cujus
as a-lion roaring goes-round seeking whom he-may-devour of-whom

quanta sit præsumptio in devoratione nostra, ipse Dominus
how-great be the-presumption in the-devouring our himself the-Lord
beato Job dicit: «Absorbebit fluvium, et non mirabitur, et
to-blessed Job says he-will-swallow a-river and not will-wonder and
habet fiduciam quod influat Jordanis in os ejus.» Quid
has confidence that may-flow the-Jordan into mouth his what
enim aggredi non præsumat, qui ipsum quoque Dominum
for to-attack not would-he-presume who himself also the-Lord
aggressus est tentare? Qui de paradiso statim primos
undertook has to-tempt who from paradise at-once the-first
parentes captivavit, et de apostolico cœtu ipsum etiam,
parents captured and from the-apostolic company him even
quem Dominus elegerat, apostolum rapuit? Quis ab eo locus
whom the-Lord had-chosen an-apostle snatched what from him place
tutus? Quæ claustra illi non sunt pervia? Quis ab ejus
safe what cloisters to-him not are passable who from his
insidiis providere, quis ejus fortitudini valet resistere? Ipse
snares to-provide who his strength is-able to-resist he
est qui uno impulsu concutiens quatuor angulos domus
is who by-one blow shaking the-four corners of-the-house
sancti viri Job, filios et filias innocentes oppressit et
of-the-holy man Job the-sons and daughters innocent crushed and
extinxit. Quid sexus infirmior adversus ipsum poterit? Cui
extinguished what the-sex weaker against him will-be-able to-whom
seductio ejus tantum timenda est, quantum feminæ? Hanc
seduction his so-much to-be-feared is as-much-as to-the-woman her
quippe ipse primum seduxit, et per ipsam virum ejus
indeed he first seduced and through her husband her
pariter, et totam posteritatem captivavit. Cupiditas majoris
equally and the-whole posterity captured cupidity of-the-greater
boni possessione minoris mulierem privavit. Hac quoque arte
good by-possession of-the-lesser the-woman deprived by-this also art

nunc facile mulierem seducet, quum præesse magis quam
now easily a-woman he-will-seduce when to-be-over more than
prodesse cupierit, rerum ambitione vel honoris ad hoc
to-be-of-use she-will-have-desired of-things by-ambition or of-honor to this
impulsa. Quod autem horum præcesserit sequentia probabunt.
driven which moreover of-these went-before the-following will-prove
Si vero delicatius vixerit prælata quam subjecta, vel si
if but more-delicately she-will-have-lived as-superior than as-subject or if
supra necessitatem aliquid sibi peculiare vindicaverit, non
beyond necessity anything to-herself peculiar she-will-have-claimed not
dubium est hoc eam concupisse. Si pretiosiora postmodum
doubtful it-is this her to-have-desired if more-precious afterward
quam antea quæsierit ornamenta, profecto vana tumet
than before she-will-have-sought ornaments surely with-vain she-swells
gloria. Qualis prius extiterit postmodum apparebit. Quod
glory of-what-kind before she-stood afterward will-appear what
prius exhibebat, utrum virtus fuerit an simulatio, indicabit
before she-showed whether virtue it-was or pretense will-indicate
prælatio. Trahatur ad prælationem magis quam veniat,
the-superiorship let-her-be-drawn to the-superiorship rather than come
dicente Domino: «Omnes quotquot veniunt, fures sunt et
with-the-Lord saying all as-many-as come thieves are and
latrones.» Venerunt, inquit Hieronymus, «non qui missi sunt.»
robbers they-came says Jerome not who sent were
Sumatur potius ad honorem quam sibi sumat honorem:
let-her-be-taken rather to honor than to-herself take honor
«Nemo» enim, inquit Apostolus, «sibi sumit honorem,
no-one for says the-Apostle to-himself takes honor
sed qui vocatur a Deo tanquam Aaron.» Vocata lugeat
but he-who is-called by God as Aaron called let-her-mourn
tanquam ad mortem deducta, repulsa gaudeat tanquam a
as to death led repulsed let-her-rejoice as from

morte liberata. Erubescimus ad verba quæ dicimus cæteris
death freed we-blush at the-words which we-say than-the-others
meliores; quum autem in electione nostra rebus ipsis
better when moreover in election our in-the-things themselves
hoc exhibetur, impudenter sine pudore sumus. Quis enim
this is-shown shamelessly without shame we-are who for
nesciat meliores cæteris præferendos? Unde lib. Moralium
knows-not the-better than-the-others to-be-preferred whence book of-the-Morals
XXIV: «Non debet autem hominum ducatum suscipere,
twenty-four not ought moreover of-men the-leadership to-undertake
qui nescit homines bene admonendo increpare. Qui ad hoc
he-who knows-not men well by-admonishing to-rebuke he-who for this
eligitur ut aliorum culpas corrigat, quod resecari debuit
is-chosen that of-others the-faults he-may-correct what to-be-cut-off ought
ipse committat.» In qua tamen electione si forte hanc
he-himself commit in which yet election if perhaps this
impudentiam aliquando levi verborum repulsa, tamen per
shamelessness sometimes with-light of-words refusal yet through
aures oblatam recusamus dignitatem, hanc profecto in nos
the-ears offered we-refuse the-dignity this surely against us
accusationem proferimus, quo justiores et digniores videamur.
accusation we-bring-forth so-that more-just and more-worthy we-may-seem
O quot in electione sua flere vidimus corpore et
O how-many in election their-own to-weep we-have-seen with-the-body and
ridere corde! accusare se tanquam indignos, et per
to-laugh with-the-heart to-accuse themselves as unworthy and through
hoc gratiam sibi et favorem humanum magis venari!
this favor for-themselves and approval human rather to-hunt
attendentes quod scriptum est: «Justus prior accusator est
attending that written it-is the-just first accuser is
sui.» Quos postea quum accusari contingeret, et se eis
of-himself whom afterward when to-be-accused it-happened and itself to-them

occasio cedendi offerret, importunissime et impudentissime
occasion of-yielding offered most-importunately and most-shamelessly
suam sibi prælationem defendere nituntur, quam se
their for-themselves superiorship to-defend they-strive which themselves
invitos suscepisse fictis lacrymis et veris accusationibus
unwilling to-have-undertaken with-feigned tears and true accusations
sui monstraverant. Quot in ecclesiis vidimus canonicos
of-themselves they-had-shown how-many in churches have-we-seen canons
episcopis suis reluctantes, quum ab eis ad sacros ordines
against-bishops their resisting when by them to the-sacred orders
cogerentur, et se indignos tantis ministeriis profitentes,
they-were-compelled and themselves unworthy of-such ministries professing
nec omnino velle acquiescere? quos quum forte clerus ad
nor at-all to-be-willing to-consent whom when perhaps the-clergy to
episcopatum postmodum eligeret, nullam aut levem perpessus
the-episcopate afterward chose no or light suffered
est repulsam. Et qui heri, sicut aiebant, animæ suæ
has refusal and those-who yesterday as they-said of-soul their-own
periculum vitantes, diaconatum refugiebant, jam quasi una
the-danger avoiding the-diaconate fled now as-if in-one
nocte justificati, de altiore gradu præcipitium non verentur.
night justified from a-higher grade a-precipice not they-fear
De qualibus quidem in ipsis scriptum est Proverbiis: «Homo
about such indeed in the-very written it-is Proverbs a-man
stultus plaudet manibus, quum spoponderit pro amico.»
foolish will-clap with-hands when he-will-have-pledged for a-friend
Tunc enim miser gaudet unde potius ei lugendum esset,
then for the-wretch rejoices whence rather for-him to-be-mourned it-were
quum ad regimen aliorum veniens in cura subjectorum
when to the-rule of-others coming in the-care of-subjects
propria professione ligatur, a quibus magis amari quam
by-his-own profession he-is-bound by whom more to-be-loved than

timeri debet. Cui profecto pestilentiæ quantum possumus
to-be-feared he-ought to-which surely plague as-much-as we-can
providentes omnino interdicimus, ne delicatius aut mollius
providing altogether we-forbid lest more-delicately or more-softly
vivat prælata quam subjecta: ne privatos habeat secessus ad
live the-superior than the-subject lest private she-have retreats for
comedendum vel dormiendum, sed cum sibi commisso grege
eating or sleeping but with to-her entrusted the-flock
cuncta peragat, et tanto eis amplius provideat, quanto
all-things she-do and by-so-much for-them more she-provide by-as-much-as
eis amplius præsens assistet. Scimus quidem beatum
to-them more present she-will-attend we-know indeed blessed
Benedictum de peregrinis et hospitibus maxime sollicitum,
Benedict about pilgrims and guests most anxious
mensam abbatis cum illis seorsum constituisse. Quod
the-table of-the-abbot with them apart to-have-established which
licet tunc pie sit constitutum, postea tamen utilissima
although then piously it-was established afterward yet by-a-most-useful
monasteriorum dispensatione ita est immutatum, ut
of-monasteries dispensation so has-been changed that
abbas a conventu non recedat, et fidelem dispensatorem
the-abbot from the-community not withdraw and a-faithful steward
peregrinis provideat. Facilis quippe est inter epulas lapsus,
for-the-pilgrims provide easy indeed is among feasts a-slip
et tunc disciplinæ magis est invigilandum. Multi etiam
and then to-discipline more is to-be-watched many also
occasione hospitum sibi magis quam hospitibus propitii
on-the-occasion of-guests to-themselves more than to-the-guests propitious
sunt, et hinc maxima suspicione læduntur absentes et
are and hence by-greatest suspicion are-hurt the-absent and
murmurant. Et tanto prælati minor est auctoritas,
murmur and by-so-much of-the-superior less is the-authority

quanto ejus vita suis est magis incognita. Tunc
by-as-much-as his life to-his-own is more unknown then
quoque tolerabilior omnibus quælibet habetur inopia, quum
also more-tolerable to-all any is-held want when
ab omnibus æque participatur, maxime vero a prælatis. Sicut
by all equally it-is-shared most but by the-superiors as
in Catone quoque didicimus. Hic quippe, ut scriptum est,
in Cato also we-have-learned he indeed as written it-is
populo secum sitiente oblatum sibi aquæ paululum
with-the-people with-him thirsting offered to-himself of-water a-little
respuit et effudit, suffecitque omnibus.
spurned and poured-out and-it-sufficed for-all

VII · THE ABBESS STAYS WITHIN; THE MONKS' PROVOST

Superiors must live soberly and rule as ministers, not lords, as Christ taught. The deaconess never leaves the house; monks and lay-brothers do its business outside, since men must provide for women. The women's house is set under the men's, one father over both, a steward to the nuns who acts only through the deaconess; he swears before the bishop to guard them, and men and women alike promise her obedience. The sacristan keeps the oratory, but no nun touches its relics or vessels, which monks or lay-brothers handle.

Quum igitur prælatis maxime sobrietas sit necessaria,
since therefore for-superiors most sobriety be necessary
tanto eis parcius est vivendum, quanto per eos
by-so-much for-them more-sparingly it-is to-be-lived by-as-much-as through them
cæteris est providendum. Qui etiam ne donum Dei, hoc
for-the-others it-is to-be-provided who also lest the-gift of-God this
est prælationem sibi concessam in superbiam convertant,
is the-superiorship to-themselves granted into pride they-turn

et maxime subjectis per hoc insultent, audiant quod
and most the-subjects through this insult let-them-hear what
scriptum est: «Noli esse sicut leo in domo tua, evertens
written it-is do-not be as a-lion in house your overturning
domesticos tuos, et opprimens subjectos tibi. Odibilis coram
servants your and oppressing those-subject to-you hateful before
Deo et hominibus est superbia. Sedes ducum superborum
God and men is pride the-seats of-leaders proud
destruxit Dominus, et sedere fecit mites pro eis. Rectorem
has-destroyed the-Lord and to-sit has-made the-meek for them a-ruler
te posuerunt, noli extolli. Esto in illis quasi unus ex
you they-have-made do-not be-lifted-up be among them as one of
ipsis.» Et Apostolus Timotheum erga subjectos instruens:
them and the-Apostle Timothy toward subjects instructing
«Seniorem,» inquit, «ne increpaveris, sed obsecra ut patrem,
an-elder he-says do-not rebuke but entreat as a-father
juniores ut fratres, anus ut matres, juvenculas, ut sorores.»
the-younger as brothers old-women as mothers young-women as sisters
«Non vos me,» inquit Dominus, «elegistis, sed ego elegi
not you me says the-Lord have-chosen but I have-chosen
vos.» Universi alii prælati a subjectis eliguntur, et ab
you all other superiors by subjects are-chosen and by
eis creantur et constituuntur; quia non ad dominium,
them are-created and are-appointed because not for lordship
sed ad ministerium assumuntur. Hic autem solus vere est
but for ministry they-are-taken-up he moreover alone truly is
Dominus, et subjectos sibi ad serviendum habet eligere.
Lord and those-subject to-himself for serving has to-choose
Nec tamen se dominum, sed ministrum exhibuit, et
nor yet himself lord but servant he-showed and
suos jam ad dignitatis arcem aspirantes proprio confutat
his-own already to of-dignity the-citadel aspiring by-his-own refutes

exemplo, dicens: «Reges gentium dominantur eorum, et
example saying the-kings of-the-gentiles lord-it-over them and
qui potestatem habent super eos benefici vocantur. Vos
those-who power have over them benefactors are-called you
autem non sic.» Reges igitur gentium imitatur quisquis
moreover not so the-kings therefore of-the-gentiles imitates whoever
in subjectis dominium appetit magis quam ministerium,
over subjects lordship seeks rather than ministry
et timeri magis quam amari satagit, et de prælationis
and to-be-feared rather than to-be-loved strives and from of-superiorship
suæ magisterio intumescens, amat primos recubitus in
his-own the-mastery swelling loves the-first places at
cœnis, et primas cathedras in synagogis, et salutationes
suppers and the-first chairs in the-synagogues and greetings
in foro, et vocari ab hominibus Rabbi. Cujus quidem
in the-market and to-be-called by men Rabbi of-which indeed
vocationis honorem, ut nec nominibus gloriemur, et
calling the-honor that not-even in-names we-may-glory and
in omnibus humilitati provideatur: «Vos autem,» inquit
in all-things for-humility be-provided you moreover says
Dominus, «nolite vocari Rabbi, et patrem nolite vocare super
the-Lord do-not be-called Rabbi and father do-not call upon
terram.» Et postremo universam prohibens gloriationem:
earth and lastly all forbidding boasting
«Qui se,» inquit, «exaltaverit, humiliabitur.» Providendum
he-who himself he-says will-have-exalted will-be-humbled to-be-provided
quoque est, ne per absentiam pastorum grex periclitetur,
also it-is lest through the-absence of-shepherds the-flock be-endangered
et ne prælatis extravagantibus intus disciplina torpeat.
and lest with-superiors wandering-abroad within discipline grow-sluggish
Statuimus itaque, ut diaconissa magis spiritalibus quam
we-establish and-so that the-deaconess more to-spiritual than

corporalibus intendens, nulla exteriore cura monasterium
to-bodily-things attending for-no outward care the-monastery
deserat, sed circa subjectas tanto sit magis sollicita,
desert but about the-subjects by-so-much be more anxious
quanto magis assidua; et tanto sit hominibus quoque
by-as-much-as more assiduous and by-so-much be to-men also
præsentia ejus venerabilior, quanto rarior, sicut scriptum
presence her more-venerable by-as-much-as rarer as written
est: «Advocatus a potentiore discede. Ex hoc enim
it-is invited by a-more-powerful-one withdraw from this for
magis te advocabit.» Si qua vero legatione monasterium
the-more you he-will-invite if any but embassy the-monastery
egeat, monachi vel eorum conversi ea fungantur. Semper
need monks or their lay-brothers it let-them-discharge always
enim viros mulierum necessitudinibus oportet providere.
for men of-women for-the-needs it-behooves to-provide
Et quo earum major religio, amplius vacant Deo,
and by-how-much their greater religion the-more they-are-free for-God
et majori virorum egent patrocinio. Unde et matris
and of-greater of-men need patronage whence also of-the-mother
Domini curam agere Joseph ab angelo admonetur, quam
of-the-Lord the-care to-take Joseph by an-angel is-admonished whom
tamen cognoscere non permittitur. Et ipse Dominus
yet to-know not he-is-permitted and he-himself the-Lord
moriens quasi alterum filium matri suæ providit, qui ejus
dying as-if a-second son for-mother his provided who her
temporalem ageret curam. Apostoli quoque quantam devotis
temporal might-take care the-apostles also how-much to-devout
curam impenderent feminis dubium non est, ut jam satis
care spent women doubtful not it-is as already enough
alibi meminimus; quarum etiam obsequiis diaconos septem
elsewhere we-have-recalled whose also for-services deacons seven

instituerunt. Quam quidem nos auctoritatem sequentes,
they-instituted which indeed we authority following
ipsa etiam rei necessitate hoc exigente, decrevimus,
the-very also of-the-matter necessity this demanding have-decreed
monachos et eorum conversos, more apostolorum et
monks and their lay-brothers in-the-manner of-the-apostles and
diaconorum, in iis quæ ad exteriorem pertinent curam,
of-the-deacons in those which to outward pertain care
monasteriis feminarum providere, quibus maxime propter
for-the-monasteries of-women to-provide for-which most on-account-of
missas necessarii sunt monachi, propter opera vero conversi.
masses necessary are monks on-account-of works but lay-brothers
Oportet itaque, sicut Alexandriæ, sub Marco evangelista,
it-behooves and-so as at-Alexandria under Mark the-evangelist
legimus esse factum in ipso Ecclesiæ nascentis exordio,
we-read to-have-been done in the-very of-the-Church being-born beginning
ut monasteriis feminarum monasteria non desint virorum,
that to-monasteries of-women monasteries not be-lacking of-men
et per ejusdem religionis viros omnia extrinsecus feminis
and through of-the-same religion men all-things outwardly for-women
administrentur. Et tunc profecto monasteria feminarum
be-administered and then surely the-monasteries of-women
firmius propositi sui religionem observare credimus, si
more-firmly of-purpose their-own the-religion to-observe we-believe if
spiritalium virorum providentia gubernentur, et idem tam
of-spiritual men by-the-providence they-be-governed and the-same as-much
ovium quam arietum pastor constituatur; ut qui videlicet
of-sheep as of-rams shepherd be-appointed that he-who namely
viris ipse quoque præsit feminis, et semper, juxta
over-men himself also be-over women and always according-to
apostolicam institutionem, caput mulieris sit vir, sicut
the-apostolic institution the-head of-the-woman be the-man as

viri Christus, et Christi Deus. Unde et monasterium
of-the-man Christ and of-Christ God whence also the-monastery
beatæ Scholasticæ in possessione fratrum monasterii situm
of-blessed Scholastica in the-possession of-the-brothers of-the-monastery situated
fratris quoque providentia regebatur, et crebra ipsius vel
of-the-brother also by-the-providence was-ruled and by-frequent his or
fratrum visitatione instruebatur et consolabatur. De cujus
of-the-brothers visitation was-instructed and comforted about of-which
quoque regiminis providentia beati Basilii regula quodam
also rule the-providence of-blessed Basil the-rule in-a-certain
loco nos instruens, ita continet: «Interrogatio: Si oportet eum
place us instructing so contains question if it-behooves him
qui præest extra eam quæ sororibus præest loqui aliquid
who is-over outside her who over-the-sisters is-over to-speak anything
quod ad ædificationem pertineat virginibus. — Responsio:
which to edification pertains to-the-virgins answer
Et quomodo servabitur illud præceptum Apostoli dicentis:
and how will-be-kept that precept of-the-Apostle saying
«Omnia vestra honeste et secundum ordinem fiant?» Item
all-things your honorably and according-to order let-be-done likewise
sequenti capitulo: «Interrogatio: Si convenit eum qui præest
in-the-following chapter question if it-befits him who is-over
cum ea quæ sororibus præest frequenter loqui, et maxime
with her who over-the-sisters is-over frequently to-speak and most
si aliqui de fratribus per hoc læduntur. — Responsio:
if some of the-brothers through this are-hurt answer
Apostolo dicente: «Ut quid enim libertas judicatur ab
with-the-Apostle saying to what-end for liberty is-judged by
aliena conscientia?» Bonum est imitari eum dicentem: «Quia
another's conscience good it-is to-imitate him saying that
non sum visus potestate mea uti, ne offendiculum aliquod
not I-have seemed with-power my to-use lest stumbling-block any

ponerem Evangelio Christi.» Et quantum fieri potest,
I-should-place for-the-Gospel of-Christ and as-much-as to-be-done can
et rarius videndæ sunt, et brevius est sermocinatio
both more-rarely to-be-seen they-are and more-briefly is conversation
finienda.» Hinc et illud est hispalensis concilii: «Consensu
to-be-finished hence also that is of-the-Sevillian council by-consent
communi decrevimus, ut monasteria virginum in provincia
common we-have-decreed that the-monasteries of-virgins in the-province
betica monachorum ministratione ac præsidio gubernentur.
Baetica of-monks by-the-ministration and protection be-governed
Tunc enim salubria Christo dicatis virginibus providemus,
then for wholesome-things to-Christ dedicated for-virgins we-provide
quando eis spiritales eligimus patres, quorum non solum
when for-them spiritual we-choose fathers whose not only
gubernaculis tueri, sed etiam doctrinis ædificari possint:
by-governance to-be-guarded but also by-teachings to-be-edified they-can
hac tamen circa monachos cautela servata, ut remoti
with-this yet about monks caution kept that removed
ab earum peculiaritate, nec usque ad vestibulum habeant
from their private-affairs not-even even to the-vestibule they-have
accedendi permissum familiare; et neque abbatem vel eum
of-approaching permission familiar and neither the-abbot nor him
qui præficitur, extra eam quæ præest, loqui virginibus Christi
who is-set-over outside her who is-over to-speak to-the-virgins of-Christ
aliquid, quod ad institutionem morum pertinet, licebit.
anything which to the-instruction of-morals pertains it-will-be-lawful
Nec cum sola quæ præest frequenter eum colloqui oportet,
nor with alone her-who is-over frequently him to-converse it-behooves
sed sub testimonio duarum aut trium sororum, ita ut
but under witness of-two or three sisters so that
rara sit accessio, brevis locutio.» Absit enim ut ne
rare be the-approach brief the-speech far-be-it for that not-even

monachos, quod etiam dictu nefas est, Christi virginibus
monks what even to-say impious is of-Christ with-the-virgins
familiares esse velimus, sed juxta quod jussa regularia
familiar to-be we-wish but according-to what the-commands of-the-rule
vel canonum admonent, longe discretos atque sejunctos.
or of-the-canons advise far separated and disjoined
Eorum tantum gubernaculis easdem deputamus, constituentes,
of-them only to-the-governance the-same we-assign establishing
ut unus monachorum probatissimus eligatur, cujus curæ
that one of-the-monks most-approved be-chosen whose to-care
sit prædia earum rusticana vel urbana intendere, fabricas
it-be the-estates their rustic or urban to-attend-to buildings
struere, vel si quid aliud, ad necessitatem monasterii
to-build or if anything else for the-need of-the-monastery
providere, ut Christi famulæ pro animæ suæ tantum
to-provide that of-Christ the-handmaids for of-soul their-own only
utilitate sollicitæ, solis divinis cultibus vivant, operibus
for-the-utility anxious to-alone divine worships may-live to-works
suis inserviant. Sane is qui ab abbate suo præponitur,
their-own may-devote-themselves surely he who by abbot his is-set-over
judicio sui episcopi comprobetur. Vestes autem illæ
by-the-judgment of-his bishop be-approved the-garments moreover they
iisdem cœnobiis faciant, a quibus tuitionem expectant,
for-the-same communities may-make from which protection they-await
ab iisdem denuo, ut prædictum est, laborum fructus,
from the-same in-turn as aforesaid it-has-been of-labors the-fruit
et procurationis suffragium recepturæ. Hanc nos itaque
and of-procurement the-support about-to-receive this we and-so
providentiam sequentes, monasteria feminarum monasteriis
providence following the-monasteries of-women to-the-monasteries
virorum ita semper esse subjecta volumus, ut sororum curam
of-men so always to-be subject we-wish that of-the-sisters the-care

fratres agant, et unus utrisque tanquam pater præsideat,
the-brothers take and one over-both as father preside
ad cujus providentiam utraque spectent monasteria, et
to whose providence both may-look monasteries and
utrorumque in Domino quasi unum sit ovile et unus pastor.
of-both in the-Lord as-if one be the-fold and one shepherd
Quæ quidem spiritalis fraternitatis societas tanto gratior
which indeed of-spiritual brotherhood fellowship by-so-much more-pleasing
tam Deo quam hominibus fuerit, quanto ipsa perfectior
as-much to-God as to-men will-be by-as-much-as it-itself more-perfect
omni sexui ad conversionem venienti sufficere possit; ut
for-every sex to conversion coming to-suffice can that
videlicet monachi viros, moniales feminas suscipiant, et
namely the-monks men the-nuns women may-receive and
omni animæ de salute sua cogitanti possit ipsa consulere;
to-every soul about salvation its-own thinking it-can itself counsel
et quicunque quum vel matre, aut sorore, vel filia,
and whoever when either with-mother or sister or daughter
seu aliqua, cujus curam gerit, converti voluerit; plenum
or some-one of-whom the-care he-bears to-be-converted will-have-willed full
ibi solatium reperire possit; et tanto majoris charitatis
there solace to-find can and by-so-much of-greater charity
affectui sibi utraque monasteria sint connexa, et
by-the-affection to-each-other both monasteries be connected and
pro se invicem sollicita, quanto quæ ibi sunt personæ
for each other anxious by-as-much-as which there are the-persons
propinquitate aliqua vel affinitate amplius sunt conjunctæ.
by-kinship some or affinity more are joined
Præpositum autem monachorum, quem abbatem nominant,
the-provost moreover of-the-monks whom abbot they-name
sic etiam monialibus præesse volumus; ut eas, quæ Domini
so also over-the-nuns to-be-over we-wish that them who of-the-Lord

sponsæ sunt, cujus ipse servus est, proprias recognoscat
the-brides are whose he servant is as-his-own he-may-recognize
dominas, nec eis præesse, sed prodesse gaudeat. Et sit
mistresses nor them to-rule but to-serve rejoice and let-him-be
tanquam dispensator in domo regia, qui non imperio
as a-steward in a-house royal who not by-command
dominam premit, sed providentiam erga eam gerit; ut ei
the-mistress presses but providence toward her exercises that to-her
de necessariis statim obediat, et in noxiis eam non
about necessary-things at-once he-obey and in harmful-things her not
audiat, et sic exterius cuncta ministret, ut thalami secreta
hear and so outwardly all-things minister that of-the-chamber the-secrets
nunquam nisi jussus introeat. Ad hunc igitur modum
never unless bidden he-enter after this therefore manner
servum Christi sponsis Christi providere volumus, et earum
the-servant of-Christ for-the-brides of-Christ to-provide we-wish and their
pro Christo fideliter curam gerere, et de omnibus quæ
for Christ faithfully care to-bear and about all-things which
oportet cum diaconissa tractare, nec ea inconsulta, quidquam
it-behooves with the-deaconess to-treat nor her unconsulted anything
de ancillis Christi, vel de iis quæ ad eas pertinent
about the-handmaids of-Christ or about those which to them pertain
eum statuere, nec ipsum cuiquam earum nisi per eam
him to-decide nor him to-any of-them except through her
quidquam præcipere, vel loqui præsumere. Quotiens vero eum
anything to-command or to-speak presume as-often-as but him
diaconissa vocaverit, ne tardet venire, et quæ ipsa
the-deaconess will-have-called let-him-not delay to-come and what-things she
ei consuluerit de iis, quibus ipsa vel ei subjectæ opus
to-him will-have-counseled about those which she or to-her subjects need
habent, non moretur exequi quantum valet. Vocatus autem
have not let-him-delay to-carry-out as-much-as he-is-able called moreover

a diaconissa nunquam nisi in manifesto, et sub testimonio
by the-deaconess never except in the-open and under the-witness
probatarum personarum ei loquatur, nec ei proximus
of-approved persons to-her let-him-speak nor to-her closely
adjungatur, nec prolixo sermone eam detineat. Omnia vero
let-him-be-joined nor with-lengthy talk her detain all but
quæ ad victum aut vestitum pertinent, et si quæ etiam
which to food or clothing pertain and if any also
pecuniæ fuerint, apud ancillas Christi congregabuntur vel
moneys will-be with the-handmaids of-Christ will-be-gathered or
reservabuntur, et inde fratribus necessaria tradentur de
will-be-kept and thence to-the-brothers necessary-things will-be-handed-over from
iis quæ sororibus supererunt. Omnia itaque fratres exteriora
those which to-the-sisters will-be-left-over all-things and-so the-brothers outward
procurabunt, et sorores ea tantum quæ intus a mulieribus
will-procure and the-sisters those only which within by women
agi convenit, componendo scilicet vestes etiam fratrum,
to-be-done it-befits making namely garments also of-the-brothers
vel abluendo, panem etiam conficiendo, et ad coquendum
or washing bread also making and for baking
tradendo, et coctum suscipiendo. Ad ipsas etiam cura
handing-over and baked receiving to them also the-care
lactis, et eorum quæ inde fiunt, pertinebit, et gallinarum
of-milk and of-those which thence are-made will-pertain and of-hens
vel anserum nutritura, et quæcunque convenientius mulieres
or of-geese the-rearing and whatever-things more-fittingly women
agere quam viri possunt. Ipse vero præpositus quando
to-do than men can he-himself but the-provost when
constitutus fuerit, in præsentia episcopi et sororum
appointed he-will-have-been in the-presence of-the-bishop and of-the-sisters
jurabit, quod eis fidelis in Domino dispensator erit,
will-swear that to-them faithful in the-Lord steward he-will-be

et earum corpora a carnali contagio sollicite observabit.
and their bodies from fleshly contagion anxiously will-guard
In quo si forte, quod absit, episcopus eum negligentem
in which if perhaps which far-be-it the-bishop him negligent
deprehenderit, statim eum tanquam perjurii reum deponat.
will-have-detected at-once him as of-perjury guilty let-him-depose
Omnes quoque fratres in professionibus suis hoc se
all also the-brothers in professions their this themselves
sororibus sacramento astringent, quod nullatenus eas gravari
to-the-sisters by-oath will-bind that by-no-means them to-be-burdened
consentient, et earum carnali munditiæ pro posse suo
will-they-consent and their for-fleshly purity according-to power their-own
providebunt. Nullus igitur virorum, nisi licentia præpositi,
they-will-provide no-one therefore of-men except by-leave of-the-provost
ad sorores accessum habebit, nec aliquid eis missum, nisi
to the-sisters access will-have nor anything to-them sent except
a præposito transmissum, suscipietur. Nulla unquam sororum
by the-provost transmitted will-be-received none ever of-the-sisters
septa monasterii egredietur, sed omnia exterius, sicut
the-enclosures of-the-monastery will-go-out but all-things outwardly as
dictum est, fratres procurabunt, et in fortibus fortes
said it-has-been the-brothers will-procure and in strong strong-men
sudabunt operibus. Nullus unquam fratrum septa hæc
will-sweat works no-one ever of-the-brothers enclosures these
ingredietur, nisi obtenta præpositi et diaconissæ licentia,
will-enter unless obtained of-the-provost and of-the-deaconess the-leave
quum aliqua hoc necessaria vel honesta exegerit causa.
when some this necessary or honorable will-have-required cause
Si quis forte contra hoc præsumpserit, absque dilatione de
if anyone perhaps against this will-have-presumed without delay from
monasterio projiciatur. Ne tamen viri fortiores feminis
the-monastery let-him-be-thrown-out lest yet men stronger than-women

in aliquo eas gravare præsumant, statuimus eos quoque
in anything them to-burden presume we-establish them also
nihil præsumere contra voluntatem diaconissæ, sed omnia
nothing to-presume against the-will of-the-deaconess but all-things
ipsos etiam ad nutum ejus peragere, et omnes pariter tam
them also at nod her to-perform and all equally as-much
viros quam feminas ei professionem facere, et obedientiam
men as women to-her profession to-make and obedience
promittere: ut tanto pax firmior habeatur, et melius
to-promise that by-so-much peace firmer be-had and better
servetur concordia, quanto fortioribus minus licebit; et
be-kept concord by-as-much-as to-the-stronger less will-be-allowed and
tanto minus fortes debilibus obedire graventur, quanto
by-so-much less the-strong to-the-weak to-obey be-burdened by-as-much-as
earum violentiam minus vereantur, et quanto amplius hic
their violence less they-fear and by-as-much-as more here
humiliaverit se apud Deum, amplius exaltari certum
he-will-have-humbled himself before God more to-be-exalted certain
sit. Hæc in præsenti de diaconissa dicta sufficiant. Nunc
be-it these-things at present about the-deaconess said let-suffice now
ad officiales stylum inclinemus.
to the-officers the-pen let-us-incline
Sacrista quæ et thesauraria, toti oratorio providebit,
the-sacristan who also treasurer for-the-whole oratory will-provide
et omnes quæ ad ipsum pertinent claves, et quæ ipsi
and all which to it pertain the-keys and what-things for-it
necessaria sunt, ipsa servabit: et si quæ fuerint oblationes,
necessary are she-herself will-keep and if any will-be offerings
ipsa suscipiet, et de iis quæ in oratorio necessaria sunt
she-herself will-receive and about those which in the-oratory necessary are
faciendis vel reficiendis, et de toto ejus ornatu curam
to-be-made or to-be-repaired and about the-whole its adornment care

aget. Ipsius quoque providere est de hostiis, de vasis et
will-take hers also to-provide is about the-hosts about the-vessels and
de libris altaris, et toto ejus ornatu, de reliquiis, de
about the-books of-the-altar and the-whole its adornment about the-relics about
incenso, de luminaribus, de horologio, de signis pulsandis.
the-incense about the-lights about the-clock about the-bells to-be-rung
Hostias vero si fieri potest virgines conficiant, et frumentum
the-hosts but if to-be-done it-can virgins let-make and the-wheat
purgent unde fiant, et altaris pallas abluant.
let-them-clean from-which they-are-made and of-the-altar the-cloths let-them-wash
Reliquias autem, vel vasa altaris nunquam ei vel alicui
the-relics moreover or the-vessels of-the-altar never for-her or for-any
monialium contingere licebit, nec etiam pallas, nisi quum
of-the-nuns to-touch will-it-be-lawful nor even the-cloths except when
eis traditæ ad lavandum fuerint. Sed ad hoc monachi
to-them handed-over for washing they-will-have-been but for this monks
vel eorum conversi vocabuntur, et expectabuntur. Et si necesse
or their lay-brothers will-be-called and will-be-waited-for and if necessary
fuerit, aliqui sub ea ad hoc officium instituantur, qui hæc
it-will-be some under her for this office let-be-appointed who these-things
contingere quum opus fuerit digni sint, et arcis ab ea
to-touch when need will-be worthy be and with-the-chests by her
reseratis, hæc inde ipsi sumant, vel ibi reponant. Hæc
unlocked these-things thence they-themselves may-take or there may-put-back she
quidem quæ sanctuario præsidet, vitæ munditia præeminere
indeed who over-the-sanctuary presides of-life in-purity to-excel
debet: quæ, si fieri potest, mente cum corpore sit integra,
ought who if to-be-done it-can in-mind with body be whole
et ejus tam abstinentia quam continentia sit probata.
and her as-much abstinence as continence be proved

Hanc præcipue de compoto lunæ instructam esse oportet,
her especially in the-reckoning of-the-moon instructed to-be it-behooves
ut, secundum temporum rationem, oratorio provideat.
that according-to of-the-seasons the-reckoning for-the-oratory she-may-provide

VIII · THE OFFICERS OF THE HOUSE

The chantress directs the choir, the reading, the writing, and the library, and after the deaconess oversees discipline. The infirmarian denies the sick nothing they need, meat included except on fast days, and two elder priests anoint the dying. A board summons the community to a deathbed, and the dead are sewn into their clothes. The wardrobe-keeper keeps cloth and novices, the cellaress food and farm, and the portress the gate, guests, and the poor; every officer but the chantress comes from sisters who do not study letters.

Cantrix toti choro providebit, et divina disponet officia,
the-chantress for-the-whole choir will-provide and the-divine will-arrange offices
et de doctrina cantandi vel legendi magisterium habebit, et
and about the-teaching of-singing or of-reading the-mastery will-have and
de eis quæ ad scribendum pertinent vel dictandum. Armarium
about those which to writing pertain or dictating the-cupboard
quoque librorum custodiet, et ipsos inde tradet atque
also of-books she-will-guard and them thence will-hand-out and
suscipiet, et de ipsis scribendis vel aptandis curam suscipiet,
will-receive and about them to-be-written or to-be-fitted care will-take
vel sollicita erit. Ipsa ordinabit quomodo sedeatur in choro,
or anxious will-be she-herself will-order how one-sit in the-choir
et sedes dabit, et a quibus legendum sit vel cantandum
and seats will-give and by whom to-be-read be or to-be-sung
providebit: et inscriptionem componet sabbatis recitandam
will-provide and the-list will-compose on-Saturdays to-be-recited

in capitulo, ubi omnes hebdomadariæ describentur. Propter
in chapter where all the-weekly-officers will-be-written-down on-account-of
quæ maxime litteratam eam esse convenit, et præcipue
which-things most lettered her to-be it-befits and especially
musicam non ignorare. Ipsa etiam post diaconissam
music not to-be-ignorant-of she also after the-deaconess
toti disciplinæ providebit; et si forte illa rebus
for-the-whole discipline will-provide and if perhaps she with-matters
alienis fuerit occupata, vices illius in hoc exequetur.
other will-have-been occupied the-place of-her in this will-carry-out
Infirmaria ministrabit infirmis, et eas observabit tam a
the-infirmarian will-serve the-sick and them will-watch as-much from
culpa quam ab indigentia. Quidquid infirmitas postulaverit,
fault as from want whatever sickness will-have-demanded
tam de cibis quam de balneis, vel quibuscunque aliis,
as-much of foods as of baths or whatever other-things
est eis indulgendum. Notum est quippe proverbium in
is to-them to-be-granted known is indeed the-proverb in
talibus: «Infirmis non est lex posita.» Carnes eis nullatenus
such-things for-the-sick not is law laid-down meats to-them by-no-means
denegentur, nisi sexta feria, vel præcipuis vigiliis aut
be-denied except on-the-sixth day or on-chief vigils or
jejuniis quatuor temporum, seu quadragesimæ. A peccato
on-the-fasts of-the-four seasons or of-Lent from sin
autem tanto amplius coerceantur, quanto amplius de
moreover by-so-much more let-them-be-restrained by-as-much-as more about
exitu suo cogitandum incumbit. Maxime vero tunc silentio
end their-own to-be-thought it-presses most but then silence
studendum est, in quo exceditur plurimum, et orationi
to-be-studied is in which one-exceeds very-much and on-prayer
instandum, sicut scriptum est: «Fili, in tua infirmitate ne
to-be-insisted as written it-is son in your sickness do-not

despicias te ipsum, sed ora Deum, et ipse curabit te.
despise you yourself but pray-to God and he will-cure you
Avertere a delicto, et dirige manus, et ab omni delicto
turn-away from fault and direct your-hands and from every fault
munda cor tuum.» Oportet quoque infirmis providam semper
cleanse heart your it-behooves also for-the-sick a-provident always
assistere custodiam, quæ quum opus fuerit statim subveniat:
to-attend watch which when need will-be at-once may-help
et domum omnibus instructam esse, quæ infirmitati
and a-house with-all furnished to-be which for-sickness
illi sunt necessaria. De medicamentis quoque si necesse
that are necessary about medicines also if necessary
est, pro facultate loci providendum erit. Quod
it-is according-to the-means of-the-place to-be-provided it-will-be which
facilius fieri potest, si quæ infirmis præest non fuerit
more-easily to-be-done can if she-who over-the-sick is-set not will-be
expers medicinæ. Ad quam etiam de iis quæ sanguinem
devoid of-medicine to whom also about those who blood
minuunt cura pertinebit. Oportet autem aliquam flebotomiæ
let the-care will-pertain it-behooves moreover some-one in-bloodletting
peritam esse, ne virum propter hoc ad mulieres ingredi
skilled to-be lest a-man for this to the-women to-enter
necesse sit. Providendum est etiam de officiis horarum et
necessary it-be to-be-provided it-is also about the-offices of-the-hours and
communione, ne desint infirmis; ut saltem dominico die
communion lest they-be-lacking for-the-sick that at-least on-the-Lord's day
communicetur, confessione semper et satisfactione quam
there-be-communion with-confession always and satisfaction as-much-as
potuerint præeuntibus. De unctione quoque infirmorum
they-can going-before about the-anointing also of-the-sick
beati Jacobi apostoli sententia sollicite custodiatur, ad quam
of-blessed James the-apostle the-sentence anxiously be-kept for which

quidem faciendam tunc maxime quum de vita ægrotantis
indeed to-be-done then most when about the-life of-the-sick-woman
desperatur, inducantur ex monachis duo seniores sacerdotes
one-despairs let-be-brought from the-monks two elder priests
cum diacono, qui sanctificatum oleum secum afferant, et
with a-deacon who the-sanctified oil with-them may-bring and
conventu sororum assistente, interposito tamen pariete,
with-the-community of-the-sisters attending with-interposed yet wall
ipsi hoc celebrent sacramentum. Similiter quum opus fuerit,
they this may-celebrate sacrament likewise when need will-be
de communione agatur. Oportet itaque domum infirmarum
about communion let-it-be-done it-behooves and-so the-house of-the-sick
sic aptari, ut ad hæc facienda monachi facilem habeant
so to-be-fitted that for these-things to-be-done the-monks easy may-have
accessum et recessum, nec conventum videntes, nec ab eo
access and withdrawal neither the-community seeing nor by it
visi. Singulis autem diebus semel ad minus diaconissa cum
seen on-single moreover days once at least the-deaconess with
celleraria infirmam tanquam Christum visitent, ut de
the-cellaress the-sick-woman as Christ let-them-visit that about
necessitatibus ejus sollicitæ provideant tam in corporalibus
the-needs her anxiously they-may-provide as-much in bodily
quam spiritualibus, et illud a Domino audire mereantur:
as in-spiritual-things and that from the-Lord to-hear they-may-deserve
«Infirmus eram, et visitasti me.» Quod si ægrotans ad
sick I-was and you-visited me but if the-sick-woman to
exitum propinquaverit, et in extasi agoniæ venerit, statim
the-end will-have-drawn-near and into the-ecstasy of-agony will-have-come at-once
aliqua ei assistens ad conventum properet cum tabula, et
some-one to-her attending to the-community let-hurry with the-board and
eam pulsans exitum sororis nuntiet, totusque conventus,
it striking the-passing of-the-sister let-her-announce and-the-whole community

quæcunque hora sit diei vel noctis, ad morientem festinet,
whatever hour it-be of-day or of-night to the-dying let-hasten
nisi ecclesiasticis præpediatur officiis. Quod si acciderit,
unless by-church it-be-bindered offices but if it-will-have-happened
quod nihil est operi Dei præponendum, satis est
that nothing is to-the-work of-God to-be-preferred enough it-is
diaconissam cum aliquibus, quas elegerit, accelerare,
for-the-deaconess with some whom she-will-have-chosen to-hasten
et conventum postmodum sequi. Quæcunque vero ad
and the-community afterward to-follow whoever but at
hunc tabulæ pulsum occurrerint, statim litaniam inchoent,
this of-the-board stroke will-have-run-up at-once the-litany let-them-begin
quousque sanctorum et sanctarum invocatio compleatur;
until of-saints-male and of-saints-female the-invocation be-completed
et tunc psalmi vel cætera, quæ ad exequias pertinent,
and then psalms or the-other-things which to the-funeral pertain
subsequantur. Quam salubre vero sit ad infirmos ire sive
let-follow how wholesome but it-be to the-sick to-go or
mortuos, Ecclesiastes diligenter attendens, ait: «Melius est ire
the-dead Ecclesiastes diligently attending says better it-is to-go
ad domum luctus, quam ad domum convivii. In illa enim
to the-house of-mourning than to the-house of-feasting in that for
finis cunctorum admonetur hominum, et vivens cogitat
the-end of-all is-recalled men and the-living thinks
quid futurus sit.» Item: «Cor sapientium ubi tristitia est.»
what about-to-be he-be likewise the-heart of-the-wise where sadness is
Defunctæ vero corpusculum a sororibus statim abluatur,
of-the-dead-woman but the-little-body by the-sisters at-once be-washed
et aliqua vili, sed munda interula et caligis indutum
and with-some cheap but clean shift and stockings clothed
feretro imponatur, velo capite obvoluto. Quæ quidem
on-the-bier be-placed with-a-veil the-head wrapped which indeed

indumenta firmiter corpori consuantur sive ligentur, nec
garments firmly to-the-body be-sewn or be-tied nor
ulterius moveantur. Ipsum corpus a sororibus in ecclesiam
further be-moved itself the-body by the-sisters into the-church
delatum monachi quum oportuerit sepulturæ tradant,
carried the-monks when it-will-behoove to-burial let-them-hand-over
et sorores interim in oratorio psalmodiæ vel orationibus
and the-sisters meanwhile in the-oratory to-psalmody or to-prayers
intente vacabunt. Diaconissæ vero sepultura id tantum
intently will-give-themselves of-the-deaconess but the-burial this only
præ cæteris habeat honoris, ut cilicio solo totum ejus
before the-others let-have of-honor that in-hair-cloth alone whole her
corpus involvatur, et in eo quasi in sacco tota consuatur.
body be-wrapped and in it as-if in a-sack wholly she-be-sewn
Vestiaria totum quod ad curam indumentorum spectat
the-wardrobe-keeper all which to the-care of-clothing looks
providebit, tam in calciamentis scilicet quam in cæteris
will-provide as-much in shoes namely as in the-other
omnibus. Ipsa tonderi oves faciet, coria calciamentorum
all-things she-herself to-be-shorn the-sheep will-make the-leathers of-shoes
suscipiet. Linum seu lanam excolet et colliget, et totam curam
will-receive flax or wool will-dress and will-gather and the-whole care
telarum habebit. Filum et acum et forfices omnibus ministrabit.
of-the-webs will-have thread and needle and scissors to-all will-furnish
Totam dormitorii curam habebit, et stratis omnibus
the-whole of-the-dormitory care will-have and for-the-beds all
providebit. De mantilibus quoque mensarum et manutergiis
will-provide about the-cloths also of-the-tables and the-towels
et universis pannis curam aget, incidendis, suendis, abluendis.
and all cloths care will-take to-be-cut to-be-sewn to-be-washed
Ad hanc maxime illud pertinet: «Quæsivit lanam et linum,
to her most that pertains she-sought wool and flax

et operata est consilio manuum suarum. Manum suam misit
and worked has by-the-counsel of-hands her-own hand her she-put
ad colum, et digiti sui apprehenderunt fusum. Non timebit
to the-distaff and fingers her grasped the-spindle not she-will-fear
domui suæ a frigoribus nivis. Omnes enim domestici ejus
for-house her-own from the-colds of-snow all for servants her
vestiti duplicibus, et ridebit in die novissimo. Consideravit
clothed with-double and she-will-laugh on the-day last she-has-considered
semitas domus suæ, et panem otiosa non comedit. Surrexerunt
the-paths of-house her-own and bread idle not she-has-eaten rose-up
filii ejus et beatissimam prædicaverunt eam.» Hæc suorum
sons her and most-blessed proclaimed her she of-her-own
operum habebit instrumenta, et providebit de suis operibus,
works will-have the-instruments and will-provide about her-own works
quæ quibus debeat injungere sororibus. Ipsa enim novitiarum
which to-which she-ought to-enjoin sisters she for of-the-novices
curam aget, donec in congregationem suscipiantur.
the-care will-take until into the-congregation they-be-received
Celleraria curam habebit de iis omnibus quæ pertinent ad
the-cellaress care will-have about those all which pertain to
victum, de cellario, refectorio, coquina, molendino, pistrino
food about the-cellar refectory kitchen mill bakehouse
cum furno, de hortis etiam et viridariis, et agrorum
with oven about the-gardens also and orchards and of-the-fields
tota cultura: de apibus quoque, armentis et pecoribus
the-whole cultivation about the-bees also herds and flocks
cunctis, seu avibus necessariis. Ab ipsa requiretur quidquid
all or birds necessary from her will-be-required whatever
de cibis necessarium erit. Hanc maxime non esse avaram
of foods necessary will-be her most not to-be avaricious
convenit, sed promptam et voluntariam ad omnia necessaria
it-befits but ready and willing for all necessary-things

tribuenda. Hilarem enim datorem diligit Deus. Quam omnino
to-be-given a-cheerful for giver loves God whom altogether
prohibemus, ne de administrationis suæ dispensatione sibi
we-forbid lest from of-administration her-own the-dispensing to-herself
magis quam aliis sit propitia, nec privata sibi paret
more than to-others she-be propitious nor private for-herself she-prepare
fercula, nec sibi reservet quæ aliis defraudet. «Optimus,»
dishes nor for-herself reserve what from-others she-may-defraud the-best
inquit Hieronymus, «est dispensator, qui sibi nihil
says Jerome is the-steward who for-himself nothing
reservat.» Judas suæ dispensationis abutens officio, quum
reserves Judas of-his-own stewardship abusing the-office when
loculos haberet, de cœtu periit apostolico. Ananias quoque
the-purse he-had from the-company perished apostolic Ananias also
et Saphira uxor ejus retinendo sententiam mortis exceperunt.
and Sapphira wife his by-keeping-back the-sentence of-death received
Ad portariam, sive ostiariam, quod idem est, pertinet de
to the-portress or doorkeeper which the-same is it-pertains about
suscipiendis hospitibus, vel quibuslibet advenientibus, et de
receiving guests or any arrivals and about
iis nuntiandis vel adducendis ubi oporteat, et de cura
them to-be-announced or to-be-brought where it-behooves and about the-care
hospitalitatis. Hanc ætate et mente discretam esse convenit,
of-hospitality her in-age and in-mind discreet to-be it-befits
ut sciat accipere responsum et reddere, et qui vel
that she-may-know to-receive an-answer and to-give and who or
qualiter suscipiendi sint, an non sint, dijudicare. Ex qua
how to-be-received are or not are to-judge from whom
maxime tanquam ex vestibulo Domini religionem monasterii
most as from the-vestibule of-the-Lord the-religion of-the-monastery
decorari oportet, quum ab ipsa ejus notitia incipiat. Sit
to-be-adorned it-behooves since with her its knowledge begins let-her-be

igitur blanda verbis, mitis alloquio, ut in his quoque quos
therefore gentle in-words mild in-address that in those also whom
excluserit, convenienti reddita ratione charitatem studeat
she-will-have-shut-out with-fitting rendered reason charity she-may-strive
ædificare. Hinc enim scriptum est: «Responsio mollis frangit
to-build hence for written it-is an-answer soft breaks
iram, sermo durus suscitat furorem.» Et alibi: «Verbum
wrath speech harsh rouses fury and elsewhere a-word
dulce multiplicat amicos, et mitigat inimicos.» Ipsa quoque
sweet multiplies friends and mitigates enemies she also
sæpius pauperes videns, meliusque cognoscens, si qua eis
more-often the-poor seeing and-better knowing if any to-them
de cibis aut vestimentis distribuenda sunt, distribuet: tam
of foods or clothes to-be-distributed are will-distribute as-much
ipsa vero quam cæteræ officiales, si suffragio vel solatio
she but as the-other officers if of-the-support or comfort
aliquarum eguerint, dentur eis a diaconissa vicariæ.
of-some they-will-need let-there-be-given to-them by the-deaconess deputies
Quas præcipue de conversis assumi convenit, ne aliqua
whom especially from the-lay-sisters to-be-taken it-befits lest any
unquam monialium divinis desit officiis, sive capitulo vel
ever of-the-nuns from-the-divine be-absent offices or chapter or
refectorio. Domunculam juxta portam habeat, in qua ipsa
refectory a-little-house by the-gate let-her-have in which she
vel ejus vicaria præsto sit semper advenientibus, ubi etiam
or her deputy at-hand be always for-arrivals where also
otiosæ non maneant, et tanto amplius silentio studeant,
idle not they-may-remain and by-so-much more silence let-them-study
quanto earum loquacitas his quoque qui extra sunt,
by-as-much-as their talkativeness to-those also who outside are
facilius potest innotescere. Ipsius profecto est non solum
more-easily can become-known hers surely it-is not only

homines, quos oportet, arcere; verumetiam rumores penitus
men whom it-behooves to-keep-off but-also rumors wholly
excludere, ne ad conventum temere deferantur, et ab ipsa
to-shut-out lest to the-community rashly they-be-carried and from her
est exigendum quidquid in hoc quoque fuerit excessum.
is to-be-required whatever in this also will-have-been exceeded
Si quid vero audierit quod scitu opus sit, ad
if anything but she-will-have-heard which to-be-known need be to
diaconissam secreto referet, ut ipsa super hoc, si placet,
the-deaconess secretly she-will-report that she about this if it-pleases
deliberet. Mox autem ut ad portam pulsatum vel inclamatum
may-deliberate as-soon moreover as at the-gate knocked or called
fuerit, quæ præsto est quærat a supervenientibus
it-will-have-been she-who at-hand is let-her-ask from the-arrivals
qui sint, aut quid velint, portamque, si oportuerit, statim
who they-be or what they-want and-the-gate if it-will-behoove at-once
aperiat, ut advenientes suscipiat. Solas quippe feminas intus
let-her-open that the-arrivals she-may-receive alone indeed women within
hospitari licebit. Viri autem ad monachos dirigentur.
to-be-lodged it-will-be-lawful men moreover to the-monks will-be-directed
Nullus itaque aliqua de causa intus admittetur, nisi consulta
no-one and-so any for reason within will-be-admitted unless consulted
prius et jubente diaconissa. Feminis autem statim patebit
first and bidding the-deaconess to-women moreover at-once will-lie-open
introitus. Susceptas vero feminas, seu viros quacunque
entry the-received but women or men for-whatever
occasione introeuntes portaria in cellula sua pausare, faciet,
occasion entering the-portress in cell her to-rest will-make
donec a diaconissa vel sororibus, si necessarium est vel
until by the-deaconess or the-sisters if necessary it-is or
opportunum, eis occurratur. Pauperibus vero quæ ablutione
opportune to-them there-be-meeting to-the-poor but who of-washing

pedum indigent, hanc quoque hospitalitatis gratiam ipsa
of-feet need this also of-hospitality grace herself
diaconissa seu sorores diligenter exhibeant. Nam et Apostolus
the-deaconess or the-sisters diligently let-show for also the-Apostle
ex hoc præcipue humanitatis obsequio dictus est diaconus.
from this especially of-kindness service called was deacon
Sicut in Vitis quoque Patrum quidam ipsorum meminit,
as in the-Lives also of-the-Fathers one of-them recalls
dicens: «Propter te homo salvator factus diaconus, præcingens
saying for you man the-savior made deacon girding
se linteo, lavit pedes discipulorum, præcipiens eis
himself with-a-towel washed the-feet of-the-disciples commanding them
fratrum pedes lavare.» Hinc Apostolus de diaconissa
of-the-brothers the-feet to-wash hence the-Apostle about the-deaconess
meminit, dicens: «Si hospitio recepit, si sanctorum pedes
recalls saying if in-hospitality she-has-received if of-the-saints the-feet
lavit.» Et ipse Dominus: «Hospes,» inquit, «eram, et
she-has-washed and himself the-Lord a-guest he-says I-was and
collegistis me.» Officiales omnes præter cantricem de his
you-took-in me the-officers all except the-chantress from those
instituantur, quæ litteris non intendunt, ut si ad hoc tales
let-be-appointed who to-letters not attend that if for this such
reperiri possint idoneæ, litteris vacare liberius queant.
to-be-found can fit to-letters to-be-free more-freely they-may-be-able

The oratory's ornaments are plain, with a wooden cross, a silver chalice, and two bells. The psalms are said clearly, only authentic Scripture is read in church, the whole Bible in a year, and the Fathers' expositions at table and in chapter. The nuns rise at midnight for vigils and may sleep again after them. Whoever hides another's fault is punished more than the offender, the deaconess's decision binds after counsel, and custom always yields to reason and truth.

Oratorii ornamenta necessaria sint, non superflua; munda
of-the-oratory the-ornaments necessary let-be not superfluous clean
magis quam pretiosa. Nihil igitur in eo de auro vel de argento
rather than precious nothing therefore in it of gold or of silver
compositum sit præter unum calicem argenteum, vel plures
made let-be besides one chalice silver or more
etiam si necesse sit. Nulla de serico sint ornamenta, præter
even if necessary it-be none of silk let-be ornaments except
stolas aut phanones. Nulla in eo sint imaginum sculptilia.
stoles or maniples none in it let-be of-images carvings
Crux ibi lignea tantum erigatur ad altare, in qua si forte
a-cross there wooden only let-be-raised at the-altar on which if perhaps
imaginem Salvatoris placeat depingi, non est prohibendum.
the-image of-the-Savior it-please to-be-painted not it-is to-be-forbidden
Nullas vero alias imagines altaria cognoscant. Campanis
none but other images let-the-altars know with-bells
duabus monasterium sit contentum. Vas aquæ benedictæ
two the-monastery let-be content a-vessel of-water blessed
ad introitum oratorii extra collocetur, ut ea sanctificentur
at the-entrance of-the-oratory outside let-be-placed that by-it they-be-sanctified
mane ingressuræ, vel post completorium egressæ. Nullæ
in-the-morning about-to-enter or after compline gone-out none
monialium horis desint canonicis; sed statim ut pulsatum
of-the-nuns from-the-hours be-absent canonical but at-once as struck

fuerit signum, omnibus aliis postpositis ad divinum
it-will-have-been the-signal all other-things put-after to the-divine
properetur officium, modesto tamen incessu. Introeuntes autem
let-one-hurry office modest yet with-pace entering moreover
secreto oratorium, dicant quæ poterunt: «Introibo in domum
silently the-oratory let-them-say who will-be-able I-shall-enter into house
tuam, adorabo ad templum sanctum tuum, etc.» Nullus
your I-shall-worship toward temple holy your etc no
in choro liber teneatur, nisi officio præsenti necessarius.
in the-choir book let-be-held unless for-the-office present necessary
Psalmi aperte et distincte ad intelligendum dicantur, et
the-psalms openly and distinctly for understanding let-be-said and
tam moderata sit psalmodia vel cantus, ut quæ vocem
so moderate let-be the-psalmody or chant that those-who a-voice
habent infirmam sustinere valeant. Nihil in ecclesia legatur
have weak to-sustain may-be-able nothing in church let-be-read
aut cantetur, nisi de authentica sumptum scriptura, maxime
or sung unless from authentic taken scripture most
autem de Novo vel Veteri Testamento, quæ utraque sic
moreover from the-New or Old Testament which both so
per lectiones distribuantur, ut ex integro per annum
through lessons let-be-distributed that from whole through the-year
in ecclesia legantur. Expositiones vero ipsorum vel sermones
in church they-be-read the-expositions but of-them or sermons
doctorum, seu quælibet scripturæ aliquid ædificationis habentes
of-doctors or any writings something of-edification having
ad mensam vel in capitulo recitentur: et ubicunque opus sit
at table or in chapter let-be-recited and wherever need be
omnium lectio concedatur. Nulla autem legere vel cantare
of-all-things the-reading let-be-granted none moreover to-read or to-sing
præsumat, nisi quod prius præviderit. Si qua forte
let-presume except what first she-will-have-prepared if any perhaps

de iis aliquid in oratorio vitiose protulerit, ibidem
of these anything in the-oratory faultily will-have-brought-forth there
supplicando coram omnibus satisfaciat, secreto dicens:
by-supplicating before all let-her-make-amends secretly saying
«Ignosce, Domine, etiam hac vice negligentiæ meæ.» Media
pardon Lord also this time negligence my at-mid
autem nocte, secundum institutionem propheticam, ad vigilias
moreover night according-to the-institution prophetic to the-vigils
nocturnas surgendum est, propter quod adeo tempestive
nocturnal to-be-risen it-is on-account-of which so early
cubandum est, ut has vigilias ferre natura valeat infirma,
to-be-lain-down it-is that these vigils to-bear nature may-be-able weak
et omnia quæ ad diem pertinent cum luce fieri possint,
and all-things which to the-day pertain with light to-be-done can
sicut et beatus Benedictus instituit. Post vigilias autem ad
as also blessed Benedict established after vigils moreover to
dormitorium redeatur, antequam hora matutinarum laudum
the-dormitory let-one-return before the-hour of-the-morning lauds
pulsetur. Et si quid noctis adhuc superest, infirmæ somnus
be-rung and if anything of-night still remains to-weak sleep
non negetur naturæ. Maxime namque somnus lassatam
not let-be-denied nature most for sleep the-wearied
recreat naturam, et patientem operis reddit, et sobriam
refreshes nature and patient of-work renders and sober
conservat, et alacrem. Si quæ tamen Psalterii vel aliquarum
preserves and brisk if any yet of-the-Psalter or of-some
lectionum meditatione indigent, ut beatus quoque meminit
lessons meditation need as blessed also recalls
Benedictus, vacare ita debent, ut quiescentes non inquietent.
Benedict to-be-free so they-ought that those-resting not they-disturb
Ideo namque meditationi hoc loco potius quam lectioni dixit,
for-this for to-meditation this place rather than to-reading he-said

ne lectio aliquorum quietem impediret aliorum. Qui etiam
lest the-reading of-some the-rest might-hinder of-others who also
quum ait, «a fratribus qui indigent,» profecto nec ad
when he-says by the-brothers who need surely not-even to
hanc meditationem compulit. Nonnunquam tamen si doctrina
this meditation compelled sometimes yet if teaching
etiam cantus opus est, de hoc similiter providendum
also of-chant need is about this likewise to-be-provided
est iis quibus necesse est. Hora vero matutina, die
it-is for-those to-whom necessary it-is the-hour but morning at-day
statim illuscescente, peragatur, et exorto lucifero, si
at-once dawning let-be-performed and risen the-morning-star if
provideri potest, ipsa pulsetur. Qua completa revertatur ad
to-be-provided it-can it let-be-rung which completed let-one-return to
dormitorium. Quod si æstas fuerit, quia tunc breve est
the-dormitory but if summer it-will-be because then short is
tempus nocturnum, et longum matutinum; aliquantulum
the-time nocturnal and long the-morning a-little
ante primam dormire non prohibemus, donec sonitu facto
before prime to-sleep not we-forbid until with-the-sound made
excitentur. De qua etiam quiete post matutinales videlicet
they-be-roused about this also rest after the-morning namely
laudes beatus Gregorius II Dialogorum capitulo, quum de
lauds blessed Gregory II of-the-Dialogues in-the-chapter when about
venerabili viro Libertino loqueretur, meminit, dicens: «Die
the-venerable man Libertinus he-spoke recalls saying the-day
vero erat altera pro utilitate monasterii causa constituta.
but was the-next for the-utility of-the-monastery a-cause established
Expletis igitur hymnis matutinalibus, Libertinus ad lectum
completed therefore the-hymns morning Libertinus to the-bed
abbatis venit, orationem sibi humiliter petiit.» Hæc
of-the-abbot came prayer for-himself humbly sought this

igitur quies matutinalis a Pascha usque ad æquinoctium
therefore rest of-the-morning from Easter until to the-equinox
autumnale, ex quo incipit diem excedere, non denegetur.
autumnal from which begins the-day to-exceed not let-be-denied
Egressæ autem de dormitorio abluant, et acceptis libris
gone-out moreover from the-dormitory let-them-wash and having-taken books
in claustro sedeant legentes vel cantantes, donec prima
in the-cloister let-them-sit reading or singing until prime
pulsetur. Post primam vero in capitulum eatur, et omnibus
be-rung after prime but into chapter let-one-go and with-all
ibi residentibus lectio Martyrologii legatur, luna ante
there sitting the-reading of-the-Martyrology let-be-read the-moon before
pronuntiata. Ubi postmodum vel aliquo sermonis ædificio
announced where afterward either some of-speech edification
fiat, vel aliquid de regula legatur et exponatur. Deinde
let-be-made or something of the-rule be-read and expounded then
si quæ corrigenda sunt, vel disponenda, prosequi oportet.
if any-things to-be-corrected are or to-be-arranged to-pursue it-behooves
Sciendum vero est, nec monasterium nec domum aliquam
to-be-known but it-is neither a-monastery nor house any
inordinatam dici debere, si qua ibi inordinate fiant,
disordered to-be-called ought if any-things there disorderly be-done
sed si quum facta fuerunt, non sollicite corrigantur. Quis
but if when done have-been not anxiously they-be-corrected what
enim locus a peccato penitus expers? Quod diligenter
for place from sin wholly free which diligently
beatus attendens Augustinus, quum clerum suum instrueret,
blessed attending Augustine when clergy his he-instructed
in quodam loco meminit, dicens: «Quantum libet enim vigilet
in a-certain place recalls saying however much for watch
disciplina domus meæ; homo sum, et inter homines vivo.
the-discipline of-house my a-man I-am and among men I-live

Nec mihi arrogare audeo ut domus mea melior sit quam
nor to-myself to-claim do-I-dare that house my better be than
arca Noe, ubi tamen inter octo homines unus inventus est
the-ark of-Noah where yet among eight men one found was
reprobus; aut melior sit quam domus Abrahæ, ubi dictum
reprobate or better be than the-house of-Abraham where said
est: «Ejice ancillam et filium ejus;» aut melior quam
it-was cast-out the-handmaid and son her or better than
domus Isaac: «Jacob dilexi, Esau odio habui;» aut melior
the-house of-Isaac Jacob I-have-loved Esau in-hatred I-have-had or better
quam domus Jacob, ubi lectum patris filius incestavit;
than the-house of-Jacob where the-bed of-the-father the-son defiled
aut melior quam domus David, cujus filius unus cum sorore
or better than the-house of-David whose son one with sister
concubuit, alter contra patris tam sanctam mansuetudinem
lay the-other against of-the-father so holy gentleness
rebellavit; aut melior quam cohabitatio apostoli Pauli, qui
rebelled or better than the-company of-the-apostle Paul who
si inter bonos habitaret non diceret: «Foris pugnæ, intus
if among good-men he-dwelt not would-say outside fights within
timores;» nec loqueretur: «Nemo est homo qui germane de
fears nor would-he-speak no-one is man who truly about
vobis sollicitus sit. Omnes quæ sua sunt quærunt;»
you anxious be all the-things-which their-own are seek
aut melior quam cohabitatio ipsius Christi, in qua undecim
or better than the-company himself of-Christ in which eleven
boni perfidum et furem Judam toleraverunt: aut melior
good-men the-faithless and thief Judas bore or better
postremo quam cœlum, unde angeli ceciderunt.» Qui etiam
lastly than heaven whence angels fell who also
nos ad disciplinam monasterii plurimum exhortans, annexuit
us to the-discipline of-the-monastery very-much exhorting added

dicens: «Fateor coram Deo, ex quo Deo servire cœpi,
saying I-confess before God from which God to-serve I-began
quomodo difficile sum expertus meliores quam qui in
as with-difficulty I-have found better than those-who in
monasteriis profecerunt, ita non sum expertus pejores quam
monasteries advanced so not I-have found worse than
qui in monasteriis ceciderunt.» Ita ut hinc, arbitror,
those-who in monasteries fell so that hence I-judge
in Apocalypsi scriptum: «Justus justior fiat, et sordidus
in the-Apocalypse written the-just more-just let-become and the-filthy
sordescat adhuc.» Tanta igitur correctionis districtio sit,
let-be-filthy still such therefore of-correction strictness let-there-be
ut quæcunque in altera viderit quod corrigendum sit,
that whoever in another will-have-seen what to-be-corrected be
et celaverit, graviori subjaceat disciplinæ, quam illa
and will-have-concealed to-heavier be-subject discipline than she
quæ hoc commisit. Nulla igitur vel suum vel alterius
who this committed none therefore either her-own or another's
delictum accusare differat. Quæcunque vero se accusans alias
fault to-accuse let-delay whoever but herself accusing others
prævenerit, sicut scriptum est: «Justus prior est accusator
will-have-forestalled as written it-is the-just first is accuser
sui,» mitiorem meretur disciplinam, si ejus cessaverit
of-himself a-milder deserves discipline if her will-have-ceased
negligentia. Nulla vero aliam excusare præsumat, nisi forte
negligence none but another to-excuse let-presume unless perhaps
diaconissa ab aliis ignotam rei veritatem interroget.
the-deaconess from others unknown of-the-matter the-truth ask
Nulla unquam aliam cædere pro quacunque culpa præsumat,
none ever another to-strike for whatever fault let-presume
nisi cui injunctum fuerit a diaconissa. Scriptum
except to-whom enjoined it-will-have-been by the-deaconess written

est autem de disciplina correctionis: «Disciplinam Domini,
it-is moreover about the-discipline of-correction the-discipline of-the-Lord
fili mi, ne abjicias. Ne deficias quum ab eo corriperis.
son my do-not cast-off do-not faint when by him you-are-corrected
Quem enim diligit Dominus corripit, et quasi pater in filio
whom for loves the-Lord he-corrects and as a-father in a-son
complacet sibi.» Item: «Qui parcit virgæ, odit filium: qui
is-pleased to-himself likewise he-who spares the-rod hates the-son he-who
autem diligit illum, instanter erudit. Pestilente flagellato
moreover loves him urgently trains with-the-pestilent-man scourged
stultus sapientior erit. Mulctato pestilente sapientior erit
the-fool wiser will-be with-fined the-pestilent-man wiser will-be
parvulus. Flagellum equo, et chamus asino, et virga
the-little-one a-whip for-the-horse and a-bridle for-the-ass and a-rod
dorso imprudentium. Qui corripit hominem gratiam postea
for-the-back of-the-imprudent he-who corrects a-man favor afterward
inveniet apud eum, magis quam ille qui per linguæ
will-find with him more than he who through of-the-tongue
blandimenta decipit. Omnis autem disciplina in præsenti
blandishments deceives all moreover discipline in the-present
quidem videtur non esse gaudii, sed mœroris. Postea autem
indeed seems not to-be of-joy but of-grief afterward moreover
fructum pacatissimum exercitatis per eam reddet justitiæ.
fruit most-peaceful to-those-exercised through it will-render of-justice
Confusio patris est in filio indisciplinato, filia autem
the-confusion of-a-father is in a-son undisciplined a-daughter moreover
fatua in deminoratione erit. Qui diligit filium, assiduat
foolish in diminishment will-be he-who loves son continues
illi flagella, ut lætetur in novissimo. Qui docet filium,
for-him the-scourges that he-may-rejoice in the-last he-who teaches son
laudabitur in illo, et in medio domesticorum in illo gloriatur.
will-be-praised in him and in the-midst of-the-household in him glories

Equus indomitus evadet durus, et filius remissus evadet
a-horse untamed will-turn-out hard and a-son left-loose will-turn-out
præceps. Lacta filium tuum, et paventem te faciet. Lude
headlong pamper son your and fearful you be-will-make play
cum eo, et contristabit te.» In discussione vero consilii
with him and he-will-sadden you in the-discussion but of-counsel
cuilibet suam proferre sententiam licebit, sed quidquid
for-anyone her-own to-bring-forth opinion it-will-be-lawful but whatever
omnibus videatur, diaconissæ decretum immobile teneatur, in
to-all seem of-the-deaconess the-decree unmovable be-held in
cujus arbitrio cuncta consistunt; etiam si, quod absit, ipsa
whose judgment all-things consist even if which far-be-it she-herself
fallatur, et quod deterius est ipsa constituat. Unde et
be-deceived and what worse is she-herself decide whence also
illud est beati Augustini libro Confessionum: «Multum
that-saying is of-blessed Augustine in-the-book of-the-Confessions much
peccat qui inobediens est suis prælatis in aliquo, si vel
sins he-who disobedient is to-his-own superiors in anything if even
meliora eligat quam ea quæ sibi jubentur.» Multo quippe
better-things he-choose than those which to-him are-bidden much indeed
melius est nobis bene facere, quam bonum facere. Nec
better it-is for-us well to-do than good to-do nor
tam quod fiat, quam quod quo modo vel animo fiat,
so-much what be-done as what in-what way or spirit it-be-done
pensandum est. Bene vero fit quidquid per obedientiam
to-be-weighed is well but is-done whatever through obedience
fit, etiam si quod fit bonum esse minime videatur. Per
is-done even if what is-done good to-be by-no-means seem in
omnia itaque prælatis est obediendum, quantacunque sint
all-things and-so to-the-superiors is to-be-obeyed however-great be
damna rerum, si nullum apparet animæ periculum. Provideat
the-losses of-things if no appears of-the-soul danger let-provide

prælatus ut bene præcipiat, quia subjectis bene obedire
the-superior that well he-command because for-subjects well to-obey
sufficit, nec suam, sicut professi sunt, sed prælatorum sequi
suffices nor their-own as professed they-have but of-the-superiors to-follow
voluntatem. Omnino enim prohibemus ut unquam consuetudo
the-will altogether for we-forbid that ever custom
rationi præponatur, nec unquam aliquid defendatur, quia sit
to-reason be-preferred nor ever anything be-defended because it-be
consuetudo, sed quia ratio; nec quia sit usitatum, sed quia
custom but because reason nor because it-be usual but because
bonum: et tanto libentius excipiatur, quanto melius
good and by-so-much more-willingly be-received by-as-much-as better
apparebit. Alioquin judaizantes legis antiquitatem Evangelio
it-will-appear otherwise judaizing of-the-law the-antiquity to-the-Gospel
præferamus. Ad quod beatus Augustinus de consilio
let-us-prefer to which blessed Augustine about the-council
Cypriani pleraque asserens testimonia, quodam loco ait: «Qui
of-Cyprian very-many asserting testimonies in-a-certain place says he-who
contempta veritate, præsumit consuetudinem sequi, aut circa
with-despised truth presumes custom to-follow either toward
fratres invidus est et malignus, quibus veritas revelatur,
the-brothers envious is and malicious to-whom truth is-revealed
aut circa Deum ingratus est, cujus inspiratione Ecclesia ejus
or toward God ungrateful is whose by-inspiration the-Church his
instruitur.» Item: «In Evangelio Dominus: «Ego sum,» inquit,
is-instructed likewise in the-Gospel the-Lord I am he-says
«Veritas.» Non dixit: «Ego sum consuetudo.» Itaque veritate
the-Truth not he-said I am custom and-so with-truth
manifestata, cedat consuetudo veritati.» Item: «Revelatione
manifested let-yield custom to-truth likewise with-revelation
facta veritatis, cedat error veritati, quia et Petrus qui prius
made of-truth let-yield error to-truth because also Peter who before

circumcidebat cessit Paulo prædicanti veritatem.» Idem lib.
used-to-circumcise yielded to-Paul preaching the-truth the-same book
IV de Baptismo: «Frustra quidem qui ratione vincuntur,
four on Baptism in-vain indeed those-who by-reason are-conquered
consuetudinem nobis objiciunt, quasi consuetudo major sit
custom to-us object as-if custom greater be
veritate, aut non sit in spiritualibus sequendum, quod in
than-truth or not be in spiritual-things to-be-followed what into
melius fuit a Spiritu sancto revelatum.» Hoc plane verum est,
the-better was by the-Spirit holy revealed this plainly true is
quia ratio et veritas consuetudini præponenda est. Gregorius
because reason and truth to-custom to-be-preferred is Gregory
VII Vuimundo episcopo: «Et certe, ut beati Cypriani
VII to-Wimund the-bishop and certainly that of-blessed Cyprian
utamur sententia, quælibet consuetudo quantumvis vetusta,
we-may-use the-sentence any custom however old
quantumvis vulgata, veritati est omnino postponenda; et
however widespread to-truth is altogether to-be-postponed and
usus qui veritati est contrarius, abolendus.» Quanto etiam
a-usage which to-truth is contrary to-be-abolished with-how-great also
amore veritas quoque verborum amplectenda, admonemur in
love the-truth also of-words to-be-embraced we-are-admonished in
Ecclesiastico quum dicitur: «Pro anima tua non confundaris
Ecclesiasticus when it-is-said for soul your do-not be-ashamed
dicere verum.» Item: «Non contradicas verbo veritatis ullo
to-say the-true likewise do-not contradict the-word of-truth in-any
modo.» Et iterum: «Ante omnia opera verbum verax præcedat
way and again before all works a-word true let-go-before
te, et ante omnem actum consilium stabile.» Nihil etiam
you and before every act counsel stable nothing also
in auctoritatem ducatur, quia geritur a multis, sed quia
into authority be-taken because it-is-done by many but because

probatur a sapientibus et bonis: «Stultorum,» inquit Salomon,
it-is-approved by the-wise and good of-fools says Solomon
«infinitus est numerus.» Et juxta Veritatis assertionem:
infinite is the-number and according-to of-the-Truth the-assertion
«Multi vocati; pauci vero electi.» Rara sunt quæque pretiosa;
many called few but chosen rare are all precious-things
et quæ abundant numero, minuuntur pretio. Nemo enim
and those-which abound in-number are-diminished in-price no-one for
in consilio majorem hominum partem, sed meliorem sequatur.
in counsel the-greater of-men part but the-better let-follow
Nec ætas hominis, sed sapientia consideretur; nec amicitia,
nor the-age of-a-man but wisdom be-considered nor friendship
sed veritas attendatur. Unde et poetica est illa sententia:
but truth be-attended-to whence also poetic is that judgment

... Fas est et ab hoste doceri.
right it-is even from an-enemy to-be-taught

Quotiens autem opus est consilio, non differatur. Et si de
as-often-as moreover need is of-counsel not let-it-be-deferred and if about
rebus præcipuis est deliberandum, convocetur conventus. In
matters chief it-is to-be-deliberated let-be-convoked the-community in
minoribus autem rebus discutiendis, sufficiet diaconissa paucis
lesser moreover matters to-be-discussed will-suffice the-deaconess with-few
ad se de majoribus personis convocatis. Scriptum quoque est
to herself of the-greater persons called-together written also it-is
de consilio: «Ubi non est gubernator, populus corruit. Salus
about counsel where not is a-governor the-people falls safety
autem, ubi multa consilia. Via stulti recta in oculis ejus.
moreover where many counsels the-way of-the-fool right in eyes his
Qui autem sapiens, audit consilia. Fili, sine consilio nihil
he-who moreover wise-is hears counsels son without counsel nothing

facias, et post factum non pœnitebis.» Si forte sine consilio
do and after the-deed not you-will-repent if perhaps without counsel
aliquid prosperum habet eventum, non excusat hominis
something prosperous has outcome not excuses of-the-man
præsumptionem fortunæ beneficium. Sin autem post consilium
the-presumption of-fortune the-benefit but-if moreover after counsel
nonnunquam errant, potestas quæ consilium quæsivit, rea
sometimes they-err the-power which counsel sought guilty
non teneatur præsumptionis. Nec tam culpandus est qui
not let-be-held of-presumption nor so-much to-be-blamed is he-who
credidit, quam quibus ipse errando acquievit.
believed as those-to-whom he-himself erring assented

X · MASS, COMMUNION, AND THE DAY'S ORDER

After chapter the nuns read, sing, or work until terce. A weekly priest from the monks says mass, unseen by the sisters, and an elder priest gives communion, which the whole community takes at least three times a year, after confession and a three-day fast, mindful of Paul's warning. Work fills the hours to sext, reading accompanies the meal, and summer adds a midday rest. On Saturday the deaconess washes feet before collation, and compline ends the day.

Egressæ vero capitulum iis quibus oportet operibus
gone-out but from-chapter to-those which it-behooves works
intendant, legendo scilicet vel cantando, sive manibus
let-them-attend by-reading namely or singing or with-hands
operando usque ad tertiam. Post tertiam autem missa dicatur,
working until to terce after terce moreover mass let-be-said
ad quam quidem celebrandam unus ex monachis sacerdos
for which indeed to-be-celebrated one from the-monks a-priest
hebdomadarius instituatur. Quem profecto si copia tanta
weekly let-be-appointed whom surely if abundance so-great

sit, cum diacono et subdiacono venire oportet, qui ei
be with a-deacon and subdeacon to-come it-behooves who to-him
quod necessarium est administrent, vel quod suum est
what necessary is may-minister or what their-own is
et ipsi operentur. Quorum accessus vel recessus ita
also they-themselves may-perform whose approach or withdrawal so
fiant, ut sororum conventui nullatenus pateant. Si vero
let-be-made that to-the-sisters' community by-no-means they-lie-open if but
plures necessarii fuerint, et de his providendum erit,
more necessary will-be also about these to-be-provided it-will-be
et ita semper, si fieri potest, ut monachi propter
and so always if to-be-done it-can that the-monks on-account-of
missas monialium nunquam conventui suo in officiis
the-masses of-the-nuns never to-their-own community in the-offices
desint divinis. Si vero communicandum a sororibus fuerit,
be-lacking divine if but to-be-communicated by the-sisters it-will-be
senior eligatur sacerdos, qui post missam eas communicet;
an-elder let-be-chosen priest who after mass them may-communicate
egressis inde prius diacono et subdiacono, propter tollendam
with-gone-out thence first the-deacon and subdeacon for removing
tentationis occasionem. Ter vero ad minus in anno totus
of-temptation the-occasion three-times but at least in the-year the-whole
communicet conventus, id est Pascha, Pentecoste, et natale
let-communicate community that is at-Easter Pentecost and the-birthday
Domini, sicut a patribus est institutum de secularibus
of-the-Lord as by the-fathers it-has-been instituted about lay
etiam hominibus. His autem communionibus ita se
also men for-these moreover communions so themselves
præparent ut tertio die ante ad confessionem et congruam
let-them-prepare that on-the-third day before to confession and fitting
satisfactionem omnes accedant, et terno se panis
satisfaction all may-come and with-a-three-day themselves of-bread

et aquæ jejunio et oratione frequenti purificent cum
and of-water fast and with-prayer frequent let-them-purify with
omni humilitate et tremore; illam Apostoli terribilem apud
all humility and trembling that of-the-Apostle terrible with
se retractantes sententiam: «Itaque,» inquit, «quicunque
themselves reconsidering sentence and-so he-says whoever
manducaverit panem vel biberit calicem Domini indigne,
will-have-eaten the-bread or will-have-drunk the-cup of-the-Lord unworthily
reus erit corporis et sanguinis Domini. Probet autem seipsum
guilty will-be of-the-body and blood of-the-Lord let-prove moreover himself
homo, et sic de pane illo edat, et de calice bibat.
a-man and so of bread that let-him-eat and of the-cup let-him-drink
Qui enim manducat et bibit indigne, judicium sibi
he-who for eats and drinks unworthily judgment to-himself
manducat et bibit, non dijudicans corpus Domini. Ideo inter
eats and drinks not discerning the-body of-the-Lord therefore among
vos multi infirmi et imbecilles, et dormiunt multi. Quod si
you many sick and weak and sleep many but if
nosmetipsos dijudicaremus, non utique dijudicaremur.» Post
ourselves we-judged not surely we-would-be-judged after
missam quoque ad opera redeant usque ad sextam, et
mass also to works let-them-return until to sext and
nullo tempore otiose vivant, sed unaquæque id quod potest
at-no time idly let-them-live but each that which she-can
et quod oportet operetur. Post sextam autem prandendum
and which it-behooves let-her-work after sext moreover to-be-dined
est, nisi jejunium fuerit. Tunc enim nona expectanda est, et
it-is unless a-fast it-will-be then for none to-be-awaited is and
in quadragesima etiam vespera. Nullo vero tempore conventus
in Lent also vespers at-no but time the-community
careat lectione. Quam quum diaconissa terminare voluerit,
let-lack reading which when the-deaconess to-end will-have-wished

dicat: Sufficit. Et statim ad grates Domino referendas ab
let-her-say it-suffices and at-once for thanks to-the-Lord to-be-rendered by
omnibus surgatur. Æstivo tempore post prandium usque
all let-one-rise in-summer time after the-meal until
ad nonam quiescendum est in dormitorio, et post nonam
to none to-be-rested it-is in the-dormitory and after none
ad opera redeundum usque ad vesperas. Post vesperas
to works one-must-return until to vespers after vespers
autem vel statim cœnandum est, vel potandum. Et inde
moreover either at-once to-be-supped it-is or to-be-drunk and thence
etiam, secundum temporis consuetudinem, ad collationem
also according-to of-the-season the-custom to the-collation
eundum. Sabbato autem, ante collationem munditiæ fiant,
one-must-go on-Saturday moreover before the-collation cleansings let-be-made
in ablutione videlicet pedum et manuum. In quo quidem
in the-washing namely of-feet and of-hands in which indeed
obsequio diaconissa famuletur cum hebdomadariis, quæ
service the-deaconess let-serve with the-weekly-ones who
coquinæ deservierunt. Post collationem vero, ad completorium
the-kitchen have-served after the-collation but to compline
statim est veniendum, inde dormitum est eundum.
at-once it-is to-be-come thence to-sleep it-is to-be-gone

In food and clothing Paul's rule holds: having these, be content, taking what is cheap, easily had, and without scandal. Sin lies not in food but in appetite and in acting against conscience, and through Christ no food is unclear. No one should vow a yoke heavier than her strength: Paul lets women marry without limit, so necessary food, which holds no sin, may surely be granted. Wine above all is dangerous, as Solomon, Isaiah, and Joel show.

De victu autem et vestitu apostolica teneatur sententia, qua
about food moreover and clothing the-apostolic let-be-held sentence by-which
dicitur: «Habentes autem alimenta et quibus tegamur,
it-is-said having moreover food and with-which we-may-be-covered
his contenti simus.» Ut videlicet necessaria sufficiant, non
with-these content let-us-be that namely necessary-things suffice not
superflua quærantur. Et quod vilius poterit comparari,
superfluous-things be-sought and what more-cheaply will-be-able to-be-bought
vel facilius haberi, et sine scandalo sumi, id concedatur.
or more-easily be-had and without scandal be-taken that let-be-granted
Solum quippe scandalum propriæ conscientiæ vel alterius in
only indeed the-scandal of-one's-own conscience or of-another's in
cibis Apostolus vitat, sciens quia non est cibus in vitio, sed
foods the-Apostle avoids knowing that not is the-food in vice but
appetitus: «Qui manducat,» inquit, «non manducantem non
the-appetite he-who eats he-says not the-one-eating not
spernat. Qui non manducat, manducantem non judicet.
let-him-despise he-who not eats the-one-eating not let-him-judge
Tu quis es, qui judicas alienum servum? Qui manducat,
you who are who judge another's servant he-who eats
Domino manducat. Gratias enim agit Deo. Et qui non
to-the-Lord eats thanks for he-gives to-God and he-who not
manducat, Domino non manducat, et gratias agit Deo.
eats to-the-Lord not eats and thanks gives to-God

Non ergo amplius invicem judicemus, sed hoc judicate
not therefore any-more each-other let-us-judge but this judge
magis ne ponatis offendiculum fratri vel scandalum. Scio
rather lest you-put a-stumbling-block for-the-brother or a-scandal I-know
et confido in Domino Jesu, quia nihil commune per
and am-confident in the-Lord Jesus that nothing common through
ipsum, nisi [ei] qui æstimat quid commune esse. Non
him except [to-him] who judges something common to-be not
est regnum Dei esca et potus, sed justitia, et pax, et
is the-kingdom of-God food and drink but justice and peace and
gaudium in Spiritu sancto. Omnia quidem munda sunt, sed
joy in the-Spirit holy all-things indeed clean are but
malum est homini qui per offendiculum manducat. Bonum
evil it-is for-the-man who through a-stumbling-block eats good
non manducare carnem, et non bibere vinum, neque in quo
not to-eat meat and not to-drink wine nor in which
frater tuus offendatur, aut scandalizetur.» Qui etiam post
brother your be-offended or be-scandalized who also after
scandalum fratris de proprio scandalo ipsius qui contra
the-scandal of-the-brother about own scandal of-him who against
conscientiam suam comedit, adjungit dicens: «Beatus qui non
conscience his-own eats adds saying blessed he-who not
judicat semetipsum in eo quod probat. Qui autem discernit
judges himself in that which he-approves he-who moreover discerns
si manducaverit, damnatus est quia non ex fide. Omne
if he-will-have-eaten condemned is because not from faith all
autem quod non est ex fide, peccatum est.» In omni quippe
moreover which not is from faith sin is in every indeed
quod agimus contra conscientiam nostram, et contra hoc
thing-which we-do against conscience our and against that
quod credimus, peccamus. Et in eo quod probamus, hoc est
which we-believe we-sin and in that which we-approve that is

per legem quam approbamus atque recipimus, judicamus
through the-law which we-approve and receive we-judge
nosmetipsos atque damnamus, si illos videlicet comedimus
ourselves and condemn if those namely we-eat
cibos quos discernimus, hoc est per legem excludimus, et
foods which we-discern that is through the-law exclude and
separamus tanquam immundos. Tantum enim est testimonium
separate as unclean so-great for is the-testimony
conscientiæ nostræ, ut hæc nos apud Deum maxime accuset
of-conscience our that this us before God most accuse
vel excuset. Unde et Joannes in prima sua meminit epistola:
or excuse whence also John in the-first his-own recalls letter
«Charissimi, si cor nostrum non reprehenderit nos, fiduciam
dearest if heart our not will-have-reproached us confidence
habemus ad Deum. Et quidquid petierimus accipiemus ab
we-have toward God and whatever we-shall-have-asked we-shall-receive from
eo, quoniam mandata ejus custodimus, et ea quæ sunt
him since the-commandments his we-keep and those which are
placita coram eo facimus.» Bene itaque et Paulus superius ait
pleasing before him we-do well and-so also Paul above says
nihil esse commune per Christum, nisi ei qui commune
nothing to-be common through Christ except to-him who common
quid esse putat, hoc est immundum et interdictum
something to-be thinks that is unclean and forbidden
si sibi credit. Communes quippe cibos dicimus, qui
if to-himself he-believes common indeed foods we-call which
secundum legem immundi vocantur, quod eos scilicet lex
according-to the-law unclean are-called because them namely the-law
a suis excludens, quasi his qui extra legem sunt exponat
from its-own shutting-out as-if to-those who outside the-law are exposes
et publicet. Unde et communes feminæ immundæ sunt, et
and publishes whence also common women unclean are and

communia quæque vel publicata vilia sunt, vel minus chara.
common-things all or published cheap are or less dear
Nullum itaque cibum per Christum asserit esse communem,
no and-so food through Christ he-asserts to-be common
id est immundum, quia lex Christi nullum interdicit,
that is unclean because the-law of-Christ none forbids
nisi, ut dictum est, propter scandalum removendum, vel
except as said it-has-been for scandal to-be-removed either
propriæ scilicet conscientiæ, vel alienæ. De qua et alibi
of-one's-own namely conscience or of-another's about which also elsewhere
dicit: «Quapropter si esca scandalizat fratrem meum, non
he-says wherefore if food scandalizes brother my not
manducabo in æternum, ne fratrem meum scandalizem? Non
I-shall-eat into eternity lest brother my I-scandalize not
sum liber, non sum apostolus?» Ac si diceret: Nunquid
am-I free not am-I an-apostle as if he-should-say surely-not
non habeo illam libertatem quam Dominus apostolis dedit,
not have-I that freedom which the-Lord to-the-apostles gave
de quibuslibet scilicet edendis vel de stipendiis aliorum
about any-things namely to-be-eaten or about the-wages of-others
sumendis? Sic quippe quum apostolos mitteret, quodam loco
to-be-taken so indeed when the-apostles he-sent in-a-certain place
ait: «Edentes et bibentes quæ apud illos sunt,» nullum
he-says eating and drinking what-things with them are no
videlicet cibum a ceteris distinguens. Quod diligenter
namely food from the-others distinguishing which diligently
Apostolus attendens, et omnia ciborum genera, etiamsi sint
the-Apostle attending-to and all of-foods kinds even-if they-be
infidelium cibi et idolothyta, christianis esse licita studiose
of-infidels foods and things-offered-to-idols for-Christians to-be lawful zealously
prosequitur; solum, ut diximus, in cibis scandalum vitans:
pursues only as we-have-said in foods scandal avoiding

«Omnia,» inquit, «licent; sed non omnia expediunt. Omnia
all-things he-says are-lawful but not all-things are-expedient all-things
mihi licent, sed non omnia ædificant. Nemo quod suum
to-me are-lawful but not all-things edify no-one what his-own
est quærat, sed quod alterius. Omne quod in macello venit
is let-seek but what of-another everything which in the-market comes
manducate, nihil interrogantes propter conscientiam. Domini
eat nothing asking on-account-of conscience the-Lord's
est terra, et plenitudo ejus. Si quis vocat vos infidelium
is the-earth and the-fullness its if anyone invites you of-the-infidels
ad cœnam, et vultis ire, omne quod vobis apponitur
to supper and you-wish to-go everything which to-you is-set-before
manducate, nihil interrogantes propter conscientiam. Si quis
eat nothing asking on-account-of conscience if anyone
autem dixerit: Hoc immolatum est idolis, nolite manducare
moreover will-have-said this sacrificed is to-idols do-not eat
propter illum qui judicavit, et propter conscientiam.
on-account-of him who judged and on-account-of conscience
Conscientiam dico non tuam, sed alterius. Sine offensione
conscience I-mean not your but of-the-other without offense
estote Judæis et gentibus, et Ecclesiæ Dei.» Ex quibus
be to-Jews and to-gentiles and to-the-Church of-God from which
videlicet Apostoli verbis manifeste colligitur, nullum nobis
namely of-the-Apostle words manifestly is-gathered nothing to-us
interdici, quo sine offensa propriæ conscientiæ vel alienæ
to-be-forbidden which without offense of-one's-own conscience or another's
vesci possimus. Sine offensa vero propriæ conscientiæ tunc
to-eat we-can without offense but of-one's-own conscience then
agimus, si propositum vitæ, quo salvari possumus, nos
we-act if the-purpose of-life by-which to-be-saved we-can ourselves
servare confidimus. Sine offensa autem alienæ, si eo
to-keep we-trust without offense moreover of-another's if in-that

modo vivere credimur quo salvemur. Eo quidem
way to-live we-are-believed in-which we-may-be-saved in-that indeed
modo vivemus, si omnibus necessariis naturæ indultis peccata
way we-shall-live if with-all necessary-things of-nature granted sins
vitemus, nec de nostra virtute præsumentes illi vitæ jugo
we-avoid nor on our virtue presuming to-that of-life yoke
professione nos obligemus, quo prægravati succumbamus:
by-profession ourselves we-bind by-which overburdened we-succumb
et tanto sit gravior casus, quanto fuerat professionis
and by-so-much be heavier the-fall by-as-much-as had-been of-profession
altior gradus. Quem quidem casum et stultæ professionis
higher the-grade which indeed fall and of-foolish profession
votum Ecclesiastes præveniens, ait: «Si quid vovisti Deo,
the-vow Ecclesiastes forestalling says if anything you-have-vowed to-God
ne moreris reddere. Displicet enim et infidelis et stulta
do-not delay to-pay displeases for both faithless and foolish
promissio. Sed quodcunque voveris redde. Melius est
promise but whatever you-will-have-vowed pay better it-is
non vovere, quam post votum promissa non reddere.» Cui
not to-vow than after the-vow the-promises not to-pay to-which
quoque periculo occurens apostolicum consilium: «Volo,»
also danger meeting the-apostolic counsel I-wish
inquit, «juniores nubere, filios procreare, matresfamilias esse,
he-says the-younger to-marry children to-bear mothers-of-families to-be
nullam occasionem dare adversario maledicti gratia. Jam
no occasion to-give to-the-adversary of-reviling for-the-sake already
enim quædam conversæ sunt retro Satanam.» Ætatis infirmæ
for some turned are back after-Satan of-age weak
naturam considerans, remedium vitæ laxioris opponit periculo
the-nature considering the-remedy of-life looser he-opposes to-the-danger
melioris. Consulit residere in imo, ne præcipitium detur
of-the-better he-counsels to-sit in the-lowest lest a-precipice be-given

ex alto. Quem et beatus secutus Hieronymus, Eustochium
from on-high whom also blessed following Jerome Eustochium
virginem instituens, ait: «Si autem et illæ quæ virgines sunt,
the-virgin instructing says if moreover even those who virgins are
ob alias tamen culpas non salvantur, quid fiet
on-account-of other yet faults not are-saved what will-become
illis quæ prostituerunt membra Christi, et mutaverunt
of-those who have-prostituted the-members of-Christ and have-changed
templum Spiritus sancti in lupanar? Rectius fuerat
the-temple of-the-Spirit holy into a-brothel more-rightly it-had-been
homini subiisse conjugium, ambulasse per plana, quam
for-a-person to-have-undergone marriage to-have-walked on level-ground than
ad altiora tendentem in profundum inferni cadere.» Quod
to higher-things tending into the-depth of-hell to-fall but
si etiam universa revolvamus Apostoli dicta, nunquam eum
if even all we-turn-over of-the-Apostle the-sayings never him
reperiemus secunda matrimonia nisi feminis indulsisse. Sed
shall-we-find second marriages except to-women to-have-granted but
viros maxime ad continentiam exhortans, ait: «Circumcisus
men most to continence exhorting he-says circumcised
aliquis vocatus est? non adducat præputium.» Et iterum:
anyone called has-been not let-him-bring-on the-foreskin and again
«Solutus es ab uxore? noli quærere uxorem.» Quum
loosed are-you from a-wife do-not seek a-wife though
Moyses tamen viris magis quam feminis indulgens uni
Moses yet to-men more than to-women indulgent to-one
viro plures simul feminas, non uni feminæ plures viros
man several at-once wives not to-one woman several husbands
concedat, et districtius adulteria feminarum quam virorum
grants and more-strictly the-adulteries of-women than of-men
puniat: «Mulier,» inquit Apostolus, «si mortuus fuerit
punishes a-woman says the-Apostle if dead will-have-been

vir ejus, liberata est a lege viri, ut non sit
husband her freed she-is from the-law of-the-husband so-that not she-be
adultera, si fuerit cum alio viro.» Et alibi: «Dico
an-adulteress if she-will-have-been with another man and elsewhere I-say
autem non nuptis et viduis: Bonum est illis, si sic
moreover not to-the-married and to-widows good it-is for-them if so
permaneant sicut et ego. Quod si non se continent,
they-remain as also I but if not themselves they-contain
nubant. Melius est enim nubere quam uri.» Et iterum:
let-them-marry better it-is for to-marry than to-burn and again
«Mulier, si dormierit vir ejus, liberata est. Cui vult
a-woman if will-have-slept the-husband her freed she-is to-whom she-wishes
nubat, tantum in Domino. Beatior autem erit si sic
let-her-marry only in the-Lord more-blessed moreover she-will-be if so
permanserit secundum consilium meum.» Non secunda
she-will-have-remained according-to counsel my not second
tantum matrimonia infirmo sexui concedit, verum etiam ea
only marriages to-the-weak sex he-grants but also them
nullo concludere audet numero, sed quum dormierint earum
to-no to-limit dares number but when will-have-slept their
viri, nubere aliis permittit. Nullum matrimoniis earum
husbands to-marry others he-permits no to-the-marriages their
præfigit numerum, dummodo fornicationis evadant reatum.
he-prefixes number provided of-fornication they-escape the-guilt
Sæpius magis nubant quam semel fornicentur: ne si uni
more-often rather let-them-marry than once commit-fornication lest if to-one
prostituantur, multis carnalis commercii debitum solvant. Quæ
they-be-prostituted to-many of-fleshly commerce the-debt they-pay which
tamen debiti solutio non est penitus immunis a peccato,
yet of-the-debt payment not is wholly free from sin
sed indulgentur minora, ut majora vitentur peccata. Quid
but are-allowed the-lesser that the-greater be-avoided sins what

igitur mirum si id, in quo nullum est omnino, conceditur
therefore wonder if that in which none is at-all is-granted
ne peccatum incurrant, hoc est alimenta quælibet necessaria,
lest sin they-incur that is foods any necessary
non superflua? Non est enim, ut dictum est, cibus in
not superfluous not is for as said it-has-been the-food in
vitio, sed appetitus: quum videlicet libet quod non licet,
vice but the-appetite when namely it-pleases what not is-lawful
et concupiscitur quod interdictum est, et nonnunquam
and is-desired what forbidden is and sometimes
impudenter sumitur, unde maximum scandalum generatur.
shamelessly is-taken whence greatest scandal is-generated
Quid vero inter universa hominum alimenta tam periculosum
what but among all of-men foods so dangerous
est, vel damnosum, et religioni nostræ vel sanctæ quieti
is or harmful and to-religion our or to-holy quiet
contrarium, quantum vinum? Quod maximus ille sapientium
contrary as-much-as wine which greatest that of-the-wise
diligenter attendens, ab hoc maxime nos dehortatur dicens:
diligently attending-to from this most us dissuades saying
«Luxuriosa res vinum, et tumultuosa ebrietas. Quicunque
a-luxurious thing wine and tumultuous drunkenness whoever
his delectatur, non erit sapiens. Cui væ, cujus patri
in-these delights not will-be wise to-whom woe whose to-father
væ, cui rixæ, cui foveæ, cui sine causa vulnera,
woe to-whom quarrels to-whom pits to-whom without cause wounds
cui suffosio oculorum? nonne his qui morantur in
to-whom dimming of-eyes surely to-those who linger at
vino, et student calicibus epotandis? Ne intuearis vinum
wine and study cups to-be-drained-off do-not look-at wine
quando flavescit, quum splenduerit in vitro color ejus.
when it-turns-golden when will-have-shone in the-glass color its

Ingreditur blande, sed in novissimo mordebit ut coluber, et
it-enters smoothly but at the-last it-will-bite as a-snake and
sicut regulus venena diffundet. Oculi tui videbunt extraneas,
like a-basilisk poisons will-pour-forth eyes your will-see strange-women
et cor tuum loquetur perversa, et eris sicut dormiens
and heart your will-speak perverse-things and you-will-be like one-sleeping
in medio mari, et quasi sopitus gubernator amisso clavo,
in the-midst of-the-sea and as-if a-drowsy helmsman with-lost tiller
et dices: Verberaverunt me et non dolui; traxerunt me,
and you-will-say they-beat me and not I-grieved they-dragged me
et ego non sensi.» «Quando evigilabo,» rursus, «et vina
and I not felt when shall-I-wake-up again and wines
reperiam?» Item: «Noli regibus, o Lamuel, noli regibus dare
find likewise do-not to-kings O Lemuel do-not to-kings give
vinum, quia nullum secretum est ubi regnat ebrietas. Ne
wine because no secret is where reigns drunkenness lest
forte bibant et obliviscantur judiciorum, et mittant causam
perhaps they-drink and forget judgments and put-aside the-cause
filiorum pauperis.» Et in Ecclesiastico scriptum est: «Operarius
of-the-sons of-the-poor and in Ecclesiasticus written it-is a-workman
ebriosus non locupletabitur, et qui spernit modica, paulatim
drunken not will-be-enriched and he-who despises small-things little-by-little
decidet. Vinum et mulieres apostatare faciunt sapientes, et
will-fall wine and women to-apostatize make the-wise and
arguunt sensatos.» Isaias quoque universos præteriens cibos,
convict the-sensible Isaiah also all passing-over foods
solum in causam captivitatis populi commemorat vinum:
alone into the-cause of-the-captivity of-the-people recalls wine
«Væ,» inquit, «qui consurgitis mane ad ebrietatem
woe he-says you-who rise-up in-the-morning for drunkenness
sectandam et potandum usque ad vesperam, ut vino
to-be-pursued and to-drink until to evening that with-wine

æstuetis. Cithara et lyra et tympanum et tibia et
you-may-burn the-cithara and lyre and drum and pipe and
vinum in conviviis vestris, et opus Domini non respicitis.
wine in banquets your and the-work of-the-Lord not you-regard
Propterea captivus ductus est populus meus, quia non habuit
therefore captive led is the-people my because not it-had
scientiam. Væ qui potentes estis ad bibendum vinum, et
knowledge woe you-who mighty are for drinking wine and
viri fortes ad miscendam ebrietatem.» Qui etiam de populo
men strong for mixing drunkenness who also from the-people
usque ad sacerdotes et prophetas querimoniam extendens,
even to the-priests and prophets complaint extending
ait: «Verum ii quoque præ vino nescierunt, et præ
says but these also because-of wine knew-not and because-of
ebrietate erraverunt. Sacerdos et propheta nescierunt præ
drunkenness erred priest and prophet knew-not because-of
ebrietate, absorpti sunt a vino, erraverunt in ebrietate,
drunkenness swallowed-up they-are by wine they-erred in drunkenness
nescierunt videntem, ignoraverunt judicium. Omnes enim
knew-not the-seer were-ignorant-of judgment all for
mensæ repletæ sunt vomitus sordiumque, ita ut non esset
tables filled are of-vomit and-filth so that not there-was
ultra locus. Quem docebit scientiam, et quem intelligere
further place whom will-he-teach knowledge and whom to-understand
faciet auditum?» Dominus per Joel dicit: «Expergiscimini
will-he-make the-hearing the-Lord through Joel says awake
ebrii, et flete qui bibitis vinum in dulcedine.»
drunkards and weep you-who drink wine in sweetness

Paul allows Timothy wine only for illness. Noah, Lot, and Holofernes fell by it, while the angels, Elijah, and Israel in the desert went without, and the Fathers say wine is not for monks at all. Women, Macrobius reports, are drunk more rarely than men, so it is folly to grant monks what is denied women. Abelard mocks spiced wines and lavish fish served as abstinence, and cites Benedict and Augustine on sparing use.

Non enim uti prohibet vino in necessitate, sicut Apostolus
not for to-use he-forbids wine in necessity as the-Apostle
inde Timotheo consulit: «Propter stomachi frequentes
thence Timothy advises because-of of-the-stomach frequent
infirmitates;» non tantum infirmitates, sed frequentes. Noe
infirmities not only infirmities but frequent Noah
primus vineam plantavit, nesciens adhuc fortassis ebrietatis
first a-vineyard planted not-knowing yet perhaps of-drunkenness
malum, et inebriatus femora denudavit; quia vino conjuncta
the-evil and drunk his-thighs uncovered because to-wine joined
est luxuriæ turpitudo. Qui etiam superirrisus a filio,
is of-lust the-foulness who also mocked by his-son
maledictionem in eum intorsit, et servitutis sententia illum
a-curse onto him hurled and of-servitude by-a-sentence him
obligavit: quæ antea nequaquam facta esse cognovimus.
bound which before by-no-means made to-have-been we-know
Loth virum sanctum ad incestum nullatenus trahi nisi
Lot a-man holy to incest in-no-way to-be-drawn except
per ebrietatem filiæ ipsius providerunt. Et beata vidua
through drunkenness the-daughters his foresaw and the-blessed widow
superbum Holophernum non nisi hac arte illudi posse
the-proud Holofernes not except by-this art to-be-mocked to-be-able
et prosterni credidit. Angelos antiquis patribus apparentes,
and to-be-laid-low believed angels to-the-ancient fathers appearing

et ab eis hospitio susceptos, carnibus, non vino, usos
and by them with-hospitality received meats not wine used
esse legimus. Et maximo illi et primo principi nostro Eliæ
to-have we-read and to-the-greatest that and first prince our Elijah
in solitudinem latenti corvi mane et vespere panis et
in the-wilderness hiding ravens in-the-morning and in-the-evening of-bread and
carnium alimoniam, non vini ministrabant. Populus etiam
of-meats the-nourishment not of-wine ministered the-people also
israeliticus delicatissimis in heremo cibis maxime coturnicum
of-Israel with-the-most-delicate in the-desert foods chiefly of-quails
educatus, nec vino usus fuisse, nec ipsum appetiisse legitur.
reared neither wine used to-have nor it to-have-craved is-read
Et refectiones illæ panum et piscium, quibus in solitudine
and the-meals those of-loaves and of-fishes by-which in the-wilderness
populus sustentabatur, vinum nequaquam habuisse referuntur.
the-people was-sustained wine by-no-means to-have-had are-reported
Solummodo nuptiæ quæ indulgentiam habent incontinentiæ
only the-wedding which indulgence has of-incontinence
vini, in quo est luxuria, miraculum habuerunt. Solitudo
of-wine in which is lust a-miracle had the-wilderness
vero, quæ propria est monachorum habitatio, carnium
but which proper is of-monks dwelling of-meats
magis quam vini beneficium novit. Summa etiam illa in
rather than of-wine the-benefit knows the-highest also that in
lege, Nazaræorum religio, qua se Domino consecrant,
the-law of-the-Nazarites religion by-which themselves to-the-Lord they-consecrate
vinum et quod inebriare potest solummodo vitabat. Quæ
wine and what to-make-drunk can only shunned what
namque virtus, quod bonum in ebriis manet? Unde non
for virtue what good in the-drunk remains whence not
solum vinum, verumetiam omne quod inebriare potest
only wine but-also all that to-make-drunk can

antiquis quoque sacerdotibus legimus interdici. De quo
to-the-ancient also priests we-read to-be-forbidden of which
Hieronymus ad Nepotianum, de vita clericorum scribens,
Jerome to Nepotian on the-life of-clerics writing
et graviter indignans, quod sacerdotes legis ab omni
and gravely indignant that the-priests of-the-law from all
quod inebriare potest abstinentes nostros in hac abstinentia
that to-make-drunk can abstaining ours in this abstinence
superent: «Nequaquam,» inquit, «vinum redoleas, ne audias
surpass by-no-means he-says of-wine may-you-smell lest you-hear
illud Philosophi: «Hoc non est osculum porrigere, sed
that of-the-philosopher this not is a-kiss to-offer but
propinare.» Vinolentos sacerdotes et Apostolus damnat, et
to-pledge-a-drink wine-sodden priests both the-Apostle condemns and
lex vetus prohibet: «Qui altario deserviunt, vinum et
the-law old forbids who at-the-altar serve wine and
siceram non bibent.» Sicera hebræo sermone omnis potio
strong-drink not will-drink sicera in-the-Hebrew tongue every drink
nuncupatur, quæ inebriare potest, sive illa quæ fermento
is-called which to-make-drunk can whether that which by-leaven
conficitur, sive pomorum succo, aut favi decoquuntur
is-made or of-apples by-the-juice or honeycombs are-boiled-down
in dulcem et herbarum potionem, aut palmarum fructus
into a-sweet and of-herbs drink or of-palms the-fruits
exprimuntur in liquorem, coctisque frugibus aqua pinguior
are-pressed into a-liquor and-with-cooked grains water thicker
coloratur. Quidquid inebriat et statum mentis evertit, fuge
is-colored whatever makes-drunk and the-state of-the-mind overturns flee
similiter ut vinum.» Ex regula sancti Pacomii, vinum et
likewise as wine from the-rule of-saint Pachomius wine and
liquamen absque loco ægrotantium nullus attingat. Quis
fish-sauce except-in the-place of-the-sick no-one let-touch who

etiam vestrum non audierit vinum monachorum penitus
also of-you not has-heard wine of-monks utterly
non esse, et in tantum olim a monachis abhorreri, ut
not to-be and to such-a-degree once by monks to-be-abhorred that
ab ipso vehementer dehortantes ipsum Satanam appellarent?
from it vehemently dissuading it Satan they-called
Unde in Vitis Patrum scriptum legimus: «Narraverunt
whence in the-Lives of-the-Fathers written we-read told
quidam abbati Pastori de quodam monacho quia non bibebat
some to-abbot Poemen of a-certain monk that not he-drank
vinum, et dixit eis: «Quia vinum monachorum omnino
wine and he-said to-them that wine of-monks at-all
non est.» Item post aliqua: «Facta est aliquando celebratio
not is likewise after some-things made was once a-celebration
missarum in monte abbatis Antonii, et inventum est
of-masses on the-mountain of-abbot Anthony and found was
ibi cenidium vini, et tollens unus de senibus parvum
there a-jar of-wine and taking one of the-elders a-small
vas, calicem portavit ad abbatem Sysoi, et dedit ei, et
vessel a-cup carried to abbot Sisoes and gave to-him and
bibit semel, et secundo et accepit et bibit. Obtulit ei
he-drank once and a-second-time and he-accepted and drank he-offered to-him
etiam tertio, sed non accepit, dicens: «Quiesce, frater, an
also a-third-time but not he-accepted saying be-quiet brother or
nescis quia est Satanas?» Et iterum de abbate Sysoi:
do-you-not-know that it-is Satan and again of abbot Sisoes
«Dicit ergo Abraham discipulis ejus, si occurritur in sabbato
says therefore Abraham to-the-disciples his if one-meets on the-sabbath
et dominica ad ecclesiam, et biberit tres calices, ne
and the-Lord's-day at church and he-will-have-drunk three cups not
multo est? Et dixit senex: «Si non esset Satanas, non
much is and said the-old-man if not it-were Satan not

esset multum.» Hinc et beatus non immemor Benedictus
it-would-be much hence also the-blessed not unmindful Benedict
quum dispensatione quadam monachis vinum indulgeret, ait:
when by-dispensation a-certain to-monks wine be-allowed says
«Licet legamus vinum monachorum omnino non esse, sed
although we-read wine of-monks at-all not to-be but
quia nostris temporibus id monachis penitus persuaderi
because in-our times this to-monks wholly to-be-persuaded
non potest.» Quid enim mirum si monachis penitus non sit
not can what for wonder if to-monks wholly not is
indulgendum, quod feminis quoque, quarum in se est natura
to-be-allowed what to-women also whose in itself is nature
debilior, et tamen contra vinum fortior, ipsum omnino
weaker and yet against wine stronger it altogether
beatus interdicit Hieronymus? Hic enim Eustochium virginem
blessed forbids Jerome he for Eustochium the-virgin
Christi de conservanda instruens virginitate, vehementer
of-Christ about to-be-preserved instructing virginity vehemently
adhortatur, dicens: «Si quid itaque in me potest esse consilii,
exhorts saying if anything and-so in me can to-be of-counsel
si experto creditur, hoc primum moneo et obtestor,
if one-who-has-tried is-believed this first I-warn and I-adjure
ut sponsa Christi vinum fugiat pro veneno. Hæc adversus
that the-bride of-Christ wine shun as poison these against
adolescentiam prima sunt arma dæmonum. Non sic avaritia
youth the-first are weapons of-demons not so avarice
quatit, inflat superbia, delectat ambitio. Facile aliis caremus
shakes puffs-up pride delights ambition easily the-other we-lack
vitiis. Hic hostis intus inclusus est. Quocunque pergamus,
vices this enemy within enclosed is wherever we-go
nobiscum portamus inimicum. Vinum et adolescentia duplex
with-us we-carry the-foe wine and youth double

incendium voluptatis. Quid oleum flammæ adjicimus? Quid
fire of-pleasure why oil to-the-flame do-we-add why
ardenti corpusculo fomenta ignium ministramus?» Constat
to-the-burning little-body fuel of-fires do-we-supply it-is-agreed
tamen ex eorum documentis qui de physica scripserunt,
yet from their teachings who on physic wrote
multo minus feminis quam viris virtutem vini prævalere
much less in-women than in-men the-strength of-wine to-prevail
posse. Cujus quidem rei rationem inducens Macrobius
to-be-able of-which indeed matter the-reason adducing Macrobius
Theodosius IV Saturnaliorum libro sic ait: «Aristoteles:
Theodosius in-the-fourth of-the-Saturnalia book thus says Aristotle
Mulieres, inquit, raro inebriantur, crebro senes. Mulier
women he-says rarely get-drunk often old-men a-woman
humectissimo est corpore. Docet hoc et levitas cutis
of-most-moist is body teaches this both the-smoothness of-the-skin
et splendor, docent præcipue assiduæ purgationes, superfluo
and the-sheen teach especially the-constant purgings with-superfluous
exonerantes corpus humore. Quum ergo epotum vinum in
unburdening the-body humor when therefore drunk-down wine into
tam largum ceciderit humorem, vim suam perdit, nec
so ample has-fallen humor the-strength its loses nor
facile cerebri sedem ferit, fortitudine ejus extincta.» Item:
easily of-the-brain the-seat strikes the-force its extinguished likewise
«Muliebre corpus crebris purgationibus depuratum, pluribus
the-female body by-frequent purgings cleansed with-many
consertum foraminibus, ut pateat in meatus; et vias
interlaced holes that it-lies-open into passages and ways
præbeat humori in egestionis exitum confluenti. Per hæc
offers to-the-humor into of-discharge the-exit flowing-together through these
foramina vapor vini celeriter evanescit.» Qua igitur ratione
holes the-vapor of-wine swiftly vanishes by-what therefore reason

id monachis indulgetur, quod infirmiori sexui denegatur?
this to-monks is-allowed which to-the-weaker sex is-denied
Quanta est insania id eis concedere, quibus amplius potest
how-great is the-madness this to-them to-grant whom more it-can
nocere, et aliis negare? Quid denique stultius, id quod
to-harm and to-others to-deny what finally more-foolish that which
religioni magis est contrarium, et a Deo plurimum facit
to-religion more is contrary and from God most makes
apostatare, religionem non abhorrere? Quid impudentius, quam
to-apostatize religion not to-abhor what more-shameless than
id quod regibus quoque et sacerdotibus legis interdicitur,
that which to-kings also and to-the-priests of-the-law is-forbidden
christianæ perfectionis abstinentiam non vitare? imo in hoc
of-Christian perfection the-abstinence not to-shun nay in this
maxime delectari? Quis namque ignoret quantum in hoc
most to-delight who for does-not-know how-much in this
tempore clericorum præcipue vel monachorum studium circa
time of-clerics especially or of-monks the-zeal about
cellaria versetur, ut ea scilicet diversis generibus vini
cellars is-busied that them namely with-various kinds of-wine
repleant; herbis illud, melle, et speciebus condiant; ut
they-fill with-herbs it with-honey and with-spices they-season that
tanto facilius se inebriant, quanto delectabilius potent;
so-much more-easily themselves they-make-drunk as more-delightfully they-drink
et tanto se magis ad libidinem incitent, quanto amplius
and so-much themselves more to lust they-incite as more
vino æstuent? Quis hic non tam error quam furor, ut
with-wine they-burn what this not so-much an-error as a-madness that
qui se maxime per professionem continentiæ obligant,
who themselves most by profession of-continence bind
minus ad conservandum votum se præparent? imo ut
less for keeping the-vow themselves prepare nay that

minime custodiri possit efficiant? Quorum profecto si
by-no-means to-be-kept it-can they-bring-about whose surely if
claustris retinentur corpora, corda libidine plena sunt, et
in-cloisters are-held the-bodies the-hearts with-lust full are and
in fornicationem inardescit animus. Scribens ad Timotheum
into fornication is-inflamed the-mind writing to Timothy
Apostolus: «Noli,» inquit, «adhuc aquam bibere, sed vino
the-Apostle do-not he-says still water to-drink but wine
modico utere propter stomachum tuum et frequentes
a-little use for-the-sake-of stomach your and frequent
infirmitates tuas.» Cui propter infirmitatem conceditur
infirmities your to-whom because-of infirmity is-granted
vinum modicum, constat utique quia sanus sumeret nullum.
wine a-little it-is-clear certainly that healthy he-would-take none
Si vitam profitemur apostolicam, et præcipue formam
if the-life we-profess apostolic and especially the-form
vovemus pœnitentiæ, et fugere seculum proponimus; cur eo
we-vow of-penance and to-flee the-world we-propose why in-that
maxime delectamur, quod proposito nostro maxime adversari
most do-we-delight which to-purpose our most to-oppose
videmus, et universis est alimentis delectabilius? Diligens
we-see and than-all is foods more-delightful the-diligent
pœnitentiæ descriptor beatus Ambrosius nihil in victu
of-penance describer blessed Ambrose nothing in the-food
pœnitentium præter vinum accusat, dicens: «An quisquam
of-penitents beside wine accuses saying or anyone
putat illam pœnitentiam ubi acquirendæ ambitio dignitatis,
thinks her penance where of-acquiring the-ambition of-rank
ubi vini effusio, ubi ipsius copulæ conjugalis usus?
where of-wine the-pouring where of-the-very union conjugal the-use
Renuntiandum seculo est. Facilius inveni qui innocentiam
to-be-renounced to-the-world is more-easily I-have-found who innocence

servaverint, quam qui congrue pœnitentiam egerint.» Item in
kept than who fittingly penance did likewise in
libro de Fuga Seculi: «Bene,» inquit, «fugis, si oculus
the-book on the-Flight from-the-World well he-says you-flee if eye
tuus fugiat calices, et phialas, ne fiat libidinosus, dum
your flee cups and bowls lest it-become lustful while
moratur in vino.» Solum de omnibus alimentis in Fuga
it-lingers in wine alone of all foods in the-Flight
Seculi vinum commemorat, et hoc vinum si fugiamus,
from-the-World wine he-mentions and this wine if we-flee
bene nos seculum fugere asserit, quasi omnes seculi
well us the-world to-flee he-asserts as-if all of-the-world
voluptates ex hoc uno pendeant. Nec etiam dicit, si gula
pleasures from this one hang nor also he-says if the-gullet
fugiat ejus gustum, verumetiam oculus visum, ne libidine et
flee its taste but-also the-eye the-sight lest by-lust and
voluptate ipsius capiatur, quod frequenter intuetur. Unde et
pleasure of-it it-be-taken because often it-gazes whence also
illud est Salomonis quod supra meminimus: «Ne intueamur
that is of-Solomon which above we-recalled not let-us-gaze-on
vinum quando flavescit, quum splenduerit in vitro color
wine when it-turns-golden when it-will-have-shone in the-glass color
ejus.» Sed quid et hic, quæso, dicemus, qui ut tam
its but what also here I-ask shall-we-say who that as-much
gustu ejus quam visu oblectemur, quum illud melle,
by-taste its as by-sight we-may-be-delighted when it with-honey
herbis, vel speciebus diversis condierimus, phialis etiam
with-herbs or with-spices various we-shall-have-seasoned in-bowls also
ipsum propinari volumus? Beatus Benedictus vini coactus
it to-be-served we-wish blessed Benedict of-wine compelled
indulgentiam faciens: «Saltem vel hoc,» inquit, «consentiamus,
indulgence making at-least even this he-says let-us-agree

non usque ad satietatem bibamus, sed parcius: quia
not up to satiety let-us-drink but more-sparingly because
vinum apostatare facit etiam sapientes.» O utinam usque ad
wine to-apostatize makes even the-wise O would-that up to
satietatem bibere sufficeret, ne majoris rei transgressionis ad
satiety to-drink sufficed lest of-a-greater guilty of-transgression to
superfluitatem efferremur! Beatus etiam Augustinus monasteria
superfluity we-be-carried blessed also Augustine monasteries
ordinans clericorum, et eis regulam scribens: «Sabbato
ordering of-clerics and to-them a-rule writing on-the-sabbath
tantum et dominica, sicut consuetudo est, qui volunt,
only and the-Lord's-day as the-custom is who wish
vinum accipiant;» tum videlicet pro reverentia dominicæ
wine let-them-receive both namely for reverence of-the-Lord's
diei et ipsius vigiliæ, quæ est sabbatum, tum etiam quia
day and of-its vigil which is the-sabbath and also because
tunc dispersi per cellulas fratres congregabantur. Sicut
then dispersed through cells the-brothers were-gathered as
et in Vitis Patrum beatus commemorat Hieronymus,
also in the-Lives of-the-Fathers blessed recalls Jerome
scribens de loco quem Cellia nominavit, his verbis:
writing of the-place which Cellia he-named in-these words
«Singuli per cellulas manent. Die tamen sabbati
one-by-one through cells they-stay on-the-day yet of-the-sabbath
et dominica in unum ad ecclesiam coeunt, et
and the-Lord's-day into one to church they-come-together and
ibi semetipsos invicem tanquam cœlo redditos vident.»
there themselves each-other as-if to-heaven restored they-see
Unde profecto conveniens erat hæc indulgentia, ut insimul
whence truly fitting was this indulgence that together
convenientes aliqua recreatione congauderent, non tam
assembling with-some refreshment they-might-rejoice not so-much

dicentes quam sentientes: «Ecce quam bonum et quam
saying as feeling behold how good and how
jucundum habitare fratres in unum.» Ecce si a carnibus
pleasant to-dwell brothers in one behold if from meats
abstineamus, magnum quid nobis imputatur, quantacunque
we-abstain great something to-us is-imputed however-great
superfluitate ceteris vescamur. Si multis expensis diversa
with-superfluity on-the-rest we-feed if at-great expense various
piscium fercula comparemus, si piperis et specierum sapores
of-fishes dishes we-procure if of-pepper and of-spices the-flavors
misceamus, si quum inebriati mero fuerimus,
we-mix if when drunk with-unmixed-wine we-shall-have-been
calices herbatorum et phialas pigmentorum superaddamus,
cups of-herbed-wines and bowls of-spiced-drinks we-add-on
totum id excusat vilium abstinentia carnium, dummodo eas
all that excuses from-vile abstinence from-meats provided-that them
publice non voremus, quasi ciborum qualitas magis quam
publicly not we-devour as-if of-foods the-quality more than
superfluitas in culpa sit: quum solam Dominus crapulam et
the-superfluity in fault were when only the-Lord surfeiting and
ebrietatem nobis interdicat, hoc est cibi pariter et vini
drunkenness to-us forbids that is of-food alike and of-wine
superfluitatem potius quam qualitatem. Quod et diligenter
the-superfluity rather than the-quality which also diligently
beatus attendens Augustinus, nihilque in alimentis præter
blessed attending-to Augustine and-nothing in foods beside
vinum veritus, nec ullam ciborum qualitatem distinguens,
wine fearing nor any of-foods quality distinguishing
hoc in abstinentia satis esse credidit quod breviter expressit:
this in abstinence enough to-be believed which briefly he-expressed
«Carnem,» inquit, «vestram domate jejuniis, et abstinentia
flesh he-says your tame with-fasts and with-abstinence

escæ vel potus, quantum valetudo permittit.» Legerat, nisi
of-food or of-drink as-far-as health permits he-had-read unless
fallor, illud beati Athanasii in exhortatione ad monachos:
I-am-mistaken that of-blessed Athanasius in the-exhortation to monks
«Jejuniorum quoque non sit volentibus certa mensura,
of-fasts also not let-there-be for-those-willing a-fixed measure
sed in quantum possibilitas valet, nisi laborantis extensa:
but in as-much possibility avails unless of-one-laboring extended
quæ præter dominicam diem semper sint solemnia, non
which except the-Lord's day always let-them-be solemn not
votiva sint.» Ac si diceret: Si ex voto suscipiuntur,
votive let-them-be as if he-were-to-say if from a-vow they-are-undertaken
devote compleantur omni tempore, nisi in dominicis diebus.
devoutly let-them-be-fulfilled at-every time except on the-Lord's days

XIII · DISCRETION AND THE MEASURE

No fasts are fixed beyond what health permits, for discretion, the mother of virtues, sets each burden to its bearer, and the lawgiver must not multiply transgressions. Choose what you can keep, since Christ's yoke is light and God weighs the heart, not outward works; nothing that enters the mouth defiles, so no food is denied, only its abuse. Temperance is greater than abstaining; wine is refused or mixed with at least a quarter water, and only excess, not satiety, is at fault.

Nulla hic jejunia præfiguntur, sed quantum permittit valetudo.
no here fasts are-fixed-beforehand but as-far-as permits health
Dicitur enim: «Solam naturæ facultatem inspicit et ipsam
it-is-said for only of-nature the-capacity he-regards and it
sibi modum præfigere permittit: sciens quoniam in nullis
to-itself a-measure to-fix-beforehand he-permits knowing that in nothing
delinquitur, si modus in omnibus teneatur.» Ut videlicet
one-transgresses if the-measure in all-things be-kept that namely

nec remissius quam oportet voluptatibus resolvamur, sicut
neither more-slackly than is-fitting by-pleasures we-be-dissolved as
de populo medulla tritici et meracissimo vino educato
of the-people with-the-marrow of-wheat and with-the-purest wine reared
scriptum est: «Incrassatus est, dilatatus, et recalcitravit.»
written is fattened he-is enlarged and kicked
Nec supra modum abstinentia macerati vel omnino victi
nor beyond measure by-abstinence wasted or altogether overcome
succumbamus, vel murmurantes mercedem amittamus, vel
we-succumb or murmuring the-reward we-lose or
de singularitate gloriemur. Quod Ecclesiastes præveniens ait:
of singularity we-boast which Ecclesiastes forestalling says
«Justus perit in sua justitia. Noli esse justus multum,
the-just-man perishes in his justice do-not be just much
neque plus sapias quam necesse est, ne obstupescas,» de tua
nor more be-wise than necessary is lest you-be-stupefied of your
quasi admirans singularitate intumescas. Huic vero diligentiæ
as-if admiring singularity you-swell over-this indeed diligence
sic omnium virtutum mater discretio præsit; ut quæ quibus
so of-all virtues the-mother discretion let-preside that what to-whom
imponat onera sollicite videat, unicuique scilicet secundum
she-should-impose burdens carefully she-see to-each namely according-to
propriam virtutem, et naturam sequens potius quam
own strength and nature following rather than
trahens, nequaquam usum satietatis, sed abusum auferat
dragging by-no-means the-use of-sufficiency but the-abuse she-take-away
superfluitatis; et sic extirpentur vitia, nec lædatur natura.
of-superfluity and so may-be-uprooted the-vices nor be-harmed nature
Satis est infirmis, si peccata vitent, et si non ad perfectionis
enough it-is for-the-weak if sins they-avoid even if not to of-perfection
cumulum conscendant. Sufficit quoque paradisi angulo
the-summit they-climb it-suffices also of-paradise in-a-corner

residere, si martyribus non possis considere. Tutum est vovere
to-sit if with-the-martyrs not you-can sit-down safe it-is to-vow
modica, ut majora debitis superaddat gratia. Hinc enim
small-things that greater to-what-is-owed may-add grace hence for
scriptum est: «Quum feceritis omnia quæ præcepta sunt,
written is when you-will-have-done all-things which commanded are
dicite: Servi inutiles sumus, quæ debuimus facere fecimus.»
say servants unprofitable we-are what we-ought to-do we-have-done
«Lex,» inquit Apostolus, «iram operatur. Ubi enim non est
the-law says the-Apostle wrath works where for not is
lex, nec prævaricatio.» Et iterum: «Sine lege enim peccatum
law neither transgression and again without the-law for sin
mortuum erat. Ego autem vivebam sine lege aliquando.
dead was I moreover was-living without the-law once
Sed quum venisset mandatum, peccatum revixit. Ego autem
but when had-come the-commandment sin revived I moreover
mortuus sum, et inventum est mihi mandatum, quod erat
dead am and found was to-me the-commandment which was
ad vitam, hoc esse ad mortem. Nam peccatum, occasione
for life this to-be for death for sin occasion
accepta per mandatum, seduxit me, et per illud me
taken through the-commandment seduced me and through it me
occidit; ut fiat supra modum peccans peccatum per
killed that it-may-become beyond measure sinning sin through
mandatum.» Augustinus ad Simplicianum: «Ex prohibitione
the-commandment Augustine to Simplicianus from the-prohibition
aucto desiderio dulcius factum est, et ideo fefellit.» Idem
increased the-desire sweeter made it-was and therefore it-deceived the-same

in libro Quæstionum, quest. LXVII: «Suasio delectationis
in the-book of-Questions question sixty-seven the-persuasion of-delight
ad peccatum vehementior est quum adest prohibitio.»
to sin more-vehement is when is-present a-prohibition

Nitimur in vetitum semper cupimusque negata.
we-strive toward the-forbidden always and-we-desire things-denied

Attendat cum tremore hæc quisquis se jugo
let-him-attend with trembling these-things whoever himself to-the-yoke
alicujus regulæ quasi novæ legis professioni vult alligare.
of-some rule as-if of-a-new law by-profession wishes to-bind
Eligat quod possit, timeat quod non possit. Nemo
let-him-choose what he-can let-him-fear what not he-can no-one
legis efficitur reus, nisi qui eam fuerit ante professus.
of-the-law is-made guilty except who it will-have before professed
Antequam profitearis delibera. Quum professus fueris,
before you-profess deliberate when professed you-will-have-been
observa. Ante est voluntarium quod postea sit necessarium.
observe before is voluntary what afterward is necessary
«In domo Patris mei,» dicit Veritas, «mansiones multæ
in the-house of-Father my says the-Truth mansions many
sunt.» Sic etiam plurimæ sunt quibus illuc perveniatur viæ.
are so also very-many are by-which thither one-may-arrive ways
Non damnantur conjuges, sed facilius salvantur continentes.
not are-condemned spouses but more-easily are-saved the-continent
Non ad hoc, ut salvaremur, sanctorum patrum sunt
not for this that we-might-be-saved of-the-holy fathers were
additæ regulæ, sed ut facilius salvemur, et purius Deo
added the-rules but that more-easily we-may-be-saved and more-purely for-God
vacare possimus. «Et si,» inquit Apostolus, «nupserit
to-be-free we-may-be-able and if says the-Apostle will-have-married

virgo, non peccavit: tribulationem tamen carnis habebunt
a-virgin not she-has-sinned tribulation yet of-the-flesh will-have
hujusmodi. Ego autem vobis parco.» Item: «Mulier quæ
such I moreover you spare likewise the-woman who
innupta est et virgo, cogitat quæ Domini sunt, ut sit
unmarried is and the-virgin thinks what of-the-Lord are that she-be
sancta corpore et spiritu. Quæ autem nupta est, cogitat
holy in-body and in-spirit she-who moreover married is thinks
quæ sunt mundi, quomodo placeat viro. Porro hoc
what are of-the-world how she-may-please her-husband further this
ad utilitatem vestram dico, non ut laqueum vobis injiciam,
for advantage your I-say not that a-snare on-you I-may-cast
sed ad id quod honestum est, et quod facultatem præbeat
but for that which honorable is and what the-means may-offer
sine impedimento Deum observandi.» Tunc vero facillime
without hindrance God of-attending then indeed most-easily
id agitur, quum a seculo corpore quoque recedentes,
this is-done when from the-world in-body also withdrawing
claustris nos monasteriorum recludimus, ne nos seculares
in-the-cloisters ourselves of-monasteries we-shut-up lest us worldly
inquietent tumultus. Nec solum qui legem suscipit, sed
may-disquiet tumults nor only he-who the-law takes-up but
qui legem imponit, provideat ne, multiplicatis præceptis,
he-who the-law imposes let-him-take-care lest with-multiplied precepts
transgressiones multiplicet. Verbum Dei veniens verbum
transgressions he-multiply the-Word of-God coming a-word
abbreviatum fecit super terram. Multa Moyses locutus
shortened made upon the-earth many-things Moses spoken
est, et tamen, ut ait Apostolus, «nihil ad perfectum
has and yet as says the-Apostle nothing to the-perfect
adduxit lex.» Multa profecto et in tantum gravia,
brought the-law many-things surely and to such-a-degree heavy

ut apostolus Petrus ejus præcepta neminem potuisse
that the-apostle Peter its precepts no-one to-have-been-able
portare profiteatur, dicens: «Viri fratres, quid tentatis
to-bear professes saying men brothers why do-you-tempt
Deum, imponere jugum super cervicem discipulorum, quod
God to-impose a-yoke upon the-neck of-the-disciples which
nec patres nostri neque nos portare potuimus? sed per
neither fathers our nor we to-bear have-been-able but through
gratiam Domini Jesu credimus salvari quemadmodum et
the-grace of-the-Lord Jesus we-believe to-be-saved even-as also
illi.» Paucis Christus de ædificatione morum et sanctitate
they in-few-words Christ about the-building of-morals and the-holiness
vitæ apostolos instruxit, et perfectionem docuit. Austera
of-life the-apostles instructed and perfection taught harsh-things
removens et gravia, suavia præcepit et levia, quibus
removing and heavy sweet-things he-commanded and light by-which
omnem consummavit religionem: «Venite,» inquit, «ad me
every he-consummated religion come he-says to me
omnes qui laboratis et onerati estis, et ego reficiam vos.
all who labor and burdened are and I will-refresh you
Tollite jugum meum super vos, et discite a me, quia
take yoke my upon you and learn from me because
mitis sum et humilis corde; et invenietis requiem animabus
gentle I-am and humble in-heart and you-will-find rest for-souls
vestris. Jugum enim meum suave est, et onus meum leve.»
your yoke for my sweet is and burden my light
Sic enim sæpe in operibus bonis, sicut in negotiis agitur
so for often in works good as in the-business it-goes
seculi. Multi quippe in negotio plus laborant et minus
of-the-world many indeed in business more labor and less
lucrantur, et multi exterius amplius affliguntur, et minus
gain and many outwardly more are-afflicted and less

interius apud Deum proficiunt, qui cordis potius quam
inwardly with God advance who of-the-heart rather than
operis inspector est. Qui etiam quo in exterioribus
of-the-work the-inspector is who also the-more in exterior-things
amplius occupantur, minus ad interiora vacare possunt; et
more are-occupied less to interior-things to-be-free can and
quanto apud homines, qui de exterioribus judicant, amplius
the-more with men who of exterior-things judge more
innotescunt, majorem gloriam apud eos assequuntur, et
they-become-known greater glory with them they-attain and
facilius per elationem seducuntur. Cui Apostolus occurrens
more-easily through elation are-seduced which the-Apostle meeting
errori, opera vehementer extenuat, et fidei justificationem
error works vehemently diminishes and of-faith the-justification
amplificans ait: «Si enim Abraham ex operibus justificatus
amplifying says if for Abraham from works justified
est, habet gloriam, sed non apud Dominum. Quid enim
was he-has glory but not with the-Lord what for
dicit Scriptura? «Credidit Abraham Deo et reputatum
says Scripture believed Abraham God and reckoned
est ei ad justitiam.» Et iterum: «Quid ergo dicimus,
it-was to-him for justice and again what therefore do-we-say
quod gentes quæ non sectabantur justitiam apprehenderunt
that the-gentiles who not were-pursuing justice laid-hold-of
justitiam; justitiam autem, quæ ex fide est: Israel vero
justice justice moreover which from faith is Israel but
sectando legem justitiæ, in legem justitiæ non pervenit?
by-pursuing the-law of-justice to the-law of-justice not attained
Quare? quia non ex fide, sed quasi ex operibus.» Illi quod
why because not from faith but as-if from works they what
catini est vel paropsidis de foris mundantes, de interiori
of-the-dish is or of-the-platter from outside cleaning for interior

munditia minus provident, et carni magis quam animæ
cleanness less provide and for-the-flesh more than for-the-soul
vigilantes, carnales potius sunt quam spirituales. Nos vero
watching carnal rather are than spiritual we indeed
Christum in interiori homine per fidem habitare cupientes,
Christ in the-inner man through faith to-dwell desiring
pro modico ducimus exteriora, quæ tam reprobis quam
for little we-count exterior-things which as-much to-the-reprobate as
electis sunt communia; attendentes quod scriptum est:
to-the-elect are common attending that written is
«In me sunt, Deus, vota tua; quæ reddam laudationes
in me are God vows your which I-shall-render praises
tibi!» Unde et exteriorem illam legis abstinentiam non
to-you whence also exterior that of-the-law abstinence not
sequimur, quam nihil justitiæ certum est conferre. Nec
we-follow which nothing of-justice certain it-is to-confer nor
quidquam nobis in cibis Dominus interdicit, nisi crapulam
anything to-us in foods the-Lord forbids except surfeiting
et ebrietatem, id est superfluitatem. Qui etiam quod nobis
and drunkenness that is superfluity who also what to-us
indulsit, in se ipso exhibere non erubuit: licet hinc
he-allowed in himself in-person to-display not blushed although hence
multi scandalizati non mediocriter improperarent. Unde et
many scandalized not moderately reproached whence also
per semetipsum loquens: «Venit Joannes,» inquit, «non
through himself speaking came John he-says not
manducans et non bibens, et dixerunt: «Dæmonium habet.»
eating and not drinking and they-said a-demon he-has
Venit filius hominis manducans et bibens, et dixerunt:
came the-son of-man eating and drinking and they-said
«Ecce homo vorax et potator vini.» Qui etiam suos
behold a-man gluttonous and a-drinker of-wine who also his-own

excusans, quod non sicut discipuli Joannis jejunarent, nec
excusing that not as the-disciples of-John they-fasted nor
etiam manducantes corporalem illam munditiam abluendarum
also eating bodily that cleanness of-to-be-washed
manuum magnopere curarent: «Non possunt,» inquit, «lugere
hands greatly they-cared not can he-says to-mourn
filii sponsi, quandiu cum illis sponsus est.» Et
the-sons of-the-bridegroom as-long-as with them the-bridegroom is and
alibi: «Non quod intrat in os coinquinat hominem,
elsewhere not what enters into the-mouth defiles a-man
sed quod procedit ex ore. Quæ autem procedunt de
but what proceeds from the-mouth what-things moreover proceed from
ore, de corde exeunt, et ea coinquinant hominem. Non
the-mouth from the-heart go-out and they defile a-man not
lotis autem manibus manducare non coinquinat hominem.»
washed moreover with-hands to-eat not defiles a-man
Nullus itaque cibus inquinat animam, sed appetitus cibi
no and-so food defiles the-soul but the-appetite of-food
vetiti. Sicut enim corpus non nisi corporalibus inquinatur
forbidden as for the-body not except by-bodily is-defiled
sordibus, sic nec anima nisi spiritualibus. Nec timendum
filth so neither the-soul except by-spiritual nor to-be-feared
est quidquid agatur in corpore, si animus ad consensum
is whatever be-done in the-body if the-mind to consent
non trahitur. Nec confidendum de munditia carnis, si
not is-drawn nor to-be-trusted about the-cleanness of-the-flesh if
mens voluntate corrumpitur. In corde igitur tota mors
the-mind by-will is-corrupted in the-heart therefore the-whole death
animæ consistit et vita. Unde Salomon in Proverbiis:
of-the-soul consists and life whence Solomon in Proverbs
«Omni custodia serva cor tuum, quoniam ex ipso vita
with-all watchfulness keep heart your since from it life

procedit.» Et juxta prædictam Veritatis assertionem, ex
proceeds and according-to the-aforesaid of-the-Truth assertion from
corde procedunt quæ coinquinant hominem: quoniam
the-heart proceed things-which defile a-man since
bonis vel malis desideriis anima damnatur vel salvatur. Sed
by-good or evil desires the-soul is-damned or is-saved but
quoniam animæ et carnis in unam conjunctarum personam
since of-soul and flesh into one joined person
maxima est unio, summopere providendum est ne carnis
greatest is the-union most-carefully to-be-provided it-is lest of-the-flesh
delectatio ad consensum animam trahat, et dum nimis
the-delight to consent the-soul draw and while too-much
indulgetur carni, ipsa lasciviens reluctetur spiritui, et quam
is-indulged the-flesh it wantoning struggle-against the-spirit and which
oportet subjici incipiat dominari. Hoc autem cavere
it-is-fitting to-be-subjected begin to-rule this moreover to-guard-against
poterimus, si necessariis omnibus concessis, superfluitatem,
we-shall-be-able if necessary-things all granted superfluity
ut sæpius dictum est, penitus amputemus, et infirmo
as more-often said it-has-been wholly we-cut-off and to-the-weak
sexui nullum ciborum usum, sed omnium denegemus
sex no of-foods use but of-all we-deny
abusum. Omnia concedantur sumi, sed nulla immoderate
the-abuse all-things let-be-granted to-be-taken but none immoderately
consumi: «Omnis,» inquit Apostolus, «creatura Dei bona,
to-be-consumed every says the-Apostle creature of-God good
et nihil rejiciendum quod cum gratiarum actione percipitur.
and nothing to-be-rejected which with of-thanks the-giving is-received
Sanctificatur enim per verbum Dei et orationem. Hoc
it-is-sanctified for through the-word of-God and prayer this
proponens fratribus, bonus eris minister Christi Jesu;
setting-before the-brothers good you-will-be a-minister of-Christ Jesus

enutritus verbis fidei, et bonæ doctrinæ quam assecutus
nourished by-the-words of-faith and of-good doctrine which attained
es.» Et nos igitur cum Timotheo hanc Apostoli insecuti
you-have and we therefore with Timothy this of-the-Apostle having-followed
doctrinam, et juxta dominicam sententiam nihil in cibis
doctrine and according-to the-Lord's sentence nothing in foods
nisi crapulam et ebrietatem vitantes, sic omnia temperemus,
except surfeiting and drunkenness shunning so all-things let-us-temper
ut ex omnibus infirmam naturam sustentemus, non vitia
that from all-things the-weak nature we-may-sustain not vices
nutriamus. Et quo quæque amplius sua superfluitate
we-may-nourish and the-more each more by-their superfluity
possunt nocere, temperamenti magis accipiant. Majus quippe
can harm of-tempering the-more let-them-receive greater indeed
est ac laudabilius temperate comedere, quam omnino
it-is and more-praiseworthy temperately to-eat than altogether
abstinere. Unde et beatus Augustinus in libro de Bono
to-abstain whence also blessed Augustine in the-book on the-Good
conjugali, quum de corporalibus ageret sustentamentis:
of-marriage when about bodily he-was-treating sustenance
«Nequaquam,» inquit, «eis bene utitur, nisi qui et uti
by-no-means he-says them well uses except he-who also to-use
non potest. Multi quidem facilius se abstinent ut non
not can many indeed more-easily themselves abstain so-as not
utantur, quam temperant ut bene utantur. Nemo tamen
they-may-use than they-temper so-as well they-may-use no-one yet
potest eis sapienter uti, nisi potest et continenter non
can them wisely to-use unless he-can also continently not
uti.» Ex hoc habitu et Paulus dicebat: «Scio et abundare
to-use from this habit also Paul used-to-say I-know both to-abound
et penuriam pati.» Penuriam quippe pati, quorumcunque
and want to-suffer want indeed to-suffer of-any-whatever

hominum est: sed scire penuriam pati, magnorum est. Sic
men is but to-know want to-suffer of-the-great is so
et abundare quisquam hominum incipere potest. Scire autem
also to-abound any-one of-men to-begin can to-know moreover
abundare non nisi eorum est, quos abundantia non corrumpit.
to-abound not except of-those is whom abundance not corrupts
De vino itaque, quia, sicut dictum est, luxuriosa res
of wine and-so because as said it-has-been a-wanton thing
est et tumultuosa, ideoque tam continentiæ quam silentio
it-is and riotous and-therefore as-much to-continence as to-silence
maxime contrarium, aut omnino feminæ abstineant propter
most contrary or altogether women let-abstain for-the-sake-of
Deum, sicut uxores gentilium ab hoc inhibentur metu
God as the-wives of-the-gentiles from this are-restrained by-fear
adulteriorum; aut ita ipsum aqua temperent, ut et siti
of-adulteries or so it with-water let-them-temper that both thirst
pariter et sanitati consulat, et vires nocendi non habeat.
equally and health it-may-serve and the-strength of-harming not it-may-have
Hoc autem fieri credimus, si hujus mixturæ quarta pars ad
this moreover to-be-done we-believe if of-this mixture the-fourth part at
minus aquæ fuerit. Difficillimum vero est ut adpositum
least of-water will-have-been most-difficult but it-is that set-before
nobis potum sic observemus, ut non usque ad satietatem
to-us the-drink so we-observe that not up to satiety
inde bibamus, sicut de vino beatus præcipit Benedictus.
thence we-drink as of wine blessed commands Benedict
Ideoque tutius arbitramur, ut nec satietatem interdicamus,
and-therefore safer we-judge that neither satiety we-forbid
ne inde periculum incurramus; non enim satietas, ut sæpe
lest thence danger we-incur not for satiety as often
jam diximus, sed superfluitas in crimine est.
already we-have-said but superfluity in the-charge is

Herbed wine is medicine for the sick alone. The nuns eat day-old bread with coarse grain mixed in and cheap food, for the angels ate meat and Christ fed the crowd with fish: the fault is in appetite, as Esau, Elijah, and Adam show. Since clerics eat meat, women may, once a day and three days a week, with two dishes otherwise, fruit only at supper, and no lard on Fridays. They keep the Church's fasts, one meal a day from autumn to Easter.

Ut vero pro medicamento herbata vina conficiantur, aut
that indeed for medicine herbed wines be-prepared or
etiam vinum purum sumatur, non prohibendum est; quibus
even wine pure be-taken not to-be-forbidden it-is which
tamen conventus nunquam utatur, sed separatim ab infirmis
yet the-community never is-to-use but separately by the-sick
hæc degustentur. Triticeæ quoque medullæ similaginem
these-things be-tasted of-the-wheaten also marrow the-fine-flour
omnino prohibemus, sed semper quum habuerint triticum,
altogether we-forbid but always when they-will-have-had wheat
tertia pars ad minus grossioris annonæ misceatur. Nec
a-third part at least of-coarser grain let-be-mixed nor
calidis unquam oblectentur panibus, sed qui ad minus
with-hot ever let-them-be-delighted loaves but which at least
uno die ante cocti fuerint. Cæterorum vero alimentorum
one day before baked will-have-been of-the-other indeed foods
providentiam sic habeat diaconissa, ut sicut jam præfati
the-provision so let-have the-deaconess that as already said-beforehand
sumus, quod vilius poterit comparari, vel facilius haberi,
we-have what more-cheaply will-be-able to-be-bought or more-easily be-had
infirmi sexus naturæ subveniat. Quid enim stultius quam,
of-the-weak sex the-nature may-relieve what for more-foolish than
quum sufficiant nostra, emamus aliena? et quum sint
when suffice our-own we-buy another's and when are

domi necessaria, quæramus extra superflua? et quum
at-home necessary-things we-seek outside superfluous-things and when
sint ad manum quæ sufficiant, laboremus ad illa
are at hand things-which suffice we-labor for those
quæ superfluunt? De qua quidem necessaria discretionis
which overflow of which indeed necessary of-discretion
moderatione non tam humano quam angelico, seu etiam
moderation not so-much by-human as by-angelic or even
dominico instructi documento, noverimus ad hujus vitæ
by-the-Lord's instructed teaching let-us-know for of-this life
necessitudinem transigendam non tam qualitatem ciborum
the-necessity to-be-got-through not so-much the-quality of-foods
exquirere, quam his quæ præsto sunt contentos esse. Unde
to-search-out as with-those which at-hand are content to-be whence
et Abraham carnibus apparatis angeli vescuntur, et inventis
also of-Abraham the-meats prepared the-angels eat and with-found
in solitudine piscibus jejunam multitudinem Dominus Jesus
in the-wilderness fishes the-fasting multitude the-Lord Jesus
refecit. Ex quo videlicet manifeste docemur indifferenter
refreshed from which namely plainly we-are-taught indifferently
tam carnium quam piscium esum non esse respuendum, et
as-much of-meats as of-fishes the-eating not to-be to-be-rejected and
eum præcipue sumendum, qui et offensa peccati careat, et
that especially to-be-taken which both the-offense of-sin lacks and
sponte se offerens faciliorem habeat apparatum, et minorem
freely itself offering easier has the-preparation and smaller
exigat expensam. Unde et Seneca maximus ille paupertatis et
demands expense whence also Seneca the-greatest that of-poverty and
continentiæ sectator, et summus inter universos philosophos
of-continence follower and highest among all philosophers
morum ædificator: «Propositum,» inquit, «nostrum est
of-morals builder purpose he-says our is

secundum naturam vivere. Hoc contra naturam est, torquere
according-to nature to-live this against nature is to-torture
corpus suum, et faciles odisse munditias, et squalorem
body one's-own and easy to-hate neatness and squalor
appetere, et cibis non tantum vilibus uti, sed tetris et
to-seek and foods not only cheap to-use but foul and
horridis. Quemadmodum desiderare delicatas res luxuriæ est,
horrid as to-desire delicate things of-luxury is
ita et usitatas et non magno parabiles fugere dementiæ.
so also customary and not at-great-cost obtainable to-flee of-madness
Frugalitatem exigit philosophia, non pœnam. Potest tamen
frugality demands philosophy not punishment there-can yet
esse non incomposita frugalitas. Hic mihi modus placet.»
be not unkempt frugality this to-me measure pleases
Unde et Gregorius Moralium libro XXX, quum ipsis
whence also Gregory of-the-Morals in-book thirty when in-the-very
hominum moribus non tam ciborum quam animorum
of-men morals not so-much of-foods as of-minds
qualitatem attendendam esse doceret, ac gulæ tentationes
the-quality to-be-attended-to to-be he-taught and of-gluttony the-temptations
distingueret: «Aliquando,» inquit, «cibos lautiores quærit,
distinguished sometimes he-says foods more-sumptuous it-seeks
aliquando quælibet sumenda præparari accuratius appetit.
sometimes any-whatever to-be-taken to-be-prepared more-carefully it-craves
Nonnunquam vero et abjectius est quod desiderat, et tamen
sometimes but even more-abject is what it-desires and yet
ipso æstu immensi desiderii peccat.» Ex Ægypto populus
by-the-very heat of-immense desire it-sins from Egypt the-people
eductus in heremo occubuit, quia despecto manna cibos
led-out in the-desert fell because despised the-manna foods
carnium petiit, quos lautiores putavit. Et primogenitorum
of-meats it-sought which more-sumptuous it-thought and of-the-firstborn

gloriam Esau amisit, quia magno æstu desiderii vilem cibum,
the-glory Esau lost because with-great heat of-desire cheap food
id est lenticulam concupivit, quam dum vendendis etiam
that is lentils he-coveted which while to-selling even
primogenitis prætulit, quo in illam appetitu anhelaret
to-the-birthright he-preferred with-what toward it appetite he-panted
indicavit. Neque enim cibus, sed appetitus in vitio est.
he-showed nor for the-food but the-appetite in vice is
Unde et lautiores cibos plerumque sine culpa sumimus,
whence also more-sumptuous foods often without fault we-take
et abjectiores non sine reatu conscientiæ degustamus. Hic
and more-abject not without guilt of-conscience we-taste this
quippe quem diximus Esau primatum per lenticulam
indeed whom we-have-mentioned Esau the-primacy through lentils
perdidit et Elias in heremo virtutem corporis carnes edendo
lost and Elijah in the-desert the-strength of-the-body meats by-eating
servavit. Unde et antiquus hostis, quia non cibum, sed
kept whence also the-ancient enemy because not the-food but
cibi concupiscentiam esse causam damnationis intelligit, et
of-food the-concupiscence to-be the-cause of-damnation he-understands both
primum sibi hominem non carne, sed pomo subdidit;
the-first to-himself man not by-flesh but by-an-apple subjected
et secundum non carne, sed pane tentavit. Hinc est quod
and the-second not by-flesh but by-bread tempted hence it-is that
plerumque Adam culpa committitur, etiam quum abjecta et
often of-Adam the-fault is-committed even when abject and
vilia sumuntur. Ea itaque sumenda sunt, quæ naturæ
cheap-things are-taken those-things and-so to-be-taken are which of-nature
necessitas quærit et non quæ edendi libido suggerit. Minori
the-necessity seeks and not which of-eating the-lust suggests with-less
vero desiderio concupiscimus quæ minus prætiosa esse
indeed desire we-covet things-which less precious to-be

videmus, et quæ magis abundant, et vilius emuntur: sicut
we-see and which more abound and more-cheaply are-bought as
est communium cibus carnium, qui et infirmam naturam
is of-common the-food meats which also the-weak nature
multo validius quam pisces confortat, et minores expensas,
much more-strongly than fishes strengthens and smaller expenses
et faciliorem habet apparatum. Usus autem carnium ac vini,
and easier has preparation the-use moreover of-meats and of-wine
sicut et nuptiæ, intermedia boni et mali, hoc est indifferentia
as also marriage intermediate of-good and of-evil that is indifferent
computantur, licet copulæ nuptialis usus omnino peccato non
are-reckoned although of-union nuptial the-use altogether sin not
careat, et vinum omnibus alimentis periculosius existat. Quod
lacks and wine than-all foods more-dangerous stands-out which
profecto si temperate sumptum religioni non interdicitur, quid
surely if temperately taken to-religion not is-forbidden what
aliorum timemus alimentorum, dummodo in eis modus non
of-the-other do-we-fear foods provided-that in them the-measure not
excedatur? Si beatus ipsum Benedictus quod monachorum
be-exceeded if blessed the-very-thing Benedict what of-monks
non esse profitetur, quadam tamen dispensatione monachis
not to-be he-professes by-a-certain yet dispensation to-monks
hujus temporis, jam refrigescente pristinæ charitatis fervore,
of-this time already growing-cold of-the-pristine charity the-fervor
concedere cogitur; quid cætera non indulgere feminis
to-grant is-compelled why the-rest not to-allow to-women
debeamus, quæ adhuc eis nulla professio interdicit? Si
ought-we which as-yet to-them no profession forbids if
pontificibus ipsis, et Ecclesiæ sanctæ rectoribus, si denique
to-bishops themselves and of-the-Church holy to-the-rulers if finally
monasteriis clericorum sine offensa carnibus etiam vesci
to-monasteries of-clerics without offense on-meats even to-feed

licet, quia nulla scilicet professione ab eis religantur;
it-is-lawful because by-no namely profession from them they-are-bound
quis has culpet feminis indulgeri, maxime si in cæteris
who these would-blame to-women to-be-allowed especially if in the-rest
majorem tolerent districtionem? Sufficit quippe discipulo ut
greater they-bear strictness it-suffices indeed for-the-disciple that
sit sicut magister ejus, et magna videtur crudelitas, si quod
he-be as master his and great seems cruelty if what
monasteriis clericorum indulgetur, monasteriis feminarum
to-monasteries of-clerics is-allowed to-monasteries of-women
prohibeatur. Nec parvum etiam æstimandum est, si feminæ
be-forbidden nor small also to-be-reckoned is-it if women
quum cætera monasterii districtione, in hac una carnium
when in-the-rest of-the-monastery by-strictness in this one of-meats
indulgentia religione fidelium laicorum inferiores non sint;
indulgence to-the-religion of-faithful laymen inferior not are
præsertim quum, teste Chrysostomo, nihil licet
especially when on-the-witness-of Chrysostom nothing is-lawful
secularibus, quod non liceat monachis, excepto concumbere
to-seculars which not is-lawful to-monks except to-lie
tantum cum uxore. Beatus quoque Hieronymus clericorum
only with a-wife blessed also Jerome of-clerics
religionem non inferiorem quam monachorum judicans, ait:
the-religion not inferior than of-monks judging says
«Quasi quidquid in monachos dicitur non redundet in
as-if whatever against monks is-said not redounds on
clericos, qui sunt patres monachorum.» Quis etiam ignoret
clerics who are fathers of-monks who also does-not-know
omnino discretioni contrarium esse, si tanta debilibus
altogether to-discretion contrary to-be if as-great on-the-weak
quanta fortibus imponantur onera? si tanta feminis quanta
as on-the-strong be-imposed burdens if as-great on-women as

viris injungatur abstinentia? De quo etiam si quis supra
on-men be-enjoined abstinence of which also if anyone beyond
ipsum naturæ documentum auctoritatem efflagitet, beatum
the-very of-nature teaching authority demands blessed
quoque super hoc Gregorium consulat. Hic quippe magnus
also on this Gregory let-him-consult he indeed great
Ecclesiæ tam rector quam doctor de hoc quoque cæteros
of-the-Church as-much ruler as doctor of this also the-other
Ecclesiæ doctores diligenter instruens, libri Pastoralis
of-the-Church doctors diligently instructing of-the-book Pastoral
capitulo XXIV, ita meminit: «Aliter igitur admonendi sunt
in-chapter twenty-four so recalls differently therefore to-be-admonished are
viri, atque aliter feminæ: quia illis gravia, istis vero
men and differently women because on-those heavy-things on-these indeed
sunt injungenda leviora; et illos magna exerceant, istas
are to-be-enjoined lighter and those great-things should-exercise these
vero levia demulcendo convertant. Quæ enim parva sunt
indeed light-things by-soothing should-convert what for small are
in fortibus, magna reputantur in debilibus.» Quamvis hæc
in the-strong great are-reckoned in the-weak although this
quoque vilium licentia carnium minus habeat oblectamenti
also of-cheap license of-meats less has of-delight
quam ipsæ piscium vel avium carnes, quas minime tamen
than the-very of-fishes or of-birds the-flesh which by-no-means yet
nobis beatus interdicit Benedictus. De quibus etiam Apostolus,
to-us blessed forbids Benedict of which also the-Apostle
quum diversas species carnis distingueret: «Non omnis,»
when the-diverse kinds of-flesh he-distinguished not all
inquit, «caro eadem caro, sed alia hominum, alia pecorum,
he-says flesh the-same flesh but one of-men another of-beasts
alia volucrum, alia piscium.» Et pecorum quidem et
another of-birds another of-fishes and of-beasts indeed and

avium carnes in sacrificio Domini lex ponit; pisces vero
of-birds the-flesh in the-sacrifice of-the-Lord the-law places fishes but
nequaquam: ut nemo piscium esum mundiorem Deo
by-no-means so-that no-one of-fishes the-eating cleaner to-God
quam carnium credat. Qui etiam tanto est onerosior
than of-meats believe which also so-much is more-burdensome
paupertati vel carior, quanto piscium minor est copia quam
to-poverty or dearer as of-fishes smaller is the-supply than
carnium, et minus infirmam corroborat naturam; ut in
of-meats and less the-weak it-strengthens nature so-that in
altero magis gravet, in altero magis subveniat. Nos itaque
the-one more it-burdens in the-other more it-relieves we and-so
fortunæ pariter et naturæ hominum consulentes, nihil
to-fortune equally and to-nature of-men providing nothing
in alimentis, ut diximus, nisi superfluitatem interdicimus.
in foods as we-have-said except superfluity we-forbid
Ipsum itaque carnium sive cæterorum esum temperamus,
the-very and-so of-meats or of-the-rest eating we-temper
ut omnibus concessis, major sit abstinentia monialium,
so-that all-things granted greater be the-abstinence of-nuns
quam quibusdam interdictis, modo sit monachorum. Igitur
than with-some forbidden now is of-monks therefore
ipsum quoque carnium esum ita temperari volumus, ut non
the-very also of-meats eating so to-be-tempered we-wish that not
amplius quam semel in die sumant, nec diversa inde fercula
more than once in the-day they-take nor diverse thence dishes
eidem personæ parentur; nec seorsum aliqua superaddantur
for-the-same person be-prepared nor separately any be-added-on
pulmenta, nec ullatenus ei vesci liceat plusquam ter
side-dishes nor in-any-way for-her to-feed be-it-lawful more-than three-times
in hebdomada, prima videlicet feria, tertia, et quinta
in the-week on-the-first namely day the-third and the-fifth

feria, quantæcunque etiam festivitates intercurrant. Quo
day however-many even festivals intervene for-the-more
namque solemnitas major est, majoris abstinentiæ devotione
for a-solemnity greater is with-greater of-abstinence devotion
est celebranda. Ad quod nos egregius doctor Gregorius
it-is to-be-celebrated to which us the-excellent doctor Gregory
Nazianzenus vehementer exhortans, lib. III de Luminibus
of-Nazianzus vehemently exhorting in-book three on the-Lights
vel secundis Epiphaniis, ait: «Diem festum celebremus non
or the-second Epiphany says the-day festal let-us-celebrate not
ventri indulgentes, sed spiritu exultantes.» Idem lib. IV de
to-the-belly indulging but in-spirit exulting the-same in-book four on
Pentecoste et Spiritu sancto: «Et hic est noster festus dies,»
Pentecost and the-Spirit holy and this is our festal day
ait, «in animæ thesauros perenne aliquid et perpetuum
he-says in of-the-soul the-treasuries perennial something and perpetual
recondamus, non ea quæ pertranseunt et dissolvuntur.
let-us-store-up not those-things which pass-away and are-dissolved
Sufficit corpori malitia sua, non indiget copiosiore materia,
suffices for-the-body malice its-own not it-needs more-copious matter
nec insolens bestia abundantioribus cibis ut insolentior
nor the-insolent beast more-abundant foods that more-insolent
fiat, et violentius urgeat.» Idcirco autem spiritualiter magis
it-become and more-violently press therefore moreover spiritually more
est agenda solemnitas, quam et beatus Hieronymus, ejus
is to-be-kept the-solemnity whom also blessed Jerome his
discipulus, secutus, in epistola sua de acceptis Muneribus ita
disciple following in letter his on received Gifts so
quodam loco meminit: «Unde nobis sollicitius providendum,
in-a-certain place recalls whence by-us more-carefully to-be-provided-for
ut solemnem diem non tam ciborum abundantia, quam
that the-solemn day not so-much of-foods by-abundance as

spiritus exultatione celebremus: quia valde absurdum est
of-spirit by-exultation we-celebrate because very absurd it-is
nimia saturitate honorare velle martyrem, quem sciamus
with-excessive fullness to-honor to-wish a-martyr whom we-know
Deo placuisse jejuniis.» Augustinus de Pœnitentiæ Medicina:
God to-have-pleased by-fasts Augustine on the-Medicine of-Penance
«Attende tot martyrum millia. Cur enim natalitia eorum
consider so-many of-martyrs thousands why for the-birthdays their
conviviis turpibus celebrare delectat, et eorum vitam sequi
with-feasts shameful to-celebrate delights and their life to-follow
honestis moribus non delectat?» Quotiens vero carnes
with-honorable morals not delights as-often-as indeed meats
deerunt, duo eis fercula qualiumcunque pulmentorum
will-be-lacking two to-them dishes of-whatever-kind of-side-dishes
concedimus, nec superaddi pisces prohibemus. Nulli vero
we-grant nor to-be-added fishes we-forbid no indeed
preciosi sapores cibis apponantur in conventu, sed iis
precious flavors to-the-foods let-be-added in the-community but with-those
contentæ sint, quæ in terra, quam inhabitant, nascuntur;
content let-them-be which in the-land which they-inhabit grow
fructibus vero non nisi in cœna vescantur. Pro medicamento
on-fruits but not except at supper let-them-feed for medicine
autem quibus opus fuerit, vel herbas vel radices seu
moreover for-whom need there-will-be either herbs or roots or
fructus aliquot, vel alia hujusmodi nunquam prohibemus
fruits some or other-things of-this-kind never we-forbid
mensis apponi. Si qua forte peregrina monialis hospitio
at-the-tables to-be-set if any by-chance foreign nun in-hospitality
recepta mensis intererit, ferculo ei aliquo superaddito,
received at-the-tables will-be-present with-a-dish for-her some added
charitatis sentiat humanitatem. De quo quidem si quid
of-charity let-her-feel the-kindness of which indeed if anything

distribuere voluerit, licebit. Hæc autem, vel si plures
to-distribute she-will-have-wished it-will-be-lawful these moreover or if more
fuerint, in majore mensa residebunt, et eis diaconissa
there-will-be at the-greater table will-sit and to-them the-deaconess
ministrabit, postea cum aliis, quæ mensis ministrant,
will-minister afterward with the-others who at-the-tables minister
comestura. Si qua vero sororum parciori cibo carnem domare
about-to-eat if any indeed of-the-sisters by-sparer food the-flesh to-tame
voluerit, nullatenus hoc ipsa nisi per obedientiam
will-have-wished in-no-way this she except through obedience
præsumat, et nullatenus hoc ei denegetur, si hoc non
let-presume and in-no-way this to-her let-be-denied if this not
levitate, sed virtute videtur appetere, quod ejus firmitudo
from-levity but from-virtue she-seems to-seek what her firmness
valeat tolerare. Nulli tamen unquam permittatur, ut per
can bear to-none yet ever let-it-be-permitted that through
hoc conventu.... nec ut aliquam diem sine cibo transigat.
this the-community nor that any day without food she-pass
Sagiminis condimento sexta feria nunquam utantur, sed
of-lard with-the-seasoning on-the-sixth day never let-them-use but
quadragesimali cibo contentæ, sponso suo ea die passo
with-Lenten food content with-spouse their on-that day having-suffered
quadam compatiantur abstinentia. Illud vero non solum
by-a-certain let-them-suffer-with abstinence that but not only
prohibendum, sed vehementer est abhorrendum, quod in
to-be-forbidden but vehemently is to-be-abhorred which in
plerisque monasteriis agi solet, quod videlicet parte aliqua
most monasteries to-be-done is-wont that namely with-part some
panis, quæ superest esui et pauperibus est reservanda,
of-bread which is-left-over for-eating and for-the-poor is to-be-reserved
manus et cultellos mundare et extergere solent, et ut
hands and knives to-clean and to-wipe they-are-wont and that

mappis parcant mensarum, panem polluunt pauperum,
the-napkins they-may-spare of-the-tables the-bread they-pollute of-the-poor
imo ejus qui se attendens in pauperibus ait: «Quod uni
nay of-him who himself regarding in the-poor says what to-one
ex minimis meis fecistis, mihi fecistis.»
of least my you-did to-me you-did
De abstinentia jejuniorum generalis institutio Ecclesiæ
of the-abstinence of-fasts the-general institution of-the-Church
illis sufficiat, nec supra fidelium laicorum religionem in
for-them let-suffice nor beyond of-faithful laymen the-religion in
hoc eas gravare præsumimus, nec virtuti virorum earum
this them to-burden do-we-presume nor to-the-virtue of-men their
infirmitatem in hoc præferre audemus. Ab æquinoctio vero
infirmity in this to-prefer do-we-dare from the-equinox indeed
autumnali usque ad Pascha, propter dierum brevitatem,
autumnal until to Easter because-of of-the-days the-shortness
unam in die comestionem sufficere credamus. Quod quia
one in the-day meal to-suffice let-us-believe which because
non pro abstinentia religionis, sed pro brevitate dicimus
not for abstinence of-religion but for the-shortness we-say
temporis, nulla hic ciborum genera distinguemus.
of-time no here of-foods kinds we-shall-distinguish

Costly garments, which Christ, Gregory, and Peter condemn, betray an unchaste mind and, unlike rich food, serve no use. The nuns wear black cloth and lambskins, with dyed linen veils; a consecrated virgin's bears a white cross. They sleep girded in clean undershirts, each alone, and a sister's gift may go to one in greater need. An undershirt, pelisse, and gown suffice, with a mantle in hard cold, all doubled for washing; stockings and shoes cover the feet, for no one goes barefoot.

Pretiosæ vestes, quas omnino Scriptura damnat, summopere
precious garments which altogether Scripture condemns most-carefully
fugiantur. De quibus nos præcipue Dominus dehortans et
let-be-shunned from which us especially the-Lord dissuading both
damnati divitis superbiam de iis accusat; et Joannis
of-the-damned rich-man the-pride about them accuses and of-John
humilitatem e contrario commendat. Quod beatus diligenter
the-humility on the-contrary commends which blessed diligently
attendens Gregorius homilia Evangeliorum IV: «Quid est,»
attending-to Gregory in-homily of-the-Gospels four what is-it
inquit, «dicere: «Qui mollibus vestiuntur, in domibus
he-says to-say who in-soft-things are-clothed in the-houses
regum sunt;» nisi aperta sententia demonstrare quod non
of-kings are except by-open sentence to-show that not
cœlesti, sed terreno regno militant, qui pro Deo perpeti
for-the-heavenly but for-the-earthly kingdom they-serve who for God to-endure
aspera fugiunt, sed solis exterioribus dediti, præsentis
harsh-things flee but to-alone exterior-things given of-the-present
vitæ mollitiem delectationemque quærunt?» Idem homilia
life the-softness and-delight seek the-same in-homily
XI: «Sunt nonnulli, qui cultum subtilium pretiosarumque
eleven there-are some who the-wearing of-fine and-precious
vestium non putant esse peccatum. Quod videlicet si culpa
garments not think to-be a-sin which namely if a-fault

non esset, nequaquam sermo Dei tam vigilanter exprimeret,
not it-were by-no-means the-word of-God so watchfully would-express
quod dives, qui torquebatur ad inferos, bysso et
that the-rich-man who was-tormented in hell in-fine-linen and
purpura indutus fuisset. Nemo quippe vestimenta præcipua
purple clothed had-been no-one indeed garments distinguished
nisi ad inanem gloriam quærit, videlicet ut honorabilior
except for vain glory seeks namely that more-honorable
cæteris esse videatur. Nam pro sola inani gloria vestimentum
than-the-rest to-be he-may-seem for for alone vain glory a-garment
pretiosius quæritur. Res ipsa testatur, quod nemo vult ibi
more-precious is-sought the-thing itself testifies that no-one wishes there
pretiosis vestibus indui, ubi ab aliis non possit videri.»
in-precious garments to-be-clothed where by others not he-can be-seen
A quo et prima Petri epistola seculares et conjugatas
by whom also in-the-first of-Peter epistle secular and married
feminas dehortans, ait: «Similiter et mulieres subditæ sint
women dissuading he-says likewise also women subject let-be
viris suis, ut et si qui non credunt verbo, per
to-husbands their that even if any not believe the-word through
mulierum conversationem sine verbo lucrifiant, considerantes
of-the-women conduct without a-word may-be-won considering
in timore castam conversationem vestram. Quarum sit non
in fear chaste conduct your whose let-be not
extrinsecus capillatura, aut circumdatio auri, aut indumenti
outward the-dressing-of-hair or the-encircling of-gold or of-apparel
vestimentorius cultus, sed qui absconditus corde est
the-clothing adornment but who hidden in-the-heart is
homo, incorruptibilitate quieti et modesti spiritus, quod est
the-man in-incorruptibility of-a-quiet and modest spirit which is
in conspectu Domini locuples.» Bene autem feminas potius
in the-sight of-the-Lord rich well moreover women rather

quam viros ab hac vanitate censuit dehortandas, quarum
than men from this vanity he-judged to-be-dissuaded whose
infirmus animus id amplius appetit, quo per eas et in
weak mind it more craves by-which through them and in
eis amplius imitari luxuria possit. Si autem seculares hinc
them more to-imitate luxury can if moreover secular from-this
inhibendæ sunt feminæ, quid Christo devotas convenit
to-be-restrained are women what to-Christ for-the-devoted is-fitting
providere? quarum hoc ipsum illis est cultus, quod sunt
to-provide whose this itself to-them is adornment that they-are
incultæ. Quæcunque igitur hunc appetit cultum vel non
unadorned whoever therefore this craves adornment or not
renuit oblatum, castitatis perdit testimonium. Et quæcunque
refuses offered of-chastity loses the-testimony and whoever
talis est, non se religioni præparare, sed fornicationi
such is not herself for-religion to-prepare but for-fornication
credatur, nec tam monialis quam meretrix censeatur,
let-be-believed nor so-much a-nun as a-harlot let-her-be-judged
cui et ipse cultus est tanquam lenonis præconium,
for-whom also the-very adornment is as-it-were of-a-pander the-proclamation
qui incestum prodit animum, sicut scriptum est: «Amictus
which an-unchaste betrays mind as written it-is the-clothing
corporis, et risus dentium, et ingressus hominis enuntiant
of-the-body and the-laughter of-the-teeth and the-gait of-a-man announce
de illo.» Legimus Dominum in Joanne, ut jam supra
about him we-read the-Lord in John as already above
meminimus, vilitatem seu asperitatem vestium potius quam
we-recalled the-cheapness or roughness of-clothing rather than
escæ commendasse atque laudasse: «Quid exiistis,» inquit,
of-food to-have-commended and praised what did-you-go-out he-says
«in desertum videre? hominem mollibus vestitum?» Habet
into the-desert to-see a-man in-soft-things clothed has

enim nonnunquam usus pretiosorum ciborum utilem aliquam
for sometimes the-use of-precious foods useful some
dispensationem, sed vestium nullam. Quæ videlicet vestes
dispensation but of-clothing none which namely garments
quanto sunt pretiosiores, tanto carius custodiuntur, et
the-more are more-precious the-more more-dearly they-are-kept and
minus proficiunt, et ementem amplius gravant, et præ
less profit and the-buyer more burden and because-of
subtilitate sui facilius possunt corrumpi, et minus
the-fineness of-themselves more-easily can be-spoiled and less
corpori præbent fomenti. Nulli vero panni magis quam nigri
to-the-body offer of-warmth no indeed cloths more than black
lugubrem pœnitentiæ habitum decent, nec adeo sponsis
the-mournful of-penance habit befit nor so to-the-brides
Christi pelles aliquæ conveniunt, sicut agninæ: ut ipso
of-Christ skins any are-fitting as lambskins so-that by-the-very
quoque habitu agnum sponsum virginum indutæ videantur,
also habit the-lamb the-spouse of-virgins clothed-in they-may-seem
vel induere moneantur. Vela vero earum non de serico,
or to-put-on be-admonished the-veils indeed their not of silk
sed de tincto aliquo lineo panno fiant. Duo autem
but of dyed some linen cloth let-be-made two moreover
velorum genera esse volumus, ut alia sint scilicet virginum
of-veils kinds to-be we-wish that some be namely of-virgins
jam ab ipso consecratarum, alia vero minime. Quæ vero
already by him consecrated others indeed by-no-means those indeed
prædictarum sunt virginum, crucis sibi signum habeant
of-the-aforesaid are virgins of-the-cross on-themselves the-sign let-have
impressum; quo scilicet ipsæ integritate quoque corporis
impressed by-which namely they by-integrity also of-body
ad Christum maxime pertinere monstrentur, et sicut in
to Christ most to-belong may-be-shown and as in

consecratione distare a cæteris, ita et hoc habitus signo
consecration to-differ from the-rest so also by-this of-habit sign
distinguantur, quo et quique fidelium territi, magis
they-be-distinguished by-which also all of-the-faithful deterred more
abhorreant in concupiscentiam earum exardescere. Hoc autem
may-abhor into the-concupiscence of-them to-blaze this moreover
signum virginalis munditiæ in summitate capitis candidis
sign of-virginal cleanness on the-top of-the-head with-white
expressum filis virgo gestabit, et hoc nullatenus, antequam
expressed threads the-virgin will-bear and this in-no-way before
ab episcopo consecretur, gestare præsumat. Nulla autem
by the-bishop she-be-consecrated to-bear let-her-presume no moreover
alia vela hoc signo insignita sint. Interulas mundas ad
other veils with-this sign marked let-be undershirts clean next-to
carnem habeant, in quibus etiam cinctæ semper dormiant.
the-flesh let-them-have in which also girded always let-them-sleep
Culcitrarum quoque mollitiem vel linteaminum usum infirmæ
of-mattresses also the-softness or of-linen-sheets the-use to-the-weak
ipsarum non negamus naturæ. Singulæ vero dormiant et
their not we-deny nature singly indeed let-them-sleep and
comedant. Nulla penitus indignari præsumat, si vestes vel
eat no-one at-all to-be-indignant let-presume if garments or
quæcunque alia sibi ab aliquibus transmissa, alii,
whatever other-things to-herself by some sent to-another
quæ amplius indiget, concedantur sorori; sed tunc maxime
who more needs be-granted sister but then most
gaudeat, quum in sororis necessitate fructum habuerit
let-her-rejoice when in a-sister's necessity the-fruit she-will-have-had
eleemosynæ, vel se respexerit non solum sibi, sed
of-alms or herself will-have-regarded not only for-herself but
aliis vivere. Alioquin ad sanctæ societatis fraternitatem non
for-others to-live otherwise to of-the-holy society the-fraternity not

pertinet, nec proprietatis sacrilegio caret. Sufficere autem ad
she-belongs nor of-property the-sacrilege lacks to-suffice moreover for
corpus contegendum credimus interulam, pelliceam, togam,
the-body to-be-covered we-believe an-undershirt a-fur-garment a-gown
et quum multum exasperaverit frigus, insuper mantellum.
and when much will-have-sharpened the-cold above a-mantle
Quo videlicet mantello pro opertorio quoque uti jacentes
which namely mantle for a-coverlet also to-use lying-down
poterunt. Oportebit autem pro infestatione vermium vel
they-will-be-able it-will-behoove moreover because-of the-infestation of-vermin or
gravamine sordium abluendarum, hæc omnia esse duplicia
the-burden of-dirt to-be-washed-away these all to-be double
indumenta, sicut ad litteram in laude fortis et providæ
garments as to the-letter in the-praise of-the-strong and provident
mulieris Salomon ait: «Non timebit domui suæ a frigoribus
woman Solomon says not she-will-fear for-house her from the-colds
nivis. Omnes enim domestici ejus vestiti duplicibus.» Quorum
of-snow all for the-household her clothed with-doubles whose
ita sit moderata longitudo, ut ultra oram sotularium non
so let-be moderate the-length that beyond the-edge of-the-shoes not
procedant, ne pulverem moveant. Manicæ vero extensionem
they-go lest the-dust they-stir the-sleeves indeed the-extension
brachiorum et manuum non excedant. Crura vero et pedes
of-the-arms and of-the-hands not let-exceed the-legs indeed and the-feet
caligæ pedules et sotulares muniant. Nec unquam occasione
stockings socks and shoes let-protect nor ever on-the-pretext
religionis nudæ pedes incedant. In lectis culcitra una, pulvinar,
of-religion bare in-feet let-them-walk in the-beds a-mattress one a-pillow
auriculare, lodix et linteolum sufficiant. Caput vero muniant
an-ear-pillow a-blanket and a-sheet let-suffice the-head indeed let-protect

vitta candida, et velum desuper nigrum, et pro tonsura
a-band white and a-veil above black and for the-tonsure
capillorum pileum agninum, quum opus fuerit supponatur.
of-the-hair a-cap of-lambskin when need will-be let-be-put-under

XVI · AGAINST GREAT BUILDINGS AND GREAT NUMBERS

Superfluity is to be shunned in buildings, horses, herds, and lands, which draw the mind outside the cloister; each year's surplus belongs to the poor. Abbots who boast of crowds take in the untested, beg, peddle relics, and haunt courts, whereas Christ chose few and still lost Judas. Benedict would not stay a night outside his cell, and a women's house above all should count its costs and take in only those it can feed in quiet.

Nec in victu tantum aut vestitu superfluitas evitetur, verum
nor in food only or clothing superfluity let-be-avoided but
et in ædificiis aut quibuslibet possessionibus. In ædificiis
also in buildings or any-whatever possessions in buildings
quidem hoc manifeste dignoscitur, si ea majora vel pulchriora
indeed this plainly is-discerned if they greater or more-beautiful
quam necesse sit componantur, vel si nos ipsa sculpturis
than necessary may-be be-built or if we them with-sculptures
vel picturis ornantes, non habitacula pauperum ædificemus, sed
or paintings adorning not dwellings of-the-poor build but
palatia regum erigamus. «Filius hominis,» inquit Hieronymus,
palaces of-kings raise the-son of-man says Jerome
«non habet ubi caput reclinet, et tu amplas porticus
not has where his-head he-may-lay and you spacious porticoes
et ingentia tectorum spatia metiris?» Quum pretiosis vel
and huge of-roofs spaces measure-out when in-precious or
pulchris delectamur equitaturis, non solum superfluitas,
beautiful we-delight mounts not only superfluity

sed elationis vanitas innotescit. Quum autem animalium
but of-elation the-vanity becomes-known when moreover of-animals
greges vel terrenas multiplicamus possessiones, tunc se ad
the-herds or earthly we-multiply possessions then itself to
exteriora dilatat ambitio: et quanto plura possidemus in
exterior-things widens ambition and the-more more-things we-possess on
terra, tanto amplius de ipsis cogitare cogimur, et a
earth so-much more about them to-think we-are-compelled and from
contemplatione cœlestium devocamur. Et licet corpore
the-contemplation of-heavenly-things we-are-called-away and although in-body
claustris recludamur; hæc tamen quæ foris sunt, et
in-cloisters we-be-shut-up these-things yet which outside are and
diligit animus, sequi cogitur, et se pariter huc et illuc
loves the-mind to-follow is-compelled and itself equally hither and thither
cum illis diffundit, et quo plura possidentur quæ amitti
with them pours-out and the-more more-things are-possessed which to-be-lost
possunt, majori nos metu cruciant; et quo pretiosiora
can with-greater us fear they-torment and the-more precious
sunt, amplius diliguntur, et ambitione sui miserum
they-are the-more they-are-loved and by-the-ambition for-them the-wretched
magis illaqueant animum. Unde omnino providendum est,
more they-ensnare mind whence altogether to-be-provided it-is
ut domui nostræ sumptibusque nostris certum præfigamus
that for-house our and-for-expenses our a-fixed we-set-beforehand
modum, nec supra necessaria vel appetamus aliqua, vel
measure nor beyond necessary-things either we-seek anything or
recipiamus oblata, vel retineamus suscepta. Quidquid
we-receive things-offered or we-retain things-accepted whatever
enim necessitati superest, in rapina possidemus; et tot
for to-necessity is-left-over in robbery we-possess and of-so-many
pauperum mortis rei sumus, quot inde sustentare potuimus.
poor of-the-death guilty we-are as thence to-sustain we-could

Singulis igitur annis quum collecta fuerint victualia,
each therefore year when gathered will-have-been the-provisions
providendum est quantum sufficiat per annum; et si qua
to-be-foreseen it-is how-much suffices through the-year and if any
superfuerint, pauperibus non tam danda sunt quam
will-have-been-left-over to-the-poor not so-much to-be-given are as
reddenda. Sunt qui providentiæ modum ignorantes, quum
to-be-given-back there-are who of-providence the-measure not-knowing when
redditus paucos habeant, multam habere familiam gaudent. De
revenues few they-have a-large to-have household rejoice of
cujus quidem procuratione dum gravantur, impudenter hanc
whose indeed provisioning while they-are-burdened shamelessly it
quærentes mendicant, vel quæ non habent violenter ab aliis
seeking they-beg or what not they-have violently from others
extorquent. Tales etiam jam nonnullos monasteriorum patres
extort such also already some of-monasteries fathers
conspicimus, qui de multitudine conventus gloriantes, non
we-behold who of the-multitude of-the-community boasting not
tam bonos filios quam multos habere student, et magni
so-much good sons as many to-have strive and great
videntur in oculis suis, si inter multos majores habeantur.
they-seem in eyes their-own if among many greater they-be-held
Quos quidem ut ad suum trahant dominium, quum
whom indeed that to their they-may-draw dominion when
aspera deberent eis prædicare, lenia promittunt, et
harsh-things they-ought to-them to-preach mild-things they-promise and
nulla examinatione antea probatos quos indiscrete suscipiunt,
by-no examination before tested whom indiscriminately they-receive
facile apostatantes perdunt. Talibus, ut video, improperabat
easily apostatizing they-lose such as I-see reproached
Veritas, dicens: «Væ vobis qui circuitis mare et aridam,
the-Truth saying woe to-you who go-around sea and dry-land

ut faciatis unum proselitum! Quem quum feceritis,
that you-may-make one proselyte whom when you-will-have-made
facitis illum filium gehennæ duplo quam vos.» Qui profecto
you-make him a-son of-Gehenna twofold than you who surely
minus de multitudine gloriarentur, si salutem animarum
less of the-multitude would-boast if the-salvation of-souls
magis quam numerum quærerent, et de suis viribus
more than the-number they-sought and of their-own strength
in ratione sui regiminis reddenda minus præsumerent.
in the-account of-their rule to-be-rendered less would-presume
Paucos Dominus elegit apostolos, et de ipsa electione sua
few the-Lord chose apostles and of the-very choice his
unus in tantum apostatavit, ut pro ipso Dominus diceret:
one in so-much apostatized that for him the-Lord said
«Nunquid ego duodecim vos elegi, et unus ex vobis diabolus
have-not I twelve you chosen and one of you a-devil
est?» Sicut autem de apostolis Judas, sic et de septem
is as moreover of the-apostles Judas so also of the-seven
diaconibus Nicolaus periit. Et quum paucos adhuc apostoli
deacons Nicolas perished and when few as-yet the-apostles
congregassent, Ananias et Saphira, uxor ejus, mortis excipere
had-gathered Ananias and Sapphira wife his of-death to-receive
sententiam meruerunt. Quippe et ab ipso antea Domino
the-sentence deserved indeed also from the-very before Lord
quum multi abiissent discipulorum retrorsum, pauci cum
when many had-gone-away of-the-disciples backward few with
ipso remanserunt. Arcta quippe via est, quæ ducit ad
him remained narrow indeed the-way is which leads to
vitam, et pauci ingrediuntur per eam. Sicut e contrario
life and few enter through it as on-the contrary
lata est et spatiosa, quæ ducit ad mortem; et multi
broad is and spacious that-which leads to death and many

sunt qui se ultro ingerant. Quia sicut ipse
are who themselves of-their-own-accord thrust because as himself
Dominus testatur alibi: «Multi vocati, pauci vero electi.»
the-Lord testifies elsewhere many called few but chosen
Et juxta Salomonem: «Stultorum infinitus est numerus.»
and according-to Solomon of-fools infinite is the-number
Timeat itaque quisquis de multitudine gaudet subjectorum,
let-fear and-so whoever in the-multitude rejoices of-subjects
ne in eis juxta dominicam assertionem, pauci reperiantur
lest in them according-to the-Lord's assertion few be-found
electi, et ipse immoderate gregem suum multiplicans, minus
chosen and he immoderately flock his multiplying less
ad custodiam ejus sufficiat, ut ei recte a spiritalibus
for the-keeping of-it suffice so-that to-him rightly by spiritual-men
illud propheticum dici possit: «Multiplicasti gentem, non
that prophetic be-said may thou-hast-multiplied the-nation not
magnificasti lætitiam.» Tales utique scilicet de multitudine
thou-hast-magnified the-joy such certainly namely in the-multitude
gloriantes, dum tam pro suis quam suorum necessitatibus
boasting while as-much for their-own as their-people's necessities
sæpius exire, atque ad seculum redire, et mendicando
more-often to-go-out and to the-world to-return and by-begging
discurrere coguntur, curis se corporalibus magis quam
to-run-about are-compelled with-cares themselves bodily more than
spiritalibus implicant, et infamiam sibi magis quam
spiritual entangle and infamy for-themselves more than
gloriam acquirunt. Quod quidem in feminis tanto magis est
glory acquire which indeed in women so-much more is
erubescendum, quanto eas per mundum discurrere minus
to-be-blushed-at as-much-as them through the-world to-run-about less
videtur tutum. Quisquis igitur quiete vel honeste cupit
seems safe whoever therefore quietly or honorably desires

vivere, et officiis vacare divinis, et tam Deo quam
to-live and to-the-offices to-be-free divine and as-much to-God as
seculo charus haberi, timeat aggregare quos non possit
to-the-world dear to-be-held let-him-fear to-gather whom not he-can
procurare, nec in expensis suis de alienis confidat marsupiis;
provide-for nor in expenses his on others' let-him-rely purses
nec eleemosynis petendis, sed dandis invigilet. Apostolus,
nor for-alms to-be-sought but to-be-given let-him-watch the-Apostle
ille magnus Evangelii prædicator, et habens potestatem de
that great of-the-Gospel preacher and having power from
Evangelio sumptus accipere, laborat manibus, ne quos gravare
the-Gospel expenses to-receive labors with-his-hands lest any to-burden
videatur, et gloriam suam evacuet. Nos ergo, quorum
he-seem and glory his empty we therefore whose
non est prædicare, sed peccata plangere, qua temeritate
not it-is to-preach but sins to-bewail with-what temerity
vel impudentia mendicantes quærimus? Unde hos, quos
or impudence begging do-we-seek whence those whom
inconsiderate congregamus, sustentare possumus? Qui etiam
inconsiderately we-gather to-sustain can-we who also
sæpe in tantam prorumpimus insaniam, ut quum prædicare
often into such we-burst-forth madness that when to-preach
nesciamus, prædicatores conducamus; et pseudoapostolos
we-know-not preachers we-hire and false-apostles
nobiscum circumducendo, cruces et philacteria reliquiarum
with-us leading-around crosses and phylacteries of-relics
gestemus, ut tam hæc quam verbum Dei, seu etiam
we-carry that as-much these as the-word of-God or even
figmenta diaboli simplicibus et idiotis vendamus christianis,
the-figments of-the-devil to-simple and unlettered we-may-sell Christians
et eis promittamus quæcunque ad extorquendos nummos
and to-them we-promise whatever for extorting coins

proficere credimus. Ex qua quidem impudenti cupiditate,
to-profit we-believe from which indeed shameless cupidity
quæ sua sunt, non quæ Jesu Christi quærente, quantum
what its-own are not what of-Jesus Christ seeking how-much
jam ordo noster et ipsa divini prædicatio verbi
already order our and the-very of-the-divine preaching word
viluerit, neminem jam latere arbitror. Hinc et ipsi
has-become-cheap no-one now to-escape I-think hence also the-very
abbates vel qui majores in monasteriis videntur, potentibus
abbots or who greater in monasteries seem to-the-powerful
seculi et mundanis curiis sese importune ingerentes,
of-the-world and to-worldly courts themselves importunately thrusting
jam magis carnales esse quam cœnobitæ didicerunt; et
now more carnal to-be than cenobites have-learned and
favorem hominum quacunque arte venantes, crebrius cum
the-favor of-men by-whatever art hunting more-often with
hominibus fabulari, quam cum Deo loqui, consueverunt:
men to-chat than with God to-speak are-accustomed
illud sæpe frustra legentes, atque negligentes, vel audientes,
that often in-vain reading and neglecting or hearing
sed non exaudientes quod beatus Antonius admonet, dicens:
but not heeding which blessed Anthony admonishes saying
«Sicut pisces si tardaverint in sicco moriuntur: ita et
as fishes if they-will-have-tarried on dry-land die so also
monachi tardantes extra cellulam, aut cum viris secularibus
monks tarrying outside the-cell or with men secular
immorantes, a quietis proposito resolvuntur.» Oportet ergo
lingering from of-quiet the-purpose are-loosened it-behooves therefore
sicut piscem in mari, ita et nos ad cellam recurrere,
as a-fish into the-sea so also us to the-cell to-run-back
ne forte foris tardantes obliviscamur interioris custodiæ.
lest perhaps outside tarrying we-forget of-the-interior watch

Quod ipse quoque monasticæ scriptor regulæ, scilicet beatus
which he also of-the-monastic writer rule namely blessed
Benedictus, diligenter attendens, quam in monasteriis assiduos
Benedict diligently attending-to how in monasteries constant
velit esse abbates, et super custodiam sui gregis sollicite
he-wishes to-be abbots and over the-watch of-his flock carefully
stare, tam exemplo quam scripto patenter edocuit. Hic
to-stand as-much by-example as by-writing plainly taught he
enim quum a fratribus ad sacratissimam sororem suam
for when from the-brothers to his-most-holy sister own
visitandam profectus, quum ipsa eum pro ædificatione saltem
to-visit had-set-out when she him for edification at-least
nocte una vellet retinere, aperte professus est manere
for-night one wished to-keep openly professed he-has to-stay
extra cellam nullatenus se posse. Nec ait quidem, «non
outside the-cell in-no-way himself to-be-able nor he-says indeed not
possumus,» sed, «non possum,» quia hoc per eum fratres,
we-can but not I-can because this through him the-brothers
non ipse posset, nisi hoc et a Domino, sicut postmodum
not he could unless this also from the-Lord as afterward
actum est, revelante. Unde et quum regulam scriberet,
done it-was revealing whence also when the-rule he-wrote
nusquam de abbatis, sed solummodo fratrum egressu
nowhere of the-abbot's but only of-the-brothers' going-out
meminerit; de cujus etiam assiduitate ita caute providit,
he-made-mention of whose also constancy so cautiously he-provided
ut in vigiliis dominicorum et festorum dierum evangelicam
that in the-vigils of-Sundays and of-feast days the-gospel
lectionem, et quæ illi adjuncta sunt, non nisi ab abbate
reading and what to-it joined are not except by the-abbot
præcipiat dici. Qui etiam instituens, ut mensa abbatis
he-commands to-be-said who also establishing that the-table of-the-abbot

cum peregrinis et hospitibus sit semper, et quotiens minus
with pilgrims and guests be always and as-often-as fewer
sunt hospites cum eo, quos voluerit de fratribus vocare,
are guests with him whom he-will-have-wished of the-brothers to-call
seniore uno tantum aut duobus dimissis cum fratribus;
a-senior one only or two left with the-brothers
patenter insinuat nunquam in tempore mensæ abbatem
plainly intimates never at the-time of-the-table the-abbot
monasterio debere deesse, et ut delicatis principum
to-the-monastery to-be-bound to-be-absent and that to-the-delicate of-princes
ferculis jam assuetus, cibarium panem monasterii subjectis
dishes already accustomed the-coarse bread of-the-monastery to-his-subjects
derelinquat. De qualibus quidem Veritas: «Alligant,» inquit,
he-leave of such indeed the-Truth they-bind he-says
«onera gravia, et importabilia, et imponunt in humeros
burdens heavy and unbearable and lay-them on the-shoulders
hominum: digito autem suo nolunt ea movere.» Et
of-men with-finger moreover their-own they-will-not them move and
alibi de falsis prædicatoribus: «Attendite a falsis prophetis
elsewhere of false preachers beware of false prophets
qui veniunt ad vos.» Veniunt, inquit, per se, non a
who come to you they-come he-says of themselves not by
Deo missi, vel expectantes ut pro eis mandetur. Joannes
God sent or waiting that for them it-be-commanded John
Baptista princeps noster, cui pontificatus hæreditate
the-Baptist prince our to-whom the-high-priesthood by-inheritance
cedebat, semel ab urbe recessit ad heremum, pontificatum
was-falling once from the-city withdrew to the-desert the-priesthood
scilicet pro monachatu, civitates pro solitudine deserens. Et
namely for the-monastic-life cities for solitude deserting and
ad eum populus exibat, nec ipse ad populum introibat.
to him the-people went-out nor he to the-people went-in

Qui quum tantus esset ut Christus crederetur, et nulla in
who when so-great he-was that Christ he-was-believed and nothing in
civitatibus corrigere posset: in illo jam erat lectulo, unde
the-cities to-correct he-could in that already he-was little-bed whence
pulsanti dilecto respondere paratus erat: «Expoliavi me
to-the-knocking beloved to-answer ready he-was I-have-stripped myself
tunica mea, quomodo induar illa? Lavi pedes meos,
of-tunic my how shall-I-put-on it I-have-washed feet my
quomodo inquinabo illos?» Quisquis itaque quietis monasticæ
how shall-I-defile them whoever and-so of-quiet monastic
secretum desiderat, lectulum magis quam lectum se habere
the-seclusion desires a-little-bed rather than a-bed himself to-have
gaudeat. «De lecto» quippe, ut Veritas ait, «unus assumetur,
let-him-rejoice from the-bed indeed as the-Truth says one will-be-taken
et alter relinquetur.» Lectulum vero sponsæ esse legimus,
and the-other will-be-left the-little-bed indeed of-the-bride to-be we-read
id est animæ contemplativæ Christo arctius copulatæ,
that is of-the-soul contemplative to-Christ more-closely joined
et summo ei desiderio adhærentis. Quem quicunque
and with-highest to-him desire clinging which whoever
intraverit, neminem esse relictum legimus. De quo
will-have-entered no-one to-have-been left we-read of which
et ipsamet loquitur: «In lectulo meo pernoctans quæsivi
also she-herself speaks in little-bed my spending-the-night I-sought
quem diligit anima mea.» A quo etiam lectulo ipsa
him-whom loves soul my from which also little-bed she
surgere dedignans, vel formidans, pulsanti dilecto quod
to-rise disdaining or dreading to-the-knocking beloved what
supra meminimus respondet. Non enim sordes nisi extra
above we-recalled answers not for filth except outside
lectum suum esse credit, quibus inquinari pedes metuit.
bed her to-be she-believes by-which to-be-defiled her-feet she-fears

Egressa est Dina, ut alienigenas videret, et corrupta
gone-out has Dinah that foreigners she-might-see and corrupted
est. Et sicut Malcho illi captivo monaco ab abbate suo
was and as to-Malchus that captive monk by abbot his
prædictum est, et ipse postmodum est expertus; ovis
foretold it-was and he afterward has experienced the-sheep
quæ de ovili egreditur, cito lupi morsibus patet.
which from the-fold goes-out quickly of-the-wolf to-the-bites lies-open
Ne igitur multitudinem congregemus, pro qua egrediendi
not therefore a-multitude let-us-gather for which of-going-out
occasionem quæramus, imo et egredi compellamur, et cum
the-occasion we-may-seek nay even to-go-out be-compelled and with
detrimento nostri lucrum faciamus aliorum: ad modum
loss of-ourselves gain we-make of-others in the-manner
videlicet plumbi, quod ut argentum servetur in fornace,
namely of-lead which that the-silver be-preserved in the-furnace
consumitur. Verendum potius est ne et plumbum pariter et
is-consumed to-be-feared rather it-is lest both the-lead equally and
argentum fornax vehemens consumat tentationum. Veritas,
the-silver the-furnace vehement consume of-temptations the-Truth
inquiunt, ait: «Et eum qui venit ad me non ejiciam foras.»
they-say says and him who comes to me not I-shall-cast out
Nec nos ejici susceptos volumus, sed de suscipiendis
nor we to-be-cast-out the-received wish but about those-to-be-received
providere: ne quum eos intus susceperimus, nos ipsos
to-provide lest when them inside we-shall-have-received we ourselves
extra pro eis ejiciamus. Nam et ipsum Dominum non
outside for them we-cast for even himself the-Lord not
susceptum ejecisse legimus, sed offerentem se respuisse.
a-received-man to-have-cast-out we-read but one-offering himself to-have-rejected
Cui quidem dicenti: «Magister, sequar te quocunque
to-whom indeed saying master I-shall-follow you wherever

ieris;» respondit: «Vulpes foveas habent, etc.» Qui etiam
you-will-have-gone he-answered the-foxes holes have etc who also
de sumptibus nos ante providere, quum aliquid facere
of the-expenses us beforehand to-provide when something to-do
meditamur, cui sint ipsi necessarii, diligenter admonet,
we-plan for-which they be necessary diligently admonishes
dicens: «Quis vestrum volens turrim ædificare, nonne prius
saying who of-you wishing a-tower to-build does-not first
sedens computat sumptus qui necessarii sunt, si habet ad
sitting compute the-expenses which necessary are if he-has for
perficiendum? Ne postea quam posuerit fundamentum, et
finishing lest after that he-has-laid the-foundation and
non potuerit perficere, omnes qui viderint incipiant illudere
not has-been-able to-finish all who have-seen may-begin to-mock
ei, dicentes: «Quia hic homo cœpit ædificare, et non potuit
him saying that this man began to-build and not could
consummare.» Magnum est si vel se unum quis salvare
complete great it-is if even himself alone one to-save
sufficiat, et periculosum est multis eum providere qui vix
suffice and dangerous it-is for-many him to-provide who scarcely
ad custodiam sui sufficit vigilare. Nemo vero studiosus
for the-watch of-himself suffices to-watch no-one indeed zealous
est in custodiendo, nisi qui pavidus fuerit in suscipiendo.
is in keeping except who fearful will-have-been in receiving
Et nemo sic perseverat in cœpto, sicut qui tardus
and no-one so perseveres in the-thing-begun as he-who slow
est et providus ad incipiendum. In quo quidem tanto
is and provident in beginning in which indeed so-much
feminarum sit providentia, quanto earum infirmitas magna
of-women let-be the-providence as-much-as their infirmity great
minus tolerat onera, et quiete plurimum est fovenda.
less bears burdens and quiet most is to-be-fostered

Scripture is the soul's mirror, Gregory says; one who reads it without understanding is a blind man holding a mirror, an ass at the lyre. Paul prefers five words with understanding to ten thousand in a tongue, Benedict wants the mind to accord with the voice, and the unlettered unknowingly pray for harm. Yet monasteries study only chant, though the Fathers urge learning, and Benedict, silent on chant, sets hours for reading, provides tablets, and gives each monk a book in Lent.

Speculum animæ Scripturam sacram constat esse, in quam
the-mirror of-the-soul Scripture holy it-is-agreed to-be in which
quilibet legendo vivens, intelligendo proficiens, morum suorum
anyone by-reading living by-understanding advancing of-morals his-own
pulchritudinem cognoscit, vel deformitatem deprehendit: ut
the-beauty recognizes or the-deformity detects that
illam videlicet augere, hanc studeat removere. Hoc
the-former namely to-increase the-latter he-may-strive to-remove this
nobis speculum beatus commemorans Gregorius in II
to-us mirror blessed recalling Gregory in the-second
Moralium ait: «Scriptura sacra mentis oculis quasi
of-the-Morals says Scripture holy of-the-mind to-the-eyes as-it-were
quoddam speculum opponitur, ut interna nostra facies in
a-certain mirror is-set-opposite that inner our face in
ipsa videatur. Ibi etenim fœda cognoscimus, ibi pulchra
it may-be-seen there for foul-things we-recognize there beautiful-things
nostra conspicimus. Ibi sentimus quantum proficimus, ibi
our we-behold there we-feel how-much we-advance there
a profectu quam longe distamus.» Qui autem Scripturam
from progress how far we-stand-off he-who moreover Scripture
conspicit quam non intelligit, quasi cæcus ante oculos
beholds which not he-understands as-if a-blind-man before his-eyes
[speculum?] tenet, in quo qualis sit cognoscere non valet,
[a-mirror?] holds in which what he-is to-recognize not he-can

nec doctrinam quærit in Scriptura, ad quam ipsa est
nor doctrine he-seeks in Scripture for which it is
tantummodo facta, et tanquam asinus applicatur ad lyram,
solely made and as-it-were an-ass is-applied to the-lyre
sic otiosus sedet ad Scripturam, et quasi panem appositum
so idle he-sits at Scripture and as-if bread set-before-him
habet, quo jejunus non reficitur, dum verbum Dei nec
he-has by-which fasting not he-is-refreshed while the-word of-God neither
se per intelligentiam penetrante, nec alio ei docendo
himself through understanding penetrating nor another for-him by-teaching
frangente, inutiliter cibum habet qui ei nullatenus prodest.
breaking uselessly food he-has which to-him in-no-way profits
Unde et Apostolus generaliter ad Scripturarum studium nos
whence also the-Apostle generally to of-the-Scriptures the-study us
adhortans: «Quæcunque,» inquit, «scripta sunt, ad nostram
exhorting whatever he-says written are for our
doctrinam scripta sunt; ut per patientiam et consolationem
doctrine written are that through patience and the-consolation
Scripturarum spem habeamus.» Et alibi: «Implemini Spiritu
of-the-Scriptures hope we-may-have and elsewhere be-filled with-the-Spirit
sancto, loquentes vobismetipsis in psalmis, et hymnis, et
holy speaking to-yourselves in psalms and hymns and
canticis spiritualibus.» Sibi quippe vel secum loquitur, qui
canticles spiritual to-himself indeed or with-himself speaks who
quod profert intelligit, vel de intelligentia verborum suorum
what he-utters understands or from the-understanding of-words his
fructum facit. Idem ad Timotheum: «Dum venio,» inquit,
fruit makes the-same to Timothy till I-come he-says
«attende lectioni, exhortationi, doctrinæ.» Et iterum: «Tu vero
attend to-reading to-exhortation to-doctrine and again you indeed
permane in iis quæ didicisti, et credita sunt tibi;
remain in those-things which you-have-learned and entrusted are to-you

sciens a quo didiceris, et quia ab infantia sacras litteras
knowing from whom you-have-learned and that from infancy the-sacred letters
nosti, quæ te possunt instruere ad salutem, per fidem
you-have-known which you can to-instruct for salvation through faith
quæ est in Christo Jesu. Omnis Scriptura divinitus inspirata,
which is in Christ Jesus all Scripture divinely inspired
utilis est ad docendum, ad arguendum, ad corripiendum,
useful is for teaching for reproving for correcting
ad erudiendum in justitia, ut perfectus est homo Dei ad
for instructing in justice that perfect is the-man of-God for
omne opus bonum instructus.» Qui etiam ad intelligentiam
every work good equipped who also to the-understanding
Scripturæ Corinthios admonens, ut quæ videlicet alii de
of-Scripture the-Corinthians admonishing that what namely others about
Scriptura loquuntur exponere valeant: «Sectamini,» inquit,
Scripture speak to-expound they-may-be-able follow he-says
«charitatem, æmulamini spiritualia: magis autem spiritus ut
charity be-zealous-for spiritual-things more moreover spirit that
prophetetis. Qui enim loquitur lingua, non hominibus
you-prophesy he-who for speaks in-a-tongue not to-men
loquitur, sed Deo. Qui autem prophetat, Ecclesiam ædificat.
speaks but to-God he-who moreover prophesies the-Church builds-up
Et ideo qui loquitur lingua, oret ut interpretetur.
and therefore he-who speaks in-a-tongue let-him-pray that he-may-interpret
Orabo spiritu, orabo et mente. Psallam spiritu,
I-shall-pray with-the-spirit I-shall-pray also with-the-mind I-shall-sing with-the-spirit
psallam et mente. Cæterum si benedixeris spiritu,
I-shall-sing also with-the-mind else if you-will-have-blessed with-the-spirit
quis implebit locum idiotæ? Quomodo dicet amen
who will-fill the-place of-the-unlearned how will-he-say amen
super tuam benedictionem, quoniam quid dicas nescit?
over your blessing since what you-say he-knows-not

Nam tu quidem bene gratias agis: sed alter non ædificatur.
for you indeed well thanks give but the-other not is-built-up
Gratias ago Deo, quoniam omnium vestrum lingua loquor.
thanks I-give to-God that of-all you in-a-tongue I-speak
Sed in ecclesia volo quinque verba sensu meo loqui, ut et
but in church I-wish five words with-sense my to-speak that also
alios instruam, quam decem millia verborum. Fratres, nolite
others I-may-instruct than ten thousand words brothers do-not
effici parvi sensibus, sed malitia parvuli estote, sensibus
become small in-senses but in-malice little-ones be in-senses
autem perfecti.» Loqui lingua dicitur qui ore
moreover perfect to-speak in-a-tongue is-said he-who with-the-mouth
tantum verba format, non intelligentia exponendo ministrat.
only words forms not by-understanding by-expounding serves
Prophetat vero sive interpretatur qui more prophetarum,
prophesies indeed or interprets he-who in-the-manner of-the-prophets
qui videntes dicuntur, id est intelligentes, ea quæ dicit
who seers are-called that is understanding the-things which he-says
intelligit, ut ipsa exponere possit. Orat ille spiritu
understands so-that them to-expound he-can prays he with-the-spirit
sive psallit, qui solo prolationis flatu verba format, non
or sings who by-mere of-utterance breath words forms not
mentis intelligentiam accommodat. Cum vero spiritus noster
of-the-mind the-understanding applies when indeed spirit our
orat, id est nostræ prolationis flatus solummodo verba
prays that is of-our utterance the-breath only words
format, nec quod ore profertur corde concipitur,
forms nor what by-the-mouth is-uttered by-the-heart is-conceived
mens nostra sine fructu est, quem in oratione videlicet
mind our without fruit is which in prayer namely
habere debet, ut ipsa scilicet ex intelligentia verborum
to-have it-ought that it namely from the-understanding of-the-words

in Deum compungatur atque accendatur. Unde hanc in
toward God be-pricked and be-kindled whence this in
verbis perfectionem nos admonet habere, ut non more
words perfection us he-admonishes to-have that not in-the-manner
plurimorum verba tantum sciamus proferre, verum etiam
of-most words only we-know to-utter but also
intelligentiæ sensum in iis habere; atque aliter nos
of-understanding the-sense in them to-have and otherwise us
orare vel psallere infructuose protestatur. Quem et beatus
to-pray or to-sing fruitlessly he-protests whom also blessed
sequens Benedictus: «Sic stemus,» inquit, «ad psallendum,
following Benedict so let-us-stand he-says for singing-psalms
ut mens nostra concordet voci nostræ.» Hoc et Psalmista
that mind our accord with-voice our this also the-Psalmist
præcipiens, ait: «Psallite sapienter,» ut videlicet verborum
commanding says sing-psalms wisely that namely of-words
prolationi sapor et condimentum intelligentiæ non desit,
to-the-utterance the-savor and seasoning of-understanding not be-lacking
et cum ipso veraciter Domino dicere valeamus: «Quam
and with him truly to-the-Lord to-say we-may-be-able how
dulcia faucibus meis eloquia tua!» Et alibi: «Non in tibiis
sweet to-palate my words your and elsewhere not in the-pipes
viri beneplacitum erit ei.» Tibia quippe sonitum emittit
of-a-man well-pleasing will-be to-him the-pipe indeed a-sound emits
ad delectationem voluptatis, non ad intelligentiam mentis.
for the-delight of-pleasure not for the-understanding of-the-mind
Unde bene in tibiis cantare, nec in hoc Deo placere dicuntur,
whence well on pipes to-sing nor in this God to-please are-said
qui melodia sui cantus sic oblectantur, ut nulla hinc
who by-the-melody of-their song so are-delighted that by-no thence
ædificentur intelligentia. Qua etiam ratione, inquit Apostolus,
they-are-built-up understanding by-what also reasoning says the-Apostle

quum benedictiones in ecclesia fiunt, respondebitur amen,
when blessings in church are-made will-it-be-answered amen
si quod oratur in illa benedictione non intelligatur, utrum
if what is-prayed in that blessing not be-understood whether
videlicet bonum sit quod oratio postulat, aut non. Sic enim
namely good it-is what the-prayer asks or not so for
sæpe multos idiotas et litterarum sensum ignorantes videmus
often many unlearned and of-letters the-sense not-knowing we-see
in ecclesia per errorem nonnulla sibi nociva [magis?]
in church through error some-things to-themselves harmful [rather?]
quam utilia precari, veluti quum dicitur: «Ut sic transeamus
than useful to-pray as when it-is-said that so we-may-pass
per bona temporalia, ut non amittamus æterna;» facile
through goods temporal that not we-lose eternal easily
ipsa consimilis vocis affinitas nonnullos sic decipit, ut vel
the-very of-a-like sound affinity some so deceives that either
sic dicant: «Ut nos amittamus æterna,» vel ita proferant:
thus they-say that we may-lose eternal or so they-utter
«Ut non admittamus æterna.» Cui etiam periculo Apostolus
that not we-admit eternal which also danger the-Apostle
providens ait: «Cæterum si benedixeris spiritu,» id est
foreseeing says else if you-will-have-blessed with-the-spirit that is
prolationis tantum flatu verba benedictionis formaveris,
of-utterance only by-breath the-words of-blessing you-will-have-formed
non sensu mentem audientis instruxeris, «quis supplet
not by-sense the-mind of-the-hearer you-will-have-instructed who supplies
locum idiotæ?» Id est, quis de assistentibus, quorum
the-place of-the-unlearned that is who of the-bystanders whose
est respondere, id aget respondendo, quod idiota non
it-is to-respond this will-do by-responding which the-unlearned not
valet, imo nec debet? «Quomodo dicet amen?» quum
can nay nor ought how will-he-say amen when

videlicet nesciat utrum in maledictionem potius quam
namely he-knows-not whether into a-curse rather than
benedictionem inducas. Denique qui Scripturæ non habent
a-blessing you-lead finally who of-Scripture not have
intelligentiam, quomodo sermonis ædificationem sibi
understanding how of-a-sermon the-edification to-themselves
ministrabunt, aut etiam regulam exponere vel intelligere, aut
will-they-minister or even the-rule to-expound or to-understand or
vitiose prolata corrigere valebunt? Unde non mediocriter
faultily things-uttered to-correct will-they-be-able whence not moderately
miramur quæ inimici suggestio in monasteriis hoc egit,
we-wonder what of-the-enemy suggestion in monasteries this did
ut nulla ibi de intelligendis scripturis sint studia, sed
that no there about understanding the-Scriptures be studies but
de cantu tantum vel de verbis solummodo formandis, non
about chant only or about words only to-be-formed not
intelligendis, habeatur disciplina: quasi ovium balatus plus
to-be-understood be-held the-discipline as-if of-sheep the-bleating more
utilitatis habeat, quam pastus. Cibus quippe est animæ et
of-usefulness it-had than the-feeding the-food indeed is of-the-soul and
spiritalis refectio ipsi divina intelligentia Scripturæ. Unde et
spiritual refreshment for-it the-divine understanding of-Scripture whence also
Ezechielem prophetam ad prædicandum Dominus destinans,
Ezekiel the-prophet for preaching the-Lord destining
eum prius volumine cibat, quod statim in ejus ore factum
him first with-a-scroll feeds which at-once in his mouth made
est mel dulce. De quo etiam cibo scriptum est in Jeremia:
was honey sweet of which also food written it-is in Jeremiah
«Parvuli petierunt panem, et non erat qui frangeret
the-little-ones asked bread and not there-was one-who might-break
eis.» Panem quippe parvulis frangit, qui litteræ sensum
for-them bread indeed for-the-little-ones breaks who of-the-letter the-sense

simplicioribus aperit. Hi vero parvuli panem frangi
to-the-simpler opens these indeed little-ones bread to-be-broken
postulant, quum de intelligentia Scripturæ animam saginari
ask when on the-understanding of-Scripture the-soul to-be-fattened
desiderant, sicut alibi Dominus testatur: «Emittam famem
they-desire as elsewhere the-Lord testifies I-shall-send famine
in terra, non famem panis, neque sitim aquæ, sed audiendi
in the-land not famine of-bread nor thirst of-water but of-hearing
verbum Domini.» Hinc autem e contrario antiquus hostis
the-word of-the-Lord hence moreover on-the contrary the-ancient enemy
famem et sitim audiendi verba hominum, et rumores
famine and thirst of-hearing the-words of-men and the-rumors
seculi, claustris monasteriorum immisit, ut vaniloquio
of-the-world into-the-cloisters of-monasteries sent-in that to-vain-talk
vacantes divina tanto amplius fastidiamus eloquia, quanto
being-free-for divine so-much more we-may-loathe utterances as-much-as
magis sine dulcedine vel condimento intelligentiæ nobis
more without sweetness or seasoning of-understanding to-us
fiunt insipida. Unde et Psalmista, ut supra meminimus:
they-become insipid whence also the-Psalmist as above we-recalled
«Quam dulcia faucibus meis eloquia tua! super mel ori
how sweet to-palate my words your beyond honey to-mouth
meo.» Quæ quidem dulcedo in quo consisteret statim
my which indeed sweetness in what consisted at-once
annexuit dicens: «A mandatis tuis intellexi.» Id est, a
he-added saying from commandments your I-have-understood that is from
mandatis tuis potius quam humanis intelligentiam accepi;
commandments your rather than human understanding I-have-received
illis videlicet eruditus atque instructus. Cujus quidem
by-those namely taught and instructed of-which indeed
intelligentiæ quæ sit utilitas non prætermisit, subjungens:
understanding what be the-usefulness not he-passed-over adding

«Propterea odivi omnem viam iniquitatis.» Multæ quippe
therefore I-have-hated every way of-iniquity many indeed
iniquitatis viæ ita per se sunt apertæ, ut facile omnibus
of-iniquity ways so by themselves are open that easily to-all
in odium vel contemptum veniant, sed omnem iniquitatis
into hatred or contempt they-come but every of-iniquity
viam non nisi per eloquia divina cognoscamus, ut
way not except through the-utterances divine we-may-know that
omnes evitare possimus. Hinc et illud est: «In corde
all to-avoid we-may-be-able hence also that is in heart
meo abscondi eloquia tua, ut non peccem tibi.» In
my I-have-hidden words your that not I-may-sin against-you in
corde potius recondita sunt quam in ore sonantia,
the-heart rather hidden-away they-are than in the-mouth sounding
quum eorum intelligentiam meditatio nostra retinet. Quorum
when their understanding the-meditation our retains of-which
quidem intelligentiæ quanto minus studemus, minus has
indeed understanding by-how-much less we-study the-less these
iniquitatis vias cognoscimus atque vitamus, et minus a
of-iniquity ways we-know and avoid and the-less from
peccato nobis providere valemus. Quæ quidem negligentia
sin for-ourselves to-provide we-can which indeed negligence
tanto amplius in monachis, qui ad perfectionem aspirant,
so-much more in monks who to perfection aspire
est arguenda, quanto hæc eis facilior esset doctrina, qui
is to-be-reproved as-much-as this to-them easier would-be doctrine who
et sacris abundant libris, et quietis otio perfruuntur.
both in-sacred abound books and of-quiet the-leisure enjoy
Quos quidem de multitudine scriptorum gloriantes, sed ab
whom indeed of the-multitude of-writings boasting but from
eorum lectione vacantes, senex ille in Vitis Patrum
their reading idle the-old-man that in the-Lives of-the-Fathers

egregie arguit, dicens: «Prophetæ scripserunt libros, patres
excellently reproves saying the-prophets wrote books fathers
autem nostri venerunt post eos, et operati sunt in eis
moreover our came after them and worked have in them
plurima. Etenim successores illorum commendaverunt illos
very-much for successors their committed them
memoriæ. Venit autem generatio quæ nunc est, et scripsit
to-memory came moreover the-generation which now is and wrote
in chartis atque membranis, et reposuit in fenestris otiosa.»
on papers and parchments and put-away in windows idle
Hinc et abbas Palladius ad discendum pariter et docendum
hence also abbot Palladius to learning equally and teaching
nos vehementer adhortans, ait: «Oportet animam secundum
us vehemently exhorting says it-behooves the-soul according-to
Christi voluntatem conversantem aut discere fideliter quæ
of-Christ the-will conversing either to-learn faithfully what
nescit, aut docere manifeste quæ novit.» Si autem utrumque
it-knows-not or to-teach plainly what it-knows if moreover either
quum possit non vult, insaniæ morbo laborat. Initium
when it-can not it-wishes of-madness with-the-disease it-labors the-beginning
enim recedendi a Deo fastidium doctrinæ est, et quum
for of-withdrawing from God the-loathing of-doctrine is and when
non appetit illud quod semper anima esurit, quomodo
not it-craves that which always the-soul hungers-for how
diligit Deum?» Hinc et beatus Anastasius in exhortatione
does-it-love God hence also blessed Anastasius in the-exhortation
monachorum, in tantum discendi vel legendi studium
of-monks in so-far of-learning or of-reading the-study
commendat, ut per hoc etiam orationes intermitti suadeat.
commends that for this even prayers to-be-interrupted he-urges
«Pergam,» inquit, «per tramitem vitæ nostræ. Primum
I-shall-go he-says through the-path of-life our first

abstinentiæ cura, jejunii patientia, orandi assiduitas, et
of-abstinence the-care of-fasting the-patience of-praying the-constancy and
legendi, vel si quis adhuc litterarum expers sit, audiendi
of-reading or if anyone as-yet of-letters ignorant be of-hearing
sit desiderium cupiditate discendi. Hæc enim prima
let-be the-desire with-the-eagerness of-learning these for first
sunt quasi lactantium cunabulorum in Dei agnitione
are as-it-were of-suckling cradles in of-God the-knowledge
crepundia.» Et post aliqua quum præmisisset: «Orationibus
the-rattles and after some-things when he-had-premised in-prayers
vero ita instandum est, quod vix eas aliquod tempus
indeed so to-be-persisted is that scarcely them any time
interpolet,» postea subjecit: «Has, si fieri potest, sola
interrupt afterward he-added these if to-be-done it-can alone
legendi intercapedo disrumpat.» Neque enim alias Petrus
of-reading the-interval let-break-off nor for otherwise Peter
apostolus admoneret: «Parati semper estote ad rationem
the-apostle would-admonish ready always be for an-account
reddendam ad omnes poscentes vos de verbo fidei vestræ
to-be-rendered to all asking you about the-word of-faith your
et spei.» Et Apostolus: «Non cessamus pro vobis orantes, ut
and of-hope and the-Apostle not we-cease for you praying that
impleamini agnitione ejus in omni sapientia et intellectu
you-may-be-filled with-the-knowledge of-him in all wisdom and understanding
spirituali.» Et rursum: «Verbum Christi habitet in vobis
spiritual and again the-word of-Christ let-dwell in you
abundanter in omni sapientia.» Nam in Veteri Testamento
abundantly in all wisdom for in the-Old Testament
similem hominibus curam sacræ præceptionis inculcavit
a-similar on-men care of-sacred precept inculcated
eloquium. Sic enim David ait: «Beatus vir qui non abiit
the-utterance so for David says blessed the-man who not has-gone

in consilio impiorum, et in via peccatorum non stetit,
in the-counsel of-the-impious and in the-way of-sinners not has-stood
et in cathedra pestilentiæ non sedit; sed in lege Domini
and in the-chair of-pestilence not has-sat but in the-law of-the-Lord
voluntas ejus.» Et ad Jesum Nave Deus loquitur: «Non
the-will his and to Joshua son-of-Nun God speaks not
recedet liber iste de manibus tuis, et meditaberis in eo
shall-depart book this from hands your and you-shall-meditate on it
die ac nocte.» His quoque negotiis malarum cogitationum
by-day and by-night on-these also tasks of-evil thoughts
lubrica frequenter se ingerunt, et quamvis ipsa
the-slippery-things frequently themselves thrust and although the-very
sedulitas animum ad Deum præstet intentum, efficit
diligence the-mind toward God keeps intent makes
tamen in se mordax seculi cura sollicitum. Quod si
yet in itself the-biting of-the-world care anxious and if
hoc frequenter importune patitur religioso labori deditus,
this frequently importunely suffers one-to-religious labor given
nunquam profecto illis carebit otiosus. Et beatus papa
never surely them will-lack the-idle-man and blessed pope
Gregorius lib. Moral. XIX: «Quæ tempora,» inquit, «jam
Gregory in-book of-the-Morals nineteen which times he-says already
nunc inchoasse ingemiscimus, quum multos intra Ecclesiam
now to-have-begun we-groan when many within the-Church
positos cernimus, qui aut nolunt operari quod intelligunt,
placed we-discern who either are-unwilling to-work what they-understand
aut hoc ipsum quoque sacrum eloquium intelligere ac
or this itself also sacred utterance to-understand and
nosse contemnunt. A veritate enim avertentes auditum,
to-know despise from the-truth for turning-away the-hearing
ad fabulas convertuntur: dum «omnes quæ sua sunt
to fables they-are-turned while all what their-own are

quærunt, non quæ Jesu Christi.» Scripta Dei ubique
seek not what of-Jesus Christ the-writings of-God everywhere
reperta, opponuntur oculis; sed hæc cognoscere homines
found are-set-against our-eyes but these to-know men
dedignantur. Pene nullus scire quærit quod credidit.» Ad
disdain almost no-one to-know seeks what he-has-believed to
quod etiam plurimum ipsos et professionis suæ regula et
which also very-much them both of-profession their the-rule and
sanctorum patrum adhortantur exempla. Nihil quippe de
of-the-holy fathers exhort the-examples nothing indeed about
doctrina vel studio cantus admonet Benedictus, quum ipse
the-teaching or study of-chant admonishes Benedict when he
plurimum de lectione præcipiat, et ipsa legendi tempora,
very-much about reading commands and the-very of-reading times
sicut et laborandi, diligenter assignet, et in tantum de
as also of-laboring diligently assigns and in so-far about
ipsa quoque dictandi seu scribendi doctrina provideat, ut
the-very also of-composing or writing the-teaching provides that
inter necessaria quæ ab abbate monachi sperare debeant,
among the-necessary-things which from the-abbot monks to-hope ought
tabulas etiam et graphium non prætermittat. Qui quum
tablets also and a-stylus not he-passes-over who when
inter cætera jubeat, quod in capite quadragesimæ omnes
among other-things he-orders that at the-head of-Lent all
monachi singulos accipiant codices ex bibliotheca, quos per
monks single receive books from the-library which in
ordinem ex integro legant: quid hoc magis ridiculosum
order from the-whole they-read what than-this more ridiculous
quam lectioni vacare, et intelligentiæ operam non dare?
than to-reading to-be-free and to-understanding attention not to-give

To read and not understand is to neglect: monks who can only sound out letters hold Isaiah's sealed book. Jerome spent labor and money learning from Apollinaris, Didymus, and a Hebrew teacher by night, and Bede spent his life in learning. Envy and idle talk are the Philistines who fill Isaac's wells, as Gregory and Origen explain. The sisters are to dig, learn, and teach, ruminate like Mary, and follow Paula and Eustochium.

Notum quippe est illud Sapientis proverbium: «Legere et
known indeed is that of-the-Wise-man proverb to-read and
non intelligere, negligere est.» Tali quippe lectori merito
not to-understand to-neglect is to-such indeed a-reader deservedly
illud philosophi: Ἀλλ' ὄνος λύρας, improperandum est.
that of-the-philosopher but an-ass of-the-lyre to-be-cast-up it-is
Quasi enim asinus est ad lyram lector librum tenens,
as-if for an-ass is at the-lyre the-reader a-book holding
id ad quod liber est factus agere non valens. Multo
that for which the-book is made to-do not able much
etiam salubrius tales lectores alias intenderent; ubi
also more-wholesomely such readers elsewhere would-apply-themselves where
aliquid utilitatis inesset, quam otiose vel scripturæ litteras
something of-usefulness were-in-it than idly either of-scripture the-letters
inspicerent, vel folia versarent. In quibus profecto lectoribus
would-inspect or the-leaves would-turn in which surely readers
illud Isaiæ compleri manifeste videmus: «Et erit,» inquit,
that of-Isaiah to-be-fulfilled plainly we-see and will-be he-says
«vobis visio omnium sicut verba libri signati. Quem
to-you the-vision of-all as the-words of-a-book sealed which
quum dederint scienti litteras, dicent: «Lege
when they-will-have-given to-one-knowing letters they-will-say read
istum,» et respondebit: «Non possum. Signatus est enim.»
this and he-will-answer not I-can sealed it-is for

Et dabitur liber nescienti litteras, diceturque ei:
and will-be-given the-book to-one-not-knowing letters and-it-will-be-said to-him
«Lege,» et respondebit: «Nescio litteras.» Et dixit Dominus:
read and he-will-answer I-know-not letters and said the-Lord
«Eo quod appropinquat populus iste ore suo, et
for-this that draws-near people this with-mouth its and
labiis suis glorificat me, cor autem ejus longe est a me,
with-lips its glorifies me heart but its far is from me
et timuerunt me mandato hominum et doctrinis:
and they-have-feared me by-the-commandment of-men and by-doctrines
ideo ecce ego addam ut admirationem faciam populo
therefore behold I will-add that a-marvel I-may-make to-people
huic miraculo grandi et stupendo. «Peribit enim sapientia
this by-a-miracle great and astounding will-perish for the-wisdom
a sapientibus ejus, et intellectus prudentium ejus
from wise-men its and the-understanding of-the-prudent its
abscondetur.» Scire quippe litteras in claustris dicuntur,
will-be-hidden to-know indeed letters in cloisters are-said
quicunque illas proferre didicerunt. Qui profecto, quantum
whoever them to-utter have-learned who surely as-far-as
ad intelligentiam spectat, se nescire legem profitentes,
to understanding pertains themselves not-to-know the-law professing
librum qui traditur habent signatum æque ut illi quos
the-book which is-handed they-have sealed equally as those whom
illitteratos ibidem dicunt. Quos quidem Dominus arguens
unlettered there they-call whom indeed the-Lord reproving
dicit, eos ore et labiis potius quam corde sibi
says them with-mouth and with-lips rather than with-heart to-himself
appropinquare; quia quæ proferre utcunque valent, intelligere
to-draw-near because what to-utter somehow they-can to-understand
minime possunt. Qui dum divinorum eloquiorum scientia
by-no-means they-can who while of-the-divine utterances the-knowledge

careant, magis consuetudinem hominum quam utilitatem
they-lack rather the-custom of-men than the-usefulness
scripturæ obediendo sequuntur. Propter hoc Dominus eos
of-scripture by-obeying they-follow because-of this the-Lord them
quoque qui sapientes inter eos videntur et doctores resident,
also who wise among them seem and as-teachers sit
excæcandos esse comminatur. Maximus Ecclesiæ doctor
to-be-blinded to-be threatens the-greatest of-the-Church doctor
et monasticæ professionis honor, Hieronymus, qui nos ad
and of-monastic profession the-honor Jerome who us to
amorem litterarum adhortans, ait: «Ama scientiam litterarum,
the-love of-letters exhorting says love the-knowledge of-letters
et carnis vitia non amabis,» quantum laborem et expensas
and of-the-flesh the-vices not you-will-love how-much labor and expense
in doctrina earum consumpserit ejus quoque testimonio
in the-learning of-them he-spent by-his also testimony
didicimus. Qui inter cætera quæ ipsemet de proprio scribit
we-have-learned who among other-things which he-himself about his-own writes
studio, ut nos etiam videlicet suo instruat exemplo,
study that us also namely by-his he-may-instruct example
ad Pammachium et Oceanum quodam loco sic meminit:
to Pammachius and Oceanus in-a-certain place thus recalls
«Dum essem juvenis, miro discendi fervebam amore.
while I-was young with-wondrous of-learning I-burned love
Nec juxta quorumdam præsumptionem, ipse me docui;
nor according-to of-some the-presumption I myself taught
Apollinarem audivi frequenter Antiochiæ, et colui, quum
Apollinaris I-heard frequently at-Antioch and attended when
me in scripturis sanctis erudiret. Jam canis spargebatur
me in scriptures holy he-instructed already with-white was-sprinkled
caput, et magistrum potius quam discipulum decebat. Perrexi
my-head and a-master rather than a-disciple it-befitted I-went-on

tamen Alexandriam. Audivi Didimum; in multis ei
yet to-Alexandria I-heard Didymus in many-things to-him
gratias ago, quod nescivi didici. Putabant me homines
thanks I-give what I-did-not-know I-learned thought me men
finem fecisse discendi. Rursus Hierosolimæ et Bethlehem,
an-end to-have-made of-learning again at-Jerusalem and Bethlehem
quo labore, quo pretio Baranniam Hebræum nocturnum
with-what labor at-what price Baranina the-Hebrew by-night
habui præceptorem? Timebat enim Judæos, et mihi alterum
I-had as-teacher he-feared for the-Jews and to-me another
sese exhibebat Nicodemum.» Memori profecto mente hic
himself showed Nicodemus with-mindful surely mind he
recondiderat quod in Ecclesiastico legerat: «Fili, a juventute
had-stored-away what in Ecclesiasticus he-had-read son from youth
tua excipe doctrinam, et usque ad canos invenies
your receive doctrine and even to white-hairs you-will-find
sapientiam.» In quo ipse non solum scripturæ verbis,
wisdom in which he not only of-scripture by-the-words
verumetiam sanctorum patrum instructus exemplis, inter
but-also of-the-holy fathers instructed by-the-examples among
cæteras excellentis illius monasterii laudes hoc de singulari
the-other of-the-excellent that monastery praises this about the-singular
exercitio ejus in scripturis divinis adjecit: «Scripturarum vero
exercise its in scriptures divine added of-the-scriptures indeed
divinarum meditationem et intellectum, atque scientiæ divinæ,
divine meditation and understanding and of-knowledge divine
nunquam tanta vidimus exercitia, ut singulos pene eorum
never so-great have-we-seen exercises that each almost of-them
oratores credas in divinam esse sapientiam.» Sanctus
orators you-would-believe in divine to-be wisdom saint
etiam Beda, sicut in Historia refert Anglorum, a puero in
also Bede as in the-History relates of-the-English from a-boy into

monasterium susceptus: «Cunctum,» inquit, «ex eo tempus
the-monastery received all he-says from that time
vitæ in ejusdem monasterii habitatione peragens, omnem
of-life in of-the-same monastery the-dwelling spending all
meditans scripturis operam dedi; atque inter observantiam
meditating on-scriptures attention I-gave and among the-observance
disciplinæ regularis et quotidianam cantandi in ecclesia
of-discipline regular and the-daily of-singing in church
curam, semper aut discere, aut scribere dulce habui.» Nunc
care always either to-learn or to-write sweet I-held now
vero qui in monasteriis erudiuntur adeo stulti perseverant, ut
indeed who in monasteries are-taught so foolish persist that
litterarum sono contenti nullam de intelligentia curam
of-letters with-the-sound content no about understanding care
assumant, nec cor instruere, sed linguam student. Quos
they-take nor the-heart to-instruct but the-tongue they-study whom
patenter illud Salomonis arguit proverbium: «Cor sapientis
plainly that of-Solomon reproves proverb the-heart of-the-wise-man
quærit doctrinam, et os stultorum pascetur imperitia;»
seeks doctrine and the-mouth of-fools will-be-fed on-ignorance
quum videlicet verbis quæ non intelligit oblectatur. Qui
when namely by-words which not it-understands it-is-delighted who
profecto tanto minus Deum amare et in eum accendi
surely so-much less God to-love and toward him to-be-kindled
possunt, quanto amplius ab ejus intelligentia et a sensu
can as-much-as more from his understanding and from the-sense
Scripturæ de ipso nos erudientis absistunt. Hoc autem
of-Scripture about him us instructing they-stand-away this moreover
duabus maxime de causis in monasteriis accidisse credimus,
two chiefly for causes in monasteries to-have-happened we-believe
vel per laicorum, scilicet conversorum, seu etiam ipsorum
either through of-the-lay namely of-the-lay-brothers or even of-the-very

præpositorum invidiam: vel propter vaniloquium otiositatis,
superiors the-envy or because-of the-vain-talk of-idleness
cui hodie plurimum claustra monastica vacare videmus. Isti
to-which today very-much the-cloisters monastic to-be-free we-see these
profecto nos terrenis magis quam spiritalibus secum
surely us to-earthly-things rather than to-spiritual with-themselves
intendere cupientes, illi sunt qui tanquam Allophyli fodientem
to-apply desiring they are who like the-Philistines digging
puteos Isaac persequuntur, et eos replendo congerie terræ
wells Isaac persecute and them by-filling with-a-heap of-earth
aquam ei satagunt prohibere. Quod beatus exponens
the-water from-him strive to-keep-off which blessed expounding
Gregorius lib. Moral. XVI ait: «Sæpe quum eloquiis
Gregory in-book of-the-Morals sixteen says often when to-utterances
sacris intendimus, malignorum spirituum insidias gravius
sacred we-apply-ourselves of-malignant spirits the-snares more-heavily
toleramus, quia menti nostræ terrenarum cogitationum
we-bear because on-mind our of-earthly thoughts
pulverem aspergunt ut intentionis nostræ oculos a luce
the-dust they-sprinkle that of-intention our the-eyes from the-light
intimæ visionis obscurent. Quod nimium Psalmista pertulerat
of-inmost vision they-may-darken which very-much the-Psalmist had-endured
quum dicebat: «Declinate a me, maligni, et scrutabor
when he-said turn-aside from me malignant-ones and I-shall-search-out
mandata Dei mei.» Videlicet patenter insinuans, quia
the-commandments of-God my namely plainly intimating that
mandata Dei perscrutari non poterat, quum malignorum
the-commandments of-God to-search-out not he-could when of-malignant
spirituum insidias in mente tolerabat. Quod etiam in Isaac
spirits the-snares in mind he-bore which also in of-Isaac
opere Allophylorum pravitate cognoscimus designari, qui
the-work of-the-Philistines by-the-depravity we-recognize to-be-designated who

puteos quos Isaac foderat, terræ congerie replebant. Hos
the-wells which Isaac had-dug of-earth with-a-heap filled these
enim nimirum puteos fodimus, quum in scripturæ sacræ
for doubtless wells we-dig when into of-scripture sacred
abditis sensibus alta penetramus. Quos tamen occulte
the-hidden senses deep-things we-penetrate which yet secretly
replent Allophyli, quando nobis ad alta tendentibus
fill the-Philistines when for-us toward deep-things straining
immundi spiritus terrenas cogitationes ingerunt, et quasi
the-unclean spirits earthly thoughts thrust-in and as-if
inventam divinæ scientiæ aquam tollunt. Sed quia nemo hos
the-found of-divine knowledge water take-away but because no-one these
hostes sua virtute superat, per Eliphaz dicitur: «Eritque
enemies by-his-own strength overcomes through Eliphaz it-is-said and-will-be
omnipotens contra hostes tuos, et argentum coacervabitur
the-almighty against enemies your and silver will-be-heaped-up
tibi.» Ac si diceretur: Dum malignos spiritus Dominus sua
for-you as if it-were-said when malignant spirits the-Lord by-his
a te virtute repulerit, divini in te eloquii talentum
from you strength will-have-repulsed of-the-divine in you utterance the-talent
lucidius crescet.» Legerat iste, ni fallor, magni
more-brightly will-grow had-read he unless I-am-mistaken of-the-great
christianorum philosophi Origenis homelias in Genesi, et de
of-Christians philosopher Origen the-homilies on Genesis and from
ejus hauserat puteis quod nunc de iis loquitur puteis. Ille
his had-drawn wells what now about these he-says wells he
quippe spiritualium puteorum fossor studiosus, non solum
indeed of-spiritual wells digger zealous not only
ad eorum potum, sed etiam effosionem nos vehementer
to their drinking but also digging-out us vehemently
adhortans, expositionis prædictæ homelia xii ita loquitur:
exhorting of-the-exposition aforesaid in-homily twelve so speaks

«Tentemus facere etiam illud quod Sapientia commonet
let-us-try to-do also that which Wisdom admonishes
dicens: «Bibe aquam de tuis fontibus, et de tuis
saying drink water from your-own fountains and from your-own
puteis. Et sit tibi fons tuus proprius.» Tenta ergo et tu,
wells and let-be to-you fountain your your-own try therefore also you
o auditor, habere proprium puteum et proprium fontem, ut
O hearer to-have your-own well and your-own fountain that
et tu quum apprehenderis librum Scripturarum, incipias
also you when you-will-have-taken-up the-book of-the-Scriptures you-may-begin
etiam ex proprio sensu, proferre aliquem intellectum, et
even from your-own sense to-bring-forth some understanding and
secundum ea quæ in Ecclesia didicisti, tenta et tu
according-to those-things which in the-Church you-have-learned try also you
bibere de fonte ingenii tui. Est intra te natura aquæ
to-drink from the-fountain of-wit your there-is within you the-nature of-water
vivæ, sunt venæ perennes et irrigua fluenta rationabilis
living there-are veins perennial and watering streams of-rational
sensus, si modo non sint terra et rudibus completa.
sense if only not they-be with-earth and rubbish filled
Sed satage fodere terram tuam, et purgare sordes, id
but busy-yourself to-dig earth your and to-cleanse the-filth that
est ingenium, amovere desidiam, et torporem cordis
is the-wit to-remove sloth and the-torpor of-the-heart
excutere. Audi enim quod dicit Scriptura: «Punge oculum,
to-shake-off hear for what says Scripture prick the-eye
et profert lacrymam; punge cor, et profert sensum.»
and it-brings-forth a-tear prick the-heart and it-brings-forth sense
Purga etiam et tu ingenium tuum, ut aliquando etiam de
cleanse also also you wit your that at-some-time also from
tuis fontibus bibas, et de tuis puteis haurias
your-own fountains you-may-drink and from your-own wells you-may-draw

aquam vivam. Si enim suscepisti in te verbum Dei, si
water living if for you-have-received in yourself the-word of-God if
accepisti ab Jesu aquam vivam, et fideliter accepisti,
you-have-accepted from Jesus water living and faithfully you-have-accepted
fiet in te fons aquæ salientis in vitam æternam.»
will-become in you a-fountain of-water leaping into life eternal
Idem homelia sequente de puteis Isaac supra memoratis:
the-same in-the-homily following on the-wells of-Isaac above recalled
«Quos,» inquit, «Philistini terra repleverant, illi sine dubio
which he-says the-Philistines with-earth had-filled they without doubt
qui intelligentiam spiritalem claudunt, ut neque ipsi
who the-understanding spiritual close-up that neither they-themselves
bibant, neque alios bibere permittant.» Audi Dominum
may-drink nor others to-drink may-permit hear the-Lord
dicentem: «Væ vobis, scribæ et pharisæi, quoniam tulistis
saying woe to-you scribes and pharisees since you-have-taken
clavem scientiæ, non ipsi introistis, neque volentes
the-key of-knowledge not yourselves you-have-entered nor those-wishing
permisistis.» Nos vero nunquam cessemus puteos aquæ
have-you-permitted we indeed never let-us-cease wells of-water
vivæ fodiendo, et nunc quidem vetera, nunc etiam nova
living by-digging and now indeed old now also new
discutiendo, efficiamur similes illi evangelico scribæ, de quo
by-discussing let-us-be-made like that gospel scribe of whom
Dominus dixit: «Qui profert de thesauro suo nova et
the-Lord said who brings-forth from treasure his new-things and
vetera.» Item: «Redeamus ad Isaac, et fodiamus cum ipso
old likewise let-us-return to Isaac and let-us-dig with him
puteos aquæ vivæ, etiam si obsistunt Philistini, etiam si
wells of-water living even if resist the-Philistines even if
rixantur, nos tamen perseveremus cum ipso puteos fodiendo,
they-quarrel we yet let-us-persevere with him wells by-digging

ut et nobis dicatur: «Bibe aquam de tuis vasis, et
that also to-us it-be-said drink water from your-own vessels and
de tuis puteis.» Et intantum fodiamus, ut superabundent
from your-own wells and so-far let-us-dig that may-overflow
aquæ putei in plateis nostris, ut non solum nobis
the-waters of-the-well in streets our that not only for-us
sufficiat scientia Scripturarum, sed et alios doceamus et
suffice the-knowledge of-the-Scriptures but also others we-may-teach and
instruamus ut bibant. Homines bibant et pecora, quia
instruct that they-may-drink men let-drink and the-cattle because
et Propheta dicit: «Homines et jumenta salvos facies,
also the-Prophet says men and beasts saved you-will-make
Domine.» Et post aliqua: «Qui Philistinus est,» inquit, «et
O-Lord and after some-things he-who a-Philistine is he-says and
terrena sapit, nescit in omni terra invenire aquam, invenire
earthly-things savors knows-not in all earth to-find water to-find
rationabilem sensum.» Quid tibi prodest habere eruditionem,
rational sense what to-you does-it-profit to-have learning
et nescire ea uti? habere sermonem, et nescire loqui?
and not-to-know it to-use to-have speech and not-to-know to-speak
Istud proprie puerorum est Isaac, qui in omni terra fodiunt
that properly of-the-servants is of-Isaac who in all earth dig
puteos aquæ vivæ. Vos autem non sic, sed vaniloquio
wells of-water living you moreover not so but from-vain-talk
penitus supersedentes, quæcunque discendi gratiam assecutæ
wholly desisting whoever of-learning the-grace attained
sunt, de iis quæ ad Deum pertinent erudiri studeant.
have in those-things which to God pertain to-be-taught let-them-study
Sicut de beato scriptum est viro: «Sed in lege Domini
as of the-blessed written it-is man but in the-law of-the-Lord
voluntas ejus, et in lege ejus meditabitur die ac nocte.»
the-will his and in law his he-will-meditate by-day and by-night

Cujus quidem assidui studii in lege Domini quæ sequatur
of-which indeed constant study in the-law of-the-Lord what follows
utilitas statim adjungitur: «Et erit tanquam lignum quod
the-usefulness at-once is-added and be-will-be like a-tree which
plantatum est secus decursus aquarum.» Quasi enim lignum
planted is beside the-runnings of-waters as-if for a-tree
aridum est et infructuosum, quod fluentis divinorum
dry is and fruitless which by-the-streams of-divine
eloquiorum non irrigatur. De quibus scriptum est: «Flumina
utterances not is-watered of which written it-is rivers
de ventre ejus fluent aquæ vivæ.» Hæc illa sunt fluenta,
from belly his will-flow of-water living these those are streams
de quibus in laude sponsi canit sponsa in canticis
of which in praise of-the-bridegroom sings the-bride in the-canticles
eum describens: «Oculi ejus sicut columbæ super rivulos
him describing eyes his like doves over the-rivulets
aquarum, quæ lacte sunt lotæ, et resident juxta fluenta
of-waters which with-milk are washed and sit beside streams
plenissima.» Et vos igitur lacte lotæ, id est candore
most-full and you therefore with-milk washed that is with-the-whiteness
castimoniæ nitentes juxta hæc fluenta quasi columbæ residete,
of-chastity shining beside these streams like doves sit
ut hinc sapientiæ haustus sumentes, non solum discere,
that hence of-wisdom drafts taking not only to-learn
sed et docere, et aliis tanquam oculi viam possitis
but also to-teach and to-others as-it-were eyes the-way you-may-be-able
ostendere, et sponsum ipsum non solum conspicere, sed
to-show and the-bridegroom himself not only to-behold but
et aliis valeatis describere. De cujus quidem singulari
also to-others you-may-be-able to-describe of whose indeed singular
sponsa, quæ ipsum aure cordis concipere meruit,
bride who him with-the-ear of-the-heart to-conceive deserved

scriptum esse novimus: «Maria autem conservabat omnia
written to-be we-know Mary moreover kept all
verba hæc, conferens in corde suo.» Hæc igitur summi
words these pondering in heart her she therefore of-the-highest
Verbi genitrix verba ejus in corde potius habens quam in
Word the-mother words his in the-heart rather having than in
ore, ipsa etiam diligenter conferebat; quia studiose singula
the-mouth she also diligently pondered because studiously each-thing
discutiebat, et invicem sibi ea conferebat, quam
she-discussed and with-one-another for-herself them compared how
congrue scilicet inter se convenirent omnia. Noverat
fittingly namely among themselves agreed all-things she-knew
juxta mysterium legis omne animal immundum dici,
according-to the-mystery of-the-law every animal unclean to-be-called
nisi quod ruminat, et ungulam findit. Nulla quippe est
except what chews-the-cud and the-hoof splits no indeed is
anima munda, nisi quæ meditando, quantum capere potest,
soul clean except which by-meditating as-much-as to-grasp it-can
divina ruminat præcepta, et in iis exequendis discretionem
the-divine ruminates precepts and in them to-be-carried-out discretion
habeat; ut non solum bona, sed et bene, hoc est recta
has that not only good-things but also well that is with-right
faciat intentione. Divisio quippe ungulæ pedis, discretio
it-do intention the-division indeed of-the-hoof of-the-foot the-discretion
est animi, de qua scriptum est: «Si recte offeras, recte
is of-the-mind about which written it-is if rightly you-offer rightly
autem non dividas, peccasti.» «Si quis diligit me,» inquit
but not you-divide you-have-sinned if anyone loves me says
Veritas, «sermonem meum servabit.» Quis autem verba vel
the-Truth word my he-will-keep who moreover the-words or
præcepta Domini sui servare obediendo poterit, nisi hæc
precepts of-Lord his to-keep by-obeying will-be-able unless these

prius intellexerit? Nemo studiosus erit in exequendo,
first he-will-have-understood no-one zealous will-be in carrying-out
nisi qui attentus fuerit in audiendo. Sicut et de beata
except who attentive will-have-been in hearing as also of blessed
illa legitur muliere, quæ, cæteris omnibus postpositis, sedens
that is-read woman who others all put-behind sitting
secus pedes Domini, audiebat verbum illius: illis videlicet
beside the-feet of-the-Lord heard word his with-those namely
auribus intelligentiæ, quas ipsemet requirit dicens: «Qui
ears of-understanding which he-himself requires saying who
habet aures audiendi, audiat.» Quod si in tantæ fervorem
has ears of-hearing let-him-hear and if into of-so-great the-fervor
devotionis accendi non valetis, imitamini saltem et amore
of-devotion to-be-kindled not you-can imitate at-least both in-love
et studio sanctarum litterarum beatas illas sancti Hieronymi
and in-the-study of-holy letters blessed those of-saint Jerome
discipulas Paulam et Eustochium, quarum præcipue rogatu
disciples Paula and Eustochium whose especially at-request
tot voluminibus Ecclesiam prædictus doctor illustravit.
with-so-many volumes the-Church the-aforesaid doctor illuminated

The Paraclete's customs follow Christ's poverty, humility, and obedience and the apostles' common life, and every daughter house keeps them. Clothes, beds, and meatless meals are plain; obedience is owed only to the abbess and prioress; lay brothers, lay sisters, and alms supply what labor cannot; no veiled nun goes out on public business; a newcomer professes within seven days or leaves, and a lay sister never becomes a nun. The offices, meals, summer rest, and fasts follow, then canons on veiling virgins and broken vows.

Instructiones nostræ sumunt exordium a doctrina
instructions our take beginning from the-teaching
Christi prædicantis, et tenentis paupertatem, humilitatem, et
of-Christ preaching and holding poverty humility and
obedientiam. Sequimur autem vestigia apostolorum in commune
obedience we-follow moreover the-footsteps of-the-apostles in common
viventium. In habitu nostro conservamus paupertatem et
living in habit our we-keep poverty and
humilitatem, in subjectione obedientiam; in conversatione nostra,
humility in subjection obedience in way-of-life our
quia communiter vivimus, sequimur apostolos, quia undecunque
because in-common we-live we-follow the-apostles because from-wherever
beneficia temporalia proveniant, dividitur singulis, prout potest;
benefits temporal come it-is-divided to-each as it-can
si non abundat omnibus, maxime datur magis indigentibus.
if not it-abounds for-all most is-given more to-the-needy
Et quoniam seculo abrenuntiamus, et Deo militamus,
and since to-the-world we-renounce and for-God we-serve
persistamus in proposito castitatis, et pro viribus nostris
let-us-persist in the-purpose of-chastity and according-to strength our
juxta mensuram donationis suæ ei placere contendamus.
according-to the-measure of-gift his him to-please let-us-strive

De convenientia consuetudinum. — Domino super nos
of the-agreement of-customs the-Lord over us
prospiciente, et aliqua loca nobis largiente, misimus quasdam ex
looking-out and some places to-us bestowing we-have-sent some of
nostris ad religionem tenendam, numero sufficiente. Annotamus
ours for religion to-be-held in-number sufficient we-note
autem boni propositi nostri consuetudines; ut quod tenuit
moreover of-good purpose our the-customs that what held
mater incommutabiliter, teneant et filiæ uniformiter.
the-mother unchangeably may-hold also the-daughters uniformly
De habitu. — Habitus noster vilis est et simplex, in
of the-habit habit our cheap is and simple in
agninis pellibus, in lineis et laneis vestibus. In iis emendis
lamb skins in linen and woolen garments in these to-be-bought
vel faciendis non eliguntur pretiosa, sed quod vilius
or to-be-made not are-chosen precious-things but what more-cheaply
comparari vel haberi potest. Quodcunque sufficere debeat
to-be-bought or to-be-had can whatever to-suffice ought
annotandum esset; sed longe sumus a sufficientia.
to-be-noted it-would-be but far we-are from sufficiency
De lectis. — In lectulis nostris habemus culcitras, et
of beds in little-beds our we-have mattresses and
pulvinaria, et lintea linea, sicut singulis dividitur. Si non
pillows and sheets linen as to-each it-is-divided if not
recipiant singulæ quod sufficiat, paupertati adscribitur.
receive each what suffices to-poverty it-is-ascribed
De cibis. — Pane quolibet vescimur; si fuerit triticum,
of foods on-bread any-whatever we-feed if there-will-be wheat
triticeo; si defuerit, pane cujuslibet annonæ. In refectorio
on-wheaten if it-will-be-lacking on-bread of-any-whatever grain in refectory
nostro cibi sine carnibus sunt legumina, et ea
our the-foods without meats are legumes and those-things

quæ nutrit hortus. Lac, ova, et caseus rarius apponuntur,
which nourishes the-garden milk eggs and cheese more-rarely are-served
et pisces, si dati fuerint. Vinum mixtum sit aqua.
and fishes if given they-will-have-been wine mixed let-be with-water
Duo pulmenta in prima refectione habentur. In cœna vero
two side-dishes at the-first meal are-had at supper indeed
herbæ, vel fructus, vel aliquid tale, si haberi poterit.
herbs or fruits or something such if to-be-had it-will-be-possible
Horum quoque deficientiam sine murmure portamus.
of-these also the-lack without murmur we-bear
De obedientia. — Soli abbatissæ et priorissæ debitum
of obedience to-alone the-abbess and the-prioress the-debt
exhibetur obedientiæ. Nulla præsumit claustra monasterii
is-shown of-obedience no-one presumes the-cloister of-the-monastery
egredi sine harum licentia, nulla loqui, nulla dare aliquid
to-leave without their leave no-one to-speak no-one to-give anything
vel recipere, retinere, nisi quod permissum fuerit. De
or to-receive to-retain except what permitted will-have-been as-to
cætero, nobis invicem obedimus affectu charitatis.
the-rest we each-other obey with-the-affection of-charity
Unde necessaria proveniant. — Religionis erat de cultu
whence necessary-things come of-religion it-was from the-tilling
terrarum et labore proprio vivere, si possemus. Sed quia ex
of-lands and from-labor our-own to-live if we-could but because from
debilitate non sufficimus, admittimus conversos et conversas,
weakness not we-suffice we-admit lay-brothers and lay-sisters
ut quæ per nos administrari rigor non permittit religionis,
that what through us to-be-administered the-rigor not permits of-religion
per eos adimpleantur. Recipimus etiam quascunque fidelium
through them may-be-fulfilled we-receive also whatever of-the-faithful
eleemosynas, more cæterarum ecclesiarum.
alms in-the-manner of-the-other churches

Quando egredimur. — Statutum tenemus, quod nulla velata,
when we-go-out a-statute we-hold that no veiled-sister
causa cujuscunque necessitatis, egrediatur ad forensia
for-the-cause of-whatever necessity may-go-out to public
negotia, vel ingrediatur domum cujuslibet secularis. Ad
business or may-enter the-house of-any-whatever secular-person to
familiaria vero negotia, et ad custodiam rerum nostrarum,
household indeed business and to the-keeping of-things our
mittimus in domos nostras probatas tam ætate quam vita
we-send into houses our those-tested as-much in-age as in-life
et moniales et conversas.
both nuns and lay-sisters
De longinquo venientibus. — Supervenientem nobiscum diu
of afar those-coming one-arriving with-us long
manere non permittimus; sed si remanere voluerit, et
to-stay not we-permit but if to-remain she-will-have-wished and
eam ratio suscipi permiserit, primo septem dies, aut
her reason to-be-received will-have-permitted first seven days either
profiteatur, aut discedat.
let-her-profess or let-her-depart
Quando sit conversa monialis. — Si ad nos aliqua
when may-be a-lay-sister a-nun if to us any
conversa veniens in conversatione laicarum suscepta fuerit,
lay-sister coming into the-way-of-life of-lay-women received will-have-been
nullatenus postea monialis efficietur, sed in ea vocatione,
in-no-way afterward a-nun will-be-made but in that calling
in qua vocata est; permaneat.
in which called she-has-been let-her-remain
De officiis nocturnis a kal. octobr. usque ad Pascha.
of the-offices of-night from the-kalends of-October up to Easter
— Audito signo, ad vigilias cum festinatione surgimus,
heard the-signal for vigils with haste we-rise

et moderate nos cohortantes, festinamus ad opus
and moderately ourselves encouraging we-hasten to the-work
Dei; et dimisso signo, ad nutum priorissæ facimus
of-God and ended the-signal at the-nod of-the-prioress we-make
consuetas orationes, in solemnitatibus inclinatæ, in privatis
the-customary prayers on solemnities bowed on private
diebus prostratæ. Completis orationibus, signamus nos,
days prostrate completed the-prayers we-sign ourselves
et ingredimur stationes nostras. Hebdomadaria, cujus est
and we-enter stations our the-hebdomadarian whose it-is
«Deus in adjutorium,» incipit «Veni, sancte Spiritus,»
O-God unto my-help begins come holy Spirit
prosequens versum et orationem. Quod et facimus in
continuing the-verse and the-prayer which also we-do at
principiis omnium horarum, in præcipuis solemnitatibus
the-beginnings of-all hours on the-chief solemnities
cantando, cæteris diebus sine cantu. Hebdomadaria incipit,
singing on-the-other days without chant the-hebdomadarian begins
«Domine, labia mea,» et prosequimur divinum officium,
O-Lord lips my and we-continue the-divine office
juxta consuetudinem regularium ecclesiarum. Post vigilias
according-to the-custom of-regular churches after vigils
egredimur omnes, et firmatur oratorium, si dies non fuerit,
we-go-out all and is-locked the-oratory if day not it-will-be
et accenso lumine, in capitulo sedent quæ lectionis vel
and lit the-light in chapter sit they-who of-reading or
operis indigent. Si dies fuerit, statim sequitur prima. In
work have-need if day it-will-be at-once follows prime on
festivitatibus et dominicis diebus, sive dies fuerit, sive
festivals and Lord's days whether day it-will-be or
non fuerit, revertimur omnes in dormitorium, pausantes
not it-will-be we-return all into the-dormitory resting

in lectulis, donec die clarius illucescente, ad sonitum
in little-beds until the-day more-clearly shining-forth at the-sound
dormitorii veniamus in claustrum. Pulsatur prima, et
of-the-dormitory we-come into the-cloister is-rung prime and
faciente signum priorissa, ingredimur omnes ecclesiam,
making the-signal the-prioress we-enter all the-church
præcedente schola et junioribus. Similiter ante omnes horas,
going-before the-school and the-juniors likewise before all hours
expectatur signum priorissæ. Ante primam, fit oratio
is-awaited the-signal of-the-prioress before prime is-made prayer
inter formas, sicut ante vigilias. Post primam, sequitur
among the-stalls as before vigils after prime follows
missa matutinalis. Inde itur in capitulum, et fiunt
the-mass morning thence one-goes into chapter and are-made
clamationes et emendationes, juxta modum culparum,
the-accusations and corrections according-to the-measure of-the-faults
consideratione tenentis capitulum. Quibusdam solemnitatibus
by-the-consideration of-her-holding chapter on-certain solemnities
veniunt sorores in capitulum, et emendantur culpæ earum.
come the-sisters into chapter and are-corrected the-faults their
Quotiescunque autem fratres graviter delinquunt, vocantur
as-often-as moreover the-brothers gravely transgress they-are-called
in capitulum, et coram communi capitulo corriguntur, ut
into chapter and before the-common chapter are-corrected that
majori confundantur erubescentia. Præcipuis solemnitatibus,
with-greater they-be-confounded blushing on-the-chief solemnities
habetur sermo in capitulo. Egressæ de capitulo, vacamus
is-held a-sermon in chapter gone-out from chapter we-are-free
lectioni usque ad tertiam, si hora permiserit. Sequitur
for-reading up to terce if the-hour will-have-permitted follows
tertia, et major missa. Sequitur et sexta sine intervallo.
terce and the-greater mass follows also sext without interval

Post sextam, vacamus lectioni usque ad nonam. Ministræ et
after sext we-are-free for-reading up to none the-servers and
lectrix accipiunt mixtum. Post nonam, ingredimur refectorium,
the-reader receive the-mixtum after none we-enter the-refectory
auditur lectio cum summo silentio, et in cæteris ordinem
is-heard the-reading with highest silence and in the-rest the-order
regularium sequimur. Dicto «Tu autem,» procedimus ordinate
of-the-regulars we-follow said thou moreover we-proceed in-order
gratias cantantes, et ingredimur oratorium. Finitis gratiis in
thanks singing and we-enter the-oratory finished the-thanks in
ecclesia, ingredimur capitulum, et conveniunt sorores laicæ, et
church we-enter chapter and assemble the-sisters lay and
exponitur aliquid ædificationis in communi audientia, referente
is-expounded something of-edification in common hearing relating
illa cui injunctum fuerit. Si tempus superfuerit,
she to-whom enjoined it-will-have-been if time will-be-left-over
sedemus in claustro usque ad vesperas. Cantantur vesperæ.
we-sit in the-cloister up to vespers are-sung vespers
Sciendum est, quia nulla chorum egreditur sine licentia.
to-be-known it-is that no-one the-choir leaves without leave
Post vesperas, sedemus in claustro, meditationi servientes,
after vespers we-sit in the-cloister to-meditation serving
et in cordibus orantes, absque signis, penitus cum summo
and in hearts praying without signs wholly with highest
silentio. Ante collationem, bibimus in refectorio. Hebdomadaria
silence before the-collation we-drink in the-refectory the-hebdomadarian
donante benedictionem, statim accedimus ad collationem,
giving the-blessing at-once we-go to the-collation
nulla divertente alicubi. Post collationem, cantamus in ecclesia
no-one turning-aside anywhere after the-collation we-sing in church
completorium. Dicto «Requiescant in pace,» facimus orationem
compline said may-they-rest in peace we-make prayer

inter formas. Ad signum abbatissæ vel priorissæ erectæ,
among the-stalls at the-signal of-the-abbess or the-prioress standing-up
consignamus nos, et egredientes per ordinem, incipientes
we-sign ourselves and going-out in order beginning
a senioribus, aspergit nos aqua benedicta abbatissa vel
from the-seniors sprinkles us with-water blessed the-abbess or
priorissa. Ascendentes in dormitorium, divertimus ad lectulos
the-prioress going-up into the-dormitory we-turn-aside to little-beds
nostros, et collocamus nos vestitæ et cinctæ jacentes.
our and we-lay ourselves clothed and girded lying
De dominicis diebus. — Diebus dominicis, exeuntes de
of Lord's days on-days Lord's going-out from
capitulo, accipiunt aquam benedictam ab abbatissa vel priorissa,
chapter they-receive water blessed from the-abbess or the-prioress
et facimus processionem in claustro, una portante crucem, et
and we-make a-procession in the-cloister one carrying the-cross and
duabus cereos. Post sextam, reficimus. Post refectionem, statim
two candles after sext we-eat after the-meal at-once
nona. Post nonam, aliquid exponitur ad ædificationem, sicut
none after none something is-expounded for edification as
superius dictum est. Post vesperas, fit cœna; et eo
above said it-has-been after vespers is-made supper and in-that
modo nos habemus deinceps quo superius dictum est.
manner ourselves we-hold thereafter in-which above said it-has-been
Privatis diebus, summo mane cantatur prima, postea sedemus
on-private days at-earliest morning is-sung prime afterward we-sit
in claustro usque ad tertiam, legentes, et cantantes, et
in the-cloister up to terce reading and singing and
operantes. Præcedit oratio inter formas, et sequitur tertia. Post
working precedes prayer among the-stalls and follows terce after
tertiam, missa matutinalis. Inde itur in capitulum. Egressæ
terce the-mass morning thence one-goes into chapter gone-out

de capitulo, sedemus in claustro. Debiliores sumunt mixtum,
from chapter we-sit in the-cloister the-weaker take the-mixtum
secundum dispensationem abbatissæ. Nulli licet sedere
according-to the-dispensation of-the-abbess to-none it-is-lawful to-sit
in claustro sine opere vel lectione. Post sextam, sequitur
in the-cloister without work or reading after sext follows
major missa, et statim nona. Post nonam, ingredimur
the-greater mass and at-once none after none we-enter
refectorium. Cætera prosequimur ut superius dictum est.
the-refectory the-rest we-follow as above said it-has-been
De tempore æstivo. — A Pascha vero usque ad supradictas
of the-time summer from Easter indeed up to the-aforesaid
kalendas octobris, post laudes, revertimur ad lectulos nostros,
kalends of-October after lauds we-return to little-beds our
et aliquo intervallo, fit sonitus in dormitorio, et surgentes
and after-some interval is-made a-sound in the-dormitory and rising
venimus in claustrum, et legimus et cantamus usque ad
we-come into the-cloister and we-read and sing up to
primam. Ante primam, tam festivis diebus quam privatis,
prime before prime as-much on-festal days as on-private
aguntur orationes inter formas. Post primam, sequitur missa
are-said prayers among the-stalls after prime follows the-mass
matutinalis. Inde itur in capitulum. Egressæ capitulum,
morning thence one-goes into chapter gone-out chapter
sedemus in claustro, legentes et operantes usque ad tertiam.
we-sit in the-cloister reading and working up to terce
Post tertiam, major missa agitur, sexta, et itur in
after terce the-greater mass is-said sext and one-goes into
refectorium. Post gratiarum actionem, imus in dormitorium,
the-refectory after of-thanks the-giving we-go into the-dormitory
et licet dormire, legere, operari in lectulis sine alicujus
and it-is-lawful to-sleep to-read to-work in little-beds without of-anyone

inquietatione. Audito primo signo nonæ, surgimus, et
disturbance heard the-first signal of-none we-rise and
præparamus nos, ut dum secundum signum pulsaverit, ad
prepare ourselves that when the-second signal will-have-rung at
signum abbatissæ vel priorissæ ordinate ingrediamur ecclesiam.
the-signal of-the-abbess or the-prioress in-order we-may-enter the-church
Post nonam, agimus pro defunctis. Inde ingredimur refectorium,
after none we-do-office for the-dead thence we-enter the-refectory
et bibimus aquam. Deinceps in claustro sedemus, legentes et
and we-drink water thereafter in the-cloister we-sit reading and
operantes. Egredimur etiam ad laborem, qualibet hora diei
working we-go-out also to labor at-whatever hour of-the-day
necessario advocatæ fuerimus. Post vesperas, agitur cœna.
necessarily called we-shall-have-been after vespers is-held supper
Deinceps nos habemus sicut superius dictum est. In
thereafter ourselves we-hold as above said it-has-been on
letania majore, tribus diebus Rogationum, sexta feria, et
the-litany greater on-the-three days of-Rogations on-the-sixth day and
sabbato, vigilia sancti Joannis Baptistæ, vigilia apostolorum
the-sabbath on-the-vigil of-saint John the-Baptist on-the-vigil of-the-apostles
Petri et Pauli, vigilia sancti Laurentii, vigilia Assumptionis,
Peter and Paul on-the-vigil of-saint Lawrence on-the-vigil of-the-Assumption
et ab idibus septembris usque ad Pascha jejunamus.
and from the-ides of-September up to Easter we-fast
Ex concilio triburiensi, cap. x. — Virgines quæ ante duodecim
from the-council of-Tribur chapter ten virgins who before twelve
annos insciis mundiburdis suis sacrum velamen
years without-the-knowledge-of guardians their the-sacred veil
capiti suo imposuerint, et illi mundiburdi annum et diem
on-head their will-have-placed and those guardians a-year and a-day
hoc tacendo consenserint, in sancto proposito permaneant.
this by-keeping-silent will-have-consented in the-holy purpose let-them-remain

Et si in prædicto anno et die pro illis proclamaverint,
and if in the-aforesaid year and day for them they-will-have-protested
petitioni eorum assensus præbeatur: nisi forte Dei timore
to-the-petition their assent let-be-given unless perhaps of-God by-the-fear
tactæ, cum eorum licentia in religionis habitu perseverent.
touched with their leave in of-religion the-habit they-persevere
De consecratione sanctimonialium, ex concilio carthaginensi.
of the-consecration of-nuns from the-council of-Carthage
— Sanctimonialis virgo quum ad consecrationem suo
a-nun virgin when for consecration to-her
episcopo offertur, in talibus vestibus applicetur, qualibus
bishop she-is-offered in such garments let-her-be-brought such-as
semper usura est, professioni et sanctimoniæ aptis.
always about-to-use she-is for-profession and holiness fit
Ex Decreto Gelasii, cap. xii. — Devotis quoque virginibus,
from the-Decree of-Gelasius chapter twelve on-devout also virgins
nisi aut in Epiphania, aut in Albis paschalibus, aut in
unless either at Epiphany or at the-Albs of-Easter or on
apostolorum natalitiis, sacrum minime velamen imponatur;
of-the-apostles the-birthdays the-sacred by-no-means veil let-be-placed
et non ante quinque et viginti annos, nisi forte, sicut de
and not before five and twenty years unless perhaps as of
baptismate dictum est, gravi langore correptis. Ne sine
baptism said it-has-been by-heavy languor seized lest without
hoc munere de seculo exeant, implorantibus non negetur.
this gift from the-world they-may-depart to-them-imploring not let-it-be-denied
Ex Decreto Pii papæ. — Ut virgines non velentur ante
from the-Decree of-Pius pope that virgins not be-veiled before
quinque et viginti annos ætatis, nisi forte necessitate
five and twenty years of-age unless perhaps by-necessity
periclitantis virginalis pudicitiæ, et non sunt consecrandæ
of-imperiled virginal chastity and not they-are to-be-consecrated

in alio tempore nisi in Epiphania, et in Albis paschalibus,
at other time except at Epiphany and at the-Albs of-Easter
et in apostolorum natalitiis, nisi causa mortis urgente.
and on of-the-apostles the-birthdays unless by-the-cause of-death pressing
Ex concilio milevitano, cap. xxv. — Item placuit,
from the-council of-Milevis chapter twenty-five likewise it-pleased
ut quicunque episcoporum necessitate periclitantis pudicitiæ
that whoever of-the-bishops by-necessity of-imperiled chastity
virginalis, quum vel petitor potens, vel raptor aliquis
virginal when either a-suitor powerful or a-ravisher some
formidatur, vel si etiam aliquando mortis periculoso scrupulo
is-feared or if also at-some-time of-death by-a-perilous scruple
compuncta fuerit, ne non velata moriatur, aut exigentibus
pricked she-will-have-been lest not veiled she-may-die or demanding
parentibus aut iis ad quorum curam pertinet, velavit virginem,
the-parents or those to whose care it-pertains has-veiled a-virgin
seu velavit intra quinque et viginti annos ætatis, non ei obsit
or has-veiled within five and twenty years of-age not him let-binder
concilium quod de isto numero annorum constitutum est.
the-council which about this number of-years established was
Hieronymus contra Jovinianum. — Si nupserit virgo, non
Jerome against Jovinian if will-have-married a-virgin not
peccavit: non illa virgo quæ semet cultui Dei dedicavit.
she-has-sinned not that virgin who herself to-the-worship of-God has-dedicated
Harum enim si qua nupserit, habebit damnationem,
of-these for if any will-have-married she-will-have damnation
quod primam fidem irritam fecit. Si autem hoc de
because the-first faith void she-made if moreover this about
viduis dictum objecerint, quanto magis de virginibus
widows said they-will-have-objected how-much more about virgins
prævalebit, quum etiam iis non liceat, quibus aliquando
will-it-prevail when even to-those not it-is-lawful to-whom once

licuerit? Virgines enim, quæ post consecrationem nupserunt,
it-was-lawful virgins for who after consecration have-married
non tam adulteræ quam incestæ sunt.
not so-much adulteresses as incestuous are
Ex Decreto Euticiani papæ, cap. xiii. — Nihilominus
from the-Decree of-Eutychian pope chapter thirteen nevertheless
etiam in quibusdam locis inditum invenimus usum stultitiæ
also in certain places introduced we-find a-practice of-folly
plenum, et ecclesiasticæ auctoritati contrarium, eo videlicet
full and to-ecclesiastical authority contrary in-this namely
quod nonnullæ abbatissæ, et aliquæ ex sanctimonialibus
that some abbesses and some of the-nuns
viduis et puellis virginibus contra fas velum imponere
on-widows and on-girls virgins against right the-veil to-place
præsumant, et ideo nonnullæ injuste velatæ putant se
presume and therefore some unjustly veiled think themselves
liberius suis carnalibus desideriis posse inservire, et suas
more-freely their carnal desires to-be-able to-serve and their
voluntates explere. Quapropter statuimus, ut si abbatissa, aut
wills to-fulfill wherefore we-decree that if an-abbess or
quælibet sanctimonialis post hanc diffinitionem in tantam
any-whatever nun after this definition into such
audaciam proruperit, ut aut viduam aut puellam virginem
audacity will-have-burst that either a-widow or a-girl virgin
velare præsumat, judicio canonico usque ad satisfactionem
to-veil she-presume to-judgment canonical up to satisfaction
subdatur.
let-her-be-subjected
Bonifacius martyr Hilteribalbo regi Anglorum. — Apud
Boniface martyr to-Æthelbald king of-the-English among
Græcos et Romanos, quasi blasphemiam Deo irrogasset, qui
the-Greeks and Romans as-if blasphemy on-God he-had-inflicted who

in hoc reus sit, ut proprie de hoc peccato ante ordinationem
in this guilty be that properly about this sin before ordination
interrogatus, si reus fuerit inventus, ut cum velata
questioned if guilty he-will-have-been found that with a-veiled
et consecrata una concubuisset, ab omni gradu sacerdotum
and consecrated one he-had-lain from every rank of-the-priests
Dei prohiberetur. Propter hoc, fili charissime, sollicite
of-God he-should-be-barred because-of this son dearest carefully
considerandum est quanti ponderis hoc peccatum esse videtur
to-be-considered it-is of-how-great weight this sin to-be seems
ante oculos æterni judicis, quod facientem inter idolatriæ
before the-eyes of-the-eternal judge which the-doer among of-idolatry
servos constituet, et a divino ministerio altaris abjiciet.
the-servants will-place and from the-divine ministry of-the-altar will-cast-out
Licet autem, peracta pœnitentia, reconciliatus sit Deo.
although moreover performed penance reconciled he-be to-God

XX · THE CANONS ON WIDOWS AND NUNS

Councils and popes forbid priests and bishops to veil widows or virgins, yet bind any widow who takes the veil and makes her offering among the veiled; one who goes back to marriage is shut out of the Church until she repents. A woman who takes men's dress or cuts her hair is anathema. Abbesses and nuns keep within the cloister, bishops visit and punish, nuns live without property, accounts are rendered at least four times a year, and private chambers are destroyed.

Ex concilio rothomagensi, cap. ix. — Statutum est viduas
from the-council of-Rouen chapter nine decreed it-is widows
non debere velari, similiter et hoc statutum est, ut si
not to-be-bound to-be-veiled likewise also this decreed it-is that if
quispiam presbyterorum deinceps hujus constitutionis normæ
any of-the-priests henceforth of-this constitution of-the-norm

contumaciter transgressor extiterit, scilicet ut aliquas viduas
contumaciously a-transgressor will-have-proved namely that any widows
velare præsumat, quia et hoc episcopis non licet, gradus
to-veil he-presume because even this for-bishops not is-lawful of-rank
sui periculum incurrat. Similiter et de puellis virginibus
his the-danger he-incur likewise also about girls virgins
a presbyteris non velandis statutum est, ut, si quis hoc
by priests not to-be-veiled decreed it-is that if anyone this
facere tentaverit, tanquam transgressor canonum damnetur.
to-do will-have-tried as a-transgressor of-the-canons he-be-condemned
Ex concilio maguntinensi, cap. vi. — Viduas autem velare
from the-council of-Mainz chapter six widows moreover to-veil
pontificum nullus tentet, prout statutum est in Decretis
of-the-bishops no-one let-try as decreed it-is in the-Decrees
Gelasii, cap. xiii, quod nec auctoritas divina, nec canonum
of-Gelasius chapter thirteen which neither authority divine nor of-the-canons
forma præstitit. Quæ si propria voluntate continentiam fuerit
the-form has-afforded who if by-her-own will continence will-have
professa, ut in ejusdem Gelasii cap. xxi legitur, ejus
professed as in of-the-same Gelasius chapter twenty-one is-read her
intentio pro se rationem reddat Deo, quia, sicut, secundum
intention for herself an-account let-render to-God because as according-to
Apostolum, si continere se non poterat, nullatenus nubere
the-Apostle if to-contain herself not she-could in-no-way to-marry
vetabatur, sic, secum habita deliberatione, promissam
was-she-forbidden so with-herself held deliberation the-promised
fidem pudicitiæ Deo debet custodire. Nos autem auctoritate
faith of-chastity to-God she-ought to-keep we moreover by-the-authority
patrum suffulti, in hoc sacro conventu sancimus et labore
of-the-fathers supported in this sacred assembly we-decree and with-labor
judicamus, si sponte velamen quamvis non consecratum sibi
we-judge if freely a-veil although not consecrated on-herself

imposuerit, et in ecclesia inter velatas oblationem Deo
she-will-have-placed and in church among the-veiled an-offering to-God
obtulerit, velit nolit, sanctimoniæ habitum ulterius habere
will-have-offered willing unwilling of-holiness the-habit further to-have
debet, licet sacramento confirmare velit eo tenore et
she-ought although by-an-oath to-confirm she-wish with-that tenor and
ratione velamen sibi imposuisse, ut iterum posset deponere.
reason the-veil on-herself to-have-placed that again she-might lay-it-aside
Ex concilio aurelianensi, cap. iii. — Viduæ, quæ ab
from the-council of-Orleans chapter three widows who from
altari sacro velamen accipiunt, spontanea voluntate sacræ
the-altar sacred the-veil receive by-spontaneous will of-holy
conversationis, decrevit sancta synodus in eodem proposito eas
life has-decreed the-holy synod in the-same purpose them
permanere. Non enim fas esse decernimus, ut postquam semet
to-remain not for right to-be we-decree that after themselves
Deo sub velo consecraverint, et inter velatas oblationem
to-God under the-veil they-will-have-consecrated and among the-veiled an-offering
fecerint, iterum eis concedi Spiritui sancto mentiri.
will-have-made again to-them to-be-granted to-the-Spirit holy to-lie
Nicolaus papa archiepiscopo C. et ejus suffragantibus. —
Nicholas pope to-the-archbishop C and his suffragans
Vidua quidem, quæ capiti imposuerit sacrum velamen, si
a-widow indeed who on-her-head will-have-placed the-sacred veil if
inter cæteras velatas feminas, in ecclesia oraverit, et
among the-other veiled women in church she-will-have-prayed and
oblationem cum illis obtulerit, si professa est in eodem
an-offering with them will-have-offered if professed she-has in the-same
habitu permanere, spondens nunquam religionis velamen
habit to-remain pledging never of-religion the-veil
deponere, a religionis observantia discedere non præsumat.
to-lay-aside from of-religion the-observance to-depart not let-her-presume

Augustinus de Dono Viduitatis. — Viduæ, quæ se
Augustine on the-Good of-Widowhood widows who themselves
non continent nubant antequam professæ continentiam
not contain let-them-marry before professed continence
devoveant, quod nisi reddant, jure damnentur.
they-vow which unless they-render justly they-would-be-damned
Ex concilio arausico, cap. vi. — Viduitatis servandæ
from the-council of-Orange chapter six of-widowhood to-be-kept
professionem coram episcopo in secretario habitam, imposita
the-profession before the-bishop in the-sacristy held placed
coram episcopo veste viduali, non esse violandam; ipsam
before the-bishop the-garment widow's not to-be to-be-violated her
tamen professionis desertricem merito esse damnandam
yet of-the-profession the-deserter deservedly to-be to-be-condemned
decernimus.
we-decree
Ex concilio toletano, cap. v. — Omnes feminæ venientes
from the-council of-Toledo chapter five all women coming
ad sacram religionem et pallio capita contegant, et
to sacred religion both with-the-pallium their-heads let-cover and
conscriptam roboratamque professionem faciant, postquam
a-written and-confirmed profession let-make after
ulterius non sinantur relabi ad prævaricationis audaciam.
further not they-be-allowed to-slip-back to of-transgression the-audacity
Quæ vero ex iis omnibus fuerint repertæ animum aut
who indeed of them all will-have-been found the-mind or
vestem in transgressionem dedisse, excommunicationis
the-garment into transgression to-have-given of-excommunication
sententiam ferant, et rursus mutato habitu, in monasteriis,
the-sentence let-bear and again changed the-habit in monasteries

donec diem ultimum claudant, sub ærumnis arduæ
until the-day last they-close under the-hardships of-arduous
pœnitentiæ permaneant religatæ.
penance let-them-remain bound
Ex Decretis Gelasii papæ ad sicilienses episcopos missis,
from the-Decrees of-Gelasius pope to the-Sicilian bishops sent
cap. ix. — Neque viduas ad nuptias transire patimur, quæ
chapter nine nor widows to marriage to-pass do-we-suffer who
in religioso proposito diuturna observatione permanserunt.
in religious purpose by-long observance have-remained
Similiter virgines nubere prohibemus, quas annis plurimis
likewise virgins to-marry we-forbid whom for-years very-many
in monasteriis ætatem egisse contigerit.
in monasteries their-age to-have-spent it-will-have-happened
Ex epistola Gregorii papæ missa ad Bonifacium. — Viduas
from the-letter of-Gregory pope sent to Boniface widows
a proposito discedentes viduitatis, super quibus nos consulere
from the-purpose departing of-widowhood about whom us to-consult
voluit dilectio tua, frater charissime, credo te nosse a
has-wished love your brother dearest I-believe you to-know by
sancto Paulo et multis sanctis patribus, nisi convertantur,
saint Paul and many holy fathers unless they-be-converted
olim esse damnatas. Quas et nos apostolica auctoritate
long-ago to-have-been condemned whom also we by-apostolic authority
esse damnandas, et a communione fidelium, atque
to-be to-be-condemned and from the-communion of-the-faithful and
a liminibus Ecclesiæ arcendas fore censemus, usquequo
from the-thresholds of-the-Church to-be-kept-off to-be we-judge until
obediant suis episcopis, et ad bonum quod cœperunt, invitæ
they-obey their bishops and to the-good which they-began unwilling
aut voluntariæ revertantur. De virginibus autem non velatis,
or willing they-return about virgins moreover not veiled

si deviaverint, a sanctæ memoriæ prædecessore nostro
if they-will-have-strayed from of-holy memory predecessor our
papa taliter decretum habemus. Hæ vero quæ necdum
pope thus decreed we-have these indeed who not-yet
sacro velamine tectæ, tamen in proposito virginali semper
with-the-sacred veil covered yet in the-purpose virginal always
simulaverunt se permanere, licet velatæ non fuerint, si
pretended themselves to-remain although veiled not they-were if
nupserint, aliquanto tempore his agenda pœnitentia
they-will-have-married for-some time by-these to-be-done penance
est, quia sponsio earum a Domino tenebatur. Si enim inter
is because the-pledge their by the-Lord was-held if for among
homines solet bonæ fidei contractus nulla ratione dissolvi,
men is-wont of-good faith a-contract by-no reason to-be-dissolved
quanto magis ista pollicitatio, quam cum Deo pepigit, solvi
how-much more this promise which with God she-made to-be-loosed
sine vindicta non poterit? Nam si virgines nondum velatæ
without punishment not will-be-able for if virgins not-yet veiled
taliter pœnitentia publica puniuntur, et a cœtu fidelium,
thus by-penance public are-punished and from the-assembly of-the-faithful
usquequo ad satisfactionem veniant, excluduntur; quanto
until to satisfaction they-come are-excluded how-much
potius viduæ, quæ perfectioris ætatis, et maturioris sapientiæ
rather widows who of-more-perfect age and of-riper wisdom
atque consilii existunt, virorumque consortio multotiens
and counsel are and-of-husbands the-company many-times
usæ sunt, et habitum religionis assumpserunt, et demum
used have and the-habit of-religion have-assumed and at-last
apostataverunt, atque ad priorem vomitum sunt reversæ,
have-apostatized and to the-former vomit have returned
a nobis et ab omnibus fidelibus a liminibus Ecclesiæ,
by us and by all faithful from the-thresholds of-the-Church

et a cœtu fidelium usque ad satisfactionem sunt
and from the-assembly of-the-faithful up to satisfaction are
eliminandæ et carceribus tradendæ? Qualiter juxta
to-be-cast-out and to-prisons to-be-handed in-such-manner-as according-to
beatum Paulum, «tradere hujusmodi hominem Satanæ, ut
blessed Paul to-hand-over such a-man to-Satan that
spiritus salvus sit in die Domini.» De talibus et
the-spirit saved may-be in the-day of-the-Lord of such also
Dominus per Moysem loquitur: «Auferte malum de medio
the-Lord through Moses speaks take-away the-evil from the-midst
vestri.» De quibus et per prophetam ait: «Lætabitur
of-you of whom also through the-prophet he-says will-rejoice
justus quum vindictam viderit, manus suas lavabit in
the-just-man when vengeance he-will-have-seen the-hands his he-will-wash in
sanguine peccatoris.» De talibus namque, et eorum similibus,
the-blood of-the-sinner of such for and their likes
atque eisdem consentientibus dicitur, quia «non solum qui
and to-them consenting it-is-said that not only who
faciunt, sed et qui consentiunt facientibus rei sunt.»
do but also who consent to-the-doers guilty are
Ex epistola Nicolai papæ, cap. v. — Nicolaus servus servorum
from the-letter of-Nicholas pope chapter five Nicholas servant of-the-servants
Dei reverentissimo ac sanctissimo confratri nostro Adaberino
of-God to-the-most-reverend and most-holy fellow-brother our Adalwin
sanctæ vivacensis Ecclesiæ archiepiscopo. Quod interrogasti
of-the-holy Vivacian Church archbishop as-to-what you-asked
de femina, quæ post obitum viri sui velamen sacrum
about the-woman who after the-death of-husband her the-veil sacred
super caput suum imposuit, et finxit se sub eodem velamine
over head her placed and feigned herself under the-same veil
sanctimonialem esse, postea vero ad nuptias rediit, bonum mihi
a-nun to-be afterward indeed to marriage returned good to-me

videtur, quia per hypocrisim ecclesiasticam regulam conturbare
it-seems since through hypocrisy the-ecclesiastical rule to-confound
voluit, et non legitime in voto suo permansit, ut pœnitentiam
she-wished and not lawfully in vow her remained that penance
agat de illusione nefanda, et revertatur ad id quod spopondit,
she-do for the-mockery unspeakable and return to that which she-pledged
et in sacro ministerio inchoavit. Nam si consenserimus,
and in the-sacred ministry began for if we-shall-have-consented
quod omnia ecclesiastica sacramenta quisque prout vult
that all ecclesiastical sacraments each-one as he-wishes
fingat, et non vere faciat, omnis ordo ecclesiasticus turbabitur,
feign and not truly do every order ecclesiastical will-be-disturbed
nec catholicæ fidei jura consistunt, nec canones sacri rite
nor of-the-catholic faith the-rights stand nor the-canons sacred duly
observantur. Quid enim profuit Simoni Mago baptisma
are-observed what for did-it-profit to-Simon Magus baptism
sacrum ficte suscipere, et in christianitate se permansurum
sacred feignedly to-receive and in Christianity himself about-to-remain
finxisse, quum per Apostolum fraude ejus detecta quod sibi
to-have-feigned when by the-Apostle the-fraud his detected what to-him
futurum esset pronuntiatum fuit? Ait enim: «Pœnitentia tua
to-come would-be pronounced was he-says for penance your
tecum sit in perditione. Cor enim tuum non est rectum
with-you may-be in perdition heart for your not is right
coram Deo Pœnitentiam itaque age de hac nequitia tua, et
before God penance therefore do for this wickedness your and
roga Deum ut forte remittatur tibi cogitatio cordis tui. In
ask God that perhaps be-forgiven to-you the-thought of-heart your in
felle enim amaritudinis et obligatione iniquitatis video te
the-gall for of-bitterness and the-bond of-iniquity I-see you
esse.» Ideo tales, nisi resipiscant, spirituali gladio
to-be therefore such unless they-come-to-their-senses with-the-spiritual sword

percutere censemus. Non enim fas est Spiritui sancto mentiri,
to-strike we-judge not for right it-is to-the-Spirit holy to-lie
sicuti Ananias et Saphira mentiti sunt, et statim perierunt.
as Ananias and Sapphira lied have and at-once perished
Ex concilio arelatensi, cap. vii. — Sciendum est omnibus,
from the-council of-Arles chapter seven to-be-known it-is by-all
quod Deo sacratarum feminarum corpora per votum
that to-God consecrated of-women the-bodies through the-vow
propriæ sponsionis et verba sacerdotis Deo consecrata
of-their-own pledge and the-words of-the-priest to-God consecrated
templa esse Scripturarum testimoniis comprobantur; et
temples to-be of-the-Scriptures by-testimonies are-proved and
ideo violatores earum sacrilegi, ac juxta Apostolum filii
therefore the-violators of-them sacrilegious and according-to the-Apostle sons
perditionis esse noscuntur.
of-perdition to-be are-known
Dictum Apostoli. — «Præcipe,» inquit, «ut viduæ
the-saying of-the-Apostle command he-says that widows
irreprehensibiles sint. Vidua eligatur non minus quadraginta
irreproachable be a-widow let-be-chosen not less-than forty
annorum in operibus bonis testimonium habens, si filios
of-years in works good testimony having if children
educavit.» Et: «Adolescentiores viduas devita. Quum enim
she-has-reared and the-younger widows avoid when for
luxuriatæ fuerint, in Christo nubere volunt, habentes
wanton they-will-have-grown in Christ to-marry they-wish having
damnationem, quia primam fidem irritam fecerunt,
damnation because the-first faith void they-have-made
simul et otiose loquentes quod non oportet. Volo
at-the-same-time also idly speaking what not is-fitting I-wish
ergo juniores nubere, filios procreare, matresfamilias esse,
therefore the-younger to-marry children to-bear mothers-of-households to-be

nullam occasionem dare adversario maledicti gratia. Jam
no occasion to-give to-the-adversary of-cursing for-the-sake already
enim quædam conversæ sunt retro Satanam.»
for some turned are back after-Satan
Ex concilio maguntinensi, cap. xiii. — Abbatissas autem
from the-council of-Mainz chapter thirteen abbesses moreover
cum sanctimonialibus omnino recte et juste vivere censemus.
with the-nuns altogether rightly and justly to-live we-judge
Quæ vero professionem secundum regulam sancti Benedicti
who indeed profession according-to the-rule of-saint Benedict
fecerunt, singulariter vivant. Sin autem canonice vivant,
have-made singly let-them-live if-not moreover canonically let-them-live
pleniter et sub diligenti cura custodiam habeant, et in
fully and under diligent care keeping let-them-have and in
claustris suis permaneant, nec foras exitum habeant. Sed et
cloisters their let-them-remain nor outside exit let-them-have but also
ipsæ abbatissæ in monasteriis sedeant, nec foras vadant
themselves the-abbesses in monasteries let-them-sit nor outside let-them-go
sine licentia et consilio episcopi sui.
without the-leave and counsel of-bishop their
Ex concilio maguntino, cap. xxvi. — Abbatissa nequaquam
from the-council of-Mainz chapter twenty-six the-abbess by-no-means
de monasterio egrediatur, nisi per licentiam sui episcopi. Et
from the-monastery let-go-out except through the-leave of-her bishop and
si quando foras pergit, de sanctimonialibus quas secum ducit,
if ever outside she-goes of the-nuns whom with-herself she-leads
curam habeat maximam, ut nulla eis detur occasio peccandi.
care let-her-have the-greatest that no to-them be-given occasion of-sinning
Ex concilio grantiensi, cap. ix. — Abbatissa diligentem
from the-council of-Grantia chapter nine the-abbess diligent
habeat curam de congregatione sibi commissa, et provideat
let-have care of the-congregation to-her entrusted and let-her-provide

ut in lectione et officio, in modulatione psalmorum
that in reading and office in the-modulation of-psalms
ipsæ sanctimoniales strenuæ sint, et in omnibus operibus
themselves the-nuns energetic be and in all works
bonis. Illa eis ducatum præbeat, utpote pro animabus
good she to-them guidance let-offer as for souls
earum rationem reddituræ in conspectu Domini, et
their an-account about-to-render in the-sight of-the-Lord and
stipendia sanctimonialibus præbeat necessaria, ne forte per
stipends to-the-nuns let-her-offer necessary lest perhaps through
indigentiam cibi aut potus peccare compellantur.
want of-food or of-drink to-sin they-be-compelled
Ex concilio maguntinensi, cap. xiv. — Sanctimoniales,
from the-council of-Mainz chapter fourteen nuns
nisi forte abbatissa sua pro aliqua necessitate incumbente,
unless perhaps abbess their for some necessity pressing
nequaquam de monasterio egrediantur.
by-no-means from the-monastery let-go-out
Ex concilio granecensi, cap. xiii. — Si qua mulier propter
from the-council of-Gangra chapter thirteen if any woman because-of
continentiam quæ putabatur, habitum immutavit, et pro
continence which was-supposed her-habit changed and for
solito muliebri amictum virilem sumat, anathema sit.
the-usual womanly clothing manly take anathema let-her-be
Ex eodem concilio, cap. xiv. — Si qua mulier propter
from the-same council chapter fourteen if any woman because-of
divinum cultum, ut æstimat, crines attondet, quos ei
divine worship as she-judges her-hair cuts-off which to-her
Deus ad subjectionis memoriam tribuit, tanquam præceptum
God for of-subjection a-reminder gave as-if the-precept
dissolvens obedientiæ, anathema sit.
dissolving of-obedience anathema let-her-be

Ex concilio rothomagensi, cap. iii. — Ut episcopus
from the-council of-Rouen chapter three that the-bishop
monasteria monachorum et sanctimonialium frequenter
the-monasteries of-monks and of-nuns frequently
introeat, et cum gravibus et religiosis personis in
enter and with grave and religious persons in
earum conventu residens, eorum vel earum vitam et
their community sitting their or their life and
conversationem diligenter excutiat. Si quid reprehensibile
conduct diligently examine if anything reprehensible
invenerit, corrigere satagat. Sanctimonialium etiam
he-will-have-found to-correct let-him-strive of-the-nuns also
pudicitiam sublimiter investiget, et si aliqua invenitur,
the-chastity loftily let-him-investigate and if any is-found
quæ neglecto proposito castitatis, clerico aut laico
who having-neglected the-purpose of-chastity with-a-cleric or a-layman
impudenter misceatur, acriter verberibus coerceatur, et in
shamelessly mingles sharply with-blows let-her-be-restrained and in
privata custodia retrudatur, nisi quod male commisit digne
private custody let-her-be-thrust unless what wickedly she-committed worthily
pœniteat. Interdicatur etiam ex auctoritate sacrorum canonum,
she-repent let-it-be-forbidden also by the-authority of-the-sacred canons
ut nullus laicus aut clericus in earum claustris et secretis
that no layman or cleric into their cloisters and secret
habitationibus accessum habeat, neque presbyteri, nisi tantum
dwellings access have nor priests except only
ad missam. Expleta missa, ad ecclesias suas redeant.
for mass completed the-mass to churches their let-them-return
Omnibus præterea publice et privatim denuntiet, quantum sit
to-all moreover publicly and privately let-him-declare how-great be
piaculum qui sponsam Christi vitiare præsumit. Si enim ille
the-crime who the-bride of-Christ to-defile presumes if for he

reus tenetur qui sponsam hominis violat, quanto magis reus
guilty is-held who the-bride of-a-man violates how-much more guilty
majestatis efficitur, qui sponsam omnipotentis Dei corrumpit?
of-majesty is-made who the-bride of-almighty God corrupts

De monialibus. — Episcopi ut moniales vivant sine proprio
of nuns the-bishops that nuns live without property
curam adhibeant diligentem, ne se possint excusare
care let-apply diligent lest themselves they-be-able to-excuse
prætextu alicujus paupertatis.
on-the-pretext of-some poverty

De sanctimonialibus. — Statuimus ut abbatissæ et priorissæ,
of nuns we-decree that abbesses and prioresses
et aliæ obedientiariæ, de singulis proventibus, redditibus,
and other obedientiaries of each proceeds revenues
et expensis singulis annis computent in capitulo, quater in
and expenses each year render-account in chapter four-times in
anno ad minus; et ut status tam obedientiarum quam
the-year at least and that the-state as-much of-the-obediences as
prioratuum a claustralibus cognoscatur, compotus redigatur
of-the-priories by the-cloistered be-known the-account be-reduced
in scriptis: ita quod conventus penes se retineat unum
into writings so that the-community with itself retain one
scriptum, et abbatissa aliud.
writing and the-abbess another

De sanctimonialibus. — Propter scandala, quæ ex monialium
of nuns because-of the-scandals which from of-nuns
conversatione proveniunt, statuimus de monialibus nigris,
the-conduct come we-decree concerning nuns black
ne aliquod depositum in domibus suis recipiant ab aliquibus
lest any deposit in houses their they-receive from any
personis, maxime arcas clericorum vel laicorum, causa
persons especially the-chests of-clerics or of-laymen for-the-sake

custodiæ, apud se minime deponi permittant. Pueri
of-keeping with themselves by-no-means to-be-deposited let-them-permit boys
et puellæ, quæ solent ibi nutriri et institui, penitus
and girls who are-wont there to-be-nourished and taught wholly
expellantur. Omnes communiter comedant in refectorio, et
let-be-expelled all in-common let-eat in the-refectory and
in dormitorio solitariæ dormiant. Cameræ omnes monialium
in the-dormitory alone let-sleep the-chambers all of-the-nuns
destruantur, nisi aliqua per inspectionem episcopi necessaria
let-be-destroyed unless some through the-inspection of-the-bishop necessary
retineatur ad infirmariam faciendam, vel alia de causa, quæ
be-retained for an-infirmary to-be-made or other for reason which
episcopo justa et necessaria videatur. Item moniales nullatenus
to-the-bishop just and necessary may-seem likewise nuns in-no-way
exire permittantur, vel extra pernoctare, nisi forte ex magna
to-go-out be-permitted or outside to-spend-the-night unless perhaps for great
causa, et raro: et abbatissæ injungatur, ne aliter permittat
cause and rarely and on-the-abbess let-it-be-enjoined lest otherwise she-permit
egredi moniales. Et si aliquando abbatissa ex justa causa alicui
to-go-out the-nuns and if ever the-abbess for just cause to-anyone
permittat, eidem injungat quod sine mora revertatur, et
permit on-the-same let-her-enjoin that without delay she-return and
det ei sociam non ad voluntatem suam, sed quam
let-her-give to-her a-companion not at the-will her-own but whom
viderit expedire. Ostia suspecta et superflua obstruantur.
she-will-have-seen to-be-expedient doors suspect and superfluous let-be-blocked
Circa hoc autem episcopi diligentiam adhibeant et curam per
about this moreover the-bishops diligence let-apply and care by
se et per ministros suos, et vitas et conversationes
themselves and by ministers their and the-lives and conduct

ipsarum taliter restringant, quod per eorum diligentiam
of-them so let-them-restrain that by their diligence
scandala, quæ de earum vita in præsenti proveniunt, sopiantur.
the-scandals which from their life at present come be-laid-to-rest

XXI · THE STATUTES ON THE SISTERS

Statutes of the Premonstratensian order: sisters go out only when sent from cloister to cloister, none are received henceforth except in places long appointed for them, and no girls are raised in the houses. They wear white tunics and black surplices; a sister caught in sin is expelled and, if ever readmitted, serves veilless as a handmaid. All live in common without property, and neither prelate nor subject opens their door, though a preacher may speak to them from the church.

De sororibus non emittendis. — Sorores nostræ non
of sisters not to-be-sent-out sisters our not
egrediantur, nisi forte mittantur de claustro ad claustrum
let-go-out unless perhaps they-be-sent from cloister to cloister
moraturæ ad minus per annum. Verum, si evidens necessitas
about-to-stay at least for a-year but if evident necessity
ingruerit, propter quam oporteat aliquam egredi, fiat
will-have-pressed because-of which it-behooves some-one to-go-out let-it-be-done
de licentia præmonstrensis abbatis, dum tamen sine gravi
by leave of-the-Premonstratensian abbot provided yet without grave
periculo ejus possit expectari assensus. Si quis abbas aliquam
danger his can be-awaited assent if any abbot any-sister
aliter emiserit, puniatur secundum quantitatem
otherwise will-have-sent-out let-him-be-punished according-to the-size
excessus, arbitrio capituli generalis, et maxime si
of-the-excess at-the-judgment of-the-chapter general and especially if
scandalum emerserit de sorore emissa. Tempore vero
scandal will-have-arisen from the-sister sent-out in-the-time indeed

guerrarum, liceat cuilibet abbati sorores sibi subditas
of-wars let-it-be-lawful for-any abbot the-sisters to-himself subject
ad loca tuta transferre. Quod si aliter fuerit, abbas,
to places safe to-transfer and if otherwise it-will-have-been the-abbot
sub quo hoc contigerit, per annum continuum in feria
under whom this will-have-happened for a-year continuous on day
sexta jejunet in pane et aqua.
sixth let-him-fast on bread and water

De sororibus non recipiendis. — Quoniam instant tempora
of sisters not to-be-received since press-on times
periculosa, et ecclesiæ supra modum gravantur, communi
perilous and the-churches beyond measure are-burdened by-the-common
consilio capituli statuimus, ut amodo nullam sororem
counsel of-the-chapter we-decree that henceforth no sister
recipiamus. Si quis autem hujus statuti transgressor
we-receive if any-one moreover of-this statute a-transgressor
extiterit, abbatissa sua sine misericordia punietur.
will-have-proved abbess his without mercy will-be-punished

Item de sororibus non recipiendis. — Nulla soror de
likewise of sisters not to-be-received no sister from
cætero recipiatur in ordine, nisi locis illis qui sunt ab
the-rest be-received in the-order except in-places those which are from
antiquo recipiendis sororibus perpetuo deputata.
of-old for-receiving sisters perpetually appointed

De testimonio sororum recipiendarum. — Si mulieres aliquæ,
of the-testimony of-sisters to-be-received if women any
ex antiqua concessione facta, eis ante institutionem editam
by an-ancient grant made to-them before the-institution published
de sororibus non recipiendis, recipi voluerint in
concerning sisters not to-be-received to-be-received will-have-wished as
sorores, nullomodo recipiantur, nisi probaverint vel per
sisters in-no-way let-them-be-received unless they-will-have-proved either by

litteras, vel per sufficientem numerum fratrum, utpote per
letters or by a-sufficient number of-brothers as by
quatuor vel quinque, quod concessio fuerit facta eis ante
four or five that the-grant was made to-them before
inhibitionem ordinis per abbatem vel conventum.
the-prohibition of-the-order by the-abbot or the-community
De mulieribus non permutandis. — Mulieres, quæ ab
of women not to-be-exchanged women who from
antiquo loca habent in domibus nostris, ut recipiantur
of-old places have in houses our that they-may-be-received
in sorores, nullis aliis loca sua conferant, nec fiat circa
as sisters to-no others places their let-them-confer nor be-made regarding
mulieres aliqua mutatio personarum.
women any change of-persons
De puellis non nutriendis in domibus nostris. — Quum
of girls not to-be-nourished in houses our since
propriis fratribus ac sororibus nostris etiam tenui victu
for-own brothers and sisters our even with-slender food
sufficere vix possimus, absurdum videretur, si alienos in
to-suffice scarcely we-can absurd it-would-seem if strangers in
deliciis nutriremus, et tales maxime, de quorum fratres
delights we-should-nourish and such especially by whose brothers
aut sorores nostræ possent conversatione corrumpi. Eapropter
or sisters our could by-conversation be-corrupted therefore
censuimus sub districta inhibitione cavendum, ut, emissis
we-have-judged under strict prohibition it-must-be-guarded that sent-out
omnino secularibus, quæ ad nutriendum in claustris sororum
altogether the-secular-girls who for nourishing in the-cloisters of-sisters
nostrarum hactenus sunt receptæ, nulla alia prorsus ad
our hitherto have been-received no other at-all for
nutriendum de cætero admittatur. Quod si aliqua voluerit
nourishing for the-rest be-admitted and if any will-have-wished

exire jam recepta, vel si, [ut?] ad nutriendum recipiatur,
to-go-out already received or if [that?] for nourishing she-be-received
per se vel per alios intruserit violenter, cessetur
by herself or by others she-will-have-intruded violently let-there-be-cessation
in eodem loco, quousque exierit, penitus a divinis.
in the-same place until she-will-have-gone-out wholly from divine-offices
Quod sorores nostræ non habeant nigras tunicas. —
that sisters our not have black tunics
Prædictis namque duximus annectendum, statuentes sub
to-the-aforesaid for we-have-thought it-to-be-annexed decreeing under
pœna excommunicationis firmiter observari, ut sorores nostræ
penalty of-excommunication firmly to-be-observed that sisters our
nonnisi in tunicis albis et nigris superpelliceis induantur.
only in tunics white and black surplices be-clothed
In quibus videlicet superpelliceis, nulla vel superfluitas vel
in which namely surplices no either superfluity or
curiositas videatur, et ne sit notabilis habitus earumdem,
curiosity be-seen and lest be noticeable the-habit of-them
ne vestes potius videantur quam morum delicias affectare.
lest garments rather they-seem than of-morals the-delights to-affect
De sororibus in lapsu carnis deprehensis. — Si aliqua soror
of sisters in the-lapse of-the-flesh caught if any sister
deprehensa fuerit in lapsu carnis, statim emittatur a
caught will-have-been in the-lapse of-the-flesh at-once let-her-be-sent-out from
domo, et nullomodo, etiamsi obtinuerit misericordiam,
the-house and in-no-way even-if she-will-have-obtained mercy
de cætero revertatur, nisi sub tali lege quod velo careat
for the-rest let-her-return unless under such law that the-veil she-lack
in perpetuum, et sub vili veste et tenui victu, nullatenus
for ever and under cheap garment and slender food in-no-way
egressura de claustro, serviat ut ancilla. Verum, si
about-to-go-out from the-cloister let-her-serve as a-handmaid but if

secundo commiserit, ejiciatur, et nullum de cætero
a-second-time she-will-have-committed let-her-be-cast-out and no for the-rest
receptionis suæ debitum ab ordine præstoletur. Sane si aliqua
of-reception her due from the-order let-her-await indeed if any
extra septa sororum exierit, omni sexta feria per
outside the-enclosure of-the-sisters will-have-gone-out every sixth day through
annum in pane et aqua abstineat, porro; si extra exteriorem
a-year on bread and water let-her-abstain further if outside the-outer
portam domus exierit, infra octo dies si reversa
gate of-the-house she-will-have-gone-out within eight days if returned
fuerit, poterit recipi, ut fugitiva; ita tamen ut
she-will-have-been she-will-be-able to-be-received as a-fugitive so yet that
per quadraginta dies subjiciatur pœnæ gravioris culpæ, et
for forty days she-be-subjected to-the-penalty of-graver fault and
omni sexta feria per annum reficiatur in pane et aqua.
every sixth day through a-year be-fed on bread and water
Post dies octo revertenti adjiciatur ad pœnam, ut usque
after days eight to-her-returning let-be-added to the-penalty that up
ad sequens generale capitulum velo careat, et serviat ut
to the-following general chapter the-veil she-lack and serve as
ancilla, non tamen hac occasione egressura a claustro.
a-handmaid not yet on-this occasion about-to-go-out from the-cloister
De egressione sororum. — Quasdam ecclesias nostri ordinis
of the-going-out of-sisters certain churches of-our order
de facili egressione sororum audivimus infamari. Sed quia
for the-easy going-out of-sisters we-have-heard to-be-defamed but because
inde multa pericula animarum possunt emergere, et forsitan
thence many dangers of-souls can arise and perhaps
emerserunt; prohibemus ne amodo ad aliquod negotium vel
have-arisen we-forbid that henceforth to any business or

laborem, sive etiam in causis ad testimonium perhibendum,
labor or even in causes for testimony to-be-borne
egrediantur de cætero.
they-go-out for the-rest
De communi vita sororum. — Docente historia Actuum
of the-common life of-sisters teaching the-history of-the-Acts
Apostolorum, satis est lucidum et apertum, quod Ananias et
of-the-Apostles enough it-is clear and open that Ananias and
Saphira, uxor sua, oblatis apostolorum principi iis quæ
Sapphira wife his offered of-the-apostles to-the-prince those-things which
transitorie possidebant, et retenta parte pretii cujusdam agri
transitorily they-possessed and kept part of-the-price of-a-certain field
venditi ab eisdem, morte subitanea sunt percussi. Quia ergo
sold by them by-death sudden were struck because therefore
quæcunque scripta sunt, ad nostram doctrinam scripta sunt, ut
whatever written are for our doctrine written are that
proprietatis vitium, vel saltem species extirpetur, statuimus,
of-property the-vice or at-least the-appearance be-uprooted we-decree
ut quilibet abbas nostri ordinis ita sororibus suis provideat, ut
that any-whatever abbot of-our order so for-sisters his provide that
de communi et in communi vivant, communiter operentur, et
from the-common and in common they-live in-common they-work and
ad communem utilitatem; nec permittantur habere proprium,
for the-common advantage nor be-permitted to-have property
sed necessaria eis administrentur de communi, secundum
but necessary-things to-them be-administered from the-common according-to
ecclesiarum, ad quas pertinent, facultates. Si quid autem
of-the-churches to which they-belong the-means if anything moreover
ipsarum alicui datum fuerit a quoquam, secundum patris
of-them to-any given will-have-been by anyone according-to of-father
nostri Augustini præceptum, statim redigat in commune.
our Augustine the-precept at-once let-her-reduce-it into common

Quod si retinere præsumpserit, deprehensa ab abbate vel
and if to-retain she-will-have-presumed caught by the-abbot or
priorissa, gravius, secundum ordinis statuta, puniatur.
the-prioress more-heavily according-to of-the-order the-statutes let-her-be-punished
Ne sorores frequententur. — Quum secundum Apostolum
lest the-sisters be-frequented since according-to the-Apostle
universos Christi fideles, et maxime viros religiosos,
all of-Christ the-faithful and especially men religious
ab omni specie mala deceat abstinere; inhibemus tam
from every appearance evil it-befits to-abstain we-forbid as-much
subditis quam prælatis ostium aperire sororum, et hoc in
to-subjects as to-prelates the-door to-open of-the-sisters and this in
domibus alienis. Sustinemus tamen, ut si quis accesserit
houses others' we-allow however that if anyone will-have-come
ad eas gratia prædicandi, aperto ostio ecclesiæ, ulterius
to them for-the-sake of-preaching open the-door of-the-church further
non procedat, imo sedens in eodem, effundat ipsis
not let-him-proceed nay sitting in the-same let-him-pour-out to-them
audientibus verbum Dei, nec permittat aliquatenus capellanos
hearing the-word of-God nor let-him-permit in-any-way chaplains
aut socios suos introire ad ipsas.
or companions his to-enter to them

PETER ABELARD

De Studio Litterarum

On the Study of Letters

Abelard opens his letter on study with Jerome, who urges learning on virgins and holds up widows and wives to shame them into it. To Laeta he sets out how little Paula should learn: boxwood or ivory letters, praise and small prizes, a learned master, names from Scripture, Greek and Latin, then the Bible's books in order and the Fathers. Abelard weighs each step, and Jerome offers to teach her himself if she is sent to her grandmother and aunt in Jerusalem.

Beatus Hieronymus in eruditione virginum Christi plurimum
blessed Jerome in the-instruction of-the-virgins of-Christ very-much
occupatus, inter cætera, quæ ad ædificationem earum scribit,
occupied among other-things which for the-edification of-them he-writes
sacrarum studium litterarum eis maxime commendat, et
sacred the-study of-letters to-them most commends and
ad hoc eas non tam verbis hortatur, quam exemplis
to this them not so-much with-words he-exhorts as by-examples
invitat. Memor quippe sententiæ, qua Rusticum instruens
invites mindful indeed of-the-sentence by-which Rusticus instructing
ait: «Ama scientiam Scripturarum, et carnis vitia non
he-says love the-knowledge of-the-Scriptures and of-the-flesh the-vices not
amabis;» tanto magis necessarium amorem hujus studii
you-will-love so-much more necessary the-love of-this study
feminis esse censuit, quanto eas naturaliter infirmiores
for-women to-be he-judged as-much-as them by-nature weaker
et carne debiliores esse conspexit. Nec solum ad hanc
and in-flesh feebler to-be he-saw nor only for this
virginum exhortationem argumentum a similitudine a
of-virgins exhortation an-argument from likeness from
virginibus sumptum inducit, unde ad comparationem minoris,
virgins taken he-brings-in whence for comparison of-the-lesser
viduas et conjugatas in exemplum assumit: quo magis
widows and married-women as an-example he-takes that the-more

sponsas Christi ad hoc studium incitet per matronas
the-brides of-Christ to this study he-may-incite through the-matrons
seculi, et ex virtute laicarum torporem excutiat vel
of-the-world and from the-virtue of-laywomen the-torpor he-may-shake-off or
confundat monialium. Et quoniam, juxta illud gregorianum,
confound of-nuns and since according-to that Gregorian
«a minimis quisque inchoat, ut ad majora perveniat;»
from the-least each-one begins that to greater-things he-may-arrive
præmittere juvat quanta diligentia virgunculas in sacris
to-put-first it-helps with-how-great diligence little-girls in sacred
imbuere litteris studuerit. Unde, ut omittam cætera, illud
to-imbue letters he-was-zealous whence that I-may-omit the-rest that
nunc in medium procedat, quod ad Lætam, de institutione
now into the-midst let-come-forth which to Laeta on the-instruction
filiæ suæ Paulæ, propter morum doctrinam, tradit
of-daughter her Paula because-of of-morals the-teaching he-hands-on
hanc litterarum disciplinam. «Sic erudienda est,» inquit,
this of-letters discipline so to-be-taught is he-says
«anima, quæ futura est templum Dei. Fiant ei litteræ
the-soul which about-to-be is the-temple of-God let-be-made for-her letters
vel buxeæ, vel eburneæ, et suis nominibus appellentur.
either of-boxwood or of-ivory and by-their names be-called
Ludat in eis, ut et lusus ipse eruditio sit. Et non
let-her-play with them that also the-play itself instruction be and not
solum ordinem teneat litterarum, ut memoria nominum
only the-order let-her-hold of-the-letters that the-memory of-the-names
in canticum transeat: sed et ipse inter se crebro ordo
into a-song pass but also itself among themselves often the-order
turbetur, et mediis ultima, primis media misceantur,
be-disturbed and with-the-middle the-last with-the-first the-middle be-mixed
ut eas non sono tantum, sed et visu noverit. Quum vero
that them not by-sound only but also by-sight she-know when indeed

cœperit trementi manu stylum in cera ducere, vel
she-will-have-begun with-trembling hand the-stylus on the-wax to-draw either
alterius superposita manu teneri, regantur articuli, vel in
by-another's placed-over hand to-be-held be-guided the-joints or on
tabula sculpantur elementa; ut per eosdem sulcos inclusa
a-tablet be-carved the-letters that through the-same furrows enclosed
marginibus trahantur vestigia, et foras non queant evagari.
by-the-margins be-drawn the-traces and outside not be-able to-wander
Syllabas jungat ad præmium, et quibus illa ætas deliniri
syllables let-her-join for a-prize and by-what that age to-be-charmed
potest munusculis invitetur. Habeat in discendo socias,
can by-little-gifts let-her-be-invited let-her-have in learning companions
quibus invideat, quarum laudibus mordeatur. Non objurganda
whom she-may-envy whose by-praises she-may-be-stung not to-be-scolded
est, si tardior sit: sed laudibus excitandum est ingenium,
she-is if slower she-be but by-praises to-be-roused is the-wit
et ut vicisse gaudeat, et victa doleat. Cavendum
and that to-have-won she-may-rejoice and defeated she-may-grieve to-be-guarded-against
imprimis, ne oderit studia, ne amaritudo eorum percepta in
first-of-all lest she-hate studies lest the-bitterness of-them received in
infantia ultra rudes annos transeat. Ipsa nomina, per quæ
infancy beyond the-rude years pass the-very names through which
consuescit paulatim verba contexere, non sint fortuita, sed
she-grows-used little-by-little words to-weave not be fortuitous but
certa, et coacervata de industria, prophetarum videlicet atque
fixed and heaped-up on purpose of-the-prophets namely and
apostolorum, et omnis ab Adam patriarcharum series, de
of-the-apostles and all from Adam of-the-patriarchs the-series from
Matthæo Lucaque descendat: ut, dum aliud agit, futuræ
Matthew and-Luke let-descend that while another-thing she-does for-future
memoriæ præparetur. Magister probæ ætatis et vitæ, atque
memory she-be-prepared a-master of-upright age and life and

eruditionis est eligendus; nec, puto, erubescet vir doctus
learning is to-be-chosen nor I-think will-blush a-man learned
id facere in propinqua, vel nobili virgine, quod Aristoteles
that to-do for a-related or noble virgin which Aristotle
fecit in Philippi filio, ut ipse librariorum vilitate,
did for of-Philip the-son that he of-copyists in-the-cheapness
initia traderet litterarum. Non sunt contemnenda
the-beginnings should-hand-down of-letters not are to-be-despised
quasi parva, sine quibus magna consistere non possunt.
as-if small-things without which great-things to-stand not can
Ipse elementorum sonus, et prima institutio præceptorum
the-very of-the-letters sound and the-first instruction of-precepts
aliter de erudito, aliter de rustico ore profertur.
differently from a-learned differently from a-rustic mouth is-uttered
Nec discat in tenero, quod ei postea dediscendum
nor let-her-learn in tender-years what to-her afterward to-be-unlearned
est. Difficulter eraditur, quod rudes animi perbiberunt.»
is with-difficulty is-erased what untaught minds have-drunk-in
Græca narrat historia, Alexandrum potentissimum regem,
Greek relates history Alexander the-most-powerful king
orbisque domitorem, et in moribus, et in incessu,
and-of-the-world tamer both in morals and in gait
Leonidis pædagogi sui non potuisse carere vitiis, quibus
of-Leonides tutor his not to-have-been-able to-lack the-vices with-which
adhuc parvulus fuerat infectus. Ut autem pronuntiationem
still a-little-one he-had-been infected that moreover the-pronunciation
scripturæ commendet memoriæ, certam et ipse lectionis
of-scripture he-may-commend to-memory a-fixed even he of-reading
mensuram singulis diebus vult præfigi; quam quum
measure on-each day wishes to-be-set-beforehand which when
memoriter persolvat, nec solum latinis, verum etiam græcis
by-heart she-may-discharge nor only to-Latin but also to-Greek

litteris operam dari præcipit, quum utræque linguæ
letters attention to-be-given he-commands since both tongues
tunc Romæ frequentarentur, et maxime propter Scripturas
then at-Rome were-frequented and especially because-of the-Scriptures
de græco in latinum versas, ut eas ex origine sua
from Greek into Latin turned that them from origin their
melius cognosceret, ac verius dijudicare posset. Nondum
better she-might-know and more-truly to-judge might-be-able not-yet
enim hebraicæ veritatis translatione latinitas utebatur. Ait
for of-the-Hebrew truth the-translation Latinity was-using he-says
itaque: «Reddat tibi pensum quotidie de Scripturarum
and-so let-her-render to-you a-task daily from of-the-Scriptures
floribus carptum. Ediscat græcorum versuum numerum.
the-flowers plucked let-her-learn-by-heart of-Greek verses a-number
Sequatur statim et latina eruditio; quæ si non ab initio
let-follow at-once also the-Latin instruction which if not from the-beginning
os tenerum composuerit, in peregrinum sonum lingua
the-mouth tender will-have-formed into a-foreign sound the-tongue
corrumpitur, et externis vitiis sermo patrius sordidatur.
is-corrupted and with-outside faults speech native is-soiled
Pro gemmis et serico, divinos codices amet, in quibus
instead-of gems and silk the-divine books let-her-love in which
non auri, et pellis babylonicæ vermiculata pictura, sed ad
not of-gold and of-skin Babylonian the-checkered painting but for
fidem placeat emendata et erudita distinctio. Discat primo
faith let-please a-corrected and learned punctuation let-her-learn first
Psalterium, his se canticis avocet, et in Proverbiis
the-Psalter with-these herself songs let-her-call-away and in the-Proverbs
Salomonis erudiatur ad vitam. In Ecclesiaste consuescat,
of-Solomon let-her-be-instructed for life in Ecclesiastes let-her-grow-used
quæ mundi sunt, calcare. In Job, virtutis et patientiæ
what of-the-world are to-tread-down in Job of-virtue and patience

exempla sectetur. Ad Evangelia transeat, nunquam ea
the-examples let-her-pursue to the-Gospels let-her-pass never them
depositura de manibus. Apostolorum Acta et Epistolas
about-to-put-down from her-hands of-the-Apostles the-Acts and Epistles
tota cordis imbibat voluntate. Cumque pectoris sui
with-whole of-heart let-her-drink-in will and-when of-breast her
cellarium his opibus locupletaverit, mandet memoriæ
the-storeroom with-these riches she-will-have-enriched let-her-commit to-memory
prophetas, Heptateuchum, et Regum, et Paralipomenon
the-prophets the-Heptateuch and of-Kings and of-Chronicles
libros, Esdræ quoque et Esther volumina. Ad ultimum, sine
the-books of-Ezra also and Esther the-volumes at the-last without
periculo discat Canticum Canticorum; ne, si in exordio
danger let-her-learn the-Song of-Songs lest if in the-beginning
legerit, sub carnalibus verbis spiritualium nuptiarum
she-will-have-read under carnal words of-spiritual nuptials
epithalamium non intelligens, vulneretur. Caveat omnia
the-marriage-song not understanding she-be-wounded let-her-beware-of all
apocrypha, et, si quando ea non ad dogmatum veritatem,
apocrypha and if ever them not for of-dogmas the-truth
sed ad signorum reverentiam legere voluerit, sciat
but for of-the-signs reverence to-read she-will-have-wished let-her-know
non eorum esse quorum titulis prænotantur, multaque
not of-them to-be whose by-titles they-are-headed and-many-things
his admixta vitiosa, et grandis esse prudentiæ aurum in
with-these mixed faulty and of-great to-be prudence gold in
luto quærere. Cypriani opuscula semper in manu teneat.
mud to-seek of-Cyprian the-little-works always in hand let-her-hold
Athanasii epistolas, et Hilarii libros inoffenso decurrat
of-Athanasius the-letters and of-Hilary the-books with-unstumbling let-her-run-through
pede. Illorum tractatibus, illorum delectetur ingeniis, in
foot of-those in-the-treatises of-those let-her-delight in-the-wits in

quorum libris pietas non vacillet. Cæteros sic legat,
whose books piety not wavers the-others so let-her-read
ut magis judicet, quam sequatur. Respondebis: Quomodo
that more she-judge than follow you-will-answer how
hæc omnia mulier sæcularis, in tanta frequentia hominum,
these-things all a-woman secular in such crowding of-men
Romæ custodire potero? Noli ergo subire onus, quod
at-Rome to-keep shall-I-be-able do-not therefore take-up a-burden which
ferre non potes; sed, postquam ablactaveris eam cum
to-bear not you-can but after you-will-have-weaned her with
Isaac, et vestieris cum Samuele, mitte aviæ
Isaac and you-will-have-clothed with Samuel send-her to-her-grandmother
et amitæ. Redde pretiosissimam gemmam cubiculo
and to-her-aunt give-back the-most-precious gem to-the-chamber
Mariæ, et cunis Jesu vagientis impone. Nutriatur in
of-Mary and in-the-cradle of-Jesus crying place-her let-her-be-nourished in
monasterio; sic inter virginum choros, jurare non discat;
a-monastery so among of-virgins the-choirs to-swear not let-her-learn
mentiri sacrilegium putet; nesciat seculum; vivat
to-lie sacrilege let-her-think let-her-not-know the-world let-her-live
angelice; sit in carne sine carne; omne hominum genus
angelically let-her-be in the-flesh without the-flesh all of-men the-race
sui simile putet. Et, ut cætera taceam, certe te
of-herself like let-her-think and that the-rest I-may-pass-over certainly you
liberet servandi difficultate, et custodiæ periculo. Melius
may-free of-keeping from-the-difficulty and of-guarding from-the-danger better
est tibi desiderare absentem, quam pavere ad singula.
it-is for-you to-long-for her-absent than to-tremble at each-thing
Trade Eustochio parvulam: illam primis miretur ab
hand-over to-Eustochium little that-girl first let-her-admire from
annis; cujus et sermo, et incessus, et habitus doctrina
years whose both speech and gait and habit a-teaching

virtutum est. Sit in gremio aviæ, quæ longo usu
of-virtues is let-her-be in the-lap of-the-grandmother who by-long use
didicit nutrire, servare, docere virgines. Anna filium, quem
has-learned to-nourish to-keep to-teach virgins Anna the-son whom
Deo voverat, postquam obtulit in tabernaculo, nunquam
to-God she-had-vowed after she-offered in the-tabernacle never
recepit. Ipse, si Paulam miseris, et magistrum me, et
took-back I if Paula you-will-have-sent both a-master I and
nutritium spondeo. Gestabo humeris, balbutientia senex
a-foster-father I-pledge I-shall-carry-her on-my-shoulders her-stammering an-old-man
verba formabo, multo gloriosior mundi philosopho, qui
words I-shall-form much more-glorious of-the-world than-the-philosopher who
non regem Macedonum, babylonio periturum veneno, sed
not the-king of-the-Macedonians by-Babylonian about-to-perish poison but
ancillam et sponsam Christi erudiam, regnis cœlestibus
the-handmaid and bride of-Christ I-shall-teach for-the-kingdoms heavenly
offerendam.» Perpendite, sorores in Christo charissimæ, pariter
to-be-offered weigh sisters in Christ dearest equally
et conservæ, quantam curam tantus Ecclesiæ doctor in
and fellow-servants how-great care so-great of-the-Church doctor in
eruditione unius parvulæ susceperit, in qua tam diligenter
the-instruction of-one little-girl undertook in which so diligently
cuncta distinxerit, quæ necessaria doctrinæ decreverit, ab ipso
all-things he-distinguished which necessary for-teaching he-judged from the-very
alphabeto sumens exordium. Nec solum de pronuntiandis
alphabet taking a-beginning nor only about to-be-pronounced
syllabis, et litteris conjungendis, verum etiam de scribendis
syllables and letters to-be-joined but also about writing
adhibet documentum: nec non et de sociis providet
he-applies teaching and also even about companions he-provides
adjungendis, quorum livore, vel laude plurimum moveatur.
to-be-joined whose by-envy or praise very-much she-be-moved

Quod etiam, [ut?] spontanea magis quam coacta faciat,
which also [that?] spontaneous rather than compelled she-may-do
et majori studium amore complectatur, blanditiis, et
and with-greater the-study love embrace by-blandishments and
laudibus, nec non et munusculis incitari admonet. Ipsa
praises and also even by-little-gifts to-be-incited he-admonishes the-very
quoque nomina distinguit ex scripturis sacris colligenda,
also names he-distinguishes from scriptures sacred to-be-gathered
in quibus proferendis se primum exercens, hæc memoriæ
in which to-be-uttered herself first exercising these to-memory
suæ plurimum commendet, juxta illud poeticum:
her very-much she-commend according-to that poetic-line

Quo semel est imbuta recens, servabit odorem.
with-what once is imbued new will-keep the-odor
Testa diu.
the-jar long

Qualis etiam magister ad hoc sit eligendus, diligenter
what-kind also a-master for this be to-be-chosen diligently
describit: nec prætermittit præfixam esse debere mensuram
he-describes nor passes-over fixed-beforehand to-be ought a-measure
lectionis, quam corde tenus firmatam quotidie persolvat. Et
of-reading which heart as-far-as made-firm daily she-discharge and
quia eo tempore, græcarum quoque litterarum usus Romæ
because at-that time of-Greek also letters the-use at-Rome
abundabat, nec græcarum litterarum expertem eam esse
abounded nor of-Greek letters ignorant her to-be
permittit: maxime, ut arbitror, propter translationem divinorum
he-permits most as I-judge because-of the-translation of-the-divine
librorum a græcis ad nos derivatam, unde discernere
books from the-Greeks to us derived whence to-discern

posset, quid apud nos minus, vel aliter esset: et fortasse
she-might-be-able what among us less or otherwise were and perhaps
propter liberalium disciplinam artium, quæ his, qui ad
because-of of-the-liberal the-discipline arts which to-those who toward
perfectionem doctrinæ nituntur, nonnihil afferunt utilitatis. Qui
the-perfection of-doctrine strive something bring of-usefulness who
etiam eruditionem latinæ linguæ præmittit, quasi ab ipsa
also the-instruction of-the-Latin tongue puts-first as-if from it
nostrum inchoaverit magisterium. Quum autem a sono
our he-had-begun teaching when moreover from the-sound
vocum ad earum pervenerit sensum, ut quæ proferre
of-utterances to their she-will-have-arrived sense so-that what to-utter
didicerit jam intelligere velit: codices ei distinguit
she-will-have-learned now to-understand she-may-wish books for-her he-distinguishes
diversos, tam de canone duorum Testamentorum, quam
various as-much from the-canon of-the-two Testaments as
de opusculis doctorum, ex quorum eruditione proficiat,
from the-little-works of-the-doctors from whose learning she-may-advance
ut consummetur. Inter canonicas autem scripturas, ita
so-that she-be-perfected among the-canonical moreover scriptures so
ei Evangelia commendat, ut nunquam hæc de manibus
to-her the-Gospels he-commends that never these from the-hands
virginis recessura censeat; quasi plus aliquid diaconissis,
of-the-virgin about-to-withdraw he-judges as-if more something on-deaconesses
quam diaconis de lectione injungat evangelica: quum isti
than on-deacons about the-reading he-enjoin gospel since these
in ecclesia illam habeant recitare, illæ nunquam ab eorum
in church it have to-recite those never from their
debeant lectione vacare: Deinde ista matri de filia
should reading to-be-free then this to-the-mother about the-daughter
scribens, ne quam mater excusationem prætenderet, hæc
writing lest any the-mother excuse should-put-forward these-things

omnia Romæ secularem feminam in tanta hominum frequentia
all at-Rome a-secular woman in such of-men crowding
perficere non posse; dat consilium, ut ab isto se
to-accomplish not to-be-able he-gives counsel that from that herself
onere liberet, monasterio virginum tradat filiam, ubi
burden she-should-free to-a-monastery of-virgins hand-over her-daughter where
educari sine periculo, et de his, quæ dixit, perfectius
to-be-brought-up without danger and in these-things which he-said more-perfectly
instrui possit. Omnem denique occasionem amputans,
to-be-instructed she-could all finally occasion cutting-off
ne de magistro tandem, qualem ipse descripserat, mater
lest about a-master at-last such-as he had-described the-mother
sollicitaretur, puellæ Roma Hierosolymam, ad aviam
be-anxious to-the-girl from-Rome to-Jerusalem to the-grandmother
scilicet sanctam Paulam et amitam Eustochium missæ, se
namely holy Paula and the-aunt Eustochium sent himself
magistrum pariter et nutritium offert. Et in tantum, quod
as-master equally and foster-father he-offers and in so-far that
dictu mirabile est, erumpit promissum, ut tantus Ecclesiæ
to-say wonderful it-is bursts-out the-promise that so-great of-the-Church
doctor etiam senio debilis, dicat se virginem, quasi
a-doctor even by-old-age weak says himself the-virgin as-if
bajulum ejus, humeris gestare non dedignari. Quod quidem
a-porter her on-the-shoulders to-carry not to-disdain which indeed
apud suspiciosos non sine suspicione fieri, nec apud
among the-suspicious not without suspicion to-be-done nor among
religiosos sine scandalo vix contingeret. Hæc tamen omnia
the-religious without scandal scarcely would-happen these yet all-things
vir Deo plenus, et de integritate vitæ omnibus tandiu
a-man of-God full and for the-integrity of-his-life to-all so-long
cognitus, confidenter spondebat: dummodo unam sic instruere
known confidently pledged provided-that one so to-instruct

virginem posset, ut ipsam cæteris magistram relinqueret,
virgin he-might-be-able that her for-the-rest a-teacher he-might-leave
et in ipsam Hieronymum legeret, qui Hieronymum non
and in her Jerome might-read who Jerome not
vidisset. Ut autem de parvulis ad majores transeamus virgines,
had-seen that moreover from little-girls to greater we-may-pass virgins
quas plurimum semper provocat ad studium litterarum, tam
whom very-much always he-calls to the-study of-letters as-much
eis videlicet scribendo quæ legant, quam eas laudando
to-them namely by-writing what they-may-read as them by-praising
de assiduitate legendi vel discendi: quid ad Principiam
for constancy of-reading or learning what to Principia
virginem de psalmo xliv scribens dicat, audiamus.
the-virgin about psalm forty-four writing he-says let-us-hear

II · MARCELLA, PAULA, AND THE HEBREW TONGUE

Jerome defends writing to women: Deborah triumphs where Barak will not fight, and Priscilla with Aquila teaches Apollos. Marcella questions him on every text and leads the condemnation of the heretics at Rome, and Blesilla, Paula, and Eustochium learn Hebrew to sing the psalms in it. Because translations lose the fullness of the original, and Jerome won his tongues at great cost, Abelard urges the nuns to learn all three while they have a mother who knows them.

«Scio me, Principia in Christo filia, a plerisque reprehendi,
I-know myself Principia in Christ daughter by most to-be-blamed
quod interdum scribam ad mulieres, et fragiliorem sexum
because sometimes I-write to women and the-frailer sex
maribus præferam: et idcirco debeo primum obtrectatoribus
to-males I-prefer and therefore I-ought first to-detractors
meis respondere, et sic venire ad disputatiunculam, quam
my to-reply and so to-come to the-little-disputation which

rogasti. Si viri de Scripturis quærerent, mulieribus non
you-asked if men about the-Scriptures were-asking to-women not
loquerer. Si Barach ire ad prælium voluisset, Debora de
I-would-speak if Barak to-go to battle had-wished Deborah over
victis hostibus non triumphasset.» Et post aliqua:
the-conquered enemies not would-have-triumphed and after some-things
«Apollo, virum apostolicum, et in lege doctissimum, Aquila
Apollos a-man apostolic and in the-law most-learned Aquila
et Priscilla erudiunt, et instruunt eum de via Domini.
and Priscilla teach and instruct him about the-way of-the-Lord
Si doceri a femina non fuit turpe apostolo, mihi quare
if to-be-taught by a-woman not was shameful for-an-apostle for-me why
turpe sit, post viros docere et feminas? Hæc et
shameful should-it-be after men to-teach also women these-things and
istiusmodi, σεμνοτάτη filia, perstrinxi breviter, ut nec
such most-august daughter I-have-touched-on briefly that neither
te pœniteret sexus tui, nec viros suum nomen erigeret, in
you should-repent of-sex your nor men their name should-raise for
quorum condemnationem feminarum in scripturis sanctis vita
whose condemnation of-women in scriptures holy the-life
laudatur.» Juvat post virgines, intueri de viduis, quantum
is-praised it-helps after the-virgins to-look about the-widows how-much
et ipsæ in studio sacrarum litterarum ipsius testimonio et
also they in the-study of-sacred letters by-his-own testimony and
laude profecerint. Scribens igitur idem doctor ad eamdem
praise have-advanced writing therefore the-same doctor to the-same
virginem Principiam de vita sanctæ Marcellæ, sicut illa
virgin Principia about the-life of-holy Marcella as she
postulabat, inter virtutum ejus insignia: «Divinarum,» inquit,
asked among of-the-virtues her the-marks of-the-divine he-says
«scripturarum ardor erat incredibilis, semperque cantabat: «In
scriptures the-ardor was incredible and-always she-sang in

corde meo abscondi eloquia tua, ut non peccem tibi.»
heart my I-have-hidden words your that not I-may-sin against-you
Et illud de perfecto viro: «Et in lege Domini voluntas
and that about the-perfect man and in the-law of-the-Lord the-will
ejus, et in lege ejus meditabitur die ac nocte, etc.» «A
his and in law his he-will-meditate by-day and by-night etc from
mandatis tuis intellexi.» Denique, quum et me Romam
commandments your I-have-understood finally when also me to-Rome
cum sanctis pontificibus Paulino et Epiphanio, ecclesiastica
with the-holy bishops Paulinus and Epiphanius ecclesiastical
traxisset necessitas, et verecunde nobilium feminarum oculos
had-drawn necessity and modestly of-noble women the-eyes
declinarem: ita egit, secundum Apostolum, «importune
I-was-avoiding so she-acted according-to the-Apostle out-of-season
opportune,» ut pudorem meum sua superaret industria.
in-season that the-shyness my by-her overcame industry
Et quia alicujus tunc nominis esse existimabar super
and because of-some then name to-be I-was-thought regarding
studio Scripturarum, nunquam convenit, quin de Scripturis
the-study of-the-Scriptures never she-met-me but-that about the-Scriptures
aliquid interrogaret, nec statim acquiesceret, sed moveret
something she-asked nor at-once she-acquiesced but raised
e contrario quæstiones, non ut contenderet, sed ut
on-the contrary questions not that she-might-contend but that
quærendo disceret earum solutiones, quas opponi posse
by-asking she-might-learn their solutions which to-be-objected to-be-able
intelligebat. Quid in illa virtutum, quid ingenii invenerim,
she-understood what in her of-virtues what of-wit I-found
vereor dicere, ne fidem credulitatis excedam, et tibi majorem
I-fear to-say lest the-belief of-credulity I-exceed and in-you greater
dolorem incutiam, recordanti quanto bono carueris. Hoc
grief I-strike recalling how-great a-good you-have-lacked this

solum dicam, quod quidquid in nobis longo fuit studio
only I-shall-say that whatever in us by-long was study
congregatum, et meditatione diuturna quasi in naturam
gathered and by-meditation long as-if into nature
versum, hoc illa libavit, didicit, atque possedit: ita ut post
turned this she tasted learned and possessed so that after
profectionem nostram, si in aliquo testimonio Scripturarum
departure our if on some testimony of-the-Scriptures
esset oborta contentio, ad illam judicem pergeretur. Et
had arisen a-dispute to her as-judge one-went and
quia valde prudens erat, sic ad interrogata respondebat,
because very prudent she-was so to questions she-answered
ut etiam sua non sua diceret, sed vel mea, vel
that even her-own not her-own she-called but either mine or
cujuslibet alterius: ut in eo ipso, quod docebat, se
of-any-whatever other so-that in that itself which she-taught herself
discipulam fateretur. Sciebat enim dictum ab Apostolo:
a-disciple she-confessed she-knew for said by the-Apostle
«Docere autem mulieri non permitto;» ne virili sexui,
to-teach moreover to-a-woman not I-permit lest to-the-male sex
et interdum sacerdotibus, de obscuris, et ambiguis
and sometimes to-priests about obscure and ambiguous-things
sciscitantibus, facere videretur injuriam. Absentiam nostri
inquiring to-do she-seem injury the-absence of-us
mutuis solabatur alloquiis, et quod carne non poteramus,
by-mutual she-consoled conversations and what in-flesh not we-could
spiritu reddebamus: semper obviare epistolis, superare officiis,
in-spirit we-rendered always to-meet with-letters to-surpass in-offices
salutationibus prævenire. Non multum perdebat absentia, quæ
with-greetings to-forestall not much lost absence which
jugibus sibi litteris jungebatur. In hac tranquillitate, et
by-constant to-herself letters was-joined in this tranquility and

Domini servitute, hæretica in his provinciis exorta tempestas
of-the-Lord service a-heretical in these provinces arisen storm
cuncta turbavit; et in tantam rabiem concitata est, ut
all-things troubled and into such rage stirred was that
nec sibi, nec ulli bonorum parceret, et quasi parum
neither itself nor any of-the-good it-spared and as-if too-little
esset, hic universa movisse, navem plenam blasphemiarum
it-were here all-things to-have-moved a-ship full of-blasphemies
romano intulit portui, quum venenata spurcaque doctrina
into-the-Roman it-brought harbor when a-poisoned and-foul doctrine
Romæ invenerit, quos induceret. Tunc sancta Marcella,
at-Rome found whom it-might-lead-in then holy Marcella
quæ diu se cohibuerat, ne per æmulationem quippiam
who long herself had-restrained lest through rivalry anything
facere videretur, postquam sensit fidem apostolico ore
to-do she-seem after she-perceived the-faith by-apostolic mouth
laudatam in plerisque violari, ita ut sacerdotes quoque,
praised in most to-be-violated so that priests also
et nonnullos monachorum, maximeque sæculi homines in
and some of-the-monks and-chiefly of-the-world men into
assensum sui traheret, ac simplicitati illuderet episcopi, qui
assent to-itself it-drew and to-the-simplicity mocked of-the-bishop who
de suo ingenio cæteros æstimabat, publice restitit, malens
by his-own wit the-others judged publicly resisted preferring
Deo placere quam hominibus.... Damnationis hæreticorum
God to-please than men of-the-condemnation of-the-heretics
hæc fuit principium, dum adducit testes, qui prius ab
this was the-beginning while she-brings-forward witnesses who first by
eis eruditi, et postea ab hæretico fuerant errore correpti,
them taught and afterward from heretical had-been error rescued
dum ostendit multitudinem deceptorum, dum impia περὶ
while she-shows the-multitude of-the-deceived while the-impious on

Ἀρχῶν ingerit volumina, quæ emendata manu scorpii
Principles she-presses volumes which corrected by-the-hand of-the-scorpion
monstrabantur, dum acciti frequentibus litteris hæretici, ut
were-shown while summoned by-frequent letters the-heretics that
se defenderent, venire non ausi sunt. Tantaque vis
themselves they-might-defend to-come not dared have and-so-great the-force
conscientiæ fuit, ut absentes damnari, quam præsentes
of-conscience was that absent to-be-condemned than present
coargui, maluerint. Hujus tam gloriosæ victoriæ origo,
to-be-convicted they-preferred of-this so glorious victory the-origin
Marcella est.» Videtis, dilectissimæ, quantum attulerit fructum,
Marcella is you-see dearest how-much it-brought fruit
repressis hæresibus, in urbe fidelibus omnibus in caput
repressed the-heresies in the-city to-the-faithful all at the-head
constitutæ unius matronæ laudabile studium, et quanta
set of-one matron the-praiseworthy study and with-how-great
lampade doctrinæ ipsorum quoque doctorum ecclesiasticorum
a-lamp of-doctrine of-the-very also doctors ecclesiastical
tenebras una mulier expulerit. De cujus studio in sacris litteris,
the-darkness one woman expelled of whose study in sacred letters
quo ipsa victoriam istam meruerit, idem doctor proœmio
by-which she victory that deserved the-same doctor in-the-proem
lib. I in Epistolam Pauli ad Galatas, ad exhortationem
of-book one on the-Epistle of-Paul to the-Galatians for exhortation
vestram ita meminit: «Scio equidem ardorem ejus, scio
your so recalls I-know indeed the-ardor her I-know
fidem, quam flammam semper habeat in pectore, superare
the-faith what flame always she-has in her-breast to-surpass
sexum, oblivisci hominis, et divinorum voluminum tympano
sex to-forget the-human and of-the-divine volumes with-the-timbrel
concrepante, Rubrum hujus seculi pelagus transfretare. Certe
resounding the-Red of-this world sea to-cross certainly

quum Romæ essem, nunquam tam festina me vidit, ut non
when at-Rome I-was never so hurried me she-saw that not
de Scripturis aliquid interrogaret. Neque vero more
about the-Scriptures something she-asked nor indeed in-the-manner
pythagorico, quidquid responderam, rectum putabat, nec
Pythagorean whatever I-had-answered right she-thought nor
sine ratione præjudicata apud eam valebat auctoritas; sed
without reason prejudged with her prevailed authority but
examinabat omnia, et sagaci mente universa pensabat,
she-examined all-things and with-a-shrewd mind all-things weighed
ut me sentirem non tam discipulam habere quam
so-that I felt not so-much a-disciple to-have as
judicem.» Tantum eo tempore in sanctis feminis, sicut et
a-judge so-much at-that time in holy women as also
in viris, studium fervebat litterarum, ut nequaquam suæ
in men the-study burned of-letters that by-no-means of-their
linguæ disciplina contentæ, ipsos Scripturarum rivulos,
tongue with-the-discipline content the-very of-the-Scriptures rivulets
quos habebant, ab ipsis inquirerent fontibus; nec inopiam
which they-had from the-very they-searched fountains nor the-poverty
unius linguæ sibi crederent sufficere. Unde et illud est
of-one tongue for-themselves believed to-suffice whence also that is
supra memorati doctoris ad Paulam de morte Blesillæ filiæ
of-the-above remembered doctor to Paula on the-death of-Blesilla daughter
suæ, sic inter cætera in ejus præcipuam laudem scribentis:
her thus among other-things in her chief praise writing
«Quis sine singultibus transeat orandi instantiam, nitorem
who without sobs may-pass-over of-praying the-insistence the-polish
linguæ, memoriæ tenacitatem, acumen ingenii? Si græce
of-tongue of-memory the-tenacity the-sharpness of-wit if in-Greek
loquentem audisses, latine eam nescire putares. Si in
speaking you-had-heard in-Latin her not-to-know you-would-think if into

romanum sonum lingua se verteret, nihil omnino peregrini
the-Roman sound the-tongue itself turned nothing at-all foreign
sermo redolebat. Jam vero, quod in Origene quoque illo
the-speech smelled-of now indeed what in Origen also that
Græcia tota miratur, in paucis non dicam mensibus, sed
Greece all admires in few not I-shall-say months but
diebus, ita hebreæ linguæ vicerat difficultates, ut
days so of-the-Hebrew tongue she-had-overcome the-difficulties that
in discendis canendisque psalmis cum matre contenderet.»
in learning and-singing psalms with her-mother she-vied
Ipsam quippe matrem ejus Paulam, nec non et alteram
her-very indeed mother her Paula and also even the-other
ipsius filiam Eustochium virginem Deo dicatam, in eodem
her daughter Eustochium virgin to-God dedicated in the-same
studio litterarum atque linguarum non minus occupatas esse,
study of-letters and tongues not less occupied to-be
idem non præterit doctor. Sic quippe de his commemorat,
the-same not passes-over doctor so indeed about these he-records
vitam ipsius Paulæ scribens, et de ipsa dicens: «Nihil
the-life of-the-very Paula writing and about her saying nothing
ingenio ejus docilius. Tarda erat ad loquendum, velox
than-wit her more-teachable slow she-was to speak swift
ad audiendum. Memor illius præcepti: «Audi, Israel, et
to hear mindful of-that precept hear O-Israel and
tace,» scripturas sanctas tenebat memoriter. Denique compulit
be-silent the-scriptures holy she-held by-heart finally she-compelled
me, ut Vetus et Novum Instrumentum cum filia, me
me that the-Old and New Testament with her-daughter me
disserente, perlegeret. Quod propter verecundiam negans,
discoursing she-should-read-through which because-of shyness refusing
propter assiduitatem tamen, et crebras postulationes ejus,
because-of the-persistence yet and frequent requests her

præstiti, ut docerem quod didiceram. Sicubi hæsitabam, et
I-provided that I-should-teach what I-had-learned wherever I-hesitated and
nescire me ingenue confitebar, nequaquam mihi volebat
not-to-know myself ingenuously I-confessed by-no-means with-me she-wished
acquiescere; sed jugi interrogatione cogebat, ut e multis
to-acquiesce but by-constant questioning compelled that from many
variisque sententiis, quæ mihi videretur probabilior, indicarem.
and-various opinions which to-me seemed more-probable I-should-indicate
Loquar et aliud, quod forsitan æmulis videatur incredibile.
I-shall-speak also another-thing which perhaps to-rivals may-seem incredible
Hebræam linguam, quam ego ab adolescentia multo labore,
the-Hebrew tongue which I from youth with-much labor
ac sudore ex parte didici, et infatigabili meditatione non
and sweat in part learned and with-untiring meditation not
desero, ne ipse ab ea deserar, discere voluit, et consecuta
abandon lest I by it be-abandoned to-learn she-wished and attained-it
est: ita ut psalmos hebraice caneret, et sermonem absque
has so that the-psalms in-Hebrew she-sang and the-speech without
ulla latinæ linguæ proprietate personaret. Quod quidem
any of-the-Latin tongue peculiarity she-sounded which indeed
usque hodie in sancta filia ejus Eustochio cernimus.
up-to today in the-holy daughter her Eustochium we-discern
Sciebant quippe latinorum codicum doctrinam ex hebraicis
they-knew indeed of-the-Latin books the-doctrine from Hebrew
et græcis processisse scriptis, et idioma cujuscunque linguæ
and Greek to-have-proceeded writings and the-idiom of-any-whatever tongue
ad plenum in peregrina servari ab interprete non posse.
to the-full in a-foreign to-be-preserved by an-interpreter not to-be-able
Quod tam Hebræi, quam Græci de perfectione gloriantes,
which as-much the-Hebrews as the-Greeks of perfection boasting
nostris translatoribus, velut imperfectis, nonnunquam insultare
our translators as imperfect sometimes to-insult

consueverunt, talem in argumentum similitudinem asserentes,
are-accustomed such for argument a-likeness asserting
quod quilibet liquor in plura vasa vicissim transfusus,
that any-whatever liquid into several vessels in-turn poured
plenitudine sua necessario minuitur, nec ejus quantitas in
in-fullness its necessarily is-lessened nor its quantity in
cæteris vasis potest reperiri, quam in priore habuit. Unde
the-other vessels can be-found which in the-first it-had whence
et illud sæpe accidit, quod quum aliquibus testimoniis
also that often happens that when with-some testimonies
Judæos arguere nitimur, facile nos refellere solent, qui
the-Jews to-refute we-strive easily us to-rebut they-are-wont who
hebraicum ignoramus, ex translationum, ut aiunt, nostrarum
the-Hebrew are-ignorant-of from of-translations as they-say our
falsitate.» Quod sapientissimæ mulieres prædictæ diligenter
the-falsity which the-most-wise women aforesaid diligently
attendentes, nequaquam propriæ linguæ doctrina contentæ
attending-to by-no-means of-their-own tongue with-the-doctrine content
fuerunt: ut non solum suos instruere, verumetiam alios
were that not only their-own to-instruct but-also others
refellere possent, et de limpidissima fontis aqua,
to-rebut they-might-be-able and from the-most-limpid of-the-fountain water
sitim suam reficerent. Ad quod maxime, ni fallor,
thirst their might-refresh to which most unless I-am-mistaken
ipse Hieronymus harum peritus linguarum, suo provocaverat
himself Jerome of-these skilled tongues by-his had-provoked
exemplo. Cujus quidem peritiæ perfectionem quanto
example of-whose indeed skill the-perfection with-how-much
labore vel expensis acquisierit, ad Pammachium et Oceanum
labor or expense he-acquired to Pammachius and Oceanus
scribit his verbis: «Dum essem juvenis, miro discendi
he-writes in-these words while I-was young with-wondrous of-learning

ferebar ardore, nec, juxta quorumdam præsumptionem,
I-was-borne ardor nor according-to of-some the-presumption
ipse me docui. Apollinarium Laodicenum audivi Antiochiæ
I myself taught Apollinaris of-Laodicea I-heard at-Antioch
frequenter, et colui; et quum me in sanctis scripturis
frequently and attended and when me in holy scriptures
erudiret, nunquam illius contentiosum super sensu dogma
he-instructed never his contentious about the-sense dogma
suscepi. Jam canis spargebatur caput, et magistrum potius
I-took-up already with-white was-sprinkled my-head and a-master rather
quam discipulum decebat. Perrexi tamen Alexandriam, audivi
than a-disciple it-befitted I-went-on yet to-Alexandria I-heard
Didymum: in multis ei gratias ago: quod nescivi,
Didymus in many-things to-him thanks I-give what I-did-not-know
didici; quod sciebam, illo docente non perdidi. Putabant me
I-learned what I-knew he teaching not I-lost thought me
homines finem fecisse discendi: veni rursum Hierosolymam
men an-end to-have-made of-learning I-came again to-Jerusalem
et Bethlehem: quo labore, quo pretio Barrabanum
and Bethlehem with-what labor at-what price Baranina
nocturnum habui præceptorem! Timebat enim Judæos, et
by-night I-had as-teacher he-feared for the-Jews and
mihi se alterum exhibebat Nicodemum. Horum omnium
to-me himself another showed Nicodemus of-these all
frequenter in opusculis meis facio mentionem.» Hunc zelum
frequently in little-works my I-make mention this zeal
tanti doctoris, et sanctarum feminarum in scripturis
of-so-great a-doctor and of-holy women in scriptures
divinis considerans, monui, et incessanter implere vos
divine considering I-have-admonished and unceasingly to-fulfill you
cupio, ut dum potestis, et matrem harum peritam trium
I-desire that while you-can and a-mother of-these skilled of-three

linguarum habetis, ad hanc studii perfectionem feramini,
tongues you-have to this of-study perfection you-be-borne
ut quæcunque de diversis translationibus oborta dubitatio
that whatever from diverse translations arisen doubt
fuerit, per vos probatio terminari possit. Quod et ipse
will-have-been through you the-proof to-be-ended may-be-able which also the-very
dominicæ crucis titulus hebraice, græce, et latine scriptus
of-the-Lord's cross title in-Hebrew in-Greek and in-Latin written
non incongrue præfigurasse videtur, ut in ejus Ecclesia
not unfittingly to-have-prefigured seems that in his Church
ubique terrarum dilatata, harum linguarum, quæ præminent,
everywhere of-the-earth spread of-these tongues which are-preeminent
abundaret doctrina; quarum litteris utriusque Testamenti
might-abound the-doctrine whose in-letters of-each Testament
comprehensa est scriptura. Non longa peregrinatione, non
comprised is the-scripture not by-long pilgrimage not
expensis plurimis, pro his linguis addiscendis, opus vobis
by-expenses very-great for these tongues to-be-learned need for-you
est, ut beato accidit Hieronymo; quum matrem, ut dictum
is as to-blessed happened Jerome since a-mother as said
est, habeatis ad hoc studium sufficientem.
it-has-been you-have for this study sufficient

Celantia asks Jerome for a rule of life within marriage, Susanna's parents teach her the law, and the queen of Sheba crosses the world to hear Solomon. Heloise knows Latin, Greek, and Hebrew, the three tongues of the title on the cross, in which both Testaments were written. Translations differ and Jerome differs from himself, so the sisters, who labor less with their hands than monks, should drink at the source and win back what men have lost.

Post virgines quoque ac viduas, fideles conjugatæ
after the-virgins also and widows faithful married-women
incitamentum præbeant vobis doctrinæ, ut vel negligentiam
an-incitement let-offer to-you of-doctrine that either negligence
vestram arguant, vel ardorem augeant. Præstat exemplum
your they-may-reprove or ardor may-increase offers an-example
etiam vobis Celantia venerabilis, quæ in conjugio quoque
also to-you Celantia the-venerable who in marriage also
regulariter vivere cupiens, legem sibi conjugii præscribi
by-rule to-live desiring a-law for-herself of-marriage to-be-prescribed
ab ipso etiam Hieronymo sollicite petiit. Unde et ipse
by himself even Jerome anxiously asked whence also he
ad eamdem super hoc rescribens, ita meminit: «Provocatus
to the-same on this writing-back so recalls provoked
ad scribendum litteris tuis, diu, fateor, de responsione
to writing by-letters your long I-confess about the-reply
dubitavi, silentium mihi imperante verecundia. Petis namque,
I-hesitated silence on-me imposing modesty you-ask for
et sollicite ac violenter petis, ut tibi certam ex scripturis
and anxiously and violently you-ask that for-you a-fixed from the-scriptures
sanctis præfiniamus regulam, ad quam tu ordines cursum
holy we-define-beforehand rule to which you may-order the-course
vitæ tuæ: ut cognita Domini voluntate, inter honores
of-life your that known of-the-Lord the-will among the-honors

sæculi, et divitiarum illecebras, morum magis diligas
of-the-world and of-riches the-allurements of-morals rather you-may-love
supellectilem, atque ut possis in conjugio constituta,
the-furniture and that you-may-be-able in marriage placed
non solum conjugi placere, sed etiam ei, qui ipsum
not only your-husband to-please but also him who the-very
indulsit conjugium. Cui tam sanctæ petitioni, tamque pio
granted marriage to-whom so holy a-petition and-so pious
desiderio non satisfacere, quid aliud est, quam profectum
a-desire not to-satisfy what else is-it than the-progress
alterius non amare? Parebo igitur precibus tuis, teque
of-another not to-love I-shall-obey therefore prayers your and-you
paratam ad implendam Dei voluntatem, ipsius nitar
ready for fulfilling of-God the-will by-his-own I-shall-strive
incitare sententiis.» Audierat fortassis hæc matrona quod in
to-incite sentences had-heard perhaps this matron what in
laudem sanctæ Susannæ Scriptura commemorat. Quam quum
praise of-holy Susanna Scripture records whom when
præmisisset pulchram nimis, et timentem Deum, unde hic
it-had-premised beautiful very and fearing God whence this
timor et verus animæ decor procederet, statim annexuit
fear and true of-the-soul beauty proceeded at-once it-added
dicens: «Parentes enim illius, quum essent justi, erudierunt
saying the-parents for her when they-were just taught
filiam suam secundum legem Moysi.» Cujus eruditionis
daughter their according-to the-law of-Moses of-which teaching
inter molestias nuptiarum et sæcularium perturbationes
amid the-troubles of-marriage and of-worldly the-disturbances
occupationum Susanna non immemor, et morti adjudicata,
of-occupations Susanna not unmindful even to-death adjudged
ipsos suos judices atque presbyteros damnare promeruit.
the-very her judges and elders to-condemn deserved

Quem quidem in Daniele locum ipse Hieronymus exponens,
which indeed in Daniel passage himself Jerome expounding
illud quod dictum est: «Parentes illius, quum essent justi,
that which said it-is the-parents her when they-were just
erudierunt filiam suam, etc.» in exhortationis competenter
taught daughter their etc in of-exhortation fittingly
assumens occasionem, ait: «Hoc utendum est testimonio ad
taking the-occasion says this to-be-used is testimony for
exhortationem parentum, ut doceant juxta legem Dei
the-exhortation of-parents that they-teach according-to the-law of-God
sermonemque divinum non solum filios, sed et filias
and-the-speech divine not only their-sons but also daughters
suas.» Et quia divitiæ tam litterarum quam virtutum
their and because riches as-much of-letters as of-virtues
impedire studia plurimum solent, omnem vobis negligentiæ
to-hinder the-studies very-much are-wont every from-you of-negligence
torporem excutiat illa ditissima regina Saba, quæ cum
the-torpor let-shake-off that most-wealthy queen of-Sheba who with
magno labore infirmi sexus, et longæ viæ fatigatione
great labor of-the-weak sex and of-the-long way the-fatigue
pariter atque periculis, expensisque nimiis, venit a finibus
equally and with-dangers and-expenses excessive came from the-ends
terræ sapientiam experiri Salomonis, et cum eo conferre
of-the-earth the-wisdom to-test of-Solomon and with him to-compare
quæ noverat de his quæ ignorabat. Cujus studium
what she-knew about these-things which she-did-not-know whose study
et laborem in tantum Salomon approbavit; ut ei pro
and labor in so-far Solomon approved that to-her in
remuneratione cuncta quæ petiit daret, exceptis quæ ipse illi
reward all-things which she-asked he-gave besides what he to-her
ultro more obtulerat regio. Multi viri potentes ad
of-his-own-accord in-the-manner had-offered royal many men powerful for

sapientiam ejus audiendam confluebant, et multi regum et
the-wisdom his to-be-heard flocked and many of-the-kings and
ducum terræ doctrinam ejus magnis muneribus honorabant,
of-leaders of-the-earth the-doctrine his with-great gifts honored
et quum ab eis multa susciperet donaria, neminem eorum
and when from them many he-received gifts no-one of-them
super his remunerasse legitur, nisi supradictam feminam.
for these to-have-repaid is-read except the-aforesaid woman
Ex quo patenter exhibuit quantum sanctæ feminæ studium
from which plainly he-showed how-much of-the-holy woman the-study
et ardorem doctrinæ approbavit: et quantum Domino
and ardor for-doctrine he-approved and how-much to-the-Lord
ipsum gratum esse censuerit. Quam et postmodum ipse
it pleasing to-be he-judged whom also afterward himself
Dominus et Salomon verus, immo plusquam Salomon, ad
the-Lord and Solomon the-true nay more-than Solomon for
condemnationem virorum eruditionem suam contemnentium,
the-condemnation of-men learning his despising
non prætermisit inducere: «Regina,» inquit, «Austri surget
not passed-over to-bring-in the-queen he-says of-the-South will-rise
in judicio, et condemnabit generationem istam.» In qua
in the-judgment and will-condemn generation this in which
generatione, carissimæ, ne vos quoque vestra condemnet
generation dearest lest you also your condemn
negligentia, providete. In quo etiam quo minus excusabiles
negligence take-care in which also that the-less excusable
sitis, non est vobis necessarium longi fatigationem itineris
you-may-be not is for-you necessary of-a-long the-fatigue of-journey
arripere, nec de magnis expensis providere. Magisterium
to-undertake nor for great expenses to-provide a-teaching
habetis in matre, quod ad omnia vobis sufficere, tam ad
you-have in your-mother which for all-things for-you to-suffice as-much for

exemplum scilicet virtutum, quam ad doctrinam litterarum
the-example namely of-virtues as for the-doctrine of-letters
potest: quæ non solum latinæ, verum etiam tam hæbraicæ
can who not only of-Latin but also as-much of-Hebrew
quam græcæ non expers litteraturæ, sola hoc tempore
as of-Greek not ignorant of-literature alone at-this time
illam trium linguarum adepta peritiam videtur, quæ
that of-three tongues to-have-attained skill seems which
ab omnibus in beato Hieronymo, tanquam singularis gratia,
by all in blessed Jerome as a-singular grace
prædicatur, et ab ipso in supradictis venerabilibus feminis
is-proclaimed and by him in the-aforesaid venerable women
maxime commendatur. Tribus quippe linguis principalibus
most is-commended in-three indeed tongues principal
istis duo Testamenta comprehensa, pervenerunt ad nostram
these two Testaments contained have-come to our
notitiam. Quibus etiam linguis titulus dominicæ crucis
notice in-which also tongues the-title of-the-Lord's cross
insignitus, hebraice scilicet, græce, et latine conscriptus,
marked in-Hebrew namely in-Greek and in-Latin written
patenter innuit his præcipue linguis dominicam doctrinam
plainly intimates in-these chiefly tongues the-Lord's doctrine
et Christi laudes, ipsum Trinitatis mysterium in tripertitam
and of-Christ the-praises the-very of-the-Trinity mystery into the-threefold
mundi latitudinem, sicut et ipsum crucis-lignum, cui
of-the-world breadth as also the-very cross-tree on-which
titulus est superpositus, tripertitum fuerat, indicanda
the-title is placed-above threefold had-been to-be-proclaimed
et corroboranda fore. Scriptum quippe est: «In ore
and to-be-strengthened to-be written indeed it-is in the-mouth
duorum vel trium testium stabit omne verbum.» Unde
of-two or three witnesses will-stand every word whence

ut trium linguarum auctoritate scriptura sanciretur sacra,
that of-three tongues by-the-authority the-scripture be-sanctioned sacred
et cujuscunque linguæ doctrina duarum aliarum testimonio
and of-any-whatever tongue the-doctrine of-the-two other by-the-testimony
roboraretur, tribus his linguis Vetus simul et Novum
be-strengthened in-three these tongues the-Old at-once and New
Testamentum divina providentia comprehendere decrevit.
Testament divine providence to-comprise decreed
Ipsum etiam Novum Testamentum, quod tam dignitate
the-very also New Testament which as-much in-the-dignity
quam utilitate Veteri supereminet, tribus istis linguis primo
as in-usefulness the-Old surpasses in-three these tongues first
scriptum fuisse constat, tanquam id titulus cruci
written to-have-been it-is-agreed as-if that the-title on-the-cross
superpositus futurum præsignaret. Quædam namque in
placed-above to-come foreshadowed certain-things for in
eo hebræis scripta linguam eorum exigebant: quædam
it to-Hebrews written their tongue required certain-things
similiter ex eis græcis, quædam romanis, propriis eorum
likewise from them to-Greeks certain-things to-Romans in-their-own their
linguis, ad quos dirigebantur, scribi necesse fuit. Primum
tongues to whom they-were-directed to-be-written necessary it-was the-first
quidem Evangelium secundum Matthæum, sicut Hebræis,
indeed Gospel according-to Matthew as for-Hebrews
sic hebraice primo scriptum est. Epistolam quoque Pauli
so in-Hebrew first written was the-Epistle also of-Paul
ad Hebræos, et Jacobi ad duodecim tribus jam dispersas,
to the-Hebrews and of-James to the-twelve tribes already dispersed
et Petri similiter, et nonnullas fortassis alias eadem
and of-Peter likewise and some perhaps others for-the-same
ratione constat esse scriptas hebraice. Ad Græcos vero tria
reason it-is-agreed to-be written in-Hebrew to the-Greeks indeed three

Evangelia græce quis dubitet esse scripta, et quascunque
Gospels in-Greek who would-doubt to-be written and whatever
epistolas tam Pauli quam cæterorum ad eos destinatas,
epistles as-much of-Paul as of-the-others to them directed
nec non et Apocalypsim ad septem ecclesias a se missas?
and also even the-Apocalypse to the-seven churches by him sent
Unam vero ad Romanos scriptam Pauli novimus epistolam,
one indeed to the-Romans written of-Paul we-know epistle
ut parum a nobis habere nos Latini gloriemur, et
so-that little from ourselves to-have we Latins may-boast and
quantum nobis aliorum sunt doctrinæ necessariæ cogitemus;
how-much to-us of-others are the-doctrines necessary we-may-consider
quas ad plenum si cognoscere studeamus, in ipso fonte
which to the-full if to-know we-are-eager in the-very fountain
magis quam in rivulis translationum perquirendæ sunt:
rather than in the-rivulets of-translations to-be-sought-out are
præsertim quum earum diversæ translationes ambiguitatem
especially since their diverse translations ambiguity
magis, quam certitudinem lectori generent. Non enim
rather than certainty in-the-reader beget not for
facile est idioma, id est proprietatem cujuscunque linguæ,
easy it-is the-idiom that is the-peculiarity of-any-whatever tongue
sicut et supra meminimus, translationem servare, et ad
as also above we-recalled translation to-preserve and to
singula fidam interpretationem accommodare: ut quælibet
each-thing a-faithful interpretation to-fit so-that anything
ita exprimere possimus in peregrina, sicut dicta sunt
so to-express we-may-be-able in a-foreign as said they-are
in propria lingua. Nam et in una lingua quum aliquid
in their-own tongue for even in one tongue when something
exponere per aliud volumus, sæpe deficimus, quum
to-expound through another-word we-wish often we-fail when

verbum proprium quod apertius id exprimere possit,
a-word proper which more-openly it to-express might-be-able
non habeamus. Novimus et beatum Hieronymum apud
not we-have we-know also blessed Jerome among
eos præcipue trium harum linguarum peritum, multum in
them chiefly of-three these tongues skilled much in
translationibus suis, et in commentariis earum a se ipso
translations his and in commentaries on-them from him self
nonnunquam dissidere. Sæpe namque in expositionibus suis
sometimes to-differ often for in expositions his
dicit: «Sic habetur in hebræo,» quod tamen in translationibus
he-says so it-is-held in the-Hebrew which yet in translations
ejus secundum hebraicum, ut ipsemet asserit, factis non
his according-to the-Hebrew as he-himself asserts made not
reperitur. Quid igitur mirum, si diversi interpretes ab
is-found what therefore wonder if diverse interpreters from
invicem discrepent, si unus etiam nonnunquam a se
each-other differ if one even sometimes with himself
dissonare inveniatur? Quisquis ergo de his certus
to-be-out-of-tune be-found whoever therefore about these-things certain
esse desiderat, non sit contentus aqua rivuli,
to-be desires not let-him-be content with-the-water of-the-rivulet
sed puritatem ejus de fonte inquirat et hauriat. Hac
but the-purity of-it from the-fountain let-him-seek and draw by-this
enim ratione et translatio beati Hieronymi, quæ novissima
for reason also the-translation of-blessed Jerome which the-newest
fuit, et de ipso hebraico vel græco, prout ipse potuit,
was and from the-very Hebrew or Greek as he could
tanquam ab origine fontis diligentius requisivit, veteres
as from the-origin of-the-fountain more-diligently he-sought the-old
apud nos translationes superavit: et supervenientibus novis,
with us translations surpassed and coming-after the-new

sicut in lege scriptum est, vetera projecta sunt. Unde et
as in the-law written it-is the-old cast-out were whence also
Daniel: «Pertransibunt,» inquit, «plurimi, et multiplex erit
Daniel will-pass-through he-says very-many and manifold will-be
scientia.» Fecit Hieronymus suo tempore quod potuit, et
knowledge did Jerome in-his time what he-could and
quasi solus in lingua peregrina, nec fidelem, sed judæum
as-if alone in a-tongue foreign nor a-faithful but a-Jewish
habens interpretem, cujus auxilio plurimum nitebatur, sicut
having interpreter whose on-help very-much he-relied as
et ipse testatur, multis displicuit, quod translationes jam
also he testifies to-many displeased that the-translations already
factas sufficere non credidit: et quia perstitit in proposito,
made to-suffice not he-believed and because he-persisted in his-purpose
vicit adjuvante Deo, tanquam illud Ecclesiastici attendens
he-won helping God as-if that of-Ecclesiasticus attending-to
et complens: «Ad fontem unde exeunt flumina revertuntur,
and fulfilling to the-fountain whence go-out the-rivers they-return
ut iterum fluant.» Quasi fons origo translationum
that again they-may-flow as-it-were the-fountain the-origin of-translations
Scripturæ sunt illæ, a quibus ipse fuerit; et cito
of-the-Scripture are those from which it will-have-been and quickly
translationes, tanquam mendaces, repulsæ deficiunt, si ab
translations as false rejected fail if from
origine sua deviare, et ad ipsam per concordiam recurrere
origin their to-stray and to it through agreement to-run-back
non probentur. At ne ad omnia unum hunc interpretem
not they-be-proved but lest for all-things one this interpreter
sufficere credamus, tanquam peritiæ perfectionem de singulis
to-suffice we-believe as-if of-skill the-perfection in each-thing
adeptum, maxime in hebraico, ubi apud nos præminere
having-attained most in the-Hebrew where among us to-be-preeminent

dicitur, ipsius super hoc testimonium audiamus, ne plus
he-is-said his on this testimony let-us-hear lest more
ei quam habeat imputare præsumamus. Scribit super hoc
to-him than he-has to-impute we-presume he-writes on this
ad Domnionem et Rogatianum, et contra accusatorem,
to Domnio and Rogatian and against an-accuser
his verbis: «Nos, qui hebrææ linguæ saltem parvam
in-these words we who of-the-Hebrew tongue at-least small
habemus scientiam, et latinus nobis utcunque sermo non
we-have knowledge and the-Latin to-us in-some-way speech not
deest, et de aliis magis possumus judicare, et ea,
is-lacking both about others more we-can to-judge and those-things
quæ ipsi intelligimus, in nostra lingua promere.» Felix illa
which ourselves we-understand in our-own tongue bring-forth happy that
anima est, quæ in lege Domini meditans die ac nocte,
soul is which in the-law of-the-Lord meditating by-day and by-night
unamquamque scripturam in ipso ortu fontis quasi
each scripture at the-very rising of-the-fountain as-it-were
purissimam aquam haurire satagit, ne rivos per diversa
the-purest water to-draw strives lest streams through diverse-places
discurrentes, turbulentos pro claris per ignorantiam vel
running turbid for clear through ignorance or
impossibilitatem sumat, et quod biberat, evomere cogatur.
impossibility it-take and what it-had-drunk to-vomit-up be-compelled
Defecit jam dudum hoc peregrinarum linguarum viris
has-failed already long-since this of-foreign tongues in-men
studium, et cum negligentia litterarum, scientia periit
the-study and with negligence of-letters the-knowledge has-perished
earum. Quod in viris amisimus, in feminis recuperemus, et
of-them what in men we-have-lost in women let-us-recover and
ad virorum condemnationem, et fortioris sexus judicium,
for of-men the-condemnation and of-the-stronger sex the-judgment

rursum regina Austri sapientiam veri Salomonis in vobis
again the-queen of-the-South the-wisdom of-the-true Solomon in you
exquirat. Cui tanto magis operam dare potestis, quanto
may-seek to-which so-much more attention to-give you-can as-much-as
in opere manuum minus moniales quam monachi desudare
in the-work of-the-hands less nuns than monks to-sweat
possunt, et ex otii quiete atque infirmitate naturæ
can and from of-leisure the-quiet and the-weakness of-nature
facilius in tentationem labi. Unde et præmissus doctor
more-easily into temptation to-slip whence also the-aforesaid doctor
in vestram doctrinam et exhortationem præcipuus, tam
for your doctrine and exhortation the-chief as-much
scriptis quam exemplis laborem vestrum ad studium incitat
by-writings as by-examples labor your to the-study incites
litterarum: maxime ne occasione discendi viros unquam
of-letters most lest on-the-occasion of-learning men ever
acciri necessarium sit, aut frustra corpore intentæ
to-be-summoned necessary be or in-vain in-body intent
animus foras evagetur, et relicto sponso, fornicetur
the-mind outside wander and left the-bridegroom commit-fornication
cum mundo.
with the-world

HELOISE · PETER ABELARD

Heloissæ Problemata

The Problems of Heloise

Heloise recalls how Jerome praised Marcella for questioning him on Scripture, and how Abelard himself urged the Paraclete's nuns to study, calling Scripture the soul's mirror and reading without understanding a mirror set before the blind. Troubled by many questions, his disciples send him these, in the order they arose, and beg him to solve them.

Beatus Hieronymus sanctæ Marcellæ studium quo tota
blessed Jerome of-holy Marcella the-study with-which whole
fervebat, circa quæstiones sacrarum litterarum maxime
she-burned about the-questions of-sacred letters most
commendans, ac vehementer approbans, quantis eam super
commending and vehemently approving with-how-great her on
hoc præconiis laudum extulerit, vestra melius prudentia, quam
this proclamations of-praises he-extolled your better prudence than
mea simplicitas novit. De qua, quum in epistolam Pauli ad
my simplicity knows of whom when on the-epistle of-Paul to
Galatas commentarios scriberet, ita in primo meminit libro:
the-Galatians commentaries he-was-writing so in the-first he-recalls book
«Scio quidem ardorem ejus, scio fidem, quam flammam habeat
I-know indeed the-ardor her I-know the-faith what flame she-has
in pectore, superare sexum, oblivisci homines et divinorum
in her-breast to-surpass sex to-forget men and of-the-divine
voluminum tympano concrepare, Rubrum hoc sæculi pelagus
volumes on-the-timbrel to-resound the-Red this of-the-world sea
transfretare. Certe quum Romæ essem, nunquam tam festina
to-cross certainly when at-Rome I-was never so hurried
me vidit, ut de Scripturis aliquid interrogaret. Neque vero,
me she-saw that about the-Scriptures something she-asked nor indeed
more pythagorico, quidquid responderem rectum putabat,
in-the-manner Pythagorean whatever I-answered right she-thought

nec sine ratione præjudicata apud eam valebat auctoritas; sed
nor without reason prejudged with her prevailed authority but
examinabat omnia, et sagaci mente universa pensabat, ut
she-examined all-things and with-a-shrewd mind all-things weighed so-that
me sentirem non tam discipulam habere quam judicem.»
I felt not so-much a-disciple to-have as a-judge
Ex quo utique studio in tantum eam profecisse noverat,
from which certainly study in so-far her to-have-advanced he-knew
ut ipsam cæteris eodem studio discendi ferventibus
that her to-the-others with-the-same study of-learning burning
magistram præponeret. Unde et ad Principiam virginem
as-teacher he-set-over whence also to Principia the-virgin
scribens, inter cætera sic meminit documenta: «Habes ibi
writing among other-things so he-recalls the-teachings you-have there
in studio Scripturarum et in sanctimonia mentis et corporis
in the-study of-the-Scriptures and in the-holiness of-mind and of-body
Marcellam et Asellam; quarum altera te per prata virentia
Marcella and Asella of-whom the-one you through meadows green
et varios divinorum voluminum flores ducat ad eum, qui
and the-various of-the-divine volumes flowers may-lead to him who
dicit in cantico: «Ego flos campi, et lilium convallium;»
says in the-song I a-flower of-the-field and the-lily of-the-valleys
altera ipsa flos Domini tecum mereatur audire: «Ut lilium
the-other herself a-flower of-the-Lord with-you may-deserve to-hear as the-lily
in medio spinarum, sic proxima mea in medio filiarum.»
in the-midst of-thorns so beloved my in the-midst of-the-daughters
Quorsum autem ista, dilecte multis, sed dilectissime
to-what-end moreover these-things beloved by-many but most-beloved
nobis? Non sunt hæc documenta, sed monita: ut ex his
by-us not are these teachings but reminders that from these
quid debeas recorderis, et debitum solvere non pigriteris.
what you-owe you-may-remember and the-debt to-pay not you-be-slow

Ancillas Christi, ac spiritales filias tuas in oratorio
the-handmaids of-Christ and spiritual daughters your in oratory
proprio congregasti, ac divino mancipasti obsequio; divinis
your-own you-have-gathered and to-the-divine you-have-bound service to-divine
nos intendere verbis, ac sacris lectionibus operam dare,
us to-attend words and to-sacred readings attention to-give
plurimum semper exhortari consuevisti. Quibus sæpius
very-much always to-exhort you-have-been-accustomed to-whom more-often
in tantum scripturæ sacræ doctrinam commendasti, ut eam
in so-far of-scripture sacred the-doctrine you-commended that it
animæ speculum dicens, quo decor ejus vel deformitas
of-the-soul the-mirror calling by-which the-beauty her or deformity
cognoscatur, nullam Christi sponsam hoc carere speculo
be-known no of-Christ bride this to-lack mirror
permittebas, si ei, cui se devoverit, placere studuerit.
you-permitted if him to-whom herself she-has-vowed to-please she-has-been-eager
Addebas insuper ad exhortationem nostram, ipsam Scripturæ
you-added moreover for exhortation our the-very of-Scripture
lectionem non intellectam, esse quasi speculum oculis
reading not understood to-be as-it-were a-mirror to-the-eyes
non videntis appositum. Quibus quidem monitis tam ego
not of-one-seeing set-before by-which indeed admonitions as-much I
quam sorores nostræ plurimum incitatæ, tuam in hoc quoque
as sisters our very-much incited your in this also
quoad possumus implentes obedientiam, dum huic operam
as-far-as we-can fulfilling obedience while to-this attention
studio damus, eo videlicet amore litterarum correptæ,
study we-give by-that namely love of-letters seized
de quo prædictus doctor quodam loco meminit: «Ama
of which the-aforesaid doctor in-a-certain place recalls love
scientiam Scripturarum, et carnis vitia non amabis,» multis
the-knowledge of-the-Scriptures and of-the-flesh the-vices not you-will-love by-many

quæstionibus perturbatæ, pigriores efficimur in lectione; et
questions disturbed more-sluggish we-are-made in reading and
quod in sacris verbis magis ignoramus, minus diligere
what in sacred words more we-are-ignorant-of less to-love
cogimur, dum infructuosum laborem sentimus, cui
we-are-compelled while fruitless the-labor we-feel to-which
operam damus. Proinde quæstiunculas quasdam discipulæ
attention we-give accordingly little-questions certain the-disciples
doctori, filiæ patri destinantes, supplicando rogamus,
to-the-doctor the-daughters to-the-father sending by-supplicating we-ask
rogando supplicamus, quatenus his solvendis intendere non
by-asking we-supplicate that to-these to-be-solved to-attend not
dedigneris, cujus hortatu, immo et jussu, hoc præcipue
you-disdain whose at-urging nay also by-command this especially
studium aggressæ sumus. In quibus profecto quæstionibus,
study undertaken we-have in which surely questions
nequaquam ordinem Scripturæ tenentes, prout quotidie nobis
by-no-means the-order of-Scripture keeping as daily to-us
occurrunt, eas ponimus et solvendas dirigimus.
they-occur them we-set-down and to-be-solved we-send

Problema Heloissæ I

I · THE SPIRIT WILL CONVICT THE WORLD

What does Christ mean in John by promising that the Spirit will convict the world of sin, of justice, and of judgment? Abelard explains that the Spirit, through the apostles, will convict the whole world of the sin of unbelief, of the justice offered and refused while Christ was present, and of its false judgment, which weighs deeds rather than intention, though the devil was damned for what he willed.

Quid est quod Dominus in Evangelio Joannis de Spiritu,
what is-it that the-Lord in the-Gospel of-John about the-Spirit
quem missurus erat, promittit dicens: «Et quum venerit
whom about-to-send he-was promises saying and when will-have-come
ille, arguet mundum de peccato, et de justitia, et de
he he-will-convict the-world of sin and of justice and of
judicio: de peccato quidem, quia non crediderunt in me;
judgment of sin indeed because not they-have-believed in me
de justitia vero, quia ad patrem vado, et jam non videbitis
of justice indeed because to the-father I-go and now not you-will-see
me; de judicio autem, quia, princeps mundi hujus judicatus.»
me of judgment moreover because the-prince of-world this judged
Solutio Abælardi.
solution of-Abelard
Arguet per apostolos, quos replebit, non unam partem
he-will-convict through the-apostles whom he-will-fill not one part
mundi, sed totum, de peccato scilicet perseverante vel
of-the-world but the-whole of sin namely persevering or
retento ab hominibus, propter hoc, quia non crediderunt in
retained by men because-of this that not they-have-believed in
me. Arguet de justitia, scilicet per meipsum præsentem
me he-will-convict of justice namely through myself present

oblata, et non suscepta tunc quum præsens essem, quem
offered and not received then when present I-was whom
jam recuperare non possunt euntem ad Patrem, et jam ultra
now to-recover not they-can going to the-Father and now further
hic non videndum. De judicio scilicet præcedentium, in quo
here not to-be-seen of judgment namely of-the-preceding-things in which
erant, hoc est peccati sive justitiæ: cum ea videlicet quæ
they-were that is of-sin or justice since those-things namely which
reos vel justos faciunt in operibus magis quam in intentione
guilty or just make in works rather than in intention
constituant, et merita non tam secundum animum, quam
they-place and merits not so-much according-to the-mind as
secundum operationem dijudicent, sicut maxime Judæi faciunt,
according-to the-working they-judge as most the-Jews do
neminem arbitrantes damnari, quidquid velit, dummodo
no-one thinking to-be-damned whatever he-wills provided-that
illud opere non compleat. Unde et Apostolus ad Romanos:
it in-deed not he-complete whence also the-Apostle to the-Romans
«Israel,» inquit, «sectando legem justitiæ in legem justitiæ non
Israel he-says by-pursuing the-law of-justice to the-law of-justice not
pervenit.» Quare? quia non ex fide, sed quasi ex operibus.
attained why because not from faith but as-if from works
Quamvis ergo lex concupiscentiam quoque interdicat,
although therefore the-law concupiscence also forbids
non tamen hoc peccatum esse tantum arbitrantur, ut ad
not yet this sin to-be so-great they-think that for
damnationem sufficiat. Quem quidem errorem arguendum
damnation it-suffice which indeed error to-be-convicted
esse Dominus nunc dicit, ex eo quod princeps hujus
to-be the-Lord now says from this that the-prince of-this
mundi judicatus est. Ipse quippe diabolus, qui carnalibus
world judged is he indeed the-devil who the-carnal

et amatoribus mundi dominatur, et totius auctor est
and the-lovers of-the-world rules and of-all the-author is
et origo peccati, non de hoc quod fecerit, sed quod
and origin of-sin not for this that he-did but that
præsumendo voluerit, statim damnatus tam graviter corruit.
by-presuming he-willed at-once damned so gravely fell

Problema Heloissæ II

II · GUILTY OF ALL

How can one who keeps the whole law but offends in one point, as James says, be guilty of all? The law is all its precepts taken together, not each one singly. Whoever breaks one has not kept them all and has scorned the God who commanded them all, so he is a transgressor of the law and is damned for not fulfilling the whole.

Quid est illud in epistola Jacobi: «Quicunque autem totam
what is that in the-epistle of-James whoever moreover the-whole
legem servaverit, offendat autem in uno, factus est omnium
law will-have-kept offend moreover in one made is of-all
reus. Qui enim dixit: Non mœchaberis, dixit et: Non
guilty he-who for said not you-shall-commit-adultery said also not
occides. Quod si non mœchaberis, occides autem,
you-shall-kill and if not you-shall-commit-adultery you-shall-kill however
factus es transgressor legis.»
made you-are a-transgressor of-the-law
Solutio Abælardi.
solution of-Abelard
Omnia simul legis præcepta, non singula sunt lex ipsa.
all at-once of-the-law the-precepts not each-singly are the-law itself
Qui ergo totam legem præter unum mandatum custodierit,
he-who therefore the-whole law except one commandment will-have-kept

fit reus omnium: hoc est, ex eo damnandus est, quod non
becomes guilty of-all that is from this to-be-damned he-is that not
omnia custodit præcepta, quæ simul, ut dictum est, accepta,
all he-keeps the-precepts which together as said it-has-been taken
sunt lex ipsa. Ac si aperte dicat: Quamvis impletor
are the-law itself as if openly he-should-say although a-fulfiller
legis nemo esse possit, unum ejus observando mandatum;
of-the-law no-one to-be can one of-it by-observing commandment
transgressor tamen legis efficitur, si vel unum ejus
a-transgressor yet of-the-law is-made if even one of-it
transgrediatur præceptum. Unde et statim Apostolus exponens
he-transgress precept whence also at-once the-Apostle expounding
quod dixerat: «omnium reus,» subjecit, «factus est transgressor
what he-had-said of-all guilty added made he-is a-transgressor
legis;» ex eo videlicet quod unum prætermisit præceptum,
of-the-law from this namely that one he-passed-over precept
quod æque, ut cætera, fuerat injunctum. Alioquin ex eo
which equally as the-rest had-been enjoined otherwise from this
quod subjungit: «Qui enim dixit: Non mœchaberis, etc.»
which he-adds he-who for said not you-shall-commit-adultery etc
Nequaquam comprobaret illud præmissum, «factus est omnium
by-no-means would-he-prove that premised made he-is of-all
reus.» Quum igitur ait: «Qui enim dixit, etc.» tale est, ac si
guilty when therefore he-says he-who for said etc such it-is as if
diceret: ideo recte dixi, quia unum transgrediendo, factus est
he-should-say therefore rightly I-said because one by-transgressing made he-is
omnium reus: hoc est, ex hoc damnandus est, quia non omnia
of-all guilty that is from this to-be-damned he-is because not all
servando, Deum contempsit. Quia ipse Dominus, qui legem
by-keeping God he-despised because the-very Lord who the-law
tradidit, tam hoc mandatum, quam illud observari jussit:
handed-down as-much this commandment as that to-be-observed ordered

hoc est, omnia, non aliquod unum ex omnibus. Ac per
that is all not some one out-of all and through
hoc sicut transgressor fit legis, vel unum transgrediendo
this as a-transgressor becomes of-the-law even one by-transgressing
præceptum, ita fit reus omnium, sicut est expositum,
precept so he-becomes guilty of-all as is expounded
ex hoc etiam damnandus, quod non omnia compleverit.
from this also to-be-damned that not all he-has-fulfilled

Problema Heloissæ III

III · YOU HAVE SAID IT

Why does Christ answer with "You have said it" or "You say"? Abelard reads each answer as pointing past the words. To Judas he points to the pact already made, to the high priest to what he once confessed from the prophets, and to the Jews and to Pilate to the day now come, when the crowd, the mockers, the centurion, and Pilate in his words and his title on the cross proclaim him the Christ and the king.

Quid est quod sæpe Dominus ab aliquibus interrogatus,
what is-it that often the-Lord by some questioned
respondens illis sigillatim dicat: «Tu dixisti,» vel: «Tu dicis,»
answering them singly says you have-said or you say
nonnunquam etiam pluribus simul interrogantibus respondeat:
sometimes also to-several at-once questioning he-answers
«Vos dicitis,» tanquam hoc eos dixisse assereret, quod quasi
you say as-if this them to-have-said he-asserted which as-if
dubitantes quærebant? Sic quippe Judæ interroganti: «Nunquid
doubting they-asked so indeed to-Judas asking is-it
ego sum, Rabbi, qui te scilicet sum traditurus?» Respondit:
I am Rabbi who you namely am about-to-betray he-answered
«Tu dixisti.» Et interrogatus a pontifice, an sit filius
you have-said and questioned by the-high-priest whether he-be the-son

Dei, similiter respondit. Populo etiam quærenti: «Si tu
of-God likewise he-answered to-the-people also asking if you
es Christus, dic nobis palam;» vel: «Tu ergo es filius Dei?»
are the-Christ tell us openly or you then are the-son of-God
respondit: «Vos dicitis, quia ego sum.» Denique et a præside,
he-answered you say that I am finally also by the-governor
id est Pilato, inquisitus an sit rex Judæorum, respondit:
that is Pilate inquired whether he-be king of-the-Jews he-answered
«Tu dicis quia rex sum ego.» Quæ profecto responsiones non
you say that king am I which surely answers not
immerito dubitationem excitare videntur. Qui enim quærit
undeservedly doubt to-rouse seem he-who for asks
utrum hoc sit, vel illud, nequaquam enuntiando dicit quod
whether this be or that by-no-means by-stating says that
hoc sit vel illud; sed quasi dubitando quærit utrum ita sit.
this be or that but as-if by-doubting asks whether so it-be
Solutio Abælardi.
solution of-Abelard
Revera difficilem vel prorsus insolubilem hæ responsiones
truly a-difficult or wholly insoluble these answers
Domini moverent quæstionem, si quod Dominus ait: «Tu
of-the-Lord would-raise question if what the-Lord says you
dixisti,» vel: «Vos dicitis,» vel: «Tu dicis,» ad præcedentium
have-said or you say or you say to of-the-preceding
interrogationum verba referret, ut in eis scilicet hæc
questions the-words he-referred so-that in them namely these-things
dicta fuisse assereret, quod nequaquam convenit. Quum
said to-have-been he-asserted which by-no-means fits when
ergo Judæ interroganti, an ipse sit, qui eum tradat,
therefore to-Judas asking whether he be the-one-who him betrays
respondit: «Tu dixisti,» potius quam: «Tu dicis,» ad pactum
he-answered you have-said rather than you say to the-pact

illud respexit, quod jam ille cum Judæis inierat promittens
that he-looked which already he with the-Jews had-entered promising
se illis eum tradere cupiditate promissæ pecuniæ. Quod
himself to-them him to-betray from-greed of-the-promised money what
vero principi sacerdotum interroganti an Christus sit filius
indeed to-the-chief of-the-priests asking whether the-Christ be the-son
Dei, respondit: «Tu dixisti,» sic est accipiendum, quod
of-God he-answered you have-said thus is to-be-taken that
ille, qui eo tempore Christum, quem videbat, esse filium
he who at-that time Christ whom he-saw to-be the-son
Dei negabat, sæpius olim legem ac prophetas recitando id
of-God denied more-often once the-law and the-prophets by-reciting this
confessus fuerat. Quum autem Judæis interrogantibus an
confessed had when moreover to-the-Jews asking whether
sit Christus, vel an sit filius Dei, respondit: «Vos dicitis,»
he-be the-Christ or whether he-be the-son of-God he-answered you say
verbo scilicet præsentis temporis utens ad eos sicut et ad
by-the-word namely of-the-present tense using to them as also to
Pilatum, præsentem jam adesse diem significat, in quo
Pilate present already to-be-at-hand the-day he-signifies in which
id fateantur. Ubi enim illudentes ei dicebant: «Prophetiza,
this they-may-confess where for mocking him they-said prophesy
Christe, quis est qui te percussit?» vel: «Ave, rex Judæorum,»
O-Christ who is-it who you struck or hail king of-the-Jews
eum profecto Christum esse, hoc est unctum, quacunque
him surely the-Christ to-be that is anointed with-whatever
intentione testabantur, in hoc fortassis prophetiam Caiphæ
intention they-testified in this perhaps the-prophecy of-Caiaphas
imitantes dicentis: «Expedit vobis ut unus moriatur homo,
imitating saying it-is-expedient for-you that one die man
et non tota gens pereat.» Sed et turbæ testimonio
and not the-whole nation perish but also of-the-crowd by-the-testimony

eum cum ramis palmarum suscipientis ipse et filius David
him with branches of-palms receiving he both the-son of-David
est, juxta Matthæum: et in ipso regnum David venit,
is according-to Matthew and in him the-kingdom of-David comes
secundum Marcum: et benedictus est rex qui venit,
according-to Mark and blessed is the-king who comes
secundum Lucam: et denique, secundum Joannem, benedictus
according-to Luke and finally according-to John blessed
qui venit in nomine Domini rex Israel. Quod nequaquam
who comes in the-name of-the-Lord the-king of-Israel which by-no-means
isti, per illusionem, sicut supradicti, sed ex fide dicebant.
these through mockery as the-aforesaid but from faith said
Tale est ergo quod Judæis ait: «Vos dicitis,» ac si
such is therefore what to-the-Jews he-says you say as if
diceret: multi adhuc inter vos sunt, qui hoc non solum
he-should-say many still among you are who this not only
ore proferant, sed et corde teneant. Etsi enim illi
with-the-mouth utter but also in-the-heart hold even-if for those
qui hoc interrogabant, nequaquam id dicerent, vel crederent,
who this asked by-no-means it said or believed
quum tamen dixit: «Vos dicitis,» non ad personas illas, quæ
when yet he-said you say not to the-persons those who
aderant, sed ad populum ipsum respexit. Sic et alibi quum
were-present but to the-people itself he-looked so also elsewhere when
ait Judæis de Zacharia: «Quem occidistis inter templum
he-says to-the-Jews about Zechariah whom you-killed between the-temple
et altare,» nequaquam de illis, qui tunc erant, Judæis,
and the-altar by-no-means of those who then were Jews
sed de populo ipso, de quo erant, accipiendum est. Sic
but of the-people itself of which they-were to-be-taken it-is so
et Josue quum dicitur filios Israel secundo circumcidisse,
also Joshua when he-is-said the-sons of-Israel a-second-time to-have-circumcised

non hoc in eisdem personis, sed in eodem populo constat
not this in the-same persons but in the-same people it-is-agreed
eum fecisse. Legimus quoque in hoc die passionis, quod
him to-have-done we-read also on this day of-the-passion that
centurio, et qui cum eo erant custodientes Dominum
the-centurion and they-who with him were guarding the-Lord
crucifixum, quum expirasset, et viderent velum templi
crucified when he-had-expired and they-saw the-veil of-the-temple
scissum, et terræ motum, et monumenta aperta, dixerunt:
torn and the-earth's quaking and the-tombs opened said
«Vere filius Dei erat iste.» Et omnis turba eorum, qui
truly the-son of-God was he and all the-crowd of-those who
simul aderant ad spectaculum istud, et videbant quæ
together were-present at spectacle that and saw what
fiebant, percutientes pectora sua revertebantur. Tale est
were-being-done beating breasts their returned such is
ergo, ut diximus, quod Judæis quærentibus, an esset
therefore as we-have-said what to-the-Jews asking whether he-were
filius Dei, respondit: «Vos dicitis;» hoc est, jam præsens
the-son of-God he-answered you say that is already present
dies vel tempus adest, in quo id de me confiteamini.
the-day or time is-at-hand in which this about me you-may-confess
Similiter Pilato quærenti, an sit rex Judæorum, respondit:
likewise to-Pilate asking whether he-be king of-the-Jews he-answered
«Tu dicis,» potius quam: «Tu dixisti.» Homo quippe gentilis
you say rather than you have-said a-man indeed gentile
prophetias ignorabat, non ea legerat verba, ubi Christus
the-prophecies knew-not not those he-had-read words where the-Christ
fuerat promissus, et regnum ejus prophetatum juxta
had-been promised and kingdom his prophesied according-to
illud: «Et regni ejus non erit finis,» vel illud: «Dicite
that and of-kingdom his not will-be an-end or that say

filiæ Sion, ecce rex tuus venit;» quod tamen ipso
to-the-daughter of-Zion behold king your comes which yet on-that-very
die Pilatus sæpius verbis asseruit, et in ipso titulo crucis
day Pilate more-often in-words asserted and in the-very title of-the-cross
scripto confirmavit. Ut enim Matthæus meminit, Judæis
in-writing confirmed as for Matthew recalls to-the-Jews
ait: «Vultis dimittam vobis regem Judæorum?» et iterum:
he-says do-you-wish I-should-release to-you the-king of-the-Jews and again
«Regem vestrum crucifigam?» Qui etiam quum superius
king your shall-I-crucify who also when above
quæsisset a Domino: «Tu es rex Judæorum?» et ille
he-had-asked of the-Lord you are the-king of-the-Jews and he
respondisset: «A temetipso hoc dicis, an alii tibi dixerunt
had-answered of yourself this do-you-say or others to-you have-said
de me?» Rursum ait Pilatus: «Nunquid ego Judæus sum?
of me again says Pilate is-it-that I a-Jew am
Gens tua et pontifices tradiderunt te mihi.» Ecce quoties
nation your and the-high-priests have-handed-over you to-me behold how-often
et quam manifeste Pilatus eum regem profiteatur Judæorum,
and how plainly Pilate him king professes of-the-Jews
et ipsum populum Judæorum gentem ejus appellet: cui
and the-very people of-the-Jews nation his calls to-whom
quum Dominus dixerit: «A temetipso hoc dicis, etc.» tale
when the-Lord had-said of yourself this do-you-say etc such
est, ac si diceret: Quæris hoc pro te ipso ut veritatem
it-is as if he-should-say do-you-ask this for you yourself that the-truth
cognoscas, an dolo Judæorum, tanquam unus ex ipsis,
you-may-know or by-the-guile of-the-Jews as one of them
ut me interficiendi occasionem hinc sumas? Denique et
that me of-killing an-occasion hence you-may-take finally also
titulum Pilatus scribens, hoc quod dixerat verbis, scripto
the-title Pilate writing this which he-had-said in-words in-writing

confirmavit trium linguarum, ut ab omnibus Hierosolymam
confirmed of-three tongues that by all to-Jerusalem
convenientibus legi posset, et verus intelligi rex
coming to-be-read it-could and the-true to-be-understood king
Judæorum. Erat quippe scriptum: «Jesus Nazarenus, rex
of-the-Jews there-was indeed written Jesus of-Nazareth king
Judæorum.» Ubi quidem quum adjecit: «Nazarenus,» diligenter
of-the-Jews where indeed when he-added of-Nazareth diligently
hunc Jesum distinxit a cæteris, qui in antiquo populo,
this Jesus he-distinguished from the-others who in the-ancient people
hoc quoque nomine, non tam proprie quam nuncupative
with-this also name not so-much properly as by-appellation
fuerant insigniti: utpote Josue, Jesus sacerdos, vel Jesus
had-been marked as Joshua Jesus the-priest or Jesus
filius Sirach. De hoc autem honore tituli, pontifices
son of-Sirach at this moreover honor of-the-title the-high-priests
Judæorum vehementer indignati tanquam in damnationem
of-the-Jews vehemently indignant as-if for condemnation
suam conscripti qui regem proprium crucifixissent, dixerunt
their written who the-king their-own had-crucified said
Pilato: «Noli scribere regem Judæorum, sed quia ipse dixit,
to-Pilate do-not write king of-the-Jews but that he said
rex sum Judæorum.» At vero quoniam prophetatum fuerat:
king I-am of-the-Jews but indeed since prophesied it-had-been
«Ne corrumpas David in tituli inscriptione,» tanquam hoc
do-not corrupt David in of-the-title the-inscription as-if this
ad se dictum Pilatus intenderet, respondit: «Quod scripsi,
to himself said Pilate understood he-answered what I-have-written
scripsi.» Tanquam si diceret: Quod scribendum providi
I-have-written as if he-should-say what to-be-written I-foresaw
sine ulla correptionis retractatione firmavi; tanquam in
without any of-correction retraction I-have-made-firm as-if in

ejus mente hoc scriptum primitus esset, quod secundo litteris
his mind this written first were which second in-letters
exhiberet. Hæc ergo geminatio verbi: «Quod scripsi,
he-displayed this therefore doubling of-the-word what I-have-written
scripsi,» perseverantiam vel incommutabilitatem significat
I-have-written the-perseverance or unchangeableness signifies
facti, sicut illud: «Euntes ibant.»
of-the-deed as that going they-went

Problema Heloissæ IV

IV · THREE DAYS AND THREE NIGHTS

Christ lay in the tomb only one full night and day, so how was he three days and three nights in the heart of the earth like Jonah? He lay buried within a span containing three days with their nights, though not through all of it, as Jonah did. The heart of the earth may also be the earthly hearts of men despairing of Christ, so that even the disciples and his mother wavered. The sign of Jonah shows the Jews his weakness, not his power.

Quomodo stare potest quod Dominus Judæis signa quærentibus
how to-stand can what the-Lord to-the-Jews signs seeking
respondit de tempore sepulturæ suæ: «Sicut fuit Jonas in ventre
answered about the-time of-burial his as was Jonah in the-belly
ceti tribus diebus et tribus noctibus, sic erit et filius
of-the-whale three days and three nights so will-be also the-son
hominis in corde terræ tribus diebus et tribus noctibus?»
of-man in the-heart of-the-earth three days and three nights
Constat quippe Dominum sexta feria de cruce depositum
it-is-agreed indeed the-Lord on-the-sixth day from the-cross taken-down
esse sepultum, et sabbato quievisse in sepulcro, et
to-have-been buried and on-the-sabbath to-have-rested in the-tomb and

sequenti noctæ dominicæ diei resurrexisse quarta vigilia.
on-the-following night of-the-Lord's day to-have-risen in-the-fourth watch
Unde certum est per unam tantum integram noctem
whence certain it-is through one only whole night
præcedentem sabbatum, et per integram ipsius sabbati
preceding the-sabbath and through the-whole of-the-very sabbath
diem eum in sepulcro fuisse, quem quarta vigilia noctis
day him in the-tomb to-have-been whom in-the-fourth watch of-the-night
Hieronymus In Epistolam ad Galatas dicit resurrexisse.
Jerome on the-Epistle to the-Galatians says to-have-risen
Solutio Abælardi.
solution of-Abelard
Quod ait Dominus, «tribus diebus et tribus noctibus,» non
what says the-Lord three days and three nights not
est accipiendum, quod per tres dies integros et noctes
is to-be-taken that through three days whole and nights
ibi fuerit: sed quod in tempore continente tres dies cum
there he-was but that in a-time containing three days with
noctibus suis sepultus quieverit. Unde et bene quum dicitur:
nights their buried he-rested whence also well when it-is-said
«Tribus diebus et tribus noctibus,» adjunctum est, «sicut
three days and three nights added it-is as
Jonas,» quem tertio die piscis evomuit in aridam; ac per
Jonah whom on-the-third day the-fish vomited onto dry-land and through
hoc, per unam tantum noctem integram, et unum tantum
this through one only night whole and one only
integrum diem in ventre ceti fuerit. Tempus itaque
whole day in the-belly of-the-whale he-was the-time and-so
continens tres dies cum noctibus suis, accipe a principio
containing three days with nights their take from the-beginning
noctis parascevem sequentis usque ad finem dominicæ diei:
of-the-night the-Parasceve following up to the-end of-the-Lord's day

et invenies in illo temporis spatio, quamvis non per totum
and you-will-find in that of-time space although not through the-whole
tempus, Dominum tribus diebus et tribus noctibus jacuisse
time the-Lord three days and three nights to-have-lain
in sepulcro. Non enim quod in tempore aliquo fit per
in the-tomb not for what in time some is-done through
totum illud tempus fieri necesse est. Fortassis et quod
all that time to-be-done necessary it-is perhaps also what
dicitur: «In corde terræ,» non tam de sepultura Domini
is-said in the-heart of-the-earth not so-much of the-burial of-the-Lord
accipi videtur, quam de cordibus hominum eo tempore
to-be-taken seems as of the-hearts of-men at-that time
in tantum de Christo desperantium, ut discipuli quoque nec
in so-far of Christ despairing that the-disciples also and
non et mater ipsius in fide graviter titubaverint. Unde
also even the-mother his in faith gravely wavered whence
Augustinus Quæstionum in veteris et novæ Legis capitulo:
Augustine in-the-Questions on of-the-old and new Law in-the-chapter
«Etiam Maria, per quam mysterium gestum est incarnationis
even Mary through whom the-mystery borne was of-the-incarnation
Salvatoris, in morte Domini dubitavit; ita ut in resurrectione
of-the-Savior at the-death of-the-Lord doubted so that in the-resurrection
Domini firmaretur. Omnes enim in morte dubitaverunt, et
of-the-Lord she-was-made-firm all for at the-death doubted and
quia omnis ambiguitas a resurrectione Domini recessura
because all ambiguity from the-resurrection of-the-Lord about-to-withdraw
erat, pertransire dixit gladium.» Cor itaque terræ quasi
was to-pass-through he-said a-sword the-heart and-so of-the-earth as-it-were
cor terrenum adhuc et carnale nondum spiritale factum
the-heart earthly still and carnal not-yet spiritual made
ex firmitate fidei, vel ardore caritatis, dicit cor humanum:
from firmness of-faith or ardor of-charity he-calls the-heart human

quandiu homines in illo temporis articulo Christum carnem
as-long-as men in that of-time moment Christ flesh
magis, hoc est hominem, quam Deum æstimarent, et
rather that is a-man than God judged and
terrenum potius quam cœlestem. Quod ergo Judæis signum
earthly rather than heavenly what therefore to-the-Jews a-sign
potentiæ requirentibus tanquam per hoc eum recognoscerent
of-power seeking as-if by this him they-might-recognize
Deum, respondit se potius eis daturum signum Jonæ,
God he-answered himself rather to-them about-to-give the-sign of-Jonah
tale est, quod potius infirmitatem in eo cognoscere digni
such is that rather infirmity in him to-recognize worthy
sint: sicut Jonas in mare missus plus injustitiæ quam
they-are as Jonah into the-sea cast more of-injustice than
religionis æstimatus est habuisse, et hoc ei ex propria
of-religion judged he-was to-have-had and this to-him from his-own
culpa contigisse, ut damnari etiam mereretur.
fault to-have-happened that to-be-damned even he-deserved

Problema Heloissæ V

V · THE WOMEN AT THE TOMB

How do the gospels agree on the women at the tomb? Mary Magdalene came first by night, and again with others at sunrise, when the stone was rolled away, which John tells by anticipation. She ran to Peter and John, returned, and saw the angels and the Lord first, the other Mary next. The more timid women only heard the angels, and all kept silent at first; Peter found the tomb empty, and the Lord, Abelard believes, then appeared to him. "In the evening of the sabbath" means the night.

Maximam dubitationem de apparitionibus Domini resurgentis,
the-greatest doubt about the-appearances of-the-Lord rising
quæ mulieribus factæ sunt, nobis evangelistæ reliquerunt.
which to-women made were to-us the-evangelists have-left
Marcus quippe et Joannes eum insinuant primo apparuisse
Mark indeed and John him intimate first to-have-appeared
Mariæ Magdalenæ, quæ venit mane, quum adhuc tenebræ
to-Mary Magdalene who came in-the-morning when still darkness
essent, ad monumentum, et vidit lapidem sublatum a
was to the-tomb and saw the-stone taken-away from
monumento: et postquam hoc nuntiavit Petro et Joanni, et
the-tomb and after this she-announced to-Peter and to-John and
illi cucurrerunt ad monumentum, et inde reversi sunt, vidit
they ran to the-tomb and thence returned have she-saw
duos angelos, et deinde Jesum quem putavit hortulanum.
two angels and then Jesus whom she-thought the-gardener
Et hæc apparitio prima illi soli dicitur facta. Matthæus
and this appearance first to-her alone is-said made Matthew
vero refert eam cum altera Maria venisse ad sepulcrum, et
but relates her with the-other Mary to-have-come to the-sepulcher and
tunc terræ motu facto angelum descendisse, et lapidem
then of-the-earth a-quake made the-angel to-have-descended and the-stone

revolvisse, et nuntiasse Dominum resurrexisse, et illis
to-have-rolled-back and to-have-announced the-Lord to-have-risen and to-those
duabus Jesum occurrisse, cujus pedes tenuerunt. Marcus vero
two Jesus to-have-met whose feet they-held Mark but
refert quod Maria Magdalene, et Maria Jacobi, et Salome
relates that Mary Magdalene and Mary of-James and Salome
valde mane venerunt ad monumentum orto jam sole,
very early came to the-tomb risen already the-sun
conquirentes ad invicem, quis revolveret eis lapidem ab
inquiring to each-other who would-roll-back for-them the-stone from
ostio monumenti; quem quum respicientes viderunt revolutum,
the-door of-the-tomb which when looking-back they-saw rolled-back
et per angelum eis loquentem, et per sepulcrum
and through the-angel to-them speaking and through the-sepulcher
vacuum cognovissent Dominum resurrexisse, exeuntes de
empty they-had-learned the-Lord to-have-risen going-out from
monumento fugerunt tremefactæ, nemini quidquam de hoc
the-tomb fled trembling to-no-one anything about this
præ timore dicentes. Ubi et statim annectitur: «Surgens
for fear saying where also at-once is-added rising
autem Jesus mane prima sabbati, apparuit primo Mariæ
moreover Jesus early on-the-first of-the-sabbath appeared first to-Mary
Magdalenæ. Illa vadens nuntiavit his qui cum eo fuerant, et
Magdalene she going announced to-those who with him had-been and
non crediderunt.» Lucas autem refert, quod Maria Magdalene,
not they-believed Luke moreover relates that Mary Magdalene
et Joanna, et Maria Jacobi, et quæ cum eis erant, valde
and Joanna and Mary of-James and those-who with them were very
diluculo venerunt ad monumentum, et invenerunt lapidem
at-dawn came to the-tomb and found the-stone
revolutum a monumento et ingressæ non invenerunt
rolled-back from the-tomb and having-entered not found

corpus Jesu; et edoctæ ab angelis de resurrectione Domini,
the-body of-Jesus and taught by angels about the-resurrection of-the-Lord
nuntiaverunt hoc discipulis, et non credebant illis. Positis
announced this to-the-disciples and not they-believed them set-out
itaque verbis evangelistarum, primo quærimus quomodo,
and-so the-words of-the-evangelists first we-ask how
juxta Joannem, Maria Magdalene veniens ad monumentum
according-to John Mary Magdalene coming to the-tomb
mane, quum adhuc essent tenebræ, vidit lapidem
in-the-morning when still there-were darkness saw the-stone
sublatum, et postea, ut Marcus dicit, ipsa et Maria Jacobi
taken-away and afterward as Mark says she and Mary of-James
et Salome valde mane veniunt ad monumentum, orto jam
and Salome very early come to the-tomb risen already
sole, dicentes ad invicem: «Quis revolvet nobis lapidem?»
the-sun saying to each-other who will-roll-back for-us the-stone
Si enim Maria Magdalene jam viderat lapidem revolutum
if for Mary Magdalene already had-seen the-stone rolled-back
quum adhuc tenebræ, id est nox esset; quomodo nunc, orto
when still darkness that is night it-was how now risen
jam sole, ipsa cum cæteris quæritur de lapide revolvendo,
already the-sun she with the-others complains about the-stone to-be-rolled-back
quæ jam antea sublatum viderat? Secundo etiam quærendum
who already before taken-away had-seen second also to-be-asked
videtur quomodo in Marco mulieres dicuntur nemini præ
it-seems how in Mark the-women are-said to-no-one for
timore resurrectionem Domini nuntiasse, quum cæteri
fear the-resurrection of-the-Lord to-have-announced when the-other
evangelistæ asserant e contrario? Denique Joannes Mariam
evangelists assert on the-contrary finally John Mary
Magdalenam, non aliquam cum ea, refert, antequam Jesum
Magdalene not any-other with her relates before Jesus

videret, nuntiasse Petro et Joanni eum de monumento
she-saw to-have-announced to-Peter and to-John him from the-tomb
sublatum, et eos statim illuc concurrisse. Lucas vero
taken-away and them at-once thither to-have-run-together Luke but
refert eamdem Mariam et alias cum ea plures feminas,
relates the-same Mary and others with her more women
postquam didicerunt Dominum resurrexisse, hoc discipulis
after they-learned the-Lord to-have-risen this to-the-disciples
nuntiasse, et tunc Petrum ad monumentum cucurrisse.
to-have-announced and then Peter to the-tomb to-have-run
Solutio Abælardi.
solution of-Abelard
Solus quidem Joannes de Maria Magdalene, et non cæteris
alone indeed John about Mary Magdalene and not the-other
mulieribus in resurrectione Domini commemorat, non quod
women at the-resurrection of-the-Lord records not that
ea sola his, quæ tunc facta sunt, affuerit; sed quod ejus
she alone at-these-things which then done were was-present but that her
devotionem cæteris majorem plurimum ipse commendaret,
devotion than-the-others' greater very-much he commended
cujus hortatu et exemplo cæteræ feminæ incitarentur maxime.
whose by-urging and example the-other women were-incited most
Sicut ergo cæteris in dilectione ferventior erat, et de
as therefore than-the-others in love more-fervent she-was and for
gaudio resurrectionis magis sollicita, venit prior et intrepida,
the-joy of-the-resurrection more anxious she-came first and fearless
quum adhuc nox esset, ad monumentum, et reversa est
when still night it-was to the-tomb and returned she-has
iterum ad suos, quærendo studiose si quis adhuc de
again to her-own by-asking zealously if anyone yet of
resurrectione Domini certificatus esset. Quod quum minime
the-resurrection of-the-Lord made-certain were which when by-no-means

reperisset, iterum ad monumentum orto jam sole cum aliis
she-had-found again to the-tomb risen already the-sun with others
venit, et tunc revolutio lapidis facta est, quamvis Joannes
she-came and then the-rolling-back of-the-stone made was although John
hanc revolutionem quasi prius factam per anticipationem
this rolling-back as-if before done by anticipation
dicat a Maria visam fuisse. Prior ergo Maria quam
says by Mary seen to-have-been first therefore Mary than
cæteræ, quibus sollicitior erat, lapidem revolutum comperit,
the-others than-whom more-anxious she-was the-stone rolled-back found
et sublatum Dominum credens, festina rediit, et hoc
and taken-away the-Lord believing hastening returned and this
Petro nuntiavit, et Joanni. Deinde reversa cum illis ad
to-Peter announced and to-John then having-returned with them to
monumentum post discessum eorum a monumento, stabat ad
the-tomb after the-departure their from the-tomb stood at
ipsum monumentum foris plorans, cæteris, quæ aderant, non
the-very tomb outside weeping the-others who were-present not
sic accedere audentibus. Tunc angelos ac deinde Dominum
so to-approach daring then the-angels and then the-Lord
prima videre meruit; ac deinceps altera Maria, quæ juxta
first to-see she-deserved and next the-other Mary who according-to
Matthæum, cum ea venerat prius, accedens, et metuens
Matthew with her had-come first approaching and fearing
adhuc custodes, qui aderant, consolatæ sunt ambæ, quum ad
still the-guards who were-present comforted were both when at
terræ motum, et ad apparitionem angeli sedentis super
the-earth's quake and at the-appearance of-the-angel sitting on
lapidem, quem revolverat, exterriti sunt custodes et facti
the-stone which he-had-rolled-back terrified were the-guards and made
sunt velut mortui. Quibus duabus euntibus nuntiare discipulis
were as dead to-whom two going to-announce to-the-disciples

quod angelus præceperat, occurrit Jesus illis, simul secundo
what the-angel had-commanded met Jesus them together a-second-time
apparens. Aliæ autem, quæ timidiores et infirmiores fuerant
appearing the-others moreover who more-timid and weaker had-been
in fide, nequaquam tunc Dominum meruerunt videre; sed et
in faith by-no-means then the-Lord deserved to-see but also
tantum angelis nuntiantibus eum audierant resurrexisse.
only with-the-angels announcing him had-heard to-have-risen
Et ideo quum non omnes æqualiter super hoc prius essent
and therefore since not all equally about this before were
certæ, prius omnes tacuerunt, et distulerunt illud discipulis
certain at-first all were-silent and put-off it to-the-disciples
nuntiare, pavidæ adhuc et obstupefactæ de angelica visione,
to-announce fearful still and astounded at the-angelic vision
et verentes ne sibi statim non crederetur, donec pluribus
and fearing lest to-them at-once not it-be-believed until with-more
sibi aggregatis confidentius diceretur. Unde postea, ut
to-themselves gathered more-confidently it-were-said whence afterward as
Lucas meminit, ipsa Magdalene, et Joanna, et Maria Jacobi,
Luke recalls herself Magdalene and Joanna and Mary of-James
et cæteræ, quæ cum eis erant, dicebant ad apostolos hæc.
and the-others who with them were said to the-apostles these-things
Quibus Petrus in fide firmior cæteris hoc non credentibus,
to-whom Peter in faith firmer the-others this not believing
iterum cucurrit ad monumentum; et quum nec angelos,
again ran to the-tomb and when neither angels
nec Dominum vidisset, rediit vehementer admirans. Qui
nor the-Lord he-had-seen he-returned vehemently wondering who
quum vehementer stuperet de apparitionibus angelorum,
when vehemently he-was-astounded at the-appearances of-angels
sive Domini, quæ factæ fuerant mulieribus potius quam ei
or of-the-Lord which made had-been to-women rather than to-him

vel discipulis, ne diu in dubitatione et mœstitia persisteret,
or the-disciples lest long in doubt and sorrow he-might-persist
vel credimus tunc ei Dominum apparuisse, sicut Lucas
even we-believe then to-him the-Lord to-have-appeared as Luke
refert apostolos dicere, quod «surrexit Dominus vere, et
relates the-apostles to-say that has-risen the-Lord truly and
apparuit Simoni.» Quod autem Matthæus et Lucas dicunt:
appeared to-Simon what moreover Matthew and Luke say
«Vespere sabbati,» finem ejus, id est noctem sequentem
in-the-evening of-the-sabbath the-end its that is the-night following
usque ad lucem dominicæ diei intelligunt. Hoc vesperum
up to the-light of-the-Lord's day they-understand this evening
lucescit in prima sabbati, quum ad lucem diei sequentis
dawns into the-first of-the-sabbath when to the-light of-the-day following
perducitur. Quod vero ait, «quæ lucescit,» feminino scilicet
it-is-brought what indeed he-says which dawns in-the-feminine namely
genere utens, ad significationem respexit: quia, ut diximus,
gender using to the-meaning he-looked because as we-have-said
in vespere noctem intellexit, ut tale sit: «Quæ lucescit,»
by evening the-night he-understood so-that such it-be which dawns
tanquam diceretur: quæ nox ad claritatem pertingit. Vesperum
as-if it-were-said which night to brightness reaches the-evening
itaque seu vespera diei, dicitur extrema ejus hora: vesper
and-so or eventide of-the-day is-called the-last its hour vesper
vero totum tempus noctis sequentis.
but the-whole time of-the-night following

Problema Heloissæ VI

VI · THE BLOOD OF THE NEW TESTAMENT

Why did Christ call his blood, not his body, that of the new testament, and what is "I will not drink of the fruit of the vine"? The shed blood is his passion, which redeems us and confirms the testament of love as death confirms a will. He would not celebrate the sacrament again until he drank it new with disciples renewed in the kingdom of God. In Luke the testament is God's pact of our redemption.

Quid est quod Dominus sacramenta corporis et sanguinis
what is-it that the-Lord the-sacraments of-body and blood
sui discipulis tradens et commendans, non ait de corpore
his to-the-disciples handing-down and commending not says of body
suo: «Hoc est corpus meum novi testamenti,» quum de
his this is body my of-the-new testament when of
sanguine dixerit: «Hic est sanguis meus novi testamenti,»
the-blood he-has-said this is blood my of-the-new testament
tanquam magis sanguinem commendaret, quam carnem? Quid
as-if more the-blood he-commended than the-flesh what
est etiam illud: «Non bibam amodo de hoc genimine
is also that not I-shall-drink henceforth of this fruit
vitis, usque in diem illum, quum illud bibam vobiscum
of-the-vine until into day that when it I-shall-drink with-you
novum in regno patris mei?»
new in the-kingdom of-father my

Solutio Abælardi.
solution of-Abelard

Corpus Christi in sacramento susceptum, humanitas est,
the-body of-Christ in the-sacrament received the-humanity is
quam nascendo de virgine suscepit, quando, sicut scriptum
which by-being-born of the-virgin he-took-up when as written

est: «Verbum caro factum est.» Sanguis ejus in poculum
it-is the-Word flesh made was the-blood his for a-drink
datus, passio est ipsius, cui communicare debemus,
given the-passion is his in-which to-share we-ought
quicunque membra ejus sumus. Unde et scriptum est:
whoever members his we-are whence also written it-is
«Christus passus est pro nobis, vobis relinquens exemplum,
Christ suffered has for us to-you leaving an-example
ut sequamini vestigia ejus.» Quum enim Gregorius dicat:
that you-may-follow the-footsteps his since for Gregory says
«Nihil enim nasci profuit, nisi redimi profuisset, atque
nothing for to-be-born profited unless to-be-redeemed had-profited and
in ejus passione nostra redemptio consummetur; quod et ipse
in his passion our redemption be-consummated which also he
moriens profitetur dicens: «Consummatum est,» non incongrue
dying professes saying consummated it-is not unfittingly
sanguis effusus præfertur conceptæ carni, hoc est, passio
the-blood shed is-preferred to-the-conceived flesh that is the-passion
ejus nativitati. Qui etiam magis quam caro ejus dicendus
his to-the-nativity which also more than the-flesh his to-be-called
fuit novi testamenti, hoc est confirmatio evangelicæ
was of-the-new testament that is the-confirmation of-the-gospel
prædicationis, quia, sicut dicit Apostolus: «Testamentum
preaching because as says the-Apostle a-testament
in mortuis confirmatum est.» Quid enim Evangelium nisi
in the-dead confirmed is what for the-Gospel except
testamentum est amoris, sicut lex fuerat timoris? Unde
a-testament is of-love as the-law had-been of-fear whence
et Apostolus conversis Judæis ait: «Non enim subditi
also the-Apostle to-the-converted Jews says not for subject
estis iterum in timore.» Et rursum: «Finis præcepti caritas
you-are again in fear and again the-end of-the-precept charity

de corde puro.» Et per semetipsam Veritas: «Ignem
from a-heart pure and through himself the-Truth fire
veni mittere in terram, et quid volo nisi ut ardeat?»
I-have-come to-send on the-earth and what do-I-wish except that it-burn
Hoc igitur testamentum amoris in hoc maxime dominica
this therefore testament of-love in this most the-Lord's
passio confirmavit, quum pro nobis moriendo, illam nobis
passion confirmed when for us by-dying that to-us
dilectionem exhibuit, qua major esse non possit. Unde
love he-showed than-which greater to-be not can whence
et ipsemet ait: «Majorem hanc dilectionem nemo habet,
also he-himself says greater this love no-one has
ut animam suam ponat quis pro amicis suis.» In
than-that life his lay-down someone for friends his in
hoc etiam testamentum hoc confirmavit, quod pro doctrina
this also testament this he-confirmed that for the-doctrine
evangelicæ prædicationis usque ad mortem perstitit, et
of-the-gospel preaching up to death he-persisted and
moriendo monstravit, quod nascendo non potuit: sicut et
by-dying showed what by-being-born not he-could as also
ille qui testamentum aliquod suis hæredibus componit, dum
he who a-testament some for-his heirs composes while
in pristina voluntate perseverat moriens, testamentum suum
in former will he-perseveres dying testament his
confirmat, quod nequaquam delens, vel in aliquo corrigens,
confirms which by-no-means deleting or in anything correcting
ipsum omnino tunc roborat. Unde bene sanguis Domini
it altogether then he-strengthens whence well the-blood of-the-Lord
potius quam corpus ejus novi testamenti, ut diximus,
rather than the-body his of-the-new testament as we-have-said
fuerat dicendus. Illud autem quod ait. «Non bibam
had-been to-be-called that moreover which he-says not I-shall-drink

amodo de hoc genimine vitis usque in diem illum quum
henceforth of this fruit of-the-vine until into day that when
illud bibam vobiscum novum in regno Patris mei,» sic
it I-shall-drink with-you new in the-kingdom of-Father my so
intelligo, tanquam si diceret: Non celebrabo ulterius in
I-understand as if he-should-say not I-shall-celebrate further in
sacramento passionem carnis meæ, donec id faciam vobiscum
the-sacrament the-passion of-flesh my until it I-do with-you
tanquam novum in regno Patris mei. Sacramentum quippe
as new in the-kingdom of-Father my the-sacrament indeed
Christi tunc quasi novum sumitur, quum ipsum sumentes
of-Christ then as-if new is-received when it receiving
plena fide, accedentes ipsos innovat, et a veteri homine,
with-full faith approaching them it-renews and from the-old man
quem per transgressionem imitantur, in novum transmutat,
whom through transgression they-imitate into the-new transforms
dum ipsum per obedientiam usque ad mortem sequi sunt
while him through obedience up to death to-follow they-are
parati. Quales nequaquam tunc aderant discipuli in fide
prepared such by-no-means then were-present the-disciples in faith
adhuc maxime, et eo temporis articulo potissimum infirmi,
still most and at-that of-time moment chiefly weak
nec adhuc in regno Dei traditi, ut in eis videlicet
nor yet into the-kingdom of-God handed-over that in them namely
regnaret Deus, cui nondum soliditate fidei adhærebant,
might-reign God to-whom not-yet with-firmness of-faith they-clung
ejus dominio penitus subditi. Quasi ergo vetus et non
to-his dominion wholly subject as-if therefore old and not
novum tunc acceperunt ipsum sacramentum, et tanquam
new then they-received the-very sacrament and as-if
adhuc extra regnum Dei manentes: quia nondum in Deo
still outside the-kingdom of-God remaining because not-yet in God

sic eos constantia fidei confirmaverat, ut hoc percipiendo
so them the-constancy of-faith had-confirmed that this by-receiving
novi jam facti, mererentur in novitate illa ita sicut post
new now made they-might-deserve in newness that so as after
resurrectionem confirmari. Bibet tunc Christus de hoc
the-resurrection to-be-confirmed will-drink then Christ of this
genimine vitis cum eis, id est, de sanguine suo, qui
fruit of-the-vine with them that is of blood his which
est vitis eorum tanquam palmitum, quum illis digne
is the-vine of-them as-of branches when with-them worthily
sacramenta suæ passionis communicantibus, sic inde sitim
the-sacraments of-his passion sharing so thence thirst
suam in ipsis reficiet. Qui enim salutem hominum sitit
his in them he-will-refresh he-who for the-salvation of-men thirsts
vel esurit, tunc de ipsa reficitur, quum eam impleri lætatur.
or hungers then from it is-refreshed when it to-be-fulfilled he-rejoices
Fortassis et ex hoc sacramentum dominicæ passionis quasi
perhaps also from this the-sacrament of-the-Lord's passion as-if
vetus ante resurrectionem extitit, et postmodum novum fuit:
old before the-resurrection stood and afterward new was
quia quum adhuc passibile corpus et corruptibile vel mortale
because when still a-passible body and corruptible or mortal
gestaret, veteri homini per hoc similis fuit, antequam
he-bore to-the-old man through this like he-was before
resurgendo de hac vita pœnali ad novitatem futuræ
by-rising from this life penal to the-newness of-the-future
perveniret. Dum ergo mortalis fuit, et se talem, qualis
he-came while therefore mortal he-was and himself such as
tunc erat, in sacramento dedit: quodammodo vetus et non
then he-was in the-sacrament he-gave in-a-way old and not
novum fuit illud sacrificium comparatione videlicet novi,
new was that sacrifice by-comparison namely with-the-new

quod nunc in humanitate sumimus immortali jam et
which now in humanity we-receive immortal now and
incorruptibili. Lucas vero ait: «Hic calix novum testamentum
incorruptible Luke indeed says this cup the-new testament
est in sanguine meo,» id est pactum vel promissio vobis a
is in blood my that is a-pact or promise to-you by
Deo facta, de vestra scilicet redemptione in mea passione.
God made about your namely redemption in my passion
Ubi enim nos habemus testamentum, in hebræo habetur
where for we have testament in the-Hebrew is-had
pactum. Qui enim legem Domini suscipiunt, cum eo
pact they-who for the-law of-the-Lord receive with him
quoddam ineunt pactum, sive ille cum ipsis, quum ipsi
a-certain enter-into pact or he with them when they
videlicet legis obedientiam, ille promittat remunerationem.
namely of-the-law obedience he promises reward

Problema Heloissæ VII

VII · THE TWO CUPS IN LUKE

Why does Luke show Christ giving two cups? He desired to keep the old passover before his passion, since the old figures were then to give way, and he instituted the new one in memory of his passion. The first cup, to be divided, is the imitation of his sufferings, which we share in many ways; the second is the sacrament, which is one. The old figures pass into the new when understood in the spirit.

Quid est etiam quod in Luca legimus duos calices, vel eumdem
what is also that in Luke we-read two cups or the-same
bis Dominum dedisse discipulis? Sic quippe scriptum habetur:
twice the-Lord to-have-given to-the-disciples so indeed written it-is-had
«Et quum facta esset hora, discubuit, et duodecim apostoli
and when come was the-hour he-reclined and the-twelve apostles

cum eo. Et ait illis: «Desiderio desideravi hoc pascha
with him and he-said to-them with-desire I-have-desired this passover
manducare vobiscum antequam patiar. Dico enim vobis, quia
to-eat with-you before I-suffer I-say for to-you that
ex hoc non manducabo, donec illud impleatur in regno
from this-time not I-shall-eat until it be-fulfilled in the-kingdom
Dei.» Et accepto calice, gratias egit, et dixit: «Accipite et
of-God and taken the-cup thanks he-gave and said take and
dividite inter vos. Dico enim vobis, quod non bibam de
divide among you I-say for to-you that not I-shall-drink of
generatione vitis, donec regnum Dei veniat.» Et accepto
the-generation of-the-vine until the-kingdom of-God come and taken
pane, gratias egit, et fregit, et dedit eis, dicens: «Hoc
the-bread thanks he-gave and broke and gave to-them saying this
est corpus meum quod pro vobis datur. Hoc facite in meam
is body my which for you is-given this do in my
commemorationem.» Similiter et calicem postquam cœnavit
commemoration likewise also the-cup after he-had-supped
dicens: «Hic est calix novum testamentum in sanguine meo.»
saying this is the-cup the-new testament in blood my

Solutio Abælardi.
solution of-Abelard

Pascha, quod secundum legem parare discipulos miserat,
the-passover which according-to the-law to-prepare the-disciples he-had-sent
vetus est pascha, in esu videlicet agni vel hædi
old is the-passover in the-eating namely of-the-lamb or of-the-kid
cum lactucis agrestibus. Quod etiam pascha dicit se
with lettuces wild which also passover he-says himself
desiderasse, ut hoc cum discipulis manducaret, antequam
to-have-desired that this with the-disciples he-might-eat before
pateretur: quia ante passionem, non postea voluit in
he-suffered because before the-passion not afterward he-wished in

figuris celebrari vetera, quæ supervenientibus novis
figures to-be-celebrated the-old-things which coming-after by-the-new
essent projicienda. Quod et ipse Dominus patenter insinuat,
were to-be-cast-out which also himself the-Lord plainly intimates
quum de novo sacramento tantum dixerit: «Hoc facite in
when of the-new sacrament only he-said this do in
meam commemorationem,» tanquam vetus jam finiens, et
my commemoration as-if the-old already ending and
solummodo novum deinceps statuens. Quum enim dixisset:
only the-new thereafter establishing when for he-had-said
«Hoc est corpus meum, quod pro vobis tradetur,» statim
this is body my which for you will-be-handed-over at-once
adjunxit: «Hoc facite in meam commemorationem.» Unde
he-added this do in my commemoration whence
et Apostolus: «Quotiescunque enim manducabitis panem
also the-Apostle as-often-as for you-will-eat bread
hunc et calicem bibetis, mortem Domini annuntiabitis donec
this and the-cup will-drink the-death of-the-Lord you-will-announce until
veniat.» Est igitur missæ celebratio, dominicæ passionis
he-come is therefore of-the-mass the-celebration of-the-Lord's passion
commemoratio, ad quam unusquisque fidelium tanta
the-commemoration to which each of-the-faithful with-such
compassionis devotione debet accedere, quanta eum pro
of-compassion devotion ought to-approach with-as-much-as him for
se crucifixum debet conspicere. Ut ergo hæc dominicæ
himself crucified he-ought to-behold that therefore this of-the-Lord's
passionis memoria nostris mentibus inhæreat, et in ejus
passion memory to-our minds cling and into his
amorem semper accendat, quotidie in ejus altari hoc ejus
love always kindle daily on his altar this his
sacrificium debet immolari. «Hoc,» inquit, «facite,» hoc est
sacrifice ought to-be-offered this he-says do that is

ipsum corpus meum, non jam pro vobis traditum, sed
the-very body my not now for you handed-over but
tradendum in memoriam tantæ meæ dilectionis conficite,
to-be-handed-over in memory of-so-great my love make
ut inde quoque tantæ dilectionis flamma sitis accensi,
that thence also of-so-great love with-the-flame you-be kindled
ut communicare possitis passioni. Bis eumdem calicem
that to-share you-may-be-able in-the-passion twice the-same cup
dare voluit, ut per hoc exprimeret nos calicem ejus non
to-give he-wished that through this he-might-express us the-cup his not
solum in sacramenti perceptione, verumetiam in passionis
only in of-the-sacrament the-receiving but-also in of-the-passion
imitatione accipere debere. Unde et Psalmista: «Calicem
the-imitation to-receive to-be-bound whence also the-Psalmist the-cup
salutaris,» hoc est veri Jesu, «accipiam,» eum videlicet
of-the-saving this is of-the-true Jesus I-shall-take him namely
per passionis quoque virtutem imitando. Et quia mortem
through of-the-passion also the-virtue by-imitating and because death
tolerare non est humanæ infirmitatis, sed collatæ nobis a
to-endure not is of-human infirmity but conferred on-us by
Deo virtutis: ipse est invocandus, a quo ista speranda
God of-virtue he is to-be-invoked from whom this to-be-hoped
est virtus, in qua non tam nostram utilitatem, quam ejus
is virtue in which not so-much our advantage as his
gloriam quærere debemus, quæ per nomen ejus significatur.
glory to-seek we-ought which through the-name his is-signified
Sicut enim ignominiosa dicuntur, quæ nomine digna
as for ignominious are-called things-which of-a-name worthy
non videntur: ita e contrario quæque gloriosa nomine
not seem so on-the contrary all glorious-things of-a-name
digna sunt et fama. Nomen igitur Dei invocamus, quum
worthy are and of-fame the-name therefore of-God we-invoke when

ea quæ facimus ad gloriam ejus intendimus, ut ille
those-things which we-do to the-glory his we-direct that he
potius in nobis, quam nos ipsi, glorificetur atque laudetur,
rather in us than we ourselves be-glorified and praised
a quo in his virtutem accipimus, ad quæ infirmi ex
from whom in these-things the-virtue we-receive for which weak of
nobis sumus. Hinc et Apostolus: «Qui glorificatur,» inquit,
ourselves we-are hence also the-Apostle he-who is-glorified he-says
«in Domino glorietur,» hoc est, qui in se aliquid virtutis
in the-Lord let-him-glory that is he-who in himself something of-virtue
vel pretii recognoscit, non se inde, sed Deum quærat
or of-worth recognizes not himself thence but God let-him-seek
honorari, nec id virtuti suæ, sed divinæ ascribat gratiæ,
to-be-honored nor this to-virtue his but to-the-divine let-him-ascribe grace
non a se, sed a Deo id recognoscens esse. De hoc
not from himself but from God it recognizing to-be of this
calice, quem Christi passionem imitando sumimus, illud est
cup which of-Christ the-passion by-imitating we-take that is
quod filiis Zebedæi ait: «Potestis bibere calicem, quem
what to-the-sons of-Zebedee he-says can-you to-drink the-cup which
ego bibiturus sum?» Hoc est, me per passionem imitari
I about-to-drink am that is me through passion to-imitate
posse confiditis? Bene autem de hoc calice primo, et
to-be-able do-you-trust well moreover of this cup first and
non de secundo, discipulis ait: «Accipite, et dividite inter
not of the-second to-the-disciples he-says take and divide among
vos.» Calicem quippe Christi ab eo accipientes inter nos
you the-cup indeed of-Christ from him receiving among ourselves
dividimus, quum eum diversis generibus passionum imitamur.
we-divide when him by-various kinds of-sufferings we-imitate
In perceptione vero sacramenti non est divisio: quia ibi est
in the-receiving indeed of-the-sacrament not is division because there is

una ipsius capitis non membrorum oblatio, quæ a malis
one of-the-very head not of-the-members offering which by bad
æque ut a bonis sacerdotibus virtute divinorum verborum
equally as by good priests by-the-virtue of-the-divine words
conficitur. «Accipite,» inquit, «calicem,» hunc a me, quem
is-made take he-says cup this from me which
postea inter vos dividatis, «quia deinceps non bibam de
afterward among you you-may-divide because thereafter not I-shall-drink of
generatione vitis,» hoc est, non celebrabo hanc hostiam
the-generation of-the-vine that is not I-shall-celebrate this victim
meæ passionis, «donec regnum Dei veniat,» hoc est, vita
of-my passion until the-kingdom of-God come that is the-life
cœlestis, in qua solus Dominus, non peccatum regnat, per
heavenly in which alone the-Lord not sin reigns through
passionem meam fidelibus patefiat. Bene calicem imitationis
passion my to-the-faithful be-laid-open well the-cup of-imitation
calici præmisit sacramenti: quia hi soli condigni sunt
to-the-cup he-put-before of-the-sacrament because these alone worthy are
dominicæ mensæ communicare, qui passionem ejus imitari, et
at-the-Lord's table to-share who the-passion his to-imitate and
crucem ejus parati sunt tollere. Unde et scriptum est: «Ad
cross his prepared are to-take-up whence also written it-is at
mensam magnam sedisti, scito quoniam talia oportet te
the-table great you-have-sat know that such-things it-behooves you
præparare.» Novum, non vetus testamentum tradens, tam
to-prepare the-new not the-old testament handing-down as-much
panem quam calicem accipiens, gratias agit: innuens per
the-bread as the-cup receiving thanks he-gives intimating through
hoc hic esse completum, quod ibi fuerat præfiguratum, et
this here to-be fulfilled what there had-been prefigured and
de veritate potius quam de umbra Deum esse glorificandum.
for the-truth rather than for the-shadow God to-be to-be-glorified

Superius tamen se desiderasse dixit vetus quoque pascha
above yet himself to-have-desired he-said the-old also passover
cum discipulis celebrare, ne sic ab ipso nova sacramenta
with the-disciples to-celebrate lest so from him the-new sacraments
susciperent, ut a Deo tradita vetera non æstimarent.
they-might-receive that by God handed-down the-old not they-should-esteem
Quæ etiam vetera eis adhuc veteribus tunc maxime
which also old-things to-them still old then most
congruebant, ut hoc præcipue Dominus deberet cum eis
fitted that this especially the-Lord ought with them
celebrare quod eis potissimum videbat convenire, tanquam
to-celebrate what for-them most he-saw to-be-fitting as-if
in hoc suo desiderio id se innuere intenderet, quod hoc
in this his desire this himself to-intimate he-intended that this
eorum arguendæ vetustati videbat potissimum convenire. De
their to-be-reproved oldness he-saw most to-befit from
qua ut ad novitatem eos transferendos esse innueret,
which that to newness them to-be-transferred to-be he-might-intimate
vel admoneret, novum veteri testamentum statim subjunxit,
or admonish the-new to-the-old testament at-once he-added
ut sic quodammodo illud quoque vetus in novum transiret:
that so in-a-way that also old into the-new might-pass
dum illi scilicet vetustatem deponentes, de regno peccati
while they namely oldness laying-aside from the-kingdom of-sin
in regnum transirent Dei, et in veteri pascha non jam
into the-kingdom might-pass of-God and in the-old passover not now
litteram, sed spiritalem intelligentiam sequerentur, et sic de
the-letter but the-spiritual understanding might-follow and so from
vetustate litteræ ad novitatem spiritus deferrentur: quod
the-oldness of-the-letter to the-newness of-the-spirit might-be-carried which
est Christum nunc etiam cum eis vetus pascha manducare,
is Christ now also with them the-old passover to-eat

et ipsum in novum commutare, quum ibi illud figurari
and it into the-new to-change when there that to-be-figured
perpendimus, quod in novo consummari credimus. Unde
we-weigh which in the-new to-be-consummated we-believe whence
et ipse post resurrectionem statim incipiens a Moyse et
also he after the-resurrection at-once beginning from Moses and
interpretans in omnibus Scripturis, vetus sacramentum in
interpreting in all the-Scriptures the-old sacrament into
novum convertit, dum illud per intelligentiam huic applicuit,
the-new converted while it through understanding to-this he-applied
et quasi rotam in rota conclusit, et aquam legis
and as-it-were a-wheel in a-wheel enclosed and the-water of-the-law
in vinum Evangelii convertit. Et jam etiam vetus pascha
into the-wine of-the-Gospel converted and now also the-old passover
tanquam mutatum in novum nobiscum manducat: quia tunc
as-if changed into the-new with-us he-eats because then
eum reficimus ac delectamus, dum sic istud sumimus, sicut
him we-refresh and delight while so this we-take as
in illo sumendum edocti mystice sumus, in esu videlicet
in that to-be-taken taught mystically we-are in the-eating namely
agni et hædi, et agrestibus lactucis, vel cæteris
of-the-lamb and of-the-kid and the-wild lettuces or the-other-things
ibi constitutis. Vetus pascha non novum cum discipulis
there established the-old passover not the-new with the-disciples
Christus manducat: ipse quippe ipsum est pascha novum
Christ eats he indeed the-very is the-passover new
juxta illud Apostoli: «Etenim pascha nostrum immolatus
according-to that of-the-Apostle for passover our sacrificed
est Christus,» quando nostra hostia ipse est factus, et ipsum
is Christ when our victim he was made and him
in sacramento quotidie sumimus. Recte quoque hinc vetus
in the-sacrament daily we-receive rightly also hence the-old

pascha cum discipulis celebravit, quum ipse adhuc in veteri
passover with the-disciples he-celebrated since he still in the-old
homine esset ex corporis mortalitate, sicut illi ex morum
man was from the-body's mortality as they from of-morals
similitudine. Sic e contrario quasi novus cum novis novum
likeness so on-the contrary as-if new with the-new the-new
genimen vitis nunc bibit, dum ipse per immortalitatem,
fruit of-the-vine now he-drinks while he through immortality
et isti per morum diversitatem, deposito veteri homine,
and they through of-morals difference laid-aside the-old man
veri sacrificii delectantur novitate: et tanquam ipse cum
in-the-true sacrifice delight in-the-newness and as-if he with
eis bibit, dum id caput in membris agit. Vetus Pascha
them drinks while this the-head in the-members does the-old Passover
calicem non habuit, quia lex ad perfectum nihil adduxit,
a-cup not had because the-law to the-perfect nothing brought
ideoque in ejus sacrificio perfecta non debuit esse refectio.
and-therefore in its sacrifice perfect not ought to-be the-refreshment

Problema Heloissæ VIII

VIII · HE WHO IS WITHOUT SIN

If only the sinless may cast the stone, is all punishment forbidden? Christ alone was sinless, and he stoned the adulteress by inspiring her to penance, so that she mortified her own flesh. Vengeance belongs to God, who works it through those he commands, so a soldier or a judge's officer who kills by the law commits no murder, as the Israelites committed no theft in despoiling the Egyptians.

Quod Dominus pro adultera liberanda Judæis respondit: «Qui
what the-Lord for the-adulteress to-be-freed to-the-Jews answered he-who
sine peccato est vestrum, primus in eam lapidem mittat,» et sic
without sin is of-you first at her a-stone let-cast and so
eam eruit, nonnihil habet quæstionis. Quum enim eam lapidari
her rescued something has of-question when for her to-be-stoned
non permittit, nisi ab eo qui peccato careat, omni homini
not he-permits except by him who sin lacks to-every man
vindictam exercere videtur interdicere: quum nemo mundus sit
vengeance to-exercise he-seems to-forbid since no-one clean is
a sorde, nec infans unius diei, si vita sit ejus super terram.
from filth not-even an-infant of-one day if the-life be his upon the-earth
Solutio Abælardi.
solution of-Abelard
Dominus Jesus ex Judæis solus inter eos fuit sine peccato;
the-Lord Jesus from the-Jews alone among them was without sin
hic adulteram lapidat, et feminam servat, dum misericorditer
he the-adulteress stones and the-woman saves while mercifully
ei parcit, et sic a flagitiis suis pœnitentem convertit. Tale
her he-spares and so from crimes her penitent he-turns such
est ergo quod ait: «Qui sine peccato est vestrum, primus
is therefore what he-says he-who without sin is of-you first

in eam lapidem mittat;» ac si aperte dicat: Ei lapidandam
at her a-stone let-cast as if openly he-should-say to-him to-be-stoned
dimittite, qui ex vobis solus est a peccato immunis. Ipse
leave-her who of you alone is from sin free he
primus in lapidandam dirigit lapidem, quum ei prius
first at the-one-to-be-stoned aims a-stone when to-her first
pœnitentiam inspirat; et illa postmodum per satisfactionem
penance he-inspires and she afterward through satisfaction
se macerat, et carnem ne spiritui amplius reluctetur,
herself wastes and the-flesh lest to-the-spirit further it-struggle
domat: ut jam mortificata mundo, deinceps vivat Deo,
tames that now mortified to-the-world thereafter she-may-live to-God
et mactentur vitia, conservata natura. Denique et Dominus
and be-slain the-vices preserved the-nature finally also the-Lord
ait: «Mihi vindictam, et ego retribuam.» Tunc quippe Deo
says to-me vengeance and I shall-repay then indeed for-God
vindictam reservamus, quoniam ipse in nobis potius, quam nos
vengeance we-reserve since he in us rather than we
ipsi, hanc operatur. Unde et homini, non Deo, dictum est:
ourselves it works whence also to-man not to-God said it-was
«Non occides.» Ab ipso utique nobis hoc interdicitur, qui sub
not you-shall-kill by him certainly to-us this is-forbidden who under
nullo præcepto conclusus, id sibi deberi patenter profitetur.
no precept enclosed this to-himself to-be-owed plainly professes
«Ego occidam,» inquit, «et ego vivere faciam.» Ipse in nobis
I shall-kill he-says and I to-live shall-make he in us
occidit et parcit, quum tanquam adminiculo quodam nobis
kills and spares when as-if as-a-prop some us
utens, nos præceptis suis reos occidere vel innocentibus
using us by-precepts his the-guilty to-kill or the-innocent
parcere facit, ut ei potius quam nobis ista debeant
to-spare he-makes so-that to-him rather than to-us these-things ought

imputari. Nam quum aliquis potens per operarios suos
to-be-imputed for when someone powerful through workmen his
aliquid agit, non tam istorum quam illius opus illud esse
something does not so-much of-these as of-him the-work that to-be
dicitur, hoc est, non illorum qui operando faciunt, sed illius
is-said that is not of-those who by-working do but of-him
magis qui per illos fecit hæc fieri. Homo itaque
rather who through them made these-things to-be-done man and-so
prohibetur occidere, non Deus in homine. Tunc autem occidit
is-forbidden to-kill not God in man then moreover kills
homo, et non in eo Deus, quando propria malignitate id
man and not in him God when by-his-own malice this
agit, non præceptione Dei: hoc est, quando id ex se, non
he-does not by-the-command of-God that is when it from himself not
ex lege facit, et suæ malitiæ magis quam divinæ obedit
from the-law he-does and his malice rather than divine obeys
justitiæ. Tunc gladium accipit non ad exercendam justitiam,
justice then the-sword he-takes not for exercising justice
ut vindicet iniquitatem, sed ut suam compleat impietatem.
that he-may-avenge iniquity but that his he-may-fulfill impiety
De quolibet Veritas ait: «Qui acceperit gladium, gladio
of any-such the-Truth says he-who will-have-taken the-sword by-the-sword
peribit.» Qui acceperit, inquit, per se, non cui traditus
will-perish he-who will-have-taken he-says by himself not to-whom handed-over
fuerit a potestate, iste gladio perdendus est juste,
it-will-have-been by authority he by-the-sword to-be-destroyed is justly
qui gladio uti præsumpsit injuste. Quum autem quasi
who the-sword to-use presumed unjustly when moreover as-it-were
gladium miles sibi a rege traditum exercet ad vindictam,
the-sword the-soldier to-him by the-king handed-over wields for vengeance
rex in eo id agit, cujus ille operarius in hoc existit. Unde
the-king in him it does whose he workman in this stands whence

Augustinus de Civitate Dei libro I: «Non occides, his,»
Augustine on the-City of-God in-book one not you-shall-kill these
inquit, «exceptis, quos Deus occidi jubet, sive data lege,
he-says excepted whom God to-be-killed orders whether by-given law
sive pro tempore ad personam expressa jussione. Non autem
or for the-time to the-person by-express command not moreover
ipse occidit, qui ministerium debet jubenti, sicut
he kills who service owes to-the-one-commanding as
adminiculum gladius utenti.» Ibidem in Quæstionibus
a-prop the-sword to-the-one-using there in the-Questions
Exodi: «Israelitæ furtum non fecerunt spoliando Ægyptios,
on-Exodus the-Israelites theft not did by-despoiling the-Egyptians
sed Deo jubenti ministerium præbuerunt: quemadmodum
but to-God commanding service offered as
minister judicis occidit eum quem lex jussit occidi.
the-servant of-the-judge kills him whom the-law ordered to-be-killed
Profecto si id sponte faciat, homicida est, etiamsi eum
surely if this freely he-do a-murderer he-is even-if him
quem occidit, scit occidi a judice debuisse.»
the-man-whom he-kills he-knows to-be-killed by the-judge to-have-been-bound
Item in Quæstionibus Levitici: «Quum homo iste occiditur,
likewise in the-Questions on-Leviticus when man this is-killed
lex eum occidit, non tu.» Ex his profecto verbis patenter
the-law him kills not you from these surely words plainly
docemur nec homicidium, nec furtum proprie dici,
we-are-taught neither homicide nor theft properly to-be-called
quod ex obedientia committimus, quum id recte geramus,
what from obedience we-commit since it rightly we-perform
in quo Dei jussionem implemus. Quidquid ad Domini
in which God's command we-fulfill whatever to the-Lord's
possessionem pertinere videtur, Dei potius quam hominis
possession to-belong seems of-God rather than of-man

esse dicendum est. Nec quisquam eorum dominus est, sed
to-be to-be-said it-is nor any-one of-them lord is but
dispensator, quandiu hoc habet Domino permittente: nec
steward as-long-as this he-has the-Lord permitting nor
quisquam hoc ei surripit injuste, qui hoc accipit Domino
does-anyone this from-him steal unjustly who it receives the-Lord
jubente: cujus tantum sunt illa a quo, quandiu vult,
commanding whose only are those-things by whom as-long-as he-wills
nobis sunt commissa, atque in diversos, prout voluerit,
to-us they-are entrusted and into various as he-will-have-wished
dispensatores transitura, qui tanto minus hæc dispensare
stewards about-to-pass who so-much less these-things to-dispense
et habere digni sunt, quanto minus eum recognoscunt, a
and to-have worthy are as-much-as less him they-recognize by
quo hæc eis sunt commissa. Quales utique infideles
whom these-things to-them are entrusted such certainly unbelievers
erant Ægyptii, hæc magis amittere quam habere digni.
were the-Egyptians these-things rather to-lose than to-have worthy

Problema Heloissæ IX

IX · THE LEPER TOUCHED AND SENT

How could Christ both break the law by touching a leper and keep it by sending him to the priest with an offering? The law bound only until John, and Christ held it in his hand. In the time of grace he showed mercy by touching the sick man, and sent him to the priest because without that judgment and sacrifice the leper could not return to the company of men.

Dominus leprosum, sicut Matthæus refert, tactu suo
the-Lord the-leper as Matthew relates by-touch his
mundatum ad sacerdotis judicium misit, et offerre id jussit,
cleansed to of-the-priest the-judgment sent and to-offer that ordered
quod lex talibus offerendum præcipit. Unde super hoc
which the-law for-such to-be-offered commands whence about this
quæstione movemur, qua ratione Dominus in hoc facto legi
by-a-question we-are-moved by-what reason the-Lord in this deed the-law
contradicere simul et obtemperare videatur. Leprosum quippe
to-contradict at-once and to-obey seems the-leper indeed
tetigit, quod lex prohibet, et mundatum ad sacerdotem
he-touched which the-law forbids and cleansed to the-priest
misit, et ad offerendam hostiam, sicut lex jubet.
sent and to offering a-victim as the-law orders

Solutio Abælardi.

solution of-Abelard

Sicut ipse Dominus ait: «Usque ad Joannem lex et
as he-himself the-Lord says up to John the-law and
prophetæ;» hoc est usque ad tempus gratiæ, tam legis
the-prophets that is up to the-time of-grace as-much of-the-law
quam prophetarum præcepta etiam juxta litteram fuerunt
as of-the-prophets the-precepts even according-to the-letter were

implenda. In nullo ergo jam Dominus legi contradicit, cui
to-be-fulfilled in nothing therefore now the-Lord the-law contradicts which
jam nullus obedire ex præcepto constringitur Dei: præcipue
now no-one to-obey by precept is-bound of-God especially
quum lex ipsa in manu mediatoris, ut Apostolus ait, posita,
since the-law itself in the-hand of-the-mediator as the-Apostle says placed
hoc est in ejus potestate constituta sit, ut qui eam ad tempus
that is in his power established be that he-who it for a-time
instituerat, cessare pro arbitrio faceret, quum oporteret: ut
had-instituted to-cease at will might-make when it-behooved that
jam perfecta caritas in tempore gratiæ timorem foras mitteret.
now perfect charity in the-time of-grace fear out should-cast
Pertinet autem ad tempus gratiæ misericordiam maxime
it-pertains moreover to the-time of-grace mercy most
circa quoslibet exhibere, et ad pietatem, quos possumus,
toward any-whatever to-show and to piety whom we-can
exemplis invitare, nec quidquam in hominibus immundum,
by-examples to-invite nor anything in men unclean
præter peccatum, abhorrere. Unde Dominus in leproso cuncta
except sin to-abhor whence the-Lord in the-leper all-things
hic misericorditer agit, quum et eum tangere propter
here mercifully does when both him to-touch because-of
infirmitatem corporis non est dedignatus, et ei id facere
the-infirmity of-the-body not has disdained and to-him that to-do
præcepit, sine quo in conversationem hominum nequaquam
commanded without which into the-company of-men by-no-means
fuerat suscipiendus. Ad hoc enim a sacerdote aspectus,
he-had-been to-be-received for this for by the-priest seen
ipsius judicio et legis sacrificio fuerat commendandus.
his by-judgment and of-the-law by-sacrifice he-had-been to-be-commended

Problema Heloissæ X

X · THE GREAT CHASM

Who would wish to pass from Abraham's rest to the damned? Abraham is God, who receives the faithful into hidden rest, and the chasm is the judgment that divides the two lots. Those who wish to pass are the living, who by prayer and alms try to help souls they suppose to be in purgatory when they are in fact damned.

Quid est illud in evangelio Lucæ, quod diviti damnato
what is that in the-gospel of-Luke which to-the-rich-man damned
Abraham dicit: «Et in his omnibus inter nos et vos chaos
Abraham says and in these all between us and you a-chasm
magnum firmatum est, ut hi qui volunt hinc transire ad
great fixed is that those who wish hence to-pass to
vos, non possint, neque inde huc transmeare?» Quomodo
you not can nor thence hither cross-over how
enim aliqui excæcati sunt, ut de refrigerio tantæ quietis
for some blinded are that from the-refreshment of-such quiet
ad pœnas damnatorum transire velint, vel eis aliquod
to the-pains of-the-damned to-pass they-wish or to-them some
impendere beneficium jam omnino inaniter affectent, quos
to-bestow benefit now altogether vainly they-aspire whom
a misericordia Dei penitus exclusos vident?
from the-mercy of-God wholly excluded they-see
Solutio Abælardi.
solution of-Abelard
Abraham, in cujus sinu Lazarus est susceptus, Deus est,
Abraham in whose bosom Lazarus is received God is
qui fideles suos de hujus vitæ miseriis ad futuræ vitæ
who faithful his from of-this life the-miseries to of-the-future life
refrigerium nobis adhuc occultum tanquam in quoddam
the-refreshment to-us still hidden as-if into a-certain

secretum quietis suscipit. Ad hunc anima damnata loquitur
secret-place of-quiet receives to him the-soul damned speaks
quasi supplicando, dum eum sui desideret misereri.
as-if by-supplicating while him on-itself it-desires to-have-mercy
Abraham ei de sententia sua constituta respondet, quum
Abraham to-it about sentence his established answers when
eum intelligere facit inaniter eum desiderare, quod nullatenus
it to-understand he-makes vainly it to-desire what in-no-way
eidem potest evenire. Hoc est autem quod eum intelligere
to-it can happen this is moreover what it to-understand
facit, quod subjungit: «Et in his omnibus inter nos et vos
he-makes which he-adds and in these all between us and you
chaos magnum firmatum est, etc.» «In his omnibus,» hoc
a-chasm great fixed is etc in these all that
est, in utrisque prædictis, de consolatione scilicet justorum
is in both the-aforesaid about the-consolation namely of-the-just
et cruciatu malorum, «chaos magnum firmatum est,» et
and the-torment of-the-wicked a-chasm great fixed is and
hoc est impedimentum tantum divino judicio perenniter
this is the-impediment so-great by-divine judgment perpetually
constitutum: «Ut qui volunt ad vos hinc transire non
established that those-who wish to you hence to-pass not
possint.» Transire hoc loco de refrigerio justorum ad
can to-pass in-this place from the-refreshment of-the-just to
pœnas malorum intelligimus velle his quoque subvenire,
the-pains of-the-wicked we-understand to-wish these also to-help
qui damnati sunt et quasi hoc beneficium justorum illis
who damned are and as-if this benefit of-the-just to-them
afferre; vel inde huc illos educere, sicut fideles quotidie
to-bring or thence hither them to-lead-out as the-faithful daily
faciunt in hac vita, dum orationibus vel eleemosynis suis his
do in this life while by-prayers or alms their these

quoque subvenire nituntur, quos in pœnis purgatoriis esse
also to-help they-strive whom in pains purgatorial to-be
putant, quum omnino sint damnati. Non ergo de illis
they-think though altogether they-are damned not therefore of those
qui in illo refrigerio sunt, intelligimus, ut hanc de damnatis
who in that refreshment are we-understand that this for the-damned
compassionem habeant, sed de viventibus adhuc, sicut dictum
compassion they-have but of the-living still as said
est, fidelibus. Non enim Abraham dixit, ut hi de istis
it-has-been faithful not for Abraham said that those of these
qui sunt hic, volunt ad vos hinc transire, sed simpliciter dixit:
who are here wish to you hence to-pass but simply he-said
«Hi qui volunt,» sive adhuc vivi, sive jam defuncti. Nos
those who wish whether still alive or already dead we
autem, ut diximus, propter viventes hoc dictum accipimus,
moreover as we-have-said because-of the-living this saying take
qui parabolice dicuntur de refrigerio justorum transire
who parabolically are-said from the-refreshment of-the-just to-pass
ad loca pœnalia damnatorum, vel inde huc transmeare:
to the-places penal of-the-damned or thence hither to-cross
quæ videntur ejusdem esse sententiæ. Tale quippe est eos
which seem of-the-same to-be sense such indeed is them
de refrigerio justorum transire ad pœnas damnatorum, vel
from the-refreshment of-the-just to-pass to the-pains of-the-damned or
huc meare: tanquam illis quoque, qui damnati sunt, ita
hither to-go as-if with-those also who damned are so
compati, ut bonis operibus suis hoc refrigerium velint illis
to-suffer-with that by-good works their this refreshment they-wish to-them
impertiri, et quodammodo transportare, vel eos inde huc
to-impart and in-a-way to-carry-over or them thence hither
educere, ut eadem sententia in diversis videatur verbis.
to-lead-out so-that the-same sense in different seem words

Problema Heloissæ XI

XI · JOY OVER ONE SINNER

Why is there more joy over one penitent than over ninety-nine just men, when avoiding sin is better than amending it? The more we grieved over a loss and the less we hoped to recover it, the greater our joy when it is recovered. The conversion is not worth more than the perseverance, and the heaven meant is the present Church.

Quid est quod in eodem evangelista legimus Dominum
what is-it that in the-same evangelist we-read the-Lord
dicere: «Dico autem vobis, quod ita gaudium erit in
to-say I-say moreover to-you that so joy will-be in
cœlo super uno peccatore pœnitentiam agente, quam super
heaven over one sinner penance doing as over
nonaginta novem justis, qui non indigent pœnitentia?» Multo
ninety nine just-men who not need penance much
quippe melius est ac perfectius peccatum cavere, quam
indeed better it-is and more-perfect sin to-guard-against than
commissum emendare, et multos quam unum bene agere:
committed to-amend and many than one well to-act
unde hoc magis quam illud Deo constat placere. Quid
whence this rather than that to-God it-is-agreed to-please what
est ergo quod Deus unius peccatoris pœnitentiam plus
is-it therefore that God of-one sinner the-penance more
approbat, quam multorum justorum perseverantiam?
approves than of-many just-men the-perseverance
Solutio Abælardi.
solution of-Abelard
Quo quisque amplius de peccato alicujus dolet, magis
the-more each-one more over the-sin of-someone grieves the-more
de correptione ipsius gaudet; et quo dolor damni major
over the-correction of-him he-rejoices and the-more the-grief of-the-loss greater

extiterat, et de reparando commodo minus sperandum
had-been and about the-to-be-restored advantage less to-be-hoped
videbatur, et gravius ut eveniret, majore quum evenit
it-seemed and more-hardly that it-should-happen with-greater when it-happened
lætitia suscipitur, et majori sollicitudini de damno majus
joy it-is-received and to-greater anxiety about the-loss greater
gaudium succedit de commodo. De justis autem quos
joy succeeds about the-advantage about the-just moreover whom
in bono perseverare confidimus, et ideo minus illi
in good to-persevere we-trust and therefore less to-them
intendimus, de quibus securiores sumus, minore gaudio
we-attend about whom more-secure we-are with-less joy
hinc accendimur, quam de conversione peccatoris, quæ
hence we-are-kindled than at the-conversion of-a-sinner which
difficillima videbatur. Non tamen ideo plus valet hujus
most-difficult seemed not yet therefore more avails of-this-one
conversio, quam illorum perseverantia: sed plus inde gaudemus
the-conversion than of-those the-perseverance but more thence we-rejoice
quum acciderit, unde plurimum solliciti fueramus ut
when it-will-have-happened whence very-much anxious we-had-been that
accideret. Quod ergo dicitur: «Gaudium erit in cœlo,»
it-should-happen what therefore is-said joy will-be in heaven
in Ecclesia præsenti fidelium intelligitur exultatio, quæ
in the-Church present of-the-faithful is-understood the-exultation which
nonnunquam etiam regnum cœlorum a Domino nuncupatur.
sometimes even the-kingdom of-heaven by the-Lord is-called

Problema Heloissæ XII

XII · THE GRUMBLING LABORERS

How can the first laborers in the vineyard envy the last, when in heaven no one covets and envy is a torment? A parable gives a likeness, not the whole truth, as the rich man's finger and tongue show. The murmuring is the wonder of the faithful at seeing those who worked a shorter time made equal to them; the evil eye is a likeness of the envious, and the Lord's question teaches them to praise God instead.

Illud quoque nonnihil quæstionis habet quod in Matthæo
that also something of-question has which in Matthew
legimus de operariis in vineam missis: quorum
we-read about the-workmen into the-vineyard sent of-whom
priores tantum novissimis invidisse videntur, et adversus
the-first so-much the-last to-have-envied seem and against
patremfamilias murmurasse, ut tale mererentur responsum:
the-householder to-have-murmured that such they-deserved answer
«An oculus tuus nequam est, quia ego bonus sum?» In futura
or eye your wicked is because I good am in the-future
quippe vita, ita cuique beatorum sufficiet bravium susceptum,
indeed life so to-each of-the-blessed will-suffice the-prize received
ut nemo plus ibi habere appetat, quam accipiet: ubi erit
that no-one more there to-have desires than he-will-receive where will-be
tanta omnium caritas, ut unusquisque alterius bonum diligat
so-great of-all the-charity that each of-another the-good loves
tanquam suum, nec a voluntate Domini quisquam discrepare
as his-own nor from the-will of-the-Lord anyone to-differ
possit, nec per malum invidiæ adversus aliquem, possit
can nor through the-evil of-envy against anyone can

nequam oculum habere: maxime quum invidia hos, in quibus
a-wicked eye to-have most since envy those in whom
est, tantum affligat et cruciet, ut de ipsa poeta dixerit:
it-is so-much afflicts and torments that of it the-poet said

Invidia Siculi non invenere tyranni
than-envy the-Sicilian not found tyrants
Majus tormentum.
a-greater torment

Et alibi:
and elsewhere

Invidus alterius rebus macrescit opimis.
the-envious-man at-another's things grows-thin rich

Solutio Abælardi.
solution of-Abelard
Sciendum vero in omni parabola non tam rei veritatem
to-be-known indeed in every parable not so-much of-the-thing the-truth
expressam esse, quam ex parte aliqua rei similitudinem
expressed to-be as from part some of-the-thing a-likeness
inductam esse, et sæpe historiæ veritati similitudinem quasi
brought-in to-be and often of-history to-the-truth a-likeness as-if
rem gestam adjungi. Quum enim de divite et Lazaro
a-thing done to-be-added when for about the-rich-man and Lazarus
gestum esse creditur in duabus personis, vel sæpius in multis,
done to-be it-is-believed in two persons or more-often in many
quod hujus anima sit salvata, illius damnata: nequaquam
that of-this-one the-soul be saved of-that damned by-no-means
juxta litteram accipi potest, quod dives Abrahæ
according-to the-letter to-be-taken can what the-rich-man to-Abraham

dicit: «Mitte Lazarum, ut extremum digiti sui intingat in
says send Lazarus that the-tip of-finger his he-dip in
aquam et refrigeret linguam meam.» Non enim animarum
water and cool tongue my not for of-souls
est digitum vel linguam in se habere, sed corporum
it-is a-finger or a-tongue in themselves to-have but of-bodies
tantum. Quod ergo de his dicitur, non ad veritatem
only what therefore about these-things is-said not to the-truth
pertinet rei gestæ secundum proprietatem litteræ, sed
pertains of-the-thing done according-to the-propriety of-the-letter but
ad similitudinem inductam ex aliqua parte. Sic et hoc loco,
to the-likeness brought-in from some part so also in-this place
quum murmurare dicuntur quidam et tanquam indignari
when to-murmur are-said some and as-if to-be-indignant
alios sibi adæquari, murmuratio ista non indignationis,
others to-themselves to-be-made-equal murmuring this not of-indignation
sed admirationis est accipienda. Qui enim murmurant,
but of-wonder is to-be-taken they-who for murmur
mirantur id fieri, quod non credebant. Unde murmuratio
wonder this to-be-done which not they-believed whence murmuring
illa nunc dicitur multorum fidelium admiratio, quod sibi
that now is-called of-many faithful the-wonder that to-themselves
videbunt in præmio adæquari, quos pauciori tempore
they-will-see in reward to-be-made-equal those-whom for-a-shorter time
noverant operari. Similiter oculus nequam per similitudinem
they-had-known to-work likewise eye wicked by likeness
dicitur hominum invidorum, qui inde adversus alios
is-said of-men envious who thence against others
commoventur, quod quasi contra rationem factum, quod non
are-moved that as-if against reason done what not
crediderant, mirantur. Tale est ergo: «An oculus tuus nequam
they-had-believed they-wonder such is therefore or eye your wicked

est, quia ego bonus sum?» tanquam si diceret: Nunquid ex
is because I good am as if he-should-say is-it-that from
eo quod vides per meam bonitatem factum, commoveris,
this which you-see through my goodness done you-are-moved
more mundi, ex iniquitate ad indignationem? Ac si
in-the-manner of-the-world from iniquity to indignation as if
diceret: Nequaquam sic convenit. Hoc autem Dominum
he-should-say by-no-means so it-befits this moreover the-Lord
cuiquam dicere, est ipsum facere hoc intelligere, quod non
to-anyone to-say is him to-make this to-understand that not
hinc debeat indignari, sed magis laudare Deum.
hence he-ought to-be-indignant but rather to-praise God

Problema Heloissæ XIII

XIII · THE SIN AGAINST THE HOLY SPIRIT

How can one sin against the Son and not against the Spirit? To blaspheme the Son of man is to deny Christ's godhead in error, misled by his flesh, excusable as invincible ignorance. To blaspheme the Spirit is knowingly to call God's evident goodness the work of a wicked spirit out of envy, as the Pharisees did, a sin graver than the devil's pride that leaves them obstinate and shut out from grace. Those serving God by the natural law are not damned but taught what they need.

Quæstio illa de peccato in Spiritum sanctum irremissibili
the-question that about the-sin against the-Spirit holy unforgivable
nos quoque sicut multos commovet. Quomodo enim quis in
us also as many disturbs how for someone against
filium Dei, et non in Spiritum sanctum peccare potest,
the-son of-God and not against the-Spirit holy to-sin can
quum unus offendi nequaquam sine alio queat, et unius
when one to-be-offended by-no-means without the-other can and of-one

offensam in utrumque redundare sit necesse: quum nequaquam
the-offense onto both to-overflow be necessary since by-no-means
cuiquam possit esse placatus, cui fuit ille offensus?
to-anyone he-can to-be appeased against-whom was the-other offended
Solutio Abælardi.
solution of-Abelard
Antequam solutionem, prout possumus, ponamus, præmittenda
before the-solution as we-can we-set-down to-be-premised
sunt, et ex diversis evangelistis colligenda hujus sententiæ
are and from the-various evangelists to-be-gathered of-this sentence
verba, et unde ipsa pendeat præmittendum, ut facilius ad
the-words and whence it hangs to-be-premised that more-easily to
solutionem sit perveniendum. Sicut ergo Matthæus refert,
the-solution it-be to-be-arrived as therefore Matthew relates
quum dæmoniacum quemdam Dominus curasset, et invidi
when a-demoniac certain the-Lord had-cured and the-envious
pharisæi dicerent eum id facere per spiritum nequam,
pharisees said him this to-do through a-spirit wicked
non per Spiritum sanctum, Dominus ait: «Si ergo in
not through the-Spirit holy the-Lord says if therefore by
Beelzebub ejicio dæmones, filii vestri in quo ejiciunt? Si
Beelzebub I-cast-out demons sons your by whom do-they-cast-out if
autem in Spiritu Dei ejicio dæmones, igitur pervenit in
moreover by the-Spirit of-God I-cast-out demons therefore has-come upon
vos regnum Dei.» Et post aliqua: «Ideo dico vobis, omne
you the-kingdom of-God and after some-things therefore I-say to-you every
peccatum et blasphemia remittetur hominibus: Spiritus
sin and blasphemy will-be-forgiven to-men of-the-Spirit
autem blasphemia non remittetur. Et quicunque dixerit
but the-blasphemy not will-be-forgiven and whoever will-have-said
verbum contra filium hominis, remittetur ei: qui autem
a-word against the-son of-man it-will-be-forgiven to-him who but

dixerit contra Spiritum sanctum, non remittetur ei
will-have-said against the-Spirit holy not it-will-be-forgiven to-him
neque in hoc sæculo, neque in futuro.» Marcus vero sic
neither in this age nor in the-future Mark indeed so
ponit: «Amen dico vobis, quoniam omnia dimittentur filiis
puts amen I-say to-you that all-things will-be-forgiven to-the-sons
hominum peccata et blasphemiæ, quibus blasphemaverant:
of-men sins and blasphemies with-which they-had-blasphemed
qui autem blasphemaverit in Spiritum sanctum, non
who but will-have-blasphemed against the-Spirit holy not
habebit remissionem in æternum; sed reus est æterni
will-have forgiveness for ever but guilty is of-an-eternal
delicti; quoniam dicebant: Immundum spiritum habet.» Lucas
offense since they-said an-unclean spirit he-has Luke
vero sic scribit Dominum dicere: «Quicunque confessus
indeed so writes the-Lord to-say whoever confessed
fuerit me coram hominibus, et filius hominis confitebitur
will-have me before men also the-son of-man will-confess
illum coram angelis Dei. Qui autem negaverit me coram
him before the-angels of-God who moreover will-have-denied me before
hominibus, negabitur coram angelis Dei. Et omnis qui
men will-be-denied before the-angels of-God and everyone who
dicit verbum in filium hominis, remittetur illi; ei
says a-word against the-son of-man it-will-be-forgiven to-him to-him
autem, qui in Spiritum sanctum blasphemaverit, non
but who against the-Spirit holy will-have-blasphemed not
remittetur.» His itaque præmissis, primo distinguendum est,
it-will-be-forgiven these and-so premised first to-be-distinguished it-is
quid sit peccatum blasphemiæ in filium hominis, et quid
what be the-sin of-blasphemy against the-son of-man and what
in Spiritum sanctum. Quantum vero æstimo, ille peccat
against the-Spirit holy as-far-as indeed I-judge he sins

blasphemando in filium hominis, qui Christo detrahit,
by-blaspheming against the-son of-man who Christ disparages
eum denegando Deum, non tam per malitiam quam
him by-denying God not so-much through malice as
per errorem, ex assumpta nostræ infirmitatis natura, quam
through error from the-assumed of-our infirmity nature which
in eo conspicit. Hoc enim innuit, quum dicit: Filium
in him he-sees this for he-intimates when he-says the-Son
hominis, potius quam: Filium Dei; ut propter infirmitatem
of-man rather than the-Son of-God that because-of the-infirmity
hominis, quam ex matre nascendo suscepit, non credatur
of-man which from his-mother by-being-born he-took-up not be-believed
in eo fortitudo Dei. Quod quidem peccatum ex ignorantia
in him the-strength of-God which indeed sin from ignorance
tanquam invincibili, plurimum excusabile videtur: quum hoc
as-if invincible very-much excusable seems since this
nequaquam humana ratione, sed Deo tantum inspirante
by-no-means by-human reason but God only inspiring
percipi posset, ut videlicet Deus homo fieret. Unde et
to-be-perceived could that namely God man should-become whence also
ipsemet Christus profitetur: «Nemo venit ad me, nisi pater
he-himself Christ professes no-one comes to me unless father
meus traxerit illum;» quia non est humanæ rationis hoc
my will-have-drawn him because not is of-human reason this
in Christo percipere, quod solummodo fit Deo inspirante.
in Christ to-perceive which only is-done God inspiring
Blasphemare vero in Spiritum sanctum, est manifeste
to-blaspheme indeed against the-Spirit holy is manifestly
bonitati Dei, qui Spiritus sanctus intelligitur, ita scienter ex
the-goodness of-God which the-Spirit holy is-understood so knowingly from
invidia detrahere, ut beneficia, quæ per Spiritum sanctum,
envy to-disparage that the-benefits which through the-Spirit holy

hoc est divinæ bonitatis gratiam, non dubitant fieri, per
that is of-divine goodness the-grace not they-doubt to-be-done through
invidiam tribuant maligno Spiritui, sicut Pharisæi faciebant,
envy they-attribute to-the-wicked Spirit as the-Pharisees did
dum turbam credentem his, quæ videbant, miraculis, a
while the-crowd believing in-these which they-saw miracles from
Christo per invidiam avertere niterentur. Quorum peccatum
Christ through envy to-turn-away they-strove whose sin
si diligentius consideremus, gravius esse videtur quo
if more-diligently we-consider graver to-be it-seems than-that-by-which
diabolus corruit. Etsi enim pharisæi Christum non credebant
the-devil fell even-if for the-pharisees Christ not believed
Deum, hominem tamen justum ex vita et operibus ejus
God a-man yet just from the-life and works his
ignorare non poterant, nec ista, quæ faciebat, per
to-be-ignorant-of not they-could nor these-things which he-did through
Spiritum sanctum facta esse. Quum ergo contra conscientiam
the-Spirit holy done to-be when therefore against conscience
suam hæc dicerent per malignum spiritum, quæ fieri
their these-things they-said through the-wicked spirit which to-be-done
non dubitabant per Spiritum sanctum; profecto scienter
not they-doubted through the-Spirit holy surely knowingly
mentientes ipsum Spiritum sanctum asserebant, esse spiritum
lying the-very Spirit holy they-asserted to-be a-spirit
malignum. In quo longe magis præsumpsisse videntur
wicked in which far more to-have-presumed they-seem
mentiendo, quam diabolus superbiendo. Diabolus quippe
by-lying than the-devil by-being-proud the-devil indeed
quamvis appetierit Deo similis esse, et per se regnum
although he-craved to-God like to-be and by himself a-kingdom
obtinere: non tamen in tantum ibi excessisse credendus
to-obtain not yet in so-far there to-have-exceeded to-be-believed

est, ut in tantam prorumpere blasphemiam auderet, ut
is that into such to-burst-forth blasphemy he-dared that
Deum mentiri esse malum sustineret. Unde blasphemia
God to-lie to-be evil he-would-venture whence the-blasphemy
istorum non minor superbia illorum, sed etiam magis
of-these not less than-the-pride of-those but even more
execrabilis videtur, ut omnino a venia excludi sit
execrable seems so-that altogether from pardon to-be-excluded it-be
digna. Nequaquam tamen dicimus quod pœnitentia talium, si
worthy by-no-means yet do-we-say that the-penance of-such if
esset, indulgentiam non impetraret: sed ex sententia Domini
it-were indulgence not would-obtain but from the-sentence of-the-Lord
omnes tales credimus ita Spiritum Dei exacerbasse, ut
all such we-believe so the-Spirit of-God to-have-exasperated that
in sua obstinati malitia, penitus exclusi fuerint a gratia.
in their obstinate malice wholly excluded they-were from grace
Hanc autem manifestam gratiam Dei, quæ se in Christo
this moreover manifest grace of-God which itself in Christ
per effectum miraculorum revelat, Lucas superius per
through the-effect of-miracles reveals Luke above through
digitum Dei designat, ipso dicente Domino: «Porro si in
the-finger of-God designates himself saying the-Lord further if by
digito Dei ejicio dæmonia,» manus quippe sive dextera,
the-finger of-God I-cast-out demons the-hand indeed or right-hand
vel brachium Dei Filius ejus dicitur; in hac manu digitus
or arm of-God Son his is-called in this hand the-finger
est manifesta quælibet sancti Spiritus operatio. Digito
is manifest any-whatever of-the-holy Spirit working the-finger
quippe maxime utimur in demonstratione corporalium rerum:
indeed most we-use in the-showing of-bodily things
unde digitum Dei Spiritum ejus dicit, quum gratiam suam
whence the-finger of-God Spirit his he-calls when grace his

per aliquem effectum beneficii patenter exhibet, ut non
through some effect of-benefit plainly he-shows so-that not
nisi Dei opus illud credatur, etsi nonnulli per invidiam
except of-God work that be-believed even-if some through envy
more pharisæorum illud calumnientur. Et hoc est hoc
in-the-manner of-the-pharisees it may-slander and this is this
peccatum blasphemiæ in Spiritum sanctum, per quem
sin of-blasphemy against the-Spirit holy through whom
remissio fit peccatorum, irremissibile permanere. Quod
forgiveness is-made of-sins unforgivable to-remain what
autem dictum est: «Quicunque dixerit verbum contra
moreover said it-has-been whoever will-have-said a-word against
filium hominis, remittetur ei;» sic accipe, quod nullus, qui,
the-son of-man it-will-be-forgiven to-him so take that no-one who
ut dictum est, non per malitiam, sed per errorem
as said it-has-been not through malice but through error
detraxerit honori Christi, propter hoc damnabitur: quum
will-have-disparaged the-honor of-Christ because-of this will-be-damned since
hæc ignorantia invincibilis similem eum faciat illis pro quibus
this ignorance invincible like him makes to-those for whom
Dominus in passione sua, sive Stephanus oraverit. Pietati
the-Lord in passion his or Stephen prayed to-piety
quippe atque rationi convenit, ut quicunque lege naturali
indeed and reason it-befits that whoever by-law natural
creatorem omnium ac remuneratorem Deum recognoscentes,
the-creator of-all and rewarder God recognizing
tanto illi zelo adhærent, ut per consensum, qui proprie
with-such to-him zeal cling that through consent which properly
peccatum dicitur, eum nitantur nequaquam offendere, tales
sin is-called him they-strive by-no-means to-offend such
arbitremur minime damnandos esse, et quæ illum ad
we-judge by-no-means to-be-damned to-be and what-things him for

salutem necessum est addiscere, ante vitæ terminum a
salvation necessary it-is to-learn before of-life the-end by
Deo revelari sive per inspirationem, sive per aliquem
God to-be-revealed whether through inspiration or through some-one
directum quo de his instruatur, sicut in Cornelio
directed by-whom about these-things he-be-instructed as in Cornelius
factum esse legimus de fide Christi ac perceptione
done to-have-been we-read about the-faith of-Christ and the-receiving
baptismi. Quod et patenter illa videtur astruere sententia:
of-baptism which also plainly that seems to-establish sentence
«Si cor nostrum non reprehenderit nos, fiduciam habemus
if heart our not will-have-reproved us confidence we-have
ad Deum;» et quum Dominus dicat: «Majorem hac
toward God and since the-Lord says greater than-this
dilectionem nemo habet, ut animam suam ponat quis
love no-one has than-that life his lay-down someone
pro amicis suis,» nequaquam de his diffidendum videtur
for friends his by-no-means about these to-be-mistrusted it-seems
qui zelo legis, quamvis Christum non noverint, mori
who by-zeal for-the-law although Christ not they-knew to-die
pro Deo sustinent; quum sit facile Deo talibus statim
for God endure since it-be easy for-God to-such at-once
inspirare quid de Christo sit credendum, antequam de
to-inspire what about Christ be to-be-believed before from
corpore recedat anima, ne infidelis transeat ex hac vita.
the-body depart the-soul lest unbelieving he-pass from this life

Problema Heloissæ XIV

XIV · THE BEATITUDES

How can each beatitude alone suffice for salvation? The eighth confirms the other seven, which describe the three orders: the poor in spirit, meek, and mourning are the continent, monks above all; those who hunger for justice and the merciful are rulers, who must temper punishment with mercy; the clean of heart and peacemakers are the married. Charity makes each blessed, abounding in one grace more than another.

Quid est quod fidelium mentes Dominus componens, et
what is-it that of-the-faithful the-minds the-Lord composing and
ea computans bona, quibus beatitudinem promereri
those-things reckoning goods by-which beatitude to-merit
possunt, modo in singulis dicit eos beatos, in quibus sunt,
they-can now in each says them blessed in which they-are
tanquam unum quodque facere sufficiat beatum, sicut esse
as-if one each to-make suffice blessed as to-be
declaratur ex remuneratione eorum subjecta? Sic quippe dicitur:
is-declared from the-reward of-them set-below so indeed it-is-said
«Beati pauperes spiritu, quoniam ipsorum est regnum cœlorum.»
blessed the-poor in-spirit since theirs is the-kingdom of-heaven
Et similiter in cæteris singulis remuneratio supponitur, ex
and likewise in the-other each-one a-reward is-subjoined from
qua unaquæque gratia sufficere videtur ad salutem. Quas etiam
which each grace to-suffice seems for salvation which also
distingui petimus diligenter, quo melius appareat, utrum
to-be-distinguished we-ask diligently that better it-may-appear whether
singulæ sufficiant, si non in eodem homine simul occurrant.
singly they-suffice if not in the-same man at-once they-occur

Solutio Abælardi.

solution of-Abelard

Septem sunt bona tanquam septem beatitudinibus distincta,

seven are goods as-if by-seven beatitudes distinguished

quibus ad supernæ gaudia vitæ meremur pertingere. Nam

by-which to of-the-supernal the-joys life we-merit to-attain for

illa, quæ quasi octava supponitur, probatio magis est

that which as-it-were eighth is-subjoined the-proof rather is

præcedentium beatitudinum, quam illis tanquam diversa

of-the-preceding beatitudes than with-them as different

connumeranda, ubi videlicet dicitur: «Beati qui persecutionem

to-be-counted where namely it-is-said blessed who persecution

patiuntur propter justitiam, quoniam ipsorum est regnum

suffer for-the-sake-of justice since theirs is the-kingdom

cœlorum.» Nam quia fidelibus beatis persecutiones maxime

of-heaven for since on-the-faithful blessed persecutions most

constat imminere, ne quis eos propter hoc crederet minus

it-is-agreed to-impend lest anyone them because-of this should-believe less

esse beatos, ideo prædictis beatitudinibus istud supposuit,

to-be blessed therefore to-the-aforesaid beatitudes this he-subjoined

tanquam si diceret: Nec minus isti tales beati sunt, quum

as if he-should-say nor less these such blessed are when

persecutiones sustinent; sed magis hinc probantur, quum

persecutions they-endure but more hence are-proved when

in eis non deficiunt. Tres autem fidelium ordines constat

in them not they-fail three moreover of-the-faithful orders it-is-agreed

esse: unum videlicet continentium, alterum rectorum, tertium

to-be one namely of-the-continent another of-rulers the-third

conjugatorum. In tribus autem præcedentibus beatitudinibus

of-the-married in the-three moreover preceding beatitudes

continentes diligenter describi arbitror; post has autem

the-continent diligently to-be-described I-judge after these moreover

tres, duas proximas ad rectores maxime referendas arbitror,
three the-two next to rulers most to-be-referred I-judge
sicut duas ultimas ad conjugatos, et est ordo congruus
as the-two last to the-married and there-is an-order fitting
secundum meritorum gradus. Ordo quippe continentium,
according-to the-grades of-merits the-order indeed of-the-continent
perfectione vitæ prior est cæteris. Secundus est rectorum,
by-perfection of-life first is before-the-rest the-second is of-rulers
qui, quamvis sint potestate ipsis quoque continentibus
who although they-be in-power than-the-very also continent
digniores, gratior tamen extitit patriarchæ pulchra Rachel
worthier more-pleasing yet was to-the-patriarch fair Rachel
et sterilis, quam Lia lippa et fœcunda: et melior pars
and barren than Leah blear-eyed and fruitful and the-better part
Mariæ tanquam in otio vacantis, quam Marthæ cibum
of-Mary as-if in leisure being-free than of-Martha food
ministrantis. Ultimus ordo est conjugatorum: qui longe a
serving the-last order is of-the-married who far from
continentibus distant, et rectoribus æquari non merentur;
the-continent stand-apart and to-rulers to-be-equaled not deserve
quamvis utrique in activa sint occupati. Nam, ut postmodum
although both in the-active are occupied for as afterward
Veritas ait: «Qui docuerit et fecerit legem,» quod est
the-Truth says he-who will-have-taught and will-have-done the-law which is
doctorum et Ecclesiæ prælatorum, «magnus vocabitur in
of-teachers and of-the-Church prelates great will-be-called in
regno cœlorum,» sicut continens maximus, et conjugatus
the-kingdom of-heaven as the-continent greatest and the-married
minimus. Ab his ergo, qui virtute sunt maximi, et priores
least from these therefore who in-virtue are greatest and first
apud Deum dignitate religionis, inchoans, in tribus eorum
with God in-the-dignity of-religion beginning in three their

sanctitatem comprehendit: quum eos videlicet pauperes spiritu,
holiness he-comprises when them namely poor in-spirit
mites, ac lugentes describit. Beatus dicitur, quasi bene
meek and mourning he-describes blessed is-called as-if well
actus, hoc est in bonis moribus compositus. Pauperes spiritu
acted that is in good morals composed the-poor in-spirit
dicuntur, qui paupertatem non necessitate sustinent, hoc est,
are-called who poverty not from-necessity endure that is
Dei quo fervent edocti ratione, hanc appetunt, divitias
of-God by-whom they-burn taught by-reason this they-seek riches
contemnentes, et eas tanquam nocivas fugientes, attendentes
despising and them as harmful fleeing attending-to
quod Dominus ait: «Facilius est camelum intrare per
what the-Lord says easier it-is for-a-camel to-enter through
foramen acus, quam divitem in regnum cœlorum.»
the-eye of-a-needle than for-a-rich-man into the-kingdom of-heaven
Spiritum itaque hoc loco rationem dicit, sicut et Apostolus
spirit and-so in-this place reason he-calls as also the-Apostle
id secutus ait: «Caro concupiscit adversus spiritum, et
it following says the-flesh lusts against the-spirit and
spiritus adversus carnem.» Quis enim nesciat concupiscentiam
the-spirit against the-flesh who for knows-not concupiscence
animæ potius quam corporis esse? Sed tunc caro adversus
of-the-soul rather than of-the-body to-be but then the-flesh against
spiritum concupiscit, quum in eadem anima sensualitas,
the-spirit lusts when in the-same soul sensuality
hoc est delectatio ex infirmitate carnis veniens, rationi
that is delight from the-infirmity of-the-flesh coming to-reason
repugnat, ut, juxta eumdem apostolum, sæpe, victi
is-repugnant so-that according-to the-same apostle often conquered
faciamus quæ nolumus; hoc est quæ facienda esse non
we-do what we-are-unwilling that is what to-be-done to-be not

approbamus. Quum ergo spiritus, hoc est ratio, suggesserit
we-approve when therefore the-spirit that is reason will-have-suggested
nos facere quod debemus, et nos inde carnalitas retrahit,
us to-do what we-ought and us thence carnality draws-back
in quo perficiendo nonnulla difficultas incumbit: vincitur
in which accomplishing some difficulty lies is-conquered
spiritus dominante carne, et ei subjicitur, ut homo jam
the-spirit dominating the-flesh and to-it is-subjected so-that man now
carnalis vel animalis sit dicendus, desideriis carnis more
carnal or animal be to-be-called to-the-desires of-the-flesh in-the-manner
pecudum deditus. «Quoniam ipsorum est regnum cœlorum.»
of-cattle given since theirs is the-kingdom of-heaven
Inde pauperes spiritu probat esse beatos; quia qui
thence the-poor in-spirit he-proves to-be blessed because they-who
rationabiliter terrena contemnunt, cœlestia promerentur.
rationally earthly-things despise heavenly-things merit
Pauperes itaque spiritu sunt, qui tam possessionis quam
the-poor and-so in-spirit are who as-much of-possession as
honoris ambitionem propter Deum postponunt, et nihil
of-honor the-ambition for-the-sake-of God put-after and nothing
ad voluptatem appetunt: sed contenti necessariis, a
for pleasure seek but content with-necessary-things from
licitis quoque abstinent, ne voluptatibus terrenis capiantur,
lawful-things also abstain lest by-pleasures earthly they-be-taken
et Deo magis quam sæculo dare operam contendunt.
and to-God rather than to-the-world to-give attention strive
Tales sunt, qui a tumultuosa sæculi vita transeunt ad
such are who from the-tumultuous of-the-world life pass to
quietem monasticam, ut tanto purius Deo et sibi
quiet monastic that so-much more-purely for-God and for-themselves
vacent, quanto magis remoti sunt a curis sæculi: et
they-be-free as-much-as more removed they-are from the-cares of-the-world and

tanto facilius ad cœlos evolent, quanto magis terrenis
so-much more-easily to the-heavens may-fly-up as-much-as more of-earthly
sarcinis exonerati sunt. Quod et Hieronymus in illo principe
burdens unburdened they-are which also Jerome in that prince
monachorum præfiguratum attendens, quodam loco ait: «Elias
of-monks prefigured attending-to in-a-certain place says Elijah
ad cœlorum regna festinans, melotam reliquit in terris.»
to of-the-heavens the-kingdoms hastening the-sheepskin left on earth
Hi tales quum pauperes spiritu facti fuerint, mites ac
these such when poor in-spirit made they-will-have-been meek and
mansueti necesse est fiant. Qui enim in terrenis nihil
mild necessary it-is they-become who for in earthly-things nothing
ambiunt, nequaquam de amissione rerum, vel illatis injuriis
seek by-no-means over the-loss of-things or inflicted injuries
in iram accenduntur. His bene se possidentibus, et
into anger are-kindled to-these well themselves possessing and
impetus carnis regendo frangentibus, terra viventium, hoc
the-onsets of-the-flesh by-ruling breaking the-land of-the-living that
est vera stabilitas beatorum in præmium supponitur, quum
is the-true stability of-the-blessed as reward is-subjoined when
ait: «Quoniam ipsi possidebunt terram.» Istam in talibus
he-says since they will-possess the-land this in such
mansuetudinis et patientiæ virtutem Jeremias describens, ait:
of-meekness and patience virtue Jeremiah describing says
«Bonum est viro, quum portaverit jugum ab adolescentia
good it-is for-a-man when he-will-have-borne the-yoke from youth
sua. Sedebit solitarius et tacebit: quia levavit se super
his he-will-sit solitary and will-be-silent because he-has-raised himself above
se. Ponet in pulvere os suum, si forte sit spes.
himself he-will-put in the-dust mouth his if perhaps there-be hope
Dabit percutienti se maxillam, saturabitur opprobriis: quia
he-will-give to-the-one-striking him the-cheek he-will-be-filled with-reproaches because

non repellit in sempiternum Dominus.» Jugum monasticæ
not will-reject for ever the-Lord the-yoke of-monastic
disciplinæ ab adolescentia sua portat, quum quis hoc
discipline from youth his he-bears when someone this
suscipere non differt, quousque in senio viribus exhaustus
to-take-up not puts-off until in old-age in-strength exhausted
hoc præsumat tollere, quod non possit portare: et quietem
this he-presume to-take-up which not he-can bear and the-quiet
corporis magis quam pacem animæ quærens, voluptates
of-the-body rather than the-peace of-the-soul seeking the-pleasures
sæculi, quas fugere se mentitur, in monasterio quærit.
of-the-world which to-flee himself he-lies in the-monastery seeks
Et nihil jam valens operari, tanquam inter apes burdio
and nothing now able to-work as-if among bees a-drone
factus, quod illæ congregant, devorat impudenter. Et jam
made what they gather devours shamelessly and now
consumptis viribus corporis, quas quoad potuit, in servitio
consumed the-strength of-the-body which as-far-as he-could in the-service
diaboli expendit, occasione senilis infirmitatis, luxurioso
of-the-devil he-spent on-the-pretext of-senile infirmity to-luxurious
vacat otio, quando eum tanto restrictius vivere decuit, et
is-free leisure when him so-much more-strictly to-live it-befitted and
contra vitia dimicare, quanto se minus victurum novit,
against vices to-fight as-much-as himself less about-to-live he-knows
et ad percipiendam bravii sui palmam citius perventurum,
and to receiving of-the-prize his the-palm sooner about-to-arrive
si hanc meruerit. Iste talis miser ab adolescentia sua
if this he-will-have-deserved this such wretch from youth his
jugum portare non assuetus, sub ipso, quod non potest
the-yoke to-bear not accustomed under that which not he-can
ferre, cogitur succumbere. Sedet solitarius et tacet professor
bear is-compelled to-succumb sits solitary and is-silent the-professor

monasticæ disciplinæ, quum et nomen monachi et vitæ
of-monastic discipline when both the-name of-monk and of-life
perfectionem sibi vindicat. Monachus quippe, solitarius
the-perfection for-himself he-claims monk indeed solitary
interpretatur, quem beatus increpans Hieronymus, ait: «Quid
is-interpreted whom blessed rebuking Jerome says what
facis in turba, qui solus es?» Quem «omni tempore
do-you-do in the-crowd who alone you-are whom at-every time
debere silentio studere» beatus asserit Benedictus, cultum
ought silence to-study blessed asserts Benedict the-cultivation
justitiæ silentium ex testimonio comprobans Isaiæ. Et
of-justice silence from the-testimony proving of-Isaiah and
apostolus hanc præcipue virtutem commendans, ait: «Si
the-apostle this especially virtue commending says if
quis in verbo non offendit, hic perfectus est vir.» Levat
anyone in word not offends he perfect is a-man he-raises
se super se, quum se ipsum regens, et opprimens,
himself above himself when himself self ruling and oppressing
carnem spiritui subdit: et voluntatem propriam voluntati
the-flesh to-the-spirit subjects and the-will his-own to-the-will
subjiciens Dei, de seipso gloriose triumphat, attendens quod
subjecting of-God over himself gloriously triumphs attending-to what
scriptum est: «Melior est patiens viro forti, et qui
written it-is better is the-patient than-a-man strong and he-who
dominatur animo suo, expugnatore urbium.» Tunc autem
rules mind his than-the-stormer of-cities then moreover
maxime tacere debet, quum alii virtutem ejus divulgant:
most to-be-silent he-ought when others the-virtue his spread-abroad
ne ipse sui præco factus, in levem evanescat auram, et
lest he of-himself the-herald made into light he-vanish air and
quanto altior in virtutibus videtur, graviorem superbiendo
by-how-much higher in virtues he-seems a-heavier by-being-proud

casum perferat. Taceat ergo quia levavit se super
fall he-suffer let-him-be-silent therefore because he-has-raised himself above
se, ne videlicet hæc si fecerit recognoscat, et
himself lest namely these-things if he-will-have-done he-recognize and
pavidus oret ne corruat; quia in hac vita, nulli secura
fearful let-him-pray lest he-fall because in this life to-none secure
est victoria. Quod si forte de se loqui præsumat,
is victory and if perhaps about himself to-speak he-presume
non virtutem suam, sed infimitatem prædicet. Unde et
not the-virtue his but the-lowliness let-him-proclaim whence also
subditur. «Ponet in pulvere os suum, si forte sit spes.»
is-subjoined he-will-put in the-dust mouth his if perhaps there-be hope
Quod est dicere: tanquam pulverem tentationibus dæmonum
which is to-say as dust by-the-temptations of-demons
agitatum, et in operibus non constantem, sed dissolutum
agitated and in works not constant but dissolute
profiteatur: et si quando mentis elatio titillaverit,
let-him-profess-himself and if ever of-mind the-elation will-have-tickled
statim se objurgans dicat: «Quid superbis, terra et
at-once himself rebuking let-him-say why are-you-proud earth and
cinis?» Quid præsumis, levissime pulvis, quem projicit ventus
ashes why do-you-presume lightest dust which casts the-wind
a facie terræ? Hæc dicens, et de se pavens, cum
from the-face of-the-earth these-things saying and for himself fearing with
terrore cogitet, si forte sit illi spes, ne novissime
terror let-him-think if perhaps there-be for-him hope lest at-last
superbia vincatur, quæ non nisi de virtutibus triumphat.
by-pride he-be-conquered which not except over virtues triumphs
Et ne virtutibus extollatur, persecutionibus est humiliandus:
and lest by-virtues he-be-lifted-up by-persecutions he-is to-be-humbled
ut per patientiam virtus ejus probata coronetur, quæ
that through patience the-virtue his proved be-crowned which

spiritu pauperes facit veros mites. Dabit igitur percutienti
in-spirit poor makes true meek-ones he-will-give therefore to-the-one-striking
se maxillam, et saturabitur opprobriis: quia sive factis, sive
him the-cheek and will-be-filled with-reproaches because whether by-deeds or
verbis injurietur, his tanquam quadam dulcedine saporis
by-words he-be-wronged by-these as-if by-a-certain sweetness of-taste
oblectatus reficietur. Dat percutienti se maxillam, qui
delighted he-will-be-refreshed gives to-the-one-striking him the-cheek he-who
pro Deo gaudet injuriari. Subtrahit e contrario maxillam,
for God rejoices to-be-wronged withdraws on-the contrary the-cheek
qui injurias refugit, vel invitus patitur. Cur autem justus
he-who injuries flees or unwilling suffers why moreover the-just-man
libenter hæc toleret, et in passionibus gaudeat, juxta
gladly these-things should-bear and in sufferings rejoice according-to
illud quod de apostolis dictum est: «Ibant gaudentes a
that which of the-apostles said it-has-been they-went rejoicing from
conspectu concilii, quoniam digni habiti sunt pro nomine
the-sight of-the-council since worthy held they-were for the-name
Jesu contumeliam pati?» Et etiam supponitur, et propheta
of-Jesus insult to-suffer and also is-subjoined and the-prophet
ait: «Quia non repellet in sempiternum Dominus.» Repulsus
says because not will-reject for ever the-Lord rejected
a gratia Domini, et miseriis in vita hac expositus videtur
from the-grace of-the-Lord and to-miseries in life this exposed seems
justus: unde et de ipso justorum capite scriptum est:
the-just-man whence also about the-very of-the-just head written it-is
«Desideravimus eum despectum et novissimum virorum, et
we-have-desired him despised and the-last of-men and
putavimus eum quasi leprosum, et percussum a Deo, et
we-thought him as-if a-leper and struck by God and
humiliatum.» De hoc despectu vel repulsione Dei, quum nos
humbled of this contempt or rejection of-God when us

in adversis non protegit, scriptum est: «Deus, repulisti
in adversities not he-protects written it-is O-God thou-hast-rejected
nos.» Sed quia hic, ut dictum est, repellit nos, ut
us but because here as said it-has-been he-rejects us that
probemur, quos post victoriam assumit, ut coronemur:
we-may-be-proved whom after victory he-takes-up that we-may-be-crowned
spes afflictorum, qua triumphant, exponitur quum dicitur:
the-hope of-the-afflicted by-which they-triumph is-set-forth when it-is-said
«Quia non repellet in sempiternum Dominus;» hoc est,
because not will-reject for ever the-Lord that is
pœnas finiet afflictorum, qui pœnas non finiet affligentium.
the-pains he-will-end of-the-afflicted who the-pains not will-end of-the-afflicters
Et notandum quod Dominus apostolis novum testamentum
and to-be-noted-it-is that the-Lord to-the-apostles the-new testament
tradens, quum in exordio statim ad paupertatem admonet,
handing-down when in the-beginning at-once to poverty he-admonishes
ut fœcunditatem terrenorum cœlesti commutemus felicitate,
that the-fruitfulness of-earthly-things for-heavenly we-may-exchange felicity
patenter remunerationem Evangelii a remuneratione legis
plainly the-reward of-the-Gospel from the-reward of-the-law
distinguit, quum ibi cœlestium, hic terrenorum tantum
he-distinguishes since there of-heavenly-things here of-earthly only
promissionem in remunerationem obedientiæ constituat.
the-promise for reward of-obedience he-establishes
Carnalis quippe populus Israel terrena magis quam cœlestia
carnal indeed people Israel earthly-things rather than heavenly
desiderans, hoc in remuneratione accepit, quod magis
desiring this in reward received which more
concupivit, et per ea ad magis obediendum trahendus
it-coveted and through those-things to more obeying to-be-drawn
magis fuerat, quæ concupiscebat, ut hac saltem promissione
more it-had-been which it-coveted that by-this at-least promise

a perverso retraheretur opere, si nondum animus
from perverse it-might-be-drawn-back work if not-yet the-mind
mundari poterat ab iniquitate. Ut enim Apostolus ait:
to-be-cleansed could from iniquity as for the-Apostle says
«Nihil ad perfectum adduxit lex,» nec perfectionem habuit in
nothing to the-perfect brought the-law nor perfection had in
promissis, sic nec in præceptis. «Beati qui lugent.» Luctus
promises so neither in precepts blessed who mourn mourning
salubris proprie convenit monachis, sive ille sit pœnitentiæ
wholesome properly befits monks whether it be of-penance
de peccato, sive dilationis a regno. Quæ duo lacrymarum
for sin or of-delay from the-kingdom which two of-tears
genera, in Axa, filia Caleb, præfigurata sunt; cui
kinds in Achsah daughter of-Caleb prefigured were to-whom
conquerenti ad patrem, quod ei terram aridam dedisset,
complaining to her-father that to-her land dry he-had-given
et irriguam postulanti, ei pater dedit tam superius
and watered asking to-her the-father gave as-much the-upper
irriguum quam inferius. Quantum autem de peccatis tam
watered-land as the-lower how-much moreover over sins as-much
suis quam aliorum lugere conveniat monachum, Hieronymus
his-own as of-others to-mourn it-befits a-monk Jerome
hujus professionis maximus profitetur dicens: «Monachus non
of-this profession the-greatest professes saying the-monk not
doctoris, sed plangentis habet officium, qui se et mundum
of-a-teacher but of-a-mourner has the-office who himself and the-world
lugeat, et Domini pavidus præstoletur adventum. Quid enim
mourns and of-the-Lord fearful awaits the-coming what for
vita monastica, nisi quædam est districtioris pœnitentiæ
the-life monastic except a-certain is of-stricter penance
forma?» Lugeant ergo monachi sive hoc, ut dictum est,
form let-mourn therefore monks either this as said it-has-been

sive illo modo, ut risum mereantur consolationis de quo
or that way that the-laughter they-may-merit of-consolation of which
vere dicitur: «Quoniam ipsi consolabuntur,» attendentes illud,
truly it-is-said since they will-be-consoled attending-to that
quod apostolis Dominus promisit: «Amen, amen dico vobis,
which to-the-apostles the-Lord promised amen amen I-say to-you
quia plorabitis et flebitis vos, mundus autem gaudebit,
that you-will-weep and will-wail you the-world but will-rejoice
vos autem contristabimini: sed tristitia vestra vertetur in
you moreover will-be-saddened but sadness your will-be-turned into
gaudium.» Unde et e contrario reprobis ait: «Væ vobis,
joy whence also on-the contrary to-the-reprobate he-says woe to-you
qui nunc ridetis: quia plorabitis.» Contrariæ quippe vitæ
who now laugh because you-will-weep contrary indeed lives
contrarios status et exitus habent, quum nunc justi flentes
contrary states and ends have since now the-just weeping
postea rideant, et iniqui modo ridentes, e contrario
afterward laugh and the-wicked now laughing on-the contrary
fleant. Justi sive de perpetratione peccati, sive de dilatione
weep the-just whether for the-commission of-sin or for the-delay
regni consolationem accipiunt, quando ad vitam illam,
of-the-kingdom consolation receive when to life that
quæ a dolore penitus est immunis, perveniunt. «Beati
which from pain wholly is free they-arrive blessed
qui esuriunt.» Post vitam continentium ad ordinem transit
who hunger after the-life of-the-continent to the-order he-passes
rectorum, ita istos instituens in duobus, sicut illos fecerat
of-rulers so these establishing in two as those he-had-done
in tribus. Rectores in populo Dei, non solum ecclesiasticæ
in three rulers in the-people of-God not only ecclesiastical
sunt potestates in sacerdotibus, verum etiam sæculares in
are powers in priests but also secular in

regibus. Et notandum quod quum binarius numerus, qui
kings and to-be-noted-it-is that since the-binary number which
conjugatis convenit teste Hieronymo, immundus sit,
to-the-married befits on-the-witness-of Jerome unclean be
unde et opera secundæ diei laudem habere non meruerunt,
whence also the-works of-the-second day praise to-have not deserved
et bina de immundis animantibus in archam jussa sunt
and by-twos of unclean animals into the-ark ordered were
mitti, non incongrue continentes per ternarium, qui impar
to-be-sent not unfittingly the-continent through the-ternary which odd
numerus est, magis quam binarium describendi esse videntur.
number is rather than the-binary to-be-described to-be seem
Cæteris vero, ubi continentiæ virtus omnino non præminet,
for-the-rest indeed where of-continence the-virtue altogether not stands-out
magis convenire binarius videtur. Esuries vel sitis justitiæ,
more to-befit the-binary seems hunger or thirst of-justice
desiderium magnum est in rectoribus debitæ vindictæ: ut
the-desire great is in rulers of-due vengeance so-that
videlicet, mala commissa tantum vindicare velint, quantum
namely the-evils committed so-much to-avenge they-wish as-much-as
se debere cognoscunt, et si non tantum quantum illi
themselves to-be-bound they-recognize and if not so-much as-much-as those
meruerint, qui deliquerunt. Alioquin misericordia in eis
will-have-deserved who offended otherwise mercy in them
locum non haberet, si videlicet nihil de pœna, quam rei
place not would-have if namely nothing of the-penalty which the-guilty
meruerunt, relaxarent. Nam et cœlestis judex, quem terreni
deserved they-should-relax for also the-heavenly judge whom the-earthly
debent imitari, ita justitiam temperat per misericordiam,
ought to-imitate so justice tempers through mercy
ut non tantum reos puniat, quantum illi merentur, sed
that not so-much the-guilty he-punish as-much-as they deserve but

quantum ipsi convenit, cujus miserationes super omnia
as-much-as to-himself befits whose mercies over all
opera ejus. Hinc enim de ipso scriptum est: «Aut obliviscetur
works his hence for of him written it-is or will-forget
misereri Deus, aut continebit in ira sua misericordias
to-have-mercy God or will-hold-back in anger his mercies
suas.» Et rursum: «Et quum iratus fueris, misericordiæ
his and again and when angry you-will-have-been of-mercy
recordaberis.» Superexaltat quippe misericordia judicium, et
you-will-remember exalts-above indeed mercy judgment and
magis judicem commendat quam vindictam. Hæc ergo duo
more the-judge commends than vengeance these therefore two
in judice semper esse debent conjuncta, ut et reum
in the-judge always to-be ought joined that both the-guilty
puniat per justitiam, et minus quam meruerit per
he-punish through justice and less than he-will-have-deserved through
clementiam, quam hic dicit misericordiam. Misericordia quippe
clemency which here he-calls mercy mercy indeed
a miseris dicta, humana compassio est ex miseriis aliorum
from the-wretched named human compassion is from the-miseries of-others
progressa, qua ex infirmitate animi magis quam ex virtute
proceeding by-which from weakness of-mind rather than from virtue
pœnas abhorremus, ex hoc uno quod patientem affligunt,
penalties we-abhor from this one-thing that the-sufferer they-afflict
tam eas, quæ sunt justæ, quam quæ injustæ. Talis
as-much those which are just as those-which unjust such
animi compassio, naturalis, sive rationalis sit, sive minime,
of-mind compassion natural or rational be-it or not
misericordia, proprie dicitur, teste Seneca. Clementia
mercy properly is-called on-the-witness-of Seneca clemency
autem, quæ hoc loco dicta est misericordia, rationabilis
moreover which in-this place called is mercy rational

tantum dicitur compassio, per quam videlicet eis subvenire
only is-called compassion through which namely them to-help
volumus, quibus debemus. Quisquis justitiam habet sine
we-wish whom we-ought whoever justice has without
misericordia, ut videlicet vindicare velit, nec pœnam relaxare,
mercy so-that namely to-avenge he-wish nor the-penalty to-relax
crudelis est. Sin autem e converso, remissus est. Unde
cruel is if moreover on-the converse lax he-is whence
bene Dominus hoc loco rectorum mores instruens, nunquam
well the-Lord in-this place of-rulers the-morals instructing never
justitiam sine misericordia exerceri approbat; ideoque hoc
justice without mercy to-be-exercised approves and-therefore in-this
loco tanquam inseparabiles comites eas sibi sociat. Potest
place as inseparable companions them to-each-other he-joins can
autem remissio pœnæ in his etiam, qui occiduntur, nonnulla
moreover remission of-penalty in those even who are-killed some
esse, si videlicet eas abbreviare, vel genus mortis levius eligere
be if namely them to-shorten or the-kind of-death lighter to-choose
studeamus. Alioquin illam incurrimus sententiam: «Judicium
we-be-eager otherwise that we-incur sentence judgment
sine misericordia illi, qui non facit misericordiam.» Contraria
without mercy to-him who not does mercy contraries
quippe contrariis conveniunt, ut videlicet quemadmodum
indeed to-contraries befit so-that namely as
misericordes misericordia sunt digni, ita immisericordes hac
the-merciful of-mercy are worthy so the-unmerciful of-this
mereantur privari. Denique post continentes et rectores ad
deserve to-be-deprived finally after the-continent and rulers to
conjugatos veniens, ait: «Beati mundo corde.» Quum ait
the-married coming he-says blessed the-clean in-heart when he-says
corde et non corpore, vitam conjugatorum voluptati carnis
in-heart and not in-body the-life of-the-married to-the-pleasure of-the-flesh

plurimum indulgentem, et concupiscentiæ libidini cedentem
very-much indulging and to-concupiscence to-lust yielding
insinuat. Etsi enim admixtio conjugum habeat indulgentiam,
he-intimates even-if for the-mingling of-spouses have indulgence
quum in ea incontinentiæ suæ remedium quærunt, non
when in it for-incontinence their a-remedy they-seek not
ob voluptatem et carnis delectationem more pecudum
for pleasure and of-the-flesh delight in-the-manner of-cattle
hanc appetunt; caro tamen ex labe luxuriæ nonnullum
this they-seek the-flesh yet from the-stain of-lust some
trahit contagium et immunditiam vel fœtorem maculæ.
draws contagion and uncleanness or the-stench of-the-spot
Mundi tamen corde sunt, sed non corpore, qui hanc
clean yet in-heart they-are but not in-body who this
tantum appetunt non ad voluptatem, ut diximus, sed ad
only seek not for pleasure as we-have-said but for
necessitatem, ne fornicando Deum offendant. Et hi quoque
necessity lest by-fornicating God they-offend and these also
salvandi, non carebunt visione Dei, in qua veræ beatitudinis
to-be-saved not will-lack the-vision of-God in which of-true beatitude
summa consistit. Hi quoque pacifici dicuntur, qui pugnam
the-summit consists these also peacemakers are-called who the-battle
carnis maximam per indulgentiam conjugii vitantes, si
of-the-flesh greatest through the-indulgence of-marriage avoiding if
eo rationabiliter ac mediocriter utuntur, ut ad Deum
it rationally and moderately they-use so-that toward God
quoque pacem habeant, quem per intemperantiam non
also peace they-have whom through intemperance not
offendunt. Unde et filiis Dei sunt aggregandi, qui
they-offend whence also with-the-sons of-God they-are to-be-gathered who
nunc per vinculum matrimonii servire invicem coguntur
now through the-bond of-matrimony to-serve each-other are-compelled

carni. De qua quidem servitute Hieronymus Apostolum
the-flesh of which indeed servitude Jerome the-Apostle
dixisse intelligit: «Servus vocatus es? non sit tibi
to-have-said understands a-slave called are-you not let-it-be to-you
curæ. Qui enim positus in conjugio, conversus est ad fidem
a-care he-who for placed in marriage turned is to the-faith
Christi, tanquam servus, Deo inspirante, est vocatus et
of-Christ as-if a-slave God inspiring has-been called and
tractus.» Quippe quæ major servitus est dicenda, quam ut
drawn indeed what greater servitude is to-be-called than that
proprii corporis vir aut uxor potestatem non habeat,
of-his-own body the-husband or the-wife the-power not have
nec ab usu carnis abstinere, ut vel orationi vacent, nisi
nor from the-use of-the-flesh to-abstain that even for-prayer they-be-free except
ex consensu, queant? Hi tamen tales filii Dei vocabuntur,
by consent they-can these yet such sons of-God will-be-called
quum de hac servitute ad libertatem venerint supernæ
when from this servitude to the-liberty they-will-have-come of-supernal
vitæ, ubi «neque nubent, neque nubentur, sed erunt
life where neither they-will-marry nor will-be-married but they-will-be
sicut angeli in cœlo.» Hæc ad distinctionem prædictarum
as angels in heaven these-things for the-distinction of-the-aforesaid
beatitudinum, hoc est virtutum, vel donorum divinæ gratiæ,
beatitudes that is of-virtues or gifts of-divine grace
quibus beati efficimur, nunc a nobis utcunque breviter dicta
by-which blessed we-are-made now by us in-some-way briefly said
sufficiant: superest autem qualiter ex singulis donis beati
let-suffice it-remains moreover how from single gifts blessed
sint dicendi, qui unum sine cæteris habuerint, quum unum
they-be to-be-called who one without the-others will-have-had since one
mandatum Dei observare nequaquam sufficiat, immo qui
commandment of-God to-observe by-no-means suffices nay he-who

omnia præter unum impleverit, ex uno etiam prætermisso
all except one will-have-fulfilled from one even passed-over
damnationem incurrat. Sed, quantum mihi videtur, qui
damnation incurs but as-far-as to-me it-seems he-who
primum dixit: «Beati pauperes,» et adjecit, «spiritu,» eamdem
first said blessed the-poor and added in-spirit the-same
adjectionem in cæteris subintellexit, tanquam mites spiritu, vel
addition in the-others understood as-if meek in-spirit or
lugentes spiritu diceretur: ut hæc quoque vel cætera, quæ
mourning in-spirit it-were-said so-that these also or the-others which
sequuntur, per spiritum Dei, quæ caritas ejus intelligitur,
follow through the-spirit of-God which the-charity his is-understood
in istis, quæ hic memorantur, fideles non solum esse,
in these which here are-recounted the-faithful not only to-be
sed etiam alios aliorum operatione faciat præminere atque
but also some of-others by-the-working make to-stand-out and
abundare. Sicut enim quæ de quatuor elementis constare
to-abound as for things-which of four elements to-consist
certum est, ex obtinenti vocabula sortiuntur, hoc est ex illo
certain it-is from the-prevailing their-names obtain that is from that
elemento, quod in eis abundat, esse maxime dicuntur: ita
element which in them abounds to-be most they-are-called so
et hic fidelium gratiæ distinguuntur secundum hoc quod
also here of-the-faithful the-graces are-distinguished according-to this which
in eis abundare probatur. Illos quippe pauperes caritas Dei
in them to-abound is-proved those indeed poor the-charity of-God
facere dicitur, quos in contemptu divitiarum vehementiores ac
to-make is-said whom in the-contempt of-riches more-vehement and
perfectiores facit. Similiter mites, quos in virtute patientiæ
more-perfect it-makes likewise meek whom in the-virtue of-patience
reliquis præfert: ac similiter de cæteris nobis sentiendum
to-the-rest it-prefers and likewise about the-others by-us to-be-thought

videtur. Omnes tamen beatos vel beatitudine dignos caritas
it-seems all yet blessed or of-beatitude worthy the-charity
Dei facit, quum qua nemo perire potest, quamvis in
of-God makes since with-which no-one perish can although in
donis Dei istos illis perfectiores faciat. Diversa autem
the-gifts of-God these than-those more-perfect it-make the-different moreover
verba, quæ in remuneratione supponuntur, quum dicitur:
words which in reward are-subjoined when it-is-said
«Quoniam ipsorum est regnum cœlorum,» vel: «Quoniam
since theirs is the-kingdom of-heaven or since
ipsi possidebunt terram, etc.» nequaquam in significatione
they will-possess the-land etc by-no-means in the-meaning
percipiendi præmii videntur diversa; sed identitatis fastidium
of-receiving of-reward seem different but of-sameness the-tedium
fugiens, hoc Dominus variavit quadam convenientia, quam
fleeing this the-Lord varied by-a-certain fitness which
habent ad præmissa juxta proprietatem sermonis, et
they-have to the-things-premised according-to the-propriety of-speech and
similitudinem rei; quod in singulis leve est intueri.
the-likeness of-the-thing which in each easy is to-see
Congrue quippe pauperibus regnum cœlorum promittitur, ut
fittingly indeed to-the-poor the-kingdom of-heaven is-promised that
qui terrenas divitias propter Deum contemnunt, cœlestes
who earthly riches for-the-sake-of God despise heavenly-ones
mereantur. Mitibus, qui se bene gerendo possident,
may-merit to-the-meek who themselves well by-conducting possess
possessio terræ viventium, lugentibus consolatio convenit.
the-possession of-the-land of-the-living to-the-mourning consolation befits
Esurientibus et sitientibus justitiam, saturitas, hoc est
to-those-hungering and thirsting for-justice fullness that is
impletio desiderii sui apud Deum obtinendi; cujus amore
the-fulfillment of-desire their with God to-be-obtained whose for-love

plurimum intendunt exercitio justitiæ in vindictam malorum.
very-much they-strive in-the-exercise of-justice for the-punishment of-the-wicked
Sic et in cæteris remunerationis verbis quædam concinnitas
so also in the-other of-reward words a-certain aptness
ad beatitudines præmissas assignari potest. Non ergo
to the-beatitudes premised to-be-assigned can not therefore
Dominus tam beatitudines ipsas haberi præcipit, quam
the-Lord so-much the-beatitudes themselves to-be-had commands as
in eis illos abundare admonet, qui in singulis ordinibus
in them those to-abound admonishes who in each order
desiderant esse perfectiores. Nam ad perfectionis abundantiam,
desire to-be more-perfect for for of-perfection the-abundance
ipse consequenter novum se tradere testamentum hic
he consequently the-new himself to-hand-down testament here
Deo profitetur, dicens: «Nisi abundaverit justitia vestra
to-God professes saying unless will-have-abounded justice your
plus quam scribarum et pharisæorum, non intrabitis in
more than of-the-scribes and of-the-pharisees not you-will-enter into
regnum cœlorum.»
the-kingdom of-heaven

Problema Heloissæ XV

XV · NOT TO DESTROY THE LAW

How did Christ come not to destroy the law, when John says he broke the sabbath? He means the moral precepts, which bind all men always, not the figurative ones, like the sabbath and circumcision, set for a time. The moral ones the Gospel completes with what the law lacked: love of enemies, sin in the mind, and a neighbor beyond the law's fellow Israelite.

Quid est quod postmodum Dominus ait: «Nolite putare
what is-it that afterward the-Lord says do-not think
quoniam veni solvere legem,» quum Joannes dicat:
that I-have-come to-loose the-law when John says
«Propterea ergo magis quærebant eum Judæi interficere, quia
therefore then the-more sought him the-Jews to-kill because
non solum solvebat sabbatum, sed etiam patrem suum
not only he-was-loosing the-sabbath but also father his
dicebat Deum, æqualem se faciens Deo?»
he-was-calling God equal himself making to-God

Solutio Abælardi.
solution of-Abelard

Quum dixit: «Non veni solvere,» et postmodum addidit,
when he-said not I-have-come to-loose and afterward added
«sed adimplere,» in moralibus scilicet præceptis potius quam
but to-fulfill in the-moral namely precepts rather than
figurativis, sicut sequentia continent, ex adimpletione quam
the-figurative as the-following contain from the-fulfilling which
supposuit, innuit quam solutionem mandatorum legis
he-subjoined he-intimates what loosing of-the-commandments of-the-law
prius intellexerit, in moralibus scilicet præceptis. Moralia
before he-understood in the-moral namely precepts the-moral

quidem præcepta sunt agendæ vitæ, sicut figuralia figurandæ.
indeed precepts are of-to-be-led life as the-figural to-be-figured
Et moralia quidem quæ naturaliter ab omnibus semper
and the-moral indeed which naturally by all always
complenda fuerunt, et antequam lex scripta daretur, mores
to-be-fulfilled were and before the-law written was-given the-morals
hominum ita necessario componunt, ut nisi impleatur quod in
of-men so necessarily compose that unless be-fulfilled what in
eis præcipitur, nemo unquam salvari meruerit. Qualia sunt,
them is-commanded no-one ever to-be-saved has-deserved such are
diligere Deum et proximum, non occidere, non mœchari,
to-love God and the-neighbor not to-kill not to-commit-adultery
non mentiri, et similia, sine impletione quorum nemo
not to-lie and the-like without the-fulfilling of-which no-one
unquam justificari potest. Figuralia vero sunt legis præcepta,
ever to-be-justified can the-figural indeed are of-the-law the-precepts
quæ juxta litteram accepta, nihil justitiæ conferunt ex
which according-to the-letter taken nothing of-justice confer from
operatione sua, sed ad tempus instituta fuerunt, ad aliquid
working their but for a-time instituted were for something
figurandum justitiæ, ut observatio sabbati, circumcisio,
to-figure of-justice as the-observance of-the-sabbath circumcision
quorumdam ciborum abstinentia, et his similia. Ad moralia
of-certain foods abstinence and these like to the-moral
itaque tantum legis præcepta referendum est quod Dominus
and-so only of-the-law precepts to-be-referred is what the-Lord
ait, se non venisse solvere legem, sed adimplere: hoc est
says himself not to-have-come to-loose the-law but to-fulfill that is
nequaquam cessare facere quod in moralibus præceptis lex
by-no-means to-cease to-do what in the-moral precepts the-law
continet, sed in eis per Evangelium supplere quod legi
contains but in them through the-Gospel to-supply what to-the-law

deest. Lex quippe Moysi nequaquam inimicum diligi
is-lacking the-law indeed of-Moses by-no-means the-enemy to-be-loved
præcipit, sed amicum: nec peccatum in mente consummari
commands but the-friend nor sin in the-mind to-be-consummated
docet, sed opera magis quam intentionem interdicit. Etsi
teaches but works rather than intention forbids even-if
enim concupiscentiam quoque lex prohibeat, non tamen ex
for concupiscence also the-law forbid not yet from
ea reum statuit esse putandum: nec concupiscere prohibet,
it guilty it-established to-be to-be-thought nor to-covet forbids
nisi res ejus, quem, juxta litteram, proximum definit,
except the-things of-him whom according-to the-letter neighbor it-defines
hoc est ejus, qui de populo suo nunquam est alienigena. Non
that is of-him who of people its never is a-foreigner not
enim omnem hominem, juxta litteram, lex proximum
for every man according-to the-letter the-law neighbor
dicit, sed patenter alienigenam a proximo distinguit, quum
calls but plainly the-foreigner from the-neighbor distinguishes when
dicit Judæum nequaquam fœnerari proximo, sed alieno.
it-says the-Jew by-no-means to-lend-at-interest to-a-neighbor but to-a-stranger

Problema Heloissæ XVI

XVI · JUSTICE BEYOND THE SCRIBES

If the law's two precepts of love suffice, how is the law imperfect? Christ sets the Gospel's justice above the scribes', not the law's, for hatred of enemies comes from their traditions, while the law commands kindness to an enemy. Yet the law's "neighbor" meant a fellow Jew, and Christ, made our neighbor in the flesh, perfected that precept, so the Gospel, enjoined on all, had to succeed the law.

Quomodo etiam Evangelii abundantiam præfert imperfectioni
how also of-the-Gospel the-abundance he-prefers to-the-imperfection
legis, dicens: «Nisi abundaverit justitia vestra plus quam
of-the-law saying unless will-have-abounded justice your more than
scribarum aut phariseorum, non intrabitis in regnum
of-the-scribes or of-the-pharisees not you-will-enter into the-kingdom
cœlorum?» Aut quomodo, ut Apostolus ait, reprobatio
of-heaven or how as the-Apostle says the-reprobation
sit præcedentis mandati propter infirmitatem ejus et
be of-the-preceding commandment because-of the-weakness its and
inutilitatem? Nihil enim ad perfectum adduxit lex. Quum
uselessness nothing for to the-perfect brought the-law when
enim Dominus diviti quærenti, quomodo vitam æternam
for the-Lord to-the-rich-man asking how life eternal
possideret, respondit de duobus mandatis dilectionis, quæ
he-might-possess answered about the-two commandments of-love which
in lege sunt: «Hoc fac, et vives,» et Apostolus dicat: «Qui
in the-law are this do and you-will-live and the-Apostle says he-who
diligit proximum, legem implevit: nam non adulterabis,
loves the-neighbor the-law has-fulfilled for not you-shall-commit-adultery
non occides, etc.» et iterum: «Dilectio proximi malum
not you-shall-kill etc and again love of-the-neighbor evil

non operatur. Plenitudo ergo legis, est dilectio;» quomodo
not works the-fullness therefore of-the-law is love how
ad perfectionem mandatorum deest aliquid legi, quum
for the-perfection of-the-commandments lacks anything to-the-law since
illa etiam duo præcepta dilectionis Dei et proximi
those even two precepts of-love of-God and of-the-neighbor
sufficere omnino videantur, nec aliquid perfectionis deesse?
to-suffice altogether seem nor anything of-perfection to-be-lacking
Solutio Abælardi.
solution of-Abelard
Quum ait Dominus: «Nisi abundaverit justitia vestra plus
when says the-Lord unless will-have-abounded justice your more
quam scribarum et pharisæorum,» subaudis justitia: non
than of-the-scribes and of-the-pharisees you-understand justice not
ait, justitia legis. Unde et [quum] in sequentibus ait:
he-says justice of-the-law whence also [when] in the-following he-says
«Audistis quia dictum est antiquis: diliges amicum tuum,
you-have-heard that said it-is to-those-of-old you-shall-love friend your
et odio habebis inimicum tuum,» nequaquam hoc in
and in-hatred you-shall-hold enemy your by-no-means this in
lege reperiri potest, sed magis in traditionibus scribarum
the-law to-be-found can but rather in the-traditions of-the-scribes
et pharisæorum legi superadditis, de quibus Dominus ait:
and of-the-pharisees to-the-law added of which the-Lord says
«Et irritum fecistis mandatum Dei propter traditiones
and void you-have-made the-commandment of-God because-of traditions
vestras.» Præsertim quum de dilectione inimici, vel etiam
your especially since about the-love of-the-enemy or even
de beneficiis ei impendendis, lex ipsa præcipiat dicens:
about benefits to-him to-be-bestowed the-law itself commands saying
«Si occurreris bovi inimici tui aut asino erranti, reduc
if you-will-have-met the-ox of-enemy your or the-ass straying lead-back

eum. Si videris asinum odientis te jacere sub onere,
it if you-will-have-seen the-ass of-one-hating you lying under its-burden
non pertransibis, sed levabis cum eo.» Et in Psalmista:
not you-will-pass-by but you-will-lift with him and in the-Psalmist
«Si reddidi retribuentibus mihi mala, decidam merito ab
if I-have-repaid to-those-repaying me evils may-I-fall deservedly from
inimicis meis inanis.» Et Salomon in Proverbiis: «Ne dicas,
enemies my empty and Solomon in Proverbs do-not say
reddam malum pro malo: expecta Dominum, et liberabit
I-shall-repay evil for evil wait-for the-Lord and he-will-free
te. Quum ceciderit inimicus tuus, ne gaudeas, et in
you when will-have-fallen enemy your do-not rejoice and in
ruina ejus ne exultet cor tuum: ne forte videat Dominus,
the-ruin his let-not exult heart your lest perhaps may-see the-Lord
et displiceat ei, et auferat ab eo iram suam. Ne dicas:
and it-displease him and he-take-away from him anger his do-not say
quomodo fecit mihi, sic faciam ei, reddam unicuique
as he-did to-me so I-shall-do to-him I-shall-repay to-each
secundum opus suum.» Item: «Si esurierit inimicus tuus,
according-to work his likewise if will-have-hungered enemy your
ciba illum: si sitierit, da ei aquam bibere. Prunas
feed him if he-will-have-thirsted give to-him water to-drink coals
enim congregabis super caput ejus, et Dominus reddet tibi.»
for you-will-heap upon head his and the-Lord will-repay you
Et beatus Job: «Si gavisus sum,» inquit, «ad ruinam ejus,
and blessed Job if rejoiced I-have he-says at the-ruin of-him
qui me oderat, et exultavi, quod invenisset eum malum.
who me hated and exulted that had-found him evil
Non enim dedi ad peccandum guttur meum, ut expeterem
not for I-gave to sinning throat my that I-should-seek
maledicens animam ejus.» Non ergo antiquis hoc jussum
cursing soul his not therefore to-those-of-old this ordered

vel concessum fuit in lege, ut odio haberent inimicum,
or granted was in the-law that in-hatred they-should-hold the-enemy
sed magis, ut dictum est, in traditionibus hominum, quam
but rather as said it-has-been in the-traditions of-men than
in præceptis Dei habebatur. Quum ergo dicit Dominus:
in the-precepts of-God it-was-held when therefore says the-Lord
«Plus quam scribarum et pharisæorum,» non plus quam
more than of-the-scribes and of-the-pharisees not more than
legis: nequaquam hinc cogimur fateri Dominum hanc
of-the-law by-no-means hence are-we-compelled to-confess the-Lord this
abundantiam Evangelii præferre imperfectioni legis. Non
abundance of-the-Gospel to-prefer to-the-imperfection of-the-law not
tamen ideo minus concedimus legem in præceptis suis ita
yet therefore less we-grant the-law in precepts its so
imperfectam fuisse, ut ei necessarium esset Evangelium
imperfect to-have-been that for-it necessary it-were for-the-Gospel
succedere: sicut et Apostolus, ut supra meminimus, patenter
to-succeed as also the-Apostle as above we-recalled plainly
profitetur. Sed nec præceptum de dilectione proximi, ante
professes but neither the-precept about the-love of-the-neighbor before
adventum Christi perfectum esse potuit, quod ipse veniens,
the-coming of-Christ perfect to-be could which he coming
et proximus noster factus, tam susceptione carnis, quam
and neighbor our made as-much by-the-taking-up of-flesh as
exhibitione dilectionis, perfectum fecit: ut jam quilibet eum
by-the-showing of-love perfect made so-that now anyone him
tanquam proximum diligens, ex hac perfectus dilectione fiat.
as neighbor loving from this perfect love become
Unde et eidem diviti requirenti quis esset proximus ejus,
whence also to-the-same rich-man asking who was neighbor his
parabolice respondens, se illum proximum esse significavit,
parabolically answering himself that neighbor to-be he-signified

quem ille Samaritanus expressit, qui vulnerati misertus
whom that Samaritan expressed who on-the-wounded pitied
est: et quem ex affectu compassionis ipse quoque dives
has and whom from affection of-compassion he also the-rich-man
vere proximum fuisse professus est. Sive ergo in lege
truly neighbor to-have-been professed has whether therefore in the-law
habeatur: «Diliges amicum tuum,» sive «proximum,» ut
be-had you-shall-love friend your or neighbor so-that
eum videlicet ibi proximum intelligamus, qui vel cognatione,
him namely there neighbor we-understand who either by-kinship
vel amore est nobis conjunctus: nemo rectius proximus
or by-love is to-us joined no-one more-rightly neighbor
noster, quam Christus est dicendus, ut in eo nunc dilectio
our than Christ is to-be-called so-that in him now the-love
proximi perfecta sit facta, quæ antea fuerat imperfecta,
of-the-neighbor perfect be made which before had-been imperfect
quamdiu videlicet statum suum lex habuerit, quæ usque
as-long-as namely state its the-law had which up
ad Joannem vigorem suum custodivit. Prius ergo imperfecta,
to John vigor its kept before therefore imperfect
quamdiu lex proprie fuit dicenda, ut ei obediendum esset
as-long-as the-law properly was to-be-called that to-it to-be-obeyed were
per omnia: pro hac ipsa imperfectione sui reprobata est,
in all-things for this very imperfection its reprobated it-is
evangelicæ doctrinæ superveniente perfectione, ubi quidquid
of-the-gospel doctrine coming-upon perfection where whatever
est necessarium, liquide magis quam parabolice est expressum.
is necessary clearly rather than parabolically is expressed
Nam etsi diligenter legis litteræ insistamus, quo soli
for even-if diligently of-the-law on-the-letter we-insist which to-the-only
populo Judæorum data est, nequaquam proximus nisi eorum
people of-the-Jews was given by-no-means neighbor except their-own

est intelligendus. Unde nec per Christum illud præceptum
is to-be-understood whence neither through Christ that precept
de dilectione proximi, ad alios pertinere videtur, quum
about the-love of-the-neighbor to others to-pertain seems since
ipsi soli sub lege continerentur. Quapropter necessario
they alone under the-law were-contained wherefore necessarily
succedere legi Evangelium debuit, omnibus generaliter
to-succeed to-the-law the-Gospel ought to-all generally
injunctum, ut omnes debeant salvari per ipsum. Ad
enjoined that all ought to-be-saved through it to
prædictum itaque proximum, id est Christum Apostolus
the-aforesaid and-so neighbor that is Christ the-Apostle
respexit, quum eo præmisso: «Qui diligit proximum, legem
looked when this premised he-who loves the-neighbor the-law
implevit;» statim hoc tanquam pro probatione adjunxit: «Nam
has-fulfilled at-once this as-if for proof he-added for
non adulterabis, non occides, etc.» Si enim Judæus
not you-shall-commit-adultery not you-shall-kill etc if for a-Jew
hunc inter proximos suos comprehensum diligat, sicut ipse
him among neighbors his comprised love as he-himself
ait: «Si quis diligit me, mandata mea servabit,» in nullo
says if anyone loves me commandments my he-will-keep in no
adulterio, in nullo peccabit homicidio: et omnia similia,
adultery in no will-he-sin homicide and all like-things
quæ in lege sunt, evitabit, et justitias ejus complebit.
which in the-law are he-will-avoid and the-justices its will-fulfill

Problema Heloissæ XVII

XVII · SWEARING BY THE HEAD

Would swearing by one's head be lawful if one could make a hair white or black? Heaven, earth, Jerusalem, and the head stand for Christ's soul, his humanity, the Church, and Christ, its head; the hairs are God's words, some plain and some obscure. A negative placed before a clause removes the cause, not the act, so one must not swear by anything for its dignity. Christ counsels against swearing rather than forbidding it, as virginity is counseled and marriage permitted.

Quid est etiam, quod in sequentibus Dominus ait: «Neque
what is also that in the-following the-Lord says neither
per caput tuum jurabis: quia non potes unum capillum
by head your you-shall-swear because not you-can one hair
album facere aut nigrum;» tanquam si hoc facere posset,
white make or black as-if if this to-make he-could
jurare per caput liceret?
to-swear by the-head were-lawful

Solutio Abælardi.
solution of-Abelard

Replicanda sunt, quæ in proximo sunt præmissa, ut ex
to-be-repeated are what-things in the-next are premised that from
illis, et de hoc facilius judicemus. «Dico,» inquit, «vobis,
those also about this more-easily we-may-judge I-say he-says to-you
non jurare omnino: neque per cœlum, quia thronus Dei
not to-swear at-all neither by heaven because the-throne of-God
est: neque per terram, quia scabellum est pedum ejus: neque
it-is nor by earth because the-footstool it-is of-the-feet his nor
per Hierosolymam, quia civitas magni regis est; neque per
by Jerusalem because the-city of-the-great king it-is nor by
caput tuum, quia non potes unum capillum album facere
head your because not you-can one hair white make

aut nigrum.» Quatuor itaque sunt, cœlum scilicet, terra,
or black four and-so are heaven namely earth
Hierosolyma, caput nostrum, per quæ jurare prohibemur: quia
Jerusalem head our by which to-swear we-are-forbidden because
hæc maxime in juramento ponimus, quæ venerabiliora
these-things most in an-oath we-place which more-venerable
æstimamus, ut ex his amplius nobis credatur. Hæc autem
we-judge that from these more to-us it-be-believed these moreover
veneratione digna majore videntur, quæ ad Deum maxime
of-veneration worthy greater seem which to God most
constat pertinere: ut cœlum, quod dicitur thronus Dei,
it-is-agreed to-belong as heaven which is-called the-throne of-God
hoc est anima Christi, cui specialiter divinitas insidet, et
that is the-soul of-Christ on-which specially the-divinity sits and
in ea plenius per gratiam inhabitat. Terra, quæ scabellum
in it more-fully through grace dwells the-earth which the-footstool
Dei dicitur, humanitas est Christi, tanquam terrena et
of-God is-called the-humanity is of-Christ as-if earthly and
inferior in Christo creatura. Hierosolyma, civitas Dei, sancta
lower in Christ creature Jerusalem the-city of-God holy
est Ecclesia: cujus caput ipse est Christus. Capilli adhærentes
is the-Church whose head he is Christ the-hairs clinging
capiti, et ipsum adornantes vel protegentes, eloquia sunt
to-the-head and it adorning or protecting the-utterances are
divina quibus Christus commendatur, et per fidem in nobis
divine by-which Christ is-commended and through faith in us
conservatur: horum quædam alba, quædam nigra dicuntur,
is-preserved of-these some white some black are-called
quum aliorum intelligentia clara sit et manifesta: aliorum
since of-some the-understanding clear is and manifest of-others
obscura, sicut illorum maxime quæ sunt allegorice dicta.
obscure as of-those most which are allegorically said

Quorum quidem nullum sive album sit, ut dictum est,
of-which indeed none whether white it-be as said it-has-been
sive nigrum, nostrum non est facere: quia eloquia Dei
or black ours not it-is to-make because the-utterances of-God
non sunt inventionis humanæ, nec nostra sunt documenta,
not are of-invention human nor ours are the-teachings
sed divina. Quod ergo ait: «Non jurabis per caput
but divine what therefore he-says not you-will-swear by head
tuum: quia non potes etc.» tale est: Non debes Christum
your because not you-can etc such is not you-ought Christ
in juramento ponere, quod ejus solius summæ Dei sapientiæ
in an-oath to-place because of-his alone highest of-God wisdom
sit hæc invenire, quorum alia, ut diximus, alba sunt, alia
it-is these-things to-find of-which some as we-have-said white are others
nigra. Similiter quum jubet ut nec juremus per cœlum,
black likewise when he-orders that neither we-swear by heaven
quod thronus Dei est, sic accipe: ut non ideo per ipsum
which the-throne of-God is so take that not therefore by it
jurare eligamus, quia tantæ dignitatis est, quod cæteris
to-swear we-choose because of-such dignity it-is that the-other
eminet creaturis. In his itaque verbis negativum adverbium
it-surpasses creatures in these and-so words the-negative adverb
præpositum orationi, causam ipsam excludit, non interpositum
placed-before the-clause the-cause itself excludes not placed-between
ipsam relinquit atque constituit. Aliam quippe vim negativa
it leaves and establishes another indeed force the-negative
particula habet toti orationi præposita, ut totam
particle has to-the-whole clause placed-before so-that the-whole
scilicet simul neget, aliam interposita, ut uni tantum illius
namely at-once it-deny another placed-between as to-one only of-that
orationis parti apposita. Aliud quippe est dicere: non quia
clause part applied another-thing indeed it-is to-say not because

hoc fecisti, peccasti; aliud dicere: peccasti, quia hoc non
this you-did you-sinned another to-say you-sinned because this not
fecisti. Ibi namque causa removetur peccandi, ut videlicet
you-did there for the-cause is-removed of-sinning so-that namely
non propter hoc peccaverit, ut hinc eum certum sit non
not because-of this he-sinned so-that hence him certain it-be not
peccasse, ubi causa ad hoc intercesserit: ibi vero non
to-have-sinned where cause for this will-have-intervened there indeed not
ostenditur quod non peccaverit, sed hoc tantum quod non
is-shown that not he-sinned but this only that not
propter hoc peccaverit, ut videlicet causa peccati potius
because-of this he-sinned so-that namely the-cause of-sin rather
quam peccatum ipsum removeatur. Tale est ergo quod
than the-sin itself be-removed such is therefore what
de juramento Dominus præcipit vel adhortatur, ut, quia
about the-oath the-Lord commands or exhorts that because
periculosum est jurare, ne perjuremus, omnino, quantum
dangerous it-is to-swear lest we-perjure-ourselves altogether as-far-as
possumus, hoc caveamus, ne aliqua dignitate, quam res
we-can this we-guard-against lest for-any dignity which the-thing
habeat, per ipsam jurare appetamus, sive ipsa sit Deus, ut
has by it to-swear we-seek whether it be God as
pote Christus, seu quæcunque creatura ex Deo præ cæteris
indeed Christ or any-whatever creature from God beyond the-others
aliquid dignitatis adepta. Jurare autem per aliquid, est
some of-dignity having-obtained to-swear moreover by something is
nos ei cui juramus concedere, ut nihil utilitatis in ea
us to-him to-whom we-swear to-grant that nothing of-advantage in that
re, per quam juramus, habeamus ulterius, nisi hoc, quod
thing by which we-swear we-have further unless this which
juramento firmamus, verum sit. Quum autem in ecclesiasticis
by-oath we-confirm true be since moreover in ecclesiastical

causis omnis controversiæ, ut Apostolus ait, finis sit
causes of-every controversy as the-Apostle says the-end be
juramentum; non hoc loco Dominus præcipit non jurare, sed
the-oath not in-this place the-Lord commands not to-swear but
magis adhortatur. Quædam namque præcipiuntur, quædam
rather exhorts some-things for are-commanded some-things
prohibentur, quædam suadentur, quædam permittuntur.
are-forbidden some-things are-urged some-things are-permitted
Præcipiuntur illa sive prohibentur, sine quibus vel cum
are-commanded those or are-forbidden without which or with
quibus nos salvari diffidimus. Mala itaque prohibentur
which us to-be-saved we-despair evil-things and-so are-forbidden
omnia, et bona præcipiuntur, non omnia, sed illa tantum,
all and good-things are-commanded not all but those only
quæ saluti necessaria videntur: ut credere in Deum, et
which for-salvation necessary seem as to-believe in God and
diligere non tam ipsum quam proximum, non adulterari,
to-love not so-much him as the-neighbor not to-commit-adultery
et similia. Illa vero bona, quæ non ita necessaria sunt, sive
and the-like those indeed good-things which not so necessary are either
quia strictioris, vel laxioris sunt vitæ, et tanquam nimis
because of-stricter or of-laxer they-are life and as-if too
alta, vel nimis infima, sub præcepto non clauduntur, sed vel
high or too low under precept not are-enclosed but either
persuasionem consilii habent, ut virginitas, vel indulgentiæ
the-persuasion of-counsel have as virginity or of-indulgence
permissionem, ut nuptiæ. Quippe si præceptum ad virginitatem
the-permission as marriage indeed if a-precept to virginity
cogeret, damnarentur nuptiæ: vel si ad nuptias, damnaretur
compelled would-be-condemned marriage or if to marriage would-be-condemned
virginitas. Consilium itaque sive persuasio, est de potioribus
virginity counsel and-so or persuasion is about better

bonis, permissio vero, de minoribus, hoc est, quæ minoris
goods permission but about lesser that is which of-lesser
sunt meriti, quando consilium de melioribus aliqua
are merit when the-counsel about better-things by-some
diffidentia vel dispensatione non suscipitur. Quæ ergo
distrust or dispensation not is-taken-up what-things therefore
tam fieri, quam dimitti licet, præceptum non habent,
as-much to-be-done as to-be-left it-is-lawful a-precept not have
sed admonitionem, ut omnino non jurare, vel permissionem,
but admonition as altogether not to-swear or permission
ut hoc fiat pro necessitate: veluti quum ad inquisitionem
that this be-done for necessity as when for the-inquiry
veritatis, testibus opus est. Permissio autem est, quum dicitur:
of-truth of-witnesses need is permission moreover it-is when it-is-said
«Unusquisque habeat uxorem suam propter fornicationem;»
let-each-one have wife his because-of fornication
præceptio vero, quum dicitur: «Alligatus es uxori? noli
command but when it-is-said bound are-you to-a-wife do-not
quærere solutionem.» Persuasio vero consilii, quum statim
seek a-loosing persuasion but of-counsel when at-once
supponitur: «Solutus es ab uxore? noli quærere uxorem.»
is-subjoined loosed are-you from a-wife do-not seek a-wife

Problema Heloissæ XVIII

XVIII · ANXIETY FOR THE MORROW

Does Christ forbid all foresight, when he bids the tower-builder count the cost and Paul speaks of his care for the churches? The anxiety forbidden is superfluous care for things to come that crowds out seeking God's kingdom; each day's trouble is penalty enough for those who trust the Lord too little. Rational care for temporal things for the sake of eternal ones is what Paul calls foresight.

Quid est in eodem evangelista: «Nolite solliciti esse
what is in the-same evangelist do-not anxious be
dicentes: quid manducabimus?» Et rursum: «Nolite solliciti
saying what shall-we-eat and again do-not anxious
esse in crastinum. Crastinus enim dies sollicitus erit
be for the-morrow the-morrow's for day anxious will-be
sibi ipsi. Sufficit enim diei malitia sua.» Nunquid
for-itself itself suffices for for-the-day the-malice its is-it-that
enim providentiam prohibet futurorum? Nunquid et ipse
for foresight he-forbids of-things-to-come is-it-not also himself
Dominus eum qui turrem vult ædificare, de sumptibus
the-Lord him who a-tower wishes to-build about expenses
cogitare admonet? Et Apostolus: «Qui præest,» inquit, «in
to-think admonishes and the-Apostle he-who presides he-says in
sollicitudine;» sicut et ipse faciebat, de seipso dicens:
solicitude as also he did about himself saying
«Instantia mea quotidiana, sollicitudo omnium ecclesiarum.»
the-pressure my daily solicitude of-all the-churches

Solutio Abælardi.

solution of-Abelard

Sollicitudinem proprie Dominus dicit superfluam curam de
anxiety properly the-Lord calls superfluous care about
futuris, quando videlicet pro aliquibus præparandis, magis
things-to-come when namely for some-things to-be-prepared more
necessaria dimittuntur: ut si pro apparatu crastinorum
necessary-things are-left as if for the-preparation of-tomorrow's
ciborum, prætermittamus orando quærere a Deo regnum
foods we-omit by-praying to-seek from God kingdom
suum, hoc est tales nos facere, ut in nobis ipse, non
his that is such ourselves to-make that in us he not
peccatum regnet. Crastinus enim ut tanquam si diceret: Ne
sin reign the-morrow's for as-if as if he-should-say do-not
affligatis vos superfluis curis, pro tempore futuro, antequam
afflict yourselves with-superfluous cares for the-time future before
veniat: quia quum ipsum venerit, satis sollicitudinis
it-come because when it will-have-come enough of-anxiety
afferet ex se ipso, illis, qui de necessariis minus in
it-will-bring from it itself to-those who about necessary-things less in
Domino confidunt, non attendentes illud prophetæ: «Jacta
the-Lord trust not attending-to that of-the-prophet cast
super Dominum curam tuam, et ipse te enutriet.» «Sufficit
upon the-Lord care your and he you will-nourish suffices
enim diei, etc.» hoc est, unicuique tempori vitæ hujus
for for-the-day etc that is to-each time of-life this
ærumnosæ suæ sollicitudinis pœna sufficere debet, quam
toilsome of-its anxiety the-penalty to-suffice ought which
videlicet affert nobis ex superfluis curis pro temporalibus,
namely it-brings to-us from superfluous cares for temporal-things
dum pro his æternorum obliviscimur. Sollicitudinem vero
while for these eternal-things we-forget solicitude indeed

in bono, vel in his, quæ ad æternam pertinent vitam,
in good or in those-things which to eternal pertain life
dicit Apostolus providentiam, hoc est, rationabilem de
calls the-Apostle foresight that is rational about
futuris, vel pro futuris curam: si videlicet temporalia
things-to-come or for things-to-come care if namely temporal-things
provideamus propter æterna, ut his sustententur
we-provide for-the-sake-of eternal-things that by-these be-sustained
quodam viatico necessario qui ad illa festinant.
as-by-a-certain provision-for-the-journey necessary they-who to those hasten

Problema Heloissæ XIX

XIX · JUDGE NOT

If we judge unjustly, will we be judged in the same way? "Judge not" forbids burdening another with a firm sentence on uncertain things, and whoever presumes to do so incurs a like judgment from God. When guilt is plain, the thing judges itself, and when we punish by God's law, he rather than we judges. Christ says "be unwilling to judge," for the judge's office sometimes compels it.

Quid illud est, quod sequitur: «Nolite judicare, ut non
what that is which follows do-not judge that not
judicemini. In quo enim judicio judicaveritis, judicabimini?»
you-be-judged in what for judgment you-will-have-judged you-will-be-judged
Quid enim si injustum fecerimus judicium? nunquid
what for if an-unjust we-shall-have-made judgment is-it-that
simile recipiemus?
a-like we-shall-receive

Solutio Abælardi.

solution of-Abelard

Nolite judicare, hoc est, ne præsumatis de incertis

do-not judge that is do-not presume about uncertain-things

aliquem certa sententia gravare. Quum enim iratus patet,

anyone by-a-firm sentence to-burden when for angry lies-open

de se ipsa res judicat, non tu. Hinc et Apostolus: «Nolite

of it itself the-thing judges not you hence also the-Apostle do-not

ante tempus judicare, quoadusque veniat Dominus, qui et

before the-time judge until come the-Lord who also

illuminabit abscondita cordium.» Venit Dominus occulta

will-illuminate the-hidden-things of-hearts comes the-Lord hidden-things

revelando, quum ejus dispositione, quæ latebant, apparent,

revealing when by-his disposition things-which lay-hidden appear

vel quum secundum legem ejus aliquid discutiendum

or when according-to the-law his something to-be-discussed

investigamus, vel de probatis pœnam inferimus: et tunc

we-investigate or on the-proved a-penalty we-inflict and then

potius ipse judicat, vel punit, quam nos. «In quo enim

rather he judges or punishes than we in what for

judicio judicaveritis, judicamini.» Ac si diceret: Ideo non

judgment you-will-have-judged you-are-judged as if he-should-say therefore not

debetis in judicio præsumere, ut alios appetatis gravare:

you-ought in judgment to-presume that others you-seek to-burden

quia consimile judicium gravaminis incurretis apud Deum.

because a-like judgment of-burden you-will-incur with God

Non ait denique: Ne judicetis; sed: «Nolite judicare,» ut

not he-says finally do-not judge but be-unwilling to-judge that

non hoc scilicet sponte appetamus, quod tamen nonnunquam

not this namely freely we-seek which yet sometimes

facere cogimur, officio judicis nobis commisso.

to-do we-are-compelled by-the-office of-judge to-us committed

Problema Heloissæ XX

XX · WHAT YOU WOULD HAVE DONE TO YOU

Must one consent to another's evil because one would wish such consent oneself? The rule means what conscience approves as owed to us, which never includes consent to evil, and it pairs with Tobit's "do not do what you hate." It binds toward our equals, and one who kills for justice does not break Tobit's precept, for God or the law, not he, does the act.

Quærimus et illud, quod in sequentibus adjungit: «Omnia
we-ask also that which in the-following he-adds all-things
ergo quæcunque vultis ut faciant vobis homines, et vos
therefore whatever you-wish that may-do to-you men also you
facite illis. Hæc est enim lex et prophetæ.» Si quis
do to-them this is for the-law and the-prophets if anyone
enim vult ut in malo sibi quisquam consentiat, nunquid
for wishes that in evil with-him anyone consent is-it-that
debet illi præbere consensum in re consimili?
he-ought to-him to-offer consent in a-like thing

Solutio Abælardi.
solution of-Abelard

Duo legis naturalis præcepta sunt circa dilectionem
two of-the-law natural precepts are about the-love
proximi: unum scilicet, quod hoc loco ponitur; alterum,
of-the-neighbor one namely which in-this place is-set-down the-other
quod in Tobia legimus, ipso ad filium dicente: «Quod
which in Tobit we-read he-himself to his-son saying what
ab alio odis fieri tibi, vide ne alteri tu aliquando
by another you-hate to-be-done to-you see lest to-another you ever
facias.» Sicut ergo id malis, ita illud de bonis accipiendum
do as therefore this of-evils so that of goods to-be-taken

est. Ut videlicet, sicut mala nolumus nobis inferri, sic
is so-that namely as evils we-wish-not on-us to-be-inflicted so
nec aliis inferamus, et e contrario, bona, quæ nobis
neither on-others we-inflict and on-the contrary goods which on-us
ab aliis volumus conferri, aliis impendere simus parati.
by others we-wish to-be-conferred on-others to-bestow we-be prepared
Quum ergo dicitur: «Quæ vultis ut faciant vobis homines,»
when therefore it-is-said what you-wish that may-do to-you men
tale est: Quod approbatis in conscientia vestra vobis ab aliis
such is what you-approve in conscience your to-you by others
debere fieri. Nullus enim in conscientia approbat, sibi
ought to-be-done no-one for in conscience approves with-himself
consentiendum esse in malo, sed in his, quæ bona
to-be-consented to-be in evil but in those-things which good
æstimat, et fieri digna. Sic et Apostolus quum ait: «Non
he-judges and to-be-done worthy so also the-Apostle when he-says not
quod volo, hoc ago:» volo dixit pro fieri approbo. Sed
what I-wish this I-do I-wish he-said for to-be-done I-approve but
quid est, quod ait: «Omnia quæcunque vultis?» Multi quippe
what is-it that he-says all-things whatever you-wish many indeed
pro dignitate, vel diversitate personarum, multa sibi
for the-dignity or diversity of-persons many-things to-themselves
debere fieri censent, quæ nequaquam aliis se debere
to-be-owed to-be-done judge which by-no-means to-others themselves to-owe
recognoscunt: ut in prælatis videmus et subjectis, quum isti
they-recognize as in prelates we-see and subjects when these
multa exigant ab illis, ut sibi fiant, quæ nequaquam
many-things demand from those that to-themselves be-done which by-no-means
illis facere debent. Sed profecto sic est accipiendum, ut
to-those to-do they-ought but surely so it-is to-be-taken that
quæcunque fieri debere nobis ab hominibus credimus,
whatever to-be-done to-be-owed to-us by men we-believe

parati essemus et illis facere, non quidem quibuscunque,
prepared we-should-be also to-them to-do not indeed to-any-whatever
sed nostri similibus, hoc est, qui hæc a nobis suscipere
but of-us to-the-like that is who these-things from us to-receive
digni essent, sicut nos ab illis. Illud quoque Tobiæ: «Quod
worthy were as we from them that also of-Tobit what
ab alio odis fieri tibi, vide ne alteri tu aliquando
by another you-hate to-be-done to-you see lest to-another you ever
facias,» nonnihil habet quæstionis, quum is scilicet, qui alium
do something has of-question since he namely who another
propter justitiam occidit, nunquam ab alio id sustinere
for justice kills never from another this to-endure
velle possit. Sed quia quum quis justitiam propter
to-wish could but because when someone justice for-the-sake-of
Deum exercet; Deus potius id quam ille facit, sicut dudum
God exercises God rather it than he does as a-while-ago
superius diximus, præcipitur ut quod odit fieri sibi,
above we-said it-is-commanded that what he-hates to-be-done to-himself
ipse alteri ne faciat: quia quum aliquem recte punit, Deus
he to-another not do because when someone rightly punishes God
hoc potius, vel lex, quam homo facit.
this rather or the-law than man does

Problema Heloissæ XXI

XXI · PRAYER WITHOUT CEASING

What does Paul mean by praying without ceasing? Abelard answers that we must let no time pass in which we ought to pray.

Quid est, ut ait Apostolus, «sine intermissione orare?»
what is-it as says the-Apostle without intermission to-pray
Solutio Abælardi.
solution of-Abelard
Nullum tempus, quo debeamus orare, prætermittere.
no time in-which we-ought to-pray to-pass-over

Problema Heloissæ XXII

XXII · CHRIST WONDERED

How could Christ wonder at the centurion's faith, since wonder belongs to the unforeseen? He is said to wonder because he made himself like one wondering, or because he made others wonder at the faith he praised so highly.

Quid est illud in Matthæo de fide centurionis rogantis
what is that in Matthew about the-faith of-the-centurion asking
pro servo: «Audiens autem Jesus, miratus est, et
for his-servant hearing moreover Jesus wondered has and
sequentibus se dixit: «Amen dico vobis, non inveni
to-those-following him said amen I-say to-you not have-I-found
tantam fidem in Israel?» Non enim aliquid mirari dicuntur,
such faith in Israel not for anything to-wonder are-said

nisi qui insperatum aliquid accidere vident, quod nullatenus
except who unhoped-for something to-happen see which in-no-way
eventurum antea sciebant, vel credebant.
about-to-come-to-pass before they-knew or believed
Solutio Abælardi.
solution of-Abelard
Miratus esse dicitur, quia similem miranti se
to-have-wondered to-be he-is-said because like to-one-wondering himself
fecit; vel quia mirari alios fecit de fide centurionis,
he-made or because to-wonder others he-made at the-faith of-the-centurion
quem in tantum extulit.
whom in so-far he-extolled

Problema Heloissæ XXIII

XXIII · GIVE AND DO NOT ASK BACK

What is "give to everyone who asks, and do not ask back what is yours"? We must send no one away empty, if only with a kind answer. What is forbidden is asking back for one's own sake; a religious who reclaims for God what he held for God and spends it well does no wrong. So too the fault is loving those who love us because they love us: God we love for his supreme goodness, and each person the more as he is better.

Quid est illud in Luca: «Omni petenti tribue, et qui
what is that in Luke to-every one-asking give and of-him-who
aufert, quæ tua sunt, ne repetas?»
takes-away what yours are not ask-back

Solutio Abælardi.

solution of-Abelard

Quum ait, «tribue,» non subjunxit, illud quod petit: sed

when he-says give not he-added that which he-asks but

in hoc innuit neminem petentem nos vacuum a dono

in this he-intimates no-one asking us empty from a-gift

dimittere, ut saltem in nostra responsione nos convenienter

to-dismiss that at-least in our answer us fittingly

excusando, non illum exacerbare, sed caritate in eo studeamus

by-excusing not him to-exasperate but by-charity in him we-be-eager

ædificare: ut blanda vel conveniens responsio, aliquod sit

to-build-up that a-gentle or fitting answer some be

gratiæ donum. «Tua ne repetas,» hoc est, quia tua sunt,

of-grace gift yours not ask-back that is because yours they-are

ut in te videlicet potius quam in Deo repetitionis finem

that in you namely rather than in God of-asking-back the-end

constituas. Non enim religiosus excedit, si qua sibi

you-place not for a-religious-man exceeds if any-things to-him

oblata quæ propter Deum possidebat, propter ipsum

offered which for-the-sake-of God he-possessed for-the-sake-of him

repetat, et illa in bonos usus expendat, et violentorum

he-ask-back and those into good uses he-spend and of-the-violent

liberet a rapina. Nam et quum in proximo supponit: «Et

he-free from robbery for also when in the-next he-subjoins and

si diligitis eos qui vos diligunt, et si bene feceritis

if you-love those who you love and if well you-will-have-done

eis qui bene faciunt vobis: quæ vobis est gratia?» Quum

to-those who well do to-you what to-you is the-grace when

dicit: «Qui vos diligunt,» simile est ei: «Ne repetas quæ

he-says who you love like it-is to-that do-not ask-back what

tua sunt,» hoc est, quia vos diligunt sicut, quia tua

yours are that is because you they-love as because yours

sunt. Alioquin iniquum esset non nos diligere eos a
they-are otherwise unjust it-would-be not us to-love those by
quibus diligimur, quum omnes diligere præcipiamur: nec
whom we-are-loved since all to-love we-are-commanded nor
ipsum etiam, qui nos diligit, Deum, sicut ipsemet ait: «Ego
him even who us loves God as he-himself says I
diligentem me diligo,» quem potius propter ipsum, quia
the-one-loving me love whom rather for-the-sake-of himself because
summe bonus est, quam quod nobis utilis est, summo amore
supremely good he-is than because to-us useful he-is with-highest love
debemus diligere. Hæc est ordinata caritas, ut unumquemque,
we-ought to-love this is ordered charity that each-one
prout melior ac dignior est, ob hoc amplius diligamus; hoc
as better and worthier he-is for this the-more we-love that
est, ut ei melius sit desideremus, sicut et justum est.
is that for-him better it-be we-desire as also just it-is

Problema Heloissæ XXIV

XXIV · WHAT ENTERS THE MOUTH

How can food not defile, when one who eats stolen food, or food he believes forbidden, or receives the sacrament unworthily, surely incurs sin? Christ teaches that sin lies in the heart's consent to what one knows is forbidden, not in the act, as the man who looks with lust has already sinned. Where there is no understanding, as in children and fools, there is no consent. The food does not defile; the conscience that consented already has.

Quomodo dicit Dominus: «Non quod intrat in os
how says the-Lord not what enters into the-mouth
coinquinat hominem, sed quod procedit ex ore?» Nunquid
defiles a-man but what proceeds from the-mouth is-it-that

qui comedit de rapina, vel quod illicitum credit, etsi
he-who eats from robbery or what unlawful he-believes even-if
licitum sit, vel qui sacrificium indigne accipit, ex his peccati
lawful it-be or who the-sacrifice unworthily receives from these of-sin
maculam non incurrit? Dicit Apostolus de quibusdam Judæis
the-stain not incurs says the-Apostle of certain Jews
ad fidem conversis, et adhuc propter legem quosdam cibos
to the-faith converted and still because-of the-law certain foods
ab aliis discernentibus, tanquam immundos; dicit, inquam:
from others distinguishing as unclean he-says I-say
«Qui autem discernit, si manducaverit, damnatus est: quia
he-who moreover distinguishes if he-will-have-eaten condemned is because
non ex fide. Omne autem quod non ex fide, peccatum
not from faith all moreover which not from faith sin
est.» Dicit et de his, qui pro reverentia idoli vescebantur
is he-says also of those who for reverence of-the-idol fed
idolothytis: «Quidam usque nunc conscientia idoli,
on-things-sacrificed-to-idols some up-to now with-conscience of-the-idol
quasi idolothytum manducant, et conscientia ipsorum
as-if a-thing-sacrificed-to-idols eat and conscience their
quum sit infirma, polluitur.» Quomodo ergo nunc dicit
since it-be weak is-polluted how therefore now says
Dominus, quia «quod in os intrat non coinquinat
the-Lord that what into the-mouth enters not defiles
hominem, sed magis quod de ore procedit?»
a-man but rather what from the-mouth proceeds

Solutio Abælardi.
solution of-Abelard

Ex hoc loco præcipue in quo sit peccatum accipiendum
from this place especially in what be sin to-be-taken
Dominus diligenter distinxit, et Judæos redarguens super hoc,
the-Lord diligently distinguished and the-Jews refuting on this

nos instruxit. Illi quippe ad opera magis quam ad animum
us he-instructed they indeed to works rather than to the-mind
respicientes, ex his, quæ fiunt exterius, magis ex
looking from those-things which are-done outwardly more than-from
hoc, quod in mente habetur, tam bona, quam mala
this which in the-mind is-held as-much good-things as evil
dijudicant. Dominus vero ad intentionem cuncta reducens,
judge the-Lord indeed to intention all-things bringing-back
ex his potius, quæ in corde sunt, quam ex his
from those-things rather which in the-heart are than from those-things
quæ apparent in opere, damnari hominem censet: nec
which appear in the-work to-be-damned a-man judges nor
animam pollui judicat, nisi ex his, quæ in ea sunt,
the-soul to-be-polluted judges except from those-things which in it are
et ipsam contingunt, ut sint animarum maculæ spiritales,
and it touch so-that there-be of-souls stains spiritual
sicut corporum sunt sordes corporales. Unde et consequenter
as of-bodies are filths bodily whence also consequently
exponens quod dixerat, «sed quod procedit ex ore, hoc
expounding what he-had-said but what proceeds from the-mouth this
coinquinat hominem,» ait: «Quæ autem procedunt ex
defiles a-man he-says what-things moreover proceed from
ore, de corde exeunt: et ea coinquinant hominem. De
the-mouth from the-heart go-out and they defile a-man from
corde enim exeunt cogitationes malæ, homicidia, adulteria,
the-heart for go-out thoughts evil murders adulteries
fornicationes, furta, falsa testimonia, blasphemiæ. Hæc sunt,
fornications thefts false testimonies blasphemies these are
quæ coinquinant hominem. Non lotis manibus manducare,
what defile a-man not with-washed hands to-eat
non coinquinat hominem.» Ac si aperte dicat: Sordes
not defiles a-man as if openly he-should-say the-filths

manuum corporales animam non attingunt, ut eam polluere
of-the-hands bodily the-soul not touch so-that it to-pollute
peccato possint. Cogitationes quæ inquinant, de corde exeunt,
with-sin they-can thoughts which defile from the-heart go-out
quum ad hoc perpetrandum consentimus, quod cogitavimus.
when to this to-be-perpetrated we-consent which we-have-thought
Ubi autem non est sensus, non potest esse consensus, sicut
where moreover not is sense not can there-be consent as
in parvulis, aut stultis: qui si faciunt quod non debent,
in little-ones or fools who if they-do what not they-ought
nullum in hoc eis peccatum imputatur; nec homicidium,
no in this to-them sin is-imputed neither homicide
vel adulterium, nec aliquod peccatum Dominus dicit, nisi
or adultery nor any sin the-Lord calls except
quod ex corde procedit, hoc est, nisi quum hæc illicita
what from the-heart proceeds that is except when these-things unlawful
recognoscimus, ad quæ nos inclinat consensus. Sicut ergo
we-recognize to which us inclines consent as therefore
cogitationes exeunt de corde, quum per consensum ad
thoughts go-out from the-heart when through consent to
opera tendunt, ita homicidium, et adulterium et cætera
works they-tend so homicide and adultery and the-other
peccata de corde docet exire, nec aliter peccata esse, nisi
sins from the-heart he-teaches to-go-out nor otherwise sins to-be unless
per consensum prius fuerint in corde, quam exhibeantur
through consent before they-have-been in the-heart than they-be-displayed
in opere. Postquam enim his agendis, quæ scit sibi
in the-work after for to-these to-be-done which he-knows to-himself
non licere, aliquis consentit, is consensus proprie peccatum
not to-be-lawful someone consents this consent properly sin
dicitur, et homicida seu mœchus ex hoc uno apud Deum
is-called and a-murderer or adulterer from this one-thing with God

tenetur. Unde et Veritas ipsa: «Qui viderit,» inquit, «mulierem
he-is-held whence also the-Truth itself he-who will-have-seen he-says a-woman
ad concupiscendum eam,» hoc est, qui, inspecta illa,
to lusting-after her that is he-who looked-at her
venerit ad concupiscentiæ consensum, «jam mœchatus
will-have-come to of-concupiscence the-consent already committed-adultery
est eam in corde suo,» hoc est, peccatum habet in
he-has with-her in heart his that is the-sin he-has in
animo perfectum, etsi nondum sit in opere consummatum.
the-mind complete even-if not-yet it-be in work consummated
Quum aliquid manducandum male sumimus, quia hoc nobis
when something to-be-eaten wrongly we-take because this to-us
illicitum credimus, nequaquam cibus ille, qui in os
unlawful we-believe by-no-means the-food that which into the-mouth
intrat, animam polluit: sed jam hoc fecerat præcedens
enters the-soul pollutes but already this had-done the-preceding
conscientia nostra, nec quidquam ad peccatum refert, quod
conscience our nor anything to sin matters what
nunc ore sumimus, sed quod ad sumendum consenseramus.
now by-mouth we-take but that to taking we-had-consented

Problema Heloissæ XXV

XXV · WOE TO CHORAZIN

Why did Christ give miracles to Chorazin and Bethsaida, where they only worsened their guilt, and withhold them from Tyre and Sidon, which would have repented? He was sent to the Jews alone, and his kindness to gentiles was a grace beyond his mission. The repentance of Tyre might not have lasted, and if it would have, the reason he withheld the grace is his, as with Esau.

Quid est illud in Matthæo, quod Dominus quibusdam
what is that in Matthew which the-Lord to-certain
civitatibus improperans, ait: «Væ tibi, Corozain, væ tibi,
cities reproaching says woe to-you Chorazin woe to-you
Bethsaida; quia si in Tyro et Sidone factæ essent virtutes,
Bethsaida because if in Tyre and Sidon done had-been the-mighty-works
quæ factæ sunt in vobis, olim pœnitentiam egissent
which done are in you long-ago penance they-would-have-done
in cilicio et cinere?» Salvare quippe Dominus homines
in sackcloth and ashes to-save indeed the-Lord men
venerat, unde et Jesus, id est Salvator, proprio dictus est
had-come whence also Jesus that is Savior by-his-own called is
vocabulo. Cur ergo Tyro et Sidoni civitatibus gentilium
name why therefore from-Tyre and Sidon cities of-the-gentiles
illa beneficiorum miracula subtraxit, per quæ salvarentur, et
those of-benefits miracles he-withdrew by which they-might-be-saved and
ea illis exhibuit, quibus nocitura magis, quam profutura
them to-those displayed whom about-to-harm rather than to-profit
sciebat? Sed inquies: Quia, sicut ipsemet profitetur, non erat
he-knew but you-will-say because as he-himself professes not he-was
missus nisi ad oves quæ perierunt domus Israel. Sed dico:
sent except to the-sheep which have-perished of-the-house of-Israel but I-say

Cur ad eas, nisi ut salvarentur? Si autem ut salvarentur,
why to them unless that they-might-be-saved if moreover that they-might-be-saved
quid eis profuit ea sibi fieri, per quæ gravius
what them did-it-profit those-things to-them to-be-done through which more-gravely
damnarentur: nec sunt ad pœnitentiam conversi, sed in sua
they-might-be-damned nor are to penance converted but in their
obstinatione permanentes? Unde et ipsemet Dominus supponit:
obstinacy remaining whence also he-himself the-Lord subjoins
«Verumtamen dico vobis, Tyro, et Sidoni remissius erit
nevertheless I-say to-you for-Tyre and Sidon more-tolerable it-will-be
in die judicii, quam vobis.» Denique et Samaritanorum
in the-day of-judgment than for-you finally also of-the-Samaritans
multos refert Joannes ad verbum ejus credidisse, et eum
many relates John at the-word his to-have-believed and him
nonnulla miraculorum beneficia gentilibus etiam tam in viris
some of-miracles benefits to-the-gentiles also as-much in men
quam in feminis exhibuisse, per quæ illi crederent, vel in
as in women to-have-shown through which they might-believe or in
fide firmarentur: sicut est illud de puero Centurionis, et de
faith be-made-firm as is that of the-boy of-the-Centurion and of
filia Syrophœnissæ, de ipsius Tyri finibus egressæ.
the-daughter of-the-Syrophoenician-woman from the-very of-Tyre borders come-out
Solutio Abælardi.
solution of-Abelard
Revera Dominus Jesus ad solos Judæos in persona propria
truly the-Lord Jesus to only the-Jews in person his-own
missus fuit. Quod ergo circa gentiles misericorditer egit,
sent was what therefore toward the-gentiles mercifully he-did
non ex officio missionis fecit, sed ex gratia, debito
not from the-duty of-the-mission he-did but from grace to-what-was-owed
superaddidit, attendens quod et ipsemet ait: «Quum
he-added attending-to what also he-himself says when

feceritis omnia, quæ præcepta sunt vobis, dicite: «Servi
you-will-have-done all-things which commanded are to-you say servants
inutiles sumus; quod debuimus facere, fecimus.» Ac si aperte
unprofitable we-are what we-ought to-do we-have-done as if openly
dicat: Ne pro magno habeatis, si obedientiæ debitum
he-should-say do-not for great hold-it if of-obedience the-debt
impleatis, nisi insuper aliquid gratiæ debitis adjungatis, sicut
you-fulfill unless moreover something of-grace to-debts you-add as
illi faciunt, qui virginitati, vel continentiæ student, virtuti
they do who to-virginity or continence are-devoted a-virtue
nequaquam sub præcepto comprehensæ. Denique nec illa
by-no-means under precept comprised finally not those
beneficia gentilibus præstita tam missus facere venit, quam
benefits to-the-gentiles shown so-much sent to-do he-came as
invitatus, et quasi precibus ad hæc agenda tractus. Quod
invited and as-if by-prayers to these-things to-be-done drawn that
vero illis prædicationem subtraxit, quos ad pœnitentiam
indeed from-those the-preaching he-withdrew whom to penance
sic fuisse convertendos testatur, nequaquam cogimur
so to-have-been to-be-converted he-testifies by-no-means are-we-compelled
per hoc fateri eos in hac pœnitentia perseveraturos ut
by this to-confess them in this penance about-to-persevere that
salvarentur. Multi quippe leves sunt homines, qui ad
they-might-be-saved many indeed fickle are men who to
pœnitentiæ compunctionem facile commoventur, et eadem
of-penance compunction easily are-moved and with-the-same
facilitate, quasi ad vomitum revertentes, in mala, quæ
ease as-if to vomit returning into the-evils which
fleverant, relabuntur: et quum auditum verbum prædicationis
they-had-wept relapse and when the-heard word of-preaching
avide susceperint, firmitatem non habent radicis, ut in
eagerly they-will-have-received firmness not they-have of-root that in

eo perseverent, quod cœperint. Quod si etiam ponamus
it they-persevere which they-will-have-begun and if even we-suppose
illos ad prædicationem Domini fuisse convertendos atque
those at the-preaching of-the-Lord to-have-been to-be-converted and
salvandos, quibus tamen prædicationis gratiam subtraxit:
to-be-saved from-whom yet of-preaching the-grace he-withdrew
penes ipsum est, cur hoc facere non decreverit, qui nihil sine
with him it-is why this to-do not he-decreed who nothing without
ratione facit; sicut de Esau, cui subtracta est gratia,
reason does as about Esau from-whom withdrawn was grace
quæstionem Apostolus movit, et eam indiscussam reliquit.
the-question the-Apostle raised and it undiscussed left

Problema Heloissæ XXVI

XXVI · THE BARREN FIG TREE

Why curse a fig tree that had no fruit out of season? The tree is Judea, rejected for its wickedness and deprived of the fruit of good works. It was by its own fault that its season of fruit had not come, when it rejected the grace of the Lord's preaching offered to it.

Quærendum etiam videtur, quo mysterio, vel qua ratione
to-be-asked also it-seems by-what mystery or by-what reason
Dominus in ficulnea quærens fructum, et non inveniens,
the-Lord on the-fig-tree seeking fruit and not finding
quando, ut Marcus ait, non erat tempus ficorum, eam tamen
when as Mark says not it-was the-time of-figs it yet
sua maledictione percussam continuo effecit aridam, ut
by-his curse struck immediately made dry that

deinceps arefacta permaneret, tanquam ex culpa quacunque
thereafter withered it-remain as-if from fault some
arboris, hanc maledictionem in eam intorsisset.
of-the-tree this curse upon it he-had-hurled
Solutio Abælardi.
solution of-Abelard
Arbor, sine fructu reperta, Judæa est pro sua nequitia tunc a
the-tree without fruit found Judea is for its wickedness then by
Domino reprobata, ut boni operis fructu privari mereretur,
the-Lord reprobated that of-good work the-fruit to-be-deprived it-deserved
nequaquam recognoscens suæ visitationis tempus. Culpa autem
by-no-means recognizing of-its visitation the-time by-the-fault moreover
ejus accidit, quod tunc tempus fructuum ejus non fuerit: quando
its happened that then the-time of-fruits its not was when
videlicet dominicæ prædicationis gratiam sibi oblatam repulit.
namely of-the-Lord's preaching the-grace to-it offered it-repelled

Problema Heloissæ XXVII

XXVII · LET HIS PRAYER BECOME SIN

What is "let his prayer become sin"? Abelard answers: let him be handed over to a reprobate sense, so that he chooses to pray for what harms him and obtains what leads to sin rather than salvation.

Quid est, «oratio ejus fiat in peccatum?»
what is-it the-prayer his let-be-made into sin

Solutio Abælardi.

solution of-Abelard

Ita in reprobum sensum tradatur, ut magis eligat

so into a-reprobate sense let-him-be-handed-over that rather he-choose

orare nociva, quam profutura, et obtinere precibus ea,

to-pray-for harmful-things than profitable and to-obtain by-prayers those-things

quæ ad peccatum magis pertrahant, quam ad salutem perducant.

which to sin more draw than to salvation lead

Problema Heloissæ XXVIII

XXVIII · SPIRIT, SOUL, AND BODY

Are spirit and soul two spirits in one man? In Paul's prayer the spirit is reason, whole when it does not stray from truth, and the soul is the will, whole when it agrees with God's. The body is whole when the senses are not corrupted by allurements; then we are kept blameless for the coming of the Lord.

Ex epistola prima Pauli ad Thessalonicenses: «Ipse autem Deus

from the-epistle first of-Paul to the-Thessalonians himself moreover the-God

pacis sanctificat vos per omnia, ut integer spiritus vester,

of-peace sanctifies you through all-things that whole spirit your

et anima, et corpus sine querela in adventu Domini nostri

and soul and body without complaint at the-coming of-the-Lord our

Jesu Christi servetur.» Quid est spiritus et anima, tanquam

Jesus Christ be-kept what is spirit and soul as-if

anima non sit spiritus, aut duo spiritus sint in uno homine?

the-soul not be spirit or two spirits be in one man

Solutio Abælardi.

solution of-Abelard

Spiritum pro ratione, hoc est animi discretione hoc loco
spirit for reason that is of-the-mind discernment in-this place
ponit Apostolus, sicut et ibi «spiritus adversus carnem.»
puts the-Apostle as also there the-spirit against the-flesh
Tale est ergo, integer sit spiritus vester, hoc est, ratio ita
such is therefore whole be spirit your that is reason so
perfecta vel incorrupta, ut in nullo per errorem exorbitet
perfect or uncorrupted that in nothing through error it-swerve
a veritate. Animam vero dicit voluntatem, juxta illud:
from the-truth soul indeed he-calls the-will according-to that
«Qui amat animam suam perdet eam.» Hoc est, qui
he-who loves soul his will-lose it that is he-who
suam hic voluntatem sequitur, postmodum sua voluntate
his here will follows afterward of-his will
privabitur: ut qui hic voluntatem suam impleverit, quod
will-be-deprived so-that who here will his will-have-fulfilled what
voluerit in futuro non habeat. Anima itaque nostra,
he-will-have-willed in the-future not he-have the-soul and-so our
id est voluntas, integra est, quando a divina non
that is the-will whole is when from the-divine not
discrepat. Corpus quoque integrum servatur, quum exercitium
it-differs the-body also whole is-kept when the-exercise
corporalium sensuum non corrumpitur illecebris carnalibus,
of-the-bodily senses not is-corrupted by-allurements carnal
nec oculus noster animam nostram deprædatur, «neque mors
nor eye our soul our plunders nor death
intrat per fenestras nostras.» In his vero tribus per
enters through windows our in these indeed three through
omnia sanctificatur, quum nec in discretione rationis, nec in
all-things it-is-sanctified when neither in the-discernment of-reason nor in

exæstuatione nostræ voluntatis, nec in oblectatione sensuum
the-boiling of-our will nor in the-delight of-the-senses
excedimus, ut caro spiritui dominetur. Sic tunc profecto
we-exceed so-that the-flesh over-the-spirit rule so then surely
sine querela, hoc est, sine reprehensione servamur usque
without complaint that is without reproach we-are-kept until
in adventum Domini: quum tales perseveramus usque ad
into the-coming of-the-Lord when such we-persevere up to
extremum judicium, vel tales tunc inveniri meremur.
the-last judgment or such then to-be-found we-deserve

Problema Heloissæ XXIX

XXIX · BREADTH, LENGTH, HEIGHT, AND DEPTH

What are the breadth, length, height, and depth of Ephesians? They are the saints' charity reaching to enemies, its long perseverance, and their greatness before God together with their humility before themselves. The cross figures them: the arms stretched to friend and foe, the upright of Christ's patience, the title of his exalted name, and the foot sunk in the earth, his shameful death. Christ's own charity surpasses our knowledge, and set beside ours it makes us humbler and more fervent.

Quid est illud ad Ephesios:... «ut possitis comprehendere
what is that to the-Ephesians that you-may-be-able to-comprehend
cum omnibus sanctis, quæ sit latitudo, longitudo, sublimitas,
with all saints what be the-breadth length height
et profundum, scire etiam supereminentem scientiæ caritatem
and depth to-know also surpassing knowledge the-charity
Christi, ut impleamini in omnem plenitudinem Dei?»
of-Christ that you-may-be-filled unto all the-fullness of-God

Solutio Abælardi.

solution of-Abelard

«Possitis comprehendere,» hoc est, in vobismet ipsis

you-may-be-able to-comprehend that is in yourselves yourselves

experiri, quanta sit latitudo ipsorum, scilicet sanctorum, in

to-experience how-great be the-breadth of-them namely of-the-saints in

caritate, per quam se usque ad inimicos etiam dilatant.

charity through which themselves up to enemies even they-widen

«Longitudo,» id est longanimitas perseverantiæ, caritatis, vel

length that is the-long-suffering of-perseverance of-charity or

patientiæ in adversis, per ipsam scilicet caritatem, quæ omnia

of-patience in adversities through that namely charity which all-things

suffert, omnia sustinet. «Sublimitas eorumdem et profundum,»

bears all-things endures height of-the-same and depth

hoc est, quam magni sint ex his duobus apud Deum per

that is how great they-be from these two with God through

meritorum quantitatem, et quam parvi vel infirmi apud

of-merits the-quantity and how small or weak with

se per humilitatem. Profundum quippe imum dicit

themselves through humility depth indeed the-lowest he-calls

vel humile. Quam magni vero sint ac sublimes Deo, in

or humble how great indeed they-be and lofty to-God in

remuneratione sua experientur, ubi tanto amplius merentur

reward their they-will-experience where so-much more they-deserve

exaltari, quanto hic humiliores extiterint; et tanto plus

to-be-exalted as-much-as here humbler they-will-have-stood and so-much more

a Deo recipere, quanto minus hic ex se recognoscunt

from God to-receive as-much-as less here from themselves they-recognize

habere. Hæc autem quatuor, latitudo scilicet sanctorum, vel

to-have these moreover four the-breadth namely of-the-saints or

Ecclesiæ, quæ corpus Christi est, in ipsa ejus cruce, cui

of-the-Church which the-body of-Christ is in the-very his cross to-which

ejus corpus affixum est, præfiguratum esse intelligunt. In
his body fixed was prefigured to-be they-understand in
latitudine quidem crucis, ad dexteram et in sinistram, ubi
the-breadth indeed of-the-cross to the-right and to the-left where
manibus affixis extensus est, latitudo caritatis inimicos etiam
with-hands fixed stretched-out he-was the-breadth of-charity enemies even
amplectentis, qui nobis tanquam in sinistra sunt, hoc est, in
embracing who to-us as-if on the-left are that is in
adversitate, sicut amici in dextera, designatur. Manus affixæ
adversity as friends on the-right is-designated the-hands fixed
in dextera et sinistra crucis parte opera sunt caritatis,
on the-right and left of-the-cross part works are of-charity
ad inimicos pariter et amicos in beneficiis dilatata. Quam
toward enemies equally and friends in benefits widened which
profecto latitudinem caritatis de ipsa cruce Dominus nobis
surely breadth of-charity from the-very cross the-Lord to-us
exhibuit, quum et curam matris gerens, eam discipulo
showed when both the-care of-his-mother bearing her to-the-disciple
commendavit, et pro crucifigentibus exoravit. Sicut autem
he-commended and for the-crucifiers prayed as moreover
latitudo dextrorsum et sinistrorsum tendit, ita longitudo
breadth to-the-right and to-the-left extends so length
sursum et deorsum respicit, in qua ipse Dominus a capite
upward and downward looks in which himself the-Lord from head
usque ad pedes in cruce stetit erectus. Ex qua quidem
up to feet on the-cross stood erect from which indeed
longitudine illa ejus perseverantia patientiæ figuratur, usque
length that his perseverance of-patience is-figured up
ad consummationem vitæ ipsius, sive redemptionis nostræ. De
to the-consummation of-life his or of-redemption our of
qua ipsemet ait: «Consummatum est.» Et Apostolus: «Factus,»
which he-himself says consummated it-is and the-Apostle made

inquit, «obediens usque ad mortem.» Sublimitas crucis,
he-says obedient up to death the-height of-the-cross
additio illa est, in qua titulus scriptus est super caput
the-addition that is in which the-title written was above the-head
Domini. In quo certe titulo nomen ejus præscriptum, quod
of-the-Lord in which certainly title the-name his written-before which
est, Jesus, illud est excellentissimum, de quo idem Apostolus
is Jesus that is most-excellent of which the-same Apostle
adjecit: «Propter quod et Deus exaltavit illum, et donavit
added because-of which also God exalted him and gave
illi nomen quod est super omne nomen.» In electis quoque
to-him the-name which is above every name in the-elect also
illa superior pars addita significat illud in remuneratione
that upper part added signifies that in the-reward
sanctorum, quod supra merita ipsis est collatum ex
of-the-saints which beyond merits on-them is conferred from
gratia, juxta illud ejusdem Apostoli: «Non sunt condignæ
grace according-to that of-the-same Apostle not are worthy
passiones hujus temporis ad futuram gloriam, quæ revelabitur
the-sufferings of-this time to the-future glory which will-be-revealed
in nobis.» Profundum, hoc est, inferior pars crucis, per
in us the-depth that is the-lower part of-the-cross by
quam terræ affixa stat, humile est et abjectum crucis
which in-the-earth fixed it-stands humble is and abject of-the-cross
patibulum, sive genus mortis ignominiosum, quo maxima
the-gibbet or kind of-death ignominious by-which the-greatest
Christi humilitas commendatur, et ipse amplius exaltari
of-Christ humility is-commended and he the-more to-be-exalted
meruit, sicut supra meminimus ibi, «propter quod et Deus
deserved as above we-recalled there because-of which also God
exaltavit illum, etc.» De hoc genere mortis prædictum fuerat
exalted him etc of this kind of-death foretold it-had-been

ex persona impiorum: «Morte turpissima condemnemus eum.»
from the-person of-the-impious by-a-death most-shameful let-us-condemn him
In electis etiam illa pars inferior crucis, qua terræ
in the-elect also that part lower of-the-cross by-which in-the-earth
infixa tenetur, virtutem exprimit humilitatis, qua ipsi
fixed it-is-held the-virtue expresses of-humility by-which they
se pulveri et terræ comparantes quanto se amplius
themselves to-dust and earth comparing the-more themselves more
hic humiliant et minores reputant, tanto postmodum
here they-humble and lesser reckon so-much-the-more afterward
exaltari merentur. Et hæc quidem humilitas eorum, firmos
to-be-exalted they-deserve and this indeed humility their firm
et erectos eos tenet in culmine virtutum: sicut illa pars
and erect them holds on the-summit of-virtues as that part
crucis terræ affixa firmam eam et erectam tenet. Post
of-the-cross in-the-earth fixed firm it and erect holds after
caritatem sanctorum, transit ad summam Christi caritatem,
the-charity of-the-saints he-passes to the-highest of-Christ charity
quam nobis exhibuit, et nos eum scire, ac semper attendere
which to-us he-showed and us it to-know and always to-attend-to
admonet, ut ejus comparatione humiliores ac ferventiores
he-admonishes that by-its comparison humbler and more-fervent
in ejus dilectione teneamur. Hanc utique Christi caritatem
in his love we-be-held this certainly of-Christ charity
supereminentem scientiæ nostræ dicit: quia longe major
surpassing knowledge our he-calls because far greater
est, quam nos comprehendere intelligentia, vel experientia
it-is than we to-comprehend by-understanding or experience
possimus. Quum autem hanc Christi caritatem considerantes,
can when moreover this of-Christ charity considering
eam nostræ conferemus incomparabiliter superiorem: tunc, ut
it with-ours we-shall-compare incomparably superior then as

dictum est, humiliores ac ferventiores effecti, implebimur
said it-has-been humbler and more-fervent made we-shall-be-filled
omni perfectione virtutum a Deo nobis collata.
with-all perfection of-virtues by God on-us conferred

Problema Heloissæ XXX

XXX · ELKANAH'S APPOINTED DAYS

Who appointed the days on which Elkanah went up to worship? Abelard answers in the words of Rabanus Maurus, who follows a Hebrew interpreter: they were the three festivals of the law, Passover, Pentecost, and Tabernacles, when every male was to appear before the Lord. At Shiloh, where the ark then stood, Elkanah, a Levite, feasted on the victims with his wives, sons, and daughters.

Quid est illud in primo libro Regum, quod de Helchana
what is that in the-first book of-Kings which about Elkanah
dicitur: «Et ascendebat vir ille statutis diebus, ut
is-said and went-up man that on-appointed days that
adoraret?» Qui, vel a quo statuti sunt dies isti?
he-might-worship who or by whom appointed are days these
Solutio Abælardi.
solution of-Abelard
Rabanus Maurus in libris Regum, ex sententia cujusdam
Rabanus Maurus on the-books of-Kings from the-opinion of-a-certain
Hebræi, quem in plerisque sequitur secundum litteram: «Quod
Hebrew whom in most-things he-follows according-to the-letter what
autem dicit, «statutis diebus,» hoc est, tribus festivitatibus,
moreover he-says on-appointed days that is on-three festivals
Pascha videlicet, Pentecoste, et solemnitate tabernaculorum.
Passover namely Pentecost and the-solemnity of-tabernacles
Unde Dominus in Exodo præcepit, dicens: «Tribus vicibus per
whence the-Lord in Exodus commanded saying three times through

singulos annos mihi festa celebrabitis.» Et item: «Ter,» inquit,
each year for-me feasts you-will-celebrate and likewise three-times he-says
«in anno apparebit omne masculinum tuum coram Domino
in the-year will-appear all male your before the-Lord
Deo tuo, in loco, quem elegerit Dominus Deus tuus.»
God your in the-place which will-have-chosen the-Lord God your
Ergo in Silo quum esset eo tempore arca Domini, ibi
therefore in Shiloh when was at-that time the-ark of-the-Lord there
hic Helchana, quum esset ipse Levita, post oblatas victimas,
this Elkanah since was he a-Levite after offered victims
cum uxoribus, et filiis, atque filiabus pariter vescebatur.»
with wives and sons and daughters together feasted

Problema Heloissæ XXXI

XXXI · ANNA'S ANSWER TO ELI

What does Anna mean by her answer to Eli? She calls herself unhappy because barrenness was a reproach in Israel. Her abstaining from wine is a great perfection in a married laywoman, and so much the more becomes Christ's virgins. The daughters of Belial are the drunken, for Belial means without yoke, and drink, quenching reason, throws off every yoke of God and discipline, like the frenzied priestesses of Bacchus.

Quid est postmodum, quod Anna respondit Eli sacerdoti:
what is afterward that Anna answered to-Eli the-priest
«Nequaquam,» inquit, «Domine mi: nam mulier infelix nimis
by-no-means she-says Lord my for a-woman unhappy very
ego sum, vinumque, et omne, quod inebriare potest, non
I am and-wine and all that to-make-drunk can not

bibi: sed effudi animam meam in conspectu Domini.
I-have-drunk but I-have-poured-out soul my in the-sight of-the-Lord
Ne reputes ancillam tuam, sicut unam de filiabus Belial?»
do-not reckon handmaid your as one of the-daughters of-Belial
Solutio Abælardi.
solution of-Abelard
Infelicem se dicit, quasi probrosam; quia maledicta
unhappy herself she-calls as-if disgraced because cursed
sterilis, et quæ semen non reliquit in Israel. Unde et
the-barren-woman and she-who seed not left in Israel whence also
illud est Elizabeth: «Quia sic fecit mihi Dominus in diebus,
that is of-Elizabeth because so has-done to-me the-Lord in the-days
quibus respexit auferre opprobrium meum inter homines.»
in-which he-looked to-take-away reproach my among men
Unde et illud est Deuteronomii quod Dominus inter cætera
whence also that is of-Deuteronomy which the-Lord among other-things
promittit populo, pro præceptorum observantia: «Non erit
promises to-the-people for of-the-precepts the-observance not there-will-be
apud te sterilis utriusque sexus, tam in hominibus,
among you a-barren-one of-either sex as-much among men
quam in gregibus tuis.» Quod vero ait: «Vinum, et
as among flocks your what indeed she-says wine and
omne, quod inebriare potest, non bibi;» magnam laicæ
all that to-make-drunk can not I-have-drunk a-great of-a-lay
feminæ vel conjugatæ perfectionem exprimit. Quam profecto
woman or married perfection expresses which surely
abstinentiam si tunc agebat, ut ejus orationem facilius
abstinence if then she-practiced that her prayer more-easily
exaudiret Dominus, de partu, quem postulabat, quanto magis
might-hear the-Lord about the-child which she-asked how-much more
virgines Christi, quæ spiritali, ac longe meliori fructui
for-the-virgins of-Christ who for-a-spiritual and far better fruit

student, ista decet abstinentia? Filias Belial specialiter
strive this befits abstinence the-daughters of-Belial specially
appellat, quas sibi diabolus tanquam propriam prolem
she-calls those-whom for-himself the-devil as-if his-own offspring
generat. Ebrietas quippe statum mentis evertit; et quidquid
begets drunkenness indeed the-state of-the-mind overturns and whatever
imaginis Dei per rationem habemus, extinguit; ut
of-the-image of-God through reason we-have extinguishes so-that
jumentis insipientibus comparandi, efficiamur sicut equus, et
to-beasts senseless to-be-compared we-be-made as the-horse and
mulus, quibus non est intellectus. Antiquus hostis, et diabolus
the-mule in-which not is understanding the-ancient enemy both devil
dicitur, hoc est, deorsum fluens; et Zabulus, sive Satanas,
is-called that is downward flowing and Zabulus or Satan
quod in latinum sonat adversarius, sive transgressor; et Belial,
which in Latin sounds adversary or transgressor and Belial
hoc est, absque jugo. Quod quidem nomen hoc loco propter
that is without yoke which indeed name in-this place because-of
ebrios recte positum est: quum ebrii, tanquam insani, nulli
the-drunk rightly placed is since the-drunk like the-insane to-no
Dei vel disciplinæ jugo subjaceant. Tales ergo dicit filias
of-God or of-discipline yoke are-subject such therefore she-calls the-daughters
Belial, quales furibundæ Bacchi sacerdotissæ describuntur.
of-Belial as the-raging of-Bacchus priestesses are-described

Problema Heloissæ XXXII

XXXII · ANNA'S COUNTENANCE

What does it mean that Anna's countenance was no longer changed? Abelard answers that from then on she showed only a cheerful face, not a sad or tearful one.

Quid est etiam illud de Anna: «Vultusque illius non sunt
what is also that about Anna and-countenance her not were
amplius in diversa mutati?»
further into different-ways changed
Solutio Abælardi.
solution of-Abelard
Hilarem tantum faciem, et non mœstam vel flebilem
a-cheerful only face and not sad or tearful
deinceps exhibuit.
thereafter she-showed

Problema Heloissæ XXXIII

XXXIII · ANNA'S CANTICLE

Why is Anna's canticle called a prayer? She prayed first, as the Church puts a prayer before each hour's praises. The Church sings her canticle most often, for Samuel, with whom the prophets begin, and because she first named the Christ before Israel had a king, foretelling what Mary would sing fulfilled.

Quid et illud est: «Oravit Anna, et ait: «Exultavit cor
what also that is prayed Anna and said has-exulted heart
meum in Domino? etc.» Hoc quippe canticum verba
my in the-Lord etc this indeed canticle the-words
gratiarum, vel prophetiæ potius habet, quam orationis.
of-thanks or of-prophecy rather has than of-prayer

Solutio Abælardi.

solution of-Abelard

Quantum æstimo, ante canticum orationem præmisit: quo

as-far-as I-judge before the-canticle a-prayer she-put-first by-which

ejus canticum, vel actio gratiarum acceptabilius Deo fieret.

her canticle or giving of-thanks more-acceptable to-God might-be-made

De oratione itaque præmissum est, «oravit,» et de cantico

of the-prayer and-so premised it-is prayed and of the-canticle

subjunctum: «Et ait: «Exultavit cor meum, etc.» Nam et

subjoined and said has-exulted heart my etc for also

mos Ecclesiæ est in singulis horis orationem præmittere

the-custom of-the-Church is at each hour a-prayer to-put-before

his, quæ in laudibus Dei decantanda sunt. Plura autem

those-things which in the-praises of-God to-be-sung are several moreover

cantica sanctarum feminarum legimus, ut Debboræ, Judith, et

canticles of-holy women we-read as of-Deborah of-Judith and

istud Annæ matris Samuelis, sicut et Mariæ matris Domini,

this of-Anna the-mother of-Samuel as also of-Mary the-mother of-the-Lord

de partu sibi a Domino commisso, illi quidem

about the-child to-her by the-Lord entrusted to-the-former indeed

sterili, ut mater fieret tanti prophetæ, isti vero

barren that a-mother she-might-become of-so-great a-prophet to-the-latter but

virgini, ut mater fieret Salvatoris. Et hoc profecto

a-virgin that a-mother she-might-become of-the-Savior and this surely

canticum Annæ, sicut et illud Virginis summæ, Ecclesia

canticle of-Anna as also that of-the-Virgin most-high the-Church

maxime frequentare consuevit, non solum pro sanctitate

most to-use-often is-wont not only for the-holiness

matris, vel dignitate partus ei concessi in Samuele,

of-the-mother or the-dignity of-the-child to-her granted in Samuel

scilicet a quo specialiter prophetæ dicuntur incœpisse, et

namely from whom specially the-prophets are-said to-have-begun and

qui primus a matre Domino est oblatus: verumetiam quia
who first by his-mother to-the-Lord was offered but-also because
nullus ante prophetarum tempus tam manifeste Christum, et
no-one before of-the-prophets the-time so manifestly Christ and
ejus imperium in suis canticis, sicut nunc Anna, prophetasse
his rule in his canticles as now Anna to-have-prophesied
videtur. Sic quippe ait de patre Christi et ipso:
seems so indeed she-says of the-father of-Christ and himself
«Dominus judicabit fines terræ, et dabit imperium regi
the-Lord will-judge the-ends of-the-earth and will-give rule to-king
suo, et sublimabit cornu Christi sui.» Nondum quippe rex
his and will-exalt the-horn of-Christ his not-yet indeed a-king
in Israel erat constitutus, ad quem hæc prophetissæ gratulatio
in Israel was established to whom this of-the-prophetess rejoicing
pertineret. Ipsa primo Christum, hoc est Messiam verum
might-pertain she first Christ that is the-Messiah true
patenter exprimere meruit, ipsa manifeste prænuntiat futurum,
plainly to-express deserved she manifestly foretells to-come
quod Maria decantat completum tanquam fidem virginis
what Mary sings fulfilled as-if the-faith of-the-virgin
tam prophetia quam partus instrueret sterilis.
as-much the-prophecy as the-childbirth should-instruct of-the-barren-woman

Problema Heloissæ XXXIV

XXXIV · THE BARREN HAS BORNE MANY

How could Anna say the barren had borne very many, when she then had only Samuel, and Peninnah perhaps had more? "Very many" need not be comparative; Scripture's order need not follow events; she may have spoken by prophecy; or the one Samuel was worth more than all of Peninnah's sons.

Illud etiam movet, quod hic dicitur: «Donec sterilis peperit
that also moves which here is-said until the-barren-woman bore
plurimos.» Etsi enim Scriptura postmodum referat, quod post
very-many even-if for Scripture afterward relates that after
Samuelem adhuc tres filios, et duas filias Anna pepererit;
Samuel further three sons and two daughters Anna bore
nondum tamen, dum hoc diceret canticum, nisi Samuelem
not-yet yet while this she-said canticle except Samuel
habuisse refertur. Quomodo etiam de filiis suis dicit, «plurimos,»
to-have-had she-is-related how also of sons her she-says very-many
et de filiis æmulæ suæ Fenennæ, dicit multos, tanquam
and of the-sons of-rival her Peninnah she-says many as-if
ipsa plures habuerit, quam illa? Quamvis enim Scriptura
she more had than she although for Scripture
non definiat, quot filios habuerit Fenenna, nonnulli tamen
not defines how-many sons had Peninnah some yet
astruunt eam plures habuisse, quam Annam, hoc est, septem.
maintain her more to-have-had than Anna that is seven
Solutio Abælardi.
solution of-Abelard
Non est necesse ut «plurimos» hoc loco, pro plures comparative
not it-is necessary that very-many in-this place for more comparatively
accipiamus, respectu pauciorum: sed plurimos dicit absolute,
we-take in-respect of-fewer but very-many she-says absolutely

sicut et multos, verbis in eodem sensu variatis. Nec impedit,
as also many with-words in the-same sense varied nor does-it-hinder
si jam multos filios habuisset Anna, quando canticum istud
if already many sons had Anna when canticle this
Domino persolvit, quamvis Scriptura nondum retulerit eam
to-the-Lord she-paid although Scripture not-yet has-related her
habuisse nisi Samuelem. Sæpe namque series Scripturæ non
to-have-had except Samuel often for the-series of-Scripture not
tenet ordinem historiæ, sed nonnulla narrat præpostere. Potuit
holds the-order of-history but some-things narrates out-of-order she-could
etiam istud per prophetiæ spiritum Anna dicere, quum
also this through of-prophecy the-spirit Anna to-say when
solum adhuc haberet Samuelem. Denique nec incongrue dicere
only as-yet she-had Samuel finally nor unfittingly to-say
potuit pro solo Samuele, ut ipse scilicet pluris esset in
could-she for alone Samuel so-that he namely of-more were in
pretio, quam filii Fenennæ, licet unus in numero. Hoc enim
value than the-sons of-Peninnah although one in number in-this for
modo nonnunquam contingit, ut illum dicamus plus habere,
way sometimes it-happens that him we-say more to-have
quam alium, qui pauciora numero, sed pretiosiora possidet.
than another who fewer-things in-number but more-precious possesses

Problema Heloissæ XXXV

XXXV · THE BOY SAMUEL'S EPHOD

How could the boy Samuel minister in a linen ephod, and what tunic did his mother bring? A boy could serve in lesser offices, and the linen ephod, unlike the high priest's, was allowed to lower ranks. His mother brought a new tunic at each of the three feasts; monks now imitate his dress with the scapular. Necessity has no law, and no one fitter was found in Eli's house.

Obsecramus et quid illud sit: «Samuel autem ministrabat ante
we-beseech also what that be Samuel moreover ministered before
faciem Domini puer accinctus ephod lineo, et tunicam
the-face of-the-Lord a-boy girded with-an-ephod of-linen and a-tunic
parvam faciebat mater sua, quam afferebat statutis diebus,
little made mother his which she-brought on-appointed days
ascendens cum viro suo, ut immolaret hostiam solemnem.»
going-up with husband her that she-might-offer the-victim solemn
Sive enim levita, ut probabilius est, sive sacerdos Samuel fuerit:
whether for a-levite as more-probable it-is or a-priest Samuel was
nequaquam ætas pueritiæ ministerio ejus convenire secundum
by-no-means the-age of-boyhood to-the-ministry his to-befit according-to
legem poterat, ut videlicet ephod accinctus tanquam levita,
the-law could so-that namely with-an-ephod girded as-if a-levite
vel sacerdos vitam tenera ætate ministraret. Quærimus et quam
or a-priest life in-tender age he-should-serve we-ask also what
tunicam vel quibus temporibus statutis mater puero afferret.
tunic or at-what times appointed the-mother to-the-boy brought

Solutio Abælardi.

solution of-Abelard

Ministrare puer in aliquibus officiis minoribus poterat,

to-minister a-boy in some offices lesser could

ephod quoque lineo accinctus. Unde et illud est Rabani

with-an-ephod also of-linen girded whence also that is of-Rabanus

secundum Augustinum: «Samuel accinctus ephod bad,

according-to Augustine Samuel girded with-an-ephod linen

hoc est superhumerali lineo, quod distat ab illo ephod,

that is with-a-shoulder-garment of-linen which differs from that ephod

quo induebatur pontifex: quia istud tantummodo lineum

with-which was-clothed the-high-priest because this only linen

fuit, et concessum minoribus gradibus ad utendum. Illud

was and granted to-the-lesser grades for using that

enim, quod vestiebat pontificem, ex quatuor coloribus, id

for which clothed the-high-priest from four colors that

est, hyacinto, bisso, cocco, purpura, et ex auro habebatur

is from-hyacinth fine-linen scarlet purple and from gold was-held

contextum.» Statutos dies patet esse supradictos trium

woven the-appointed days it-is-clear to-be the-aforesaid of-the-three

festivitatum secundum legem, ut in singulis illis præcipuis

festivals according-to the-law so-that at each those chief

solemnitatibus anni, mater sollicita filio novam tunicam

solemnities of-the-year the-mother anxious for-her-son a-new tunic

afferret, in qua ipse Domino mundius vel honestius

might-bring in which he to-the-Lord more-cleanly or more-honorably

ministraret, superhumerale lineum desuper habens, quo

might-minister a-shoulder-garment of-linen above having with-which

accinctus, et non oneratus, expeditius ministrare posset.

girded and not burdened more-readily to-minister he-could

Quem, ni fallor, habitum monachi nunc imitantur,

which unless I-am-mistaken habit the-monks now imitate

quum opera manuum in tunica et scapulari desuper accincto
when the-works of-the-hands in tunic and scapular above girded
soleant exercere. Quid enim aliud scapulæ quam humeri?
they-are-wont to-perform what for else scapulae than shoulders
Aut quid scapulare nisi superhumerale? Denique, quis
or what a-scapular except a-shoulder-garment finally who
improbet Samuelem, licet puerum, in officio levitarum,
would-disapprove Samuel although a-boy in the-office of-the-levites
pro necessitate ministrare, hoc etiam Eli jubente, quum
for necessity to-minister this even Eli ordering since
nullus tunc in domo Eli reperiretur hoc officio dignus?
no-one then in the-house of-Eli was-found for-this office worthy
Notum quippe proverbium est: «Necessitas non habet legem.»
known indeed the-proverb is necessity not has law

Problema Heloissæ XXXVI

XXXVI · THE FAITHFUL PRIEST

Who was the man of God sent to Eli, and who the faithful priest to come? The man was an angel in human form, and the priest not Samuel, a Levite with a reprobate house, but some holy successor such as Abinadab, Eleazar, or Ahimelech, whose house will walk before the anointed. As a Hebrew explained, the silver coin is the shekel of redemption and the cake the poor's offering: Eli's house, once receiving such offerings, will beg other priests for a morsel.

Rogamus quippe et quærimus, quis fuerit ille vir Dei
we-ask indeed and we-inquire who was that man of-God
a Domino missus ad Eli, ut eum corrigeret, et mala
by the-Lord sent to Eli that him he-might-correct and the-evils
domui ejus ventura prædiceret? Quid et illud sit, quod
to-house his about-to-come might-foretell what also that be which

inter cætera dicitur, de sacerdote meliore successuro Eli:
among other-things is-said about the-priest better about-to-succeed Eli
«Suscitabo,» inquit, «mihi sacerdotem fidelem, qui juxta cor
I-shall-raise-up he-says for-myself a-priest faithful who according-to heart
meum et animam meam faciat: et ædificabo ei domum
my and soul my will-do and I-shall-build for-him a-house
fidelem, et ambulabit coram Christo meo cunctis diebus.
faithful and he-will-walk before anointed my all days
Futurum est autem, ut quicunque remanserit in domo,
to-come it-is moreover that whoever will-have-remained in the-house
veniat, ut oretur pro ea, et offerat nummum argenteum,
come that prayer-be-made for it and offer a-coin of-silver
et tortam panis, dicatque: Dimitte me, obsecro, ad unam
and a-cake of-bread and-say let-in me I-beseech to one
partem sacerdotalem, ut comedam buccellam panis.» Scimus
part priestly that I-may-eat a-morsel of-bread we-know
quidem Samuelem, qui Eli supervixit, fidelissimum extitisse
indeed Samuel who Eli outlived most-faithful to-have-stood
Domino. Sed quod levita potius quam sacerdos extiterit,
to-the-Lord but that a-levite rather than a-priest he-was
communis opinio est, nec domum ejus fidelem extitisse,
the-common opinion is nor house his faithful to-have-stood
cujus filii reprobati sunt. Quod etiam dicitur: «Ambulabit
whose sons rejected were what also is-said he-will-walk
coram Christo meo,» utrum de ipso sacerdote, an de domo
before anointed my whether of himself the-priest or of the-house
ejus accipiendum sit, et quis ille Christus sit, quærimus.
his to-be-taken it-is and who that anointed be we-ask
Denique quod supponitur de oblatione nummi argentei,
finally what is-subjoined about the-offering of-a-coin of-silver

et tortæ panis, tanquam oblatione nova, quam lex non
and of-a-cake of-bread as-if an-offering new which the-law not
habuit, et cæteris, quæ adduntur, exponi postulamus.
had and the-other-things which are-added to-be-expounded we-request
Solutio Abælardi.
solution of-Abelard
Vir ille Dei creditur angelus fuisse apparens in humana
the-man that of-God is-believed an-angel to-have-been appearing in human
specie. Sacerdos successurus Eli, non tam Samuel, qui
form the-priest about-to-succeed Eli not so-much Samuel who
levita fuerit, nec fidelem, sed reprobam domum habuit, quam
a-levite was nor faithful but reprobate house had as
quicunque alius vir sanctus, qui in ordine sacerdotii Eli
any-whatever other man holy who in the-order of-the-priesthood Eli
successerit, intelligendus esse videtur, qualis fortassis Abinadab
succeeded to-be-understood to-be seems such-as perhaps Abinadab
fuit, in cujus domum arca Domini Cariathiarim reducta
was into whose house the-ark of-the-Lord at-Kiriath-jearim brought-back
est a Philistæis, vel Eleazarus filius ejus sanctificatus ibi ad
was from the-Philistines or Eleazar son his sanctified there for
custodiendam arcam, vel denique ipse Achimelec, quem cum
guarding the-ark or finally himself Ahimelech whom with
aliis sacerdotibus Saul interfecit in Nobe civitate sacerdotum.
other priests Saul killed in Nob the-city of-the-priests
Quod vero dictum est: «Ambulabit coram Christo meo,»
what indeed said it-has-been he-will-walk before anointed my
non de sacerdote, sed de domo ejus accipe sub ipso
not about the-priest but about the-house his take-it under him
ministrante. Denique quod additur: «Futurum est enim,
ministering finally what is-added to-come it-is for
etc.» ita Hebræum quemdam audivi exponentem. Nummus
etc so a-Hebrew certain I-heard expounding the-coin

argenteus, siclus argenteus est, quo unusquisque redimebat
of-silver the-shekel of-silver is with-which each-one redeemed
se a sacerdote. Torta panis, quicar, id est quarta
himself from the-priest the-cake of-bread quicar that is the-fourth
panis pars, quæ pauperum oblatio erat. Pars sacerdotii
of-bread part which of-the-poor the-offering was the-part of-the-priesthood
armus dexter, et pectusculum, id est superior pectoris
the-shoulder right and the-breast that is the-upper of-the-breast
pars, maxillæ, ventriculus, et cauda, quæ tamen non semper
part the-jaws the-maw and the-tail which yet not always
eadem erat quia secundum diversos sacrificiorum ritus, ut in
the-same was because according-to the-different of-sacrifices rites as in
Levitico legitur, pars sacerdoti dabatur. Nuntiatur itaque Eli,
Leviticus is-read the-part to-the-priest was-given it-is-announced and-so to-Eli
quod domus ejus ad tantam ventura sit paupertatem, ut
that the-house his to such about-to-come be poverty that
qui modo redemptionum et oblationum susceptores erant,
they-who now of-redemptions and of-offerings receivers were
quibus etiam propter ipsum Eli pars sacerdotalis dabatur,
to-whom also because-of Eli himself the-part priestly was-given
ab aliis se redimendos sacerdotibus, alimoniam petant,
from other themselves to-be-redeemed priests nourishment should-seek
orantes, ut eis quantulacunque sacerdotii particula, et
praying that to-them however-small of-the-priesthood a-little-portion and
buccella panis, quæ torta superius appellata est, dimittatur.
a-morsel of-bread which cake above called was be-allowed

Problema Heloissæ XXXVII

XXXVII · MALACHI UNDER ISAIAH'S NAME

Why does Mark ascribe to Isaiah a text that begins with Malachi? Both prophets say the same thing, so the brief evangelist names Isaiah, the greater authority, from whom Malachi may have learned it. Isaiah also describes John more fully, crying in the desert. Matthew likewise gives a text gathered from Zechariah and Jeremiah to Jeremiah alone.

Quid est illud in exordio Marci Evangelistæ, quod ait: «Sicut
what is that in the-beginning of-Mark the-Evangelist which he-says as
scriptum est in Isaia: «Ecce mitto angelum meum ante faciem
written it-is in Isaiah behold I-send angel my before face
tuam, qui præparabit viam tuam ante te. Vox clamantis
your who will-prepare way your before you the-voice of-one-crying
in deserto, etc.» Cur enim dicit «in Isaia,» quum primum
in the-desert etc why for does-he-say in Isaiah when the-first
testimonium, quod statim addit, sit Malachiæ, secundum
testimony which at-once he-adds be of-Malachi the-second
Isaiæ? Sin autem e converso fecisset, stare veritas posset;
of-Isaiah if however on-the converse he-had-done to-stand the-truth could
ita scilicet, ut illud, quod præmiserat: «Sicut scriptum est
so namely that that which he-had-premised as written it-is
in Isaia,» ad primum tantum pertineret testimonium.
in Isaiah to the-first only should-pertain testimony

Solutio Abælardi.

solution of-Abelard

Sed quia eadem sententia in verbis utriusque prophetæ
but because the-same sentence in the-words of-each prophet
continetur, breviloquus evangelista idipsum, quod Malachias
is-contained the-brief-spoken evangelist that-very-thing which Malachi

dixit, Isaiæ ascripsit, qui majoris erat auctoritatis, et a quo
said to-Isaiah ascribed who of-greater was authority and from whom
fortassis ille hoc didicerat. Missio quippe angeli, ad parandam
perhaps he this had-learned the-sending indeed of-the-angel for preparing
viam Domini, vel ipsa ejus præparatio, et vox clamantis in
the-way of-the-Lord or the-very its preparation and the-voice of-one-crying in
deserto, Joannis est prædicatio. Quem etiam diligentius Isaias
the-desert of-John is the-preaching whom also more-diligently Isaiah
describit, quum eum non angelum appellat, sed clamantem in
describes when him not an-angel he-calls but crying in
deserto prænuntiat, unde et bene evangelista post testimonium
the-desert foretells whence also well the-evangelist after the-testimony
Isaiæ, quod posterius posuit, statim adjecit: «Fuit Joannes in
of-Isaiah which later he-put at-once added was John in
deserto baptizans, et prædicans.» Quod quidem quum ait:
the-desert baptizing and preaching which indeed when he-says
«In deserto, et prædicans,» apertius verbis consonat Isaiæ
in the-desert and preaching more-openly with-the-words agrees of-Isaiah
dicentis, scilicet: «Vox clamantis in deserto.» Provide quoque
saying namely the-voice of-one-crying in the-desert providently also
Marcus quum præmiserit: «Scriptum est in Isaia,» addidit:
Mark when he-had-premised written it-is in Isaiah added
«propheta.» Tanquam Isaias testimonio quoque Malachiæ
the-prophet as-if Isaiah by-the-testimony also of-Malachi
propheta potius esset, quam ille: qui hoc, ut arbitror,
a-prophet rather were than he who this as I-judge
testimonium ex prophetia Isaiæ, quam legerat, non hoc sola
testimony from the-prophecy of-Isaiah which he-had-read not this by-alone
inspiratione spiritus acceperat. Ad hunc etiam modum illud
inspiration of-the-spirit had-received in this also manner that
posse solvi arbitror testimonium, quod Matthæus inducit
to-be-able to-be-solved I-judge testimony which Matthew brings-in

de duobus prophetis collectum, Zacharia scilicet et Jeremia,
from two prophets gathered Zechariah namely and Jeremiah
quum ipse totum tribuat Jeremiæ dicens: «Tunc impletum
when he the-whole attributes to-Jeremiah saying then fulfilled
est quod dictum est per Jeremiam prophetam dicentem:
was what said was through Jeremiah the-prophet saying
«Et acceperunt triginta argenteos pretium appretiati, quem
and they-took thirty pieces-of-silver the-price of-the-one-valued whom
appretiaverunt a filiis Israel, et dederunt eos in agrum
they-valued from the-sons of-Israel and they-gave them for the-field
figuli, sicut constituit mihi Dominus.» Quum igitur tam
of-the-potter as appointed to-me the-Lord since therefore as-much
primum testimonium Zachariæ, quam secundum Jeremiæ, in
the-first testimony of-Zechariah as the-second of-Jeremiah in
eadem de Domino sententia sint conjuncta, Jeremiæ tamen,
the-same about the-Lord sense are joined to-Jeremiah yet
qui majoris erat auctoritatis, et a quo Zacharias illud
who of-greater was authority and from whom Zechariah that
quod dixit accipere potuit, Matthæus totum Jeremiæ tribuit.
which he-said to-receive could Matthew the-whole to-Jeremiah attributed

Problema Heloissæ XXXVIII

XXXVIII · STRIKE THE SHEPHERD

How can Christ apply to himself Zechariah's "I will strike the shepherd," which seems spoken of a false prophet? The saying fits any shepherd, good or bad, for when he is struck down the flock scatters. Christ applied it to his passion as what is generally true of shepherds, and so was reckoned with the wicked in this as well.

Illud quoque testimonium Zachariæ prophetæ, quod Dominus
that also testimony of-Zechariah the-prophet which the-Lord
in Matthæo inducit de se ipso dicens: «Scriptum est
in Matthew brings-in about him himself saying written it-is
enim: «Percutiam pastorem, et dispergentur oves gregis,»
for I-shall-strike the-shepherd and will-be-scattered the-sheep of-the-flock
nonnullam generat quæstionem. Hoc enim Zacharias de
some begets question this for Zechariah about
pseudopropheta potius quam de Domino dicere videtur. Sic
a-false-prophet rather than about the-Lord to-say seems so
quippe in eo scriptum est: «Et erit, quum prophetaverit
indeed in him written it-is and it-will-be when will-have-prophesied
quispiam ultra, dicent ei pater ejus et mater ejus, qui
anyone further will-say to-him father his and mother his who
genuerunt eum: «Non vives, quia mendacium locutus
begot him not you-will-live because a-lie spoken
es in nomine Domini.» Et configent eum pater ejus et
you-have in the-name of-the-Lord and will-pierce him father his and
mater ejus, genitores ejus, quum prophetaverit. Et erit in
mother his parents his when he-will-have-prophesied and it-will-be in
die illa, confundentur prophetæ, unusquisque ex visione sua,
day that will-be-confounded the-prophets each-one from vision his
quum prophetaverit, nec operientur pallio saccino, ut
when he-will-have-prophesied nor will-they-be-covered with-a-mantle of-sackcloth that

mentiantur; sed dicet: «Non sum propheta: homo agricola
they-may-lie but he-will-say not I-am a-prophet a-man farmer
ego sum; quoniam Adam exemplum meum ab adolescentia
I am since Adam example my from youth
mea.» Et dicetur ei: «Quæ sunt plagæ istæ in medio
my and it-will-be-said to-him what are wounds these in the-midst
manuum tuarum?» Et dicet: «His plagatus sum in domo
of-hands your and he-will-say with-these wounded I-was in the-house
eorum, qui diligebant me. «Framea suscitare super pastorem
of-those who loved me sword awake upon shepherd
meum, et super virum cohærentem mihi, dicit Dominus
my and upon the-man cleaving to-me says the-Lord
exercituum. Percute pastorem, et dispergentur oves.»
of-hosts strike the-shepherd and will-be-scattered the-sheep

Solutio Abælardi.
solution of-Abelard

Quamvis Zacharias illud pro pseudopropheta dixerit, Dominus
although Zechariah that for a-false-prophet said the-Lord
vero pro se ipso induxerit, tamen tale est illud Domini
indeed for him himself brought-it-in yet such is that of-the-Lord
testimonium ex Zacharia sumptum, quod tam bono
testimony from Zechariah taken that as-much to-a-good
pastori, quam malo conveniat. Sive enim bonus pastor, sive
shepherd as to-a-bad it-befits whether for a-good shepherd or
malus, aliqua adversitate percussus, a cura illa pastorali,
a-bad by-some adversity struck from care that pastoral
quam acceperat, præpediatur; ab ejus regimine grex,
which he-had-received be-hindered from his rule the-flock
quem adunaverat, dispergitur, et disgregatus in diversa
which he-had-gathered is-scattered and dispersed into different-places
vagatur, sine pastore et duce factus. Quia ergo persecutio
wanders without shepherd and leader made because therefore the-persecution

adversariorum, tam in bono pastore, quam in malo hanc
of-adversaries as-much in a-good shepherd as in a-bad this
dispersionem gregis operatur, non incommode Dominus,
scattering of-the-flock works not unsuitably the-Lord
quod generaliter de pastoribus dicitur, ad suam etiam
what generally about shepherds is-said to his also
passionem applicuit; tanquam si diceret: Quod generaliter
passion applied as if he-should-say what generally
de pastoribus verum est, hoc etiam in se complendum
about shepherds true is this also in himself to-be-fulfilled
esse, et sic etiam in se futurum, sicut in pseudopastore
to-be and so also in himself about-to-be as in the-false-shepherd
fuerat prædictum: ut in hoc etiam cum iniquis sit
it-had-been foretold that in this also with the-wicked he-be
reputatus, quod eis etiam in hoc assimilatus.
reckoned that to-them also in this likened

Problema Heloissæ XXXIX

XXXIX · BEFORE THE COCK CROWS

How do the evangelists differ on the cockcrow, and what is Mark's "today in this night" and his "twice"? "Day" includes the night, and Christ may first have said "twice," then, when Peter boasted, "before the cock crows." Augustine refers Mark's words to the spoken denial and the others' to Peter's intent. Three denials comprise every kind, and the first crowing, which Mark alone counts, may have been roused before its hour by some noise.

Quærimus etiam quomodo illud quod de galli cantu
we-ask also how that which about the-cock's crowing
Dominus Petro prædixit, tam varie scriptum sit ab evangelistis.
the-Lord to-Peter foretold so variously written be by the-evangelists

Matthæus quippe ita scribit: «Ait illi Jesus: «Amen dico tibi,
Matthew indeed so writes says to-him Jesus amen I-say to-you
quia in hac nocte antequam gallus cantet, ter me negabis.»
that in this night before the-cock crow three-times me you-will-deny
Marcus vero, qui Evangelium suum ipso Petro dictante dicitur
Mark indeed who Gospel his himself Peter dictating is-said
scripsisse, sic ait: «Amen dico tibi, quia hodie in nocte
to-have-written so says amen I-say to-you that today in night
hac priusquam bis gallus vocem dederit, ter me es
this before twice the-cock voice will-have-given three-times me you-are
negaturus.» Lucas vero ita: «Dico tibi, Petre, non cantabit
about-to-deny Luke indeed so I-say to-you Peter not will-crow
hodie gallus, donec ter abneges nosse me.» Joannes vero sic:
today the-cock until three-times you-deny to-know me John indeed so
«Amen, amen dico tibi, non cantabit gallus, donec ter me
amen amen I-say to-you not will-crow the-cock until three-times me
neges.» Quid ergo sibi vult tanta verborum diversitas, si semel
you-deny what therefore to-itself wishes so-great of-words diversity if once
unum ex his Dominus Petro dixerit? Quid est etiam quod dicit
one of these the-Lord to-Peter said what is-it also that says
Marcus: «Hodie in nocte hac,» quum nequaquam nox in die
Mark today in night this since by-no-means night in day
sit, et in cantu galli addiderit «bis,» quod cæteri tacent?
be and in the-crowing of-the-cock he-added twice which the-others are-silent-on

Solutio Abælardi.

solution of-Abelard

Consuetudo est Scripturæ, nomine diei pariter diem et
the-custom it-is of-Scripture by-the-name of-day equally day and
noctem comprehendere: veluti quum dicimus, quia ille vixit,
night to-comprise as when we-say that he lived
vel sedit tot annis et tot diebus, vel quia ibi fuit per
or sat so-many years and so-many days or that there he-was through

tot dies. Sic et quum Marcus dixit «hodie,» noctem etiam
so-many days so also when Mark said today the-night also
cum suo die comprehendit. Quod vero adjunxit, «in nocte
with its day he-comprised what indeed he-added in night
hac,» noctem non tempus, sed imminentis noctis adversitatem
this the-night not the-time but of-the-impending night the-adversity
dixit. Ut vero utraque solvamus de galli cantu dicta,
he-called that indeed both we-may-solve about the-cock's crowing sayings
ponamus Dominum ita temperate Petro dixisse prius, ut
let-us-suppose the-Lord so temperately to-Peter to-have-said first as
Marcus refert, antequam gallus scilicet bis vocem dederit,
Mark relates before the-cock namely twice voice will-have-given
et postea, tanquam Petrus constantiam suam promitteret,
and afterward as-if Peter constancy his promised
adjecisse, quod etiam illud faceret, antequam gallus cantaret.
to-have-added that even it he-would-do before the-cock should-crow
Nam et Marcus Petrum quasi nimium confidentem sæpius
for also Mark Peter as-if too confident more-often
verbis Domini quasi procaciter contradicere commemorat,
to-the-words of-the-Lord as-if pertly to-contradict records
dicens: «Petrus autem ait: «Etsi omnes scandalizati fuerint,
saying Peter moreover said even-if all scandalized will-have-been
sed non ego.» Et ait illi Jesus: «Amen dico tibi, quia
yet not I and says to-him Jesus amen I-say to-you that
hodie in nocte hac, priusquam gallus bis vocem dederit,
today in night this before the-cock twice voice will-have-given
ter me es negaturus.» At ille amplius loquebatur: «Et
three-times me you-are about-to-deny but he more spoke and
si oportuerit me simul commori tibi, non te negabo.»
if it-will-have-behooved me together to-die-with you not you I-shall-deny
Qui prius dixerat se non esse scandalizandum, plus aliquid
he-who before had-said himself not to-be to-be-scandalized more something

nunc addit, dicens, se etiam paratum commori antequam
now adds saying himself even ready to-die-with before
neget. Ad quam majorem suæ constantiæ præsumptionem et
he-deny to which greater of-his constancy presumption also
ipse Dominus plus aliquid adjecisse non incongrue creditur,
himself the-Lord more something to-have-added not unfittingly is-believed
dicendo scilicet, quod priusquam etiam gallus cantet, ter
by-saying namely that before even the-cock crow three-times
sit negaturus, ut diximus. Sed illud plurimum quæstionis
he-be about-to-deny as we-have-said but that very-much of-question
generat, quod negationes Petri, et cantum galli Marcus sic
begets that the-denials of-Peter and the-crowing of-the-cock Mark so
ordinat, ut post primam negationem, gallus primo cantaret;
orders that after the-first denial the-cock first crowed
et post duas alias, secundo; ex quo videtur nequaquam
and after the-two others a-second-time from which it-seems by-no-means
posse stare, quod, sicut dicunt cæteri Evangelistæ, Petrus
to-be-able to-stand what as say the-other Evangelists Peter
ter negaret, antequam gallus cantaret; nisi forte in verbis
three-times denied before the-cock crowed unless perhaps in the-words
quoque ipsorum subaudiatur «bis,» quod Marcus ponendo
also of-them be-understood twice which Mark by-putting
subaudiendum innuit, et quod Dominus tantummodo dixerit.
to-be-understood intimates and which the-Lord only said
Quum enim aliquid uno loco magis determinate quam
when for something in-one place more determinately than
in alio dicitur, sæpe determinationem subaudiri oportet,
in another is-said often the-determination to-be-understood it-behooves
ubi etiam ipsa non ponitur, vel quod alibi est exceptum,
where even it not is-put or what elsewhere is excepted
diligenter annotandum, ne falsitas confundat sensum. Quod
diligently to-be-noted lest falsehood confound the-sense which

nec ipsos etiam latet infideles. Unde cum Judæis
not-even them even escapes the-unbelievers whence when to-the-Jews
nonnunquam opponimus: «Ad usuram non accommodaveris,»
sometimes we-object to usury not you-shall-lend
tanquam nec nobis etiam fœnerare debeant; dicunt,
as-if not-even to-us even to-lend-at-interest they-ought they-say
«proximo tuo,» subintelligendum esse, quod alibi legitur
to-neighbor your to-be-understood to-be what elsewhere is-read
determinatum esse. Sed et quum veritas habeat Evangelica:
determined to-be but also when the-truth holds Gospel
«Nisi quis renatus fuerit ex aqua, et Spiritu sancto,
unless anyone reborn will-have-been of water and the-Spirit holy
non potest introire in regnum Dei,» subintelligendum est,
not can enter into the-kingdom of-God to-be-understood it-is
vel sua passione sanctificatus, quum alibi quoque de
or by-his-own passion sanctified since elsewhere also about
martyribus generalem habeamus sententiam, Domino dicente:
the-martyrs a-general we-have sentence the-Lord saying
«Qui perdiderit animam suam propter me, inveniet eam.»
he-who will-have-lost life his for-the-sake-of me will-find it
Augustinus vero, lib. III de Consensu Evangelistarum,
Augustine indeed in-book three on the-Harmony of-the-Evangelists
hanc diversitatem de negatione Petri ita dissolvit, ut quod
this diversity about the-denial of-Peter so dissolves that what
Marcus ait, ad prolationem vocis referat negantis; quod
Mark says to the-utterance of-the-voice he-refers of-the-one-denying what
cæteri dicunt, ad propositum animi jam tanta formidine
the-others say to the-purpose of-the-mind already with-such fear
percussi, atque perturbati: ut paratus esset tertio negare,
struck and disturbed that ready he-was a-third-time to-deny
antequam omnino gallus cantaret. Quod si quis forte
before at-all the-cock crowed and if anyone perhaps

requirat, cur dixerit Dominus, ter, et non quater, vel
asks why said the-Lord three-times and not four-times or
amplius, quod similiter ex magnitudine formidinis facere
more which likewise from the-greatness of-fear to-do
paratus esset: videtur mihi nonnulla etiam ratio in hoc
ready he-was it-seems to-me some also reason in this
negationis haberi ternario, quo comprehenso intelligatur
of-denial to-be-had ternary in-which comprised be-understood
omnis negatio. Omnis quippe Christum negans, vel per
every denial every-one indeed Christ denying either through
errorem id facit, vel timore aliquo, sive cupiditate compulsus
error it does or by-fear some or by-greed compelled
id præsumit. Ter igitur negaturus Petrus quum a Domino
it presumes three-times therefore about-to-deny Peter when by the-Lord
prædicitur, ad omnem paratus esse negationem insinuatur.
it-is-foretold for every ready to-be denial is-intimated
Neque enim dubitandum est ex his, quæ jam in
nor for to-be-doubted it-is from these-things which already in
Domino gesta conspexerat, antequam primum negaret, in
the-Lord done he-had-seen before first he-denied into
desperationis scandalum una cum cæteris ipsum corruisse:
of-despair the-scandal together with the-others him to-have-fallen
a quo postmodum liberatus, Domino eum respiciente,
from which afterward freed the-Lord him looking-back-at
amaro pœnitentiæ fletu delevit, quod commisit. Nec illud
by-bitter of-penance weeping he-blotted-out what he-committed nor that
fortassis absurde dici potest quod ille prior cantus galli,
perhaps absurdly to-be-said can that that first crowing of-the-cock
post primam negationem Petri, naturalis non fuit: sed ex
after the-first denial of-Peter natural not was but from
aliquo strepitu, vel Petri de atrio foras exeuntis,
some noise either of-Peter from the-courtyard outside going-out

vel quorumcunque illic deambulantium, gallus aliquis prope
or of-any-whatever there walking-about the-cock some near
assistens, excitatus ante horam, primo cantaverit: ut non
standing roused before the-hour first crowed so-that not
esset ille prior cantus naturaliter factus, sed vi quadam
was that first crowing naturally made but by-force a-certain
extortus. Nec tamen sine ratione id Dominus ordinavit,
extorted nor yet without reason this the-Lord ordered
ut ad primam statim negationem Petri, statim gallus, quasi
that at the-first at-once denial of-Peter at-once the-cock as-if
Petrum arguendo, cantaret, nec sic Petrus negando desisteret,
Peter reproving should-crow nor so Peter from-denying should-desist
ut veritas ipsa appareret. Quum itaque Dominus prædixerit
so-that the-truth itself might-appear since and-so the-Lord had-foretold
Petrum ter negaturum, antequam gallus cantaret, horam
Peter three-times about-to-deny before the-cock should-crow the-hour
naturalis cantus galli intellexisse videtur. Marcus vero
of-the-natural crowing of-the-cock to-have-understood he-seems Mark indeed
qui solus apposuit bis, tam naturalem quam accidentalem
who alone added twice as-much the-natural as the-accidental
cantum galli indifferenter accepit.
crowing of-the-cock indifferently took

Problema Heloissæ XL

XL · THE ANIMALS NAMED BY ADAM

Why were only beasts and birds brought to Adam to be named, and not reptiles and fish? Birds figure the continent, who fly toward heaven, and beasts the good married, who touch the earth with their feet; creeping things are the reprobate, sunk in earthly desire. Only the first two reach the true paradise, called by God with names written in the book of life.

Quid est quod solæ bestiæ, vel aves commemorantur adductæ
what is-it that only the-beasts or birds are-recorded brought
esse in paradisum ad Adam, ut videret, quid vocaret
to-have-been into paradise to Adam that he-might-see what he-would-call
ea: et non etiam reptilia terræ, ut serpentes, vel
them and not also the-creeping-things of-the-earth as serpents or
reptilia aquæ, ut pisces?
the-creeping-things of-the-water as fishes

Solutio Abælardi.
solution of-Abelard

Bene quidem, quantum ad mysterium, hoc credimus actum.
well indeed as-far-as to the-mystery this we-believe done
In Ecclesia namque præsenti, continentes qui se maxime
in the-Church for present the-continent who themselves most
per desiderium ad cœlestia sublevant, et quasi volucres
through desire to heavenly-things lift-up and as-if birds
in altum volant, avibus comparantur; boni vero conjugati
on high fly to-birds are-compared the-good indeed married
bestiis, quæ terram ex parte contingunt, pedibus videlicet,
to-beasts which the-earth in part touch with-feet namely
et ex parte ab ea separantur, cum corpore in ea non
and in part from it are-separated since with-the-body on it not

volutentur. Qui enim matrimonio conjunctus est, divisus
they-roll he-who for in-matrimony joined is divided
est; partim Deo serviens, partim sæculo intentus, propter
is partly to-God serving partly to-the-world intent because-of
instantes conjugii necessitates. Quasi ergo pedibus, hoc est,
the-pressing of-marriage necessities as-if therefore with-feet that is
inferiori parte sui terram contingit; quia terrenis curis,
with-the-lower part of-himself the-earth he-touches because to-earthly cares
propter occupationem matrimonii, quod lapsioris vitæ est,
because-of the-occupation of-matrimony which of-a-more-fallen life is
deseruit. Reptilia vero, quæ toto corpore in
he-has-given-himself the-creeping-things indeed which with-the-whole body on
imo jacent, nec se ullatenus erigere possunt, reprobi
the-bottom lie nor themselves in-any-way to-raise can the-reprobate
sunt terrenis desideriis penitus vacantes, et in profundo
are to-earthly desires wholly given and in the-depth
vitiorum commorantes. De qualibus scriptum est: «Peccator
of-vices dwelling of such written it-is the-sinner
quum in profundum vitiorum venerit, contemnit.» Unde
when into the-depth of-vices he-will-have-come despises whence
nec pisces unquam in sacrificio Dei permissi sunt offerri.
nor fishes ever in the-sacrifice of-God permitted were to-be-offered
Recte igitur volatilibus tantum et gressilibus animantibus
rightly therefore to-the-flying only and walking animals
in paradisum adductis, non etiam reptilibus, Adam nomina
into paradise brought not also to-the-creeping Adam names
imposuisse dicitur: quia de toto præsentis Ecclesiæ
to-have-given is-said because of the-whole of-the-present Church
populo, in qua granis paleæ adhuc sunt permixtæ, soli
people in which with-the-grains the-chaff still are mixed only
continentes, et boni conjugati ad verum cœlestis patriæ
the-continent and the-good married to the-true of-the-heavenly fatherland

paradisum sunt perventuri, et Dei vocatione digni: quorum
paradise are about-to-arrive and of-God's calling worthy whose
nomina jam in libro vitæ sunt scripta. De qua quidem
names already in the-book of-life are written of which indeed
vocatione Dei, illud est Apostoli: «Quos autem prædestinavit,
calling of-God that is of-the-Apostle whom moreover he-predestined
hos et vocavit; et quos vocavit, illos et justificavit.»
these also he-called and whom he-called those also he-justified

Problema Heloissæ XLI

XLI · THE DEATH OF MOSES

Who added the account of Moses's death at the end of Deuteronomy? Ezra, who, as Bede recalls, rewrote the burned Scriptures, added this and much else to the Old Testament. So translators added to the Gospels the explanation of Hebrew words like Christ's cry from the cross, and someone added Jerome's age and death to his book on illustrious men.

Quærimus quis illud addiderit in fine Deuteronomii, librorum
we-ask who that added at the-end of-Deuteronomy of-the-books
scilicet quinque Moysi novissimi, quod de morte Moysi et
namely five of-Moses the-last which about the-death of-Moses and
deinceps narratur: utrum videlicet ipse Moyses id quoque
thereafter is-narrated whether namely himself Moses it also
prophetico spiritu dixerit, ut etiam id libris ejus
by-the-prophetic spirit said so-that even it with-the-books his
connumerari possit, an ab alio postmodum sit superadditum?
to-be-counted can or by another afterward be added

Solutio Abælardi.

solution of-Abelard

Sicut Beda super Esdram meminit: «Ipse Esdras, qui non
as Bede on Ezra recalls himself Ezra who not
solum legem, sed etiam, ut communis majorum fama est,
only the-law but also as the-common of-the-elders report is
omnem sacræ Scripturæ seriem, quæ pariter igni absumpta
the-whole of-sacred Scripture series which equally by-fire consumed
est, prout sibi videbatur legentibus sufficere, rescripsit,» tam
was as to-him seemed for-readers to-suffice rewrote as-much
hoc quam pleraque alia scriptis Veteris Testamenti
this as very-many other-things to-the-writings of-the-Old Testament
adjecit. Sic et nonnulla scriptis etiam evangelicis superaddita
added so also some-things to-the-writings even gospel added
videmus a translatoribus: quale est illud in Matthæo: «Eli,
we-see by translators such-as is that in Matthew Eli
Eli, lamma sabacthani? hoc est: Deus meus, Deus meus,
Eli lamma sabacthani that is God my God my
ut quid me dereliquisti?» Sic et in cæteris evangelistis,
for what me hast-thou-forsaken so also in the-other evangelists
quæ non hebraice, sed græce scripta sunt, simul expositio
which not in-Hebrew but in-Greek written are at-once the-exposition
istorum hebraicorum verborum addita reperitur. Libro etiam
of-these Hebrew words added is-found in-the-book also
Hieronymi de Illustribus viris, ubi se ipsum in fine operis
of-Jerome on Illustrious men where him himself at the-end of-the-work
posuit, ejus vitæ quantitas et finis a quodam addita reperitur.
he-placed of-his life the-length and end by someone added is-found

Problema Heloissæ XLII

XLII · SIN IN WHAT GOD COMMANDS

Can one sin in doing what God grants or commands? Granting what must be granted, Abelard asks how spouses are said to sin in the union by which they pass on original sin, when God commanded increase, the law cursed the barren, and the patriarchs married to people Israel. He answers with long passages of Augustine: union for children is without fault, union from incontinence is venial and pardoned for marriage's sake, and the shameful lust of the flesh is an evil that the married use well.

Utrum aliquis in eo quod facit a Domino sibi concessum,
whether anyone in that which he-does by the-Lord to-himself granted
vel etiam jussum, peccare possit, quærimus.
or even ordered to-sin can we-ask
Solutio Abælardi.
solution of-Abelard
Quod si, ut oportet, verum concedatur, quæstione gravi
which if as is-fitting true be-granted by-a-question grave
pulsamur, quomodo conjuges, vel in antiquo populo,
we-are-struck how spouses either in the-ancient people
vel in novo, carnalem concupiscentiam exercentes, in eo
or in the-new carnal concupiscence exercising in that
peccare dicantur, unde in posteros peccatum originale
to-sin are-said whence into posterity sin original
transfundunt. Priorem quippe populum ad procreationem
they-transfuse the-former indeed people to the-procreation
filiorum Dominus ex præcepto, et legis maledicto in
of-sons the-Lord by precept and by-the-law's curse upon
eos, qui semen in Israel non relinquerent, constringebat.
those who seed in Israel not would-leave constrained
Unde non solum primis parentibus ante peccatum dixit:
whence not only to-the-first parents before sin he-said

«Crescite et multiplicamini, et replete terram,» verum etiam
increase and multiply and fill the-earth but also
hoc ipsum Noe et filiis ejus post diluvium injunxit. De
this very-thing to-Noah and to-sons his after the-flood he-enjoined about
supradicto autem legis maledicto, quo ad propagationem
the-aforesaid moreover of-the-law curse by-which to the-propagation
filiorum homines cogebantur, illud est Hieronymi contra
of-sons men were-compelled that is of-Jerome against
Helvidium de perpetua Virginitate sanctæ Mariæ: «Quandiu
Helvidius on the-perpetual Virginity of-holy Mary as-long-as
lex illa permansit: «Crescite, et multiplicamini, et replete
law that remained increase and multiply and fill
terram,» et: «Maledicta sterilis, quæ non facit semen in
the-earth and cursed the-barren-woman who not makes seed in
Israel,» nubebant omnes, et nubebantur.» Hinc et illud est
Israel married all and were-married hence also that is
beati Augustini in libro de Bono conjugali: «Continentiam
of-blessed Augustine in the-book on the-Good of-marriage continence
Joannes et in opere, Abraham vero in solo habitu habebat.
John also in work Abraham but in alone habit had
Illo itaque tempore, quum et lex dies patriarcharum
at-that and-so time when also the-law the-days of-the-patriarchs
subsequens, maledictum dixit, qui non excitaret semen in
following cursed called him-who not raised seed in
Israel, et qui poterat non promebat, sed tamen habebat.»
Israel and he-who could not brought-it-forth but yet it-had
Idem ad Julianum de Viduitate servanda: «Nec quia dixi
the-same to Julian on Widowhood to-be-kept nor because I-called
Ruth beatam, Annam beatiorem, quum illa bis nupserit,
Ruth blessed Anna more-blessed since she twice married
hæc uno viro cito viduata diu vixerit, continuo etiam
this-one to-one husband soon widowed long lived immediately also

te meliorem putes esse quam Ruth, alia quippe
yourself better you-should-think to-be than Ruth other indeed
propheticis temporibus sanctarum feminarum dispensatio fuit,
in-prophetic times of-holy women the-dispensation was
quas nubere obedientia, non concupiscentia compellebat, ut
whom to-marry obedience not concupiscence compelled that
propagaretur populus Dei, ex quo nasceretur etiam caro
might-be-propagated the-people of-God from which might-be-born even the-flesh
Christi.» Ut ergo ille populus propagaretur, maledictus
of-Christ that therefore that people might-be-propagated cursed
habebatur per legis sententiam, qui non suscitaret
was-held through the-law's sentence he-who not raised
semen in Israel. Unde et sanctæ mulieres accendebantur
seed in Israel whence also holy women were-kindled
non cupiditate concumbendi, sed pietate pariendi, ut
not by-desire of-lying-together but by-piety of-bearing so-that
rectissime credantur coitum non fuisse quæsituræ, si proles
most-rightly they-be-believed intercourse not to-have-been about-to-seek if offspring
posset aliter provenire. Et viris usus plurimarum vivarum
could otherwise come and to-men the-use of-many living
concedebatur uxorum. Proinde sancta Ruth quale quum
was-granted wives accordingly holy Ruth such when
semen illo tempore necessarium fuit in Israel non haberet
seed at-that time necessary was in Israel not she-had
in mortuo viro, quæsivit alterum de quo haberet. Ab
in the-dead husband sought another from whom she-might-have-it from
hoc utique legis maledicto, quod prædictus commemorat
this certainly of-the-law curse which the-aforesaid recalls
doctor, et quasi summo fidelium opprobrio, intantum
doctor and as-if from-the-highest of-the-faithful reproach so-far
etiam ipsa lex illi providebat populo, ut posteriores
even itself the-law for-that provided people that the-later

fratres, etsi de uxoribus suis proprium semen haberent, ad
brothers even-if from wives their own seed they-had for
semen quoque priorum fratrum suscitandum, uxores eorum
the-seed also of-the-former brothers to-be-raised the-wives their
ducere compelleret, et illis jam defunctis potius quam
to-marry it-compelled and for-those already dead rather than
sibi filios generare, ut vel sic a maledicto legis
for-themselves sons to-beget that even so from the-curse of-the-law
illos absolveret, qui prole privati non essent. Ipse etiam
those it-might-absolve who of-offspring deprived not were he also
Dominus observatoribus legis id quoque in remuneratione
the-Lord to-the-observers of-the-law this also in reward
constituit, ut steriles apud eos non permaneant, tam
established that barren among them not remain as-much
in hominibus, quam in jumentis. Sic quippe scriptum
among men as among beasts so indeed written
est in Deuteronomio: «Si postquam audieris hæc
it-is in Deuteronomy if after you-will-have-heard these
judicia, custodieris ea, custodiet te Dominus, diliget et
judgments you-will-have-kept them will-keep you the-Lord will-love and
multiplicabit, benedicetque fructui ventris tui, et terræ
will-multiply and-will-bless the-fruit of-womb your and of-land
tuæ armentis, gregibus ovium. Benedictus eris inter
your herds flocks of-sheep blessed you-will-be among
omnes populos. Non erit apud te sterilis utriusque
all peoples not there-will-be among you a-barren-one of-either
sexus, tam in hominibus quam in gregibus tuis.»
sex as-much among men as among flocks your
Unde et nullos sanctorum Patrum legimus semine privatos,
whence also none of-the-holy Fathers we-read of-seed deprived
quamvis steriles haberent uxores, quas non ad voluptatem
although barren they-had wives whom not for the-pleasure

concupiscentiæ carnalis exercendam, sed ad populum Dei
of-concupiscence carnal to-be-exercised but for the-people of-God
propagandum ducebant: ut non tam sibi quam
to-be-propagated they-married so-that not so-much for-themselves as
Deo filios procrearent. Quale et illud est Tobiæ: «Et nunc,
for-God sons they-might-beget such also that is of-Tobit and now
Domine, tu scis, quia non luxuriæ causa accipio sororem
Lord you know that not of-lust for-the-sake I-take sister
meam; sed sola posteritatis causa, in qua benedicetur nomen
my but only of-posterity for-the-sake in which will-be-blessed name
tuum in sæcula sæculorum.» Hac intentione Abraham
your for ages of-ages with-this intention Abraham
matrimonio copulatus, de uxore sterili prolem suscipere
in-matrimony coupled from a-wife barren offspring to-receive
meruit. Sic quoque Isaac, Manue pater Samsonis, Elcana
deserved so also Isaac Manoah the-father of-Samson Elkanah
de Anna, Zacharias de Elizabeth optatam adepti sunt
from Anna Zechariah from Elizabeth the-wished-for obtained have
prolem, ne maledictum legis vel opprobrium incurrerent
offspring lest the-curse of-the-law or the-reproach they-incur
matrimonii. Quod inde matrimonium est dictum, quod ad
of-matrimony which thence matrimony is called because for
matrem familias faciendam sit initum. Hoc maledictum
a-mother of-a-household to-be-made it-be entered this curse
legis Jepte filia considerans, virginitatem suam deflebat;
of-the-law Jephthah's daughter considering virginity her bewailed
quod virgo moritura, semen in Israel non esset relictura.
because a-virgin about-to-die seed in Israel not she-was about-to-leave
Ab hoc opprobrio se liberari Elizabeth exultabat, dicens:
from this reproach herself to-be-freed Elizabeth exulted saying
«Quia sic fecit mihi Dominus, in diebus, quibus respexit
because so has-done to-me the-Lord in the-days in-which he-looked

auferre opprobrium meum inter homines.» Hæc omnia supra
to-take-away reproach my among men these all above
memoratus doctor diligenter attendens, illum conjugatorum
remembered doctor diligently attending-to that of-the-married
concubitum, qui fit propter filios non tam generandos
intercourse which is-made for-the-sake-of sons not so-much to-be-begotten
quam in Christo regenerandos, ita commendat, ut illum magis
as in Christ to-be-regenerated so commends that it rather
a peccato immunem dicat, quam eum qui fit causa
from sin free he-call than that which is-made for-the-sake
vitandæ fornicationis: quam tamen solam Apostolus causam
of-avoiding fornication which yet as-the-only the-Apostle cause
constituit, ad continentiam plurimum nos adhortans: «De
establishes to continence very-much us exhorting about
quibus,» inquit, «scripsistis mihi, bonum est homini mulierem
which he-says you-wrote to-me good it-is for-a-man a-woman
non tangere: propter fornicationem autem, unusquisque suam
not to-touch because-of fornication moreover each-man his-own
uxorem, et unaquæque suum virum habeat.» Tanquam
wife and each-woman her-own husband let-have as-if
ergo melius fit, concubitum quoque conjugalem Deo
therefore better it-be intercourse also conjugal to-God
magis quam nobis impendi; ut ei scilicet filios
rather than to-ourselves to-be-devoted so-that for-him namely sons
generare magis quam utilitati nostræ intendamus providere.
to-beget rather than for-advantage our we-intend to-provide
Adeo prædictus doctor illam intentionem isti præponit,
so-far the-aforesaid doctor that intention to-this prefers
ut nequaquam illum concubitum ad indulgentiam referat,
that by-no-means that intercourse to indulgence he-refers
quem a culpa penitus alienat: ut non solum tanquam
which from fault wholly he-estranges so-that not only as

culpabilis non vitetur, sed tanquam laudabilis expetatur.
culpable not it-be-avoided but as praiseworthy be-sought
Qui etiam nuptiarum bonum commendat, ut si causa
who also of-marriage the-good commends so-that if for-the-cause
qua convenit ineantur, procreandi videlicet filios: illos
for-which it-is-fitting they-be-entered of-procreating namely sons those
etiam concubitus excuset, qui non hac intentione, qua
even intercourses it-excuses which not with-this intention with-which
convenit, fiunt: atque in seipsis, magis quam in operationem
it-is-fitting are-made and in themselves rather than in the-working
vitandæ fornicationis, nuptias esse bonas convincit. Unde
of-avoiding fornication marriage to-be good he-proves whence
et in prædicto libro, de Bono scilicet conjugali, sic ait:
also in the-aforesaid book on the-Good namely of-marriage so he-says
«Bonum ergo conjugii, quod etiam Dominus in Evangelio
the-good therefore of-marriage which also the-Lord in the-Gospel
confirmavit, non solum quia prohibuit dimittere uxorem
confirmed not only because he-forbade to-dismiss a-wife
nisi ex causa fornicationis, sed etiam quia venit invitatus
except for the-cause of-fornication but also because he-came invited
ad nuptias, cur sit bonum merito quæritur. Quod mihi
to the-wedding why it-be good deservedly is-asked which to-me
non videtur propter solam filiorum procreationem, sed
not seems because-of the-alone of-sons procreation but
propter ipsam etiam naturalem in diverso sexu societatem.»
because-of the-very also natural in different sex companionship
Item: «Tantum valet illud sociale vinculum conjugum, ut
likewise so-much avails that social bond of-spouses that
quum causa procreandi colligetur, nec ipsa causa
when for-the-cause of-procreating it-will-be-tied not-even by-the-very cause
procreandi solvatur. Posset etiam homo dimittere sterilem
of-procreating it-is-loosed could also a-man to-dismiss a-barren

uxorem, et ducere aliam, de qua filios habeat, et tamen
wife and to-marry another from whom sons he-may-have and yet
non licet habere.» Item: «Sane videndum est alia bona
not it-is-lawful to-have likewise indeed to-be-seen it-is other goods
Deum nobis dare, quæ propter seipsa expetenda sunt,
God to-us to-give which for-the-sake-of themselves to-be-sought are
sicut est sapientia, salus, amicitia: alia quæ propter aliquid
as is wisdom health friendship others which for something
sunt necessaria, sicut doctrina, cibus, et potus, somnus,
are necessary as doctrine food and drink sleep
conjugium, concubitus. Horum enim quædam necessaria
marriage intercourse of-these for some necessary
sunt propter sapientiam, sicut doctrina: quædam propter
are for wisdom as doctrine some for
salutem, sicut cibus, et potus, et somnus: quædam propter
health as food and drink and sleep some for
amicitiam, sicut nuptiæ vel concubitus. Hinc enim subsistit
friendship as marriage or intercourse hence for subsists
propagatio generis humani, in quo societas amicabilis
the-propagation of-the-race human in which companionship friendly
magnum bonum est. His itaque bonis, quæ propter aliud
a-great good is these and-so goods which for another-thing
necessaria sunt, qui non ad hoc utitur propter quod
necessary are he-who not for this uses for which
instituta sunt, peccat, alias venialiter, alias damnabiliter.
instituted they-are sins sometimes venially sometimes damnably
Quisquis vero eis propter hoc utitur propter quod data
whoever but them for this uses for which given
sunt, benefacit.» Item: «Mihi videtur hoc tempore solos
they-are does-well likewise to-me it-seems at-this time only
eos, qui se non continent, conjugari oportere, secundum
those who themselves not contain to-be-married to-be-bound according-to

illam ejusdem Apostoli sententiam: «Quod si se non
that of-the-same Apostle sentence but if themselves not
continent, nubant. Melius est enim nubere, quam uri.»
they-contain let-them-marry better it-is for to-marry than to-burn
Nec ipsis tamen non peccatum sunt nuptiæ, quæ si in
nor for-them yet not a-sin is marriage which if for
operationem fornicationis eligerentur, minus peccatum esset,
the-working of-fornication it-were-chosen less sin would-be
quam fornicatio; sed tamen peccatum essent. Nunc autem
than fornication but yet a-sin would-be now moreover
quid dicturi sumus adversus evidentissimam vocem Apostoli
what about-to-say are-we against the-most-evident voice of-the-Apostle
dicentis: «Quod vult faciat, non peccat si nubat, etc. Si
saying what he-wills let-him-do not he-sins if he-marry etc if
acceperis uxorem, non peccasti, et, si nupserit
you-will-have-taken a-wife not you-have-sinned and if will-have-married
virgo, non peccat?» Hinc certe jam dubitare fas non est,
a-virgin not she-sins hence certainly now to-doubt right not it-is
nuptias non esse peccatum. Non itaque nuptias secundum
marriage not to-be a-sin not and-so marriage according-to
veniam concedit Apostolus; nam quis ambigat absurdissime
pardon grants the-Apostle for who would-doubt most-absurdly
dici non eos peccasse, quibus venia datur? Sed illum
to-be-said not them to-have-sinned to-whom pardon is-given but that
concubitum secundum veniam concedit, qui fit per
intercourse according-to pardon he-grants which is-made through
incontinentiam, non sola causa procreandi, et aliquando
incontinence not for-the-alone cause of-procreating and sometimes
nulla causa procreandi: quem nuptiæ non cogunt fieri,
for-no cause of-procreating which marriage not compels to-be-done
sed ignosci impetrant: si tamen non ita sit nimius,
but to-be-pardoned obtains if yet not so it-be excessive

ut impediat quæ seposita esse debent tempora orandi, nec
that it-hinder what set-apart to-be ought the-times of-praying nor
immutetur in eum usum, qui est contra naturam. De quo
be-changed into that use which is against nature of which
Apostolus tacere non potuit, quum de corruptelis nimiis
the-Apostle to-be-silent not could when about the-corruptions excessive
immundorum et impiorum hominum loqueretur. Concubitus
of-unclean and impious men he-spoke intercourse
enim necessarius causa generandi, inculpabilis et solus
for necessary for-the-cause of-begetting blameless and alone
ipse nuptialis est. Ille autem, qui ultra istam necessitatem
it nuptial is that moreover which beyond that necessity
progreditur, jam non rationi, sed libidini obsequitur. Et
proceeds now not reason but lust obeys and
hunc tamen non exigere, sed reddere conjugi, ne fornicando
this yet not to-demand but to-render to-the-spouse lest by-fornicating
damnaliter peccet, ad personam pertinet conjugalem. Si autem
damnably he-sin to the-person pertains conjugal if moreover
ambo tali concupiscentiæ subiguntur, rem faciunt non
both to-such concupiscence are-subjected a-thing they-do not
plane nuptiarum. Verumtamen si magis in sua conjunctione
plainly of-marriage nevertheless if more in their union
diligunt quod honestum, quam quod inhonestum est, id est,
they-love what honorable-is than what dishonorable is that is
quod est nuptiarum, quam id quod non est nuptiarum, hoc
what is of-marriage than that which not is of-marriage this
eis, auctore Apostolo, secundum veniam conceditur.»
to-them on-the-authority-of the-Apostle according-to pardon is-granted
Item: «Ille naturalis usus, quando prolabitur ultra pacta
likewise that natural use when it-slips beyond the-pacts
nuptialia, id est ultra propagandi necessitatem, venialis fit
nuptial that is beyond of-propagating the-necessity venial becomes

in uxore, in meretrice damnabilis; iste, qui est contra
in a-wife in a-harlot damnable that which is against
naturam, execrabiliter fit in meretrice, sed execrabilius in
nature execrably is-done in a-harlot but more-execrably in
uxore. Tantum valet ordinatio creatoris et ordo creaturæ,
a-wife so-much avails the-ordinance of-the-creator and the-order of-the-creature
ut in rebus ad utendum concessis, etiam quum modus
that in things for using granted even when the-measure
exceditur, longe sit tolerabilius, quam in eis, quæ concessa
is-exceeded far it-be more-tolerable than in those which granted
non sunt, vel unus vel rarus excessus. Et ideo in re
not are either one or rare excess and therefore in a-thing
concessa, immoderatio conjugis, ne in rem non concessam
granted the-immoderation of-a-spouse lest into a-thing not granted
libido prorumpat, toleranda est. Hinc est etiam quod longe
lust break-forth to-be-tolerated is hence it-is also that far
minus peccat quamlibet assiduus ad uxorem, quam vel
less sins a-however constant toward his-wife than even
rarissimus ad fornicationem. Quum vero vir membro
most-rare toward fornication when indeed a-husband the-member
mulieris non ad hoc concesso uti voluerit, turpior est
of-the-woman not for this granted to-use will-have-wished more-shameful is
uxor, si in se, quam si in alia fieri permiserit.
the-wife if on herself than if on another to-be-done she-will-have-permitted
Decus ergo conjugale est castitas procreandi, et reddendi
the-honor therefore conjugal is the-chastity of-procreating and of-rendering
carnalis debiti fides; hoc est opus nuptiarum, hoc ab omni
the-carnal debt the-faith this is the-work of-marriage this from every
crimine defendit Apostolus, dicendo: «Et si acceperis
crime defends the-Apostle by-saying and if you-will-have-taken
uxorem, non peccasti, et si virgo nupserit, non peccat;
a-wife not you-have-sinned and if a-virgin will-have-married not she-sins

et quod vult faciat: non peccat, si nubat.» Exigendi
and what he-wills let-him-do not he-sins if he-marry of-demanding
autem debiti ab alterutro sexu immoderatior progressio,
moreover the-debt from either sex the-more-immoderate progression
propter illa, quæ supra diximus, conjugibus secundum
because-of those-things which above we-said to-spouses according-to
veniam conceditur. Quod ergo ait: «Quæ innupta est
pardon is-granted what therefore he-says she-who unmarried is
cogitat ea, quæ sunt Domini, ut sit sancta et corpore
thinks the-things which are of-the-Lord that she-be holy both in-body
et spiritu,» non sic accipiendum est, ut putemus non
and in-spirit not so to-be-taken it-is that we-think not
esse sanctam corpore christianam conjugem castam. Omnibus
to-be holy in-body a-Christian wife chaste to-all
quippe fidelibus dictum est: «Nescitis quoniam corpora
indeed the-faithful said it-was do-you-not-know that bodies
vestra templum in vobis est Spiritus sancti, quem habetis
your the-temple in you is of-the-Spirit holy whom you-have
à Deo?» Sancta sunt etiam corpora conjugatorum, fidem
from God holy are also the-bodies of-the-married faith
sibi et Domino servantium. Cui sanctitati cujuslibet
to-each-other and to-the-Lord keeping to-which holiness of-either
eorum, nec infidelem conjugem obsistere, sed potius
of-them neither an-unbelieving spouse to-stand-in-the-way but rather
sanctitatem uxoris prodesse infideli viro, aut sanctitatem
the-holiness of-the-wife to-profit the-unbelieving husband or the-holiness
viri prodesse infideli uxori, idem Apostolus testis
of-the-husband to-profit the-unbelieving wife the-same Apostle witness
est, dicens: «Sanctificatus est enim vir infidelis in
is saying sanctified is for the-husband unbelieving in
uxore fideli; et sanctificata est mulier infidelis in fratre
the-wife believing and sanctified is the-woman unbelieving in the-brother

fideli.» Proinde illud dictum est secundum ampliorem
believing accordingly that said it-was according-to the-ampler
sanctitatem innuptarum quam nuptarum.» Item: «Manet
holiness of-the-unmarried than of-the-married likewise remains
vinculum nuptiarum, etiam si proles, cujus causa initum
the-bond of-marriage even if the-offspring whose for-cause entered
est, manifesta sterilitate non subsequatur: ita ut jam
it-was by-manifest barrenness not follow so that already
scientibus conjugibus non se filios habituros, separare
knowing the-spouses not themselves sons about-to-have to-separate
se tamen, vel ipsa causa filiorum atque aliis
themselves yet even for-the-very cause of-sons and with-others
copulare non liceat. Quod si fecerint, cum eis, quibus
to-couple not it-is-lawful and if they-will-have-done-it with those to-whom
se copulaverint, adulterium committunt; ipsi autem
themselves they-will-have-coupled adultery they-commit they moreover
conjuges manent. Plane uxoris voluntate adhibere aliam,
spouses remain plainly with-the-wife's will to-take another
unde communes filii nascantur unius commixtione, ac semine,
whence common sons may-be-born by-one's mingling and seed
alterius autem jure ac potestate, apud antiquos patres fas
by-the-other's moreover right and power among the-ancient fathers lawful
erat: utrum et nunc fas sit, non temere dixerim. Non
it-was whether also now lawful it-be not rashly I-would-say not
est enim propagandi necessitas, quæ tunc fuit: quando et
is for of-propagating the-necessity which then was when even
parientibus conjugibus alias propter copiosiorem posteritatem,
with-bearing wives others for more-abundant posterity
superducere licebat, quod nunc certe non licet.» Item:
to-take-in-addition it-was-lawful which now certainly not is-lawful likewise
«Quod est cibus ad salutem hominis, hoc est concubitus
what is food for the-health of-man that is intercourse

ad salutem generis, et utrumque non est sine delectatione
for the-health of-the-race and both not is without delight
carnali: quæ tamen modificata, et temperantia refrenante in
carnal which yet moderated and with-temperance restraining to
usum naturalem redacta, libido esse non potest. Quod est
use natural brought-back lust to-be not can what is
autem in sustentanda vita illicitus cibus, hoc est in quærenda
moreover in sustaining life unlawful food this is in seeking
prole, fornicarius vel adulterinus concubitus. Et quod est
offspring fornicating or adulterous intercourse and what is
in luxuria ventris et gutturis illicitus cibus, hoc est in
in the-luxury of-the-belly and gullet unlawful food this is in
libidine nullam prolem quærente illicitus concubitus. Et quod
lust no offspring seeking unlawful intercourse and what
est in cibo licito nonnullus immoderatior appetitus, hoc
is in food lawful some more-immoderate appetite this
est in conjugibus venialis ille concubitus. Sicut ergo satius
is in spouses venial that intercourse as therefore better
est mori fame, quam idolothytis vesci: ita satius
it-is to-die of-hunger than on-things-sacrificed-to-idols to-feed so better
est defungi sine liberis, quam ex illicito coitu stirpem
it-is to-die without children than from unlawful coition a-stock
quærere. Undecunque autem nascantur homines, si parentum
to-seek from-wherever moreover be-born men if of-their-parents
vitia non sectentur, et Deum recte colant, honesti et
the-vices not they-follow and God rightly worship honorable and
salvi erunt. Semen enim hominis ex qualicunque homine,
saved they-will-be the-seed for of-man from whatever-kind-of man
Dei creatura est, et eo male utentibus male erit,
of-God the-creature is and it badly for-those-using badly it-will-be
non ipsum aliquando malum erit. Sicut autem filii boni
not it at-any-time evil will-be as moreover the-sons good

adulterorum, nulla defensio est adulteriorum: sic mali filii
of-adulterers no defense is of-adulteries so the-bad sons
conjugatorum, nullum crimen est nuptiarum.» Idem supra:
of-the-married no crime is of-marriage the-same above
«Sunt viri usque adeo incontinentes, ut conjugibus, nec
there-are men so far incontinent that their-wives not-even
gravidis parcant. Quidquid ergo inter se conjugati
pregnant they-spare whatever therefore among themselves the-married
immodestum, inverecundum, sordidumve gerunt, vitium
immodest shameless or-filthy do the-vice
hominum est, non culpa nuptiarum. Jam in ipsa quoque
of-men is not the-fault of-marriage now in the-very also
immoderatiore exactione debiti carnalis, quam eis non
more-immoderate exaction of-the-debt carnal which to-them not
secundum imperium præcipit, sed secundum veniam concedit
according-to command he-enjoins but according-to pardon grants
Apostolus, ut etiam præter causam procreandi sibi
the-Apostle that even beyond the-cause of-procreating with-each-other
misceantur; et si eos pravi mores ad talem concubitum
they-be-mingled and if them depraved morals to such intercourse
impellunt, nuptiæ tamen ab adulterio seu fornicatione
drive marriage yet from adultery or fornication
defendunt. Neque enim illud propter nuptias admittitur,
defends not for that for-the-sake-of marriage is-admitted
sed propter nuptias ignoscitur. Debent ergo sibi
but for-the-sake-of marriage is-pardoned owe therefore to-each-other
conjugati non solum ipsius sexus sui commiscendi fidem,
the-married not only of-the-very sex their of-mingling the-faith
liberorum procreandorum causa, quæ prima est humani
of-children to-be-procreated for-the-cause which first is of-the-human
generis in ista mortalitate societas, verum etiam infirmitatis
race in this mortality companionship but also of-infirmity

invicem excipiendæ ad illicitos concubitus evitandos, mutuam
in-turn to-be-borne for unlawful intercourses to-be-avoided a-mutual
quodam modo servitutem; ut et si alteri eorum perpetua
in-a-certain manner servitude so-that even if to-one of-them perpetual
continentia placeat, nisi ex alterius consensu non possit.
continence please except with the-other's consent not it-can
Et ad hoc enim uxor non habet potestatem sui corporis,
and for this for the-wife not has power of-her body
sed vir; similiter et vir non habet potestatem
but the-husband likewise also the-husband not has power
sui corporis, sed mulier: ut et quod non filiorum
of-his body but the-woman so-that also what not of-sons
procreandorum, sed infirmitatis et incontinentiæ causa
to-be-procreated but of-infirmity and of-incontinence for-the-cause
expetit, vel ille de matrimonio, vel illa de marito,
seeks either he from the-marriage or she from the-husband
non sibi alterutrum negent, ne per hoc incidant in
not to-themselves to-each-other they-deny lest through this they-fall into
damnabiles corruptelas, tentante Satana propter incontinentiam
damnable corruptions tempting Satan because-of the-incontinence
vel amborum, vel cujusquam eorum. Conjugalis enim
either of-both or of-either of-them conjugal for
concubitus generandi gratia non habet culpam.» Item:
intercourse for-the-sake of-begetting not has fault likewise
«Reddere debitum conjugale, nullius est criminis: exigere
to-render the-debt conjugal of-no is crime to-demand
autem ultra generandi necessitatem culpæ venialis.» Idem
moreover beyond of-begetting the-necessity of-fault venial the-same
ad Valerianum Comitem, de Nuptiis et Concupiscentia,
to Valerius the-Count on Marriage and Concupiscence
libro primo: «Quis autem audeat dicere donum Dei esse
in-book first who moreover would-dare to-say the-gift of-God to-be

peccatum? Anima et corpus, et quæcunque bona animæ
sin soul and body and whatever goods of-the-soul
et corporis, naturaliter insita etiam peccatoribus, dona
and of-the-body naturally implanted even to-sinners gifts
Dei sunt; quoniam Deus, non ipsi, ista fecerunt.
of-God are since God not they-themselves these-things made
De his quæ faciunt dictum est, omne quod non est
of those-things which they-do said it-is all which not is
ex fide, peccatum esse. Absit ergo pudicum veraciter
from faith sin to-be far-be-it therefore chaste truly
dici, qui non propter verum Deum, fidem connubii
to-be-called who not for-the-sake-of the-true God the-faith of-wedlock
servat uxori. Copulatio itaque maris et feminæ, generandi
keeps for-his-wife the-coupling and-so of-male and female of-begetting
causa, bonum est naturale nuptiarum. Sed isto bono male
for-the-cause the-good is natural of-marriage but this good badly
utitur, ut sit ei intentio in voluptate libidinis, non in
he-uses so-that be for-him the-intention in the-pleasure of-lust not in
voluntate propaginis.... Hac intentione cordis, qui suum
the-will of-offspring with-this intention of-heart he-who his
vas possidet, id est conjugem suam: procul dubio non
vessel possesses that is wife his without doubt not
possidet in morbo desiderii, sicut gens quæ ignorat Deum,
possesses in the-disease of-desire as the-nation which knows-not God
sed in sanctificatione et honore, sicut fideles qui sperant
but in sanctification and honor as the-faithful who hope
in Deum. Illo quippe concupiscentiæ malo utitur homo,
in God that indeed of-concupiscence evil uses man
non vincitur, quando eam inordinatis aut indecoris motibus
not is-conquered when it with-disordered or unseemly motions
æstuantem frænat et cohibet, neque nisi propagini consulens
boiling he-bridles and restrains nor except for-offspring looking-out

relaxat atque adhibet, ut spiritualiter regenerandos carnaliter
relaxes and applies so-that the-spiritually to-be-regenerated carnally
gignat, non ut spiritum carni sordida servitute subjiciat.»
he-begets not that the-spirit to-the-flesh by-filthy servitude he-subject
Item de conjugio Joseph et Mariæ: «Omne nuptiarum
likewise about the-marriage of-Joseph and Mary all of-marriage
bonum impletum est in illis parentibus Christi, proles,
good fulfilled was in those parents of-Christ offspring
fides, sacramentum. Prolem cognoscimus ipsum Dominum
faith sacrament offspring we-recognize himself the-Lord
Jesum, fidem, quia nullum adulterium, sacramentum, quia
Jesus faith because no adultery sacrament because
nullum divortium. Solus ibi nuptialis concubitus non fuit,
no divorce alone there nuptial intercourse not was
quia in carne peccati fieri non poterat, sine illa carnis
because in the-flesh of-sin to-be-done not it-could without that of-the-flesh
concupiscentia, quæ accidit ex peccato, sine qua concipi
concupiscence which happened from sin without which to-be-conceived
voluit, qui futurus erat sine peccato, non in carne
willed he-who about-to-be was without sin not in the-flesh
peccati, sed in similitudine carnis peccati: ut hinc etiam
of-sin but in the-likeness of-the-flesh of-sin that hence also
doceret omnem, quæ de concubitu nascitur, carnem
he-might-teach all which from intercourse is-born flesh
esse peccati: quandoquidem, sola quæ non inde nata est,
to-be of-sin since alone which not thence born is
non fuit caro peccati. Quamvis conjugalis concubitus, qui
not was flesh of-sin although conjugal intercourse which
fit intentione generandi, non sit ipse peccatum: quia
is-made with-the-intention of-begetting not be itself sin because
bona voluntas animi sequentem ducit, nec ducentem
the-good will of-the-mind the-following leads nor the-leading

sequitur corpus voluptatem, nec humanum arbitrium trahitur
follows the-body the-pleasure nor human choice is-dragged
subjugante peccato, quum juste redigitur in usum generandi
subjugating sin when justly is-brought-back into the-use of-begetting
plaga peccati.» Item de eo quod dicit Apostolus: «Hoc
the-wound of-sin likewise about that which says the-Apostle this
autem dico secundum veniam, non secundum imperium.»
moreover I-say according-to pardon not according-to command
Ubi ergo danda est venia, aliquid esse culpæ nulla
where therefore to-be-given is pardon something to-be of-fault by-no
ratione negabitur. Quum igitur culpabilis non sit generandi
reason will-be-denied since therefore culpable not is of-begetting
intentione concubitus, qui proprie nuptiis imputandus
with-the-intention the-intercourse which properly to-marriage to-be-imputed
est; quid secundum veniam concedit Apostolus, nisi quod
is what according-to pardon grants the-Apostle except that
conjuges, dum se non continent, debitum ab alterutro
spouses while themselves not they-contain the-debt from each-other
carnis exposcunt, non voluntate propaginis, sed libidinis
of-the-flesh demand not by-the-will of-offspring but by-the-pleasure
voluptate? Quæ tamen voluptas non propter nuptias cadit
of-lust which yet pleasure not because-of marriage falls
in culpam, sed propter nuptias accipit veniam. Quocirca
into fault but because-of marriage receives pardon wherefore
etiam hic sunt laudabiles nuptiæ; quia et illud, quod non
even here are praiseworthy marriages because also that which not
pertinet ad se, ignosci faciunt propter se. Neque
pertains to them to-be-pardoned they-make for-the-sake-of themselves nor
etenim iste concubitus, quo servitur concupiscentiæ, sic
for this intercourse by-which is-served concupiscence so
agitur, ut impediatur fœtus, quem postulant nuptiæ; sed
is-done that be-hindered the-fetus which demands marriage but

tamen aliud est non concumbere nisi sola voluntate
yet another-thing it-is not to-lie-together except with-the-only will
generandi, quod non habet culpam, aliud carnis voluptatem
of-begetting which not has fault another of-the-flesh the-pleasure
appetere concumbendo, sed non propter conjugem, quod
to-seek by-lying-together but not for-the-sake-of the-spouse which
venialem habet culpam.» Item libro secundo: «Panem
venial has fault likewise in-book second bread
et vinum sic non reprehendimus, propter luxuriosos et
and wine so not we-blame because-of the-luxurious and
ebriosos, quo modo nec aurum propter cupidos et avaros.
drunken in-which manner neither gold because-of the-greedy and avaricious
Quocirca commixtionem quoque honestam conjugum non
wherefore the-mingling also honorable of-spouses not
reprehendimus propter pudendam libidinem corporum. Illa
we-blame because-of the-shameful lust of-bodies that
enim posset esse nulla præcedente perpetratione peccati, de
for could be no preceding commission of-sin at
qua non erubescerent conjugati. Hæc autem exorta est post
which not would-blush the-married this moreover arisen is after
peccatum, quam coacti sunt velare confusi. Unde remansit
sin which compelled they-were to-veil confounded whence remained
posterioribus conjugatis, quamvis hoc malo bene et licite
to-the-later married although this evil well and lawfully
utentibus, in ejusmodi opere humanum vitare conspectum,
using in such work human to-avoid the-sight
atque ita confiteri quod pudendum est, quum debeat neminem
and so to-confess what shameful is since it-ought no-one
pudere quod bonum est. Sic insinuantur hæc duo, et
to-shame what good is so are-intimated these two-things both
bonum laudandæ conjunctionis, unde filii generentur; et
the-good of-the-praiseworthy union whence sons are-begotten and

malum pudendæ libidinis, unde qui generantur, regenerandi
the-evil of-shameful lust whence who are-begotten to-be-regenerated
sunt ne damnentur. Proinde pudenda libidine qui licite
are lest they-be-damned accordingly the-shameful lust he-who lawfully
concumbit, malo bene utitur; qui autem illicite, malo
lies-together the-evil well uses he-who moreover unlawfully the-evil
male utitur. Rectius enim accipit nomen mali quam boni,
badly uses more-rightly for it-receives the-name of-evil than of-good
quoniam erubescunt boni et mali. Meliusque credimus ei
since blush the-good and the-bad and-better we-believe him
qui dicit: «Scio quia non habitat in me,» hoc est in carne
who says I-know that not dwells in me that is in flesh
mea, «bonum,» quam huic, qui hoc dicit bonum, unde si
my good than this-one who this calls good whence if
confunditur, confitetur malum; si autem non confunditur,
he-is-confounded he-confesses evil if moreover not he-is-confounded
addit impudentiam pejus malum. Recte ergo diximus, ita
he-adds impudence a-worse evil rightly therefore we-have-said so
nuptiarum bonum malo originali, quod inde trahitur, non
of-marriage the-good by-the-evil original which thence is-drawn not
potest accusari, sicut adulteriorum malum bono naturali
can be-accused as of-adulteries the-evil by-the-good natural
quod inde nascitur, non potest excusari; quoniam natura
which thence is-born not can be-excused since nature
humana, quæ nascitur vel de conjugio vel de adulterio,
human which is-born either from marriage or from adultery
Dei opus est; quæ si malum esset, non esset generanda,
of-God the-work is which if evil it-were not it-would-be to-be-begotten
si malum non haberet, non esset regeneranda.»
if evil not it-had not it-would-be to-be-regenerated
