MEDIEVAL LATIN SERIES · VOLUME 63

The Dialogues

Gregory the Great

Dialogorum libri IV

The Dialogues

On the Lives and Miracles of the Italian Fathers, Books I–IV

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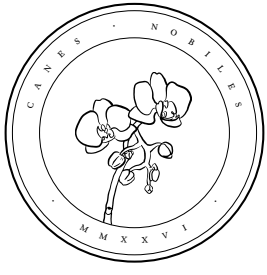
with a word-for-word interlinear English translation

preserving the original word order



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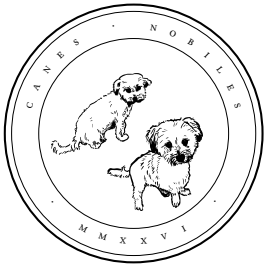

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BOOK ONE

Prologus

PROLOGUE

Weighed down by worldly business, Gregory sits apart in grief until his deacon Peter finds him. Gregory mourns the quiet he lost in the monastery, tossed now like a ship that can no longer see its harbor, and grieves more as he remembers those who left the world. When Peter doubts that Italy has had wonder-working fathers, Gregory offers what he learned from trustworthy witnesses, naming his source for each story and keeping sometimes the sense, sometimes the words.

Quadam die nimiis quorundam sæcularium tumultibus
on-a-certain day by-the-excessive of-certain worldly-men tumults
depressus, quibus in suis negotiis plerumque cogimur
pressed-down by-which in their business often we-are-compelled
solvere etiam quod nos certum est non debere, secretum
to-pay even what us certain it-is not to-owe a-secret
locum petii amicum mœroris, ubi omne quod de mea
place I-sought friendly of-grief where all that about my
mihi occupatione displicebat, se patenter ostenderet, et
to-me occupation was-displeasing itself openly might-show and
cuncta quæ infligere dolorem consueverant, congesta ante
all-things which to-inflict pain had-been-wont heaped-up before
oculos licenter venirent. Ibi itaque cum afflictus valde
the-eyes freely might-come there and-so when afflicted greatly
et diu tacitus sederem, dilectissimus filius meus Petrus
and long silent I-sat most-beloved son my Peter
diaconus adfuit, mihi a primævo juventutis flore amicitiis
the-deacon was-present to-me from the-first of-youth flower by-friendships
familiariter obstrictus, atque ad sacri verbi indagationem
familiarly bound and for of-the-sacred word the-investigation

socius. Qui gravi excoqui cordis languore me intuens,
a-companion who by-heavy to-be-consumed of-heart languor me beholding
ait: Nunquidnam novi tibi aliquid accidit, quod plus te
says surely-not new to-you anything has-happened that more you
solito mœror tenet? Cui, inquam: Mœror, Petre, quem
than-usual grief holds to-whom I-say the-grief O-Peter which
quotidie patior, et semper mihi per usum vetus est, et
daily I-suffer both always to-me through use old is and
semper per augmentum novus. Infelix quippe animus meus
always through increase new unhappy indeed mind my
occupationis suæ pulsatus vulnere, meminit qualis aliquando
of-occupation its-own struck by-the-wound remembers what-kind once
in monasterio fuit; quomodo ei labentia cuncta subter
in the-monastery it-was how to-it slipping all-things beneath
erant; quantum rebus omnibus quæ volvuntur eminebat;
were how-much above-things all which are-turned it-stood-out
quod nulla nisi cœlestia cogitare consueverat; quod etiam
that nothing except heavenly-things to-think it-had-been-wont that even
retentus corpore, ipsa jam carnis claustra contemplatione
held by-the-body the-very now of-the-flesh barriers by-contemplation
transibat; quod mortem quoque, quæ pene cunctis pœna
it-passed that death also which almost to-all a-punishment
est, videlicet ut ingressum vitæ et laboris sui præmium
is namely as the-entrance of-life and of-labor its-own the-reward
amabat. At nunc ex occasione curæ pastoralis sæcularium
it-loved but now from the-occasion of-the-care pastoral of-worldly
hominum negotia patitur, et post tam pulchram quietis
men the-business it-suffers and after so beautiful of-quiet
suæ speciem, terreni actus pulvere fœdatur. Cumque se
its-own the-appearance of-earthly action by-the-dust is-defiled and-when itself
pro condescensione multorum ad exteriora sparserit, etiam
for the-condescension of-many to outward-things it-has-scattered even

cum interiora appetit, ad hæc procul dubio minor redit.
when inward-things it-seeks to these beyond doubt lesser it-returns
Perpendo itaque quid tolero, perpendo quod amisi. Dumque
I-weigh and-so what I-bear I-weigh what I-have-lost and-while
intueor illud quod perdidi, fit hoc gravius quod porto.
I-behold that which I-have-lost becomes this heavier which I-carry
Ecce etenim nunc magni maris fluctibus quatior, atque in
behold for now of-a-great sea by-the-waves I-am-shaken and in
navi mentis tempestatis validæ procellis illidor. Et cum
the-ship of-the-mind of-a-tempest strong by-the-storms I-am-dashed and when
prioris vitæ recolo, quasi post tergum ductis oculis viso
of-the-former life I-recall as-if behind the-back with-turned eyes with-seen
littore suspiro. Quodque adhuc gravius est, dum immensis
the-shore I-sigh and-what still heavier is while by-immense
fluctibus turbatus feror, vix jam portum videre valeo
waves troubled I-am-borne scarcely now the-harbor to-see I-am-able
quem reliqui, quia et ita sunt casus mentis, ut prius
which I-have-left because also so are the-falls of-the-mind that first
quidem perdat bonum quod tenet, si tamen se perdidisse
indeed it-lose the-good which it-holds if yet itself to-have-lost
meminerit; cumque longius recesserit, etiam boni ipsius
it-remember and-when farther it-has-withdrawn even of-the-good itself
quod perdiderat obliviscatur; fitque ut post neque
which it-had-lost it-forget and-it-comes-about that afterward not-even
per memoriam videat, quod prius per actionem tenebat.
through memory it-sees what before through action it-held
Unde hoc agitur quod præmisi, quia cum navigamus
whence this is-brought-about which I-put-first that when we-sail
longius, jam nec portum quietis quem reliquimus videmus.
farther now not-even the-harbor of-quiet which we-have-left we-see
Nonnunquam vero in augmentum mei doloris adjungitur,
sometimes but to the-increase of-my grief is-added

quod quorumdam vita qui præsens sæculum tota
that of-certain-men the-life who the-present world with-whole
mente reliquerunt, mihi ad memoriam revocatur. Quorum
mind have-left to-me to memory is-recalled of-whom
dum culmen aspicio, quantum ipse in infimis jaceam
while the-height I-behold how-much myself in the-lowest I-lie
agnosco; quorum plurimi Conditori suo in secretiori vita
I-recognize of-whom very-many Creator their in a-more-secret life
placuerunt, qui ne per humanos actus a novitate mentis
pleased who lest through human acts from the-newness of-the-mind
veterascerent, eos omnipotens Deus hujus mundi laboribus
they-grow-old them almighty God of-this world with-the-labors
noluit occupari. Sed jam quæ prolata sunt, melius
would-not to-be-occupied but now the-things-which uttered were better
insinuo, si ea quæ per inquisitionem ac responsionem
I-set-forth if those-things which through question and answer
dicta sunt, sola nominum prænotatione distinguo.
said were by-the-mere of-the-names prefixing I-distinguish

PETRUS. Non valde in Italia aliquorum vitam virtutibus
not greatly in Italy of-any the-life with-virtues
fulsisse cognovi; ex quorum igitur comparatione accenderis
to-have-shone I-have-known from whose therefore comparison you-are-kindled
ignoro. Et quidem bonos viros in hac terra fuisse non
I-know-not and indeed good men in this land to-have-been not
dubito, signa tamen atque virtutes aut ab eis nequaquam
I-doubt signs yet and powers either by them by-no-means
facta existimo, aut ita sunt hactenus silentio suppressa,
done I-reckon or so they-have-been hitherto by-silence suppressed
ut utrumne sint facta nesciamus.
that whether they-were done we-know-not

GREGORIUS. Si sola, Petre, referam, quæ de perfectis probatisque
if only O-Peter I-tell what about perfect and-approved
viris unus ego homuncio, vel bonis ac fidelibus viris
men one I a-little-man either good and faithful men
attestantibus, agnovi, vel per memetipsum didici; dies,
attesting have-learned or through myself have-learned the-day
ut opinor, ante quam sermo, cessabit.
as I-think before than the-speech shall-cease

PETRUS. Vellem quærenti mihi de eis aliqua narrares.
I-would-wish asking to-me about them some-things you-would-tell
Neque pro hac re interrumpere expositionis studium grave
nor for this matter to-interrupt of-exposition the-pursuit grievous
videatur, quia non dispar ædificatio oritur ex memoria
let-it-seem because not unlike edification arises from the-memory
virtutum. In expositione quippe qualiter invenienda atque
of-powers in exposition indeed how to-be-found and
tenenda sit virtus, agnoscitur; in narratione vero signorum
to-be-held is virtue is-recognized in the-narration but of-signs
cognoscimus inventa ac retenta qualiter declaretur. Et sunt
we-learn the-found and retained how it-is-declared and there-are
nonnulli, quos ad amorem patriæ cœlestis plus exempla,
some whom to the-love of-the-fatherland heavenly more examples
quam prædicamenta succendunt. Fit vero plerumque
than preachings kindle there-comes-about but often
audientis animo duplex adjutorium in exemplis Patrum,
of-the-hearer to-the-mind a-twofold help in the-examples of-the-Fathers
quia si ad amorem venturæ vitæ ex præcedentium
because if to the-love of-the-coming life from of-those-who-went-before
comparatione accenditur, etiam si se esse aliquid existimat,
the-comparison it-is-kindled even if itself to-be something it-reckons
dum meliora de aliis cognoverit, humiliatur.
while better-things of others it-has-learned it-is-humbled

GREGORIUS. Ea quæ mihi sunt virorum venerabilium
those-things which to-me are of-men venerable
narratione comperta, incunctanter narro sacræ auctoritatis
by-the-narration found-out unhesitatingly I-tell of-sacred authority
exemplo, cum mihi luce clarius constet quia Marcus
by-the-example since to-me than-light more-clearly it-is-certain that Mark
et Lucas Evangelium quod scripserunt, non visu, sed
and Luke the-Gospel which they-wrote not by-sight but
auditu didicerunt. Sed ut dubitationis occasionem legentibus
by-hearing learned but that of-doubt the-occasion from-the-readers
subtraham, per singula quæ describo, quibus hæc
I-may-withdraw through each-thing which I-describe by-what these-things
auctoribus mihi comperta sint manifesto. Hoc vero scire te
authors to-me found-out are I-make-plain this but to-know you
cupio, quia in quibusdam sensum solummodo, in quibusdam
I-desire that in some-things the-sense only in some
vero et verba cum sensu teneo; quia si de personis
but also the-words with the-sense I-hold because if about persons
omnibus ipsa specialiter verba tenere voluissem, hæc
all the-very specially words to-hold I-had-wished these-things
rusticano usu prolata stylus scribentis non apte susciperet.
in-rustic usage uttered the-pen of-the-writer not fitly would-take-up
Seniorum valde venerabilium didici relatione quod narro.
of-elders very venerable I-learned by-the-account what I-tell

De Honorato abbate monasterii Fundensis

I · HONORATUS, ABBOT OF FONDI

Honoratus, the son of a tenant on Venantius' estate in Samnium, refuses meat at a family feast; his parents mock him, and a fish enters the servant's bucket at the spring, enough to feed him all day. Freed by his master, he founds a monastery at Fondi for nearly two hundred monks, and with the sign of the cross stops a falling boulder on the mountainside, where it still hangs. Peter asks whether he had a teacher; Gregory answers that the Spirit sometimes teaches inwardly, as with John the Baptist and Moses, a gift for the weak to revere, not imitate.

Venantii quondam patricii in Samnii partibus villa fuit,
of-Venantius formerly the-patrician in of-Samnium the-parts an-estate there-was
in qua colonus ejus filium Honoratum nomine habuit, qui
in which a-tenant his a-son Honoratus by-name had who
ab annis puerilibus ad amorem cœlestis patriæ per
from years boyish to the-love of-the-heavenly fatherland through
abstinentiam exarsit. Cumque magna conversatione polleret,
abstinence burned and-when with-great conduct he-was-strong
seque jam ab otioso quoque sermone restringeret,
and-himself already from idle also speech he-restrained
multumque, ut præfatus sum, per abstinentiam carnem
and-much as said-before I-have through abstinence the-flesh
domaret, die quadam parentes ejus vicinis suis convivium
he-tamed on-a-day certain parents his for-neighbors their a-banquet
fecerunt, in quo ad vescendum carnes paratæ sunt: quas dum
made in which for eating meats prepared were which while
ille ad esum contingere pro abstinentiæ amore recusaret,
he to eating to-touch for-the-sake-of of-abstinence love refused
cœperunt eum parentes ejus irridere, ac dicere: Comede;
began him parents his to-mock and to-say eat
nunquid piscem in his montibus tibi allaturi sumus?
surely-not a-fish in these mountains for-you about-to-bring are-we

Illa vero in loco pisces audiri consueverant, non videri.
that but in place fish to-be-heard-of were-wont not to-be-seen
Sed cum his sermonibus Honoratus irrideretur, repente
but when with-these words Honoratus was-being-mocked suddenly
in convivio aqua ad ministerium defuit; et cum situla
at the-banquet water for the-service was-lacking and with a-bucket
lignea, sicut illic moris est, mancipium ad fontem perrexit.
wooden as there of-custom it-is a-slave to the-spring went
Dumque hauriret aquam, piscis situlam intravit. Reversumque
and-while he-drew water a-fish the-bucket entered and-having-returned
mancipium ante ora discumbentium piscem cum aqua
the-slave before the-faces of-those-reclining the-fish with the-water
fudit, qui ad totius diei victum potuisset Honorato
poured which for of-the-whole day the-food could-have for-Honoratus
sufficere. Mirati omnes, totaque illa parentum irrisio cessavit.
to-suffice wondered all and-the-whole that of-the-parents mockery ceased
Cœpere namque in Honorato venerari abstinentiam, quam
they-began for in Honoratus to-venerate the-abstinence which
ante deridebant; sicque a Dei homine irrisionis detersit
before they-were-deriding and-thus from of-God the-man of-mockery wiped-off
opprobria piscis de monte. Qui cum magnis virtutibus
the-reproaches the-fish from the-mountain who when with-great powers
cresceret, a prædicto domino suo libertate donatus est, atque
he-grew by the-aforesaid lord his with-freedom presented was and
in eo loco qui Fundis dicitur, monasterium construxit, in
in that place which Fondi is-called a-monastery built in
quo ducentorum ferme monachorum Pater exstitit, ibique
which of-two-hundred nearly monks the-Father he-was and-there
vita illius circumquaque exempla eximiæ conversationis
the-life of-him round-about examples of-exceptional conduct
dedit. Nam quadam die ex eo monte qui ejus monasterio
gave for on-a-certain day from that mountain which his over-the-monastery

in excelso prominet ingentis saxi moles erupta est, quæ
on high stands-out of-a-huge rock a-mass broken-loose was which
per devexum montis latus veniens, totius ruinam
through the-sloping of-the-mountain side coming of-the-whole the-ruin
cellæ, omniumque fratrum interitum minabatur. Quam cum
of-the-cell and-of-all the-brothers the-destruction was-threatening which when
venientem desuper vir sanctus vidisset, frequenti voce nomen
coming from-above the-man holy had-seen with-frequent voice the-name
Christi invocans, extensa mox dextera signum ei crucis
of-Christ invoking stretched-out soon the-right-hand the-sign to-it of-the-cross
opposuit, eamque in ipso devexi montis latere cadentem
he-opposed and-it in the-very of-the-sloping mountain side falling
fixit, sicut religiosus vir Laurentius perhibet. Et quia locus
he-fixed as a-religious man Lawrence declares and because a-place
ei non fuerat quo inhærere potuisset, aspicitur ita ut
for-it not had-been in-which to-cling it-could it-is-seen so that
hucusque montem cernentibus, casura pendere videatur.
until-now the-mountain to-those-viewing about-to-fall to-hang it-seems

PETRUS. Putamus, hic tam egregius vir, ut post magister
do-we-think this so excellent man that afterward the-master
discipulorum fieret, prius habuit magistrum?
of-disciples he-might-become first had a-master

GREGORIUS. Nequaquam hunc fuisse cujusquam discipulum
by-no-means him to-have-been of-anyone the-disciple
audivi, sed lege non constringitur sancti Spiritus donum.
I-have-heard but by-law not is-bound of-the-holy Spirit the-gift
Usus quidem rectæ conversationis est, ut præesse non
the-practice indeed of-right conduct is that to-preside not
audeat, qui subesse non didicerit; nec obedientiam
should-dare he-who to-be-subject not has-learned nor obedience
subjectis imperet, quam prælatis non novit exhibere.
on-the-subjects should-command which to-superiors not he-knows to-show

Sed tamen sunt nonnulli qui ita per magisterium
but yet there-are some who so through the-teaching
Spiritus intrinsecus docentur, ut etsi eis exterius humani
of-the-Spirit inwardly are-taught that even-if to-them outwardly of-human
magisterii disciplina desit, magistri intimi censura non
teaching the-discipline be-lacking of-the-master inward the-censure not
desit. Quorum tamen libertas vitæ ab infirmis in exemplum
is-lacking whose yet the-freedom of-life by the-weak for an-example
non est trahenda, ne dum se quisque similiter sancto
not is to-be-drawn lest while himself each likewise with-the-holy
Spiritu impletum præsumit, discipulus hominis esse despiciat,
Spirit filled presumes the-disciple of-man to-be he-disdain
et magister erroris fiat. Mens autem quæ divino spiritu
and the-master of-error become the-mind moreover which with-the-divine spirit
impletur, habet evidentissime signa sua; virtutes scilicet et
is-filled has most-evidently signs its-own powers namely and
humilitatem, quæ si utraque perfecte in una mente conveniunt,
humility which if both perfectly in one mind meet
liquet quod de præsentia sancti Spiritus testimonium ferunt.
it-is-clear that of the-presence of-the-holy Spirit testimony they-bear
Sic quippe etiam Joannes Baptista magistrum habuisse non
so indeed also John the-Baptist a-master to-have-had not
legitur, neque ipsa Veritas quæ corporali præsentia apostolos
is-read nor the-very Truth which by-bodily presence the-apostles
docuit, eum corporaliter inter discipulos aggregavit; sed quem
taught him bodily among the-disciples gathered but whom
intrinsecus docebat, extrinsecus quasi in sua libertate
inwardly he-was-teaching outwardly as-if in his-own freedom
reliquerat. Sic Moyses in eremo edoctus mandatum ab angelo
had-left so Moses in the-desert taught the-command from an-angel

didicit, quod per hominem non cognovit. Sed hæc, ut
learned which through man not he-knew but these-things as
prædiximus, infirmis veneranda sunt, non imitanda.
we-have-said-before by-the-weak to-be-venerated are not to-be-imitated
PETRUS. Placet quod dicis; sed peto ut mihi dicas si tantus
it-pleases what you-say but I-ask that to-me you-say whether so-great
hic Pater aliquem sui imitatorem discipulum reliquit.
this Father any of-himself imitator as-disciple left

De Libertino præposito ejusdem monasterii

II · LIBERTINUS, PRIOR OF FONDI

Libertinus, Honoratus' disciple, gives the Gothic soldiers who seize his horse his whip as well; their horses will not cross the Volturno until they return it. The Franks search his oratory and cannot see him. Carrying his master's slipper, he lays it on a dead boy's breast and the boy lives, which Gregory credits to humility, as Elisha struck the Jordan in his master's name. Beaten in the face by his abbot with a footstool, he asks his blessing next morning, moves him to repentance, and tells inquirers he struck a footstool.

GREGORIUS. Vir reverentissimus Libertinus, qui tempore Totilæ
the-man most-reverend Libertinus who in-the-time of-Totila
regis Gothorum ejusdem Fundensis monasterii præpositus fuit,
king of-the-Goths of-the-same Fondi monastery the-provost was
in discipulatu illius conversatus atque eruditus est. De quo
in the-discipleship of-him lived and taught was about whom
quamvis virtutes multas plurimorum narratio certa vulgaverit,
although powers many of-very-many the-narration certain has-spread
prædictus tamen Laurentius religiosus vir, qui nunc superest,
the-aforesaid yet Laurentius a-religious man who now survives

et ei ipso in tempore familiarissimus fuit, multa mihi
and to-him at-that-very in time most-intimate was many-things to-me
dicere de illo consuevit, ex quibus quæ recolo, pauca narrabo.
to-say about him has-been-wont of which what I-recall a-few I-shall-tell
In eadem provincia Samnii, quam supra memoravi, idem
in the-same province of-Samnium which above I-have-mentioned the-same
vir pro utilitate monasterii carpebat iter. Dumque Darida
man for the-benefit of-the-monastery was-taking the-road and-while Darida
Gothorum dux cum exercitu in loco eodem venisset, Dei
of-the-Goths the-leader with an-army to place the-same had-come of-God
servus ex caballo in quo sedebat, ab hominibus ejus projectus
the-servant from the-horse on which he-sat by men his thrown
est. Qui jumenti perditi damnum libenter ferens, etiam
was who of-the-beast lost the-loss willingly bearing even
flagellum quod tenebat, diripientibus obtulit, dicens: Tollite, ut
the-whip which he-held to-the-plunderers offered saying take that
habeatis qualiter hoc jumentum minare possitis; quibus
you-may-have how this beast to-drive you-may-be-able which(-words)
dictis protinus se in orationem dedit. Cursu autem
said forthwith himself into prayer he-gave in-course moreover
rapido prædicti ducis exercitus pervenit ad fluvium, nomine
swift of-the-aforesaid leader the-army came to the-river by-name
Vulturnum, ibique equos suos cœperunt singuli hastis
Volturno and-there horses their began each with-spears
tundere, et calcaribus cruentare; sed tamen equi verberibus
to-beat and with-spurs to-bloody but yet the-horses by-blows
cæsi, calcaribus cruentati, fatigari poterant, moveri non
beaten with-spurs bloodied to-be-wearied could to-be-moved not
poterant; sicque aquam fluminis tangere quasi mortale
could and-thus the-water of-the-river to-touch as-if a-mortal
præcipitium pertimescebant. Cumque diu cædendo sessores
precipice they-dreaded and-when long by-beating the-riders

singuli fatigarentur, unus eorum intulit, quia ex culpa quam
each were-wearied one of-them suggested that from the-fault which
servo Dei in via fecerant, illa sui itineris
against-the-servant of-God on the-road they-had-done those of-their-own journey
dispendia tolerabant. Qui statim reversi, post se Libertinum
the-losses they-were-bearing who at-once returned behind them Libertinus
reperiunt in oratione prostratum. Cui cum dicerent: Surge,
find in prayer prostrate to-whom when they-said rise
tolle caballum tuum; ille respondit: Ite cum bono, ego caballo
take horse your he answered go with good I of-a-horse
opus non habeo. Descendentes vero, invitum eum in caballum
need not have dismounting but unwilling him onto the-horse
de quo deposuerant, levaverunt, et protinus abscesserunt.
from which they-had-put-him-down they-lifted and forthwith departed
Quorum equi tanto cursu illud quod prius non poterant
of-whom the-horses with-so-great speed that which before not they-could
transire flumen, transierunt, ac si ille fluminis alveus aquam
to-cross the-river crossed as if that of-the-river bed water
minime haberet. Sicque factum est ut cum servo Dei
not-at-all had and-thus done it-was that when to-the-servant of-God
unus caballus suus redditur, omnes a singulis reciperentur.
one horse his is-returned all by each might-be-recovered
Eodem quoque tempore in Campaniæ partibus Buccellinus
at-the-same also time in of-Campania the-parts Buccellinus
cum Francis venit. De monasterio vero præfati famuli
with the-Franks came about the-monastery but of-the-aforesaid servant
Dei rumor exierat, quod pecunias multas haberet. Ingressi
of-God a-rumor had-gone-out that money much it-had having-entered
oratorium Franci, cœperunt sævientes Libertinum quærere,
the-oratory the-Franks began raging Libertinus to-seek
Libertinum clamare, ubi in oratione ille prostratus jacebat.
Libertinus to-call-out where in prayer he prostrate was-lying

Mira valde res: quærentes, sævientesque Franci, ingredientes
wonderful very thing seeking and-raging the-Franks entering
in ipso impingebant, et ipsum videre non poterant; sicque
against him-very stumbled and him to-see not could and-thus
sua cœcitate frustrati, a monasterio sunt vacui regressi.
by-their-own blindness frustrated from the-monastery were empty returned
Alio quoque tempore pro causa monasterii, abbatis jussu,
at-another also time for a-matter of-the-monastery of-the-abbot by-the-order
qui Honorato ejus magistro successerat, Ravennam pergebat. Pro
who Honoratus his master had-succeeded to-Ravenna he-was-going for
amore vero ejusdem venerabilis Honorati, quocunque Libertinus
love but of-the-same venerable Honoratus wherever Libertinus
ibat, ejus semper caligulam in sinu portare consueverat.
went his always little-shoe in (his)-bosom to-carry he-had-been-wont
Itaque dum pergeret, accidit ut quædam mulier exstincti filii
and-so while he-was-going it-happened that a-certain woman of-a-dead son
corpusculum ferret. Quæ dum servum Dei fuisset intuita,
the-little-body was-carrying who when the-servant of-God had beheld
amore filii succensa, jumentum ejus per frenum tenuit,
by-love of-(her)-son kindled beast his by the-bridle held
atque cum juramento dixit: Nullatenus recedes, nisi filium
and with an-oath said in-no-way you-shall-go-away unless son
meum suscitaveris. At ille inusitatum habens tale miraculum,
my you-shall-have-raised but he unaccustomed having such a-miracle
expavit petitionis illius juramentum: declinare mulierem
was-terrified of-the-petition her the-oath to-decline the-woman
voluit, sed nequaquam prævalens, animo hæsit. Considerare
he-wished but by-no-means prevailing in-mind he-stuck to-consider
libet quale quantumque in ejus pectore certamen fuerit.
it-is-pleasing what-kind and-how-great in his breast the-struggle was
Ibi quippe pugnabat inter se humilitas conversationis, ac
there indeed was-fighting among themselves the-humility of-conduct and

pietas matris: timor ne inusitata præsumeret, dolor ne
the-piety of-the-mother fear lest unaccustomed-things he-presume grief lest
orbatæ mulieri non subveniret. Sed ad majorem Dei gloriam
the-bereaved woman not he-succor but to the-greater of-God glory
vicit pietas illud pectus virtutis, quod ideo fuit validum,
conquered piety that breast of-virtue which therefore was strong
quia devictum; virtutis enim pectus non esset, si hoc pietas
because conquered of-virtue for the-breast not it-would-be if it piety
non vicisset. Itaque descendit, genua flexit, ad cœlum
not had-conquered and-so he-dismounted (his)-knees bent to heaven
manus tetendit, caligulam de sinu protulit, et super
(his)-hands stretched the-little-shoe from (his)-bosom brought-out and upon
exstincti pueri pectus posuit. Quo orante, anima pueri
of-the-dead boy the-breast placed with-whom praying the-soul of-the-boy
ad corpus rediit: quem manu comprehendit, ac flenti
to the-body returned whom by-the-hand he-took and to-the-weeping
matri viventem reddidit, atque iter quod cœperat peregit.
mother living gave-back and the-road which he-had-begun completed
PETRUS. Quidnam hoc esse dicimus? virtutem tanti miraculi
what this to-be do-we-say the-power of-so-great miracle
Honorati egit meritum, an petitio Libertini?
of-Honoratus did the-merit or the-petition of-Libertinus
GREGORIUS. In ostensione tam admirabilis signi cum fide
in the-showing of-so admirable a-sign with the-faith
feminæ virtus convenit utrorumque; atque ideo
of-the-woman the-power came-together of-both and therefore
Libertinum existimo ista potuisse, quia plus didicerat
Libertinus I-reckon these-things to-have-been-able because more he-had-learned
de magistri, quam de sua virtute confidere. Cujus enim
in of-the-master than in his-own power to-trust whose for
caligulam in pectore exstincti corpusculi posuit, ejus nimirum
little-shoe on the-breast of-the-dead little-body he-placed his surely

animam obtinere quod petebat æstimavit. Nam Elisæus
soul to-obtain what he-sought he-reckoned for Elisha
quoque magistri pallium ferens, atque ad Jordanem veniens;
also of-his-master the-cloak carrying and to the-Jordan coming
percussit semel, et aquas minime divisit. Sed cum repente
struck once and the-waters not-at-all divided but when suddenly
diceret: Ubi est Deus Eliæ etiam nunc? percussit fluvium
he-said where is the-God of-Elijah also now he-struck the-river
magistri pallio, ac iter inter aquas fecit. Perpendis,
of-the-master with-the-cloak and a-road between the-waters made you-weigh
Petre, quantum in exhibendis virtutibus humilitas valet?
O-Peter how-much in showing powers humility avails
Tunc exhibere magistri virtutem potuit, quando magistri
then to-show of-the-master the-power he-could when of-the-master
nomen ad memoriam reduxit. Quia enim ad humilitatem
the-name to memory he-brought-back because for to humility
sub magistro rediit, quod magister fecerat et ipse fecit.
under his-master he-returned what the-master had-done also he-himself did

PETRUS. Libet quod dicis; sed, quæso te, estne aliquid aliud
it-pleases what you-say but I-ask you is-there something else
quod adhuc de ipso ad nostram ædificationem narres?
which still about him for our edification you-may-tell

GREGORIUS. Est plane, sed si sit qui velit imitari. Ego
there-is plainly but if there-be one-who would to-imitate I
enim virtutem patientiæ signis et miraculis majorem credo.
for the-virtue of-patience than-signs and miracles greater believe
Quadam namque die is qui post venerabilis Honorati exitum
on-a-certain for day he who after of-the-venerable Honoratus the-departure
monasterii regimen tenebat, contra eumdem venerabilem
of-the-monastery the-rule held against the-same venerable
Libertinum gravi iracundia exarsit, ita ut eum manibus
Libertinus with-heavy wrath blazed so that him with-his-hands

cæderet. Et quia virgam qua eum ferire posset, minime
he-beat and because a-rod with-which him to-strike he-could not-at-all
invenit, comprehenso scabello suppedaneo, ei caput ac
he-found seized a-stool footstool his head and
faciem tutudit, totumque illius vultum tumentem ac lividum
face he-beat and-whole his face swollen and livid
reddidit: qui vehementer cæsus, ad stratum proprium tacitus
rendered who greatly beaten to bed his-own silent
recessit. Die vero altera erat pro utilitate monasterii
withdrew on-the-day but next there-was for the-benefit of-the-monastery
causa constituta. Expletis igitur hymnis matutinalibus,
a-case appointed having-been-finished therefore the-hymns of-the-morning
Libertinus ad lectum abbatis venit, orationem sibi
Libertinus to the-bed of-the-abbot came prayer for-himself
humiliter petiit. Sciens vero ille quantum a cunctis honoraretur,
humbly he-asked knowing but he how-much by all he-was-honored
quantumque diligeretur, pro injuria quam ei ingesserat,
and-how-much he-was-loved for the-injury which on-him he-had-inflicted
recedere eum a monasterio velle putabat, atque requisivit,
to-withdraw him from the-monastery to-wish he-thought and he-asked
dicens: Ubi vis ire? Cui ille respondit: Monasterii causa
saying where do-you-wish to-go to-whom he answered of-the-monastery a-case
constituta est, Pater, quam declinare nequeo, quia hesterno
appointed is O-Father which to-decline I-cannot because on-yesterday
die me hodie iturum promisi, illuc ire disposui. Tunc ille
day me today about-to-go I-promised there to-go I-have-arranged then he
a fundo cordis considerans asperitatem et duritiam suam,
from the-bottom of-heart considering the-harshness and hardness his-own
humilitatem ac mansuetudinem Libertini, ex lecto prosiliit,
the-humility and meekness of-Libertinus from the-bed leaped-up
pedes Libertini tenuit, se peccasse, seque reum esse
the-feet of-Libertinus held himself to-have-sinned and-himself guilty to-be

testatus est, qui tanto talique viro tam crudelem facere
testified has who to-so-great and-such a-man so cruel to-do
contumeliam præsumpsisset. At contra Libertinus sese in
an-insult had-presumed but on-the-contrary Libertinus himself on
terram prosternens, ejusque pedibus provolutus, suæ culpæ,
the-ground prostrating and-his at-the-feet rolled-forward of-his-own fault
non illius sævitiæ fuisse referebat quod pertulerat. Sicque
not of-his cruelty to-have-been declared what he-had-suffered and-thus
actum est ad magnam mansuetudinem perduceretur Pater,
brought-about it-was to great meekness was-led the-Father
et humilitas discipuli magistra fieret magistri. Cumque
and the-humility of-the-disciple the-mistress became of-the-master and-when
pro utilitate monasterii ad constitutionem causæ egressus
for the-benefit of-the-monastery to the-hearing of-the-case gone-out
fuisset, multi viri noti ac nobiles qui eum valde honorabant,
he-had many men known and noble who him greatly honored
vehementer admirati, sollicite requirebant quidnam hoc esset,
greatly wondering anxiously asked what this was
quod tam tumentem ac lividam haberet faciem. Quibus
that so swollen and livid he-had a-face to-whom
ille dicebat: Hesterno die sero, peccatis meis facientibus, in
he said on-yesterday day late with-sins my causing on
scabello suppedaneo impegi, atque hoc pertuli. Sicque vir
a-stool footstool I-struck and this I-suffered and-thus the-man
sanctus servans in pectore honorem veritatis et magistri, nec
holy keeping in his-breast the-honor of-truth and of-his-master neither
patris prodebat vitium, nec falsitatis incurrebat peccatum.
of-the-father betrayed the-fault nor of-falsehood incurred the-sin

PETRUS. Putasne vir iste venerabilis Libertinus, de quo tot
do-you-think man this venerable Libertinus about whom so-many
signa et miracula retulisti, in tam ampla congregatione
signs and miracles you-have-related in so large a-community
imitatores suos in virtutibus non reliquit?
imitators his in powers not left

De hortulano monacho monasterii ejusdem

III · THE GARDENER MONK

From Felix Curvus Gregory tells of a monk gardener at Fondi whose vegetables a thief kept stealing over the hedge. The monk orders a snake in Jesus' name to guard the gap. The thief, terrified, falls and hangs by his shoe on a hedge stake until the gardener returns, dismisses the snake, frees him, and gives him the vegetables, telling him to ask rather than steal. Peter owns that Italy has had its wonder-workers.

GREGORIUS. Felix qui appellatur Curvus, quem ipse bene
Felix who is-called the-Crooked whom you-yourself well
nosti, qui ejusdem monasterii nuper præpositus fuit, multa
know who of-the-same monastery lately the-provost was many-things
mihi de fratribus ejusdem monasterii admiranda narrabat:
to-me about the-brothers of-the-same monastery wonderful used-to-tell
ex quibus aliqua quæ ad memoriam veniunt supprimo, quia
of which some which to memory come I-suppress because
ad alia festino. Sed unum dicam, quod ab eo narratum
to other-things I-hasten but one I-shall-tell which by him told
prætereundum nullo modo æstimo.
to-be-passed-over in-no way I-reckon
In eodem monasterio quidam magnæ vitæ monachus erat
in the-same monastery a-certain of-great life monk was
hortulanus. Fur vero venire consueverat, per sepem
the-gardener a-thief but to-come had-been-wont through the-hedge

ascendere, et occulte olera auferre. Cumque ille multa
to-climb and secretly the-vegetables to-carry-off and-when he many-things
plantaret, quæ minus inveniret, et alia pedibus conculcata,
planted which less he-found and some by-feet trampled
alia direpta conspiceret; totum hortum circumiens, invenit
others plundered he-saw the-whole garden going-round he-found
iter unde fur venire consueverat. Qui in eodem horto
the-way whence the-thief to-come had-been-wont who in the-same garden
deambulans, reperit etiam serpentem, cui præcipiens dixit:
walking found also a-serpent to-which commanding he-said
Sequere me: atque ad aditum furis perveniens, imperavit
follow me and to the-entrance of-the-thief coming he-commanded
serpenti, dicens: In nomine Jesu præcipio tibi ut aditum
the-serpent saying in the-name of-Jesus I-command you that entrance
istum custodias, ac furem huc ingredi non permittas. Protinus
this you-guard and the-thief hither to-enter not you-permit forthwith
serpens totum se in itinere in transversum tetendit, et ad
the-serpent whole itself in the-way in cross-wise stretched and to
cellam monachus rediit. Cumque meridiano tempore cuncti
the-cell the-monk returned and-when at-midday time all
fratres quiescerent, more solito fur advenit, ascendit
the-brothers were-resting in-the-manner usual the-thief came climbed
sepem; et cum in hortum pedem deponeret, vidit subito
the-hedge and when into the-garden his-foot he-was-putting-down he-saw suddenly
quia tensus serpens clausisset viam; et tremefactus post
that the-stretched serpent had-closed the-way and trembling behind
semetipsum concidit, ejusque pes per calceamentum in sude
himself fell and-his foot through the-shoe on a-stake
sepis inhæsit, sicque usque dum hortulanus rediret, deorsum
of-the-hedge stuck and-thus until when the-gardener returned downward
capite pependit. Consueta hora venit hortulanus, pendentem
with-head he-hung at-the-usual hour came the-gardener hanging

in sepe furem reperit, serpenti autem dixit: Gratias Deo,
on the-hedge the-thief found to-the-serpent moreover he-said thanks to-God
implesti quod jussi; recede modo. Qui statim abscessit.
you-have-fulfilled what I-commanded withdraw now which at-once withdrew
Ad furem vero perveniens, ait: Quid est, frater? Tradidit te
to the-thief but coming he-says what is-it O-brother has-delivered you
mihi Deus. Quare in labore monachorum furtum toties facere
to-me God why in the-labor of-the-monks theft so-often to-do
præsumpsisti? Et hæc dicens, pedem illius a sepe in
have-you-presumed and these-things saying the-foot of-him from the-hedge on
qua inhæserat, solvit, eumque sine læsione deposuit. Cui
which it-had-stuck he-loosed and-him without hurt set-down to-whom
dixit: Sequere me. Quem sequentem duxit ad horti
he-said follow me whom following he-led to of-the-garden
aditum, et olera quæ furto appetebat auferre, ei cum
the-entrance and the-vegetables which by-theft he-sought to-carry-off to-him with
magna dulcedine præbuit, dicens: Vade, et post hæc furtum
great sweetness offered saying go and after these-things theft
non facias; sed cum necesse habes, huc ad me ingredere, et
not do but when need you-have hither to me enter and
quæ tu cum peccato laboras tollere, ego tibi devotus dabo.
what-things you with sin labor to-take I to-you devoted shall-give
PETRUS. Nuncusque, ut invenio, incassum ego non fuisse
until-now as I-find in-vain I not to-have-been
Patres in Italia qui signa facerent æstimabam.
Fathers in Italy who signs made was-reckoning

De Equitio abbate provinciæ Valeriæ

IV · EQUITIUS, ABBOT IN VALERIA

Equitius, father of many monasteries in Valeria, is freed of lust by an angel in a vision and so governs women too, warning his disciples not to presume on his gift. He calls the magician Basil, come in a monk's habit, a devil; a nun who cries for Basil is healed at his word, and Basil is expelled and later burned at Rome. A nun who bites an unblessed lettuce is freed from the devil sitting on it. Lacking orders, he preaches by a vision; summoned to Rome on the clergy's complaint, he is found mowing hay, and the pope, terrified in a vision, sends word to leave him. At his tomb a whirlwind casts off a peasant's grain chest, and Lombards who drag his monks from the oratory at his tomb are seized by a demon.

GREGORIUS. Fortunati viri venerabilis abbatis monasterii quod
of-Fortunatus a-man venerable abbot of-the-monastery which
appellatur Balneum Ciceronis, aliorumque etiam virorum
is-called the-Bath of-Cicero and-of-other also men
venerabilium didici relatione quod narro. Vir sanctissimus
venerable I-learned by-the-account what I-tell a-man most-holy
Equitius nomine, in Valeriæ provinciæ partibus, pro vitæ suæ
Equitius by-name in of-Valeria province the-parts for of-life his
merito apud omnes illic magnæ admirationis habebatur, cui
the-merit with all there of-great admiration was-held to-whom
Fortunatus idem familiariter notus fuit. Qui nimirum Equitius
Fortunatus the-same familiarly known was who surely Equitius
pro suæ magnitudine sanctitatis multorum in eadem provincia
for of-his greatness holiness of-many in the-same province
monasteriorum Pater exstitit. Hunc cum juventutis suæ
monasteries the-Father was him when of-youth his
tempore acri certamine carnis incentiva fatigarent, ipsæ
in-the-time with-sharp struggle of-the-flesh the-incitements wearied the-very
suæ tentationis angustiæ ad orationis studium solertiorem
of-his temptation straits to of-prayer the-pursuit more-diligent

fecerunt. Cumque hac in re ab omnipotenti Deo remedium
made and-when this in matter from almighty God a-remedy
continuis precibus quæreret, nocte quadam assistente angelo
with-continual prayers he-sought on-a-night certain standing-by an-angel
eunuchizari se vidit, ejusque visioni apparuit, quod
to-be-made-a-eunuch himself he-saw and-his to-the-vision it-appeared that
omnem motum ex genitalibus ejus membris abscideret; atque
every motion from genital his members he-cut-off and
ex eo tempore ita alienus exstitit a tentatione, ac si sexum
from that time so a-stranger he-was to temptation as if sex
non haberet in corpore. Qua virtute fretus ex omnipotentis
not he-had in the-body by-which power relying from of-almighty
Dei auxilio, ut viris ante præerat, ita cœpit postmodum
God the-help as men before he-ruled so he-began afterward
etiam feminis præesse; nec tamen discipulos suos admonere
also women to-rule nor yet disciples his to-admonish
cessabat, ne se ejus exemplo in hac re facile
he-ceased lest themselves his by-the-example in this matter easily
crederent, et casuri tentarent donum quod non accepissent.
they-trust and about-to-fall should-try a-gift which not they-had-received
Eo autem tempore quo malefici in hac sunt Romana
at-that moreover time in-which sorcerers in this were Roman
urbe deprehensi, Basilius, qui in magicis operibus primus fuit,
city caught Basil who in magic works first was
in monachico habitu Valeriam fugiens petiit. Qui ad virum
in monastic habit to-Valeria fleeing made-for who to the-man
reverentissimum Castorium Amiterninæ civitatis episcopum
most-reverend Castorius of-Amiternum city the-bishop
pergens, petit ab eo ut eum Equitio abbati committeret,
going asks of him that him to-Equitius the-abbot he-entrust
ac sanandum monasterio illius commendaret. Tunc ad
and to-be-healed to-the-monastery his commend then to

monasterium venit episcopus, secumque Basilium monachum
the-monastery came the-bishop and-with-him Basil the-monk
deduxit, et Equitium Dei famulum rogavit, ut eumdem
brought and Equitius of-God the-servant asked that the-same
monachum in congregationem susciperet. Quem statim
monk into the-community he-should-receive whom at-once
vir sanctus intuens, ait: Hunc quem mihi commendas,
the-man holy looking-at says this-man whom to-me you-commend
Pater, ego non video monachum esse, sed diabolum. Cui
O-Father I not see a-monk to-be but a-devil to-whom
ille respondit: Occasionem quæris ne debeas præstare quod
he answered an-occasion you-seek lest you-be-obliged to-grant what
peto. Ad quem mox Dei famulus dixit: Ego quidem hoc
I-ask to whom soon of-God the-servant said I indeed this
eum esse denuntio, quod video; ne tamen nolle me
him to-be declare which I-see lest yet to-be-unwilling me
obedire existimes, facio quod jubes. Susceptus itaque in
to-obey you-reckon I-do what you-command received and-so into
monasterio est. Non post multos dies idem Dei famulus
the-monastery he-was not after many days the-same of-God servant
pro exhortandis ad desideria superna fidelibus, paulo longius
for exhorting to desires heavenly the-faithful a-little farther
a cella digressus est. Quo discedente contigit ut in
from the-cell gone-away was who departing it-happened that in
monasterio virginum, in quo ejusdem Patris cura vigilabat,
the-monastery of-virgins in which of-the-same Father the-care watched
una earum quæ juxta carnis hujus putredinem speciosa
one of-them who according-to of-the-flesh this the-rottenness beautiful
videbatur, febricitare inciperet, et vehementer anxiari,
seemed to-be-feverish began and greatly to-be-anxious
magnisque jam non vocibus, sed stridoribus clamare: Modo
and-with-great now not voices but shrieks to-cry now

moritura sum, nisi Basilius monachus veniat, et ipse
about-to-die I-am unless Basil the-monk come and he-himself
mihi per suæ curationis studium salutem reddat. Sed
to-me through of-his healing the-zeal health give-back but
in tanti Patris absentia accedere quisquam monachorum
in of-so-great Father the-absence to-approach any of-the-monks
in congregationem virginum non audebat; quanto minus
into the-community of-virgins not dared how-much less
ille qui novus advenerat, cujusque adhuc vitam congregatio
he who newly had-arrived and-whose still life the-community
fratrum nesciebat. Missum repente est, et Dei famulo
of-brothers knew-not sent suddenly it-was and of-God to-the-servant
Equitio nuntiatum, quod sanctimonialis illa immensis febribus
Equitius announced that nun that with-immense fevers
æstuaret, et Basilii monachi visitationem anxie quæreret.
was-burning and of-Basil the-monk the-visit anxiously sought
Quo audito vir sanctus, dedignando subrisit, atque ait:
which heard the-man holy disdainfully smiled and said
Nunquid non dixi quod diabolus esset iste, non monachus?
did not I-say that a-devil was this-man not a-monk
Ite et eum de cella expellite. De ancilla autem Dei,
go and him from the-cell expel about the-handmaid moreover of-God
quæ anxietate febrium urgetur, nolite esse solliciti, quia
who by-the-anxiety of-fevers is-pressed do-not be anxious because
ex hac hora neque febribus laboratura est, neque Basilium
from this hour neither with-fevers about-to-labor is-she nor Basil
quæsitura. Regressus est autem monachus, et ea hora
about-to-seek returned has moreover the-monk and at-that hour
saluti restitutam Dei virginem agnovit, qua eamdem
to-health restored of-God the-virgin he-learned at-which the-same
salutem illius Dei famulus Equitius longe positus dixit;
health of-her of-God the-servant Equitius far placed spoke

in virtute scilicet miraculi exemplum tenens Magistri, qui
in the-power namely of-the-miracle the-example holding of-the-Master who
invitatus ad filium reguli, eum solo verbo restituit
invited to the-son of-the-official him by-mere word restored
saluti, ut revertens pater ea hora filium restitutum vitæ
to-health that returning the-father at-that hour his-son restored to-life
cognosceret, qua vitam illius ex ore Veritatis audisset.
might-learn at-which life his from the-mouth of-the-Truth he-had-heard
Omnes autem monachi jussionem Patris sui implentes,
all moreover the-monks the-command of-Father their fulfilling
eumdem Basilium ex monasterii habitatione repulerunt.
the-same Basil from of-the-monastery the-dwelling drove-out
Qui repulsus dixit, frequenter se cellulam Equitii magicis
who driven-out said often himself the-cell of-Equitius by-magic
artibus in aerea suspendisse, nec tamen ejus quempiam lædere
arts in the-air to-have-suspended nor yet of-it anyone to-harm
potuisse. Qui non post longum tempus, in hac Romana
to-have-been-able who not after long time in this Roman
urbe, exardescente zelo Christiani populi, igne crematus est.
city blazing-up the-zeal of-the-Christian people by-fire burned was
Quadam vero die una Dei famula ex eodem monasterio
on-a-certain but day one of-God handmaid from the-same monastery
virginum hortum ingressa est: quæ lactucam conspiciens
of-virgins the-garden entered has who a-lettuce seeing
concupivit, eamque signo crucis benedicere oblita, avide
desired and-it with-the-sign of-the-cross to-bless forgetting greedily
momordit; sed arrepta a diabolo protinus cecidit. Cumque
bit but seized by the-devil forthwith fell and-when
vexaretur, eidem Patri Equitio sub celeritate nuntiatum
she-was-vexed to-the-same Father Equitius with speed announced
est, ut veniret concitus, et orando succurreret. Moxque
it-was that he-should-come hastily and by-praying help and-soon

hortum idem Pater ut ingressus est, cœpit ex ejus ore
the-garden the-same Father as entered he-has began from her mouth
quasi satisfaciens ipse qui hanc arripuerat diabolus clamare,
as-if apologizing he-himself who her had-seized the-devil to-cry
dicens: Ego quid feci? ego quid feci? Sedebam mihi
saying I what did-I-do I what did-I-do I-was-sitting on-my-part
super lactucam; venit illa, et momordit me. Cui cum
on the-lettuce came she and bit me to-whom with
gravi indignatione vir Dei præcepit ut discederet, et
heavy indignation the-man of-God commanded that he-depart and
locum in omnipotentis Dei famula non haberet. Qui
place in of-almighty God the-handmaid not have who
protinus abscessit, nec eam ultra contingere prævaluit.
forthwith departed nor her further to-touch was-able
Quidam vero, Felix nomine, Nursiæ provinciæ nobilis, pater
a-certain but Felix by-name of-Nursia province a-noble the-father
hujus Castorii qui nunc nobiscum in Romana urbe demoratur,
of-this Castorius who now with-us in the-Roman city lingers
cum eumdem venerabilem virum Equitium sacrum ordinem
when the-same venerable man Equitius sacred order
non habere conspiceret, et per singula loca discurrere, atque
not to-have he-saw and through each place to-run-about and
studiose prædicare, eum quadam die familiaritatis ausu
zealously to-preach him on-a-certain day of-familiarity with-the-daring
adiit, dicens: Qui sacrum ordinem non habes, atque a
approached saying you-who sacred order not have and from
Romano pontifice sub quo degis prædicationis licentiam non
the-Roman pontiff under whom you-live of-preaching the-license not
accepisti, prædicare quomodo præsumis? Qua ejus inquisitione
have-received to-preach how do-you-presume by-which his inquiry
compulsus vir sanctus indicavit prædicationis licentiam
compelled the-man holy showed of-preaching the-license

qualiter accepit, dicens: Ea quæ mihi loqueris ego quoque
how he-received-it saying those-things which to-me you-speak I also
mecum ipse pertracto. Sed quadam nocte speciosus mihi
with-me myself handle but on-a-certain night a-beautiful to-me
per visionem juvenis astitit, atque in lingua mea medicinale
through vision young-man stood-by and on tongue my a-medical
ferramentum, id est phlebotomum posuit, dicens: Ecce posui
instrument that is a-lancet he-placed saying behold I-have-placed
verba mea in ore tuo; egredere ad prædicandum. Atque ex
words my in mouth your go-forth to preaching and from
illo die etiam cum voluero, de Deo tacere non possum.
that day even when I-shall-wish about God to-be-silent not I-can

PETRUS. Vellem etiam Patris hujus opus agnoscere, qui
I-would-wish also of-Father this the-work to-know who
fertur talia dona percepisse.
is-said such gifts to-have-received

GREGORIUS. Opus, Petre, ex dono est, non donum ex opere,
the-work O-Peter from the-gift is not the-gift from the-work
alioquin gratia jam non est gratia. Omne quippe opus dona
otherwise grace now not is grace all indeed work gifts
præveniunt, quamvis ex subsequenti opere ipsa etiam dona
precede although from the-following work the-very also gifts
succrescunt; ne tamen vitæ ejus cognitione frauderis, bene
grow lest yet of-life his of-the-knowledge you-be-cheated well
hunc reverentissimus vir Albinus Reatinæ antistes Ecclesiæ
him the-most-reverend man Albinus of-Rieti prelate of-the-Church
cognovit, et adhuc supersunt multi qui scire potuerunt. Sed
knew and still survive many who to-know could but
quid plus quæris operis, quando concordabat vitæ munditia
what more do-you-seek of-work when agreed of-life the-purity
cum studio prædicationis? Tantus quippe illum fervor ad
with the-zeal of-preaching so-great indeed him the-fervor for

colligendas Deo animas accenderat, ut sic monasteriis
gathering for-God souls had-kindled that so monasteries
præsset, quatenus per ecclesias, per castra, per vicos,
he-ruled that through churches through forts through villages
per singulorum quoque fidelium domos circumquaque
through of-individual also faithful the-houses round-about
discurreret, et corda audientium ad amorem patriæ
he-ran-about and the-hearts of-the-hearers to the-love of-the-fatherland
cœlestis excitaret. Erat vero valde vilis in vestibus, atque ita
heavenly he-roused he-was but very mean in clothes and so
despectus, ut si quis illum fortasse nesciret, salutatus etiam
despised that if anyone him perhaps knew-not greeted even
resalutare despiceret, et quoties alia tendebat ad loca,
to-greet-back he-disdained and as-often-as to-other he-was-going to places
jumentum sedere consueverat, quod despicabilius omnibus
a-beast to-sit-on he-had-been-wont which more-despicable than-all
jumentis in cella potuisset reperiri; in quo etiam capistro
beasts in the-cell could to-be-found on which also a-halter
pro freno, et vervecum pellibus pro sella utebatur.
instead-of a-bridle and of-wethers the-skins instead-of a-saddle he-used
Super semetipsum sacros codices in pelliceis sacculis missos
upon himself the-sacred books in leather bags put
dextro lævoque portabat latere, et quocunque pervenisset,
on-the-right and-left he-carried side and wherever he-had-come
Scripturarum aperiebat fontem, et rigabat prata mentium.
of-the-Scriptures he-opened the-spring and watered the-meadows of-minds
Hujus quoque opinio prædicationis ad Romanæ urbis
of-this-man also the-fame of-preaching to of-the-Roman city
notitiam pervenit; atque (ut est lingua adulantium auditoris
the-knowledge came and as is the-tongue of-flatterers of-hearer
sui animam amplectendo necans), eodem tempore clerici
its the-soul by-embracing killing at-the-same time the-clergy

hujus apostolicæ sedis antistiti adulando questi sunt,
of-this apostolic see to-the-prelate by-flattering complained have
dicentes: Quis est iste vir rusticus, qui auctoritatem sibi
saying who is this man rustic who the-authority to-himself
prædicationis arripuit, et officium apostolici nostri Domini
of-preaching has-seized and the-office of-apostolic our Lord
sibimet indoctus usurpare præsumit? Mittatur ergo, si
to-himself unlearned to-usurp presumes let-there-be-sent therefore if
placet, qui huc eum exhibeat, ut quis sit ecclesiasticus
it-pleases one-who hither him may-bring that what is ecclesiastical
vigor agnoscat. Sicut autem moris est ut occupato
vigor he-may-learn as moreover of-custom it-is that on-the-occupied
in multis animo adulatio valde subrepat, si ab ipso
in many-things mind flattery greatly creeps-in if from the-very
cordis ostio nequaquam fuerit citius repulsa, suadentibus
of-the-heart door by-no-means it-has-been quickly repelled persuading
se clericis consensum pontifex præbuit, ut ad Romanam
him the-clergy consent the-pontiff gave that to the-Roman
urbem deduci debuisset, et quænam sua esset mensura
city to-be-brought he-should and what his was measure
cognosceret. Julianum tamen tunc defensorem mittens, qui
he-might-learn Julian yet then the-defender sending who
Sabinensi Ecclesiæ postmodum in episcopatu præfuit, hoc
of-Sabina over-the-Church afterward in the-bishopric presided this
præcepit, ut magno cum honore eum deduceret, nec
he-commanded that great with honor him he-should-bring nor
quidquam Dei famulus ex conventione eadem injuriæ
anything of-God the-servant from summons the-same of-injury
sentiret. Qui parere de eo clericorum votis concitus
should-feel who to-obey concerning him of-the-clergy the-wishes roused
volens, festine ad ejus monasterium cucurrit, ibique absente
wishing hastily to his monastery ran and-there absent

illo antiquarios scribentes reperit, ubi abbas esset inquisivit.
him copyists writing he-found where the-abbot was he-asked
Qui dixerunt: In valle hac quæ monasterio subjacet, fenum
who said in valley this which the-monastery lies-below hay
secat. Idem vero Julianus superbum valde atque contumacem
he-cuts the-same but Julian a-proud very and insolent
puerum habuit, cui vix poterat vel ipse dominari.
servant had whom scarcely could even he-himself to-rule
Hunc ergo misit, ut ipsum ad se sub celeritate
him therefore he-sent that him to himself with speed
perduceret. Perrexit puer, et protervo spiritu pratum
he-might-bring went the-servant and with-insolent spirit the-meadow
velociter ingressus, omnesque illic intuens fenum secantes,
swiftly entered and-all there seeing hay cutting
requisivit quisnam esset Equitius. Moxque ut audivit quis
asked who was Equitius and-soon as he-heard who
esset, eum adhuc longe positus aspexit, et immenso timore
he-was him still far placed he-beheld and by-immense fear
correptus, cœpit tremere, lassescere, seque ipsum nutanti
seized he-began to-tremble to-grow-faint and-him himself with-tottering
gressu vix posse portare. Qui tremens ad Dei hominem
step scarcely to-be-able to-carry who trembling to of-God the-man
pervenit, atque ulnis humiliter ejus genua deosculans,
came and with-arms humbly his knees kissing
strinxit, suumque Dominum ei occurrisse nuntiavit.
clasped and-his Lord him to-have-come-to-meet announced
Cui resalutato Dei famulus præcepit, dicens: Leva fenum
to-whom greeted-back of-God the-servant commanded saying lift-up the-hay
viride, porta pabulum jumentis in quibus venistis: ecce
green carry fodder for-the-beasts on which you-have-come behold
ego, quia parum superest, opere expleto te subsequor. Is
I because little remains the-work completed you follow he

autem qui missus fuerat, Julianus defensor mirabatur valde
moreover who sent had-been Julian the-defender wondered greatly
quidnam esset quod redire moraretur puer: cum ecce
what it-was that to-return delayed the-servant when behold
revertentem puerum conspicit, atque in collo fenum ex
returning the-servant he-beholds and on his-neck hay from
prato deferentem; qui vehementer iratus cœpit clamare,
the-meadow carrying who vehemently angered began to-cry
dicens: Quid est hoc? Ego te misi hominem deducere, non
saying what is this I you sent a-man to-bring not
fenum portare. Cui puer respondit: Quem quæris, ecce
hay to-carry to-whom the-servant answered whom you-seek behold
subsequitur. Tum ecce vir Dei, clavatis calceatus caligis,
follows then behold the-man of-God with-hobnailed shod boots
falcem fenariam in collo deferens, veniebat: quem adhuc
a-scythe for-hay on his-neck carrying came whom still
longe positum puer suo domino quia ipse esset quem
far placed the-servant to-his lord that he-himself was whom
quæreret indicavit. Idem vero Julianus repente ut vidit Dei
he-sought showed the-same but Julian suddenly as he-saw of-God
famulum, ex ipso habitu despexit, eumque qualiter deberet
the-servant from the-very habit despised-him and-him how he-ought
alloqui proterva mente præparabat. Mox vero ut servus
to-address with-insolent mind was-preparing soon but as the-servant
Dei cominus adfuit, ejusdem Juliani animum intolerabilis
of-God near was-present of-the-same Julian the-mind an-intolerable
pavor invasit, ita ut tremeret, atque ad insinuandum hoc
dread invaded so that he-trembled and for intimating this
ipsum quod venerat, vix sufficere lingua potuisset. Qui
very-thing that he-had-come scarcely to-suffice the-tongue could who
humiliato mox spiritu ad ejus genua cucurrit, orationem pro
humbled soon in-spirit to his knees ran prayer for

se fieri petiit, et quia pater ejus apostolicus pontifex
himself to-be-made asked and that father his the-apostolic pontiff
eum videre vellet indicavit. Vir autem venerandus Equitius
him to-see wished showed the-man moreover venerable Equitius
cœpit immensas gratias omnipotenti Deo agere, asserens quod
began immense thanks to-almighty God to-give asserting that
se per summum pontificem gratia superna visitasset. Illico
him through the-highest pontiff grace heavenly had-visited at-once
vocavit fratres, præcepit hora eadem jumenta præparari, atque
he-called the-brothers commanded at-hour the-same the-beasts to-be-prepared and
exsecutorem suum cœpit vehementer urgere ut statim exire
executor his began vehemently to-urge that at-once to-go-out
debuissent. Cui Julianus ait: Hoc fieri nullatenus potest,
they-ought to-whom Julian said this to-be-done in-no-way can
quia lassatus ex itinere hodie non valeo exire. Tunc
because wearied from the-journey today not I-am-able to-go-out then
ille respondit: Contristas me, fili, quia si hodierna die non
he answered you-sadden me O-son because if on-today's day not
egredimur, jam crastina non exibimus. Dei itaque famulus
we-go-out now tomorrow not we-shall-go-out of-God and-so the-servant
exsecutoris sui lassitudine coactus, in monasterio suo eadem
of-executor his by-the-weariness compelled in monastery his the-same
nocte demoratus est. Cum ecce sequenti die sub ipso
night lingered has when behold on-the-following day at the-very
lucis crepusculo vehementer equo in cursu fatigato ad
of-light twilight greatly the-horse in its-running wearied to
Julianum puer cum epistola pervenit, in qua præceptum est
Julian a-servant with a-letter came in which commanded it-was
ei ne servum Dei contingere vel movere de monasterio
to-him lest the-servant of-God to-touch or to-move from the-monastery
auderet. Quem cum ille requireret cur sententia esset
he-should-dare whom when he asked why the-sentence was

mutata, cognovit, quia nocte eadem, in qua ipse exsecutor
changed he-learned that on-night the-same on which he-himself the-executor
illuc missus est, per visum pontifex fuerat vehementer
thither sent was through a-vision the-pontiff had-been vehemently
exterritus, cur ad exhibendum Dei hominem mittere
terrified why for bringing of-God the-man to-send
præsumpsisset. Qui protinus surrexit, seque venerandi viri
he-had-presumed who forthwith rose and-himself of-the-venerable man
commendans orationibus, ait: Rogat Pater noster ne fatigari
commending to-the-prayers says asks Father our not to-be-wearied
debeatis. Cumque hoc Dei famulus audisset, contristatus
you-ought and-when this of-God the-servant had-heard saddened
ait: Nunquid non die hesterno dixi tibi, quia si statim
he-said did not on-day yesterday I-say to-you that if at-once
non pergeremus, jam pergere minime liceret? Tunc
not we-went now to-go not-at-all it-would-be-permitted then
pro charitatis exhibitione aliquantulum exsecutorem suum
for of-charity the-showing a-little executor his
in cella detinuit, eique laboris sui commodum coacto
in the-cell he-kept and-to-him of-labor his a-reward compelled
renitentique dedit. Cognosco igitur, Petre, in quanta Dei
and-resisting he-gave I-know therefore O-Peter in how-great of-God
custodia sunt qui in hac vita seipsos despicere noverunt;
keeping are those-who in this life themselves to-despise know
cum quibus intus civibus in honore numerantur, qui despecti
with whom within citizens in honor they-are-counted who despised
foris hominibus esse non erubescunt; quia econtra
outwardly by-men to-be not blush because on-the-contrary
in Dei oculis jacent, qui apud suos et proximorum
in of-God the-eyes lie those-who with their-own and of-neighbors
oculos per inanis gloriæ appetitum tument. Unde et
the-eyes through of-empty glory the-craving swell whence also

quibusdam Veritas dicit: Vos estis qui justificatis vos
to-some the-Truth says you are those-who justify yourselves
coram hominibus, Deus autem novit corda vestra: quia quod
before men God moreover knows hearts your because what
hominibus altum est, abominabile est ante Deum.
among-men high is abominable is before God

PETRUS. Miror valde quod de tali viro subripi pontifici
I-wonder greatly that about such a-man to-be-crept-up-on the-pontiff
tanto potuerit.
so-great could

GREGORIUS. Quid miraris, Petre, quia fallimur qui homines
why do-you-wonder O-Peter that we-are-deceived who men
sumus? An mente excidit quod David, qui prophetiæ
are or from-the-mind has-it-fallen that David who of-prophecy
spiritum habere consueverat, contra innocentem Jonathæ filium
the-spirit to-have had-been-wont against the-innocent of-Jonathan son
sententiam dedit, cum verba pueri mentientis audivit?
sentence gave when the-words of-a-servant lying he-heard
Quod tamen quia per David factum est, et occulto Dei
which yet because through David done it-was even by-the-hidden of-God
judicio justum credimus, et tamen humana ratione qualiter
judgment just we-believe and yet by-human reason how
justum fuerit, non videmus. Quid ergo mirum si ore
just it-was not we-see what therefore wonder if by-the-mouth
mentientium aliquando in aliud ducimur, qui prophetæ
of-liars sometimes into another-thing we-are-led who prophets
non sumus? Multum vero est quod uniuscujusque præsulis
not are much but it-is that of-each-one prelate
mentem curarum densitas devastat. Cumque animus dividitur
the-mind of-cares the-thickness lays-waste and-when the-mind is-divided

ad multa, fit minor ad singula: tantoque ei in una
to many-things it-becomes less for single-things and-so-much from-it in one
qualibet re subripitur, quando latius in multis occupatur.
any thing is-crept-up-on as more-widely in many-things it-is-occupied
PETRUS. Vera sunt valde quæ dicis.
true are very the-things-which you-say
GREGORIUS. Silere non debeo, quod de hoc viro abbate
to-be-silent not I-ought what about this man the-abbot
quondam meo reverentissimo Valentino narrante, agnovi.
once my most-reverend Valentinus telling I-learned
Aiebat namque quia corpus ejus dum in beati Laurentii
he-said for that the-body his while in of-blessed Lawrence
martyris oratorio esset humatum, super sepulcrum illius
the-martyr the-oratory it-was buried upon the-tomb of-him
rusticus quidam arcam cum frumento posuit, nec quantus
a-rustic certain a-chest with grain placed nor how-great
qualisque vir illic jaceret, perpendere ac vereri curavit.
and-what-kind a-man there lay to-weigh and to-revere he-cared
Tunc repente turbo cœlitus factus, rebus illic omnibus
then suddenly a-whirlwind from-heaven made with-things there all
in sua stabilitate manentibus, arcam, quæ superposita sepulcro
in their stability remaining the-chest which placed-on tomb
ejus fuerat, extulit, longeque projecit, ut palam cuncti
his had-been lifted and-far threw that openly all
cognoscerent quanti esset meriti is cujus illic corpus jaceret.
might-know of-how-great was merit he whose there body lay
Etiam ea quæ subjungo, prædicti venerabilis viri
also those-things which I-add of-the-aforesaid venerable man
Fortunati, qui valde mihi ætate, opere et simplicitate placet,
Fortunatus who greatly me by-age by-work and by-simplicity pleases
relatione cognovi. Eamdem Valeriæ provinciam Langobardis
by-the-account I-learned the-same of-Valeria province the-Lombards

intrantibus, ex monasterio reverentissimi viri Equitii in
entering from the-monastery of-the-most-reverend man Equitius into
prædicto oratorio ad sepulcrum ejus monachi fugerunt.
the-aforesaid oratory to the-tomb his the-monks fled
Cumque Langobardi sævientes oratorium intrassent, cœperunt
and-when the-Lombards raging the-oratory had-entered they-began
eosdem monachos foras trahere, ut eos aut per tormenta
the-same monks outside to-drag that them either through tortures
discuterent, aut gladiis necarent. Quorum unus ingemuit,
they-might-examine or with-swords kill of-whom one groaned
atque acri dolore commotus clamavit: Heu, heu, sancte
and with-sharp grief moved cried alas alas O-holy
Equiti, placet tibi quod trahimur, et nos non defendis?
Equitius does-it-please you that we-are-dragged and us not you-defend
Ad cujus vocem protinus sævientes Langobardos immundus
at whose voice forthwith the-raging Lombards an-unclean
spiritus invasit. Qui corruentes in terram tandiu vexati sunt,
spirit invaded who falling to the-ground so-long vexed were
quousque hoc cuncti, etiam qui foris erant, Langobardi
until this all even who outside were the-Lombards
cognoscerent, quatenus locum sacrum temerare ulterius non
learned so-that the-place sacred to-profane further not
auderent. Sicque vir sanctus dum discipulos defendit,
they-dared and-thus the-man holy while his-disciples he-defends
etiam multis post remedium illuc fugientibus præstitit.
also to-many afterward help thither fleeing granted

De Constantio mansionario Ecclesiæ sancti Stephani

V · CONSTANTIUS, SACRISTAN OF SAINT STEPHEN'S

Constantius, sacristan of Saint Stephen's near Ancona, fills the church's lamps with water when the oil fails, and they burn as if with oil. A peasant who comes far to see him finds him small and plain on a ladder and mocks him; Constantius runs down, embraces and kisses him, and thanks him as the only one who saw him truly. Gregory draws the lesson that the humble rejoice in contempt as the proud in honor.

Cujusdam coepiscopi mei didici relatione quod narro: qui
of-a-certain fellow-bishop my I-learned by-the-account what I-tell who
in Anconitana urbe per annos multos in monachico habitu
in the-Anconan city for years many in monastic habit
deguit, ibique vitam non mediocriter religiosam duxit; cui
lived and-there a-life not moderately religious led to-whom
etiam quidam nostri jam provectioris ætatis, qui ex eisdem
also certain of-ours now of-more-advanced age who from the-same
sunt partibus, attestantur. Juxta eam namque civitatem ecclesia
are parts attest near that for city a-church
beati martyris Stephani sita est, in qua vir vitæ
of-the-blessed martyr Stephen situated is in which a-man of-life
venerabilis, Constantius nomine, mansionarii functus officio
venerable Constantius by-name of-sacristan discharging the-office
deserviebat: cujus sanctitatis opinio sese ad notitiam
served of-whose holiness the-reputation itself to the-knowledge
hominum longe lateque tetenderat, quia idem vir funditus
of-men far and-wide had-stretched because the-same man utterly
terrena despiciens, toto annisu mentis ad sola cœlestia
earthly-things despising with-the-whole effort of-mind for alone heavenly-things
flagrabat. Quadam vero die dum in eadem Ecclesia oleum
burned on-a-certain but day while in the-same Church oil

deesset, et prædictus Dei famulus unde lampades accenderet
was-lacking and the-aforesaid of-God servant whence the-lamps he-might-light
omnino non haberet, omnes lampades Ecclesiæ implevit
at-all not had all the-lamps of-the-Church he-filled
aqua, atque ex more in medio papyrum posuit; quas
with-water and by custom in the-middle a-papyrus-wick placed which
allato igne succendit, sicque aqua arsit in lampadibus ac
with-brought fire he-lit and-thus the-water burned in the-lamps as
si oleum fuisset. Perpende igitur, Petre, cujus meriti vir iste
if oil it-had-been weigh therefore O-Peter of-what merit man this
fuerit, qui necessitate compulsus, elementi naturam mutavit.
was who by-necessity compelled of-the-element the-nature changed

PETRUS. Mirum est valde quod audio; sed nosse vellem
wonderful it-is very what I-hear but to-know I-would-wish
cujus humilitatis apud se esse intus potuit iste, qui
of-what humility with himself to-be within could this-man who
tantæ excellentiæ foris fuit.
of-so-great excellence outside was

GREGORIUS. Inter virtutes animum congrue requiris, quia
amid powers the-mind fittingly you-seek because
multum valde est quod tentatione sua intus mentem
much very it-is that by-temptation their-own within the-mind
lacessunt mira quæ foris fiunt. Sed si hujus Constantii
provoke wonderful-things which outside are-done but if of-this Constantius
venerabilis unum quod fecit audis, cujus humilitatis fuerit,
venerable one-thing which he-did you-hear of-what humility he-was
citius agnosces.
more-quickly you-shall-know

PETRUS. Postquam facti illius tale miraculum dixisti, superest
after-that of-deed his such a-miracle you-have-told it-remains
etiam ut me de humilitate mentis ejus ædifices.
also that me about the-humility of-mind his you-edify

GREGORIUS. Quia valde opinio sanctitatis ejus excreverat, multi
because greatly the-reputation of-holiness his had-grown many
hunc ex diversis provinciis anxie videre sitiebant. Quadam
him from different provinces anxiously to-see thirsted on-a-certain
vero die ex longinquo loco ad videndum eum quidam rusticus
but day from a-distant place for seeing him a-certain rustic
venit. Eadem vero hora casu contigerat, ut sanctus vir
came at-the-same but hour by-chance it-had-happened that the-holy man
stans in ligneis gradibus, reficiendis deserviret lampadibus.
standing on wooden steps for-refilling was-serving lamps
Erat autem pusillus valde, exili forma atque despecta.
he-was moreover tiny very of-slight form and despised
Cumque is qui ad videndum eum venerat quisnam esset
and-when he who for seeing him had-come who he-was
inquireret, atque obnixe peteret ut sibi debuisset ostendi, hi
asked and earnestly begged that to-him he-ought to-be-shown those
qui illum noverant monstrarunt quis esset. Sed sicut stultæ
who him knew showed who he-was but as of-foolish
mentis homines merita ex qualitate corporis metiuntur, eum
mind men merits from the-quality of-the-body measure him
parvulum atque despectum videns, ipsum hunc esse cœpit
small and despised seeing him this-man to-be he-began
omnino non credere. In mente etenim rustica inter hoc quod
at-all not to-believe in the-mind for rustic between this which
audierat et videbat, quasi facta fuerat quædam rixa; et
he-had-heard and he-saw as-if made had-been a-certain quarrel and
æstimabat tam brevem per visionem esse non posse, quem
he-reckoned so short through sight to-be not to-be-able one-whom
tam ingentem habuerat per opinionem. Cui ipsum esse
so huge he-had-had through reputation to-whom him to-be
dum a pluribus fuisset assertum, despexit et cœpit irridere,
when by many it-had-been asserted he-despised and began to-mock

dicens: Ego grandem hominem credidi, iste autem de
saying I a-great man believed this-one moreover of
homine nihil habet. Quod ut vir Dei Constantius audivit,
man nothing has which as the-man of-God Constantius heard
lampades quas reficiebat protinus lætus relinquens, concitus
the-lamps which he-was-refilling forthwith glad leaving hastily
descendit, atque in ejusdem rustici amplexum ruit, eumque
came-down and into of-the-same rustic the-embrace rushed and-him
ex amore nimio constringere cœpit brachiis, et osculari,
from love excessive to-clasp began with-his-arms and to-kiss
magnasque gratias agere quod is de se talia judicasset,
and-great thanks to-give that he about himself such-things had-judged
dicens: Tu solus in me apertos oculos habuisti. Qua ex
saying you alone in me open eyes have-had which from
re pensandum est cujus apud se humilitatis fuerit, qui
matter to-be-weighed it-is of-what with himself humility he-was who
despicientem se rusticum amplius amavit. Qualis enim
despising himself the-rustic more loved of-what-kind for
quisque apud se lateat, contumelia illata probat. Nam sicut
each with himself lies-hidden an-insult inflicted proves for as
superbi honoribus, sic plerumque humiles sua despectione
the-proud in-honors so often the-humble in-their-own being-despised
gratulantur. Cumque se et in alienis oculis viles aspiciunt,
rejoice and-when themselves also in others' eyes cheap they-behold
idcirco gaudent, quia hoc judicium confirmari intelligunt,
therefore they-rejoice because this judgment to-be-confirmed they-understand
quod de se et ipsi apud semetipsos habuerunt.
which about themselves also they-themselves within themselves have-had
PETRUS. Ut agnosco, vir iste magnus foris fuit in miraculis,
as I-recognize man this great outside was in miracles
sed major intus in humilitate cordis.
but greater within in the-humility of-heart

De Marcellino Anconitanæ civitatis episcopo

VI · MARCELLINUS, BISHOP OF ANCONA

Marcellinus, bishop of Ancona, is crippled by gout and carried by his household. When fire sweeps through the city and water only feeds it, he has himself set before the flames, which turn back on themselves at that point and go out, touching no further building. Peter wonders at it.

GREGORIUS. Ejusdem quoque Anconitanæ antistes Ecclesiæ vir
of-the-same also Anconan the-prelate of-the-Church a-man
vitæ venerabilis Marcellinus fuit, cujus gressum dolore nimio
of-life venerable Marcellinus was whose step with-pain excessive
podagra contraxerat, eumque familiares sui sicubi necesse erat
gout had-contracted and-him servants his wherever necessary it-was
in manibus ferebant. Quadam vero die per culpam incuriæ
in their-hands carried on-a-certain but day through the-fault of-carelessness
eadem civitas Anconitana succensa est. Cumque vehementer
the-same city Anconan set-on-fire was and-when greatly
arderet, concurrerunt omnes ut ignem exstinguerent. Sed
it-burned ran-together all that the-fire they-might-extinguish but
illis aquam certatim projicientibus, ita crescebat flamma,
with-them water vying throwing so grew the-flame
ut jam totius urbis interitum minari videretur. Cumque
that now of-the-whole city the-destruction to-threaten it-seemed and-when
propinquiora sibi quæque loca ignis invaderet, jamque
nearer to-itself each place the-fire invaded and-now
urbis partem non modicam consumpsisset, et obsistere
of-the-city a-part not small had-consumed and to-resist
nullus valeret, deductus in manibus venit episcopus, et
no-one was-able brought in their-hands came the-bishop and
tanta periculi necessitate compulsus, familiaribus suis se
by-so-great of-peril the-necessity compelled to-servants his him

portantibus præcepit, dicens: Contra ignem me ponite. Quod
carrying commanded saying against the-fire me set which
ita factum est, atque in eo loco est positus, ubi tota vis
so done was and in that place he-was set where the-whole force
flammæ videbatur incumbere. Cœpit autem miro modo
of-the-flame seemed to-press it-began moreover in-wonderful way
in semetipsum incendium retorqueri, ac si reflexione sui
into itself the-fire to-be-turned-back as if by-the-recoil of-its
impetus exclamaret se episcopum transire non posse. Sicque
onset it-cried itself the-bishop to-pass not to-be-able and-thus
factum est ut flamma incendii illo termino refrenata,
done it-was that the-flame of-the-fire at-that boundary checked
in semetipsa refrigesceret, et contingere ulterius quidquam
in itself cooled and to-touch further any-part
ædificii non auderet. Perpendis, Petre, cujus sanctitatis fuerit
of-building not dared you-weigh O-Peter of-what holiness it-was
ægrum hominem sedere, et exorando flammas premere?
a-sick man to-sit and by-prayer flames to-press-down

PETRUS. Et perpendo et obstupesco.
both I-weigh and I-am-amazed

De Nonnoso præposito monasterii in monte Soractis

VII · NONNOSUS, PRIOR ON MOUNT SORACTE

Nonnosus, prior on Mount Soracte under a harsh abbot, prays through the night, and the boulder that fifty yoke of oxen could not move withdraws to give the brothers a garden. He prays over the fragments of a glass lamp he broke and finds it whole, as Gregory moved a mountain and Donatus mended a chalice. When the olives fail, he forbids the brothers to work for others, sets a little oil before the altar, and has it poured into every vessel; the next day all are full, like Elisha's.

GREGORIUS. De vicino nunc loco tibi aliquid narrabo, quod
from a-neighboring now place to-you something I-shall-tell which
et viri venerabilis Maximiani episcopi, et Laurionis, quem
both of-a-man venerable of-Maximian of-the-bishop and of-Laurio whom
nosti veterani monachi, qui uterque nuncusque superest,
you-know a-veteran monk who both until-now survives
relatione cognovi; qui scilicet Laurio in illo monasterio quod
by-the-account I-learned which namely Laurio in that monastery which
juxta Nepesinam urbem Suppentonia vocatur, ab Anastasio
near the-Nepesine city Suppentonia is-called by Anastasius
viro sanctissimo nutritus est. Qui nimirum Anastasius, vitæ
a-man most-holy nourished was which surely Anastasius of-life
venerabilis viro Nonnoso præposito monasterii, quod in
venerable to-the-man Nonnosus provost of-the-monastery which on
Soractis monte situm est, et propinquitate loci et morum
of-Soracte mountain situated is both by-nearness of-place and of-character
magnitudine, et virtutum studiis assidue jungebatur. Idem
by-greatness and of-virtues by-pursuits assiduously was-joined the-same
vero Nonnosus sub asperrimo sui monasterii degebat Patre:
but Nonnosus under a-most-harsh of-his monastery was-living Father
sed ejus mores mira semper æquanimitate tolerabat.
but his ways with-wonderful always equanimity he-bore

Sicque fratribus præerat in mansuetudine, sicut crebro Patris
and-thus the-brothers he-ruled in meekness as often of-the-Father
iracundiam ex humilitate mitigabat. Quia vero ejus monasterium
the-wrath from humility he-softened because but his monastery
in summo montis cacumine situm est, ad quemlibet
on the-highest of-the-mountain peak situated is for any
parvum hortum fratribus excolendum nulla patebat planities:
small garden for-the-brothers to-be-cultivated no lay-open level-ground
unus autem brevissimus locus in latere montis excreverat,
one moreover very-small place on the-side of-the-mountain had-grown
quem ingentis saxi naturaliter egrediens moles occupabat.
which of-a-huge rock naturally coming-out a-mass occupied
Quadam die dum Nonnosus vir venerabilis cogitaret, quod
on-a-certain day while Nonnosus the-man venerable thought that
saltem ad condimenta olerum nutrienda locus idem aptus
at-least for relishes of-vegetables to-be-raised the-place the-same fit
potuisset existere, si hunc moles saxi illius non teneret,
could to-be if it the-mass of-rock that not held
occurrit animo, quod eamdem molem quinquaginta boum
it-occurred to-his-mind that the-same mass fifty of-oxen
paria movere non possent. Cumque de humano labore facta
pairs to-move not could and-when of human labor made
esset desperatio, ad divinum se solatium contulit, seque
had-been despair to the-divine himself solace he-betook and-himself
illic nocturno silentio in orationem dedit. Cumque mane
there in-the-nightly silence into prayer gave and-when with-morning
facto ad eumdem locum fratres venirent, invenerunt molem
made to the-same place the-brothers came they-found the-mass
tantæ magnitudinis ab eodem loco longius recessisse,
of-so-great size from the-same place farther to-have-withdrawn
suoque secessu largum fratribus spatium dedisse.
and-its by-withdrawal ample to-the-brothers space to-have-given

Alio quoque tempore cum idem vir venerabilis lampades
at-another also time when the-same man venerable lamps
vitreas in oratorio lavaret, una ex ejus manibus cecidit, quæ
glass in the-oratory was-washing one from his hands fell which
per innumeras partes fracta dissiluit: qui vehementissimum
into innumerable parts broken burst-apart who the-most-vehement
Patris monasterii furorem timens, lampadis protinus omnia
of-the-Father of-the-monastery fury fearing of-the-lamp forthwith all
fragmenta collegit, atque ante altare posuit, seque cum
the-fragments gathered and before the-altar placed and-himself with
gravi gemitu in orationem dedit. Cumque ab oratione caput
heavy groaning into prayer gave and-when from prayer his-head
levasset, sanam lampadem reperit, quam timens per fragmenta
he-had-raised whole the-lamp he-found which fearing in fragments
collegerat. Sicque in duobus miraculis duorum Patrum
he-had-gathered and-thus in two miracles of-two Fathers
virtutes imitatus est: in mole scilicet saxi, factum Gregorii
the-powers imitated he-has in the-mass namely of-rock the-deed of-Gregory
qui montem movit; in reparatione vero lampadis, virtutem
who a-mountain moved in the-repair but of-the-lamp the-power
Donati, qui fractum calicem pristinæ incolumitati restituit.
of-Donatus who the-broken chalice to-former soundness restored

PETRUS. Habemus, ut video, de exemplis veteribus nova
we-have as I-see from examples old new
miracula.
miracles

GREGORIUS. Visne aliquid in operatione Nonnosi de imitatione
do-you-wish something in the-working of-Nonnosus of the-imitation
quoque Elisæi cognoscere?
also of-Elisha to-know

PETRUS. Volo, atque inhianter cupio.
I-wish and gapingly I-desire

GREGORIUS. Dum quadam die in monasterio vetus oleum deesset,
while on-a-certain day in the-monastery old oil was-lacking
jamque colligendæ olivæ tempus incumberet, sed fructus
and-now of-gathering the-olive the-time was-pressing but fruit
in oleis nullus appareret, visum Patri monasterii
on the-olive-trees none appeared it-seemed-good to-the-Father of-the-monastery
fuerat ut circumquaque fratres in colligendis olivis ad
had that round-about the-brothers in gathering olives for
exhibenda extraneis opera pergerent, quatenus ex mercede
offering to-outsiders work should-go so-that from the-wage
sui operis aliquantulum monasterio oleum deportarent.
of-their work a-little for-the-monastery oil they-might-bring
Quod vir Domini Nonnosus fieri cum magna humilitate
which the-man of-the-Lord Nonnosus to-be-done with great humility
prohibuit, ne exeuntes fratres ex monasterio dum lucra
forbade lest going-out the-brothers from the-monastery while the-gains
olei quærerent, animarum damna paterentur. Sed quia in
of-oil they-sought of-souls the-losses they-might-suffer but because on
monasterii arboribus olivæ paucæ inesse videbantur, eas
of-the-monastery the-trees olives few to-be-on seemed them
colligi præcepit, et in prælo mitti, et quamlibet
to-be-gathered he-commanded and into the-press to-be-put and however
parum olei exire potuisset, sibimet deferri. Factumque
little of-oil to-come-out could to-himself to-be-brought and-done
est, et susceptum in parvo vasculo oleum fratres Nonnoso
it-was and received in a-small vessel the-oil the-brothers to-Nonnosus
Dei famulo detulerunt: quod ipse protinus ante altare
of-God the-servant brought which he forthwith before the-altar
posuit, cunctisque egredientibus oravit, atque accersitis
placed and-with-all going-out he-prayed and with-summoned
postmodum fratribus præcepit, ut hoc quod detulerant
afterward the-brothers he-commanded that this which they-had-brought

oleum levarent, et per cuncta vasa monasterii exigue
oil they-should-take-up and through all the-vessels of-the-monastery sparingly
fundendo dividerent, quatenus benedictione ejusdem olei omnia
by-pouring divide so-that by-the-blessing of-the-same oil all-things
infusa viderentur: quæ protinus ut erant vacua claudi
poured-into might-seem which forthwith as they-were empty to-be-closed
fecit. Die vero altera aperta omnia plena reperta sunt.
he-had on-the-day but next opened all full found were
PETRUS. Probamus quotidie impleri verba Veritatis, quæ ait:
we-prove daily to-be-fulfilled the-words of-the-Truth which says
Pater meus usque modo operatur, et ego operor.
Father my until now works and I work

De Anastasio abbate monasterii, quod Suppentonia vocatur

VIII · ANASTASIUS, ABBOT OF SUPPENTONIA

Anastasius, a notary of the Roman Church, becomes abbot at Suppentonia beneath a great cliff. One night a voice from the rock calls him and seven brothers by name, with a pause before the eighth; they die in that order, the eighth after a short delay. A brother who begged not to outlive him by seven days dies too, though not called. Gregory explains that the saints obtain by prayer only what was predestined to be obtained by prayer, as Isaac prayed for the barren Rebecca.

GREGORIUS. Eodem quoque tempore venerandus vir Anastasius,
at-the-same also time the-venerable man Anastasius
cujus superius memoriam feci, sanctæ Romanæ Ecclesiæ,
of-whom above mention I-made of-the-holy Roman Church
cui Deo auctore deservio, notarius fuit. Qui soli Deo
which with-God as-author I-serve the-notary was who alone for-God
vacare desiderans, scrinium deseruit, monasterium elegit, atque
to-be-free desiring the-chancery deserted a-monastery chose and

in eo loco quem præfatus sum, qui Suppentonia vocatur,
in that place which mentioned-before I-have which Suppentonia is-called
per annos multos in sanctis actibus vitam duxit, eique
for years many in holy acts his-life led and-over-that
monasterio solerti custodia præfuit. Quo videlicet in loco
monastery with-skillful guarding presided which namely in place
ingens desuper rupes eminet, et profundum subter præcipitium
a-huge from-above crag stands-out and a-deep beneath precipice
patet. Quadam vero nocte cum jam omnipotens Deus ejusdem
lies-open on-a-certain but night when now almighty God of-the-same
venerabilis viri Anastasii labores remunerare decrevisset, ab
venerable man Anastasius the-labors to-reward had-decreed from
alta rupe vox facta est, quæ producto sonitu clamaret,
the-high crag a-voice made was which with-drawn-out sound cried
dicens: Anastasi, veni. Quo vocato alii quoque septem
saying O-Anastasius come with-whom called others also seven
fratres vocati sunt ex nomine. Parvo autem momento ea
brothers called were by name for-a-little moreover moment that
quæ fuerat emissa vox siluit, et octavum fratrem vocavit.
which had-been sent-forth voice was-silent and the-eighth brother called
Quas dum aperte voces congregatio audisset, dubium non fuit
which while openly voices the-community had-heard doubtful not it-was
quin eorum qui vocati fuerant obitus appropinquasset. Intra
but-that of-those who called had-been the-death had-drawn-near within
paucos igitur dies primus venerandus vir Anastasius, cæteri
a-few therefore days first the-venerable man Anastasius the-others
autem in eo ordine ex carne educti sunt, quo de rupis
moreover in that order from the-flesh led-out were in-which from of-the-crag
vertice fuerant vocati. Frater vero ille ad quem vocandum
the-top they-had-been called the-brother but that for whom to-be-called
vox parum siluit, atque eum ita nominavit, morientibus
the-voice a-little was-silent and him so named with-dying

aliis, paucis diebus vixit, et tunc vitam finivit; ut aperte
others for-a-few days lived and then his-life ended that openly
monstraretur quia interjectum vocis silentium parvum vivendi
it-might-be-shown that the-interposed of-the-voice silence a-small of-living
spatium signaverit. Sed mira res contigit, quia venerabilis
space had-signified but a-wonderful thing happened because the-venerable
vir Anastasius dum de corpore exiret, erat quidam
man Anastasius while from the-body he-was-going-out there-was a-certain
frater in monasterio qui super eum vivere nolebat: provolutus
brother in the-monastery who after him to-live did-not-wish having-fallen
vero ejus pedibus cœpit cum lacrymis ab eo postulare,
but his at-the-feet he-began with tears from him to-ask
dicens: Per illum ad quem vadis, te adjuro, ne septem dies
saying by him to whom you-go you I-adjure lest seven days
super te in hoc mundo faciam; ante cujus septimum diem
after you in this world I-should-make before whose seventh day
etiam ipse defunctus est, qui tamen in illa nocte inter
also he-himself died has who yet on that night among
cæteros non fuerat vocatus, ut aperte claresceret, quia ejus
the-others not had-been called that openly it-might-be-clear that his
obitum sola venerabilis Anastasii intercessio obtinere potuisset.
death alone of-the-venerable Anastasius the-intercession to-obtain had-been-able

PETRUS. Cum idem frater et vocatus inter cæteros non
since the-same brother both called among the-others not
est, et tamen sancti viri intercessionibus ex hac luce
was and yet of-the-holy man by-the-intercessions from this light
subtractus est, quid aliud datur intelligi, nisi quod hi
withdrawn was what else is-given to-be-understood but that those
qui apud Dominum magni sunt meriti, obtinere aliquando
who with the-Lord of-great are merit to-obtain sometimes
possunt ea etiam quæ non sunt prædestinata?
can those-things even which not are predestined

GREGORIUS. Obtineri nequaquam possunt quæ prædestinata
to-be-obtained by-no-means can which predestined
non fuerint; sed ea quæ sancti viri orando efficiunt,
not have-been but those which holy men by-praying effect
ita prædestinata sunt, ut precibus obtineantur. Nam
so predestined are that by-prayers they-may-be-obtained for
ipsa quoque perennis regni prædestinatio ita est ab
the-very also of-the-everlasting kingdom predestination so is by
omnipotenti Deo disposita, ut ad hoc electi ex labore
almighty God disposed that to this the-elect from labor
perveniant, quatenus postulando mereantur accipere quod
may-come so-that by-asking they-may-merit to-receive what
eis omnipotens Deus ante sæcula disposuit donare.
to-them almighty God before the-ages disposed to-give
PETRUS. Probari mihi apertius velim, si potest prædestinatio
to-be-proved to-me more-openly I-would-wish if can predestination
precibus juvari.
by-prayers to-be-helped
GREGORIUS. Hoc quod ego, Petre, intuli, concite valet
this which I O-Peter have-put-forward quickly can
probari. Certe etenim nosti, quia ad Abraham Dominus
to-be-proved surely for you-know that to Abraham the-Lord
dixit: In Isaac vocabitur tibi semen. Cui etiam dixerat:
said in Isaac shall-be-called for-you the-seed to-whom also he-had-said
Patrem multarum gentium constitui te. Cui rursum
Father of-many nations I-have-appointed you to-whom again
promisit, dicens: Benedicam tibi, et multiplicabo semen
he-promised saying I-shall-bless you and shall-multiply seed
tuum sicut stellas cœli, et sicut arenam quæ est in littore
your as the-stars of-heaven and as the-sand which is on the-shore
maris. Ex qua re aperte constat quia omnipotens Deus
of-the-sea from which matter openly it-is-certain that almighty God

semen Abrahæ multiplicare per Isaac prædestinaverat, et
the-seed of-Abraham to-multiply through Isaac had-predestined and
tamen scriptum est: Deprecatus est Isaac Dominum pro
yet written it-is besought has Isaac the-Lord for
uxore sua, eo quod esset sterilis, qui exaudivit eum,
wife his for-this that she-was barren who heard him
et dedit conceptum Rebeccæ. Si ergo multiplicatio generis
and gave conception to-Rebecca if therefore the-multiplication of-the-race
Abrahæ per Isaac prædestinata fuit, cur conjugem sterilem
of-Abraham through Isaac predestined was why a-wife barren
accepit? Sed nimirum constat quia prædestinatio precibus
did-he-receive but surely it-is-certain that predestination by-prayers
impletur, quando is in quo Deus multiplicare semen Abrahæ
is-fulfilled when he in whom God to-multiply the-seed of-Abraham
prædestinaverat, oratione obtinuit ut filios habere potuisset.
had-predestined by-prayer obtained that sons to-have he-might-be-able

PETRUS. Quia secretum ratio aperuit, nihil mihi dubietatis
since the-secret reason has-opened nothing to-me of-doubt
remansit.
has-remained

GREGORIUS. Vis tibi aliquid de Tusciæ partibus narrem,
do-you-wish to-you something of of-Tuscany the-parts I-should-tell
ut cognoscas quales in ea viri fuerint, et omnipotentis
that you-may-know what-kind in it men were and of-almighty
Dei notitiæ quantum propinqui?
God to-the-knowledge how-much near

PETRUS. Volo, atque hoc omnimodo exposco.
I-wish and this in-every-way I-beg

De Bonifacio Ferentinæ civitatis episcopo

IX · BONIFACE, BISHOP OF FERENTINO

Boniface, bishop of poor Ferentino, has his nephew Constantius pitch every wine jar though hail has ruined the one vineyard; the few grapes he has a small boy tread fill the poor's vessels and, three days later, overflow the jars, and he forbids the priest to tell it while he lives. Gregory explains why the Lord forbade the blind men to speak and was not obeyed. Boniface foretells the death of a juggler with a monkey, struck by a falling stone and dead next day; replaces from heaven the twelve gold pieces he took for the poor from his nephew's chest, warning that avarice will keep him from the see; gives two Goths a wine flask that never runs dry; drives caterpillars from his garden; and as a boy refills his mother's granary and makes a fox return her hen.

GREGORIUS. Fuit vir vitæ venerabilis Bonifacius nomine,
there-was a-man of-life venerable Boniface by-name
qui in ea civitate quæ Ferentis dicitur episcopatum officio
who in that city which Ferentino is-called the-bishopric by-office
tenuit, et moribus implevit. Hujus multa miracula is qui
held and by-character fulfilled of-this-man many miracles he who
adhuc superest Gaudentius presbyter narrat. Qui nutritus
still survives Gaudentius the-priest tells who nourished
in ejus obsequio, tanto valet de illo quæque veracius
in his service so-much is-able about him whatever-things more-truly
dicere, quanto eis hunc contigit interesse. Hujus Ecclesiæ
to-say as to-them him it-befell to-be-present of-this Church
gravis valde paupertas inerat, quæ bonis mentibus esse solet
heavy very poverty was-in which for-good minds to-be is-wont
custos humilitatis, nihilque aliud ad omne stipendium, nisi
the-guardian of-humility and-nothing other for all its-sustenance but
unam tantummodo vineam habebat: quæ quodam die ita
one only vineyard it-had which on-a-certain day so
grandine irruente vastata est, ut in ea paucis in vitibus vix
with-hail rushing-in laid-waste was that in it on-few on vines scarcely

parvi rarique racemi remanerent. Quam cum Dei prædictus
small and-scattered clusters remained which when of-God the-aforesaid
vir reverentissimus Bonifacius episcopus fuisset ingressus,
man most-reverend Boniface the-bishop had entered
magnas omnipotenti Deo gratias retulit, quia in ipsa sua
great to-almighty God thanks he-returned because in the-very his
adhuc inopia sese angustiari cognovit. Sed cum jam tempus
still poverty himself to-be-straitened he-knew but when now the-time
exigeret ut ipsi quoque racemi qui remanserant, maturescere
demanded that the-very also clusters which had-remained to-ripen
potuissent custodem vineæ ex more posuit, eamque
could a-keeper of-the-vineyard by custom he-set and-it
solerti vigilantia servari præcepit. Quadam vero die mandavit
with-skillful watchfulness to-be-kept commanded on-a-certain but day he-ordered
Constantio presbytero nepoti suo, ut cuncta vini vascula in
Constantius the-priest nephew his that all of-wine the-vessels in
episcopio, omniaque dolia, ita ut ante consueverat, pice
the-bishop's-house and-all the-casks so as before he-had-been-wont with-pitch
superfusa præpararet. Quod cum nepos illius presbyter
poured-over he-should-prepare which when the-nephew his the-priest
audisset, valde admiratus est quod quasi insana præciperet,
had-heard greatly wondered he-has that as-if mad-things he-commanded
ut vini vascula præparari faceret, qui vinum minime
that of-wine vessels to-be-prepared he-should-cause who wine not-at-all
haberet; nec tamen præsumpsit inquirere cur talia juberet,
had nor yet did-he-presume to-ask why such-things he-ordered
sed jussis obtemperans, omnia ex more præparavit. Tunc
but the-orders obeying all-things by custom prepared then
vir Dei vineam ingressus racemos collegit, ad calcatorium
the-man of-God the-vineyard entering the-clusters gathered to the-wine-press
detulit, omnesque exinde egredi præcepit, solusque ibi cum
brought and-all from-there to-go-out commanded and-alone there with

uno parvulo puerulo remansit, quem in eodem calcatorio
one little boy remained whom in the-same wine-press
deposuit, et calcare ipsos paucissimos racemos fecit. Cumque
he-set and to-tread the-very very-few clusters he-made and-when
ex iisdem racemis parum aliquid vini deflueret, cœpit
from the-same clusters a-little something of-wine flowed-down began
hoc vir Dei suis manibus in parvo vase suscipere, et
this the-man of-God with-his hands in a-small vessel to-receive and
per cuncta dolia omniaque vasa quæ parata fuerant, pro
through all the-casks and-all the-vessels which prepared had-been for
benedictione dividere, ut ex eodem vino omnia vascula vix
a-blessing to-divide so-that from the-same wine all the-vessels scarcely
infusa viderentur. Cum vero ex liquore vini parum aliquid
poured-into might-seem when but from the-liquid of-wine a-little something
in vasis omnibus misisset, vocato protinus presbytero,
into the-vessels all he-had-put with-called forthwith the-priest
jussit pauperes adesse. Tunc cœpit vinum in calcatorio
he-ordered the-poor to-be-present then began the-wine in the-wine-press
crescere ita ut omnia quæ allata fuerant pauperum vascula
to-grow so that all which brought had-been of-the-poor the-vessels
impleret. Quibus cum se idonee satisfecisse conspiceret,
it-filled to-whom when himself sufficiently to-have-satisfied he-saw
ex calcatorio jussit puerum descendere, apothecam clausit,
from the-wine-press he-ordered the-boy to-come-down the-storeroom he-closed
atque impresso sigillo proprio munitam reliquit, moxque ad
and with-impressed seal his-own fortified left-it and-soon to
Ecclesiam rediit. Die vero tertia prædictum Constantium
the-Church returned on-the-day but third the-aforesaid Constantius
presbyterum vocavit, et oratione facta apothecam aperit,
the-priest he-called and with-prayer made the-storeroom opens
et vasa in quibus tenuissimum liquorum infuderat,
and the-vessels into which the-thinnest of-liquid he-had-poured

ubertim vinum fundentia invenit, ita ut pavimentum omne
abundantly wine pouring-out he-found so that the-floor whole
excrescentia vina invaderent, si adhuc episcopus tardius
the-overflowing wines would-have-invaded if still the-bishop later
intrasset. Tunc terribiliter presbytero præcepit ne quousque
had-entered then terribly the-priest he-commanded lest as-long-as
ipse in corpore viveret, hoc miraculum cuiquam indicaret;
he-himself in the-body lived this miracle to-anyone he-should-reveal
pertimescens videlicet ne in virtute facti favore humano
fearing namely lest in the-power of-the-deed by-favor human
pulsatus, inde intus inanesceret, unde foris hominibus
struck thence within he-might-grow-empty whence outside to-men
magnus appareret: exemplum etiam Magistri sequens, qui
great he-appeared the-example also of-the-Master following who
ut nos ad viam humilitatis instrueret, de semetipso
that us to the-way of-humility he-might-instruct about himself
discipulis præcepit, dicens ut ea quæ vidissent, nemini
to-the-disciples commanded saying that those-things which they-had-seen to-no-one
dicerent, quousque Filius hominis a mortuis resurgeret.
they-should-tell until the-Son of-man from the-dead should-rise

PETRUS. Quia occasio apta se præbuit, libet inquirere
since an-occasion apt itself has-offered it-pleases to-ask
quidnam sit quod Redemptor noster cum duobus cæcis
what it-is that Redeemer our when to-two blind-men
lumen reddidit, jussit ut nemini dicerent, et illi abeuntes
light he-gave-back ordered that to-no-one they-should-tell and they going-away
diffamaverunt eum in totam terram illam. Nunquidnam
spread-abroad him in all land that surely-not
unigenitus Filius, Patri et sancto Spiritui coæternus,
the-only-begotten Son with-the-Father and holy with-the-Spirit co-eternal

hac in re velle habuit, quod non potuit implere, ut
this in matter to-wish had what not he-could to-fulfill that
miraculum quod taceri voluit, minime potuisset abscondi?
the-miracle which to-be-kept-silent he-wished not-at-all could to-be-hidden
GREGORIUS. Redemptor noster per mortale corpus omne quod
Redeemer our through his-mortal body all that
egit, hoc nobis in exemplum actionis præbuit, ut pro
he-did this to-us as an-example of-action offered that according-to
nostrarum virium modulo ejus vestigia sequentes, inoffenso
of-our powers the-measure his footprints following with-unstumbling
pede operis præsentis vitæ carpamus viam. Miraculum namque
foot of-work of-present life we-may-take the-way a-miracle for
faciens, et taceri jussit, et tamen taceri non potuit;
doing both to-be-kept-silent he-ordered and yet to-be-kept-silent not it-could
ut videlicet et electi ejus exempla doctrinæ illius sequentes, in
that namely both the-elect his the-examples of-teaching his following in
magnis quæ faciunt, latere quidem in voluntate habeant,
great-things which they-do to-lie-hidden indeed in will they-may-have
sed ut prosint aliis, prodantur inviti; quatenus et magnæ
but that they-may-profit others they-be-betrayed unwilling so-that both of-great
humilitatis sit quod sua opera taceri appetunt, et magnæ
humility it-be that their works to-be-kept-silent they-seek and of-great
utilitatis sit quod eorum opera taceri non possunt. Non
usefulness it-be that their works to-be-kept-silent not can not
ergo voluit Dominus quidquam fieri, et minime potuit;
therefore wished the-Lord anything to-be-done and not-at-all could
sed quid velle ejus membra debeant, quidve de eis etiam
but what to-will his members ought or-what concerning them even
nolentibus fiat, doctrinæ magisterio exemplum dedit.
unwilling may-be-done of-teaching by-the-mastery an-example he-gave
PETRUS. Placet quod dicis.
it-pleases what you-say

GREGORIUS. Adhuc pauca aliqua quæ de Bonifacii episcopi opere
still a-few some-things which of of-Boniface the-bishop work
supersunt, quia ejus memoriam fecimus, exsequamur. Alio
remain since his mention we-have-made let-us-pursue at-another
namque tempore beati Proculi martyris natalitius propinquabat
for time of-blessed Proculus the-martyr the-birthday was-approaching
dies, quo in loco vir nobilis Fortunatus nomine manebat:
day which in place a-man noble Fortunatus by-name was-living
qui magnis precibus ab eodem venerabili viro postulavit ut
who with-great prayers from the-same venerable man asked that
cum apud beatum martyrem missarum solemnia ageret, ad
when at the-blessed martyr of-masses the-solemnities he-was-doing for
benedictionem dandam in suam domum declinaret. Vir
blessing to-be-given into his house he-should-turn-aside the-man
autem Dei negare non potuit quod ab eo ex Fortunati
moreover of-God to-deny not could what from him from of-Fortunatus
mente charitas poposcit. Peractis igitur missarum solemniis,
mind charity asked with-completed therefore of-masses the-solemnities
cum ad prædicti Fortunati venisset mensam, prius quam
when to of-the-aforesaid Fortunatus he-had-come the-table before than
Deo hymnum diceret, sicut quidam ludendi arte victum
to-God a-hymn he-said as some of-playing by-art a-living
solent quærere, repente ante januam cum simia vir astitit,
are-wont to-seek suddenly before the-door with a-monkey a-man stood
et cymbala percussit. Quem sanctus vir sonitum audiens
and cymbals struck whom the-holy man the-sound hearing
dedignatus, dixit: Heu, heu, mortuus est miser iste, mortuus
indignant said alas alas dead is wretched this-man dead
est miser iste. Ego ad mensam refectionis veni, os
is wretched this-man I to the-table of-refreshment have-come my-mouth
adhuc ad laudem Dei non aperui, et ille cum simia
still to the-praise of-God not I-have-opened and he with a-monkey

veniens percussit cymbala. Subjunxit tamen et ait: Ite et pro
coming has-struck cymbals he-added yet and said go and for
charitate ei cibum potumque tribuite; scitote tamen quia
charity to-him food and-drink give know yet that
mortuus est. Qui infelix vir dum panem ac vinum ex eadem
dead he-is who unhappy man when bread and wine from the-same
domo percepisset, egredi januam voluit, sed saxum ingens
house he-had-received to-go-out the-door wished but a-rock huge
subito de tecto cecidit, eique in verticem venit. Ex
suddenly from the-roof fell and-on-him on the-top-of-the-head came from
qua percussione prostratus in manibus jam semivivus levatus
which blow laid-low in hands now half-alive lifted
est: die vero altera secundum viri Dei sententiam
was on-the-day but next according-to of-the-man of-God the-sentence
funditus finivit vitam. Qua in re, Petre, pensandum est
utterly ended his-life which in matter O-Peter to-be-weighed it-is
quantus sit viris sanctis timor exhibendus; templa enim
how-great is to-holy men the-fear to-be-shown temples for
Dei sunt. Et cum ad iracundiam vir sanctus trahitur,
of-God they-are and when to anger the-man holy is-drawn
quis alius ad irascendum nisi ejusdem templi inhabitator
who other to being-angry but of-the-same temple the-inhabitant
excitatur? Metuenda ergo tanto est ira justorum, quanto
is-roused to-be-feared therefore so-much is the-anger of-the-just as
et constat quia in eorum cordibus ille præsens est, qui ad
also it-is-certain that in their hearts he present is who for
inferendam ultionem quam voluerit, invalidus non est.
inflicting vengeance which he-shall-have-willed weak not is
Alio quoque tempore prædictus Constantius presbyter
at-another also time the-aforesaid Constantius the-priest
nepos ejus, equum suum duodecim aureis vendidit, quos in
nephew his horse his for-twelve gold-pieces sold which into

propriam arcam ponens, ad exercendum opus aliquod discessit.
his-own chest putting for carrying-on work some went-away
Cum subito ad episcopium pauperes venerunt, qui importune
when suddenly to the-bishop's-house poor-men came who importunately
precabantur ut eis sanctus vir Bonifacius episcopus ad
prayed that to-them the-holy man Boniface the-bishop for
consolationem suæ inopiæ aliquid largiri debuisset. Sed vir
the-consolation of-their want something to-bestow ought but the-man
Dei quia quid tribueret non habebat, æstuare cœpit in
of-God because what to-give not he-had to-burn began in
cogitatione ne ab eo pauperes vacui exirent. Cui repente
thought lest from him the-poor empty should-go-out to-whom suddenly
ad memoriam rediit, quia Constantius presbyter nepos ejus,
to memory it-returned that Constantius the-priest nephew his
equum quem sedere consueverat, vendidisset, atque hoc ipsum
the-horse which to-ride he-had-been-wont had-sold and this very
in arca sua pretium haberet. Absente igitur eodem nepote
in chest his the-price he-had with-absent therefore the-same nephew
suo accessit ad arcam, et pie violentus claustra arcæ
his he-went to the-chest and dutifully violent the-bolts of-the-chest
comminuit, duodecim aureos tulit, eosque indigentibus, ut
broke the-twelve gold-pieces took and-them to-the-needy as
placuit, divisit. Itaque Constantius presbyter reversus ex
it-pleased divided and-so Constantius the-priest having-returned from
opere, arcam fractam reperit, et caballi sui pretium quod
work the-chest broken found and of-horse his the-price which
in eam posuerat, non invenit. Cœpit itaque voce magna
into it he-had-put not found he-began and-so with-voice great
perstrepere, et cum furore nimio clamare: Omnes hic vivunt,
to-make-uproar and with fury excessive to-cry all here live
solus ego in domo hac vivere non possum. Ad cujus
alone I in house this to-live not can at whose

nimirum voces venit episcopus, omnesque qui in eodem
surely cries came the-bishop and-all who in the-same
episcopio aderant. Cumque eum locutione blanda vir Dei
bishop's-house were-present and-when him with-speech coaxing the-man of-God
temperare voluisset, cœpit ille cum jurgio respondere, dicens:
to-calm had-wished began he with quarreling to-answer saying
Omnes tecum vivunt, solus ego hic ante te vivere non
all with-you live alone I here before you to-live not
possum: redde mihi solidos meos. Quibus vocibus commotus
can give-back to-me solidi my by-which cries moved
episcopus, beatæ Mariæ semper virginis Ecclesiam ingressus
the-bishop of-blessed Mary ever virgin the-Church entered
est, et elevatis manibus extenso vestimento, stando cœpit
has and with-raised hands with-stretched-out garment standing he-began
exorare, ut ei redderet unde presbyteri furentis insaniam
to-pray that to-him she-might-give whence of-the-priest raging the-madness
mitigare potuisset. Cumque subito oculos ad vestimentum
to-soothe he-might-be-able and-when suddenly his-eyes to garment
suum inter extensa brachia reduxisset, repente in sinu
his between outstretched arms he-had-brought-back suddenly in fold
suo duodecim aureos invenit ita fulgentes, tanquam si ex
his twelve gold-pieces he-found so shining as if from
igne producti eadem hora fuissent. Qui mox de Ecclesia
the-fire brought-out at-that-same hour they-had-been who soon from the-Church
egressus, eos in sinum furentis presbyteri projecit, dicens:
going-out them into the-bosom of-the-raging priest threw saying
Ecce habes solidos quos quæsisti; sed hoc tibi notum sit,
behold you-have the-solidi which you-sought but this to-you known be
quia post mortem meam tu hujus Ecclesiæ episcopus non
that after death my you of-this Church the-bishop not
eris propter avaritiam tuam. Ex qua sententiæ veritate
shall-be on-account-of avarice your from which of-the-sentence the-truth

colligitur quia, eosdem solidos presbyter pro adipiscendo
it-is-gathered that the-same solidi the-priest for obtaining
episcopatu parabat. Sed viri Dei sermo prævaluit, nam
the-bishopric was-preparing but of-the-man of-God the-word prevailed for
idem Constantius in presbyteratus officio vitam finivit.
the-same Constantius in of-the-priesthood the-office his-life ended
Alio quoque tempore duo ad eum Gothi hospitalitatis
at-another also time two to him Goths of-hospitality
gratia venerunt, qui Ravennam se festinare professi sunt.
for-the-sake came who to-Ravenna themselves to-hasten declared have
Quibus ipse parvum vas ligneum vino plenum manu sua
to-whom he a-small vessel wooden with-wine full with-hand his-own
præbuit, quod fortasse in prandio itineris habere potuissent:
offered which perhaps at the-meal of-the-journey to-have they-might-be-able
ex quo illi quoadusque Ravennam pervenirent, biberunt Gothi.
from which they until to-Ravenna they-came drank the-Goths
Aliquantis autem diebus in eadem civitate morati sunt, et vinum
some moreover days in the-same city lingered have and the-wine
quod a sancto viro acceperant, quotidie in usu habuerunt.
which from the-holy man they-had-received daily in use had
Sicque usque ad eumdem venerabilem Patrem Ferentis reversi
and-thus even to the-same venerable Father at-Ferentis returned
sunt, ut nullo die cessarent bibere, et tamen vinum eis
have so-that on-no day they-ceased to-drink and yet wine to-them
ex illo vasculo nunquam deesset, ac si in illo vase ligneo
from that little-vessel never was-lacking as if in that vessel wooden
quod Episcopus dederat, vinum non augeretur, sed nasceretur.
which the-Bishop had-given the-wine not were-increased but were-born
Nuper quoque de ejusdem loci partibus senex quidam
lately also from of-the-same place the-parts an-old certain
clericus advenit, qui ea de illo narrat, quæ silentio
cleric came who these-things about him tells which by-silence

non sunt premenda. Nam dicit quod quadam die ingressus
not are to-be-suppressed for he-says that on-a-certain day having-entered
hortum, magna hunc erucæ multitudine invenit esse
the-garden with-a-great it of-caterpillars multitude he-found to-be
coopertum: qui omne olus deperire conspiciens, ad easdem
covered who all vegetable to-perish seeing to the-same
erucas conversus, dixit: Adjuro vos in nomine Domini Dei
caterpillars turned said I-adjure you in the-name of-the-Lord God
nostri Jesu Christi, recedite hinc, atque hæc olera comedere
our Jesus Christ withdraw hence and these vegetables to-eat
nolite. Quæ statim ad viri Dei verbum ita omnes
do-not which at-once at of-the-man of-God the-word so all
egressæ sunt, ut ne una quidem intra spatium horti
went-out have that not one even within the-space of-the-garden
remaneret. Sed quid mirum quod hæc de episcopatus
remained but what wonder that these-things of of-episcopate
ejus tempore narramus, quando jam apud omnipotentem
his the-time we-tell when already with almighty
Deum ordine simul et moribus creverat, dum illa magis
God in-order at-once and in-character he-had-grown when those more
miranda sint quæ eum hic senex clericus adhuc puerulum
to-be-marveled-at are which him here old cleric still a-little-boy
fecisse testatur? Nam ait quod eo tempore quo cum
to-have-done testifies for he-says that at-that time in-which with
matre sua puer habitabat, egressus hospitium, nonnunquam
mother his the-boy lived going-out the-lodging sometimes
sine linea, crebro etiam sine tunica revertebatur, quia
without linen-shirt often also without tunic he-returned because
mox ut nudum quempiam reperisset, vestiebat hunc, se
as-soon as naked anyone he-had-found he-clothed him himself
expolians, ut se ante Dei oculos illius mercede vestiret.
stripping that himself before of-God the-eyes his by-reward he-might-clothe

Quem mater sua frequenter increpare consueverat, dicens quod
whom mother his often to-rebuke had-been-wont saying that
justum non esset ut ipse inops pauperibus vestimenta
just not it-was that he-himself needy to-the-poor clothes
largiretur. Quæ die quadam horreum ingressa, pene omne
should-give who on-a-day certain the-granary having-entered almost all
triticum quod sibi in stipendio totius anni paraverat,
the-wheat which for-herself for the-sustenance of-the-whole year she-had-prepared
invenit a filio suo pauperibus expensum. Cumque semetipsam
she-found by son her to-the-poor expended and-when herself
alapis pugnisque tunderet, quod quasi anni subsidia
with-slaps and-fists she-beat that as-if of-the-year the-supplies
perdidisset, supervenit Bonifacius puer Dei, eamque verbis
she-had-lost came-up Boniface the-boy of-God and-her with-words
quibus valuit consolari cœpit. Quæ cum nihil consolationis
with-which he-could to-console began who when no consolation
admitteret, hanc rogavit ut ab horreo exire debuisset,
she-admitted her he-asked that from the-granary to-go-out she-ought
in quo ex omni eorum tritico parum quid inventum est
in which from all their wheat a-little something found was
remansisse. Puer autem Dei sese illic protinus in orationem
to-have-remained the-boy moreover of-God himself there forthwith into prayer
dedit, qui post paululum egressus, ad horreum matrem
gave who after a-little going-out to the-granary his-mother
reduxit, quod ita tritico plenum inventum est, sicut plenum
led-back which so with-wheat full found was as full
ante non fuerat, cum mater illius totius anni sumptus
before not it-had-been when the-mother his of-the-whole year the-provision
se congregasse gaudebat. Quo viso miraculo compuncta
herself to-have-gathered rejoiced with-which seen the-miracle pierced
mater, ipsa jam cœpit agere ut daret, qui sic celeriter
the-mother herself now began to-act that she-might-give who so quickly

posset quæ petiisset accipere. Hæc itaque in hospitii sui
could what he-had-asked to-receive she and-so in of-lodging her
vestibulo gallinas nutrire consueverat: sed eas ex vicino
the-forecourt hens to-rear had-been-wont but them from the-neighboring
rure vulpes veniens auferebat. Quadam vero die dum
countryside a-fox coming carried-off on-a-certain but day while
in eodem vestibulo puer Bonifacius staret, vulpes ex more
in the-same forecourt the-boy Boniface stood the-fox by custom
venit, et gallinam abstulit. Ipse autem concitus Ecclesiam
came and a-hen carried-off he moreover hastily the-Church
intravit, et se in orationem prosternens, apertis vocibus
entered and himself in prayer prostrating with-open words
dixit: Placet tibi, Domine, ut de nutrimentis matris meæ
said does-it-please you O-Lord that of the-rearings of-mother my
manducare non possim? Ecce enim gallinas quas nutrit vulpes
to-eat not I-can behold for the-hens which she-rears a-fox
comedit. Qui ab oratione surgens, Ecclesiam est egressus.
eats who from prayer rising the-Church has gone-out
Mox autem vulpes rediit, gallinam quam ore tenebat
soon moreover the-fox returned the-hen which in-its-mouth it-held
dimisit, atque ipsa moriens ante ejus oculos in terram cecidit.
let-go and itself dying before his eyes to the-ground fell
PETRUS. Valde mirum quod exaudire preces in se sperantium
very wonderful that to-hear the-prayers in him of-those-hoping
etiam in rebus vilibus dignatur Deus.
even in things cheap deigns God
GREGORIUS. Hoc, Petre, ex magna Conditoris nostri dispensatione
this O-Peter from great of-Creator our dispensation
agitur, ut per minima quæ percipimus, sperare majora
is-done that through the-least-things which we-receive to-hope-for greater-things
debeamus; exauditus namque est in rebus vilibus puer
we-ought heard for was in things cheap the-boy

sanctus et simplex, ut in parvis disceret quantum de
holy and simple that in small-things he-might-learn how-much of
Deo præsumere in magnis petitionibus deberet.
God to-presume in great petitions he-ought

PETRUS. Placet quod dicis.
it-pleases what you-say

De Fortunato Tudertinæ civitatis episcopo

X · FORTUNATUS, BISHOP OF TODI

Fortunatus, bishop of Todi, frees a young wife possessed at a church dedication, after sorcerers' rites had driven a legion into her. A demon he expels roams the streets as a pilgrim complaining of him; a man who takes him in to slight the bishop loses his son in the fire, since a good deed with a bad intention is evil. He restores a blind man's sight, tames a mad horse and pays its owner for it, and when a Goth who refused to return two captured boys at his warning breaks his hip in a fall from his horse, he heals it with holy water. On Easter morning he calls back to life Marcellus, who had died the evening before and whose guides were told to return him.

GREGORIUS. Alius quoque vir vitæ venerabilis in eisdem partibus
another also man of-life venerable in the-same parts
fuit Fortunatus nomine, Tudertinæ antistes Ecclesiæ, qui in
was Fortunatus by-name of-Todi prelate of-the-Church who in
effugandis spiritibus immensæ virtutis gratia pollebat, ita ut
putting-to-flight spirits of-immense power with-the-grace was-strong so that
nonnunquam ab obsessis corporibus legiones dæmonum pelleret,
sometimes from possessed bodies legions of-demons he-drove
et continuæ orationis studio intentus, objectas contra se eorum
and of-continual of-prayer on-the-zeal intent the-cast against him their
multitudines superaret. Hujus viri familiarissimus fuit Julianus
multitudes overcame of-this man most-intimate was Julian

nostræ Ecclesiæ defensor, qui ante non longum tempus in hac
of-our Church the-defender who before not long time in this
urbe defunctus est. Cujus ego quoque hoc didici relatione
city died has of-whom I also this learned by-the-account
quod narro, quia sæpe gestis illius ausu familiaritatis
which I-tell because often at-the-deeds his with-the-daring of-familiarity
intererat, ejusque post memoriam ad instructionem nostram
he-was-present and-his afterward memory for the-instruction our
quasi favi dulcedinem in ore retinebat.
as-if of-the-honeycomb the-sweetness in his-mouth held
Matrona quædam nobilis in vicinis partibus Tusciæ
a-matron certain noble in neighboring parts of-Tuscany
nurum habebat, quæ intra breve tempus quo filium
a-daughter-in-law had who within the-short time in-which son
ejus acceperat, cum eadem socru sua ad dedicationem
her she-had-received with the-same mother-in-law her to the-dedication
oratorii beati Sebastiani martyris fuerat invitata. Nocte
of-the-oratory of-blessed Sebastian the-martyr had-been invited on-the-night
vero eadem qua subsequente die ad dedicationem prædicti
but same on-which on-the-following day to the-dedication of-the-aforesaid
oratorii fuerat processura, voluptate carnis devicta,
oratory she-had-been about-to-go-in-procession by-the-pleasure of-the-flesh overcome
a viro suo sese abstinere non potuit; cumque mane
from husband her herself to-abstain not she-could and-when morning
facto conscientiam deterreret perpetrata carnis delectatio,
made the-conscience frightened the-committed of-the-flesh delight
processionem vero imperaret verecundia, plus erubescens vultum
the-procession but commanded shame more blushing-at the-face
hominum, quam Dei judicium metuens, cum socru sua
of-men than of-God the-judgment fearing with mother-in-law her
ad dedicationem oratorii processit. Mox vero ut reliquiæ
to the-dedication of-the-oratory went soon but as the-relics

beati Sebastiani martyris oratorium ingressæ sunt, eamdem
of-blessed Sebastian the-martyr the-oratory entered have the-same
prædictæ matronæ nurum malignus spiritus arripuit,
of-the-aforesaid matron daughter-in-law a-malignant spirit seized
et coram omni populo vexare cœpit. Ejusdem vero oratorii
and before all the-people to-vex began of-the-same but oratory
presbyter dum eam vehementissime vexari conspiceret, ex
the-priest while her most-vehemently to-be-vexed he-saw from
altari protinus sindonem tulit, eamque operuit; sed hunc
the-altar forthwith the-linen-cloth took and-her covered but him
simul repente diabolus invasit. Et quia ultra vires voluit
at-once suddenly the-devil invaded and because beyond his-strength he-wished
quidquam præsumere, compulsus est cognoscere in sua
anything to-presume compelled he-was to-know in his
vexatione quid esset. Hi vero qui aderant, puellam in manibus
vexation what he-was those but who were-present the-girl in hands
ex oratorio sublatam ad domum propriam deportaverunt.
from the-oratory lifted to house her-own carried
Cumque hanc antiquus hostis vexatione continua vehementer
and-when her the-ancient enemy with-vexation continual vehemently
attereret, propinqui sui eam carnaliter amantes, et amando
wore-down kinsfolk her her carnally loving and by-loving
persequentes, ad obtinendum salutis remedium maleficis
persecuting for obtaining of-health a-remedy to-sorcerers
tradiderunt; ut ejus animam funditus exstinguerent, cujus
handed-over that her soul utterly they-might-extinguish whose
carni magicis artibus ad tempus prodesse conarentur. Ducta
flesh by-magic arts for a-time to-help they-were-trying led
est itaque ad fluvium, atque in aquam mersa; ibique
was and-so to the-river and into the-water plunged and-there
diutius incantationibus agere malefici moliebantur, ut is qui
longer by-incantations to-act the-sorcerers were-laboring that he who

eam invaserat diabolus exiret. Sed miro omnipotentis
her had-invaded the-devil might-go-out but by-wonderful of-almighty
Dei judicio, dum arte perversa unus ab ea repellitur, in
God judgment while by-art perverse one from her is-driven into
eam subito legio intravit. Cœpit ex hoc illa tot
her suddenly a-legion entered she-began from this she with-so-many
motibus agitari, tot vocibus clamoribusque perstrepere,
motions to-be-agitated with-so-many voices and-cries to-resound
quot spiritibus tenebatur. Tunc inito consilio parentes ejus
as-many-as by-spirits she-was-held then taken counsel parents her
suæ perfidiæ culpam fatentes, hanc ad venerabilem virum
of-their faithlessness the-fault confessing her to the-venerable man
Fortunatum episcopum duxerunt, eique reliquerunt. Qua
Fortunatus the-bishop led and-with-him left whom
ille suscepta, multis se diebus ac noctibus in orationem
he having-received for-many himself days and nights to prayer
dedit; tantoque annisu precibus incubuit, quanto et in uno
gave and-with-so-great effort to-prayers applied-himself as also in one
corpore contra se assistere legionis aciem invenit. Cum
body against him to-stand of-a-legion the-battle-line he-found when
non post multos dies ita sanam atque incolumem reddidit,
not after many days so sound and unharmed he-rendered-her
ac si in ea jus proprium diabolus nunquam habuisset.
as if in her right her-own the-devil never had-had
Alio quoque tempore idem vir omnipotentis Dei famulus
at-another also time the-same man of-almighty God the-servant
ex obsesso quodam homine immundum spiritum excussit. Qui
from a-possessed certain man the-unclean spirit drove-out which
malignus spiritus cum vesperascente jam die secretam ab
malignant spirit when growing-evening now the-day secret from
hominibus horam cerneret, peregrinum quempiam esse se
men the-hour he-saw a-stranger some to-be himself

simulans, circuire cœpit civitatis plateas et clamare: O virum
pretending to-go-round began of-the-city the-streets and to-cry O man
sanctum Fortunatum episcopum! ecce quid fecit? peregrinum
holy Fortunatus the-bishop behold what he-has-done a-stranger
hominem de hospitio suo expulit. Quæro ubi requiescere
man from lodging his he-has-expelled I-seek where to-rest
debeam, et in civitate ejus non invenio. Tunc quidam in
I-ought and in city his not I-find then a-certain-man in
hospitio cum uxore sua et parvulo filio ad prunas sedebat, qui
his-lodging with wife his and little son by the-coals was-sitting who
vocem ejus, audiens, et quid episcopus ei fecerit requirens,
the-voice his hearing and what the-bishop to-him had-done asking
hunc invitavit hospitio, sedere secum juxta prunas fecit. Cumque
him invited to-his-lodging to-sit with-him by the-coals made and-when
vicissim aliqua confabularentur, parvulum ejus filium idem
in-turn some-things they-chatted-together little his son the-same
malignus spiritus invasit, atque in easdem prunas projecit,
malignant spirit invaded and into the-same coals threw
ibique mox ejus animam excussit. Qui orbatus, miser, vel
and-there soon his soul shook-out who bereaved wretched either
quem ipse susceperit, vel quem episcopus expulisset, agnovit.
whom he-himself had-received or whom the-bishop had-expelled recognized

PETRUS. Quidnam hoc esse dicimus, ut occidendi ausum in
what this to-be do-we-say that of-killing the-daring in
ejus hospitio antiquus hostis acciperet, qui hunc peregrinum
his lodging the-ancient enemy should-receive who him a-stranger
æstimans, ad se hospitalitatis gratia vocasset?
reckoning to himself of-hospitality for-the-sake had-called

GREGORIUS. Multa, Petre, videntur bona, sed non sunt, quia
many-things O-Peter seem good but not they-are because
bono animo non fiunt. Unde et in Evangelio Veritas
with-a-good mind not they-are-done whence also in the-Gospel the-Truth

dicit: Si oculus tuus nequam fuerit, totum corpus tuum
says if eye your evil shall-have-been whole body your
tenebrosum erit. Quia cum perversa est intentio quæ
dark shall-be because when perverse is the-intention which
præcedit, pravum est omne opus quod sequitur, quamvis esse
precedes crooked is all work which follows although to-be
rectum videatur. Ego namque hunc virum, qui dum quasi
right it-seem I for this man who while as-if
hospitalitatem exhiberet orbatus est, non pietatis opere
hospitality he-showed bereaved was not of-piety by-the-work
delectatum æstimo, sed episcopi derogatione; nam pœna
delighted I-reckon but of-the-bishop by-the-disparagement for the-penalty
subsequens innotuit, quia præcedens illa susceptio sine
following became-known that preceding that receiving without
culpa non fuit. Sunt namque nonnulli, qui idcirco bona
fault not was there-are for some who for-this-reason good-things
facere student, ut gratiam alienæ operationis obnubilent; nec
to-do strive that the-grace of-another's working they-may-cloud nor
pascuntur bono quod faciunt, sed laude boni qua
are-they-fed by-the-good which they-do but by-the-praise of-the-good by-which
cæteros premunt. Qua de re existimo hunc virum qui
the-others they-press which about matter I-reckon this man who
malignum spiritum in hospitalitatem suscepit, ostentationi
the-malignant spirit into hospitality received to-display
potius intendisse quam operi, ut meliora quam episcopus
rather to-have-attended than to-the-work that better-things than the-bishop
fecisse videretur; quatenus ipse susciperet eum, quem
to-have-done he-might-seem so-that he-himself might-receive him whom
vir Domini Fortunatus expulisset.
the-man of-the-Lord Fortunatus had-expelled

PETRUS. Ita est ut dicis; nam finis operis probabat, quod
so it-is as you-say for the-end of-the-work proved that
munda intentio in operatione non fuerit.
pure intention in the-working not had-been
GREGORIUS. Alio quoque tempore, cum oculorum quidam
at-another also time when of-his-eyes a-certain-man
lumen amisisset, ad hunc deductus intercessionis ejus opem
the-light had-lost to him brought of-intercession his the-help
petiit, et impetravit. Nam cum vir Dei oratione facta
he-sought and obtained for when the-man of-God with-prayer made
oculis ejus signum crucis imprimeret, ab eis, protinus luce
on-the-eyes his the-sign of-the-cross impressed from them forthwith with-light
reddita, nox cæcitatis abscessit. Præterea equus cujusdam
given-back the-night of-blindness departed besides the-horse of-a-certain
militis in rabiem fuerat versus, ita ut a multis teneri vix
soldier into madness had-been turned so that by many to-be-held scarcely
posset: sed et quoscunque potuisset invadere, eorum membra
it-could but also whomever it-could to-attack their limbs
morsibus dilaniaret. Tunc utcunque a multis ligatus ad virum
with-bites it-tore then somehow by many bound to the-man
Dei deductus est. Qui mox ejus capiti extensa manu
of-God led it-was who soon its on-the-head with-stretched-out hand
signum crucis edidit, cunctam ejus rabiem in mansuetudinem
the-sign of-the-cross he-made all its madness into meekness
mutavit, ita ut postea mitior existeret, quam ante illam
he-changed so that afterward milder it-was than before that
insaniam fuisset. Tunc idem miles equum suum, quem
madness it-had-been then the-same soldier horse his which
celerrimo miraculi imperio a sua vesania vidit immutatum,
by-the-swiftest of-miracle command from its madness he-saw changed
eidem sancto viro decrevit offerendum. Quem cum suscipere
to-the-same holy man decided to-be-offered which when to-receive

ille renueret, ipse vero in precibus, ne despiceretur ejus
he refused he but in prayers lest be-despised his
oblatio, perseveraret, sanctus vir mediam duarum partium viam
offering persisted the-holy man the-middle of-the-two parts way
tenens, et petitionem militis audivit, et munus recipere
holding both the-petition of-the-soldier heard and a-gift to-receive
pro exhibita virtute recusavit; prius namque dignum pretium
for shown power refused first for a-worthy price
præbuit, et postea equum qui sibi offerebatur accepit.
he-gave and afterward the-horse which to-him was-offered accepted
Quia enim si non susciperet, eum contristari conspexerat,
because for if not he-received-it him to-be-saddened he-had-seen
charitate cogente emit quod necessarium non habebat.
charity compelling he-bought what necessary not he-had
Neque hoc silere de hujus viri virtutibus debeo,
nor this to-pass-over-in-silence about of-this man the-powers I-ought
quod ante dies fere duodecim agnovi. Quidam namque
which before days about twelve I-learned a-certain for
ad me deductus est senex pauper; atque ut mihi senum
to me brought was old-man poor and as to-me of-old-men
collocutio esse semper amabilis solet, studiose hunc unde
the-conversation to-be always lovable is-wont eagerly of-him whence
esset inquisivi, qui se esse de Tudertina civitate respondit.
he-was I-asked who himself to-be from Todi city answered
Cui inquam: Quæso te, Pater, num Fortunatum episcopum
to-whom I-say I-ask you O-Father whether Fortunatus the-bishop
nosti? Qui ait: Novi, et bene novi. Tunc ipse subjunxi:
you-know who said I-know and well I-know then I added
Dic, rogo, si qua illius miracula nosti, et desideranti mihi
tell I-ask if any his miracles you-know and desiring to-me
qualis vir fuerit innotesce. Qui ait: Homo ille longe fuit
what-kind a-man he-was make-known who said man that far was

ab istis hominibus quos videmus modo. Nam quidquid ab
from these men whom we-see now for whatever from
omnipotenti Deo petiit, ita dum peteret impetravit. Cujus
almighty God he-asked so as he-asked he-obtained of-whom
hoc unum narro miraculum, quod ad præsens animo occurrit.
this one I-tell miracle which at present to-mind occurs
Quadam namque die Gothi juxta Tudertinam civitatem
on-a-certain for day the-Goths near Todi city
venerunt, qui ad partes Ravennæ properabant, et duos parvos
came who to the-parts of-Ravenna were-hastening and two small
puerulos de possessione abstulerant, quæ possessio præfatæ
little-boys from an-estate had-carried-off which estate to-the-aforesaid
Tudertinæ civitati subjacebat. Hoc cum viro sanctissimo
Todi city was-subject this when to-the-man most-holy
Fortunato nuntiatum fuisset, protinus misit, atque eosdem
Fortunatus announced had-been forthwith he-sent and the-same
Gothos ad se evocari fecit. Quos blando sermone
Goths to himself to-be-summoned made whom with-coaxing speech
alloquens, eorum prius studuit asperitatem placare, ac post
addressing their first he-strove harshness to-placate and afterward
intulit, dicens: Quale vultis pretium dabo, et puerulos
added saying what you-wish the-price I-shall-give and the-little-boys
quos abstulistis reddite, mihique hoc gratiæ vestræ munus
whom you-have-carried-off give-back and-to-me this of-favor your a-gift
præbete. Tunc is qui prior eorum esse videbatur, respondit
offer then he who the-first of-them to-be seemed answered
dicens: Quidquid aliud præcipis, facere parati sumus, nam
saying whatever else you-command to-do ready we-are for
istos puerulos nullatenus reddemus. Cui venerandus vir
these little-boys in-no-way we-shall-give-back to-whom the-venerable man
blande minatus est, dicens: Contristas me, fili, et non
gently threatened has saying you-sadden me O-son and not

audis Patrem tuum: noli me contristare, ne non expediat
you-hear Father your do-not me sadden lest not it-be-expedient
tibi. Sed idem Gothus in cordis sui feritate permanens,
for-you but the-same Goth in of-heart his the-ferocity remaining
negando discessit. Die vero altera digressurus, rursus ad
by-refusing departed on-the-day but next about-to-depart again to
episcopum venit, quem eisdem verbis pro prædictis puerulis
the-bishop came whom with-the-same words for the-aforesaid little-boys
iterum episcopus rogavit. Cumque ad reddendum nullo modo
again the-bishop asked and-when to giving-back in-no way
consentire voluisset, contristatus episcopus dixit: Scio quia
to-consent he-had-wished saddened the-bishop said I-know that
tibi non expedit quod me contristato discedis. Quæ
to-you not it-is-expedient that with-me saddened you-depart which
Gothus verba despexit, atque ad hospitium reversus, eosdem
the-Goth words despised and to his-lodging returned the-same
pueros de quibus agebatur, equis superimpositos cum
boys about whom it-was-being-treated on-horses set-upon with
suis hominibus præmisit. Ipse vero statim ascendens equum
his men sent-ahead he but at-once mounting the-horse
subsecutus est. Cumque in eadem civitate ante beati Petri
followed has and-when in the-same city before of-blessed Peter
apostoli ecclesiam venisset, equo ejus pes lapsus est;
the-apostle the-church he-had-come for-the-horse his the-foot slipped has
qui cum eo corruit, et ejus coxa mox fracta est, ita ut
which with him fell and his hip soon broken was so that
in duabus partibus os esset divisum. Tunc levatus in
in two parts the-bone was divided then lifted in
manibus, reductus est ad hospitium. Qui festinus misit,
hands brought-back he-was to his-lodging who hastily sent
et pueros quos præmiserat reduxit, et viro venerabili
and the-boys whom he-had-sent-ahead brought-back and to-the-man venerable

Fortunato mandavit, dicens: Rogo te, Pater, mitte ad me
Fortunatus sent-word saying I-ask you O-Father send to me
diaconum tuum. Cujus diaconus dum ad jacentem venisset,
deacon your whose deacon when to the-lying-one had-come
pueros quos redditurum se episcopo omnino negaverat,
the-boys whom to-give-back himself to-the-bishop at-all he-had-denied
ad medium deduxit, eosque diacono illius reddidit, dicens:
into the-middle he-brought and-them to-deacon his gave-back saying
Vade, et dic domino meo episcopo: Quia maledixisti mihi,
go and tell lord my the-bishop because you-have-cursed me
ecce percussus sum; sed pueros quos quæsisti, recipe, et
behold struck I-am but the-boys whom you-sought receive and
pro me, rogo, intercede. Susceptos itaque puerulos diaconus
for me I-ask intercede received and-so the-little-boys the-deacon
ad episcopum reduxit, cui benedictam aquam venerabilis
to the-bishop brought-back to-whom blessed water the-venerable
Fortunatus statim dedit, dicens: Vade citius, et eam super
Fortunatus at-once gave saying go quickly and it over
jacentis corpus projice. Perrexit itaque diaconus, atque ad
of-the-lying-one the-body throw went and-so the-deacon and to
Gothum introgressus, benedictam aquam super membra illius
the-Goth having-gone-in blessed water over limbs his
aspersit. Res mira et vehementer stupenda! mox ut aqua
sprinkled a-thing wonderful and vehemently astonishing as-soon as water
benedicta Gothi coxam contigit, ita omnis fractura solidata
blessed of-the-Goth the-hip touched so every fracture made-solid
est, et saluti pristinæ coxa restituta, ut hora eadem
was and to-health former the-hip restored that at-hour the-same
de lecto surgeret, et ascenso equo ita cœptum iter
from his-bed he-rose and having-mounted his-horse so the-begun journey
ageret, ac si nullam umquam læsionem corporis pertulisset.
he-made as if no ever injury of-body he-had-suffered

Factumque est ut qui sancto viro Fortunato pueros cum
and-done it-was that he-who to-the-holy man Fortunatus the-boys with
pretio reddere obedientiæ subjectus noluit, eos sine pretio
a-price to-give-back to-obedience subject would-not them without price
pœna subactus daret. His igitur expletis studebat
by-punishment subdued gave these-things therefore completed was-striving
adhuc senex de eo et alia narrare. Sed quia nonnulli
still the-old-man about him also other-things to-tell but because some
aderant ad quos exhortandos occupabar, jamque diei
were-present to whom exhorting I-was-occupied and-now of-the-day
tardior hora incubuerat, venerabilis Fortunati facta diu mihi
a-later hour had-come-on of-the-venerable Fortunatus the-deeds long to-me
audire non licuit, quæ audire, si liceat, semper volo.
to-hear not it-was-permitted which to-hear if it-be-permitted always I-wish
Sed die alia idem senex rem de illo magis adhuc
but on-day another the-same old-man a-thing about him more still
mirabilem narravit, dicens: In eadem Tudertina urbe Marcellus
wonderful told saying in the-same Todi city Marcellus
quidam, bonæ actionis vir, cum duabus sororibus suis
a-certain of-good conduct man with two sisters his
habitabat: qui eveniente molestia corporis, ipso sacratissimo
lived who coming a-trouble of-body on-the-very most-sacred
vesperascente jam Sabbato paschali, defunctus est. Cujus corpus
growing-evening now Sabbath paschal died has whose body
cum longius esset efferendum, die eodem sepeliri non
because farther it-was to-be-carried-out on-day the-same to-be-buried not
potuit. Cumque mora esset temporis ad explendum debitum
could and-when delay there-was of-time for fulfilling the-due
sepulturæ, sorores ejus, morte ejus afflictæ, cucurrerunt flentes
of-burial sisters his by-death his afflicted ran weeping
ad venerabilem virum Fortunatum, eique magnis vocibus
to the-venerable man Fortunatus and-to-him with-great voices

clamare cœperunt: Scimus quia apostolorum vitam tenes,
to-cry began we-know that of-the-apostles the-life you-hold
leprosos mundas, cæcos illuminas, veni, et resuscita mortuum
lepers you-cleanse the-blind you-illumine come and raise dead
nostrum. Qui mox ut cognovit earum fratrem defunctum,
our who as-soon as he-learned their brother dead
flere ipse etiam de morte ejus cœpit, eisque respondit,
to-weep he-himself also over the-death his began and-to-them answered
dicens: Recedite, et hæc dicere nolite, quia jussio
saying withdraw and these-things to-say do-not because the-command
omnipotentis Dei est, cui contraire nullus hominum
of-almighty God it-is to-which to-go-against no-one of-men
potest. Illis itaque discedentibus, tristis ex morte ejus
can with-them and-so departing sad from the-death his
mansit episcopus. Subsequente autem die Dominico ante
remained the-bishop following moreover on-the-day Lord's before
exsurgentis lucis crepusculum, vocatis duobus diaconibus
of-rising light the-twilight called two deacons
suis, perrexit ad domum defuncti; accedensque ad locum
his he-went to the-house of-the-dead-man and-approaching to the-place
ubi corpus jacebat exanime, ibi se in orationem dedit.
where the-body lay lifeless there himself to prayer gave
Expleta autem prece surrexit, et juxta corpus defuncti
with-completed moreover the-prayer he-rose and beside the-body of-the-dead-man
sedit; non autem grandi voce defunctum per nomen vocavit,
sat not moreover with-loud voice the-dead-man by name he-called
dicens: Frater Marcelle. Ille autem, ac si leviter dormiens, ad
saying O-brother Marcellus he moreover as if lightly sleeping at
vicinam vocem quamvis modicam fuisset excitatus, statim
the-nearby voice although slight he-had-been aroused at-once
oculos aperuit, atque ad episcopum respiciens, dixit: O quid
his-eyes opened and to the-bishop looking said O what

fecisti? o quid fecisti? Cui episcopus respondit, dicens:
have-you-done O what have-you-done to-whom the-bishop answered saying
Quid feci? At ille: Duo hesterno die venerunt, qui me
what have-I-done but he two on-yesterday day came who me
ejicientes ex corpore in bonum locum duxerunt, hodie autem
casting from the-body into a-good place led today moreover
unus missus est qui dixit: Reducite eum, quia Fortunatus
one sent was who said lead-back him because Fortunatus
episcopus in domum ejus venit. Quibus verbis expletis, mox
the-bishop into house his has-come which words completed soon
ex infirmitate convaluit, et in hac vita diutius mansit. Nec
from his-sickness he-recovered and in this life longer remained nor
tamen credendum est quia locum quem acceperat perdidit,
yet to-be-believed is that the-place which he-had-received he-lost
quia dubium non est quod intercessoris sui precibus potuit
because doubtful not it-is that of-intercessor his by-the-prayers he-could
post mortem melius vivere, qui et ante mortem studuit
after death better to-live he-who also before death strove
omnipotenti Deo placere. Sed cur multa de ejus vita
almighty God to-please but why many-things of his life
dicimus, cum nunc usque ad corpus illius tot virtutum
do-we-say when now even to the-body his so-many of-powers
documenta teneamus? Dæmoniacos quippe absolvere, ægros
proofs we-hold demoniacs indeed to-free the-sick
curare quoties ex fide petitur, ut vivus consueverat hoc,
to-heal as-often-as from faith it-is-asked as living he-had-been-wont this
indesinenter facere, et apud mortua sua ossa perseverat. Sed
unceasingly to-do also at dead his bones he-persists but
libet, Petre, adhuc ad Valeriæ provinciæ partes narrationis meæ
it-pleases O-Peter still to of-Valeria province the-parts of-narration my
verba reducere, de quibus me eximia valde miracula ex
the-words to-bring-back about which me exceptional very miracles from

ore venerabilis Fortunati, cujus longe superius memoriam
the-mouth of-the-venerable Fortunatus of-whom far above mention
feci, contigit audisse. Qui crebro ad me nunc usque veniens,
I-made it-befell to-have-heard who often to me now until coming
dum facta mihi veterum narrat, nova refectione me satiat.
while the-deeds to-me of-the-ancients he-tells with-new refreshment me fills

De Martyrio monacho provinciæ Valeriæ

XI · MARTYRIUS, MONK IN VALERIA

When his brothers forget to mark a loaf baking under the ashes with the cross, Martyrius signs it with his finger from a distance. The loaf cracks loudly in the fire and is taken out marked with the cross that faith, not touch, has made.

Quidam namque in eadem provincia, Martyrius nomine,
a-certain for in the-same province Martyrius by-name
devotus valde omnipotentis Dei famulus exstitit, qui hoc de
devout very of-almighty God servant was who this of
virtutis suæ testimonio signum dedit. Dum quadam die
power his-own as-testimony a-sign gave while on-a-certain day
fratres illius panem subcinericium fecissent, eique obliti
brothers his bread baked-under-the-ashes had-made and-on-it forgotten
essent crucis signum imprimere, sicut in hac provincia crudi
had of-the-cross the-sign to-impress as in this province raw
panes signo signari solent, ut per quadras quatuor partiti
loaves with-a-sign to-be-marked are-wont that through quarters four divided
videantur, idem Dei famulus adfuit, eisque referentibus
they-may-seem the-same of-God servant was-present and-from-them telling
signatum non fuisse cognovit. Cumque jam panis ille
marked not to-have-been learned and-when now bread that

prunis esset et cineribus coopertus, dixit: Quare hunc minime
by-coals was and by-ashes covered he-said why it not-at-all
signastis? Qui hoc dicens, signum crucis digito contra
have-you-marked who this saying the-sign of-the-cross with-his-finger against
prunas fecit. Quo signante protinus immensum crepitum
the-coals made which-man marking forthwith immense crackling
panis dedit, ac si ingens in ignibus olla crepuisset. Qui dum
the-bread gave as if a-huge in the-fires pot had-cracked which when
coctus postmodum fuisset ab igne subtractus, ea cruce
baked afterward it-had-been from the-fire withdrawn with-that cross
signatus inventus est, quam non contactus, sed fides fecit.
marked found was which not touch but faith made

De Severo presbytero ejusdem provinciæ

XII · SEVERUS, PRIEST IN VALERIA

Severus, priest of Saint Mary's in the Interocrina valley, stays to finish pruning his vine before going to a dying man and arrives to find him dead. Calling himself his killer, he weeps on the ground, and the dead man returns: fiery men were leading him through dark places until a youth ordered him back for Severus' tears. The revived man does penance seven days and dies on the eighth. Gregory teaches that life, not signs, is the measure, as the apostle Peter walked on the sea where Paul was shipwrecked, and promises the miracles of Benedict for the next book.

In eo etiam loco Interorina vallis dicitur, quæ a multis verbo
in that also place Interorina valley is-called which by many in-word
rustico Interocrina nominatur, in qua erat quidam vir vitæ
rustic Interocrina is-named in which was a-certain man of-life
valde admirabilis, nomine Severus, Ecclesiæ beatæ Mariæ
very admirable by-name Severus of-the-Church of-blessed Mary
Dei genitricis semper virginis sacerdos. Hunc cum quidam
of-God the-mother ever virgin the-priest him when a-certain

paterfamilias ad extremum venisset diem, missis concite
father-of-a-household to the-last had-come day with-sent hastily
nuntiis, rogavit ut ad se quantocius veniret, suisque
messengers asked that to him as-quickly-as-possible he-should-come and-with-his
orationibus pro peccatis ejus intercederet, ut, acta de malis
prayers for sins his intercede that done for evils
suis pœnitentia, solutus culpa ex corpore exiret. Qui
his penance freed from-fault from the-body he-might-go-out which
videlicet sacerdos inopinate contigit ut ad putandam vineam
namely the-priest unexpectedly it-happened that for pruning a-vineyard
esset occupatus, atque ad se venientibus diceret: Antecedite,
he-was occupied and to him to-those-coming he-said go-ahead
ecce ego vos subsequor. Cumque videret sibi in eodem
behold I you follow and-when he-saw to-himself in the-same
opere parum aliquid superesse, paululum moram fecit, ut
work a-little something to-remain a-little delay he-made that
opus quod minimum restabat expleret, quo expleto, cœpit
the-work which least remained he-might-complete which completed he-began
ad ægrum pergere. Eunti vero in itinere occurrentes hi
to the-sick-man to-go to-him-going but on the-way meeting those
qui prius venerant, obviam facti sunt, dicentes: Pater, quare
who before had-come in-the-way made were saying O-Father why
tardasti? Noli fatigari, quia jam defunctus est. Quo audito,
have-you-delayed do-not be-wearied because already died has which heard
ille contremuit, magnisque vocibus se interfectorem illius
he trembled and-with-great cries himself the-killer his
clamare cœpit. Flens itaque pervenit ad corpus defuncti,
to-cry began weeping and-so he-came to the-body of-the-dead-man
seque coram lecto illius cum lacrymis in terram dedit.
and-himself before the-bed his with tears on the-ground gave
Cumque vehementer fleret, in terram caput tunderet, seque
and-when vehemently he-wept on the-ground his-head beat and-himself

reum mortis illius clamaret, repente is qui defunctus
guilty of-the-death his cried suddenly he who dead
fuerat animam recepit. Quod dum multi qui circumstabant
had-been his-soul received-back which when many who stood-around
aspicerent, admirationis vocibus emissis, cœperunt amplius
beheld of-wonder with-cries uttered they-began more
flere præ gaudio. Cumque eum requirerent ubi fuerit, vel
to-weep for joy and-when him they-asked where he-had-been or
quomodo rediisset, ait: Tetri valde erant homines qui me
how he-had-returned he-said foul very were the-men who me
ducebant, ex quorum ore et naribus ignis exibat, quem
were-leading from whose mouth and nostrils fire was-coming-out which
tolerare non poteram. Cumque per obscura loca me ducerent,
to-bear not I-could and-when through dark places me they-led
subito pulchræ visionis juvenis cum aliis nobis euntibus
suddenly of-beautiful appearance a-young-man with others to-us going
obviam factus est, qui me trahentibus dixit: Reducite illum,
in-the-way made was who me to-those-dragging said lead-back him
quia Severus presbyter plangit, ejus enim lacrymis Dominus
because Severus the-priest laments his for by-the-tears the-Lord
eum donavit. Qui scilicet Severus protinus de terra surrexit,
him has-given which namely Severus forthwith from the-ground rose
eique pœnitentiam agenti opem suæ intercessionis præbuit. Et
and-to-him penance doing the-help of-his intercession gave and
dum per dies septem de perpetratis culpis pœnitentiam æger
while for days seven for committed faults penance the-sick-man
redivivus ageret, octava die lætus de corpore exivit. Perpende,
restored-to-life did on-the-eighth day glad from the-body went-out weigh
Petre, quæso, hunc de quo loquimur Severum, quam dilectum
O-Peter I-ask this of whom we-speak Severus how beloved
Dominus attendit, quem contristari nec ad modicum pertulit.
the-Lord regards whom to-be-saddened not-even for a-little he-endured

PETRUS. Admiranda sunt valde hæc, quæ me invenio nunc
to-be-wondered-at are greatly these-things which me I-find now
usque latuisse. Sed quid esse dicimus quod modo tales
until to-have-lain-hidden but what to-be do-we-say that now such
viri nequeunt inveniri.
men cannot to-be-found

GREGORIUS. Ego, Petre, multos tales in hoc sæculo nec modo
I O-Peter many such in this world not now
deesse existimo: neque enim si talia signa non faciunt,
to-be-lacking I-reckon nor for if such signs not they-make
ideo tales non sunt. Vitæ namque vera æstimatio in
therefore such not they-are of-life for the-true estimation in
virtute est operum, non in ostensione signorum. Nam sunt
the-power is of-works not in the-display of-signs for there-are
plerique, qui etsi signa non faciunt, signa tamen facientibus
very-many who even-if signs not they-make signs yet to-those-making
dispares non sunt.
unequal not they-are

PETRUS. Unde mihi, rogo, ostendi potest, quod sint quidam
whence to-me I-ask to-be-shown it-can that there-are some
qui signa non faciunt, et tamen signa facientibus dissimiles
who signs not they-make and yet signs to-those-making unlike
non sunt?
not they-are

GREGORIUS. Numquidnam nescis quoniam Paulus apostolus
surely-not do-you-not-know that Paul the-apostle
Petro apostolorum primo in principatu apostolico frater est?
to-Peter of-the-apostles the-first in the-primacy apostolic brother is

PETRUS. Scio plane, nec dubium est quia etsi minimus
I-know plainly nor doubtful is that although least
omnium apostolorum, plus tamen omnibus laboravit.
of-all the-apostles more yet than-all he-labored

GREGORIUS. Quod bene ipse reminiscéris, Petrus super
as well you-yourself remember Peter over
mare pedibus ambulávit, Paulus in mari naufragium pertulit:
the-sea on-foot walked Paul in the-sea shipwreck suffered
et in uno eodemque elemento tibi Paulus ire cum navi
and in one and-the-same element to-you Paul to-go with a-ship
non potuit, ubi Petrus pedibus iter fecit. Aperte igitur
not could where Peter on-foot a-journey made openly therefore
constat, quia cum utriusque virtus fuerit dispar in miraculo,
it-is-certain that though of-each the-power was unequal in miracle
utriusque tamen meritum dispar non est in cœlo.
of-each yet the-merit unequal not is in heaven
PETRUS. Placet, fateor, omnino quod dicis: ecce enim aperte
it-pleases I-confess altogether what you-say behold for openly
novi, quia vita et non signa quærenda sunt. Sed quoniam
I-know that life and not signs to-be-sought are but since
ipsa signa quæ fiunt, bonæ vitæ testimonium fuerunt,
the-very signs which are-done of-good life testimony have-been
quæso te adhuc si qua sunt referas, ut esurientem me
I-ask you still if any there-are you-relate that hungering me
per exempla bonorum pascas.
through the-examples of-the-good you-may-feed
GREGORIUS. Vellem tibi in laudibus redemptoris de viri
I-would-wish to-you in the-praises of-the-redeemer of of-the-man
venerabilis Benedicti miraculis aliqua narrare, sed ad hæc
venerable Benedict the-miracles some-things to-tell but for these
explenda hodiernum tempus video non posse sufficere.
to-be-completed today's time I-see not to-be-able to-suffice
Liberius itaque hæc loquemur, si aliud exordium sumamus.
more-freely and-so these-things we-shall-speak if another beginning we-take

BOOK TWO

Praefatio

PREFACE

Gregory introduces Benedict, blessed in grace and in name, who had an old man's heart from boyhood. Born of a free family in Nursia and sent to study at Rome, he saw others fall into vice and left his studies, his home, and his father's goods to seek the monastic life, knowingly ignorant and wisely untaught. Gregory names his four sources, disciples of Benedict: Constantine, Valentinian, Simplicius, and Honoratus.

Fuit vir vitae venerabilis gratia Dei Benedictus et
there-was a-man of-life venerable by-grace of-God Benedict and
nomine, ab ipso pueritiae suae tempore cor gerens senile.
by-name from the-very of-boyhood his time a-heart bearing aged
Aetatem quippe moribus transiens nulli animum voluptati
(his)-age for in-conduct surpassing to-no mind pleasure
dedit. Sed dum in hac terra adhuc esset, quod temporaliter
he-gave but while on this earth still he-was which in-time
libere uti potuisset, despexit jam quasi aridum mundum
freely to-enjoy he-could-have he-despised already as-if withered the-world
cum flore. Qui liberiori genere ex provincia Nursiae
with (its)-flower who of-freer birth from the-province of-Nursia
exortus, Romae liberalibus literarum studiis traditus fuerat.
sprung at-Rome to-the-liberal of-letters studies handed-over had-been
Sed cum in his multos ire per abrupta vitiorum cerneret,
but when in these many to-go through the-precipices of-vices he-saw
eum, quem quasi in ingressu mundi posuerat, retraxit
that which as-if on the-threshold of-the-world he-had-set he-drew-back
pedem, ne si quid de scientia ejus attingeret, ipse quoque
(his)-foot lest if anything of knowledge its he-should-touch he too
postmodum in immane praecipitium totus iret. Despectis
afterward into the-huge precipice whole should-go despised

itaque literarum studiis, relicta domo rebusque patris,
and-so of-letters the-studies left the-house and-the-goods of-(his)-father
soli Deo placere desiderans sanctae conversationis habitum
alone to-God to-please desiring of-holy way-of-life the-habit
quaesivit. Recessit igitur scienter nescius et sapienter indoctus.
he-sought he-withdrew therefore knowingly ignorant and wisely untaught
Hujus ego omnia gesta non didici, sed pauca, quae
of-this-(man) I all the-deeds not learned but (the)-few which
narro, quatuor discipulis illius referentibus agnovi, Constantino
I-relate four disciples of-his relating I-learned Constantine
scilicet reverendissimo valde viro, qui ei in monasterii
namely most-reverend very a-man who him in of-the-monastery
regimine successit; Valentiniano quoque, qui annis multis
the-rule succeeded Valentinian also who for-years many
Lateranensi monasterio praefuit; Simplicio, qui Congregationem
the-Lateran monastery headed Simplicius who the-Congregation
illius post eum tertius rexit; Honorato etiam, qui nunc
his after him third ruled Honoratus also who now
adhuc cellae ejus, in qua prius conversatus fuerat, praeest.
still the-cell his in which before lived had presides-over

De capisterio fracto et consolidato

I · THE MENDED SIEVE

At Effide Benedict's nurse borrows a sieve that breaks, and his prayer makes it whole; the people hang it at the church door. Fleeing such praise, he hides in a cave at Subiaco, where the monk Romanus gives him the habit and lets bread down to him on a rope with a bell; the devil breaks the bell, but Romanus goes on serving him. At Easter the Lord sends a priest to share his feast with the hermit. Shepherds take him for a beast, and many of them are changed; his name spreads, and many come to him.

Hic itaque cum jam relictis literarum studiis petere deserta
he and-so when now left of-letters studies to-seek the-desert
decrevisset, nutrix, quae hunc arctius amabat, sola secuta
had-decided (his)-nurse who him more-closely loved alone followed
est. Cumque ad locum venissent, qui Effide dicitur,
has and-when to the-place they-had-come which Effide is-called
multisque honestioribus viris caritate se illic detinentibus
and-many more-honorable men by-charity them there detaining
in beati Petri ecclesia demorarentur, praedicta nutrix illius
in of-blessed Peter the-church they-stayed the-aforesaid nurse his
ad purgandum triticum a vicinis mulieribus praestari sibi
for cleaning wheat from neighboring women to-be-lent to-her
capisterium petiit, quod super mensam incaute derelictum
a-sieve asked which on the-table carelessly left
casu accidente fractum est, sicque ut in duabus partibus
by-chance befalling broken was and-so that in two parts
inveniretur divisum. Quod mox ut rediens nutrix illius
it-was-found divided which as-soon as returning the-nurse his
invenit, vehementissime flere coepit, quia vas, quod
found most-vehemently to-weep began because the-vessel which
praestitum acceperat, fractum videbat. Benedictus autem
lent she-had-received broken she-saw Benedict but

religiosus et pius puer cum nutricem suam flere conspiceret,
religious and devout boy when nurse his to-weep he-saw
ejus dolori compassus ablatis secum utrisque fracti
her grief suffering-with having-taken with-him both of-the-broken
capisterii partibus sese cum lacrymis in orationem dedit: qui
sieve the-parts himself with tears to prayer gave who
ab oratione surgens ita juxta se vas sanum repperit, ut
from prayer rising thus beside him the-vessel whole found that
in eo fracturae inveniri vestigia nulla potuissent. Mox autem
in it of-the-fracture to-be-found traces no could soon moreover
nutricem suam blande consolatus ei sanum capisterium
nurse his gently having-consoled to-her whole the-sieve
reddidit, quod fractum tulerat. Quae res in loco eodem
returned which broken he-had-taken which thing in place the-same
cunctis est agnita atque in tanta admiratione habita, ut hoc
by-all was known and in such admiration held that this
ipsum capisterium ejus loci incolae in ecclesiae ingressu
very sieve of-that place the-inhabitants at of-the-church the-entrance
suspenderent, quatenus et praesentes et futuri omnes
hung so-that both present and future all
agnoscerent, Benedictus puer conversionis gratiam a quanta
might-recognize Benedict the-boy of-conversion the-grace from how-great
perfectione coepisset. Quod annis multis illic ante oculos
perfection had-begun which for-years many there before the-eyes
omnium fuit; et usque ad haec Langobardorum tempora
of-all was and all-the-way to these of-the-Lombards times
super fores ecclesiae pependit. Sed Benedictus plus appetens
above the-doors of-the-church hung but Benedict more seeking
mala mundi huius perpeti, quam laudes, pro Deo laboribus
the-ills of-world this to-endure than praises for God by-labors
fatigari, quam vitae hujus favoribus extolli, nutricem
to-be-wearied than of-life this by-favors to-be-exalted nurse

suam occulte fugiens deserti loci secessum petiit, cui
his secretly fleeing of-a-deserted place the-retreat sought to-which
Sublacus vocabulum est, qui a romana urbe quadraginta
Subiaco the-name is which from the-Roman city forty
fere millibus distans frigidas atque perspicuas emanat aquas.
nearly miles distant cold and clear pours-forth waters
Quae illic videlicet aquarum abundantia in extenso prius lacu
which there namely of-waters abundance in a-wide first lake
colligitur, ad postremum vero in amne derivatur. Quo dum
is-collected at the-last but into a-river is-led-off whither while
fugiens pergeret, monachus quidam Romanus nomine hunc
fleeing he-was-going a-monk certain Romanus by-name him
euntem repperit, quo tenderet inquisivit. Hujus cum
going found whither he-was-heading asked of-this-(man) when
desiderium cognovisset, et secretum tenuit et adjutorium
the-desire he-had-learned both the-secret he-kept and help
impendit eique sanctae conversationis habitum tradidit
gave and-to-him of-holy way-of-life the-habit handed-over
et in quantum licuit ministravit. Vir autem Dei ad
and in as-much-as it-was-allowed served the-man but of-God to
eundem locum perveniens arctissimo specu se tradidit
the-same place arriving to-a-most-narrow cave himself gave-over
tribus annis, excepto Romano monacho hominibus incognitus
for-three years excepting Romanus the-monk to-men unknown
mansit: qui vindelicet Romanus non longe in monasterio sub
remained who namely Romanus not far in a-monastery under
Deodati Patris regula degebat. Sed pie ejusdem patris sui
of-Deodatus of-Father the-rule was-living but piously of-that-same father his
oculis furabatur horas, et quem sibi ad manducandum
from-the-eyes he-stole hours and which for-himself for eating
subripere poterat, diebus certis Benedicto panem ferebat. Ad
to-snatch he-could on-days fixed to-Benedict the-bread he-brought to

eundem vero specum a Romani cella iter non erat,
the-same indeed cave from of-Romanus the-cell a-path not there-was
quia excelsa desuper rupis eminebat; sed ex eadem rupe
because lofty above the-rock projected but from the-same rock
in longissimo fune religatum Romanus deponere panem
on a-very-long rope tied Romanus to-let-down the-bread
consueverat, in qua etiam resti parvum tintinnabulum inseruit,
was-accustomed on which also rope a-small bell he-put
ut ad sonum tintinnabuli vir Dei cognosceret, quando
that at the-sound of-the-bell the-man of-God might-know when
sibi Romanus panem praeberet, quem exiens acciperet. Sed
to-him Romanus bread was-offering which going-out he-might-take but
antiquus hostis unius caritati invidens, alterius refectioni,
the-ancient enemy of-the-one the-charity envying of-the-other the-refreshment
cum quadam die submitti panem conspiceret, jactavit lapidem
when on-a-certain day to-be-let-down the-bread he-saw he-threw a-stone
et tintinnabulum fregit. Romanus tamen horis congruentibus
and the-bell broke Romanus yet at-hours fitting
ministrare non desiit. Cum vero jam omnipotens Deus et
to-serve not ceased when indeed now the-almighty God both
Romanum vellet a labore quiescere et Benedicti vitam in
Romanus wished from labor to-rest and of-Benedict the-life for
exemplo hominibus demonstrare, ut posita super candelabrum
an-example to-men to-show that placed on a-candlestick
lucerna clarescerent, quatenus omnibus, qui in domo Dei
the-lamp might-shine so-that to-all who in the-house of-God
sunt, luceret: cuidam presbytero longius manenti, qui
are it-might-give-light to-a-certain priest farther-off dwelling who
refectionem sibi in paschali festivitate paraverat, per visum
a-meal for-himself on the-Easter festival had-prepared in a-vision
Dominus apparere dignatus est dicens: Tu tibi delicias
the-Lord to-appear deigned has saying you for-yourself delicacies

praeparas, et servus meus illo in loco fame cruciatur. Qui
prepare and servant my that in place by-hunger is-tormented who
protinus surrexit atque in ipsa solemnitate paschali cum
at-once rose and on the-very solemnity Easter with
alimentis, quae sibi paraverat, ad locum tentendit et
the-food which for-himself he-had-prepared to the-place made-his-way and
virum Dei per abrupta montium, per concava vallium,
the-man of-God through the-crags of-the-mountains through the-hollows of-the-valleys
per defossa terrarum quaesivit eumque in specu latere
through the-pits of-the-earth sought and-him in the-cave hiding
repperit. Cumque oratione facta et benedicentes omnipotentem
found and-when a-prayer made and blessing the-almighty
Dominum consedissent, post dulcia vitae colloquia is, qui
Lord they-had-sat-down after sweet of-life conversations he who
advenerat presbyter dixit: Surge, sumamus cibum, quia hodie
had-come the-priest said rise let-us-take food because today
pascha est. Cui vir Domini respondit dicens: Scio,
Easter it-is to-whom the-man of-the-Lord answered saying I-know
quod pascha est, quia videre te merui: longe quippe ab
that Easter it-is because to-see you I-have-deserved far for from
hominibus positus, quia die eodem paschalis esset solemnitas,
men placed that on-day the-same Easter was the-solemnity
ignorabat. Venerabilis autem presbyter rursus asseruit dicens:
he-did-not-know the-venerable but priest again asserted saying
Veraciter hodie resurrectionis dominicae paschalis dies est;
truly today of-the-resurrection of-the-Lord's Easter day it-is
abstinere tibi minime congruit, quia et ego ad hoc missus
to-abstain for-you by-no-means befits because also I for this sent
sum, ut dona Domini omnipotentis pariter sumamus.
have-been that the-gifts of-the-Lord almighty together we-may-take

Benedicentes igitur Deum sumserunt cibum. Expleta itaque
blessing therefore God they-took food finished and-so
refectione et colloquio, ad ecclesiam presbyter recessit.
the-meal and the-conversation to the-church the-priest withdrew
Eodem quoque tempore hunc in specu latitantem etiam
at-the-same also time him in the-cave lying-hidden also
pastores invenerunt, quem dum vestitum pellibus inter fruteta
shepherds found whom when clothed in-skins among the-thickets
cernerent, aliquam bestiam esse crediderunt. Sed cognoscentes
they-saw some beast to-be they-believed but recognizing
Dei famulum, eorum multi ad pietatis gratiam a bestiali
of-God the-servant of-them many to of-devotion the-grace from a-bestial
mente mutati sunt. Nomen itaque ejus per vicina loca
mind changed were the-name and-so his through the-neighboring places
cunctis innotuit, factumque est, ut ex illo jam tempore
to-all became-known and-done it-was that from that now time
a multis frequentari coepisset, qui cum ei cibos deferrent
by many to-be-visited he-began who while to-him foods they-brought
corporis, ab ejus ore in suo pectore alimenta referebant vitae.
of-the-body from his mouth in their breast the-nourishment carried-back of-life

De tentatione carnis superata

II · THE TEMPTATION OF THE FLESH

The devil comes as a blackbird fluttering at Benedict's face until he makes the sign of the cross, and then a fierce temptation follows from the memory of a woman he once saw. Nearly overcome, he throws himself naked into nettles and thorns and cures the wound of the mind through the wounds of the skin; he never felt such temptation again. Many now come to him as their master, and Gregory explains the Levites' law to Peter: the elect serve while temptation burns and become teachers of souls once it cools.

Quadam vero die dum solus esset, tentator affuit. Nam
on-a-certain indeed day while alone he-was the-tempter was-at-hand for
nigra parvaque avis, quae vulgo merula vocatur, circa ejus
a-black and-small bird which commonly blackbird is-called around his
faciem volitare coepit ejusque vultui importune insistere, ita ut
face to-flutter began and-to-his face importunately to-press so that
capi manu posset, si hanc vir sanctus tenere voluisset:
to-be-caught by-hand it-could if it the-man holy to-hold had-wished
sed signo crucis edito recessit avis. Tanta autem carnis
but the-sign of-the-cross made withdrew the-bird so-great but of-the-flesh
tentatio ave eadem recedente secuta est, quantam vir
a-temptation the-bird same withdrawing followed has as-great-as the-man
sanctus nunquam fuerat expertus. Quandam namque aliquando
holy never had experienced a-certain for once
feminam viderat, quam malignus spiritus ante ejus mentis
woman he-had-seen whom the-malign spirit before of-his mind
oculos reduxit, tantoque igne servi Dei animum in
the-eyes brought-back and-with-so-great fire of-the-servant of-God the-mind in
specie illius accendit, ut se in ejus pectore amoris flamma
the-form of-her kindled that itself in his breast of-love the-flame
vix caperet, et jam pene deserere eremum voluptate
scarcely could-contain and now almost to-desert the-wilderness by-pleasure

victus deliberaret, dum subito superna gratia respectus
overcome he-considered when suddenly by-heavenly grace regarded
ad semetipsum reversus est atque urticarum et veprium
to himself returned he-has and of-nettles and of-brambles
juxta densa succrescere fruteta conspiciens, exutus indumento
nearby thick to-grow-up thickets seeing stripped of-garment
nudum se in illis spinarum aculeis et urticarum incendiis
naked himself into those of-thorns the-prickles and of-nettles burnings
projecit, ibique diu volutatus toto ex eis corpore vulneratus
threw and-there long rolled-about whole from them body wounded
exiit, et per cutis vulnera eduxit a corpore vulnus
came-out and through of-the-skin the-wounds drew-out from the-body the-wound
mentis, quia voluptatem traxit in dolorem. Cumque pene
of-the-mind because pleasure he-turned into pain and-when almost
poenaliter arderet foris, extinxit quod illicite ardebat intus.
as-a-penalty he-burned outside he-quenched what unlawfully was-burning within
Vicit itaque peccatum, quia mutavit incendium. Ex quo
he-conquered and-so the-sin because he-changed the-fire from which
videlicet tempore, sicut post discipulis ipse perhibebat, ita
namely time as afterward to-disciples he-himself declared so
in illo est tentatio voluptatis edomita, ut tale in se aliquid
in him was temptation of-pleasure tamed that such in himself anything
minime sentiret. Coeperunt postmodum multi jam mundum
by-no-means he-felt began afterward many now the-world
relinquere atque ad ejus magisterium festinare. Liber quippe
to-leave and to his teaching to-hasten free for
a tentationis vitio, jure jam factus est virtutum magister.
from of-temptation the-vice rightly now made he-was of-virtues a-master
Unde et per Moysen in Exodo praecipitur, ut Levitae
whence also through Moses in Exodus it-is-commanded that the-Levites

a viginti quinque annis et supra ministrare debeant, ab
from twenty five years and above to-serve ought from
anno vero quinquagesimo custodes vasorum fiant.
year but fiftieth guardians of-the-vessels should-become

PETRUS. Jam quidem prolati testimonii mihi aliquantum
now indeed of-the-adduced testimony to-me somewhat
intellectus interlucet; sed tamen hoc planius postulo
the-understanding shines-through but yet this more-plainly I-ask
exponi.
to-be-explained

GREGORIUS. Liquet, Petre, quod in juventute carnis tentatio
it-is-clear O-Peter that in youth of-the-flesh the-temptation
ferveat, ab anno autem quinquagesimo calor corporis
boils from year but fiftieth the-heat of-the-body
frigescat. Vasa autem sacra sunt fidelium mentes. Electi
grows-cold the-vessels moreover sacred are of-the-faithful the-minds the-elect
ergo cum adhuc in tentatione sunt, subesse eos ac servire
therefore when still in temptation they-are to-be-subject them and to-serve
necesse est et obsequiis laboribusque fatigari. Cum vero
necessary it-is and by-services and-labors to-be-wearied when but
jam mentis aetate tranquilla calor recesserit tentationis,
now of-mind in-age tranquil the-heat has-withdrawn of-temptation
custodes vasorum sunt, quia doctores animarum fiunt.
guardians of-the-vessels they-are because teachers of-souls they-become

PETRUS. Fateor, placet quod dicis. Sed quia prolati testimonii
I-confess it-pleases what you-say but because of-the-adduced testimony
claustra reserasti, quaeso ut de vita justi debeas
the-bolts you-have-unlocked I-ask that of the-life of-the-just-man you-should
ea, quae sunt inchoata, percurrere.
those-things which are begun to-run-through

GREGORIUS. Recedente igitur tentatione vir Dei quasi spinis
withdrawing therefore the-temptation the-man of-God as-if thorns
erutis exculta terra de virtutum segete veracius fructum
uprooted cultivated land from of-virtues the-crop more-truly fruit
dedit. Praeconio itaque eximiae conversationis celebre
gave by-the-proclamation and-so of-an-exceptional way-of-life famous
nomen ejus habebatur.
the-name his was-held

De ampulla vitrea signo crucis rupta

III · THE POISONED GLASS

The monks of a nearby monastery make Benedict their abbot but resent his discipline and put poison in his wine; when he blesses the glass, it shatters. He tells them to find an abbot who suits them and returns to his solitude, where, Gregory tells Peter, he dwelt with himself and rightly left men who would not be taught. He then founds twelve monasteries, and Roman nobles give him their sons Maurus and Placidus.

GREGORIUS. Non longe autem monasterium fuit, cujus
not far moreover a-monastery there-was of-whose
congregationis Pater defunctus est, omnisque ex illo
community the-Father died has and-the-whole from that-time
congregatio ad eundem venerabilem Benedictum venit et
community to the-same venerable Benedict came and
magnis precibus ut eidem praeesse deberet petiit. Qui
with-great prayers that over-it to-preside he-should asked who
diu negando distulit, suis illorumque fratrum moribus
long by-refusing put-off with-his and-of-those brothers ways
convenire non posse praedixit, sed victus quandoque
to-agree not to-be-able he-foretold but overcome at-length
precibus assensum dedit. Cumque in eodem monasterio
by-prayers assent gave and-when in the-same monastery

regularis vitae custodiam teneret, nullique ut prius per
of-regular life the-keeping he-held and-to-no-one as before through
actus illicitos in dexteram laevamque partem deflectere
acts unlawful to the-right and-the-left side to-turn-aside
a conversationis itinere liceret, suscepti fratres insane
from of-way-of-life the-road was-permitted received the-brothers madly
saevientes semetipsos prius accusare coeperunt, quia hunc
raging themselves first to-accuse began because him
sibi praeesse poposcerant, quorum scilicet tortitudo in
over-them to-preside they-had-demanded whose namely crookedness against
norma ejus rectitudinis offendebat. Cumque sibi sub
the-rule of-his uprightness stumbled and-when to-themselves under
eo conspicerent illicita non licere et se dolerent
him they-saw unlawful-things not to-be-allowed and that-they grieved
assueta relinquere, durumque esset, quod in mente veteri
accustomed-things to-leave and-hard it-was that in mind old
cogebantur nova meditari, sicut pravis moribus semper
they-were-forced new-things to-ponder as to-perverse characters always
gravis est vita bonorum, tractare de ejus aliquid morte
heavy is the-life of-the-good to-plan about his something death
conati sunt, qui inito consilio venenum vino miscuerunt.
tried they-have who entered counsel poison with-wine mixed
Et cum vas vitreum, in quo ille pestifer potus habebatur,
and when the-vessel glass in which that deadly drink was-held
recumbenti Patri ex more monasterii ad benedicendum
to-the-reclining Father by custom of-the-monastery for blessing
fuisset oblatum, Benedictus extensa manu signum crucis
had-been offered Benedict with-outstretched hand the-sign of-the-cross
edidit, et vas, quod longius tenebatur, eodem signo rupit
made and the-vessel which further-off was-held by-the-same sign he-broke
sicque confractum est, ac si in illo vase mortis pro cruce
and-so shattered it-was as if on that vessel of-death for a-cross

lapidem dedisset. Intellexit protinus vir Dei, quia potum
a-stone he-had-dealt understood at-once the-man of-God that a-drink
mortis habuerat, quod portare non potuit signum vitae:
of-death it-had-held which to-bear not could the-sign of-life
atque illico surrexit et vultu placido, mente tranquilla,
and at-once he-rose and with-face calm with-mind tranquil
convocatos fratres allocutus est dicens: Misereatur vestri,
called-together the-brothers addressed he-has saying may-have-mercy on-you
fratres, omnipotens Deus, quare in me facere ista
O-brothers almighty God why against me to-do these-things
voluistis? Numquid non prius dixi, quia vestris ac meis
have-you-wished surely-not not before I-said that with-your and my
moribus non conveniret? Ite, et juxta mores vestros
ways not it-would-agree go and according-to ways your
vobis Patrem quaerite, quia me posthac habere minime
for-yourselves a-Father seek because me hereafter to-have by-no-means
potestis. Tunc ad locum dilectae solitudinis rediit et
you-are-able then to the-place of-beloved solitude he-returned and
solus in superni spectatoris oculis habitavit secum.
alone in of-the-heavenly beholder the-eyes dwelt with-himself

PETRUS. Minus patenter intelligo, quidnam sit: Habitavit
less plainly I-understand what-ever it-is he-dwelt
secum.
with-himself

GREGORIUS. Si sanctus vir contra se unanimiter conspirantes
if the-holy man against himself unanimously conspiring
suaeque conversationi longe dissimiles coactus diu sub se
and-to-his way-of-life far unlike compelled long under himself
tenere voluisset, fortasse sui vigoris usum et modum
to-hold had-wished perhaps of-his vigor the-use and the-measure
tranquillitatis excederet atque a contemplationis lumine
of-tranquility he-would-exceed and from of-contemplation the-light

mentis suae oculum declinasset. Dumque quotidie
of-mind his the-eye he-would-have-turned-away and-while daily
illorum incorrectione fatigatus minus curaret sua, et
of-them by-the-incorrigibility wearied less he-cared-for his-own-things and
se forsitan relinqueret, et illos non inveniret. Nam quotiens
himself perhaps he-would-leave and them not he-would-find for as-often-as
per cogitationis motum nimie extra nos ducimur, et nos
by of-thought the-motion excessively outside ourselves we-are-led both we
sumus, et nobiscum non sumus, quia nosmetipsos minime
are and with-ourselves not we-are because ourselves by-no-means
videntes per alia vagamur. An illum secum fuisse
seeing through other-things we-wander or him with-himself to-have-been
dicimus, qui in longinquam regionem abiit, portionem, quam
do-we-say who into a-far country went-away the-portion which
acceperat, consumpsit, uni in ea civium adhaesit, porcos
he-had-received used-up to-one in it of-the-citizens cleaved pigs
pavit, quos et manducare siliquas videret et esuriret? qui tamen
fed whom both to-eat husks he-saw and hungered who yet
cum postmodum coepit cogitare bona, quae perdidit, scriptum
when afterward he-began to-think-of the-goods which he-lost written
de illo est: In se reversus dixit: Quanti mercenarii in
of him it-is into himself having-returned he-said how-many hired-men in
domo patris mei abundant panibus? Si igitur secum fuit,
the-house of-father my abound with-loaves if therefore with-himself he-was
unde ad se rediit? Hunc ergo venerabilem virum secum
whence to himself did-he-return this therefore venerable man with-himself
habitasse dixerim, quia in sua semper custodia circumspectus
to-have-dwelt I-would-say because in his-own always guard watchful
ante oculos conditoris se semper aspiciens, se semper
before the-eyes of-the-creator himself always beholding himself always
examinans, extra se mentis suae oculum non devulgavit.
examining outside himself of-mind his the-eye not he-let-stray

PETRUS. Quid ergo quod de Petro Apostolo scriptum est,
what then that of Peter the-Apostle written it-is
dum de carcere ab angelo eductus fuisset, quia ad se
when from prison by the-angel led-out he-had-been that to himself
reversus dixit: »Nunc scio vere, quia misit Dominus
having-returned he-said now I-know truly that sent the-Lord
angelum suum et eripuit me de manu Herodis et de
angel his and snatched me from the-hand of-Herod and from
omni expectatione plebis Judaeorum?«
all the-expectation of-the-people of-the-Jews
GREGORIUS. Duobus modis, Petre, extra nos ducimur, quia
in-two ways O-Peter outside ourselves we-are-led because
aut per cogitationis lapsum sub nosmetipsos ducimur, aut
either through of-thought the-lapse below ourselves we-are-led or
per contemplationis gratiam super nosmetipsos levamur. Ille
through of-contemplation the-grace above ourselves we-are-lifted he
itaque, qui porcos pavit, vagatione mentis et inmunditia
and-so who pigs fed by-the-wandering of-mind and uncleanness
sub semetipso cecidit. Iste vero, quem angelus solvit ejusque
below himself fell this-one but whom the-angel freed and-his
mentem in extasi rapuit, extra se quidem sed supra
mind into ecstasy snatched outside himself indeed but above
semetipsum fuit. Uterque ergo ad se rediit, quando et
himself was each therefore to himself returned when both
ille ab errore operis se collegit ad cor, et iste a
he from the-error of-deed himself gathered to the-heart and this-one from
contemplationis culmine ad hoc rediit, quod in intellectu
of-contemplation the-summit to that returned which in understanding
communi et prius fuit. Venerabilis igitur Benedictus in illa
common also before he-was the-venerable therefore Benedict in that
solitudine habitavit secum, in quantum se intra cogitationis
solitude dwelt with-himself in as-much-as himself within of-thought

claustra custodivit; nam quotiescumque hunc contemplationis
the-enclosures he-guarded for whenever him of-contemplation
ardor in altum rapuit, se procul dubio sub se reliquit.
the-ardor into the-height snatched himself far from-doubt below himself he-left
PETRUS. Placet quod dicis; sed quaeso ut respondeas, si
it-pleases what you-say but I-ask that you-answer whether
deserere fratres debuit, quos semel suscepit.
to-desert the-brothers he-ought whom once he-took-up
GREGORIUS. Ut ego, Petre, existimo, ibi adunati aequanimiter
as I O-Peter think there gathered with-equanimity
portandi sunt mali, ubi inveniuntur aliqui, qui adjuventur
to-be-borne are the-bad where are-found some who may-be-helped
boni. Nam ubi omnimodo fructus de bonis deest, fit
good-(men) for where altogether fruit from the-good is-lacking becomes
aliquando de malis labor supervacuus, maxime si e vicino
sometimes about the-bad labor superfluous especially if from nearby
causae suppetant, quae fructum Deo valeant ferre meliorem.
causes be-available which fruit for-God may-be-able to-bear better
Vir itaque sanctus propter quem custodiendum staret,
the-man and-so holy on-account-of whom to-be-guarded should-be-stay
qui omnes unanimiter se persequentes cerneret? et saepe
who all unanimously himself persecuting saw and often
agitur in animo perfectorum, quod silentio praetereundum non
it-is-done in the-mind of-the-perfect what in-silence to-be-passed-over not
est, quia cum laborem suum sine fructu esse considerant, in
is that when labor their without fruit to-be they-consider in
loco alio ad laborem cum fructu migrant. Unde ille quoque
place another to labor with fruit they-move whence that also
egregius praedicator, qui dissolvi cupit et cum Christo esse,
outstanding preacher who to-be-dissolved desires and with Christ to-be
cui vivere Christus est et mori lucrum, qui certamina
to-whom to-live Christ is and to-die gain who the-contests

passionum non solum ipse appetit, sed ad toleranda haec
of-sufferings not only himself seeks but to enduring these
et alios accendit, Damasci persecutionem passus, ut
also others kindles at-Damascus persecution having-suffered that
potuisset evadere, murum, funem sportamque quaesivit
he-might-be-able to-escape the-wall a-rope and-a-basket sought
seque latenter deponi voluit. Numquidnam Paulum
and-himself secretly to-be-let-down wished surely-not Paul
mortem dicimus timuisse, quam se ipse pro Jesu amore
death do-we-say to-have-feared which himself he for of-Jesus love
testatur appetere? Sed cum in eodem loco minorem sibi
testifies to-seek but when in the-same place less for-himself
fructum adesse conspiceret et gravem laborem, ad laborem
fruit to-be-present he-saw and heavy labor for labor
se alibi cum fructu servavit. Fortis etenim praeliator Dei
himself elsewhere with fruit he-kept the-strong for warrior of-God
teneri intra claustra noluit, certaminis campum quaesivit.
to-be-held within enclosures would-not of-combat the-field he-sought
Unde idem quoque venerabilis Benedictus, si libenter audis,
whence the-same also venerable Benedict if gladly you-listen
citius agnoscis, quia vivos ipse indociles deseruit,
more-quickly you-recognize that living he-himself unteachable deserted
quantos in locis aliis ab animae morte suscitavit.
how-many in places other from of-the-soul death he-raised-up

PETRUS. Ita esse, ut doces, et manifesta ratio et prolatum
so to-be as you-teach both clear reason and adduced
congruum testimonium declarat. Sed quaeso, ut de vita
fitting testimony declares but I-ask that about the-life
tanti Patris ad narrationis ordinem redeas.
of-so-great a-Father to of-the-narration the-order you-return

GREGORIUS. Cum sanctus vir diu in eadem solitudine virtutibus
when the-holy man long in the-same solitude in-powers
signisque succresceret, multi ab eo in loco eodem ad
and-signs grew many by him in place the-same to
omnipotentis Dei sunt servitium congregati, ita ut illic
of-almighty God were the-service gathered so that there
XII monasteria cum omnipotentis Jesu Christi Domini
twelve monasteries with of-almighty Jesus Christ the-Lord
opitulatione construeret, in quibus statutis Patribus duodenos
the-help he-built in which appointed Fathers twelve-each
monachos deputavit, paucos vero secum retinuit, quos adhuc
monks he-assigned a-few but with-himself he-kept whom still
in sua praesentia aptius erudiri judicavit. Coeperunt etiam
in his presence more-fitly to-be-trained he-judged began also
tunc ad eum Romanae urbis nobiles et religiosi concurrere
then to him of-the-Roman city nobles and devout-men to-flock
suosque ei filios omnipotenti Domino nutriendos dare.
and-their to-him sons for-the-almighty Lord to-be-reared to-give
Tunc quoque bonae spei suas soboles Euticius Maurum,
then also of-good hope their offspring Euticius Maurus
Tertullus vero patricius Placidum tradidit, e quibus Maurus
Tertullus but the-patrician Placidus handed-over of whom Maurus
junior cum bonis polleret moribus, magistri adjutor coepit
(as)-a-youth since in-good he-excelled character of-the-master helper began
existere, Placidus vero puerilis adhuc indolis annos gerebat.
to-be Placidus but of-boyish still nature the-years was-bearing

De monacho vagae mentis ad salutem reducto

IV · THE WANDERING MONK

In one of these monasteries a monk cannot stay at prayer and always slips outside. Benedict comes and sees a small black boy pulling him out by the hem of his habit; after two days of prayer Maurus sees him too, though the abbot Pompeianus cannot. Benedict strikes the monk with a rod, and he is never drawn away again.

GREGORIUS. In uno autem ex eis monasteriis, quae circumquaque
in one moreover of those monasteries which round-about
construxerat, quidam monachus erat, qui ad orationem
he-had-built a-certain monk there-was who at prayer
stare non poterat, sed mox ut se fratres ad studium
to-stand not was-able but as-soon as themselves the-brothers to the-pursuit
orationis inclinassent, ipse egrediebatur foras et mente
of-prayer had-bent he went-out outside and with-mind
vaga terrena aliqua et transitoria agebat. Cumque ab
wandering earthly some and transitory-things was-doing and-when by
abbate suo saepius fuisset admonitus, ad virum Dei
abbot his rather-often he-had-been admonished to the-man of-God
deductus est, qui ipse quoque ejus stultitiam vehementer
brought he-was who himself also his folly vehemently
increpavit, et ad monasterium reversus vix duobus diebus
rebuked and to the-monastery having-returned scarcely for-two days
viri Dei admonitionem tenuit; nam die tertio ad
of-the-man of-God the-admonition he-kept for on-day the-third to
usum proprium reversus vagari tempore orationis coepit.
habit (his)-own having-returned to-wander at-the-time of-prayer began
Quod cum servo Dei ab eodem monasterii Patre, quem
which when to-the-servant of-God by the-same of-the-monastery Father whom
constituerat, nuntiatum fuisset, dixit: Ego venio eumque
he-had-appointed reported it-had-been he-said I come and-him

per memetipsum emendo. Cumque vir Dei venisset in
through myself I-amend and-when the-man of-God had-come to
eodem monasterio et constituta hora, expleta psalmodia,
the-same monastery and at-the-appointed hour finished the-psalmody
sese fratres in orationem dedissent, aspexit, quod eundem
themselves the-brothers to prayer had-given he-saw that the-same
monachum, qui manere in oratione non poterat, quidam
monk who to-remain in prayer not was-able a-certain
niger puerulus per vestimenti fimbriam foras trahebat. Tunc
black little-boy by of-the-garment the-fringe outside was-dragging then
eidem Patri monasterii, Pompeiano nomine, et Mauro
to-the-same Father of-the-monastery Pompeianus by-name and to-Maurus
Dei famulo secrete dixit: Numquid non aspicitis, quis
of-God the-servant secretly he-said surely-not not do-you-see who
est, qui istum monachum foras trahit? Qui respondentes
it-is who that monk outside drags who answering
dixerunt: Non. Quibus ait: Oremus, ut vos etiam videatis,
said no to-whom he-says let-us-pray that you also may-see
quem iste monachus sequitur. Cumque per biduum esset
whom that monk follows and-when for two-days there-had-been
oratum, Maurus monachus vidit, Pompeianus autem ejusdem
prayer Maurus the-monk saw Pompeianus but of-the-same
monasterii Pater videre non potuit. Die igitur alia,
monastery the-Father to-see not was-able on-day therefore another
expleta oratione vir Dei oratorium egressus stantem foris
finished the-prayer the-man of-God the-oratory having-left standing outside
monachum repperit, quem pro caecitate cordis sui virga
the-monk found whom for the-blindness of-heart his with-a-rod
percussit: qui ex illo die nil persuasionis ulterius a nigro
he-struck who from that day nothing of-persuasion further from the-black
jam puerulo pertulit, sed ad orationis studium immobilis
now little-boy suffered but at of-prayer the-pursuit unmoving

permansit, sicque antiquus hostis dominari non ausus est
remained and-so the-ancient enemy to-rule not dared has
in ejus cogitatione ac si ipse percussus fuisset ex verbere.
in his thought as if he-himself struck had-been by the-blow

De aqua, quam in vertice montis ex petra produxit

V · WATER FROM THE ROCK

Three monasteries stand high on the mountain, and the walk down to the lake for water is so hard and dangerous that the monks ask to move them. Benedict prays that night on the crag with the boy Placidus and lays three stones there, then tells the monks to hollow out the rock; they find it sweating, water springs up, and it still flows down the mountain.

GREGORIUS. Ex his autem monasteriis, quae in eodem loco
of these moreover monasteries which in the-same place
construxerat, tria sursum in rupibus montis erant, et valde
he-had-built three up on the-crags of-the-mountain were and very
erat fratribus laboriosum, semper ad lacum descendere, ut
it-was for-the-brothers laborious always to the-lake to-go-down that
aquam haurire debuissent, maxime quia ex divexo montis
water to-draw they-had-to especially because from the-steep of-the-mountain
latere erat grave descendentibus in timore periculum.
side there-was grave for-those-going-down in fear danger
Tunc collecti fratres ex eisdem tribus monasteriis ad Dei
then gathered the-brothers from the-same three monasteries to of-God
famulum Benedictum venerunt dicentes: Laboriosum nobis
the-servant Benedict came saying laborious for-us
est propter aquam quotidie usque ad lacum descendere,
it-is on-account-of water daily all-the-way to the-lake to-go-down
et idcirco necesse est ex eodem loco monasteria mutari.
and therefore necessary it-is from the-same place the-monasteries to-be-moved

Quos blande consolatos dimisit, et nocte eadem cum parvo
whom gently consoled he-sent-away and on-night the-same with a-small
puerulo, nomine Placido, cujus superius memoriam feci,
little-boy by-name Placidus of-whom above mention I-made
ejusdem montis ascendit rupem ibique diutius oravit. Et
of-the-same mountain he-climbed the-crag and-there rather-long prayed and
oratione completa tres petras in loco eodem pro signo posuit
the-prayer completed three stones in place the-same as a-sign he-placed
atque ad suum cunctis illic nescientibus monasterium rediit.
and to his-own all there not-knowing monastery returned
Cumque die alio ad eum pro necessitate aquae praedicti
and-when on-day another to him for the-need of-water the-aforesaid
fratres redissent, dixit: Ite et rupem illam, in qua tres super
brothers had-returned he-said go and crag that on which three upon
invicem positas petras invenietis, in modico cavate, valet
each-other placed stones you-will-find in a-little hollow-out is-able
enim omnipotens Deus etiam in illo montis cacumine
for almighty God even on that of-the-mountain summit
aquam producere, ut vobis laborem tanti itineris dignetur
water to-bring-forth that from-you the-labor of-so-great a-journey he-may-deign
auferre. Qui euntes rupem montis, quam pater Benedictus
to-take-away who going the-crag of-the-mountain which father Benedict
praedixerat, jam sudantem invenerunt. Cumque in ea concavum
had-foretold already sweating found and-when in it a-hollow
locum fecissent, statim aqua repletus est, quae tam
place they-had-made at-once with-water filled it-was which so
sufficienter emanavit, ut nunc usque ubertim defluat atque
sufficiently flowed-out that now even abundantly it-flows-down and
ab illo montis cacumine usque ad inferiora derivetur.
from that of-the-mountain summit all-the-way to the-lower-parts is-channeled

De ferro ex profundo aquae ad manubrium reverso

VI · THE BLADE RETURNED TO ITS HANDLE

A simple Goth received into the monastery is clearing brambles by the lake when the blade of his billhook flies into the deep water. Benedict puts the handle into the lake, the blade rises and fits back onto it, and he hands it to the Goth, saying, "Work, and do not be sad."

GREGORIUS. Alio quoque tempore Gothus quidam pauper
at-another also time a-Goth certain poor
spiritu ad conversationem venit, quem vir dei Benedictus
in-spirit to the-way-of-life came whom the-man of-God Benedict
libentissime suscepit. Quadam vero die ei dari
most-gladly received on-a-certain indeed day to-him to-be-given
ferramentum jussit, quod ad falcis similitudinem falcastrum
a-tool he-ordered which after of-a-sickle the-likeness a-billhook
vocatur, ut de loco quodam vepres abscideret, quatenus illic
is-called that from a-place certain brambles he-might-cut-away so-that there
fieri hortus deberet; locus autem ipse, quem mundandum
to-be-made a-garden should the-place moreover itself which to-be-cleared
Gothus susceperat, super ipsam laci ripam jacebat.
the-Goth had-undertaken above the-very of-the-lake bank lay
Cumque Gothus isdem densitatem veprium totius virtutis
and-when the-Goth same the-thickness of-the-brambles of-all strength
adnisu succideret, ferrum de manubrio prosiliens in lacum
with-the-effort cut-down the-iron from the-handle leaping-out into the-lake
cecidit, ubi scilicet, tanta erat aquarum profunditas, ut spes
fell where namely so-great was of-the-waters the-depth that hope
requirendi ferramenti nulla jam esset. Itaque ferro perdito
of-recovering the-tool no now there-was and-so the-iron lost
tremebundus ad Maurum monachum cucurrit Gothus, damnum
trembling to Maurus the-monk ran the-Goth the-loss

quod fecerat nuntiavit et reatus sui egit poenitentiam.
which he-had-caused reported and of-guilt his did penance
Quod Maurus quoque monachus mox Benedicto Dei famulo
which Maurus also the-monk at-once to-Benedict of-God the-servant
curavit indicare. Vir igitur Domini Benedictus haec
took-care to-make-known the-man therefore of-the-Lord Benedict these-things
audiens accessit ad lacum, tulit de manu Gothi manubrium
hearing went to the-lake took from the-hand of-the-Goth the-handle
et misit in lacum: et mox ferrum de profundo rediit
and put into the-lake and at-once the-iron from the-depth returned
atque in manubrio intravit. Qui statim ferramentum Gotho
and into the-handle entered who at-once the-tool to-the-Goth
reddidit dicens: Ecce, labora et noli contristari.
gave-back saying behold work and do-not be-saddened

De ejus discipulo, qui super aquas pedibus ambulavit

VII · MAURUS WALKS ON THE WATER

The boy Placidus falls into the lake and is swept away. Benedict, in his cell, knows at once and sends Maurus, who runs across the water, pulls him out by the hair, and only on shore realizes what he has done. Benedict credits Maurus's obedience and Maurus credits Benedict's command, and Placidus settles the dispute: he saw the abbot's sheepskin over his head as he was pulled out.

GREGORIUS. Quadam vero die dum idem venerabilis Benedictus in
on-a-certain indeed day while the-same venerable Benedict in
cella consisteret, praedictus Placidus puer sancti viri monachus,
the-cell was-staying the-aforesaid Placidus boy of-the-holy man monk
ad hauriendam de lacu aquam egressus est, qui vas, quod
for drawing from the-lake water gone-out has who the-vessel which
tenuerat, in aquam incaute submittens ipse quoque cadendo
he-had-held into the-water carelessly letting-down he-himself also by-falling

secutus est. Quem mox unda rapuit et pene in unius
followed has whom at-once the-wave seized and almost to of-one
sagittae cursum a terra introrsus traxit. Vir autem Dei
arrow the-flight from the-land inward drew the-man but of-God
intra cellam positus hoc protinus agnovit, et Maurum festine
within the-cell placed this at-once knew and Maurus hastily
vocavit dicens: Frater Maure, curre, quia puer ille, qui ad
called saying O-brother Maurus run because boy that who for
hauriendam aquam perrexerat, in lacum cecidit, jamque eum
drawing water had-gone into the-lake has-fallen and-now him
longius unda trahit. Res mira et post Petrum Apostolum
further the-wave drags a-thing wondrous and after Peter the-Apostle
inusitata! Benedictione etenim postulata atque percepta, ad
unheard-of the-blessing for asked and received at
Patris sui imperium concitus perrexit Maurus atque usque
of-the-Father his the-command roused went Maurus and all-the-way
ad eum locum, quo ab unda ducebatur puer, per terram se
to that place where by the-wave was-being-carried the-boy over land himself
ire existimans super aquam concurrit, eumque per capillos
to-go thinking over the-water ran and-him by the-hair
tenuit, rapido quoque cursu rediit. Qui mox ut terram tetigit,
held with-swift also course returned who as-soon as land he-touched
ad se reversus post terga respexit, et quia super aquas
to himself having-returned behind (his)-back looked and that over the-waters
cucurrisset agnovit, et quod praesumere non potuisset, ut
he-had-run recognized and what to-presume not he-could-have that
fieret, miratus extremuit factum. Reversus ad Patrem
it-should-be-done having-marveled trembled-at (it)-done having-returned to the-Father
rem gestam retulit. Vir autem venerabilis Benedictus hoc
the-thing done he-reported the-man but venerable Benedict this
non suis meritis, sed obedientiae illius deputare coepit. At
not to-his-own merits but to-the-obedience of-him to-ascribe began but

contra Maurus pro solo ejus imperio factum dicebat
on-the-other-side Maurus for the-only his command done said
seque conscium in illa virtute non esse, quam nesciens
and-himself aware in that power not to-be which unknowing
fecisset. Sed in hac humilitatis mutuae amica contentione
he-had-done but in this of-humility mutual friendly contest
accessit arbiter puer, qui ereptus est; nam dicebat: Ego cum
came-up (as)-arbiter the-boy who rescued was for he-said I when
ex aqua traherer, super caput meum abbatis melotem
from the-water I-was-being-drawn above head my of-the-abbot the-sheepskin
videbam atque ipsum me ex aquis educere considerabam.
I-saw and him me from the-waters to-lead-out I-observed

PETRUS. Magna sunt valde, quae narras et multorum
great are very which you-relate and of-many
aedificationi profutura: ego autem boni viri miracula quo
to-the-edification about-to-profit I but of-the-good man the-miracles the
plus bibo, plus sitio.
more I-drink more I-thirst

De infecto per venenum pane, per corvum longius projecto

VIII · THE POISONED BREAD

The envious priest Florentius sends Benedict poisoned bread, which a raven carries away at his command, and then sends naked girls to tempt the monks. Benedict leaves with a few monks, and Florentius dies when his balcony falls; Benedict mourns him and gives Maurus a penance for rejoicing. Peter sees in these deeds Moses, Elisha, Peter, Elijah, and David, and Gregory answers that Benedict had the spirit of Christ. At Cassino Benedict smashes Apollo's idol and altar, cuts down the groves, and builds Saint Martin's chapel in the temple and Saint John's where the altar stood, and the devil rages at him.

GREGORIUS. Cum jam loca eadem in amore Dei Domini nostri
when now places the-same in the-love of-God the-Lord our
Christi longe lateque fervescerent, secularem vitam multi
Christ far and-wide were-glowing secular life many
relinquerent, et sub levi Redemtoris jugo cervicem cordis
were-leaving and under the-light of-the-Redeemer yoke the-neck of-the-heart
edomarent, sicut mos pravorum est invidere aliis virtutis
were-taming as the-custom of-the-wicked is to-envy in-others of-virtue
bonum, quod ipsi habere non appetunt, vicinae
the-good which they-themselves to-have not seek of-a-neighboring
ecclesiae presbyter, Florentius nomine, hujus nostri subdiaconi
church the-priest Florentius by-name of-this our subdeacon
Florentii avus, antiqui hostis malitia percussus,
Florentius the-grandfather of-the-ancient enemy by-the-malice struck
sancti viri studiis coepit aemulari, ejus quoque conversationi
of-the-holy man the-pursuits began to-rival his also way-of-life
derogare, quosque etiam posset, ab illius visitatione
to-disparage and-whomever even he-could from his visiting
compescere. Cumque jam se conspiceret ejus profectibus
to-restrain and-when now himself he-saw his progress

obviare non posse, et conversationis illius opinionem crescere,
to-oppose not to-be-able and of-way-of-life his the-repute to-grow
atque multos ad statum vitae melioris ipso quoque opinionis
and many to the-state of-life better by-the-very also of-repute
ejus praeconio indesinenter vocari, invidiae facibus magis
his proclamation unceasingly to-be-called of-envy by-the-torches more
succensus deterior fiebat, quia conversationis illius habere
kindled worse he-became because of-way-of-life his to-have
appetebat laudem, sed habere laudabilem vitam nolebat. Qui
he-sought the-praise but to-have a-praiseworthy life he-would-not who
ejusdem invidiae tenebris caecatus ad hoc usque perductus
of-the-same envy by-the-darkness blinded to this even brought
est, ut servo omnipotentis Domini infectum veneno
he-was that to-the-servant of-the-almighty Lord infected with-poison
panem quasi pro benedictione transmitteret. Quem vir Dei
bread as-if for a-blessing he-sent which the-man of-God
cum gratiarum actione suscepit, sed eum non latuit, quae
with of-thanks the-giving received but him not escaped what
pestis in pane lateret. Ad horam vero refectionis illius ex
plague in the-bread lay-hidden at the-hour indeed of-meal his from
vicina silva corvus venire consueverat et panem de manu
a-nearby wood a-raven to-come was-accustomed and bread from the-hand
ejus accipere. Qui cum more solito venisset, panem, quem
his to-take which when in-the-way usual it-had-come the-bread which
presbyter transmiserat, vir Dei ante corvum projecit eique
the-priest had-sent the-man of-God before the-raven threw and-to-it
praecepit dicens: In nomine Jesu Christi Domini tolle hunc
commanded saying in the-name of-Jesus Christ the-Lord take-up this
panem et tali eum in loco projice, ubi a nullo hominum
bread and in-such it in place throw where by no of-men
possit inveniri. Tunc corvus aperto ore, expansis alis, circa
it-can to-be-found then the-raven with-opened beak with-spread wings around

eundem panem coepit discurrere atque gracitare, ac si aperte
the-same bread began to-run-about and to-croak as if openly
diceret et obedire se velle, et tamen jussa implere non
it-said both to-obey itself to-wish and yet the-commands to-fulfill not
posse. Cui vir Dei iterum atque iterum praecipiebat
to-be-able to-which the-man of-God again and again was-commanding
dicens: Leva, leva securus atque ibi projice, ubi inveniri
saying lift lift without-fear and there throw where to-be-found
non possit. Quem diu demoratus quandoque corvus momordit,
not it-can which long having-delayed at-length the-raven bit
levavit et recessit. Post trium horarum spatium abjecto pane
lifted and withdrew after of-three hours the-space thrown-away the-bread
rediit et de manu hominis Dei annonam, quam consueverat,
returned and from the-hand of-the-man of-God the-ration which it-was-accustomed
accepit. Venerabilis autem Pater contra vitam suam inardescere
received the-venerable but Father against life his to-burn
sacerdotis animum videns illi magis, quam sibi, doluit.
of-the-priest the-mind seeing for-him more than for-himself grieved
Sed praedictus Florentius, quia magistri corpus necare non
but the-aforesaid Florentius because of-the-master the-body to-kill not
potuit, se ad extinguendas discipulorum animas accendit,
was-able himself to extinguishing of-the-disciples the-souls kindled
ita ut in horto cellae, cui Benedictus inerat, ante eorum
so that into the-garden of-the-cell in-which Benedict was before their
oculos nudas septem puellas mitteret, quae coram eis sibi
eyes naked seven girls he-sent who before them to-each
invicem manus tenentes et diutius ludentes illorum mentem
other hands holding and rather-long playing their mind
ad perversitatem libidinis inflammarent. Quod sanctus vir
to the-perversity of-lust might-inflame which the-holy man
de cella conspiciens lapsumque adhuc tenerioribus discipulis
from the-cell seeing and-a-fall still for-the-more-tender disciples

pertimescens idque pro sua solius fieri persecutione
greatly-fearing and-this for his alone to-be-done persecution
pertractans, invidiae locum dedit atque oratoria cuncta,
considering to-envy place gave and the-oratories all
quae construxerat, sub statutis praepositis, adjunctis fratribus
which he-had-built under appointed provosts with-added brothers
ordinavit, et paucis secum monachis ablatis habitationem
he-ordered and a-few with-him monks taken the-dwelling
mutavit loci. Moxque ut vir Dei ejus odia humiliter
changed of-place and-as-soon as the-man of-God his hatreds humbly
declinavit, hunc omnipotens Deus terribiliter percussit. Nam
avoided him almighty God terribly struck for
cum praedictus presbyter stans in solario Benedictum
when the-aforesaid priest standing on the-balcony Benedict
discessisse cognosceret et exultaret, perdurante immobiliter
to-have-departed learned and exulted remaining unmoved
tota domus fabrica hoc ipsum, in quo stabat, solarium
the-whole of-the-house the-structure this very on which he-stood balcony
cecidit et Benedicti hostem conterens extinxit. Quod viri
fell and of-Benedict the-enemy crushing killed which of-the-man
Dei discipulus, Maurus nomine, statim venerabili Patri
of-God the-disciple Maurus by-name at-once to-the-venerable Father
Benedicto, qui adhuc loco eodem vix decem milibus
Benedict who still from-place the-same scarcely ten miles
aberat, aestimavit esse nuntiandum dicens: Revertere, quia
was-away judged to-be to-be-announced saying return because
presbyter, qui te persequebatur, extinctus est. Quod vir
the-priest who you was-persecuting dead is which the-man
dei Benedictus audiens sese in gravibus lamentis dedit,
of-God Benedict hearing himself to heavy laments gave
vel quia inimicus occubuit, vel quia de inimici morte
either because the-enemy had-fallen or because at of-the-enemy the-death

discipulus exultavit. Qua de re factum est, ut eidem
the-disciple exulted which for thing done it-was that on-the-same
quoque discipulo poenitentiam indiceret, quod mandans
also disciple a-penance he-imposed because announcing
talia gaudere de inimici interitu praesumsisset.
such-things to-rejoice at of-an-enemy the-ruin he-had-presumed

PETRUS. Mira sunt et multum stupenda, quae dicis.
wondrous are and much to-be-marveled-at which you-say
Nam in aqua ex petra producta Moysen, in ferro vero,
for in the-water from the-rock brought-forth Moses in the-iron but
quod ex profundo aquae rediit, Elisaeum, in aquae
which from the-depth of-the-water returned Elisha in of-the-water
itinere Petrum, in corvi obedientia Eliam, in luctu
the-walk Peter in of-the-raven the-obedience Elijah in the-grief
autem mortis inimici David video et perpendo, vir iste
but of-the-death of-an-enemy David I-see and I-weigh man this
spiritu justorum omnium plenus fuit.
with-the-spirit of-the-just all full was

GREGORIUS. Vir Domini Benedictus, Petre, unius spiritum
the-man of-the-Lord Benedict O-Peter of-one the-spirit
habuit, qui per concessam redemptionis gratiam electorum
had who through the-granted of-redemption grace of-the-elect
corda omnium implevit, de quo Joannes ait: »Erat lux vera,
the-hearts all filled of whom John says was the-light true
quae illuminat omnem hominem venientem in hunc mundum«,
which enlightens every man coming into this world
et de quo rursus scriptum est: »et de plenitudine ejus nos
and of whom again written it-is and of the-fullness his we
omnes accepimus.« Nam sancti Dei homines potuerunt a
all have-received for holy of-God men were-able from
Domino virtutes habere, non etiam aliis tradere. Ille autem
the-Lord powers to-have not also to-others to-hand-on he but

signa virtutis dedit subditis, qui se daturum signum Jonae
the-signs of-power gave to-his-subjects who himself about-to-give the-sign of-Jonah
prophetae promisit inimicis, ut coram superbis mori dignaretur,
the-prophet promised to-enemies that before the-proud to-die he-deigned
coram humilibus resurgere, quatenus et illi viderent, quod
before the-humble to-rise-again so-that both those might-see what
contemnerent, et isti, quod venerantes amare debuissent. Ex
they-might-despise and these what revering to-love they-ought from
quo mysterio actum est, ut dum superbi aspiciunt despectum
which mystery done it-was that while the-proud behold the-contempt
mortis, humiles contra mortem acciperent gloriam potestatis.
of-death the-humble against death might-receive the-glory of-power

PETRUS. Quaeso te post haec, ad quae loca vir sanctus
I-ask you after these-things to what places the-man holy
migraverit, vel si aliquas in eis virtutes postmodum ostenderet
moved or if any in them powers afterward he-showed
innotesce.
make-known

GREGORIUS. Sanctus vir ad alia demigrans, loca, non hostem,
the-holy man to other moving places not the-enemy
mutavit. Nam tanto post graviora proelia pertulit, quanto
changed for so-much afterward heavier battles he-endured as
contra se aperte pugnantem ipsum magistrum malitiae
against himself openly fighting the-very master of-malice
invenit. Castrum namque, quod Casinum dicitur, in excelsi
he-found the-fort for which Cassino is-called on of-a-lofty
montis latere situm est, qui videlicet mons distenso sinu
mountain the-side situated is which namely mountain with-widened hollow
hoc idem castrum recipit, sed per tria milia in altum se
this same fort receives but through three miles into the-height itself
subrigens velut ad aëra cacumen tendit, ubi vetustissimum
raising as-if to the-air the-summit stretches where a-most-ancient

fanum fuit, in quo antiquorum more gentilium a stulto
shrine there-was in which of-the-ancient in-the-custom pagans by the-foolish
rusticorum populo Apollo colebatur. Circumquaque etiam in
of-rustics people Apollo was-worshiped all-around also in
cultu daemonum luci succreverant, in quibus adhuc eodem
the-worship of-demons groves had-grown-up in which still at-the-same
tempore infidelium insana multitudo sacrificiis sacrilegis
time of-unbelievers a-mad multitude over-sacrifices sacrilegious
insudabat. Ibi itaque vir Dei perveniens contrivit idolum,
was-toiling there and-so the-man of-God arriving smashed the-idol
subvertit aram, succidit lucos, atque in ipso templo Apollinis
overturned the-altar cut-down the-groves and in the-very temple of-Apollo
oraculum beati Martini, ubi vero ara ejusdem Apollinis
a-chapel of-blessed Martin where but the-altar of-the-same Apollo
fuit, oraculum sancti construxit Joannis et commorantem
was a-chapel of-Saint built John and living
circumquaque multitudinem praedicatione continua ad fidem
round-about the-multitude by-preaching continual to faith
vocabat. Sed haec antiquus hostis tacite non ferens, non
he-was-calling but these-things the-ancient enemy silently not bearing not
occulte vel per somnium, sed aperta visione ejusdem Patris
secretly or through a-dream but in-open vision of-the-same Father
oculis se ingerebat et magnis clamoribus vim se
to-the-eyes himself thrust and with-great cries violence himself
perpeti conquerebatur, ita ut voces illius etiam fratres
to-suffer complained so that the-voices of-him even the-brothers
audirent, quamvis imaginem minime cernerent. Ut enim
heard although the-image by-no-means they-saw as for
discipulis suis venerabilis Pater dicebat, corporalibus ejus oculis
to-disciples his the-venerable Father used-to-say to-bodily his eyes
idem antiquus hostis teterrimus et succensus apparebat, qui
the-same ancient enemy most-hideous and burning appeared who

in eum ore oculisque flammantibus saevire videbatur.
against him with-mouth and-eyes flaming to-rage seemed
Jam vero quae diceret, audiebant omnes; prius enim hunc
now indeed what he-said heard all first for him
vocabat ex nomine, cui cum vir dei minime
he-was-calling by name to-whom when the-man of-God by-no-means
responderet, ad ejus mox contumelias erumpebat. Nam cum
answered into his at-once insults he-burst-out for when
clamaret dicens: Benedicte, Benedicte, et eum sibi nullo
he-cried saying O-Benedict O-Benedict and him to-himself in-no
modo respondere conspiceret, protinus adjungebat: Maledicte,
way to-answer he-saw at-once he-added O-Cursed-(one)
et non Benedicte, quid mecum habes? quid me persequeris?
and not O-Benedict what with-me have-you why me do-you-persecute
Sed jam nunc spectanda sunt contra Dei famulum
but now at-this-point to-be-looked-at are against of-God the-servant
antiqui hostis nova certamina, cui pugnam quidem
of-the-ancient enemy new contests to-whom battle indeed
volens intulit, sed occasiones victoriae ministravit invitus.
willingly he-brought but the-occasions of-victory supplied unwillingly

De ingenti saxo per ejus orationem levigato

IX · THE STONE THAT WOULD NOT MOVE

The brothers cannot shift a stone they need for building, however many push, because the devil is sitting on it. Benedict prays and blesses it, and it lifts as though it had no weight at all.

GREGORIUS. Quadam vero die dum fratres habitacula ejusdem
on-a-certain indeed day while the-brothers the-dwellings of-the-same
cellae construerent, lapis in medio jacebat, quem in aedificium
cell were-building a-stone in the-middle lay which into the-building
levare decreverunt. Cumque eum duo vel tres movere non
to-raise they-decided and-when it two or three to-move not
possent, plures adjuncti sunt, sed ita immobilis mansit, ac si
could more added were but so unmoving it-remained as if
radicitus in terra teneretur, ut palam daretur intellegi,
by-roots in the-earth it-were-held that openly it-was-given to-be-understood
quod super eum ipse per se antiquus hostis sederet, quem
that upon it himself by himself the-ancient enemy was-sitting which
tantorum virorum manus movere non possent. Difficultate igitur
of-so-many men the-hands to-move not could the-difficulty therefore
facta ad virum Dei missum est, ut veniret et orando
made to the-man of-God sent it-was that he-should-come and by-praying
hostem repelleret, ut lapidem levare potuissent. Qui mox
the-enemy drive-back that the-stone to-raise they-might-be-able who at-once
venit, orationem faciens benedictionem dedit, et tanta lapis
came prayer making a-blessing gave and with-such the-stone
celeritate levatus est, ac si nullum prius pondus habuisset.
speed raised was as if no before weight it-had-had

De fantastico coquinae incendio

X · THE PHANTOM FIRE

Digging on the site, the brothers find a bronze idol and throw it into the kitchen, and the whole kitchen seems to burst into flames. Benedict sees no fire, prays, and opens the brothers' eyes, so that they see the building standing whole and the devil's flames gone.

GREGORIUS. Tunc in conspectu viri Dei placuit, ut in loco
then in the-sight of-the-man of-God it-pleased that in place
eodem terram foderent, quam dum fodiendo altius penetrarent,
the-same the-earth they-should-dig which while by-digging deeper they-penetrated
aereum illic idolum fratres invenerunt. Quo ad horam
bronze there an-idol the-brothers found which for the-moment
casu in coquinam projecto, exire ignis repente visus est,
by-chance into the-kitchen thrown to-come-out fire suddenly seen was
atque in cunctorum monachorum oculis, quia omne ejusdem
and in of-all monks the-eyes that all of-the-same
coquinae aedificium consumeretur, ostendit. Cumque jaciendo
kitchen the-building was-being-consumed it-showed and-when by-throwing
aquam et ignem quasi extinguentes perstreperent, pulsatus
water and the-fire as-if extinguishing they-made-an-uproar struck
eodem tumultu vir Domini advenit. Qui eundem ignem
by-the-same tumult the-man of-the-Lord came who the-same fire
in oculis fratrum esse, in suis vero non esse considerans
in the-eyes of-the-brothers to-be in his but not to-be considering
caput protinus in orationem flexit et eos, quos phantasmatico
(his)-head at-once in prayer bent and those whom by-phantom
repperit igne deludi, vocavit fratres ad oculos suos, ut
he-found fire to-be-deceived he-called the-brothers to eyes their that

et sanum illud coquinae aedificium cernerent adsistere et
both sound that of-the-kitchen building they-might-see to-stand and
flammas, quas antiquus hostis finxerat, non viderent.
the-flames which the-ancient enemy had-feigned not might-see

De servo Dei parvulo fracto et sanato

XI · THE BOY CRUSHED BY THE WALL

The devil tells Benedict he is going to the brothers at work, and Benedict sends them a warning, but the messenger has scarcely delivered it when the wall falls on a young monk. Benedict has the crushed body laid on his prayer mat, shuts himself in, and prays, and within the hour he sends the boy back to work whole. From then on Benedict also begins to prophesy.

GREGORIUS. Rursum dum fratres parietem, quia res ita
again while the-brothers a-wall because the-matter so
exigebat, paulo altius aedificarent, vir Dei in orationis
required a-little higher were-building the-man of-God in of-prayer
studio intra cellulae suae claustra morabatur, cui antiquus
the-pursuit within of-cell his the-enclosure was-staying to-whom the-ancient
hostis insultans apparuit et quia ad laborantes fratres pergeret
enemy mocking appeared and that to the-laboring brothers he-was-going
indicavit. Quod vir Domini per nuntium celerrime
made-known which the-man of-the-Lord through a-messenger most-quickly
fratribus indicavit dicens: Fratres, caute vos agite, quia ad
to-the-brothers made-known saying O-brothers carefully yourselves conduct because to
vos hac hora malignus spiritus venit. Is, qui mandatum detulit,
you at-this hour a-malign spirit comes he who the-message brought
vix verba compleverat, et malignus spiritus eundem parietem,
scarcely the-words had-finished and the-malign spirit the-same wall
qui aedificabatur, evertit atque unum puerulum monachum,
which was-being-built overturned and one little-boy monk

cujusdam curialis filium, opprimens ruina contrivit.
of-a-certain councilor the-son overwhelming by-the-collapse crushed
Contristati omnes ac vehementer afflicti, non damno parietis,
saddened all and vehemently afflicted not at-the-loss of-the-wall
sed contritione fratris. Quod venerabili Patri Benedicto
but at-the-crushing of-the-brother which to-the-venerable Father Benedict
studuerunt celeriter cum gravi luctu nuntiare. Tunc isdem Pater
they-were-eager quickly with heavy grief to-announce then the-same Father
ad se dilaceratum puerum deferri jubet. Quem portare
to himself the-mangled boy to-be-brought orders whom to-carry
nonnisi in sago potuerunt, quia collapsi saxa parietis ejus
only in a-blanket they-could because of-the-fallen the-stones wall his
non solum membra, sed etiam ossa contriverant. Eumque vir
not only limbs but even bones had-crushed and-him the-man
Dei praecepit statim in cella sua in spytathio, quod vulgo
of-God commanded at-once in cell his on the-rush-mat which commonly
matta vocatur, in quo orare consueverat, projici, missisque foras
mat is-called on which to-pray he-was-accustomed to-be-laid and-sent outside
fratribus cellam clausit, qui orationi instantius, quam solebat,
the-brothers the-cell he-closed who to-prayer more-urgently than he-was-wont
incubuit. Mira res! hora eadem hunc puerum incolumen
applied-himself wondrous thing at-hour the-same this boy unharmed
atque ut prius valentem ad eundem laborem iterum misit,
and as before strong to the-same labor again he-sent
ut ipse quoque parietem cum fratribus perficeret, de cujus
that he-himself also the-wall with the-brothers might-finish over whose
se interitu antiquus hostis Benedicto insultare credidisset.
himself death the-ancient enemy Benedict to-mock had-believed
Coepit vero inter ista vir Dei etiam prophetiae spiritu
began indeed among these-things the-man of-God also of-prophecy in-the-spirit
pollere, ventura praedicere, praesentibus absentia nuntiare.
to-excel things-to-come to-foretell to-those-present absent-things to-announce

De monachis, qui extra cellam comederant

XII · THE MONKS WHO ATE OUTSIDE

It is the custom of the monastery that brothers sent out on an errand take no food or drink outside, but some brothers kept out late eat at a devout woman's house and deny it. Benedict tells them whose house they entered, what they ate, and how many cups they drank, and they fall at his feet and confess; he pardons them, judging that they will not do it again in his absence, since they know him present in spirit.

GREGORIUS. Mos etenim cellae fuit, ut quotiens ad responsum
the-custom for of-the-cell was that as-often-as on an-errand
aliquod egrederentur fratres, cibum potumque extra cellam
some went-out the-brothers food and-drink outside the-cell
minime sumerent. Cumque hoc de regulae usu sollicite
by-no-means they-took and-when this from of-the-rule the-practice carefully
servaretur, quadam die ad responsum fratres egressi sunt, in
was-kept on-a-certain day on an-errand brothers gone-out have in
quo tardiori compulsi sunt hora demorari, qui manere juxta
which to-a-later compelled they-were hour to-stay who to-live near
religiosam foeminam noverant, cujus ingressi habitaculum
a-devout woman knew whose having-entered dwelling
sumpserunt cibum. Cumque jam tardius ad cellam rediissent,
they-took food and-when now rather-late to the-cell they-had-returned
benedictionem Patris ex more petierunt. Quos ille protinus
the-blessing of-the-Father by custom they-asked whom he at-once
percunctatus est dicens: Ubi comedistis? Qui responderunt
questioned has saying where did-you-eat who answered
dicentes: Nusquam. Quibus ille ait: Quare ita mentimini?
saying nowhere to-whom he says why thus do-you-lie
Numquid illius talis foeminae habitaculum non intrastis?
surely-not of-that such woman the-dwelling not you-entered

Numquid hos atque illos cibos non accepistis? Numquid tot
surely-not these and those foods not you-took surely-not so-many
calices non bibistis? cumque eis venerabilis Pater et hospitium
cups not you-drank and-when to-them the-venerable Father both the-lodging
mulieris et genera ciborum et numerum potionum diceret,
of-the-woman and the-kinds of-foods and the-number of-drinks told
recognoscentes cuncta, quae egerant, ad ejus pedes tremefacti
recognizing all-things which they-had-done at his feet terrified
ceciderunt, se deliquisse confessi sunt. Ipse autem
they-fell themselves to-have-done-wrong confessed they-have he-himself but
protinus culpam pepercit perpendens, quod in ejus absentia ultra
at-once the-fault spared weighing that in his absence further
non facerent, quem praesentem sibi esse in spiritu scirent.
not they-would-do whom present to-them to-be in spirit they-knew

De fratre Valentiniani, ut supra

XIII · VALENTINIAN'S BROTHER

Valentinian's brother, a devout layman, comes to the monastery fasting every year. A fellow traveler urges him three times to eat, and the third time, beside a pleasant spring, he gives in; when he arrives, Benedict reproaches him for yielding to the devil at the third temptation, and he falls at his feet in shame. Peter sees Elisha's spirit in Benedict, and Gregory tells him to wait for greater things.

GREGORIUS. Frater quoque Valentiniani, ejus monachi, cujus
the-brother also of-Valentinian that monk of-whom
superius memoriam feci, vir erat laicus, sed religiosus. Qui
above mention I-made a-man was lay but devout who
ut servi Dei orationem perciperet et germanum fratrem
that of-the-servant of-God the-prayer he-might-receive and (his)-own brother
videret, annis singulis de loco suo ad cellam jejunus venire
might-see in-years each from place his to the-cell fasting to-come

consueverat. Quadam igitur die dum iter ad monasterium
was-accustomed on-a-certain therefore day while the-journey to the-monastery
faceret, sese illi alter viator adjunxit, qui sumendos
he-was-making himself to-him another traveler joined who to-be-eaten
in itinere portabat cibos. Cumque jam hora tardior
on the-journey was-carrying foods and-when now the-hour later
excrevisset, dixit: Veni, frater, sumamus cibum, ne lassemur
had-grown he-said come O-brother let-us-take food lest we-grow-weary
in via. Cui ille respondit: Absit, frater, non facio, quia
on the-way to-whom he answered far-be-it O-brother not I-do because
ad venerabilem Patrem Benedictum jejunus semper pervenire
to the-venerable Father Benedict fasting always to-arrive
consuevi. Quo responso percepto ad horam conviator
I-have-been-accustomed which answer received for the-moment the-fellow-traveler
conticuit. Sed cum posthaec aliquantulum itineris spatium
fell-silent but when after-this a-little of-the-journey the-space
egissent, rursus admonuit, ut manducarent. Consentire noluit,
they-had-gone again he-urged that they-eat to-consent would-not
qui jejunus pervenire decreverat. Tacuit quidem, qui ad
(he)-who fasting to-arrive had-decided was-silent indeed (he)-who to
manducandum invitaverat, et cum eo jejunus adhuc pergere
eating had-invited and with him fasting still to-proceed
ad modicum consensit. Cumque iter longius agerent et
for a-little agreed and-when the-journey further they-went and
eos tardior hora fatigaret ambulantes, invenerunt in itinere
them the-later hour wearied walking they-found on the-way
pratum et fontem et quaeque poterant ad reficiendum
a-meadow and a-spring and whatever-things could for refreshing
corpus delectabilia videri. Tunc conviator ait: Ecce aqua,
the-body delightful to-seem then the-fellow-traveler says behold water
ecce pratum, ecce amoenus locus, in quo possumus refici
behold a-meadow behold a-pleasant place in which we-can to-be-refreshed

et parum quiescere, ut valeamus iter nostrum postmodum
and a-little to-rest that we-may-be-able journey our afterward
incolumes explere. Cum igitur et verba auribus et loca oculis
unharmed to-complete when therefore both words to-the-ears and places to-the-eyes
blandirentur, hac tertia admonitione persuasus consensit et
coaxed by-this third urging persuaded he-consented and
comedit atque vespertina hora pervenit ad cellam. Praesentatus
ate and at-the-evening hour arrived at the-cell presented
autem venerabili Benedicto Patri sibi orationem petiit:
moreover to-the-venerable Benedict Father for-himself prayer he-asked
sed mox ei vir sanctus hoc, quod in via egerat,
but at-once to-him the-man holy this which on the-way he-had-done
improperavit dicens: Quid est, frater, quod malignus hostis, qui
reproached saying what is-it O-brother that the-malign enemy who
tibi per conviatorem tuum locutus est, semel tibi persuadere
to-you through fellow-traveler your spoken has once you to-persuade
non potuit, secundo non potuit, ad tertium persuasit et
not could a-second-time not could at the-third persuaded and
te ad hoc, quod voluit, superavit? Tunc ille reatum infirmae
you to this which he-wished overcame then he the-guilt of-weak
suae mentis agnoscens, ejus pedibus provolutus, tanto magis
his mind recognizing at-his feet prostrate so-much more
coepit culpam deflere et erubescere, quanto se cognovit
began the-fault to-bewail and to-blush as himself he-knew
etiam absentem in Benedicti Patris oculis deliquisse.
even absent in of-Benedict the-Father the-eyes to-have-done-wrong

PETRUS. Ego sancti viri praecordiis Elisaei spiritum video
I of-the-holy man in-the-breast of-Elisha the-spirit see
inesse, qui absenti discipulo praesens fuit.
to-be-in who to-the-absent disciple present was

GREGORIUS. Oportet, Petre, ut interim sileas, quatenus adhuc
it-behooves O-Peter that meanwhile you-be-silent so-that yet
majora cognoscas.
greater-things you-may-learn

De simulatione regis Totilae deprehensa

XIV · TOTILA'S DECEPTION

The Gothic king Totila tests Benedict's gift of prophecy by sending his sword-bearer Riccho in royal robes with a retinue. Benedict calls to him from afar, "Take off, son, take off what you wear; it is not yours," and Riccho falls to the ground in terror and returns to the king.

GREGORIUS. Gothorum namque temporibus cum rex eorum
of-the-Goths for in-the-times when king their
Totila sanctum virum prophetiae habere spiritum audisset,
Totila the-holy man of-prophecy to-have the-spirit had-heard
ad ejus monasterium pergens paulo longius substitit eique
to his monastery going a-little farther-off he-halted and-to-him
se venturum esse nuntiavit. Cui dum protinus mandatum
himself about-to-come to-be announced to-whom when at-once sent-word
de monasterio fuisset, ut veniret, ipse, sicut perfidae mentis
from the-monastery had-been that he-come he as of-a-faithless mind
fuit, an vir Dei prophetiae spiritum haberet, explorare
he-was whether the-man of-God of-prophecy the-spirit had to-test
conatus est. Quidam vero ejus spatharius Riccho dicebatur,
tried has a-certain indeed his sword-bearer Riccho was-called
cui calciamenta sua praebuit eumque indui regalibus
to-whom shoes his he-gave and-him to-be-clothed in-royal
vestibus fecit, quem quasi in persona sua pergere ad
garments he-made whom as-if in person his to-go to

Dei hominem praecepit. In cujus obsequio tres, qui sibi
of-God the-man he-commanded in whose attendance three who to-him
prae caeteris adhaerere consueverant, comites misit, scilicet
before the-others to-cling had-been-accustomed counts he-sent namely
Wilderich et Blidin, ut ante servi Dei oculos ipsum esse
Wilderich and Blidin that before of-the-servant of-God the-eyes him to-be
regem Totilam simulantes ejus lateri obambularent, cui alia
king Totila pretending at-his side they-might-walk to-whom other
quoque obsequia atque spatharios praebuit, ut tam ex eisdem
also attendants and sword-bearers he-gave that both from the-same
obsequiis quam ex purpureis vestibus rex esse putaretur.
attendants and from the-purple garments king to-be he-might-be-thought
Cumque idem Riccho decoratus vestibus, obsequentum
and-when the-same Riccho adorned with-garments of-attendants
frequentia comitatus monasterium fuisset ingressus, vir
by-the-crowd accompanied the-monastery had entered the-man
Dei eminus sedebat. Quem venientem conspiciens cum jam
of-God at-a-distance was-sitting whom coming seeing when now
ab eo audire potuisset, clamavit dicens: Pone, fili, pone hoc,
from him to-hear he-could he-cried saying put-off O-son put-off this
quod portas, non est tuum. Qui Riccho protinus in terram
which you-wear not is yours who Riccho at-once to the-ground
cecidit, et quia tanto viro inludere praesumsisset, expavit,
fell and because so-great a-man to-mock he-had-presumed was-terrified
omnesque, qui cum eo ad Dei hominem veniebant, terrae
and-all who with him to of-God the-man were-coming to-the-ground
consternati sunt. Surgentes autem ad eum appropinquare
prostrated were rising but to him to-draw-near
minime praesumserunt, sed ad suum regem reversi
by-no-means they-presumed but to their king having-returned
nuntiaverunt trepidi, in quanta velocitate fuerant deprehensi.
reported trembling with how-great speed they-had-been found-out

De prophetia, quae de eodem rege Totila facta est

XV · THE PROPHECY TO TOTILA

Totila comes himself and falls prostrate, and Benedict raises him, rebukes his crimes, and foretells that he will enter Rome, cross the sea, reign nine years, and die in the tenth, which comes to pass. When the bishop of Canosa says Totila will leave Rome uninhabited, Benedict answers that it will not be destroyed by the nations but will crumble from storms and earthquakes, which Gregory sees fulfilled; Honoratus heard this from the brothers, not from Benedict.

GREGORIUS. Tunc per se idem Totila ad Dei hominem
then by himself the-same Totila to of-God the-man
accessit, quem cum longe sedentem cerneret, non ausus
approached whom when far-off sitting he-saw not having-dared
accedere sese in terram dedit. Cui cum vir Dei diceret:
to-approach himself to the-ground he-gave to-whom when the-man of-God said
Surge; sed ipse ante eum de terra erigi non auderet,
rise but he before him from the-ground to-be-raised not dared
Benedictus, Jesu Christi famulus, per semetipsum dignatus est
Benedict of-Jesus Christ the-servant by himself deigned has
accedere ad regem prostratum, quem de terra levavit et
to-approach to the-king prostrate whom from the-ground he-raised and
de suis actibus increpavit atque in paucis sermonibus cuncta,
for his acts rebuked and in a-few words all-things
quae illi erant ventura, praenuntiavit dicens: Multa mala
which to-him were about-to-come foretold saying many evils
facis, multa fecisti: jam aliquando ab iniquitate compescere.
you-do many you-have-done now at-some-time from iniquity be-restrained
Et quidem Romam ingressurus es, mare transiturus,
and indeed Rome about-to-enter you-are the-sea about-to-cross
novem annis regnas, decimo morieris. Quibus auditis rex
nine years you-reign in-the-tenth you-will-die which heard the-king

vehementer territus oratione petita recessit atque ex illo
vehemently terrified prayer asked withdrew and from that-time
jam minus crudelis fuit. Cum non multo post Romam
now less cruel he-was when not much after Rome
adiit, ad Siciliam perrexit: anno autem regni sui decimo,
he-reached to Sicily he-went in-the-year but of-reign his tenth
omnipotentis Dei judicio, regnum cum vita perdidit.
of-almighty God by-the-judgment the-kingdom with life he-lost
Praeterea antistes Canusinae ecclesiae ad eundem Domini
moreover the-bishop of-Canosa church to the-same of-the-Lord
famulum venire consueverat, quem vir Dei pro vitae suae
servant to-come was-accustomed whom the-man of-God for of-life his
merito valde diligebat. Is itaque dum cum illo de ingressu regis
merit greatly loved he and-so while with him about the-entry of-king
Totilae et Romanae urbis perditione colloquium haberet, dixit:
Totila and of-the-Roman city the-ruin conversation had said
Per hunc regem civitas ista destruitur, ut jam amplius non
through this king city this is-being-destroyed so-that now further not
inhabitetur. Cui vir Dei respondit: Roma a gentibus
it-may-be-inhabited to-whom the-man of-God answered Rome by the-nations
non exterminabitur, sed tempestatibus coruscis et turbinibus
not will-be-destroyed but by-storms with-lightnings and whirlwinds
ac terrae motu fatigata marcessit in semetipsa. Cujus
and of-the-earth by-the-quaking worn-out withers in itself of-which
prophetiae mysteria nobis jam facta sunt luce clariora,
prophecy the-mysteries to-us now made have-been than-light clearer
qui in hac urbe dissoluta moenia, eversas domos, destructas
who in this city dissolved walls overturned houses destroyed
ecclesias turbine cernimus ejusque aedificia longo senio lassata,
churches by-whirlwind we-see and-its buildings by-long age exhausted
quia ruinis crebrescentibus prosternantur, videmus. Quamvis
that with-ruins multiplying they-are-laid-low we-see although

hoc Honoratus, ejus discipulus, cujus mihi relationi compertum
this Honoratus his disciple whose to-me from-account ascertained
est, nequaquam ex ore illius se audisse perhibet, sed
it-is by-no-means from the-mouth of-him himself to-have-heard declares but
quia hoc dixerit, dictum sibi a fratribus fuisse testatur.
that this he-said said to-him by the-brothers to-have-been testifies

De clerico a daemonio liberato

XVI · THE CLERIC FREED FROM A DEMON

A cleric of Aquino, sent in vain to the martyrs' shrines, is freed from a demon by Benedict, who then forbids him ever to eat meat or seek holy orders. Years later, seeing younger men ordained above him, he takes orders, and the demon seizes him until he dies. Peter marvels that Benedict saw God's secrets, and Gregory explains that the saints know God's judgments insofar as they are one with him: they know what God speaks and not what he keeps silent, so Paul and David agree.

GREGORIUS. Eodem quoque tempore quidam Aquinensis ecclesiae
at-the-same also time a-certain of-the-Aquino church
clericus daemonio vexabatur, qui a venerabili viro Constantino,
cleric by-a-demon was-harassed who by the-venerable man Constantine
ejus ecclesiae antistite, per multa fuerat martyrum loca
of-that church the-bishop through many had of-martyrs places
transmissus, ut sanari potuisset. Sed sancti Dei martyres
been-sent that to-be-healed he-might but the-holy of-God martyrs
noluerunt ei sanitatis donum tribuere, ut, quanta esset
would-not to-him of-health the-gift to-grant that how-great was
in Benedicto gratia, demonstrarent. Ductus itaque est ad
in Benedict grace they-might-show led and-so he-was to
omnipotentis Dei famulum Benedictum, qui Jesu Christo
of-almighty God the-servant Benedict who to-Jesus Christ

Domino preces fundens antiquum hostem de obsesso homine
the-Lord prayers pouring-out the-ancient enemy from the-possessed man
protinus expulit. Cui sanato praecepit dicens: Vade et
at-once expelled to-whom healed he-commanded saying go and
posthac carnem non comedas, ad sacrum vero ordinem nunquam
hereafter meat not eat to the-holy but order never
accedere praesumas; quacumque autem die sacrum ordinem
to-approach presume on-whatever but day the-holy order
temerare praesumseris, statim juri diaboli iterum
to-profane you-shall-have-presumed at-once to-the-right of-the-devil again
manciparis. Discessit igitur clericus sanus, et, sicut terrere solet
you-are-made-over departed therefore the-cleric sound and as to-terrify is-wont
animum recens poena, ea, quae vir Dei praeceperat,
the-mind recent punishment those-things which the-man of-God had-commanded
interim custodivit. Cum vero post annos multos omnes priores
meanwhile he-kept when but after years many all seniors
illius de hac luce migrassent, et minores suos sibimet
his from this light had-passed and juniors his over-himself
superponi in sacris ordinibus cerneret, verba viri Dei
to-be-set in holy orders he-saw the-words of-the-man of-God
quasi ex longo tempore oblitus postposuit atque ad sacrum
as-if from long time having-forgotten he-set-aside and to the-holy
ordinem accessit, quem mox is qui reliquerat diabolus tenuit
order approached whom at-once he who had-left the-devil seized
eumque vexare, quousque animam ejus excuteret, non cessavit.
and-him to-harass until the-soul his he-shook-out not ceased
PETRUS. Iste vir Dei divinitatis, ut video, etiam secreta
this man of-God of-the-divinity as I-see even the-secrets
penetravit, qui perspexit, hunc clericum idcirco diabolo
has-penetrated who perceived this cleric for-this-reason to-the-devil
traditum, ne ad sacrum ordinem accedere auderet.
handed-over lest to the-holy order to-approach he-dare

GREGORIUS. Quare divinitatis secreta non nosset, qui
why of-the-divinity the-secrets not should-he-know who
divinitatis praecepta servaret, cum scriptum sit, quia, qui
of-the-divinity the-precepts kept since written it-is that (he)-who
adhaeret Domino, unus spiritus est?
clings to-the-Lord one spirit is
PETRUS. Si unus fit cum Domino spiritus, qui Domino
if one becomes with the-Lord spirit (he)-who to-the-Lord
adhaeret, quid est, quod iterum idem egregius praedicator
clings what is-it that again the-same outstanding preacher
dicit: Quis novit sensum Domini, aut quis consiliarius ejus
says who has-known the-mind of-the-Lord or who counselor his
fuit? Valde enim esse inconveniens videtur, ejus sensum,
has-been very for to-be unfitting it-seems his mind
cum quo unum factus fuerit, ignorare.
with whom one made he-has-been to-be-ignorant-of
GREGORIUS. Sancti viri, in quantum cum Domino unum sunt,
holy men in as-far-as with the-Lord one they-are
sensum Domini non ignorant. Nam idem quoque Apostolus
the-mind of-the-Lord not are-ignorant-of for the-same also Apostle
dicit: Quis enim scit hominum, quae sunt hominis, nisi
says who for knows of-men what are of-a-man except
spiritus hominis, qui est in ipso? Ita et quae Dei sunt,
the-spirit of-the-man which is in him so also what of-God are
nemo cognovit, nisi spiritus Dei. Qui ut se ostenderet
no-one has-known except the-spirit of-God who that himself he-might-show
nosse, quae Dei sunt, adjunxit: Nos autem non spiritum
to-know what of-God are added we but not the-spirit
hujus mundi accepimus, sed Spiritum, qui ex Deo est. Hinc
of-this world have-received but the-Spirit which from God is hence
iterum dicitur: Quod oculus non vidit, nec auris audivit,
again it-is-said what eye not has-seen nor ear has-heard

nec in cor hominis ascendit, quae praeparavit Deus
nor into the-heart of-man has-risen which has-prepared God
diligentibus se, nobis autem revelavit per Spiritum suum.
for-those-loving him to-us but he-has-revealed through the-Spirit his
PETRUS. Si ergo eidem Apostolo ea, quae Dei sunt,
if therefore to-the-same Apostle those-things which of-God are
per Dei Spiritum fuerant revelata, quomodo super hoc,
through of-God the-Spirit had-been revealed how above this
quod proposuit, praemisit dicens: O altitudo divitiarum
which he-proposed did-he-set-before saying O depth of-the-riches
sapientiae et scientiae Dei! Quam incomprehensibilia sunt
of-the-wisdom and of-the-knowledge of-God how incomprehensible are
judicia ejus et investigabiles viae ejus! Sed rursum mihi
the-judgments his and unsearchable the-ways his but again to-me
haec dicenti alia suboritur quaestio: nam David propheta
these-things saying another arises question for David the-prophet
Domino loquitur dicens: In labiis meis pronuntiavi omnia
to-the-Lord speaks saying with lips my I-have-declared all
judicia oris tui. Et cum minus sit nosse, quam etiam
the-judgments of-mouth your and since less it-is to-know than also
pronuntiare, quid est, quod Paulus incomprehensibilia esse
to-declare what is-it that Paul incomprehensible to-be
Dei judicia asserit, David autem haec se omnia non
of-God the-judgments asserts David but these himself all not
solum nosse sed etiam in labiis pronuntiasse testatur?
only to-know but also with the-lips to-have-declared testifies
GREGORIUS. Ad utraque haec tibi superius sub brevitate respondi
to both these to-you above in brevity I-answered
dicens, quod sancti viri, in quantum cum Domino unum
saying that holy men in as-far-as with the-Lord one
sunt, sensum Domini non ignorant; omnes enim, qui devote
they-are the-mind of-the-Lord not are-ignorant-of all for who devoutly

Dominum sequuntur, etiam devotione cum Deo sunt, sed
the-Lord follow even by-devotion with God are but
adhuc carnis corruptibilis pondere gravati cum Deo non
still of-flesh corruptible by-the-weight weighed-down with God not
sunt. Occulta itaque Dei judicia in quantum conjuncti sunt,
they-are the-hidden and-so of-God judgments in as-far-as joined they-are
sciunt, in quantum disjuncti sunt, nesciunt: quia enim
they-know in as-far-as disjoined they-are they-do-not-know because for
ejus secreta adhuc perfecte non penetrant, incomprehensibilia
his secrets still perfectly not they-penetrate incomprehensible
ejus judicia esse testantur; qui vero et mente inhaerent
his judgments to-be they-testify who but also in-mind cling
atque inhaerendo vel sacrae scripturae eloquiis vel occultis
and by-clinging either of-sacred scripture by-the-words or by-hidden
revelationibus, in quantum accipiunt, agnoscunt, haec et
revelations in as-far-as they-receive recognize these-things both
noverunt et pronuntiant. Judicia igitur, quae Deus tacet,
know and declare the-judgments therefore which God keeps-silent
nesciunt, quae Deus loquitur, sciunt. Unde et David
they-do-not-know which God speaks they-know whence also David
propheta cum dixisset: In labiis meis pronuntiavi omnia
the-prophet when he-had-said with lips my I-have-declared all
judicia, protinus addidit, oris tui, ac si aperte dicat:
the-judgments at-once added of-mouth your as if openly he-should-say
Illa ego judicia nosse et pronuntiasse potui, quae te dixisse
those I judgments to-know and to-have-declared was-able which you to-have-said
cognovi; nam ea, quae ipse non loqueris, nostris procul
I-knew for those-things which yourself not you-speak from-our far
dubio cognitionibus abscondis. Concordat ergo prophetica
from-doubt knowledge you-hide agrees therefore the-prophetic
apostolicaque sententia, quia et incomprehensibilia sunt Dei
and-apostolic statement because both incomprehensible are of-God

judicia, et tamen, quae de ore ejus prolata fuerint,
the-judgments and yet (those)-which from the-mouth his uttered have-been
humanis labiis pronuntiantur, quoniam sciri ab hominibus
by-human lips are-declared since to-be-known by men
et prolata per Deum possunt, et occultata non possunt.
both uttered by God they-can and hidden not they-can
PETRUS. In objectione meae quaestiunculae patuit causa
in the-objection of-my little-question has-appeared the-cause
rationis. Sed quaeso te, si qua sunt adhuc de hujus
of-the-reasoning but I-ask you if any-things there-are still about of-this
viri virtute, subjunge.
man power add

De prophetia destructionis monasterii sui

XVII · THE PROPHECY OF THE MONASTERY'S FALL

The nobleman Theopropus finds Benedict weeping and learns that God has given the monastery over to the barbarians and spared only the monks' lives. Gregory notes that the Lombards have lately sacked it by night without taking a single man, as Paul lost his ship while every life was saved.

GREGORIUS. Vir quidam nobilis, Theopropus nomine, ejusdem
a-man certain noble Theopropus by-name of-the-same
Patris Benedicti fuerat ammonitione conversus, qui pro vitae
Father Benedict had by-the-admonition been-converted who for of-life
suae merito magnam apud eum familiaritatis fiduciam habebat.
his merit great with him of-familiarity confidence had
Hic cum quadam die ejus cellulam fuisset ingressus, hunc
he when on-a-certain day his cell had entered him
amarissime flentem repperit. Cumque diu subsisteret ejusque non
most-bitterly weeping found and-when long he-stood and-his not

finiri lacrimas videret, nec tamen, ut vir Dei consueverat,
to-be-ended tears he-saw nor yet as the-man of-God was-accustomed
orando plangeret, sed moerendo: quaenam causa tanti luctus
in-praying lamented but in-grieving what cause of-such grief
existeret, inquisivit. Cui vir Dei ilico respondit: Omne
there-was he-asked to-whom the-man of-God at-once answered all
hoc monasterium, quod construxi, et cuncta, quae fratribus
this monastery which I-built and all-things which for-the-brothers
praeparavi, omnipotentis Dei judicio gentibus tradita
I-prepared of-almighty God by-the-judgment to-the-nations handed-over
sunt. Vix autem obtinere potui, ut mihi ex hoc loco animae
are scarcely but to-obtain could-I that to-me from this place the-souls
concederentur. Cujus vocem tunc Theopropus audivit, nos autem
be-granted whose voice then Theopropus heard we but
cernimus, qui destructum modo a Langobardorum gente ejus
see who destroyed lately by of-the-Lombards the-nation his
monasterium scimus. Nocturno enim tempore et quiescentibus
monastery know by-night for time and resting
fratribus nuper illic Langobardi ingressi sunt, qui diripientes
the-brothers lately there the-Lombards entered have who plundering
omnia nec unum quidem illic hominem tenere potuerunt, sed
all-things not one even there man to-seize could but
implevit omnipotens Deus, quod fideli famulo Benedicto
fulfilled almighty God what to-the-faithful servant Benedict
promiserat, ut si res gentibus traderet, animas
he-had-promised that if the-property to-the-nations he-handed-over the-souls
custodiret. Qua in re Pauli vicem video tenuisse Benedictum,
he-would-keep which in matter of-Paul the-lot I-see to-have-held Benedict
cujus dum navis rerum omnium jacturam pertulit, ipse in
whose while the-ship of-things all the-loss suffered he-himself in
consolatione vitam omnium, qui eum comitabantur, accepit.
consolation the-life of-all who him accompanied received

De sublato flascone et per spiritum cognito

XVIII · THE HIDDEN FLAGON

Exhilaratus is sent with two flagons of wine but hides one on the way. Benedict thanks him for the one and warns him not to drink from the hidden flagon but to tip it carefully; when he does, a serpent comes out, and he is terrified of the wrong he has done.

GREGORIUS. Quodam quoque tempore Exhilaratus noster, quem
at-a-certain also time Exhilaratus our whom
ipse conversum nosti, transmissus a domino suo fuerat, ut
yourself converted you-know sent by master his had-been that
Dei viro in monasterium vino plena duo lignea vascula,
of-God to-the-man into the-monastery with-wine full two wooden flasks
quae vulgo flascones vocantur, deferret: qui unum detulit,
which commonly flagons are-called he-should-bring who one delivered
alterum vero pergens in itinere abscondit. Vir autem
the-other but going on the-journey hid the-man but
Domini, quem facta absentia latere non poterant, unum cum
of-the-Lord whom things-done in-absence to-escape not could one with
gratiarum actione suscepit et descendentem puerum monuit
of-thanks the-giving received and going-down the-boy warned
dicens: Vide, fili, de illo flascone, quem abscondisti, jam non
saying see O-son of that flagon which you-hid now not
bibas, sed inclina illum caute et invenies, quid intus habet. Qui
drink but tip it carefully and you-will-find what inside it-has who
confusus valde a Dei homine exivit. Et reversus volens
confounded greatly from of-God the-man went-out and having-returned wishing
adhuc probare, quod audierat, cum flasconem inclinasset, de eo
still to-test what he-had-heard when the-flagon he-had-tipped from it

protinus serpens egressus est. Tunc praedictus puer Exhilaratus
at-once a-serpent come-out has then the-aforesaid boy Exhilaratus
per hoc, quod in vino repperit, expavit malum, quod fecit.
through this which in the-wine he-found dreaded the-evil which he-did

De mappulis a servo Dei acceptis

XIX · THE HANDKERCHIEFS

A monk sent to preach to some nuns accepts handkerchiefs from them and hides them in his bosom. On his return Benedict asks how iniquity entered his bosom and reminds him that he was present in spirit, and the monk repents and throws them away.

GREGORIUS. Non longe autem a monasterio vicus erat, in quo
not far moreover from the-monastery a-village there-was in which
magna multitudo hominum ad fidem Dei ab idolorum cultu
a-great multitude of-men to the-faith of-God from of-idols the-worship
Benedicti fuerat exhortatione conversa. Ibi quoque quaedam
of-Benedict had by-the-exhortation been-converted there also certain
sanctae moniales feminae inerant, et crebro illuc pro exhortandis
holy nuns women were and often thither for exhorting
animabus fratres suos mittere Benedictus Dei famulus curabat.
souls brothers his to-send Benedict of-God the-servant took-care
Quadam vero die misit ex more, sed is, qui missus fuerat
on-a-certain indeed day he-sent by custom but he who sent had-been
monachus, post admonitionem factam a sanctimonialibus
the-monk after the-admonition made by the-consecrated
foeminis rogatus mappulas accepit sibique eas abscondit
women asked handkerchiefs accepted and-for-himself them hid
in sinu. Qui mox ut reversus est, eum vir Dei
in (his)-bosom who as-soon as returned he-has him the-man of-God

vehementissima amaritudine coepit increpare dicens: Quomodo
with-most-vehement bitterness began to-rebuke saying how
ingressa est iniquitas in sinum tuum? At ille obstupuit et quid
entered has iniquity into bosom your but he was-astounded and what
egisset oblitus, unde corripiebatur ignorabat. Cui ait:
he-had-done having-forgotten whence he-was-being-rebuked did-not-know to-whom he-says
Numquid ego illic praesens non eram, quando ab ancillis
surely-not I there present not was when from the-handmaids
Dei mappulas accepisti tibique eas in sinum misisti? Qui
of-God handkerchiefs you-accepted and-for-yourself them into bosom put who
mox ejus vestigiis provolutus stulte se egisse poenituit
at-once at-his feet prostrate foolishly himself to-have-acted repented
et eas, quas in sinu absconderat, mappulas projecit.
and those which in (his)-bosom he-had-hidden handkerchiefs threw-away

De cogitatione pueri superba per spiritum cognita

XX · THE PROUD THOUGHT

A young monk holding a lamp at Benedict's supper thinks proudly, "Who am I, to serve him?" Benedict turns at once, rebukes him, tells him to sign his heart, and sends him from his task. Asked by the brothers, the monk confesses his thoughts, and all see that nothing is hidden from Benedict.

GREGORIUS. Quadam quoque die dum venerabilis Benedictus
on-a-certain also day while the-venerable Benedict
Pater vespertina jam hora corporis alimenta perciperet, ejus
Father at-the-evening now hour of-the-body the-nourishment was-taking his
monachus, cujusdam Defensoris filius, fuerat, qui ei ante
monk of-a-certain Defensor the-son had-been who to-him before
mensam lucernam tenebat. Cumque vir Dei ederet, ipse
the-table a-lamp was-holding and-when the-man of-God was-eating he

autem cum lucernae ministerio adstaret, coepit per superbiae
but with of-the-lamp the-service stood-by he-began through of-pride
spiritum in mente sua tacitus volvere et per cogitationem
the-spirit in mind his silent to-turn-over and through thought
dicere: Quis est hic, cui ego manducanti adsisto, lucernam
to-say who is this-one to-whom I eating stand-by the-lamp
teneo, servitium impendo? Quis sum ego, ut isti serviam?
I-hold service I-render who am I that to-this-one I-should-serve
Ad quem vir Dei statim conversus vehementer eum coepit
to whom the-man of-God at-once turned vehemently him began
increpare dicens: Signa cor tuum, frater, quid est, quod
to-rebuke saying sign heart your O-brother what is-it that
loqueris? signa cor tuum. Vocatisque fratribus statim praecepit,
you-say sign heart your and-called the-brothers at-once he-commanded
ei lucernam de manibus tolli, ipsum vero jussit a
from-him the-lamp from (his)-hands to-be-taken him but he-ordered from
ministerio recedere et sibi hora eadem quietum sedere.
service to-withdraw and by-himself at-hour the-same quiet to-sit
Qui requisitus a fratribus, quid habuerit in corde, per ordinem
who questioned by the-brothers what he-had-had in heart in order
narravit, quanto superbiae spiritu intumuerat et quae contra
told with-how-great of-pride a-spirit he-had-swelled and what against
virum Dei verba per cogitationem tacitus dicebat. Tunc
the-man of-God words through thought silent he-was-saying then
liquido omnibus patuit, quod venerabilem Benedictum latere
clearly to-all it-became-plain that the-venerable Benedict to-escape
nil posset, in cujus aure etiam cogitationis verba sonuissent.
nothing could in whose ear even of-thought the-words had-sounded

De ducentis modiis farinae ante cellam tempore famis inventis

XXI · FLOUR IN TIME OF FAMINE

In a famine the monastery is down to five loaves, and Benedict promises the saddened brothers plenty tomorrow; the next morning two hundred measures of flour stand in sacks at the door. Peter asks whether the spirit of prophecy was always with him, and Gregory answers that it comes and goes, as with Nathan and Elisha, so that prophets remain humble.

GREGORIUS. Alio igitur tempore in eadem Campaniae
at-another therefore time in the-same of-Campania
regione fames incubuerat magnaque alimentorum indigentia
region famine had-settled and-great of-foods want
coangustabat. Jamque in Benedicti monasterio triticum
was-pressing and-now in of-Benedict the-monastery wheat
deerat, panes vero pene omnes consumpti fuerant, ut
was-lacking the-loaves indeed almost all consumed had-been so-that
non plus quam quinque ad refectionis horam fratribus
not more than five for of-the-meal the-hour for-the-brothers
inveniri potuissent. Cumque eos venerabilis Pater contristatos
to-be-found could and-when them the-venerable Father saddened
cerneret, eorum pusillanimitatem studuit modesta increpatione
saw their faint-heartedness he-strove with-modest rebuke
corrigere et rursum promissione sublevare dicens: Quare
to-correct and again by-a-promise to-lift-up saying why
de panis inopia vester animus contristatur? Hodie
about of-bread the-shortage your mind is-saddened today
quidem minus est, sed die crastina abundanter habebitis.
indeed less there-is but on-day tomorrow's abundantly you-will-have
Sequenti autem die ducenti farinae modii ante fores
on-the-following but day two-hundred of-flour measures before the-doors

cellae in saccis inventi sunt, quos omnipotens Deus quibus
of-the-cell in sacks found were which almighty God by-whom
deferentibus transmisisset nunc usque manet incognitum.
bringing he-had-sent now even remains unknown
Quod cum fratres cernerent, Domino gratias referentes
which when the-brothers saw to-the-Lord thanks returning
didicerunt jam de abundantia nihil in egestate dubitare.
they-learned now of abundance nothing in want to-doubt

PETRUS. Dic, quaeso te, numquidnam credendum est, huic
tell I-ask you surely-not to-be-believed is to-this
Dei famulo semper prophetiae spiritum adesse potuisse?
of-God servant always of-prophecy the-spirit to-be-present to-have-been-able
an per intervalla temporum ejus mentem prophetiae spiritus
or at intervals of-times his mind of-prophecy the-spirit
implebat?
was-filling

GREGORIUS. Prophetiae spiritus, Petre, prophetarum mentes non
of-prophecy the-spirit O-Peter of-the-prophets the-minds not
semper inradiat, quia sicut de Spiritu Sancto secundum
always illumines because as of the-Spirit Holy according-to
Joannem scriptum est: Ubi vult aspirat, ita sciendum est,
John written it-is where he-wills he-breathes so to-be-known it-is
quia et quando vult aspirat. Hinc est enim quod Nathan
that also when he-wills he-breathes hence it-is for that Nathan
a rege requisitus, si construere templum posset, prius
by the-king asked whether to-build a-temple he-could first
consensit et postmodum prohibuit. Hinc est, quod Elisaeus
consented and afterward forbade hence it-is that Elisha
cum flentem mulierem cerneret causamque nescisset, ad
when a-weeping woman he-saw and-the-cause did-not-know to
prohibentem hanc puerum dicit: Dimitte eam, quia anima
the-restraining her servant says let-go her because the-soul

ejus in amaritudine est et Dominus celavit me et non
her in bitterness is and the-Lord has-hidden-from me and not
indicavit mihi. Quod omnipotens Deus ex magnae pietatis
has-shown to-me which almighty God from of-great goodness
dispensatione disponit, quia dum prophetiae spiritum aliquando
a-dispensation arranges because while of-prophecy the-spirit sometimes
dat et aliquando subtrahit, prophetantium mentes et elevat
he-gives and sometimes withdraws of-those-prophesying the-minds both he-raises
in celsitudine et custodit in humilitate, ut et accipientes
in height and keeps in humility that both receiving
spiritum inveniant, quid de Deo sint, et rursum prophetiae
the-spirit they-may-find what from God they-are and again of-prophecy
spiritum non habentes cognoscant, quid sint de semetipsis.
the-spirit not having they-may-learn what they-are of themselves
PETRUS. Ita hoc esse, ut asseris, magna ratio clamat. Sed
so this to-be as you-assert great reason cries-out but
quaeso, de venerabili Patre Benedicto quicquid adhuc
I-ask about the-venerable Father Benedict whatever still
animo occurrit, exequere.
to-the-mind occurs recount

De fabrica monasterii Terracinensis per visionem disposita

XXII · THE PLAN GIVEN IN A DREAM

Benedict sends monks to found a monastery near Terracina and promises to come on a set day and show them where to build. The night before, he appears to the abbot and his provost in a dream and marks out every building, and when they complain that he never came, he tells them to build as they saw. Gregory explains to Peter that the spirit moves more freely than the body, as Habakkuk was carried to Chaldea.

GREGORIUS. Alio quoque tempore a quodam fideli viro fuerat
at-another also time by a-certain faithful man he-had
rogatus, ut in ejus praedio juxta Terracinensem urbem
been-asked that on his estate near the-Terracinan city
missis discipulis suis construere monasterium debuisset. Qui
sent disciples his to-build a-monastery he-should who
roganti consentiens deputatis fratribus Patrem constituit et
to-the-one-asking consenting assigned brothers a-Father appointed and
quis eis secundus esset ordinavit. Quibus euntibus spopondit
who for-them second should-be arranged to-whom going he-promised
dicens: Ite, et die illa ego venio et ostendo vobis, in quo loco
saying go and on-day that I come and show you in what place
oratorium, in quo refectorium fratrum, in quo susceptionem
the-oratory in what the-refectory of-the-brothers in what the-reception
hospitum vel quaeque sunt necessaria aedificare debeatis. Qui
of-guests or whatever-things are necessary to-build you-should who
benedictione percepta ilico perrexerunt et constitutum diem
the-blessing received at-once set-out and the-appointed day
magnopere praestolantes paraverunt omnia, quae his, qui cum
eagerly awaiting prepared all-things which for-those who with
tanto Patre venire potuissent, videbantur esse necessaria. Nocte
so-great a-Father to-come might seemed to-be necessary on-night

vero eadem, qua promissus inlucescebat dies, eidem servo
indeed the-same on-which the-promised was-dawning day to-the-same servant
Dei, quem illic Patrem constituerat, atque ejus praeposito
of-God whom there Father he-had-appointed and his to-provost
vir Domini in somnis apparuit et loca singula, ubi quid
the-man of-the-Lord in dreams appeared and the-places one-by-one where what
aedificare debuissent, subtiliter designavit. Cumque utrique
to-build they-should precisely marked-out and-when both
a somno surgerent, sibi invicem quod viderant retulerunt.
from sleep rose to-each other what they-had-seen related
Non tamen visioni illi omnimodo fidem dantes virum Dei,
not yet to-vision that entirely faith giving the-man of-God
sicut se venire promiserat, expectabant. Cumque vir Dei
as himself to-come he-had-promised they-awaited and-when the-man of-God
constituto die minime venisset, ad eum cum moerore reversi
on-the-appointed day by-no-means had-come to him with grief returned
sunt dicentes: Expectavimus, Pater, ut venires, sicut
they-have saying we-waited O-Father that you-might-come as
promiseras, et nobis ostenderes, ubi quid aedificare deberemus,
you-had-promised and to-us might-show where what to-build we-should
et non venisti. Quibus ipse ait: Quare, fratres, quare ista
and not you-came to-whom he says why O-brothers why these-things
dicitis? Numquid, sicut promisi, non veni? Cui cum ipsi
do-you-say surely-not as I-promised not I-came to-whom when they
dicerent: Quando venisti? respondit: Numquid utrisque
said when did-you-come he-answered surely-not to-both
vobis dormientibus non apparui et loca singula designavi?
you sleeping not I-appeared and the-places one-by-one marked-out
Ite, et sicut per visionem audistis, omne habitaculum
go and as through the-vision you-heard every dwelling
monasterii ita construite. Qui haec audientes vehementer
of-the-monastery so build who these-things hearing vehemently

ammirati ad praedictum praedium sunt reversi et cuncta
amazed to the-aforesaid estate have returned and all
habitacula, sicut ex revelatione didicerant, construxerunt.
dwellings as from the-revelation they-had-learned built
PETRUS. Doceri velim, quo fieri ordine potuit, ut
to-be-taught I-would-wish by-what to-be-done order it-could that
longe iret, responsum dormientibus diceret, quod ipsi
far-off he-might-go an-answer to-the-sleeping he-might-speak which they
per visionem audirent et recognoscerent.
through vision might-hear and recognize
GREGORIUS. Quid est, quod perscrutans rei gestae ordinem
what is-it that examining of-the-thing done the-order
ambigis, Petre? Liquet profecto, quia mobilioris naturae est
you-doubt O-Peter it-is-clear surely that of-a-more-mobile nature is
spiritus, quam corpus. Et certe scriptura testante novimus,
the-spirit than the-body and certainly scripture testifying we-know
quod propheta ex Judaea sublevatus repente est cum prandio
that the-prophet from Judea lifted suddenly was with a-meal
in Chaldaea depositus, quo videlicet prandio prophetam
in Chaldea set-down with-which namely meal the-prophet
reficit seque repente in Judaea iterum invenit. Si igitur
he-refreshes and-himself suddenly in Judea again found if therefore
tam longe Habacuc potuit sub momento corporaliter ire et
so far Habakkuk could in a-moment bodily to-go and
prandium deferre, quid mirum, si Benedictus Pater obtinuit,
a-meal to-bring what wonder if Benedict the-Father obtained
quatenus iret per spiritum et fratrum quiescentium
that he-might-go through the-spirit and of-the-brothers resting
spiritibus necessaria narraret, ut sicut ille ad cibum corporis
to-the-spirits necessary-things might-tell that as he for the-food of-the-body

corporaliter perrexit, ita iste ad institutionem spiritalis vitae
bodily went so this-one for the-ordering of-spiritual life
spiritaliter pergeret?
spiritually might-go

PETRUS. Manus tuae locutionis tersit a me, fateor,
the-hand of-your speech has-wiped from me I-confess
dubietatem mentis. Sed velim nosse in communi locutione,
the-doubt of-mind but I-would-wish to-know in common speech
qualis iste vir fuerit.
what-kind this man was

De ancillis Dei, quae post mortem per oblationem ejus communioni sunt redditae

XXIII · THE NUNS RESTORED TO COMMUNION

Two noble nuns insult the devout man who serves them, and Benedict threatens to excommunicate them unless they curb their tongues. They die unamended, and their nurse sees them leave their tombs whenever the deacon dismisses those not communicating; Benedict sends an offering for them, and they are no longer seen to leave. Gregory tells Peter that the power to bind and loose was given to a man still in the flesh.

GREGORIUS. Vix ipsa, Petre, communis ejus locutio a
scarcely itself O-Peter common his speech from
virtutis erat pondere vacua, quia cujus cor sese in alta
of-power was weight empty because whose heart itself on high-things
suspenderat, nequaquam verba de ore illius incassum
had-hung by-no-means words from the-mouth of-him in-vain
cadebant. Si quid vero unquam non jam decernendo, sed
fell if anything but ever not now in-deciding but
minando diceret, tantas vires sermo illius habebat, ac si
in-threatening he-said such force word his had as if

hoc non dubie atque suspense, sed jam per sententiam
this not doubtfully and in-suspense but already by sentence
protulisset. Nam non longe ab ejus monasterio duae
he-had-pronounced for not far from his monastery two
quaedam sanctimoniales feminae, nobiliori genere exortae, in
certain consecrated women of-nobler family born in
loco proprio conversabantur, quibus quidam religiosus vir
place their-own were-living to-whom a-certain devout man
ad exterioris vitae usum praebebat obsequium. Sed sicut
for of-outward life the-use offered service but as
nonnullis solet nobilitas generis parere ignobilitatem mentis,
for-some is-wont nobility of-family to-beget ignobility of-mind
ut minus se in hoc mundo despiciant, qui plus se
that less themselves in this world they-despise who more themselves
caeteris aliquid fuisse meminerunt; necdum praedictae
than-others something to-have-been remember not-yet the-aforesaid
sanctimoniales feminae perfecte linguam sub habitus sui
consecrated women perfectly the-tongue under of-habit their
freno restrinxerant, et eundem religiosum virum, qui ad
the-bridle had-restrained and the-same devout man who for
exteriora necessaria eis obsequium praebebat, incautis saepe
outward necessities to-them service offered with-careless often
sermonibus ad iracundiam provocabant. Qui cum diu ista
words to anger provoked who when long these-things
toleraret, perrexit ad Dei hominem quantasque pateretur
he-bore went to of-God the-man and-how-great he-was-suffering
verborum contumelias enarravit. Vir autem Dei haec
of-words insults recounted the-man but of-God these-things
de illis audiens eis protinus mandavit dicens: Corrigite
about them hearing to-them at-once sent-word saying correct
linguam vestram, quia si non emendaveritis, excommunico vos.
tongue your because if not you-amend I-excommunicate you

Quam videlicet excomunicationis sententiam non proferendo
which namely of-excommunication sentence not by-pronouncing
intulit, sed intentando. Illae autem a pristinis moribus
he-imposed but by-threatening they but from former ways
nihil mutatae intra paucos dies defunctae sunt atque
in-nothing changed within a-few days died they-have and
in ecclesia sepultae. Cumque in eadem ecclesia missarum
in the-church buried and-when in the-same church of-Masses
solemnia celebrarentur atque ex more Diaconus clamaret: Si
the-solemnities were-celebrated and by custom the-Deacon cried if
quis non communicat, det locum; nutrix earum, quae
anyone not communicates let-him-give place the-nurse of-them who
pro eis oblationem Domino deferre consueverat, eas de
for them an-offering to-the-Lord to-bring had-been-accustomed them from
sepulcris suis progredi et exire ecclesiam videbat. Quod
tombs their to-come-forth and to-go-out-of the-church saw which
dum saepius cerneret, quia ad vocem diaconi clamantis
when rather-often she-saw that at the-voice of-the-deacon crying
exiebant foras atque intra ecclesiam permanere non poterant,
they-went outside and within the-church to-remain not could
ad memoriam rediit, quae vir Dei illis adhuc viventibus
to memory came-back what the-man of-God to-them still living
mandavit. Eas quippe se communione privare dixerat,
had-sent-word them for himself of-communion to-deprive had-said
nisi mores suos et verba corrigerent. Tunc servo Dei
unless ways their and words they-corrected then to-the-servant of-God
cum gravi moerore indicatum est, qui manu sua protinus
with heavy grief made-known it-was who with-hand his at-once
oblationem dedit dicens: Ite et hanc oblationem pro eis
an-offering gave saying go and this offering for them
offerri Domino facite, et ulterius excommunicatae non
to-be-offered to-the-Lord cause and any-longer excommunicated not

erunt. Quae dum oblatio pro eis fuisset immolata, et a
they-will-be which when offering for them had-been sacrificed and by
diacono juxta morem clamatum est, ut non communicantes
the-deacon according-to custom cried it-was that not those-communicating
ab ecclesia exirent, illae exire ab ecclesia ulterius visae
from the-church should-go-out they to-go-out from the-church any-longer seen
non sunt. Qua ex re indubitanter patuit, quia dum
not were which from thing indubitably it-became-plain that while
inter eos, qui communione privati sunt, minime recederent,
among those who of-communion deprived are by-no-means they-withdrew
communionem a Domino per servum Domini recepissent.
communion from the-Lord through the-servant of-the-Lord they-had-received

PETRUS. Mirum valde! quamvis venerabilem et sanctissimum
wondrous very although venerable and most-holy
virum adhuc tamen in hac carne corruptibili degentem
a-man still yet in this flesh corruptible living
potuisse animas solvere in illo jam invisibili judicio
to-have-been-able souls to-loose in that now invisible judgment
constitutas.
placed

GREGORIUS. Numquidnam, Petre, in hac adhuc carne non erat,
surely-not O-Peter in this still flesh not he-was
qui audiebat: »Quodcumque ligaveris super terram erit
who heard whatever you-shall-bind on earth will-be
ligatum et in coelis: et quaecumque solveris super terram,
bound also in the-heavens and whatever you-shall-loose on earth
soluta erunt et in coelis«? Cujus nunc vicem et ligando et
loosed will-be also in the-heavens whose now the-office both in-binding and
solvendo optinent, qui locum sancti regiminis fide et moribus
in-loosing hold who the-place of-holy government in-faith and in-ways
tenent. Sed ut tanta valeat homo de terra, coeli et
hold but that such-things may-be-able man from earth of-heaven and

terrae conditor in terram venit e coelo, atque ut judicare
of-earth the-maker to earth came from heaven and that to-judge
caro etiam de spiritibus possit, hoc ei largiri dignatus
flesh even concerning spirits may-be-able this to-it to-bestow deigned
est factus pro hominibus Deus caro, quia unde surrexit ultra
has made for men God flesh because whence rose beyond
se infirmitas nostra, inde sub se infirmata est firmitas Dei.
itself weakness our thence below itself weakened was the-strength of-God
PETRUS. Cum virtute signorum concorditer loquitur ratio
with the-power of-the-signs harmoniously speaks the-reason
verborum.
of-the-words

De puerulo monacho, quem sepultum terra projecit

XXIV · THE BOY THE EARTH CAST OUT

A young monk who leaves without a blessing to visit his parents dies the same day, and the earth casts his body out of the grave twice. Benedict has the Lord's Body laid on his breast, and the earth keeps him. Gregory notes that it cast out one who lacked Benedict's grace.

GREGORIUS. Quadam quoque die dum quidam ejus puerulus
on-a-certain also day when a-certain his little-boy
monachus parentes suos ultra quam debebat diligens atque ad
monk parents his beyond what he-ought loving and to
eorum habitaculum tendens sine benedictione de monasterio
their dwelling heading without a-blessing from the-monastery
exisset, eodem die mox ut ad eos pervenit defunctus
had-gone-out on-the-same day as-soon as to them he-came died
est. Cumque esset sepultus, die altero projectum foras
he-has and-when he-had-been buried on-day the-next thrown outside

corpus ejus inventum est. Quod rursum tradere sepulturae
body his found was which again to-hand-over to-burial
curaverunt, sed sequenti die iterum projectum exterius atque
they-took-care but on-the-following day again thrown outside and
inhumatum sicut prius invenerunt. Tunc concite ad Benedicti
unburied as before they-found then hurriedly to of-Benedict
Patris vestigia currentes cum magno fletu petierunt, ut
the-Father the-feet running with great weeping they-asked that
ei suam gratiam largiri dignaretur. Quibus vir Dei
to-him his grace to-bestow he-would-deign to-whom the-man of-God
manu sua protinus communionem Dominici corporis dedit
with-hand his at-once the-communion of-the-Lord's body gave
dicens: Ite atque hoc Dominicum corpus super pectus ejus
saying go and this Lord's body upon breast his
cum magna reverentia ponite eumque sepulturae sic tradite.
with great reverence place and-him to-burial so hand-over
Quod dum factum fuisset, susceptum corpus ejus terra
which when done it-had-been received body his the-earth
tenuit nec ultra projecit. Perpendis, Petre, apud Dominum
held nor any-more threw-out do-you-weigh O-Peter with the-Lord
Jesum Christum cujus meriti iste vir fuerit, ut ejus corpus
Jesus Christ of-what merit this man was that his body
etiam terra projiceret, qui Benedicti gratiam non haberet.
even the-earth threw-out who of-Benedict the-grace not had

PETRUS. Perpendo plane et vehementer stupeo.
I-weigh plainly and vehemently I-am-amazed

De monacho, qui ingrato eodem monasterio discedens draconem contra se in itinere invenit

XXV · THE DRAGON ON THE ROAD

A restless monk keeps begging to leave, and Benedict, worn out by his importunity, angrily orders him to go. On the road he meets a dragon with open jaws and cries for help; the brothers see nothing and lead him back, and he never leaves again, for the holy man's prayers have shown him the dragon he was following unseen.

GREGORIUS. Quidam ejus monachus mobilitati mentem dederat et
a-certain his monk to-fickleness (his)-mind had-given and
permanere in monasterio nolebat. Cumque eum vir Dei
to-remain in the-monastery was-unwilling and-when him the-man of-God
assidue corriperet et frequenter ammoneret, ipse vero nullo
constantly corrected and frequently admonished he but in-no
modo consentiret in congregatione persistere atque inportunis
way would-consent in the-community to-persist and with-importunate
precibus, ut relaxaretur, immineret: quadam die isdem
prayers that he-be-released pressed on-a-certain day the-same
venerabilis Pater nimietatis ejus taedio affectus iratus jussit,
venerable Father of-excess his by-weariness affected angered ordered
ut discederet. Qui mox ut monasterium exiit, contra se
that he-depart who as-soon as the-monastery he-left against himself
adsistere aperto ore draconem in itinere invenit. Cumque
to-stand with-open mouth a-dragon on the-road found and-when
eum isdem draco, qui apparuerat, devorare vellet, coepit
him the-same dragon which had-appeared to-devour wished began
ipse tremens et palpitans magnis vocibus clamare dicens:
he trembling and quivering with-great voices to-cry saying
currite, currite, quia draco iste me devorare vult. Currentes
run run because dragon this me to-devour wishes running

autem fratres draconem minime viderunt, sed trementem
but the-brothers the-dragon by-no-means saw but trembling
atque palpitantem monachum ad monasterium reduxerunt.
and quivering the-monk to the-monastery led-back
Qui statim promisit, nunquam se esse jam a monasterio
who at-once promised never himself to-be now from the-monastery
recessurum, atque ex hora eadem in sua promissione
about-to-withdraw and from hour the-same in his promise
permansit, quippe qui sancti viri orationibus contra se
remained since (he)-who of-the-holy man by-the-prayers against himself
assistere draconem viderat, quem prius non videndo sequebatur.
to-stand the-dragon had-seen whom before not by-seeing he-was-following

De elefantioso curato

XXVI · THE LEPER HEALED

The noble Abdonius tells Gregory that his father's servant, swollen and covered with sores from elephantiasis, was sent to Benedict and restored to health at once.

GREGORIUS. Sed neque hoc silendum puto, quod
but not-even this to-be-passed-over-in-silence I-think which
inlustri viro Abdonio narrante cognovi, qui ajebat, patris
the-illustrious man Abdonius relating I-learned who said of-father
sui puerum morbo elefantino fuisse correptum, ita ut jam
his a-servant by-disease elephantine to-have-been seized so that now
pilis cadentibus cutis intumesceret, atque increscentem saniem
the-hairs falling the-skin swelled and growing pus
occultare non posset. Qui ad virum Dei ab eodem patre ejus
to-hide not he-could who to the-man of-God by the-same father his
missus est et saluti pristinae sub omni celeritate restitutus.
sent was and to-health former with all speed restored

De solidis per miraculum debitori redditis

XXVII · THE COINS ON THE GRAIN CHEST

A man in debt for twelve solidi asks Benedict for help, and Benedict, having none, tells him to come back in two days while he prays; thirteen solidi then appear on the grain chest, twelve for the debt and one to spare. Benedict also heals a man whose skin an enemy's poison had mottled like leprosy.

GREGORIUS. Neque illud taceam, quod ejus discipulus,
nor that let-me-leave-unsaid which his disciple
Perigrinus nomine, narrare consueverat, quia quadam die fidelis
Perigrinus by-name to-relate was-accustomed that on-a-certain day faithful
vir quidam necessitate debiti compulsus unum sibi fore
man a-certain by-the-necessity of-debt compelled one for-himself to-be
remedium credidit, si ad Dei virum pergeret et quae eum
remedy believed if to of-God the-man he-went and what him
urgueret debiti necessitas indicaret. Venit itaque ad monasterium,
pressed of-debt the-necessity he-showed he-came and-so to the-monastery
omnipotentis Dei famulum repperit, quia a creditore suo pro
of-almighty God the-servant found that by creditor his for
XII solidis graviter affligeretur intimavit. Cui venerabilis Pater
twelve solidi heavily he-was-afflicted he-disclosed to-whom the-venerable Father
nequaquam se habere duodecim solidos respondit, sed tamen
by-no-means himself to-have twelve solidi answered but yet
ejus inopiam blanda locutione consolatus ait: Vade et post
his want with-gentle speech having-consoled says go and after
biduum revertere, quia deest hodie, quod tibi debeam dare.
two-days return because is-lacking today what to-you I-should to-give
In ipso autem biduo more suo in oratione fuit occupatus.
in the-very but two-days in-the-way his in prayer he-was occupied
Cum die tertio is, qui necessitate debiti affligebatur, rediit,
when on-day the-third he who by-the-necessity of-debt was-afflicted returned

super arcam monasterii, quae erat frumento plena, subito
upon the-chest of-the-monastery which was with-grain full suddenly
tredecim solidi sunt inventi. Quos vir Dei deferri
thirteen solidi were found which the-man of-God to-be-brought
jussit et afflicto petitori tribuit dicens, ut duodecim
ordered and to-the-afflicted petitioner gave saying that twelve
redderet debiti, et unum in expensis proprius haberet.
he-should-repay of-the-debt and one for expenses as-his-own he-should-have
Sed ad ea nunc redeam, quae ejus discipulis in libri
but to those-things now let-me-return which his disciples in of-book
hujus exordio praedictis referentibus agnovi. Quidam vir
this the-beginning aforesaid relating I-learned a-certain man
gravissima adversarii sui aemulatione laborabat, cujus ad hoc
by-most-grave of-enemy his rivalry was-suffering whose to this
usque odium prorupit, ut ei nescienti in potu venenum
point hatred broke-out that to-him unknowing in a-drink poison
daret. Qui quamvis vitam auferre non valuit, cutis tamen
he-gave which although the-life to-take-away not was-able of-the-skin yet
colorem mutavit, ita ut diffusa in corpore suo varietas
the-color it-changed so that spread over body his the-mottling
leprae morem imitari videretur. Sed ad Dei famulum
of-leprosy the-manner to-imitate seemed but to of-God the-servant
deductus salutem pristinam citius recepit; nam mox ut
brought health former quickly he-recovered for as-soon as
eum contigit, omnem cutis illius varietatem fugavit.
him he-touched all of-the-skin his the-mottling he-put-to-flight

De ampulla vitrea in saxis projecta et non fracta

XXVIII · THE GLASS THROWN ON THE ROCKS

In a famine Benedict orders the last of the oil given to the subdeacon Agapitus, but the cellarer holds it back. Benedict has the glass thrown out of the window onto the rocks, where it lands unbroken; Benedict gives it to Agapitus and rebukes the monk for his faithlessness and pride.

GREGORIUS. Eo quoque tempore, quo alimentorum inopia
at-that also time in-which of-foods the-want
Campaniam graviter affligebat, vir Dei diversis indigentibus
Campania heavily was-afflicting the-man of-God to-various needy-ones
monasterii sui cuncta tribuerat, ut pene nihil in cellario
of-monastery his all-things had-given so-that almost nothing in the-storeroom
nisi parum quid olei in vitreo vase remaneret. Tunc quidam
except a-little some of-oil in a-glass vessel remained then a-certain
subdiaconus, Agapitus nomine, advenit magnopere postulans,
subdeacon Agapitus by-name came earnestly begging
ut sibi aliquantulum olei dari debuisset. Vir autem
that to-him a-little of-oil to-be-given should the-man but
Domini, qui cuncta decreverat in terra tribuere, ut in coelo
of-the-Lord who all-things had-decided on earth to-give that in heaven
omnia reservaret, hoc ipsum parum, quod remanserat, olei
all-things he-might-store-up this very little which had-remained of-oil
jussit petenti dari. Monachus vero, qui cellarium
ordered to-the-one-asking to-be-given the-monk but who the-storeroom
tenebat, audivit quidem jubentis verba, sed implere
kept heard indeed of-the-one-ordering the-words but to-fulfill
distulit. Cumque post paulolum, si id, quod jusserat,
put-off and-when after a-little whether that which he-had-ordered
datum esset inquireret, respondit monachus, se minime
given had-been he-inquired answered the-monk himself by-no-means

dedisse, quia si illud ei tribueret, omnino nihil
to-have-given because if that to-him he-were-to-give altogether nothing
fratribus remaneret. Tunc iratus aliis praecepit, ut hoc
for-the-brothers would-remain then angered to-others he-commanded that this
ipsum vas vitreum, in quo parum olei remansisse videbatur,
very vessel glass in which a-little of-oil to-have-remained seemed
per fenestram projicerent, ne in cella aliquid per
through the-window they-should-throw lest in the-cell anything through
inobedientiam remaneret. Factumque est ita. Sub fenestra
disobedience remain and-done it-was so below window
autem eadem ingens praecipitium patebat saxorum molibus
moreover the-same a-huge precipice lay-open of-rocks with-masses
asperum. Projectum itaque vas vitreum venit in saxis, sed
rough thrown and-so the-vessel glass came onto the-rocks but
sic mansit incolome, ac si projectum minime fuisset, ita ut
so remained unharmed as if thrown by-no-means it-had-been so that
neque frangi neque oleum effundi potuisset. Quod vir
neither to-be-broken nor the-oil to-be-poured-out could which the-man
Domini praecepit levari atque ut erat integrum petenti
of-the-Lord commanded to-be-lifted and as it-was whole to-the-one-asking
tribui. Tunc collectis fratribus inobedientem monachum de
to-be-given then gathered the-brothers the-disobedient monk for
infidelitate sua et de superbia coram omnibus increpavit.
faithlessness his and for pride before all rebuked

De dolio vacuo et oleo repleto

XXIX · THE JAR FILLED WITH OIL

Benedict prays with the brothers beside an empty oil jar, and the oil rises until it lifts the lid and floods the floor; when he stops praying, it stops flowing. He urges the disobedient brother to learn faith and humility, and the brother is ashamed.

GREGORIUS. Qua increpatione completa sese cum eisdem fratribus
which rebuke completed himself with the-same brothers
in orationem dedit. In eo autem loco, ubi cum fratribus
to prayer gave in that moreover place where with the-brothers
orabat, vacuus erat ab oleo dolius et coopertus. Cumque
he-was-praying empty was of oil a-jar and covered and-when
sanctus vir in oratione persisteret, coepit operimentum
the-holy man in prayer persisted began the-cover
ejusdem dolii oleo excrescente sublevari. Quo demoto atque
of-the-same jar with-oil increasing to-be-lifted which removed and
sublevato oleum, quod excreverat, ora dolii transiens
lifted the-oil which had-increased the-rims of-the-jar passing
pavimentum loci, in quo incubuerat, inundabat. Quod
the-floor of-the-place on which he-had-lain-prostrate flooded which
Benedictus Dei famulus ut aspexit, protinus orationem
Benedict of-God the-servant as-soon-as he-saw at-once prayer
complevit, atque in pavimentum oleum difluere cessavit. Tunc
finished and onto the-floor the-oil to-flow ceased then
diffidentem inobedientemque fratrem latius admonuit,
the-distrustful and-disobedient brother at-greater-length admonished
ut fidem habere disceret et humilitatem. Isdem vero
that faith to-have he-should-learn and humility the-same indeed
frater salubriter correptus erubuit, quia venerabilis Pater
brother wholesomely corrected blushed because the-venerable Father

virtutem omnipotentis Domini, quam ammonitione intimaverat,
the-power of-the-almighty Lord which by-admonition he-had-intimated
miraculis ostendebat: nec erat jam ut quisquam de ejus
by-miracles was-showing nor was-it now that anyone of his
promissionibus dubitare posset, qui in uno eodemque momento
promises to-doubt could who in one and-the-same moment
pro vitreo vase pene vacuo plenum oleo dolium reddidisset.
for a-glass vessel almost empty full with-oil a-jar had-given-back

De monacho a daemonio liberato

XXX · THE MONK FREED FROM A DEMON

The devil, disguised as a doctor with a horn and a tripod, tells Benedict he is taking the brothers a potion, then throws an old monk to the ground; Benedict drives the demon out with a single slap. Gregory explains to Peter that saints work wonders sometimes by prayer and sometimes by power, as Peter raised Tabitha by prayer but delivered Ananias and Sapphira to death by rebuke.

GREGORIUS. Quadam vero die dum ad beati Joannis Oratorium,
on-a-certain indeed day while to of-blessed John the-Oratory
quod in ipsa montis celsitudine situm est, pergeret,
which on the-very of-the-mountain height situated is he-was-going
ei antiquus hostis in mulo medici specie obviam
to-him the-ancient enemy on a-mule of-a-physician in-the-form in-the-way
factus est, cornu et tripedicam ferens. Quem cum requisisset
made was a-horn and a-tripod carrying whom when he-had-asked
dicens: Ubi vadis? ille respondit: Ecce ad fratres vado,
saying where do-you-go he answered behold to the-brothers I-go
potionem eis dare. Itaque perrexit venerabilis Benedictus
a-potion to-them to-give and-so went-on the-venerable Benedict
ad orationem, qua completa concitus rediit. Malignus vero
to prayer which completed hurriedly returned the-malign but

spiritus unum seniorem monachum invenit aquam haurientem,
spirit one senior monk found water drawing
in quo statim ingressus est eumque in terram projecit
into whom at-once entered he-has and-him onto the-ground threw
et vehementissime vexavit. Quem cum vir Dei ab
and most-vehemently tormented whom when the-man of-God from
oratione rediens tam crudeliter vexari conspiceret, ei
prayer returning so cruelly to-be-tormented saw to-him
solummodo alapam dedit et malignum ab eo spiritum
only a-slap gave and the-malign from him spirit
protinus excussit, ita ut ad eum redire ulterius non auderet.
at-once shook-out so that to him to-return further not it-dared

PETRUS. Velim nosse, si haec tanta miracula virtute
I-would-wish to-know whether these so-great miracles by-the-power
semper orationis impetrabat, an aliquando etiam solo
always of-prayer he-obtained or sometimes also by-the-mere
voluntatis exhibebat nutu.
of-will he-displayed nod

GREGORIUS. Qui devota mente Deo adhaerent, cum rerum
(those)-who with-devout mind to-God cling when of-things
necessitas exposcit, exhibere signa modo utroque solent,
the-need demands to-display signs in-manner both are-wont
ut mira quaeque aliquando ex prece faciant, aliquando ex
so-that wondrous things sometimes from prayer they-do sometimes from
potestate. Cum enim Joannes dicat: Quotquot autem receperunt
power since for John says as-many-as but received
eum, dedit eis potestatem filios Dei fieri; quod si filii
him he-gave to-them the-power sons of-God to-become which if sons
Dei ex potestate sunt, quid mirum, si signa facere ex potestate
of-God by power they-are what wonder if signs to-do by power
valent? Quia enim utroque modo miracula exhibeant, testatur
they-are-able that for in-both ways miracles they-display testifies

Petrus, qui Thabitham mortuam orando suscitavit, Ananiam
Peter who Tabitha dead by-praying raised Ananias
vero et Saffiram mentientes morti increpando tradidit. Neque
but and Sapphira lying to-death by-rebuking handed-over nor
enim orasse in eorum extinctione legitur, sed solummodo
for to-have-prayed in their destruction he-is-read but only
culpam, quam perpetraverant, increpasse. Constat ergo, quod
the-fault which they-had-committed to-have-rebuked it-is-agreed therefore that
aliquando haec ex potestate, aliquando exhibent ex
sometimes these-things from power sometimes they-display from
postulatione, dum et istis vitam increpando abstulit, et
petition since both from-these life by-rebuking he-took and
illi reddidit orando. Nam duo quoque fidelis Dei famuli
to-her gave-back by-praying for two also faithful of-God of-the-servant
Benedicti facta nunc replico, in quibus aperte claret, aliud hunc
Benedict deeds now I-unfold in which openly it-is-clear one-thing him
accepta divinitus ex potestate, aliud ex oratione potuisse.
received divinely by power another by prayer to-have-been-able

De ligato rustico et solo ejus visu soluto

XXXI · THE PEASANT FREED BY A LOOK

The Arian Goth Zalla tortures a peasant for his goods, and the peasant says Benedict holds them. Bound, he leads Zalla to Benedict, who is reading at his door; Benedict looks at the peasant's arms, the thongs fall away, and Zalla falls terrified at his feet and never troubles the peasant again. Gregory cites this as a miracle done by power.

GREGORIUS. Gothorum quidam, Zalla nomine, perfidiae fuit
of-the-Goths a-certain-one Zalla by-name of-heresy was
Arianae, qui Totilae regis eorum temporibus contra catholicae
Arian who of-Totila king their in-the-times against of-the-catholic
ecclesiae religiosos viros ardore inmanissimae crudelitatis
church devout men with-the-heat of-most-monstrous cruelty
exarsit, ita ut quisquis ei clericus monachusve ante
blazed so that whatever to-him cleric or-monk before
faciem venisset, ab ejus manibus vivus nullo modo exiret.
(his)-face had-come from his hands alive in-no way would-get-out
Quadam vero die avaritiae suae aestu succensus in rapinam
on-a-certain indeed day of-avarice his by-the-heat inflamed for plunder
rerum inhians, dum quendam rusticum crudelibus tormentis
of-goods gaping while a-certain peasant with-cruel tortures
affligeret eumque per supplicia diversa laniaret, victus poenis
he-afflicted and-him with torments various tore overcome by-pains
rusticus sese res suas Benedicto Dei famulo commendasse
the-peasant himself property his to-Benedict of-God the-servant to-have-entrusted
professus est, ut dum hoc a torquente crederetur, suspensa
declared has that while this by the-torturer was-believed suspended
interim crudelitate ad vitam raperetur. Tunc idem Zalla
meanwhile the-cruelty to life he-might-be-snatched then the-same Zalla
cessavit rusticum tormentis affligere, sed ejus brachia loris
ceased the-peasant with-tortures to-afflict but his arms with-thongs

fortibus astringens ante equum suum coepit inpellere, ut
strong binding before horse his began to-drive that
quis esset Benedictus, qui ejus res susceperat, demonstraret.
who was Benedict who his property had-received he-might-show
Quem ligatis brachiis rusticus antecedens duxit ad sancti
whom with-bound arms the-peasant going-ahead led to of-the-holy
viri monasterium eumque ante ingressum cellae solum
man the-monastery and-him before the-entrance of-the-cell alone
sedentem repperit et legentem. Eidem autem subsequenti
sitting found and reading to-the-same moreover following
et saevienti Zallae rusticus dixit: Ecce iste est, de quo
and raging Zalla the-peasant said behold this is of whom
dixeram, Benedictus Pater. Quem dum fervido spiritu cum
I-had-spoken Benedict the-Father whom when with-boiling spirit with
perversae mentis insania fuisset intuitus, eo terrore,
of-perverse mind the-madness he-had looked-at with-that terror
quo consueverat, acturum se existimans magnis coepit
with-which he-was-wont about-to-act himself thinking with-great began
vocibus clamare dicens: Surge, surge, et res istius rustici
voices to-cry saying rise rise and the-property of-this peasant
redde, quas accepisti. Ad cujus vocem vir Dei protinus
give-back which you-received at whose voice the-man of-God at-once
oculos levavit a lectione eumque intuitus mox etiam
(his)-eyes raised from reading and-him having-looked-at at-once also
rusticum, qui ligatus tenebatur, adtendit: ad cujus brachia
the-peasant who bound was-held noticed to whose arms
dum oculos deflexisset, miro modo tanta se celeritate
when (his)-eyes he-had-turned in-wondrous way with-such themselves speed
coeperunt inligata brachiis lora devolvere, ut dissolvi
began bound-on to-the-arms the-thongs to-unroll that to-be-undone
tam concite nulla hominum festinatione potuissent. Cumque
so quickly by-no of-men haste they-could-have and-when

is, qui ligatus venerat, coepisset subito adstare solutus, ad
he who bound had-come had-begun suddenly to-stand loosed at
tantae potestatis vim tremefactus Zalla ad terram corruit
of-so-great power the-force terrified Zalla to the-ground collapsed
et cervicem crudelitatis rigidae ad ejus vestigia inclinans
and the-neck of-cruelty rigid to his feet bending
orationibus se illius commendavit. Vir autem sanctus a
to-the-prayers himself of-him commended the-man but holy from
lectione minime surrexit, sed vocatis fratribus eum introrsus
reading by-no-means rose but called the-brothers him inside
tolli, ut benedictionem acciperet, praecepit. Quem ad
to-be-taken that a-blessing he-might-receive commanded whom to
se reductum, ut a tantae crudelitatis insania quiescere
himself brought-back that from of-so-great cruelty the-madness to-rest
deberet, ammonuit, qui fractus recedens nil ulterius petere
he-ought admonished who broken withdrawing nothing further to-ask
a rustico praesumsit, quem vir Dei non tangendo, sed
from the-peasant presumed whom the-man of-God not by-touching but
respiciendo solverat. Ecce est, Petre, quod dixi, quia hi, qui
by-looking had-loosed behold it-is O-Peter what I-said that those who
omnipotenti Deo familiarius serviunt, aliquando mira facere
the-almighty God more-intimately serve sometimes wonders to-do
etiam ex potestate possunt; qui enim ferocitatem Gothi
even from power can (he)-who for the-ferocity of-the-Goth
terribilis sedens repressit, lora vero nodosque ligaturae, quae
terrible sitting repressed the-thongs but and-the-knots of-the-binding which
innocentis brachia adstrinxerant, oculo dissolvit, ipsa
of-the-innocent the-arms had-tightened with-(his)-eye undid by-the-very
miraculi celeritate indicat, quia ex potestate acceperat
of-the-miracle speed shows that from power he-had-received

habere, quod fecit. Rursum quoque, quale quantumque
to-have what he-did again also what-kind and-how-great
miraculum orando valuit obtinere, subjungam.
a-miracle by-praying he-was-able to-obtain I-shall-add

De mortuo suscitato

XXXII · THE DEAD BOY RAISED

A peasant lays his dead son at the monastery door and demands that Benedict give him back. Benedict protests that such miracles belong to the apostles, but when the father will not leave, he kneels over the body and prays, and the boy trembles back to life. Gregory calls this a miracle obtained by prayer, and Peter asks whether the saints can do everything they wish.

GREGORIUS. Quadam die cum fratribus ad agri opera fuerat
on-a-certain day with the-brothers to of-the-field the-works he-had
egressus, quidam vero rusticus defuncti filii corpus in ulnis
gone-out a-certain but peasant of-a-dead son the-body in (his)-arms
ferens, orbitatis luctu aestuans, ad monasterium venit,
carrying of-bereavement with-grief burning to the-monastery came
Benedictum Patrem quaesivit. Cui cum dictum esset,
Benedict the-Father sought to-whom when told it-had-been
quia isdem Pater cum fratribus in agro moraretur, protinus
that the-same Father with the-brothers in the-field was-staying at-once
ante monasterii januam corpus extincti filii projecit et
before of-the-monastery the-door the-body of-the-dead son threw and
dolore turbatus ad inveniendum venerabilem Patrem se
by-grief disturbed for finding the-venerable Father himself
concitus in cursum dedit. Eadem vero hora vir Dei ab
hurriedly into running gave at-the-same indeed hour the-man of-God from
agri opere jam cum fratribus revertebatur. Quem mox
of-the-field work already with the-brothers was-returning whom as-soon

ut orbatus rusticus aspexit, clamare coepit: Redde filium
as the-bereaved peasant saw to-cry he-began give-back son
meum, redde filium meum. Vir autem Dei in hac voce
my give-back son my the-man but of-God at this voice
substitit dicens: Numquid ego filium tuum abstuli? Cui ille
stopped saying surely-not I son your took-away to-whom he
respondit: Mortuus est, veni, resuscita eum. Quod mox ut
answered dead he-is come raise-again him which as-soon as
Dei famulus audivit, valde contristatus est dicens: Recedite,
of-God the-servant heard greatly saddened he-was saying withdraw
fratres, recedite; haec nostra non sunt, sed sanctorum
O-brothers withdraw these-things ours not are but of-the-holy
Apostolorum. Quid vultis onera nobis imponere, quae non
Apostles why do-you-wish burdens on-us to-lay which not
possumus portare? At ille igitur, quem nimius cogebat dolor,
we-can to-carry but he therefore whom excessive was-driving grief
in sua petitione perstitit jurans, quod non recederet, nisi
in his petition persisted swearing that not he-would-withdraw unless
ejus filium resuscitaret. Quem mox Dei famulus inquisivit
his son he-raised whom at-once of-God the-servant asked
dicens: Ubi est? Cui ille respondit: Ecce corpus ejus ad
saying where is-he to-whom he answered behold body his at
januam monasterii jacet. Ubi dum vir Dei cum fratribus
the-door of-the-monastery lies where when the-man of-God with the-brothers
pervenisset, flexit genua et super corpusculum infantis
had-arrived he-bent the-knees and upon the-little-body of-the-child
incubuit seseque erigens ad coelum palmas tetendit dicens:
lay and-himself raising to heaven the-palms stretched saying
Domine, non aspicias peccata mea, sed fidem hujus hominis,
O-Lord not look-at sins my but the-faith of-this man
qui resuscitari filium suum rogat, et redde in hoc corpusculo
who to-be-raised son his asks and give-back into this little-body

animam, quam abstulisti. Vix in oratione verba compleverat,
the-soul which you-took-away scarcely in prayer the-words he-had-completed
et regrediente anima ita corpusculum pueri omne contremuit,
and returning the-soul so the-little-body of-the-boy all trembled
ut sub oculis omnium, qui aderant, apparuerit concussione
that under the-eyes of-all who were-present it-appeared with-a-shaking
mirifica tremendo palpitasse. Cujus mox manum tenuit
wondrous in-trembling to-have-quivered whose at-once hand he-held
et eum patri viventem atque incolomem dedit. Liquet,
and him to-the-father living and unharmed gave it-is-clear
Petre, quia hoc miraculum in potestate non habuit, quod
O-Peter that this miracle in power not he-had which
prostratus petiit, ut exhibere potuisset.
prostrate he-asked that to-display he-might-have-been-able

PETRUS. Sic cuncta esse, ut asseris, constat patenter, quia
so all-things to-be as you-assert it-is-agreed plainly because
verba, quae proposueras, rebus probas. Sed quaeso te, ut
the-words which you-had-put-forward by-facts you-prove but I-ask you that
mihi indices, si sancti viri omnia, quae volunt, possunt
to-me you-show whether holy men all-things which they-wish can
et cuncta impetrant, quae desiderant obtinere.
and all-things obtain which they-desire to-obtain

De miraculo Scholasticae sororis ejus

XXXIII · SCHOLASTICA'S MIRACLE

Benedict's sister Scholastica visits him once a year, and after a day of holy talk she begs him to stay the night. He refuses; she prays, and a storm breaks from a clear sky so that he cannot leave. She could do more than her brother because, as John says, God is love, and she loved more.

GREGORIUS. Quisnam erit, Petre, in hac vita Paulo sublimior,
who will-be O-Peter in this life than-Paul loftier
qui de carnis suae stimulo ter Dominum rogavit et
who about of-flesh his the-goad three-times the-Lord asked and
tamen, quod voluit, obtinere non valuit? Ex qua re necesse
yet what he-wished to-obtain not was-able from which thing necessary
est, ut tibi de venerabili Patre Benedicto narrem, quia fuit
it-is that to-you of the-venerable Father Benedict I-relate that there-was
quiddam, quod voluit, sed non valuit implere. Soror ejus
something which he-wished but not was-able to-fulfill sister his
namque, Scholastica nomine, omnipotenti Domino ab ipso
for Scholastica by-name to-the-almighty Lord from the-very
infantiae tempore dedicata ad eum semel per annum venire
of-infancy time dedicated to him once in the-year to-come
consueverat. Ad quam vir Dei non longe extra januam
was-accustomed to whom the-man of-God not far outside the-gate
in possessione monasterii descendebat. Quadam vero die
on a-property of-the-monastery used-to-go-down on-a-certain indeed day
venit ex more, atque ad eam cum discipulis venerabilis ejus
she-came by custom and to her with disciples venerable her
descendit frater, qui totum diem in Dei laudibus sacrisque
went-down brother who the-whole day in of-God praises and-holy
colloquiis ducentes incumbentibus jam noctis tenebris simul
conversations spending pressing-on now of-the-night the-darkness together

acceperunt cibos. Cumque adhuc ad mensam sederent et
took food and-when still at table they-sat and
inter sacra colloquia tardior se hora protraheret, eadem
amid holy conversations later itself the-hour was-drawing-out the-same
sanctimonialis femina soror ejus eum rogavit dicens: Quaeso te,
consecrated woman sister his him asked saying I-beg you
ne ista nocte me deseras, ut usque mane aliquid de coelestis
not on-this night me leave that up-to morning something of of-heavenly
vitae gaudiis loquamur. Cui ille respondit: Quid est, quod
life the-joys we-may-speak to-whom he answered what is-it that
loqueris, soror? Manere extra cellam nullatenus possum. Tanta
you-say O-sister to-remain outside the-cell by-no-means I-can so-great
vero erat coeli serenitas, ut nulla in aëre nubes appareret.
indeed was of-the-sky the-serenity that no in the-air cloud appeared
Sanctimonialis autem femina cum verba fratris negantis
the-consecrated but woman when the-words of-her-brother refusing
audisset, insertas digitis manus super mensam posuit et
she-had-heard interlaced with-fingers the-hands upon the-table placed and
caput in manibus omnipotentem Deum rogatura declinavit.
the-head into the-hands almighty God about-to-entreat bowed
Cumque levaret de mensa caput, tanta coruscationis et
and-when she-raised from the-table (her)-head such of-lightning and
tonitrui virtus tantaque inundatio pluviae erupit, ut neque
of-thunder the-power and-such a-flood of-rain burst-out that neither
venerabilis Benedictus, neque fratres, qui cum eo aderant,
the-venerable Benedict nor the-brothers who with him were-present
extra loci limen, quo consederant, pedem movere
beyond of-the-place the-threshold where they-had-sat a-foot to-move
potuissent. Sanctimonialis femina quippe caput in manibus
could the-consecrated woman for (her)-head into (her)-hands
declinans lacrimarum fluvium in mensam fuderat, per quas
bowing of-tears a-river onto the-table had-poured through which

serenitatem aëris ad pluviam traxit. Nec paulo tardius post
the-serenity of-the-air to rain she-drew nor a-little later after
orationem inundatio illa secuta est, sed tanta fuit convenientia
the-prayer flood that followed has but so-great was the-agreement
orationis et inundationis, ut de mensa caput jam cum
of-the-prayer and of-the-flood that from the-table (her)-head already with
tonitruo levaret, quatenus unum idemque esset momentum,
thunder she-raised so-that one and-the-same was the-moment
et levare caput, et pluviam deponere. Tunc vir Dei
both to-raise the-head and rain to-bring-down then the-man of-God
inter coruscos tonitruos atque ingentis pluviae inundationem
amid flashing thunders and of-huge rain the-flood
videns, se ad monasterium non posse remeare, coepit
seeing himself to the-monastery not to-be-able to-go-back began
conqueri contristatus dicens: Parcat tibi omnipotens Deus!
to-complain saddened saying may-spare you almighty God
soror, quid est, quod fecisti? Cui illa respondit: Ecce te
O-sister what is-it that you-have-done to-whom she answered behold you
rogavi, et audire me noluisit: rogavi Dominum meum, et
I-asked and to-hear me you-would-not I-asked Lord my and
audivit me. Modo ergo, si potes, egredere, et me dimissa
he-heard me now therefore if you-can go-out and me left
ad monasterium recede. Ipse autem extra tectum exire non
to the-monastery withdraw he-himself but outside the-roof to-go not
valens, qui manere sponte noluit, in loco mansit invitus.
being-able who to-remain willingly would-not in the-place remained unwilling
Sicque factum est, ut totam noctem pervigilem ducerent
and-so done it-was that the-whole night wakeful they-spent
atque per sacra spiritalis vitae colloquia sese vicaria
and through holy of-spiritual life conversations themselves with-alternating
relatione satiarent. Qua de re dixi, eum voluisse aliquid,
recounting sated which about thing I-said him to-have-wished something

sed minime potuisse, quia si venerabilis viri mentem
but by-no-means to-have-been-able because if of-the-venerable man the-mind
aspicimus, dubium non est, quod eandem serenitatem voluerit,
we-look-at doubtful not it-is that the-same serenity he-wished
in qua descenderat, permanere, sed contra hoc, quod voluit,
in which he-had-come-down to-remain but against this which he-wished
in virtute omnipotentis Dei ex feminae pectore miraculum
in the-power of-almighty God from of-a-woman the-breast a-miracle
invenit. Nec mirum, quod plus illo femina, quae diu
he-found nor wonder that more than-he the-woman who long
fratrem videre cupiebat, in eodem tempore valuit, quia
(her)-brother to-see was-desiring at the-same time was-able because
(enim) juxta Joannis vocem Deus caritas est, justo valde
for according-to of-John the-voice God love is by-just very
judicio illa plus potuit, quae amplius amavit.
judgment she more could who more loved

PETRUS. Fateor, multum placet, quod dicis.
I-confess much it-pleases what you-say

De anima sororis ejus visa, qualiter e corpore sit egressa

XXXIV · SCHOLASTICA'S SOUL

Three days later Benedict, in his cell, sees his sister's soul leave her body and enter heaven in the form of a dove. He gives thanks, tells the brothers of her death, and sends them to bring her body and lay it in the tomb he had prepared for himself, so that not even burial separates them.

GREGORIUS. Cumque die altero eadem venerabilis femina ad
and-when on-day the-next the-same venerable woman to
cellam propriam, et vir Dei ad monasterium rediit. Cum
cell her-own and the-man of-God to the-monastery returned when
post triduum in cella consistens elevatis in aëra oculis vidit
after three-days in the-cell standing with-raised into the-air eyes he-saw
ejusdem sororis suae animam de ejus corpore egressam in
of-the-same sister his the-soul from her body gone-forth in
columbae specie coeli secreta penetrare. Qui tantae ejus gloriae
of-a-dove the-form of-heaven the-secrets to-penetrate who in-such her glory
congaudens omnipotenti Deo in ymnis et laudibus gratias
rejoicing to-the-almighty God in hymns and praises thanks
reddidit ejusque obitum fratribus denuntiavit, quos etiam
rendered and-her death to-the-brothers announced whom also
protinus misit, ut ejus corpus ad monasterium deferrent
at-once he-sent that her body to the-monastery they-should-bring
atque in sepulcro, quod sibi ipse paraverat, ponerent.
and in the-tomb which for-himself he-himself had-prepared they-should-place
Quo facto contigit, ut quorum mens una semper in Deo
which done it-happened that of-those-whose mind one always in God
fuerat, eorum quoque corpora nec sepultura separaret.
had-been their also bodies not-even burial should-separate

De mundo ante oculos ejus collecto et de anima Germani Capuanae civitatis episcopi

XXXV · THE WORLD IN A RAY OF LIGHT

While the deacon Servandus is visiting, Benedict prays at night at his tower window and sees a light brighter than day, in which the whole world is gathered as if in one ray and the soul of Germanus, bishop of Capua, is carried to heaven in a fiery sphere; a messenger finds that Germanus died that moment. Gregory explains to Peter that the world did not shrink but the soul that sees its Creator was enlarged.

GREGORIUS. Alio quoque tempore Servandus, diaconus atque
at-another also time Servandus deacon and
abbas ejus monasterii, quod in Campaniae partibus a
abbot of-that monastery which in of-Campania the-parts by
Liberio quondam patricio fuerat constructum, ad eum
Liberius formerly patrician had-been built to him
visitationis gratia ex more convenerat. Ejus quippe
of-visiting for-the-sake by custom had-come his for
monasterium frequentabat, ut, quia isdem quoque vir doctrina
monastery he-frequented that since the-same also man in-teaching
gratiae coelestis influebat, dulcia sibi invicem vitae verba
of-grace heavenly was-overflowing sweet to-each other of-life words
transfunderent et suavem cibum coelestis patriae, quia
they-might-pour and the-pleasant food of-the-heavenly homeland because
adhuc perfecte gaudendo non poterant, saltem suspirando
still perfectly by-rejoicing not they-could at-least by-sighing
gustarent. Cum vero hora jam quietis exigeret, in cujus
they-might-taste when indeed the-hour now of-rest required in of-which
turris superioribus se venerabilis Benedictus, in ejus quoque
tower the-upper-parts himself the-venerable Benedict in its also
inferioribus sese Servandus diaconus collocavit, quo videlicet
lower-parts himself Servandus the-deacon placed which namely

in loco inferiora superioribus pervius continuabat ascensus.
in place the-lower-parts with-the-upper a-passable joined ascent
Ante eandem vero turrim largius erat habitaculum, in
before the-same indeed tower more-spacious was a-dwelling in
quo utriusque discipuli quiescebant. Cumque vir Domini
which of-both the-disciples were-resting and-when the-man of-the-Lord
Benedictus adhuc quiescentibus fratribus, instans vigiliis,
Benedict still resting the-brothers intent on-vigils
nocturnae orationis tempora praevenisset, ad fenestram stans et
of-the-night prayer the-times had-anticipated at the-window standing and
omnipotentem Dominum deprecans, subito intempesta noctis
the-almighty Lord entreating suddenly at-the-dead of-night
hora respiciens vidit fusam lucem desuper cunctas noctis
hour looking he-saw poured-out a-light from-above all of-the-night
tenebras exfugasse tantoque splendore clarescere, ut diem
the-darkness to-have-put-to-flight and-with-such splendor to-shine that the-day
vinceret lux illa, quae inter tenebras radiasset. Mira autem
surpassed light that which amid the-darkness had-beamed wondrous moreover
valde res in hac speculatione secuta est, quia, sicut post
very a-thing in this contemplation followed has that as afterward
ipse narrabat, omnis etiam mundus velut sub uno solis
he-himself used-to-relate the-whole also world as-if under one of-the-sun
radio collectus ante oculos ejus adductus est. Qui venerabilis
ray gathered before eyes his brought was who the-venerable
Pater, dum intentam oculorum aciem in hoc splendore coruscae
Father while the-fixed of-the-eyes gaze into this splendor of-flashing
lucis infigeret, vidit Germani, Capuani episcopi, animam in
light he-was-fixing saw of-Germanus of-Capua bishop the-soul in
spera ignea ab angelis in coelum ferri. Tunc tanti
a-sphere fiery by angels into heaven to-be-borne then of-so-great
sibi testem volens adhibere miraculi, Servandum diaconum
for-himself a-witness wishing to-bring of-a-miracle Servandus the-deacon

iterato bis terque ejus nomine cum clamoris magnitudine
again twice and-three-times his name with of-shouting greatness
vocavit. Cumque ille fuisset insolito tanti viri clamore
called and-when he had-been by-the-unusual of-so-great a-man shout
turbatus, ascendit, respexit partemque jam lucis exiguam
disturbed he-went-up looked and-a-part now of-the-light small
vidit. Cui tantum hoc obstupescenti miraculum vir
saw to-whom so-great this marveling-at miracle the-man
Dei per ordinem, quae fuerant gesta, narravit statimque in
of-God in order what had-been done told and-at-once to
Casinum castrum religioso viro Theopropo mandavit, ut ad
Cassino the-fort to-the-devout man Theopropus sent-word that to
Capuanam urbem sub eadem nocte transmitteret, et quid
of-Capua the-city within the-same night he-should-send and what
de Germano episcopo ageretur, agnosceret et indicaret.
about Germanus the-bishop was-happening should-learn and report
Factumque est, et reverentissimum virum Germanum
and-done it-was and the-most-reverend man Germanus
episcopum is, qui missus fuerat, jam defunctum repperit
the-bishop he who sent had-been already dead found
et requirens subtiliter agnovit, eodem momento fuisse
and inquiring precisely learned at-the-same moment to-have-been
illius obitum, quo vir Domini ejus cognovit ascensum.
his death in-which the-man of-the-Lord his knew ascent

PETRUS. Mira res valde et vehementer stupenda: sed hoc,
wondrous a-thing very and vehemently to-be-marveled-at but this
quod dictum est, quia ante oculos ipsius quasi sub uno solis
which said is that before the-eyes of-him as-if under one of-the-sun
radio collectus omnis mundus adductus est, sicut nunquam
ray gathered the-whole world brought was as never

expertus sum, ita nec conjicere scio, quonam ordine
experienced I-have so neither to-guess do-I-know by-what order
fieri potest, ut mundus omnis ab homine uno videatur.
to-be-done it-can that the-world whole by man one be-seen
GREGORIUS. Fixum tene, Petre, quod loquor, quia animae videnti
fixed hold O-Peter what I-say that to-the-soul seeing
creatorem angusta est omnis creatura. Quamlibet etenim
the-creator narrow is all creation however for
parum de luce creatoris aspexerit, breve ei fit omne,
little of the-light of-the-creator it-has-seen small to-it becomes all
quod creatum est, quia ipsa luce visionis intimae, mentis
which created is because by-the-very light of-vision inward of-the-mind
laxatur sinus tantumque expanditur in Deo, ut superior
is-loosened the-bosom and-so-much is-expanded in God that higher
existat mundo. Fit vero ipsa videntis anima etiam super
it-stands than-the-world becomes indeed itself of-the-seer the-soul even above
semetipsam; cumque in Dei lumine rapitur super se,
itself and-when in of-God the-light it-is-snatched-up above itself
in interioribus ampliatur, et dum sub se conspicit, exaltata
in the-inner-parts it-is-enlarged and while below itself it-looks exalted
comprehendit, quam breve sit, quod comprehendere humiliata
it-grasps how small is what to-grasp humbled
non poterat. Vir ergo, qui intueri globum igneum, angelos
not it-could the-man therefore who to-behold the-globe fiery the-angels
quoque ad coelum redeuntes videbat, haec procul dubio
also to heaven returning was-seeing these-things far from-doubt
cernere non nisi in Dei lumine poterat. Quid itaque mirum,
to-see not except in of-God the-light could what and-so wonder
si mundum ante se collectum vidit, qui sublevatus in mentis
if the-world before himself gathered he-saw who lifted-up in of-mind
lumine extra mundum fuit? Quod autem collectus mundus
the-light outside the-world was that moreover gathered the-world

ante ejus oculos dicitur, non coelum et terra contracta est,
before his eyes is-said not heaven and earth contracted was
sed videntis animus dilatatus, qui in Deo raptus videre
but of-the-seer the-mind widened which in God snatched-up to-see
sine difficultate potuit omne, quod infra Deum est. In illa
without difficulty could all that below God is in that
ergo luce, quae exterioribus oculis fulsit, lux in interiori
therefore light which to-outward eyes shone a-light in the-inner
mente fuit, quae videntis animum, quia ad superiora rapuit,
mind was which of-the-seer the-mind because to higher-things it-snatched
ei quam angusta essent omnia inferiora monstravit.
to-it how narrow were all lower-things showed

PETRUS. Videor mihi utiliter non intellexisse, quae dixeras,
I-seem to-myself usefully not to-have-understood what you-had-said
quando ex tarditate mea tantum crevit expositio tua. Quia
since from slowness my so-much has-grown exposition your since
haec liquide meis sensibus infundisti, quaeso ut ad
these-things clearly into-my senses you-have-poured I-ask that to
narrationis ordinem redeas.
of-the-narration the-order you-return

De eo, quod regulam monachorum scripserit

XXXVI · BENEDICT'S RULE

Gregory passes over much else but notes that Benedict also wrote a rule for monks, outstanding in discretion and clear in style, in which anyone may learn his life, since he could not teach otherwise than he lived.

GREGORIUS. Libet, Petre, adhuc de hoc venerabili Patre multa
it-pleases O-Peter still of this venerable Father much
narrare; sed quaedam ejus studiose praetereo, quia ad aliorum
to-relate but some-things of-his deliberately I-pass-over because to of-others
gesta volvenda festino. Hoc autem nolo ut te lateat,
the-deeds to-be-unrolled I-hasten this but I-do-not-wish that you should-escape
quod vir Dei inter tot miracula, quibus in mundo
that the-man of-God amid so-many miracles by-which in the-world
claruit, doctrinae quoque verbo non mediocriter fulsit.
he-was-famous of-teaching also by-the-word not moderately shone
Nam scripsit monachorum regulam, discretione praecipuam,
for he-wrote of-monks a-rule by-discretion outstanding
sermone luculentam, cujus si quis velit subtilius mores
in-speech lucid whose if anyone wishes more-precisely the-character
vitamque cognoscere, potest in eadem institutione regulae
and-life to-know he-can in the-same ordinance of-the-rule
omnis magisterii actus invenire, quia sanctus vir nullo
all of-teaching the-acts to-find because the-holy man in-no
modo potuit aliter docere, quam vixit.
way could otherwise to-teach than he-lived

De prophetia sui exitus fratribus denuntiata

XXXVII · BENEDICT'S DEATH

In the year of his death Benedict foretells its day to his disciples, and six days before it he has his tomb opened. He falls sick, and on the sixth day he receives the Lord's Body and Blood in the oratory and dies standing, held up by his disciples, with his hands raised in prayer. Two monks far apart see a road spread with cloths and lit with lamps running from his cell to heaven, and he is buried in the oratory of Saint John the Baptist, which he had built where he destroyed the altar of Apollo.

GREGORIUS. Eodem vero anno, quo de hac vita erat
in-the-same indeed year in-which from this life he-was
exiturus, quibusdam discipulis secum conversantibus,
about-to-depart to-some disciples with-him living
quibusdam longe manentibus, sanctissimi sui obitus
to-some far-off dwelling of-most-holy his death
denuntiavit diem, praesentibus indicens, ut audita per
he-announced the-day to-those-present charging that the-things-heard in
silentium tegerent, absentibus indicans, quod vel quale
silence they-should-keep to-the-absent indicating what or what-kind
eis signum fieret, quando ejus anima de corpore
to-them a-sign would-be-made when his soul from the-body
exiret. Ante sextum vero sui exitus diem aperiri sibi
went-out before the-sixth indeed of-his departure day to-be-opened for-himself
sepulturam jubet. Qui mox correptus febribus acri
the-tomb he-orders who at-once seized by-fevers with-sharp
coepit ardore fatigari; cumque per singulos dies languor
began burning to-be-wearied and-when through each day the-weakness
ingravesceret, sexto die portari se in oratorium a
grew-heavier on-the-sixth day to-be-carried himself into the-oratory by
discipulis fecit ibique exitum suum Dominici corporis et
the-disciples he-caused and-there departure his of-the-Lord's body and

sanguinis perceptione munivit atque inter discipulorum manus
blood by-the-receiving fortified and between of-the-disciples the-hands
inbecillia membra sustentans erectis in coelum manibus
weak limbs supporting with-raised to heaven hands
stetit et ultimum spiritum inter verba orationis efflavit.
he-stood and the-last breath amid the-words of-prayer breathed-out
Qua scilicet die duobus de eo fratribus, uni in cella
on-which namely day to-two of his brothers to-one in the-cell
commoranti, alteri autem longius posito, revelatio unius
staying to-the-other but farther-off placed a-revelation of-one
atque indissimilis visionis apparuit. Viderunt namque, quia
and not-unlike vision appeared they-saw for that
strata palliis atque innumeris corusca lampadibus via
strewn with-cloaks and with-countless glittering lamps a-road
recto Orientis tramite ab ejus cella in coelum usque
in-straight of-the-East path from his cell into heaven up
tendebatur. Cui venerando habitu vir desuper clarus
was-stretching to-which in-venerable dress a-man from-above shining
assistens, cujus esset via, quam cernerent, inquisivit. Illi
standing-by whose was the-road which they-saw asked they
autem se nescire professi sunt. Quibus ipse ait: Haec
but themselves not-to-know declared have to-whom he says this
est via, qua dilectus Domini coelum Benedictus ascendit.
is the-road by-which the-beloved of-the-Lord heaven Benedict ascended
Tunc itaque sancti viri obitum, sicut praesentes discipuli
then and-so of-the-holy man the-death as present disciples
viderunt, ita absentes ex signo, quod eis praedictum fuerat,
saw so the-absent from the-sign which to-them foretold had-been
agnoverunt. Sepultus vero est in oratorio beati Joannis
recognized buried indeed he-was in the-oratory of-blessed John
Baptistae, quod destructa ara Apollinis ipse construxit.
the-Baptist which destroyed the-altar of-Apollo he-himself built

De insana muliere per ejus specum sanata

XXXVIII · THE MADWOMAN HEALED IN THE CAVE

A madwoman wandering the hills spends a night in Benedict's cave at Subiaco and leaves it sane for the rest of her life. Peter asks why the martyrs work greater signs through relics than through their bodies, and Gregory answers that where their presence may be doubted they show greater signs, as Christ withdrew his body so that his disciples might learn to love in the spirit.

GREGORIUS. Qui et in eo specu, in quo prius Sublacus habitavit,
who also in that cave in which before at-Subiaco he-dwelt
nunc usque, si petentium fides exigat, miraculis coruscat.
now even if of-those-seeking the-faith demands with-miracles shines
Nuper namque est res gesta, quam narro, quia quaedam mulier
lately for was a-thing done which I-relate that a-certain woman
mente capta, dum sensum funditus perdidisset, per montes
in-mind deranged when (her)-sense utterly she-had-lost through mountains
et valles, silvas et campos die noctuque vagabatur ibique
and valleys woods and fields by-day and-by-night wandered and-there
tantummodo quiescebat, ubi hanc quiescere lassitudo coegisset.
only she-rested where her to-rest weariness had-compelled
Quadam vero die dum vaga nimium erraret, ad beati
on-a-certain indeed day while roving too-much she-strayed to of-the-blessed
viri Benedicti Patris specum devenit, ibi nesciens ingressa
man Benedict the-Father the-cave she-came there unknowing having-entered
mansit. Facto autem mane ita sanato sensu egressa est, ac si
she-stayed come but morning so with-healed sense gone-out she-has as if
eam nunquam insania capitis ulla tenuisset, quae omni vitae
her never madness of-the-head any had-held who for-all of-life
suae tempore in eadem quam acceperat salute permansit.
her the-time in the-same which she-had-received health remained

PETRUS. Quidnam esse dicimus, quod plerumque in ipsis quoque
what to-be do-we-say that often in the-very also
patrociniis Martirum sic esse sentimus, ut non tanta per
patronages of-the-Martyrs so to-be we-perceive that not so-many through
sua corpora, quanta beneficia per reliquias ostendant, atque
their bodies as benefits through relics they-show and
illic majora signa faciant, ubi minime per semetipsos jacent?
there greater signs they-do where by-no-means in themselves they-lie
GREGORIUS. Ubi in suis corporibus sancti martires jacent,
where in their bodies the-holy martyrs lie
dubium, Petre, non est, quod multa valeant signa monstrare,
doubtful O-Peter not it-is that many they-can signs to-show
sicut et faciunt et pura mente quaerentibus innumera
as also they-do and with-pure mind to-those-seeking countless
miracula ostendunt. Sed quia ab infirmis potest mentibus
miracles show but because by weak it-can minds
dubitari, utrumne ad exaudiendum ibi praesentes sint, ubi
to-be-doubted whether for hearing there present they-are where
constat, quia in suis corporibus non sint, ibi eos necesse
it-is-agreed that in their bodies not they-are there them necessary
est majora signa ostendere, ubi de eorum praesentia potest
it-is greater signs to-show where of their presence can
mens infirma dubitare. Quorum vero mens in Deo fixa est,
a-mind weak to-doubt whose but mind on God fixed is
tanto magis habet fidei meritum, quanto illic eos novit et
so-much more has of-faith the-merit as there them it-knows both
non jacere corpore, et tamen non deesse ab exaudicione.
not to-lie in-body and yet not to-be-absent from hearing
Unde ipsa quoque Veritas, ut fidem discipulis augeret,
whence the-very also Truth that faith in-the-disciples he-might-increase
dixit: Si non abiero, Paraclitus non veniet ad vos.
said if not I-shall-have-gone-away the-Paraclete not will-come to you

Cum enim constet, quia Paraclitus Spiritus ex Patre semper
since for it-is-agreed that the-Paraclete Spirit from the-Father always
procedit et Filio, cur se Filius recessurum dicit, ut ille
proceeds and the-Son why himself the-Son about-to-withdraw says that he
veniat, qui a Filio nunquam recedit? Sed quia discipuli in
may-come who from the-Son never withdraws but because the-disciples in
carne Dominum cernentes corporeis hunc semper oculis videre
flesh the-Lord seeing with-bodily him always eyes to-see
sitiebant, recte eis dicitur: Nisi ego abiero, Paraclitus
thirsted rightly to-them it-is-said unless I shall-have-gone-away the-Paraclete
non veniet, ac si aperte diceretur: Si corpus non subtraho,
not will-come as if openly it-were-said if the-body not I-withdraw
quis sit amor spiritus non ostendo; et nisi me desieritis
what is the-love of-the-spirit not I-show and unless me you-shall-have-ceased
corporaliter cernere, nunquam me discitis spiritaliter amare.
bodily to-see never me you-learn spiritually to-love

PETRUS. Placet, quod dicis.
it-pleases what you-say

GREGORIUS. Aliquantum jam a locutione cessandum est, ut,
for-a-while now from speech to-be-ceased it-is that
si ad aliorum miracula narranda tendimus, loquendi vires
if to of-others the-miracles to-be-told we-are-heading of-speaking the-strength
interim per silentium reparemus.
meanwhile through silence we-may-restore

BOOK THREE

De Paulino Nolanæ urbis episcopo

I · PAULINUS, BISHOP OF NOLA

Gregory returns to an older father. When the Vandals carry Campanians to Africa, Paulinus of Nola gives away everything, and to a widow whose son the king's son-in-law holds he offers himself as a slave in the son's place. In Africa he tends his master's garden and wins his ear, then warns him the king will soon die. The king, who dreamed of Paulinus among judges seated against him, learns that the gardener is a bishop; freed, Paulinus asks only for his city's captives, who sail home with him on grain ships. At his death his room alone shakes with an earthquake.

Dum vicinis valde Patribus intento, majorum facta
while on-the-neighboring very Fathers intent of-the-elders the-deeds
reliqueram, ita ut Paulini miraculum, Nolanæ urbis episcopi,
I-had-left so that of-Paulinus the-miracle of-Nola city the-bishop
qui multos quorum memini virtute et tempore præcessit,
who many of-whom I-remember in-power and in-time preceded
memoriæ defuisse videatur. Sed ad priora nunc
to-memory to-have-been-lacking seems but to the-former-things now
redeo, eaque quanta valeo brevitate perstringo. Sicut
I-return and-them with-as-great-as I-can brevity touch-upon as
enim bonorum facta innotescere citius similibus solent,
for of-good-men the-deeds to-become-known more-quickly to-the-like are-wont
senioribus nostris per justorum exempla gradientibus
to-elders our through of-the-just the-examples walking
prædicti venerabilis viri celebre nomen innotuit, ejusque
of-the-aforesaid venerable man the-famous name became-known and-his
opus admirabile ad eorum se instruenda studia tetendit,
work admirable to their itself instructing pursuits extended

quorum me necesse fuit grandævitati tam certo credere,
of-whom me necessary it-was to-the-great-age so certainly to-believe
ac si ea quæ dicerent meis oculis vidissem.
as if those-things which they-said with-my-own eyes I-had-seen
Cum sævientium Vandalorum tempore fuisset Italia in
when of-the-raging Vandals in-the-time had-been Italy in
Campaniæ partibus depopulata, multique essent de hac terra
of-Campania the-parts laid-waste and-many were from this land
in Africanam regionem transducti, vir Domini Paulinus
into the-African region carried-over the-man of-the-Lord Paulinus
cuncta quæ ad episcopii usum habere potuit captivis
all-things which for of-the-bishopric the-use to-have he-could to-captives
indigentibusque largitus est. Cumque jam nihil omnino
and-the-needy bestowed has and-when now nothing at-all
superesset quod petentibus dare potuisset, quodam die
remained which to-those-asking to-give he-could on-a-certain day
quædam vidua advenit, quæ a regis Vandalorum genero
a-certain widow came who by of-the-king of-the-Vandals the-son-in-law
suum filium in captivitatem fuisse ductum perhibuit,
her son into captivity to-have-been led declared
atque a viro Dei ejus pretium postulavit, si forte illius
and from the-man of-God his price asked if perhaps his
dominus hoc dignaretur accipere, et hunc concederet ad
master it should-deign to-accept and him should-allow to
propria remeare. Sed vir Dei magnopere petenti
his-own-home to-return but the-man of-God earnestly for-the-asking
feminæ quid dare potuisset inquirens, nihil apud se aliud
woman what to-give he-could seeking nothing with himself other
nisi se invenit, petentique feminæ respondit, dicens:
than himself found and-to-the-asking woman answered saying
Mulier, quod possim dare non habeo, sed memetipsum tolle,
O-woman what I-can to-give not I-have but myself take

servum me juris tui esse profitere, atque ut filium tuum
a-slave me of-right your to-be declare and that son your
recipias, me vice illius in servitium trade. Quod illa
you-may-receive me in-place his into servitude hand-over which she
ex ore tanti viri audiens, irrisionem potius credidit
from the-mouth of-so-great a-man hearing mockery rather believed-it
quam compassionem. At ille, ut erat vir eloquentissimus,
than compassion but he as he-was a-man most-eloquent
atque apprime exterioribus quoque studiis eruditus, dubitanti
and especially in-outward also studies learned to-the-doubting
feminæ citius persuasit ut audita crederet, et pro
woman quickly persuaded that the-things-heard she-should-believe and for
receptione filii sui in servitium episcopum tradere non
the-receiving-back of-son her into servitude the-bishop to-hand-over not
dubitaret. Perrexere igitur utrique ad Africam. Procedenti
she-should-hesitate went therefore both to Africa to-the-advancing
autem regis genero, qui ejus filium habebat, vidua
moreover of-the-king son-in-law who her son had the-widow
rogatura se obtulit, ac prius petiit ut ei filium donare
about-to-ask herself offered and first asked that to-her son to-give
debuisset. Quod cum vir barbarus typho superbiæ
he-ought which when the-man barbarous with-the-swelling of-pride
turgidus, gaudio transitoriæ prosperitatis inflatus, non solum
turgid with-the-joy of-transitory prosperity puffed-up not only
facere, sed etiam audire despiceret, vidua subjunxit, dicens:
to-do but even to-hear disdained the-widow added saying
Ecce hunc hominem pro eo vicarium præbeo, solummodo
behold this man for him as-substitute I-offer only
pietatem in me exhibe, mihique unicum filium redde. Cumque
piety to me show and-to-me only son give-back and-when
ille venusti vultus hominem conspexisset, quam artem nosset
he of-comely face the-man had-beheld what craft he-knew

inquisivit. Cui vir Dei Paulinus respondit, dicens:
asked to-whom the-man of-God Paulinus answered saying
Artem quidem aliquam nescio, sed hortum bene excolere
craft indeed any I-know-not but a-garden well to-cultivate
scio. Quod vir gentilis valde libenter accepit, cum in
I-know which the-man pagan very willingly accepted when in
nutriendis oleribus quia peritus esset audivit. Suscepit itaque
raising vegetables that skilled he-was he-heard he-took and-so
servum, et roganti viduæ reddidit filium. Quo accepto,
the-slave and to-the-asking widow gave-back her-son which received
vidua ab Africana regione discessit. Paulinus vero excolendi
the-widow from the-African region departed Paulinus but of-cultivating
horti suscepit curam. Cumque idem regis gener crebro
the-garden took-up the-care and-when the-same of-the-king son-in-law often
ingrederetur hortum, suumque hortulanum quædam requireret,
entered the-garden and-his gardener certain-things asked
et sapientem valde esse hominem videret, amicos cœpit et
and wise very to-be the-man he-saw his-friends he-began both
familiares deserere, et sæpius cum suo hortulano colloqui,
his-intimates to-forsake and more-often with his gardener to-talk
atque ejus sermonibus delectari. Cui Paulinus quotidie ad
and his speeches to-be-delighted to-whom Paulinus daily to
mensam odoriferas virentesque herbas deferre consueverat, et
the-table fragrant and-green herbs to-bring had-been-wont and
accepto pane ad curam horti remeare. Cumque hoc diutius
received bread to the-care of-the-garden to-return and-when this longer
ageretur, quadam die suo domino secum secretius loquenti
was-done on-a-certain day to-his master with-him more-secretly speaking
ait: Vide quid agas, et Vandalorum regnum qualiter
he-said see what you-do and of-the-Vandals the-kingdom how
disponi debeat provide, quia rex citius et sub omni
to-be-arranged it-ought provide because the-king soon and with all

celeritate est moriturus. Quod ille audiens, quia ab eodem
speed is about-to-die which he hearing because by the-same
rege præ cæteris diligebatur, ei minime tacuit, sed quid
king beyond the-others he-was-loved to-him not-at-all was-silent but what
a suo hortulano, sapienti scilicet viro, agnovisset indicavit.
from his gardener a-wise namely man he-had-learned showed
Quod dum rex audisset, illico respondit: Ego vellem
which when the-king had-heard at-once he-answered I would-wish
hunc de quo loqueris hominem videre. Cui gener
this about whom you-speak man to-see to-whom the-son-in-law
ejus, venerabilis Paulini temporalis dominus, respondit dicens:
his of-the-venerable Paulinus temporal master answered saying
Virentes herbas mihi ad prandium deferre consuevit, has
green herbs to-me for dinner to-bring he-has-been-wont these
itaque huc ad mensam eum deportare facio, ut quis sit
and-so hither to the-table him to-carry I-make that who he-is
qui mihi hæc est locutus agnoscas. Factumque est. Et
who to-me these-things has spoken you-may-know and-done it-was and
dum rex ad prandendum discubuit, Paulinus ex suo opere
while the-king for dining reclined Paulinus from his work
odora quæque et virentia delaturus advenit. Cumque
fragrant-things whatever and green about-to-bring arrived and-when
hunc rex subito conspexisset, intremuit, atque, accersito
him the-king suddenly had-beheld he-trembled and having-summoned
ejus domino, sibi per filiam propinquo, ei secretum
his master to-himself through his-daughter related to-him the-secret
quod prius absconderat indicavit, dicens: Verum est quod
which before he-had-hidden showed saying true is what
audisti; nam nocte hac in somnio, sedentes in tribunalibus
you-heard for on-night this in a-dream sitting on tribunals
contra me judices vidi, inter quos iste etiam simul
against me judges I-saw among whom this-man also together

sedebat, et flagellum quod aliquando acceperam eorum mihi
was-sitting and the-whip which once I-had-received their from-me
judicio tollebatur. Sed percunctare quisnam sit; nam ego
by-the-judgment was-taken but question who he-is for I
hunc tanti meriti virum, popularem, ut conspicitur, esse
this of-so-great merit man common as he-is-seen to-be
non suspicor. Tunc regis gener secreto Paulinum tulit,
not I-suspect then of-the-king the-son-in-law secretly Paulinus took
et quisnam esset inquisivit. Cui vir Domini respondit:
and who he-was asked to-whom the-man of-the-Lord answered
Servus tuus sum, quem pro filio viduæ vicarium suscepisti.
slave your I-am whom for the-son of-the-widow as-substitute you-received
Cumque instanter ille requireret ut non quid esset, sed quid
and-when urgently he asked that not what he-was but what
in terra sua fuisset indicaret, atque hoc ab eo iteratione
in land his he-had-been he-should-show and this from him by-the-repetition
frequentis inquisitionis exigeret, vir Domini, constrictus
of-frequent inquiry he-demanded the-man of-the-Lord constrained
magnis conjurationibus, jam non valens negare quid esset,
by-great adjurations now not able to-deny what he-was
episcopum se fuisse testatus est. Quod possessor ejus
a-bishop himself to-have-been testified has which possessor his
audiens, valde pertimuit, atque humiliter obtulit, dicens:
hearing greatly feared and humbly offered saying
Pete quod vis, quatenus ad terram tuam a me cum
ask what you-wish so-that to land your from me with
magno munere revertaris. Cui vir Domini Paulinus
a-great gift you-may-return to-whom the-man of-the-Lord Paulinus
ait: Unum est quod mihi impendere beneficium potes, ut
said one-thing there-is which on-me to-bestow as-a-benefit you-can that
omnes civitatis meæ captivos relaxes. Qui cuncti protinus in
all of-city my the-captives you-release who all forthwith in

Africana regione requisiti, cum onustis frumento navibus pro
the-African region sought-out with laden with-grain ships for
venerandi viri Paulini satisfactione, in ejus comitatu laxati
of-the-venerable man Paulinus the-satisfaction in his company released
sunt. Post non multos vero dies Vandalorum rex occubuit,
were after not many but days of-the-Vandals the-king died
et flagellum quod ad suam perniciem, dispensante Deo, pro
and the-whip which to his-own ruin dispensing God for
fidelium disciplina acceperat amisit. Sicque factum est
of-the-faithful the-discipline he-had-received lost and-thus done it-was
ut omnipotentis Dei famulus Paulinus vera prædiceret,
that of-almighty God the-servant Paulinus true-things foretold
et qui se in servitium solum tradiderat, cum multis
and he-who himself into servitude alone had-handed-over with many
a servitio ad libertatem rediret, illum videlicet imitatus
from servitude to liberty returned him namely imitating
qui formam servi assumpsit, ne nos essemus servi peccati.
who the-form of-a-slave took lest we should-be slaves of-sin
Cujus sequens vestigia Paulinus, ad tempus voluntarie servus
whose following footprints Paulinus for a-time voluntarily a-slave
factus est solus, ut esset postmodum liber cum multis.
made was alone that he-might-be afterward free with many
PETRUS. Dum me audire contingit quod imitari non valeo,
while me to-hear it-befalls what to-imitate not I-am-able
flere magis libet quam aliquid dicere.
to-weep rather it-pleases than anything to-say
GREGORIUS. De cujus etiam morte apud ejus Ecclesiam scriptum
of whose also death at his Church written
est, quia cum dolore esset lateris tactus, ad extrema
it-is that when with-pain he-was of-the-side touched to the-end
perductus est. Dumque ejus omnis domus in sua soliditate
brought he-was and-while his whole house in its solidity

persisteret, cubiculum in quo jacebat æger, facto terræ
remained the-chamber in which lay the-sick-man with-made of-the-earth
motu, contremuit, omnesque qui illic aderant nimio
motion trembled and-all who there were-present with-excessive
terrore concussit: sicque sancta illa anima carne soluta
terror shook and-thus holy that soul from-the-flesh loosed
est. Factumque est ut magnus pavor invaderet eos qui
was and-done it-was that great dread invaded those who
Paulini mortem videre potuissent. Sed quia hæc, quam
of-Paulinus the-death to-see could but because this which
superius dixi, Paulini virtus valde est intima, nunc, si
above I-said of-Paulinus power very is inward now if
placet, ad miracula exteriora veniamus, quæ et multis jam
it-pleases to the-miracles outward let-us-come which both to-many already
nota sunt, et ego tam religiosorum virorum relatione
known are and I so religious men by-the-account
didici, ut de his omnimodo ambigere non possim.
have-learned that about them in-every-way to-doubt not I-can

De sancto Joanne papa

II · POPE JOHN

Journeying to the emperor Justin, Pope John borrows at Corinth a nobleman's gentle horse, kept for his wife; once returned, it will no longer bear her after the pope, and the nobleman sends it back to him. At the Golden Gate of Constantinople John gives sight to a blind man by laying his hand on his eyes.

Gothorum tempore, cum Joannes vir beatissimus hujus
of-the-Goths in-the-time when John a-man most-blessed of-this
Romanæ Ecclesiæ pontifex ad Justinum seniorem principem
Roman Church the-pontiff to Justin the-elder the-emperor
pergeret, in Corinthi partibus advenit, cui necesse fuit
was-going in of-Corinth the-parts he-arrived for-whom necessary it-was
in itinere ad sedendum equus requiri debuisset. Quod
on the-journey for riding a-horse to-be-sought ought which
illic quidam vir nobilis audiens, equum, quem pro magna
there a-certain man noble hearing the-horse which for great
mansuetudine ejus conjux sedere consueverat, ita ei obtulit,
gentleness his wife to-ride had-been-wont so to-him offered
ut cum ad loca alia pervenienti aptus equus inveniri
that when to places other to-him-arriving a-fit horse to-be-found
potuisset, deberet ille quem dederat propter suam conjugem
could ought that which he-had-given for-the-sake-of his wife
retransmitti. Factumque est, et usque ad certum locum
to-be-sent-back and-done it-was and even to a-certain place
prædictus vir equo eodem subvehente perductus est. Qui
the-aforesaid man by-the-horse the-same carrying brought was who
mox ut alium reperit, illum quem acceperat retransmisit.
as-soon as another he-found that which he-had-received sent-back
Cumque eum prædicti nobilis viri conjux sedere ex more
and-when it of-the-aforesaid noble man the-wife to-ride by custom

voluisset, ultra non valuit, quia post sessionem tanti
wished further not she-could because after the-sitting of-so-great
pontificis mulierem ferre recusavit. Cœpit namque immenso
a-pontiff a-woman to-bear it-refused it-began for with-immense
flatu et fremitu, atque incessanti totius corporis motu
snorting and neighing and with-incessant of-the-whole body movement
quasi despiciendo prodere, quia post membra pontificis mulierem
as-if by-scorning to-show that after the-limbs of-the-pontiff a-woman
ferre non posset. Quod vir ejus prudenter intuitus, hunc
to-bear not it-could which husband her prudently perceiving it
ad eumdem venerabilem virum protinus retransmisit, magnis
to the-same venerable man forthwith sent-back with-great
precibus petens ut equum ipse possideret, quem juri
prayers asking that the-horse he-himself should-possess which to-the-right
suo sedendo dedicasset. De quo etiam illud mirabile a
his-own by-riding he-had-dedicated of whom also that wonderful-thing by
nostris senioribus narrari solet, quod in Constantinopolitana urbe
our elders to-be-told is-wont that in the-Constantinopolitan city
ad portam quæ vocatur Aurea, veniens, populorum turbis sibi
at the-gate which is-called Golden coming of-the-peoples the-crowds to-him
occurrentibus, in conspectu omnium roganti cæco lumen
meeting in the-sight of-all to-an-asking blind-man light
reddidit, et manu superposita oculorum tenebras fugavit.
he-gave-back and with-hand laid-on of-the-eyes the-darkness put-to-flight

De sancto Agapito papa

III · POPE AGAPETUS

On his way to the emperor Justinian, Pope Agapetus is brought a man who is mute and lame. When the family say they trust in God's power by Peter's authority, he celebrates Mass, takes the man by the hand and raises him to his feet before the people, and the man's tongue is loosed when he receives the Lord's Body.

Post non multum vero temporis, exigente causa Gothorum,
after not much but time requiring the-case of-the-Goths
vir quoque beatissimus Agapitus hujus sanctæ Romanæ
the-man also most-blessed Agapetus of-this holy Roman
Ecclesiæ pontifex, cui Deo dispensante deservio, ad
Church the-pontiff whom with-God dispensing I-serve to
Justinianum principem accessit. Cui adhuc pergenti quadam
Justinian the-emperor went to-whom still going on-a-certain
die in Græciarum jam partibus curandus oblatus est mutus
day in of-the-Greeks already the-parts to-be-healed offered was a-dumb
et claudus, qui neque ulla verba edere, neque ex terra
and lame-man who neither any words to-utter nor from the-ground
unquam surgere valebat. Cumque hunc propinqui illius flentes
ever to-rise was-able and-when him kinsfolk his weeping
obtulissent, vir Domini sollicite requisivit an curationis
had-offered the-man of-the-Lord carefully asked whether of-the-healing
illius haberent fidem. Cui dum in virtute Dei, ex auctoritate
his they-had faith to-whom when in the-power of-God from the-authority
Petri, fixam salutis illius spem habere se dicerent, protinus
of-Peter fixed of-health his hope to-have themselves they-said forthwith
venerandus vir orationi incubuit, et missarum solemnia
the-venerable man to-prayer applied-himself and of-masses the-solemnities
exorsus, sacrificium in conspectu Dei omnipotentis immolavit.
beginning the-sacrifice in the-sight of-God almighty offered

Quo peracto, ab altari exiens, claudi manum tenuit,
which completed from the-altar going-out of-the-lame-man the-hand he-held
atque assistente et aspiciente populo, eum mox a terra
and with-the-standing-by and looking-on people him soon from the-ground
in propriis gressibus erexit. Cumque ei Dominicum corpus
on his-own steps raised and-when to-him the-Lord's body
in os mitteret, illa diu muta ad loquendum lingua soluta
into the-mouth he-put that long dumb for speaking the-tongue loosed
est. Mirati omnes flere præ gaudio cœperunt, eorumque mentes
was wondered all to-weep for joy they-began and-their minds
illico metus et reverentia invasit, cum videlicet cernerent quid
at-once fear and reverence invaded since namely they-saw what
Agapitus facere in virtute Domini ex adjutorio Petri potuisset.
Agapetus to-do in the-power of-the-Lord from the-help of-Peter had-been-able

De Datio Mediolanensi episcopo

IV · DATIUS, BISHOP OF MILAN

Datius of Milan, traveling to Constantinople, chooses at Corinth a large house left empty because a devil haunts it. At night the devil roars like lions and squeals like pigs and mice; Datius mocks him, who wished to be like the Most High and is now like swine and mice, and the spirit never returns, leaving the house to the faithful.

Ejusdem quoque principis tempore cum Datius
of-the-same also emperor in-the-time when Datius
Mediolanensis urbis episcopus causa fidei exactus,
of-Milan city the-bishop for-the-sake of-the-faith driven
ad Constantinopolitanam urbem pergeret, Corinthum devenit.
to the-Constantinopolitan city was-going to-Corinth he-came
Qui dum largam domum ad hospitandum quæreret, quæ
who while a-large house for lodging he-sought which

comitatum illius totum ferre potuisset, et vix inveniret,
retinue his whole to-bear could and scarcely found
aspexit eminus domum congruentis magnitudinis, eamque
he-saw from-afar a-house of-suitable size and-it
sibi præparari ad hospitandum jussit. Cumque ejusdem
for-himself to-be-prepared for lodging ordered and-when of-the-same
loci incolæ dicerent, in ea hunc manere non posse, quia
place the-inhabitants said in it him to-stay not to-be-able because
multis jam annis hanc diabolus inhabitaret, atque ideo
for-many now years it the-devil inhabited and therefore
vacua remansisset, vir venerabilis Datius respondit, dicens:
empty it-had-remained the-man venerable Datius answered saying
Imo ideo hospitari in domo eadem debemus, si hanc
rather for-that-reason to-lodge in house the-same we-ought if it
spiritus malignus invasit, et ab ea hominum inhabitationem
a-spirit malignant has-invaded and from it of-men the-habitation
repulit. In ea igitur sibi parari præcepit, securusque
has-repelled in it therefore for-himself to-be-prepared he-commanded and-secure
illam, antiqui hostis certamina toleraturus, intravit. Itaque
it of-the-ancient enemy the-contests about-to-bear he-entered and-so
intempestæ noctis silentio, cum vir Dei quiesceret, antiquus
of-untimely night in-the-silence when the-man of-God rested the-ancient
hostis immensis vocibus magnisque clamoribus cœpit imitari
enemy with-immense voices and-great cries began to-imitate
rugitus leonum, balatus pecorum, ruditus asinorum, sibilos
the-roarings of-lions the-bleatings of-sheep the-brayings of-asses the-hissings
serpentium, porcorum stridores et soricum. Tunc repente
of-serpents of-pigs the-grunts and of-mice then suddenly
Datius tot bestiarum vocibus excitatus surrexit, vehementer
Datius by-so-many of-beasts voices aroused rose vehemently
iratus, et contra antiquum hostem magnis cœpit vocibus
angry and against the-ancient enemy with-great began voices

clamare, dicens: Bene tibi contigit, miser, tu ille es qui
to-cry saying well to-you it-has-happened O-wretch you he are who
dixisti: Ponam sedem meam ad Aquilonem, et ero similis
said I-shall-set seat my toward the-North and I-shall-be like
Altissimo; ecce per superbiam tuam porcis et soricibus
to-the-Most-High behold through pride your to-pigs and to-mice
similis factus es; et qui imitari Deum indigne voluisti,
like made you-are and who to-imitate God unworthily wished
ecce, ut dignus es, bestias imitaris. Ad quam ejus vocem,
behold as worthy you-are beasts you-imitate at which his voice
ut ita dicam, dejectionem suam malignus spiritus erubuit.
that so I-may-say debasement his-own the-malignant spirit blushed
An non erubuit, qui eamdem domum ad exhibenda monstra
or not blushed who the-same house for showing the-monsters
quæ consueverat ulterius non intravit? Sicque postmodum
which he-had-been-wont further not entered and-thus afterward
fidelium habitaculum facta est, quia dum eam unus veraciter
of-the-faithful a-dwelling made it-was because while it one truly
fidelis ingressus est, ab ea protinus mendax spiritus atque
faithful-man entered has from it forthwith the-lying spirit and
infidelis abscessit. Sed oportet jam ut priora taceamus,
faithless departed but it-behooves now that the-former-things we-be-silent-about
ad ea quæ diebus nostris sunt gesta veniendum est.
to those-things which in-the-days our have-been done to-be-come it-is

De Sabino Canusinæ civitatis episcopo

V · SABINUS, BISHOP OF CANOSA

Totila, doubting that the blind old Sabinus of Canosa has the spirit of prophecy, hands him his cup in place of the servant, and Sabinus says, "Long live that hand." His archdeacon, eager for the see, has the cupbearer bring him poison; Sabinus stops the servant from drinking it, drinks it himself with the sign of the cross, and sends word that the archdeacon will never be bishop. The archdeacon dies that hour.

Quidam enim religiosi viri Apuliæ provinciæ partibus cogniti,
certain for religious men of-Apulia province in-the-parts known
hoc quod apud multorum notitiam longe lateque percrebuit,
this which with of-many the-knowledge far and-wide has-spread-abroad
de Sabino Canusinæ urbis episcopo testari solent, quia
about Sabinus of-Canosa city the-bishop to-testify are-wont that
idem vir longo jam senio oculorum lumen amiserat, ita
the-same man with-long now old-age of-the-eyes the-light had-lost so
ut omnimodo nil videret. Quem rex Gothorum Totila
that at-all nothing he-saw whom the-king of-the-Goths Totila
prophetiæ habere spiritum audiens, minime credidit, sed
of-prophecy to-have the-spirit hearing not-at-all believed but
probare studuit quod audivit. Qui cum in iisdem partibus
to-test strove what he-heard who when into the-same parts
devenisset, hunc vir Domini ad prandium rogavit. Cumque
he-had-come him the-man of-the-Lord to dinner invited and-when
jam ventum esset ad mensam, rex discumbere noluit, sed
now come it-was to the-table the-king to-recline would-not but
ad Sabini venerabilis viri dexteram sedit. Cum vero eidem
at of-Sabinus venerable man the-right-hand sat when but to-the-same
Patri puer ex more poculum vini præberet, rex silenter
Father a-servant by custom a-cup of-wine offered the-king silently

manum tetendit, calicem abstulit, eumque per se episcopo
his-hand stretched the-cup took-away and-it by himself to-the-bishop
vice pueri præbuit, ut videret an spiritu providente
in-place of-the-servant offered that he-might-see whether by-the-spirit foreseeing
discerneret quis ei poculum præberet. Tunc vir Dei,
he-would-discern who to-him the-cup offered then the-man of-God
accipiens calicem, sed tamen ministrum non videns, dixit:
receiving the-cup but yet the-server not seeing said
Vivat ipsa manus. De quo verbo rex lætatus erubuit,
may-live that-very hand at which word the-king gladdened blushed
quia quamvis ipse deprehensus fuisset, in viro tamen
because although he-himself caught he-had-been in the-man yet
Dei quod quærebat invenit. Hujus autem venerabilis viri, cum
of-God what he-sought he-found of-this moreover venerable man when
ad exemplum vitæ sequentium in longum senium vita
for the-example of-the-life of-followers into long old-age the-life
traheretur, ejus archidiaconus ambitione adipiscendi episcopatus
was-drawn his archdeacon by-the-ambition of-obtaining the-bishopric
accensus, eum exstinguere veneno molitus est. Qui cum
kindled him to-extinguish with-poison attempted has who when
vini fusoris ejus animum corrupisset, ut mistum vino
of-the-wine pourer his the-mind he-had-corrupted that mixed with-wine
veneni ei poculum præberet, refectionis hora cum jam
of-poison to-him a-cup he-should-offer of-refreshment at-the-hour when now
vir Dei ad edendum discumberet, ei præmiis corruptus
the-man of-God for eating was-reclining to-him by-rewards corrupted
puer hoc quod ab archidiacono ejus acceperat veneni
the-servant this which from archdeacon his he-had-received of-poison
poculum obtulit. Cui statim venerabilis episcopus dixit: Bibe
cup offered to-whom at-once the-venerable bishop said drink
tu hoc quod mihi bibendum præbes. Tremefactus puer,
you this which to-me to-be-drunk you-offer terrified the-servant

deprehensum se esse sentiens, maluit moriturus bibere quam
caught himself to-be feeling preferred about-to-die to-drink than
pœnas pro illa tanti homicidii culpa tolerare. Cumque
punishments for that of-so-great homicide fault to-bear and-when
sibi ad os calicem duceret, vir Domini compescuit,
to-himself to the-mouth the-cup he-was-bringing the-man of-the-Lord restrained-him
dicens: Non bibas, da mihi, ego bibo; sed vade, dic ei qui
saying do-not drink give to-me I drink but go tell him who
tibi illud dedit: Ego quidem venenum bibo, sed tu episcopus
to-you it gave I indeed the-poison drink but you bishop
non eris. Facto igitur signo crucis, venenum episcopus bibit
not shall-be made therefore the-sign of-the-cross the-poison the-bishop drank
securus. Eademque hora in loco alio quo inerat archidiaconus
secure and-at-the-same hour in place other where he-was the-archdeacon
ejus defunctus est, ac si per os episcopi ad archidiaconi
his died has as if through the-mouth of-the-bishop to of-the-archdeacon
viscera illa venena transissent. Cui tamen ad inferendam
the-entrails those poisons had-passed to-whom yet for inflicting
mortem venenum quidem corporale defuit, sed hunc in
death poison indeed bodily was-lacking but him in
conspectu æterni judicis venenum suæ malitiæ occidit.
the-sight of-the-eternal judge the-poison of-his malice killed

PETRUS. Mira sunt hæc, et nostris valde stupenda
wonderful are these-things and in-our very to-be-marveled-at
temporibus; sed talis ejusdem viri vita perhibetur ut qui
times but such of-the-same man the-life is-declared that he-who
conversationem ejus agnoverit, virtutem non debeat mirari.
the-conduct his has-known the-power not ought to-marvel-at

De Cassio Narniensis civitatis episcopo

VI · CASSIUS, BISHOP OF NARNI

Totila despises Cassius of Narni, taking his naturally ruddy face for a drinker's. When a demon seizes the king's sword-bearer before the whole army, Cassius drives it out with prayer and the sign of the cross, and the king reveres him from that day.

GREGORIUS. Neque hoc, Petre, sileam quod multi nunc qui
nor this O-Peter shall-I-pass-over which many now who
hic de Narniensi civitate adsunt mihi sedulo testificantur.
here from the-Narnian city are-present to-me assiduously testify
Eodem namque Gothorum tempore, cum præfatus rex
at-the-same for of-the-Goths time when the-aforesaid king
Totila Narniam venisset, ei vir vitæ venerabilis Cassius
Totila to-Narni had-come him a-man of-life venerable Cassius
ejusdem urbis episcopus occurrit. Cui quia ex conspersione
of-the-same city the-bishop met to-whom because from complexion
semper facies rubere consueverat, hoc rex Totila non
always the-face to-be-red had-been-wont this the-king Totila not
conspersionis esse credidit, sed assiduæ potationis, eumque
of-complexion to-be believed but of-assiduous drinking and-him
omnimodo despexit. Sed omnipotens Deus, ut quantus vir
altogether despised but almighty God that how-great a-man
esset qui despiciebatur ostenderet; in Narniensi campo quo
he-was who was-despised he-might-show on the-Narnian field where
rex advenerat, malignus spiritus coram omni exercitu ejus
the-king had-arrived a-malignant spirit before all army his
spatharium invasit, eumque vexare crudeliter cœpit. Qui cum
the-sword-bearer invaded and-him to-vex cruelly began who when
ante regis oculos ad venerandum virum Cassium fuisset
before of-the-king the-eyes to the-venerable man Cassius he-had-been

adductus, hunc ab eo vir Domini oratione facta, signo
brought him from him the-man of-the-Lord prayer made with-the-sign
crucis expulit, qui in eum ingredi ulterius non præsumpsit.
of-the-cross expelled who into him to-enter further not presumed
Sicque factum est ut rex barbarus servum Dei ab
and-thus done it-was that the-king barbarous the-servant of-God from
illo jam die veneraretur ex corde, quem despectum valde
that now day venerated from the-heart whom despicable greatly
judicabat ex facie. Nam quia virum tantæ virtutis vidit;
he-was-judging from the-face for because a-man of-so-great power he-saw
erga illum illa mens effera ab elationis fastu detumuit.
toward him that mind savage from of-elation the-arrogance subsided

De Andrea Fundanæ civitatis episcopo

VII · ANDREW, BISHOP OF FONDI

Gregory warns those vowed to continence not to live with women. Andrew of Fondi keeps a nun in his house, and the devil inflames him with her image. A Jew sheltering in a temple of Apollo signs himself with the cross and watches a council of demons, where one boasts that he brought the bishop to slap the nun on the back; the demons find the Jew an empty vessel but sealed, and vanish. The Jew tells Andrew, who confesses, sends away every woman of his household, builds an oratory of Saint Andrew in the temple, and leads the Jew to baptism.

Sed ecce dum facta fortium virorum narro, repente ad
but behold while the-deeds of-brave men I-tell suddenly to
memoriam venit quid erga Andream Fundanæ civitatis
memory comes what toward Andrew of-Fondi city
episcopum divina misericordia fecerit. Quod tamen ad hoc
the-bishop the-divine mercy did which yet for this
legentibus ut valeat exopto, quatenus qui corpus suum
to-the-readers that it-may-avail I-desire so-that those-who body their

continentiæ dedicant, habitare cum feminis non præsumant;
to-continence dedicate to-dwell with women not presume
ne ruina menti tanto repentina subripiat, quanto ad hoc
lest ruin to-the-mind so-much suddenly creep-in as to this
quale male concupiscitur etiam præsentia concupitæ formæ
which wrongly is-desired even the-presence of-the-desired form
famulatur. Nec res est dubia quam narro, quia pene
ministers nor the-thing is doubtful which I-tell because almost
tanti in ea testes sunt, quanti et ejusdem loci habitatores
as-many in it witnesses are as-many-as also of-the-same place inhabitants
existunt. Hic namque venerabilis vir cum vitam multis
are this for venerable man when a-life with-many
plenam virtutibus duceret, seque sub sacerdotali custodia
full powers he-led and-himself under priestly guard
in continentiæ arce custodiret, quamdam sanctimonialem
in of-continence the-citadel guarded a-certain consecrated
feminam, quam secum prius habuerat, noluit ab episcopii
woman whom with-him before he-had-had he-would-not from of-bishopric
sui cura repellere, sed certus de sua ejusque continentia,
his the-care drive-away but sure of his-own and-her continence
secum hanc permisit habitare. Ex qua re actum est
with-him her he-allowed to-dwell from which matter brought-about it-was
ut antiquus hostis apud ejus animum aditum tentationis
that the-ancient enemy into his mind an-entrance of-temptation
exquireret. Nam cœpit speciem illius oculis mentis ejus
should-seek-out for he-began the-form her on-the-eyes of-the-mind his
imprimere, ut illectus nefanda cogitaret. Quadam vero
to-impress that enticed unspeakable-things he-might-think on-a-certain but
die Judæus quidam ex Campaniæ partibus Romam veniens,
day a-Jew certain from of-Campania the-parts to-Rome coming
Appiæ carpebat iter: qui ad Fundanum clivum perveniens,
of-the-Appian was-taking the-road who to the-Fondi slope coming

cum jam diem vesperascere cerneret, et quo declinare posset
when now the-day to-grow-evening he-saw and where to-turn-aside he-could
minime reperiret, juxta Apollinis templum fuit, ibique se
not-at-all found near of-Apollo the-temple was and-there himself
ad manendum contulit. Qui ipsum loci illius sacrilegium
for staying betook who the-very of-that place sacrilege
pertimescens, quamvis fidem crucis minime haberet, signo
dreading although faith of-the-cross not-at-all he-had with-the-sign
tamen se crucis munire curavit. Nocte autem media,
yet himself of-the-cross to-fortify took-care in-the-night moreover middle
ipso solitudinis pavore turbatus, pervigil jacebat, et repente
by-the-very of-the-solitude dread troubled sleepless he-lay and suddenly
conspiciens vidit malignorum spirituum turbam quasi in
looking he-saw of-malignant spirits a-crowd as-if in
obsequium cujusdam potestatis præire, eum vero qui cæteris
the-service of-a-certain power to-go-before him but who the-others
præerat, in ejusdem gremio loci consedisse: qui cœpit
presided-over in of-the-same the-bosom place to-have-sat-down who began
singulorum spirituum obsequentium sibi causas actusque
of-the-individual spirits serving him the-causes and-acts
discutere, quatenus unusquisque quantum nequitiæ egisset
to-examine so-that each how-much of-wickedness he-had-done
inveniret. Cumque singuli spiritus ad inquisitionem ejus
he-might-find and-when the-individual spirits at inquiry his
exponerent quid operati contra bonos fuissent, unus in
set-forth what wrought against the-good they-had one into
medium prosiliit, qui in Andreæ episcopi animum per
the-middle leaped who into of-Andrew the-bishop the-mind through
speciem sanctimonialis feminæ, quæ in episcopio ejus
the-form of-the-consecrated woman who in the-bishop's-house his
habitabat, quantam tentationem carnis commovisset aperuit.
dwelt how-great a-temptation of-the-flesh he-had-stirred disclosed

Cum vero hoc malignus qui præerat spiritus inhianter
when but this the-malignant who presided spirit eagerly
audiret, et tanto sibi factum lucrum grande crederet,
heard and so-much to-himself made gain great believed
quanto sanctioris viri animum ad lapsum perditionis inclinaret,
as of-a-holier man the-mind to the-fall of-perdition he-inclined
ille spiritus, qui hæc eamdem fatebatur, adjunxit quia
that spirit who these-things the-same confessed added that
usque ad hoc quoque, die præterito, vespertina hora,
even to this also on-the-day past at-the-evening hour
ejus mentem traxerit, ut in terga ejusdem sanctimonialis
his mind he-had-drawn that on the-back of-the-same consecrated
feminæ blandiens alapam daret. Tunc malignus spiritus atque
woman coaxing a-slap he-gave then the-malignant spirit and
humani generis antiquus inimicus exhortatus hunc blande
of-the-human race the-ancient enemy exhorted him coaxingly
est, ut perficeret quod cœpisset; quatenus ruinæ illius
has that he-should-complete what he-had-begun so-that of-the-ruin his
singularem inter cæteros palmam teneret. Cumque Judæus
the-singular among the-others palm he-might-hold and-when the-Jew
qui advenerat hoc vigilans cerneret, et magnæ formidinis
who had-arrived this awake saw and with-great of-fear
anxietate palpitaret, ab eodem spiritu qui cunctis illic
anxiety palpitated by the-same spirit who all there
obsequentibus præerat jussum est ut requirerent quisnam
serving presided ordered it-was that they-should-seek who
esset ille qui jacere in templo eodem præsumpsisset. Quem
was that-man who to-lie in the-temple same had-presumed whom
maligni spiritus pergentes, et subtilius intuentes, crucis
the-malignant spirits going and more-closely looking of-the-cross
mysterio signatum viderunt, mirantesque dixerunt: Væ,
with-the-mystery marked saw and-wondering said woe

væ, vas vacuum et signatum. Quibus hoc renuntiantibus,
woe a-vessel empty and marked with-whom this reporting
cuncta illa malignorum spirituum turba disparuit. Judæus vero
all that of-malignant spirits crowd vanished the-Jew but
qui hæc viderat, illico surrexit, atque ad episcopum sub
who these-things had-seen at-once rose and to the-bishop with
festinatione pervenit. Quem in Ecclesia sua reperiens, seorsum
haste came whom in the-Church his finding apart
tulit, qua tentatione urgeretur inquisivit. Cui confiteri
he-took with-what temptation he-was-pressed he-asked to-whom to-confess
episcopus tentationem suam verecundatus noluit. Cum vero
the-bishop temptation his ashamed would-not when but
ille diceret quod in illa tali Dei famula pravi amoris
he said that on that such of-God handmaid of-crooked love
oculos injecisset, atque adhuc episcopus negaret, adjunxit,
the-eyes he-had-cast and still the-bishop denied he-added
dicens: Quare negas quod inquireris, qui ad hoc usque
saying why do-you-deny what you-are-asked who to this even
vespere hesterno perductus es, ut posteriora illius alapa
on-evening yesterday brought you-were that the-binder-parts her with-a-slap
ferires? Ad quæ nimirum verba deprehensum se episcopus
you-struck at which surely words caught himself the-bishop
intuens, humiliter confessus est quod prius pertinaciter
seeing humbly confessed has what before obstinately
negavit. Cujus ruinæ et verecundiæ idem Judæus consulens,
he-had-denied whose ruin and shame the-same Jew consulting-for
qualiter hoc cognovisset, vel quæ in conventu malignorum
how this he-had-known or what-things in the-assembly of-malignant
spirituum de eo audivisset, indicavit. Quod ille agnoscens,
spirits about him he-had-heard showed which he recognizing
se ad terram protinus in orationem dedit. Moxque de suo
himself to the-ground forthwith in prayer gave and-soon from his

habitaculo non solum eamdem Dei famulam, sed omnem
dwelling not only the-same of-God handmaid but every
quoque feminam, quæ in ejus illic obsequio habitabat, expulit.
also woman who in his there service dwelt expelled
In eodem vero templo Apollinis, beati Andreæ apostoli
in the-same but temple of-Apollo of-blessed Andrew the-apostle
repente oratorium fecit, atque omni illa tentatione carnis
suddenly an-oratory made and of-all that temptation of-the-flesh
funditus caruit. Judæum vero, cujus visione atque increpatione
utterly was-free the-Jew but by-whose vision and rebuke
salvatus est, ad æternam salutem traxit. Nam sacramentis
saved he-was to eternal salvation drew for in-the-sacraments
fidei imbutum, atque aqua baptismatis emundatum, ad
of-faith instructed and with-the-water of-baptism cleansed to
sanctæ Ecclesiæ gremium perduxit. Sicque factum est ut
of-holy Church the-bosom he-led and-thus done it-was that
Hebræus idem, dum saluti alienæ consuluit, perveniret
the-Hebrew same while for-the-salvation of-another he-provided came
ad suam, et omnipotens Deus inde alterum ad bonam
to his-own and almighty God thence one to good
vitam perduceret, unde in bona vita alterum custodisset.
life led whence in good life the-other had-kept

PETRUS. Res hæc gesta quam audivi, et metum mihi
the-thing this done which I-have-heard both fear to-me
præbet et spem.
offers and hope

GREGORIUS. Utique sic oportet et de Dei nos semper
assuredly so it-behooves both in of-God us always
miseratione confidere, et de nostra infirmitate formidare.
the-mercy to-trust and of our weakness to-be-afraid
Ecce enim paradisi cedrum concussam audivimus, sed non
behold for of-paradise a-cedar shaken we-have-heard but not

evulsam, quatenus infirmis nobis et de ejus concussione
uprooted so-that for-weak us both from its shaking
nascatur timor, et de ejus stabilitate fiducia.
may-be-born fear and from its steadiness confidence

De Constantio Aquinæ civitatis episcopo

VIII · CONSTANTIUS, BISHOP OF AQUINO

Constantius of Aquino, asked on his deathbed who will follow him, prophesies, "After Constantius, a muleteer; after the muleteer, a fuller. O Aquino, you have this too." His deacon Andrew, once a keeper of post horses, succeeds him, then Jovinus the fuller, in whose time the sword and plague so empty the city that no bishop follows.

Vir quoque venerabilis vitæ Constantius Aquinæ civitatis
a-man also venerable of-life Constantius of-Aquino city
episcopus fuit, qui nuper prædecessoris mei tempore beatæ
the-bishop was who lately of-predecessor my in-the-time of-blessed
memoriæ Joannis papæ defunctus est. Hunc prophetiæ
memory John the-pope died has him of-prophecy
habuisse spiritum multi testantur, qui eum familiariter scire
to-have-had the-spirit many testify who him familiarly to-know
potuerunt. Cujus inter multa hoc ferunt religiosi veracesque
could of-whom among many-things this tell religious and-truthful
viri qui præsentes fuerunt, quod in die obitus sui cum a
men who present were that on the-day of-death his when by
circumstantibus civibus utpote discessurus Pater tam amabilis
the-standing-around citizens as about-to-depart a-Father so lovable
amarissime plangeretur, eum flendo requisierunt, dicentes:
most-bitterly he-was-lamented him weeping they-asked saying
Quem post te, Pater, habebimus? Quibus ipse Pater per
whom after you O-Father shall-we-have to-whom he the-Father through

prophetiæ spiritum respondit, dicens: Post Constantium,
of-prophecy the-spirit answered saying after Constantius
mulionem; post mulionem, fullonem. O te, Aquine, et
the-muleteer after the-muleteer the-fuller O you Aquino even
hoc habes. Quibus prophetiæ verbis editis, vitæ spiritum
this you-have which of-prophecy words uttered of-life the-breath
exhalavit extremum. Quo defuncto, ejus Ecclesiæ pastoralem
he-breathed-out last who having-died of-his Church the-pastoral
suscepit curam Andreas diaconus illius, qui quondam in
took-up care Andrew the-deacon his who formerly in
stabulis itinerum cursum servaverat equorum. Atque hoc ex
the-stables of-the-roads the-course had-kept of-horses and this from
hac vita subducto, ad episcopatus ordinem Jovinus accersitus
this life withdrawn to of-the-bishopric the-order Jovinus summoned
est, qui in eadem urbe fullo fuerat. Quo adhuc superstite,
was who in the-same city a-fuller had-been which-man still surviving
ita cuncti inhabitatores civitatis illius et barbarorum gladiis
so all the-inhabitants of-city that both of-barbarians by-the-swords
et pestilentiæ immanitate vastati sunt, ut post mortem
and of-pestilence by-the-monstrousness laid-waste were that after the-death
illius nec quis episcopus fieret, nec quibus fieret
his neither anyone bishop might-be-made nor for-whom be-might-be-made
inveniri potuisset. Sic itaque completa est viri Dei
to-be-found could so and-so fulfilled was of-the-man of-God
sententia, quatenus post decessum duorum se sequentium
the-sentence so-that after the-departure of-the-two him following
ejus Ecclesia pastorem minime haberet.
his Church a-shepherd not-at-all should-have

De Frigdiano Lucensis civitatis episcopo

IX · FRIGDIANUS, BISHOP OF LUCCA

Venantius of Luni tells of Frigdianus of Lucca. The river Serchio kept flooding the fields, and the people could not turn its course. The bishop prays alone, then drags a small rake along the ground and bids the river follow, and all its water leaves the old bed for the new one he has marked.

Sed neque hoc sileam, quod narrante viro venerabili
but nor this shall-I-pass-over which telling the-man venerable
Venantio Lunensi episcopo me ante biduum contigit agnovisse.
Venantius of-Luni the-bishop me before two-days it-befell to-have-learned
Lucanæ namque Ecclesiæ, sibimet propinquæ, fuisse miræ
of-the-Lucca for Church to-himself neighboring to-have-been of-wonderful
virtutis virum Frigdianum nomine narravit episcopum: cujus
power a-man Frigdianus by-name he-told the-bishop of-whom
hoc opinatissimum a cunctis illic habitantibus testatur memorari
this most-famous by all there dwelling he-testifies to-be-recalled
miraculum, quod Auseris fluvius, qui juxta illius urbis muros
miracle that the-Serchio river which near of-that city the-walls
influebat, sæpe inundatione facta cursus sui alveum egressus
flowed-in often with-a-flood made of-course its the-bed going-out
per agros diffundi consueverat, ut quæque sata et
through the-fields to-be-spread-abroad had-been-wont so-that whatever sown and
plantata reperiret everteret. Cumque hoc crebro fieret, et
planted it-found it-overturned and-when this often happened and
magna ejusdem loci incolas necessitas urgeret, dato studio
great of-the-same place the-inhabitants necessity pressed with-given zeal
operis, eum per loca alia derivare conati sunt. Sed quamvis
of-work it through places other to-divert tried they-have but although
diutius laboratum fuisset, a proprio alveo deflecti
long labored it-had-been from its-own bed to-be-turned-aside

non potuit. Tunc vir Domini Frigdianus rastrum sibi
not it-could then the-man of-the-Lord Frigdianus a-rake for-himself
parvulum fecit, ad alveum fluminis accessit, et solus orationi
small made to the-bed of-the-river went and alone to-prayer
incubuit; atque eidem flumini præcipiens ut se sequeretur,
applied-himself and to-the-same river commanding that him it-should-follow
per loca quæque ei visa sunt rastrum per terram
through places whatever to-him seemed-good were the-rake over the-ground
traxit. Quem relicto alveo proprio tota fluminis aqua secuta
drew which having-left bed its-own the-whole of-the-river water followed
est, ita ut funditus locum consueti cursus desereret,
has so that utterly the-place of-the-accustomed course it-left
et ibi sibi alveum, ubi tracto per terram rastro vir
and there for-itself a-bed where drawn over the-ground the-rake the-man
Domini signum fecerat, vindicaret, et quæque essent alimentis
of-the-Lord a-sign had-made claimed and whatever were for-the-foods
hominum profutura sata vel plantata ultra læderet.
of-men about-to-profit sown-things or planted-things no-longer it-harmed

De Sabino episcopo Placentino, qui Padum flumen per litteras suas compescuit

X · SABINUS, BISHOP OF PIACENZA

When the Po floods the Church's fields, Sabinus of Piacenza sends his deacon to tell the river to withdraw, and the deacon laughs. The bishop then dictates a written order to the Po in the name of Jesus Christ and has it thrown into the water, and the river returns to its bed for good, an irrational element obeying where hard men do not.

Hujus quoque venerabilis viri Venantii episcopi aliud miraculum
of-this also venerable man Venantius the-bishop another miracle
relatione cognovi, quod in Placentina urbe perhibet gestum;
by-the-account I-learned which in the-Piacenza city he-declares done
quod vir quoque veracissimus Joannes in hac modo Romana
which a-man also most-truthful John in this now Roman
civitate locum præfectorum servans, qui in eadem Placentina
city the-place of-the-prefects keeping who in the-same Piacenza
urbe est ortus et nutritus, ita ut episcopus memorat, quia
city was born and nourished so as the-bishop recalls that
gestum fuerit attestatur. In ea namque civitate Sabinum
done it-was testifies in that for city Sabinus
nomine fuisse asserunt miræ virtutis episcopum. Cui
by-name to-have-been they-assert of-wonderful power a-bishop to-whom
dum die quadam suus diaconus nuntiasset quod cursus sui
when on-day a-certain his deacon had-announced that of-course its
Padus alveum egressus Ecclesiæ agros occupasset, totaque
the-Po the-bed having-left of-the-Church the-fields had-occupied and-whole
illic loca nutriendis hominibus profutura aqua ejusdem
there the-places for-feeding men about-to-profit the-water of-the-same
fluminis teneret, venerabilis vitæ Sabinus episcopus respondit,
river held of-venerable life Sabinus the-bishop answered

dicens: Vade, et dic ei: Mandat tibi episcopus ut te
saying go and tell it commands you the-bishop that yourself
compescas, et ad proprium alveum redeas. Quod diaconus
you-restrain and to your-own bed you-return which deacon
ejus audiens, despexit et irrisit. Tunc vir Dei, accersito
his hearing despised and mocked then the-man of-God having-summoned
notario, dictavit, dicens: Sabinus Domini Jesu Christi servus,
a-notary dictated saying Sabinus of-the-Lord Jesus Christ the-servant
commonitorium Pado: Præcipio tibi in nomine Jesu Christi
a-reminder to-the-Po I-command you in the-name of-Jesus Christ
Domini nostri ut de alveo tuo in locis istis ulterius non
Lord our that from bed your in places these further not
exeas, nec terras Ecclesiæ lædere præsumas. Atque eidem
you-go-out nor the-lands of-the-Church to-harm you-presume and to-the-same
notario subjunxit, dicens: Vade, hoc scribe, et in aquam
notary he-added saying go this write and into the-water
ejusdem fluminis projice. Quo facto, sancti viri præceptum
of-the-same river throw which done of-the-holy man the-command
suscipiens, statim se a terris Ecclesiæ fluminis aqua
receiving at-once itself from the-lands of-the-Church of-the-river the-water
compescuit, atque ad proprium alveum reversa, exire ulterius
restrained and to its-own bed returned to-go-out further
in loca eadem non præsumpsit. Qua in re, Petre, quid
into places the-same not presumed which in matter O-Peter what
aliud quam inobedientium hominum duritia confunditur,
other than of-disobedient men the-hardness is-confounded
quando in virtute Jesu et elementum irrationabile sancti
when in the-power of-Jesus even an-element irrational of-the-holy
viri præceptis obedivit?
man the-commands obeyed

De Cerbonio Populonii episcopo

XI · CERBONIUS, BISHOP OF POPULONIA

Cerbonius of Populonia hides passing soldiers from the Goths, and Totila has him thrown to a bear before the people; the bear bows its head and licks his feet, and king and crowd turn to reverence. Dying on Elba after the Lombards' coming, he orders burial in his tomb at Populonia and a quick departure; rain falls on both sides of the boat but not a drop on it, and as the clerics sail away the Lombard duke Gummarith arrives.

Vir quoque vitæ venerabilis Cerbonius Populonii episcopus,
a-man also of-life venerable Cerbonius of-Populonia the-bishop
magnam diebus nostris sanctitatis suæ probationem dedit.
great in-days our of-holiness his proof gave
Nam cum hospitalitatis studio valde esset intentus, die
for when on-the-zeal of-hospitality very he-was intent on-a-day
quadam transeuntes milites hospitio suscepit, quos Gothis
certain passing soldiers into-his-lodging received whom with-the-Goths
supervenientibus abscondit, eorumque vitam ab illorum
coming-up he-hid and-their life from their
nequitia abscondendo servavit. Quod dum Gothorum regi
wickedness by-hiding saved which when of-the-Goths to-the-king
perfido Totilæ nuntiatum fuisset, crudelitatis immanissimæ
faithless Totila announced had-been of-cruelty most-monstrous
væsania succensus, hunc ad locum qui ab octavo hujus
by-the-madness kindled him to the-place which from the-eighth of-this
urbis milliario Merulis dicitur, ubi tunc ipse cum exercitu
city milestone Merulae is-called where then he-himself with the-army
sedebat, jussit deduci, eumque in spectaculo populi
was-encamped he-ordered to-be-brought and-him in the-spectacle of-the-people
ursis ad devorandum projici. Cumque idem rex perfidus in
to-bears for devouring to-be-thrown and-when the-same king faithless at

ipso quoque spectaculo consedisset ad inspiciendam mortem
the-very also spectacle had-sat-down for looking-on the-death
episcopi, magna populi turba confluxit. Tunc episcopus
of-the-bishop a-great of-people crowd flowed-together then the-bishop
deductus in medium est, atque ad ejus mortem immanissimus
brought into the-middle was and for his death a-most-monstrous
ursus exquisitus, qui dum humana membra crudeliter carperet,
bear sought-out which while human limbs cruelly it-tore
sævi regis animum satiaret. Dimissus itaque ursus ex cavea
of-the-savage king the-mind might-sate let-loose and-so the-bear from the-cage
est: qui accensus et concitus episcopum petiit, sed subito suæ
was which kindled and roused the-bishop made-for but suddenly of-its
feritatis oblitus, deflexa cervice, submissoque humiliter capite,
ferocity forgetful with-bent neck and-lowered humbly head
lambere episcopi pedes cœpit, ut patenter omnibus daretur
to-lick of-the-bishop the-feet began that openly to-all it-might-be-given
intelligi quia erga illum virum Dei et ferina corda essent
to-be-understood that toward that man of-God both bestial the-hearts were
hominum, et quasi humana bestiarum. Tunc populus qui
of-men and as-if human of-beasts then the-people who
ad spectaculum venerat mortis, magno clamore versus est in
to the-spectacle had-come of-death with-great outcry turned was into
admirationem venerationis. Tunc ad ejus reverentiam colendam
the-wonder of-veneration then to his reverence to-be-paid
rex ipse permotus est, quippe cum quo superno judicio
the-king himself moved was indeed with whom by-heavenly judgment
actum erat, ut qui Deum sequi prius in custodienda vita
brought-about was that he-who God to-follow before in guarding the-life
episcopi noluit, saltem ad mansuetudinem bestiam sequeretur.
of-the-bishop would-not at-least to meekness a-beast should-follow
Cui rei hi qui tunc præsentes fuerunt adhuc nonnulli
to-which thing those who then present were still some

supersunt, eamque cum omni illic populo se vidisse
survive and-it with all there the-people themselves to-have-seen
testantur. De quo etiam viro aliud quoque miraculum Venantio
testify of which also man another also miracle Venantius
Lunensi episcopo narrante cognovi. In ea namque Populonii
of-Luni the-bishop telling I-learned in that for of-Populonia
ecclesia cui præerat sepulcrum sibi præparavit. Sed cum
church over-which he-presided a-tomb for-himself he-prepared but when
Langobardorum gens in Italiam veniens cuncta vastasset,
of-the-Lombards the-nation into Italy coming all-things had-laid-waste
ad Ilvam insulam recessit. Qui ingruente ægritudine ad
to the-Elba island he-withdrew who with-coming-on sickness to
mortem veniens, clericis suis sibique obsequentibus præcepit,
death coming to-clerics his and-to-himself to-those-serving commanded
dicens: In sepulcro meo quod mihi præparavi Populonii
saying in tomb my which for-myself I-have-prepared at-Populonia
me ponite. Cui illi cum dicerent: Corpus tuum illuc
me place to-whom they when they-said body your thither
qualiter reducere possumus, qui a Langobardis teneri loca
how to-bring-back can-we who by the-Lombards to-be-held the-places
eadem, et ubique eos illic discurrere scimus? Ipse respondit:
same and everywhere them there to-run-about we-know he answered
Reducite me securi, nolite metuere, sed festine sepelire me
bring-back me secure do-not fear but hastily to-bury me
curate; mox autem ut sepultum fuerit corpus meum, ex
take-care soon moreover as buried shall-have-been body my from
eodem loco sub omni festinatione recedite. Defuncti igitur
the-same place with all haste withdraw of-the-dead-man therefore
corpus imposuerunt navi; cumque Populonium tenderent,
the-body they-put on-a-ship and-when to-Populonia they-were-heading
collecto in nubibus aere, immensa nimis pluvia erupit.
gathered in the-clouds the-air immense exceedingly rain broke-out

Sed ut patesceret omnibus cujus viri corpus navis illa
but that it-might-be-plain to-all of-what man the-body ship that
portaret, per illud maris spatium quod ab Ilva insula
carried through that of-the-sea space which from Elba island
usque Populonium duodecim millibus distat, circa utraque
to Populonia by-twelve miles is-distant around both
navis latera procellosa valde pluvia descendit, et in navem
of-the-ship sides stormy very rain came-down and onto ship
eamdem una pluviæ gutta non cecidit. Pervenerunt itaque ad
the-same one of-rain drop not fell came and-so to
locum clerici, et sepulturæ tradiderunt corpus sacerdotis sui.
the-place the-clerics and to-burial handed-over the-body of-priest their
Cujus præcepta servantes, ad navem sub festinatione reversi
whose commands keeping to the-ship with haste returned
sunt. Quam mox ut intrare potuerunt, in eumdem locum
they-have which as-soon as to-enter they-could into the-same place
ubi vir Domini sepultus fuerat, Langobardorum dux
where the-man of-the-Lord buried had-been of-the-Lombards the-leader
crudelissimus Gummarith advenit. Ex cujus adventu virum
most-cruel Gummarith arrived from whose arrival the-man
Dei habuisse spiritum prophetiæ claruit, qui ministros suos
of-God to-have-had the-spirit of-prophecy was-clear who ministers his
a sepulturæ suæ loco sub festinatione discedere præcepit.
from of-burial his the-place with haste to-depart commanded

De Fulgentio Utriculanæ civitatis episcopo

XII · FULGENTIUS, BISHOP OF OTRICOLI

Totila spurns the gifts of Fulgentius of Otricoli and has him held under guard, standing inside a circle drawn on the ground in the blazing sun. A storm bursts so hard that the guards cannot bear it, while not a drop falls inside the circle, and the king turns from fury to reverence.

Hoc vero quod de divisa pluvia factum narravi miraculum,
this but which about the-divided rain done I-have-told miracle
etiam in alterius episcopi veneratione monstratum est. Nam
also in of-another bishop the-veneration shown was for
quidam clericus senex, qui adhuc superest, eidem rei
a-certain cleric old who still survives at-the-same matter
præsto se fuisse testatur, dicens: Fulgentius episcopus
present himself to-have-been testifies saying Fulgentius the-bishop
qui Utriculensi Ecclesiæ præerat, regem crudelissimum Totilam
who over-the-Otricoli Church presided the-king most-cruel Totila
infensum omnimodo habebat. Cumque ad easdem partes cum
hostile altogether had and-when to the-same parts with
exercitu propinquasset, curæ fuit episcopo per clericos suos
the-army he-had-approached a-care it-was to-the-bishop through clerics his
xenia ei transmittere, ejusque furoris insaniam, si posset,
gifts to-him to-send and-of-his fury the-madness if he-could
muneribus mitigare. Quæ ille ut vidit, protinus sprevit, atque
with-gifts to-soothe which he as he-saw forthwith spurned and
iratus suis hominibus jussit ut eumdem episcopum sub omni
angered his men ordered that the-same bishop with all
asperitate constringerent, eumque ejus examini servarent.
harshness they-should-bind and-him his for-the-examination keep
Quem dum feroces Gothi, ministri scilicet crudelitatis illius,
whom when the-fierce Goths ministers namely of-cruelty his

tenuissent, circumdantes eum uno in loco stare præceperunt,
had-held surrounding him one in place to-stand they-commanded
eique in terra circulum designaverunt, extra quem
and-for-him on the-ground a-circle they-marked outside which
pedem tendere nullo modo auderet. Cumque vir Dei
a-foot to-stretch in-no way he-should-dare and-when the-man of-God
in sole nimio æstuaret, ab eisdem Gothis circumdatus,
in the-sun excessive was-burning by the-same Goths surrounded
et designatione circuli inclusus, repente coruscationes
and by-the-marking of-the-circle enclosed suddenly lightnings
et tonitrua, et tanta vis pluviæ erupit, ut hi qui
and thunders and so-great a-force of-rain broke-out that those who
eum custodiendum acceperant, immensitatem pluviæ ferre
him to-be-guarded had-received the-immensity of-the-rain to-bear
non possent. Et dum magna nimis inundatio fieret,
not could and while great exceedingly a-flood was-made
intra eamdem designationem circuli in qua vir Domini
within the-same marking of-the-circle in which the-man of-the-Lord
Fulgentius stetit, ne una quidem pluviæ gutta descendit. Quod
Fulgentius stood not one even of-rain drop came-down which
dum regi crudelissimo nuntiatum esset, illa mens effera
when to-the-king most-cruel announced had-been that mind savage
ad magnam ejus reverentiam versa est, cujus pœnam prius
to great his reverence turned was whose punishment before
insatiabili furore sitiebat. Sic omnipotens Deus contra elatas
with-insatiable fury it-thirsted-for so almighty God against the-proud
carnalium mentes, potentiæ suæ miracula per despectos
of-the-carnal minds of-power his the-miracles through the-despised
operatur; ut qui superbe contra præcepta veritatis se
works that those-who proudly against the-precepts of-truth themselves
elevant, eorum cervicem veritas per humiles premat.
raise their neck the-truth through the-humble may-press

De Herculano Perusinæ civitatis episcopo

XIII · HERCULANUS, BISHOP OF PERUGIA

When the Goths take Perugia after a seven-year siege, Totila orders Herculanus to be flayed in a strip from head to heel and beheaded; he is killed on the wall and thrown outside, and buried with a dead child. Forty days later the returning citizens dig to rebury him in Saint Peter's: the child is rotten and full of worms, but the bishop's body is whole and fresh, the head joined to the neck with no trace of a cut, and no wound on him at all.

Nuper quoque Floridus venerabilis vitæ episcopus narravit
lately also Floridus of-venerable life a-bishop told
quoddam memorabile valde miraculum, dicens: Vir
a-certain memorable very miracle saying the-man
sanctissimus Herculanus nutritor meus, Perusinæ civitatis
most-holy Herculanus the-nourisher my of-Perugia city
episcopus fuit, ex conversatione monasterii ad sacerdotalis
the-bishop was from the-life of-the-monastery to of-priestly
ordinis gratiam deductus. Totilæ autem perfidi regis
order the-grace brought of-Totila moreover faithless of-the-king
temporibus, eamdem urbem annis septem continuis Gothorum
in-the-times the-same city for-years seven continuous of-the-Goths
exercitus obsedit, ex qua multi civium fugerunt, qui
the-army besieged from which many of-the-citizens fled who
famis periculum ferre non poterant. Anno vero septimo
of-famine the-peril to-bear not could in-the-year but seventh
nondum finito, obsessam urbem Gothorum exercitus intravit.
not-yet ended the-besieged city of-the-Goths the-army entered
Tunc comes qui eidem exercitui præerat, ad regem
then the-count who over-the-same army presided to the-king
Totilam nuntios misit, exquirens quid de episcopo
Totila messengers sent asking what concerning the-bishop

vel populo fieri juberet. Cui ille præcepit, dicens:
or the-people to-be-done he-ordered to-whom he commanded saying
Episcopo prius a vertice usque ad calcaneum corrigiam
from-the-bishop first from the-crown even to the-heel a-strip
tolle, et tunc caput ejus amputa; omnem vero populum
take and then head his cut-off all but the-people
qui illic inventus est, gladio exstingue. Tunc idem
who there found is with-the-sword extinguish then the-same
comes venerabilem virum Herculanum episcopum super
count the-venerable man Herculanus the-bishop upon
urbis murum deductum capite truncavit, ejusque cutem
of-the-city the-wall brought in-the-head cut-short and-his skin
jam mortui a vertice usque ad calcaneum incidit,
already of-the-dead-man from the-crown even to the-heel cut
ut ex ejus corpore corrigia sublata videretur. Moxque
that from his body a-strip taken-away might-seem and-soon
corpus illius extra murum projecit. Tunc quidam, humanitatis
body his outside the-wall threw then certain-men of-humanity
pietate compulsi, abscissum caput cervici apponentes, cum
by-piety compelled the-severed head to-the-neck placing with
uno parvulo infante, qui illic exstinctus inventus est juxta
one little infant who there dead found was beside
murum, corpus episcopi sepulturæ tradiderunt. Cumque post
the-wall the-body of-the-bishop to-burial handed-over and-when after
eamdem cædem die quadragesimo rex Totila jussisset
the-same slaughter on-day fortieth the-king Totila had-ordered
ut cives urbis illius qui quolibet dispersi essent ad eam
that the-citizens of-city that who wherever scattered were to it
sine aliqua trepidatione remearent, hi qui prius famem
without any fear should-return those who before the-famine
fugerant, vivendi licentia accepta reversi sunt. Sed, cujus
had-fled of-living leave received returned have but of-what

vitæ eorum episcopus fuerat memores, ubi sepultum esset
life their bishop had-been mindful where buried was
corpus illius quæsierunt, ut hoc juxta honorem debitum
body his they-sought that it according-to honor due
in Ecclesia beati Petri apostoli humarent. Cumque itum
in the-Church of-blessed Peter the-apostle they-might-bury and-when gone
esset ad sepulcrum, effossa terra, invenerunt corpus pueri
it-was to the-tomb with-dug-up earth they-found the-body of-the-boy
pariter humati, utpote jam die quadragesimo, tabe
equally buried as already on-day fortieth with-decay
corruptum, et vermibus plenum; corpus vero episcopi ac si
corrupted and with-worms full the-body but of-the-bishop as if
die eodem esset sepultum. Et quod est adhuc magna
on-day the-same it-had-been buried and what is still with-great
admiratione venerandum, quia ita caput ejus unitum fuerat
wonder to-be-venerated that so head his united had-been
corpori, ac si nequaquam fuisset abscissum, sic videlicet, ut
to-the-body as if by-no-means it-had-been cut-off so namely that
nulla vestigia sectionis apparerent. Cumque hoc et in terga
no traces of-the-cut appeared and-when this also onto the-back
verterent, exquirentes si quod signum vel de alia monstrari
they-turned asking whether any sign or of other to-be-shown
incisione potuisset, ita sanum atque intemeratum omne
incision could so sound and unharmed whole
corpus inventum est, ac si nulla hoc incisio ferri tetigisset.
the-body found was as if no it incision of-iron had-touched
PETRUS. Quis non obstupescat talia signa mortuorum, quæ
who not would-be-astonished such signs of-the-dead which
fiunt pro exercitatione viventium?
are-done for the-exercise of-the-living

De Isaac servo Dei

XIV · ISAAC OF SPOLETO

Isaac, a Syrian, prays three days and nights in a church at Spoleto; a keeper who strikes him as a fraud is seized by a demon crying that Isaac is casting him out, and Isaac frees him. Refusing all gifts, since a monk who seeks property is no monk, he settles in a hermitage. He has spades thrown into the garden one evening and at dawn finds thieves digging with them, feeds them and sends them off laden; he clothes beggars with the clothes they hid in a tree; and he warns a servant that a snake has entered the basket he stole. His one fault is too much gaiety, which Gregory explains: God leaves small faults in the great to keep them humble, as he left the Philistines to test Israel.

Prioribus quoque Gothorum temporibus fuit juxta
in-former also of-the-Goths times there-was near
Spoletanam urbem vir vitæ venerabilis Isaac nomine, qui
Spoleto city a-man of-life venerable Isaac by-name who
usque ad extrema pene Gothorum tempora pervenit, quem
even to the-end almost of-the-Goths times came whom
nostrorum multi noverunt, et maxime sacra virgo Gregoria,
of-ours many knew and especially the-sacred virgin Gregoria
quæ nunc in hac Romana urbe juxta Ecclesiam beatæ
who now in this Roman city near the-Church of-blessed
Mariæ semper virginis habitat. Quæ dum adolescentiæ suæ
Mary ever virgin dwells who when of-youth her
tempore constitutis jam nuptiis in ecclesiam fugisset, et
in-the-time arranged already the-marriage into a-church had-fled and
sanctimonialis vitæ conversationem quæreret, ab eodem viro
of-a-nun's life the-conduct sought by the-same man
defensa, atque ad eum quem desiderabat habitum, Domino
defended and to that which she-desired habit with-the-Lord
protegente, perducta est. Quæ quia sponsum fugit, in terra,
protecting brought was who because a-bridegroom she-fled on earth

habere sponsum meruit in cœlo. Multa autem de eodem
to-have a-bridegroom merited in heaven many-things moreover about the-same
viro, narrante venerabili Patre Eleutherio, agnovi, qui et
man telling the-venerable Father Eleutherius I-learned who both
hunc familiariter noverat, et ejus verbis vita fidem præbebat.
him familiarly had-known and his to-words life faith gave
Hic itaque venerabilis Isaac ortus ex Italia non fuit, sed
this-man and-so venerable Isaac born of Italy not was but
ea illius narro miracula quæ conversatus in Italia fecit. Cum
those his I-tell miracles which living in Italy he-did when
primum de Syriæ partibus ad Spoletanam urbem venisset,
first from of-Syria the-parts to Spoleto city he-had-come
ingressus ecclesiam a custodibus petiit ut sibi quantum
having-entered the-church from the-keepers he-asked that to-him as-much-as
vellet licentia concederetur orandi, eumque horis secretioribus
he-wished leave be-granted of-praying and-him at-hours more-secret
egredi non urgerent. Qui mox ad orandum stetit, diemque
to-go-out not they-should-urge who soon for praying stood and-the-day
totum peregit in oratione, cui sequentem continuavit
whole spent in prayer to-which the-following he-joined
et noctem. Secundo etiam die, cum nocte subsequenti
also night the-second also day with the-night following
indefessus in precibus perstitit, diem quoque tertium in
unwearied in prayers he-persisted the-day also third in
oratione conjunxit. Cumque hoc unus ex custodibus superbiæ
prayer he-joined and-when this one of the-keepers of-pride
spiritu inflatus cerneret, unde proficere debuit, inde ad
by-the-spirit puffed-up saw whence to-profit he-ought thence to
defectus damna pervenit. Nam hunc simulatorem dicere, et
of-failing the-losses came for him a-dissembler to-call and
verbo rustico cœpit impostorem clamare, qui se tribus
in-word rustic he-began an-impostor to-cry-out who himself for-three

diebus et noctibus orare ante oculos hominum demonstraret.
days and nights to-pray before the-eyes of-men showed
Qui protinus currens, virum Dei alapa percussit, ut,
who forthwith running the-man of-God with-a-slap struck that
quasi religiosæ vitæ simulator, de ecclesia cum contumelia
as-if of-religious life a-dissembler from the-church with insult
exiret. Sed hunc repente ultor spiritus invasit, et
he-might-go-out but him suddenly an-avenging spirit invaded and
ad viri Dei vestigia stravit, ac per os illius
at of-the-man of-God the-footprints laid-low and through the-mouth his
clamare cœpit: Isaac me ejicit. Vir quippe peregrinus
to-cry began Isaac me casts-out the-man indeed foreign
quo censeretur nomine nesciebatur, sed ejus nomen ille
by-what he-was-reckoned name was-not-known but his name that
spiritus prodidit, qui se ab illo posse ejici clamavit.
spirit betrayed who himself by him to-be-able to-be-cast-out cried
Mox autem super vexati corpus vir Dei incubuit, et
soon moreover upon of-the-vexed-one the-body the-man of-God lay and
malignus spiritus qui eum invaserat abscessit. In tota urbe
the-malignant spirit who him had-invaded departed in the-whole city
tunc statim quid in ecclesia factum fuisset innotuit. Currere
then at-once what in the-church done had-been became-known to-run
viri et feminæ nobiles atque ignobiles pariter cœperunt,
men and women noble and ignoble alike began
certatimque eum in suis rapere domibus conabantur. Alii ad
and-vying him into their to-snatch houses they-tried some for
construendum monasterium prædia, alii pecunias, alii subsidia
building a-monastery estates others money others supplies
quæque poterant, offerre viro Dei suppliciter volebant.
whatever they-could to-offer to-the-man of-God suppliantly wished
Sed servus omnipotentis Domini horum nihil accipiens,
but the-servant of-the-almighty Lord of-these nothing accepting

egressus urbem non longe desertum locum reperit, ibique
having-gone-out the-city not far a-deserted place found and-there
sibi humile habitaculum construxit. Ad quem dum multi
for-himself a-humble dwelling built to whom while many
pergunt, exemplo illius æternæ vitæ accendi desiderio
go by-the-example his of-eternal life to-be-kindled with-desire
cœperunt, atque sub ejus magisterio in omnipotentis se
they-began and under his teaching into of-the-almighty themselves
Domini servitium dederunt. Cumque ei crebro discipuli
Lord the-service gave and-when to-him often the-disciples
humiliter immínerent, ut pro usu monasterii possessiones
humbly pressed that for the-use of-the-monastery the-possessions
quæ offerebantur acciperet, ille sollicitus suæ paupertatis
which were-offered he-should-accept he careful of-his poverty
custos fortem sententiam tenebat, dicens: Monachus qui
the-guardian a-strong sentence held saying a-monk who
in terra possessionem quærit monachus non est. Sic quippe
on earth a-possession seeks a-monk not is so indeed
metuebat paupertatis suæ securitatem perdere, sicut avari
he-feared of-poverty his the-security to-lose as avaricious
divites solent perituras divitias custodire. Ibi itaque prophetiæ
rich-men are-wont perishing riches to-guard there and-so of-prophecy
spiritu magnisque miraculis cunctis longe lateque habitantibus
by-the-spirit and-great miracles to-all far and-wide dwelling
vita ejus inclaruit. Nam die quadam ad vesperum in
life his became-famous for on-a-day certain toward evening into
hortum monasterii fecit jactari ferramenta, quæ usitato
the-garden of-the-monastery he-had to-be-thrown iron-tools which by-usual
nos nomine vangas vocamus. Dixit itaque discipulis suis:
we name spades call he-said and-so to-disciples his
Tot vangas in hortum projicite, et citius redite. Nocte
so-many spades into the-garden throw and quickly return on-the-night

vero eadem dum ex more cum fratribus ad exhibendas
but same when by custom with the-brothers for offering
laudes Domino surrexisset, præcepit, dicens: Ite et operariis
praises to-the-Lord he-had-risen he-commanded saying go and for-workers
nostris pulmentum coquite, ut mane primo paratum
our a-stew cook that in-the-morning first prepared
sit. Facto autem mane, fecit deferri pulmentum quod
it-may-be come moreover morning he-had to-be-brought the-stew which
parari jusserat, atque hortum cum fratribus ingressus,
to-be-prepared he-had-ordered and the-garden with the-brothers entering
quot vangas jactari præceperat, tot in eo laborantes
as-many-as spades to-be-thrown he-had-commanded so-many in it laboring
operarios invenit. Ingressi quippe fures fuerant, sed mutata
workers he-found entered indeed thieves had but with-changed
mente per spiritum apprehenderunt vangas quas invenerunt,
mind through the-spirit they-seized the-spades which they-found
et ab ea hora qua ingressi sunt, quousque vir Domini
and from that hour in-which entered they-had until the-man of-the-Lord
ad eos veniret, cuncta horti illius spatia quæ inculta
to them came all of-garden that the-spaces which uncultivated
fuerant coluerunt. Quibus vir Domini mox ut ingressus
had-been they-cultivated to-whom the-man of-the-Lord as-soon as entered
est, ait: Gaudete, fratres, multum laborastis, jam quiescite.
he-has said rejoice O-brothers much you-have-labored now rest
Quibus illico alimenta quæ detulerat præbuit, eosque post
to-whom at-once the-foods which he-had-brought he-offered and-them after
tanti laboris fatigationem refecit. Sufficienter autem refectis
of-so-great labor the-weariness refreshed sufficiently moreover refreshed
ait: Nolite malum facere, sed quoties de horto aliquid
he-said do-not evil do but as-often-as from the-garden anything
vultis, ad horti aditum venite, tranquille petite, cum
you-wish to of-the-garden the-entrance come calmly ask with

benedictione percipite, et a furti pravitate cessate. Quos
blessing receive and from of-theft the-crookedness cease whom
statim collectis oleribus onustari fecit. Actumque est
at-once with-gathered vegetables to-be-loaded he-had and-done it-was
ut qui ad hortum nocituri venerant cum laboris sui
that those-who to the-garden about-to-harm had-come with of-labor their
præmio et repleti ab eo et innocui redirent.
the-reward both filled by him and harmless returned
Alio quoque tempore accesserunt ad eum peregrini quidam
at-another also time came to him pilgrims certain
misericordiam postulantes, scissis vestibus, pannis obsiti, ita
mercy asking with-torn clothes in-rags covered so
ut pene nudi viderentur. Cumque hunc vestimenta peterent,
that almost naked they-seemed and-when of-him clothes they-asked
eorum verba vir Domini tacitus audivit; qui unum ex
their words the-man of-the-Lord silent heard who one of
discipulis suis protinus silenter vocavit, eique præcepit,
disciples his forthwith silently called and-to-him commanded
dicens: Vade, atque in illa silva in loco tali cavam arborem
saying go and in that wood in place such a-hollow tree
require; et vestimenta quæ in ea inveneris defer. Cumque
seek and the-clothes which in it you-shall-find bring and-when
discipulus abiisset, arborem sicut fuerat jussum requisivit,
the-disciple had-gone the-tree as had-been ordered he-sought
vestimenta reperit, et latenter detulit magistro. Quæ vir
the-clothes found and secretly brought to-his-master which the-man
Dei suscipiens, peregrinis nudis atque petentibus ostendit et
of-God receiving to-the-pilgrims naked and asking showed and
præbuit, dicens: Venite, quia nudi estis, ecce tollite, et vestite
offered saying come because naked you-are behold take and clothe
vos. Hæc illi intuentes, recognoverunt quæ posuerant,
yourselves these-things they seeing recognized which they-had-put

magnoque pudore consternati sunt; et qui fraudulenter
and-with-great shame dismayed were and those-who fraudulently
vestimenta quærebant aliena, confusi receperunt sua.
clothes were-seeking others' confounded received their-own
Alio quoque tempore quidam se ejus orationibus
at-another also time a-certain-man himself his to-prayers
commendans, sportas duas plenas alimentis ei per puerum
commending baskets two full with-foods to-him through a-servant
transmisit, quarum unam idem puer subripuit, atque in
sent of-which one the-same servant stole and on
itinere abscondit: unam vero ad Dei hominem detulit, et
the-way hid one but to of-God the-man brought and
petitionem illius qui se ei per xenium commendaverat
the-petition of-him who himself to-him through a-gift had-commended
enarravit. Quam vir Domini benigne suscipiens, eumdem
related which the-man of-the-Lord kindly receiving the-same
puerum admonuit, dicens: Gratias agimus, sed vide, sportam
servant admonished saying thanks we-give but see the-basket
quam in itinere posuisti ne incaute tangere præsumas, quia in
which on the-way you-put lest incautiously to-touch you-presume because into
eam serpens ingressus est. Esto ergo sollicitus, ne si tollere
it a-serpent entered has be therefore careful lest if to-lift
incaute volueris, a serpente feriaris. Quibus verbis puer
incautiously you-wish by a-serpent you-be-struck at-which words the-servant
valde confusus, exsultavit quidem quod mortem evaserit,
greatly confounded exulted indeed that death he-had-escaped
sed tristis ad modicum factus est, quia quamvis salubrem
but sad for a-little made he-was because although a-wholesome
pœnam, tamen pertulit verecundiam suam. Qui reversus ad
penalty yet he-bore shame his-own who returning to
sportam, caute ac sollicite attendit, sed eam jam, sicut vir
the-basket cautiously and carefully attended but it already as the-man

Dei prædixerat, serpens tenebat. Hic itaque cum virtute
of-God had-foretold a-serpent held this-man and-so though with-the-virtue
abstinentiæ, contemptu rerum transeuntium, prophetiæ
of-abstinence with-contempt of-things passing of-prophecy
spiritu, orationis intentione esset incomparabiliter prædítus,
with-the-spirit of-prayer with-intentness he-was incomparably endowed
unum erat quod in eo reprehensibile esse videbatur, quod
one-thing there-was which in him reprehensible to-be seemed that
nonnunquam tanta ei lætitia inerat, ut illis tot
sometimes such to-him gladness was-in that with-those so-many
virtutibus nisi sciretur esse plenus, nullo modo crederetur.
virtues unless it-were-known to-be full in-no way he-would-be-believed

PETRUS. Quidnam, quæso te, hoc esse dicimus? Sponte sibi
what I-ask you this to-be do-we-say of-his-own-will for-himself
lætitiæ frena laxabat, an tot virtutibus pollens, aliquando
of-gladness the-reins did-he-loosen or with-so-many virtues strong sometimes
ad præsens gaudium etiam renitens ejus animus trahebatur?
to present joy even resisting his mind was-drawn

GREGORIUS. Magna est, Petre, omnipotentis Dei dispensatio,
great is O-Peter of-almighty God the-dispensation
et plerumque contingit ut quibus majora bona præstat,
and often it-happens that to-whom greater good-things he-grants
quædam minora non tribuat, ut semper eorum animus habeat
some lesser-things not he-gives that always their mind may-have
unde se ipse reprehendat; quatenus dum appetunt perfecti
whence itself it-itself may-reprove so-that while they-seek perfect
esse, nec possunt, et laborant in hoc quod non acceperunt,
to-be nor can and labor in this which not they-have-received
nec tamen laborando prævalent, in his quæ accepta habent
nor yet by-laboring prevail in those-things which received they-have
se minime extollant, sed discant quia ex semetipsis majora
themselves not-at-all they-exalt but learn that of themselves greater

bona non habent, qui in semetipsis vincere parva vitia
good-things not they-have who in themselves to-conquer small vices
atque extrema non possunt. Hinc est enim quod perducto
and the-least not can hence it-is for that brought
Dominus ad terram repromissionis populo, cunctos fortes
the-Lord to the-land of-promise the-people all the-strong
atque præpotentes adversarios ejus exstinguens, Philisthæos
and very-powerful adversaries its extinguishing the-Philistines
atque Chananæos diutius reservavit, ut, sicut scriptum est, in
and Canaanites longer reserved that as written it-is by
eis experiretur Israel; quia nonnunquam, ut dictum est, eis
them he-might-test Israel because sometimes as said it-is to-those
etiam quibus magna dona tribuit, parva quædam reprehensibilia
even to-whom great gifts he-gives small certain reprehensible-things
relinquit, ut semper habeant contra quod bellum gerant,
he-leaves that always they-may-have against which war they-may-wage
et devictis magnis hostibus mentem non erigant, quando
and with-conquered great enemies the-mind not they-raise when
eos adhuc adversarii etiam minimi fatigant. Fit itaque
them still adversaries even least weary it-comes-about and-so
ut miro modo una eademque mens et virtute polleat, et
that in-wonderful way one and-the-same mind both in-virtue is-strong and
ex infirmitate lassescat, quatenus et ex parte constructa sit,
from weakness grows-weary so-that both in part built it-is
et ex parte se conspiciat esse destructam, ut per bonum
and in part itself it-sees to-be destroyed that through the-good
quod quærit, et habere non valet, illud servet humiliter quod
which it-seeks and to-have not is-able that it-may-keep humbly which
habet. Sed quid mirum quod hoc de homine dicimus, quando
it-has but what wonder that this about man we-say when
illa superna regio in civibus suis ex parte damna pertulit,
that heavenly region in citizens its in part losses suffered

et ex parte fortiter stetit, ut electi angelorum spiritus dum
and in part strongly stood that the-elect of-angels spirits while
alios per superbiam cecidisse conspicerent, ipsi tanto
others through pride to-have-fallen they-saw they-themselves so-much
robustius quanto humilius starent? illi ergo regioni
more-strongly as more-humbly they-might-stand for-that therefore region
sua etiam detrimenta profecerunt, quæ ad æternitatis statum
its even losses profited which for of-eternity the-state
ex parte suæ destructionis est solidius instructa. Sic ergo
from the-part of-its destruction is more-solidly built so therefore
et in unaquaque anima agitur, ut in humilitatis custodiam
also in each soul it-is-done that in of-humility the-guarding
aliquando ad lucra maxima ex minimo damno servetur.
sometimes for gains greatest from the-least loss it-be-kept

PETRUS. Placet quod dicis.
it-pleases what you-say

De Eutychio et Florentio servis Dei

XV · EUTYCHIUS AND FLORENTIUS

When Eutychius leaves Florentius alone in their oratory near Nursia to rule a monastery, Florentius prays for company and a bear comes to pasture his sheep, returning at the hour he sets. Four of Eutychius' monks, envious, kill it, and Florentius' curse strikes them with leprosy, which he mourns all his life; Gregory warns that cursing shuts the kingdom. Thunder from a clear sky kills the snakes around his cell, and birds carry them off, for God hears the pure and simple mouth. After Eutychius' own death his tunic, carried through the fields, brings rain.

GREGORIUS. Neque hoc sileam quod ex regione eadem
nor this shall-I-pass-over which from region the-same
venerabilis viri Sanctuli presbyteri narratione cognovi; de
of-the-venerable man Sanctulus the-priest by-the-narration I-learned of
cujus verbis ipse non dubitas, quia ejus vitam fidemque
whose words you-yourself not doubt because his life and-faith
minime ignoras.
not-at-all you-are-ignorant-of
Eodem quoque tempore in Nursiæ provinciæ partibus duo
at-the-same also time in of-Nursia province the-parts two
viri in vita atque habitu sanctæ conversationis habitabant,
men in the-life and habit of-holy conduct dwelt
quorum unus Eutychius, alter vero Florentius dicebatur.
of-whom one Eutychius the-other but Florentius was-called
Sed idem Eutychius in spirituali zelo atque in fervore
but the-same Eutychius in spiritual zeal and in the-fervor
virtutis excreverat, multorumque animas ad Deum perducere
of-virtue had-grown and-of-many the-souls to God to-lead
exhortando satagebat; Florentius vero simplicitati atque
by-exhorting busied-himself Florentius but to-simplicity and
orationi deditam ducebat vitam. Non longe autem erat
prayer given was-leading a-life not far moreover there-was

monasterium, quod rectoris sui morte erat destitutum,
a-monastery which of-ruler its by-the-death had-been bereft
ex quo sibi monachi eumdem Eutychium præesse
from which over-themselves the-monks the-same Eutychius to-preside
voluerunt. Qui eorum precibus acquiescens, multis annis
wished who their to-prayers assenting for-many years
monasterium rexit, discipulorumque animas in studio sanctæ
the-monastery ruled and-of-his-disciples the-souls in the-pursuit of-holy
conversationis exercuit. Ac ne oratorium in quo prius
conduct exercised and lest the-oratory in which before
habitaverat solum remanere potuisset, illic venerabilem virum
he-had-dwelt alone to-remain should-be-able there the-venerable man
Florentium reliquit. In quo dum solus habitaret, die
Florentius he-left in which while alone he-dwelt on-a-day
quadam sese in orationem prostravit, atque ab omnipotenti
certain himself in prayer prostrated and from the-almighty
Domino petiit ut ei illic ad habitandum aliquod solatium
Lord asked that to-him there for dwelling some comfort
donare dignaretur. Qui mox ut implevit orationem, oratorium
to-give he-would-deign who as-soon as he-completed his-prayer the-oratory
egressus, ante fores ursum reperit stantem. Qui dum ad
going-out before the-doors a-bear found standing which while to
terram caput deprimeret, nihilque feritatis in suis motibus
the-ground its-head it-lowered and-nothing of-ferocity in its movements
demonstraret, aperte dabat intelligi quod ad viri Dei
showed openly it-gave to-be-understood that for of-the-man of-God
obsequium venisset, quod vir quoque Domini protinus
the-service it-had-come which the-man also of-the-Lord forthwith
agnovit. Et quia in eadem cella quatuor vel quinque
recognized and because in the-same cell four or five
pecudes remanserant, quas omnino deerat qui pasceret
sheep had-remained for-which at-all was-lacking one-who might-feed

et custodiret, eidem urso præcepit, dicens: Vade, atque
and might-guard to-the-same bear he-commanded saying go and
oves has ad pastum ejice, ad horam vero sextam revertere.
sheep these to pasture drive-out at the-hour but sixth return
Cœpit itaque hoc indesinenter agere. Injungebatur urso
it-began and-so this unceasingly to-do was-enjoined on-the-bear
cura pastoralis, et quas manducare consueverat, pascebat
the-care pastoral and those-which to-eat it-had-been-wont it-fed
oves bestia jejuna. Cum vir Domini jejunare voluisset,
sheep a-beast fasting when the-man of-the-Lord to-fast wished
ad nonam horam præcipiebat urso cum ovibus reverti; cum
at the-ninth hour he-commanded the-bear with the-sheep to-return when
vero noluisset, ad sextam. Atque ita in omnibus mandato
but he-did-not-wish at the-sixth and so in all-things the-command
viri Dei obtemperabat ursus, ut neque ad sextam
of-the-man of-God obeyed the-bear that neither at the-sixth
jussus, rediret ad nonam, neque ad nonam jussus, rediret
ordered it-returned at the-ninth nor at the-ninth ordered it-returned
ad sextam. Cumque diu hoc ageretur, cœpit in loco eodem
at the-sixth and-when long this was-done began in place the-same
tantæ virtutis fama longe lateque crebrescere. Sed quia
of-so-great power the-fame far and-wide to-spread but because
antiquus hostis unde bonos cernit enitescere ad gloriam,
the-ancient enemy whence the-good he-sees to-shine-forth for glory
inde perversos per invidiam rapit ad pœnam, quatuor
thence the-perverse through envy snatches to punishment four
viri ex discipulis venerabilis Eutychii vehementer invidentes
men from the-disciples of-the-venerable Eutychius vehemently envying
quod eorum magister signa non faceret, et is qui solus
that their master signs not made and he who alone
ab eo relictus fuerat, tanto hoc miraculo clarus appareret,
by him left had-been by-so-great this miracle famous appeared

eumdem ursum insidiantes occiderunt. Cumque hora qua
the-same bear lying-in-wait killed and-when at-the-hour at-which
jussus fuerat non rediret, vir Dei Florentius suspectus
ordered it-had-been not it-returned the-man of-God Florentius suspicious
est redditus, quem usque ad horam vesperi exspectans,
was rendered which even to the-hour of-evening awaiting
affligi cœpit, quod is quem ex simplicitate multa fratrem
to-be-afflicted he-began that it which from simplicity much brother
vocare consueverat ursus minime reverteretur. Die vero
to-call he-had-been-wont the-bear not-at-all returned on-the-day but
altera perrexit ad agrum, ursum pariter ovesque quæsiturus,
next he-went to the-field the-bear likewise and-the-sheep about-to-seek
quem occisum reperit. Sed sollicite inquirens, citius a
which killed he-found but carefully inquiring quickly by
quibus fuerat occisus invenit. Tunc sese in lamentis dedit,
whom it-had-been killed he-found then himself in laments gave
Fratrum malitiam magis quam ursi mortem deplorans.
of-the-brothers the-malice more than of-the-bear the-death deploring
Quem venerandus vir Eutychius ad se deductum consolari
whom the-venerable man Eutychius to himself brought to-console
studuit; sed idem vir Domini, coram eo doloris magni
strove but the-same man of-the-Lord before him of-grief great
stimulis accensus, imprecatus est, dicens: Spero in omnipotenti
by-the-goads kindled imprecated has saying I-hope in almighty
Deo, quia in hac vita ante oculos omnium ex sua malitia
God that in this life before the-eyes of-all for their malice
vindictam recipiant qui nihil se lædentem ursum meum
vengeance they-may-receive who nothing them harming bear my
occiderunt. Cujus vocem protinus ultio divina secuta est.
killed whose voice forthwith vengeance divine followed has
Nam quatuor monachi qui eumdem ursum occiderant statim
for the-four monks who the-same bear had-killed at-once

elephantino morbo percussi sunt, ut membris putrescentibus
by-elephantine disease struck were that with-limbs rotting
interirent. Quod factum vir Dei Florentius vehementer
they-perished which deed the-man of-God Florentius vehemently
expavit, seque ita fratribus maledixisse pertimuit. Omni
dreaded and-himself so the-brothers to-have-cursed feared for-all
enim vitæ suæ tempore flebat quia exauditus fuerat; se
for of-life his the-time he-wept because heard he-had-been himself
crudelem, se in eorum morte clamabat homicidam. Quod
cruel himself in their death he-cried a-murderer which
idcirco omnipotentem Dominum fecisse credimus, ne
for-this-reason the-almighty Lord to-have-done we-believe lest
vir miræ simplicitatis, quantolibet dolore commotus,
the-man of-wonderful simplicity by-however-great grief moved
intorquere ultra præsumeret jaculum maledictionis.
to-hurl further should-presume the-dart of-cursing

PETRUS. Nunquidnam valde grave esse credimus, si fortasse
surely-not very grave to-be do-we-believe if perhaps
cuilibet exagitanti iracundia maledicamus?
to-anyone provoking(-us) in-anger we-should-curse

GREGORIUS. De hoc peccato cur me percunctaris an
about this sin why me do-you-question whether
grave sit, cum Paulus dicat: Neque maledici regnum Dei
grave it-is when Paul says nor revilers the-kingdom of-God
possidebunt? Pensa itaque quam gravis culpa est, quæ separat
shall-possess weigh and-so how grave a-fault it-is which separates
a regno vitæ.
from the-kingdom of-life

PETRUS. Quid si homo non fortasse ex malitia, sed ex
what if a-man not perhaps from malice but from
linguæ incuria, maledictionis verbum jaculatur in proximum?
of-the-tongue carelessness of-cursing a-word hurls at his-neighbor

GREGORIUS. Si apud districtum judicem, Petre, otiosus sermo
if before the-strict judge O-Peter idle speech
reprehenditur, quanto magis et noxius? Pensa ergo quantum
is-reproved how-much more also harmful weigh therefore how-much
sit damnabilis qui a malitia non vacat, si et ille sermo
is damnable he-who from malice not is-free if even that speech
pœnalis est, qui a bonitate utilitatis vacat.
punishable is which of goodness of-usefulness is-empty

PETRUS. Assentio.
I-assent

GREGORIUS. Idem vir Dei egit aliud, quod sileri
the-same man of-God did another-thing which to-be-passed-over-in-silence
non debeat. Cum enim magna ejus opinio longe lateque
not it-ought when for great his reputation far and-wide
crebresceret, quidam diaconus longe positus ad eum pergere
was-spreading a-certain deacon far placed to him to-go
studuit, ut ejus se orationibus commendaret. Qui ad
strove that his himself to-prayers he-might-commend who to
ejus cellulam veniens, omnem locum per circuitum
his cell coming all the-place through circuit
invenit innumeris serpentibus plenum. Cumque vehementer
he-found with-innumerable serpents full and-when vehemently
expavisset, clamavit, dicens: Serve Dei, ora. Erat
he-had-been-terrified he-cried saying O-servant of-God pray there-was
autem tunc mira serenitas. Egressus vero Florentius, ad
moreover then wonderful clear-sky having-gone-out but Florentius to
cœlum oculos et palmas tetendit, ut illam pestem, sicut
heaven his-eyes and palms stretched that that plague as
sciret Dominus, auferret. Ad cujus vocem subito
might-know the-Lord he-might-take-away at whose voice suddenly
cœlum intonuit, atque idem tonitrus omnes illos, qui
the-heaven thundered and the-same thunder all those which

eumdem locum occupaverant, serpentes interemit. Quos cum
the-same place had-occupied serpents killed which when
vir Dei Florentius interemptos aspiceret, dixit: Ecce illos
the-man of-God Florentius killed beheld he-said behold them
occidisti, Domine, quis eos hinc levat? Moxque ad ejus vocem
you-have-killed O-Lord who them hence lifts and-soon at his voice
tantæ aves venerunt, quanti serpentes occisi fuerant: quæ
so-many birds came as-many-as serpents killed had-been which
asportantes singulos, et longius projicientes, locum habitationis
carrying-off each and farther throwing the-place of-dwelling
illius mundum a serpentibus omnimodo reddiderunt.
his clean of serpents altogether rendered

PETRUS. Quid virtutis, quid fuisse meriti dicimus, quod ejus
what of-virtue what to-have-been of-merit do-we-say that his
ori tantum factus est proximus omnipotens Deus?
to-mouth so made is near almighty God

GREGORIUS. Apud omnipotentis Dei singularem munditiam atque
with of-almighty God the-singular purity and
ejus simplicem naturam multum, Petre, humani cordis
his simple nature much O-Peter of-the-human heart
munditia atque simplicitas valet. Hoc ipsum namque quod
purity and simplicity avails this very-thing for that
ejus famuli a terrenis actionibus segregati, otiosa loqui
his servants from earthly actions separated idle-things to-speak
nesciunt, et mentem per verba spargere atque inquinare
know-not and the-mind through words to-scatter and to-defile
devitant, auctoris sui præ cæteris exauditionem impetrant.
avoid of-author their beyond the-others a-hearing they-obtain
Cui in quantum est possibile, ipsa puritate ac
with-whom in as-far-as it-is possible by-the-very purity and
simplicitate cogitationis, quasi ex quadam jam similitudine
simplicity of-thought as-if from a-certain already likeness

concordant. Nos autem turbis popularibus admisti, dum
they-agree we moreover with-crowds popular mingled while
frequenter otiosa, nonnunquam vero etiam graviter noxia
often idle-things sometimes but also gravely harmful-things
loquimur, os nostrum omnipotenti Deo tanto longinquum
we-speak mouth our from-almighty God so-much far
fit, quanto huic mundo proximum. Multum quippe deorsum
becomes as to-this world near much indeed downward
ducimur, dum locutione continua sæcularibus admiscemur.
we-are-led while by-speech continual with-worldly-men we-are-mingled
Quod bene Isaias postquam regem Dominum exercituum vidit,
which well Isaiah after the-king Lord of-hosts he-saw
in semetipso reprehendit, et pœnituit, dicens: Væ mihi, quia
in himself reproved and repented saying woe to-me because
tacui, quia vir pollutus labiis ego sum. Qui cur polluta
I-was-silent because a-man polluted in-lips I am who why polluted
labia haberet, aperuit, cum subjunxit: In medio populi polluta
lips he-had disclosed when he-added in the-midst of-a-people polluted
labia habentis ego habito. Pollutionem namque labiorum habere
lips having I dwell the-pollution for of-lips to-have
se doluit; sed unde hanc contraxerit, indicavit, cum in
himself he-grieved but whence it he-had-contracted he-showed when in
medio populi polluta labia habentis se habitare perhibuit.
the-midst of-a-people polluted lips having himself to-dwell he-declared
Valde enim difficile est ut lingua sæcularium mentem
very for difficult it-is that the-tongue of-worldly-men the-mind
non inquinet quam tangit, quia dum plerumque eis ad
not defile which it-touches because while often to-them for
quædam loquenda condescendimus, paulisper assueti, hanc
certain-things to-be-said we-condescend for-a-little-while accustomed this
ipsam locutionem quæ nobis indigna est etiam delectabiliter
very speech which for-us unworthy is even with-delight

tenemus, ut ex ea jam redire non libeat, ad quam velut
we-hold so-that from it now to-return not it-pleases to which as-if
ex condescensione ducti venimus inviti. Sicque fit
from condescension led we-came unwilling and-thus it-comes-about
ut ab otiosis ad noxia, a levibus ad graviora verba
that from idle-things to harmful-things from light to graver words
veniamus; et os nostrum ab omnipotenti Domino tanto
we-come and mouth our by the-almighty Lord so-much
jam minus exaudiatur in prece, quanto amplius inquinatur
now less is-heard in prayer as more it-is-defiled
stulta locutione, quia sicut scriptum est: Qui avertit aurem
by-foolish speech because as written it-is he-who turns-away ear
suam ne audiat legem, oratio ejus erit exsecrabilis. Quid
his lest he-hear the-law prayer his shall-be execrable what
ergo mirum si postulantes tarde a Domino audimur, qui
therefore wonder if asking slowly by the-Lord we-are-heard who
præcipientem Dominum aut tarde aut nullo modo audimus?
the-commanding Lord either slowly or in-no way hear
Et quid mirum si Florentius in prece sua citius est
and what wonder if Florentius in prayer his more-quickly was
auditus, qui in præceptis suis Dominum citius audivit.
heard who in precepts his the-Lord more-quickly heard

PETRUS. Nihil est quod responderi valeat apertæ rationi.
nothing there-is which to-be-answered can to-plain reason

GREGORIUS. Eutychius vero, qui prædicti Florentii in via
Eutychius but who of-the-aforesaid Florentius in the-way
Domini socius fuerat, magnus post mortem claruit in virtute
of-the-Lord companion had-been great after death shone in power
signorum. Nam cum multa cives urbis illius de eo
of-signs for although many-things the-citizens of-city that about him
soleant narrare miracula, illud tamen est præcipuum, quod
are-wont to-tell miracles that yet is chief that

usque ad hæc Langobardorum tempora omnipotens Deus per
even to these of-the-Lombards times almighty God through
vestimentum illius assidue dignabatur operari. Nam quoties
garment his assiduously deigned to-work for as-often-as
pluvia deerat, et æstu nimio terram longa siccitas exurebat,
rain was-lacking and with-heat excessive the-earth a-long drought burned-up
collecti in unum cives urbis illius, ejus tunicam levare
gathered into one the-citizens of-city that his tunic to-lift
atque in conspectu Domini cum precibus offerre consueverant.
and in the-sight of-the-Lord with prayers to-offer had-been-wont
Cum qua, dum per agros pergerent exorantes, repente
with which while through the-fields they-went praying suddenly
pluvia tribuebatur, quæ plene terram satiare potuisset. Ex
rain was-given which fully the-earth to-sate could from
qua re patuit, ejus anima quid virtutis intus, quid meriti
which thing it-was-clear his the-soul what of-power within what of-merit
haberet, cujus foris ostensa vestis iram Conditoris averteret.
it-had whose outside shown garment the-wrath of-the-Creator turned-away

De Martino monacho de monte Marsico

XVI · MARTIN OF MOUNT MASSICO

When the recluse Martin enters his cave on Mount Massico, a drip of water springs from the rock, just enough for him. For three years a snake shares his cell and he offers it his hand, until it plunges down the mountain burning the brush. A woman who forces her way up to see him dies the same day; a child who falls into the valley is found unhurt; a boulder pried loose above his cell leaps clear of it. At Benedict's word he unchains his foot but never goes beyond the chain's reach, and the chain on the well rope keeps it from breaking.

Nuper quoque in parte Campaniæ vir valde venerabilis
lately also in part of-Campania a-man very venerable
Martinus nomine in monte Marsico solitariam vitam
Martin by-name on mount Massico a-solitary life
duxit, multisque annis in specu angustissimo inclusus fuit,
led and-for-many years in a-cave very-narrow enclosed was
quem multi ex nostris noverunt, ejusque actibus præsentes
whom many of ours knew and-his at-acts present
exstiterunt. De quo multa ipse et beatæ memoriæ papa
were about whom many-things I-myself both of-blessed memory pope
Pelagio decessore meo, et aliis religiosissimis viris narrantibus
Pelagius predecessor my and other most-religious men telling
agnovi. Cujus hoc miraculum primum fuit, quod mox ut
learned of-whom this miracle first was that as-soon as
se in prædicti montis foramine contulit, ex petra eadem,
himself into of-the-aforesaid mountain the-hole he-betook from the-rock same
quæ in semetipsa concava angustum specum fecerat, aquæ
which in itself hollow a-narrow cave had-made of-water
stilla prorupit, quæ Martino Dei famulo in usu quotidiano
a-drop burst-forth which for-Martin of-God the-servant in use daily
sufficeret, et nec plus adesset, nec necessitati deesset.
might-suffice and neither more should-be-present nor for-need be-lacking

Qua in re ostendit omnipotens Deus quantam sui famuli
which in matter showed almighty God how-great of-his servant
curam gereret, cui vetusto miraculo potum in solitudine
care he-bore to-whom by-ancient miracle drink in solitude
ex petræ duritia ministraret. Sed antiquus hostis humani
from of-the-rock the-hardness he-supplied but the-ancient enemy of-the-human
generis ejus, viribus invidens, hunc usitata arte pellere ex eo
race his strength envying him by-usual art to-drive from that
specu molitus est. Nam amicam sibi bestiam, serpentem
cave attempted has for a-friendly to-himself beast a-serpent
scilicet, ingressus, hunc ab eadem habitatione ejicere facto
namely having-entered him from the-same dwelling to-cast-out with-made
terrore conatus est. Cœpit etenim serpens in speluncam
terror tried has began for the-serpent into the-cave
venire solus cum solo, eoque orante se ante illum sternere,
to-come alone with him-alone and-him praying itself before him to-stretch
et cum cubante pariter cubare. Sed vir sanctus omnino
and with-him lying alike to-lie but the-man holy altogether
imperterritus, ejus ori manum vel pedem extendebat, dicens:
undaunted its to-mouth (his)-hand or foot stretched saying
Si licentiam accepisti ut ferias, ego non prohibeo.
if leave you-have-received that you-may-strike I not forbid
Cumque hoc continue per triennium gereretur, die quadam
and-when this continuously for three-years was-done on-day a-certain
antiquus hostis tanta hac ejus fortitudine victus infremuit,
the-ancient enemy by-so-great this his fortitude conquered roared
seque per devexum montis latus in præcipitium
and-itself through the-sloping of-the-mountain side into the-precipice
serpens dedit, omniaque arbusta loci illius flamma ex se
the-serpent gave and-all the-shrubs of-place that with-flame from itself
exeunte concremavit. Qui in eo quod montis latus omne
coming-out burned-up which in this that of-the-mountain the-side whole

combussit, cogente omnipotente Deo, monstrare compulsus
it-burned compelling almighty God to-show compelled
est, quantæ virtutis fuerat, per quem victus abscedebat.
was of-how-great power he-had-been by whom conquered it-departed
Perpende, quæso, iste vir Domini in quo mentis vertice
weigh I-ask this man of-the-Lord on what of-mind summit
stetit, qui cum serpente per triennium jacuit securus.
he-stood who with a-serpent for three-years lay secure

PETRUS. Auditu paveo.
in-the-hearing I-tremble

GREGORIUS. Vir iste vitæ venerabilis, inclusionis suæ tempore
man this of-life venerable of-enclosure his at-the-time
primo, decreverat ut ultra mulierem non videret, non quia
first had-resolved that further a-woman not he-would-see not because
aspernabatur sexum, sed ex contemplata specie tentationis
he-scorned the-sex but from the-contemplated form of-temptation
incurrere metuebat vitium. Quod quædam mulier audiens,
to-incur he-feared the-vice which a-certain woman hearing
audacter ascendit montem, atque ad ejus specum impudenter
boldly climbed the-mountain and to his cave shamelessly
prorupit. At ille paulo longius intuens, et venientis ad se
burst but he a-little farther looking and of-one-coming to him
muliebria indumenta conspiciens, sese in orationem dedit, in
the-womanly garments seeing himself in prayer gave on
terram faciem depressit, et eo usque prostratus jacuit, quo
the-ground his-face pressed and to-that until prostrate lay until
impudens mulier a fenestra cellulæ illius fatigata recederet.
the-shameless woman from the-window of-cell his wearied should-withdraw
Quæ die eodem, mox ut de monte descendit, vitam
who on-day the-same as-soon as from the-mountain she-came-down her-life
finivit, ut ex mortis ejus sententia daretur intelligi
ended that from of-death her the-sentence it-might-be-given to-be-understood

quia valde omnipotenti Deo displicuit, quod ejus famulum
that greatly to-almighty God it-displeased that his servant
ausu improbo contristavit.
with-daring wicked she-had-saddened
Alio quoque tempore dum multi ad hunc religiosa
at-another also time while many to him with-religious
devotione concurrerent, atque arcta esset semita quæ in
devotion ran-together and narrow was the-path which on
devexo montis latere ad ejus cellulam properantes
the-sloping of-the-mountain side to his cell those-hastening
ducebat, puer parvulus, incaute gradiens, ex eodem monte
led a-boy little incautiously walking from the-same mountain
cecidit, et usque ad vallem corruit, quæ, sub monte eodem
fell and even to the-valley tumbled which under mountain the-same
sita, quasi in profundo conspicitur. In loco quippe eodem
situated as-if in the-depth is-seen in place indeed the-same
tanta mons ipse altitudine excrevit, ut arbusta ingentia,
to-such the-mountain itself height has-grown that trees huge
quæ ex eadem valle prodeunt, ex monte aspicientibus
which from the-same valley come-forth from the-mountain to-those-looking
quasi fruteta esse videantur. Perturbati itaque sunt cuncti
as-if bushes to-be seem troubled and-so were all
qui veniebant, summaque cura quæsitum est sicubi
who were-coming and-with-utmost care sought it-was whether-anywhere
corpus elapsi pueri potuisset inveniri. Quis enim aliud nisi
the-body of-the-fallen boy could to-be-found who for other than
exstinctum crederet? quis vel corpus ad terram integrum
dead would-believe who even the-body to the-ground whole
pervenisse suspicaretur, dum interpositis ubique scopulis
to-have-arrived would-suspect when with-interposed everywhere crags
in partes discerpi potuisset? Sed requisitus puer in valle
into parts to-be-torn it-could but sought the-boy in the-valley

inventus est non solum vivus, sed etiam incolumis. Tunc
found was not only alive but also unharmed then
cunctis patenter innotuit quod ideo lædi non potuit,
to-all openly it-became-known that therefore to-be-hurt not he-could
quia hunc in casu suo Martini oratio portavit. In specu
because him in fall his of-Martin the-prayer carried in the-cave
vero illius magna desuper rupes eminebat, quæ cum ex parte
but his a-great from-above crag stood-out which though by part
exigua monti videretur affixa, Martini cellæ prominens,
small to-the-mountain it-seemed fixed of-Martin over-the-cell projecting
casum suum quotidie, et illius interitum ruitura minabatur.
fall its daily and his death about-to-fall threatened
Ad hanc Mascator illustris viri Armentarii nepos, cum
to this Mascator of-the-illustrious man Armentarius the-nephew with
magna rusticorum multitudine veniens, precabatur ut vir
a-great of-rustics multitude coming begged that the-man
Dei de specu eodem dignaretur exire, quatenus ipse
of-God from cave the-same should-deign to-go-out so-that he-himself
ruituram rupem ex monte potuisset evellere, atque
the-about-to-fall crag from the-mountain could to-tear-away and
in specu suo Dei famulus jam securus habitaret. Cumque
in cave his of-God the-servant now secure might-dwell and-when
hoc vir Dei nequaquam acquiesceret, ei quod posset
to-this the-man of-God by-no-means assented to-him what he-could
ut faceret præcepit, et ipse in cellæ suæ remotiori
that he-should-do he-commanded and he-himself into of-cell his the-remoter
se parte contulit. Si tamen ingens moles rueret, dubium
himself part betook if yet the-huge mass fell doubtful
non erat quod simul et specum destrueret, et Martinum
not it-was that at-once both the-cave it-would-destroy and Martin
necaret. Itaque dum ea quæ venerat multitudo conaretur, si
might-kill and-so while that which had-come multitude tried if

posset, sine periculo viri Dei, ingens illud, quod desuper
it-could without peril of-the-man of-God that huge which from-above
incubuerat, saxum levare, cunctis videntibus, repente res
had-lain rock to-lift with-all seeing suddenly a-thing
valde admirabilis contigit, quia moles ipsa quam conabantur
very wonderful happened that the-mass itself which they-were-trying
evellere, subito ab eisdem laborantibus evulsa, ne speluncæ
to-tear-away suddenly by the-same laborers torn-away lest of-the-cave
Martini tectum tangeret, saltum dedit, et quasi servi
of-Martin the-roof it-touch a-leap gave and as-if of-the-servant
Dei læsionem fugiens, longius cecidit. Quod ad jussum
of-God the-hurt fleeing farther fell which at the-command
omnipotentis Dei angelico ministerio actum intelligit, qui
of-almighty God by-angelic ministry done understands he-who
divina providentia disponi omnia fideliter credit. Hic
by-divine providence to-be-ordered all-things faithfully believes this-man
cum primum se in eumdem montem contulit, necdum
when first himself to the-same mountain he-betook not-yet
clauso specu habitans, catena sibi ferrea pedem ligavit,
closed in-the-cave dwelling with-a-chain on-himself iron his-foot bound
eamque saxo ex parte altera affixit, ne ei ultra liceret
and-it to-a-rock on part other fixed lest to-him further it-be-permitted
progredi, quam catenæ ejusdem quantitas tendebatur. Quod
to-go-forward than of-the-chain same the-length was-stretched which
vir vitæ venerabilis Benedictus audiens, cujus superius
the-man of-life venerable Benedict hearing of-whom above
memoriam feci, ei per discipulum suum mandare
mention I-made to-him through disciple his to-send-word
curavit: Si servus Dei es, non teneat te catena ferri, sed
took-care if a-servant of-God you-are not let-hold you a-chain of-iron but
catena Christi. Ad quam vocem Martinus protinus eamdem
the-chain of-Christ at which voice Martin forthwith the-same

compedem solvit, sed nunquam postmodum solutum tetendit
fetter loosed but never afterward loosed stretched
pedem ultra locum quo ligatum hunc tendere consueverat,
his-foot beyond the-place to-which bound it to-stretch he-had-been-wont
atque in tanto se spatio sine catena coercuit, in quanto et
and in so-great himself a-space without chain confined in as-great also
antea ligatus mansit. Qui dum se postmodum in ejusdem
before bound he-remained who when himself afterward in of-the-same
loci specu conclusisset, cœpit etiam discipulos habere, qui ab
place the-cave had-shut-up he-began also disciples to-have who from
ejus specu seorsum habitantes, ad usum vitæ aquam de puteo
his cave apart dwelling for the-use of-life water from a-well
haurire consueverant. Sed funis in quo ad hauriendum aquam
to-draw had-been-wont but the-rope on which for drawing water
situla dependebat crebro rumpebatur. Unde factum est ut
the-bucket hung often was-broken whence done it-was that
eamdem catenam quam ex pede suo vir Domini solverat
the-same chain which from foot his the-man of-the-Lord had-loosed
ejus discipuli peterent, eamque funi adjungerent, atque in
his disciples asked and-it to-the-rope joined and to
illa situlam ligarent. Ex quo jam tempore contigit ut idem
it the-bucket bound from which now time it-happened that the-same
funis et quotidie tingeretur aqua, et nullo modo rumperetur.
rope both daily was-dipped in-water and in-no way was-broken
Quia enim catenam viri Dei funis ille contigit, ipse
because for the-chain of-the-man of-God rope that touched it
quoque ad tolerandam aquam, ferri in se fortitudinem traxit.
also for bearing the-water of-iron into itself the-strength drew

PETRUS. Facta hæc placent, quia mira; et multum, quia
deeds these please because wonderful and much because
recentia.
recent

De monacho ex monte Argentario, qui mortuum suscitavit

XVII · THE MONK OF MONTE ARGENTARIO

The subdeacon Quadragesimus of Bussento tells of a monk from Monte Argentario who lodged with him each year on his way to Saint Peter's. Moved by a widow weeping all night over her husband's body, the monk prays with the subdeacon in the church, gathers dust from the altar step, and rubs the dead man's face until he yawns and sits up; telling them to say only that Christ did it, he leaves and is never seen there again. Gregory holds it a greater miracle to raise a sinner's soul, as in Paul, than a body, as in Lazarus.

GREGORIUS. Nostris modo temporibus quidam vir, Quadragesimus
in-our now times a-certain man Quadragesimus
nomine, Buxentinæ Ecclesiæ subdiaconus fuit qui ovium
by-name of-the-Bussento Church subdeacon was who of-sheep
suarum gregem pascere in ejusdem Aureliæ partibus solebat.
his the-flock to-feed in of-the-same of-Aurelia the-parts was-wont
Cujus valde veracis viri narratione res mira innotuit,
of-whom very truthful man by-the-narration a-thing wonderful became-known
quæ secreto fuerat gesta. Is namque, ut prædiximus, dum
which in-secret had-been done he for as we-have-said-before while
gregis sui in Aurelia curam gereret, in diebus ejusdem vir
of-flock his in the-Aurelia the-care he-bore in days of-the-same a-man
fuit e monte, qui Argentarius vocatur, venerabilis vitæ,
there-was from the-mountain which Argentario is-called of-venerable life
qui habitum monachi, quem prætendebat specie, moribus
who the-habit of-a-monk which he-wore-outwardly in-appearance with-character
explebat. Hic itaque ad Ecclesiam beati Petri apostolorum
fulfilled this-man and-so to the-Church of-blessed Peter of-the-apostles
principis ab eodem monte Argentario annis singulis venire
the-prince from the-same mountain Argentario in-years each to-come
consueverat, atque ad hunc, quem prædixi, Quadragesimum
had-been-wont and to this whom I-have-mentioned Quadragesimus

subdiaconum, sicut ipse narravit, hospitalitatis gratia
the-subdeacon as he-himself told of-hospitality for-the-sake
declinabat. Quadam vero die, dum ejus hospitium, quod non
turned-aside on-a-certain but day while his lodging which not
longe ab Ecclesia aberat, intrasset, cujusdam pauperculæ
far from the-Church was-distant he-had-entered of-a-certain poor-little
mulieris maritus juxta defunctus est: quem ex more lotum,
woman the-husband nearby died has whom by custom washed
vestimentis indutum, et sabano constrictum, superveniente
in-garments clothed and in-a-shroud bound with-coming-on
vespere, sepelire nequiverunt. Igitur juxta defuncti corpus
evening to-bury they-could-not therefore beside of-the-dead-man the-body
viduata mulier sedit, quæ in magnis fletibus noctem ducens,
the-widowed woman sat who in great weepings the-night spending
continuis lamentorum vocibus satisfaciebat dolori. Cumque
with-continual of-laments cries satisfied her-grief and-when
hoc diutius fieret, et flere mulier nullo modo cessaret,
this longer was-done and to-weep the-woman in-no way ceased
vir Dei, qui receptus hospitio fuerat, Quadragesimo
the-man of-God who received into-the-lodging had-been to-Quadragesimus
subdiacono compunctus ait: Dolori hujus mulieris anima
the-subdeacon pierced said with-the-grief of-this woman soul
mea compatitur; rogo, surge, et oremus. Perrexerunt igitur
my suffers-with I-ask rise and let-us-pray went therefore
utrique ad vicinam ecclesiam, seseque pariter in orationem
both to the-neighboring church and-themselves together in prayer
dederunt. Cumque diutius orassent, complere orationem
gave and-when longer they-had-prayed to-complete the-prayer
Quadragesimum subdiaconum servus Dei petiit. Qua
Quadragesimus the-subdeacon the-servant of-God asked which
completa ab altaris crepidine pulverem collegit, atque cum
completed from of-the-altar the-step dust he-gathered and with

eodem Quadragesimo ad defuncti corpus accessit, seseque
the-same Quadragesimus to of-the-dead-man the-body went and-himself
ibidem in orationem dedit. Cumque diutius orasset, jam non,
there in prayer gave and-when longer he-had-prayed now not
sicut prius fecerat, orationem compleri per subdiaconum
as before he-had-done the-prayer to-be-completed by the-subdeacon
voluit, sed ipse benedictionem dedit, statimque surrexit. Et
he-wished but he-himself the-blessing gave and-at-once rose and
quia manu dextera collectum pulverem gestabat, sinistra
because in-hand right the-gathered dust he-was-carrying with-the-left
pallium quo facies defuncti velabatur abstulit. Quod
the-cloth with-which the-face of-the-dead-man was-veiled he-took-off which
cum mulier fieri cerneret, contradicere vehementer cœpit
when the-woman to-be-done saw to-oppose vehemently she-began
et mirari quid vellet facere. Ablato itaque pallio, diu eo
and to-wonder what he-wished to-do removed and-so the-cloth long with-that
quem collegerat pulvere defuncti faciem fricavit. Qui cum
which he-had-gathered dust of-the-dead-man the-face he-rubbed who when
diutius fricaretur, recepit animam, oscitavit, oculos aperuit,
longer he-was-rubbed received-back his-soul yawned his-eyes opened
seseque elevans resedit, quid erga se ageretur miratus est,
and-himself raising sat-up what toward him was-being-done wondered has
ac si de gravissimo somno fuisset excitatus. Quod cum
as if from heaviest sleep he-had-been aroused which when
mulier lamentis fatigata conspiceret, cœpit ex gaudio magis
the-woman with-laments wearied beheld she-began for joy more
flere, et voces amplius edere. Quam vir Domini modesta
to-weep and cries more to-utter whom the-man of-the-Lord with-modest
prohibitione compescuit, dicens: Tace, tace; sed si quis vos
restraint checked saying be-silent be-silent but if anyone you
requisiverit qualiter factum sit, hoc solummodo dicite: quia
shall-have-asked how done it-is this only say that

Dominus Jesus Christus opera sua fecit. Dixit hoc, atque
the-Lord Jesus Christ works his has-done he-said this and
ab ejus hospitio exivit, Quadragesimum subdiaconum protinus
from his lodging went-out Quadragesimus the-subdeacon forthwith
reliquit, et in loco eodem ultra non apparuit. Temporalem
left and in place the-same further not appeared temporal
namque honorem fugiens, egit ut ab his a quibus visus in
for honor fleeing he-acted that by those by whom seen in
tanta virtute fuerat nunquam jam in hac vita videretur.
so-great power he-had-been never now in this life he-should-be-seen
PETRUS. Quid alii sentiant ignoro: ego autem cunctis miraculis
what others feel I-know-not I moreover than-all miracles
hoc potius existimo esse miraculum, quod ad vitam mortui
this rather reckon to-be a-miracle that to life the-dead
redeunt, eorumque animæ ad carnem ex occulto revocantur.
return and-their souls to the-flesh from the-hidden-place are-recalled
GREGORIUS. Si visibilia attendimus, ita necesse est ut credamus;
if visible-things we-attend-to so necessary it-is that we-believe
si vero invisibilia pensamus, nimirum constat, quia majus
if but invisible-things we-weigh surely it-is-certain that greater
est miraculum prædicationis verbo atque orationis solatio
is the-miracle of-preaching by-the-word and of-prayer by-the-solace
peccatorem convertere, quam carne mortuum resuscitare. In
a-sinner to-convert than in-the-flesh a-dead-man to-raise in
isto enim resuscitatur caro iterum moritura, in illo vero anima
this for is-raised flesh again about-to-die in that but the-soul
in æternum victura. Cum enim propono duos, in quo horum
for ever about-to-live when for I-set-forth two in which of-these
existimas majori factum virtute miraculum? Lazarum quippe,
do-you-reckon by-greater done power the-miracle Lazarus indeed
quem jam fidelem credimus fuisse, carne Dominus
whom already faithful we-believe to-have-been in-the-flesh the-Lord

suscitavit; Saulum vero resuscitavit in mente. Et quidem post
raised Saul but he-raised-again in mind and indeed after
resurrectionem carnis de Lazari virtutibus tacetur. Nam
the-resurrection of-the-flesh about of-Lazarus the-powers it-is-silent for
post resurrectionem animæ, capere nostra infirmitas non valet
after the-resurrection of-the-soul to-grasp our weakness not is-able
quanta in sacro eloquio de Pauli virtutibus dicuntur:
how-great-things in sacred speech about of-Paul the-powers are-said
quod illius prædicatione crudelissimæ cogitationes ad pietatis
that his by-preaching most-cruel thoughts into of-piety
mollia conversæ sunt viscera; quod mori cupit pro fratribus,
soft turned were bowels that to-die he-desires for his-brothers
in quorum prius morte gaudebat; quod, plenus omnis
in whose before death he-was-rejoicing that full of-all
scripturæ scientia, nil se scire judicat, nisi Christum
Scripture with-knowledge nothing himself to-know judges except Christ
Jesum, et hunc crucifixum; quod pro Christo virgis libenter
Jesus and him crucified that for Christ with-rods willingly
cæditur, quem gladiis insequebatur; quod Apostolatus
he-is-beaten whom with-swords he-was-pursuing that of-the-Apostolate
honore sublimis est, sed tamen sponte fit parvulus in
by-the-honor lofty he-is but yet willingly he-becomes little in
medio discipulorum; quod ad cœli tertii secreta ducitur,
the-midst of-the-disciples that to of-heaven third the-secrets he-is-led
et tamen mentis oculum per compassionem reflectit ad
and yet of-the-mind the-eye through compassion he-bends-back for
disponendum cubile conjugatorum, dicens: Uxori vir
ordering the-bed of-the-married saying to-the-wife the-husband
debitum reddat, similiter et uxor viro, quod admiscetur
the-debt let-render likewise also the-wife to-the-husband that he-is-mingled
in contemplatione cœtibus angelorum, et tamen non
in contemplation with-the-companies of-angels and yet not

aspernatur cogitare atque disponere facta carnalium; quod
he-scorns to-think and to-order the-deeds of-the-carnal that
gaudet in infirmitatibus, sibique in contumeliis placet; quod
he-rejoices in weaknesses and-to-himself in insults is-pleasing that
ei vivere Christus est, et mori lucrum; quod totum jam
to-him to-live Christ is and to-die gain that all now
extra carnem est, hoc ipsum quod vivit in carne. Ecce qualiter
outside the-flesh is this very-thing that he-lives in the-flesh behold how
vivit, qui ab inferno mentis ad vitam pietatis rediit. Minus
lives he-who from the-hell of-the-mind to the-life of-piety returned less
est ergo quempiam in carne suscitari, nisi forte vivificationem
is therefore anyone in the-flesh to-be-raised unless perhaps the-quickening
carnis ad vitam reducatur mentis; ut ei hoc agatur per
of-the-flesh to the-life is-led-back of-the-mind that for-him this be-done through
exterius miraculum, quatenus conversus interius vivificetur.
outward miracle so-that converted inwardly he-may-be-quickened

PETRUS. Valde infra credidi hoc, quod modo quam sit
very below I-believed this which now how-much is
incomparabiliter superius agnovi. Sed, quæso, cœpta
incomparably higher I-have-recognized but I-ask the-things-begun
prosequere, ut dum tempus vacat, sine ædificatione hora
pursue that while time is-free without edification the-hour
non transeat.
not pass

De Benedicto monacho

XVIII · BENEDICT THE MONK

A young monk named Benedict lives in Campania within forty miles of Rome. In Totila's time the Goths set fire to his cell, but everything around it burns and the cell does not; they throw him into a heated bread oven and shut it, and the next day find him unharmed, his clothes untouched. Peter recalls the three youths in the furnace, and Gregory explains that their fire burned their bonds and spared their clothes.

GREGORIUS. Frater quidam mecum est in monasterio conversatus,
a-brother certain with-me has in the-monastery lived
in Scriptura sacra studiosissimus, qui me ætate præibat, et
in Scripture holy most-studious who me in-age preceded and
ex multis quæ nesciebam, me ædificare consueverat. Hujus
from many-things which I-knew-not me to-edify had-been-wont of-this-man
itaque narratione didici quod fuit quidam in Campaniæ
and-so by-the-narration I-learned that there-was a-certain-man in of-Campania
partibus intra quadragesimum Romanæ urbis miliarium nomine
the-parts within the-fortieth of-the-Roman city milestone by-name
Benedictus; et quidem ætate juvenis, sed moribus grandævus,
Benedict and indeed in-age young but in-character aged
et in sanctæ conversationis regula se fortiter stringens. Quem
and in of-holy conduct the-rule himself strongly binding whom
Totilæ regis tempore cum Gothi reperissent, hunc incendere
of-Totila the-king in-the-time when the-Goths had-found him to-burn
cum sua cella moliti sunt. Ignem namque supposuerunt, sed
with his cell attempted they-have fire for they-set-under but
in circuitu arserunt omnia, cella vero illius igne comburi non
in circuit burned all-things the-cell but his by-fire to-be-burned not
potuit. Quod videntes Gothi, magisque sævientes, atque hunc
could which seeing the-Goths and-more raging and him

ex suo habitaculo trahentes, non longe aspexerunt succensum
from his dwelling dragging not far beheld a-lit
clibanum, qui coquendis panibus parabatur, eumque in
oven which for-baking loaves was-being-prepared and-him into
illo projecerunt, clibanumque clauserunt. Sed die altero
it threw and-the-oven closed but on-the-day next
ita illæsus inventus est, ut non solum ejus caro ab ignibus,
so unharmed found was that not only his flesh by the-fires
sed neque extrema ullo modo vestimenta cremarentur.
but not-even the-outermost in-any way clothes were-burned

PETRUS. Antiquum trium puerorum miraculum audio, qui
the-ancient of-the-three boys miracle I-hear who
projecti in ignibus læsi non sunt.
thrown into the-fires hurt not were

GREGORIUS. Illud, ut opinor, miraculum ex parte aliqua
that as I-think miracle in part some
dissimiliter gestum est. Tunc quippe tres pueri ligatis
differently done was then indeed the-three boys with-bound
pedibus ac manibus in ignem projecti sunt, quos die
feet and hands into the-fire thrown were whom on-the-day
altera rex requirens, in camino illæsis vestibus
next the-king seeking in the-furnace with-unharmed clothes
deambulantes reperit. Ex qua re colligitur quia ignis in
walking-about found from which thing it-is-gathered that the-fire into
quo jactati fuerant, qui eorum vestimenta non contigit,
which thrown they-had-been which their clothes not touched
eorum vincula consumpsit, ut uno eodemque tempore in
their bonds consumed so-that at-one and-the-same time in
obsequio justorum et haberet flamma virtutem suam ad
the-service of-the-just both might-have the-flame power its for
solatium, et non haberet ad tormentum.
solace and not might-have for torment

De Ecclesia beati Zenonis martyris Veronæ, in qua aquæ ultra portam apertam inundantes minime intraverunt

XIX · THE CHURCH OF SAINT ZENO AT VERONA

In the flood about five years before, when the Tiber rose over the walls of Rome, the Adige at Verona rose to the windows of Saint Zeno's church yet did not pass its open doors, standing there like a wall. Those trapped inside drew it to drink, though it would not flow in. Peter asks whether such men suffered the enemy's snares, and Gregory answers that there is no victory without the struggle.

Huic tam antiquo miraculo, diebus nostris res similis e
to-this so ancient miracle in-days our a-thing like from
contrario evenit elemento. Nam nuper Joannes tribunus relatione
the-contrary happened element for lately John the-tribune by-account
sua me docuit, quod Pronulphus comes, cum illic adesset,
his me taught that Pronulphus the-count when there he-was-present
se cum rege Autharico eo tempore in loco eodem ubi
himself with king Authari at-that time in place the-same where
mira res contigit adfuisse, eamque se cognovisse
the-wonderful thing happened to-have-been-present and-it himself to-have-known
testatus est. Prædictus etenim tribunus narravit, dicens: quia
testified has the-aforesaid for tribune told saying that
ante hoc fere quinquennium, quando apud hanc Romanam
before this almost five-years when at this Roman
urbem alveum suum Tiberis egressus est tantum crescens,
city bed its the-Tiber gone-out has so-much growing
ut ejus unda super muros urbis influeret, atque inde
that its wave over the-walls of-the-city flowed and from-there
in ea jam maximas regiones occuparet, apud Veronensem
in it already the-greatest regions occupied at the-Veronese
urbem fluvius Athesis excrescens, ad beati Zenonis martyris
city the-river Adige rising to of-blessed Zeno martyr

atque pontificis ecclesiam venit. Cujus ecclesiæ dum essent
and bishop the-church came of-which church although were
januæ apertæ, aqua in eam minime intravit. Quæ paulisper
the-doors open the-water into it not-at-all entered which little-by-little
crescens, usque ad fenestras ecclesiæ, quæ erant tectis
rising even to the-windows of-the-church which were to-the-roof
proximæ, pervenit; sicque stans aqua Ecclesiæ januam
near came and-thus standing the-water of-the-Church the-door
clausit, ac si illud elementum liquidum in soliditatem parietis
closed as if that element liquid into the-solidity of-a-wall
fuisset mutatum. Cumque essent multi inventi interius, sed et
had-been changed and-when were many found within but also
aquarum multitudine omni ecclesia circumdata, qua possent
of-waters by-the-multitude whole the-church surrounded where they-could
egredi non haberent, ibique se siti ac fame deficere
to-go-out not they-had and-there themselves by-thirst and hunger to-fail
formidarent, ad ecclesiæ januam veniebant, ad bibendum
they-feared to of-the-church the-door they-came for drinking
hauriebant aquam, quæ, ut prædixi, usque ad fenestras
they-drew water which as I-said-before even to the-windows
excreverat, et tamen intra ecclesiam nullo modo diffluebat.
had-risen and yet within the-church in-no way flowed-off
Hauriri itaque ut aqua poterat, sed diffluere ut aqua non
to-be-drawn and-so as water it-could but to-flow-off as water not
poterat. Stans autem ante januam ad ostendendum cunctis
it-could standing moreover before the-door for showing to-all
meritum martyris ut aqua erat ad adjutorium, et quasi aqua
the-merit of-the-martyr as water it-was for help and as-if water
non erat ad invadendum locum. Quod ego antiquo antedicti
not it-was for invading the-place which I from-the-ancient aforesaid

ignis miraculo vere prædixi non fuisse dissimile, qui trium
fire miracle truly I-said-before not to-have-been unlike which of-the-three
puerorum et vestimenta non contigit, et vincula incendit.
boys both the-clothes not touched and the-bonds burned
PETRUS. Mira sunt valde sanctorum facta quæ narras, et
wonderful are very of-the-saints the-deeds which you-tell and
præsenti infirmitati hominum vehementer stupenda. Sed
to-present weakness of-men vehemently to-be-marveled-at but
quia tantos nuper in Italia fuisse audio admirandæ virtutis
because so-great lately in Italy to-have-been I-hear of-wonderful power
viros, nosse velim si nullas eos contigit antiqui
men to-know I-would-wish whether none them it-befell of-the-ancient
hostis insidias pertulisse, an ex insidiis profecisse.
enemy ambushes to-have-suffered or from ambushes to-have-profited
GREGORIUS. Sine labore certaminis non est palma victoriæ. Unde
without the-labor of-contest not is the-palm of-victory whence
ergo victores sunt, nisi quod contra antiqui hostis insidias
therefore victors are-they but that against of-the-ancient enemy the-ambushes
decertaverunt? Malignus quippe spiritus cogitationi, locutioni,
they-have-fought the-malignant indeed spirit on-thought on-speech
atque operi nostro semper insistit, si fortasse quid inveniat
and on-work our always presses if perhaps something he-may-find
unde apud examen æterni judicis accusator existat.
whence before the-examination of-the-eternal judge accuser he-may-stand
Vis etenim nosse quomodo ad decipiendum semper assistat?
do-you-wish for to-know how for deceiving always he-stands-by

De Stephano presbytero provinciæ Valeriæ, cui diabolus caligas e tibiis traxit

XX · STEPHEN, PRIEST IN VALERIA

Coming home from a journey, the priest Stephen carelessly tells his servant, "Come, devil, take off my boots." The straps at once begin to untie, and he cries out to the devil to leave, since he spoke to his servant; the straps stay half undone. So, Gregory says, the enemy who stands so near our bodily acts lies in wait for our thoughts, though grace can make him fear the good.

Quidam qui nunc nobiscum sunt rem quam narro
certain-men who now with-us are the-thing which I-tell
testantur. Vir vitæ venerabilis, Stephanus nomine, Valeriæ
testify a-man of-life venerable Stephen by-name of-Valeria
provinciæ presbyter fuit, hujus nostri Bonifacii diaconi atque
province priest was of-this our Boniface the-deacon and
dispensatoris Ecclesiæ agnatione proximus. Qui quadam die
steward of-the-Church by-kinship near who on-a-certain day
de itinere domum regressus, mancipio suo negligenter loquens
from a-journey home returned to-slave his carelessly speaking
præcepit, dicens: Veni, diabole, discalcea me. Ad cujus vocem
commanded saying come O-devil unshoe me at whose voice
mox cœperunt se caligarum corrigiæ in summa velocitate
soon began themselves of-the-boots the-straps with utmost speed
dissolvere, ut aperte constaret quod ei ipse qui
to-loosen that openly it-might-be-certain that to-him he-himself who
nominatus fuerat ad extrahendas diabolus caligas obedisset.
named had-been for drawing-off the-devil the-boots had-obeyed
Quod mox ut presbyter vidit, vehementer expavit, magnisque
which as-soon as the-priest saw vehemently he-was-terrified and-with-great
vocibus clamare cœpit, dicens: Recede, miser, recede; non
voices to-cry began saying withdraw O-wretch withdraw not

enim tibi, sed mancipio meo locutus sum. Ad cujus vocem
for to-you but to-slave my spoken I-have at whose voice
protinus recessit, et ita ut inventæ sunt, magna jam ex
forthwith he-withdrew and so as found they-were great already in
parte dissolutæ, corrigiæ remanserunt. Qua in re colligi
part loosened the-straps remained which in matter to-be-gathered
potest, antiquus hostis, qui jam præsto est factis corporalibus,
it-can the-ancient enemy who already at-hand is to-deeds bodily
quam nimiis insidiis nostris cogitationibus insistat.
how by-excessive ambushes to-our thoughts presses

PETRUS. Laboriosum est valde atque terribile contra inimici
laborious it-is very and terrible against of-the-enemy
insidias semper intendere, et continue quasi in acie
the-ambushes always to-strain and continually as-if in battle-line
stare.
to-stand

GREGORIUS. Laboriosum non erit, si custodiam nostram non
laborious not it-shall-be if guarding our not
nobis, sed gratiæ supernæ tribuimus; ita tamen, ut et
to-ourselves but to-grace heavenly we-ascribe so yet that also
ipsi, quantum possumus, sub ejus protectione vigilemus. Si
we-ourselves as-much-as we-can under his protection we-watch if
autem antiquus hostis a mente cœperit expelli, ex divina
moreover the-ancient enemy from the-mind has-begun to-be-expelled from divine
largitate plerumque agitur, ut non solum jam timeri non
bounty often it-comes-about that not only now to-be-feared not
debeat, sed ipse etiam bene viventium virtute terreatur.
he-ought but he-himself also well of-the-living by-the-power be-terrified

De puella conversa, cujus solo imperio homo est a dæmone liberatus

XXI · THE NUN WHO FREED A MAN

A girl of Spoleto takes the veil against her father's will, and he leaves her only a half share of one small estate; many noble girls follow her. While Eleutherius sits talking with her, a peasant from that land is seized by a demon, and she orders it out; when it asks where to go, she sends it into a piglet, which it kills. Gregory explains that the Lord let the legion go into the swine, for no spirit has power without God's leave.

Rei namque quam narro, vir sanctissimus Eleutherius
of-the-thing for which I-tell the-man most-holy Eleutherius
senex Pater, cujus memoriam superius feci, testis exstitit,
the-old Father of-whom mention above I-made witness was
mihique hoc intimare curavit: quod in Spoletana urbe puella
and-to-me this to-intimate took-care that in the-Spoleto city a-girl
quædam jam nubilis cujusdam primarii filia, cœlestis
certain already marriageable of-a-certain chief-man the-daughter of-heavenly
vitæ desiderio exarsit, eique pater ad viam vitæ resistere
life with-desire burned and-to-her the-father as-to the-way of-life to-resist
conatus est; sed contempto patre, conversationis sanctæ
tried has but scorned the-father of-conduct holy
habitum suscepit. Qua ex re factum est ut eam Pater suæ
the-habit took-up which from matter done it-was that her the-Father of-his
substantiæ exhæredem faceret, nihilque ei aliud nisi sex uncias
property disinherited made and-nothing to-her other than six twelfths
unius possessiunculæ largiretur. Ejus vero exemplo provocatæ
of-one small-estate bestowed of-her but by-the-example provoked
cœperunt apud eam multæ nobilioris generis puellæ converti,
began with her many of-nobler birth girls to-be-converted
atque omnipotenti Domino dedicata virginitate servire.
and to-the-almighty Lord with-dedicated virginity to-serve

Quadam vero die idem Eleutherius abbas, vir vitæ venerabilis,
on-a-certain but day the-same Eleutherius the-abbot a-man of-life venerable
ad eam gratia exhortationis atque ædificationis accesserat, et
to her for-the-sake of-exhortation and edification had-come and
cum ea de verbo Dei colloquens sedebat; cum repente ex
with her about the-word of-God conversing was-sitting when suddenly from
eodem fundo, quem in sex unciis a patre perceperat cum
the-same estate which in six twelfths from her-father she-had-received with
xenio rusticus venit. Qui dum ante eos assisteret, maligno
a-gift a-rustic came who while before them he-stood by-a-malignant
spiritu correptus cecidit, fatigarique nimiis stridoribus
spirit seized fell and-to-be-wearied with-excessive shrieks
atque balatibus cœpit. Tunc sanctimonialis femina surrexit,
and bleatings began then the-consecrated woman rose
atque irato vultu magnis clamoribus imperavit, dicens: Exi
and with-angry face with-great cries commanded saying go-out
ab eo, miser, exi ab eo, miser. Ad cujus vocem mox per
from him O-wretch go-out from him O-wretch at whose voice soon through
os vexati diabolus respondit, dicens: Et si de isto
the-mouth of-the-vexed-one the-devil answered saying and if from this-one
exeo, in quem intrabo? Casu autem juxta porcus parvulus
I-go-out into whom shall-I-enter by-chance moreover nearby a-pig little
pascebatur. Tunc sanctimonialis femina præcepit, dicens: Exi
was-feeding then the-consecrated woman commanded saying go-out
ab eo, et in hunc porcum ingredere. Qui statim de homine
from him and into this pig enter who at-once from the-man
exivit, porcum quem jussus fuerat invasit, occidit, et recessit.
went-out the-pig which ordered he-had-been invaded killed and withdrew
PETRUS. Velim nosse si saltem porcum concedere spiritui
I-would-wish to-know whether even a-pig to-grant to-the-spirit
immundo debuit.
unclean she-ought

GREGORIUS. Propositæ regulæ nostræ actioni sunt facta Veritatis.
set-forth as-rules for-our action are the-deeds of-the-Truth
Ipsi etenim Redemptori nostro a legione, quæ hominem
to-the-very for Redeemer our by the-legion which a-man
tenebat, dictum est: Si ejicis nos, mitte nos in gregem
held said it-was if you-cast-out us send us into the-herd
porcorum. Qui hanc et ab homine expulit, et in porcos
of-swine who it both from the-man expelled and into the-swine
ire, eosque in abyssum mittere concessit. Ex qua re etiam
to-go and-them into the-abyss to-send allowed from which matter also
hoc colligitur, quod absque concessione omnipotentis Dei
this is-gathered that without the-permission of-almighty God
nullam malignus spiritus contra hominem potestatem habeat,
no the-malignant spirit against man power has
qui in porcos intrare non potuit nisi permissus. Illi ergo
who into the-swine to-enter not could unless permitted to-him therefore
nos necesse est sponte subdi, cui et adversa omnia
us necessary it-is willingly to-be-subjected to-whom even adverse all-things
subjiciuntur invita, ut tanto nostris hostibus potentiores
are-subjected unwilling that so-much than-our enemies more-powerful
simus, quanto cum auctore omnium unum efficimur per
we-may-be as with the-author of-all-things one we-are-made through
humilitatem. Quid autem mirum, si electi quique in carne
humility what moreover wonder if the-elect each in the-flesh
positi multa facere mirabiliter possunt, quorum ipsa
placed many-things to-do wonderfully can whose very
quoque ossa mortua plerumque in multis miraculis vivunt?
also bones dead often in many miracles live

De presbytero provinciæ Valeriæ, qui furem ad sepulcrum suum tenuit

XXII · THE PRIEST WHO HELD A THIEF

A holy priest of Valeria is buried before his church beside the sheepfold. While the clerics sing the night office, a thief takes a wether and is held fast at the priest's grave, unable to drop it or go on. In the morning the clerics find him, and their prayers barely win him leave to go away empty-handed.

In Valeria namque provincia res est hæc gesta quam narro,
in Valeria for province the-thing is this done which I-tell
mihique beatæ memoriæ abbatis mei Valentionis relatione
and-to-me of-blessed memory of-the-abbot my Valentio by-the-account
cognita. Ibi etenim quidam venerabilis sacerdos erat, qui
known there for a-certain venerable priest there-was who
cum clericis suis, Dei laudibus bonisque operibus intentus,
with clerics his of-God to-the-praises and-good works intent
sanctæ conversationis vitam ducebat. Superveniente autem
of-holy conduct the-life led coming-on moreover
vocationis suæ die defunctus est, atque ante ecclesiam
of-calling his the-day died has and before the-church
sepultus. Eidem vero ecclesiæ caulæ inhærebant ovium,
buried to-the-same but church folds clung of-sheep
atque idem locus in quo sepultus est ad easdem oves
and the-same place in which buried he-is to the-same sheep
tendentibus pervius erat. Quadam autem nocte cum, clericis
for-those-going passable was on-a-certain moreover night when the-clerics
intra ecclesiam psallentibus, fur venisset, ut ingressus caulas
within the-church chanting a-thief had-come that having-entered the-folds
furtum faceret, vervecem tulit, et concitus exiit. Cum vero
theft he-might-do a-wether he-took and hastily went-out when but

pervenisset ad locum ubi vir Domini sepultus erat, repente
he-had-come to the-place where the-man of-the-Lord buried was suddenly
hæsit, et gressum movere non potuit. Vervecem quidem de
he-stuck and his-step to-move not he-could the-wether indeed from
collo deposuit, eumque dimittere voluit, sed manum laxare
his-neck he-set-down and-it to-let-go wished but his-hand to-loosen
non valuit. Cœpit igitur stare miser cum præda sua reus
not he-was-able he-began therefore to-stand wretched with booty his guilty
et ligatus. Volebat vervecem dimittere, nec valebat; volebat
and bound he-wished the-wether to-let-go nor was-he-able he-wished
egredi cum vervece, nec poterat. Miro itaque modo fur,
to-go-out with the-wether nor could-he in-wonderful and-so way the-thief
qui a vivis videri timuerat, hunc mortuus tenebat. Cumque
who by the-living to-be-seen had-feared him a-dead-man held and-when
ita gressus manusque illius fuissent obstricta, immobilis
so the-steps and-hands his had-been bound motionless
perstitit. Facto autem mane expletisque laudibus Dei, ab
he-remained made moreover morning and-completed the-praises of-God from
Ecclesia egressi sunt clerici, et invenerunt ignotum hominem
the-Church gone-out have the-clerics and found an-unknown man
vervecem tenentem manu. Res venit in dubium, utrum
a-wether holding in-hand the-thing came into doubt whether
vervecem tolleret, an offerret, sed culpæ reus citius
the-wether he-was-taking-away or he-was-offering but of-his-fault guilty quickly
indicavit pœnam. Mirati omnes quia ingressus fur viri
he-showed his-punishment wondered all that having-entered the-thief of-the-man
Dei merito ad prædam suam stabat ligatus. Qui se
of-God by-the-merit at booty his stood bound who themselves
pro eo protinus in orationem dederunt, suisque precibus
for him forthwith into prayer gave and-with-their prayers
vix obtinere valuerunt ut qui res eorum venerat rapere
scarcely to-obtain were-able that he-who the-things their had-come to-seize

saltem vacuus exire mereretur. Itaque fur, qui diu steterat
at-least empty to-go-out might-merit and-so the-thief who long had-stood
cum præda captivus, quandoque exiit vacuus et liber.
with booty captive at-length went-out empty and free
PETRUS. Apparet quantæ sit super nos dulcedinis omnipotens
it-appears of-how-great is toward us sweetness almighty
Deus, cujus erga nos fiunt tam jucunda miracula.
God whose toward us are-done so delightful miracles

De abbate Prænestini montis, ejusque presbytero

XXIII · THE ABBOT OF PALESTRINA AND HIS PRIEST

An abbot on the mountain above Palestrina has a monk made priest, who learns by revelation that he will soon die and prepares a tomb. The abbot dies first and asks to be laid in it, saying it will hold both. When the brothers bring the priest's body and find the abbot's filling the grave, one calls out to him, and the dead abbot turns on his side to make room.

GREGORIUS. Prænestinæ urbi mons præeminet, in quo beati
over-the-Palestrina city a-mountain stands-out on which of-blessed
Petri Apostoli monasterium situm est virorum Dei: quorum
Peter the-Apostle a-monastery situated is of-men of-God by-whose
relatione adhuc in monasterio positus audisse me contigit
account still in the-monastery placed to-have-heard me it-befell
magnum hoc quod narro miraculum, quod ejusdem monasterii
great this which I-tell miracle which of-the-same monastery
monachi nosse se testabantur. In eo namque monasterio
the-monks to-know themselves testified in that for monastery
fuit Pater vitæ venerabilis, qui quemdam monachum
there-was a-Father of-life venerable who a-certain monk
nutriens, usque ad reverendos provexit mores. Cumque eum in
nourishing even to reverend he-advanced ways and-when him in

timore Domini videret excrevisse, in eodem sibi monasterio
the-fear of-the-Lord he-saw to-have-grown in the-same for-himself monastery
tunc presbyterum fecit ordinari. Cui post ordinationem
then a-priest he-had to-be-ordained to-whom after ordination
suam, quia non longe abesset ejus exitus, revelatione indicatum
his that not far was-distant his departure by-revelation shown
est. A prædicto autem Patre monasterii petiit quatenus
it-was from the-aforesaid moreover Father of-the-monastery he-asked that
ei concederet, ut sibi sepulcrum pararet. Cui ille
to-him he-should-allow that for-himself a-tomb he-might-prepare to-whom he
respondit: Ante te quidem ego morituros sum, sed tamen
answered before you indeed I about-to-die am but yet
vade, et, sicut vis; præpara sepulcrum tuum. Recessit igitur,
go and as you-wish prepare tomb your he-withdrew therefore
et præparavit. Cum non post multos dies senex Pater febre
and prepared when not after many days the-old Father by-fever
præventus ad extrema pervenit, atque assistenti presbytero
overtaken to the-end came and to-the-standing-by priest
jussit, dicens: In tuo sepulcro pone me. Cumque ille diceret:
ordered saying in your tomb place me and-when he said
Scis quia ego modo te secuturus sum, utrosque capere
you-know that I now you about-to-follow am both to-hold
non potest, abbas protinus respondit, dicens: Ita fac ut dixi,
not it-can the-abbot forthwith answered saying so do as I-said
quia sepulcrum tuum ambos nos capit. Defunctus itaque
because tomb your both us holds died and-so
est, atque in sepulcro eodem quod sibi presbyter paraverat
has and in the-tomb same which for-himself the-priest had-prepared
positus. Mox quoque et presbyterum corporis languor secutus
placed soon also also the-priest of-the-body sickness followed
est, quo languore crescente citius presbyter vitam finivit.
has which sickness growing quickly the-priest his-life ended

Cumque ad sepulcrum quod sibi ipsi paraverat corpus
and-when to the-tomb which for-himself himself he-had-prepared the-body
illius fuisset a fratribus deportatum, aperto eodem sepulcro
his had-been by the-brothers carried opened the-same tomb
viderunt omnes qui aderant locum non esse ubi poni
saw all who were-present a-place not to-be where to-be-placed
potuisset, quia corpus patris monasterii, quod illic ante
he-could because the-body of-the-father of-the-monastery which there before
positum fuerat, omne illud sepulcrum tenebat. Cumque
placed had-been all that tomb held and-when
fratres qui presbyteri corpus detulerant, factam sibi
the-brothers who of-the-priest the-body had-carried made for-themselves
sepeliendi difficultatem viderent, unus eorum exclamavit
of-burying the-difficulty saw one of-them cried-out
dicens: O Pater, ubi est quod dixisti, quia sepulcrum istud
saying O Father where is what you-said that tomb this
ambos nos caperet? Ad cujus vocem subito, cunctis videntibus
both us would-hold at whose voice suddenly with-all seeing
abbatis corpus, quod illic ante positum fuerat, et supinum
of-the-abbot the-body which there before placed had-been and on-its-back
jacebat, sese vertit in latere, et vacantem sepulcri locum ad
lay itself turned onto its-side and the-empty of-the-tomb place for
sepeliendum presbyteri corpus præbuit; et quia utrosque ille
burying of-the-priest the-body offered and that both that
locus caperet, sicut vivus promiserat, mortuus implevit. Sed
place would-hold as living he-had-promised dead he-fulfilled but
quia hoc quod prædixi apud Prænestinam urbem in beati
because this which I-have-told at the-Palestrina city in of-blessed
Petri apostoli monasterio gestum est, visne aliquid etiam
Peter the-apostle the-monastery done was do-you-wish something also

in hac urbe de ejus ecclesiæ custodibus, ubi sacratissimum
in this city about of-his church the-keepers where the-most-sacred
corpus illius est positum, audire?
body his is placed to-hear
PETRUS. Volo, atque id ut fiat magnopere deprecor.
I-wish and this that it-be-done greatly I-beg

De Theodoro mansionario ecclesiæ beati Petri apostoli urbis Romæ

XXIV · THEODORE, SACRISTAN OF SAINT PETER'S

Theodore, a keeper of Saint Peter's, rises early to tend the lamps by the door, and the apostle appears below him in a white robe and asks, "Fellow freedman, why have you risen so early?" Theodore is so struck with fear that he lies sick for many days. Gregory explains, citing Daniel's sickness after his vision, that the flesh cannot bear what is of the spirit.

GREGORIUS. Adhuc supersunt aliqui qui Theodorum ejus ecclesiæ
still survive some who Theodore of-his church
custodem noverunt, cujus narratione innotuit res quæ ei
the-keeper knew by-whose narration became-known a-thing which to-him
contigit, valde memorabilis; quod quadam nocte dum citius
happened very memorable that on-a-certain night while early
ad melioranda juxta januam luminaria surrexisset, ex more
for improving near the-door the-lights he-had-risen by custom
in ligneis gradibus sub lampade positis stabat, et lampadis
on wooden steps under the-lamp placed he-stood and of-the-lamp
refovebat lumen. Tunc repente beatus Petrus apostolus in
was-reviving the-light then suddenly blessed Peter the-apostle in
stola candida deorsum in pavimento constitit, eique dixit:
a-stole white below on the-pavement stood and-to-him said

Conliberte, quare tam citius surrexisti? Quo dicto, ab oculis
O-fellow-freedman why so early have-you-risen which said from the-eyes
aspicientis evanuit. Sed tantus in eum pavor irruit, ut tota in
of-the-beholder he-vanished but such on him dread rushed that whole in
illo corporis virtus deficeret, et per dies multos de stratu suo
him of-the-body the-strength failed and for days many from bed his
surgere non valeret. Qua in re quid idem beatus apostolus
to-rise not he-was-able which in matter what the-same blessed apostle
servientibus sibi voluit, nisi præsentiam sui respectus ostendere,
to-those-serving him wished but the-presence of-his regard to-show
quia quidquid pro ejus veneratione agerent, ipse hoc pro
that whatever for his veneration they-did he-himself it for
mercede retributionis sine intermissione semper videret?
the-reward of-retribution without intermission always would-see

PETRUS. Mihi hoc non tam apparet mirum quia visus est;
to-me this not so-much seems wonderful that seen he-was
sed quia is qui eum vidit, cum sanus esset, ægrotavit.
but that he who him saw when healthy he-was fell-ill

GREGORIUS. Quid super hac re miraris, Petre? Nunquidnam
why at this matter do-you-wonder O-Peter surely-not
menti excidit, quia cum Daniel propheta magnam
from-the-mind has-it-fallen that when Daniel the-prophet great
illam ac terribilem visionem vidit, ex qua etiam visione
that and terrible vision saw from which also vision
contremuit, protinus adjunxit: Et ego elangui, et ægrotavi
he-trembled forthwith he-added and I languished and fell-ill
per dies plurimos? Caro enim ea quæ sunt spiritus
for days very-many the-flesh for those-things which are of-the-spirit
capere non valet; et idcirco nonnunquam cum mens humana
to-take not is-able and therefore sometimes when the-mind human

ultra se ad videndum ducitur, necesse est ut hoc carneum
beyond itself for seeing is-led necessary it-is that this fleshly
vasculum, quod ferre talenti pondus non valet, infirmetur.
little-vessel which to-bear of-the-talent the-weight not is-able be-weakened
PETRUS. Scrupulum cogitationis meæ aperta ratio dissolvit.
the-scruple of-thought my plain reason dissolves

De Acontio mansionario ejusdem ecclesiæ beati Petri

XXV · ACONTIUS, SACRISTAN OF SAINT PETER'S

A paralyzed girl who drags herself about Saint Peter's is told by the apostle in a vision to ask Acontius the sacristan for healing. Not knowing him, she asks the first man she meets, who is Acontius; hearing that Peter sent her, he takes her hand and raises her, and her limbs are made whole. Gregory turns back to the recent fathers of Italy.

GREGORIUS. Alius illic non ante longa tempora, sicut nostri
another there not before long times as our
seniores referunt, custos ecclesiæ Acontius dictus est, magnæ
elders relate the-keeper of-the-church Acontius called was of-great
humilitatis atque gravitatis vir, ita omnipotenti Deo fideliter
humility and gravity a-man so to-almighty God faithfully
serviens, ut idem beatus Petrus apostolus signis ostenderet
serving that the-same blessed Peter the-apostle by-signs showed
quam de illo haberet æstimationem. Nam cum quædam puella
what of him he-had estimation for when a-certain girl
paralytica, in ejus Ecclesia permanens, manibus reperet, et
paralytic in his Church remaining on-her-hands crawled and
dissolutis renibus corpus per terram traheret, diuque ab
with-loosened loins her-body over the-ground dragged and-long from
eodem beato Petro apostolo peteret ut sanari mereretur,
the-same blessed Peter the-apostle asked that to-be-healed she-might-merit

nocte quadam ei per visionem astitit, et dixit: Vade ad
on-night a-certain to-her through vision he-stood-by and said go to
Acontium mansionarium, et roga illum, et ipse te saluti
Acontius the-sacristan and ask him and he-himself you to-health
restituet. Cumque illa de tanta visione certa esset, sed quis
shall-restore and-when she of so-great vision certain was but who
esset Acontius ignoraret, cœpit huc illucque per ecclesiæ
was Acontius knew-not she-began hither and-thither through of-the-church
loca se trahere, ut quis esset Acontius investigaret.
the-places herself to-drag that who was Acontius she-might-track-down
Cui repente ipse factus est obvius, quem quærebat, eique
to-whom suddenly himself made was in-the-way whom she-sought and-to-him
dixit: Rogo te, Pater, indica mihi quis est Acontius custos?
she-said I-ask you O-Father show to-me who is Acontius the-keeper
Cui ille respondit: Ego sum. At illa inquit: Pastor et
to-whom he answered I am but she said the-shepherd and
nutritor noster beatus Petrus apostolus ad te me misit, ut
nourisher our blessed Peter the-apostle to you me has-sent that
ab infirmitate ista liberare me debeas. Cui ille respondit:
from infirmity this to-free me you-should to-whom he answered
Si ab ipso missa es, surge. Manumque ejus tenuit, et
if by him sent you-are rise and-hand her he-held and
eam in statum suum protinus erexit. Sicque ex illa hora
her to standing her-own forthwith raised and-thus from that hour
omnes in ejus corpore nervi ac membra solidata sunt, ut
all in her body the-sinews and limbs made-firm were that
solutionis illius signa ulterius nulla remanerent. Sed si cuncta
of-loosening that signs further none remained but if all-things
quæ in ejus ecclesia gesta cognovimus, evolvere conamur, ab
which in his church done we-have-known to-unroll we-try from
omnium jam proculdubio narratione conticescimus. Unde
of-all already beyond-doubt the-narration we-fall-silent whence

necesse est ut ad modernos Patres, quorum vita per Italiæ
necessary it-is that to modern Fathers whose life through of-Italy
provincias claruit, narratio se nostra retorqueat.
the-provinces shone narration itself our turn-back

De Mena monacho solitario

XXVI · MENAS THE HERMIT

Menas, a hermit in Samnium who owns only a few beehives, rebukes a Lombard who would rob them, and the man is seized by a demon at his feet; bears that raid the hives flee from his staff. Fierce in rebuking sin, he picks out from the week's offerings those sent by Carterius, who has carried off a nun, and refuses them because Carterius has robbed God of his offering. Peter supposes such men could have been martyrs; Gregory answers that there is a hidden martyrdom of the willing mind, as John drank the Lord's cup without a violent death.

Nuper in Samnii provincia quidam venerabilis vir Menas
lately in of-Samnium province a-certain venerable man Menas
nomine, solitariam vitam ducebat, qui nostrorum multis
by-name a-solitary life was-leading who of-ours to-many
cognitus, ante hoc fere decennium defunctus est. De cujus
known before this almost ten-years died has of whose
operis narratione unum auctorem non infero, quia pene
work the-narration one author not I-bring-in because almost
tot mihi in ejus vita testes sunt, quot Samnii
as-many to-me in his life witnesses are as-many-as of-Samnium
provinciam noverunt. Hic itaque nihil ad usum suum
the-province have-known this-man and-so nothing for the-use his-own
aliud, nisi pauca apum vascula possidebat. Huic cum
other except a-few of-bees hives possessed on-him when
Langobardus quidam in eisdem apibus rapinam voluisset
a-Lombard certain on the-same bees plunder had-wished

ingerere, prius ab eodem viro verbo correptus est, et
to-inflict first by the-same man with-a-word rebuked was and
mox per malignum spiritum ante ejus vestigia vexatus. Qua
soon by a-malignant spirit before his footprints vexed which
ex re factum est ut sicut apud omnes incolas, ita
from matter done it-was that as among all the-inhabitants so
etiam apud eamdem barbaram gentem ejus celebre nomen
also among the-same barbarian nation his famous name
haberetur, nullusque ultra præsumeret ejus cellulam nisi
was-held and-no-one further presumed his cell except
humilis intrare. Sæpe vero ex vicina silva venientes
humble to-enter often but from the-neighboring wood coming
ursi, apes ejus comedere conabantur: quos ille deprehensos,
bears bees his to-eat tried which he caught
ferula, quam portare manu consueverat, cædebat. Ante cujus
with-a-rod which to-carry in-hand he-had-been-wont beat before whose
verbera immanissimæ bestiæ rugiebant, et fugiebant; et
blows the-most-monstrous beasts roared and fled and
quæ gladios formidare vix poterant, ex ejus manu ictus
which swords to-fear scarcely could from his hand the-blows
ferulæ pertimescebant. Hujus studium fuit nihil in hoc
of-the-rod dreaded of-this-man the-zeal was nothing in this
mundo habere, nihil quærere; omnes qui ad se charitatis
world to-have nothing to-seek all who to him of-charity
causa veniebant, ad æternæ vitæ desideria accendere. Si
for-the-sake came to of-eternal life the-desires to-kindle if
quando autem quorumlibet culpas agnosceret, nunquam ab
ever moreover of-any the-faults he-knew never from
increpatione parcere, sed, amoris igne succensus, studebat
rebuke to-spare but of-love by-the-fire kindled he-strove
in eis vehementer per linguam sævire. Consuetudinem vero
in them vehemently through his-tongue to-rage a-custom but

vicini vel longe positi ejusdem loci accolæ fecerant ut
the-neighbors or far placed of-the-same place the-inhabitants had-made that
diebus singulis per hebdomadam unusquisque ei oblationes
on-days single through the-week each to-him offerings
suas transmitteret, ut esset quod ipse ad se
his-own should-send that there-might-be what he-himself to himself
venientibus offerre potuisset. Quodam vero tempore possessor
those-coming to-offer could on-a-certain but time a-landowner
quidam, Carterius nomine, immundo desiderio devictus,
certain Carterius by-name by-unclean desire overcome
quamdam sanctimonialem feminam rapuit, sibique illicito
a-certain consecrated woman seized and-to-himself in-unlawful
matrimonio conjunxit. Quod mox ut vir Domini cognovit,
marriage joined which as-soon as the-man of-the-Lord learned
ei per quos potuit quæ fuerat dignus audire mandavit.
to-him through whom he-could what he-had-been worthy to-hear sent-word
Cumque ille sceleris sui conscius timeret, atque ad virum
and-when he of-crime his conscious feared and to the-man
Dei nequaquam accedere præsumeret, ne forte hunc aspere,
of-God by-no-means to-approach presumed lest perhaps him harshly
ut delinquentes solebat, increparet, fecit oblationes suas,
as the-offending he-was-wont he-should-rebuke he-made offerings his
easque inter oblationes aliorum misit, ut ejus munera saltem
and-them among the-offerings of-others sent that his gifts at-least
nesciendo susciperet. Sed cum coram eo fuissent oblationes
unknowingly he-might-receive but when before him had-been the-offerings
omnium deportatæ, vir Dei tacitus sedit, sigillatim omnes
of-all carried the-man of-God silent sat one-by-one all
considerare studuit, et omnes alias eligens atque seorsum
to-consider strove and all others choosing and apart
ponens, oblationes quas idem Carterius transmiserat cognovit
placing the-offerings which the-same Carterius had-sent he-recognized

per spiritum, sprevit atque abjecit, dicens: Ite et dicite
through the-spirit spurned and threw-away saying go and tell
ei: Oblationem suam omnipotenti Domino abstulisti,
him offering his from-the-almighty Lord you-have-taken-away
et mihi tuas oblationes transmittis? Ego oblationem tuam
and to-me your offerings you-send I offering your
non accipio, quia suam abstulisti Deo. Qua ex re
not receive because his you-have-taken-away from-God which from matter
factum est ut præsentes quosque magnus timor invaderet,
done it-was that the-present all great fear invaded
cum vir Domini tam scienter de absentibus judicaret.
when the-man of-the-Lord so knowingly about the-absent judged
PETRUS. Multos horum suspicor martyrium subire potuisse, si
many of-these I-suspect martyrdom to-undergo could-have if
eos tempus persecutionis invenisset.
them the-time of-persecution had-found
GREGORIUS. Duo sunt, Petre, martyrii genera, unum in occulto,
two are O-Peter of-martyrdom kinds one in secret
alterum in publico. Nam etsi persecutio desit exterius,
the-other in public for even-if persecution be-lacking outwardly
martyrii meritum in occulto est, cum virtus ad passionem
of-martyrdom the-merit in secret is when virtue for suffering
prompta flagrat in animo. Quia enim esse possit et sine
ready burns in the-mind that for to-be there-can even without
aperta passione martyrium, testatur in Evangelio Dominus,
open suffering martyrdom testifies in the-Gospel the-Lord
qui Zebedæi filiis adhuc præ infirmitate mentis majora
who of-Zebedee to-the-sons still through weakness of-mind the-greater
sessionis loca quærentibus dicit: Potestis bibere calicem
of-sitting places seeking says can-you to-drink the-cup
quem ego bibiturus sum? Cui videlicet cum responderent:
which I about-to-drink am to-whom namely when they-answered

Possumus; ait utrisque: Calicem quidem meum bibetis;
we-can he-says to-both the-cup indeed my you-shall-drink
sedere autem ad dexteram meam vel sinistram, non est meum
to-sit moreover at right-hand my or left not is mine
dare vobis. Quid autem calicis nomen, nisi passionis poculum
to-give you what moreover of-the-cup the-name but of-suffering the-draft
signat? Et cum nimirum constet quia Jacobus in passione
signifies and since surely it-is-certain that James in suffering
occubuit, Joannes vero in pace Ecclesiæ quievit, incunctanter
fell John but in the-peace of-the-Church rested unhesitatingly
colligitur, esse et sine aperta passione martyrium, quando
it-is-gathered there-to-be even without open suffering martyrdom when
et ille calicem Domini bibere dictus est, qui ex persecutione
also he the-cup of-the-Lord to-drink said is who from persecution
mortuus non est. De his autem talibus tantisque viris,
died not has about these moreover such and-so-great men
quorum superius memoriam feci, cur dicamus quia si
of-whom above mention I-made why should-we-say that if
persecutionis tempus exstitisset, martyres esse potuissent, qui
of-persecution the-time had-been martyrs to-be they-could who
occulti hostis insidias tolerantes, suosque in hoc mundo
of-the-hidden enemy the-ambushes enduring and-their in this world
adversarios diligentes, cunctis carnalibus desideriis resistentes,
adversaries loving to-all carnal desires resisting
per hoc quod se omnipotenti Deo in corde mactaverunt,
through this that themselves to-almighty God in the-heart they-sacrificed
etiam pacis tempore martyres fuerunt, dum nostris modo
even of-peace in-the-time martyrs were when in-our now
temporibus viles quoque et sæcularis vitæ personas, de
times cheap also and of-worldly life persons of

quibus nil cœlestis gloriæ præsumi posse videbatur,
whom nothing of-heavenly glory to-be-presumed could seemed
oborta occasione, contigit ad martyrii coronas pervenisse?
with-arisen occasion it-happened to of-martyrdom the-crowns to-have-come

De quadraginta rusticis, qui pro eo quod carnes comedere immolatitias noluerunt, a Langobardis occisi sunt

XXVII · THE FORTY PEASANTS

About fifteen years before, the Lombards capture forty peasants and order them to eat sacrificial meat on pain of death. They refuse, choosing eternal life over this passing one, and are all killed together, martyrs of the truth.

Nam ante hos ferme annos quindecim, sicut hi testantur qui
for before these about years fifteen as those testify who
interesse potuerunt, quadraginta rustici a Langobardis capti,
to-be-present could forty rustics by the-Lombards taken
carnes immolatitias comedere compellebantur. Qui cum valde
meats sacrificed to-eat were-compelled who when greatly
resisterent, et contingere cibum sacrilegum nollent, cœpere
they-resisted and to-touch the-food sacrilegious would-not began
Langobardi qui eos tenuerant, nisi immolata comederent,
the-Lombards who them had-held unless the-sacrificed-meats they-ate
mortem eis minari. At illi æternam potius vitam quam
death to-them to-threaten but they eternal rather life than
præsentem ac transitoriam diligentes, fideliter perstiterunt,
the-present and transitory loving faithfully persisted
atque in sua constantia simul omnes occisi sunt. Quid itaque
and in their constancy together all killed were what and-so

isti, nisi veritatis martyres fuerunt, qui, ne vetitum comedendo,
these but of-truth martyrs were who lest the-forbidden by-eating
Conditorem suum offenderent, elegerunt gladiis vitam finire?
Creator their they-should-offend chose by-swords their-life to-end

De multitudine captivorum, qui pro eo quod caput capræ adorare noluerunt, occisi sunt

XXVIII · THE CAPTIVES AND THE GOAT'S HEAD

The Lombards sacrifice a goat's head to the devil, running round it with an unholy song, and order some four hundred captives to bow to it. Most refuse and are put to the sword. Gregory reasons that those who mortified themselves in peace would have been martyrs in persecution, though persecution makes some of the despised into martyrs and some of the seemingly strong into cowards.

Eodem quoque tempore, dum fere quadringentos captivos
at-the-same also time when about four-hundred captives
alios Langobardi tenuissent, more suo immolaverunt caput
other the-Lombards had-held in-custom their they-sacrificed the-head
capræ diabolo, hoc ei per circuitum currentes et carmine
of-a-goat to-the-devil this to-him through circuit running and with-song
nefando dedicantes. Cumque illud ipsi prius submissis
unspeakable dedicating and-when it they-themselves first with-bowed
cervicibus adorarent, eos quoque quos ceperant hoc adorare
necks adored those also whom they-had-captured this to-adore
pariter compellebant. Sed ex eisdem captivis maxima multitudo
likewise they-compelled but of the-same captives the-greatest multitude
magis eligens moriendo ad vitam immortalem tendere quam
rather choosing by-dying to life immortal to-strive than
adorando vitam mortalem tenere, obtemperare jussis
by-adoring life mortal to-hold to-obey the-commands

sacrilegis noluerunt, et cervicem quam semper Creatori
sacrilegious would-not and the-neck which always for-the-Creator
fixerant creaturæ inclinare contempserunt. Unde factum
they-had-fixed to-a-creature to-bend scorned whence done
est ut hostes qui eos ceperant, gravi iracundia accensi,
it-was that the-enemies who them had-captured with-heavy anger kindled
cunctos gladiis interficerent, quos in errore suo participes
all with-swords killed whom in error their sharers
non haberent. Quid ergo mirum si, erumpente persecutionis
not they-had what therefore wonder if breaking-forth of-persecution
tempore, illi martyres esse potuissent, qui in ipsa quoque
the-time they martyrs to-be could-have who in the-very also
pace Ecclesiæ semetipsos semper affligendo angustam
peace of-the-Church themselves always by-afflicting the-narrow
martyrii tenuerant viam, quando, irruente persecutionis
of-martyrdom had-held way when rushing-in of-persecution
articulo, hi etiam meruerunt martyrii palmas accipere, qui
the-moment these also merited of-martyrdom the-palms to-receive who
in pace Ecclesiæ latas hujus sæculi vias sequi videbantur?
in the-peace of-the-Church the-broad of-this world ways to-follow seemed
Nec tamen hoc, quod de eisdem electis dicimus viris, de
nor yet this which about the-same elect we-say men about
cunctis jam quasi in regulam tenemus. Nam cum persecutionis
all now as-if for a-rule do-we-hold for when of-persecution
apertæ tempus irruit, sicut plerique martyrium subire
open the-time rushes-in as very-many martyrdom to-undergo
possunt, qui esse in pace Ecclesiæ despicabiles videntur; ita
can who to-be in the-peace of-the-Church despicable seem so
nonnunquam in debilitatis formidinem corruunt, qui in pace
sometimes into of-weakness fear fall who in peace
prius Ecclesiæ fortiter stare credebantur. Sed eos de quibus
before of-the-Church strongly to-stand were-believed but those of whom

prædiximus, fieri martyres potuisse fidenter fatemur,
we-have-spoken-before to-become martyrs to-have-been-able confidently we-confess
quia hoc jam ex eorum fine colligimus. Cadere enim nec
because this already from their end we-gather to-fall for not-even
in aperta persecutione poterant hi de quibus constat quia et
in open persecution could these of whom it-is-certain that even
usque ad finem vitæ in occulta animi virtute perstiterunt.
until to the-end of-life in hidden of-the-mind virtue they-persisted

PETRUS. Ut asseris ita est, sed super indignos nos divinæ
as you-assert so it-is but over unworthy us of-divine
misericordiæ dispensationem miror, qui Langobardorum
mercy the-dispensation I-wonder who of-the-Lombards
sævitiam ita moderatur, ut eorum sacerdotes sacrilegos, qui
the-savagery so moderates that their priests sacrilegious who
esse fidelium quasi victores videntur, orthodoxorum fidem
to-be of-the-faithful as-if victors seem of-the-orthodox the-faith
persequi minime permittat.
to-persecute not-at-all he-permits

De Ariano episcopo cæcato

XXIX · THE ARIAN BISHOP STRUCK BLIND

When the Lombards' Arian bishop at Spoleto vows to seize the church of Saint Paul, the keeper bars it and puts out the lamps. At dawn, as the Arian comes to break in, the doors fly open, light falls from above and every lamp is lit, and the bishop is struck blind and led home by others' hands; the Lombards there dare not profane Catholic churches again.

GREGORIUS. Hoc, Petre, facere plerumque conati sunt, sed eorum
this O-Peter to-do often tried they-have but their
sævitiæ miracula superna restiterunt. Unde unum miraculum
savagery miracles heavenly have-resisted whence one miracle
narro quod per Bonifacium monasterii mei monachum, qui
I-tell which through Boniface of-monastery my a-monk who
usque ante quadriennium cum Langobardis fuit, adhuc ante
until before four-years with the-Lombards was still before
triduum agnovi. Cum ad Spoletanam urbem Langobardorum
three-days I-learned when to the-Spoleto city of-the-Lombards
episcopus, scilicet Arianus, venisset, et locum illic ubi
the-bishop namely an-Arian had-come and a-place there where
solemnia sua ageret non haberet, cœpit ab ejus civitatis
solemnities his he-might-do not he-had he-began from of-that city
episcopo Ecclesiam petere, quam suo errori dedicaret. Quod
the-bishop a-Church to-ask which to-his error he-might-dedicate which
dum valde episcopus negaret, idem qui venerat Arianus,
when greatly the-bishop refused the-same who had-come the-Arian
beati Pauli apostoli Ecclesiam illic cominus sitam se
of-blessed Paul the-apostle the-Church there near situated himself
die altero violenter intraturum esse professus est. Quod
on-day next by-force about-to-enter to-be declared has which

ejusdem ecclesiæ custos audiens, festinus cucurrit, ecclesiam
of-the-same church the-keeper hearing hastily ran the-church
clausit, seris munivit; facto autem vespere, lampades omnes
closed with-bolts fortified made moreover evening the-lamps all
exstinxit, seque in interioribus abscondit. In ipso autem
he-extinguished and-himself in the-inner-parts hid at the-very moreover
subsequentis lucis crepusculo Arianus episcopus collecta
of-the-following light twilight the-Arian bishop with-gathered
multitudine advenit, clausas ecclesiæ januas effringere
multitude arrived closed of-the-church the-doors to-break-open
paratus. Sed repente cunctæ simul portæ divinitus concussæ,
prepared but suddenly all together the-doors divinely shaken
abjectis longius seris, apertæ sunt, atque cum magno
with-thrown-off farther bolts opened were and with great
sonitu omnia ecclesiæ claustra patuerunt; effuso desuper
sound all of-the-church bars lay-open with-poured-out from-above
lumine, omnes quæ exstinctæ fuerant lampades accensæ
light all which extinguished had-been the-lamps lit
sunt. Arianus vero episcopus, qui vim facturus advenerat,
were the-Arian but bishop who force about-to-do had-come
subita cæcitate percussus est, atque alienis jam manibus
by-sudden blindness struck was and by-others' now hands
ad suum habitaculum reductus. Quod dum Langobardi in
to his dwelling led-back which when the-Lombards in
eadem regione positi omnes agnoscerent, nequaquam ulterius
the-same region placed all learned by-no-means further
præsumpserunt catholica loca temerare. Miro enim modo
they-presumed catholic places to-profane in-wonderful for way
res gesta est, ut quia ejusdem Ariani causa lampades in
the-thing done was that because of-the-same Arian for-the-sake the-lamps in

ecclesia beati Pauli fuerant exstinctæ, uno eodemque tempore
the-church of-blessed Paul had-been extinguished at-one and-the-same time
et ipse lumen perderet, et in ecclesiam lumen rediret.
both he-himself the-light lost and into the-church the-light returned

De Arianorum ecclesia, quæ in Romana urbe catholica consecratione dedicata est

XXX · THE ARIAN CHURCH DEDICATED AT ROME

Two years before, the Arian church in the Subura is dedicated to Catholic worship with relics of Sebastian and Agatha. During the Mass some of the crowd feel an unseen pig running about their feet toward the doors; for two nights noises shake the roof and then cease. A fragrant cloud later covers the altar so that no one dares enter, and the lamps light themselves, even after the keeper puts them out, showing that the place has passed from darkness to light.

Sed neque hoc sileam, quod ad ejusdem Arianæ hæreseos
but nor this shall-I-pass-over which for of-the-same Arian heresy
damnationem in hac quoque urbe ante biennium pietas superna
the-condemnation in this also city before two-years piety heavenly
monstravit. Ex his quippe quæ narro alia populus agnovit,
showed of these indeed which I-tell some the-people knew
alia autem sacerdos et custodes Ecclesiæ se audisse
others moreover the-priest and the-keepers of-the-Church themselves to-have-heard
et vidisse testantur. Arianorum ecclesia in regione urbis
and to-have-seen testify of-the-Arians a-church in the-region of-city
hujus quæ Subura dicitur, cum clausa usque ante biennium
this which Subura is-called when closed until before two-years
remansisset, placuit ut in fide catholica, introductis illic
it-had-remained it-pleased that in the-faith catholic with-brought-in there
beati Sebastiani et sanctæ Agathæ martyrum reliquiis,
of-blessed Sebastian and holy Agatha of-martyrs with-relics

dedicari debuisset; quod factum est. Nam cum magna
to-be-dedicated it-ought which done was for when with-a-great
populi multitudine venientes, atque omnipotenti Domino laudes
of-people multitude coming and to-almighty Lord praises
canentes, eamdem Ecclesiam ingressi sumus. Cumque in ea
singing the-same Church entered we-have and-when in it
jam missarum solemnia celebrarentur, et præ ejusdem loci
now of-masses the-solemnities were-celebrated and through of-the-same place
angustia populi se turba comprimeret, quidam ex his
the-narrowness of-the-people itself the-crowd pressed some of those
qui extra sacrarium stabant porcum subito intra suos pedes
who outside the-sanctuary stood a-pig suddenly among their feet
huc illucque discurrere senserunt. Quem dum unusquisque
hither and-thither running-about felt which while each
sentiret, et juxta se stantibus indicaret, idem porcus
felt and beside himself to-those-standing showed the-same pig
ecclesiæ januas petiit, et omnes per quos transiit in
of-the-church the-doors made-for and all through whom it-passed to
admirationem commovit; sed videri a nullo potuit, quamvis
wonder moved but to-be-seen by no-one could although
sentiri potuisset. Quod idcirco divina pietas ostendit, ut
to-be-felt it-could which for-this-reason divine piety showed that
cunctis patesceret quia de loco eodem immundus habitator
to-all it-might-be-plain that from place the-same the-unclean inhabitant
exiret. Peracta igitur celebratione missarum recessimus;
was-going-out completed therefore the-celebration of-masses we-withdrew
sed adhuc nocte eadem magnus in ejusdem Ecclesiæ tectis
but still on-night the-same a-great in of-the-same Church the-roofs
strepitus factus est, ac si in eis aliquis errando discurreret.
noise made was as if on them someone wandering were-running-about
Sequenti autem nocte gravior sonitus excrevit, cum subito
on-the-following moreover night a-heavier sound grew when suddenly

tanto terrore insonuit, ac si omnis illa ecclesia a
with-so-great terror it-resounded as if all that church from
fundamentis fuisset eversa; et protinus recessit, et nulla
its-foundations had-been overturned and forthwith it-withdrew and no
illic ulterius inquietudo antiqui hostis apparuit; sed per
there further disturbance of-the-ancient enemy appeared but through
terroris sonitum quem fecit, innotuit a loco quem diu
of-terror the-sound which he-made became-known from the-place which long
tenuerat quam coactus exibat. Post paucos vero dies, in
he-had-held how compelled he-was-going-out after a-few but days in
magna serenitate aeris super altare ejusdem Ecclesiæ nubes
great clearness of-the-air over the-altar of-the-same Church a-cloud
cœlitus descendit, suoque illud velamine operuit, omnemque
from-heaven came-down and-with-its it veil covered and-all
Ecclesiam tanto terrore ac suavitate odoris replevit, ut
the-Church with-such terror and sweetness of-odor filled that
patentibus januis nullus illic præsumeret intrare. Sacerdos
with-open doors no-one there presumed to-enter the-priest
quoque et custodes, vel hi qui ad celebranda missarum
also and the-keepers or those who for celebrating of-masses
solemnia venerant, rem videbant, ingredi minime poterant,
the-solemnities had-come the-thing saw to-enter not-at-all could
et suavitatem mirifici odoris trahebant. Die vero alio,
and the-sweetness of-marvelous odor drew-in on-day but another
cum in ea lampades sine lumine dependeret, emisso
when in it lamps without light hung with-sent-forth
divinitus lumine sunt accensæ. Post paucos iterum dies,
divinely light they-were lit after a-few again days
cum, expletis missarum solemniis, extinctis lampadibus
when with-completed of-masses the-solemnities with-extinguished lamps
custos ex eadem ecclesia egressus fuisset, post paululum
the-keeper from the-same church gone-out had after a-little

intravit, et lampades quas exstinxerat lucentes reperit. Quas
he-entered and the-lamps which he-had-extinguished shining found which
negligenter exstinxisse se credidit, eas jam sollicitius
carelessly to-have-extinguished himself he-believed them now more-carefully
exstinxit, et exiens atque ecclesiam sollicitius clausit. Sed
he-extinguished and going-out also the-church more-carefully closed but
post horarum trium spatium regressus, lucentes lampades quas
after of-hours three the-space returned shining the-lamps which
exstinxerat invenit, ut videlicet ex ipso lumine aperte
he-had-extinguished he-found that namely from the-very light openly
claresceret quia locus ille a tenebris ad lucem venisset.
it-might-be-clear that place that from darkness to light had-come

PETRUS. Etsi in magnis sumus tribulationibus positi, quia
although in great we-are tribulations placed that
tamen a conditore nostro non sumus omnino despecti,
yet by creator our not we-are altogether despised
testantur ea quæ audio ejus stupenda miracula.
testify those-things which I-hear his amazing miracles

GREGORIUS. Quamvis sola quæ in Italia gesta sunt narrare
although only the-things-which in Italy done were to-tell
decreveram, visne tamen ut, pro ostendenda ejusdem
I-had-decided do-you-wish yet that for showing of-the-same
Arianæ hæreseos damnatione, transeamus verbo ad Hispanias,
Arian heresy the-condemnation we-pass-over in-word to the-Spains
atque inde per Africam ad Italiam redeamus?
and thence through Africa to Italy return

PETRUS. Perge quo libet; nam lætus ducor, lætus reducor.
go where it-pleases for glad I-am-led glad I-am-led-back

De Herminigildo rege Luvigildi Visigothorum regis filio, pro fide catholica ab eodem patre suo occiso

XXXI · HERMENEGILD, SON OF KING LEOVIGILD

Hermenegild, son of the Visigothic king Leovigild, is converted from Arianism by Leander of Seville. His father strips him of kingdom and goods and chains him; at Easter he refuses communion from an Arian bishop, and his father has him killed with an axe. Psalm-singing is heard at his body by night, and lamps are seen there. Leovigild repents but, fearing his people, never comes to the faith; dying, he commends his son Reccared to Leander, and Reccared brings the whole Visigothic people to the faith: one grain died, and a great harvest rose.

GREGORIUS. Sicut multorum qui ab Hispaniarum partibus
as of-many who from of-the-Spains the-parts
veniunt relatione cognovimus, nuper Herminigildus rex
come by-the-account we-have-learned lately Hermenegild the-king
Leuvigildi regis Visigothorum filius, ab Ariana hæresi ad
of-Leovigild the-king of-the-Visigoths the-son from the-Arian heresy to
fidem catholicam, viro reverentissimo Leandro Hispalitano
the-faith catholic the-man most-reverend Leander of-Seville
episcopo, dudum mihi in amicitiis familiariter juncto,
the-bishop long to-me in friendships familiarly joined
prædicante conversus est. Quem pater Arianus, ut ad
preaching converted was whom his-father an-Arian that to
eamdem hæresim rediret, et præmiis suadere, et minis
the-same heresy he-should-return both by-rewards to-persuade and by-threats
terrere conatus est. Cumque ille constantissime responderet
to-terrify tried has and-when he most-constantly answered
nunquam se veram fidem posse relinquere, quam semel
never himself the-true faith to-be-able to-leave which once
agnovisset, iratus pater eum privavit regno, rebusque
he-had-known angered the-father him deprived of-the-kingdom and-of-goods

exspoliavit omnibus. Cumque nec sic virtutem mentis
despoiled all and-when not-even so the-virtue of-mind
illius emollire valuisset, in arcta illum custodia concludens,
his to-soften he-had-been-able in narrow him custody shutting-up
collum manusque illius ferro ligavit. Cœpit itaque idem
the-neck and-hands his with-iron he-bound began and-so the-same
Herminigildus rex juvenis terrenum regnum despicere, et
Hermenegild the-king young the-earthly kingdom to-despise and
forti desiderio cœleste quærens, in ciliciis vinculatus
with-strong desire the-heavenly seeking in haircloths bound
jacere, omnipotenti Deo ad confortandum se preces
to-lie to-almighty God for strengthening himself prayers
effundere, tantoque sublimius gloriam transeuntis mundi
to-pour-out and-so-much more-loftily the-glory of-the-passing world
despicere, quanto et religatus agnoverat nil fuisse
to-despise as also bound he-had-recognized nothing to-have-been
quod potuerit auferri. Superveniente autem paschalis
which could to-be-taken-away coming moreover of-the-paschal
festivitatis die, intempestæ noctis silentio ad eum perfidus
feast the-day of-the-untimely night in-the-silence to him the-faithless
pater Arianum episcopum misit, ut ex ejus manu sacrilegæ
father an-Arian bishop sent that from his hand of-sacrilegious
consecrationis communionem perciperet, atque per hoc ad
consecration the-communion he-might-receive and through this to
patris gratiam redire mereretur. Sed vir Deo deditus
of-the-father the-favor to-return might-merit but the-man to-God devoted
Ariano episcopo venienti exprobravit ut debuit, ejusque a
the-Arian bishop coming reproached as he-ought and-his from
se perfidiam dignis increpationibus repulit; quia etsi
himself faithlessness with-worthy rebukes repelled because though
exterius jacebat ligatus, apud se tamen in magno mentis
outwardly he-lay bound within himself yet on great of-mind

culmine stabat securus. Ad se itaque reverso episcopo,
summit he-stood secure to himself and-so returned the-bishop
Arianus pater infremuit, statimque suos apparitores misit,
the-Arian father raged and-at-once his officers sent
qui constantissimum confessorem Dei illic ubi jacebat
who the-most-constant confessor of-God there where he-lay
occiderent; quod et factum est. Nam mox ut ingressi sunt,
should-kill which also done was for as-soon as entered they-have
securem cerebro ejus infigentes, vitam corporis abstulerunt;
an-axe into-the-brain his fixing the-life of-the-body they-took-away
hocque in eo valuerunt perimere, quod ipse quoque qui
and-this in him they-were-able to-destroy which he-himself also who
peremptus est, in se constituerat despexisse. Sed pro
destroyed was in himself had-resolved to-have-despised but for
ostendenda vera ejus gloria, superna quoque non defuere
showing true his glory heavenly also not were-lacking
miracula. Nam cœpit in nocturno silentio psalmodiæ cantus
miracles for began in the-nightly silence of-psalmody the-song
ad corpus ejusdem regis et martyris audiri; atque ideo
at the-body of-the-same king and martyr to-be-heard and therefore
veraciter regis, quia et martyris. Quidam etiam ferunt quod
truly of-a-king because also of-a-martyr some also tell that
illic nocturno tempore accensæ lampades apparebant; unde et
there at-nightly time lit lamps appeared whence also
factum est quatenus corpus illius, ut videlicet martyris, jure
done it-was so-that the-body his as namely of-a-martyr by-right
a cunctis fidelibus venerari debuisset. Pater vero perfidus
by all the-faithful to-be-venerated ought the-father but faithless
et parricida commotus pœnitentia, hoc fecisse se doluit,
and parricide moved by-repentance this to-have-done himself grieved
nec tamen usque ad obtinendam salutem. Nam quia vera esset
nor yet even to obtaining salvation for that true was

catholica fides agnovit, sed gentis suæ timore perterritus,
the-catholic faith he-recognized but of-nation his by-fear terrified
ad hanc pervenire non meruit. Qui oborta ægritudine ad
to it to-come not he-merited who with-arisen sickness to
extrema perductus, Leandro episcopo, quem prius vehementer
the-end brought to-Leander the-bishop whom before vehemently
afflixerat, Recharedum regem filium, quem in sua hæresi
he-had-afflicted Reccared the-king his-son whom in his heresy
relinquebat, commendare curavit, ut in ipso quoque talia
he-was-leaving to-commend took-care that in him also such-things
faceret, qualia et in fratre illius suis cohortationibus
he-might-do as also in the-brother his by-his exhortations
fecisset. Qua commendatione expleta defunctus est. Post cujus
he-had-done which commendation completed died has after whose
mortem Recharedus rex non patrem perfidum, sed fratrem
death Reccared the-king not the-father faithless but the-brother
martyrem sequens, ab Arianæ hæreseos pravitate conversus
martyr following from of-the-Arian heresy the-crookedness converted
est, totamque Visigothorum gentem ita ad veram perduxit
was and-whole of-the-Visigoths nation so to the-true he-led
fidem, ut nullum in suo regno militare permitteret, qui
faith that no-one in his kingdom to-serve-as-soldier he-permitted who
regno Dei hostis existere per hæreticam perfidiam non
to-the-kingdom of-God an-enemy to-be through heretical faithlessness not
timeret. Nec mirum quod veræ fidei prædicator factus est,
feared nor wonder that of-the-true faith a-preacher made was
qui frater est martyris, cujus hunc quoque merita adjuvant,
who the-brother is of-a-martyr whose him also merits help
ut ad omnipotentis Dei gremium tam multos reducat.
that to of-almighty God the-bosom so many he-may-lead-back
Qua in re considerandum nobis est, quia totum hoc
which in matter to-be-considered by-us it-is that all this

agi nequaquam posset, si Herminigildus rex pro veritate
to-be-done by-no-means could if Hermenegild the-king for the-truth
mortuus non fuisset. Nam sicut scriptum est: Nisi granum
dead not had-been for as written it-is unless a-grain
frumenti cadens in terram mortuum fuerit, ipsum solum
of-wheat falling into the-ground dead shall-have-been it alone
manet; si autem mortuum fuerit, multum fructum affert.
remains if moreover dead shall-have-been much fruit it-brings
Hoc fieri videmus in membris, quod factum scimus in
this to-be-done we-see in the-members which done we-know in
capite. In Visigothorum etenim gente unus mortuus est,
the-head in of-the-Visigoths for the-nation one died has
ut multi viverent; et dum unum granum fideliter cecidit
that many might-live and while one grain faithfully fell
ad obtinendam vitam animarum, seges multa surrexit.
for obtaining the-life of-souls a-crop great rose

PETRUS. Res mira, et nostris stupenda temporibus.
a-thing wonderful and in-our to-be-marveled-at times

De episcopis Africanis qui pro defensione catholicæ fidei abscissa ab Arianis Vandalis lingua nullum locutionis solitæ sustinuere dispendium

XXXII · THE BISHOPS WHO SPOKE WITHOUT TONGUES

In Justinian's time the Vandal king, unable to bend some Catholic bishops of Africa, has their tongues cut out at the root, yet they go on speaking as before. Gregory reasons that the Word who made the tongue can speak without one. At Constantinople he met an old bishop who had seen them speak with open mouths; one who fell into lust lost the gift.

GREGORIUS. Justiniani quoque Augusti temporibus, dum contra
of-Justinian also Augustus in-the-times while against
catholicorum fidem exorta a Vandalis persecutio Ariana in
of-the-catholics the-faith arisen from the-Vandals a-persecution Arian in
Africa vehementer insaniret, quidam in defensione veritatis
Africa vehemently raged certain in the-defense of-truth
episcopi fortiter persistentes, ad medium sunt deducti. Quos
bishops strongly persisting into the-middle were brought whom
Vandalorum rex verbis ac muneribus ad perfidiam flectere
of-the-Vandals the-king by-words and gifts to faithlessness to-bend
non valens, tormentis frangere posse se credidit. Nam cum
not able by-tortures to-break to-be-able himself he-believed for when
eis in ipsa defensione veritatis silentium indiceret, nec
on-them in the-very defense of-truth silence he-imposed nor
tamen ipsi contra perfidiam tacerent, ne tacendo forsitan
yet they-themselves against faithlessness were-silent lest by-being-silent perhaps
consensisse viderentur, raptus in furorem, eorum linguas
to-have-consented they-might-seem seized into fury their tongues
abscidi radicitus fecit. Res mira et multis nota senioribus,
to-be-cut-off at-the-root he-had a-thing wonderful and to-many known elders

quia ita post pro defensione veritatis etiam sine lingua
that so afterward for the-defense of-truth even without tongue
loquebantur, sicut prius loqui per linguam consueverant.
they-spoke as before to-speak through the-tongue they-had-been-wont

PETRUS. Mirandum valde et vehementer stupendum.
to-be-wondered-at greatly and vehemently to-be-marveled-at

GREGORIUS. Scriptum, Petre, est de Unigenito summi Patris:
written O-Peter it-is about the-Only-begotten of-the-highest Father
In principio erat Verbum, et Verbum erat apud Deum,
in the-beginning was the-Word and the-Word was with God
et Deus erat Verbum. De cujus etiam virtute subjungitur:
and God was the-Word of whose also power it-is-added
Omnia per ipsum facta sunt. Quid igitur miramur, si
all-things through him made were why therefore do-we-wonder if
verba edere sine lingua potuit Verbum quod fecit linguam?
words to-utter without tongue could the-Word which made the-tongue

PETRUS. Placet quod dicis.
it-pleases what you-say

GREGORIUS. Hi itaque, eo tempore profugi, ad
these and-so at-that time fugitives to
Constantinopolitanam urbem venerunt. Eo quoque tempore
the-Constantinopolitan city came at-that also time
quo pro explendis responsis Ecclesiæ ad principem ipse
in-which for completing the-answers of-the-Church to the-emperor I-myself
transmissus sum, seniorem quemdam episcopum reperi qui se
sent was an-old certain bishop I-found who himself
adhuc eorum ora sine linguis loquentia vidisse testabatur,
still their mouths without tongues speaking to-have-seen testified
ita ut apertis oribus clamarent: Ecce videte, quia linguas
so that with-open mouths they-cried behold see that tongues
non habemus et loquimur. Videbatur enim a respicientibus,
not we-have and we-speak it-was-seen for by those-looking

ut ferebat, quia abscissis radicitus linguis, quasi quoddam
as he-reported that with-cut-off at-the-root tongues as-if a-certain
barathrum patebat in gutture, et tamen ore vacuo plena
abyss lay-open in the-throat and yet with-mouth empty full
ad integrum verba formabantur. Quorum illic unus in luxuriam
to the-whole words were-formed of-whom there one into lust
lapsus, mox privatus est dono miraculi; recto videlicet
fallen soon deprived was of-the-gift of-miracle by-the-right namely
omnipotentis Dei judicio, ut qui carnis continentiam servare
of-almighty God judgment that he-who of-the-flesh continence to-keep
neglexerat, sine lingua carnea non haberet verba virtutis. Sed
had-neglected without tongue of-flesh not should-have words of-power but
hæc nos pro Arianæ hæreseos damnatione dixisse sufficiat,
these-things us for of-the-Arian heresy the-condemnation to-have-said let-suffice
nunc ad ea quæ nuper in Italia gesta sunt signa redeamus.
now to those-things which lately in Italy done were signs let-us-return

De Eleutherio servo Dei

XXXIII · ELEUTHERIUS

Eleutherius, abbot of Saint Mark's at Spoleto, takes from a convent a boy the devil tormented each night, and the boy is left in peace; but when Eleutherius boasts that the devil played with the sisters and dared not touch the servants of God, the boy is seized again, and the abbot and his brothers fast and pray until he is freed. On a Holy Saturday, when Gregory was too sick to fast, Eleutherius' prayer gave him strength to fast all day and forget his illness.

GREGORIUS. Is autem, cujus superius memoriam feci, Eleutherius
he moreover of-whom above mention I-made Eleutherius
Pater monasterii beati evangelistæ Marci, quod in Spoletanæ
the-Father of-the-monastery of-blessed evangelist Mark which in of-the-Spoleto
urbis pomeriis situm est, diu mecum est in hac urbe in
city the-outskirts situated is long with-me has in this city in
meo monasterio conversatus, ibique defunctus est. Quem sui
my monastery lived and-there died has whom his
discipuli referebant orando mortuum suscitasse. Vir autem
disciples related by-praying a-dead-man to-have-raised a-man moreover
tantæ simplicitatis erat et compunctionis, ut dubium non
of-such simplicity he-was and compunction that doubtful not
esset quod illæ lacrymæ ex tam humili simplicique mente
it-was that those tears from so humble and-simple a-mind
editæ apud omnipotentem Deum multa obtinere potuissent.
shed with almighty God many-things to-obtain could
Hujus ergo aliquod miraculum narro, quod inquisitus
of-this-man therefore a-certain miracle I-tell which asked
mihi simpliciter et ipse fatebatur. Quadam namque die
to-me simply also he-himself confessed on-a-certain for day
dum iter carperet, facto vespere cum ad secedendum locus
while the-road he-was-taking made evening when for withdrawing a-place

deesset, in monasterium virginum devenit, in quo quidam
was-lacking to a-monastery of-virgins he-came in which a-certain
puer parvulus erat, quem malignus spiritus omni nocte
boy little there-was whom a-malignant spirit every night
vexare consueverat. Sed sanctimoniales feminæ ut virum Dei
to-vex had-been-wont but the-consecrated women when the-man of-God
susceperunt eum rogaverunt, dicentes: Tecum, Pater, hac nocte
they-received him they-asked saying with-you O-Father this night
puer iste maneat. Quem ipse benigne suscepit, secumque
boy this let-remain whom he-himself kindly received and-with-himself
eum nocte eadem jacere permisit. Facto autem mane
him on-night the-same to-lie allowed made moreover morning
cœperunt sanctimoniales feminæ eumdem Patrem vigilanter
began the-consecrated women the-same Father watchfully
inquirere, si quid ei puer quem dederant nocte
to-ask whether anything to-him the-boy whom they-had-given on-night
eadem fecisset. Qui miratus cur ita requirerent, respondit:
the-same had-done who wondering why so they-asked answered
Nihil. Tunc illæ ejusdem pueri innotuerunt causam, et quod
nothing then they of-the-same boy made-known the-case and that
malignus spiritus nulla ab eo nocte recederet indicaverunt,
the-malignant spirit on-no from him night withdrew showed
summopere postulantes ut hunc secum ad monasterium
above-all asking that him with-himself to the-monastery
tolleret, quia jam vexationem illius videre ipsæ non
he-should-take because now the-vexation his to-see they-themselves not
possent. Consentit senex, puerum ad monasterium duxit.
could consents the-old-man the-boy to the-monastery led
Qui cum multo tempore in monasterio fuisset, atque ad
who when for-much time in the-monastery he-had-been and to
hunc antiquus hostis accedere minime præsumpsisset, ejusdem
him the-ancient enemy to-approach not-at-all had-presumed of-the-same

senis animus de salute pueri immoderatius per lætitiam
old-man the-mind over the-health of-the-boy too-immoderately with gladness
tactus est. Nam coram positis fratribus dixit: Fratres, diabolus
touched was for before the-placed brothers he-said O-brothers the-devil
ibi cum illis sororibus jocabatur; at vero ubi ad servos
there with those sisters was-joking but truly when to the-servants
Dei ventum est, ad hunc puerum accedere non præsumpsit.
of-God come it-was to this boy to-approach not he-has-presumed
Post quam vocem, hora eadem ac momento, idem puer
after which word at-hour the-same and moment the-same boy
coram cunctis fratribus diabolo se invadente vexatus est;
before all the-brothers with-the-devil him invading vexed was
quo viso senex, se protinus in lamentum dedit. Quem
which seen the-old-man himself forthwith to lamentation gave whom
dum lugentem diu fratres consolari voluissent, respondit,
when grieving long the-brothers to-console had-wished he-answered
dicens: Credite mihi, quia in nullius vestrum ore hodie
saying believe me that in of-none of-you the-mouth today
panis ingreditur, nisi puer iste a dæmonio fuerit
bread enters unless the-boy this from the-demon shall-have-been
ereptus. Tunc se in orationem cum cunctis fratribus
snatched then himself in prayer with all the-brothers
stravit, et eo usque oratum est, quousque puer a
prostrated and to-that until prayed it-was until the-boy from
vexatione sanaretur. Qui tam perfecte sanatus est, ut ad hunc
vexation was-healed who so perfectly healed was that to him
malignus spiritus accedendi ausum ulterius non haberet.
the-malignant spirit of-approaching the-daring further not had

PETRUS. Credo quod ei elatio parva subrepserat, et ideo
I-believe that on-him elation small had-crept and therefore
ejus discipulos omnipotens Deus facti illius esse voluit
his disciples almighty God of-the-deed his to-be wished
adjutores.
helpers

GREGORIUS. Ita est; nam quia pondus miraculi solus portare
so it-is for because the-weight of-the-miracle alone to-carry
non potuit, divisit hoc cum fratribus, et portavit. Hujus viri
not he-could he-divided it with the-brothers and carried of-this man
oratio quantæ virtutis esset, in memetipso expertus sum.
the-prayer of-how-great power it-was in myself experienced I-have
Nam cum quodam tempore in monasterio positus incisionem
for when at-a-certain time in the-monastery placed a-cutting
vitalium paterer, crebrisque angustiis per horarum momenta
of-the-vitals I-suffered and-by-frequent straits through of-hours the-moments
ad exitum propinquarem (quam medici molestiam Græco
to death I-drew-near which the-physicians trouble in-Greek
eloquio syncopin vocant), et nisi me frequenter fratres
speech syncope call and unless me often the-brothers
cibo reficerent, vitalis mihi spiritus funditus intercidi
with-food refreshed the-vital to-me spirit utterly to-be-cut-off
videretur, paschalis supervenit dies. Et cum sacratissimo
would-seem the-paschal came day and when on-the-most-sacred
Sabbato, in quo omnes et parvuli pueri jejunant, ego jejunare
Sabbath on which all even little boys fast I to-fast
non possem, cœpi plus mœrore quam infirmitate deficere. Sed
not could I-began more by-grief than by-sickness to-fail but
tristis animus consilium citius invenit, ut eumdem virum
the-sad mind a-plan more-quickly found that the-same man
Dei secreto in oratorium ducerem, eumque peterem quatenus
of-God secretly into the-oratory I-should-lead and-him should-ask that

mihi ut die illo virtus ad jejunandum daretur, suis apud
for-me that on-day that the-strength for fasting be-given by-his with
omnipotentem Dominum precibus obtineret; quod et factum
the-almighty Lord prayers he-would-obtain which also done
est. Nam mox ut oratorium ingressi sumus, a me humiliter
was for as-soon as the-oratory entered we-have by me humbly
postulatus, sese cum lacrymis in orationem dedit, et post
asked himself with tears in prayer gave and after
paululum completa oratione exiit. Sed ad vocem benedictionis
a-little completed the-prayer went-out but at the-voice of-blessing
illius, virtutem tantam meus stomachus accepit, ut mihi
his strength so-great my stomach received that from-me
funditus a memoria tolleretur cibus et ægritudo. Cœpi
utterly from memory was-taken food and sickness I-began
mirari quis essem, quis fuerim, quia et cum ad animum
to-wonder who I-was who I-had-been because even when to the-mind
redibat infirmitas, nihil in me ex his quæ memineram
returned the-sickness nothing in me of those-things which I-remembered
recognoscebam. Cumque in dispositione monasterii occupata
I-recognized and-when in the-ordering of-the-monastery occupied
mens esset, obliviscebar funditus ægritudinis meæ. Si
the-mind was I-forgot utterly sickness my if
vero, ut prædixi, rediret ægritudo ad memoriam, cum tam
but as I-said-before returned the-sickness to memory when so
fortem me esse sentirem, mirabar si non comedissem. Qui
strong myself to-be I-felt I-wondered if not I-had-eaten who
ad vesperam veniens, tantæ me fortitudinis inveni, ut
toward evening coming of-so-great myself strength I-found that
si voluissem, jejunium usque ad diem alterum transferre
if I-had-wished the-fast even to day the-next to-carry

potuissem. Sicque factum est ut in me probarem ea
I-could-have and-thus done it-was that in me I-proved those-things
etiam de illo vera esse quibus ipse minime interfuissem.
also about him true to-be at-which I-myself not-at-all I-had-been-present
PETRUS. Quia eumdem virum magnæ compunctionis fuisse
since the-same man of-great compunction to-have-been
dixisti, ipsam lacrymarum vim largius addiscere cupio.
you-have-said the-very of-tears force more-fully to-learn I-desire
Unde quæso ut quot sunt genera compunctionis mihi
whence I-ask that how-many are the-kinds of-compunction to-me
edisseras.
you-set-forth

Quot sunt compunctionis genera

XXXIV · THE KINDS OF COMPUNCTION

Compunction has many forms, but two chief kinds: the soul is first pierced by fear, weeping for its sins and dreading punishment, then by love, weeping that it is kept from the kingdom. Gregory reads it in Achsah, daughter of Caleb, who sighed on her ass and asked her father for watered land and was given the upper and the lower watered land: the lower is the tears of fear, given first, and the upper the tears of longing, named first because love ranks higher.

GREGORIUS. In multas species, compunctio dividitur, quando
into many species compunction is-divided when
singulæ quæque a pœnitentibus culpæ planguntur. Unde ex
each one by penitents the-faults are-lamented whence from
voce quoque pœnitentium Jeremias ait: Divisiones aquarum
the-voice also of-penitents Jeremiah says divisions of-waters
deduxit oculus meus. Principaliter vero compunctionis
has-brought-down eye my principally but of-compunction

genera duo sunt, quia Deum sitiens anima prius timore
the-kinds two are because for-God thirsting the-soul first by-fear
compungitur, post amore. Prius enim sese in lacrymis afficit,
is-pricked afterward by-love first for itself in tears it-affects
quia dum malorum suorum recolit, pro his perpeti æterna
because while the-evils its-own it-recalls for these to-suffer eternal
supplicia pertimescit. At vero cum longa mœroris anxietudine
punishments it-dreads but truly when by-long of-grief anxiety
fuerit formido consumpta, quædam jam de præsumptione
has-been the-dread consumed a-certain now from the-presumption
veniæ securitas nascitur, et in amore cœlestium gaudiorum
of-pardon security is-born and with the-love of-heavenly joys
animus inflammatur; et qui prius flebat ne duceretur
the-mind is-inflamed and which before wept lest it-be-led
ad supplicium, postmodum amarissime flere incipit, quia
to punishment afterward most-bitterly to-weep begins because
differtur a regno. Contemplatur etenim mens qui sint
it-is-delayed from the-kingdom it-contemplates for the-mind what are
illi angelorum chori, quæ ipsa societas beatorum spirituum,
those of-angels choirs what the-very society of-blessed spirits
quæ majestas æternæ visionis Dei; et amplius plangit quia
what the-majesty of-the-eternal vision of-God and more laments because
a bonis perennibus deest, quam flevit prius cum mala
from good-things everlasting it-is-absent than it-wept before when evils
æterna metuebat. Sicque fit ut perfecta compunctio
eternal it-feared and-thus it-comes-about that perfect compunction
formidinis, trahat animum compunctioni dilectionis. Quod bene
of-fear draws the-mind to-compunction of-love which well
in sacra veracique historia figurata narratione describitur, quæ
in sacred and-truthful history by-figurative narration is-described which
ait quod Axa filia Caleb sedens super asinum suspiravit.
says that Achsah the-daughter of-Caleb sitting upon an-ass sighed

Cui dixit pater suus: Quid habes? At illa respondit: Da
to-whom said father her what have-you but she answered give
mihi benedictionem; terram Australem et arentem dedisti
me a-blessing land southern and dry you-have-given
mihi, junge et irriguam. Deditque ei pater suus irriguum
me join also watered and-gave her father her the-watered
superius et irriguum inferius. Axa quippe super asinum sedet,
upper and the-watered lower Achsah indeed upon an-ass sits
cum irrationabilibus carnis suæ motibus anima præsidet. Quæ
when over-the-irrational of-flesh its movements the-soul presides which
suspirans a patre terram irriguam petit, quia a Creatore
sighing from the-father land watered asks because from Creator
nostro cum magno gemitu quærenda est lacrymarum gratia.
our with great groaning to-be-sought is of-tears the-grace
Sunt namque nonnulli qui jam in dono perceperunt libere
there-are for some who already in gift have-received freely
pro justitia loqui, oppressos tueri, indigentibus possessa
for justice to-speak the-oppressed to-protect to-the-needy their-possessions
tribuere, ardorem fidei habere; sed adhuc gratiam lacrymarum
to-give the-ardor of-faith to-have but still the-grace of-tears
non habent. Hi nimirum terram Australem et arentem
not they-have these surely land southern and dry
habent, sed adhuc irrigua indigent, quia in bonis operibus
have but still of-the-watered they-lack because in good works
positi, in quibus magni atque ferventes sunt, oportet, oportet
placed in which great and fervent they-are it-behooves it-behooves
nimis, ut aut timore supplicii, aut amore regni cœlestis
greatly that either by-fear of-punishment or by-love of-the-kingdom heavenly
mala etiam quæ antea perpetraverunt deplorent. Sed quia,
the-evils also which before they-have-committed they-deplore but because
ut dixi, duo sunt compunctionis genera, dedit ei pater suus
as I-said two are of-compunction the-kinds gave her father her

irriguum superius et irriguum inferius. Irriguum quippe
the-watered upper and the-watered lower the-watered indeed
superius accipit anima, cum sese in lacrymis cœlestis regni
upper receives the-soul when itself in tears of-the-heavenly kingdom
desiderio affligit. Irriguum vero inferius accipit, cum inferni
with-desire it-afflicts the-watered but lower it-receives when of-hell
supplicia flendo pertimescit. Et quidem prius inferius, ac
the-punishments by-weeping it-dreads and indeed first the-lower and
post irriguum superius datur. Sed quia compunctio amoris
after the-watered upper is-given but because the-compunction of-love
dignitate præeminet, necesse fuit ut prius irriguum superius,
in-dignity is-foremost necessary it-was that first the-watered upper
et post irriguum inferius commemorari debuisset.
and after the-watered lower to-be-mentioned ought

PETRUS. Placet quod dicis. Sed postquam hunc venerandæ vitæ
it-pleases what you-say but since this of-venerable life
Eleutherium hujus meriti fuisse dixisti, libet inquirere
Eleutherius of-this merit to-have-been you-have-said it-pleases to-ask
si nunc in mundo esse credendum est aliquos tales.
whether now in the-world to-be to-be-believed is some such

De Amantio presbytero provinciæ Tusciæ

XXXV · AMANTIUS, PRIEST IN TUSCANY

Floridus, bishop of Tivoli, tells of his priest Amantius, who heals the sick by laying on hands and kills any snake with the sign of the cross, even in its hole. Gregory has him lodged in the infirmary to test him. When a raving man keeps all the sick awake, Amantius rises, lays hands on him, takes him up to the oratory to pray, and brings him back sane, so that Gregory believes the rest.

GREGORIUS. Floridus Tiburtinæ Ecclesiæ episcopus, cujus veritatis
Floridus of-the-Tivoli Church the-bishop of-what truth
atque sanctitatis est dilectioni tuæ incognitum non est.
and holiness he-is to-love your unknown not is
Hic mihi esse apud se presbyterum quemdam Amantium
this-man to-me to-be with himself a-priest certain Amantius
nomine præcipuæ simplicitatis narravit virum; quem hoc
by-name of-exceptional simplicity told a-man whom this
habere virtutis perhibet, ut apostolorum more manum
to-have of-power he-declares that of-the-apostles in-the-manner his-hand
super ægros ponat, et saluti restituat, et quantumlibet
upon the-sick he-places and to-health restores and however
vehemens ægritudo sit, ad tactum illius abscedat. Quem hoc
vehement the-sickness be at the-touch his it-departs whom this
etiam habere miraculi adjunxit, quia in quolibet loco quamvis
also to-have of-miracle he-added that in whatever place although
immanissimæ asperitatis serpentem repererit, mox ut
of-the-most-monstrous savageness a-serpent he-shall-have-found as-soon as
eum signo crucis signaverit, exstinguit, ita ut
it with-the-sign of-the-cross he-shall-have-marked he-kills so that
virtute crucis quam vir Dei digito ediderit, diruptis
by-the-power of-the-cross which the-man of-God with-his-finger has-made with-burst

visceribus moriatur. Quem si quando serpens in foramine
entrails it-dies which if ever the-serpent into a-hole
fugerit, signo crucis os foraminis benedicit,
shall-have-fled with-the-sign of-the-cross the-mouth of-the-hole he-blesses
statimque ex foramine serpens jam mortuus trahitur. Quem
and-at-once from the-hole the-serpent already dead is-drawn whom
tantæ virtutis virum ipse etiam videre curavi, eumque ad
of-so-great power man I-myself also to-see took-care and-him to
me deductum in infirmorum domo paucis diebus manere
me brought in of-the-sick the-house for-few days to-remain
volui, ubi, si quæ adesset curationis gratia, citius probari
I-wished where if any were-present of-healing the-grace more-quickly to-be-proved
potuisset. Ibi autem quidam inter ægros alios mente captus
could there moreover a-certain-man among sick others in-mind captured
jacebat, quem medici Græco vocabulo phreneticum appellant.
lay whom the-physicians by-Greek word phrenetic call
Qui nocte quadam cum magnas voces, scilicet ut insanus,
who on-night a-certain when great cries namely as mad
ederet, cunctosque ægros immensis clamoribus perturbaret,
he-uttered and-all the-sick with-immense shouts disturbed
ita ut nulli illic capere somnum liceret, fiebat res
so that to-none there to-take sleep it-was-allowed there-happened a-thing
valde miserabilis, quia unde unus male, inde omnes deterius
very pitiable because whence one ill thence all worse
habebant. Sed sicut et prius a reverentissimo viro Florido
were but as also before from the-most-reverend man Floridus
episcopo, qui tunc cum prædicto presbytero illic pariter
the-bishop who then with the-aforesaid priest there likewise
manebat, et post a puero qui nocte eadem ægrotantibus
was-staying and after from the-boy who on-night the-same the-sick
serviebat, subtiliter agnovi, idem venerabilis presbyter de
served precisely I-learned the-same venerable priest from

proprio stratu surgens, ad lectum phrenetici silenter accessit,
his-own bed rising to the-bed of-the-phrenetic silently went
et super eum positis manibus oravit. Moxque illum melius
and upon him placed hands prayed and-soon him better
habentem tulit, atque in superiora domus secum ad
being took and into the-upper-part of-the-house with-him to
oratorium duxit, ubi pro eo liberius orationi incubuit, et
the-oratory led where for him more-freely to-prayer he-applied-himself and
statim eum sanum ad lectum proprium reduxit, ita ut nullas
at-once him sound to bed his-own led-back so that no
ulterius voces ederet, nec jam ægrotorum quempiam aliquo
further cries he-uttered nor now of-the-sick anyone with-any
clamore perturbaret; nec jam ægritudinem auxit alienam,
shout disturbed nor now the-sickness increased of-another
qui perfecte receperat mentem suam. Ex quo ejus uno facto
who perfectly had-recovered mind his from which his one deed
didicimus ut de eo illa omnia audita crederemus.
we-learned that about him those all heard-things we-should-believe

PETRUS. Magna vitæ ædificatio est, videre viros tam mira
great of-life edification it-is to-see men so wonderful-things
facientes, atque in civibus suis Jerusalem cœlestem in terra
doing and in citizens its Jerusalem heavenly on earth
conspicere.
to-behold

De Maximiano Syracusanæ civitatis episcopo

XXXVI · MAXIMIAN, BISHOP OF SYRACUSE

Maximian, then abbot of Gregory's monastery and now bishop of Syracuse, sails home from visiting Gregory at Constantinople and is caught in an Adriatic storm: rudder lost, mast cut away, the ship full of water to the upper planks. All give one another the peace and receive communion, expecting death. For eight days the waterlogged ship sails on, and on the ninth reaches the harbor of Crotone; as soon as Maximian steps off last, it sinks.

GREGORIUS. Neque hoc silendum puto, quod omnipotens
nor this to-be-kept-silent I-think which almighty
Deus super Maximianum famulum suum, nunc Syracusanum
God over Maximian servant his now of-Syracuse
episcopum, tunc autem mei monasterii Patrem, dignatus est
the-bishop then moreover of-my monastery the-Father deigned has
monstrare miraculum. Nam dum jussione pontificis mei
to-show a-miracle for while by-the-command of-pontiff my
in Constantinopolitanæ urbis palatio responsis ecclesiasticis
in of-the-Constantinopolitan city the-palace in-the-answers ecclesiastical
deservirem, illuc ad me idem venerabilis Maximianus charitate
I-served there to me the-same venerable Maximian with-charity
exigente cum fratribus venit. Qui cum ad monasterium meum
requiring with the-brothers came who when to monastery my
Romam rediret, in mari Adriatico nimia tempestate
to-Rome he-was-returning in the-sea Adriatic by-excessive tempest
deprehensus, inæstimabili ordine atque inusitato miraculo
caught by-inestimable order and unaccustomed miracle
erga se cunctosque qui cum eo aderant, omnipotentis Dei
toward himself and-all who with him were-present of-almighty God
et iram cognovit, et gratiam. Nam cum in eorum morte
both the-wrath he-knew and the-grace for when for their death

ventorum nimietatibus elevati fluctus sævirent, ex navi
by-the-excesses of-the-winds raised the-waves raged from the-ship
clavi perditi, arbor abscissa est, vela in undis projecta,
the-rudders lost the-mast cut-off was the-sails into the-waves thrown
totumque vas navis quassatum nimiis fluctibus, ab omni
and-whole the-hull of-the-ship shaken by-excessive waves from all
fuerat sua compage dissolutum. Rimis itaque patentibus
had-been its frame loosened with-cracks and-so lying-open
intravit mare, atque usque ad superiores tabulas implevit
entered the-sea and even to the-upper planks filled
navem, ita ut non tam navis intra undas quam undæ jam
the-ship so that not so-much the-ship within the-waves as the-waves now
intra navem esse viderentur. Tunc in eadem navi residentes non
within the-ship to-be seemed then in the-same ship sitting not
jam ex morte vicina, sed ex ipsa ejus præsentia ac visione
now by death near but by the-very its presence and sight
turbati omnes, sibimet pacem dederunt, corpus et sanguinem
troubled all to-each-other the-peace gave the-body and blood
Redemptoris acceperunt, Deo se singuli commendantes,
of-the-Redeemer received to-God themselves each commending
ut eorum animas benigne susciperet, quorum corpora in
that their souls kindly he-might-receive whose bodies to
tam pavenda morte tradiderat. Sed omnipotens Deus,
so dreadful death he-had-handed-over but almighty God
qui eorum mentes mirabiliter terruit, eorum quoque vitam
who their minds wonderfully terrified their also life
mirabilius servavit. Nam diebus octo navis eadem usque
more-wonderfully kept for for-days eight the-ship same even
ad superiores tabulas aquis plena, iter proprium peragens
to the-upper planks with-waters full course its-own completing
enatavit; nono autem die in Cotronensis castri portum
swam on-the-ninth moreover day into of-Crotone fort the-harbor

deducta est. Ex qua exierunt omnes incolumes, qui cum
brought was from which went-out all unharmed who with
prædicto venerabili viro Maximiano navigabant. Cumque post
the-aforesaid venerable man Maximian were-sailing and-when after
eos ipse quoque fuisset egressus, mox in ejusdem portus
them he-himself also had gone-out soon in of-the-same harbor
profundum navis demersa est, ac si illis egredientibus pro
the-depth the-ship sunk was as if with-them going-out for
pondere sublevatione caruisset; et quæ plena hominibus
weight lifting it-had-lacked and that-which full with-men
in pelago aquas portaverat, atque nataverat, Maximiano cum
on the-open-sea waters had-carried and had-swum with-Maximian with
suis fratribus recedente, aquas sine hominibus in portu
his brothers withdrawing waters without men in the-harbor
non valuit portare; ut hinc omnipotens Deus ostenderet
not could to-carry that hence almighty God might-show
quia hanc onustam sua manu tenuerat, quæ ab hominibus
that it laden with-his hand he-had-held which by men
vacua et derelicta super aquas non potuit manere.
empty and abandoned upon the-waters not could to-remain

De Sanctulo presbytero provinciæ Nursiæ

XXXVII · SANCTULUS, PRIEST OF NORCIA

Sanctulus, a priest of Nursia whose death a monk reported to Gregory three days before, brings an empty skin to Lombards pressing olives in vain, blesses water for the press, and they fill their vessels and his skin. Rebuilding Saint Lawrence's in a famine, he finds a loaf in an oven that none of the neighbor women claims, and it feeds the workmen for ten days. He lets a captive deacon escape and offers his neck in his place; the executioner's arm stiffens in the air until he swears never to kill a Christian, and the Lombards release all their captives to Sanctulus. Gregory praises his learned ignorance of the law fulfilled in love, and explains that the good are taken as the end draws near.

GREGORIUS. Ante dies quoque fere quadraginta vidisti apud
before days also about forty you-saw with
me eum, cujus superius memoriam feci, venerabilis vitæ
me him of-whom above mention I-made of-venerable life
presbyterum Sanctulum nomine, qui ad me ex Nursiæ
the-priest Sanctulus by-name who to me from of-Nursia
provincia annis singulis venire consuevit. Sed ex eadem
province in-years each to-come has-been-wont but from the-same
provincia quidam monachus ante triduum venit, qui gravis
province a-certain monk before three-days came who of-heavy
nuntii mœrore me perculit, quia eumdem virum obiisse
news with-grief me struck because the-same man to-have-died
nuntiavit. Hujus ergo viri, etsi non sine gemitu dulcedinis
he-announced of-this therefore man although not without groaning of-sweetness
recolo, jam tamen sine formidine virtutes narro, quas a
I-recall now yet without fear the-powers I-tell which from
vicinis ejus sacerdotibus mira veritate et simplicitate
neighboring his priests with-wonderful truth and simplicity
prædítis agnovi. Et sicut inter amantes se animos magnum
endowed I-learned and as among loving each-other minds great

charitatis familiaritas ausum præbet, a me plerumque ex
of-charity familiarity daring offers by me often from
dulcedine exactus, ipse quoque de his quæ egerat
sweetness pressed he-himself also about those-things which he-had-done
extrema quædam fateri cogebatur. Hic namque quodam
the-extreme certain-things to-confess was-compelled this-man for at-a-certain
tempore cum in prelo Langobardi olivas premerent, ut in
time when in the-press the-Lombards olives were-pressing that into
oleum liquari debuissent, sicut jocundi erat et vultus
oil to-be-liquefied they-ought as merry he-was both of-face
et animi, utrem vacuum ad prelum detulit, laborantesque
and of-mind a-skin empty to the-press brought and-the-laboring
Langobardos læto vultu salutavit, utrem protulit, et
Lombards with-glad face greeted the-skin held-out and
jubendo potius quam petendo eum impleri sibi dixit.
by-commanding rather than by-asking it to-be-filled for-himself he-said
Sed gentiles viri, qui tota jam die frustra laboraverant, atque
but the-pagan men who whole now the-day in-vain had-labored and
ab olivis exigere oleum torquendo non poterant, verba
from the-olives to-extract oil by-twisting not could the-words
illius moleste susceperunt, eumque injuriis insectati sunt.
his annoyedly received and-him with-insults assailed have
Quibus vir Domini lætiori adhuc vultu respondit, dicens:
to-whom the-man of-the-Lord with-gladder still face answered saying
Sic pro me oretis, istum utrem Sanctulo impleatis, et sic
so for me may-you-pray this skin for-Sanctulus you-fill and so
a vobis revertetur. Cumque illi ex olivis oleum defluere
from you it-shall-be-returned and-when they from the-olives oil to-flow
non cernerent, et virum Dei ad implendum utrem sibi
not saw and the-man of-God for filling the-skin to-himself
insistere viderent, vehementer accensi, majoribus hunc verborum
to-press-on they-saw vehemently kindled with-greater him of-words

contumeliis detestari cœperunt. Vir autem Dei videns quod
insults to-curse began the-man moreover of-God seeing that
ex prelo oleum nullo modo exiret, aquam sibi dari
from the-press oil in-no way came-out water to-himself to-be-given
petiit, quam cunctis videntibus benedixit, atque in prelum
asked which with-all seeing he-blessed and into the-press
suis manibus jactavit. Ex qua protinus benedictione tanta
with-his hands threw from which forthwith blessing so-great
ubertas olei erupit, ut Langobardi, qui prius diu incassum
an-abundance of-oil burst-out that the-Lombards who before long in-vain
laboraverant, non solum sua vascula omnia, sed utrem quoque
had-labored not only their vessels all but the-skin also
quem vir Dei detulerat implerent, et gratias agerent, quia is
which the-man of-God had-brought filled and thanks gave that he
qui oleum petere venerat, benedicendo dedit quod postulabat.
who oil to-ask had-come by-blessing gave what he-was-asking-for
Alio quoque tempore vehemens ubique fames incubuerat,
at-another also time vehement everywhere famine had-pressed
et beati Laurentii martyris ecclesia fuerat a Langobardis
and of-blessed Lawrence the-martyr the-church had-been by the-Lombards
incensa. Quam vir Dei restaurare cupiens, artifices multos,
burned which the-man of-God to-restore desiring craftsmen many
ac plures subministrantes operarios adhibuit, quibus necesse
and more assisting workers employed to-whom necessary
erat ut quotidiani sumptus laborantibus sine dilatione
it-was that daily supplies to-the-laboring without delay
præberentur. Sed exigente ejusdem famis necessitate, panis
be-provided but requiring of-the-same famine the-necessity bread
defuit; cœperuntque laborantes instanter victum quærere, quia
was-lacking and-began the-laborers urgently food to-seek because
vires ad laborem per inopiam non haberent. Quod vir
strength for labor through want not they-had which the-man

Dei audiens, eos verbis consolabatur foris, promittendo
of-God hearing them with-words was-consoling outwardly by-promising
quod deerat; sed ipse graviter anxiabatur intus, exhibere
what was-lacking but he-himself gravely was-anxious within to-provide
cibum non valens quem promittebat. Cum vero huc illucque
the-food not able which he-was-promising when but hither and-thither
anxius pergeret, devenit ad clibanum, in quo vicinæ mulieres
anxious he-went he-came to an-oven in which neighboring women
pridie panes coxerant, ibique incurvatus aspexit, ne forte
the-day-before loaves had-baked and-there bent-down he-looked lest perhaps
panis a coquentibus remansisset. Tunc repente panem miræ
a-loaf by the-bakers had-remained then suddenly a-loaf of-wonderful
magnitudinis, atque insoliti candoris invenit: quem quidem
size and of-unaccustomed whiteness he-found which indeed
tulit, sed deferre artificibus noluit, ne fortasse alienus esset,
he-took but to-bring to-the-craftsmen would-not lest perhaps another's it-be
et culpam velut ex pietate perpetraret. Per vicinas
and a-fault as-if from piety he-should-commit through the-neighboring
itaque hunc mulieres detulit, eumque omnibus ostendit, ac
and-so it women he-carried and-it to-all showed and
ne cui earum remansisset inquisivit. Omnes autem quæ
lest to-any of-them it-had-remained he-asked all moreover who
pridie panem coxerant, suum hunc esse negaverunt, atque
the-day-before bread had-baked theirs it to-be denied and
panes suos numero integro se a clibano retulisse
loaves their in-number whole themselves from the-oven to-have-brought-back
professæ sunt. Tunc lætus vir Domini perrexit ad multos
declared have then glad the-man of-the-Lord went to the-many
artifices cum uno pane; ut omnipotenti Deo gratias agerent
craftsmen with one loaf that to-almighty God thanks they-should-give
admonuit; et quia eis annonam præbuerat, indicavit; eisque
he-admonished and that for-them provisions he-had-provided he-showed and-them

ad refectionem protinus invitatis inventum panem apposuit.
to refreshment forthwith invited the-found loaf he-set-before
Quibus sufficienter pleneque satiatis, plura ex eo quam ipse
with-whom sufficiently and-fully sated more from it than itself
panis fuerat, fragmenta collegit. Quæ die quoque altero
the-loaf had-been fragments he-gathered which on-day also next
eis ad refectionem intulit; sed id quod ex fragmentis
to-them for refreshment he-brought but that which from the-fragments
supererat, ipsa quoque, quæ apposita fuerant, fragmenta
was-left the-very also which set-before had-been fragments
superabat. Factumque est ut per dies decem omnes illi
exceeded and-done it-was that for days ten all those
artifices atque operarii ex illo uno pane satiati, hunc et
craftsmen and workers from that one loaf sated it both
quotidie ederent, et ex eo quotidie quod edi posset
daily ate and from it daily what to-be-eaten could
in crastinum superesset, ac si fragmenta panis illius per
for tomorrow was-left as if the-fragments of-loaf that through
esum crescerent, et cibum comedentium ora repararent.
eating grew and the-food of-the-eaters the-mouths restored

PETRUS. Mira res, atque in exemplum Dominici operis
a-wonderful thing and for an-example of-the-Lord's work
vehementer omnibus stupenda.
vehemently to-all to-be-marveled-at

GREGORIUS. Ipse, Petre, multos de uno pane pavit per
he-himself O-Peter many from one loaf fed through
servum, qui ex quinque panibus quinque millia hominum
his-servant who from five loaves five thousand of-men
satiavit per semetipsum, qui pauca seminis grana in
sated through himself who few of-seed grains into
innumera segetum frumenta multiplicat, qui ipsa quoque
innumerable of-crops harvests multiplies who the-very also

semina produxit ex terra et simul omnia creavit ex nihilo.
seeds brought-forth from the-earth and at-once all-things created from nothing
Sed ne diutius mireris quid in virtute Domini venerandus
but lest longer you-wonder what in the-power of-the-Lord the-venerable
vir Sanctulus exterius fecerit, audi ex virtute Domini qualis
man Sanctulus outwardly did hear from the-power of-the-Lord what-kind
interius fuit. Die etenim quadam a Langobardis captus
inwardly he-was on-a-day for certain by the-Lombards captured
quidam diaconus tenebatur ligatus, eumque ipsi qui
a-certain deacon was-held bound and-him they-themselves who
tenuerant, interficere cogitabant. Advesperascente autem die,
had-held to-kill were-thinking growing-evening moreover the-day
vir Dei Sanctulus ab eisdem Langobardis petiit ut
the-man of-God Sanctulus from the-same Lombards asked that
relaxari eique vita concedi debuisset, quod posse se
to-be-released and-to-him life to-be-granted ought which to-be-able themselves
facere omnino negaverunt. Cumque mortem illius deliberasse
to-do altogether they-denied and-when the-death his to-have-decided
eos cerneret, petiit ut sibi ad custodiam tradi
them he-saw he-asked that to-himself for custody to-be-handed-over
debuisset. Cui protinus responderunt: Tibi quidem eum ad
he-ought to-whom forthwith they-answered to-you indeed him for
custodiendum damus, sed ea conditione interposita, ut si
guarding we-give but with-this condition interposed that if
iste fugerit, pro eo ipse moriaris. Quod vir Domini
he shall-have-fled for him you-yourself die which the-man of-the-Lord
libenter accipiens, prædictum diaconum in suam suscepit
willingly accepting the-aforesaid deacon into his took
fidem; quem nocte media cum Langobardos omnes somno
faith whom at-night middle when the-Lombards all by-sleep
gravi depressos aspiceret, excitavit et ait: Surge, et concitus
heavy pressed-down he-saw he-roused and said rise and hastily

fuge, liberet te omnipotens Deus. Sed idem diaconus
flee may-free you almighty God but the-same deacon
promissionis ejus non immemor, respondit dicens: Fugere,
of-the-promise his not forgetful answered saying to-flee
Pater, non possum, quia si ego fugero, pro me sine
O-Father not I-can because if I shall-have-fled for me without
dubio ipse morieris. Quem vir Domini Sanctulus ad
doubt you-yourself shall-die whom the-man of-the-Lord Sanctulus to
fugiendum compulit, dicens: Surge, et vade, te omnipotens
fleeing compelled saying rise and go you almighty
Deus eripiat; nam ego in manu ejus sum, tantum in me
God may-rescue for I in the-hand his am so-much against me
possunt facere, quantum ipse permiserit. Fugit itaque
they-can to-do as-much-as he-himself shall-have-permitted fled and-so
diaconus, et quasi deceptus in medio fidejussor remansit.
the-deacon and as-if deceived in the-middle the-surety remained
Facto igitur mane Langobardi, qui diaconum ad custodiendum
made therefore morning the-Lombards who the-deacon for guarding
dederant, venerunt, quem dederant petierunt; sed hunc
had-given came whom they-had-given asked but him
venerandus presbyter fugisse respondit. Tunc illi inquiunt:
the-venerable priest to-have-fled answered then they say
Scis ipse melius quid convenit. Servus autem Domini
you-know yourself better what is-fitting the-servant moreover of-the-Lord
constanter ait: Scio. Cui dixerunt: Bonus homo es,
constantly said I-know to-whom they-said good man you-are
nolumus te per varios cruciatus mori, elige tibi mortem
we-wish-not you through various tortures to-die choose for-yourself the-death
quam vis. Quibus vir Domini respondit, dicens: In manu
which you-wish to-whom the-man of-the-Lord answered saying in the-hand
Dei sum, ea morte me occidite qua me occidi ipse
of-God I-am by-that death me kill by-which me to-be-killed he-himself

permiserit. Tunc omnibus qui illic aderant Langobardis
shall-have-permitted then to-all who there were-present the-Lombards
placuit ut eum capite truncare debuissent, quatenus sine
it-pleased that him of-his-head to-cut-off they-should so-that without
gravi cruciatu vitam ejus compendiosa morte terminarent.
heavy torture the-life his by-compendious death they-might-end
Cognito itaque quod Sanctulus qui inter eos pro sanctitatis
learned and-so that Sanctulus who among them for of-holiness
reverentia magni honoris habebatur occidendus esset, omnes
reverence of-great honor was-held to-be-killed was all
qui in eodem loco inventi sunt Langobardi convenerunt
who in the-same place found were the-Lombards came-together
(sicut sunt nimiæ crudelitatis) læti ad spectaculum mortis.
as are of-excessive cruelty glad at the-spectacle of-death
Circumsteterunt itaque acies. Vir autem Domini
stood-around and-so the-battle-lines the-man moreover of-the-Lord
deductus in medium est, atque ex omnibus viris fortibus
brought into the-middle was and from all men strong
electus est unus, de quo dubium non esset quin uno ictu
chosen was one of whom doubtful not it-was but-that with-one blow
caput ejus abscinderet. Venerandus igitur vir inter armatos
head his he-would-cut-off the-venerable therefore man among the-armed
deductus, ad sua arma statim cucurrit; nam petiit ut sibi
brought to his arms at-once ran for he-asked that to-him
paululum orandi licentia daretur. Cui dum concessum
a-little of-praying leave be-given to-whom when granted
fuisset, in terram se stravit et oravit. Qui dum paulo
it-had-been on the-ground himself he-stretched and prayed who while a-little
diutius oraret, hunc electus interfector calce pulsavit ut
longer he-prayed him the-chosen executioner with-his-heel pushed that
surgeret, dicens: Surge, et flexo genu tende cervicem.
he-should-rise saying rise and with-bent knee stretch-out your-neck

Surrexit autem vir Domini, genuflexit, cervicem tetendit,
rose moreover the-man of-the-Lord knelt his-neck stretched
sed tenso collo eductam contra se spatham intuens, hoc
but with-stretched neck drawn against himself the-sword beholding this
unum publice fertur dixisse: Sancte Joannes, suscipe illam.
one-thing publicly he-is-said to-have-said O-holy John receive it
Tunc electus carnifex evaginatum gladium tenens, nisu
then the-chosen executioner the-unsheathed sword holding with-effort
forti in altum brachium percussurus levavit, sed deponere
strong on high his-arm about-to-strike raised but to-lower-it
nullo modo potuit, nam repente diriguit, et erecto in
in-no way could for suddenly it-stiffened and with-raised to
cœlum gladio brachium inflexibile remansit. Tunc omnis
heaven the-sword the-arm unbending remained then all
Langobardorum turba quæ ad illud mortis spectaculum
of-the-Lombards the-crowd which at that of-death spectacle
aderat, in laudis favorem conversa, mirari cœpit, virumque
was-present into of-praise the-favor turned to-wonder began and-the-man
Dei cum timore venerari, quia profecto claruerat cujus
of-God with fear to-venerate because surely it-had-shone-forth of-what
sanctitatis esset, qui carnificis sui brachium in aere ligasset.
holiness he-was who of-executioner his the-arm in the-air had-bound
Itaque postulatus ut surgeret, surrexit; postulatus ut
and-so asked that he-should-rise he-rose asked that
brachium sui carnificis sanaret, negavit, dicens: Ego pro eo
the-arm of-his executioner he-should-heal he-refused saying I for him
nullo modo orabo, nisi mihi ante juramentum dederit
in-no way shall-pray unless to-me first an-oath he-shall-have-given
quia cum ista manu Christianum hominem non occidat. Sed
that with that hand a-Christian man not he-shall-kill but
Langobardus idem, qui, ut ita dicam, brachium contra Deum
the-Lombard same who that so I-may-say his-arm against God

tendendo perdiderat, pœna sua exigente, compulsus est
by-stretching had-lost with-punishment his demanding compelled was
jurare se Christianum hominem nunquam occidere. Tunc
to-swear himself a-Christian man never to-kill then
vir Domini præcepit, dicens: Depone manum deorsum.
the-man of-the-Lord commanded saying lower your-hand downward
Qui statim deposuit. Atque illico adjunxit: Remitte gladium
who at-once lowered-it and at-once he-added put-back the-sword
in vaginam. Et statim remisit. Omnes ergo tantæ virtutis
into its-sheath and at-once he-put-back all therefore of-so-great power
hominem cognoscentes, boves et jumenta quæ deprædati
the-man knowing the-oxen and beasts which plundered
fuerant, certatim ei offerre in munere volebant: sed vir
they-had vying to-him to-offer as a-gift wished but the-man
Domini tale munus suscipere renuit, munus autem bonæ
of-the-Lord such a-gift to-receive refused a-gift moreover of-good
mercedis quæsivit, dicens: Si mihi aliquid vultis concedere,
reward he-sought saying if to-me anything you-wish to-grant
omnes captivos quos habetis mihi tribuite, ut habeam unde
all the-captives whom you-have to-me give that I-may-have whence
pro vobis debeam orare. Factumque est; et omnes captivi
for you I-ought to-pray and-done it-was and all the-captives
cum eo dimissi sunt, atque, superna gratia disponente, cum
with him released were and with-heavenly grace disposing when
se unus pro uno morti obtulit, multos a morte liberavit.
himself one for one to-death he-offered many from death he-freed

PETRUS. Mira res, et quamvis hanc ab aliis et ipse
a-wonderful thing and although it from others also I-myself
cognoverim, vere tamen fateor quia mihi quoties narratur
have-learned truly yet I-confess that to-me as-often-as it-is-told
innovatur.
it-is-renewed

GREGORIUS. Nihil in hac re in Sanctulo mireris, sed pensa,
nothing in this matter in Sanctulus wonder-at but weigh
si potes, quis ille spiritus fuerit, qui ejus tam simplicem
if you-can what that spirit was which his so simple
mentem tenuit, atque in tanto virtutis culmine erexit. Ubi
mind held and to so-great of-virtue a-summit raised where
enim ejus animus fuit, quando mori pro proximo tam
for his mind was when to-die for a-neighbor so
constanter decrevit, et pro temporali vita fratris unius suam
constantly he-resolved and for the-temporal life of-a-brother one his-own
despexit, atque sub gladio cervicem tetendit? Quæ ergo vis
despised and under the-sword his-neck stretched what therefore force
amoris illud cor tenuit, quod mortem suam pro unius salute
of-love that heart held which death its-own for of-one the-safety
proximi non expavit? Scimus certe quia idem venerabilis
of-a-neighbor not dreaded we-know surely that the-same venerable
vir Sanctulus ipsa quoque elementa litterarum bene non
man Sanctulus the-very also elements of-letters well not
noverat. Legis præcepta nesciebat; sed quia plenitudo legis
knew of-the-law the-precepts he-knew-not but because the-fullness of-the-law
est charitas, legem totam in Dei ac proximi dilectione
is charity the-law whole in of-God and of-neighbor the-love
servavit; et quod foris in cognitione non noverat, intus
he-kept and what outwardly in knowledge not he-knew inwardly
vivebat in amore. Et qui nunquam fortasse legerat quod de
he-lived in love and he-who never perhaps had-read what of
Redemptore Joannes Apostolus dixit: Quoniam sicut ille pro
the-Redeemer John the-Apostle said that as he for
nobis animam suam posuit, sic et nos debemus pro fratribus
us soul his laid-down so also we ought for brothers
animas ponere, tam sublime apostolicum præceptum faciendo
our-souls to-lay-down so lofty an-apostolic precept by-doing

magis quam sciendo noverat. Comparemus, si placet, cum
rather than by-knowing he-knew let-us-compare if it-pleases with
hac nostra indocta scientia illius doctam ignorantiam. Ubi
this our untaught knowledge his learned ignorance where
hæc nostra jacet, ibi illius disciplina eminet. Nos de
this our(-knowledge) lies there his discipline stands-out we about
virtutibus vacui loquimur, et quasi inter fructifera arbusta
virtues empty speak and as-if among fruitful trees
positi, odoramus poma, nec manducamus; ille virtutum fructus
placed we-smell the-apples nor eat he of-virtues the-fruits
carpere noverat, quamvis hos in verbis odorare nesciebat.
to-pluck knew although them in words to-smell he-knew-not

PETRUS. Quidnam, quæso te, esse existimas, quod boni quique
what I-ask you to-be do-you-reckon that the-good all
subtrahuntur; et qui vivere ad ædificationem multorum
are-withdrawn and who to-live for the-edification of-many
poterant, aut penitus inveniri nequeunt aut certe jam
could either altogether to-be-found cannot or surely now
omnimodo rarescunt?
in-every-way grow-rare

GREGORIUS. Malitia remanentium meretur, ut hi qui prodesse
the-malice of-those-remaining merits that those who to-profit
poterant festine subtrahantur: et cum mundi finis
could quickly be-withdrawn and when of-the-world the-end
appropinquat, electi tolluntur, ne deteriora videant. Hinc
draws-near the-elect are-taken-away lest worse-things they-see hence
enim propheta ait: Justus perit, et nemo est qui recogitet
for the-prophet says the-just perishes and no-one there-is who considers
in corde suo; et viri misericordiæ colliguntur, quia non
in heart his and men of-mercy are-gathered because not
est qui intelligat. Hinc rursus scriptum est: Aperite,
there-is one-who understands hence again written it-is open

ut exeant qui conculcent eam, tollite de via lapides.
that they-may-go-out who shall-tread-down her take from the-way the-stones
Hinc Salomon ait: Tempus mittendi lapides, et tempus
hence Solomon says a-time of-sending stones and a-time
colligendi. Quo igitur finis mundi urget, eo
of-gathering by-how-much therefore the-end of-the-world presses by-so-much
necesse est ut vivi lapides ad ædificium cœleste colligantur,
necessary it-is that living stones for the-building heavenly be-gathered
quatenus Jerusalem nostra in mensuram suæ constructionis
so-that Jerusalem our to the-measure of-its construction
excrescat. Nec tamen ita omnes electos subtrahi credimus,
may-grow nor yet so all the-elect to-be-withdrawn do-we-believe
ut soli in mundo perversi remaneant, quia nunquam
that only in the-world the-perverse may-remain because never
peccatores ad lamentum pœnitentiæ redirent, si nulla essent
sinners to the-lament of-penitence would-return if none were
bonorum exempla, quæ eorum mentem traherent.
of-the-good examples which their mind might-draw

PETRUS. Incassum subtrahi bonos queror, qui perire
in-vain to-be-withdrawn the-good I-complain who to-perish
catervatim et malos video.
in-troops also the-wicked I-see

De visione Redempti Ferentinæ civitatis episcopi

XXXVIII · THE VISION OF REDEMPTUS

Redemptus, bishop of Ferentino, resting by the tomb of the martyr Eutychius, neither asleep nor fully awake, heard him say three times, "The end of all flesh is coming." Fiery spears appeared in the north, and the Lombards came, emptying cities, burning churches and monasteries, and leaving the land to beasts; in this land the world no longer foretells its end but shows it. Peter asks Gregory to show that the soul lives after the flesh, and Gregory promises a fourth book.

GREGORIUS. Hac de re nihil, Petre, mireris; nam Redemptum
this about matter nothing O-Peter wonder for Redemptus
Ferentinæ civitatis episcopum, vitæ venerabilis virum, qui ante
of-Ferentino city the-bishop of-life venerable a-man who before
hos fere annos septem ex hoc mundo migravit, tua dilectio
these about years seven from this world departed your love
cognitum habuit. Hic sicut mihi adhuc in monasterio
known held this-man as with-me still in the-monastery
posito valde familiariter jungebatur, hoc quod Joannis junioris
placed very familiarly was-joined this which of-John the-younger
prædecessoris mei tempore de mundi fine cognoverat,
predecessor my in-the-time about of-the-world the-end he-had-learned
sicut longe lateque claruerat, a me requisitus mihi
as far and-wide it-had-become-known by me asked to-me
ipse narrabat. Aiebat namque quia quadam die dum
he-himself told he-said for that on-a-certain day while
parochias suas ex more circuiret, pervenit ad Ecclesiam
parishes his by custom he-went-round he-came to the-Church
beati Eutychii martyris. Advesperascente autem die stratum
of-blessed Eutychius the-martyr growing-evening moreover the-day a-bed
fieri sibi juxta sepulcrum martyris voluit, atque ibi
to-be-made for-himself beside the-tomb of-the-martyr he-wished and there

post laborem quievit, cum nocte media, ut asserebat, nec
after labor rested when at-night middle as he-asserted neither
dormiebat, nec perfecte vigilare poterat; sed depressus, ut
was-he-sleeping nor fully to-be-awake could but pressed-down as
solet, somno, gravabatur quodam pondere vigilans animus,
it-is-wont by-sleep was-weighed by-a-certain weight the-waking mind
atque ante eum idem beatus martyr Eutychius astitit, dicens:
and before him the-same blessed martyr Eutychius stood saying
Redempte, vigilas? Cui respondit: Vigilo. Qui ait: Finis
O-Redemptus are-you-awake to-whom he-answered I-am-awake who said the-end
venit universæ carnis, finis venit universæ carnis, finis venit
comes of-all flesh the-end comes of-all flesh the-end comes
universæ carnis. Post quam trinam vocem visio martyris,
of-all flesh after which threefold voice the-vision of-the-martyr
quæ mentis ejus oculis apparebat, evanuit. Tunc vir Dei
which of-mind his to-the-eyes appeared vanished then the-man of-God
surrexit, seque in orationis lamentum dedit. Mox enim
rose and-himself to of-prayer the-lament gave soon for
illa terribilia in cœlo signa secuta sunt, ut hastæ atque
those terrible in heaven signs followed have that spears and
acies igneæ ab Aquilonis parte viderentur. Mox effera
battle-lines fiery from of-the-North the-part were-seen soon the-savage
Langobardorum gens de vagina suæ habitationis educta, in
of-the-Lombards nation from the-sheath of-its dwelling drawn upon
nostram cervicem grassata est atque humanum genus, quod
our neck raged has and the-human race which
in hac terra præ nimia multitudine quasi spissæ segetis
in this land through excessive multitude as-if of-a-thick crop
more surrexerat, succisum aruit. Nam depopulatæ urbes,
in-the-manner had-risen cut-down withered for laid-waste cities
eversa castra, concrematæ ecclesiæ, destructa sunt monasteria
overturned forts burned churches destroyed are monasteries

virorum ac feminarum, desolata ab hominibus prædia, atque
of-men and of-women desolate by men estates and
ab omni cultore destituta, in solitudine vacat terra, nullus
from every cultivator abandoned in solitude lies-empty the-land no
hanc possessor inhabitat, occupaverunt bestiæ loca quæ prius
it possessor inhabits have-occupied beasts the-places which before
multitudo hominum tenebat. Et quid in aliis mundi partibus
a-multitude of-men held and what in other of-the-world parts
agatur, ignoro. Nam in hac terra, in qua nos vivimus, finem
is-done I-know-not for in this land in which we live end
suum mundus jam non nuntiat, sed ostendit. Tanto ergo
its the-world now not announces but shows so-much therefore
nos necesse est instantius æterna quærere, quanto a nobis
for-us necessary it-is more-urgently eternal-things to-seek as from us
cognoscimus velociter temporalia fugisse. Despiciendus a nobis
we-know swiftly temporal-things to-have-fled to-be-despised by us
hic mundus fuerat, etiam si blandiretur, si rebus prosperis
this world had-been even if it-coaxed if with-things prosperous
demulceret animum; at postquam tot flagellis premitur,
it-soothed the-mind but since by-so-many scourges it-is-pressed
tanta adversitate fatigatur, tot nobis quotidie dolores
with-such adversity is-wearied so-many to-us daily pains
ingeminat, quid nobis aliud quam ne diligatur clamat? Multa
redoubles what to-us other than lest it-be-loved does-it-cry many
autem fuerant quæ adhuc de electorum factis narrari
moreover there-had-been which still about of-the-elect the-deeds to-be-told
debuissent, sed hæc silentio supprimo, quia ad alia festino.
ought but these with-silence I-suppress because to other-things I-hasten

PETRUS. Quia multos intra sanctæ Ecclesiæ gremium constitutos
because many within of-holy Church the-bosom placed
de vita animæ post mortem carnis perpendo dubitare, quæso
about the-life of-the-soul after the-death of-the-flesh I-perceive to-doubt I-ask

ut debeas, vel quæ ex ratione suppetunt, vel si qua animarum
that you-ought either what from reason are-at-hand or if any of-souls
exempla animo occurrunt, pro multorum ædificatione dicere, ut
examples to-mind occur for of-many the-edification to-say that
hi qui suspicantur, discant cum carne animam non finiri.
those who suspect may-learn with the-flesh the-soul not to-be-ended

GREGORIUS. Laboriosum valde hoc opus est, et maxime
laborious very this work is and especially
occupato animo atque ad alia tendenti. Sed si sunt
for-an-occupied mind and to other-things tending but if there-are
quibus prodesse valeat, voluntatem meam procul dubio
to-whom to-profit it-can-avail will my without doubt
postpono utilitati proximorum, et, in quantum Deo
I-put-after to-the-usefulness of-neighbors and in as-far-as with-God
largiente valuero, quod anima post carnem vivat subsequenti
bestowing I-shall-be-able that the-soul after the-flesh lives in-the-following
hoc quarto volumine demonstrabo.
this fourth volume I-shall-show

Quod æterna ac spiritalia ideo a carnalibus minus credantur, quia ea quæ audiunt per experimentum minime noverunt

I · WHY THE CARNAL DOUBT THE UNSEEN

Driven from paradise, the first man lost the sight of heaven but remembered it; his children, born in exile, only hear of it and doubt what they have never seen, like a child born in prison who cannot believe his mother's talk of sun and fields. So the Only-begotten came and sent the Spirit, and whoever is not yet firm must believe those who have experience of the unseen. Peter objects that the unbeliever seeks a reason, not faith.

GREGORIUS. Postquam de paradisi gaudiis, culpa exigente,
after from of-paradise the-joys with-fault demanding
expulsus est primus humani generis parens, in hujus
expelled was the-first of-the-human race parent into of-this
cæcitatis atque exsilii quam patimur venit ærumnam, quia
blindness and exile which we-suffer he-came the-hardship because
peccando extra semetipsum fusus, jam illa cœlestis patriæ
by-sinning outside himself poured now those of-the-heavenly fatherland
gaudia, quæ prius contemplabatur, videre non potuit. In
joys which before he-was-contemplating to-see not he-could in
paradiso quippe assueverat homo verbis Dei perfrui,
paradise indeed had-grown-accustomed man the-words of-God to-enjoy
beatorum angelorum spiritibus cordis munditia et celsitudine
of-the-blessed angels with-the-spirits of-heart by-purity and loftiness
visionis interesse; sed postquam huc cecidit, ab illo quo
of-vision to-be-present but after hither he-fell from that with-which
implebatur mentis lumine recessit. Ex cujus videlicet carne
he-was-filled of-mind light he-withdrew from whose namely flesh

nos in hujus exsilii cæcitate nati, audivimus quidem
we in of-this exile the-blindness born have-heard indeed
cœlestem esse patriam, audivimus ejus cives angelos Dei,
heavenly to-be a-fatherland we-have-heard its citizens the-angels of-God
audivimus eorumdem angelorum socios spiritus justorum
we-have-heard of-the-same angels the-companions the-spirits of-the-just
et perfectorum. Sed carnales quique, quia illa invisibilia
and perfect but carnal all because those invisible-things
scire non valent per experimentum, dubitant utrumne sit
to-know not are-able by experience doubt whether it-be
quod corporalibus oculis non vident. Quæ nimirum dubietas
what with-bodily eyes not they-see which surely doubt
in primo parente nostro esse non potuit, quia exclusus a
in first parent our to-be not could because shut-out from
paradisi gaudiis, hoc quod amiserat, quia viderat recolebat.
of-paradise the-joys this which he-had-lost because he-had-seen he-recalled
Hi autem sentire vel recolere audita non possunt, quia
these moreover to-perceive or to-recall the-things-heard not can because
eorum nullum, sicut ille, saltem de præterito, experimentum
of-them no as he at-least of the-past experience
tenent. Ac si enim prægnans mulier mittatur in carcerem,
they-hold as if for a-pregnant woman be-sent into prison
ibique pariat puerum, qui natus puer in carcere nutriatur et
and-there bear a-boy who born the-boy in prison be-nourished and
crescat; cui si fortasse mater quæ hunc genuit, solem,
grow to-whom if perhaps the-mother who him bore the-sun
lunam, stellas, montes et campos, volantes aves, currentes
the-moon the-stars mountains and plains flying birds running
equos nominet, ille vero qui est in carcere natus et nutritus
horses name he but who was in prison born and nourished
nihil aliud quam tenebras carceris sciat, et hæc quidem
nothing other than the-darkness of-the-prison know and these indeed

esse audiat, sed quia ea per experimentum non novit,
to-be hear but because them by experience not he-knew
veraciter esse diffidat; ita in hac exsilii sui cæcitate nati
truly to-be distrust so in this of-exile his blindness born
homines, dum esse summa et invisibilia audiunt, diffidunt
men while to-be the-highest and invisible-things they-hear distrust
an vera sint, quia sola hæc infima in quibus nati sunt
whether true they-be because only these lowest-things in which born they-are
visibilia noverunt. Unde factum est ut ipse invisibilium
visible they-have-known whence done it-was that himself of-invisible
et visibilium Creator ad humani generis redemptionem
and visible-things the-Creator for of-the-human race the-redemption
Unigenitus Patris veniret, et sanctum Spiritum ad corda
the-Only-begotten of-the-Father came and the-holy Spirit into hearts
nostra mitteret, quatenus per eum vivificati crederemus,
our sent so-that through him quickened we-might-believe
quæ adhuc scire per experimentum non possumus. Quotquot
what still to-know by experience not we-can as-many-as
ergo hunc spiritum hæreditatis nostræ pignus accepimus,
therefore this spirit of-inheritance our as-pledge have-received
de vita invisibilium non dubitamus. Quisquis autem in hac
about the-life of-invisible-things not we-doubt whoever moreover in this
credulitate adhuc solidus non est, debet procul dubio majorum
belief still solid not is ought without doubt of-the-elders
dictis fidem præbere, eisque jam per Spiritum sanctum
to-the-words faith to-offer and-to-them now through the-Spirit holy
invisibilium experimentum habentibus credere, quia et stultus
of-invisible-things experience having to-believe because also foolish
est puer si matrem ideo æstimet de luce mentiri, quia
is a-boy if (his)-mother therefore he-reckon about light to-lie because
ipse nihil aliud quam tenebras carceris agnovit.
he-himself nothing other than the-darkness of-the-prison has-known

PETRUS. Placet valde quod dicis. Sed qui esse invisibilia non
it-pleases greatly what you-say but he-who to-be invisible-things not
credit, profecto infidelis est; qui vero infidelis est, in eo
believes surely faithless is he-who but faithless is in that
quod dubitat, fidem non quærit, sed rationem.
which he-doubts faith not seeks but reason

Quod sine fide neque infidelis vivat

II · NOT EVEN THE UNBELIEVER LIVES WITHOUT FAITH

Gregory answers that no one lives without faith: an unbeliever will name his father and mother, though he never saw his own conception or birth. If unbelievers believe this of their own visible bodies, they should believe in what cannot be seen with the body.

GREGORIUS. Audenter dico, quia sine fide neque infidelis
boldly I-say that without faith not-even the-faithless-man
vivit. Nam si eumdem infidelem percunctari voluero, quem
lives for if the-same faithless-man to-question I-should-wish what
patrem vel quam matrem habuerit, protinus respondebit,
father or what mother he-had forthwith he-shall-answer
illum atque illam. Quem si statim requiram utrumne noverit
him and her whom if at-once I-ask whether he-knew
quando conceptus sit, vel viderit quando natus, nihil
when conceived he-was or saw when born nothing
horum se vel nosse, vel vidisse fatebitur, et tamen
of-these himself either to-know or to-have-seen he-shall-confess and yet
quod non vidit, credit. Nam illum patrem illamque se
what not he-saw he-believes for that father and-that himself
habuisse matrem absque dubitatione testatur.
to-have-had mother without doubt he-testifies

PETRUS. Fateor quia nunc usque nescivi quod infidelis haberet
I-confess that now until I-knew-not that the-faithless had
fidem.
faith

GREGORIUS. Habent etiam infideles fidem, sed utinam in Deum.
have also the-faithless faith but would-that in God
Quam si utique haberent, infideles non essent. Sed hinc
which if indeed they-had faithless not they-would-be but hence
in sua perfidia redarguendi sunt, hinc ad fidei gratiam
in their faithlessness to-be-refuted they-are hence to of-faith the-grace
provocandi, quia si de ipso suo visibili corpore credunt
to-be-called-forth because if about very their-own visible body they-believe
quod minime viderunt, cur invisibilia non credunt, quæ
what not-at-all they-have-seen why invisible-things not do-they-believe which
corporaliter videri non possunt?
bodily to-be-seen not can

Quod tres vitales spiritus sunt creati

III · THE THREE LIVING SPIRITS

God created three living spirits: the angels', not clothed in flesh; man's, clothed in flesh but not dying with it; and the beasts', which dies with the flesh. Man, set between, shares immortality with the angel and mortality of the flesh with the beast, until the resurrection; the damned die without end. Peter cites Solomon, that men and beasts have one death.

Nam quia post mortem carnis vivat anima, patet ratio, sed
for that after the-death of-the-flesh lives the-soul lies-open reason but
fidei admista. Tres quippe vitales spiritus creavit omnipotens
with-faith mingled three indeed living spirits created almighty
Deus: unum qui carne non tegitur; alium qui carne tegitur,
God one which by-flesh not is-covered another which by-flesh is-covered
sed non cum carne moritur; tertium qui carne tegitur,
but not with the-flesh dies the-third which by-flesh is-covered
et cum carne moritur. Spiritus namque est qui carne non
and with the-flesh dies the-spirit for it-is which by-flesh not
tegitur, angelorum; spiritus qui carne tegitur, sed cum carne
is-covered of-the-angels the-spirit which by-flesh is-covered but with the-flesh
non moritur, hominum; spiritus qui carne tegitur, et cum
not dies of-men the-spirit which by-flesh is-covered and with
carne moritur, jumentorum omniumque brutorum animalium.
the-flesh dies of-beasts and-of-all brute animals
Homo itaque sicut in medio creatus est, ut esset inferior
man and-so as in the-middle created was that he-might-be lower
angelo, superior jumento, ita aliquid habet commune
than-an-angel higher than-a-beast so something has common
cum summo, aliquid commune cum infimo: immortalitatem
with the-highest something common with the-lowest the-immortality

scilicet spiritus cum angelo, mortalitatem vero carnis cum
namely of-the-spirit with the-angel the-mortality but of-the-flesh with
jumento; quousque et ipsam mortalitatem carnis gloria
the-beast until even the-very mortality of-the-flesh the-glory
resurrectionis absorbeat, et inhærendo spiritui caro servetur
of-the-resurrection swallow-up and by-cleaving to-the-spirit the-flesh be-kept
in perpetuum, quia et ipse spiritus inhærendo carni
for ever because also itself the-spirit by-cleaving to-the-flesh
servatur in Deum. Quæ tamen caro nec in reprobis inter
is-kept in God which yet flesh not-even in the-reprobate amid
supplicia perfecte deficit, quia semper deficiendo subsistit;
punishments perfectly fails because always by-failing it-subsists
ut qui spiritu et carne peccaverunt, semper essentialiter
that those-who in-spirit and in-flesh have-sinned always essentially
viventes, et carne et spiritu sine fine moriantur.
living both in-flesh and in-spirit without end may-die

PETRUS. Rationi fidelium placent cuncta quæ dicis. Sed
to-the-reason of-the-faithful please all-things which you-say but
quæso te, dum spiritus hominum atque jumentorum tanta
I-ask you while the-spirits of-men and of-beasts with-so-great
distinctione discernas, quid est quod Salomon ait: Dixi in
distinction you-discern what is-it that Solomon says I-said in
corde meo de filiis hominum, ut probaret eos Deus,
heart my about the-sons of-men that might-prove them God
et ostenderet similes esse bestiis; idcirco unus interitus
and might-show like to-be to-beasts therefore one the-death
est hominis et jumentorum, et æqua utriusque conditio?
is of-man and of-beasts and equal of-both the-condition
Qui adhuc eamdem suam sententiam subtiliter exsequens,
who still the-same his sentence subtly pursuing
adjungit: Sicut moritur homo, sic et illa moriuntur, similiter
adds as dies man so also those die likewise

spirant omnia, et nihil habet homo jumentis amplius.
breathe all and nothing has man than-beasts more
Quibus adhuc verbis generalem definitionem subinfert dicens:
to-which still words a-general definition he-adds saying
Cuncta subjacent vanitati, et omnia pergunt ad unum
all-things are-subject to-vanity and all go to one
locum; de terra facta sunt, et in terram pariter revertuntur.
place of earth made they-are and to earth alike return

De quæstione Salomonis qua dicitur: Unus interitus est hominis et jumentorum

IV · ONE DEATH FOR MAN AND BEAST?

Ecclesiastes means the preacher, who takes up the voices of an unruly crowd and brings them to one judgment, as the book's close shows: "Fear God and keep his commandments." So Solomon voices the weak when he says it is good to eat and drink and that man and beast die alike, and answers by reason when he says it is better to go to the house of mourning and that the wise man goes where life is. Peter asks leave to speak for the weak, and Gregory grants it, as Paul became all things to all.

GREGORIUS. Salomonis liber in quo hæc scripta sunt,
of-Solomon the-book in which these-things written are
Ecclesiastes appellatus est. Ecclesiastes autem proprie
Ecclesiastes called is Ecclesiastes moreover properly
concionator dicitur. In concione vero sententia promitur,
the-preacher is-called in an-assembly but a-sentence is-brought-forth
per quam tumultuosæ turbæ seditio comprimatur. Et cum
through which of-a-tumultuous crowd the-sedition is-repressed and when
multi diversa sentiunt, per concionantis rationem ad unam
many diverse-things think through of-the-preacher the-reason to one

sententiam perducuntur. Hic igitur liber idcirco concionator
sentence they-are-led this therefore book for-this-reason the-preacher
dicitur, quia Salomon in eo quasi tumultuantis turbæ suscepit
is-called because Solomon in it as-if of-a-tumultuous crowd took-up
sensum, ut ea per inquisitionem dicat, quæ fortasse
the-sense that those-things through inquiry he-may-say which perhaps
per tentationem imperita mens sentiat. Nam quot sententias
through temptation the-unskilled mind feels for as-many sentences
quasi per inquisitionem movet, quasi tot in se personas
as-if through inquiry he-raises as-if so-many in himself the-persons
diversorum suscipit. Sed concionator verax velut extensa
of-diverse-men he-takes-up but the-preacher truthful as-if with-outstretched
manu omnium tumultus sedat, eosque ad unam sententiam
hand of-all the-tumults calms and-them to one sentence
revocat, cum in ejusdem libri termino ait: Finem loquendi
recalls when in of-the-same book the-end he-says the-end of-speaking
omnes pariter audiamus: Deum time, et mandata ejus
all together let-us-hear God fear and commandments his
observa; hoc est enim omnis homo. Si enim in libro eodem
keep this is for every man if for in book the-same
per locutionem suam multorum personas non susceperat,
through speech his of-many the-persons not he-had-taken-up
cur ad audiendum loquendi finem secum pariter omnes
why to hearing of-speaking the-end with-himself together all
admonebat? Qui igitur in fine libri dicit: Omnes pariter
did-he-admonish he-who therefore at the-end of-the-book says all together
audiamus, ipse sibi testis est quia in se multorum
let-us-hear he-himself to-himself witness is that in himself of-many
personas suscipiens, quasi solus locutus non est. Unde et
the-persons taking-up as-if alone spoken not he-has whence also
alia sunt quæ in libro eodem per inquisitionem
others are the-things-which in book the-same through inquiry

moventur, atque alia quæ per rationem satisfaciunt; alia
are-raised and others which through reason satisfy some
quæ ex tentati profert animo, atque adhuc hujus mundi
which from a-tempted he-brings-forth mind and still of-this world
delectationibus dediti; alia vero in quibus ea quæ rationis
to-the-delights given others but in which those-things which of-reason
sunt disserit, ut animum a delectatione compescat. Ibi
are he-discusses that the-mind from delight he-may-restrain there
namque ait: Hoc itaque mihi visum est bonum, ut comedat
for he-says this and-so to-me seemed has good that should-eat
quis et bibat, et fruatur lætitia ex labore suo. Et longe
one and drink and enjoy gladness from labor his and far
inferius subjungit: Melius est ire ad domum luctus, quam
lower he-adds better it-is to-go to the-house of-mourning than
ad domum convivii. Si enim bonum est manducare et bibere,
to the-house of-feasting if for good it-is to-eat and to-drink
melius fuisse videbatur ad domum convivii pergere quam
better to-have-been it-seemed to the-house of-feasting to-go than
ad domum luctus. Ex qua re ostenditur quia illud ex
to the-house of-mourning from which matter it-is-shown that that from
infirmantium persona intulit, hoc vero ex rationis definitione
of-the-weak the-person he-put this but from of-reason the-definition
subjunxit. Nam ipsas protinus rationis causas edisserit, et
he-added for the-very forthwith of-reason the-causes he-sets-forth and
de domo luctus quæ sit utilitas ostendit, dicens: In illa
of the-house of-mourning what is the-usefulness he-shows saying in that
enim finis cunctorum admonetur hominum, et vivens cogitat
for the-end of-all is-recalled men and the-living thinks
quid futurus sit. Rursum illic scriptum est: Lætare, juvenis,
what about-to-be he-is again there written it-is rejoice O-young-man
in adolescentia tua. Et paulo post subditur: Adolescentia
in youth your and a-little after it-is-added youth

enim et voluptas vana sunt. Qui dum hoc postmodum
for and pleasure vain are who while this afterward
vanum esse redarguit, quod prius admonuisse videbatur,
vain to-be refutes which before to-have-urged he-seemed
patenter indicat, quia illa quasi ex desiderio carnali verba
openly he-shows that those as-if from desire carnal words
intulit, hæc vero ex judicii veritate subjunxit. Sicut ergo
he-put these but from of-judgment the-truth he-added as therefore
delectationem prius carnalium exprimens, curis postpositis,
the-delight first of-the-carnal expressing with-cares put-aside
denuntiat bonum esse manducare et bibere, quod tamen
he-declares good to-be to-eat and to-drink which yet
postmodum ex judicii ratione reprehendit, cum esse melius
afterward from of-judgment reason he-reproves when to-be better
dicit ire ad domum luctus quam ad domum convivii;
he-says to-go to the-house of-mourning than to the-house of-feasting
et sicut lætari debere juvenem in adolescentia sua, quasi
and as to-rejoice ought the-young-man in youth his as-if
ex deliberatione carnalium proponit, et tamen postmodum
from the-deliberation of-the-carnal he-proposes and yet afterward
per definitionem sententiæ adolescentiam et voluptatem
through the-definition of-the-sentence youth and pleasure
vana esse redarguit; ita etiam concionator noster, velut ex
vain to-be refutes so also preacher our as-if from
mente infirmantium humanæ suspicionis sententiam proponit,
the-mind of-the-weak of-human suspicion a-sentence proposes
dum dicit: Unus interitus est hominis et jumentorum, et
when he-says one the-death is of-man and of-beasts and
æqua utriusque conditio. Sicut moritur homo, sic et illa
equal of-both the-condition as dies man so also those
moriuntur; similiter spirant omnia, et nihil habet homo
die likewise breathe all and nothing has man

jumentis amplius. Qui tamen ex definitione rationis suam
than-beasts more who yet from the-definition of-reason his
postmodum sententiam profert, dicens: Quid habet amplius
afterward sentence brings-forth saying what has more
sapiens a stulto, et quid pauper, nisi ut pergat illuc
the-wise-man than the-fool and what the-poor-man except that he-goes thither
ubi est vita? Qui igitur dixit: Nihil habet homo jumentis
where is life he-who therefore said nothing has man than-beasts
amplius, ipse rursum definivit, quia habet aliquid sapiens
more he-himself again defined that has something the-wise-man
non solum amplius a jumento, sed etiam ab homine
not only more than a-beast but also than a-man
stulto, videlicet ut pergat illuc ubi est vita. Quibus verbis
foolish namely that he-goes thither where is life by-which words
primum indicat quia hic hominum vita non est, quam esse
first he-shows that here of-men the-life not is which to-be
alibi testatur. Habet ergo homo hoc amplius jumentis, quia
elsewhere he-testifies has therefore man this more than-beasts that
illa post mortem non vivunt, hic vero tunc vivere inchoat,
those after death not live this but then to-live begins
cum per mortem carnis hanc visibilem vitam consummat.
when through the-death of-the-flesh this visible life he-completes
Qui etiam longe inferius dicit: Quodcunque potest manus
who also far lower says whatever can hand
tua facere, instanter operare, quia nec opus, nec ratio, nec
your to-do urgently work because neither work nor reason nor
scientia, nec sapientia erit apud inferos, quo tu properas.
knowledge nor wisdom shall-be among those-below whither you hasten
Quomodo ergo unus interitus est hominis et jumenti, et
how therefore one the-death is of-man and of-beast and
æqua utriusque conditio? Aut quomodo nihil habet homo
equal of-both the-condition or how nothing has man

jumentis amplius, cum jumenta post mortem carnis non
than-beasts more when beasts after the-death of-the-flesh not
vivunt; hominum vero spiritus pro malis suis operibus post
live of-men but the-spirits for evil their works after
mortem carnis ad inferos deducti, nec in ipsa morte
the-death of-the-flesh to those-below led not-even in the-very death
moriuntur? Sed in utraque tam dispari sententia demonstratur
die but in both so unequal sentence it-is-shown
quia concionator verax et illud ex tentatione carnali intulit,
that the-preacher truthful both that from temptation carnal put
et hoc postmodum ex spiritali veritate definivit.
and this afterward from spiritual truth defined

PETRUS. Libet nescisse quod requisivi, dum me in tanta
it-pleases to-have-not-known what I-asked while me in such
subtilitate contigit discere quod nescivi. Sed quæso te, ut
subtlety it-befell to-learn what I-knew-not but I-ask you that
me æquanimiter feras, si ipse quoque apud te more
me with-equanimity you-bear if I-myself also with you in-the-manner
Ecclesiastis nostri, infirmantium in me personam suscepero,
of-Ecclesiastes our of-the-weak in myself the-person shall-take-up
ut eisdem infirmantibus prodesse propinquius quasi per
that to-the-same weak to-profit more-nearly as-if through
eorum inquisitionem possim.
their inquiry I-may-be-able

GREGORIUS. Cur condescendentem te infirmitati proximorum
why condescending you to-the-weakness of-neighbors
æquanimiter non feram, cum Paulus dicat: Omnibus omnia
with-equanimity not should-I-bear when Paul says to-all all-things
factus sum, ut omnes facerem salvos? Quod ipse
made I-am that all I-might-make saved which you-yourself
quoque dum ex condescensione charitatis egeris, in
also when from the-condescension of-charity you-shall-have-acted in

hac re amplius venerari debes, in qua morem egregii
this matter more to-venerate you-ought in which the-manner of-the-excellent
prædicatoris imitaris.
preacher you-imitate

De quæstione animæ invisibiliter exeuntis, an sit quæ videri non potest

V · WHETHER THE UNSEEN DEPARTING SOUL EXISTS

Peter saw a brother die while speaking and did not see his soul go out, and finds it hard to believe in what no one can see. Gregory answers that Peter does not see the soul in the living body either, and does not think Gregory, talking with him, soulless: the soul is invisible and leaves the body as invisibly as it dwells in it.

PETRUS. Quodam fratre moriente præsentem me fuisse contigit.
with-a-certain brother dying present me to-have-been it-befell
Qui repente dum loqueretur, vitalem emisit flatum; et quem
who suddenly while he-was-speaking the-vital breathed-out breath and whom
prius mecum loquentem videbam, subito extinctum vidi. Sed
before with-me speaking I-saw suddenly dead I-saw but
ejus anima utrum egressa sit, an non, non vidi; et valde durum
his soul whether gone-out it-has or not not I-saw and very hard
videtur ut credatur res esse, quam nullus valeat videre.
it-seems that it-be-believed a-thing to-be which no-one can to-see
GREGORIUS. Quid mirum, Petre, si egredientem animam non
what wonder O-Peter if going-out the-soul not
vidisti, quam et manentem in corpore non vides? Nunquidnam
you-saw which also remaining in the-body not you-see surely-not
modo cum mecum loqueris quia videre in me non vales
now when with-me you-speak because to-see in me not you-are-able
animam meam, idcirco me esse exanimem credis? Natura
soul my therefore me to-be soulless you-believe the-nature

quippe animæ invisibilis est, atque ita ex corpore invisibiliter
indeed of-the-soul invisible is and so from the-body invisibly
egreditur, sicut in corpore invisibiliter manet.
goes-out as in the-body invisibly it-remains

Quod vita animæ manentis in corpore sicut deprehenditur ex motu membrorum, sic vita animæ post corpus in sanctis pensanda est ex virtute miraculorum

VI · THE SOUL'S LIFE KNOWN BY ITS WORKS

Peter can infer the soul in the body from its motion, but asks what works show its life after death. Gregory answers that God's ministers must be invisible like him, that faith concerns what is not seen, and that the eye itself sees only through the unseen mind, as the soul moves the body that lifts columns. The martyrs would not have died without certainty of a further life, and their dead bones now heal the sick, free the possessed, and raise the dead.

PETRUS. Sed vitam animæ in corpore manentis pensare possum
but the-life of-the-soul in the-body remaining to-weigh I-can
ex ipsis motibus corporis, quia nisi corpori anima adesset,
from the-very motions of-the-body because unless to-the-body the-soul were-present
ejusdem membra corporis moveri non possent; vitam vero
of-the-same the-limbs body to-be-moved not could the-life but
animæ post carnem in quibus motibus quibusve operibus video,
of-the-soul after the-flesh in what motions or-in-what works do-I-see
ut ex rebus visis esse colligam quod videre non possum?
that from things seen to-be I-may-gather what to-see not I-can
GREGORIUS. Non quidem similiter, sed dissimiliter dico, quia
not indeed likewise but unlike I-say that
sicut vis animæ vivificat et movet corpus, sic vis
as the-force of-the-soul quickens and moves the-body so the-force

divina implet quæ creavit omnia; et alia inspirando vivificat,
divine fills which it-created all-things and some by-inspiring quickens
aliis tribuit ut vivant, aliis vero hoc solummodo
to-others grants that they-may-live to-others but this only
præstat ut sint. Quia vero esse non dubitas creantem et
it-grants that they-may-be because but to-be not you-doubt the-creating and
regentem, implentem et circumplectentem, transcendentem et
ruling filling and embracing transcending and
sustinentem, incircumscriptum atque invisibilem Deum, ita
sustaining uncircumscribed and invisible God so
dubitare non debes hunc invisibilia obsequia habere. Debent
to-doubt not you-ought him invisible services to-have ought
quippe ea quæ ministrant ad ejus similitudinem tendere
indeed those-things which minister to his likeness to-tend
cui ministrant, ut quæ invisibili serviunt, esse invisibilia
whom they-minister that those-which the-invisible serve to-be invisible
non dubitentur. Hæc autem quæ esse credimus, nisi sanctos
not be-doubted these moreover which to-be we-believe but the-holy
angelos, et spiritus justorum? Sicut ergo motum considerans
angels and the-spirits of-the-just as therefore the-motion considering
corporis, vitam animæ in corpore manentis perpendis ab
of-the-body the-life of-the-soul in the-body remaining you-weigh from
imo, ita vitam animæ exeuntis a corpore perpendere
below so the-life of-the-soul going-out from the-body to-weigh
debes a summo, quia potest invisibiliter vivere, quam
you-ought from above because it-can invisibly to-live which
oportet in obsequio invisibilis Conditoris manere.
it-behooves in the-service of-the-invisible Creator to-remain

PETRUS. Recte totum dicitur, sed mens refugit credere, quod
rightly all is-said but the-mind shrinks to-believe what
corporeis oculis non valet videre.
with-bodily eyes not it-is-able to-see

GREGORIUS. Cum Paulus dicat: Est enim fides sperandarum
since Paul says is for faith of-things-to-be-hoped-for
substantia rerum, argumentum non apparentium, hoc veraciter
the-substance of-things the-proof not appearing this truly
dicitur credi, quod non valet videri. Nam credi
is-said to-be-believed which not can to-be-seen for to-be-believed
jam non potest quod videri potest. Ut tamen te breviter
now not can what to-be-seen can that yet you briefly
reducam ad te, nulla visibilia nisi per invisibilia
I-may-bring-back to yourself no visible-things except through invisible-things
videntur. Ecce enim cuncta corporea oculus tui corporis
are-seen behold for all bodily-things the-eye of-your body
aspicit, nec tamen ipse corporeus oculus aliquid corporeum
beholds nor yet itself the-bodily eye anything bodily
videret, nisi hunc res incorporea ad videndum acueret.
would-see unless it a-thing incorporeal for seeing sharpened
Nam tolle mentem quæ non videtur, et incassum patet
for take-away the-mind which not is-seen and in-vain lies-open
oculus qui videbat. Subtrahe animam corpori, remanent
the-eye which was-seeing withdraw the-soul from-the-body remain
procul dubio oculi in corpore aperti. Si igitur per se
without doubt the-eyes in the-body open if therefore by themselves
videbant, cur discedente anima nihil vident? Hinc ergo
they-saw why with-departing the-soul nothing do-they-see hence therefore
collige quia ipsa quoque visibilia non nisi per invisibilia
gather that the-very also visible-things not except through invisible-things
videntur. Ponamus quoque ante oculos mentis ædificari
are-seen let-us-set also before the-eyes of-the-mind to-be-built
domum, immensas moles levari, pendere magnas in machinis
a-house immense masses to-be-raised to-hang great on machines
columnas; quis, quæso te, hoc opus operatur, corpus visibile
columns who I-ask you this work works the-body visible

quod illas moles manibus trahit, an invisibilis anima quæ
which those masses with-hands drags or the-invisible soul which
vivificat corpus? Tolle enim quod non videtur in corpore,
quickens the-body take-away for what not is-seen in the-body
et mox immobilia remanent cuncta quæ moveri videbantur,
and soon motionless remain all-things which to-be-moved seemed
visibilia corpora metallorum. Qua ex re pensandum est
the-visible bodies of-metals which from matter to-be-weighed it-is
quia in hoc quoque mundo visibili nihil nisi per creaturam
that in this also world visible nothing except through a-creature
invisibilem disponi potest. Nam sicut omnipotens Deus
invisible to-be-ordered can for as almighty God
aspirando vel implendo ea quæ ratione subsistunt, et
by-inspiring or by-filling those-things which by-reason subsist both
vivificat, et movet invisibilia; ita ipsa quoque invisibilia
quickens and moves the-invisible-things so the-very also invisible-things
implendo movent atque vivificant carnalia corpora quæ videntur.
by-filling move and quicken the-carnal bodies which are-seen

PETRUS. Istis, fateor, allegationibus libenter victus, prope nulla
by-these I-confess allegations willingly conquered almost nothing
jam esse hæc visibilia existimare compellor, qui prius in
now to-be these visible-things to-reckon I-am-compelled who before in
me infirmantium personam suscipiens, de invisibilibus
myself of-the-weak the-person taking-up about invisible-things
dubitabam. Itaque placent cuncta quæ dicis; sed tamen
was-doubting and-so please all-things which you-say but yet
sicut vitam animæ in corpore manentis ex motu corporis
as the-life of-the-soul in the-body remaining from the-motion of-the-body
agnosco, ita vitam animæ post corpus, apertis quibusdam
I-recognize so the-life of-the-soul after the-body with-open certain
rebus attestantibus, cognoscere cupio.
things attesting to-know I-desire

GREGORIUS. Hac in re si cor paratum tuæ dilectionis
this in matter if a-heart prepared of-your love
invenio, in allegatione minime laboro. Nunquidnam sancti
I-find in allegation not-at-all I-labor surely-not the-holy
apostoli et martyres Christi præsentem vitam despicerent, et
apostles and martyrs of-Christ the-present life would-despise and
in mortem carnis animas ponerent, nisi certiorem animarum
into the-death of-the-flesh their-souls would-lay unless a-surer of-souls
vitam subsequi scirent? Tu vero ipse inquies quia vitam
life to-follow they-knew you but yourself you-shall-say that the-life
animæ in corpore manentis ex motibus corporis agnoscis; et
of-the-soul in the-body remaining from the-motions of-the-body you-recognize and
ecce hi qui animas in mortem posuerunt, atque animarum
behold those who their-souls into death laid and of-souls
vitam post mortem carnis esse crediderunt, quotidianis
the-life after the-death of-the-flesh to-be believed with-daily
miraculis coruscant. Ad exstincta namque eorum corpora
miracles flash to the-extinct for their bodies
viventes ægri veniunt, et sanantur; perjuri veniunt, et
living the-sick come and are-healed perjurers come and
dæmonio vexantur, dæmoniaci veniunt, et liberantur; leprosi
by-a-demon are-vexed demoniacs come and are-freed lepers
veniunt, et mundantur; deferuntur mortui, et suscitantur.
come and are-cleansed are-carried the-dead and are-raised
Pensa itaque eorum animæ qualiter vivunt illic ubi vivunt,
weigh and-so their souls how they-live there where they-live
quorum hic mortua corpora in tot miraculis vivunt. Si
whose here dead bodies in so-many miracles live if
igitur vitam animæ manentis in corpore deprehendis ex
therefore the-life of-the-soul remaining in the-body you-detect from

motu membrorum, cur non perpendis vitam animæ post
the-motion of-the-limbs why not do-you-weigh the-life of-the-soul after
corpus, etiam per ossa mortua in virtute miraculorum?
the-body even through bones dead in the-power of-miracles
PETRUS. Nulla, ut opinor, huic allegationi ratio obsistit, in qua
no as I-think to-this allegation reason opposes in which
ex rebus visibilibus cogimur credere quod non videmus.
from things visible we-are-compelled to-believe what not we-see

De egressibus animarum

VII · SOULS SEEN DEPARTING

Peter's fault was to seek with bodily eyes what is invisible: many who purify the mind's eye by faith and prayer have seen souls leave the flesh. Gregory will tell how departing souls were seen and what they saw. He recalls from Book Two that Benedict, far from Capua, saw the soul of its bishop Germanus carried to heaven in a ball of fire, and saw the whole world gathered as if under one ray of the sun.

GREGORIUS. Paulo superius questus es, morientis cujusdam
a-little above complained you-have of-a-certain dying-man
egredientem animam te non vidisse; sed hoc ipsum jam
the-going-out soul you not to-have-seen but this very-thing already
culpæ fuit, quod corporeis oculis rem videre invisibilem
of-fault was that with-bodily eyes a-thing to-see invisible
quæsisti. Nam multi nostrorum mentis oculum fide pura
you-sought for many of-ours of-the-mind the-eye with-faith pure
et ubere oratione mundantes, egredientes e carne animas
and with-rich prayer cleansing going-out from the-flesh souls
frequenter viderunt. Unde nunc mihi necesse est vel qualiter
often have-seen whence now for-me necessary it-is either how
egredientes animæ visæ sint, vel quanta ipsæ dum
going-out souls seen have-been or how-great-things they-themselves while

egrederentur viderint enarrare, quatenus fluctuanti animo,
they-were-going-out saw to-relate so-that to-the-wavering mind
quod plene ratio non valet, exempla suadeant.
what fully reason not can examples may-persuade
In secundo namque hujus operis libro jam præfatus sum quod
in the-second for of-this work book already said-before I-have that
vir venerabilis Benedictus, sicut a fidelibus ejus discipulis
the-man venerable Benedict as from faithful his disciples
agnovi, longe a Capuana urbe positus, Germani ejusdem
I-learned far from the-Capuan city placed of-Germanus of-the-same
urbis episcopi animam nocte media in globo igneo ad cœlum
city the-bishop the-soul at-night middle in a-globe fiery to heaven
ferri ab angelis aspexit. Qui eamdem quoque ascendentem
to-be-borne by angels beheld who the-same also ascending
animam intuens, mentis laxato sinu quasi sub uno
soul beholding of-the-mind with-loosened bosom as-if under one
solis radio cunctum in suis oculis collectum mundum vidit.
of-the-sun ray all in his eyes gathered the-world saw

De egressu animæ Speciosi monachi

VIII · THE SOUL OF THE MONK SPECIOSUS

Two noble brothers, Speciosus and Gregory, gave their wealth to the poor and became monks under Benedict at Terracina. While Speciosus is away near Capua, Gregory, at table with the brothers, sees in the spirit his brother's soul leave his body. He hurries there and finds him already buried, dead at the hour of the vision.

Eisdem quoque discipulis illius narrantibus didici, quia duo
with-the-same also disciples his telling I-learned that two
nobiles viri, atque exterioribus studiis eruditi germani fratres,
noble men and in-outward studies learned own brothers
quorum unus Speciosus, alter vero Gregorius dicebatur, ejus
of-whom one Speciosus the-other but Gregory was-called his
se regulæ in sancta conversatione tradiderunt. Quos idem
themselves to-the-rule in holy conduct gave whom the-same
Pater venerabilis in monasterio, quod juxta Terracinensem
Father venerable in the-monastery which near the-Terracina
urbem construxerat, fecit habitare. Qui multas quidem
city he-had-built made to-dwell who much indeed
pecunias in hoc mundo possederant, sed cuncta pauperibus
money in this world had-possessed but all to-the-poor
pro animarum suarum redemptione largiti sunt, et in eodem
for of-souls their the-redemption bestowed have and in the-same
monasterio permanserunt. Quorum unus, scilicet Speciosus, dum
monastery remained of-whom one namely Speciosus when
pro utilitate monasterii juxta Capuanam urbem missus fuisset,
for the-benefit of-the-monastery near the-Capuan city sent had-been
die quadam frater ejus Gregorius cum fratribus ad mensam
on-a-day certain brother his Gregory with the-brothers at table
sedens atque convescens, per spiritum sublevatus aspexit, et
sitting and eating-together through the-spirit lifted-up beheld and

vidit Speciosi germani sui animam tam longe a se positi
saw of-Speciosus brother his the-soul so far from himself placed
de corpore exire; quod mox fratribus indicavit, atque festinans
from the-body to-go-out which soon to-the-brothers he-showed and hastening
cucurrit, jamque eumdem fratrem suum sepultum reperit, quem
ran and-already the-same brother his buried he-found whom
tamen hora ea qua viderat exisse de corpore invenit.
yet at-the-hour that at-which he-had-seen to-have-gone-out from the-body he-found

De anima cujusdam inclusi

IX · THE SOUL OF A RECLUSE

Travelers sailing from Sicily to Rome see, in the middle of the sea, the soul of a recluse of Samnium carried to heaven. When they land and inquire, they find that the servant of God died on the very day they saw him ascend.

Quidam religiosus atque fidelissimus vir adhuc mihi in
a-certain religious and most-faithful man still to-me in
monasterio posito narravit quod aliqui de Siciliæ partibus
the-monastery placed told that some from of-Sicily the-parts
navigio Romam petentes, in mari medio positi, cujusdam servi
by-ship Rome seeking in the-sea middle placed of-a-certain servant
Dei qui in Samnio fuerat inclusus, ad cœlum ferri animam
of-God who in Samnium had-been enclosed to heaven to-be-borne the-soul
viderunt. Qui descendentes ad terram, causamque an ita esset
saw who going-down to land and-the-case whether so it-was
acta perscrutantes, illo die invenerunt obiisse Dei famulum,
done searching-out on-that day found to-have-died of-God the-servant
quo eum ad cœlestia regna ascendisse cognoverunt.
on-which him to heavenly realms to-have-ascended they-knew

De egressu animæ Spei abbatis

X · THE SOUL OF ABBOT SPES

Spes, founder of a monastery at Cample, six miles from Nursia, is blind for forty years, kept by God in inward light under the scourge. Then his sight is restored and his death foretold, and he is told to preach to the monasteries around. He visits them for fifteen days, returns, receives communion, begins the psalms with the brothers, and dies at prayer; they see a dove leave his mouth and pass through the roof into heaven, a sign of his simple heart.

Adhuc in monasterio meo positus cujusdam valde venerabilis
still in monastery my placed of-a-certain very venerable
viri relatione cognovi quod dico. Aiebat enim quia venerabilis
man by-the-account I-learned what I-say he-said for that a-venerable
Pater nomine Spes, monasterium construxit in loco cui
Father by-name Spes a-monastery built in a-place to-which
vocabulum Cample est, qui sexti ferme milliarii interjacente
the-name Cample is which of-the-sixth about milestone with-lying-between
spatio a vetusta Nursiæ urbe disjungitur. Hunc omnipotens
space from the-ancient of-Nursia city is-separated him almighty
et misericors Deus ab æterno verbere flagellando protexit,
and merciful God from eternal stripe by-scourging protected
eique dispensationis suæ maximam severitatem servavit
and-for-him of-dispensation his the-greatest severity kept
et gratiam; quantumque eum prius flagellando diligeret,
and grace and-how-much him before by-scourging he-loved
postmodum perfecte sanando monstravit. Ejus namque oculos
afterward perfectly by-healing showed his for eyes
per quadraginta annorum spatium continuæ cæcitatis tenebris
for of-forty years the-space of-continual blindness with-darkness
pressit, nullum ei lumen vel extremæ visionis aperiens. Sed
he-pressed no to-him light even of-the-least sight opening but

quia nemo in verbere illius gratia se destituente subsistit,
because no-one in the-stripe his with-grace himself forsaking stands
et nisi idem misericors Pater qui pœnam irrogat patientiam
and unless the-same merciful Father who the-penalty inflicts patience
præstet, mox per impatientiam peccatum nobis ipsa auget
grant soon through impatience sin for-us the-very increases
correptio peccatorum, fitque modo miserabili ut culpa
the-correction of-sins and-it-comes-about in-way pitiable that fault
nostra unde sperare debuit terminum, inde sumat augmentum;
our whence to-hope it-ought an-end thence takes increase
idcirco nostra Deus infirma conspiciens, flagellis suis custodiam
therefore our God weak-things beholding with-scourges his guarding
permiscet, atque in percussione sua electis filiis nunc
mingles and in striking his for-the-elect sons now
misericorditer justus est, ut sint quibus postea debeat juste
mercifully just is that they-may-be on-whom afterward he-ought justly
misereri. Unde venerabilem senem dum exterioribus tenebris
to-have-mercy whence the-venerable old-man while with-outward darkness
premeret, interna nunquam luce destituit. Qui cum flagello
he-pressed with-inward never light he-abandoned who when by-the-scourge
fatigaretur corporis, habebat per sancti Spiritus custodiam,
he-was-wearied of-the-body he-had through of-the-holy Spirit the-guarding
consolationem cordis. Cum vero jam anni quadragesimi
the-consolation of-heart when but now of-the-year fortieth
fuisset in cæcitate tempus expletum, ei Dominus lumen
had-been in blindness the-time completed to-him the-Lord light
reddidit, et vicinum suum obitum denuntiavit, atque ut
gave-back and near his death announced and that
monasteriis circumquaque constructis verbum vitæ prædicaret
to-the-monasteries round-about built the-word of-life he-should-preach
admonuit, quatenus corporis recepto lumine, visitatis in circuitu
admonished so-that of-the-body received light visited in circuit

fratribus, cordis lumen aperiret. Qui statim jussis
the-brothers of-the-heart the-light he-might-open who at-once the-commands
obtemperans, fratrum cænobia circuivit, mandata vitæ
obeying of-the-brothers the-communities went-round the-commands of-life
quæ agendo didicerat prædicavit. Quinto decimo igitur die ad
which by-doing he-had-learned preached on-the-fifth tenth therefore day to
monasterium suum peracta prædicatione reversus est, ibique
monastery his completed his-preaching returned he-has and-there
fratribus convocatis astans in medio, sacramentum dominici
the-brothers called-together standing in the-middle the-sacrament of-the-Lord's
corporis et sanguinis sumpsit, moxque cum eis mysticos
body and blood took and-soon with them mystical
psalmorum cantus exorsus est. Qui illis psallentibus orationi
of-psalms songs begun has who with-them chanting to-prayer
intentus animam reddidit. Omnes vero fratres qui aderant
intent (his)-soul gave-back all but the-brothers who were-present
ex ore ejus exisse columbam viderunt, quæ mox,
from the-mouth his to-have-gone-out a-dove saw which soon
aperto tecto oratorii egressa, aspicientibus fratribus,
with-opened roof of-the-oratory having-gone-out with-looking brothers
penetravit cœlum. Cujus idcirco animam in columbæ specie
penetrated heaven whose for-this-reason soul in of-a-dove the-form
apparuisse credendum est, ut omnipotens Deus ex hac ipsa
to-have-appeared to-be-believed it-is that almighty God from this very
specie ostenderet quam simplici corde ei vir ille servisset.
form might-show with-how simple a-heart him man that had-served

De egressu animæ Nursini presbyteri

XI · THE SOUL OF A PRIEST OF NORCIA

A priest of Nursia loves his wife as a sister but keeps her at a distance for forty years, refusing even her help. Dying, he feels her lean to his nose to test his breath and gathers strength to say, "Go away, woman, the little fire still lives, take away the straw." Then he joyfully greets his lords, the apostles Peter and Paul, whom the bystanders cannot see, and dies saying, "Behold, I come." Such visions free the just from the dread of death.

Sed neque hoc sileam quod vir venerabilis abbas
but nor this shall-I-pass-over which the-man venerable abbot
Stephanus, qui non longe ante hoc tempus in hac urbe
Stephen who not long before this time in this city
defunctus est, quem ipse etiam bene nosti, in eadem
died has whom you-yourself also well know in the-same
provincia Nursiæ contigisse referebat. Aiebat enim quod
province of-Nursia to-have-happened related he-said for that
illic presbyter quidam commissam sibi cum magno timore
there a-priest certain the-entrusted to-him with great fear
Domini regebat Ecclesiam. Qui ex tempore ordinationis
of-the-Lord ruled Church who from the-time of-ordination
acceptæ presbyteram suam ut sororem diligens, sed quasi
received wife-of-the-priest his as a-sister loving but as-if
hostem cavens, ad se propius accedere nunquam sinebat,
an-enemy guarding-against to himself nearer to-approach never allowed
eamque sibimet propinquare nulla occasione permittens, ab
and-her to-himself to-come-near on-no occasion permitting from
ea sibi communionem funditus familiaritatis absciderat.
her for-himself the-communion utterly of-familiarity had-cut-off
Habent quippe sancti viri hoc proprium; nam ut semper
have indeed holy men this as-their-own for that always

ab illicitis longe sint, a se plerumque etiam
from unlawful-things far they-may-be from themselves often even
licita abscindunt. Unde idem vir, ne in aliquam per
lawful-things they-cut-off whence the-same man lest into any through
eam incurreret culpam, sibi etiam per illam ministrari
her he-should-incur fault to-himself even through her to-be-ministered
recusabat necessaria. Hic ergo venerabilis presbyter cum
refused necessities this therefore venerable priest when
longam vitæ implesset ætatem, anno quadragesimo
long of-life he-had-completed age in-the-year fortieth
ordinationis suæ inardescente graviter febre correptus,
of-ordination his burning heavily with-fever seized
ad extrema deductus est. Sed cum eum presbytera sua
to the-end brought was but when him wife-of-the-priest his
conspiceret solutis jam membris, quasi in morte distentum,
saw with-loosened now limbs as-if in death stretched
si quod adhuc ei vitale spiramen inesset, naribus ejus
whether any still in-him vital breath was-in to-the-nostrils his
apposita curavit aure dignoscere. Quod ille sentiens,
applied she-took-care with-her-ear to-discern which he feeling
cui tenuissimus inerat flatus, quantulo adnisu valuit, ut
in-whom the-thinnest was-in breath with-as-little effort he-could that
loqui potuisset, infervescente spiritu collegit vocem atque
to-speak he-might-be-able with-burning spirit gathered (his)-voice and
erupit, dicens: Recede a me, mulier, adhuc igniculus vivit,
burst-out saying withdraw from me O-woman still the-little-fire lives
paleam tolle. Illa igitur recedente, crescente virtute
the-straw take-away with-her therefore withdrawing with-growing the-strength
corporis, cum magna cœpit lætitia clamare, dicens: Bene
of-the-body with great he-began joy to-cry saying well
veniant domini mei; bene veniant domini mei; quid ad
come lords my well come lords my why to

tantillum servulum vestrum estis dignati convenire? venio,
so-little little-servant your have-you deigned to-come-together I-come
venio, gratias ago, gratias ago. Cumque hoc iterata crebro
I-come thanks I-give thanks I-give and-when this with-repeated often
voce repeteret, quibus hoc diceret noti sui, qui illum
voice he-said-again to-whom this he-was-saying acquaintances his who him
circumsteterant, requirebant. Quibus ille admirando respondit,
stood-around asked to-whom he wondering answered
dicens: Nunquid hic convenisse sanctos apostolos non
saying surely-not here to-have-come-together the-holy apostles not
videtis? beatum Petrum et Paulum primos apostolorum non
do-you-see blessed Peter and Paul the-first of-the-apostles not
aspicitis? Ad quos iterum conversus, dicebat: Ecce venio,
do-you-behold to whom again turned he-said behold I-come
ecce venio; atque inter hæc verba animam reddidit. Et quia
behold I-come and among these words (his)-soul gave-back and that
veraciter sanctos apostolos viderit, eos etiam sequendo testatus
truly the-holy apostles he-had-seen them also by-following testified
est. Quod plerumque contingit justis, ut in morte sua
has which often happens to-the-just that in death their-own
sanctorum præcedentium visiones aspiciant, ne ipsam mortis
of-the-saints going-before visions they-behold lest the-very of-death
suæ pœnalem sententiam pertimescant, sed dum eorum
their-own the-penal sentence they-dread but while their
menti internorum civium societas ostenditur, a carnis
to-the-mind of-the-inward citizens the-fellowship is-shown from of-flesh
suæ copula sine doloris et formidinis fatigatione solvantur.
their the-bond without of-pain and of-fear weariness they-be-loosed

De anima Probi Reatinæ civitatis episcopi

XII · THE SOUL OF PROBUS, BISHOP OF RIETI

Abbot Probus tells of his uncle Probus, bishop of Rieti. When the physicians foretell his death, the bishop sends them and his father to dine upstairs, leaving only a little boy. The boy sees men in white enter, brighter than their robes, and cries out; the bishop tells him not to fear, for the martyrs Juvenal and Eleutherius have come. The boy runs to tell the others, who come down and find the bishop dead.

Qua de re neque hoc sileam, quod Probus omnipotentis
which about matter nor this shall-I-pass-over that Probus of-almighty
Dei famulus, qui nunc in hac urbe monasterio præest, quod
God the-servant who now in this city the-monastery heads which
appellatur Renati, de Probo patruo suo Reatinæ civitatis
is-called of-Renatus about Probus uncle his of-Rieti city
episcopo mihi narrare consuevit, dicens quia, appropinquante
bishop to-me to-relate was-accustomed saying that approaching
vitæ ejus termino, eum gravissima depressit ægritudo. Cujus
of-life his the-end him a-most-grievous weighed-down sickness whose
pater nomine Maximus, pueris circumquaque transmissis
father by-name Maximus servants round-about having-been-sent
colligere medicos studuit, si fortasse ejus molestiæ subvenire
to-gather physicians was-eager if perhaps his to-trouble to-come-to-aid
potuisset. Sed congregati ex vicinis locis undique medici,
he-could-have but gathered from neighboring places on-all-sides the-physicians
ad tactum venæ denuntiaverunt ejus exitum citius
at the-touch of-the-vein announced his death more-quickly
adfuturum. Sed cum jam tempus refectionis incumberet,
to-be-at-hand but when now the-time of-refreshment pressed
atque diei hora tardior excrevisset, venerandus episcopus
and of-the-day the-hour later had-grown-on the-venerable bishop

de illorum potius quam de sua salute sollicitus, eos qui
about their rather than about his-own welfare concerned those who
aderant admonuit cum suo patre in superioris episcopii sui
were-present admonished with his father into of-the-upper bishop's-house his
partes ascendere, seque post laborem reficiendo reparare.
parts to-go-up and-themselves after the-labor by-refreshing to-restore
Omnes igitur ascenderunt domum, unus ei tantummodo
all therefore went-up to-the-house one to-him only
parvulus relictus est puer, quem nunc prædictus Probus asserit
little left was boy whom now aforesaid Probus asserts
superesse. Qui dum lecto jacentis assisteret, subito aspexit
to-survive who while at-the-bed of-the-man-lying stood-by suddenly he-saw
intrantes ad virum Dei quosdam viros stolis candidis amictos,
entering to the-man of-God certain men in-robes white clothed
qui eumdem quoque candorem vestium, vultuum suorum
who that-same also brightness of-garments of-faces their
luce vincebant. Qua splendoris etiam claritate perculsus,
by-the-light surpassed by-which of-splendor also brightness struck
quinam illi essent, emissa cœpit voce clamare. Qua voce etiam
who they were uttered began voice to-cry-out by-which voice also
Probus episcopus commotus, intrantes eos aspexit et agnovit,
Probus the-bishop roused entering them saw and recognized
atque eumdem stridentem vagientemque puerum consolari
and that-same shrieking and-wailing boy to-console
cœpit, dicens: Noli timere, fili, quia ad me sanctus Juvenalis
began saying do-not fear O-son because to me saint Juvenal
et sanctus Eleutherius martyres venerunt. Ille autem tantæ
and saint Eleutherius martyrs have-come he moreover of-so-great
visionis novitatem non ferens, cursu concito extra fores fugit,
vision the-strangeness not bearing at-a-run swift outside the-doors fled
atque eos quos viderat patri ac medicis nuntiavit.
and those whom he-had-seen to-the-father and to-the-physicians announced

Qui concite descenderunt; sed ægrum quem reliquerant
who hastily came-down but the-sick-man whom they-had-left
jam defunctum invenerunt, quia illi eum secum tulerant,
now dead found because those him with-them had-taken
quorum visionem puer ferre non potuit, qui hic remansit.
whose vision the-boy to-bear not could who here remained

De transitu Gallæ ancillæ Dei

XIII · THE PASSING OF GALLA

Galla, the daughter of the consul Symmachus, widowed within a year, refuses a second marriage though the physicians warn she will grow a beard, and takes the veil at Saint Peter's. Dying of a cancer of the breast, she sees Peter between her two candlesticks, learns that her sins are forgiven, and asks that sister Benedicta come with her; Peter answers that another will come with her and Benedicta follow in thirty days. She dies three days later with that sister, and Benedicta on the thirtieth day.

Interea neque hoc silendum arbitror quod mihi personarum
meanwhile nor this to-be-kept-silent I-judge which to-me of-persons
gravium atque fidelium est relatione compertum. Gothorum
grave and faithful has-been by-the-report learned of-the-Goths
namque temporibus Galla hujus urbis nobilissima puella
for in-the-times Galla of-this city a-most-noble girl
Symmachi consulis, ac patricii filia, intra adolescentiæ
of-Symmachus the-consul and patrician daughter within of-youth
tempora marito tradita, in unius anni spatio ejus est
the-times to-a-husband given in of-one year the-space his was
morte viduata. Quam dum, fervente mundi copia, ad
by-death widowed whom while in-the-glowing of-the-world abundance to
iterandum thalamum et opes et ætas vocarent, elegit
repeating the-marriage-bed both wealth and age were-calling she-chose

magis spiritalibus nuptiis copulari Deo, in quibus a luctu
rather in-spiritual nuptials to-be-joined to-God in which from mourning
incipitur, sed ad gaudia æterna pervenitur, quam carnalibus
it-is-begun but to joys eternal it-is-arrived than to-carnal
nuptiis subjici, quæ a lætitia semper incipiunt, et ad
nuptials to-be-subjected which from gladness always begin and to
finem cum luctu tendunt. Huic autem cum valde ignea
the-end with mourning tend in-her moreover since very fiery
conspersio corporis inesset, cœperunt medici dicere, quia
a-complexion of-body was-in began the-physicians to-say that
nisi ad amplexus viriles rediret calore nimio contra naturam
unless to embraces manly she-returned from-heat excessive against nature
barbas esset habitura, quod ita quoque post factum est.
a-beard she-would-be about-to-have which so also afterward done was
Sed sancta mulier nihil exterioris deformitatis timuit, quæ
but the-holy woman nothing of-outward deformity feared who
interioris sponsi speciem amavit, nec verita est si hoc in
of-the-inner bridegroom the-beauty loved nor feared has if this in
illa fœdaretur, quod a cœlesti sponso in ea non amaretur.
her were-made-foul which by the-heavenly bridegroom in her not would-be-loved
Mox ergo ut ejus maritus defunctus est, abjecto sæculari
soon therefore as her husband died has having-cast-off the-secular
habitu, ad omnipotentis Dei servitium sese apud beati Petri
habit to of-almighty God the-service herself at of-blessed Peter
apostoli ecclesiam monasterio tradidit, ibique multis annis
the-apostle the-church to-a-monastery gave-over and-there for-many years
simplicitati cordis atque orationi dedita, larga indigentibus
to-simplicity of-heart and to-prayer devoted generous to-the-needy
eleemosynarum opera impendit. Cumque omnipotens Deus
of-alms works she-spent and-when almighty God
perennem jam mercedem reddere ejus laboribus decrevisset,
the-everlasting now reward to-render her to-the-labors had-decreed

cancri ulcere in mamilla percussa est. Nocturno autem
of-a-cancer by-the-ulcer in the-breast struck she-was in-the-nightly moreover
tempore ante lectum ejus duo candelabra lucere consueverant,
time before bed her two candlesticks to-shine had-been-wont
quia videlicet amica lucis, non solum spiritales, sed etiam
because namely a-friend of-light not only spiritual but also
corporales tenebras odio habebat. Quæ dum nocte quadam
bodily darkness in-hatred held who while on-night a-certain
ex hac eadem jaceret infirmitate fatigata, vidit beatum
from this same lay infirmity wearied she-saw blessed
Petrum apostolum inter utraque candelabra ante suum lectum
Peter the-apostle between both candlesticks before her-own bed
consistentem; nec perterrita timuit, sed ex amore sumens
standing nor terrified she-feared but from love taking
audaciam exsultavit, eique dixit: Quid est, Domine mi,
boldness she-exulted and-to-him said what is-it O-Lord my
dimissa sunt mihi peccata mea? Cui ille benignissimi
forgiven are to-me sins my to-whom he of-most-kind
ut est vultus, inclinato capite annuit, dicens: Dimissa;
as he-is of-countenance with-bowed head nodded saying forgiven
veni. Sed quia quamdam sanctimonialem feminam in eodem
come but because a-certain consecrated woman in the-same
monasterio præ cæteris diligebat, illico Galla subjunxit: Rogo
monastery above the-others she-loved at-once Galla added I-ask
ut soror Benedicta mecum veniat. Cui ille respondit: Non,
that sister Benedicta with-me may-come to-whom he answered not
sed illa talis veniat tecum; hæc vero quam petis, die
but that-one such let-come with-you this-one but whom you-ask on-day
erit trigesimo secutura. His itaque expletis, visio apostoli
shall-be the-thirtieth about-to-follow these and-so completed the-vision of-the-apostle
assistentis et colloquentis ei ablata est. At illa protinus
standing-by and speaking-with to-her taken-away was but she at-once

cunctæ congregationis accivit Matrem, eique quid viderit,
of-all the-congregation summoned the-Mother and-to-her what she-had-seen
quidve audierit, indicavit. Tertio autem die cum ea
or-what she-had-heard made-known on-the-third moreover day with that-one
quæ jussa fuerat sorore defuncta est; illa vero quam ipsa
who bidden had-been sister died has she but whom herself
poposcerat die est trigesimo subsecuta. Quod factum nunc
she-had-asked-for on-day has the-thirtieth followed which deed now
usque in eodem monasterio manet memorabile, sicque hoc a
until in the-same monastery remains memorable and-so this by
præcedentibus Matribus traditum narrare illic solent subtiliter
the-preceding Mothers handed-down to-relate there are-wont minutely
juniores quæ nunc sunt sanctimoniales virgines, ac si illo in
the-younger who now are nuns virgins as if that at
tempore huic tam grandi miraculo et ipsæ adfuissent.
time at-this so great miracle also themselves they-had-been-present

De transitu Servuli paralytici

XIV · THE PASSING OF SERVULUS THE PARALYTIC

Servulus, a paralytic who lay in the portico on the way to Saint Clement's and could not even lift his hand to his mouth, gave away the alms he received, bought books that the devout guests he took in read to him, and spent his days and nights in praise. Dying, he asks his guests to sing psalms with him, then silences them: "Do you not hear the praises resounding in heaven?" His soul leaves amid a fragrance that stays until his burial.

Sed inter hæc sciendum est quia sæpe animabus exeuntibus
but among these-things to-be-known is that often from-souls departing
electorum, dulcedo solet laudis cœlestis erumpere, ut dum
of-the-elect a-sweetness is-wont of-praise heavenly to-burst-forth that while
illam libenter audiunt, dissolutionem carnis ab anima sentire
it gladly they-hear the-dissolution of-the-flesh from the-soul to-feel
minime permittantur. Unde in Homiliis quoque Evangelii
by-no-means they-may-be-allowed whence in the-Homilies also of-the-Gospel
jam narrasse me memini quod in ea porticu quæ euntibus
already to-have-told me I-remember that in that portico which to-those-going
ad ecclesiam beati Clementis est pervia, fuit quidam, Servulus
to the-church of-blessed Clement is passable was a-certain Servulus
nomine, cujus te quoque non ambigo meminisse, qui quidem
by-name whom you also not I-doubt to-remember who indeed
pauper rebus, sed meritis dives erat, quem longa ægritudo
poor in-goods but in-merits rich was whom long sickness
dissolverat. Nam ex quo illum scire potuimus, usque ad
had-undone for from when him to-know we-could up to
finem vitæ paralyticus jacebat. Quid dicam quia stare non
the-end of-life paralyzed he-lay what shall-I-say that to-stand not
poterat, qui nunquam in lecto surgere vel ad sedendum
he-could who never in bed to-rise or to sitting

valebat, nunquam manum suam ad os ducere, nunquam
was-able never hand his to mouth to-bring never
se potuit ad latus aliud declinare? Huic ad serviendum
himself could to side other to-turn to-him for serving
mater cum fratre aderat, et quidquid ex eleemosyna
a-mother with a-brother was-present and whatever from alms
potuisset accipere, hoc eorum manibus pauperibus erogabat.
he-could-have to-receive this their by-the-hands to-the-poor he-paid-out
Nequaquam litteras noverat, sed Scripturæ sacræ sibimet
by-no-means letters he-knew but of-Scripture holy for-himself
Codices emerat, et religiosos quosque in hospitalitatem
the-books he-had-bought and religious-men each into hospitality
suscipiens, hos coram se studiose legere faciebat. Factumque
receiving them before himself zealously to-read he-made and-done
est ut juxta modum suum plene sacram Scripturam disceret,
it-was that after manner his-own fully holy Scripture he-learned
cum, sicut dixi, litteras funditus ignoraret. Studebat semper
although as I-said letters utterly he-knew-not he-was-eager always
in dolore gratias agere, hymnis Deo et laudibus diebus
in pain thanks to-give in-hymns to-God and in-praises by-days
ac noctibus vacare. Sed cum jam tempus esset ut tanta
and nights to-be-free but when now the-time was that so-great
ejus patientia remunerari debuisset, membrorum dolor ad
his patience to-be-rewarded ought of-the-limbs the-pain to
vitalia rediit. Cumque jam se morti proximum agnovisset,
the-vitals returned and-when now himself to-death nearest he-had-recognized
peregrinos viros, atque in hospitalitatem susceptos, admonuit
the-pilgrim men and into hospitality received he-admonished
ut surgerent, et cum eo psalmos pro exspectatione sui
that they-should-rise and with him psalms for the-expectation of-his
exitus decantarent. Cumque cum eis et ipse moriens
departure should-sing and-when with them also he-himself dying

psalleret, voces psallentium repente compescuit cum terrore
sang-psalms the-voices of-those-singing suddenly he-checked with terror
magni clamoris, dicens: Tacete; nunquid non auditis quantæ
of-a-great outcry saying be-silent surely not you-hear how-great
resonent laudes in cœlo? Et dum ad easdem laudes quas
resound praises in heaven and while to the-same praises which
intus audierat, aurem cordis intenderet, sancta illa anima
within he-had-heard the-ear of-the-heart he-strained holy that soul
carne soluta est. Qua scilicet exeunte, tanta illic fragrantia
from-the-flesh released was which namely departing so-great there a-fragrance
odoris aspersa est, ut omnes qui illic aderant inæstimabili
of-scent sprinkled was that all who there were-present with-inestimable
suavitate replerentur, ita ut per hoc patenter cognoscerent
sweetness were-filled so that through this plainly they-recognized
quod eam laudes in cœlo suscepissent. Cui rei monachus
that it praises in heaven had-received at-which thing monk
noster interfuit, qui nunc usque vivit, et cum magno fletu
our was-present who now still lives and with great weeping
attestari solet, quia quousque corpus ejus sepulturæ traderent,
to-attest is-wont that until body his to-burial they-gave
ab eorum naribus odoris illius fragrantia non recessit.
from their nostrils of-scent that the-fragrance not withdrew

De transitu Romulæ ancillæ Dei

XV · THE PASSING OF ROMULA

Romula, a disciple of the nun Redempta in Rome, patient, obedient, and silent, is paralyzed for years and only grows in prayer. One night she calls Redempta; a light fills the cell, a crowd is heard entering, and a fragrance follows, while Romula tells Redempta, "Do not fear, mother, I am not dying now." On the fourth night she receives the viaticum, and two choirs, men and women, sing before the door as her soul departs, their singing fading as they rise.

In eisdem quoque Homiliis rem narrasse me recolo, quam
in the-same also Homilies a-thing to-have-told me I-recall which
Speciosus compresbyter meus, qui hanc noverat, me narrante
Speciosus fellow-priest my who it had-known me telling
attestatus est. Eo namque tempore quo monasterium
attested has at-that for time in-which the-monastery
petii, anus quædam Redempta nomine, in sanctimoniali
I-sought an-old-woman a-certain Redempta by-name in nun's
habitu constituta in urbe hac juxta beatæ Mariæ semper
habit placed in city this near of-blessed Mary ever
virginis ecclesiam manebat. Hæc illius Herundinis discipula
virgin the-church remained she of-that Herundo the-disciple
fuerat, quæ magnis virtutibus pollens, super Prænestinos
had-been who with-great virtues strong above the-Praenestine
montes vitam eremiticam duxisse ferebatur. Huic autem
mountains a-life of-a-hermit to-have-led was-said to-this moreover
Redemptæ duæ in eodem habitu discipulæ aderant, una
Redempta two in the-same habit disciples were-present one
nomine Romula, et altera, quæ nunc adhuc superest, quam
by-name Romula and the-other who now still survives whom
quidem facie scio, sed nomine nescio. Tres itaque hæ in uno
indeed by-face I-know but by-name know-not three and-so these in one

habitaculo commanentes, morum quidem divitiis plenam, sed
dwelling living-together of-morals indeed in-riches full but
tamen rebus pauperem vitam ducebant. Hæc autem quam
yet in-goods poor a-life led this-one moreover whom
præfatus sum Romula aliam quam prædixi condiscipulam
mentioned I-have Romula the-other whom I-spoke-of fellow-disciple
suam magnis vitæ meritis anteibat. Erat quippe miræ
her by-great of-life merits surpassed she-was indeed of-wonderful
patientiæ, summæ obedientiæ, custos oris sui ad silentium,
patience of-highest obedience a-guard of-mouth her to silence
studiosa valde ad continuæ orationis usum. Sed quia
zealous very to of-continual prayer the-practice but because
plerumque hi, quos jam homines perfectos æstimant, adhuc
often those whom already men perfect they-reckon still
in oculis summi opificis aliquid imperfectionis habent,
in the-eyes of-the-highest maker something of-imperfection have
sicut sæpe imperiti homines necdum perfecte sculpta sigilla
as often unskilled men not-yet perfectly carved seals
conspicimus, et jam quasi perfecta laudamus, quæ tamen
we-gaze-on and already as-if perfect we-praise which yet
adhuc artifex considerat et limat, laudari jam audit, et
still the-artist considers and files to-be-praised already he-hears and
tamen ea tundere meliorando non desinit; hæc quam
yet them to-beat by-improving not he-ceases this-one whom
prædiximus Romula ea quam Græco vocabulo medici
we-spoke-of Romula by-that which by-a-Greek word physicians
paralysin vocant molestia corporali percussa est, multisque
paralysis call affliction bodily struck was and-for-many
annis in lectulo decubans, pene omni jacebat membrorum
years in bed lying almost of-all lay of-the-limbs
officio destituta, nec tamen hæc eadem ejus mentem ad
the-function bereft nor yet these same her mind to

impatientiam flagella perduxerant. Nam ipsa ei detrimenta
impatience scourges had-led for themselves to-her the-losses
membrorum facta fuerant incrementa virtutum, quia tanto
of-the-limbs made had-been increases of-virtues because so-much
sollicitius ad usum orationis excreverat, quanto et aliud
more-anxiously to the-practice of-prayer she-had-grown as-much-as also other
quodlibet agere nequaquam valebat. Nocte igitur quadam
anything to-do by-no-means she-was-able on-night therefore a-certain
eamdem Redemptam quam præfatus sum, quæ utrasque
that-same Redempta whom mentioned I-have who both
discipulas suas filiarum loco nutriebat, vocavit, dicens:
disciples her of-daughters in-the-place nourished she-called saying
Mater, veni, mater, veni. Quæ mox cum alia ejus
O-mother come O-mother come who at-once with the-other her
condiscipula surrexit, sicut utrisque referentibus et multis
fellow-disciple rose as both relating and to-many
eadem res claruit, et ego quoque eodem tempore agnovi.
the-same thing became-clear and I also at-the-same time learned
Cumque noctis medio lectulo jacentis assisterent, subito
and-when of-the-night in-the-middle at-the-bed of-her-lying they-stood-by suddenly
cœlitus lux emissa omne illius cellulæ spatium implevit,
from-heaven a-light sent-forth all of-that little-cell the-space filled
et splendor tantæ claritatis emicuit, ut corda assistentium
and a-splendor of-such brightness flashed-out that the-hearts of-those-standing-by
inæstimabili pavore perstringeret, atque, ut post ipsæ
with-inestimable dread it-gripped and as afterward they-themselves
referebant, omne in eis corpus obrigesceret, et in subito
related all in them the-body stiffened and in sudden
stupore remanerent. Cœpit namque quasi cujusdam magnæ
stupor they-remained began for as-if of-a-certain great
multitudinis ingredientis sonitus audiri, ostiumque cellulæ
multitude entering a-sound to-be-heard and-the-door of-the-cell

concuti, ac si ingredientium turba premeretur; atque, ut
to-be-shaken as if of-those-entering by-a-crowd it-were-pressed and as
dicebant, intrantium multitudinem sentiebant, sed nimietate
they-said of-those-entering the-multitude they-felt but from-the-excess
timoris et luminis videre non poterant, quia earum oculos
of-fear and of-light to-see not they-could because their eyes
et pavor depresserat, et ipsa tanti luminis claritas
both dread had-weighed-down and itself of-so-great light the-brightness
reverberabat. Quam lucem protinus est miri odoris
dazzled which light at-once has of-wonderful scent
fragrantia subsecuta, ita ut earum animum quem lux emissa
a-fragrance followed so that their spirit which the-light sent-forth
terruerat odoris suavitas refoveret. Sed cum vim claritatis
had-terrified of-the-scent the-sweetness revived but since the-force of-brightness
illius ferre non possent, cœpit eadem Romula assistentem et
that to-bear not they-could began the-same Romula standing-by and
trementem Redemptam suorum morum magistram blanda
trembling Redempta of-her morals the-mistress with-gentle
voce consolari, dicens: Noli timere, mater, non morior modo.
voice to-console saying do-not fear O-mother not I-die now
Cumque hoc crebro diceret, paulatim lux quæ fuerat emissa
and-when this often she-said gradually the-light which had-been sent-forth
subtracta est, sed is qui subsecutus est odor remansit.
withdrawn was but that which followed has scent remained
Sicque dies secundus et tertius transiit, ut aspersa odoris
and-so day second and third passed that sprinkled of-the-scent
fragrantia remaneret. Nocte igitur quarta eamdem magistram
the-fragrance remained on-night therefore the-fourth that-same mistress
suam iterum vocavit; qua veniente, viaticum petiit, et accepit.
her again she-called who coming the-viaticum she-sought and received
Necdum vero eadem Redempta, vel illa alia ejus discipula a
not-yet but that-same Redempta or that other her disciple from

lectulo jacentis abscesserant, et ecce subito in platea ante
the-bed of-her-lying had-withdrawn and behold suddenly in the-street before
ejusdem cellulæ ostium duo chori psallentium constiterunt,
of-the-same little-cell the-door two choirs of-those-singing-psalms took-their-stand
et sicut se dicebant sexus ex vocibus discrevisse,
and as themselves they-said the-sexes from the-voices to-have-distinguished
psalmodiæ cantus dicebant viri, et feminæ respondebant.
of-the-psalmody the-chant said men and women responded
Cumque ante fores cellulæ exhiberentur cœlestes exsequiæ,
and-when before the-doors of-the-cell were-displayed heavenly obsequies
sancta illa anima carne soluta est. Qua ad cœlum ducta,
holy that soul from-the-flesh released was which to heaven led
quanto chori psallentium altius ascendebant, tanto cœpit
the-more the-choirs of-those-singing higher ascended the-more began
psalmodia lenius audiri, quousque et ejusdem psalmodiæ
the-psalmody more-softly to-be-heard until both of-the-same psalmody
sonitus, et odoris suavitas elongata finiretur.
the-sound and of-the-scent the-sweetness drawn-off ended

De transitu Tharsillæ sacræ virginis

XVI · THE PASSING OF TARSILLA

Gregory's aunt Tarsilla is shown by his ancestor Pope Félix a dwelling of everlasting light. Taken with fever, she sees Jesus coming, tells those around her bed to withdraw, and dies with a wonderful fragrance; the washers find her elbows and knees hardened like a camel's from long prayer.

Nonnunquam vero in consolatione egredientis animæ ipse
sometimes but in the-consolation of-the-departing soul himself
apparere solet auctor ac retributor vitæ. Unde et hoc quod de
to-appear is-wont the-author and rewarder of-life whence also this which about
Tharsilla amita mea in Homiliis Evangelii dixisse me recolo
Tarsilla aunt my in the-Homilies of-the-Gospel to-have-said me I-recall
replicabo; quæ inter duas alias sorores suas virtute continuæ
I-shall-repeat who among two other sisters her by-the-virtue of-continual
orationis, gravitate vitæ, singularitate abstinentiæ, ad culmen
prayer by-the-gravity of-life by-the-singularity of-abstinence to the-summit
sanctitatis excreverat. Huic per visionem Felix atavus meus
of-holiness had-grown to-her through a-vision Felix forefather my
hujus Romanæ Ecclesiæ antistes apparuit, eique mansionem
of-this Roman Church the-bishop appeared and-to-her a-dwelling
perpetuæ claritatis ostendit, dicens: Veni, quia in hac te lucis
of-everlasting brightness showed saying come because in this you of-light
mansione suscipio. Quæ subsequenti mox febre correpta, ad
dwelling I-receive who by-a-following soon fever seized to
diem pervenit extremum. Et sicut nobilibus feminis virisque
the-day came last and as at-noble women and-men
morientibus, multi conveniunt qui eorum proximos consolentur,
dying many gather who their kin may-console
eadem hora exitus ipsius multi viri ac feminæ ejus
at-the-same hour of-the-departure of-her many men and women her

lectulum circumsteterunt. Cum subito illa sursum respiciens,
bed stood-around when suddenly she upward looking
Jesum venientem vidit, et cum magna animadversione cœpit
Jesus coming saw and with great intentness began
circumstantibus clamare, dicens: Recedite, recedite, Jesus
to-those-standing-around to-cry saying withdraw withdraw Jesus
venit. Cumque in eum intenderet quem videbat, sancta illa
comes and-when on him she-was-intent whom she-saw holy that
anima e corpore est egressa. Tantaque subito fragrantia
soul from the-body has departed and-so-great suddenly a-fragrance
miri odoris aspersa est, ut ipsa quoque suavitas cunctis
of-wonderful scent sprinkled was that itself also the-sweetness to-all
ostenderet illic auctorem suavitatis venisse. Cumque corpus
showed there the-author of-sweetness to-have-come and-when body
ejus ex more mortuorum ad lavandum esset nudatum,
her after the-custom of-the-dead for washing was stripped
longo orationis usu in cubitis ejus et genibus camelorum
from-long of-prayer use on elbows her and knees of-camels
more inventa est obdurata cutis excrevisse; et quid
after-the-manner found was hardened the-skin to-have-grown and what
vivens ejus spiritus semper egerit, caro mortua testabatur.
living her spirit always had-done the-flesh dead testified

De transitu Musæ puellæ

XVII · THE PASSING OF THE GIRL MUSA

Musa, the little sister of Probus, sees the Virgin Mary with girls in white, longs to join them, and when asked says she will; she is told to give up laughter and play and that she will come in thirty days. Changed, she tells her parents; after the twenty-fifth day she falls ill, and on the thirtieth sees Mary come with the girls and dies answering, "Behold, Lady, I come." Peter thinks heaven is filled largely with children.

Sed neque hoc sileo quod prædictus Probus Dei famulus
but nor this I-pass-over which aforesaid Probus of-God the-servant
de sorore sua, nomine Musa, puella parva, narrare consuevit,
about sister his by-name Musa a-girl little to-relate was-wont
dicens, quod quadam nocte ei per visionem sancta Dei
saying that on-a-certain night to-her through a-vision the-holy of-God
genitrix semper virgo Maria apparuit, atque coævas ei in
mother ever virgin Mary appeared and of-like-age to-her in
albis vestibus puellas ostendit. Quibus illa cum admisceri
white garments girls showed with-whom she when to-be-mingled
appeteret, sed se eis jungere non auderet, beatæ Mariæ
desired but herself to-them to-join not dared of-blessed Mary
virginis voce requisita est an velit cum eis esse
of-the-virgin by-the-voice asked she-was whether she-wished with them to-be
atque in ejus obsequio vivere. Cui cum puella eadem diceret,
and in her service to-live to-whom when the-girl the-same said
Volo, ab ea protinus mandatum accepit, ut nihil ultra leve
I-wish from her at-once a-command she-received that nothing further light
et puellare ageret, et a risu et jocis abstineret, sciens
and girlish she-should-do and from laughter and jests should-abstain knowing
per omnia quod inter easdem virgines quas viderat, ad ejus
in all-things that among the-same virgins whom she-had-seen to her

obsequium die trigesimo veniret. Quibus visis, in cunctis
service on-day the-thirtieth she-would-come which seen in all
suis moribus puella mutata est, omnemque a se levitatem
her manners the-girl changed was and-all from herself the-levity
puellaris vitæ magnæ gravitatis detersit manu. Cumque eam
of-girlish life of-great gravity wiped-away with-a-hand and-when her
parentes ejus mutatam esse mirarentur, requisita rem retulit,
parents her changed to-be wondered asked the-thing she-told
quid sibi Dei Genitrix jusserit, vel qua die itura esset ad
what to-her of-God the-Mother had-bidden or on-what day about-to-go she-was to
obsequium ejus indicavit. Tunc post vigesimum quintum diem
service her she-made-known then after the-twentieth fifth day
febre correpta est. Die autem trigesimo cum hora ejus
with-fever seized she-was on-day moreover the-thirtieth when the-hour of-her
exitus propinquasset, eamdem beatam Genitricem Dei cum
departure had-drawn-near that-same blessed Mother of-God with
puellis quas per visionem viderat, ad se venire conspexit.
the-girls whom through a-vision she-had-seen to herself to-come she-beheld
Cui se etiam vocanti respondere cœpit, et depressis
to-whom herself also calling to-answer she-began and lowered
reverenter oculis aperta voce clamare: Ecce, Domina, venio,
reverently eyes with-open voice to-cry behold O-Lady I-come
ecce, Domina, venio. In qua etiam voce spiritum reddidit, et
behold O-Lady I-come in which also voice her-spirit she-gave-up and
ex virgineo corpore, habitatura cum sanctis virginibus exivit.
from the-virgin body about-to-dwell with holy virgins went-out
PETRUS. Cum humanum genus multis atque innumeris vitiis sit
since the-human race to-many and countless vices is
subjectum, Jerusalem cœlestis maximam partem ex parvulis
subject Jerusalem heavenly in-its-greatest part from little-ones
vel infantibus arbitror posse compleri.
or infants I-judge to-be-able to-be-filled

Quod quibusdam parvulis regni cœlestis aditus a parentibus clauditur, cum ab eis male nutriuntur; et de puero blasphemo

XVIII · CHILDREN SHUT OUT OF THE KINGDOM

Baptized infants who die enter the kingdom, but not every child who can speak, for bad upbringing closes it to some. A Roman's five-year-old son, carnally loved and never corrected, blasphemed whenever he was crossed; dying of the plague in his father's lap, he cried that Moorish men had come to take him, blasphemed, and died. God let him repeat his sin at death so that his father would know his guilt.

GREGORIUS. Etsi omnes baptizatos infantes, atque in eadem
although all baptized infants and in the-same
infantia morientes ingredi regnum cœleste credendum est,
infancy dying to-enter the-kingdom heavenly to-be-believed is
omnes tamen parvulos qui scilicet jam loqui possunt, regna
all yet little-ones who namely already to-speak can the-kingdoms
cœlestia ingredi credendum non est, quia nonnullis parvulis
heavenly to-enter to-be-believed not is because to-some little-ones
ejusdem regni cœlestis aditus a parentibus clauditur, si male
of-the-same kingdom heavenly the-entrance by parents is-closed if badly
nutriantur. Nam quidam vir cunctis in hac urbe notissimus,
they-are-brought-up for a-certain man to-all in this city most-known
ante triennium filium habuit annorum, sicut arbitror, quinque;
before three-years a-son had of-years as I-judge five
quem nimis carnaliter diligens remisse nutriebat. Atque idem
whom too carnally loving slackly he-brought-up and the-same
parvulus (quod dictu grave est) mox ut ejus animo aliquid
little-one what to-say grievous is as-soon as his mind anything
obstitisset, majestatem Dei blasphemare consueverat: qui
had-opposed the-majesty of-God to-blaspheme was-wont who

in hac urbe ante triennium mortalitate percussus, venit ad
in this city before three-years by-the-plague struck came to
mortem. Cumque eum suus pater in sinu teneret, sicut hi
death and-when him his father in the-lap held as those
testati sunt qui præsentes fuerunt, malignos ad se venisse
testified have who present were evil to himself to-have-come
spiritus trementibus oculis puer aspiciens, cœpit clamare:
spirits with-trembling eyes the-boy looking began to-cry
Obsta, pater, obsta, pater. Qui clamans declinabat faciem,
stop-them O-father stop-them O-father who crying turned-aside face
ut se ab eis in sinu patris absconderet. Quem cum
that himself from them in the-lap of-the-father he-might-hide whom when
ille trementem requireret quid videret, puer adjunxit, dicens:
he trembling asked what he-saw the-boy added saying
Mauri homines venerunt, qui me tollere volunt. Qui cum
Moorish men have-come who me to-take-away wish who when
hoc dixisset, majestatis nomen protinus blasphemavit, et
this he-had-said of-the-majesty the-name at-once he-blasphemed and
animam reddidit. Ut enim omnipotens Deus ostenderet pro
the-soul gave-up that for almighty God might-show for
quo reatu talibus fuisset traditus exsecutoribus, unde
what guilt to-such he-had-been handed-over executioners for-which
viventem pater suus noluit corrigere, hoc morientem permisit
the-living-boy father his would-not to-correct this the-dying-boy he-allowed
iterare; ut qui diu per Divinitatis patientiam blasphemus
to-repeat that he-who long through of-the-Godhead the-patience a-blasphemer
vixerat, quandoque per Divinitatis judicium blasphemaret,
had-lived at-last through of-the-Godhead the-judgment might-blaspheme
et moreretur; quatenus reatum suum pater ejus agnosceret,
and might-die so-that guilt his father his might-recognize
qui parvuli filii animam negligens, non parvulum peccatorem
who of-his-little son the-soul neglecting no little sinner

gehennæ ignibus nutrisset. Sed interim hoc triste seponentes,
of-hell for-the-fires had-brought-up but meanwhile this sad-thing setting-aside
ad ea quæ narrare cœperamus læta redeamus.
to those-things which to-relate we-had-begun glad let-us-return

De transitu Stephani viri Dei

XIX · THE PASSING OF STEPHEN

The poor and patient Stephen, whose harvest a malicious man burns on the threshing floor, answers the messenger's lament calmly: "Woe to the man who did it; what has happened to me?" When he is dying, some around his bed see angels enter, others see nothing, but so great a fear strikes all that none can stay as his soul departs.

Prædicto etenim Probo aliisque religiosis narrantibus viris
aforesaid for Probus and-other religious relating men
agnovi ea quæ indicare audientibus de venerabili
I-learned those-things which to-make-known to-hearers about the-venerable
Patre Stephano in Homiliis Evangelii curavi. Fuit enim vir,
Father Stephen in the-Homilies of-the-Gospel I-took-care was for a-man
sicut idem Probus et multi alii testantur, nihil in hoc
as the-same Probus and many others testify nothing in this
mundo possidens, nihil requirens; solam cum Deo paupertatem
world possessing nothing seeking alone with God poverty
diligens, inter adversa semper patientiam amplectens, conventus
loving among adversities always patience embracing the-gatherings
sæcularium fugiens, vacare semper orationi concupiscens. De
of-worldly-men fleeing to-be-free always for-prayer desiring about
quo unum bonum virtutis refero, ut ex hoc uno valeant
whom one good of-virtue I-report that from this one may-be-able
ejus multa pensari. Is namque cum quadam die messem
his many to-be-weighed he for when on-a-certain day the-harvest

quam sua manu severat decisam ad aream
which with-his-own hand he-had-sown cut to the-threshing-floor
deduxisset, nihilque aliud cum discipulis suis ad totius
had-brought and-nothing else with disciples his for of-the-whole
anni stipendium haberet, quidam perversæ voluntatis vir,
year the-provision he-had a-certain of-perverse will man
antiqui hostis stimulis instigatus, eamdem messem, igne
of-the-ancient enemy by-the-goads incited the-same harvest with-fire
supposito, ita ut erat in area, incendit. Quod factum
set-under just as it-was on the-threshing-floor burned which deed
dum alter conspiceret, eidem Dei famulo cucurrit et
when another beheld to-the-same of-God servant he-ran and
nuntiavit. Quod postquam indicavit, adjunxit, dicens:
announced which after he-had-made-known he-added saying
Væ, væ, pater Stephane, quid tibi contigit? Cui statim
woe woe O-father Stephen what to-you has-befallen to-whom at-once
vultu ac mente placida ille respondit: Væ illi contigit
with-countenance and mind calm he answered woe to-him has-befallen
qui hoc fecit; nam mihi quid contigit? In quibus ejus verbis
who this did for to-me what has-befallen in which his words
ostenditur in quo virtutis culmine sedebat, qui unum
is-shown on what of-virtue summit he-sat who the-one-thing
quod in sumptus mundi habuerat tam secura perdebat
which for the-expenses of-the-world he-had-had so untroubled was-losing
mente, magisque illi condolebat qui peccatum commiserat,
in-mind and-rather for-him grieved who the-sin had-committed
quam sibi qui peccati illius damna tolerabat; nec pensabat
than for-himself who of-sin that the-losses endured nor weighed
quid ipse exterius, sed culpæ reus quantum perdebat
what he outwardly but of-the-fault the-guilty-one how-much was-losing
intus. Hunc itaque cum dies mortis egredi de corpore
within him and-so when the-day of-death to-depart from the-body

urgeret, convenerunt multi, ut tam sanctæ animæ de hoc
pressed gathered many that to-so holy soul from this
mundo recedenti suas animas commendarent. Cumque lecto
world withdrawing their souls they-might-commend and-when at-the-bed
illius hi qui convenerant omnes assisterent, alii ingredientes
of-him those who had-gathered all stood-by some entering
angelos viderunt, sed dicere aliquid nullo modo potuerunt,
angels saw but to-say anything in-no way could
alii omnino nil viderunt; sed omnes qui aderant, ita
others at-all nothing saw but all who were-present so
vehementissimus timor perculit, ut nullus, egrediente illa
most-vehement a-fear struck that no-one departing that
sancta anima, illic stare potuisset. Et hi ergo qui viderant,
holy soul there to-stand could-have and those therefore who had-seen
et hi qui omnino nihil viderant, uno omnes timore
and those who at-all nothing had-seen with-one all fear
perculsi et territi fugerunt, ut palam daretur intelligi
struck and terrified fled that openly it-was-given to-be-understood
quæ et quanta vis esset quæ illam egredientem animam
what-kind and how-great a-power it-was which that departing soul
susciperet, cujus egressum nemo mortalium ferre potuisset.
received whose departure no-one of-mortals to-bear could-have

Quod aliquando animæ meritum non in ipso egressu, sed post mortem verius declaratur

XX · MERIT SHOWN AFTER DEATH

Sometimes a soul's merit is not shown at its departure but declared more surely after death. So the holy martyrs, who suffered many cruelties from unbelievers, shine daily at their dead bones with signs and miracles.

Sed inter hæc sciendum est quia aliquando animæ meritum
but among these-things to-be-known is that sometimes of-the-soul the-merit
non in ipso suo egressu ostenditur, post mortem vero
not in the-very its departure is-shown after death but
certius declaratur. Unde et sancti martyres ab infidelibus
more-surely is-declared whence also the-holy martyrs from unbelievers
crudelia multa perpessi sunt, qui tamen, ut prædiximus, ad
cruel-things many suffered have who yet as we-said-before at
ossa sua mortua signis quotidie et miraculis clarescunt.
bones their dead with-signs daily and miracles shine

De duobus monachis Valentionis abbatis

XXI · THE TWO MONKS OF ABBOT VALENTIO

When the Lombards come to Valentio's monastery in Valeria, they hang two monks from a tree. That evening the spirits of both are heard singing psalms in clear voices, so that the killers themselves are terrified, and the captives present bear witness; God let bodily ears hear it so the living would learn that those who serve him live more truly after death.

Vitæ namque venerabilis Valentio, qui post in hac Romana
of-life for venerable Valentio who afterward in this Roman
urbe mihi, sicut nosti, meoque monasterio præfuit, prius
city to-me as you-know and-my monastery presided first
in Valeriæ provincia suum monasterium rexit. In quo dum
in of-Valeria the-province his-own monastery ruled in which when
Langobardi sævientes venissent, sicut ejus narratione didici,
the-Lombards raging had-come as his from-the-telling I-learned
duos ejus monachos in ramis unius arboris suspenderunt,
two his monks on the-branches of-one tree they-hanged
qui suspensi eodem die defuncti sunt. Facto autem vespere
who hanged on-the-same day died have come moreover evening
utrorumque eorum spiritus claris illic apertisque vocibus
of-both of-them the-spirits clear there and-open with-voices
psallere cœperunt, ita ut ipsi quoque qui eos
to-sing-psalms began so that they-themselves also who them
occiderant, cum voces psallentium audirent, nimium mirati
had-killed when the-voices of-those-singing they-heard greatly wondering
terrerentur. Quas videlicet voces captivi quoque omnes qui
were-terrified which namely voices the-captives also all who
illic aderant audierunt, atque eorum psalmodiæ postmodum
there were-present heard and of-their psalmody afterward

testes exstiterunt. Sed has voces spirituum omnipotens Deus
witnesses stood-forth but these voices of-the-spirits almighty God
idcirco pertingere voluit ad aures corporum, ut viventes
for-this-reason to-reach wished to the-ears of-bodies that the-living
quique in carne discerent, quia si Deo servire studeant,
all in the-flesh might-learn that if God to-serve they-are-eager
post carnis mortem verius vivant.
after of-the-flesh death more-truly they-live

De transitu Surani abbatis

XXII · THE PASSING OF ABBOT SURANUS

Suranus, an abbot in the nearby province of Sora, gives everything to captives fleeing the Lombards, down to the vegetables of the garden. The Lombards seize him and demand gold, lead him to a wooded mountain, and one kills him with his sword. As his body falls, the whole mountain and forest shake, as if the earth could not bear the weight of his holiness.

Quibusdam religiosis quoque viris attestantibus, adhuc
certain religious also men attesting still
in monasterio positus agnovi quod hoc Langobardorum
in the-monastery placed I-learned that in-this of-the-Lombards
tempore, juxta in hac provincia quæ Sura nominatur, quidam
time nearby in this province which Sora is-named a-certain
monasterii Pater vitæ venerabilis, Suranus nomine, fuerit, qui
of-a-monastery Father of-life venerable Suranus by-name was who
captivis advenientibus, atque a Langobardorum deprædatione
to-the-captives arriving and from of-the-Lombards plundering
fugientibus, cuncta quæ in monasterio videbatur habere, largitus
fleeing all-things which in the-monastery he-seemed to-have bestowed
est. Cumque in eleemosynis vestimenta sua ac fratrum omnia,
has and-when in alms garments his and of-the-brothers all

et cellarium consumpsisset, quidquid habere in horto potuit,
and the-storeroom he-had-used-up whatever to-have in the-garden he-could
expendit. Expensis vero rebus omnibus, Langobardi ad eum
he-spent spent but things all the-Lombards to him
subito venerunt, eumque tenuerunt, et aurum petere cœperunt.
suddenly came and-him held and gold to-demand began
Quibus cum ille diceret se omnino nihil habere, in vicino
to-whom when he said himself at-all nothing to-have to a-neighboring
monte ab eis ductus est, in quo silva immensæ magnitudinis
mountain by them led he-was on which a-forest of-immense size
stabat. Ibi captivus quidam fugiens in cava arbore latebat,
stood there a-captive certain fleeing in a-hollow tree lay-hidden
ubi unus ex Langobardis educto gladio prædictum venerabilem
where one of the-Lombards drawn sword the-aforesaid venerable
occidit virum. Cujus corpore in terram cadente, mons
killed man whose body to the-ground falling the-mountain
omnis protinus et silva concussa est, ac si se ferre non
whole at-once and the-forest shaken was as if itself to-bear not
posse pondus sanctitatis ejus diceret terra, quæ tremuisset.
to-be-able the-weight of-holiness his were-saying the-earth which had-trembled

De transitu diaconi Ecclesiæ Marsorum

XXIII · THE PASSING OF A DEACON OF THE MARSI

A venerable deacon of the Marsi is beheaded by a Lombard, and his killer, seized by an unclean spirit, falls at his feet, showing that the slayer of God's friend was handed over to God's enemy. Peter asks why God lets those die so whose holiness he will not hide after death.

Alius quoque in Marsorum provincia vitæ valde venerabilis
another also in of-the-Marsi the-province of-life very venerable
diaconus fuit; quem inventum Langobardi tenuerunt, quorum
a-deacon was whom found the-Lombards held of-whom
unus educto gladio caput ejus amputavit. Sed cum corpus
one drawn sword head his cut-off but when the-body
ejus in terram caderet, ipse qui hunc capite truncaverat,
his to the-ground fell he-himself who him of-the-head had-cut-short
immundo spiritu correptus, ad pedes corruit, et quod
by-an-unclean spirit seized at the-feet collapsed and that
amicum Dei occiderit, inimico Dei traditus ostendit.
the-friend of-God he-had-killed to-the-enemy of-God handed-over showed

PETRUS. Quid est hoc, quæso te, quod omnipotens Deus sic
what is this I-ask you that almighty God so
permittit mori, quos tamen post mortem cujus sanctitatis
allows to-die whom yet after death of-what holiness
fuerint, non patitur celari?
they-were not he-suffers to-be-hidden

De morte viri Dei, qui missus Bethel fuerat

XXIV · THE MAN OF GOD SENT TO BETHEL

A hard death does no harm to the elect, and may cut away some small fault; the wicked receive power over the good while they live, and are punished for it. So the man of God sent against Samaria, killed by a lion for eating against God's command, was not eaten: the lion stood by the ass and guarded the corpse of the man made just by his death. Peter asks whether the souls of the just are received in heaven before the resurrection.

GREGORIUS. Cum scriptum sit: Justus quacunque morte
since written it-is the-just-man by-whatever death
præventus fuerit, justitia ejus non auferetur ab eo,
overtaken he-shall-have-been justice his not shall-be-taken-away from him
electi, qui procul dubio ad perpetuam vitam tendunt, quid eis
the-elect who without doubt to everlasting life tend what them
obest si ad modicum dure moriuntur? Et est fortasse
does-it-harm if for a-short-while harshly they-die and there-is perhaps
nonnunquam eorum culpa, licet minima, quæ in eadem debeat
sometimes their fault although very-small which in the-same ought
morte resecari. Unde fit ut reprobi potestatem
death to-be-cut-away whence it-comes-about that the-reprobate power
quidem contra viventes accipiant, sed illis morientibus hoc in
indeed against the-living receive but those dying this in
eis gravius vindicetur, quod contra bonos potestatem suæ
them more-heavily is-avenged that against the-good power of-their
crudelitatis acceperunt, sicut idem carnifex qui eumdem
cruelty they-received as the-same executioner who the-same
venerabilem diaconum viventem ferire permissus est, gaudere
venerable deacon living to-strike allowed was to-rejoice
super mortuum permissus non est. Quod sacra quoque testantur
over him-dead allowed not was which sacred also testify

eloquia. Nam vir Dei contra Samariam missus, quia per
utterances for the-man of-God against Samaria sent because through
inobedientiam in itinere comedit, hunc leo in eodem itinere
disobedience on the-journey he-ate him a-lion on the-same journey
occidit. Sed statim illic scriptum est: Quia stetit leo juxta
killed but at-once there written is that stood the-lion beside
asinum, et non comedit de cadavere. Ex qua re ostenditur
the-ass and not ate of the-corpse from which thing is-shown
quod peccatum inobedientiæ in ipsa fuerit morte laxatum,
that the-sin of-disobedience in the-very had-been death loosed
quia idem leo, quem viventem præsumpsit occidere, contingere
because the-same lion whom living presumed to-kill to-touch
non præsumpsit occisum. Qui enim occidendi ausum habuit,
not presumed him-killed who for of-killing the-daring had
de occisi cadavere comedendi licentiam non accepit,
of of-the-killed-man corpse of-eating the-license not received
quia is qui culpabilis in vita fuerat, punita inobedientia,
because he who guilty in life had-been punished (his)-disobedience
erat jam justus ex morte. Leo ergo qui prius peccatoris
was already just from death the-lion therefore which before of-the-sinner
vitam necaverat, custodivit postmodum cadaver justi.
the-life had-slain guarded afterward the-corpse of-the-just-man

PETRUS. Placet quod dicis; sed nosse velim si nunc
it-pleases what you-say but to-know I-would-wish whether now
ante restitutionem corporum in cœlo recipi valeant animæ
before the-restoration of-bodies in heaven to-be-received can the-souls
justorum.
of-the-just

Si ante restitutionem corporis recipiantur in cœlo animæ justorum

XXV · THE JUST IN HEAVEN BEFORE THE RESURRECTION

Some just souls are delayed in certain mansions, but the perfect are received in heaven at once, as the Truth says that where the body is the eagles gather, and Paul desires to be dissolved and be with Christ. At the judgment their joy grows, since they will enjoy the blessedness of body as well as soul: the souls of the saints have one robe each now and will have two. Peter asks how the dying foretell things.

GREGORIUS. Hoc neque de omnibus justis fateri possumus,
this neither about all just-men to-affirm can-we
neque de omnibus negare. Nam sunt quorumdam justorum
nor about all to-deny for there-are of-certain just-men
animæ quæ a cœlesti regno quibusdam adhuc mansionibus
souls which from the-heavenly kingdom in-certain still mansions
differuntur. In quo dilationis damno quid aliud innuitur, nisi
are-deferred in which of-delay loss what else is-hinted unless
quod de perfecta justitia aliquid minus habuerunt? Et tamen
that of perfect justice something less they-had and yet
luce clarius constat quia perfectorum justorum animæ,
than-light more-clearly it-stands that of-the-perfect just the-souls
mox ut hujus carnis claustra exeunt, in cœlestibus sedibus
as-soon as of-this flesh the-enclosures they-leave in heavenly seats
recipiuntur, quod et ipsa per se Veritas attestatur, dicens:
are-received which also itself by itself the-Truth attests saying
Ubicunque fuerit corpus, illuc congregabuntur et aquilæ; quia
wherever shall-be the-body thither shall-be-gathered also the-eagles because
ubi ipse Redemptor noster est corpore, illuc procul dubio
where himself Redeemer our is in-body thither without doubt
colliguntur justorum animæ. Et Paulus dissolvi desiderat,
are-gathered of-the-just the-souls and Paul to-be-dissolved desires

et esse cum Christo. Qui ergo Christum in cœlo esse non
and to-be with Christ who therefore Christ in heaven to-be not
dubitat, nec Pauli animam esse in cœlo negant. Qui etiam de
doubts nor of-Paul the-soul to-be in heaven they-deny who also about
dissolutione sui corporis, atque de inhabitatione cœlestis
the-dissolution of-his body and about the-dwelling of-the-heavenly
patriæ, dicit: Scimus quoniam si terrestris domus nostra
homeland says we-know that if earthly house our
hujus habitationis dissolvatur, quod ædificationem habemus
of-this dwelling be-dissolved that a-building we-have
ex Deo, domum non manufactam, sed æternam in cœlis.
from God a-house not made-by-hand but eternal in the-heavens

PETRUS. Si igitur nunc sunt in cœlo animæ justorum, quid
if therefore now are in heaven the-souls of-the-just what
est quod in die judicii pro justitiæ suæ retributione
is-it that on the-day of-judgment for of-justice their the-reward
recipiant?
they-may-receive

GREGORIUS. Hoc eis nimirum crescit in judicio, quod nunc
this to-them surely grows in the-judgment that now
animarum sola, postmodum vero etiam corporum beatitudine
of-souls alone afterward but also of-bodies the-blessedness
perfruuntur, ut in ipsa quoque carne gaudeant, in qua
they-enjoy that in the-very also the-flesh they-may-rejoice in which
dolores pro Domino cruciatusque pertulerunt. Pro hac quippe
pains for the-Lord and-torments they-endured for this indeed
geminata eorum gloria scriptum est: In terra sua duplicia
twofold their glory written it-is in land their-own double-things
possidebunt. Hinc etiam ante resurrectionis diem de sanctorum
they-shall-possess hence also before of-the-resurrection the-day about of-the-saints
animabus scriptum est: Datæ sunt illis singulæ stolæ
the-souls written it-is given were to-them each-one robe

albæ, et dictum est illis ut requiescerent tempus adhuc
white and said it-was to-them that they-should-rest a-time yet
modicum, donec impleatur numerus conservorum et fratrum
short until be-fulfilled the-number of-fellow-servants and of-brothers
eorum. Qui itaque nunc singulas acceperunt, binas in judicio
their who and-so now one-each have-received two-each in the-judgment
stolas habituri sunt, quia modo animarum tantummodo,
robes about-to-have are because now of-souls only
tunc autem animarum simul et corporum gloria lætabuntur.
then moreover of-souls together and of-bodies in-the-glory they-shall-rejoice

PETRUS. Assentio; sed velim scire, quonammodo agitur
I-agree but I-would-wish to-know in-what-way it-comes-about
quod plerumque morientes multa prædicunt?
that often the-dying many-things foretell

Quibus modis morientes aliqua prædicunt; et de quodam advocato, de Gerontio ac Mellito monachis, et Armentario puero

XXVI · HOW THE DYING FORETELL THINGS

The soul sometimes foresees by its own subtlety, as an advocate who rose and dressed to go to Saint Sixtus' and was buried there by chance; sometimes by revelation, as the monk Gerontius saw white-robed men enroll several brothers, who died in that order, and Mellitus of Porto saw the Easter baptized written in gold; sometimes by a foretaste of heaven, as the servant Armentarius, saying he had been in heaven, named who would die in the house and spoke Greek and Bulgarian, then died after tearing his arms with his teeth.

GREGORIUS. Ipsa aliquando animarum vis subtilitate sua
itself sometimes of-souls the-power by-subtlety its-own
aliquid prævidet. Aliquando autem exituræ de corpore
something foresees sometimes moreover about-to-depart from the-body
animæ, per revelationem ventura cognoscunt. Aliquando
souls through revelation things-to-come learn sometimes
vero dum jam juxta sit ut corpus deserant, divinitus
but while already near it-is that the-body they-should-leave divinely
afflatæ in secreta cœlestia incorporeum mentis oculum
inspired into the-secret heavenly-things the-incorporeal of-the-mind eye
mittunt. Nam quod vis animæ aliquando subtilitate sua
they-send for that the-power of-the-soul sometimes by-subtlety its-own
ea quæ sunt ventura cognoscit patet ex eo quod
those-things which are to-come learns is-plain from this that
quidam advocatus qui in hac urbe ante biduum lateris dolore
a-certain advocate who in this city before two-days of-the-side from-pain
defunctus est, paululum antequam moreretur, vocavit puerum
died has a-little before he-died called servant
suum, pararique sibi vestimenta ad procedendum
his and-to-be-prepared for-himself garments for going-out

jussit. Quem dum puer quasi insanire cerneret, ejusque
ordered whom while the-servant as-if to-be-mad saw and-his
præceptis minime obediret, surrexit, vestimento se induit,
orders by-no-means obeyed he-rose with-garment himself clothed
et per viam Appiam ad beati Xysti Ecclesiam se esse
and by the-way Appian to of-blessed Sixtus the-Church himself to-be
processurum dixit. Cumque post modicum, ingravescente
about-to-go-forth said and-when after a-little growing-heavier
molestia, esset defunctus, deliberatum fuerat ut apud
the-trouble he-had died decided it-had-been that at
beatum Januarium martyrem Prænestina via ejus corpus
blessed Januarius the-martyr on-the-Praenestine way his body
poni debuisset. Sed quia longum hoc his qui funus ejus
to-be-laid ought but because long this to-those who funeral his
curaverant visum est, repente orto consilio exeuntes
had-cared-for seemed it-was suddenly having-arisen a-counsel going-out
cum ejus funere per viam Appiam, nescientesque quid ille
with his funeral by the-way Appian and-not-knowing what he
dixerat, in ipsa eum ecclesia quam prædixerat posuerunt. Et
had-said in the-very him the-church which he-had-foretold laid and
cum eumdem virum curis sæcularibus obligatum lucrisque
since the-same man by-cares worldly bound and-at-gains
terrenis inhiantem fuisse noverimus, unde hoc prædicere
earthly gaping to-have-been we-know whence this to-foretell
potuit, nisi quia id quod futurum erat ejus corpori
could-be unless because that which future was his for-the-body
ipsa vis animæ ac subtilitas prævidebat? Quod autem
itself the-power of-the-soul and subtlety foresaw that moreover
sæpe etiam revelationibus agitur ut a morituris futura
often also by-revelations it-is-done that by the-dying future-things
præsciantur, ex his colligere possumus quæ apud nos gesta
are-foreknown from these to-gather we-can which among us done

in monasteriis scimus. In monasterio etenim meo quidam
in monasteries we-know in monastery for my a-certain
frater ante decennium Gerontius dicebatur. Qui cum gravi
brother before ten-years Gerontius was-called who when by-heavy
molestia corporis fuisset depressus, in visione nocturna
affliction of-body he-had-been weighed-down in a-vision nocturnal
albatos viros, et clari omnimodo habitus in hoc ipsum
white-clad men and of-bright altogether dress into this very
monasterium descendere de superioribus aspexit. Qui dum
monastery to-descend from the-upper-parts saw who while
coram lecto jacentis assisterent, unus eorum dixit: Ad
before the-bed of-the-man-lying they-stood one of-them said for
hoc venimus, ut de monasterio Gregorii quosdam fratres in
this we-have-come that from the-monastery of-Gregory certain brothers into
militiam mittamus; atque alteri præcipiens adjunxit: Scribe
service we-may-send and to-another commanding added write
Marcellum, Valentinianum, Agnellum, atque alios quorum nunc
Marcellus Valentinian Agnellus and others whom now
minime recordor. Quibus expletis addidit, dicens: Scribe et
by-no-means I-recall which completed he-added saying write also
hunc ipsum qui nos aspicit. Ex qua visione certus redditus
this very-one who us beholds from which vision certain made
prædictus frater, facto mane innotuit fratribus, qui et qui
the-aforesaid brother come morning became-known to-the-brothers who and who
essent in brevi ex eadem cella morituri, quos se etiam
they-were in short from the-same cell about-to-die whom himself also
denuntiavit esse secuturum, cum die alio prædicti fratres
he-announced to-be about-to-follow when on-day the-next the-aforesaid brothers
mori cœperunt, atque sub eodem ordine se in morte
to-die began and in the-same order themselves in death
secuti sunt quo fuerant in descriptione nominati. Ad
followed have in-which they-had-been in the-listing named at

extremum vero et ipse obiit, qui eosdem fratres morituros
the-last but also he-himself died who the-same brothers about-to-die
prævidit. In ea quoque mortalitate quæ ante triennium
foresaw in that also plague which before three-years
hanc urbem vehementissima clade vastavit, in Portuensis
this city with-most-violent slaughter laid-waste in of-Porto
civitatis monasterio, Mellitus dictus est monachus, adhuc in
of-the-city monastery Mellitus called was a-monk still in
annis juvenilibus constitutus, sed miræ simplicitatis atque
years youthful placed but of-wonderful simplicity and
humilitatis vir: qui, appropinquante vocationis die, eadem
humility a-man who approaching of-the-calling the-day by-the-same
clade percussus ad extrema deductus est. Quod vir vitæ
slaughter struck to the-last-things brought was which a-man of-life
venerabilis Felix ejusdem civitatis episcopus audiens, cujus et
venerable Felix of-the-same city bishop hearing by-whose also
hæc relatione cognovi, ad eum accedere studuit, et ne
these-things report I-learned to him to-approach was-eager and lest
mortem timere debuisset, verbis hunc persuasoriis confortare,
death to-fear he-ought with-words him persuasive to-comfort
cui etiam adhuc de divina misericordia longiora vitæ
to-whom also still from divine mercy longer of-life
spatia polliceri cœpit. Sed ad hæc ille respondit, cursus
spaces to-promise began but to these-things he answered of-the-course
tui tempora esse completa, dicens apparuisse sibi juvenem,
your the-times to-be completed saying to-have-appeared to-himself a-youth
atque epistolas detulisse, dicentem: Aperi, et lege. Quibus
and letters to-have-brought saying open and read which
apertis, asseruit quia se et omnes qui eodem tempore
opened he-asserted that himself and all who at-the-same time
a prædicto episcopo in Paschali festivitate fuerant baptizati
by the-aforesaid bishop at the-Easter festival had-been baptized

scriptos in eisdem epistolis litteris aureis invenisset. Primum
written in the-same letters in-letters golden he-had-found first
quidem, ut dicebat, suum nomen reperit, ac inde omnium
indeed as he-said his-own name he-found and then of-all
illo in tempore baptizatorum. Qua de re certum tenuit,
that at time of-the-baptized which about matter certain he-held
et se et illos de hac vita esse sub celeritate migraturos.
both himself and them from this life to-be in haste about-to-depart
Factumque est ut die eadem ipse moreretur, atque
and-it-came-about was that on-day the-same he-himself died and
post eum cuncti illi qui baptizati fuerant ita secuti sunt, ut
after him all those who baptized had-been so followed have that
intra paucos dies nullus eorum in hac vita remaneret. De
within few days none of-them in this life remained about
quibus nimirum constat quod eos prædictus Dei famulus
whom surely it-is-evident that them the-aforesaid of-God servant
idcirco auro scriptos viderat, quia eorum nomina apud se
for-this-reason in-gold written had-seen because their names with itself
fixa æterna claritas habebat. Sicut itaque hi revelationibus
fixed the-eternal brightness held as and-so these by-revelations
potuerunt ventura cognoscere, ita nonnunquam egressuræ
could things-to-come to-know so sometimes about-to-depart
animæ possunt etiam mysteria cœlestia non per somnium,
souls can also mysteries heavenly not through a-dream
sed vigilando prælibare. Ammonium namque monasterii mei
but by-waking to-foretaste Ammonius for of-monastery my
monachum bene nosti, qui dum esset in sæculari habitu
the-monk well you-know who while he-was in the-secular habit
constitutus, Valeriani hujus urbis advocati naturalem filiam
placed of-Valerian of-this city the-advocate the-natural daughter
in conjugio sortitus, ejus obsequiis sedule atque incessanter
in marriage having-obtained his to-the-service diligently and unceasingly

adhærebat, et quæque in ejusdem domo agebantur
he-clung and whatever-things in of-the-same(-man) house were-done
noverat. Qui mihi jam in monasterio positus narravit quod
he-knew who to-me already in the-monastery placed related that
in ea mortalitate quæ patricii Narsæ temporibus hanc
in that plague which of-the-patrician Narses in-the-times this
urbem vehementer afflixit, in domo prædicti Valeriani
city violently afflicted in the-house of-the-aforesaid Valerian
puer Armentarius fuit præcipuæ simplicitatis et humilitatis.
a-servant Armentarius was of-exceptional simplicity and humility
Cum vero ejusdem advocati domus eadem clade vastaretur,
when but of-the-same advocate the-house by-the-same slaughter was-laid-waste
idem puer percussus est, et usque ad extremum deductus.
the-same servant struck was and as-far as the-end brought
Qui subito sublatus a præsentibus, postmodum rediit,
who suddenly carried-off from those-present afterward returned
sibique dominum suum vocari fecit. Cui ait: Ego in
and-to-himself master his to-be-called he-had to-whom he-said I in
cœlo fui, et qui de hac domo morituri sunt agnovi. Ille,
heaven was and who from this house about-to-die are learned that-one
ille, atque ille morituri sunt; tu vero ne timeas, quia
that-one and that-one about-to-die are you but do-not fear because
in hoc tempore moriturus non es. Ut vero scias
at this time about-to-die not you-are that but you-may-know
quod me in cœlo fuisse verum fateor, ecce accepi illic
that me in heaven to-have-been truly I-profess behold I-received there
ut linguis omnibus loquar. Nunquid tibi incognitum fuit
that in-tongues all I-should-speak surely to-you unknown was-it
Græcam me linguam omnino non nosse? et tamen Græce
Greek me tongue at-all not to-know and yet in-Greek
loquere ut cognoscas an verum sit quod me omnes
speak that you-may-know whether true it-is that I all

linguas accepisse testificor. Cui tunc Græce dominus
tongues to-have-received I-testify to-whom then in-Greek master
suus locutus est, atque ita ille in eadem lingua respondit,
his spoke has and so he in the-same tongue answered
ut cuncti qui aderant, mirarentur. In ea quoque domo
that all who were-present wondered in that also house
prædicti Narsæ spatharius Bulgar manebat: qui festine
of-the-aforesaid Narses the-sword-bearer Bulgar remained who hastily
ad ægrum deductus, ei Bulgarica lingua locutus est;
to the-sick-man led to-him in-the-Bulgarian tongue spoke has
sed ita puer ille in Italia natus et nutritus, in eadem
but so boy that in Italy born and reared in the-same
barbara locutione respondit ac si ex eadem fuisset gente
barbarous speech answered as if from the-same he-had-been race
generatus. Mirati sunt omnes qui audiebant, atque ex duarum
begotten wondered have all who heard and from of-two
linguarum experimento quas eum antea nescisse noverant,
tongues the-proof which him before not-to-have-known they-knew
crediderunt de omnibus quas probare minime valebant.
they-believed about all which to-test by-no-means they-were-able
Tunc per biduum mors ejus dilata est, sed die tertio,
then for two-days death his delayed was but on-day the-third
quo occulto judicio nescitur, manus ac brachia lacertosque
by-what hidden judgment is-not-known hands and arms and-upper-arms
suos dentibus laniavit, atque ita de corpore exivit. Quo
his with-teeth he-tore and so from the-body went-out who
mortuo, omnes illi quos prædixerat ex hac protinus luce
dead all those whom he-had-foretold from this at-once light
subtracti sunt, nullusque in illa domo eadem tempestate
withdrawn were and-none in that house at-the-same season
defunctus est qui voce illius denuntiatus non est.
died has who by-the-voice of-him announced not was

PETRUS. Valde terribile est, ut qui tale donum percipere
very terrible it-is that he-who such a-gift to-receive
meruit, tali etiam post hoc pœna plecteretur.
deserved by-such also after this punishment should-be-struck
GREGORIUS. Quis occulta Dei judicia sciat? Ea quæ in
who hidden of-God judgments may-know those-things which in
divino examine comprehendere non possumus timere magis
the-divine weighing to-grasp not we-can to-fear rather
quam discutere debemus.
than to-discuss we-ought

De morte Theophanii comitis

XXVII · THE DEATH OF COUNT THEOPHANIUS

Theophanius, count of Centumcellae, merciful and hospitable, tells his weeping wife that the storm will clear when he dies, and it does. His gout-swollen, ulcerated limbs are found sound when the body is washed, and when the marble on his tomb is changed a fragrance of spices pours out; the masons confirm it before clergy and people. Peter asks whether the souls of the wicked are in hell before the judgment.

Ut autem de egredientibus animabus, quæ multa
that moreover about departing souls which many-things
prænoscunt, ea quæ cœpimus exsequamur, neque hoc
foreknow those-things which we-began we-may-pursue nor this
silendum est quod de Theophanio, Centumcellensis urbis
to-be-kept-silent is which about Theophanius of-Centumcellae city
comite, in eadem urbe positus multis attestantibus agnovi.
the-count in the-same city placed with-many attesting I-learned
Fuit namque vir misericordiæ actibus deditus, bonis
was for a-man of-mercy to-deeds devoted to-good
operibus intentus, hospitalitati præcipue studens. Exercendis
works intent to-hospitality especially eager in-exercising

quidem comitatus curis occupatus, agebat terrena et
indeed of-the-countship the-cares occupied he-did earthly and
temporalia, sed, ut post in fine claruit, magis ex
temporal-things but as afterward at the-end became-clear more from
debito quam ex intentione. Nam dum appropinquante mortis
duty than from intent for while approaching of-death
ejus tempore gravissima aeris tempestas obsisteret, ne ad
his the-time a-most-heavy of-the-air storm stood-in-the-way lest to
sepeliendum duci potuisset, eumque uxor sua cum fletu
burial to-be-carried he-could-have and-him wife his with weeping
vehementissimo inquireret, dicens: Quid faciam? quomodo te
most-vehement asked saying what shall-I-do how you
ad sepeliendum ejicio, quæ ostium domus hujus egredi
to burial do-I-cast-out who the-door of-house this to-go-out
præ nimia tempestate non possum? tunc ille respondit:
because-of excessive storm not can then he answered
Noli, mulier, flere, quia mox ut ego defunctus fuero,
do-not O-woman weep because as-soon as I dead shall-have-been
eadem hora aeris serenitas redibit. Cujus protinus vocem
at-the-same hour of-the-air the-calm shall-return whose at-once voice
mors, et mortem serenitas secuta est. Quod signum etiam
death and death calm followed has which sign also
alia signa sunt comitata. Nam manus ejus et pedes podagræ
other signs have accompanied for hands his and feet of-gout
humore tumescentes versi in vulneribus fuerant, et profluente
with-humor swelling turned into wounds had-been and with-flowing
sanie patebant. Sed dum corpus ejus ex more ad lavandum
pus lay-open but when body his after custom for washing
fuisset nudatum, ita manus pedesque ejus sani inventi sunt,
had-been stripped so hands and-feet his sound found were
ac si nunquam vulneris aliquid habuissent. Ductus itaque ac
as if never of-wound anything they-had-had carried and-so and

sepultus est, ejusque conjugi visum est ut quarto die
buried he-was and-to-his wife it-seemed it-was that on-the-fourth day
in sepulcro illius marmor quod superpositum fuerat mutari
on tomb his the-marble which placed-over had-been to-be-changed
debuisset. Quod videlicet marmor corpori ejus superpositum
ought which namely marble on-the-body his placed
dum fuisset ablatum, tanta ex corpore ipsius fragrantia
when it-had-been taken-away so-great from the-body of-him a-fragrance
odoris emanavit, ac si ex putrescente carne illius pro
of-scent flowed-out as if from the-rotting flesh of-him in-place-of
vermibus aromata ferbuissent. Quod factum dum, narrante
worms spices had-seethed which deed when telling
me in homiliis, infirmis quibusdam venisset in dubium, die
me in the-homilies to-weak certain-ones had-come into doubt on-day
quadam, sedente me in conventu nobilium, ipsi artifices
a-certain sitting me in a-gathering of-nobles themselves the-craftsmen
qui in sepulcro illius marmor mutaverant adfuerunt, aliquid
who on tomb his the-marble had-changed were-present something
me de propria causa rogaturi. Quos ego de eodem miraculo
me about their-own case about-to-ask whom I about the-same miracle
coram clero, nobilibus ac plebe requisivi, qui et eadem
before the-clergy nobles and people asked who both by-the-same
odoris fragrantia miro modo se repletos fuisse testati
of-scent fragrance in-wonderful way themselves filled to-have-been testified
sunt, et quædam alia in augmento miraculi, quæ nunc
have and certain other-things in increase of-the-miracle which now
narrare longum æstimo, de eodem sepulcro ejus addiderunt.
to-relate long I-judge about the-same tomb his added
PETRUS. Inquisitioni meæ sufficienter jam video satisfactum,
to-inquiry my sufficiently already I-see satisfaction-made
sed hoc est adhuc quod quæstione animum pulsat: quia
but this is still which with-a-question the-mind knocks that

cum superius dictum sit esse jam sanctorum animas in
since above said it-is to-be already of-the-saints the-souls in
cœlo, restat procul dubio ut iniquorum quoque animæ
heaven it-remains without doubt that of-the-wicked also the-souls
esse non nisi in inferno credantur. Et quid hac de re
to-be not except in hell are-believed and what this about matter
veritas habeat ignoro. Nam humana æstimatio non habet
the-truth holds I-know-not for human reckoning not holds
peccatorum animas ante judicium posse cruciari.
of-sinners the-souls before the-judgment to-be-able to-be-tormented

Quod sicut perfectorum animæ in cœlo, ita post dissolutionem corporis iniquorum animæ in inferno esse credendæ sunt

XXVIII · THE SOULS OF THE WICKED IN HELL

If Peter believes on the Scripture's word that the souls of the saints are in heaven, he must believe that the souls of the wicked are in hell, since by the same justice by which the just rejoice the unjust are tormented. Peter asks how bodily fire can hold a bodiless thing.

GREGORIUS. Si esse sanctorum animas in cœlo sacri eloquii
if to-be of-the-saints the-souls in heaven of-sacred utterance
satisfactione credidisti, oportet ut per omnia esse credas
by-the-satisfaction you-have-believed it-is-fitting that in all-things to-be you-believe
et iniquorum animas in inferno, quia ex retributione
also of-the-wicked the-souls in hell because from the-retribution
æternæ justitiæ, ex qua justi jam gloriantur, necesse est
of-eternal justice from which the-just already glory necessary it-is
per omnia ut et injusti crucientur. Nam sicut electos
in all-things that also the-unjust be-tormented for as the-elect

beatitudo lætificat, ita credi necesse est quod a die
blessedness gladdens so to-be-believed necessary it-is that from the-day
exitus sui ignis reprobos exurat.
of-departure their fire the-reprobate burns
PETRUS. Et qua ratione credendum est quia rem incorpoream
and by-what reason to-be-believed is-it that a-thing incorporeal
tenere ignis corporeus possit?
to-hold fire bodily can

Qua ratione credendum sit ut incorporeos spiritus tenere ignis corporeus possit

XXIX · HOW BODILY FIRE HOLDS A BODILESS SPIRIT

If the incorporeal spirit is held in the living body which it quickens, it can be held in the fire where it is put to death: it suffers by seeing and feeling the flame, as the rich man in hell begged for water. Peter agrees that the apostate angels are bodiless and the fire of Gehenna bodily; since devils are to burn in it, souls can feel bodily torment before they receive their bodies.

GREGORIUS. Si viventis hominis incorporeus spiritus tenetur in
if of-a-living man the-incorporeal spirit is-held in
corpore, cur non post mortem, cum incorporeus sit spiritus,
the-body why not after death since incorporeal is the-spirit
etiam corporeo igne teneatur?
also by-bodily fire may-it-be-held
PETRUS. In vivente quolibet idcirco incorporeus spiritus
in a-living any-one for-this-reason the-incorporeal spirit
tenetur in corpore, quia vivificat corpus.
is-held in the-body because it-quickens the-body

GREGORIUS. Si incorporeus spiritus, Petre, in hoc teneri potest
if the-incorporeal spirit O-Peter in this to-be-held can
quod vivificat, quare non pœnaliter et ibi teneatur ubi
which it-quickens why not penally also there may-it-be-held where
mortificatur? Teneri autem spiritum per ignem dicimus,
it-is-put-to-death to-be-held moreover the-spirit by fire we-say
ut in tormento ignis sit videndo atque sentiendo. Ignem
that in the-torment of-fire it-is by-seeing and by-feeling the-fire
namque eo ipso patitur, quo videt; et qui concremari
for by-that very-thing it-suffers by-which it-sees and who to-be-burned
se aspicit, concrematur. Sicque fit ut res corporea
himself beholds is-burned and-so it-comes-about that a-thing bodily
incorpoream exurat, dum ex igne visibili ardor ac dolor
an-incorporeal burns while from fire visible burning and pain
invisibilis trahitur, ut per ignem corporeum mens incorporea
invisible is-drawn that through fire bodily the-mind incorporeal
etiam incorporea flamma crucietur. Quamvis colligere ex
also by-incorporeal flame is-tormented although to-gather from
dictis evangelicis possumus quia incendium anima non
the-sayings of-the-Gospel we-can that the-fire the-soul not
solum videndo, sed etiam experiendo patiatur. Veritatis etenim
only by-seeing but also by-experiencing suffers of-the-Truth for
voce dives mortuus in inferno dicitur sepultus. Cujus
by-the-voice the-rich-man dead in hell is-said buried whose
anima quia in igne teneatur insinuat vox ejusdem divitis
soul that in fire it-is-held hints the-voice of-the-same rich-man
qui Abraham deprecatur, dicens: Mitte Lazarum ut intingat
who Abraham beseeches saying send Lazarus that he-may-dip
extremum digiti sui in aquam, et refrigeret linguam meam,
the-tip of-finger his in water and cool tongue my
quia crucior in hac flamma. Dum ergo peccatorem
because I-am-tormented in this flame while therefore the-sinner

divitem damnatum Veritas in ignem perhibet, quisnam
rich-man condemned the-Truth into fire declares who
sapiens reproborum animas teneri ignibus neget?
wise of-the-reprobate the-souls to-be-held by-fires would-deny
PETRUS. Ecce ratione ac testimonio ad credulitatem flectitur
behold by-reason and testimony to belief is-bent
animus, sed dimissus iterum ad rigorem redit. Quomodo
the-mind but let-go again to stiffness it-returns how
enim res incorporea a re corporea teneri atque affligi
for a-thing incorporeal by a-thing bodily to-be-held and to-be-afflicted
possit ignoro.
can I-know-not
GREGORIUS. Dic, quæso te, apostatas spiritus a cœlesti gloria
tell I-ask you the-apostate spirits from the-heavenly glory
dejectos, esse corporeos, an incorporeos suspicaris?
cast-down to-be bodily or incorporeal do-you-suppose
PETRUS. Quis sanum sapiens esse spiritus corporeos dixerit?
who soundly wise to-be the-spirits bodily would-say
GREGORIUS. Gehennæ ignem esse incorporeum, an corporeum
of-Gehenna the-fire to-be incorporeal or bodily
fateris?
do-you-confess
PETRUS. Ignem gehennæ corporeum esse non ambigo, in quo
the-fire of-Gehenna bodily to-be not I-doubt in which
certum est corpora cruciari.
certain it-is bodies to-be-tormented
GREGORIUS. Certe reprobis Veritas in fine dictura est: Ite
surely to-the-reprobate the-Truth at the-end about-to-say is go
in ignem æternum, qui paratus est diabolo et angelis
into the-fire eternal which prepared is for-the-devil and angels
ejus. Si igitur diabolus ejusque angeli, cum sint incorporei,
his if therefore the-devil and-his angels since they-are incorporeal

corporeo sunt igne cruciandi, quid mirum si animæ et
by-bodily are fire to-be-tormented what wonder if souls even
antequam recipiant corpora, possint corporea sentire tormenta?
before they-receive bodies can bodily to-feel torments
PETRUS. Patet ratio, nec debet animus de hac ulterius
plain-is the-reason nor ought the-mind about this further
quæstione dubitare.
question to-doubt

De morte Theodorici regis Ariani

XXX · THE DEATH OF KING THEODORIC

Julian, a defender of the Roman Church, told Gregory that in Theodoric's time his wife's grandfather, putting in at Lipari, heard a hermit say that the king had died the day before at the ninth hour and was seen led, ungirt and unshod, between Pope John and Symmachus the patrician, and thrown into the volcano. Back in Italy they find the king died that very day: those he killed unjustly cast him into the fire.

GREGORIUS. Postquam laboriose credidisti, operæ pretium
after laboriously you-have-believed of-the-effort worth
credo, si ea quæ mihi a viris fidelibus sunt digesta
I-believe if those-things which to-me by men faithful have-been set-out
narravero. Julianus namque hujus Romanæ Ecclesiæ, cui
I-shall-have-related Julian for of-this Roman Church which
Deo auctore deservio, secundus defensor, qui ante septem
with-God author I-serve the-second defender who before seven
ferme annos defunctus est, ad me adhuc in monasterio
nearly years died has to me still in the-monastery
positum crebro veniebat, et mecum colloqui de animæ
placed often came and with-me to-converse about of-the-soul
utilitate consueverat. Hic itaque mihi quadam die narravit,
the-profit was-wont he and-so to-me on-a-certain day related

dicens: Theodorici regis temporibus pater soceri mei in
saying of-Theodoric the-king in-the-times the-father of-father-in-law my in
Sicilia exactionem canonicis egerat, atque jam ad Italiam
Sicily the-collection for-the-canonical-dues had-done and now to Italy
redibat. Cujus navis appulsa est ad insulam quæ Liparis
was-returning whose ship put-in has to the-island which Lipari
appellatur. Et quia illic vir quidam solitarius magnæ virtutis
is-called and because there a-man certain solitary of-great virtue
habitabat, dum nautæ navis armamenta repararent, visum
dwelt while the-sailors of-the-ship the-tackle repaired it-seemed
est prædicto patri soceri mei ad eumdem virum Dei
it-was to-the-aforesaid father of-father-in-law my to the-same man of-God
pergere, seque ejus orationibus commendare. Quos vir
to-go and-himself his to-prayers to-commend whom the-man
Domini cum vidisset, eis inter alia colloquens, dixit:
of-the-Lord when he-had-seen to-them among other-things conversing said
Scitis quia rex Theodoricus mortuus est? Cui illi protinus
do-you-know that king Theodoric dead is to-whom they at-once
responderunt: Absit, nos eum viventem dimisimus, et nihil
answered far-be-it we him living left and nothing
tale ad nos de eo nuncusque perlatum est. Quibus Dei
such to us about him until-now brought has-been to-whom of-God
famulus addidit, dicens: Etiam mortuus est: nam hesterno die
the-servant added saying yes dead he-is for yesterday's day
hora nona inter Joannem papam et Symmachum patricium
at-hour the-ninth between John the-pope and Symmachus the-patrician
discinctus atque discalceatus et vinctis manibus deductus, in
ungirt and unshod and with-bound hands led into
hanc vicinam Vulcani ollam jactatus est. Quod illi audientes,
this neighboring of-Vulcan pot cast he-was which they hearing
sollicite conscripserunt diem, atque in Italiam reversi, eo
carefully wrote-down the-day and to Italy returned on-that

die Theodoricum regem invenerunt fuisse mortuum quo
day Theodoric the-king found to-have-been dead on-which
ejus exitus atque supplicium Dei famulo fuerat ostensum.
his departure and punishment of-God to-the-servant had-been shown
Et quia Joannem papam affligendo in custodia occidit,
and because John the-pope by-afflicting in custody he-killed
Symmachum quoque patricium ferro trucidavit, ab illis juste
Symmachus also the-patrician with-steel slaughtered by them justly
in ignem missus apparuit, quos in hac vita injuste judicavit.
into fire cast he-appeared whom in this life unjustly he-judged

De morte Reparati

XXXI · THE DEATH OF REPARATUS

Reparatus, lying as if dead, returns and orders a servant sent to Saint Lawrence's to see about the priest Tiburtius, known for his carnal life. He tells of a huge pyre on which Tiburtius was burned and another being built that reached to heaven, and a voice crying out whose it was; then he dies, and the servant finds Tiburtius already dead. He saw it for the living, and saw pyres because familiar things teach what to fear of unfamiliar ones.

Eo quoque tempore quo primum remotæ vitæ desideriis
at-that also time in-which first of-a-withdrawn life for-the-desires
anhelabam, quidam honestus senex, Deusdedit nomine, valde
I-panted a-certain honorable old-man Deusdedit by-name very
hujus urbis nobilibus amicus, mihi quoque in amicitiis sedule
of-this city to-the-nobles a-friend to-me also in friendship diligently
jungebatur, qui mihi narrabat, dicens: Gothorum tempore
was-joined who to-me related saying of-the-Goths in-the-time
quidam spectabilis vir, Reparatus nomine, venit ad mortem.
a-certain distinguished man Reparatus by-name came to death

Qui dum diu jam mutus ac rigidus jaceret, visum est
who while long now mute and stiff he-lay it-seemed it-was
quod ab eo funditus flatus vitalis exisset, atque exanime
that from him utterly the-breath of-life had-gone-out and lifeless
remansisset corpus. Cumque et multi qui convenerant, et eum
had-remained the-body and-when both many who had-gathered and him
jam mortuum familia lugeret, subito rediit, et cunctorum
now dead the-household mourned suddenly he-returned and of-all
plangentium in stuporem versæ sunt lacrymæ. Qui reversus ait:
the-mourners into stupor turned were the-tears who returned said
Citius ad Ecclesiam beati Laurentii martyris, quæ ex nomine
quickly to the-Church of-blessed Lawrence the-martyr which from the-name
conditoris Damasi vocatur, puerum mittite, et quid de
of-the-founder Damasus is-called a-servant send and what about
Tiburtio presbytero agatur videat et renuntiare festinet. Qui
Tiburtius the-priest is-done let-him-see and to-report-back let-him-hasten who
videlicet tunc Tiburtius carnalibus desideriis subjacere ferebatur:
namely then Tiburtius to-carnal desires to-be-subject was-said
cujus adhuc vitæ morumque bene quoque Florentius ejus
of-whose still life and-morals well also Florentius of-its
nunc Ecclesiæ presbyter meminit. Cum vero puer pergeret,
now Church the-priest remembers when but the-servant went
narravit idem Reparatus, qui ad se reversus fuerat, quid
related the-same Reparatus who to himself returned had what
de illo ubi ductus fuerat agnovit, dicens: Paratus fuerat
about that-man where led he-had-been he-learned saying prepared had-been
rogus ingens, deductus autem Tiburtius presbyter in eo est
a-pyre huge led-down moreover Tiburtius the-priest on it was
superpositus, atque supposito igne concrematus. Alius autem
placed-on-top and with-set-under the-fire burned another moreover
parabatur rogus, cujus a terra in cœlum cacumen tendi
was-being-prepared pyre whose from the-earth into heaven the-summit to-stretch

videbatur. Cui emissa voce clamatum est cujus esset.
seemed for-which with-uttered voice cried it-was whose it-was
His igitur dictis statim Reparatus defunctus est: puer
with-these therefore said at-once Reparatus died has the-servant
vero qui transmissus fuerat ad Tiburtium, jam eum mortuum
but who sent-over had-been to Tiburtius already him dead
invenit. Qui videlicet Reparatus ductus ad loca pœnarum,
found who namely Reparatus led to the-places of-punishments
dum vidit, rediit, narravit, et obiit, aperte monstratur quia
while he-saw returned related and died openly it-is-shown that
nobis illa, non sibi viderit, quibus dum adhuc concessum
for-us those-things not for-himself he-saw to-whom while still granted
est vivere, licet etiam a malis operibus emendare. Rogum
it-is to-live it-is-allowed also from evil works to-amend a-pyre
vero construi Reparatus vidit, non quod apud infernum ligna
but to-be-built Reparatus saw not that in hell logs
ardeant ut ignis fiat: sed narraturus hæc viventibus,
burn that fire may-be-made but about-to-tell these-things to-the-living
illa de incendio pravorum vidit, ex quibus nutriri
those-things about the-burning of-the-wicked he-saw from which to-be-fed
apud viventes corporeus ignis solet, ut per hæc assueta
among the-living bodily fire is-wont that through these familiar-things
audientes discerent quid de insuetis timere debuissent.
the-hearers might-learn what about unfamiliar-things to-fear they-ought

De morte Curialis, cujus sepultura incensa est

XXXII · THE CURIAL WHOSE TOMB BURNED

A curial of Valeria receives a girl at her Easter baptism, then, drunk, ruins her that night. He bathes as if to wash the stain and goes to church in dread, and when nothing befalls him for six days he thinks God has not seen or has forgiven. On the seventh he dies suddenly; flames issue from his tomb until bones and tomb are consumed, showing what his soul endured. Peter asks whether the good know the good, and the evil the evil.

Terribile etiam quiddam in Valeriæ provincia contigisse
terrible also something in of-Valeria the-province to-have-happened
vir vitæ venerabilis Maximianus, Syracusanus episcopus, qui
a-man of-life venerable Maximian of-Syracuse bishop who
diu in hac urbe meo monasterio præfuit, narrare consuevit,
long in this city my monastery presided to-relate was-wont
dicens: Quidam Curialis illic sacratissimo paschali Sabbato
saying a-certain Curial there on-the-most-holy Easter Saturday
juvenculam cujusdam filiam in baptismate suscepit. Qui
a-young-girl of-someone the-daughter in baptism received who
post jejunium domum reversus, multoque vino inebriatus,
after the-fast home returned and-with-much wine drunk
eamdem filiam suam secum manere petiit, eamque nocte
the-same daughter his with-himself to-stay asked and-her on-night
illa (quod dictu nefas est) perdidit. Cumque mane
that what to-say unspeakable is ruined and-when with-morning
facto surrexisset, reus cogitare cœpit ut ad balneum pergeret,
come he-had-risen guilty to-think he-began that to the-bath he-should-go
ac si aqua balnei lavaret maculam peccati. Perrexit igitur,
as if the-water of-the-bath might-wash the-stain of-sin he-went therefore
lavit, cœpitque trepidare ecclesiam ingredi. Sed si tanto die
washed and-began to-tremble the-church to-enter but if on-so-great a-day

non iret ad ecclesiam, erubescebat homines; si vero iret,
not he-went to church he-blushed-before men if but he-went
pertimescebat judicium Dei. Vicit itaque humana verecundia,
he-dreaded the-judgment of-God won and-so human shame
perrexit ad ecclesiam: sed tremebundus ac pavens stare
he-went to church but trembling and fearful to-stand
cœpit, atque per singula momenta suspectus qua hora
he-began and through single moments suspecting at-what hour
immundo spiritui traderetur, et coram omni populo
to-an-unclean spirit he-would-be-handed-over and before all the-people
vexaretur. Cumque vehementer timeret, ei in illa missarum
be-harassed and-when vehemently he-feared to-him in that of-masses
celebritate quasi adversi nihil contigit. Qui lætus exiit, et
celebration as-if of-adverse nothing befell who glad went-out and
die altero ecclesiam jam securus intravit. Factumque est ut
on-day the-next the-church now secure entered and-it-came-about was that
per sex continuos dies lætus ac securus procederet, æstimans
for six continuous days glad and secure he-went-forth reckoning
quod ejus scelus Dominus aut non vidisset, aut misericorditer
that his crime the-Lord either not had-seen or mercifully
dimisisset. Die autem septimo subita morte defunctus est.
had-forgiven on-day moreover the-seventh by-sudden death died has
Cumque sepulturæ traditus fuisset, per longum tempus
and-when to-burial handed-over he-had-been for a-long time
cunctis videntibus de sepulcro illius flamma exiit, et
with-all seeing from tomb his a-flame went-out and
tandiu ossa ejus concremavit, quousque omne sepulcrum
so-long bones his burned until the-whole tomb
consumeret, et terra quæ in tumulum collecta fuerat
it-consumed and the-earth which into the-mound gathered had-been
defossa videretur. Quod videlicet omnipotens Deus faciens
dug-out appeared which namely almighty God doing

ostendit quid ejus anima in occulto pertulit, cujus etiam
showed what his soul in secret endured whose also
corpus ante humanos oculos flamma consumpsit. Qua in re
body before human eyes the-flame consumed which in matter
nobis quoque hæc audientibus exemplum formidinis dare
to-us also these-things hearing an-example of-dread to-give
dignatus est, quatenus ex hac consideratione colligamus,
deigned he-has so-that from this consideration we-may-gather
quid anima vivens ac sentiens pro reatu suo patiatur, si
what the-soul living and feeling for guilt its-own suffers if
tanto ignis supplicio etiam insensibilia ossa concremantur.
by-so-great of-fire punishment even insensible bones are-burned
PETRUS. Nosse velim si vel boni bonos in regno,
to-know I-would-wish whether either the-good the-good in the-kingdom
vel mali malos in supplicio agnoscant.
or the-evil the-evil in punishment recognize

Si boni bonos in regno, et mali malos in supplicio agnoscunt

XXXIII · WHETHER THE DEAD KNOW ONE ANOTHER

The rich man and Lazarus settle it: Abraham knew Lazarus and spoke of his sufferings, and the rich man remembered his absent brothers; so too the good know the evil and the evil the good. This knowing adds to the reward of both, the good rejoicing with those they loved, the evil tortured with their accomplices. The elect even know the good they never saw, the ancient fathers, since they see God, who knows all.

GREGORIUS. Hujus rei sententia in verbis est dominicis,
of-this matter the-judgment in the-words is Lord's
quæ jam superius protulimus, luce clarius demonstrata.
which already above we-brought-forth than-light more-clearly demonstrated
In quibus cum dictum esset: Homo quidam erat dives,
in which when said it-had-been a-man certain was rich
qui induebatur purpura et bysso, et epulabatur quotidie
who was-clothed in-purple and fine-linen and feasted daily
splendide; et erat quidam mendicus nomine Lazarus, qui
splendidly and there-was a-certain beggar by-name Lazarus who
jacebat ad januam ejus ulceribus plenus, cupiens saturari de
lay at the-gate his with-sores full desiring to-be-filled from
micis quæ cadebant de mensa divitis, et nemo illi
the-crumbs which fell from the-table of-the-rich-man and no-one to-him
dabat; sed et canes veniebant, et lingebant ulcera ejus.
gave but also the-dogs came and licked sores his
Subjunctum est quod mortuus Lazarus portatus est ab
added it-was that dead Lazarus carried was by
angelis in sinum Abrahæ, et mortuus dives sepultus est
angels into the-bosom of-Abraham and dead the-rich-man buried was
in inferno. Qui elevans oculos suos cum esset in tormentis,
in hell who raising eyes his when he-was in torments

vidit Abraham a longe, et Lazarum in sinu ejus, et ipse
saw Abraham from afar and Lazarus in bosom his and he
clamavit, dicens: Pater Abraham, miserere mei, et mitte
cried saying O-Father Abraham have-mercy on-me and send
Lazarum, ut intingat extremum digiti sui in aquam, et
Lazarus that he-may-dip the-tip of-finger his in water and
refrigeret linguam meam, quia crucior in hac flamma.
cool tongue my because I-am-tormented in this flame
Cui Abraham dixit: Fili, recordare quia recepisti bona
to-whom Abraham said O-son remember that you-received good-things
in vita tua, et Lazarus similiter mala. Dives autem
in life your and Lazarus likewise evil-things the-rich-man moreover
jam spem salutis de seipso non habens, ad promerendam
now hope of-salvation about himself not having to winning
suorum salutem convertitur, dicens: Rogo te, pater, ut
of-his-own-people the-salvation is-turned saying I-ask you O-father that
mittas eum in domum patris mei; habeo enim quinque
you-send him into the-house of-father my I-have for five
fratres, ut testetur illis, ne et ipsi veniant in locum
brothers that he-may-testify to-them lest also they-themselves come into place
hunc tormentorum. Quibus verbis aperte declaratur quia et
this of-torments by-which words openly it-is-declared that both
boni bonos, et mali malos cognoscunt. Si enim Abraham
the-good the-good and the-evil the-evil know if for Abraham
Lazarum minime recognovisset, nequaquam ad divitem in
Lazarus by-no-means had-recognized by-no-means to the-rich-man in
tormentis positum de transacta ejus contritione loqueretur,
torments placed about the-past his affliction would-he-speak
dicens quod mala receperit in vita sua. Et si mali
saying that evil-things he-received in life his and if the-evil
malos non recognoscerent, nequaquam dives in tormentis
the-evil not recognized by-no-means the-rich-man in torments

positus fratrum suorum etiam absentium meminisset.
placed of-brothers his even absent would-have-remembered
Quomodo enim præsentes non posset agnoscere, qui etiam
how for the-present not could-he to-recognize who even
pro absentium memoria curavit exorare? Qua in re illud
for of-the-absent the-memory took-care to-pray which in matter that
quoque ostenditur quod nequaquam ipse requisisti, quia et
also is-shown which by-no-means yourself you-asked that both
boni malos, et mali cognoscunt bonos. Nam et dives ab
the-good the-evil and the-evil know the-good for also the-rich-man by
Abraham cognoscitur, cui dictum est: Recepisti bona in
Abraham is-known to-whom said it-is you-received good-things in
vita tua; et electus Lazarus a reprobo est divite cognitus,
life your and the-elect Lazarus by the-reprobate was rich-man known
quem mitti precatur ex nomine, dicens: Mitte Lazarum, ut
whom to-be-sent he-begs by name saying send Lazarus that
intingat extremum digiti sui in aquam, et refrigeret linguam
he-may-dip the-tip of-finger his in water and cool tongue
meam. In qua videlicet cognitione utriusque partis cumulus
my in which namely knowledge of-each part the-heap
retributionis excrescit: ut et boni amplius gaudeant, qui
of-retribution grows that both the-good more rejoice who
secum eos lætari conspiciunt quos amaverunt; et mali,
with-themselves them to-be-glad behold whom they-loved and the-evil
dum cum eis torquentur quos in hoc mundo, despecto
while with them they-are-tortured whom in this world with-despised
Deo, dilexerunt, eos non solum sua, sed etiam eorum
God they-loved them not only their-own but also their
pœna consumat. Fit autem in electis quiddam
punishment may-consume there-comes-about moreover in the-elect something
mirabilius, quia non solum eos agnoscunt quos in hoc
more-wonderful that not only them they-recognize whom in this

mundo noverant, sed velut visos ac cognitos recognoscunt
world they-had-known but as-if seen and known they-recognize
bonos quos nunquam viderunt. Nam cum antiquos Patres in
the-good whom never they-saw for when the-ancient Fathers in
illa æterna hæreditate viderint, eis incogniti per visionem
that eternal inheritance they-shall-see to-them unknown by sight
non erunt, quos in opere semper noverunt. Quia enim
not they-shall-be whom in work always they-knew because for
illic omnes communi claritate Deum conspiciunt, quid est
there all with-common brightness God behold what is-it
quod ibi nesciant, ubi scientem omnia sciunt?
that there they-may-not-know where the-one-knowing all-things they-know

De quodam religioso, qui prophetas moriens vidit

XXXIV · A MONK WHO SAW THE PROPHETS AT DEATH

A religious man of praiseworthy life, dying four years before, saw the prophets Jonah, Ezekiel, and Daniel, called them his lords by name, and died lowering his eyes in reverence. If a man in corruptible flesh knew prophets he had never seen, how great knowledge will be in the incorruptible life.

Nam quidam noster religiosus, vir vitæ valde laudabilis, cum
for a-certain our religious man of-life very praiseworthy when
ante hoc quadriennium moreretur, sicut religiosi alii qui
before this four-year-span he-was-dying as religious others who
præsentes fuerunt testati sunt, in hora exitus sui Jonam
present were testified have in the-hour of-departure his Jonah
prophetam, Ezechielem quoque et Danielem cœpit aspicere,
the-prophet Ezekiel also and Daniel he-began to-behold
eosque dominos suos ex nomine clamare. Quos dum ad se
and-them lords his by name to-call whom while to himself

venisse diceret, et depressis luminibus eis reverentiæ
to-have-come he-said and with-lowered eyes to-them of-reverence
obsequium præberet, ex carne eductus est. Qua in re
the-homage offered from the-flesh led-out he-was which in matter
aperte datur intelligi quæ erit in illa incorruptibili
openly it-is-given to-be-understood what-kind shall-be in that incorruptible
vita notitia, si vir iste adhuc in carne corruptibili positus
life the-knowledge if man this still in flesh corruptible placed
prophetas sanctos, quos nimirum nunquam viderat, agnovit.
the-prophets holy whom surely never he-had-seen recognized

Quod se etiam ignotæ animæ nonnunquam in exitu recognoscunt, quæ vel pro culpis tormenta, vel pro bonis actibus similia sunt præmia recepturæ; et de morte Joannis et Ursi, Eumorphii, et Stephani

XXXV · SOULS THAT RECOGNIZE THEIR FELLOWS

A departing soul often knows those with whom it will share a dwelling. John, brother of Eleutherius, foretold his death and called out, "Ursus, come"; a monk Ursus died that moment in another monastery. Eumorphius sent for the officer Stephen to sail with him to Sicily; the messenger learned on the road that Stephen had just died and returned to find Eumorphius dead. The ship showed the soul's path in bodily terms, and Sicily's volcanoes the mouths of torment; the many mansions and the bundles of tares join like with like.

Solet autem plerumque contingere ut egressura anima
it-is-wont moreover often to-happen that the-about-to-depart soul
eos etiam recognoscat cum quibus pro æqualitate culparum, vel
those even recognizes with whom for equality of-faults or
etiam præmiorum, in una est mansione deputanda. Nam vir
even of-rewards in one it-is dwelling to-be-assigned for a-man

vitæ venerabilis Eleutherius senex, de quo præcedente libro
of-life venerable Eleutherius the-old-man about whom in-the-preceding book
multa narravi, in monasterio suo germanum fratrem nomine
many-things I-told in monastery his a-brother brother by-name
Joannem se habuisse perhibuit, qui ante dies quatuordecim
John himself to-have-had declared who before days fourteen
suum fratribus exitum prædixit. Cumque decrescentes
his to-the-brothers departure foretold and-when the-decreasing
quotidie computaret dies, ante triduum quam vocaretur ex
daily he-counted days before three-days than he-was-called from
corpore, febre correptus est. Ad horam vero mortis veniens,
the-body by-fever seized he-was to the-hour but of-death coming
mysterium Dominici corporis, et sanguinis accepit. Vocatisque
the-mystery of-the-Lord's body and blood he-received and-with-called
fratribus, coram se psallere præcepit, quibus tamen
the-brothers before himself to-sing-psalms he-ordered for-whom yet
antiphonam ipse per semetipsum imposuit, dicens: Aperite
the-antiphon he-himself by himself set saying open
mihi portas justitiæ, et ingressus in eas confitebor Domino:
to-me the-gates of-justice and having-entered into them I-shall-confess to-the-Lord
hæc porta Domini, justi intrabunt per eam. Cumque coram
this the-gate of-the-Lord the-just shall-enter through it and-when before
eo assistentes fratres psallerent, emissa subito et producta
him standing-by the-brothers sang-psalms uttered suddenly and drawn-out
voce clamavit dicens: Urse, veni. Quod mox ut dixit,
with-voice he-cried saying O-Ursus come which as-soon as he-said
eductus e corpore mortalem vitam finivit. Mirati sunt
led-out from the-body the-mortal life he-ended wondered have
fratres; quia hoc quod moriens frater clamaverat, ignorabant.
the-brothers because this which dying the-brother had-cried they-knew-not
Quo defuncto, in monasterio facta est magna tristitia.
with-whom dead in the-monastery made was great sadness

Quarto autem die quiddam fratribus necessarium fuit, ut
on-the-fourth moreover day something to-the-brothers needful was that
ad monasterium aliud longe positum transmitterent. Illuc
to monastery another far placed they-should-send thither
ergo euntes fratres, omnes ejusdem monasterii monachos
therefore going the-brothers all of-the-same monastery the-monks
tristes vehementer invenerunt. Quibus cum dicerent: Quid
sad vehemently found to-whom when they-said what
habetis, quod vos in tanto mœrore deprimitis? responderunt,
have-you that you in so-great grief you-weigh-down they-answered
dicentes: Loci hujus desolationem gemimus, quia unus Frater,
saying of-place this the-desolation we-groan because one Brother
cujus nos vita in hoc monasterio continebat, hodie quartus
whose us life in this monastery held-together today the-fourth
est dies quod ex hac luce subtractus est. Cumque fratres
is the-day that from this light withdrawn he-is and-when the-brothers
qui venerant, studiose inquirerent qualiter dictus fuisset,
who had-come zealously asked how called he-had-been
responderunt: Ursus. Qui vocationis ejus horam subtiliter
they-answered Ursus who of-calling his the-hour minutely
inquirentes, ipso eum momento cognoverunt exisse
asking in-that-very him moment learned to-have-gone-out
de corpore, quo per Joannem, qui apud eos defunctus est,
from the-body in-which by John who among them died has
fuerat vocatus. Qua ex re colligitur, quia utrorumque
he-had-been called which from matter it-is-gathered that of-both
par fuerat meritum, eisque datum est, ut in una mansione
equal had-been the-merit and-to-them given it-was that in one dwelling
socialiter viverent, quibus e corpore contigit socialiter exire.
in-company they-should-live to-whom from the-body it-befell in-company to-go-out

Sed neque hoc sileam, quod dum adhuc laicus viverem,
but nor this shall-I-pass-over that while still a-layman I-lived
atque in domo mea, quæ mihi in hac urbe ex jure patris
and in house my which to-me in this city by right of-my-father
obvenerat, manerem, de quibusdam vicinis meis me contigit
had-come I-remained about certain neighbors my me it-befell
agnovisse. Quædam namque juxta me vidua, Galla dicebatur.
to-have-learned a-certain for near me widow Galla was-called
Hæc Eumorphium nomine juvenem filium habebat, a quo
she Eumorphius by-name a-young son had from whom
non longe quidam Stephanus, qui in numero Optio fuit,
not far a-certain Stephen who in the-unit an-Optio was
habitabat. Sed idem Eumorphius ad extrema vitæ veniens,
dwelt but the-same Eumorphius to the-last-things of-life coming
vocavit puerum suum, eique præcepit, dicens: Vade citius,
called servant his and-to-him ordered saying go quickly
et dic Stephano Optioni, ut concitus veniat, quia ecce navis
and tell Stephen the-Optio that hastily he-come because behold a-ship
parata est ut ad Siciliam duci debeamus. Cumque hunc
prepared is that to Sicily to-be-carried we-ought and-when him
puer insanire crederet, et obedire recusaret, cœpit ille
the-servant to-be-mad believed and to-obey refused began he
vehementer imminere, dicens: Vade et nuntia illi quod dico,
vehemently to-press saying go and announce to-him what I-say
quia non insanio. Egressus est itaque puer ut ad Stephanum
because not I-am-mad gone-out has and-so the-servant that to Stephen
pergeret. Cumque in medium iter venisset, ei alius quidam
he-might-go and-when into the-middle way he-had-come him another certain
obvius factus est, qui hunc requisivit, dicens: Quo vadis?
meeting made was who him asked saying where are-you-going
Cui ille respondit: Ad Stephanum Optionem a domino meo
to-whom he answered to Stephen the-Optio by master my

missus sum. Atque ille protinus dixit: Ab eo venio, sed ante
sent I-am and he at-once said from him I-come but before
me hac hora defunctus est. Reversus vero est puer ad
me at-this hour died has returned but has the-servant to
Eumorphium dominum suum, sed jam eum mortuum invenit.
Eumorphius master his but already him dead found
Sicque factum est, ut dum alter obviam venit, et ex
and-so it-came-about was that while the-one to-meet came and from
medio itinere puer reversus est, ex mensura spatii
the-middle-of the-way the-servant returned has from the-measure of-the-distance
potuisset colligi, quia uno momento utrique fuerant vocati.
it-could-have to-be-gathered that in-one moment both had-been called

PETRUS. Terribile est valde, quod dicitur: sed quæso te, cur
terrible it-is very what is-said but I-ask you why
egredienti animæ navis apparuit, vel cur se ad Siciliam
to-the-departing soul a-ship appeared or why himself to Sicily
duci morituro prædixit?
to-be-carried about-to-die he-foretold

GREGORIUS. Anima vehiculo non eget: sed mirum non est, si
the-soul of-a-vehicle not has-need but wonder not it-is if
adhuc homini in corpore posito illud apparuit, quod per
still to-a-man in the-body placed that appeared which through
corpus assueverat videre, ut per hoc intelligi daretur
the-body he-had-grown-used to-see that through this to-be-understood it-was-given
quo ejus anima spiritualiter duci potuisset. Quod vero
whither his soul spiritually to-be-carried could that but
se ad Siciliam duci testatus est, quid sentiri aliud
himself to Sicily to-be-carried he-testified has what to-be-perceived else
potest, nisi quod præ ceteris locis in ejus terræ insulis
can unless that before the-other places in of-its land the-islands
eructante igne tormentorum ollæ patuerunt? Quæ, ut solent
with-belching fire of-torments the-pots have-opened which as are-wont

narrare qui noverunt, laxatis quotidie sinibus excrescunt,
to-tell who have-known with-loosened daily their-folds grow
ut mundi termino appropinquante, quanto certum est illuc
that of-the-world the-end approaching the-more certain it-is thither
amplius exurendos colligi, tanto et eadem tormentorum
more those-to-be-burned to-be-gathered the-more also the-same of-torments
loca amplius videantur aperiri. Quod omnipotens Deus ad
places more may-seem to-be-opened which almighty God for
correptionem viventium in hoc mundo voluit ostendi; ut
the-correction of-the-living in this world wished to-be-shown that
mentes infidelium, quæ inferni tormenta esse non credunt,
the-minds of-unbelievers which of-hell the-torments to-be not believe
tormentorum loca videant, quæ audita credere recusant.
of-torments the-places may-see which heard to-believe they-refuse
Quod vero sive electi, sive reprobi, quorum communis causa
that but whether the-elect or the-reprobate whose common cause
in opere fuerit, ad loca etiam communia deducantur, Veritatis
in work has-been to places also common are-led of-the-Truth
nobis verba satisfacerent, etiamsi exempla deessent. Ipsa
to-us the-words would-satisfy even-if examples were-lacking itself
quippe propter electos in Evangelio dicit: In domo Patris mei
indeed because-of the-elect in the-Gospel says in the-house of-Father my
mansiones multæ sunt. Si enim dispar retributio in illa æterna
mansions many are if for unequal retribution in that eternal
beatitudine non esset, una potius mansio quam multæ essent.
blessedness not were one rather mansion than many would-be
Multæ ergo mansiones sunt, in quibus distincti bonorum
many therefore mansions are in which distinguished of-the-good
ordines, et propter meritorum consortia communiter
the-orders and for-the-sake-of of-merits the-fellowships in-common
lætantur, et tamen unum denarium omnes laborantes accipiunt.
rejoice and yet one penny all laboring receive

Qui multis mansionibus distinguuntur; quia et una est
who by-many mansions are-distinguished because both one is
beatitudo quam illic percipiunt, et dispar retributionis qualitas,
the-blessedness which there they-receive and unequal of-retribution the-quality
quam per opera diversa consequuntur. Quæ nimirum Veritas
which through works diverse they-obtain which surely the-Truth
judicii sui diem denuntians, ait: Tunc dicam messoribus:
of-judgment his the-day announcing says then I-shall-say to-the-reapers
Colligite zizania, et ligate ea in fasciculos ad comburendum.
gather the-tares and bind them in bundles for burning
Messores quippe angeli zizania ad comburendum in fasciculos
the-reapers indeed the-angels the-tares for burning in bundles
ligant, cum pares paribus in tormentis similibus sociant, ut
bind when equals with-equals in torments like they-join that
superbi cum superbis, luxuriosi cum luxuriosis, avari cum
the-proud with the-proud the-lustful with the-lustful the-greedy with
avaris, fallaces cum fallacibus, invidi cum invidis, infideles
the-greedy the-deceitful with the-deceitful the-envious with the-envious the-unbelievers
cum infidelibus ardeant. Cum ergo similes in culpa ad
with the-unbelievers may-burn when therefore the-like in fault to
tormenta similia deducuntur, quia eos in locis pœnalibus angeli
torments like are-led because them in places penal the-angels
deputant, quasi zizaniorum fasciculos ad comburendum ligant.
assign as-if of-tares bundles for burning they-bind
PETRUS. Ad inquisitionem meam responsionis satisfactione
to inquiry my of-the-answer by-the-satisfaction
patuit causa rationis. Sed quidnam est, quæso te, quod
lies-open the-cause of-the-reason but what is-it I-ask you that
nonnulli quasi per errorem extrahuntur e corpore, ita ut
some as-if through error are-drawn-out from the-body so that

facti exanimes redeant, et eorum quisque audisse se
become lifeless they-return and of-them each to-have-heard himself
dicat, quia ipse non fuerit qui erat jussus deduci?
says that he not was-the-one who was ordered to-be-led-down

De his qui quasi per errorem educi videntur e corpore, et de vocatione et revocatione Petri monachi, et de morte et resuscitatione Stephani, ac de visione cujusdam militis

XXXVI · THOSE WHO SEEM LED OUT BY MISTAKE

Such returns are a warning, not an error. Peter, a monk from Iberia, died, saw hell's fires, and was sent back by an angel; his strict life spoke for him. Stephen died at Constantinople and was sent back, since Stephen the smith was meant. A soldier saw a bridge over a stinking river, a house of golden bricks beyond, the cruel Peter weighed down with iron, and this Stephen dragged up and down, his alms struggling with his vices; he had not fully amended, for a sight of hell helps some and condemns others.

GREGORIUS. Hoc cum fit, Petre, si bene perpenditur, non
this when it-happens O-Peter if well it-is-weighed not
error, sed admonitio est. Superna enim pietas ex
error but admonition it-is the-heavenly for loving-kindness from
magna misericordiæ suæ largitate disponit, ut nonnulli
the-great of-mercy its generosity disposes that some
etiam post exitum repente ad corpus redeant, et tormenta
even after departure suddenly to the-body return and the-torments
inferni, quæ audita non crediderant, saltem visa pertimescant.
of-hell which heard not they-had-believed at-least seen may-dread
Nam quidam Illiricianus monachus, qui in hac urbe in
for a-certain Illyrian monk who in this city in

monasterio mecum vivebat, mihi narrare consueverat, quia
the-monastery with-me lived to-me to-relate was-wont that
quodam tempore cum adhuc in eremo moraretur, agnoverit
at-a-certain time when still in the-desert he-stayed he-learned
quod Petrus quidam monachus ex regione ortus Iberiæ,
that Peter a-certain monk from the-region sprung of-Iberia
qui ei in loco vastæ solitudinis, cui Evasa nomen
who to-him in a-place of-vast solitude to-which Evasa the-name
est, inhærebat, sicut ipso narrante didicerat, priusquam
is clung as with-himself telling he-had-learned before
eremum peteret, molestia corporis interveniente defunctus
the-desert he-sought with-trouble of-body intervening died
est: sed protinus corpori restitutus, inferni supplicia atque
has but at-once to-the-body restored of-hell the-punishments and
innumera loca flammarum se vidisse testabatur. Qui
countless places of-flames himself to-have-seen testified who
etiam quosdam hujus sæculi potentes in eisdem flammis
also certain of-this age the-mighty in the-same flames
suspensos se vidisse narrabat. Qui cum jam ductus
hung himself to-have-seen related who when already led
esset ut in illas et ipse mergeretur, subito angelum
he-had-been that into them also he-himself might-be-plunged suddenly an-angel
corusci habitus apparuisse fatebatur, qui eum in ignem
of-gleaming dress to-have-appeared he-confessed who him into the-fire
mergi prohiberet. Cui etiam dixit: Egredere, et qualiter
to-be-plunged forbade to-whom also he-said go-out and how
tibi posthac vivendum sit, cautissime attende. Post quam
to-you hereafter to-be-lived it-is most-carefully attend after which
vocem paulatim recalescentibus membris, ab æternæ mortis
voice gradually with-growing-warm-again limbs from of-eternal death
somno evigilans, cuncta quæ circa illum fuerant gesta narravit.
the-sleep awaking all-things which about him had-been done he-related

Tantisque se postmodum jejuniis vigiliisque constrinxit, ut
and-with-such himself afterward fasts and-vigils he-bound that
inferni eum vidisse et pertimuisse tormenta, etiamsi taceret
of-hell him to-have-seen and to-have-dreaded the-torments even-if were-silent
lingua, conversatio loqueretur: quippe cui omnipotentis Dei
the-tongue his-conduct would-speak indeed to-whom of-almighty God
mira largitate in morte actum est ne mori debuisset.
by-the-wonderful generosity in death brought-about it-was lest to-die he-should-have
Sed quia humanum cor gravis valde duritiæ est, ipsa quoque
but because the-human heart of-heavy very hardness is itself also
pœnarum ostensio non æque omnibus utilis est. Nam illustris
of-punishments the-showing not equally to-all useful is for the-illustrious
vir Stephanus, quem bene nosti, de semetipso mihi narrare
man Stephen whom well you-know about himself to-me to-relate
consueverat, quia in Constantinopolitana urbe pro quadam
was-wont that in Constantinople city for a-certain
causa demoratus, molestia corporis superveniente defunctus est.
business staying with-trouble of-body supervening died has
Cumque medicus atque pigmentarius ad aperiendum eum atque
and-when the-physician and embalmer for opening him and
condiendum esset quæsitus, et die eodem minime inventus,
embalming had-been sought and on-day the-same by-no-means found
subsequente nocte corpus jacuit inhumatum. Qui ductus ad
on-the-following night the-body lay unburied who led to
inferni loca, vidit multa quæ prius audita non credidit. Sed
of-hell the-places saw many-things which before heard not he-believed but
cum præsidenti illic judici præsentatus fuisset, ab eo receptus
when to-the-presiding there judge presented he-had-been by him received
non est, ita ut diceret: Non hunc deduci, sed Stephanum
not was so that he-said not this-one to-be-led-down but Stephen
ferrarium jussi. Qui statim reductus in corpore est, et
the-smith I-ordered who at-once led-back into the-body was and

Stephanus ferrarius qui juxta eum habitabat, eadem hora
Stephen the-smith who near him dwelt at-the-same hour
defunctus est. Sicque probatum est vera fuisse verba quæ
died has and-so proved it-was true to-have-been the-words which
audierat, dum hæc effectus mortis Stephani demonstravit.
he-had-heard while these-things the-effect of-the-death of-Stephen demonstrated
Ante triennium quoque in hac pestilentia quæ hanc urbem
before three-years also in this pestilence which this city
clade vehementissima depopulavit, in qua etiam corporali
with-slaughter most-violent depopulated in which even with-bodily
visu sagittæ cœlitus venire, et singulos quosque ferire
sight arrows from-heaven to-come and individuals each to-strike
videbantur, sicut nosti, Stephanus idem defunctus est.
seemed as you-know Stephen the-same died has
Quidam vero miles in hac eadem urbe nostra percussus,
a-certain but soldier in this same city our struck
ad extrema pervenit. Qui eductus in corpore exanimis
to the-last-things came who led-out in the-body lifeless
jacuit, sed citius rediit, et quæ cum eo fuerant gesta
lay but quite-soon returned and what-things with him had-been done
narravit. Aiebat enim, sicut tunc res eadem etiam multis
related he-said for as then the-matter the-same also to-many
innotuit, quia pons erat, sub quo niger atque caliginosus
became-known that a-bridge was under which black and murky
fœtoris intolerabilis nebulam exhalans fluvius decurrebat.
of-stench intolerable a-mist exhaling a-river ran-down
Transacto autem ponte, amœna erant prata atque virentia,
with-crossed moreover the-bridge pleasant were meadows and green
odoriferis herbarum floribus exornata, in quibus albatorum
with-sweet-smelling of-herbs flowers adorned in which of-white-clad
hominum conventicula esse videbantur. Tantusque in eodem
men gatherings to-be seemed and-so-great in the-same

loco odor suavitatis inerat, ut ipsa suavitatis fragrantia illic
place a-scent of-sweetness was-in that itself of-sweetness the-fragrance those-there
deambulantes habitantesque satiaret. Ibi mansiones diversorum
walking and-dwelling satisfied there the-dwellings of-diverse-persons
singulæ, magnitudine lucis plenæ. Ibi quædam miræ
each with-the-greatness of-light full there a-certain of-wonderful
potentiæ ædificabatur domus, quæ aureis videbatur laterculis
power was-being-built house which with-golden seemed little-bricks
construi, sed cujus esset, non potuit agnosci. Erant vero
to-be-built but whose it-was not could to-be-recognized there-were but
super ripam prædicti fluminis nonnulla habitacula, sed alia
upon the-bank of-the-aforesaid river some dwellings but some
exurgentis fœtoris nebula tangebantur, alia autem exurgens
of-the-rising stench by-the-mist were-touched others moreover the-rising
fœtor e flumine minime tangebat. Hæc vero erat in
stench from the-river by-no-means touched this but was in
prædicto ponte probatio ut quisquis per eum vellet injustorum
the-aforesaid bridge the-test that whoever over it wished of-the-unjust
transire, in tenebrosum fœtentemque fluvium laberetur: justi
to-cross into the-dark and-stinking river would-slip the-just
vero quibus culpa non obsisteret, securo per eum gressu
but to-whom guilt not stood-in-the-way with-secure over it step
ac libero ad loca amœna pervenirent. Ibi se etiam
and free to the-places pleasant would-come there himself also
Petrum ecclesiasticæ familiæ majorem qui ante quadriennium
Peter of-the-church household the-chief who before four-years
est defunctus, deorsum positum, in locis teterrimis magno
has died below placed in places most-foul with-great
ferri pondere religatum ac depressum vidisse confessus
of-iron weight bound and pressed-down to-have-seen confessed
est. Qui dum requireret cur ita esset, ea se dixit
has who when he-asked why so it-was those-things himself he-said

audisse, quæ nos qui eum in hac ecclesiastica domo
to-have-heard which we who him in this ecclesiastical house
novimus, scientes ejus acta recolimus. Dictum namque est:
knew knowing his deeds recall said for it-was
Hæc idcirco patitur, quia si quid ei pro facienda
this for-this-reason he-suffers because if anything to-him for doing
ultione jubebatur, ad inferendas plagas plus ex crudelitatis
vengeance was-ordered to inflicting blows more from of-cruelty
desiderio, quam ex obedientia serviebat. Quod sic fuisse,
desire than from obedience he-served which so to-have-been
nullus qui illum novit, ignorat. Ibi se etiam quemdam
no-one who him knew is-ignorant-of there himself also a-certain
peregrinum presbyterum vidisse fatebatur, qui ad prædictum
pilgrim priest to-have-seen he-confessed who to the-aforesaid
pontem veniens, tanta per eum auctoritate transiit,
bridge coming with-so-great over it authority crossed
quanta et hic sinceritate vixit. In eodem quoque ponte
with-how-great also here sincerity he-lived on the-same also bridge
hunc quem prædiximus Stephanum se recognovisse testatus
this-one whom we-spoke-of Stephen himself to-have-recognized testified
est. Qui dum transire voluisset, ejus pes lapsus est, et ex
has who when to-cross he-had-wished his foot slipped has and from
medio corpore jam extra pontem dejectus, a quibusdam
the-middle-of body already outside the-bridge thrown-down by certain
teterrimis viris ex flumine surgentibus, per coxas deorsum,
most-foul men from the-river rising by the-thighs downward
atque a quibusdam albatis et speciosissimis viris cœpit per
and by certain white-clad and most-beautiful men he-began by
brachia sursum trahi. Cumque hoc luctamen esset, ut
the-arms upward to-be-drawn and-when this struggle was that
hunc boni spiritus sursum, mali deorsum traherent, ipse
him the-good spirits upward the-evil downward drew he-himself

qui hæc videbat, ad corpus reversus est, et quid de
who these-things saw to the-body returned has and what about
eo plenius gestum sit, minime cognovit. Qua in re de
him more-fully done was by-no-means learned which in matter about
ejusdem Stephani vita datur intelligi, quia in eo mala
of-the-same Stephen the-life it-is-given to-be-understood that in him the-evils
carnis cum eleemosynarum operatione certabant. Qui enim
of-the-flesh with of-alms the-working contended who for
per coxas deorsum, per brachia trahebatur sursum, patet
by the-thighs downward by the-arms was-drawn upward it-is-plain
nimirum, quia et eleemosynas amaverat, et carnis vitiis
surely that both alms he-had-loved and of-the-flesh the-vices
perfecte non restiterat, quæ eum deorsum trahebant. Sed
perfectly not had-resisted which him downward drew but
in illo occulti arbitri examine quid in eo vicerit, et nos,
in that of-the-hidden arbiter weighing what in him won both us
et eum qui vidit et revocatus est, latet. Constat tamen,
and him who saw and was-called-back has is-hidden it-is-evident yet
quia idem Stephanus postquam, sicut superius narravi, et
that the-same Stephen after as above I-related both
inferni loca vidit, et ad corpus rediit, perfecte vitam
of-hell the-places he-saw and to the-body returned perfectly his-life
minime correxit, qui post multos annos de corpore adhuc
by-no-means corrected who after many years from the-body still
ad certamen vitæ et mortis exiit. Qua de re colligitur,
to the-contest of-life and death went-out which about matter it-is-gathered
quia ipsa quoque inferni supplicia cum demonstrantur,
that themselves also of-hell the-punishments when they-are-shown
aliis hoc ad adjutorium, aliis vero ad testimonium fiat:
to-some this for help to-others but for witness happens
ut isti videant mala quæ caveant, illi vero eo amplius
that these may-see the-evils which they-may-beware those but by-that more

puniantur, quod inferni supplicia nec visa, et cognita
may-be-punished that of-hell the-punishments not-even seen and known
vitare noluerunt.
to-avoid they-would-not

PETRUS. Quid est hoc, quæso te, quod in amœnis locis
what is this I-ask you that in pleasant places
cujusdam domus laterculis aureis ædificari videbatur?
of-a-certain house with-little-bricks golden to-be-built seemed
Ridiculum est valde, si credimus quod in illa vita adhuc
laughable it-is very if we-believe that in that life still
metallis talibus egeamus.
of-metals such we-have-need

Quid sibi vult in amœnis locis domus constructio: et de Deusdedit, cujus domus sabbato videbatur ædificari: et de pœna Sodomorum

XXXVII · THE HOUSE IN THE PLEASANT PLACES

The golden house is built by alms: its bricks were carried by old and young, the people who had received kindness. Another saw the shoemaker Deusdedit's house built only on Saturdays, the day he gave his surplus to the poor. The narrow bridge is the narrow path, the stinking river the rot of carnal vice, and its mist touches those who still delight in the flesh, as the Lord punished Sodom with fire and the stench of sulfur.

GREGORIUS. Quis hoc, si sanum sapit, intelligat? Sed per
who this if soundly he-is-wise would-understand but through
hoc quod illic ostensum est, quisquis ille est cui mansio
this which there shown was whoever he is for-whom dwelling
ista construitur, aperte datur intelligi quid est quod hic
that is-built openly it-is-given to-be-understood what it-is that here

operatur. Nam qui præmium æternæ lucis eleemosynarum
he-works for who the-reward of-eternal light of-alms
largitate promerebitur, nimirum constat, quia auro ædificat
by-the-generosity shall-earn surely it-is-evident that with-gold he-builds
mansionem suam. Quod enim superius memoriam fugit ut
dwelling his what for above memory escaped that
dicerem, idem miles, qui hæc viderat, narrabat quod eosdem
I-should-say the-same soldier who these-things had-seen related that the-same
laterculos aureos ad ædificationem domus, senes ac juvenes,
little-bricks golden for the-building of-the-house old-men and young-men
puellæ et pueri ferebant. Qua ex re colligitur, quia hi
girls and boys carried which from matter it-is-gathered that those
quibus hic pietas facta est, ipsi illic operatores esse videbantur.
to-whom here kindness done was themselves there the-workers to-be seemed
Hic etiam quidam juxta nos, Deusdedit nomine, religiosus,
here also a-certain near us Deusdedit by-name a-religious-man
habitabat, qui calceamenta solebat operari, de quo alter
dwelt who shoes was-wont to-make about whom another
per revelationem vidit quod ejus domus ædificabatur, sed in
through revelation saw that his house was-being-built but on
ea constructores sui solo die sabbati videbantur operari.
it builders its on-the-sole day of-the-sabbath seemed to-work
Qui ejusdem viri postmodum subtiliter vitam requirens,
who of-the-same man afterward minutely the-life inquiring
invenit quia ex his quæ diebus singulis laborabat,
found that from those-things which on-days single he-labored-for
quidquid ex victu atque vestitu superesse potuisset, die
whatever from food and clothing to-be-over could-have on-the-day
sabbato ad beati Petri Ecclesiam deferre consueverat, atque
sabbath to of-blessed Peter the-Church to-bring he-was-wont and

indigentibus erogare. Qua ex re perpende, quia non
to-the-needy to-pay-out which from matter weigh that not
immerito domus ipsius fabrica sabbato crescebat.
undeservedly of-the-house his the-structure on-the-sabbath grew
PETRUS. Hac de re mihi idonee video satisfactum: sed
this about matter to-me suitably I-see satisfaction-made but
quæso te, quid esse dicimus, quod quorumdam habitacula
I-ask you what to-be do-we-say that of-certain-ones the-dwellings
fœtoris nebula tangebantur, quorumdam vero tangi non
of-stench by-the-mist were-touched of-certain but to-be-touched not
poterant: vel quid quod pontem, quid est quod fluvium vidit?
could or what that the-bridge what is-it that the-river he-saw
GREGORIUS. Ex rerum, Petre, imaginibus pensamus merita
from of-things O-Peter the-images we-weigh the-merits
causarum. Per pontem quippe ad amœna loca transire
of-the-causes by the-bridge indeed to the-pleasant places to-cross
justos aspexit: Quia angusta valde est semita quæ ducit
the-just he-beheld because narrow very is the-path which leads
ad vitam. Et fœtentem fluvium decurrentem vidit, quia ad
to life and the-stinking river running-down he-saw because to
ima defluit quotidie carnalium hic putredo vitiorum. Et
the-depths flows-down daily of-carnal here the-rottenness vices and
quorumdam habitacula fetoris nebula tangebat, quorumdam
of-certain-ones the-dwellings of-stench the-mist touched of-certain
vero ab ea tangi non poterant; quia sunt plerique qui
but by it to-be-touched not could because there-are very-many who
multa jam bona opera faciunt, sed tamen adhuc carnalibus
many already good works do but yet still by-carnal
vitiis in cogitationis delectatione tanguntur. Et justum valde
vices in of-thought delight are-touched and just very
est, ut illic nebula fetoris obsideat, quos hic adhuc carnis
it-is that there the-mist of-stench besiege those-whom here still of-the-flesh

fetor delectat. Unde et eamdem delectationem carnis esse
the-stench delights whence also the-same delight of-the-flesh to-be
beatus Job in fetore conspiciens, de luxurioso ac lubrico
blessed Job in stench beholding about the-lustful and slippery-man
sententiam protulit, dicens: Dulcedo illius vermes. Qui autem
a-sentence brought-forth saying the-sweetness of-him worms who moreover
perfecte cor ab omni delectatione carnis excutiunt,
perfectly the-heart from all delight of-the-flesh shake-out
constat nimirum quia eorum habitacula fetoris nebula non
it-is-evident surely that their dwellings of-stench by-the-mist not
tanguntur. Et notandum quod idem fetor esse et nebula
are-touched and to-be-noted that the-same stench to-be and mist
visa sit, quia nimirum carnalis delectatio mentem quam inficit
seen was because surely carnal delight the-mind which it-infects
obscurat, ut veri luminis claritatem non videat, sed unde
darkens that of-the-true light the-brightness not it-may-see but whence
delectatur inferius, inde caliginem ad superna patiatur.
it-is-delighted below thence darkness toward the-things-above it-may-suffer

PETRUS. Putamusne hoc auctoritate sacri eloquii posse
do-we-think this by-the-authority of-sacred utterance to-be-able
monstrari, ut culpæ carnalium fetoris pœna puniantur?
to-be-shown that the-faults of-the-carnal of-stench by-the-penalty are-punished

GREGORIUS. Potest; nam libro Geneseos attestante didicimus,
it-can for with-the-book of-Genesis attesting we-have-learned
quia super Sodomitas Dominus ignem et sulphur pluit, ut eos
that upon the-Sodomites the-Lord fire and sulfur rained that them
et ignis incenderet, et fetor sulphuris necaret. Quia enim
both fire might-burn and the-stench of-sulfur might-kill because for
amore illicito corruptibilis carnis exarserant, simul incendio et
with-love unlawful of-corruptible flesh they-had-blazed together by-burning and

fetore perierunt, quatenus in pœna sua cognoscerent quia
by-stench they-perished so-that in punishment their they-might-learn that
æternæ mortis fetoris sui se delectatione tradidissent.
to-eternal death of-stench their themselves by-the-delight they-had-handed-over
PETRUS. De his in quibus dubius fui, nihil mihi, fateor,
about these-things in which doubtful I-was nothing to-me I-confess
quæstionis remansit.
of-question has-remained

Quod quorumdam animæ adhuc in corpore positæ pœnale aliquid de spiritalibus vident; et de Theodoro puero; ac de morte Chrysaorii, et monachi cujusdam Iconii

XXXVIII · LIVING SOULS WHO SEE PUNISHMENT

Some still in the body see punishments, for their own good or others'. The restless boy Theodore, dying of the plague, cries that a dragon has swallowed his head, is freed by the brothers' prayers, and is converted. Chrysaorius, rich and greedy, sees black spirits and begs in vain for a truce till morning. A monk at Iconium who ate in secret while seeming to fast confesses that a dragon is drawing out his soul, and dies at once. Peter asks whether there is a purgatorial fire.

GREGORIUS. Sciendum quoque est quia nonnunquam animæ
to-be-known also it-is that sometimes souls
adhuc in suis corporibus positæ pœnale aliquid de spiritalibus
still in their bodies placed penal something of spiritual-things
vident, quod tamen quibusdam ad ædificationem suam,
see which yet to-some for edification their-own
quibusdam vero contingere ad ædificationem audientium solet.
to-some but to-happen for the-edification of-the-hearers is-wont
Nam is de quo in Homiliis coram populo me narrasse jam
for he about whom in the-Homilies before the-people me to-have-told already

memini, inquietus valde. Theodorus nomine, puer fuit, qui
I-remember restless very Theodore by-name a-boy was who
in monasterium meum, fratrem suum necessitate magis quam
into monastery my brother his by-necessity rather than
voluntate secutus est. Cui nimirum grave erat si quis
by-will followed has to-whom surely grievous it-was if anyone
ei pro salute sua aliquid loqueretur. Bona enim non
to-him for salvation his anything spoke good-things for not
solum facere, sed etiam audire non poterat. Nunquam se
only to-do but also to-hear not he-could never himself
ad sanctæ conversationis habitum venire, jurando, irascendo,
to of-holy conversion the-habit to-come by-swearing by-raging
deridendo testabatur. In hac autem pestilentia quæ nuper
by-mocking he-testified in this moreover pestilence which lately
hujus urbis populum magna ex parte consumpsit, percussus
of-this city the-people in-great by part consumed struck
in inguine, perductus est ad mortem. Cumque extremum
in the-groin brought he-was to death and-when the-last
spiritum ageret, convenerunt fratres, ut egressum illius
breath he-was-drawing gathered the-brothers that the-departure of-him
orando protegerent. Jam corpus ejus ab extrema parte
by-praying they-might-protect already body his from the-farthest part
fuerat præmortuum, in solo tantummodo pectore vitalis
had-been dead-before in the-sole only breast the-vital
adhuc calor anhelabat. Cuncti autem fratres tanto pro eo
still warmth panted all moreover the-brothers the-more for him
cœperunt enixius orare, quanto eum jam videbant sub
began more-earnestly to-pray the-more him already they-saw in
celeritate discedere. Cum repente cœpit eisdem fratribus
haste to-depart when suddenly he-began to-the-same brothers
assistentibus clamare, atque cum magnis vocibus orationes
standing-by to-cry and with great voices prayers

eorum interrumpere, dicens: Recedite, recedite, ecce draconi
their to-interrupt saying withdraw withdraw behold to-a-dragon
ad devorandum datus sum, qui propter vestram præsentiam
for devouring given I-am who because-of your presence
devorare me non potest. Caput meum jam in suo ore
to-devour me not can head my already in his mouth
absorbuit, date locum ut me amplius non cruciet, sed
he-has-swallowed give room that me further not he-may-torment but
faciat quod facturus est. Si ei ad devorandum datus sum,
may-do what about-to-do he-is if to-him for devouring given I-am
quare propter vos moras patior? Tunc fratres cœperunt ei
why because-of you delays do-I-suffer then the-brothers began to-him
dicere: Quid est quod loqueris, frater? Signum tibi sanctæ
to-say what is-it that you-say O-brother the-sign on-yourself of-the-holy
crucis imprime. Respondebat ille cum magnis clamoribus,
cross imprint he-answered he with great outcries
dicens: Volo me signare, sed non possum, quia squamis
saying I-wish myself to-sign but not I-can because by-the-scales
hujus draconis premor. Cumque hoc fratres audirent,
of-this dragon I-am-pressed and-when this the-brothers heard
prostrati in terra cum lacrymis cœperunt pro ereptione illius
prostrate on the-ground with tears they-began for the-rescue of-him
vehementius orare. Et ecce subito melioratus æger cœpit
more-vehemently to-pray and behold suddenly bettered the-sick-man began
cum magnis vocibus clamare, dicens: Gratias Deo, ecce draco
with great voices to-cry saying thanks to-God behold the-dragon
qui me ad devorandum acceperat fugit, orationibus vestris
which me for devouring had-received has-fled by-prayers your
expulsus stare non potuit. Pro peccatis meis modo intercedite,
driven-out to-stand not it-could for sins my now intercede
quia converti paratus sum, et sæcularem vitam funditus
because to-be-converted ready I-am and the-secular life utterly

relinquere. Homo ergo qui, sicut jam dictum est, ab extrema
to-leave the-man therefore who as already said it-is from the-farthest
corporis parte fuerat præmortuus, reservatus ad vitam, toto
of-the-body part had-been dead-before kept to life with-whole
corde ad Deum conversus est. Et postquam, mutatus mente,
heart to God converted was and after changed in-mind
diu est flagellis attritus, tunc ejus anima carne soluta est.
long was by-scourges worn then his soul from-the-flesh released was
At contra Chrysaorius, sicut Probus propinquus illius,
but on-the-other-hand Chrysaorius as Probus a-kinsman of-him
cujus jam superius memoriam feci, narrare consuevit, vir
of-whom already above mention I-made to-relate was-wont a-man
in hoc mundo valde idoneus fuit, sed tantum plenus vitiis,
in this world very well-placed was but as full of-vices
quantum rebus, superbia tumidus, carnis suæ voluptatibus
as of-goods with-pride swollen of-flesh his to-the-pleasures
subditus, in acquirendis rebus avaritiæ facibus accensus. Sed
subject in acquiring goods of-avarice by-the-torches kindled but
cum tot malis Dominus finem ponere decrevisset, corporali
when on-so-many evils the-Lord an-end to-put had-decreed with-bodily
hunc molestia percussit. Qui ad extremum veniens, eadem
him trouble he-struck who to the-end coming at-the-same
hora qua jam de corpore erat exiturus, apertis oculis
hour in-which already from the-body he-was about-to-depart with-opened eyes
vidit tetros et nigerrimos spiritus coram se assistere, et
saw foul and most-black spirits before himself to-stand and
vehementer imminere, ut ad inferni claustra eum raperent.
vehemently to-press-on that to of-hell the-enclosures him they-might-snatch
Cœpit tremere, pallescere, sudare, et magnis vocibus inducias
he-began to-tremble to-grow-pale to-sweat and with-great voices a-truce
petere, filiumque suum nomine Maximum, quem ipse jam
to-seek and-son his by-name Maximus whom I-myself already

monachus monachum vidi, nimiis et turbatis clamoribus
a-monk a-monk saw with-excessive and agitated outcries
vocare, dicens: Maxime, curre, nunquam tibi mali aliquid feci,
to-call saying O-Maximus run never to-you of-evil anything I-did
in fide tua me suscipe. Turbatus mox Maximus adfuit, lugens
in faith your me receive troubled at-once Maximus was-present mourning
ac perstrepens familia convenit. Eos autem quos ille insistentes
and clamoring the-household gathered those moreover whom he pressing-on
sibi graviter tolerabat, ipsi malignos spiritus videre non
him heavily endured they-themselves the-evil spirits to-see not
poterant, sed eorum præsentiam, in confusione, et pallore, ac
could but their presence in the-confusion and pallor and
tremore illius qui trahebatur videbant. Pavore autem tetræ
trembling of-him who was-being-dragged they-saw from-dread moreover of-the-foul
eorum imaginis huc illucque vertebatur in lectulo; jacebat in
their image hither and-thither he-was-turned in bed he-lay on
sinistro latere, aspectum eorum ferre non poterat; vertebatur ad
the-left side the-sight of-them to-bear not he-could he-was-turned to
parietem, ibi aderant. Cumque constrictus nimis relaxari
the-wall there they-were-present and-when constrained excessively to-be-loosed
se jam posse desperaret, cœpit magnis vocibus clamare:
himself now to-be-able he-despaired he-began with-great voices to-cry
Inducias vel usque mane, inducias vel usque mane. Sed
a-truce at-least until morning a-truce at-least until morning but
cum hæc clamaret, in ipsis vocibus de habitaculo suæ
when these-things he-cried in the-very voices from the-dwelling of-his
carnis evulsus est. De quo nimirum constat quia pro nobis
flesh torn-away he-was about whom surely it-is-evident that for us
ista, non pro se, viderit, ut ejus visio nobis proficiat,
those-things not for himself he-saw that his vision to-us may-profit
quos adhuc divina patientia longanimiter exspectat. Nam illi
whom still the-divine patience long-sufferingly awaits for to-him

tetros spiritus ante mortem vidisse et inducias petiisse
foul spirits before death to-have-seen and a-truce to-have-sought
quid profuit, qui easdem inducias quas petiit non accepit?
what did-it-profit who the-same truce which he-sought not received
Est etiam nunc apud nos Athanasius Isauriæ presbyter, qui
there-is also now among us Athanasius of-Isauria a-priest who
in diebus suis Iconii rem terribilem narrat evenisse. Ibi
in days his at-Iconium a-thing terrible relates to-have-happened there
namque, ut ait, quoddam monasterium τῶν Γαλατῶν dicitur,
for as he-says a-certain monastery of-the Galatians is-called
in quo quidam monachus magnæ æstimationis habebatur.
in which a-certain monk of-great esteem was-held
Bonis quippe cernebatur moribus, atque in omni sua actione
by-good indeed he-was-seen manners and in all his conduct
compositus; sed sicut ex fine res patuit, longe aliter
composed but as from the-end the-thing became-plain far otherwise
quam apparebat fuit. Nam cum jejunare se cum fratribus
than he-appeared he-was for when to-fast himself with the-brothers
demonstraret, occulte manducare consueverat, quod ejus vitium
he-showed secretly to-eat he-was-wont which his vice
fratres omnino nesciebant. Sed corporis superveniente molestia,
the-brothers at-all knew-not but of-body with-supervening trouble
ad vitæ extrema perductus est. Qui cum jam esset in fine,
to of-life the-end brought he-was who when now he-was at the-end
fratres ad se omnes qui monasterio aderant congregari
the-brothers to himself all who in-the-monastery were-present to-be-gathered
fecit. At illi tali, ut putabant, viro moriente, magnum
he-had but they with-such as they-thought a-man dying great
quid ac delectabile se ab eo audire crediderant. Quibus
something and delightful themselves from him to-hear had-believed to-whom
ipse afflictus et tremens compulsus est prodere cui hosti
he afflicted and trembling compelled was to-disclose to-what enemy

traditus cogebatur exire. Nam dixit: Quando me vobiscum
handed-over he-was-forced to-go-out for he-said when me with-you
credebatis jejunare, occulte comedebam, et ecce nunc ad
you-believed to-fast secretly I-was-eating and behold now for
devorandum draconi traditus sum, qui cauda sua mea
devouring to-a-dragon handed-over I-am which with-tail its my
genua pedesque colligavit, caput vero suum intra meum
knees and-feet has-bound-together head but its within my
os mittens, spiritum meum ebibens extrahit. Quibus dictis
mouth sending spirit my drinking-out draws-out which said
statim defunctus est, atque ut pœnitendo liberari potuisset,
at-once died has and that by-repenting to-be-freed he-could
a dracone quem viderat exspectatus non est. Quod nimirum
from the-dragon which he-had-seen waited-for not was which surely
constat quia ad solam utilitatem audientium viderit, qui eum
it-is-evident that for the-sole profit of-the-hearers he-saw who that
hostem cui traditus fuerat et innotuit et non evasit.
enemy to-whom handed-over he-had-been both became-known and not escaped

PETRUS. Doceri vellem si post mortem purgatorius ignis
to-be-taught I-would-wish whether after death a-purgatorial fire
esse credendus est.
to-be to-be-believed is

An post mortem purgatorius ignis sit

XXXIX · WHETHER THERE IS A PURGATORIAL FIRE

Each comes to judgment as he leaves this life, yet for light faults a purgatorial fire before the judgment is to be believed, since the sin against the Spirit is forgiven neither in this age nor the next. It purges only small sins, idle talk, laughter, care of property, or ignorance, not iron and lead but wood, hay, and straw, and only for those who earned it by good works in this life.

GREGORIUS. In Evangelio dicit Dominus: Ambulate dum lucem
in the-Gospel says the-Lord walk while the-light
habetis. Per Prophetam quoque ait: Tempore accepto
you-have through the-Prophet also he-says in-time acceptable
exaudivi te, et in die salutis adjuvi te. Quod Paulus
I-have-heard you and in the-day of-salvation I-have-helped you which Paul
apostolus exponens, dicit: Ecce nunc tempus acceptabile,
the-apostle expounding says behold now the-time acceptable
ecce nunc dies salutis, Salomon quoque ait:
behold now the-day of-salvation Solomon also says
Quodcumque potest manus tua facere, instanter operare,
whatever can hand your to-do urgently work
quia nec opus, nec ratio nec scientia, nec sapientia erit
because neither work nor reason nor knowledge nor wisdom shall-be
apud inferos, quo tu properas. David quoque ait: Quoniam
among those-below whither you hasten David also says for
in sæculum misericordia ejus. Ex quibus nimirum sententiis
unto the-age the-mercy his from which surely sentences
constat quia qualis hinc quisque egreditur, talis in judicio
it-is-evident that such-as from-here each goes-out such in the-judgment
præsentatur. Sed tamen de quibusdam levibus culpis esse
he-is-presented but yet about certain light faults to-be

ante judicium purgatorius ignis credendus est, pro eo quod
before the-judgment a-purgatorial fire to-be-believed it-is for this that
Veritas dicit, quia si quis in sancto Spiritu blasphemiam
the-Truth says that if anyone against the-holy Spirit blasphemy
dixerit, neque in hoc sæculo remittetur ei, neque
shall-have-spoken neither in this age shall-be-forgiven to-him nor
in futuro. In qua sententia datur intelligi quasdam
in the-one-to-come in which sentence it-is-given to-be-understood certain
culpas in hoc sæculo, quasdam vero in futuro posse
faults in this age certain but in the-one-to-come to-be-able
laxari. Quod enim de uno negatur, consequens intellectus
to-be-loosed what for of one-thing is-denied the-consequent understanding
patet, quia de quibusdam conceditur. Sed tamen, ut prædixi,
lies-open that of certain-things it-is-granted but yet as I-said-before
hoc de parvis minimisque peccatis fieri posse credendum
this of small and-least sins to-be-done to-be-able to-be-believed
est, sicut est assiduus otiosus sermo, immoderatus risus,
is as is constant idle talk immoderate laughter
vel peccatum curæ rei familiaris, quæ vix sine
or the-sin of-care of-the-property household which scarcely without
culpa vel ab ipsis agitur, qui culpam qualiter declinare
fault even by those-very is-done who the-fault how to-avoid
debeant sciunt; aut in non gravibus rebus error ignorantiæ,
they-ought know or in not grave matters the-error of-ignorance
quæ cuncta etiam post mortem gravant, si adhuc in hac
which all even after death weigh-down if still in this
vita positis minime fuerint relaxata. Nam cum Paulus
life placed by-no-means they-have-been loosed for since Paul
dicat Christum esse fundamentum, atque subjungat: Si quis
says Christ to-be the-foundation and adds if anyone
superædificaverit super hoc fundamentum, aurum, argentum,
shall-have-built-on upon this foundation gold silver

lapides pretiosos, ligna, fenum, stipulam; uniuscujusque opus
stones precious wood hay straw of-each-one the-work
quale sit, ignis probabit; si cujus opus manserit quod
of-what-kind it-is fire shall-test if anyone's work shall-have-remained which
superædificavit, mercedem accipiet; si cujus opus arserit,
he-built-on a-reward he-shall-receive if anyone's work shall-have-burned
detrimentum patietur; ipse autem salvus erit, sic tamen
loss he-shall-suffer he-himself moreover saved shall-be so yet
quasi per ignem. Quamvis hoc de igne tribulationis in hac
as-if through fire although this of the-fire of-tribulation in this
nobis vita adhibito possit intelligi, tamen si quis hoc de
to-us life applied can to-be-understood yet if anyone this of
igne futuræ purgationis accipiat, pensandum sollicite est quia
the-fire of-future purgation takes to-be-weighed carefully it-is that
illum per ignem dixit posse salvari, non qui super hoc
that-one through fire he-said to-be-able to-be-saved not who upon this
fundamentum, ferrum, æs, vel plumbum ædificat, id est
foundation iron bronze or lead builds that is
peccata majora, et idcirco duriora, atque tunc jam insolubilia;
sins greater and therefore harder and then now insoluble
sed ligna, fenum, stipulam, id est peccata minima atque
but wood hay straw that is sins least and
levissima, quæ ignis facile consumat. Hoc tamen sciendum
lightest which fire easily may-consume this yet to-be-known
est, quia illic saltem de minimis nihil quisque purgationis
is that there at-least of the-least nothing each of-purgation
obtinebit, nisi bonis hoc actibus in hac adhuc vita positus,
shall-obtain unless by-good this deeds in this still life placed
ut illic obtineat, promereatur.
that there he-may-obtain he-may-earn

De anima Paschasii diaconi

XL · THE SOUL OF THE DEACON PASCHASIUS

Paschasius, a deacon of holy life who wrote on the Holy Spirit, held to Lawrence against Symmachus to his death, though his dalmatic on the bier healed a demoniac. Years later Bishop Germanus of Capua finds him serving in the hot baths, put there for siding with Lawrence, and asking prayers; when Germanus returns after praying, he is gone, purged because he sinned in ignorance and earned it by alms. Peter asks why so much about souls comes to light in these last times.

Nam cum adhuc essem juvenculus, atque in laico habitu
for when still I-was a-young-man and in lay habit
constitutus, narrari a majoribus atque scientibus audivi,
placed to-be-told from elders and knowing-men I-heard
quod Paschasius hujus apostolicæ sedis diaconus, cujus apud
that Paschasius of-this apostolic see the-deacon whose among
nos rectissimi et luculenti de sancto Spiritu libri exstant,
us most-correct and lucid on the-holy Spirit books stand
miræ sanctitatis vir fuerit, eleemosynarum maxime
of-wonderful holiness a-man was of-alms most-of-all
operibus vacans, cultor pauperum, et contemptor sui.
to-the-works devoted a-cherisher of-the-poor and despiser of-himself
Sed hic in ea contentione quæ inardescente zelo fidelium
but he in that contention which with-blazing-up zeal of-the-faithful
inter Symmachum atque Laurentium facta est ad pontificatus
between Symmachus and Lawrence made was to of-the-pontificate
ordinem Laurentium elegit; et omnium post unanimitate
the-rank Lawrence chose and of-all afterward by-the-unanimity
superatus, in sua tamen sententia usque ad diem sui exitus
overcome in his yet opinion even to the-day of-his departure
perstitit, illum amando atque præferendo, quem episcoporum
persisted that-one loving and preferring whom of-the-bishops

judicio præesse sibi Ecclesia refutavit. Hic itaque
by-the-judgment to-be-over itself the-Church refused he and-so
cum temporibus Symmachi apostolicæ sedis Præsulis esset
when in-the-times of-Symmachus of-the-apostolic see of-the-Bishop he-had
defunctus, ejus dalmaticam feretro superpositam dæmoniacus
died his dalmatic on-the-bier laid-on a-demoniac
tetigit, statimque salvatus est. Post multum vero temporis
touched and-at-once saved was after much but time
Germano Capuano episcopo, cujus superius memoriam feci,
to-Germanus of-Capua the-bishop of-whom above mention I-made
medici pro corporis salute dictaverant, ut in Angulanis
the-physicians for of-the-body health had-prescribed that in the-Angulan
thermis lavari debuisset. Qui ingressus easdem thermas,
hot-baths to-be-bathed he-ought who having-entered the-same baths
prædictum Paschasium diaconum stantem et obsequentem
the-aforesaid Paschasius the-deacon standing and attending
in caloribus invenit. Quo viso vehementer extimuit, et quid
in the-heats found whom seen violently he-was-afraid and what
illic tantus vir faceret inquisivit. Cui ille respondit: Pro
there so-great a-man was-doing he-asked to-whom he answered for
nulla alia causa in hoc pœnali loco deputatus sum, nisi
no other cause in this penal place assigned I-am except
quia in parte Laurentii contra Symmachum sensi. Sed quæso
that on the-side of-Lawrence against Symmachus I-held but I-ask
te, pro me Dominum deprecare, atque in hoc cognosces
you for me the-Lord entreat and in this you-shall-know
quod exauditus sis, si huc rediens me non inveneris.
that heard you-have-been if hither returning me not you-shall-find
Qua de re vir Domini Germanus se in precibus
which about matter the-man of-the-Lord Germanus himself in prayers
constrinxit, et post paucos dies rediit, sed jam dictum
bound and after few days returned but now the-said

Paschasium in loco eodem minime invenit. Quia enim
Paschasius in place the-same by-no-means found because for
non malitia, sed ignorantiæ errore peccaverat, purgari post
not by-malice but of-ignorance by-error he-had-sinned to-be-purged after
mortem a peccato potuit. Quod tamen credendum est, quia
death from sin he-could which yet to-be-believed is that
ex illa eleemosynarum suarum largitate hoc obtinuit, ut tunc
from that of-alms his generosity this he-obtained that then
potuisset promereri veniam, cum jam nihil posset operari.
he-could to-earn pardon when now nothing he-could to-work
PETRUS. Quid hoc est, quæso, quod in his extremis temporibus
what this is-it I-ask that in these last times
tam multa de animabus clarescunt, quæ ante latuerunt;
so many-things about souls become-clear which before lay-hidden
ita ut apertis revelationibus atque ostensionibus venturum
so that by-open revelations and showings the-coming
sæculum inferre se nobis atque aperire videatur?
age to-bring itself to-us and to-open seems

Cur in extremis temporibus, tam multa de animabus clarescunt, quæ antea latuerunt

XLI · WHY SO MUCH COMES TO LIGHT NOW

As the present age nears its end the coming one touches it, as dawn mingles with the night's last darkness. Peter asks why so great a man as Paschasius went to a place of punishment; Gregory sees God's manifold dispensation: he paid inwardly for a fault he did not know was one, while the eyes that saw his alms were not deceived. Peter asks where hell is.

GREGORIUS. Ita est; nam quantum præsens sæculum propinquat ad
so it-is for as-much-as the-present age draws-near to
finem, tantum futurum sæculum ipsa jam quasi propinquitate
the-end so-much the-future age by-very now as-if nearness
tangitur, et signis manifestioribus aperitur. Quia enim in
is-touched and by-signs more-manifest is-opened because for in
hoc sæculo cogitationes nostras vicissim minime videmus, in
this age thoughts our in-turn by-no-means we-see in
illo autem nostra in alterutrum corda conspicimus, quid hoc
that moreover our to each-other hearts we-behold what this
sæculum nisi noctem, et quid venturum nisi diem dixerim?
age except night and what the-coming except day would-I-call
Sed quemadmodum cum nox finiri et dies incipit oriri,
but just-as when the-night to-end and the-day begins to-rise
ante solis ortum, simul aliquo modo tenebræ cum luce
before of-the-sun the-rising together in-some way the-darkness with light
commistæ sunt, quousque discedentis noctis reliquiæ in lucem
mingled are until of-the-departing night the-remnants into the-light
diei subsequentis perfecte vertantur, ita hujus mundi finis
of-day following perfectly be-turned so of-this world the-end
jam cum futuri sæculi exordio permiscetur, atque ipsæ
already with of-the-future age the-beginning is-mingled and themselves

reliquiarum ejus tenebræ quadam jam rerum spiritalium
of-the-remnants its darkness by-a-certain already of-things spiritual
permistione translucent. Et quæ illius mundi sunt, multa
mixture shine-through and what-things of-that world are many
jam cernimus, sed necdum perfecte cognoscimus, quia quasi in
already we-discern but not-yet perfectly we-know because as-if in
quodam mentis crepusculo hæc velut ante solem videmus.
a-certain of-the-mind twilight these-things as-it-were before the-sun we-see

PETRUS. Placet quod dicis. Sed de tanto viro Paschasio
it-pleases what you-say but about so-great a-man Paschasius
hoc animum ad quæstionem movet, quod post mortem
this the-mind to question moves that after death
ad pœnalem locum ductus est, cujus feretri vestis tanti
to a-penal place led he-was whose of-the-bier garment so-much
potuit ut malignus spiritus ab obsesso homine fugaretur.
could that an-evil spirit from a-possessed man was-put-to-flight

GREGORIUS. Hac in re magna debet omnipotentis Dei
this in matter the-great ought of-almighty God
dispensatio et quam sit multiplex agnosci. Cujus judicio
dispensation and how it-is manifold to-be-recognized by-whose judgment
actum est ut idem vir Paschasius et ipse intus ad
brought-about it-was that the-same man Paschasius both himself within for
aliquantum temporis reciperet quod peccasset, et tamen
some-part of-time should-receive what he-had-sinned and yet
ante humanos oculos mira per corpus suum post mortem
before human eyes wonders through body his after death
faceret, qui ante mortem eis quoque cognoscentibus pia
should-do who before death to-them also knowing pious
opera fecisset; ut neque hi qui bona ejus viderant,
works had-done that neither those who the-good-things his had-seen
de eleemosynarum illius æstimatione fallerentur, neque
about of-alms his the-estimation would-be-deceived nor

ipsi sine ultione laxaretur culpa, quam nec esse
for-himself without punishment be-loosed the-fault which not-even to-be
culpam credidit, et idcirco hanc fletibus non exstinxit.
a-fault he-believed and therefore it with-weepings not he-quenched
PETRUS. Perpendo quæ dicis, verumtamen hac ratione
I-weigh what you-say nevertheless by-this reason
constrictus, non solum quæ intelligo, sed etiam ipsa
constrained not only what-things I-understand but also those-very
quæ non intelligo in me cogor jam peccata formidare.
which not I-understand in me I-am-compelled now sins to-dread
Sed quæso, quia paulo superius sermo de locis pœnalibus
but I-ask because a-little above the-talk about places penal
inferni versabatur, ubinam esse infernum putamus? super
of-hell was-turning where to-be hell do-we-think above
hanc terram, an sub terra esse credendus est.
this earth or under the-earth to-be to-be-believed is-it

Ubi esse infernus credendus sit

XLII · WHERE HELL IS

Gregory will not rashly decide: some place hell in a part of the earth, others under it. If hell is so named because it lies below, it may be under the earth, as the Psalmist speaks of a lower hell; and in John's vision no one under the earth was found worthy to open the sealed book, which only the Redeemer opened. Peter asks whether there is one fire of Gehenna or many.

GREGORIUS. Hac de re temere definire nil audeo. Nonnulli
this about matter rashly to-define nothing I-dare some
namque in quadam terrarum parte infernum esse putaverunt:
for in a-certain of-the-lands part hell to-be have-thought
alii vero hunc sub terra esse æstimant. Sed tamen hoc
others but it under the-earth to-be reckon but yet this
animum pulsat, quia si idcirco infernum dicimus quia inferius
the-mind knocks that if for-this-reason hell we-call because lower
jacet, quod terra ad cœlum est, hoc esse infernus debet ad
it-lies what the-earth to heaven is this to-be hell ought to
terram. Unde et fortasse per Psalmistam dicitur: Liberasti
the-earth whence also perhaps through the-Psalmist it-is-said you-have-freed
animam meam ex inferno inferiori; ut infernus superior in
soul my from hell the-lower that hell the-upper on
terra, infernus vero inferior sub terra esse videatur. Et Joannis
earth hell but the-lower under the-earth to-be may-seem and of-John
vox in æstimatione ista concordat, qui cum signatum septem
the-voice in reckoning this agrees who when sealed with-seven
sigillis librum vidisse se diceret, quia nemo inventus est
seals a-book to-have-seen himself he-said that no-one found was
dignus neque in cœlo, neque in terra, neque subtus terram
worthy neither in heaven nor on earth nor under the-earth

aperire librum, et solvere signacula ejus, adjunxit: Et ego
to-open the-book and to-loose the-seals its added and I
flebam multum. Quem tamen librum postea per leonem de
wept much which yet book afterward through the-lion of
tribu Juda dicit aperiri. Quo videlicet in libro quid aliud
the-tribe of-Judah he-says to-be-opened which namely in book what else
quam sacra Scriptura signatur? Quam solus Redemptor noster
than sacred Scripture is-signified which alone Redeemer our
aperuit, qui homo factus, moriendo, resurgendo, ascendendo,
opened who man made by-dying by-rising by-ascending
cuncta mysteria quæ in eo fuerant clausa patefecit. Et nullus
all mysteries which in it had-been closed laid-open and no-one
in cœlo, quia neque angelus; nullus in terra, quia neque homo
in heaven because neither an-angel no-one on earth because neither a-man
vivens in corpore; nullus subtus terram dignus inventus est, quia
living in the-body no-one under the-earth worthy found was because
neque animæ corpore exutæ aperire nobis præter Dominum
neither souls from-the-body stripped to-open to-us except the-Lord
sacri eloquii secreta potuerunt. Cum ergo ad solvendum
of-sacred utterance the-secrets could when therefore for loosing
librum nullus sub terra inventus dignus dicitur, quid
the-book no-one under the-earth found worthy is-said what
obstet non video ut sub terra infernus esse credatur.
stands-in-the-way not I-see that under the-earth hell to-be be-believed

PETRUS. Quæso te, unus esse gehennæ ignis credendus est; an
I-ask you one to-be of-Gehenna the-fire to-be-believed is-it or
quanta peccatorum diversitas fuerit, tanta quoque æstimanda
as-great-as of-sins the-diversity has-been so-great also to-be-reckoned
sunt et ipsa incendia esse præparata?
are also themselves the-burnings to-be prepared

Utrum unus gehennæ ignis sit, an diversi

XLIII · WHETHER THERE IS ONE FIRE OF GEHENNA

There is one fire, but it does not torment all sinners alike: as many stand under one sun and feel its heat unequally, so in the one fire each is burned as his sin requires. Peter asks whether those once plunged in it burn forever.

GREGORIUS. Unus quidem est gehennæ ignis, sed non uno modo
one indeed is of-Gehenna the-fire but not in-one way
omnes cruciat peccatores. Uniuscujusque etenim quantum
all it-torments sinners of-each-one for as-much-as
exigit culpa, tanta illic sentitur pœna. Nam sicut in hoc
demands the-fault so-great there is-felt the-punishment for as in this
mundo sub uno sole multi consistunt, nec tamen ejusdem
world under one sun many stand nor yet of-the-same
solis ardorem æqualiter sentiunt, quia alius plus æstuat,
sun the-heat equally feel because one more swelters
atque alius minus; ita illic in uno igne non unus est
and another less so there in one fire not one is
modus incendii; quia quod hic diversitas corporum, hoc
the-manner of-burning because what here the-diversity of-bodies this
illic agit diversitas peccatorum, ut et ignem non dissimilem
there does the-diversity of-sins that both a-fire not unlike
habeant, et tamen eosdem singulos dissimiliter exurat.
they-have and yet them single unlike it-burns
PETRUS. Nunquidnam, quæso te, dicimus eos qui semel illic
surely-not I-ask you do-we-say those who once there
mersi fuerint, semper arsuros?
plunged shall-have-been forever to-burn

Si semper ardeant qui gehennæ incendiis deputantur

XLIV · WHETHER THE DAMNED BURN FOREVER

As the joy of the good has no end, neither will the torment of the wicked, since God's threat is as true as his promise. The wicked sinned with an end only because their life ended; they would have sinned without end if they could. God is not fed by their torment, but the just will see what they escaped and know their debt to grace. The saints will not pray for the damned, as they do not now pray for the devil, for they cling to the most just judge.

GREGORIUS. Constat nimis, et incunctanter verum est quia sicut
it-stands very and unhesitatingly true it-is that as
finis non est gaudio bonorum, ita finis non erit tormento
an-end not is to-the-joy of-the-good so an-end not shall-be to-the-torment
malorum. Nam cum Veritas dicat: Ibunt impii in supplicium
of-the-evil for since the-Truth says shall-go the-impious into punishment
æternum, justi autem in vitam æternam, quia verum est quod
eternal the-just moreover into life eternal because true it-is what
promisit, falsum procul dubio non erit quod minatus est Deus.
he-promised false without doubt not shall-be what threatened has God
PETRUS. Quid si quis dicat: Idcirco peccantibus æternam
what if anyone say for-this-reason to-sinners eternal
pœnam minatus est, ut eos a peccatorum perpetratione
punishment threatened he-has that them from of-sins the-committing
compesceret?
he-might-restrain
GREGORIUS. Si falsum est quod minatus est ut ab injustitia
if false it-is what threatened he-has that from injustice
corrigeret, etiam falsum est pollicitus ut ad justitiam
he-might-correct also false he-has promised that to justice
provocaret. Sed quis hoc dicere vel insanus præsumat? Et
he-might-call but who this to-say even mad would-presume and

si minatus est quod non erat impleturus, dum asserere
if threatened he-has what not he-was about-to-fulfill while to-assert
eum misericordem volumus, fallacem (quod dici nefas
him merciful we-wish deceitful which to-be-said unspeakable
est) prædicare compellimur.
is to-proclaim we-are-compelled

PETRUS. Scire velim quomodo justum sit ut culpa quæ
to-know I-would-wish how just it-is that a-fault which
cum fine perpetrata est sine fine puniatur.
with an-end committed was without end be-punished

GREGORIUS. Hoc recte diceretur, si districtus judex non corda
this rightly would-be-said if the-strict judge not the-hearts
hominum, sed facta pensaret. Iniqui enim ideo cum fine
of-men but the-deeds weighed the-wicked for therefore with an-end
deliquerunt, quia cum fine vixerunt. Nam voluissent
offended because with an-end they-lived for they-would-have-wished
utique, si potuissent, sine fine vivere, ut potuissent sine
surely if they-could without end to-live that they-might-be-able without
fine peccare. Ostendunt enim quia in peccato semper vivere
end to-sin they-show for that in sin always to-live
cupiunt, qui numquam desinunt peccare dum vivunt. Ad
they-desire who never cease to-sin while they-live to
magnam ergo justitiam judicantis pertinet ut nunquam careant
great therefore justice of-the-judge it-belongs that never they-lack
supplicio, qui in hac vita nunquam voluerunt carere peccato.
punishment who in this life never wished to-lack sin

PETRUS. Sed nullus justus crudelitate pascitur, et delinquens
but no just-man on-cruelty is-fed and the-offending
servus a justo domino idcirco cædi præcipitur, ut a
servant by a-just master for-this-reason to-be-beaten is-ordered that from
nequitia corrigatur; ad hoc ergo vapulat, ut emendari
wickedness he-may-be-corrected for this therefore he-is-flogged that to-be-amended

debeat. Iniqui autem gehennæ ignibus traditi, si ad
he-ought the-wicked moreover of-Gehenna to-the-fires handed-over if to
correctionem non perveniunt, quo fine semper ardebunt?
correction not they-come to-what end forever shall-they-burn
GREGORIUS. Omnipotens Deus, quia pius est, miserorum
almighty God because loving he-is of-the-wretched
cruciatu non pascitur; quia vero justus est, ab iniquorum
by-the-torture not is-fed because but just he-is from of-the-wicked
ultione in perpetuum non sedatur. Sed iniqui omnes æterno
vengeance for ever not is-appeased but the-wicked all to-eternal
supplicio deputati, sua quidem iniquitate puniuntur, et
punishment assigned by-their indeed iniquity are-punished and
tamen ad aliquid ardebunt, scilicet ut justi omnes et in Deo
yet for something they-shall-burn namely that the-just all both in God
videant gaudia quæ percipiunt, et in illis respiciant supplicia
may-see the-joys which they-receive and in them may-regard the-punishments
quæ evaserunt, quatenus tanto magis in æternum gratiæ
which they-have-escaped so-that so-much more into eternity of-grace
divinæ debitores se esse cognoscant, quanto in æternum
divine debtors themselves to-be they-may-know as-much-as for eternity
mala puniri conspiciunt quæ ejus adjutorio vicerunt.
evils to-be-punished they-behold which his by-the-help they-overcame
PETRUS. Et ubi est quod sancti sint, si pro inimicis suis
and where is-it that holy they-are if for enemies their
quos tunc ardere viderint non orabunt, quibus utique
whom then to-burn they-shall-see not they-shall-pray to-whom surely
dictum est: Pro inimicis vestris orate?
said it-is for enemies your pray
GREGORIUS. Pro inimicis suis orant eo tempore quo
for enemies their they-pray at-that time in-which
possunt ad fructuosam pœnitentiam eorum corda convertere,
they-can to fruitful repentance their hearts to-turn

atque ipsa conversione salvare. Quid enim aliud pro
and by-that-very conversion to-save what for else for
inimicis orandum est, nisi hoc quod Apostolus ait: Ut
enemies to-be-prayed is-it except this which the-Apostle says that
det illis Deus pœnitentiam ad cognoscendam veritatem,
may-give to-them God repentance for knowing the-truth
et resipiscant a diaboli laqueis, a quo captivi tenentur
and they-may-recover from of-the-devil the-snares by whom captives they-are-held
ad ipsius voluntatem? Et quomodo pro illis tunc orabunt,
at his will and how for them then shall-they-pray
qui jam nullatenus possunt ad justitiæ opera ab iniquitate
who now in-no-way can to of-justice the-works from iniquity
commutari? Eadem itaque causa est cur non oretur tunc pro
be-changed the-same and-so cause is why not it-is-prayed then for
hominibus igni æterno damnatis, quæ nunc etiam causa est
men to-fire eternal condemned which now also the-cause is
ut non oretur pro diabolo angelisque ejus æterno supplicio
that not it-is-prayed for the-devil and-angels his to-eternal punishment
deputatis. Quæ nunc etiam causa est ut non orent sancti
assigned which now also the-cause is that not pray holy
homines pro hominibus infidelibus impiisque defunctis, nisi
men for men unbelieving and-impious dead except
quia pro eis utique quos æterno deputatos supplicio, jam
that for them surely whom to-eternal assigned punishment already
noverunt, ante illum judicis justi conspectum orationis suæ
they-know before that of-the-judge just sight of-prayer their
meritum cassari refugiunt. Quod si nunc quoque viventes
the-merit to-be-made-void they-shrink-from but if now also living
justi mortuis et damnatis injustis minime compatiuntur,
the-just with-the-dead and condemned unjust by-no-means sympathize
quando adhuc aliquid judicabile de sua carne sese perpeti
when still something judgeable from their flesh themselves to-suffer

etiam ipsi noverunt; quanto districtius tunc iniquorum
even they-themselves know how-much more-strictly then of-the-wicked
tormenta respiciunt, quando, ab omni vitio corruptionis exuti,
the-torments do-they-regard when from every vice of-corruption stripped
ipsi jam justitiæ vicinius atque arctius inhærebunt?
they-themselves now to-justice more-nearly and more-closely shall-cling
Sic quippe eorum mentes per hoc quod justissimo judici
so indeed their minds through this that to-the-most-just judge
inhærent vis districtionis absorbet, ut omnino eis non
they-cling the-force of-strictness absorbs that at-all to-them not
libeat quidquid ab illius æternæ regulæ subtilitate discordat.
it-pleases whatever from of-that eternal rule the-exactness disagrees
PETRUS. Non est jam quod responderi debeat apertæ rationi. Sed
not there-is now what to-be-answered ought to-open reason but
hæc nunc quæstio mentem movet, quomodo anima immortalis
this now question the-mind moves how the-soul immortal
dicitur, dum constet quod in perpetuo igne moriatur.
is-called while it-is-evident that in perpetual fire it-dies

Quomodo anima immortalis dicitur, si constat quod mortis damnatione puniatur

XLV · HOW THE DAMNED SOUL IS IMMORTAL

Life is spoken of in two ways and so is death: to live blessedly in God and to live essentially. The soul is mortal because it can lose the blessed life, and immortal because it never ceases to be; in damnation it suffers death without death, failing without failing, and end without end. Peter asks who would not dread such a sentence.

GREGORIUS. Quia duobus modis vita dicitur, duobus etiam modis
because in-two ways life is-spoken-of in-two also ways
mors debet intelligi. Aliud namque est quod in Deo vivimus,
death ought to-be-understood one for it-is that in God we-live
aliud vero quod in hoc quod conditi vel creati sumus; id est,
another but that in this that founded or created we-are that is
aliud beate vivere, atque aliud est essentialiter. Anima itaque
one-thing blessedly to-live and another is essentially the-soul and-so
et mortalis esse intelligitur, et immortalis. Mortalis quippe,
both mortal to-be is-understood and immortal mortal indeed
quia beate vivere amittit; immortalis autem, quia essentialiter
because blessedly to-live it-loses immortal moreover because essentially
vivere nunquam desinit, et naturæ suæ vitam perdere non
to-live never it-ceases and of-nature its the-life to-lose not
valet, nec cum in perpetua fuerit morte damnata. Illic enim
is-able not-even when in perpetual it-has-been death condemned there for
posita beata esse perdit, et esse non perdit. Qua ex re
placed blessed to-be it-loses and to-be not it-loses which from matter
cogitur semper, ut et mortem sine morte, et defectum,
it-is-compelled always that both death without death and failing

sine defectu, et finem sine fine patiatur; quatenus ei
without failing and end without end it-should-suffer so-that for-it
mors immortalis sit, et defectus indeficiens, et finis infinitus.
death immortal may-be and failing unfailing and end endless
PETRUS. Quis hanc tam inexplicabilem damnationis sententiam,
who this so inexplicable of-damnation sentence
cujuslibet sit operis, ad exitum veniens non pertimescat,
of-whatever he-be work to departure coming not would-dread
quando etsi jam novit quod egit, adhuc tamen facta
when although already he-knows what he-did still yet the-deeds
illius quam subtiliter judicentur ignorat?
of-him how minutely they-may-be-judged he-knows-not

De quodam sancto viro qui ad mortem veniens expavit

XLVI · A HOLY MAN AFRAID AT DEATH

Often dread alone purges the departing souls of the just of their least faults. Gregory recalls a holy man, as Peter has often heard, who fears greatly at his death, then appears to his disciples in a white robe and shows how splendidly he has been received.

GREGORIUS. Ut asseris ita est, Petre. Sed plerumque de culpis
as you-assert so it-is O-Peter but often of faults
minimis ipse solus pavor egredientes justorum animas purgat,
least itself alone dread the-departing of-the-just souls purges
sicut narrari de quodam sancto viro mecum frequenter
as to-be-told about a-certain holy man with-me frequently
audisti. Qui ad mortem veniens vehementer timuit, sed
you-have-heard who to death coming violently feared but

post mortem discipulis in stola alba apparuit, et quam
after death to-the-disciples in a-robe white appeared and how
præclare sit susceptus indicavit.
splendidly he-was received showed

Quod quidam ne in morte timeant, revelatione roborantur; et de Antonio, et Merulo, et Joanne monachis

XLVII · STRENGTHENED AGAINST DEATH

God sometimes strengthens the fearful beforehand. The tearful brother Antony is told in a vision to depart, his sins forgiven, and dies five days after the second warning. Merulus, always at prayer, sees a crown of white flowers descend on his head, and his tomb is fragrant fourteen years later. The youth John is told by an old man he will not die of his sickness and lives two years, then is called from the grave by a dead brother and dies ten days later. Peter asks whether dreams should be heeded.

Nonnunquam vero omnipotens Deus trepidantium mentes
sometimes but almighty God of-the-trembling the-minds
quibusdam prius revelationibus roborat, ut in morte minime
by-certain beforehand revelations strengthens that in death by-no-means
pertimescant. Nam quidam mecum in monasterio frater
they-may-dread for a-certain with-me in the-monastery brother
Antonius nomine, vivebat, qui multis quotidianisque lacrymis
Antony by-name lived who with-many and-daily tears
ad gaudia patriæ cœlestis anhelabat. Cumque studiosissime,
for the-joys of-the-homeland heavenly panted and-when most-zealously
et cum magno fervore desiderii sacra eloquia meditaretur,
and with great fervor of-desire the-sacred utterances he-meditated
non in eis verba scientiæ, sed fletum compunctionis
not in them the-words of-knowledge but the-weeping of-compunction

inquirebat, quatenus per hæc excitata mens ejus inardesceret,
he-sought so-that through these roused mind his might-blaze-up
et ima deserens, ad regionem cœlestis patriæ per
and the-depths leaving to the-region of-the-heavenly homeland through
contemplationem volaret. Huic per visionem nocturnam
contemplation might-fly to-him through a-vision nocturnal
dictum est: Paratus esto, et quia Dominus jussit, migra.
said it-was ready be and because the-Lord has-ordered depart
Cumque ille non habere se sumptus ad migrandum
and-when he not to-have himself provisions for departing
diceret, responsum protinus audivit, dicens: Si de peccatis
said the-answer at-once he-heard saying if about sins
tuis agitur, dimissa sunt. Quod cum semel audisset, et
your it-is-a-question forgiven they-are which when once he-had-heard and
magno adhuc metu trepidaret, nocte quoque alia eisdem
in-great still fear trembled on-night also another with-the-same
verbis est admonitus. Tunc post quinque dies febre correptus,
words was admonished then after five days by-fever seized
cunctis fratribus orantibus flentibusque, defunctus est.
with-all the-brothers praying and-weeping died has
Alius etiam frater in eodem monasterio Merulus dicebatur,
another also brother in the-same monastery Merulus was-called
vehementer lacrymis atque orationibus intentus: psalmodia
vehemently to-tears and prayers intent psalmody
vero ex ore illius pene nullo tempore cessare consueverat,
but from the-mouth of-him almost at-no time to-cease was-wont
excepto cum aut alimentum corpori, aut membra dedisset
except when either food to-the-body or limbs he-had-given
sopori. Huic nocturna visione apparuit quod ex albis floribus
to-sleep to-him in-a-nocturnal vision it-appeared that from white flowers
corona de cœlo in caput illius descendebat. Qui mox
a-crown from heaven upon the-head of-him came-down who soon

molestia corporis occupatus, cum magna securitate animi atque
with-trouble of-body seized with great security of-mind and
hilaritate defunctus est. Ad cujus sepulcrum dum Petrus, qui
cheerfulness died has at whose tomb when Peter who
nunc monasterio præest, sibi sepulturam facere post annos
now the-monastery heads for-himself a-burial to-make after years
quatuordecim voluisset, tanta, ut asserit, de eodem sepulcro
fourteen had-wished so-great as he-asserts from the-same tomb
illius fragrantia suavitatis emanavit, ac si illic florum omnium
of-him a-fragrance of-sweetness flowed-out as if there of-flowers all
fuissent odoramenta congregata. Qua ex re manifeste
had-been the-perfumes gathered which from matter manifestly
patuit quam verum fuit quod per nocturnam visionem vidit.
it-was-plain how true was what through a-nocturnal vision he-saw
In eodem quoque monasterio alius quidam Joannes dictus
in the-same also monastery another certain John called
est, magnæ indolis adolescens, qui ætatem suam intellectu
was of-great talent a-youth who age his in-understanding
et humilitate, dulcedine et gravitate transibat. Huic ægrotanti
and humility in-sweetness and gravity surpassed to-him being-sick
atque ad extremum deducto, per nocturnam visionem quidam
and to the-end brought through a-nocturnal vision a-certain
senex apparuit, et hunc virga tetigit, eique dixit: Surge,
old-man appeared and him with-a-rod touched and-to-him said rise
ex hac enim molestia modo minime morieris, sed paratus
from this for trouble now by-no-means you-shall-die but ready
esto, quia longum tempus hic facturus non eris. Qui dum
be because long time here about-to-spend not you-shall-be who when
jam esset a medicis desperatus, repente sanatus est, atque
already he-was by the-physicians despaired-of suddenly healed was and
convaluit. Rem quam viderat narravit; seque per biennium
recovered the-thing which he-had-seen he-related and-himself for two-years

in Dei servitio, sicut prædixi, ultra ætatis suæ annos exhibuit.
in of-God the-service as I-said-before beyond of-age his the-years showed
Ante hoc autem triennium, cum quidam frater fuisset mortuus,
before this moreover three-years when a-certain brother had-been dead
atque in ejusdem monasterii cœmeterio a nobis sepultus,
and in of-the-same monastery the-cemetery by us buried
cunctis nobis ab eodem cœmeterio exeuntibus, idem Joannes,
with-all us from the-same cemetery going-out the-same John
sicut postmodum pallens et tremens indicavit, illic nobis
as afterward pale and trembling he-made-known there us
discedentibus inventus, ab eodem fratre qui mortuus fuerat de
departing found by the-same brother who dead had-been from
sepulcro vocatus est. Quod mox etiam subsequens finis edocuit.
the-tomb called was which soon also the-following end taught
Nam post dies decem, invasus febribus carne solutus est.
for after days ten seized by-fevers from-the-flesh released he-was
PETRUS. Doceri velim si hoc quod per nocturnas
to-be-taught I-would-wish whether this which through nocturnal
visiones ostenditur debeat observari.
visions is-shown ought to-be-observed

An observanda sint somnia, et quot sint modi somniorum

XLVIII · WHETHER DREAMS SHOULD BE HEEDED

Dreams come in six ways: from a full or empty belly, from illusion, from thought and illusion, from revelation, and from thought and revelation. The first two are known by experience, the other four from Scripture, from the wise man's warnings to Joseph's dreams and Daniel's reading of Nebuchadnezzar's. Because their sources mix, they are to be believed with difficulty; holy men discern them by an inward savor, while the careless are led by the deceiving spirit, who foretells many truths to ensnare at last.

GREGORIUS. In hoc, Petre, sciendum est quia sex modis
in this O-Peter to-be-known it-is that in-six ways
tangunt animum imagines somniorum. Aliquando namque
touch the-mind the-images of-dreams sometimes for
somnia ventris plenitudine vel inanitate, aliquando vero
dreams of-the-belly by-fullness or emptiness sometimes but
illusione, aliquando cogitatione simul et illusione, aliquando
by-illusion sometimes by-thought together and illusion sometimes
revelatione, aliquando autem cogitatione simul et revelatione
by-revelation sometimes moreover by-thought together and revelation
generantur. Sed duo quæ prima diximus, omnes experimento
are-begotten but the-two which first we-named all by-experience
cognoscimus; subjuncta autem quatuor, in sacræ Scripturæ
we-know the-added moreover four in of-sacred Scripture
paginis invenimus. Somnia etenim, nisi plerumque ab occulto
the-pages we-find dreams for unless often by the-hidden
hoste per illusionem fierent, nequaquam hoc vir
enemy through illusion they-were-made by-no-means this the-man
sapiens indicaret, dicens: Multos enim errare fecerunt somnia,
wise would-indicate saying many for to-err have-made dreams
et exciderunt sperantes in illis. Vel certe, Non augurabimini,
and have-fallen those-hoping in them or surely not you-shall-practice-augury

nec observabitis somnia. Quibus profecto verbis cujus sint
nor you-shall-observe dreams by-which certainly words of-what they-are
detestationis ostenditur, quæ auguriis conjunguntur. Rursum
of-detestation it-is-shown which with-auguries are-joined again
nisi aliquando ex cogitatione simul et illusione procederent,
unless sometimes from thought together and illusion they-proceeded
vir sapiens minime dixisset: Multas curas sequuntur
the-man wise by-no-means would-have-said many cares follow
somnia. Et nisi aliquando somnia ex mysterio revelationis
dreams and unless sometimes dreams from the-mystery of-revelation
orirentur, nec Joseph præferendum se fratribus somnio
they-arose neither Joseph to-be-preferred himself to-his-brothers in-a-dream
videret; nec sponsum Mariæ, ut ablato puero in Ægyptum
would-see nor the-spouse of-Mary that with-taken the-child into Egypt
fugeret, per somnium Angelus admoneret. Rursum nisi
he-should-flee through a-dream the-Angel would-admonish again unless
aliquando ex cogitatione simul et revelatione procederent,
sometimes from thought together and revelation they-proceeded
nequaquam Daniel propheta, Nabuchodonosor visionem
by-no-means Daniel the-prophet of-Nebuchadnezzar the-vision
disserens, a radice cogitationis inchoasset, dicens: Tu rex
expounding from the-root of-thought would-have-begun saying you king
cœpisti cogitare in stratu tuo quid esset futurum post
began to-think on bed your what would-be to-come after
hæc, et qui revelat mysteria ostendit tibi quæ ventura
these-things and he-who reveals mysteries shows to-you what-things to-come
sunt. Et paulo post: Videbas, et ecce quasi statua una
are and a-little after you-saw and behold as-if statue one
grandis, statua illa magna, et statura sublimis stabat contra
great statue that great and in-stature lofty stood against
te, etc. Daniel itaque dum somnium et implendum reverenter
you etc Daniel and-so while the-dream and to-be-fulfilled reverently

insinuat, et ex qua ortum sit cogitatione manifestat, patenter
hints and from what arisen it-is thought shows plainly
ostenditur, quia hoc plerumque ex cogitatione simul et
it-is-shown that this often from thought together and
revelatione generetur. Sed nimirum cum omnia tot rerum
revelation is-begotten but surely since all-things by-so-many of-things
qualitatibus alternent, tanto eis credi difficilius debet,
qualities alternate so-much to-them to-be-believed more-difficultly ought
quanto et ex quo impulsu veniant, facilius non elucet.
as also from what impulse they-come more-easily not it-shines-out
Sancti autem viri inter illusiones atque revelationes ipsas
holy moreover men between illusions and revelations the-very
visionum voces aut imagines quodam intimo sapore discernunt,
of-visions voices or images by-a-certain inward savor discern
ut sciant vel quid a bono spiritu percipiant, vel quid
that they-may-know either what from the-good spirit they-receive or what
ab illusione patiantur. Nam si erga hæc mens cauta non
from illusion they-suffer for if toward these-things the-mind wary not
fuerit, per deceptorem spiritum multis se vanitatibus
shall-have-been through the-deceiving spirit in-many itself vanities
immergit, qui nonnunquam solet multa vera prædicere, ut
it-plunges who sometimes is-wont many true-things to-foretell that
ad extremum valeat animam ex aliqua falsitate laqueare.
at the-end he-may-be-able the-soul by some falsehood to-ensnare

De quodam viro cui per somnium longa vitæ spatia promissa sunt, et in brevi tempore morte resecata

XLIX · A MAN PROMISED LONG LIFE IN A DREAM

One of our own, who heeds his dreams closely, is promised a long life in a dream. He gathers much money for those years and then dies so suddenly that he leaves it all untouched and takes nothing of good works with him.

Sicut cuidam nostrum nuper certum est contigisse, qui
as to-a-certain-one of-ours lately certain it-is to-have-befallen who
dum somnia vehementer attenderet, ei per somnium
while dreams vehemently he-heeded to-him through a-dream
longa spatia hujus vitæ promissa sunt. Cumque multas
long spaces of-this life promised were and-when much
pecunias pro longioris vitæ stipendiis collegisset, ita repente
money for of-a-longer life provisions he-had-collected so suddenly
defunctus est, ut intactas omnes relinqueret, et ipse
died has that untouched all he-left and he-himself
secum nihil ex bono opere portaret.
with-himself nothing from good work carried

An prosit animabus, si mortuorum corpora in ecclesia fuerint sepulta

L · WHETHER BURIAL IN CHURCH HELPS THE DEAD

Burial in church helps those not weighed down by grave sins, since their kin, seeing their tombs when they gather there, remember them and pray for them. For those burdened with grave sins it adds to their damnation, as recent events show.

PETRUS. Quis ille sit memini: sed, quæso te, ea quæ
who he is I-remember but I-ask you those-things which
cœpimus, exsequamur. Putamusne animabus aliquid prodesse
we-began let-us-pursue do-we-think to-souls anything to-profit
si mortuorum corpora fuerint in Ecclesiis sepulta?
if of-the-dead the-bodies shall-have-been in Churches buried
GREGORIUS. Quos gravia peccata non deprimunt, hoc prodest
those-whom grave sins not weigh-down this profits
mortuis si in ecclesia sepeliantur, quod eorum proximi quoties
the-dead if in the-church they-are-buried that their kin as-often-as
ad eadem sacra loca conveniunt, suorum quorum sepulcra
to the-same sacred places they-gather their-own whose tombs
conspiciunt, recordantur, et pro eis Domino preces fundunt.
they-behold they-remember and for them to-the-Lord prayers pour-out
Nam quos peccata gravia deprimunt, non ad absolutionem
for those-whom sins grave weigh-down not to absolution
potius quam ad majorem damnationis cumulum eorum
rather than to greater of-damnation the-heap their
corpora in ecclesiis ponuntur. Quod melius ostendimus, si
bodies in churches are-laid which better we-show if
ea quæ diebus nostris gesta sunt, breviter enarremus.
those-things which in-days our done have-been briefly we-relate

De quadam sanctimoniali femina in Ecclesiam sancti Laurentii sepulta, quæ dimidia apparuit incensa

LI · THE NUN BURNED IN HALF

Felix of Porto tells of a nun in the Sabine country, chaste in body but wanton and foolish in speech, buried in a church. That night the keeper sees her cut in two before the altar, one half burned and one untouched; the next morning the marks of the burning are seen on the marble before the altar. Holy places cannot help those whose sins are not forgiven.

Vir namque vitæ venerabilis Felix, Portuensis episcopus, in
a-man for of-life venerable Felix of-Porto bishop in
Sabinensi provincia ortus atque nutritus est. Qui quamdam
the-Sabine province born and reared was who a-certain
sanctimonialem feminam in loco eodem fuisse testatur, quæ
consecrated woman in place the-same to-have-been testifies who
carnis quidem continentiam habuit, sed linguæ procacitatem
of-the-flesh indeed continence had but of-the-tongue the-wantonness
atque stultiloquium non declinavit. Hæc igitur defuncta, atque
and foolish-talk not avoided she therefore died and
in ecclesia sepulta est. Eadem autem nocte custos ejusdem
in the-church buried was on-the-same moreover night the-keeper of-the-same
ecclesiæ per revelationem vidit quia deducta ante sacrum altare
church through revelation saw that led before the-sacred altar
per medium secabatur, et pars una illius igne cremabatur, et
through the-middle she-was-cut and part one of-her by-fire was-burned and
pars altera intacta remanebat. Cumque hoc surgens mane
part other untouched remained and-when this rising in-the-morning
fratribus narrasset, et locum vellet ostendere in quo fuerat
to-the-brothers he-had-told and the-place wished to-show in which she-had-been
igne consumpta, ipsa flammæ combustio ita ante altare in
by-fire consumed itself of-the-flame the-burning so before the-altar on

marmoribus apparuit, ac si illic eadem femina igne corporeo
the-marbles appeared as if there the-same woman by-fire bodily
fuisset concremata. Qua ex re aperte datur intelligi
had-been burned which from thing openly it-is-given to-be-understood
quia hi quibus peccata dimissa non fuerint, ad evitandum
that those to-whom sins forgiven not have-been for avoiding
judicium sacris locis post mortem non valeant adjuvari.
judgment by-sacred places after death not can be-helped

De Valeriani patricii sepultura

LII · THE BURIAL OF THE PATRICIAN VALERIAN

At Brescia the bishop takes a price to bury the patrician Valerian, frivolous and lewd to his old age, in the church of the martyr Faustinus. That night Faustinus tells the keeper to have the bishop throw out the stinking flesh, or die on the thirtieth day. The keeper is afraid to tell him, and on the thirtieth day the bishop, sound in the evening, dies suddenly.

Joannes quoque vir magnificus, in hac urbe locum
John also a-man magnificent in this city the-place
præfectorum servans, cujus gravitatis atque veritatis sit
of-the-prefects holding of-what gravity and truthfulness he-is
novimus: qui mihi testatus est Valerianum patricium in
we-know who to-me testified has Valerian the-patrician in
civitate quæ Brixa dicitur fuisse defunctum. Cui ejusdem
the-city which Brescia is-called to-have died to-whom of-the-same
civitatis episcopus, accepto pretio, locum in ecclesia præbuit,
city the-bishop with-received a-price a-place in the-church offered
in quo sepeliri debuisset. Qui videlicet Valerianus usque ad
in which to-be-buried he-ought who namely Valerian until to
ætatem decrepitam levis ac lubricus exstitit, modumque suis
age decrepit light and slippery stood-out and-a-limit to-his

pravitatibus ponere contempsit. Eadem vero nocte qua
depravities to-put scorned on-the-same but night in-which
sepultus est, beatus Faustinus martyr, in cujus Ecclesia corpus
buried he-was blessed Faustinus the-martyr in whose Church the-body
illius fuerat humatum, custodi suo apparuit, dicens: Vade,
of-him had-been interred to-keeper his appeared saying go
et dic episcopo ut projiciat hinc has fetentes carnes quas
and tell the-bishop that he-throw-out hence these stinking fleshes which
hic posuit; quod si non fecerit, die trigesimo ipse
here he-has-laid but if not he-shall-have-done on-day the-thirtieth he-himself
morietur. Quam visionem custos episcopo timuit confiteri, et
shall-die which vision the-keeper to-the-bishop feared to-confess and
rursus admonitus declinavit. Die autem trigesimo ejusdem
again admonished he-turned-aside on-day moreover the-thirtieth of-the-same
civitatis episcopus, cum vespertina hora sanus atque incolumis
city the-bishop when at-the-evening hour sound and unharmed
ad lectum redisset, subita et inopinata morte defunctus est.
to bed had-returned by-sudden and unexpected death died has

De corpore Valentini ab ecclesia post mortem projecto

LIII · VALENTINUS CAST OUT OF THE CHURCH

At Genoa the lewd and frivolous Valentinus, a defender of the church of Milan, is buried in the church of the martyr Syrus. At midnight the keepers hear cries and see two foul spirits dragging him out by his bound feet; in the morning the tomb is empty and the body is found in another tomb, feet still bound. Those weighed down by grave sins who seek burial in a holy place are judged for their presumption.

Adest quoque in præsenti venerabilis frater Venantius Lunensis
is-present also at the-present venerable brother Venantius of-Luni
episcopus, et magnificus Liberius vir nobilissimus atque
bishop and the-magnificent Liberius a-man most-noble and
veracissimus, qui se scire, suosque homines interfuisse
most-truthful who themselves to-know and-their men to-have-been-present
testantur ei rei quam narrant nuper in Genuensi urbe
testify at-that thing which they-relate lately in the-Genoese city
contigisse. Ibi namque, ut dicunt, Valentinus nomine,
to-have-happened there for as they-say Valentinus by-name
ecclesiæ Mediolanensis defensor, defunctus est, vir valde
of-the-church of-Milan defender died has a-man very
lubricus, et cunctis levitatibus occupatus, cujus corpus in
slippery and with-all levities occupied whose body in
ecclesia beati martyris Syri sepultum est. Nocte autem media
the-church of-blessed martyr Syrus buried was at-night moreover mid
in eadem ecclesia factæ sunt voces, ac si quis violenter ex
in the-same church made were voices as if someone violently from
ea expelleretur atque traheretur foras. Ad quas nimirum voces
it were-driven-out and were-dragged outside at which surely voices
cucurrerunt custodes, et viderunt duos quosdam teterrimos
ran the-keepers and saw two certain most-foul

spiritus, qui ejusdem Valentini pedes quadam ligatura
spirits who of-the-same Valentinus the-feet with-a-certain binding
strinxerant, et eum ab ecclesia clamantem ac nimium
had-bound and him from the-church crying-out and exceedingly
vociferantem foras trahebant, qui videlicet exterriti ad sua
shouting outside were-dragging who namely terrified to their
strata reversi sunt. Mane autem facto aperientes sepulcrum
beds returned have with-morning moreover come opening the-tomb
in quo idem Valentinus positus fuerat, ejus corpus non
in which the-same Valentinus placed had-been his body not
invenerunt. Cumque extra ecclesiam quærerent ubi projectum
they-found and-when outside the-church they-sought where thrown-out
esset, invenerunt hoc in sepulcro alio positum, ligatis
it-was they-found it in tomb another placed with-bound
adhuc pedibus, sicut ab ecclesia fuerat abstractum. Ex qua
still feet as from the-church it-had-been dragged-away from which
re, Petre, collige quia hi quos peccata gravia deprimunt,
thing O-Peter gather that those whom sins grave weigh-down
si in sacro loco sepeliri se faciant, restat ut etiam
if in a-sacred place to-be-buried themselves they-cause it-remains that also
de sua præsumptione judicentur, quatenus eos sacra loca
for their presumption they-be-judged so-that them the-sacred places
non liberent, sed etiam culpa temeritatis accuset.
not may-free but also the-fault of-rashness may-accuse

De tinctoris corpore in Ecclesia sepulto, et postmodum non invento

LIV · THE DYER'S BODY LOST FROM ITS TOMB

The chief of the dyers of Rome is buried by his wife in the church of Saint Januarius by Saint Lawrence's gate, and the next night his spirit cries from the grave, "I burn, I burn." The dyers his wife sends open the tomb and find his clothes intact, still kept there, but no body. Holy places do not help the unworthy, who are cast out of them by God.

Nam quid quoque in hac urbe contigerit, tinctorum, qui hic
for what also in this city befell of-the-dyers who here
habitant, plurimi testantur, quod quidam artis eorum primus,
dwell very-many testify that a-certain of-the-craft their the-first
cum defunctus fuisset, in Ecclesia beati Januarii martyris
when dead he-had-been in the-Church of-blessed Januarius the-martyr
juxta portam sancti Laurentii a conjuge sua sepultus est.
near the-gate of-saint Lawrence by wife his buried was
Sequenti autem nocte ex eadem sepultura, audiente custode,
on-the-following moreover night from the-same burial with-hearing the-keeper
ejus spiritus cœpit clamare: Ardeo, ardeo. Cum vero diu has
his spirit began to-cry I-burn I-burn when but long these
voces emisisset, custos hoc ejus nuntiavit uxori. Uxor vero illius
voices it-had-uttered the-keeper this his announced to-wife the-wife but of-him
eos qui diligenter inspicerent artis ejusdem viros transmisit
those who carefully might-inspect of-craft the-same men sent
ad ecclesiam, volens cognoscere qualiter ejus corpus esset in
to the-church wishing to-know how his body was in
sepulcro, de quo talia clamaret. Qui aperientes sepulcrum,
the-tomb from which such-things it-cried who opening the-tomb
vestimenta quidem intacta repererunt, quæ nunc usque in
the-garments indeed untouched found which now even in

eadem ecclesia pro ejusdem causæ testimonio servantur, corpus
the-same church for of-the-same matter the-witness are-kept the-body
vero illius omnino non invenerunt, ac si in sepulcro eodem
but of-him at-all not they-found as if in tomb the-same
positum non fuisset. Qua ex re colligendum est qua
placed not it-had-been which from thing to-be-gathered it-is with-what
ultione anima ejus damnata sit, cujus et caro est ab ecclesia
vengeance soul his condemned is whose also flesh was from the-church
projecta. Quid igitur sacra loca sepultis prosunt, quando hi
thrown-out what therefore sacred places to-the-buried do-they-profit when those
qui indigni sunt ab eisdem sacris locis divinitus projiciuntur?
who unworthy are from the-same sacred places divinely are-thrown-out

Quid sit quod post mortem valeat ad absolutionem animas adjuvare; et de Centumcellensi presbytero; ac de anima Justi monachi

LV · WHAT HELPS THE SOULS OF THE DEAD

If faults are not insoluble, the sacrifice of the Mass helps souls after death. A priest of Centumcellae is served at the hot baths by an unknown man, who refuses the offering-loaves as holy, asks him to offer them for him, and vanishes; after a week of Masses he is gone. Gregory's own monk Justus dies with three hidden gold pieces, is denied comfort and buried on a dung heap with them; after thirty days Gregory orders thirty Masses, and on the thirtieth Justus tells his brother Copiosus in a vision that he has received communion.

PETRUS. Quidnam ergo esse poterit, quod mortuorum valeat
what therefore to-be shall-be-able that of-the-dead can
animabus prodesse?
souls profit

GREGORIUS. Si culpæ post mortem insolubiles non sunt,
if faults after death insoluble not are
multum solet animas etiam post mortem sacra oblatio
much is-wont souls even after death the-sacred offering
hostiæ salutaris adjuvare; ita ut hanc nonnunquam ipsæ
of-the-victim saving to-help so that it sometimes themselves
defunctorum animæ expetere videantur. Nam prædictus Felix
of-the-dead the-souls to-ask-for seem for the-aforesaid Felix
episcopus a quodam vitæ venerabilis presbytero, qui usque
bishop from a-certain of-life venerable priest who until
ante biennium vixit, et in diœcesi Centumcellensis urbis
before two-years lived and in the-diocese of-Centumcellae city
habitabat, atque ecclesiæ beati Joannis, quæ in loco qui
dwelt and the-church of-blessed John which in the-place which
Taurania dicitur sita est, præerat, cognovisse se asserit
Taurania is-called situated is headed to-have-learned himself asserts

quod idem presbyter in eodem loco in quo aquæ calidæ
that the-same priest in the-same place in which of-the-water hot
vapores nimios faciunt, quoties corporis necessitas exigebat,
vapors excessive make as-often-as of-the-body need demanded
lavari consueverat. Ubi dum die quadam fuisset ingressus,
to-bathe was-wont where when on-day a-certain he-had entered
invenit quemdam incognitum virum ad suum obsequium
he-found a-certain unknown man for his service
præparatum, qui sibi de pedibus calceamenta abstraheret,
prepared who for-him from feet the-shoes drew-off
vestimenta susciperet, et exeunti de caloribus sabana
the-garments took and to-him-coming-out from the-heats towels
præberet, atque omne ministerium cum magno famulatu
offered and every ministry with great servitude
perageret. Cumque hoc sæpius fieret, idem presbyter die
carried-through and-when this rather-often happened the-same priest on-day
quadam ad balnea iturus, intra semetipsum cogitans, dixit:
a-certain to the-baths about-to-go within himself thinking said
Viro illi qui mihi solet tam devotissime ad lavandum
to-man that who to-me is-wont so most-devotedly for bathing
obsequi ingratus apparere non debeo, sed aliquid me necesse
to-attend ungrateful to-appear not I-ought but something me needful
est ei pro munere portare. Tunc duas secum oblationum
it-is to-him for a-gift to-bring then two with-himself of-offerings
coronas detulit. Qui mox ut pervenit ad locum, hominem
crowns he-brought who as-soon as he-arrived at the-place the-man
invenit, atque ex more ejus obsequio in omnibus usus est.
found and after custom his service in all-things used has
Lavit itaque, et cum jam vestitus voluisset egredi, hoc
he-bathed and-so and when already clothed he-had-wished to-go-out that
quod secum detulerat, obsequenti sibi viro pro benedictione
which with-himself he-had-brought to-the-attending him man for a-blessing

obtulit, petens ut benigne susciperet quod ei gratia
offered asking that kindly he-receive what to-him for-the-sake
charitatis offerret. Cui ille mœrens afflictusque respondit:
of-charity he-offered to-whom he grieving and-afflicted answered
Mihi ista quare das, Pater? Iste panis sanctus est,
to-me these-things why do-you-give O-Father this bread holy is
ego hunc manducare non possum. Ego etenim quem vides,
I it to-eat not can I for whom you-see
hujus loci dominus aliquando fui, sed pro culpis meis hic
of-this place the-lord once was but for faults my here
post mortem deputatus sum. Si autem mihi præstare vis,
after death assigned I-am if moreover to-me to-grant you-wish
omnipotenti Deo pro me offer hunc panem, ut pro peccatis
to-almighty God for me offer this bread that for sins
meis intervenias. Et tunc exauditum te esse cognosce,
my you-may-intercede and then heard you to-have-been know
cum huc ad lavandum veneris, et me minime repereris.
when hither for bathing you-shall-come and me by-no-means shall-find
In quibus verbis disparuit, et is qui homo esse videbatur,
in which words he-vanished and he who a-man to-be seemed
evanescendo innotuit quia spiritus fuit. Idem vero presbyter
by-vanishing became-known that a-spirit he-was the-same but priest
hebdomada continua se pro eo in lacrymis afflixit,
for-a-week continuous himself for him in tears afflicted
salutarem hostiam quotidie obtulit, et reversus post ad
the-saving victim daily offered and returned afterward to
balneum, eum jam minime invenit. Qua ex re quantum
the-bath him now by-no-means found which from thing how-much
prosit animabus immolatio sacræ oblationis ostenditur,
profits souls the-sacrifice of-the-sacred offering is-shown

quando hanc et ipsi mortuorum spiritus a viventibus
when it even themselves of-the-dead the-spirits from the-living
petunt, et signa indicant quibus per eam absoluti videantur.
ask and signs show by-which through it absolved they-may-seem
Sed neque hoc silendum existimo quod actum in meo
but nor this to-be-kept-silent I-reckon which done in my
monasterio ante hoc triennium reminiscor. Quidam namque
monastery before this three-years I-recall a-certain for
monachus, Justus nomine, medicinali arte fuerat imbutus, qui
monk Justus by-name in-the-medical art had-been steeped who
mihi in eodem monasterio constituto sedule obsequi, atque
to-me in the-same monastery placed diligently to-attend and
in assiduis ægritudinibus meis excubare consueverat. Hic
in constant sicknesses my to-keep-watch was-wont he
itaque languore corporis præventus, ad extremum deductus
and-so by-languor of-body overtaken to the-end brought
est. Cui in ipsa sua molestia frater germanus, nomine
was to-whom in the-very his trouble a-brother full-born by-name
Copiosus, serviebat, qui ipse quoque nunc in hac Urbe per
Copiosus ministered who himself also now in this City by
eamdem medicinæ artem temporalis vitæ stipendia sectatur.
the-same of-medicine art of-temporal life the-wages pursues
Sed prædictus Justus cum jam se ad extremum pervenisse
but the-aforesaid Justus when already himself to the-end to-have-come
cognovisset, eidem Copioso fratri suo quia occultos tres
he-had-recognized to-the-same Copiosus brother his that hidden three
aureos haberet innotuit. Quod nimirum fratribus non
gold-pieces he-had became-known which surely from-the-brothers not
potuit celari, sed subtiliter indagantes, atque illius omnia
could be-hidden but minutely tracking and his all
medicamenta perscrutantes, eosdem tres aureos invenerunt
medicines searching-through the-same three gold-pieces they-found

absconsos in medicamine. Quod mox ut mihi nuntiatum
hidden in a-medicine which as-soon as to-me announced
est, tantum malum de fratre qui nobiscum communiter
was so-great an-evil about a-brother who with-us in-common
vixerat æquanimiter ferre non valui, quippe quia ejusdem
had-lived calmly to-bear not I-was-able indeed because of-the-same
nostri monasterii semper regula fuerat ut cuncti fratres ita
our monastery always the-rule had-been that all the-brothers so
communiter viverent, quatenus eis singulis nulla habere
in-common should-live so-that for-them single nothing to-have
propria liceret. Tunc nimio mœrore perculsus cogitare
of-their-own be-allowed then by-excessive grief struck to-think
cœpi vel quid ad purgationem morientis facerem, vel
I-began either what for the-purging of-the-dying-man I-should-do or
quid ad exemplum viventibus fratribus providerem. Pretioso
what for an-example to-the-living brothers I-should-provide with-Pretiosus
igitur, ejusdem monasterii præposito, ad me accersito, dixi:
therefore of-the-same monastery the-prior to me summoned I-said
Vade, et nullus ex fratribus se ad eum morientem jungat,
go and none of the-brothers himself to him dying join
nec sermonem consolationis ex cujuslibet eorum ore
nor a-word of-consolation from of-any of-them the-mouth
percipiat; sed cum in morte constitutus fratres exquisierit,
receive but when in death placed the-brothers he-shall-have-sought
ei suus carnalis frater dicat, quia pro solidis quos occulte
to-him his carnal brother let-say that for the-solidi which secretly
habuit a cunctis fratribus abominatus sit, ut saltem in
he-had by all the-brothers abhorred he-is that at-least in
morte de culpa sua mentem ipsius amaritudo transverberet,
death about fault his the-mind of-him bitterness may-pierce
atque a peccato quod perpetravit, purget. Cum vero
and from the-sin which he-committed may-purge when but

mortuus fuerit, corpus illius cum fratrum corporibus
dead he-shall-have-been the-body of-him with of-the-brothers the-bodies
non ponatur, sed quolibet in sterquilinio fossam facite, in ea
not let-be-laid but some in dung-heap a-pit make in it
corpus ejus projicite, ibique super eum tres aureos, quos
body his throw and-there upon him the-three gold-pieces which
reliquit, jactate, omnes simul clamantes: Pecunia tua tecum
he-left cast all together crying-out money your with-you
sit in perditionem; et sic eum terra operite. In quibus
be unto perdition and so him with-earth cover in which
utrisque rebus, unam morienti, alteram vero volui prodesse
both things one to-the-dying the-other but I-wished to-profit
fratribus viventibus, ut et illum amaritudo mortis a culpa
to-the-brothers living that both him the-bitterness of-death from fault
solubilem faceret, et istos avaritiæ tanta damnatio misceri
loosable might-make and these of-avarice so-great a-condemnation to-be-mixed
in culpa prohiberet, quod ita factum est. Nam cum idem
in fault might-forbid which so done was for when the-same
monachus pervenisset ad mortem, atque anxie se quæreret
monk had-come to death and anxiously himself sought
commendare fratribus, et nullus e fratribus ei applicari
to-commend to-the-brothers and none of the-brothers to-him to-draw-near
et loqui dignaretur, ei carnalis frater cur ab omnibus
and to-speak deigned to-him the-carnal brother why by all
esset abominatus indicavit. Qui protinus de reatu suo
he-was abhorred made-known who at-once over guilt his
vehementer ingemuit, atque in ipsa sua tristitia e corpore
vehemently groaned and in the-very his sadness from the-body
exivit, qui ita est sepultus ut dixeram. Sed fratres omnes
went-out who so was buried as I-had-said but the-brothers all
eadem ejus sententia conturbati, cœperunt singuli extrema
by-the-same his sentence disturbed began each the-last

quæque et vilia, et quæ eis habere regulariter semper
whatever-things and cheap and which to-them to-have by-rule always
licuerat, ad medium proferre, vehementerque formidare
had-been-allowed into the-middle to-bring and-vehemently to-dread
ne quid apud se esset unde reprehendi potuissent.
lest anything with themselves was whence to-be-blamed they-could-have
Cum vero post mortem ejus triginta jam essent dies evoluti,
when but after death his thirty now were days rolled-by
cœpit animus meus defuncto fratri compati, ejusque cum
began mind my with-the-dead brother to-suffer-with and-his with
dolore gravi supplicia pensare, et si quod esset ereptionis
grief heavy punishments to-weigh and if any there-was of-rescue
ejus remedium quærere. Tunc evocato ad me eodem Pretioso
his remedy to-seek then with-called to me the-same Pretiosus
monasterii nostri præposito, tristis dixi: Diu est quod frater
of-monastery our the-prior sad I-said long it-is that brother
ille qui defunctus est in igne cruciatur, debemus ei aliquid
that who dead is in fire is-tormented we-ought to-him something
charitatis impendere, et eum in quantum possumus, ut
of-charity to-spend and him in as-much-as we-can that
eripiatur, adjuvare. Vade itaque, et ab hodierna die diebus
he-be-rescued to-help go and-so and from today's day for-days
triginta continuis offerre pro eo sacrificium stude, ut nullus
thirty continuous to-offer for him the-sacrifice be-eager that none
omnino prætermittatur dies quo pro absolutione illius hostia
at-all be-passed-over day on-which for the-absolution of-him the-victim
salutaris non immoletur. Qui protinus abscessit, et dictis
saving not be-sacrificed who at-once withdrew and the-words
paruit. Nobis autem alia curantibus, atque dies evolutos
obeyed with-us moreover other-things caring-for and the-days rolled-by
non numerantibus, idem frater qui defunctus fuerat, nocte
not counting the-same brother who dead had-been on-night

quadam fratri suo germano Copioso per visionem apparuit.
a-certain to-brother his brother Copiosus through a-vision appeared
Quem ille cum vidisset, inquisivit, dicens: Quid est, frater,
whom he when he-had-seen asked saying what is-it O-brother
quomodo es? Cui respondit: Nunc usque male fui, sed
how are-you to-whom he-answered now until badly I-was but
jam modo bene sum, quia hodie communionem recepi.
now just-now well I-am because today communion I-have-received
Quod idem Copiosus pergens protinus indicavit fratribus
which the-same Copiosus going at-once made-known to-the-brothers
in monasterio. Fratres vero sollicite computaverunt dies, et
in the-monastery the-brothers but carefully counted the-days and
ipse dies exstiterat quo pro eo tricesima oblatio fuerat
that-very day had-proved-to-be on-which for him the-thirtieth offering had-been
impleta. Cumque Copiosus nesciret quid pro eo fratres
fulfilled and-when Copiosus knew-not what for him the-brothers
agerent, et fratres ignorassent quid de illo Copiosus
were-doing and the-brothers had-not-known what about him Copiosus
vidisset, uno eodemque tempore dum cognoscit ille quid isti
had-seen at-one and-the-same time while learns he what these
egerant, atque isti cognoscunt quid ille viderat, concordante
had-done and these learn what he had-seen with-agreeing
simul visione et sacrificio, res aperte claruit quia frater
together the-vision and the-sacrifice the-thing openly became-clear that the-brother
qui defunctus fuerat per salutarem hostiam evasit supplicium.
who dead had-been through the-saving victim escaped punishment

De vita et transitu Cassii Narniensis episcopi

LVI · THE LIFE AND PASSING OF CASSIUS OF NARNI

Peter finds these wonders gladdening; Gregory answers that the deeds of the living confirm the words of the dead. Cassius of Narni, who offers daily Mass in tears, receives through a priest's vision the Lord's command to go on as he does, foot and hand unceasing, and to come to him on the feast of the Apostles. Seven years later, on that feast, he celebrates Mass, receives communion, and dies.

PETRUS. Mira sunt valde quæ audio, et non mediocriter
wonderful are very the-things-which I-hear and not moderately
læta.
glad

GREGORIUS. Ne nobis in dubium veniant verba mortuorum,
lest to-us into doubt come the-words of-the-dead
confirmant hæc facta viventium. Nam vir vitæ
confirm these-things the-deeds of-the-living for a-man of-life
venerabilis Cassius Narniensis episcopus, qui quotidianum
venerable Cassius of-Narni bishop who a-daily
offerre consueverat Deo sacrificium, seque in lacrymis inter
to-offer was-wont to-God sacrifice and-himself in tears amid
ipsa sacrificiorum arcana mactabat; mandatum Domini per
the-very of-the-sacrifices secrets immolated a-command of-the-Lord through
cujusdam sui presbyteri visionem suscepit, dicens: Age quod
of-a-certain his priest the-vision received saying do what
agis, operare quod operaris, non cesset pes tuus, non
you-are-doing work what you-are-working not let-cease foot your not
cesset manus tua, natali Apostolorum venies ad me, et
let-cease hand your on-the-birthday of-the-Apostles you-shall-come to me and
retribuam tibi mercedem tuam. Qui post annos septem ipso
I-shall-repay to-you the-reward your who after years seven on-that-very

natalitio apostolorum die cum missarum solemnia peregisset,
birthday of-the-apostles day when of-masses the-solemnities he-had-performed
et mysteria sacræ communionis accepisset, e corpore exivit.
and the-mysteries of-sacred communion had-received from the-body went-out

De quodam ab hostibus capto, cujus vincula oblationis hora solvebantur; et de Baraca nauta per salutarem hostiam a naufragio liberato

LVII · THE CAPTIVE LOOSED AND THE SAILOR BARACA

A captive's chains are loosed on the days his wife has Mass offered for him. Agatho of Palermo, sailing to Rome, loses his sailor Baraca with the skiff in a storm, has Mass offered for his soul, and finds him alive at the Roman harbor; Baraca clung for days to the capsized skiff until, failing, he was given bread by someone in the sea and picked up by a ship, on the day of the Mass. The sacrifice helps the dead who earned it by their life.

Hoc quoque audivimus, quemdam apud hostes in captivitate
this also we-have-heard a-certain-man among enemies in captivity
positum, et in vinculis religatum fuisse, pro quo sua
placed and in chains bound to-have-been for whom his
conjux diebus certis sacrificium offerre consueverat: qui longo
wife on-days fixed sacrifice to-offer was-wont who long
post tempore ad conjugem reversus, quibus diebus ejus vincula
after time to his-wife returned on-what days his chains
solverentur innotuit, ejusque conjux illos fuisse dies
were-loosed became-known and-his wife those to-have-been the-days
in quibus pro eo sacrificium offerebat recognovit, et ex
on which for him sacrifice she-offered recognized and from
alia nobis re quæ ante annos septem gesta est certissime
another to-us thing which before years seven done was most-surely

confirmatur. Agatho enim Panormitanus episcopus, sicut
it-is-confirmed Agatho for of-Palermo bishop as
fideles mihi ac religiosi viri multi testati sunt atque testantur,
faithful to-me and religious men many testified have and testify
cum beatæ memoriæ antecessoris mei tempore jussus esset
when of-blessed memory of-predecessor my in-the-time ordered he-had-been
ut Romam veniret, vim nimiæ tempestatis pertulit,
that to-Rome he-should-come the-force of-excessive storm he-endured
ita ut se ex tanto undarum periculo evadere posse
so that himself from so-great of-waves peril to-escape to-be-able
diffideret. Nauta vero illius, Baraca nomine, qui nunc ejusdem
he-despaired the-sailor but of-him Baraca by-name who now of-the-same
Ecclesiæ clericatus officio fungitur, post navem carabum
Church of-clerical-rank the-office performs behind the-ship the-skiff
regebat, ruptoque fune cum eodem carabo quem regebat
steered and-with-broken the-rope with the-same skiff which he-steered
inter undarum cumulos repente disparuit. Navis autem cui
among of-waves the-heaps suddenly vanished the-ship moreover which
episcopus præerat, tandem post multa pericula ad Usticam
the-bishop headed at-length after many perils to Ustica
insulam fluctibus quassata pervenit. Cumque die tertio
island by-the-waves battered came and-when on-day the-third
episcopus nautam qui ab eo abreptus in carabo fuerat
the-bishop the-sailor who from him snatched-away in the-skiff had-been
in nulla maris parte videret apparere, vehementer afflictus
in no of-the-sea part saw to-appear vehemently afflicted
mortuum credidit, sed, per obsequium charitatis, unum
dead he-believed but by the-service of-charity the-one-thing
quod mortuo debebat impendit, ut omnipotenti Deo pro
which to-the-dead-man he-owed he-spent that to-almighty God for
absolutione ejus animæ offerre sacrificium victimæ salutaris
the-absolution of-his soul to-offer the-sacrifice of-the-victim saving

juberet. Quo oblato, restaurata nave, perrexit ad Italiam.
he-ordered with-which offered with-repaired the-ship he-went to Italy
Cumque ad Romanum portum venisset, illic nautam reperit
and-when to the-Roman harbor he-had-come there the-sailor he-found
quem mortuum putabat. Tunc inopinata exsultatione gavisus
whom dead he-thought then with-unexpected exultation rejoiced
est, et eum qualiter tot diebus in illo tanto maris
he-has and him how for-so-many days in that so-great of-the-sea
periculo vivere potuisset inquisivit. Qui videlicet indicavit
peril to-live he-had-been-able asked who namely made-known
quoties in illius tempestatis fluctibus cum eodem quem
how-often in of-that storm the-waves with the-same which
regebat fuisset carabo versatus, qualiter cum illo undis
he-steered he-had-been skiff turned-over how with it with-waves
pleno nataverat, et quoties eo a superiori parte deorsum
full he-had-swum and how-often with-it from the-upper part downward
verso ipse carinæ ejus supersederat; adjungens cum diebus
turned he-himself on-the-keel its had-sat adding when by-days
ac noctibus hoc incessanter faceret, jamque ejus virtus
and nights this unceasingly he-did and-now his strength
funditus ex fame simul et labore cecidisset, quo eum
utterly from hunger together and toil had-fallen in-what him
ordine divina misericordia servaverit indicavit. Etenim quod
order the-divine mercy had-preserved he-made-known for what
etiam nunc usque testatur, dicens: Laborans in fluctibus atque
even now still he-testifies saying laboring in the-waves and
deficiens, subito mentis pondere sum gravatus, ita ut neque
failing suddenly of-the-mind by-a-weight I-was weighed-down so that neither
vigilare me crederem, neque depressus somno essem; et
to-be-awake myself I-believed nor pressed-down by-sleep was-I and
ecce in eodem medio mari me posito, quidam apparuit, qui
behold in the-same middle sea with-me placed someone appeared who

mihi panem ad refectionem detulit. Quem mox ut comedi,
to-me bread for refreshment brought which as-soon as I-ate
vires recepi, nec longe post navis transiens adfuit, quæ me
strength I-received nor long after a-ship passing was-at-hand which me
ab illo undarum periculo suscepit, atque ad terram deduxit.
from that of-waves peril took-up and to land brought
Quod scilicet episcopus audiens requisivit diem atque illum
which namely the-bishop hearing asked the-day and that
fuisse diem reperit quo pro eo presbyter in Usticula
to-have-been the-day found on-which for him the-priest on Ustica
insula Deo omnipotenti hostiam sacræ oblationis immolavit.
island to-God almighty the-victim of-the-sacred offering sacrificed

PETRUS. Ea quæ narras, ipse quoque in Sicilia positus
those-things which you-relate I-myself also in Sicily placed
agnovi.
learned

GREGORIUS. Idcirco credo, quia hoc tam aperte cum viventibus
for-this-reason I-believe that this so openly with the-living
ac nescientibus agitur, ut cunctis hæc agentibus ac
and the-unknowing is-done that to-all these-things doing and
nescientibus ostendatur quia si insolubiles culpæ non fuerint,
unknowing it-be-shown that if insoluble faults not have-been
ad absolutionem prodesse etiam mortuis victima sacræ
for absolution to-profit even the-dead the-victim of-the-sacred
oblationis possit. Sed sciendum est quia illis sacræ victimæ
offering can but to-be-known it-is that to-those the-sacred victims
mortuis prosint, qui hic vivendo obtinuerunt ut eos etiam post
dead profit who here by-living obtained that them even after
mortem bona adjuvent, quæ hic pro ipsis ab aliis fiunt.
death the-good-things may-help which here for themselves by others are-done

De virtute ac mysterio victimæ salutaris

LVIII · THE MYSTERY OF THE SAVING VICTIM

It is safer to do in life the good one hopes others will do for one after death. We should despise the passing world and offer daily tears and the victim of Christ's body and blood, which saves the soul from eternal death: Christ, risen and never dying again, is sacrificed again in this mystery, and at the priest's voice the heavens open, the choirs of angels are present, and earth is joined to heaven.

Inter hæc autem pensandum est quod tutior sit via
among these-things moreover to-be-weighed it-is that safer is the-way
ut bonum quod quisque post mortem suam sperat agi
that the-good which each after death his hopes to-be-done
per alios, agat ipse dum vivit per se. Beatius quippe
through others he-do himself while he-lives through himself more-blessed indeed
est liberum exire, quam post vincula libertatem quærere.
it-is free to-go-out than after chains freedom to-seek
Debemus itaque præsens sæculum vel quia jam conspicimus
we-ought and-so the-present age even because already we-behold
defluxisse, tota mente contemnere, quotidiana Deo
to-have-flowed-away with-whole mind to-despise daily to-God
lacrymarum sacrificia, quotidianas carnis ejus et sanguinis
of-tears sacrifices daily of-flesh his and blood
hostias immolare. Hæc namque singulariter victima ab æterno
victims to-sacrifice this for uniquely victim from eternal
interitu animam salvat, quæ illam nobis mortem Unigeniti
destruction the-soul saves which that for-us death of-the-Only-begotten
per mysterium reparat, qui licet resurgens a mortuis jam
through the-mystery renews who although rising from the-dead now
non moritur, et mors ei ultra non dominabitur, tamen
not dies and death over-him further not shall-have-dominion yet

in semetipso immortaliter atque incorruptibiliter vivens, pro
in himself immortally and incorruptibly living for
nobis iterum in hoc mysterio sacræ oblationis immolatur.
us again in this mystery of-the-sacred offering is-sacrificed
Ejus quippe ibi corpus sumitur, ejus caro in populi salutem
his indeed there body is-taken his flesh for of-the-people salvation
partitur, ejus sanguis non jam in manus infidelium, sed in
is-divided his blood not now into the-hands of-unbelievers but into
ora fidelium funditur. Hinc ergo pensemus quale sit pro
the-mouths of-the-faithful is-poured hence therefore let-us-weigh what-kind is for
nobis hoc sacrificium, quod pro absolutione nostra passionem
us this sacrifice which for absolution our the-passion
unigeniti Filii semper imitatur. Quis enim fidelium habere
of-the-only-begotten Son always imitates who for of-the-faithful to-have
dubium possit, in ipsa immolationis hora ad sacerdotis
doubt could in the-very of-the-sacrifice the-hour at of-the-priest
vocem cœlos aperiri, in illo Jesu Christi mysterio angelorum
the-voice the-heavens to-be-opened in that of-Jesus Christ mystery of-angels
choros adesse, summis ima sociari, terrena cœlestibus
the-choirs to-be-present to-the-highest the-lowest to-be-united earthly-things to-heavenly
jungi, unumque ex visibilibus atque invisibilibus fieri?
to-be-joined and-one from visible and invisible-things to-become

De affligendo corde inter sacra mysteria, et de mentis custodia post compunctionem

LIX · CONTRITION AND GUARDING THE MIND

Celebrating the Lord's passion, we must offer ourselves to God in contrition and become a victim ourselves. After prayer we must keep the mind's weight and vigor, lest loose thought scatter the gain of compunction, as Anna obtained what she asked because her countenance was not changed after her tears.

Sed necesse est ut cum hæc agimus, nosmetipsos
but necessary it-is that when these-things we-do ourselves
Deo in cordis contritione mactemus, quia qui passionis
to-God in of-the-heart contrition we-sacrifice because we-who of-the-passion
dominicæ mysteria celebramus, debemus imitari quod agimus.
of-the-Lord the-mysteries celebrate ought to-imitate what we-do
Tunc ergo vere pro nobis hostia erit Deo, cum nos
then therefore truly for us a-victim it-shall-be to-God when us
ipsos hostiam fecerimus. Sed studendum nobis est ut
ourselves a-victim we-shall-have-made but to-be-striven by-us it-is that
etiam post orationis tempora, in quantum Deo largiente
also after of-prayer the-times in as-much-as with-God granting
possumus, in ipso animum suo pondere et vigore servemus;
we-can in the-very the-mind by-its weight and vigor we-keep
ne post cogitatio fluxa dissolvat, ne vana menti lætitia
lest afterward thought loose may-dissolve lest vain to-the-mind gladness
subrepat, et lucrum compunctionis anima per incuriam
creep-in and the-gain of-compunction the-soul through carelessness
fluxæ cogitationis perdat. Sic quippe quod poposcerat Anna
of-loose thought lose so indeed what she-had-asked-for Anna
obtinere meruit, quia post lacrymas in eodem mentis vigore
to-obtain deserved because after tears in the-same of-mind vigor

permansit. De qua nimirum scriptum est: Vultusque ejus
she-remained about whom surely written it-is and-countenance her
non sunt amplius in diversa mutati. Quæ igitur non est
not were any-more into different-things changed she-who therefore not was
oblita quod petiit, non est privata munere quod poposcit.
forgetful what she-sought not was deprived of-the-gift which she-asked-for

De relaxandis culpis alienis, ut nostræ nobis relaxentur

LX · FORGIVING OTHERS' FAULTS

Whoever first forgives what is done against him rightly asks pardon, for the gift at the altar is not received until the brother is reconciled. The servant forgiven ten thousand talents was made to pay again for not forgiving a hundred denarii. While the time is granted, let us melt our hardness in tears and show kindness to our neighbors; if we are a victim to God before death, we will not need the saving victim after it.

Sed inter hæc sciendum est quia ille recte sui delicti
but among these-things to-be-known it-is that he rightly for-his offense
veniam postulat, qui prius hoc quod in ipso delinquitur
pardon asks who first that which against himself is-offended
relaxat. Munus enim non accipitur, nisi ante discordia ab
releases the-gift for not is-accepted unless first discord from
animo repellatur, dicente Veritate: Si offers munus tuum ante
the-mind be-driven-off saying the-Truth if you-offer gift your before
altare, et ibi recordatus fueris quia frater tuus habet
the-altar and there remembered you-shall-have that brother your has
aliquid adversum te, relinque munus tuum ante altare, et vade
something against you leave gift your before the-altar and go
prius reconciliari fratri tuo, et tunc veniens offeres munus
first to-be-reconciled to-brother your and then coming you-shall-offer gift

tuum. Qua in re pensandum est, cum omnis culpa munere
your which in matter to-be-weighed it-is since every fault by-a-gift
solvatur, quam gravis est culpa discordiæ, pro qua nec
is-loosed how grave is the-fault of-discord for which not-even
munus accipitur. Debemus itaque ad proximum quamvis longe
a-gift is-accepted we-ought and-so to the-neighbor although far
positum, longeque disjunctum, mente ire, eique animum
placed and-far separated in-mind to-go and-to-him the-spirit
subdere, humilitate illum ac benevolentia placare, ut scilicet
to-submit with-humility him and with-goodwill to-appease that namely
Conditor noster dum tale placitum nostræ mentis aspexerit,
Creator our when such a-pleasing of-our mind he-shall-have-beheld
a peccato nos solvat, qui munus pro culpa sumit. Veritatis
from sin us may-loose who a-gift for fault takes of-the-Truth
autem voce attestante, didicimus quia servus qui decem
moreover by-the-voice attesting we-have-learned that the-servant who ten
millia talenta debebat, cum pœnitentiam ageret, absolutionem
thousand talents owed when penance he-did absolution
debiti a Domino accepit; sed quia conservo suo centum
of-the-debt from the-Lord received but because to-fellow-servant his a-hundred
sibi denarios debenti debitum non dimisit, et hoc est
to-him denarii owing the-debt not he-forgave also this he-was
jussus exigi quod ei fuerat jam dimissum. Ex quibus
ordered to-be-exacted which to-him had-been already forgiven from which
videlicet dictis constat, quia si hoc quod in nos delinquitur,
namely sayings it-is-evident that if that which against us is-offended
ex corde non dimittimus, et illud rursus a nobis exigitur
from the-heart not we-forgive also that again from us is-exacted
quod nobis jam per pœnitentiam dimissum fuisse
which to-us already through penance forgiven to-have-been
gaudebamus. Igitur dum per indulti temporis spatium
we-rejoiced therefore while through of-granted time the-space

licet, dum judex sustinet, dum conversionem nostram
it-is-allowed while the-judge bears while conversion our
is qui culpas examinat, exspectat, conflemus in lacrymis
he who faults examines awaits let-us-melt in tears
duritiam mentis, formemus in proximis gratiam benignitatis.
the-hardness of-mind let-us-form in neighbors the-grace of-kindness
Et fidenter dico quia salutari hostia post mortem non
and confidently I-say that of-the-saving victim after death not
indigebimus, si ante mortem Deo ipsi hostia fuerimus.
we-shall-have-need if before death to-God ourselves a-victim we-shall-have-been

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