MEDIEVAL LATIN SERIES · VOLUME 68

On Consideration

Bernard of Clairvaux

De Consideratione
De Laude Novae Militiae
Vita Sancti Malachiae

On Consideration

With In Praise of the New Knighthood
and the Life of Saint Malachy

---

with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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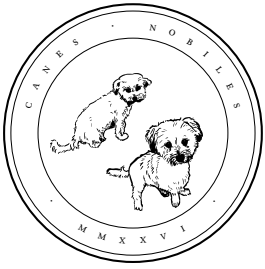

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BERNARD OF CLAIRVAUX

De Consideratione

On Consideration

Bernard tells Pope Eugenius that his speech comes out slowly, torn between the reverence owed to the pontiff and the love owed to a son, and that love wins. Love does not know a lord, even in miters, and his has not left Eugenius for all his elevation. He will counsel him not as a master but as a mother.

Subit animum dictare aliquid, quod te, papa beatissime
it-comes-into the-mind to-dictate something which you pope most-blessed
Eugeni, vel ædificet, vel delectet, vel consoletur. Sed nescio
Eugene either may-edify or delight or console but I-know-not
quomodo vult, et non vult exire læta quidem, sed lenta
how it-wishes and not wishes to-go-out glad indeed but slow
oratio: dum certatim illi contraria imperare contendunt
the-speech while vying to-it opposite-things to-command strive
majestas, atque amor. Nempe urget ille, inhibet illa. Sed
majesty and love surely urges this restrains that but
intervenit tua dignatio, qua hoc ipsum non præcipis, sed
intervenes your graciousness by-which this very-thing not you-command but
petis, cum præcipere magis te deceat. Majestate igitur
ask when to-command more you it-would-befit majesty therefore
tam dignanter, cedente, quidni cedat pudor? Quid enim
so graciously yielding why-not should-yield shame what for
si cathedram ascendisti? Nec si ambules super pennas
if the-chair you-have-ascended nor if you-walk upon the-wings
ventorum, subduceris affectui. Amor dominum nescit,
of-the-winds you-are-withdrawn from-affection love a-lord knows-not
agnoscit filium et in infulis. Per se satis subjectus est,
it-recognizes a-son even in miters by itself enough subject it-is
obsequitur sponte, gratis obtemperat, libere reveretur. Non
it-obeys spontaneously freely it-complies freely it-reveres not

sic aliqui, non sic: sed aut timore ad ista impelluntur,
so some not so but either by-fear to these-things they-are-driven
aut cupiditate. Hi sunt qui in facie benedicunt, mala
or by-desire these are who in the-face bless evil-things
autem in cordibus eorum; blandiuntur coram, in necessitate
moreover in hearts their they-flatter in-presence in need
deficiunt. At charitas nunquam excidit. Ego, ut verum
they-fail but charity never falls-away I that the-truth
fatear, matris sum liberatus officio, sed non deprædatus
I-may-confess of-a-mother am freed from-the-office but not despoiled
affectu. Olim mihi invisceratus es, non tam facile
of-the-affection once to-me emboweled you-are not so easily
erueris. Ascende in cœlos, descende in abyssos: non
shall-you-be-plucked-out ascend into the-heavens descend into the-abysses not
recedes a me, sequar te quocumque ieris.
shall-you-withdraw from me I-shall-follow you wherever you-shall-have-gone
Amavi pauperem, amabo pauperum et divitum patrem.
I-have-loved the-poor-man I-shall-love of-the-poor and of-the-rich the-father
Non enim, si bene te novi, quia pater pauperum factus,
not for if well you I-have-known because father of-the-poor made
ideo non pauper spiritu es. In te hanc mutationem factam
therefore not poor in-spirit you-are in you this change made
esse confido, non de te; nec priori statui tuo successisse
to-be I-trust not of you nor to-the-former state your to-have-succeeded
promotionem, sed accessisse. Monebo te proinde, non ut
promotion but to-have-been-added I-shall-warn you therefore not as
magister, sed ut mater: plane ut amans. Amens magis videar,
a-master but as a-mother plainly as loving mad more may-I-seem
sed ei qui non amat, ei qui vim non sentit amoris.
but to-him who not loves to-him who the-force not feels of-love

BOOK ONE

Pontifici, tam variis occupationibus presso, condolet

I · THE POPE'S OCCUPATIONS

Bernard begins with Eugenius's occupations, grieving with him if he grieves and for him if he does not, since a numbed limb is farther from health. He knows the sweet quiet the pope has lost and warns that the press of affairs, once it becomes habit, can bring him to the peace of the reprobate.

Unde ergo jam incipiam? Libet ab occupationibus tuis,
whence therefore now shall-I-begin it-pleases from occupations your
quia in his maxime condoleo tibi. Condoleo dixerim, si tamen
because in these most I-grieve-with you I-grieve-with I-would-say if yet
doles et tu: alioquin doleo magis dixisse debueram; quia
you-grieve also you otherwise I-grieve more to-have-said I-ought because
non est condolere, ubi nemo qui doleat. Itaque si doles,
not it-is to-grieve-with where no-one who grieves and-so if you-grieve
condoleo: si non, doleo tamen, et maxime, sciens longius
I-grieve-with if not I-grieve yet and most knowing farther
a salute absistere membrum quod obstupuit; et ægrum
from health to-stand-off the-member which has-grown-numb and the-sick
sese non sentientem periculosius laborare. Absit autem ut de
itself not feeling more-dangerously to-suffer far-be-it moreover that of
te id suspicer. Novi quibus deliciis dulcis quietis tuæ non
you this I-should-suspect I-know in-what delights of-sweet rest your not
longe antehac fruebare. Non potes his dissuevisse
long before-this you-were-enjoying not you-can from-these to-have-become-unused
tam cito, ita subito non dolore nuper subtractas. Plaga
so quickly so suddenly not with-sorrow lately withdrawn a-wound
recens dolore non caret. Neque enim jam occalluit vulnus,
fresh sorrow not lacks nor for now has-grown-callous the-wound

nec in tam brevi versum in insensibile est. Quanquam si
nor in so brief turned into the-insensible is although if
non dissimules, non deest tibi jugis materia justi doloris
not you-dissemble not is-lacking to-you continual matter of-just sorrow
a quotidianis jacturis. Invitus, ni fallor, avelleris a
from daily losses unwilling unless I-am-mistaken you-are-torn from
tuæ Rachelis amplexibus; et quoties id pati contigerit,
of-your Rachel the-embraces and as-often-as this to-suffer it-shall-have-befallen
toties dolor tuus renovetur necesse est. At quando non
so-often sorrow your be-renewed necessary it-is but when not
contingit? Quoties vis, et incassum? quoties moves, nec
does-it-befall how-often you-wish and in-vain how-often you-move nor
promoves? quoties conaris, et non datur ultra; eniteris,
advance how-often you-try and not it-is-given further you-strive
et non paris; tentas, et abriperis; et ubi incipis,
and not you-bring-forth you-attempt and are-snatched-away and where you-begin
ibi deficis; et dum adhuc ordiris, succidunt te? Venerunt
there you-fail and while still you-begin they-cut-down you have-come
filii usque ad partum, ait propheta; et vires non habet
the-sons up to the-birth says the-prophet and strength not has
parturiens. Nosti hoc? nemo te melius. Attritæ frontis
the-one-in-labor you-know this no-one than-you better of-worn brow
es, et instar vitulæ Ephraim doctus diligere trituram, si
you-are and like the-heifer of-Ephraim taught to-love the-threshing if
pace tua, sic se habent res tuæ. Absit: hæc est pars
with-peace your thus themselves have affairs your far-be-it this is the-part
illius, qui datus est in reprobum sensum. Ab his sane cupio
of-him who given is into a-reprobate sense from these truly I-desire
tibi pacem, non cum his. Nihil plus metuo tibi pace
for-you peace not with these nothing more I-fear for-you than-peace

ista. Miraris si unquam possit accidere? Etiam, dico tibi, si
that you-wonder if ever it-could to-happen even-so I-say to-you if
res, ut assolet, per consuetudinem in incuriam venerit.
the-thing as is-wont through habit into heedlessness shall-have-come

Vis consuetudinis ad inducendos pravos mores, et duritiam cordis

II · THE HARD HEART

Bernard warns Eugenius not to trust his present feeling: neglect and time callous every wound, and habit makes the intolerable light and then pleasing. Business draws a man step by step to the hard heart, which does not even shudder at itself, and Bernard calls the pope's labors affliction of spirit and spiders' webs.

Noli nimis credere affectui tuo qui nunc est. Nil tam fixum
do-not too-much trust affection your which now is nothing so fixed
animo, quod neglectu et tempore non obsolescat. Vulneri
in-the-mind that by-neglect and time not may-grow-obsolete on-a-wound
vetusto et neglecto callus obducitur, et eo insanabile,
old and neglected a-callus is-drawn and by-so-much incurable
quo insensibile fit. Denique dolor continuus, et acerbus,
as insensible it-becomes finally sorrow continuous and bitter
diuturnus esse non patitur. Nam si non aliunde extunditur,
long-lasting to-be not allows for if not from-elsewhere it-is-beaten-out
necesse est cedat vel sibi. Enimvero cito aut de remedio
necessary it-is it-yield even to-itself for quickly either from remedy
consolationem recipiet, aut de assiduitate stuporem. Quid non
consolation it-shall-receive or from persistence numbness what not
invertat consuetudo? quid non assiduitate duretur? quid non
may-overturn habit what not by-persistence be-hardened what not
usui cedat? quantis quod præ amaritudine prius exhorrebant,
to-use yield for-how-many what for bitterness before they-shuddered-at

usu ipso male in dulce conversum est? Audi justum quid
by-use itself badly into sweet turned is hear the-just-man what
lamentetur super hujuscemodi: Quæ prius tangere nolebat
he-laments over such-things which before to-touch would-not
anima mea, nunc præ angustia cibi mei sunt. Primum tibi
soul my now for anguish foods my are first to-you
importabile videbitur aliquid: processu temporis, si assuescas,
unbearable shall-seem something in-the-progress of-time if you-become-used
judicabis non adeo grave; paulo post et leve senties,
you-shall-judge not so heavy a-little afterward and light you-shall-feel-it
paulo post nec senties; paulo post etiam delectabit. Ita
a-little afterward nor shall-you-feel-it a-little afterward even it-shall-delight so
paulatim in cordis duritiam itur, et ex illa in aversionem.
little-by-little into of-the-heart hardness one-goes and from that into aversion
Sic gravis et continuus dolor citum, ut dixi, habiturus est
so heavy and continuous sorrow a-quick as I-said about-to-have is
exitum, aut sanitatem profecto, aut insensibilitatem.
outcome either health surely or insensibility
Hinc prorsus, hinc tibi timui semper, et timeo, ne
hence wholly hence for-you I-have-feared always and fear lest
dilato remedio, dolorem non sustinens, periculo te
with-delayed remedy sorrow not bearing to-danger yourself
irrevocabiliter desperatus immergas. Vereor, inquam, ne in
irrevocably despairing you-plunge I-fear I-say lest in
mediis occupationibus, quoniam multæ sunt, dum diffidis
the-midst-of occupations since many they-are while you-despair-of
finem, frontem dures, et ita sensim te ipsum quodammodo
the-end the-brow you-harden and so gradually you yourself in-a-way
sensu prives justi utilisque doloris. Multo prudentius
of-the-sense you-deprive of-just and-useful sorrow much more-prudently
te illis subtrahas vel ad tempus, quam patiare
yourself from-them you-would-withdraw even for a-time than you-would-allow

trahi ab ipsis, et duci certe paulatim quo tu non vis.
to-be-dragged by them and to-be-led surely little-by-little where you not wish
Quæris quo? Ad cor durum. Nec pergas quærere, quid
you-ask where to the-heart hard nor go-on to-ask what
illud sit: si non expavisti, tuum hoc est. Solum est cor
that is if not you-have-dreaded yours this is alone is the-heart
durum, quod semetipsum non exhorret, quia nec sentit.
hard which itself not shudders-at because nor feels
Quid me interrogas? Interroga Pharaonem. Nemo duri cordis
why me do-you-ask ask Pharaoh no-one of-hard heart
salutem unquam adeptus est, nisi quem forte miserans
salvation ever obtained has except whom perhaps pitying
Deus, abstulit ab eo, juxta prophetam, cor lapideum,
God took-away from him according-to the-prophet the-heart stony
et dedit cor carneum. Quid ergo cor durum? Ipsum
and gave a-heart fleshy what therefore the-heart hard it
est quod nec compunctione scinditur, nec pietate mollitur,
is which neither by-compunction is-torn nor by-piety is-softened
nec movetur precibus: minis non cedit, flagellis duratur.
nor is-moved by-prayers to-threats not yields by-scourges is-hardened
Ingratum ad beneficia est, ad consilia infidum, ad judicia
ungrateful to benefits it-is to counsels faithless to judgments
sævum, inverecundum ad turpia, impavidum ad pericula,
savage unashamed to shameful-things fearless to dangers
inhumanum ad humana, temerarium in divina, præteritorum
inhuman to human-things rash in divine-things of-past-things
obliviscens, præsentia negligens, futura non providens. Ipsum
forgetful present-things neglecting future-things not providing-for it
est cui præteritorum, præter solas injurias, nihil omnino
is to-which of-past-things except only injuries nothing wholly
non præterit; præsentium nihil non perit; futurorum nulla,
not passes of-present-things nothing not perishes of-future-things none

nisi forte ad ulciscendum, prospectio seu præparatio est. Et ut
unless perhaps for avenging foresight or preparation is and that
brevi cuncta horribilis mali mala complectar, ipsum est quod
in-brief all of-the-horrible evil the-evils I-may-embrace it is which
nec Deum timet, nec hominem reveretur. En quo trahere te
neither God fears nor man reveres lo where to-drag you
habent hæ occupationes maledictæ: si tamen pergis, ut cœpisti,
have these occupations accursed if yet you-go-on as you-began
ita dare te totum illis, nil tui tibi relinquens.
so to-give yourself wholly to-them nothing of-yourself to-yourself leaving
Perdis tempus: si licet nunc alterum me tibi exhibere
you-lose time if it-is-allowed now a-second me to-you to-show
Jethro, tu quoque in his stulto labore consumeris, quæ
Jethro you also in these foolish labor are-consumed which
non sunt nisi afflictio spiritus, evisceratio mentis, evacuatio
not are except affliction of-spirit disemboweling of-the-mind emptying
gratiæ. Nam fructus horum quid, nisi aranearum telæ?
of-grace for the-fruit of-these what except of-spiders the-webs

Indignum proceribus Ecclesiæ continue causis litigantium audiendis et decidendis incumbere

III · LAWSUITS DAY AND NIGHT

Bernard asks what it is to hear litigants from morning to night, with not even the nights free. No servitude is worse than the Jews', which follows them everywhere, and the pope's is like it: never free, never safe, never his own, with its yoke pressing on him everywhere.

Quæso te, quale est istud, de mane usque ad vesperam
I-ask you of-what-kind is this from morning up to evening
litigare, aut litigantes audire? Et utinam sufficeret diei
to-litigate or the-litigants to-hear and would-that it-sufficed to-the-day
malitia sua! non sunt liberæ noctes. Vix relinquitur necessitati
malice its not are free the-nights scarcely is-left to-the-necessity
naturæ, quod corpusculi pausationi sufficiat; et rursum ad
of-nature what of-the-little-body for-rest suffices and again to
jurgia surgitur. Dies diei eructat lites, et nox nocti indicat
quarrels one-rises day to-day belches suits and night to-night shows
malitiam: usque adeo non est respirare in bonis, non est
malice up so-far not it-is to-breathe in good-things not it-is
alternam capessere requiem, non vel rara interseri otia. Non
alternating to-take rest not even rare to-be-inserted leisures not
ambigo te quoque ista deplorare: at frustra istud, si non
I-doubt you also these-things to-deplore but in-vain this if not
et emendare studueris. Interim tamen sic semper facias
also to-amend you-shall-have-striven meanwhile yet so always may-you-do
hortor, nec te unquam ad ista duraveris quolibet
I-exhort nor yourself ever to these-things may-you-have-hardened by-any
usu vel assiduitate. Percussi eos, et non doluerunt, ait Deus.
use or persistence I-have-struck them and not they-grieved says God

Nihil tibi, et illis. Justi potius tibi aptare curato et
nothing to-you and to-them of-the-just rather to-yourself to-fit take-care both
affectionem, et vocem, qui ait: Quæ est enim fortitudo mea
the-affection and the-voice who says what is for strength my
ut sustineam? aut quis finis meus, ut patienter agam?
that I-should-endure or what end my that patiently I-should-act
Nec fortitudo lapidum fortitudo mea, nec caro mea ænea
nor the-strength of-stones the-strength my nor the-flesh my brazen
est. Magna virtus patientiæ: sed non hanc tibi ad ista
is great virtue of-patience but not this for-you for these-things
optaverim. Interdum impatientem esse, probabilius. Tune
I-would-wish sometimes impatient to-be more-commendable would-you
approbes illorum patientiam, quibus Paulus dicebat: Libenter
approve of-those the-patience to-whom Paul said gladly
suffertis insipientes, cum sitis ipsi sapientes? Ni
you-bear-with the-foolish since you-are yourselves wise unless
fallor, ironia erat, et non laus, sed suggillatio quorumdam
I-am-mistaken irony it-was and not praise but a-taunt of-certain-people
mansuetudinis, qui quasi datis manibus pseudoapostolis, a
of-mildness who as-if with-given hands to-false-apostles by
quibus et seducti erant, ad quæque ipsorum peregrina et
whom also seduced they-had-been to whatever their strange and
prava dogmata trahi se patientissime ferrent. Unde
depraved doctrines to-be-dragged themselves most-patiently would-bear whence
et subdens, Sustinetis enim, inquit, si quis vos in servitutem
also adding you-bear-with for he-says if anyone you into slavery
redigit. Non bona patientia, cum possis esse liber, servam
reduces not good patience when you-could to-be free a-slave
te permittere fieri. Nolo dissimules servitutem, in
yourself to-allow to-become I-do-not-wish you-dissemble the-slavery into
quam certe in dies, dum nescis, redigeris. Hebetati cordis
which surely by days while you-know-not you-are-reduced of-a-dulled heart

indicium est, propriam non sentire continuam vexationem.
a-sign it-is one's-own not to-feel continual vexation
Vexatio dat intellectum auditui, ait quidam. Verum est; sed
vexation gives understanding to-the-hearing says someone true it-is but
si nimia non fuerit. Nam si sit, non plane intellectum
if excessive not it-shall-have-been for if it-be not plainly understanding
dat, sed contemptum. Denique impius cum in profundum
it-gives but contempt finally the-impious when into the-depth
malorum venerit, contemnit. Expergiscere ergo, et
of-evils he-shall-have-come scorns wake therefore and
pessimæ servitutis jugum jam jamque imminens, imo jam
of-the-worst slavery the-yoke now now imminent nay already
non modice premens, non tantum cave, sed horre. An ideo
not moderately pressing not only beware but shudder or for-that
non servus, quia non uni servis, sed omnibus? Nulla
not a-slave because not to-one you-are-a-slave but to-all no
turpior servitus graviorve, quam servitus Judæorum, quam
more-shameful slavery or-heavier than the-slavery of-the-Jews which
quocumque ierint post se trahunt, et ubique
wherever they-shall-have-gone after themselves they-drag and everywhere
dominos offendunt suos. Tu quoque dic, quæso ubi unquam
lords offend their you also tell I-ask where ever
sis liber, ubi tutus, ubi tuus? Ubique strepitus,
you-may-be free where safe where your-own everywhere din
ubique tumultus, ubique jugum tuæ servitutis te premit.
everywhere tumult everywhere the-yoke of-your slavery you presses

Quæ servitus digna, quæ indigna servo servorum Dei

IV · AN UNWORTHY SERVITUDE

Paul made himself the servant of all, but the ambitious, the greedy, the simoniacs, and the incestuous did not flock to him for church honors as they do to the pope. The palace resounds with Justinian's laws, not the Lord's, and Bernard bids Eugenius not break off his business but interrupt it.

Nec mihi reponas nunc Apostoli vocem, qua ait: Cum
nor to-me reply now of-the-Apostle the-voice in-which he-says when
essem liber ex omnibus, omnium servum me feci. Longe est
I-was free from all of-all slave myself I-made far is
istud a te. Numquid hac ille servitute hominibus inserviebat
this from you surely-not in-this he slavery to-men served
in acquisitione turpis quæstus? Numquid ad eum de toto
in the-acquiring of-shameful gain surely-not to him from the-whole
orbe confluebant ambitiosi, avari, simoniaci, sacrilegi,
world flowed-together the-ambitious the-avaricious the-simoniacs the-sacrilegious
concubinarii, incestuosi, et quæque istiusmodi monstra
the-concubinaries the-incestuous and whatever such monsters
hominum, ut ipsius apostolica auctoritate vel obtinerent
of-men that by-his apostolic authority either they-might-obtain
honores ecclesiasticos, vel retinerent? Ergo servum se
honors ecclesiastical or retain therefore slave himself
fecit homo, cui vivere Christus erat, et mori lucrum, ut
he-made the-man for-whom to-live Christ was and to-die gain that
plures lucrifaceret Christo, non ut lucra augeret avaritiæ.
more he-might-gain for-Christ not that gains he-might-increase of-avarice
Non est igitur quod de solertissima Pauli industria, et
not there-is therefore why from the-most-skillful of-Paul diligence and
charitate tam libera quam liberali, servili conversationi tuæ
charity as free as liberal for-servile conduct your

patrocinium sumas. Quam tuo dignius apostolatu, quam
a-patronage you-should-take how of-your more-worthily apostolate how
salubrius tuæ conscientiæ, quam fructuosius Ecclesiæ
more-wholesomely for-your conscience how more-fruitfully for-the-Church
Dei audias potius ipsum alibi dicentem: Pretio empti
of-God you-would-hear rather him elsewhere saying with-a-price bought
estis, nolite effici servi hominum! Quid servilius indigniusque,
you-are do-not become slaves of-men what more-servile and-more-unworthy
præsertim summo Pontifici, quam, non dico omni die, sed
especially for-the-highest Pontiff than not I-say every day but
pene omni hora, insudare talibus rebus, et pro talibus?
nearly every hour to-sweat-over such things and for such
Denique quando oramus? quando docemus populos? quando
finally when do-we-pray when do-we-teach the-peoples when
ædificamus Ecclesiam? quando meditamur in lege? Et quidem
do-we-build the-Church when do-we-meditate on the-law and indeed
quotidie perstrepunt in palatio leges, sed Justiniani, non
daily clamor in the-palace laws but of-Justinian not
Domini. Justene etiam istud? Tu videris. Nam certe lex
of-the-Lord is-it-just also this you shall-see for surely the-law
Domini immaculata, convertens animas. Hæ autem non tam
of-the-Lord spotless converting souls these moreover not so-much
leges, quam lites sunt et cavillationes, subvertentes judicium.
laws as suits are and cavils subverting judgment
Tu ergo pastor et episcopus animarum, qua mente,
you therefore shepherd and bishop of-souls with-what mind
obsecro, sustines coram te semper silere illam, garrire
I-beseech do-you-bear before you always to-be-silent that to-chatter
istas? Fallor, si non movet tibi scrupulum perversitas
these I-am-deceived if not moves for-you a-scruple perversity
hæc. Puto quod et interdum compellat clamare ad Dominum
this I-think that also sometimes it-compels to-cry to the-Lord

cum propheta: Narraverunt mihi iniqui fabulationes, sed
with the-prophet have-told me the-wicked fables but
non ut lex tua. I ergo, et aude liberum profiteri sub
not as law your go therefore and dare free to-profess-yourself under
tam gravi mole inconvenientiæ hujus, et cui fas non sit
so heavy a-mass of-unfitness this and for-whom right not it-is
cervicem subducere. Nam si potes et non vis, multo magis
the-neck to-withdraw for if you-can and not will much more
servus es hujus ipsius tam perversæ voluntatis tuæ. An
a-slave you-are of-this very so perverse will your or
non servus, cui dominatur iniquitas! Et maxime. Nisi
not a-slave over-whom rules iniquity and most unless
tu forte indignius judices hominem tibi, quam vitium
you perhaps more-unworthy judge a-man over-you than vice
dominari. Quid interest, volens servias, an invitus! Nam
to-rule what does-it-matter willing you-serve or unwilling for
etsi coacta servitus miserabilior, sed affectata miserior
though forced slavery more-pitiable yet affected more-wretched
est. Et quid vis me facere, inquis! Ut tibi ab
is and what do-you-wish me to-do you-say that yourself from
his occupationibus parcas. Impossibile fortasse respondebis,
these occupations you-spare impossible perhaps you-shall-answer
facilius cathedræ valedicere posse. Recte hoc, si rumpere,
more-easily to-the-chair to-bid-farewell to-be-able right this if to-break
et non magis interrumpere ista hortarer.
and not rather to-interrupt these-things I-exhorted

Non gerendam aliorum curam cum sui ipsius incuria et neglectu

V · ROOM FOR ONESELF

To give all to action and nothing to consideration is not praiseworthy, for action itself needs consideration to go before it. If the pope would be all things to all, he must include himself; let his waters run into the streets, but let him drink with the rest.

Audi ergo quid redarguam, quid suadeam. Si quod vivis
hear therefore what I-reprove what I-advise if what you-live
et sapis, totum das actioni, considerationi nihil; laudo te?
and are-wise all you-give to-action to-consideration nothing I-praise you
In hoc non laudo. Puto quod et nemo, qui a Salomone
in this not I-praise I-think that also no-one who from Solomon
audierit: Qui minoratur actu, percipiet sapientiam. Certe
shall-have-heard who is-diminished in-action shall-perceive wisdom surely
nec ipsi actioni expedit consideratione non præveniri. Si
not-even itself for-action it-is-expedient by-consideration not to-be-preceded if
item totus vis esse omnium, instar illius qui omnibus
likewise wholly you-wish to-be of-all like that-one who for-all
omnia factus est; laudo humilitatem, sed si plena sit. Quomodo
all-things made was I-praise humility but if full it-be how
autem plena, te excluso? Et tu homo es. Ergo ut integra
moreover full with-you excluded and you a-man are therefore that whole
sit et plena humanitas, colligat et te intra se sinus qui
be and full humanity let-gather also you within itself the-bosom which
omnes recipit. Alioquin quid tibi prodest, juxta verbum
all receives otherwise what to-you does-it-profit according-to the-word
Domini, si universos lucreris, te unum perdens? Quam ob
of-the-Lord if all you-gain you alone losing which for
rem cum omnes te habeant, esto etiam tu ex habentibus
reason since all you have be also you of the-having-ones

unus. Quid solus fraudaris munere tui! Usquequo spiritus
one why alone are-you-cheated of-the-gift of-yourself how-long a-spirit
vadens, et non rediens! Usquequo non recipis te et
going and not returning how-long not do-you-receive yourself also
ipse inter alios vice tua? Sapientibus et insipientibus debitor
yourself among others in-turn your to-the-wise and to-the-unwise a-debtor
es; et soli negas te tibi? Stultus et sapiens,
you-are and to-one-alone you-deny yourself to-yourself the-foolish and the-wise
servus et liber, dives et pauper, vir et femina, senex et
slave and free rich and poor man and woman old and
juvenis, clericus et laicus, justus et impius. omnes pariter
young cleric and layman just and impious all equally
participant te, omnes de fonte publico bibunt pectore
partake of-you all from the-fountain public drink from-the-breast
tuo; et tu seorsum sitiens stabis? Si maledictus qui partem
your and you apart thirsting shall-stand if cursed who part
suam facit deteriorem, quid ille qui se penitus reddit
his makes worse what he who himself wholly renders
expertem! Sane deriventur aquæ tuæ in plateas; homines et
without-part truly let-be-drawn-off waters your into the-streets men and
jumenta et pecora bibant ex eis, quin et camelis pueri
beasts and cattle let-drink from them nay also to-the-camels of-the-servant
Abrahæ potum tribuas: sed inter cæteros bibe et tu de
of-Abraham drink you-may-give but among the-others drink also you from
fonte putei tui. Alienus, inquit, non bibat ex eo. Nunquid
the-fountain of-well your the-stranger he-says not let-drink from it surely-not
tu alienus? Cui non alienus, si tibi es? Denique
you a-stranger to-whom not a-stranger if to-yourself you-are finally
qui sibi nequam, cui bonus? Memento proinde, non
who to-himself worthless to-whom good remember therefore not
dico semper, non dico sæpe, sed vel interdum reddere te
I-say always not I-say often but at-least sometimes to-restore you

ipsum tibi. Utere tu quoque te inter multos, aut certe
yourself to-yourself use you also yourself among many or at-least
post multos. Quid indulgentius? Hoc enim dico secundum
after many what more-indulgent this for I-say according-to
indulgentiam, non secundum judicium. Puto et ipso
indulgence not according-to judgment I-think also than-the-very
Apostolo indulgentiorem me in hac parte. Ergo plus quam
Apostle more-indulgent me in this part therefore more than
oportet, inquis. Non inficior. Quid, si ita oportet? Nam tu, ut
it-behooves you-say not I-deny what if so it-behooves for you as
confido, nostra non eris meticulosa informatione contentus,
I-trust with-our not shall-be timid instruction content
sed abundabis magis. Sane sic decet, te scilicet abundantiorem,
but shall-abound more truly so it-befits you namely more-abundant
quam me audaciorem esse. Ego quoque mihi tutius judico
than me more-daring to-be I also for-myself safer judge
apud majestatem timiditate, quam temeritate periclitari. Et
before majesty by-timidity than by-rashness to-run-risk and
fortassis non secus moneri sapientem oportuit, ut sit quod
perhaps not otherwise to-be-warned the-wise it-behooved that there-be what
scriptum est: Da occasionem sapienti, et sapientior erit.
written is give occasion to-the-wise and wiser he-shall-be

Non tam episcopis, quam principibus judiciariam potestatem competere

VI · JUDGES OF EARTHLY THINGS

Paul held the least esteemed of the church fit to judge disputes, and a bishop at war for God does not entangle himself in worldly business. Bernard reads that the apostles stood to be judged, never that they sat as judges of land; the pope's power is over sins, not possessions.

Audi tamen Apostolum, quid de hujusmodi sentiat. Sic
hear yet the-Apostle what about such-things he-thinks so
non est inter vos sapiens, ait ille, qui judicet inter
not is-there among you a-wise-man says he who may-judge between
fratrem et fratrem? Et infert: Ad ignominiam vobis dico:
brother and brother and he-adds to shame to-you I-say
contemptibiliores qui sunt in Ecclesia, illos constituite ad
the-more-contemptible who are in the-Church those appoint for
judicandum. Itaque secundum Apostolum, indigne tibi
judging and-so according-to the-Apostle unworthily for-yourself
usurpas tu apostolicus officium vile, gradum contemptibilium.
usurp you apostolic an-office vile a-rank of-the-contemptible
Unde et dicebat episcopus, episcopum instruens: Nemo
whence also said a-bishop a-bishop instructing no-one
militans Deo implicat se negotiis sæcularibus. Ego autem
campaigning for-God entangles himself in-affairs worldly I moreover
parco tibi. Non enim fortia loquor sed possibilia. Putasne
spare you not for strong-things I-speak but possible-things do-you-think
hæc tempora sustinerent, si hominibus litigantibus pro terrena
these times would-bear-it if to-men litigating for earthly
hæreditate, et flagitantibus abs te judicium, voce Domini
inheritance and demanding from you judgment with-the-voice of-the-Lord

tui responderes: O homines, quis me constituit judicem super
your you-answered O men who me appointed judge over
vos? In quale tu judicium mox venires? Quid dicit homo
you into what-kind you of-judgment soon would-you-come what says the-man
rusticanus et imperitus, ignorans primatum suum, inhonorans
rustic and unskilled ignorant of-the-primacy his dishonoring
summam et præcelsam sedem, derogans apostolicæ dignitati?
the-highest and most-exalted see derogating from-the-apostolic dignity
Et tamen non monstrabunt, puto, qui hoc dicerent, ubi
and yet not shall-show I-think those-who this would-say where
aliquando quispiam Apostolorum judex sederit hominum,
ever any of-the-Apostles as-judge sat of-men
aut divisor terminorum, aut distributor terrarum. Stetisse
or as-divider of-boundaries or as-distributor of-lands to-have-stood
denique lego Apostolos judicandos, sedisse judicantes non
finally I-read the-Apostles to-be-judged to-have-sat judging not
lego. Erit illud, non fuit. Itane imminutor est dignitatis
I-read it-shall-be that not it-was is-it-so a-diminisher is of-dignity
servus, si non vult esse major domino suo: aut discipulus,
the-servant if not he-wishes to-be greater than-lord his or the-disciple
si non vult esse major eo qui se misit: aut filius, si
if not he-wishes to-be greater than-him who him sent or the-son if
non transgreditur terminos, quos posuerunt patres sui? Quis
not he-transgresses the-bounds which have-set fathers his who
me constituit judicem? ait ille Dominus et magister: et
me appointed judge says that Lord and master and
erit injuria servo discipuloque, nisi judicet universos?
shall-it-be injury to-the-servant and-to-the-disciple unless he-judge all
Mihi tamen non videtur bonus æstimator rerum, qui
to-me yet not seems a-good appraiser of-things who
indignum putat Apostolis seu apostolicis viris non judicare
unworthy thinks for-the-Apostles or apostolic men not to-judge

de talibus, quibus datum est judicium in majora. Quidni
about such-things to-whom given is judgment over greater-things why-not
contemnant judicare de terrenis possessiunculis hominum,
should-they-scorn to-judge about the-earthly little-possessions of-men
qui in cœlestibus et angelos judicabunt? Ergo in criminibus,
who in heavenly-things even angels shall-judge therefore in crimes
non in possessionibus potestas vestra: quoniam propter
not in possessions the-power your since because-of
illa, et non propter has, accepistis claves regni
those and not because-of these you-have-received the-keys of-the-kingdom
cœlorum, prævaricatores utique exclusuri, non possessores.
of-the-heavens the-transgressors surely about-to-exclude not the-possessors
Ut sciatis, ait, quia Filius hominis habet potestatem
that you-may-know he-says that the-Son of-man has power
in terra dimittendi peccata, etc. Quænam tibi major videtur
on earth of-forgiving sins etc which to-you greater seems
et dignitas, et potestas, dimittendi peccata, an prædia
both the-dignity and the-power of-forgiving sins or estates
dividendi? Sed non est comparatio. Habent hæc infirma
of-dividing but not there-is comparison have these weak
et terrena judices suos, reges et principes terræ. Quid
and earthly-things judges their kings and princes of-the-earth why
fines alienos invaditis? Quid falcem vestram in alienam
boundaries others' do-you-invade why sickle your into another's
messem extenditis? Non quia indigni vos, sed quia indignum
harvest do-you-stretch not because unworthy you but because unworthy
vobis talibus insistere, quippe potioribus occupatis.
for-you on-such-things to-dwell indeed with-more-important-things being-occupied
Denique ubi necessitas exigit, audi quid censeat Apostolus:
finally where necessity demands hear what judges the-Apostle

Si enim in vobis judicabitur hic mundus indigni estis qui
if for by you shall-be-judged this world unworthy are-you who
de minimis judicetis.
about the-least-things may-judge

Pietati et rerum æternarum considerationi in primis vacandum esse

VII · TIME FOR CONSIDERATION

Bernard asks only that Eugenius set aside part of his heart and time for consideration. Consideration purifies its source, governs the affections, directs actions, and corrects excesses; it orders beforehand what is to be done and reviews what has been done.

Sed aliud est incidenter excurrere in ista, causa quidem
but other it-is incidentally to-run-out into these-things with-a-cause indeed
urgente, aliud ultro incumbere istis, tanquam magnis
urging other of-one's-own-accord to-dwell on-these as great
dignisque tali et talium intentione rebus. Itaque hæc
and-worthy of-such and of-such-men attention things and-so these-things
et innumera talia dicerem, si fortia dicerem, si recta,
and countless such I-would-say if strong-things I-said if right-things
si sincera. Nunc autem quoniam dies mali sunt, sufficit
if sincere-things now moreover since the-days evil are it-suffices
interim admonitum esse, non totum te, nec semper
meanwhile warned to-have-been not wholly yourself nor always
dare actioni: sed considerationi aliquid tui et cordis, et
to-give to-action but for-consideration something of-yourself both of-heart and
temporis sequestrare. Hoc autem dico necessitatem intuens,
of-time to-set-apart this moreover I-say necessity regarding
non æquitatem: quanquam non sit præter æquum, necessitati
not equity although not it-be beyond fair to-necessity

cedere. Nam si liceret quod deceret, absolute per omnia
to-yield for if it-were-allowed what would-befit absolutely through all
et in omnibus præferendam, et vel solam, vel maxime
and in all to-be-preferred and either alone or most
colendam eam, quæ ad omnia valet, id est pietatem, prorsus
to-be-cultivated that which for all-things avails that is piety wholly
irrefragabilis ratio monstrat. Quid sit pietas quæris? Vacare
irrefutable reason shows what is piety you-ask to-be-free
considerationi. Dicas forsitan in hoc dissentire me ab
for-consideration you-may-say perhaps in this to-dissent me from
illo, qui pietatem definit cultum Dei. Non est ita. Si bene
him who piety defines the-worship of-God not it-is so if well
consideras, illius sensum meis expressi verbis, etsi tamen
you-consider his sense in-my I-have-expressed words even-if yet
ex parte. Quid tam pertinens ad cultum Dei, quam quod
in part what so pertaining to the-worship of-God as what
ipse hortatur in Psalmo. Vacate, et videte quoniam ego sum
himself exhorts in the-Psalm be-free and see that I am
Deus? quod sane in partibus considerationis præcipuum
God which truly among the-parts of-consideration chief
est. Quid denique tam valens ad omnia, quam quæ ipsius
is what finally so availing for all-things as that-which of-itself
quoque actionis partes benigna quadam præsumptione suas
also of-action the-parts with-a-kindly certain presumption its-own
facit, præagendo quodammodo, et præordinando quæ agenda
makes by-pre-acting in-a-way and by-pre-ordaining what to-be-done
sunt? Necessario sane; ne forte quæ et prævisa et
are necessarily truly lest perhaps things-which both foreseen and
præmeditata poterant esse proficuo, præcipitata magis periculo
premeditated could to-be for-profit rushed rather for-danger
fiant: quod tibimet, si recordaris in ipsis actionibus
may-become which to-yourself if you-recall in the-very actions

causarum, et in magnis quibusque negotiis, magnarumve
of-cases and in great any affairs or-of-great
consiliis rerum frequenter accidisse non ambigo. Et
counsels things frequently to-have-happened not I-doubt and
primum quidem ipsum fontem suum, id est mentem, de
first indeed itself its-own fountain that is the-mind from
qua oritur, purificat consideratio. Deinde regit affectus, dirigit
which it-arises purifies consideration then it-rules the-affections directs
actus, corrigit excessus, componit mores, vitam honestat
the-acts corrects excesses composes morals life makes-honorable
et ordinat, postremo divinarum pariter et humanarum
and orders lastly of-divine equally and of-human
rerum scientiam confert. Hæc est quæ confusa disterminat,
things the-knowledge confers this is what confused-things distinguishes
hiantia cogit, sparsa colligit, secreta rimatur, vera
gaping-things forces-together scattered-things gathers secret-things searches true-things
vestigat, verisimilia examinat, ficta et fucata explorat. Hæc
tracks-down likely-things examines feigned and painted-things explores this
est quæ agenda præordinat, acta recogitat, ut nihil in
is what things-to-be-done pre-ordains things-done reconsiders that nothing in
mente resideat aut incorrectum, aut correctione egens. Hæc
the-mind remain either uncorrected or correction needing this
est quæ in prosperis adversa præsentit, in adversis quasi non
is what in prosperity adversities foresees in adversities as-if not
sentit: quorum alterum fortitudinis; alterum prudentiæ est.
feels of-which the-one of-fortitude the-other of-prudence is

Ex pietate et contemplatione pulcherrimam quatuor primarum virtutum harmoniam et connexionem oriri

VIII · THE HARMONY OF THE VIRTUES

Consideration shows the virtues hanging one upon another: prudence the mother of fortitude and the arbiter between pleasures and needs whose bounds form temperance, justice resting on the measure that temperance imposes. Prudence finds the mean, justice seeks it, fortitude claims it, and temperance possesses it; to give no leisure to such consideration is to waste life.

Ibi etiam advertere tibi est suavissimum quemdam concentum
there also to-notice for-you it-is most-sweet a-certain harmony
complexumque virtutum, atque alteram pendere ex altera;
and-embrace of-virtues and one to-hang from the-other
sicut hoc loco vides, fortitudinis matrem esse prudentiam:
as in-this place you-see of-fortitude the-mother to-be prudence
nec fortitudinem, sed temeritatem esse quemlibet ausum,
nor fortitude but rashness to-be any daring
quem non parturivit prudentia. Hæc item est, quæ inter
which not has-brought-forth prudence this likewise is what between
voluptates et necessitates media, quasi quædam arbitra
pleasures and necessities in-the-middle as-if a-certain arbitress
sedens, utrimque certis limitibus disterminat fines, istis
sitting on-both-sides with-certain limits marks-off the-bounds to-those
assignans et præbens quod sat est; illis quod nimis est
assigning and offering what enough is to-these what too-much is
demens; et sic ex alterutro tertiam formans virtutem,
taking-away and thus from the-one-and-the-other a-third forming virtue
quam dicunt temperantiam: Nempe intemperantem ipsa
which they-call temperance surely intemperate itself
consideratio censet, tam eum qui necessariis pertinaciter demit,
consideration judges as him who from-necessities stubbornly takes

quam qui indulget superfluis. Non est ergo temperantia in
as who indulges superfluities not is therefore temperance in
solis resecandis superfluis: est et in admittendis necessariis.
only cutting-back superfluities it-is also in admitting necessities
Hujus sententiæ Apostolus non fautor tantum, sed auctor
of-this opinion the-Apostle not a-favorer only but the-author
esse videtur, qui curam carnis nostræ docet non perfici
to-be seems who the-care of-flesh our teaches not to-be-fulfilled
in desiderio. Dicens siquidem curam carnis non perfici,
in desire saying since the-care of-the-flesh not to-be-fulfilled
superflua cohibet: addens, in desiderio, necessaria non
superfluous-things he-restrains adding in desire necessary-things not
excludit. Unde mihi videtur non omnino absurde definire
he-excludes whence to-me he-seems not wholly absurdly to-define
temperantiam, qui hanc nec præcidere necessitatem, nec
temperance who it neither to-cut-short necessity nor
excedere dicat, juxta illud philosophi, «Ne quid nimis.»
to-exceed would-say according-to that of-the-philosopher not anything too-much
Jam de justitia, quæ una ex quatuor est, nonne constat
now about justice which one of the-four is surely it-is-agreed
consideratione mentem prævenири, ut se formet in ea? Se
by-consideration the-mind to-be-forestalled that itself it-may-form in it itself
enim necesse est prius cogitet, ut ex se normam ducat
for necessary it-is first it-should-think that from itself the-rule it-may-draw
justitiæ, nec factura utique alteri, quod sibi fieri
of-justice neither about-to-do surely to-another what to-itself to-be-done
nolit; nec quod sibi velit fieri negatura. In his
it-would-not-wish nor what to-itself it-would-wish to-be-done about-to-deny in these
nempe duobus liquet integrum esse justitiæ statum. Sed nec
surely two it-is-plain whole to-be of-justice the-state but nor
ipsa solitaria est. Intuere etenim nunc mecum etiam hujus
it solitary is behold for now with-me also of-this

pulchram connexionem et cohærentiam cum temperantia, et
the-beautiful connection and coherence with temperance and
item ambarum cum duabus superioribus, id est prudentia et
likewise of-both with the-two higher that is prudence and
fortitudine. Nam cum justitiæ dicatur portio, quod sibi non
fortitude for since of-justice is-said the-portion what to-oneself not
vult fieri quis, alii non facere; porro perfectio, quod
one-wishes to-be-done anyone to-another not to-do moreover the-perfection what
ait Dominus, Quæcumque vultis ut faciant vobis homines
says the-Lord whatever you-wish that may-do to-you men
et vos facite illis: neutrum horum erit, nisi ipsa voluntas,
also you do to-them neither of-these shall-be unless itself the-will
de qua tota ducitur forma, sic ordinata fuerit, ut nec
from which whole is-drawn the-form so ordered shall-have-been that neither
velit aliquid superfluum, nec necessarium quid superstitiose
it-wish anything superfluous nor necessary anything superstitiously
nolit, quod quidem temperantiæ est. Denique et ipsi justitiæ,
refuse which indeed of-temperance is finally also itself on-justice
ut justa sit, temperantia modum imponit. Noli nimium
that just it-may-be temperance a-measure imposes do-not too-much
esse justus, ait Sapiens, ostendens per hoc minime
be just says the-Wise-man showing through this least
approbandam justitiam, quæ temperantiæ moderamine non
to-be-approved justice which of-temperance by-governance not
frenetur. Quid quod et ipsa sapientia hoc temperantiæ frenum
be-reined what that also itself wisdom this of-temperance rein
non respuit; dicente Paulo secundum sapientiam a Deo sibi
not spits-out saying Paul according-to the-wisdom by God to-him
datam, non plus sapere quam oportet sapere, sed sapere ad
given not more to-be-wise than it-behooves to-be-wise but to-be-wise to
sobrietatem? Sed et e converso, quod temperantiæ necessaria
sobriety but also from the-converse that to-temperance necessary

justitia sit, ostendit Dominus, arguens in Evangelio illorum
justice is shows the-Lord reproving in the-Gospel of-those
temperantiam, qui abstinebant ut viderentur hominibus
the-temperance who abstained that they-might-seem to-men
jejunantes. Erat in cibo temperantia, sed non justitia in
fasting there-was in food temperance but not justice in
animo: quia non Deo placere, sed hominibus intendebant.
the-mind because not God to-please but men they-aimed
Quomodo rursum vel ista, vel illa sine fortitudine? cum
how again either this or that without fortitude since
constet fortitudinis esse, et non mediocris, cohibere velle
it-be-agreed of-fortitude to-be and not middling to-restrain willing
et nolle suum inter angustias, parum et nimis; ut sit
and not-willing its between the-narrows too-little and too-much that be
contenta voluntas modo illo medio, nudo, puro, solo,
content the-will with-measure that middle bare pure alone
constante sibi, æquali undique sui, utpote ex omni parte
constant to-itself equal on-all-sides of-itself as-being from every part
pariter circumciso, quem solum constat esse virtutis.
equally cut-around which alone it-is-agreed to-be of-virtue
Dicito mihi, quæso, si potes, cuinam potissimum trium harum
tell me I-pray if you-can to-which chiefly of-three these
virtutum meditullium hoc dandum censeas, quod ita cunctis
virtues middle this to-be-given you-judge which so to-all
conterminum est, ut videatur esse proprium singularum? An
bordering is that it-seems to-be proper of-each or
ipsum virtus est, et nihil aliud? Sed sic virtus non esset
itself virtue is and nothing else but so virtue not would-be
multiplex, sed essent omnes una. An potius, quia sine
manifold but would-be all one or rather because without
eo virtus non est, omnium quodammodo intima vis una
it virtue not is of-all in-a-way the-inmost force one

est et medulla virtutum, in qua sic uniuntur, ut proinde
is and the-marrow of-the-virtues in which so they-are-united that accordingly
una videantur omnes? præsertim quod non illud participando
one seem all especially because not that by-partaking
communicant, sed totum a singulis atque integrum possidetur.
they-share but whole by each and entire is-possessed
Verbi causa, quid tam justitiæ, quam modus? Alioquin si
of-word for-the-sake what so of-justice as measure otherwise if
quid extra modum relinquit, non plane cuique tribuit quod
anything outside measure it-leaves not fully to-each it-gives what
suum est: quod tamen suum ipsius est facere. Quid tam
his-own is which yet its own is to-do what so
rursum temperantiæ, quæ non aliunde profecto temperantia
again of-temperance which not from-elsewhere surely temperance
est, nisi quod nil immoderatum admittit? Sed, puto,
is except that nothing immoderate it-admits but I-think
fatebere etiam non minus esse fortitudinis, cum vel
you-shall-confess also not less to-be of-fortitude since even
maxime ipsa sit, quæ ab irruentibus vitiis, et quasi hinc inde
most it be which from inrushing vices and as-if hence thence
suffocare conantibus, purum illud potenter eruit et vindicat
to-suffocate trying pure that powerfully snatches and claims
in quoddam stabile fundamentum boni, sedemque virtutis.
into a-certain stable foundation of-good and-seat of-virtue
Ergo modum tenere justitia est, temperantia est, fortitudo
therefore measure to-hold justice is temperance is fortitude
est. Sed vide ne in hoc differant, ut justitiæ quidem in
is but see whether in this they-differ that to-justice indeed in
affectu res sit; a fortitudine autem efficacia ejus; porro
affection the-matter be from fortitude moreover the-efficacy its moreover
possessio atque usus apud temperantiam. Restat ut doceamus
the-possession and use with temperance it-remains that we-teach

ab hac communione prudentiam non excludi. Nonne ipsa
from this sharing prudence not to-be-excluded surely it
est, quæ modum, diu animi neglectu posthabitum, et
is which measure long of-the-mind by-neglect set-aside and
vitiorum invidia quasi in abditis reclusum, et coopertum
by-the-ill-will of-the-vices as-if in hiding-places shut-up and covered
quadam vetustatis caligine, prior reperit et advertit? Propterea
by-a-certain of-age darkness first found and noticed therefore
dico tibi: a paucis advertitur, quia paucorum prudentia est.
I-say to-you by few it-is-noticed because of-few prudence it-is
Itaque justitia quærit, prudentia invenit, vindicat fortitudo,
and-so justice seeks prudence finds claims fortitude
temperantia possidet. Non mihi hoc loco propositum est
temperance possesses not to-me in-this place purposed it-is
de virtutibus disputare: sed hæc dixerim hortans
about the-virtues to-dispute but these-things I-would-have-said exhorting
ad vacandum considerationi, cujus beneficio hæc et similia
to being-free for-consideration by-whose benefit these and like-things
advertuntur. Cui tam pio, tamque utili otio nullam in
are-noticed to-which so pious and-so useful leisure no in
vita operam dare, nonne vitam perdere est?
life work to-give surely life to-lose is

Recentia Pontificum exempla paulatim corrigenda, vetera imitanda

IX · GREGORY'S EXAMPLE

If Eugenius devoted himself suddenly to this philosophy he would offend those used to his predecessors' ways, and he cannot correct their errors all at once. Let him do it gradually, and take good examples rather than new: Gregory wrote on Ezekiel while the barbarian sword hung over Rome.

Quid tamen, si te philosophiæ huic totum repente devoveris?
what yet if you to-philosophy this wholly suddenly should-devote
Prædecessores tui non ita consueverunt: eris molestus
predecessors your not so were-accustomed you-shall-be troublesome
quam pluribus, quasi qui a patrum vestigiis subito deviaris:
to-very many as-one who from of-the-fathers footsteps suddenly deviates
nempe id videberis agere in suggillationem illorum. Sed
surely this you-shall-seem to-do for the-taunting of-them but
et notabere vulgari proverbio: Qui hoc facit quod
also you-shall-be-marked by-the-common proverb who this does which
nullius, mirantur omnes: veluti qui cupias admirationi fore.
of-no-one all wonder as-one who you-desire for-admiration to-be
Nec potes eorum omnia simul et subito vel errata corrigere,
nor can-you their all-things at-once and suddenly either errors to-correct
vel excessus redigere in modum. Erit cum acceperis
or excesses to-reduce to measure it-shall-be when you-shall-have-received
tempus, ut secundum sapientiam tibi a Deo datam paulatim
time that according-to the-wisdom to-you by God given little-by-little
et opportune id studeas. Interim sane malo alterius utere
and opportunely to-this you-may-attend meanwhile truly the-evil of-another use
in bonum quod potes. Quanquam si de bonis, et non de
for good as you-can although if from good-ones and not from

novis sumamus exempla, non defuere Romani pontifices,
new-ones we-take examples not have-been-lacking Roman pontiffs
qui sibi otia inter maxima negotia invenirent. Obsidio
who for-themselves leisures amid greatest affairs found the-siege
urbi, et barbaricus ensis civium cervicibus imminebat:
to-the-city and the-barbarian sword of-the-citizens over-the-necks hung
nunquid tamen istud terruit beatum papam Gregorium,
surely-not yet this terrified the-blessed pope Gregory
quominus sapientiam scriberet in otio? Eo nempe temporis
so-that-not wisdom he-wrote in leisure at-that surely time
(quod ex ejus præfatione liquet) obscurissimam et extremam
as from his preface is-plain the-most-obscure and last
partem Ezechielis tam diligenter, quam eleganter exposuit.
part of-Ezekiel as diligently as elegantly he-expounded

Abusus advocatorum, judicum, procuratorum, eorumque fraudes graviter perstringit

X · ADVOCATES AND DELAYS

Fraud and violence abound, and the oppressed must have their causes heard, but as is fitting. Bernard condemns the advocates who argue against the truth and the tricks of delay, urges brief and plain decisions, and laments that the church is full of the ambitious.

Sed esto: alius inolevit mos, dies alii sunt, et alii
but let-it-be another has-grown-up custom the-days other are and other
hominum mores et tempora periculosa non instant jam,
of-men the-morals and times perilous not impend now
sed exstant. Fraus, et circumventio, et violentia invaluere
but stand-forth fraud and circumvention and violence have-prevailed
super terram. Calumniatores multi, defensor rarus, ubique
over the-earth slanderers many a-defender rare everywhere
potentiores pauperiores opprimunt: non possumus deesse
the-more-powerful the-poorer oppress not we-can to-fail
oppressis, non negare injuriam patientibus judicium. Nisi
the-oppressed not to-deny injury to-those-suffering judgment unless
agitentur causæ, audiantur partes, inter partes judicari
be-pleaded the-cases be-heard the-parties between the-parties to-be-judged
quid potest? Agitentur causæ, sed sicut oportet. Nam is
what can let-be-pleaded the-cases but as it-behooves for this
modus, qui frequentatur, exsecrabilis plane; et qui, non
manner which is-frequented execrable plainly and which not
dico Ecclesiam, sed nec forum deceat. Miror namque
I-say the-Church but not-even the-forum would-befit I-wonder for
quemadmodum religiosæ aures tuæ audire sustinent hujusmodi
how religious ears your to-hear endure such

disputationes advocatorum, et pugnas verborum, quæ magis
disputations of-advocates and battles of-words which more
ad subversionem, quam ad inventionem proficiunt veritatis.
toward the-subversion than toward the-finding profit of-the-truth
Corrige pravum morem, et præcide linguas vaniloquas, et
correct the-depraved custom and cut-off tongues vain-speaking and
labia dolosa claude. Hi sunt qui docuerunt linguas suas loqui
lips guileful shut these are who have-taught tongues their to-speak
mendacium, diserti adversus justitiam, eruditi pro falsitate.
a-lie eloquent against justice learned for falsehood
Sapientes sunt ut faciant malum, eloquentes ut impugnent
wise they-are that they-may-do evil eloquent that they-may-assail
verum. Hi sunt qui instruunt a quibus fuerant
the-truth these are who instruct by whom they-ought-to-have-been
instruendi; adstruunt non comperta, sed sua; struunt de
instructed they-build-up not things-found but their-own they-build from
proprio calumnias innocentiæ; destruunt simplicitatem veritatis,
their-own slanders on-innocence they-destroy the-simplicity of-truth
obstruunt judicii vias. Nihil ita absque labore manifestam
they-block of-judgment the-ways nothing so without labor manifest
facit veritatem, ut brevis et pura narratio. Ergo illas quas ad
makes the-truth as a-brief and pure narration therefore those which to
te necesse erit intrare causas (neque enim omnes necesse
you necessary it-shall-be to-enter cases nor for all necessary
erit), diligenter velim, sed breviter decidere assuescas,
it-shall-be diligently I-would-wish but briefly to-decide you-may-be-accustomed
frustratoriasque et venatorias præcidere dilationes. Causa
and-frustrating and hunting to-cut-off delays the-cause
viduæ intret ad te, causa pauperis, et ejus qui non
of-the-widow let-enter to you the-cause of-the-poor-man and of-him who not
habet quod det. Aliis alias multas poteris committere
has what he-may-give to-others other many you-shall-be-able to-commit

terminandas, quam plures nec dignas audientia judicare. Quid
to-be-ended very many nor worthy of-hearing to-judge what
enim opus est admittere illos, quorum peccata manifesta sunt
for need is-there to-admit those whose sins manifest are
præcedentia ad judicium? Tanta est impudentia nonnullorum,
going-before to judgment so-great is the-impudence of-some
ut cum manifestæ ambitionis prurigine scateat tota
that when of-manifest ambition with-the-itch teems the-whole
facies causæ eorum, non erubescant audientiam flagitare,
face of-the-cause their not they-blush a-hearing to-demand
publicantes semetipsos ad multorum conscientias, in quo vel
publishing themselves to of-many-men consciences in which even
suæ solius satis poterant confundi judicio. Non fuit
by-their-own alone enough they-could to-be-confounded judgment not there-was
qui retunderet attritas frontes; et ideo plures facti sunt,
who would-blunt worn brows and therefore more made they-were
et magis indurverunt. Sed et nescio quomodo vitiosus
and more have-hardened but also I-know-not how the-vicious
conscientias vitiosorum non refugit: et ubi omnes sordent,
the-consciences of-the-vicious not shrinks-from and where all are-filthy
unius fetor minime sentitur. Quis enim unquam, verbi
of-one the-stench least is-felt who for ever of-word
causa, avarum avarus, immundum immundus, luxuriosum
for-the-sake the-miser the-miser the-unclean the-unclean the-lecherous
luxuriosus erubuit? Plena est ambitiosis Ecclesia: non est
the-lecherous blushed-at full is of-the-ambitious the-Church not there-is
jam quod horreat in studiis et molitionibus ambitionis,
now what it-should-shudder-at in the-pursuits and contrivings of-ambition
non plus quam spelunca latronis in spoliis viatorum.
not more than a-cave of-a-robber at the-spoils of-travelers

In advocatos et procuratores, qui ex iniquitate quæstum faciunt, severe animadvertendum

XI · THE WHIP OF CHRIST

If he is Christ's disciple, Eugenius should rise against this plague as Christ did with the whip in the temple. Let the venal advocates blush and lose their trade; by cutting their causes short he will save many and win leisure for himself. Bernard defers the rest to another book.

Si Christi discipulus es, ignescat zelus tuus, exsurgat
if of-Christ a-disciple you-are let-take-fire zeal your let-rise
auctoritas adversus impudentiam hanc et generalem pestem.
authority against impudence this and general plague
Intuere Magistrum sic facientem, et audi dicentem: Qui mihi
behold the-Master so doing and hear saying who me
ministrat, me sequatur. Non parat aures ut audiat, sed
serves me let-him-follow not he-prepares ears that he-may-hear but
flagellum quo feriat. Verba nec facit, nec recipit. Nec
a-scourge with-which he-may-strike words neither he-makes nor receives nor
enim sedet judicans, sed insequitur puniens. Causam tamen
for he-sits judging but pursues punishing the-cause yet
non tacet, quod videlicet domum orationis, negotiationis
not he-keeps-silent that namely the-house of-prayer of-merchandise
fecissent. Ergo et tu fac similiter. Erubescant vultum tuum
they-had-made therefore also you do likewise let-blush-at face your
istiusmodi negotiatores, si fieri potest: si non, timeant. Et tu
such traders if to-be-done it-can if not let-them-fear and you
flagellum tenes. Timeant nummularii, nec fidant in nummis,
a-scourge hold let-fear the-money-changers nor let-them-trust in coins
sed diffidant; abscondant æs suum a te, scientes effundere,
but let-them-distrust let-them-hide money their from you knowing to-pour-out

quam accipere paratiorem. Hoc studiose et constanter agendo,
than to-receive more-ready this zealously and constantly by-doing
multos lucrifacies, turpium sectatores lucrorum honestioribus
many you-shall-gain of-shameful followers of-gains for-more-honorable
officiis vindicando: multos, ne vel audeant hujusmodi attentare,
offices by-claiming many lest even they-dare such-things to-attempt
servabis. Adjice illud, quod non parum proficiet et ad
you-shall-preserve add that which not little shall-profit also for
ferias quas tibi suadeo. Ita nempe non pauca tibi momenta
the-holidays which to-you I-urge so surely not few for-you moments
temporum redimes ad vacandum considerationi, quædam,
of-times you-shall-redeem for being-free for-consideration certain
ut dixi, negotia nec audiendo, quædam aliis committendo:
as I-said affairs not-even by-hearing certain to-others by-committing
quæ tua digna putaveris audientia, fideli quodam
those-which your worthy you-shall-have-thought of-hearing with-a-faithful certain
et accommodo ipsi causæ compendio terminando. De
and fitting to-the-very cause abridgment by-ending about
qua consideratione his addere aliqua cogito, sed sub
which consideration to-these to-add something I-think but under
alterius sane principio libri: atque hic sit finis istius, ne
of-another truly beginning book and here let-be the-end of-this lest
duplo te oneret minus suavis oratio, si longa fuerit.
doubly you should-burden less sweet the-speech if long it-shall-have-been

Apologiam instituit, ob infelicem successum expeditionis in Terram-Sanctam susceptæ

I · THE FAILED CRUSADE

Bernard excuses his delay by the disaster of the crusade, which God allowed in judgment though the expedition began at his command. He cites Moses, whose people perished in the desert though God sent him, and the tribes who twice lost against Benjamin, and glories in sharing Christ's reproach.

Memor promissi mei, quo ecce jam aliquamdiu teneor apud
mindful of-promise my by-which behold now for-some-time I-am-held with
te, vir optime, papa Eugeni, volo absolvere me vel sero.
you man best pope Eugene I-wish to-release myself even late
Puderet dilationis, si mihi conscius forem incuriæ, aut
I-would-be-ashamed of-the-delay if to-myself conscious I-were of-carelessness or
contemptus. Non ita est: sed incidimus, ut ipse nosti, in
of-contempt not so it-is but we-have-fallen as you-yourself know into
tempus grave, quod et ipsi pene vivendi usui videbatur
a-time heavy which even to-the-very nearly of-living use seemed
indicere cessationem, nedum studiis; cum scilicet Dominus
to-proclaim a-cessation much-less to-studies when namely the-Lord
provocatus peccatis nostris, ante tempus quodammodo visus sit
provoked by-sins our before the-time in-a-way seemed has
judicasse orbem terræ, in æquitate quidem, sed misericordiæ
to-have-judged the-world of-earth in equity indeed but of-mercy
suæ oblitus. Non pepercit populo suo, non suo nomini. Nonne
his forgetful not he-spared people his not his name surely
dicunt in gentibus, Ubi est Deus eorum? Nec mirum.
they-say among the-nations where is God their nor wonderful
Ecclesiæ filii, et qui christiano censentur nomine, prostrati
of-the-Church the-sons and who by-the-Christian are-reckoned name laid-low

sunt in deserto, aut interfecti gladio, aut fame consumpti.
are in the-desert or killed by-the-sword or by-hunger consumed
Effusa est contentio super principes, et Dominus errare
poured-out is strife upon the-princes and the-Lord to-wander
fecit eos in invio, et non in via. Contritio et infelicitas
made them in the-pathless and not on the-way crushing and unhappiness
in viis eorum; pavor, et mœror, et confusio in penetralibus
in ways their dread and grief and confusion in the-inner-chambers
regum ipsorum. Quam confusi pedes annuntiantium pacem,
of-the-kings themselves how confused the-feet of-those-announcing peace
annuntiantium bona! Diximus, Pax, et non est pax:
announcing good-things we-said peace and not there-is peace
promisimus bona, et ecce turbatio. Quasi vero temeritate
we-promised good-things and behold disturbance as-if but rashness
in opere isto, aut levitate usi simus. Cucurrimus plane in
in work this or levity used we-have we-have-run plainly in
eo, non quasi in incertum, sed jubente te, imo per te
it not as-if into the-uncertain but bidding you nay through you
Deo. Quare ergo jejunavimus, et non aspexit? humiliavimus
God why therefore have-we-fasted and not he-looked we-have-humbled
animas nostras, et nescivit? Nam in his omnibus non est
souls our and he-knew-not for in these all not is
aversus furor ejus, sed adhuc manus ejus extenta. Quam
turned-away fury his but still hand his stretched-out how
patienter interim adhuc audit voces sacrilegas, et Ægyptios
patiently meanwhile still he-hears voices sacrilegious and Egyptians
blasphemantes, quia callide eduxit eos, ut occideret in
blaspheming that cunningly he-led-out them that he-might-kill-them in
deserto? Et quidem judicia Domini vera; quis nesciat? At
the-desert and indeed the-judgments of-the-Lord true who knows-not but

judicium hoc abyssus tanta, ut videar mihi non immerito
judgment this an-abyss so-great that I-seem to-myself not undeservedly
pronuntiare beatum, qui non fuerit scandalizatus in eo.
to-pronounce blessed who not shall-have-been scandalized in it
Et quomodo tamen humana temeritas audet reprehendere,
and how yet human rashness dares to-reprehend
quod minime comprehendere valet? Recordemur supernorum
what least to-comprehend it-is-able let-us-recall the-heavenly
judiciorum, quæ a sæculo sunt, si forte sit consolatio.
judgments which from the-age are if perhaps there-be consolation
Nam quidam ita dixit: Memor fui judiciorum tuorum
for a-certain-one thus said mindful I-was of-judgments your
a sæculo, Domine, et consolatus sum. Rem dico ignotam
from the-age Lord and consoled I-was a-thing I-say unknown
nemini, et nunc nemini notam. Nempe sic se habent
to-no-one and now to-no-one known surely thus themselves have
mortalium corda: quod scimus cum necesse non est, in
of-mortals the-hearts that we-know when necessary not it-is in
necessitate nescimus. Moyses educturus populum de terra
necessity we-know-not Moses about-to-lead-out the-people from the-land
Ægypti, meliorem illis pollicitus est terram. Nam quando
of-Egypt a-better to-them promised has land for when
ipsum aliter sequeretur populus, solam sapiens terram? Eduxit;
him otherwise would-follow the-people only savoring the-land he-led-out
eductos tamen in terram, quam promiserat, non introduxit.
the-led-out yet into the-land which he-had-promised not he-led-in
Nec est quod ducis temeritati imputari queat tristis
nor is-there what of-the-leader to-the-rashness to-be-imputed could the-sad
et inopinatus eventus. Omnia faciebat Domino imperante,
and unexpected outcome all-things he-did the-Lord commanding
Domino cooperante, et opus confirmante sequentibus signis.
the-Lord cooperating and the-work confirming with-following signs

Sed populus ille, inquis, duræ cervicis fuit, semper contentiose
but people that you-say of-hard neck was always contentiously
agens contra Dominum, et Moysen servum ejus. Bene, illi
acting against the-Lord and Moses servant his well they
increduli et rebelles; hi autem quod? Ipsos interroga. Quid
unbelieving and rebellious these moreover what them ask why
me dicere opus est, quod fatentur ipsi? Dico ego
me to-say need is-there what confess they-themselves I-say I
unum. Quid poterant proficere, qui semper revertebantur, cum
one-thing what they-could to-profit who always turned-back while
ambularent? Quando et isti per totam viam non redierunt
they-walked when also these through the-whole way not returned
corde in Ægyptum? Quod si illi ceciderunt et perierunt
in-heart to Egypt but if those fell and perished
propter iniquitatem suam, miramur istos eadem facientes,
because-of iniquity their do-we-wonder these the-same-things doing
eadem passos? Sed nunquid illorum casus adversus
the-same-things to-have-suffered but surely-not of-those the-fall against
promissa Dei? Ergo nec istorum. Neque enim aliquando
the-promises of-God therefore neither of-these nor for ever
promissiones Dei justitiæ Dei præjudicant. Et audi aliud.
the-promises of-God the-justice of-God prejudge and hear another-thing
Peccavit Benjamin: accinguntur reliquæ tribus ad ultionem,
has-sinned Benjamin are-girded the-remaining tribes for vengeance
nec sine nutu Dei. Designavit denique ipse ducem
nor without the-nod of-God appointed finally he a-leader
præliaturis. Itaque præliantur, freti et manu validiori,
for-those-about-to-fight and-so they-fight relying both on-a-hand stronger
et causa potiori, et, quod his majus est, favore divino.
and on-a-cause better and what than-these greater is on-favor divine
At quam terribilis Deus in consiliis super filios hominum!
but how terrible God in counsels over the-sons of-men

Terga dedere sceleratis ultores sceleris, et paucioribus
backs gave to-the-criminals the-avengers of-crime and to-the-fewer
plures. Sed recurrunt ad Dominum. Et Dominus ad eos:
the-more but they-run-back to the-Lord and the-Lord to them
Ascendite, inquit. Ascendunt denuo, denuoque fusi et
go-up he-says they-go-up again and-again routed and
confusi sunt. Ita Deo primum quidem favente, secundo et
confounded they-are so with-God first indeed favoring second-time also
jubente, justi justum certamen ineunt, et succumbunt. Sed
commanding the-just a-just contest enter and succumb but
quo inferiores certamine, eo fide superiores inventi
by-how-much inferior in-the-contest so-much in-faith superior found
sunt. Quid putas de me facerent isti, si meo hortatu
they-are what do-you-think about me would-do these if at-my exhortation
iterato ascenderent, iterato succumberent? quando me
a-second-time they-went-up a-second-time succumbed when me
audirent monentem tertio repetere iter, repetere opus,
they-should-hear warning a-third-time to-repeat the-journey to-repeat the-work
in quo semel jam, et secundo frustrati forent? Et tamen
in which once already and a-second-time frustrated they-had-been and yet
Israelitæ unam et alteram non reputantes frustrationem,
the-Israelites the-one and the-other not reckoning frustration
tertio parent, et superant. Sed dicunt forsitan isti: Unde
a-third-time obey and overcome but say perhaps these whence
scimus quod a Domino sermo egressus sit? Quæ signa
do-we-know that from the-Lord the-word gone-out has what signs
tu facis, ut credamus tibi? Non est quod ad ista
you do that we-may-believe you not there-is why to these-things
ipse respondeam: parcendum verecundiæ meæ. Responde tu
I should-answer to-be-spared the-modesty my answer you

pro me et pro te ipso, secundum ea quæ audisti,
for me and for you yourself according-to those-things which you-have-heard
et vidisti; aut certe secundum quod tibi inspiraverit Deus.
and seen or surely according-to what to-you shall-have-inspired God
Sed forte miraris me prosequi ista, qui aliud
but perhaps you-wonder me to-pursue these-things who another-thing
proposueram. Facio non oblitus propositi, sed quod a
had-proposed I-do-it not forgetful of-the-proposal but because from
proposito non judicem aliena. Nempe de consideratione, ut
the-proposal not I-judge alien surely about consideration as
memini, sermo mihi ad tuam Dignationem. Et sane magna ista
I-remember the-speech my to your Graciousness and truly great this
res, et egens consideratione non minima. Quod si res magnas
thing and needing consideration not least but if things great
a magnis considerari oportet, cui æque, ut tibi, id studii
by great-men to-be-considered it-behooves to-whom equally as to-you this of-study
competit, qui parem super terram non habes? Sed tu secundum
belongs who an-equal on earth not have but you according-to
sapientiam et potestatem datam tibi desuper, facies de
the-wisdom and power given to-you from-above shall-act about
hoc. Non est meæ humilitatis dictare tibi sic vel sic fieri
this not it-is of-my humility to-dictate to-you thus or thus to-be-done
quidquam. Sufficit intimasse oportere aliquid fieri, unde et
anything it-suffices to-have-intimated to-behoove something to-be-done whence both
Ecclesia consoletur, et obstruatur os loquentium iniqua.
the-Church may-be-consoled and may-be-stopped the-mouth of-those-speaking wicked-things
Hæc pauca vice apologiæ dicta sint, ut ipsa qualiacumque
these few-things in-place of-apology said be that it whatever-things
habeat conscientia tua ex me, unde habeat me excusatum,
it-may-have conscience your from me whence it-may-hold me excused
et te pariter, etsi non apud eos qui facta ex eventibus
and you equally even-if not with those who deeds from outcomes

æstimant, certe apud te ipsum. Perfecta et absoluta cuique
reckon surely with you yourself perfect and absolute for-each
excusatio, testimonium conscientiæ suæ. Mihi pro minimo
excuse the-testimony of-conscience his to-me for the-least
est ut ab illis judicer, qui dicunt bonum malum, et malum
it-is that by those I-be-judged who say good evil and evil
bonum, ponentes lucem tenebras, et tenebras lucem. Etsi
good setting light as-darkness and darkness as-light even-if
necesse sit unum fieri e duobus, malo in nos murmur
necessary it-be one to-be-done of two I-prefer against us the-murmur
hominum, quam in Deum esse. Bonum mihi, si dignetur
of-men than against God to-be good to-me if he-deign
me uti pro clypeo. Libens excipio in me detrahentium
me to-use for a-shield gladly I-receive upon me of-detractors
linguas maledicas, et venenata spicula blasphemorum, ut non
the-tongues cursing and the-poisoned darts of-blasphemers that not
ad ipsum perveniant. Non recuso inglorius fieri, ut non
to him they-may-come not I-refuse inglorious to-become that not
irruatur in Dei gloriam. Quis mihi det gloriari in voce
be-rushed upon of-God glory who to-me may-give to-glory in voice
illa: Quoniam propter te sustinui opprobrium, operuit confusio
that because for you I-have-borne reproach has-covered confusion
faciem meam? Gloria mihi est, consortem fieri Christi,
face my glory to-me it-is a-sharer to-become of-Christ
cujus illa vox est: Opprobria exprobrantium tibi ceciderunt
whose that voice is the-reproaches of-those-reproaching you have-fallen
super me. Nunc jam recurrat stilus ad suam materiam, et
upon me now now let-run-back the-pen to its matter and
in ea quæ proposueramus, suo tramite gradiatur oratio.
into those-things which we-had-proposed by-its path let-step the-speech

Considerationis a contemplatione distinctio

II · CONSIDERATION AND CONTEMPLATION

Bernard distinguishes consideration from contemplation. Contemplation is the sure grasp of truth; consideration is thought that seeks the truth, an intent searching of the mind.

Et primo quidem ipsam considerationem quid dicam,
and first indeed itself consideration what I-call
considera. Non enim idem per omnia quod contemplationem
consider not for the-same through all-things as contemplation
intelligi volo; quod hæc ad rerum certitudinem, illa
to-be-understood I-wish because this toward of-things the-certainty that
ad inquisitionem magis se habeat. Juxta quem sensum
toward inquiry more itself has according-to which sense
potest contemplatio quidem definiri, verus certusque intuitus
can contemplation indeed to-be-defined the-true and-sure gaze
animi de quacunque re, sive apprehensio veri non
of-the-mind upon whatever thing or the-apprehension of-the-true not
dubia. Consideratio autem, intensa ad investigandum cogitatio,
doubtful consideration moreover intense for investigating thought
vel intentio animi vestigantis verum. Quanquam solebant
or the-intention of-the-mind tracking the-true although they-were-wont
ambæ pro invicem indifferenter usurpari.
both for each-other indifferently to-be-used

Considerationis quatuor puncta designat

III · FOUR THINGS TO CONSIDER

Bernard sets out what the pope must consider: himself, what is beneath him, what is around him, and what is above him. He begins with himself, lest he spread himself over other things and lose himself, and return to himself at the end.

Jam quod ad considerationis attinet fructum, quatuor, ut
now what to of-consideration pertains the-fruit four-things as
occurrunt, tibi consideranda reor: te, quæ sub te, quæ
they-occur to-you to-be-considered I-think yourself what-things below you what
circa te, quæ supra te sunt. A te tua consideratio inchoet,
around you what above you are from yourself your consideration let-begin
ne frustra extendaris in alia, te neglecto. Quid tibi
lest in-vain you-be-stretched into other-things yourself neglected what to-you
prodest si universum mundum lucreris, te unum perdens?
does-it-profit if the-whole world you-gain you alone losing
Etsi sapiens sis, deest tibi ad sapientiam, si tibi non
even-if wise you-be is-lacking to-you for wisdom if to-yourself not
fueris. Quantum vero? Ut quidem senserim ego, totum.
you-shall-have-been how-much but as indeed I-would-feel I all
Noveris licet omnia mysteria, noveris lata terræ,
you-may-know though all mysteries you-may-know the-breadths of-the-earth
alta cœli, profunda maris; si te nescieris, eris
the-heights of-heaven the-depths of-the-sea if yourself you-know-not you-shall-be
similis ædificanti sine fundamento, ruinam, non structuram
like one-building without foundation a-ruin not a-structure
faciens. Quidquid exstruxeris extra te, erit instar
making whatever you-shall-have-built outside yourself shall-be like
congesti pulveris, ventis obnoxium. Non ergo sapiens, qui
heaped dust to-the-winds exposed not therefore wise who

sibi non est. Sapiens sibi sapiens erit: et bibet de
to-himself not is wise to-himself a-wise-man shall-be and shall-drink from
fonte putei sui primus ipse. A te proinde incipiat tua
the-fountain of-well his first himself from yourself therefore let-begin your
consideratio; non solum autem, sed et in te finiatur.
consideration not only moreover but also in yourself let-it-be-ended
Quocunque evagetur, ad te revocaveris eam cum salutis
wherever it-may-wander to yourself you-shall-recall it with of-salvation
fructu. Tu primus tibi, tu ultimus. Sume exemplum de
fruit you first to-yourself you last take an-example from
summo omnium Patre, Verbum suum et emittente, et
the-highest of-all Father Word his both sending-forth and
retinente. Verbum tuum, consideratio tua: quæ si procedit,
retaining word your consideration your which if it-proceeds
non recedat. Sic progrediatur, ut non egrediatur; sic
not let-it-withdraw so let-it-go-forward that not it-go-out so
exeat, ut non deserat. In acquisitione salutis nemo
let-it-go-out that not it-desert in the-acquiring of-salvation no-one
tibi germanior unico matris tuæ. Contra salutem
to-you more-akin than-the-only-son of-mother your against salvation
propriam cogites nihil. Minus dixi, Contra: Præter, dixisse
your-own think nothing less I-have-said against beyond to-have-said
debueram. Quidquid se considerationi offerat, quod non
I-ought whatever itself to-consideration offers which not
quoquo modo ad tuam ipsius salutem pertineat, respuendum.
in-any way to your own salvation pertains to-be-spat-out

Notitiam sui ipsius triplici consideratione sui complectitur; et primum quidem considerationis membrum hic exsequitur

IV · CONSIDERING ONESELF

Consideration of oneself, Bernard says, has three parts: what one is, who one is, and of what kind. He takes first what Eugenius is by nature, a man, a rational and mortal animal, so that the mortal humbles the rational and the rational strengthens the mortal.

Et hæc tui consideratio in tria quædam dividitur, si
and this of-yourself consideration into three certain-things is-divided if
consideres quid, quis, et qualis sis. Quid in natura, quis in
you-consider what who and of-what-kind you-are what in nature who in
persona, qualis in moribus. Quid, verbi gratia, homo. Quis,
person of-what-kind in morals what of-word for-the-sake man who
Papa, vel summus Pontifex. Qualis, benignus, mansuetus, vel
Pope or highest Pontiff of-what-kind kind gentle or
quidquid tale. Quanquam primum illud, philosophicum sit magis
whatever such although the-first that philosophical be more
quam apostolicum vestigare; attamen est in definitione hominis,
than apostolic to-track yet it-is in the-definition of-man
quem dicunt animal rationale, mortale: quod diligentius
whom they-call an-animal rational mortal which more-diligently
intueri si libet, licet. Non est quod tuæ in eo aut
to-gaze-at if it-pleases it-is-allowed not there-is what to-your in it either
professioni obviet, aut dignitati: est vero quod saluti
profession may-be-opposed or dignity there-is but what to-salvation
afferre queat. Nam consideranti duo hæc simul, rationale,
to-bring can for to-one-considering two these together rational
mortaleque; is tibi exinde occurrit fructus, ut et mortale,
and-mortal this to-you thence occurs the-fruit that both the-mortal

quod in te est rationale humiliet; et rursum rationale, mortale
which in you is the-rational humble and again the-rational the-mortal
confortet: quod neutrum neglectui erit homini circumspecto.
strengthen which neither for-neglect shall-be to-a-man circumspect
Si qua adhuc præsens consideranda requirit locus,
if any-things still present to-be-considered requires the-place
tractabuntur infra, et forte utilius ex partium collatione.
they-shall-be-treated below and perhaps more-usefully from of-the-parts the-comparison

Alterum membrum considerationis sui proponit: nempe, Quis sit, et unde

V · WHENCE HE ROSE

Bernard bids Eugenius consider who he is and keep before his eyes his first profession, which makes him despise honor while holding it. Let him say to himself that he was lowly in God's house and was raised over nations; he who raised him can cast him down.

Nunc quis sis, et de quo sis factus, advertendum.
now who you-are and from what you-are made to-be-noticed
Quanquam quod dixi, de quo, id mihi prætereundum
although what I-said from what that by-me to-be-passed-over
putem, tuæ potius relinquendum agnitioni. Illud dico
I-should-think to-your rather to-be-left recognition that I-say
indignum tibi, citra perfectum agere de tanta assumpta
unworthy for-you short-of perfect to-act about so-great assumed
perfectione. Quidni erubescas minimus inveniri in magnis,
perfection why-not should-you-blush the-least to-be-found among great-things
qui te recordaris magnum in minimis exstitisse? Non
who yourself remember great among least-things to-have-stood-forth not
es oblitus primæ professionis: non excidit menti quæ
you-are forgetful of-the-first profession not has-fallen from-the-mind which

subducta est manui, sed ne affectui quidem. Ipsam ad
withdrawn is from-the-hand but not from-the-affection even it for
singula tua imperia, judicia, instituta, habere præ oculis non
each your commands judgments ordinances to-have before eyes not
erit inutile. Hæc te consideratio facit honoris contemptorem
shall-be useless this you consideration makes of-honor a-scorner
in honore ipso. Atque id magnum. Non recedat a pectore:
in honor itself and this great not let-it-withdraw from the-breast
clypeus est tibi vel a sagitta illa, Homo cum in honore
a-shield it-is to-you even against arrow that man when in honor
esset, non intellexit. Loquere ergo tibi: Abjectus eram
he-was not understood speak therefore to-yourself cast-down I-was
in domo Dei mei. Quale est hoc, de paupere et abjecto
in the-house of-God my what-kind is this from poor and cast-down
levari super gentes et regna? Quis ego, aut quæ domus
to-be-raised over nations and kingdoms who I or what the-house
patris mei, ut sedeam excelsis sublimior? Sane qui dixit
of-father my that I-should-sit than-the-lofty loftier truly who said
mihi: Amice, ascende superius, amicum fore fidit. Si minus
to-me friend go-up higher a-friend to-be trusts if less
inveniar, non expedit quidem. Qui elevavit, et dejicere
I-be-found not it-is-expedient indeed who has-raised also to-cast-down
potest. Sera querela: Quoniam elevans allisisti me. Non
can late the-complaint because lifting-up you-have-dashed me not
est quod blandiatur celsitudo, ubi sollicitudo major. Illa
there-is what may-coax loftiness where care greater that
discrimen intendit, hæc amicum probat. Huic accingamur,
peril increases this a-friend proves to-this let-us-gird-ourselves
si nolumus tandem cum rubore novissimum locum tenere.
if we-do-not-wish at-last with blushing the-last place to-hold

Quale debeat esse procerum Ecclesiæ studium

VI · MINISTRY, NOT DOMINION

The prophet raised to office was told to root up and to plant, words of labor, not pomp; a ministry is laid on the pope, not a dominion. He goes into the world, his field, as steward, not lord, to tame the wolves but not lord it over the sheep; humility is his brightest jewel.

Factum superiorem dissimulare nequimus; sed enim ad quid
made superior to-dissemble we-cannot but for to what
omnimodis attendendum. Non enim ad dominandum opinor.
in-every-way to-be-attended not for for ruling I-think
Nam et propheta, cum similiter levaretur, audivit: Ut
for also the-prophet when likewise he-was-raised heard that
evellas et destruas, et disperdas et dissipes, et ædifices
you-may-pluck-up and destroy and ruin and scatter and build
et plantes. Quid horum fastum sonat? Rusticani magis
and plant which of-these pride sounds of-rustic rather
sudoris schemate quodam labor spiritualis expressus est.
sweat under-a-figure certain the-labor spiritual expressed is
Et nos igitur, ut multum sentiamus de nobis, impositum
and we therefore that much we-may-think about ourselves imposed
senserimus ministerium, non dominium datum. Non sum
we-shall-have-thought a-ministry not a-dominion given not am
ego major propheta; et si forte par potestate, sed meritorum
I greater than-a-prophet and if perhaps equal in-power yet of-merits
non est comparatio. Hæc loquere tibi, et doce te
not there-is comparison these-things speak to-yourself and teach you
ipsum, qui alios doces. Puta te velut unum aliquem ex
yourself who others teach think yourself as one some-one of
prophetis. An non satis ad te? Et nimium. Sed gratia
the-prophets or not enough for you and too-much but by-the-grace

Dei es id quod es. Quid? Esto quod propheta:
of-God you-are that which you-are what let-it-be that a-prophet
nunquid plus quam propheta? Si sapis, eris contentus
surely-not more than a-prophet if you-are-wise you-shall-be content
mensura quam tibi mensus est Deus. Nam quod amplius
with-the-measure which to-you measured has God for what more
est, a malo est. Disce exemplo prophetico præsidere
is from evil is learn by-the-example prophetic to-preside
non tam ad imperitandum, quam ad factitandum quod
not so-much for commanding as for doing what
tempus requirit. Disce sarculo tibi opus esse, non sceptro,
the-time requires learn of-a-hoe to-you need to-be not of-a-scepter
ut opus facias prophetæ. Et quidem ille non regnaturus
that the-work you-may-do of-a-prophet and indeed he not about-to-reign
ascendit, sed exstirpaturus. Putasne et tu invenias aliquid
went-up but about-to-root-out do-you-think also you may-find something
elaborandum in agro Domini tui? Et plurimum. Non plane
to-be-labored in the-field of-the-Lord your and very-much not plainly
totum quivere emundare Prophetæ: aliquid filiis suis Apostolis
all could to-cleanse the-Prophets something to-sons their the-Apostles
quod agerent reliquerunt; aliquid ipsi parentes tui tibi. Sed
which they-might-do left something they parents your to-you but
nec tu ad omne sufficies. Aliquid profecto tuo relicturus
not-even you for all shall-suffice something surely to-your about-to-leave
es successori, et ille aliis, et alii aliis usque in finem.
you-are successor and he to-others and others to-others up to the-end
Circa undecimam denique horam operarii otii arguuntur,
about the-eleventh finally hour the-workmen of-idleness are-accused
et mittuntur in vineam. Antecessores tui Apostoli audierunt,
and are-sent into the-vineyard predecessors your the-Apostles heard
quia messis quidem multa, operarii vero pauci. Paternam
that the-harvest indeed great the-workmen but few the-paternal

tibi vindicato hæreditatem. Nam si filius, et hæres. Ut
for-yourself claim inheritance for if a-son also an-heir that
probes hæredem, evigila ad curam; et non otio torpeas,
you-may-prove an-heir awake to care and not with-idleness be-torpid
ne et tibi dicatur: Quid hic stas tota die otiosus?
lest also to-you it-be-said why here do-you-stand the-whole day idle
Multo minus inveniri oportet aut deliciis resolutum, aut
much less to-be-found it-behooves either by-delights loosened or
resupinum pompis. Nihil horum tibi tabulæ testatoris
lying-back in-pomps nothing of-these to-you the-tablets of-the-testator
assignant. Sed quid? Si illarum tenore contentus sis,
assign but what if of-their with-the-tenor content you-be
curam potius hæreditabis et operam, quam gloriam et divitias.
care rather you-shall-inherit and labor than glory and riches
Blanditur cathedra? Specula est. Inde denique superintendis,
coaxes the-chair a-watchtower it-is thence finally you-oversee
sonans tibi episcopi nomine non dominium, sed officium.
sounding to-you of-bishop by-the-name not dominion but office
Quidni loceris in eminenti, unde prospectes
why-not should-you-be-placed on a-height whence you-may-look-out-over
omnia. qui speculator super omnia constitueris? Enimvero
all-things who as-watchman over all-things you-have-been-appointed for-indeed
prospectus iste procinctum parit, non otium. Quo modo
outlook this readiness begets not leisure in-what way
libet gloriari, ubi otiari non licet? Nec locus est
does-it-please to-glory where to-be-at-leisure not it-is-allowed nor place is-there
otio, ubi sedula urget sollicitudo omnium Ecclesiarum.
for-leisure where diligent urges the-care of-all the-Churches
Nam quid tibi aliud dimisit sanctus Apostolus? Quod
for what to-you else left the-holy Apostle what
habeo, inquit, hoc tibi do. Quid illud? Unum scio: non
I-have he-says this to-you I-give what that one-thing I-know not

est aurum neque argentum, cum ipse dicat: Argentum et
it-is gold nor silver since he says silver and
aurum non est mihi. Si habere contingat, utere non pro
gold not is to-me if to-have it-befall use not for
libitu, sed pro tempore. Sic eris utens illis, quasi non
pleasure but for the-time so you-shall-be using them as-if not
utens. Ipsa quidem, quod ad animi bonum spectat, nec
using they indeed as-far-as to of-the-mind good looks neither
bona sunt, nec mala: usus tamen horum bonus, abusio
good are nor evil the-use yet of-them good the-abuse
mala, sollicitudo pejor, quæstus turpior. Esto, ut alia
evil care worse gain more-shameful let-it-be that by-other
quacunque ratione hæc tibi vindices: sed non apostolico
whatever reason these-things to-yourself you-claim but not by-apostolic
jure. Nec enim tibi ille dare quod non habuit potuit. Quod
right nor for to-you he to-give what not he-had could what
habuit, hoc dedit, sollicitudinem, ut dixi, super Ecclesias.
he-had this he-gave care as I-said over the-Churches
Nunquid dominationem? Audi ipsum. Non dominantes, ait,
surely-not dominion hear him not lording-it he-says
in clero, sed forma facti gregis. Et ne dictum sola
among the-clergy but a-pattern made of-the-flock and lest said by-humility
humilitate putes, non etiam veritate, vox Domini est
alone you-think not also by-truth the-voice of-the-Lord is
in Evangelio: Reges gentium dominantur eorum, et qui
in the-Gospel the-kings of-the-nations lord-it-over them and who
potestatem habent super eos, benefici vocantur; et infert: Vos
power have over them benefactors are-called and he-adds you
autem non sic. Planum est: Apostolis interdicitur dominatus.
moreover not so plain it-is to-the-Apostles is-forbidden lordship

I ergo tu, et tibi usurpare aude aut dominans
go therefore you and for-yourself to-usurp dare either lording
apostolatum, aut apostolicus dominatum. Plane ab alterutro
the-apostolate or apostolic lordship plainly from one-or-the-other
prohiberis. Si utrumque simul habere voles, perdes
you-are-prohibited if both at-once to-have you-shall-wish you-shall-lose
utrumque. Alioquin non te exceptum illorum numero
both otherwise not you excepted of-those from-the-number
putes, de quibus queritur Deus sic: Ipsi regnaverunt,
you-should-think about whom complains God thus they reigned
et non ex me; principes exstiterunt, et ego non cognovi.
and not from me princes stood-forth and I not knew
Jam si regnare sine Deo juvat, habes gloriam, sed non apud
now if to-reign without God pleases you-have glory but not with
Deum. At si interdictum tenemus, audiamus edictum. Qui
God but if the-prohibition we-hold let-us-hear the-edict who
major est vestrum, fiat sicut junior; et qui præcessor
greater is of-you let-him-become as the-younger and who the-leader
est, sicut qui ministrat. Forma apostolica hæc est: dominatio
is as he-who serves the-form apostolic this is lordship
interdicitur, indicitur ministratio, quæ et commendatur ipsius
is-forbidden is-enjoined service which also is-commended of-the-very
exemplo Legislatoris, qui secutus adjungit: Ego autem in
by-the-example of-the-Lawgiver who following adds I moreover in
medio vestrum sum, tanquam qui ministrat. Quis se
the-midst of-you am as he-who serves who himself
jam titulo hoc inglorium putet, quo se prior Dominus
now by-title this inglorious would-think by-which himself first the-Lord
gloriæ præsignivit? Merito Paulus gloriatur in eo, dicens:
of-glory marked-beforehand deservedly Paul glories in it saying
Ministri Christi sunt, et ego. Et addit: Ut minus sapiens
ministers of-Christ they-are and I and he-adds as less wise

dico, plus ego. In laboribus plurimis, in carceribus abundantius,
I-say more I in labors very-many in prisons more-abundantly
in plagis supra modum, in mortibus frequenter. O præclarum
in stripes above measure in deaths frequently O splendid
ministerium! Quo non id gloriosius principatu? Si gloriari
ministry by-what not this more-glorious than-a-principate if to-glory
oportet, forma tibi sanctorum præfigitur, Apostolorum
it-behooves the-form to-you of-the-saints is-prefigured of-the-Apostles
proponitur gloria. Parvane tibi illa videtur? Quis mihi tribuat
is-set-forth the-glory small to-you that seems who to-me may-grant
similem fieri in gloria sanctorum? Clamat propheta: Mihi
like to-become in the-glory of-the-saints cries the-prophet to-me
autem nimis honorificati sunt amici tui, Deus; nimis
moreover exceedingly honored are friends your God exceedingly
confortatus est principatus eorum. Clamat Apostolus: Mihi
strengthened is principality their cries the-Apostle to-me
autem absit gloriari nisi in cruce Domini nostri Jesu Christi!
moreover far-be-it to-glory except in the-cross of-the-Lord our Jesus Christ
Hoc glorieris opto semper optimo genere gloriæ, quod
in-this may-you-glory I-wish always in-the-best kind of-glory which
Apostoli, quod Prophetæ delegere sibi, transmisere tibi.
the-Apostles which the-Prophets chose for-themselves handed-down to-you
Agnosce hæreditatem tuam in Christi cruce, in laboribus
recognize inheritance your in of-Christ the-cross in labors
plurimis. Felix qui dicere potuit: Plus omnibus laboravi.
very-many happy who to-say could more than-all I-have-labored
Gloria est, sed nil in ea inane, nil molle, nil resupinum.
glory it-is but nothing in it empty nothing soft nothing lying-back
Si labor terret, merces invitet. Unusquisque enim secundum
if labor frightens the-reward let-invite each-one for according-to
suum laborem mercedem accipiet. Et si ille plus omnibus
his-own labor reward shall-receive and if he more than-all

laboravit, non tamen totum elaboravit, et adhuc locus est.
labored not yet all he-labored-out and still place there-is
Exi in agrum Domini tui, et considera diligenter, quantis
go-out into the-field of-the-Lord your and consider diligently with-how-many
hodieque de veteri maledicto silvescat spinis ac tribulis. Exi,
today from the-old curse it-grows-wild with-thorns and thistles go-out
inquam, in mundum: ager est enim mundus, isque creditus
I-say into the-world the-field is for the-world and-it entrusted
tibi. Exi in illum, non tanquam dominus, sed tanquam
to-you go-out into it not as lord but as
villicus, videre et procurare unde exigendus es rationem.
steward to-see and to-manage whence to-be-demanded you-are a-reckoning
Exi, dixerim, quibusdam tuæ passibus intentæ sollicitudinis,
go-out I-should-say with-certain of-your steps intent of-care
et sollicitæ intentionis. Neque enim ipsi qui jussi sunt ire in
and of-careful intention nor for they who ordered were to-go into
orbem universum, orbem circumierunt præsentia corporis, sed
the-world whole the-world went-round with-the-presence of-the-body but
mentis providentia. Et tu leva oculos quosdam considerationis
of-the-mind with-the-foresight and you lift eyes certain of-consideration
tuæ, et vide regiones, si non sunt magis siccæ ad
your and see the-regions whether not they-are more dry for
ignem, quam albæ ad messem. Quam multæ, quas putaveras
fire than white for harvest how many which you-had-thought
fruges, diligenter inspectæ, vepres potius apparebunt? Imo
crops diligently inspected thornbushes rather shall-appear nay
ne vepres quidem: annosæ et veternosæ arbores sunt, sed
not thornbushes even aged and decrepit trees they-are but
non profecto fructiferæ; nisi forte glandium aut siliquarum,
not surely fruit-bearing unless perhaps of-acorns or of-husks
quas porci manducant. Quousque occupant terram? Nonne,
which the-pigs eat how-long do-they-occupy the-earth surely

si exis et cernis ista, pudebit otiosam jacere securim;
if you-go-out and see these-things shame-you idle to-lie the-axe
pudebit sine causa falcem apostolicam accepisse?
shame-you without cause the-sickle apostolic to-have-received
In hunc quondam agrum Isaac patriarcha exierat, cum
into this once field Isaac the-patriarch had-gone-out when
primum Rebecca occurrit ei: et, ut Scriptura habet, Exierat
first Rebecca met him and as Scripture has he-had-gone-out
ad meditandum. Ille ad meditandum, tu ad exstirpandum
for meditating he for meditating you for uprooting
egrediaris necesse est. Tibi jam præcessisse meditatio debet:
go-out necessary it-is for-you now to-have-gone-before meditation ought
tempus faciendi præ manibus. Si nunc hæsitare incipias,
the-time of-doing before hands if now to-hesitate you-begin
id quidem sero. Ante, juxta consilium Salvatoris, sedisse
this indeed late before according-to the-counsel of-the-Savior to-have-sat
debueras, ante æstimasse opus, metiri vires, ponderasse
you-ought before to-have-reckoned the-work to-measure strengths to-have-weighed
sapientiam, merita comparasse, sumptus computasse virtutum.
wisdom merits to-have-compared the-costs to-have-computed of-virtues
Age ergo, puta tempus putationis adesse, si tamen
come therefore think the-time of-pruning to-be-present if yet
meditationis præivit. Si cor movisti, movenda
of-meditation it-has-gone-before if the-heart you-have-moved to-be-moved
jam lingua, movenda est et manus. Accingere gladio
now the-tongue to-be-moved is and the-hand gird-yourself with-sword
tuo, gladio spiritus, quod est verbum Dei. Glorifica
your with-the-sword of-the-spirit which is the-word of-God glorify
manum et brachium dextrum in faciendo vindictam in
the-hand and the-arm right in doing vengeance on
nationibus, increpationes in populis, in alligando reges eorum
the-nations rebukes on the-peoples in binding kings their

in compedibus, et nobiles eorum in manicis ferreis. Si
in fetters and the-nobles their in manacles iron if
hæc facis, honorificas ministerium tuum, et ministerium
these-things you-do you-honor ministry your and the-ministry
te. Non mediocris iste principatus. Exturbare est hoc malas
you not moderate this principate to-drive-out is this evil
bestias a terminis tuis, quo greges tui securi in pascua
beasts from the-bounds your so-that flocks your secure to pasture
educantur. Domabis lupos, sed ovibus non dominaberis.
may-be-led-out you-shall-tame wolves but over-the-sheep not you-shall-lord-it
Pascendas utique, non premendas suscepisti. Si bene
to-be-fed surely not to-be-pressed you-have-undertaken-them if well
considerasti quis sis, hæc te oportere facere non
you-have-considered who you-are these-things you to-behoove to-do not
ignoras. Porro scienti et non facienti, peccatum
you-know-not moreover to-the-one-knowing and not doing a-sin
est tibi. Non es oblitus ubi legeris: Servus sciens
it-is to-you not you-are forgetful where you-have-read the-servant knowing
voluntatem domini sui, et non faciens, plagis vapulabit
the-will of-lord his and not doing with-stripes shall-be-beaten
multis. Sic Prophetæ, sic Apostoli factitabant. Fortes fuere
many so the-Prophets so the-Apostles were-wont-to-do strong they-were
in bello, non molles in sericis: Si filius es Apostolorum
in war not soft in silks if a-son you-are of-the-Apostles
et Prophetarum, et tu fac similiter. Vindica tibi nobile
and of-the-Prophets also you do likewise claim for-yourself the-noble
genus similibus moribus; quod non aliunde nobile, quam
race by-like morals which not from-elsewhere noble than
morum ingenuitate, et fidei fortitudine fit. Per
of-morals from-the-freeborn-quality and of-faith from-the-bravery it-becomes through
hanc vicerunt regna, operati sunt justitiam, adepti sunt
this they-conquered kingdoms worked they-have justice obtained they-have

repromissiones. Hoc chirographum paternæ tuæ hæreditatis,
promises this the-handwriting of-paternal your inheritance
quod tibi evolvimus, ubi inspicias portionem quæ te
which to-you we-unroll where you-may-look-into the-portion which you
contingit. Induere fortitudinem, et hæreditasti. Posside
touches put-on bravery and you-have-inherited possess
fidem, posside pietatem, posside sapientiam, sed sapientiam
faith possess piety possess wisdom but the-wisdom
sanctorum (ipsa est timor Domini), et habes quod tuum
of-the-saints it is the-fear of-the-Lord and you-have what yours
est. Habes sine defraudatione integrum paternum fundum.
is you-have without defrauding whole the-paternal estate
Pretiosissimus fundus virtus est. Bonus fundus humilitas
the-most-precious estate virtue is a-good estate humility
in quo omne ædificium spirituale constructum crescit in
on which every building spiritual constructed grows into
templum sanctum in Domino. Per hanc nonnulli possedere
a-temple holy in the-Lord through this some have-possessed
etiam portas inimicorum. Quæ enim virtutum æque potest
even the-gates of-enemies which for of-the-virtues equally can
dæmonum omnem debellare superbiam, tyrannidem hominum?
of-demons all to-subdue the-pride the-tyranny of-men
Cæterum cum omni indifferenter personæ hæc sit quædam
moreover since for-every indifferently person this be a-certain
turris fortitudinis a facie inimici; nescio quo pacto
tower of-strength from the-face of-the-enemy I-know-not on-what terms
tamen vis ejus major in majoribus, et in clarioribus
yet the-force its greater in the-greater and in the-more-illustrious
clarior comprobatur. Nulla splendidior gemma, in omni
more-illustrious is-proved no more-splendid gem in all

præcipue ornatu summi Pontificis. Quo enim celsior
especially the-adornment of-the-highest Pontiff by-how-much for loftier
cæteris, eo humilitate apparet illustrior et se ipso.
than-the-others so-much in-humility he-appears more-illustrious and than-him himself

Resumens priorem quæstionem, quis sit, diligentius expendit

VII · NOT THE SUMMIT

Bernard admits he has run ahead to what the pope should be, ashamed to show a man naked at the summit. The highest is he to whom nothing can be added, and Eugenius errs if he thinks himself that; dignities are not virtues, and his virtue was proved before his dignity.

Arguar forsitan, quod non satis primis explicitis
I-shall-be-accused perhaps that not enough with-the-first unfolded
partibus, in secundas nescio quomodo stilus excurrerit,
parts into the-second I-know-not how the-pen ran-out
describere inchoans qualem te oporteat esse, cum necdum,
to-describe beginning of-what-kind you it-behooves to-be when not-yet
quis sis, plenius expressisset. Credo erubescens in summo
who you-are more-fully it-had-expressed I-believe blushing on the-highest
positum apice videri hominem nudum, festinavit induere
placed peak to-be-seen a-man naked it-hastened to-clothe
insignibus suis. Absque his nempe eo deformior,
with-insignia his without these surely by-so-much more-deformed
quo illustrior pares. Nunquid potest abscondi civitatis
as-much-as more-illustrious you-appear surely-not can to-be-hidden of-a-city
supra montem positæ desolatio, aut latere fumus lucernæ
on a-mountain placed the-desolation or to-lie-hidden the-smoke of-a-lamp
exstinctæ super candelabrum? Simia in tecto, rex fatuus in
extinguished on the-candlestick an-ape on the-roof a-king foolish on

solio sedens. Et nunc audi canticum meum, et quidem
the-throne sitting and now hear song my and indeed
minus suave, sed salutare. Monstruosa res gradus summus, et
less sweet but wholesome monstrous thing a-rank highest and
animus infimus: sedes prima, et vita ima; lingua magniloqua,
a-mind lowest a-seat first and a-life lowest a-tongue grandiloquent
et manus otiosa; sermo multus, et fructus nullus; vultus
and a-hand idle speech much and fruit none a-face
gravis, et actus levis; ingens auctoritas, et nutans stabilitas.
grave and conduct light huge authority and wavering stability
Admovi speculum: fœdus se in eo vultus agnoscat: tu
I-have-held-up a-mirror the-foul himself in it face let-recognize you
tuum gaude dissimilem inveniri. Inspice tamen et tu, ne forte,
yours rejoice unlike to-be-found look-into yet also you lest perhaps
etsi sit unde merito placeas tibi, etiam in quo debeas
though there-be whence deservedly you-may-please yourself also in which you-ought
displicere, non desit. Volo glorieris testimonio conscientiæ
to-displease not be-lacking I-wish you-may-glory in-the-testimony of-conscience
tuæ, sed non minus ut eodem ipso humilieris. Rara vox,
your but not less that by-that same you-may-be-humbled rare voice
Nihil mihi conscius sum. Cautior in bonis ambulas, si
nothing to-myself conscious I-am more-cautiously among goods you-walk if
et mala non lateant. Quamobrem, ut dixi, noveris te, ut
also evils not lie-hidden wherefore as I-said may-you-know yourself that
inter angustias quæ non desunt, fruaris conscientiæ bono;
amid straits which not are-lacking you-may-enjoy of-conscience the-good
magis autem ut scias quid desit tibi. Nam cui
more moreover that you-may-know what is-lacking to-you for to-whom
non desit? Omnia illi desunt, qui nihil sibi desse
not is-it-lacking all-things to-him are-lacking who nothing to-himself to-be-lacking
putat. Quid si summus Pontifex sis? Numquid quia
thinks what if highest Pontiff you-are surely-not because

summus Pontifex, ideo summus? Infimum noris esse, si
highest Pontiff therefore highest lowest know-yourself to-be if
summum putas. Quis summus? Cui addi non possit.
highest you-think who highest to-whom to-be-added not can
Graviter erras, si te illum existimes. Absit. Non tu de illis
gravely you-err if yourself him you-reckon far-be-it not you of those
es qui dignitates virtutes putant. Tibi ante experta virtus,
are who dignities virtues think for-you before proven virtue
quam dignitas fuit. Augustis relinquito illam sententiam,
than dignity was to-the-Augusti leave that opinion
aliisque, qui divinis coli honoribus non timuerunt:
and-to-others who with-divine to-be-worshiped honors not feared
verbi gratia, Nabuchodonosor, Alexandro, Antiocho, Herodi.
of-word for-the-sake Nebuchadnezzar Alexander Antiochus Herod
Tu vero considera non consummatione summum te dici,
you but consider not by-consummation highest you to-be-called
sed comparatione. Nec me putes comparationem dicere
but by-comparison nor me think comparison to-mean
meritorum, sed ministeriorum. Sic te existimet homo, ut
of-merits but of-ministries so you let-reckon man as
ministrum Christi, et (quod absque præjudicio sanctitatis
minister of-Christ and what without prejudice of-holiness
cujuspiam dixerim) summum plane inter ministros. Alias
of-anyone I-would-say highest plainly among ministers otherwise
niti te ad summam velim, non putare summum,
to-strive you to the-highest I-would-wish not to-think-yourself highest
aut velle putari antequam sis. Nam quomodo proficis,
or to-wish to-be-thought before you-are for how do-you-advance
si jam sufficis tibi? Non sit proinde tibi aut pigrum
if already you-suffice for-yourself not let-it-be therefore for-you either slothful
vestigare quid desit, aut fateri quod desit verecundum.
to-track what is-lacking or to-confess what is-lacking shameful

Loquere et tu voce antecessoris tui, Non quod jam
speak also you with-the-voice of-predecessor your not that already
acceperim, aut jam perfectus sim: et rursum, Ego me non
I-have-received or already perfect I-am and again I myself not
arbitror comprehendisse. Hæc scientia sanctorum: hæc longe
think to-have-apprehended this the-knowledge of-the-saints this far
ab illa quæ inflat. Hanc qui apponit, apponit et dolorem:
from that which puffs-up this who adds adds also sorrow
sed dolorem hunc nemo unquam sapiens subterfugit. Est
but sorrow this no-one ever wise has-fled is
quippe medicinalis dolor, per quem stupor ille lethalis
indeed a-medicinal sorrow through which numbness that deadly
animi duri et pœnitentis extunditur. Et ideo sapiens,
of-the-mind hard and penitent is-beaten-out and therefore wise
qui dicere potuit: Et dolor meus in conspectu meo semper.
who to-say could and sorrow my in sight my always
Nunc jam repetendæ reliquiæ, si quæ sunt, loci illius,
now now to-be-taken-up-again the-remnants if any are of-place that
a quo paulo ante divertimus.
from which a-little before we-digressed

De pontificiæ dignitatis et potestatis excellentia disserit

VIII · WHO HE IS

Bernard lists the pope's titles: high priest, prince of bishops, heir of the apostles, Abel in primacy, Noah in government, Abraham in patriarchate, Peter in power, Christ by anointing. Other pastors have their flocks; to him alone is committed the whole ship, the universal church.

Age, indagemus adhuc diligentius qui sis, quam geras
come let-us-track still more-diligently who you-are what you-bear
videlicet pro tempore personam in Ecclesia Dei. Quis es?
namely for the-time person in the-Church of-God who are-you
Sacerdos magnus, summus Pontifex. Tu princeps episcoporum,
priest great highest Pontiff you the-prince of-bishops
tu hæres Apostolorum, tu primatu Abel, gubernatu Noe,
you the-heir of-the-Apostles you in-primacy Abel in-governance Noah
patriarchatu Abraham, ordine Melchisedech, dignitate Aaron,
in-patriarchate Abraham in-order Melchizedek in-dignity Aaron
auctoritate Moyses, judicatu Samuel, potestate Petrus, unctione
in-authority Moses in-judgeship Samuel in-power Peter in-anointing
Christus. Tu es cui claves traditæ, cui oves creditæ
Christ you are-he to-whom the-keys handed to-whom the-sheep entrusted
sunt. Sunt quidem et alii cœli janitores, et gregum
are there-are indeed also other of-heaven doorkeepers and of-flocks
pastores: sed tu tanto gloriosius, quanto et differentius
shepherds but you so-much more-gloriously as-much-as also more-distinctively
utrumque præ cæteris nomen hæreditasti. Habent illi sibi
each before the-others name have-inherited have they to-themselves
assignatos greges, singuli singulos: tibi universi crediti, uni
assigned flocks each one to-you all entrusted to-one
unus. Nec modo ovium, sed et pastorum tu unus omnium
one nor only of-sheep but also of-shepherds you the-one of-all

pastor. Unde id probem quæris? Ex verbo Domini. Cui
shepherd whence this should-I-prove you-ask from the-word of-the-Lord to-whom
enim, non dico episcoporum, sed etiam Apostolorum sic
for not I-say of-the-bishops but also of-the-Apostles so
absolute et indiscrete totæ commissæ sunt oves? Si me amas,
absolutely and indiscriminately all entrusted were the-sheep if me you-love
Petre, pasce oves meas. Quas? illius vel illius populos civitatis,
Peter feed sheep my which of-this or of-that the-peoples city
aut regionis, aut certi regni? Oves meas, inquit. Cui non
or region or certain kingdom sheep my he-says to-whom not
planum, non designasse aliquas, sed assignasse omnes? Nihil
plain not to-have-designated some but to-have-assigned all nothing
excipitur, ubi distinguitur nihil. Et forte præsentes cæteri
is-excepted where is-distinguished nothing and perhaps present the-other
condiscipuli erant, cum committens uni, unitatem omnibus
fellow-disciples were when entrusting to-one unity to-all
commendaret in uno grege et uno pastore, secundum illud:
he-commended in one flock and one shepherd according-to that
Una est columba mea, formosa mea, perfecta mea. Ubi unitas,
one is dove my beautiful my perfect my where unity
ibi perfectio. Reliqui numeri perfectionem non habent, sed
there perfection the-remaining numbers perfection not have but
divisionem, recedentes ab unitate. Inde est quod alii singuli
division departing from unity thence it-is that others each
singulas sortiti sunt plebes, scientes sacramentum. Denique
one obtained have commons knowing the-sacrament finally
Jacobus, qui videbatur columna Ecclesiæ, una contentus est
James who seemed a-pillar of-the-Church with-one content was
Hierosolyma, Petro universitatem cedens. Pulchre vero ibi
Jerusalem to-Peter the-whole yielding beautifully but there
positus est suscitare semen defuncti fratris, ubi occisus
placed was-he to-raise the-seed of-(his)-dead brother where killed

est ille: nam dictus est frater Domini. Porro cedente
was that-one for called he-was the-brother of-the-Lord moreover yielding
Domini fratre, quis se alter ingerat Petri prærogativæ?
of-the-Lord brother who himself another would-thrust of-Peter on-the-prerogative
Ergo, juxta canones tuos, alii in partem sollicitudinis, tu
therefore according-to canons your others to a-part of-the-care you
in plenitudinem potestatis vocatus es. Aliorum potestas certis
to the-fullness of-power called are of-others the-power by-certain
arctatur limitibus: tua extenditur et in ipsos, qui potestatem
is-confined limits yours is-extended also over them who power
super alios acceperunt. Nonne, si causa exstiterit, tu
over others have-received surely if cause shall-have-stood-forth you
episcopo cœlum claudere, tu ipsum ab episcopatu deponere
to-a-bishop heaven to-close you him from the-bishopric to-depose
etiam et tradere satanæ potes? Stat ergo inconcussum
even and to-hand-over to-Satan can stands therefore unshaken
privilegium tuum tibi tam in datis clavibus, quam in ovibus
privilege your for-you as-much in given keys as in sheep
commendatis. Accipe aliud, quod nihilominus prærogativam
entrusted take another which nonetheless the-prerogative
confirmat tibi. Discipuli navigabant, et Dominus apparebat
confirms to-you the-disciples were-sailing and the-Lord appeared
in littore; quodque jucundius erat, in corpore redivivo. Sciens
on the-shore and-what more-pleasant was in body risen-again knowing
Petrus quia Dominus est, in mare se misit, et sic
Peter that the-Lord it-is into the-sea himself cast and so
venit ad ipsum, aliis navigio pervenientibus. Quid istud?
came to him the-others by-ship arriving what this
Nempe signum singularis pontificii Petri, per quod non
surely the-sign of-the-singular pontificate of-Peter by which not
navem unam, ut cæteri quique suam, sed sæculum ipsum
ship one as the-others each his-own but the-world itself

susceperit gubernandum. Mare enim sæculum est; naves,
he-has-undertaken to-be-governed the-sea for the-world is the-ships
Ecclesiæ. Inde est quod altera vice instar Domini gradiens
the-Churches thence it-is that another time like the-Lord walking
super aquas, unicum se Christi vicarium designavit, qui
upon the-waters only himself of-Christ the-vicar he-designated who
non uni populo, sed cunctis præesse deberet: siquidem
not over-one people but over-all to-preside should since
aquæ multæ, populi multi. Ita cum quisque cæterorum habeat
waters many peoples many so while each of-the-others has
suam, tibi una commissa est grandissima navis; facta ex
his-own to-you one entrusted is very-great ship made from
omnibus ipsa universalis Ecclesia, toto orbe diffusa.
all the-very universal Church over-the-whole world spread

Propriæ naturæ considerationem commendat

IX · WHAT HE IS

Bernard turns from who the pope is to what he is: still what he was, a man born naked from his mother's womb. Miter, gems, and silks pass like morning clouds; let him take his pattern from his origin and from the sacrament of redemption, sitting high but thinking humbly.

En quis es. Sed noli oblivisci etiam quid? Nam et
lo who you-are but do-not forget also what for also
ego non sum oblitus, id me promisisse repetiturum
I not have forgotten this me to-have-promised about-to-take-up-again
in opportunitate. Quam opportune cum eo qui es, etiam
at the-right-moment how opportunely with that which you-are also
quod ante eras, consideras! Quid dico, eras? Et nunc es.
what before you-were you-consider what do-I-say you-were also now you-are

Quid desinas intueri, quod non desisti esse? Una sane
why should-you-cease to-gaze-at what not you-have-ceased to-be one truly
consideratio est, quid fueris, et quid sis: nam quis sis
consideration is what you-were and what you-are for who you-are
factus, altera. Non oportet ut ista extundat illam in scrutinio
made the-other not it-behooves that this beat-out that in the-scrutiny
tui. Es enim, ut dixi, adhuc quod eras: et non minus
of-yourself you-are for as I-said still what you-were and not less
hoc es, quam quod factus es post, forte et magis.
this you-are than what made you-are afterward perhaps even more
Denique illud natus es, mutuatus hoc, non in hoc mutatus.
finally that born you-are borrowed this not into this changed
Non rejectum illud, sed istud adjectum. Tractemus utrumque
not rejected that but this added let-us-treat both
simul: nam, ut præfatum me memini, collatæ ex
together for as to-have-said-beforehand I remember compared with
invicem ambæ res utiliores fient. Dixi supra consideranti
each-other both things more-useful shall-become I-said above to-the-one-considering
quid sis, naturam occurrere, qua es homo: nam homo
what you-are nature to-occur by-which you-are man for man
natus es. Porro percunctanti quis, personæ respondebitur
born you-are moreover to-the-one-asking who of-the-person shall-be-answered
nomen, quod es episcopus: quod quidem factus, non
the-name that you-are bishop which indeed made not
natus es. Quid tibi horum videtur ad purum esse tui,
born you-are which to-you of-these seems to the-pure being of-yourself
et ad te principalius pertinere? quod factus, an quod natus?
and to you more-principally to-pertain what made or what born
Nonne quod natus? Hoc ergo consulo consideres maxime,
surely what born this therefore I-counsel you-consider most
quod maxime es, hominem videlicet, quod et natus es.
what most you-are man namely which also born you-are

Nec modo quid natus, sed et qualis natus, oportet attendas,
nor only what born but also of-what-kind born it-behooves you-attend
si non vis tuæ considerationis fructu et utilitate fraudari.
if not you-wish of-your consideration of-the-fruit and usefulness to-be-cheated
Tolle proinde nunc hæreditaria hæc perizomata ab initio
take-off therefore now hereditary these aprons from the-beginning
maledicta. Dirumpe velamen foliorum celantium ignominiam,
cursed burst the-veil of-leaves concealing ignominy
non plagam curantium. Dele fucum fugacis honoris hujus, et
not the-wound curing blot-out the-paint of-fleeting honor this and
male coloratæ nitorem gloriæ, ut nude nudum consideres,
badly of-colored the-sheen glory that nakedly naked you-may-consider
quia nudus egressus es de utero matris tuæ. Nunquid
because naked come-forth you-have from the-womb of-mother your surely-not
infulatus? numquid micans gemmis, aut floridus sericis, aut
mitered surely-not flashing with-gems or flowery with-silks or
coronatus pennis, aut suffarcinatus metallis? Si cuncta hæc,
crowned with-feathers or stuffed with-metals if all these
veluti nubes quasdam matutinas, velociter transeuntes et cito
as clouds certain morning swiftly passing and quickly
pertransituras, dissipes et exsuffles a facie considerationis
about-to-pass-away you-scatter and blow-away from the-face of-consideration
tuæ, occurret tibi homo nudus, et pauper, et miser, et
your shall-occur to-you a-man naked and poor and wretched and
miserabilis; homo dolens quod homo sit, erubescens quod
pitiable a-man grieving that a-man he-is blushing that
nudus sit, plorans quod natus sit, murmurans quod sit;
naked he-is weeping that born he-is murmuring that he-is
homo natus ad laborem, non ad honorem; homo natus
a-man born for labor not for honor a-man born
de muliere, et ob hoc cum reatu; brevi vivens tempore,
of woman and for this with guilt a-brief living time

ideoque cum metu; repletus multis miseriis, et propterea
and-therefore with fear filled with-many miseries and therefore
cum fletu. Et vere multis, quia corporis et animæ simul.
with weeping and truly with-many because of-body and of-soul together
Quid enim calamitate vacat nascenti in peccato, fragili
what for from-calamity is-free for-one-being-born in sin with-fragile
corpore, et mente sterili? Vere ergo repletus, cui
body and mind barren truly therefore filled to-whom
infirmitas corporis, et fatuitas cordis cumulatur traduce
weakness of-body and folly of-heart is-heaped by-the-transmission
sordis, mortis addictione. Salubris copula, ut cogitans te
of-filth of-death by-the-sentence wholesome the-coupling that thinking yourself
summum Pontificem, attendas pariter vilissimum cinerem
highest Pontiff you-attend equally most-vile ash
non fuisse, sed esse. Imitetur cogitatio naturam; imitetur
not to-have-been but to-be let-imitate thought nature let-imitate
et, quod dignius est, Auctorem naturæ, summa imaque
also what more-worthy is the-Author of-nature highest-things and-lowest
consocians. Nonne natura in persona hominis vili limo vitæ
uniting surely nature in the-person of-man with-vile mud of-life
spiraculum colligavit? Nonne Auctor naturæ in sui persona
the-breath bind-together surely the-Author of-nature in his-own person
Verbum limumque contemperavit? Ita tibi sume formam
the-Word and-mud mix so for-yourself take the-form
tam de nostræ concretione originis, quam de sacramento
as-much from of-our the-composition origin as from the-sacrament
redemptionis: ut altus sedens, non alta sapiens sis,
of-redemption that high sitting not high-things savoring you-may-be
sed humilia de te sentiens, humilibusque consentiens.
but humble-things of yourself thinking and-with-the-humble agreeing

Tertium membrum considerationis sui, nempe Qualis sit, exponit

X · THE MEAN

Considering what kind of man he is keeps the pope within himself, neither cast down nor lifted up. The mean is the seat of measure, and measure is virtue; Bernard shows how the four virtues keep the soul from going too long, too broad, too high, or too deep.

Proinde si consideras quantus es, cogita etiam qualis
therefore if you-consider how-great you-are think also of-what-kind
et maxime. Hæc te sane consideratio tenet in te; nec
and most this you truly consideration holds in yourself nor
a te avolare sinit, non ambulare in magnis, neque in
from yourself to-fly-away allows not to-walk in great-things nor in
mirabilibus super te. In te consistito. Non infra dejici,
wonderful-things above you in yourself stand-firm not below to-be-cast-down
non attolli supra, non evadere in longius, non extendi
not to-be-raised above not to-escape into farther not to-be-stretched
in latius. Tene medium, si non vis perdere modum.
into wider hold the-middle if not you-wish to-lose the-measure
Locus medius tutus est. Medium sedes modi, et modus
the-place middle safe is the-middle the-seat of-measure and measure
virtus. Omnem extra modum mansionem, sapiens exsilium
virtue every outside measure dwelling the-wise-man exile
reputat. Propterea non est illi habitare in longo, quod ultra
reckons therefore not it-is for-him to-dwell in the-long which beyond
modum sit: sed ne in lato quidem quod extra sit: porro
measure is but not in the-broad even which outside is moreover
nec in alto vel imo, quod alterum supra, alterum infra sit.
nor in the-high or the-low which the-one above the-other below be

Denique et longitudo exterminium habere solet, et dilatatio
finally both length destruction to-have is-wont and broadening
scissuram, et altitudo ruinam, et profundum absorptionem.
rending and height ruin and the-deep swallowing
Dico hæc planius, ne me putes ea loqui quæ
I-say these-things more-plainly lest me you-think those-things to-speak which
Apostolus comprehendere hortatur cum omnibus sanctis,
the-Apostle to-comprehend exhorts with all the-saints
longitudinem, latitudinem, sublimitatem, et profundum: quod
length breadth height and depth which
alterius erit et disputationis, et temporis. Nunc autem
of-another shall-be both disputation and time now moreover
longum dico, cum sibi homo longiorem promittit vitam;
long I-call when to-himself man a-longer promises life
latum, cum in superfluas animus distenditur curas; altum,
broad when into superfluous the-mind is-stretched cares high
cum de se plus præsumit; profundum, cum se plus
when about himself more he-presumes deep when himself more
dejicit. Qui ergo longa sibi metitur tempora, nonne
he-casts-down who therefore long for-himself measures times surely
vere ingreditur iter exterminii, transiens vitæ terminos
truly enters the-road of-destruction crossing of-life the-bounds
productiori sollicitudine? Inde est, quod homines in
with-a-more-extended care thence it-is that men in
præsenti a sese exsules per oblivionem, in alia per
the-present from themselves exiles through forgetfulness into other through
inanem sollicitudinem migrant sæcula, non profutura, imo
empty care migrate ages not about-to-profit nay
nec futura. Similiter animus distentus in multa, multis
nor about-to-be likewise the-mind stretched into many-things by-many
laceretur curis necesse est. Nempe immoderata extensio
be-torn cares necessary it-is surely immoderate extension

extenuationem, et extenuatio nimia scissionem facit. Jam
thinning and thinning excessive tearing makes now
vero alta præsumptio, quid nisi ruinosa præcipitatio est?
but high presumption what but ruinous headlong-fall is
Legisti namque, Ante ruinam exaltatur cor. Quid
you-have-read for before ruin is-exalted the-heart what
e regione nimiæ pusillanimitatis dejectio, nisi desperata
over against-it of-excessive faint-heartedness the-dejection but desperate
quædam absorptio est? In hanc fortis non dejicietur.
a-certain swallowing is into this the-strong not shall-be-cast-down
Prudens longioris vitæ non abducetur incerto. Modestus
the-prudent of-a-longer life not shall-be-led-away by-the-uncertainty the-modest
moderabitur curas, temperabit a superfluis, non deerit
shall-moderate cares shall-refrain from superfluities not shall-fail
necessariis. Porro justus altiora se non præsumet, sed
necessities moreover the-just higher-things than-himself not shall-presume but
loquetur cum justo: Si justus fuero, non levabo caput.
shall-speak with the-just if just I-shall-have-been not I-shall-lift the-head

Serium examen sui Pontifici serio commendat

XI · HONEST SELF-JUDGMENT

Let Eugenius neither credit himself with more than the truth nor spare himself more than is just, distinguishing what he has from himself and what from God. He must know his zeal, his clemency, and the discretion that tempers them, for an eye clouded by anger or softness does not see rightly.

Tu ergo in hac consideratione tui caute ambules, et
you therefore in this consideration of-yourself cautiously may-walk and
tota æquitate verseris, ut nec plus vero tibi tribuas,
with-all equity be-occupied that neither more than-the-true to-yourself you-attribute
nec plus justo parcas. Porro plus vero tribuis, non
nor more than-the-just spare moreover more than-the-true you-attribute not
modo arrogando tibi quod non habes bonum, sed et quod
only by-arrogating to-yourself what not you-have good but also what
habes adscribendo. Vigilanter discerne, qualis ex te, et
you-have by-ascribing watchfully distinguish of-what-kind from yourself and
qualis sis dono Dei; et non sit in spiritu tuo
of-what-kind you-are by-the-gift of-God and not let-there-be in spirit your
dolus. Erit autem, nisi fideliter partiens, tua tibi, et
guile it-shall-be moreover unless faithfully dividing yours to-yourself and
quæ sunt Dei, Deo sine fraude resignes. Ex te mala,
what are of-God to-God without fraud you-resign from yourself evils
bona a Domino esse, persuasum tibi non ambigo. Sane
goods from the-Lord to-be persuaded to-you not I-doubt truly
inter considerandum qualis sis, etiam qualis fueris
while considering of-what-kind you-are also of-what-kind you-were
ad memoriam revocandum. Conferenda posteriora prioribus.
to memory to-be-recalled to-be-compared later-things with-earlier
Profecerisne in virtute, in sapientia, in intellectu, in
whether-you-have-advanced in virtue in wisdom in understanding in

suavitate morum; an ab his forte (quod absit!) defeceris.
sweetness of-manners or from these perhaps which far-be-it you-have-fallen-short
Patientior sis, an impatientior solito, iracundior leniorne,
more-patient you-are or more-impatient than-usual more-wrathful or-gentler
insolentior an humilior, affabilior an austerior, exorabilior an
more-insolent or humbler more-affable or more-austere more-exorable or
difficilior, pusillior animo an magnanimior, serius magis an
more-difficult smaller in-mind or more-magnanimous serious more or
plusculum dissolutus, timoratior an forte fidentior quam
somewhat-more dissolute more-god-fearing or perhaps more-confident than
oportet. Quam latus tibi patet campus in hoc genere
it-behooves how broad to-you lies-open a-field in this kind
considerandi! Memoro ego pauca, veluti quædam seminaria
of-considering I-mention I a-few-things as certain seedlings
proferens; non tamen ipse serens, sed dans semen serenti.
bringing-forth not yet myself sowing but giving seed to-the-sower
Oportet innotescat tibi zelus tuus, clementia tua, discretio
it-behooves become-known to-you zeal your clemency your discretion
quoque moderatrix earumdem virtutum, qualis videlicet
also the-moderator of-the-same virtues of-what-kind namely
in donandis injuriis, qualis sis in ulciscendis, quam in
in forgiving injuries of-what-kind you-are in avenging how in
utroque providus modi, loci, temporis observator. Prorsus
both provident of-measure of-place of-time an-observer wholly
consideranda tria hæc in usu virtutum harum; ne non sint
to-be-considered three these in the-use of-virtues these lest not they-be
virtutes, si præter hæc reperiantur: nempe ejusmodi, non
virtues if beyond these they-be-found surely such not
natura virtutes, sed usus facit. Nam ex se indifferentes
nature virtues but use makes for of themselves indifferent
esse noscuntur. Tuum est, aut abutendo et confundendo
to-be they-are-known yours it-is either by-abusing and by-confounding

facere vitia; aut bene ordinateque utendo, virtutes. Solent
to-make vices or well and-orderly by-using virtues they-are-wont
discretionis oculo caligante alterutrum sibi præripere
of-discretion with-the-eye growing-dim one-or-the-other from-each-other to-snatch
loca, terminos occupare. Porro caliginis duæ sunt causæ,
the-places the-bounds to-occupy moreover of-dimness two are the-causes
ira et mollior affectus. Is judicii censuram enervat, illa
anger and softer affection this of-judgment the-censure enervates that
præcipitat. Quomodo ab altero non periclitetur, aut pietas
hurries how by the-one not be-endangered either the-piety
clementiæ, aut zeli rectitudo? Turbatus præ ira oculus
of-clemency or of-zeal the-rectitude disturbed by anger the-eye
clementer nil intuetur; suffusus fluxa quadam et
mercifully nothing gazes-at suffused with-a-flowing certain and
muliebri mollitie animi rectum non videt. Non eris
womanly softness of-mind the-right not it-sees not you-shall-be
innocens, si aut punias eum cui forte parcendum esset,
innocent if either you-punish him who perhaps to-be-spared was
aut parcas ei qui fuerat puniendus.
or spare him who had-been to-be-punished

Neque in prosperis animum nimis laxandum, neque in adversis deficiendum

XII · ADVERSITY AND PROSPERITY

Bernard bids the pope see how he bears tribulation, constant in his own and sympathetic in others'. Prosperity is the harder test: David and Solomon lost their wisdom in it, and great is he whom success leaves without unseemly laughter, insolent speech, or excessive care of dress.

In tribulationibus quoque qualem te inveneris
in tribulations also of-what-kind yourself you-shall-have-found
nolo dissimules. Si constantem in tuis, condolentem
I-do-not-wish you-dissemble if constant in your-own grieving-with
in alienis gaude. Recti cordis hoc; e regione perversissimi,
in others' rejoice of-a-right heart this over against of-the-most-perverse
si cum in propriis deprehendaris fortasse impatiens, minime
if when in your-own you-be-caught perhaps impatient least
tamen in alienis compatiens sentiaris. Quid in prosperis?
yet in others' sympathizing you-be-felt what in prosperity
nihilne est quod considerationem sollicitet? Est utique si
nothing is-there which consideration may-stir there-is surely if
diligenter attendas, quam rarus semper exstiterit, qui non vel
diligently you-attend how rare always has-stood-forth who not even
modice in prosperitate animum relaxaverit a sui custodia
moderately in prosperity the-mind has-loosened from its-own guard
et disciplina. Quando hæc incautis non fuit ad disciplinam,
and discipline when this to-the-incautious not was to discipline
quod ignis ad ceram, quod solis radius ad nivem vel glaciem?
what fire to wax what of-the-sun the-ray to snow or ice
Sapiens David, sapientior Salomon fuit: sed blandientibus
wise David wiser Solomon was but coaxing

nimis secundis rebus alter ex parte, alter ex toto desipuit.
too-much favorable things the-one in part the-other in whole became-foolish
Magnus qui incidens in adversa, non excidit vel parum
great who falling into adversities not falls-away even a-little
a sapientia: nec minor cui præsens felicitas si arrisit,
from wisdom nor less to-whom present happiness if it-has-smiled
non irrisit. Quanquam facilius inveneris qui sapientiam
not has-mocked although more-easily you-may-find those-who wisdom
retinuerunt, contraria sibi fortuna, quam qui propitia non
retained contrary to-them fortune than who propitious not
perdiderunt. Præferendus ille et magnus est, cui inter
lost to-be-preferred he and great is in-whom amid
prospera saltem risus indecentior, aut sermo insolentior, aut
prosperity at-least laughter more-unseemly or speech more-insolent or
immoderatior cura vestis vel corporis non irrepsit.
more-immoderate care of-garment or of-body not has-crept-in

Ab otio et nugis vanisque sermonibus Pontificem dehortatur

XIII · TRIFLES

Idleness, mother of trifles and stepmother of virtues, must be shunned even in leisure. Trifles that are trifles among laymen are blasphemies in a priest's mouth; jests must be kept from his ears as well as his lips. Bernard would not easily say which is more damnable, to slander or to listen to a slanderer.

Etsi recte Sapiens hortatur sapientiam scribi in otio,
although rightly the-Wise-man exhorts wisdom to-be-written in leisure
cavendum et in otio otium est. Fugienda proinde
to-be-guarded-against also in leisure leisure is to-be-fled therefore
otiositas, mater nugarum, noverca virtutum. Inter sæculares
idleness the-mother of-trifles the-stepmother of-virtues among worldly-men
nugæ, nugæ sunt; in ore sacerdotis, blasphemiæ. Interdum
trifles trifles are in the-mouth of-a-priest blasphemies sometimes
tamen si incidant ferendæ fortassis; referendæ nunquam.
yet if they-occur to-be-borne perhaps to-be-repeated never
Magis interveniendum caute et prudenter nugacitati.
more to-be-intervened cautiously and prudently against-triflingness
Prorumpendum sane in serium quid, quod non modo
to-be-burst truly into serious something which not only
utiliter, sed libenter audiant et supersedeant otiosis.
usefully but gladly they-may-hear and leave-off idle-things
Consecrasti os tuum Evangelio: talibus jam aperire
you-have-consecrated mouth your to-the-Gospel to-such-things now to-open
illicitum, assuescere sacrilegium est. Labia sacerdotis, ait,
unlawful to-become-accustomed sacrilege it-is the-lips of-the-priest he-says
custodiunt scientiam et legem requirunt de ore ejus:
guard knowledge and the-law they-seek from the-mouth his
non nugas profecto vel fabulas. Verbum scurrile quod faceti
not trifles surely or tales the-word scurrilous which of-the-witty

urbanive nomine colorant, non sufficit peregrinari ab
or-of-the-urbane with-the-name they-color not suffices to-wander from
ore: procul et ab aure relegandum. Fœde ad cachinnos
the-mouth far also from the-ear to-be-banished foully to guffaws
moveris, fœdius moves. Porro detrahere, aut detrahentem
you-are-moved more-foully you-move moreover to-detract or the-detractor
audire, quid horum damnabilius sit, non facile dixerim.
to-hear which of-these more-damnable be not easily I-would-say

Personarum acceptionem in judiciis summopere vitandam

XIV · RESPECT OF PERSONS

The pope need not fear avarice, but he must guard against respect of persons, judging faces rather than causes. Bernard also warns against easy credulity, the cunning fox that he has found no great man escaping, and then announces that he will turn to what is beneath him.

De avaritia non est quod tuum fatigem intuitum, cum
about avarice not there-is why your I-should-weary gaze since
pecuniam tanquam paleam dicaris habere. Non prorsus, non
money like chaff you-are-said to-hold not wholly not
est quod pro illa timeatur a judiciis tuis. Sed est quod
there-is why for it it-be-feared from judgments your but there-is what
non minus sæpe, nec noxie minus insidiari judicantibus solet:
not less often nor harmfully less to-lie-in-wait for-judges is-wont
de quo maxime, quid in tua lateat conscientia, latere
about which most what in your may-lie-hidden conscience to-lie-hidden
te nolim. Quid illud sit quæris? Acceptio personarum.
from-you I-would-not-wish what that is you-ask the-respect of-persons
Non parvi te reum peccati existimes, si facies peccatorum
not of-small yourself guilty sin you-may-reckon if the-faces of-sinners

sumis et non potius causas dijudicas meritorum. Est item
you-take and not rather the-cases you-judge of-merits there-is likewise
vitium, cujus si te immunem sentis, inter omnes quos
a-vice of-which if yourself immune you-feel among all whom
novi ex his qui cathedras ascenderunt, sedebis me judice
I-have-known of those who chairs have-ascended you-shall-sit me judging
solitarius: quia veraciter singulariterque levasti te supra
solitary because truly and-singularly you-have-raised yourself above
te, juxta prophetam. Facilitas credulitatis hæc est, cujus
yourself according-to the-prophet the-facility of-credulity this is of-whose
callidissimæ vulpeculæ magnorum neminem comperi satis
most-cunning little-fox of-the-great no-one I-have-found enough
cavisse versutias. Inde eis ipsis pro nihilo iræ
to-have-guarded-against the-wiles thence for-them very for nothing angers
multæ, inde innocentium frequens addictio, inde præjudicia
many thence of-the-innocent frequent condemnation thence prejudgments
in absentes. Gratulor autem tibi: nec enim assentationis
against the-absent I-congratulate moreover you nor for of-flattery
apud te vereor incurrere notam: gratulor, inquam, præsidere
with you do-I-fear to-incur the-mark I-congratulate I-say to-preside
te usque adhuc absque horum omnium querela multa: an
you up to-now without of-these all complaint much whether
et sine culpa, tu videris. Nunc ad ea quæ sub
also without guilt you shall-see now to those-things which below
te sunt, consideratio intendenda. At alterius principii hoc:
you are consideration to-be-directed but of-another beginning this
siquidem tuis occupationibus sermo brevior competentior est.
since for-your occupations a-speech briefer more-suitable is

Pontificis esse, non tam ut omnes suo dominio subjiciat, sed ut omnes, quantum fieri potest, ad Ecclesiæ gremium perducat

I · THE WORLD BENEATH HIM

What is beneath the pope is the whole world, entrusted to him as a stewardship, not a possession. He is a debtor to the wise and the unwise: to unbelievers, to the obstinate Greeks, to heretics he must correct or restrain, and to the ambition ruling the church, which he must check while raising the oppressed.

Finis superioris libri huic principium ponit. Itaque juxta
the-end of-the-former book for-this a-beginning sets and-so according-to
promissum illius consideranda quæ sub te sunt. Quænam
the-promise of-that to-be-considered what-things below you are which
sint illa, non est quod a me quærendum putes,
be those not there-is why from me to-be-sought you-should-think
sacerdotum optime Eugeni; rectius fortasse quæ non sint
of-priests best Eugene more-rightly perhaps which not are
quæras. Orbe exeundum ei qui forte volet
you-should-seek out-of-the-world one-must-go for-him who perhaps shall-wish
explorare quæ non ad tuam pertinent curam. Parentes tui
to-explore what-things not to your pertain care the-parents your
destinati sunt non aliquas regiones, sed ipsum debellaturi
destined were not some regions but itself about-to-subdue
orbem: Ite in orbem universum, dictum est illis. Ipsi
the-world go into the-world whole said it-was to-them they
vero vendentes tunicas, emere gladios, ignitum eloquium
but selling tunics to-buy swords fiery eloquence
et spiritum vehementem, arma potentia Deo. Quo non
and spirit vehement arms powerful for-God whither not

pervenerunt victores inclyti, filii excussorum? Quo non
did-they-reach the-victors renowned the-sons of-the-shaken-out whither not
sagittæ potentium acutæ cum carbonibus desolatoriis? Et
the-arrows of-the-mighty sharp with coals desolating and
quidem in omnem terram exivit sonus eorum, et in fines
indeed into all the-earth went-out sound their and into the-ends
orbis terræ verba eorum. Penetrabant et incendebant
of-the-world of-the-earth words their they-penetrated and set-afire
verba illa incensa igni, quem Dominus misit in terram.
words those kindled with-the-fire which the-Lord sent on earth
Occumbebant strenuissimi bellatores, sed non succumbebant:
they-fell the-most-vigorous warriors but not they-succumbed
triumphabant et mortui. Nimis confortatus est principatus
they-triumphed also dead exceedingly strengthened is principality
eorum: constituti sunt principes super omnem terram.
their appointed were-they princes over all the-earth
Eis tu successisti in hæreditatem. Ita tu hæres et orbis
to-them you have-succeeded in inheritance so you heir and the-world
hæreditas. At quatenus hæc portio te contingit, aut contigerit
the-inheritance but how-far this portion you touches or has-touched
illos, id sobria consideratione pensandum. Non enim per
them this by-sober consideration to-be-weighed not for in
omnem reor modum, sed sane quodam tenus (ut mihi
every I-think way but truly in-a-certain degree as to-me
videtur) dispensatio tibi super illum credita est, non data
it-seems stewardship to-you over it entrusted is not given
possessio. Si pergis usurpare et hanc, contradicit tibi qui
possession if you-go-on to-usurp also this contradicts you he-who
dicit: Meus est orbis terræ et plenitudo ejus. Non tu
says mine is the-world of-the-earth and fullness its not you
ille de quo propheta: Et erit omnis terra possessio ejus.
are-he about whom the-prophet and shall-be all the-earth the-possession his

Christus hic est, qui possessionem sibi vindicat, et jure
Christ this is who possession for-himself claims both by-right
creationis, et merito redemptionis, et dono Patris.
of-creation and by-the-merit of-redemption and by-the-gift of-the-Father
Cui enim alteri dictum est, Postula a me, et dabo tibi
to-whom for other said was-it ask of me and I-shall-give you
gentes hæreditatem tuam, et possessionem tuam terminos
the-nations as-inheritance your and as-possession your the-ends
terræ. Possessionem et dominium cede huic: tu curam
of-the-earth possession and dominion yield to-this-one you the-care
illius habe. Pars tua hæc: ultra ne extendas manum.
of-it have part your this beyond do-not stretch hand
Quid, inquis? non negas præesse et dominari vetas? Plane sic.
what you-say not you-deny to-preside and to-rule you-forbid plainly so
Quasi non bene præsit, qui præest in sollicitudine. Numquid
as-if not well presides who presides in care surely-not
non et villa villico et parvus dominus subjectus est
not also the-estate to-the-steward and the-small lord subject is
pædagogo? Nec tamen villæ ille, nec is sui domini
to-the-tutor nor yet of-the-estate he nor this-one of-his lord
dominus est. Ita et tu præsis ut provideas, ut consulas,
lord is so also you may-preside that you-may-provide that you-may-counsel
ut procures, ut serves. Præsis ut prosis; præsis
that you-may-manage that you-may-preserve preside that you-may-profit preside
ut fidelis servus et prudens, quem constituit Dominus super
as a-faithful servant and prudent whom has-appointed the-Lord over
familiam suam. Ad quid? Ut des illis escam in tempore;
household his for what that you-may-give them food in season
hoc est, ut dispenses, non imperes. Hoc fac et dominari
this is that you-may-dispense not command this do and to-rule
ne affectes hominum homo, ut non dominetur tui omnis
do-not affect of-men a-man that not may-rule you any

injustitia. At satis superque id intimatum supra, cum, quis
injustice but enough and-more this intimated above when who
sis, disputaretur. Addo tamen et hoc: nam nullum tibi
you-are was-disputed I-add yet also this for no for-you
venenum, nullum gladium plus formido, quam libidinem
poison no sword more do-I-dread than the-lust
dominandi. Certe ut multum tibi tribuas, si multum
of-ruling surely though much to-yourself you-attribute if much
deceptus non es, nil te existimas plus accepisse a
deceived not you-are nothing you you-reckon more to-have-received from
magnis Apostolis. Recordare nunc vocis illius: Sapientibus et
the-great Apostles recall now voice that to-the-wise and
insipientibus debitor sum. Et si non indebitam tibi ipsam
to-the-unwise a-debtor I-am and if not undue to-you it
censes, hoc quoque simul memento, debitoris molestum
you-judge this also at-once remember of-debtor the-troublesome
nomen servienti potius, quam dominanti congruere. Servus
name to-one-serving rather than to-one-ruling to-fit the-servant
in Evangelio audit: Quantum debes domino meo? Ergo si
in the-Gospel hears how-much do-you-owe to-lord my therefore if
te agnoscis sapientibus et insipientibus non dominatorem,
you recognize-yourself to-the-wise and to-the-unwise not a-ruler
sed debitorem, curandum summopere tibi et tota vigilantia
but a-debtor to-be-cared-for exceedingly by-you and with-all vigilance
considerandum, quomodo et qui non sapiunt sapiant et qui
to-be-considered how both who not are-wise may-be-wise and who
desipuere resipiscant. At nullum genus insipientiæ
have-become-foolish may-come-to-their-senses but no kind of-folly
infidelitate, ut sic loquar, insipientius. Ergo et infidelibus
than-infidelity as so I-may-speak more-foolish therefore also to-the-unbelievers
debitor es, Judæis, Græcis et Gentibus.
a-debtor you-are to-Jews Greeks and Gentiles

Interest proinde tua, dare operam quam possis, ut increduli
it-concerns therefore you to-give effort as-much-as you-can that unbelievers
convertantur ad fidem, conversi non avertantur, aversi
be-converted to faith the-converted not be-turned-away the-turned-away
revertantur: porro perversi ordinentur ad rectitudinem,
return moreover the-perverse be-set in rectitude
subversi ad veritatem revocentur: subversores invictis
the-subverted to truth be-recalled subverters by-invincible
rationibus convincantur, ut vel emendentur ipsi, si fieri
reasons be-convicted that either be-amended they if to-be-done
potest; vel si non, perdant auctoritatem facultatemque
it-can or if not they-lose authority and-ability
alios subvertendi. Non omnino et ab hoc insipientium
others of-subverting not wholly also from this of-the-foolish
genere pessimo tibi dissimulandum. Dico autem hæreticos
kind worst for-you to-be-dissembled I-mean moreover heretics
schismaticosque: nam hi sunt subversi, et subversores;
and-schismatics for these are subverted and subverters
canes ad scissionem, vulpes ad fraudem, Erunt, inquam,
dogs for rending foxes for fraud they-shall-be I-say
hujusmodi maxime tuo studio aut corrigendi, ne pereant;
of-this-kind most by-your zeal either to-be-corrected lest they-perish
aut ne perimant, coercendi. Esto, de Judæis excusat te
or lest they-destroy to-be-restrained let-it-be about the-Jews excuses you
tempus: habent terminum suum qui præveniri non poterit.
the-time they-have term their which to-be-forestalled not shall-be-able
Plenitudinem gentium præire oportet. Sed de ipsis
the-fullness of-the-nations to-go-before it-behooves but about themselves
gentibus quid respondes? Imo quid tua consideratio respondet
the-nations what do-you-answer nay what your consideration answers
tibi percunctanti sic? Quid visum est patribus ponere
you asking thus what seemed-good has to-the-fathers to-set

metam Evangelio, verbum suspendere fidei, donec infidelitas
a-limit to-the-Gospel the-word to-suspend of-faith while unbelief
durat? Qua ratione, putamus, substitit velociter currens
lasts by-what reason do-we-think stopped the-swiftly running
sermo? quis primus inhibuit hunc salutarem cursum? Et illis
word who first checked this salutary course and to-them
causa forte quam nescimus, aut necessitas potuit obstitisse.
a-cause perhaps which we-know-not or necessity could have-stood-against
Nobis quæ dissimulandi ratio est? Qua fiducia, qua
for-us what of-dissembling the-reason is with-what confidence with-what
conscientia Christum non vel offerimus eis qui non
conscience Christ not even do-we-offer to-those who not
habent? An veritatem Dei in injustitia detinemus? Et
have or the-truth of-God in injustice do-we-hold-back and
quidem quandoque perveniat gentium plenitudo necesse est.
indeed sometime should-arrive of-the-nations the-fullness necessary it-is
Exspectamus ut in eas incidat fides? Cui credere casu
do-we-wait that upon them should-fall faith to-whom to-believe by-chance
contigit? Quomodo credent sine prædicante? Petrus ad
has-it-befallen how shall-they-believe without one-preaching Peter to
Cornelium, Philippus ad eunuchum missi sunt, et, si exemplum
Cornelius Philip to the-eunuch sent were and if an-example
recentius quæremus, Augustinus a beato Gregorio destinatus,
more-recent we-shall-seek Augustine by the-blessed Gregory destined
formam fidei tradidit Anglis. Et de his tu ita tecum.
the-form of-faith handed-down to-the-English and about these you so with-yourself
Ego addo et de pertinacia Græcorum, qui nobiscum sunt,
I add also about the-obstinacy of-the-Greeks who with-us are
et nobiscum non sunt, juncti fide, pace divisi, quanquam
and with-us not are joined in-faith in-peace divided although
et in fide ipsa claudicaverint a semitis rectis. Et item
even in faith itself they-have-limped from the-paths right and likewise

de hæresi, quæ clam pene ubique serpit; apud aliquos sævit
about the-heresy which secretly nearly everywhere creeps among some rages
palam. Nam parvulos Ecclesiæ passim et publice deglutire
openly for the-little-ones of-the-Church everywhere and publicly to-swallow
festinat. Quæris ubi sit hoc? Vestri, qui terram Austri tam
it-hastens you-ask where is this yours who the-land of-the-South so
sæpe visitant, ecce hi sciunt et possunt dicere tibi. Eunt et
often visit lo these know and can to-tell you they-go and
redeunt per medium illorum, aut transeunt secus: sed quid
return through the-midst of-them or pass by but what
boni adhuc cum illis egerint, necdum audivimus. Et forsitan
of-good yet with them they-have-done not-yet have-we-heard and perhaps
audissemus, nisi præ auro Hispaniæ salus populi
we-would-have-heard unless before the-gold of-Spain the-salvation of-the-people
viluisset. Tuum est et plagæ huic remedium providere.
had-cheapened yours it-is also for-plague this a-remedy to-provide
Sed est insipientia, quæ ipsam quoque jam propemodum
but there-is a-folly which itself also now nearly
stultam fecit sapientiam fidei. Quomodo et ipsam Catholicam
foolish has-made the-wisdom of-faith how also itself the-Catholic
pene totam hoc virus infecit? Nam dum et in ipsa quique
nearly wholly this poison has-infected for while also in it each-of-us
quæ nostra sunt quærimus, fit ut invicem
the-things-which ours are seek it-comes-about that each-other
invidentes, invicem provocantes, exerceamur ad odia, animemur
envying each-other provoking we-are-exercised for hatreds are-animated
ad injurias, armemur ad lites, cavillemur ad dolos, feramur
for injuries are-armed for strifes cavil for guiles are-borne
ad detractiones, prorumpamus ad maledicta, opprimamur
to detractions burst-out into curses are-oppressed
a fortioribus, opprimamus infirmiores. Quam digne et
by the-stronger oppress the-weaker how worthily and

laudabiliter occupatur meditatio cordis tui adversus tam
praiseworthily is-occupied the-meditation of-heart your against so
pestilens insipientiæ genus, quod corpus ipsum Christi, quæ
pestilent of-folly a-kind which the-body itself of-Christ which
est multitudo credentium, occupasse consideras? O ambitio
is the-multitude of-believers to-have-occupied you-consider O ambition
ambientium crux! quomodo omnes torquens, omnibus places?
of-the-ambitious cross how all tormenting to-all you-please
Nil acerbius cruciat, nil molestius inquietat; nil tamen
nothing more-bitterly tortures nothing more-troublesomely disquiets nothing yet
apud miseros mortales celebrius negotiis ejus. An non
among wretched mortals more-frequented than-the-affairs its whether not
limina Apostolorum plus jam ambitio, quam devotio terit?
the-thresholds of-the-Apostles more now ambition than devotion wears
An non vocibus ejus vestrum tota die resultat palatium?
whether not with-voices its your the-whole day echoes palace
An non quæstibus ejus tota legum canonumque disciplina
whether not with-gains its the-whole of-laws and-of-canons discipline
insudat? An non spoliis ejus omnis Italica inhiat inexplebili
sweats whether not for-spoils its all Italian gapes with-insatiable
aviditate rapacitas? Quid ita, imo quid aliud tua ipsius
greed rapacity what so nay what else your own
spiritualia studia non saltem intercidit, sed abscidit. Quoties
spiritual studies not at-least has-interrupted but cut-off how-often
sancta ac fecunda tua abortiri otia fecit inquietum et
holy and fruitful your to-miscarry leisures has-made the-restless and
inquietans malum? Aliud est quod ab oppressis appellatur
disquieting evil another-thing it-is that from the-oppressed appeal-is-made
ad te, aliud autem quod ambitio in Ecclesia per te regnare
to you another moreover that ambition in the-Church through you to-reign
molitur. Nec deesse illis, nec huic aliquatenus assentire oportet.
strives nor to-fail those nor to-this in-any-degree to-assent it-behooves

Quam vero inique fovetur illa, spernuntur illi! utrisque
how but unjustly is-cherished this are-spurned those to-both
tamen debitor es, illis ut erigas, istis ut reprimas.
yet a-debtor you-are to-those that you-may-raise to-these that you-may-check

Quis modus in appellationibus ad Sedem apostolicam adhibendus sit

II · APPEALS

Appeals come to the pope from the whole world, witness of his primacy, but used ill they become ruinous: they shield the wicked and stop bishops from correcting them. Bernard cites a wedding halted at Paris and an election at Auxerre, urges the pope to punish unjust appellants, and moves on.

Et quoniam incidit de appellationibus, prosequi aliquatenus
and since it-has-fallen about appeals to-pursue somewhat
non erit ab re. Magno in his et pio opus intuitu
not it-shall-be from the-matter of-great in these and of-pious need gaze
est; ne quod magna fuit necessitate provisum, male utendo
there-is lest what with-great was necessity provided badly by-using
reddatur inutile. Mihi videtur et in multam posse eas
be-rendered useless to-me it-seems also into much to-be-able them
devenire perniciem, si non summo moderamine actitentur.
to-come ruin if not with-the-highest moderation they-be-conducted
Appellatur de toto mundo ad te. Id quidem in testimonium
appeal-is-made from the-whole world to you this indeed in testimony
singularis primatus tui. At tu, si sapis, non primatu
of-singular primacy your but you if you-are-wise not in-the-primacy
gaudebis, sed fructu. Apostolis dictum est: In hoc nolite
shall-rejoice but in-the-fruit to-the-Apostles said it-was in this do-not
gaudere, quod spiritus subjiciuntur vobis. Appellatur ad te, ut
rejoice that the-spirits are-subject to-you appeal-is-made to you as

dixi: et utinam tam fructuose, quam necessarie. Utinam cum
I-said and would-that as fruitfully as necessarily would-that when
oppressus clamat, sentiat oppressor, et non superbiat impius
the-oppressed cries feel the-oppressor and not be-proud the-impious
unde incenditur pauper. Quid tam decorum, ut ad invocationem
whence is-set-afire the-poor what so becoming as at the-invocation
tui nominis oppressi effugiant, versuti non refugiant? Quid
of-your name the-oppressed may-escape the-crafty not may-take-refuge what
e regione tam perversum, tam recti alienum, ut lætetur
over against so perverse so from-right alien that may-rejoice
qui malum fecit; et qui tulit, inaniter fatigetur? Inhumanissime
who evil did and who bore-it emptily be-wearied most-inhumanly
non moveris erga hominem, cui illatæ injuriæ cumulavere
not you-are-moved toward a-man on-whom inflicted injuries have-heaped
dolorem et labor itineris, et damna expensarum: sed
sorrow and the-labor of-the-journey and the-losses of-expenses but
nihilominus ignavissime in illum non moveris, qui huic
nonetheless most-slothfully against him not you-are-moved who to-this-one
tot calamitatum partim auctor, partim exstitit causa. Evigila,
so-many calamities partly the-author partly has-stood the-cause awake
homo Dei, cum hæc contingunt: moveatur miseratio,
man of-God when these-things happen let-be-moved pity
moveatur et indignatio tua. Alteram læso, alteram
let-be-moved also indignation your the-one to-the-injured the-other
lædenti debes. Consoletur ille damnorum resarcitu
to-the-one-injuring you-owe let-be-consoled that-one of-losses by-the-restoration
suorum, satisfactione injuriarum, fine calumniarum: cum
his by-the-satisfaction of-injuries by-the-end of-slanders with
isto ita agatur, ut pœniteat fecisse quod non timuit
this-one so let-it-be-dealt that he-may-repent to-have-done what not he-feared
facere, et non de pœnis innocentis rideat.
to-do and not at the-punishments of-the-innocent laugh

Arbitror idem debere pati illum, qui sine causa forte
I-judge the-same ought to-suffer him who without cause perhaps
appellavit. Formulam hanc justitiæ præfigit tibi et divinæ
has-appealed formula this of-justice prescribes for-you both of-the-divine
incommutabilis ratio æquitatis, et, ni fallor, ipsa
unchangeable the-reason equity and unless I-am-mistaken itself
appellationum lex, ut illicite usurpata appellatio nec
of-appeals the-law that an-unlawfully usurped appeal neither
prosit appellanti, nec appellato obsit. Utquid enim frustra
profit the-appellant nor the-appellee harm why for in-vain
fatigatus sit homo? Quam plenum justitiæ, ut sese
wearied should-be a-man how full of-justice that himself
potius læserit, qui voluit proximum? Appellasse inique,
rather should-have-harmed who wished his-neighbor to-have-appealed unjustly
iniquum est; inique et impune, iniquarum appellationum
unjust is unjustly and with-impunity of-unjust appeals
fomes. Iniqua autem omnis appellatio, ad quam justitiæ inopia
the-tinder unjust moreover every appeal to which of-justice the-want
non coegit. Appellare, non ut graves, sed si graveris,
not has-forced to-appeal not that you-may-burden but if you-are-burdened
licet. Appellandum a sententia. Ante sententiam improbe
it-is-allowed one-must-appeal from the-sentence before the-sentence wickedly
omnino, nisi ob manifestum gravamen, præsumitur appellatio.
wholly unless for manifest grievance is-presumed appeal
Qui igitur non gravatus appellat, liquet quia aut gravare
who therefore not burdened appeals it-is-plain that either to-burden
intendit, aut tempus redimere. Non est autem suffugium
he-intends or time to-buy not is moreover a-subterfuge
appellatio, sed refugium. Quantos novimus appellasse
appeal but a-refuge how-many have-we-known to-have-appealed
pulsatos, quo interim liceret, quod nunquam licet?
when-sued so-that meanwhile it-might-be-allowed what never is-allowed

Nonnullis etiam, quoad vixerunt, licuisse appellationis
for-some even as-long-as they-lived to-have-been-allowed of-appeal
suffragio nefaria scimus, verbi gratia, incestum, adulterium.
by-the-support wicked-things we-know of-word for-the-sake incest adultery
Quale est hoc, turpitudini patrocinari, quod vel maxime
of-what-kind is this for-turpitude to-be-patron which even most
formidari a turpibus oportebat? Quousque murmur universæ
to-be-dreaded by the-base it-behooved how-long the-murmur of-the-whole
terræ aut dissimulas, aut non advertis? Quousque dormitas?
earth either do-you-dissemble or not notice how-long do-you-doze
quousque non evigilat consideratio tua ad tantam appellationum
how-long not awakes consideration your to such-great of-appeals
confusionem atque abusionem? Præter jus et fas, præter
confusion and abuse beyond right and law beyond
morem et ordinem fiunt. Non locus, non modus, non
custom and order they-are-made not place not manner not
tempus, non causa discernitur, aut persona. Præsumuntur
time not cause is-discerned or person they-are-presumed
leviter passim, plerumque et nequiter. Volentes malignari,
lightly everywhere often and wickedly those-wishing to-do-malice
nonne his potissimum terreri solebant? Nunc terrori ipsi
surely by-these most to-be-terrified were-wont now a-terror they
ex his magis fiunt, atque id bonis. Antidotum versum
from these rather become and this to-the-good the-antidote turned
in venenum. Non mutatio dexteræ Excelsi hæc.
into poison not the-change of-the-right-hand of-the-Most-High this
Appellantur boni a malis, ut non faciant bona:
are-appealed the-good by the-wicked that not they-may-do good-things
et supersedent a voce tonitrui tui formidantes. Denique
and they-desist at the-voice of-thunder your dreading finally
appellantur episcopi, ne illicita audeant matrimonia solvere vel
are-appealed bishops lest unlawful they-dare marriages to-dissolve or

prohibere. Appellantur ne rapinas, ne furta, ne sacrilegia, et
forbid they-are-appealed lest robberies lest thefts lest sacrileges and
quæ ejusmodi sunt, punire ullatenus vel cohibere præsumant.
what of-this-kind are to-punish in-any-way or restrain they-presume
Appellantur, ne indignas et infames personas a sacris officiis
they-are-appealed lest unworthy and infamous persons from sacred offices
beneficiisve repellere seu amovere queant. Quod tu invenis
or-benefices to-repel or to-remove they-be-able what do-you find
remedium morbo huic, ne quod repertum ad remedium fuit,
as-a-remedy for-disease this lest what found for remedy was
reperiatur ad mortem? Zelatus est Dominus domum orationis
be-found for death zealous was the-Lord for-the-house of-prayer
factam speluncam latronum: tu ejus minister dissimulas
made a-den of-thieves you his minister dissemble
miserorum refugium datum arma iniquitati? Videas præripi
of-the-wretched the-refuge given as-arms to-iniquity you-may-see to-be-snatched
passim partes oppressorum, et prorumpere ad appellandum
everywhere the-parts of-the-oppressed and to-burst-out to appeal
non tam gravatos, quam gravare volentes. Quid hoc
not so-much the-burdened as to-burden wishing what this
mysterii? Tuum est considerare, non meum commentari istud.
of-mystery yours it-is to-consider not mine to-comment-on this
Et cur, inquis, male appellati non veniunt, ostensuri
and why you-say badly appealed-against not do-they-come about-to-show
suam innocentiam, malitiam convicturi? Dico quod dicere ad
their innocence malice about-to-convict I-say what to-say to
hæc solent: Nolumus vexari frustra. In curia esse,
these-things they-are-wont we-do-not-wish to-be-harassed in-vain in the-court to-be
qui proclivius faveant appellantibus, foveant appellationes.
those-who more-readily favor the-appellants cherish appeals
Cessuris Romæ, domi cedere satius.
for-those-about-to-yield at-Rome at-home to-yield better

Fateor me non omnino decredere his. Quem das mihi in
I-confess myself not wholly to-disbelieve these whom do-you-give me in
tam crebris appellationibus quæ hodie fiunt, qui pro expensis
so frequent appeals which today are-made who for the-expenses
itineris vel nummum restituerit illi, quem forte appellarit?
of-the-journey even a-coin has-restored to-him whom perhaps he-appealed-against
Mirum vero si ita omnes et appellantes justi, et appellati
wonderful but if so all both appellants just and appealed-against
rei vestro examine inventi sint. Diligite, inquit, justitiam, qui
guilty by-your examination found be love he-says justice who
judicatis terram. Parum est justitiam tenere, nisi et diligas. Qui
judge the-earth little it-is justice to-hold unless also you-love who
tenent, tenent; qui diligunt, zelantur. Amator justitiæ inquirit
hold hold who love are-zealous the-lover of-justice seeks
justitiam, et prosequitur eam: porro omnem injustitiam
justice and pursues it moreover all injustice
persequitur. Nil tibi et illis, qui appellationes venationes
persecutes nothing to-you and to-those who appeals hunts
putant. Pudet elogii, quod apud Ethnicos jam vertitur
think it-shames of-the-saying which among the-Heathen now is-turned
in parabolam: Duos movimus cervos pingues. Ut mitius
into a-proverb two we-have-roused stags fat that more-mildly
loquar, plus facetiæ quam justitiæ hic. Tu si amas justitiam,
I-may-speak more of-wit than of-justice here you if you-love justice
appellationes non affectas, sed sustines. Verumtamen quid
appeals not you-court but endure nevertheless what
emolumenti affert ecclesiis Dei tua unius hominis justitia,
of-profit brings to-the-churches of-God your of-one man justice
ubi sententia prævalet aliter affectorum? At istud loci illius
where the-sentence prevails otherwise of-those-affected but this of-the-place that
erit, cum cœperint versari quæ circa te sunt.
shall-be when they-shall-have-begun to-be-treated the-things-which around you are

Nunc vero non te existimes otiose vacare considerationi
now but not yourself reckon idly to-be-free for-consideration
huic, qua appellationes ad legitimum, si fieri potest,
this by-which appeals to lawful if to-be-done it-can
revoces usum. Et si hinc mea quæratur vel potius curetur
you-may-recall use and if hence my be-sought or rather be-cared-for
sententia, dico appellationes ut non contemnendas, sic nec
opinion I-say appeals as not to-be-scorned so neither
usurpandas omnino. Porro horum quid insolentius censeam,
to-be-usurped at-all moreover of-these which more-insolent I-should-judge
haud facile dixerim: nisi quod usurpatio quamdam videtur
not-at-all easily I-would-say except that usurpation a-certain seems
inducere contemptus necessitatem, ac per hoc forte acrius
to-bring-in of-contempt necessity and through this perhaps more-sharply
insectanda, quæ amplius nocet. Aut non vere nocentior est,
to-be-attacked which more harms or not truly more-harmful is
mala in se, in partu pejor? Nonne ipsa est quæ ipsum
evil in itself in offspring worse surely it is which the-very
jus quoque naturæ aut extenuat, aut exterminat? Nam sæpe
right also of-nature either thins or destroys for often
rebus etiam pretiosissimis pretii gratiam non modo demit,
from-things even most-precious of-price the-grace not only it-diminishes
sed adimit. Quid Sacramentis acceptius? Usurpata tamen
but takes-away what than-the-Sacraments more-acceptable usurped yet
ab indignis, indigneve tractata, minime acceptantur. Magis
by the-unworthy or-unworthily handled least are-accepted more
habent damnationem, quia debitam venerationem non habent.
they-have condemnation because the-due veneration not they-have
Fateor grande et generale mundo bonum esse appellationes:
I-confess great and general for-the-world a-good to-be appeals
idque tam necessarium, quam solem ipsum mortalibus.
and-this as necessary as the-sun itself for-mortals

Revera quidam sol justitiæ est, prodens ac redarguens opera
truly a-certain sun of-justice it-is betraying and reproving the-works
tenebrarum. Prorsus fovendæ et manu tenendæ sunt: sed
of-darkness wholly to-be-cherished and by-hand to-be-held they-are but
quas extorsit necessitas, non calliditas adinvenit. Usurpatoriæ
which has-wrung-out necessity not cunning has-devised usurping
sunt hujusmodi omnes, non subvenientes in necessitate, sed
are of-this-kind all not coming-to-help in necessity but
opitulantes iniquitati. Quidni veniant in contemptum?
aiding iniquity why-not should-they-come into contempt
Quanti ut talibus quoque deferrent, etiam de proprio
how-many that to-such also they-might-defer even from their-own
cessere jure, ne longo et casso itinere fatigarentur? Plures
have-yielded right lest by-long and vain journey they-be-wearied more
tamen sua amittere non ferentes, appellationes minus
yet their-own to-lose not bearing appeals less
opportunas, et celsa nomina importunius contempserunt.
opportune and lofty names more-importunately have-scorned
Dico aliquid, quod ad rem pertinet, exempli causa.
I-say something which to the-matter pertains of-example for-the-sake
Quidam sibi publice desponsaverat uxorem. Adest dies
a-certain-man to-himself publicly had-betrothed a-wife is-present the-day
celebris nuptiarum, parata omnia, invitati multi. Et ecce homo
celebrated of-the-wedding prepared all-things invited many and behold a-man
concupiscens uxorem proximi sui, in vocem appellationis
coveting the-wife of-neighbor his into the-cry of-appeal
inopinatæ prorumpit, affirmans sibi traditam prius, suam
unexpected bursts affirming to-himself handed-over earlier his
potius esse debere. Stupet sponsus, hærent omnes, sacerdos
rather to-be she-ought is-astounded the-bridegroom are-at-a-loss all the-priest
non audet progredi, frustratur omnis ille apparatus; descendit
not dares to-proceed is-frustrated all that preparation goes-down

quisque in domum suam, suam cœnam manducaturus, sponsa
each-one to house his his-own supper about-to-eat the-bride
a mensa et thalamo sponsi suspenditur, quousque
from the-table and bedchamber of-the-bridegroom is-suspended until
Roma reditum est. Parisius contigit hoc, nobili Galliarum
from-Rome return was-made at-Paris happened this the-noble of-the-Gauls
civitate, sede regia. Rursum in civitate eadem quidam
city the-seat royal again in city the-same a-certain-man
sibi desponsata uxore diem constituit nuptiarum. Interim
to-himself with-a-betrothed wife a-day appointed of-the-wedding meanwhile
emergit calumnia, dicentibus quibusdam non debere conjungi.
emerges a-slander saying certain-people not they-ought to-be-joined
Ad judicium Ecclesiæ causa delata est. sed non exspectata
to the-judgment of-the-Church the-cause brought was but not awaited
sententia, appellatum est sine causa, sine gravamine, solo
the-sentence appealed it-was without cause without grievance only
frustratoriæ dilationis intuitu. At ille, sive perdere quæ
of-frustrating delay with-a-view but he either to-lose what
pararat, sive dilectæ tandiu frustrari consortio nolens,
he-had-prepared or of-the-beloved so-long to-be-cheated of-the-fellowship unwilling
nihilominus quod proposuerat, contempta sive dissimulata
nonetheless what he-had-proposed scorned or dissembled
appellatione peregit. Quid illud quod in Autissiodorensi
the-appeal carried-through what that which in the-Auxerre
ecclesia nuper a quodam adolescente præsumptum est? Nempe
church lately by a-certain youth presumed was surely
defuncto sancto episcopo, volentibus clericis alium, ut moris
dead the-holy bishop wishing the-clerics another as of-custom
est, eligere sibi, intervenit ille appellans, et vetans ne
it-is to-elect for-themselves intervened he appealing and forbidding lest
fieret, quousque isset et redisset ab urbe: cui tamen
it-be-done until he-had-gone and returned from the-city to-which yet

appellationi nec ipse detulit. Nam cum videret se contemni,
appeal not-even he deferred for when he-saw himself to-be-scorned
tanquam qui irrationabiliter appellasset; accitis quos potuit
as one-who irrationally had-appealed summoning whom he-could
sibi, tertia die post factam ab aliis electionem, fecit suam.
to-himself on-the-third day after the-made by others election he-made his-own
Cum itaque ex his et innumeris talibus liqueat, non
since and-so from these and countless such it-is-plain not
ex contemptu gigni usurpationem, sed ex usurpatione
from contempt to-be-born usurpation but from usurpation
contemptum: videris tu, quid sibi velit, quod zelus
contempt shall-see you what to-itself it-may-wish that zeal
vester assidue pene vindicat illum, istam dissimulat. Vis
your assiduously nearly punishes that this dissembles do-you-wish
perfectius coercere contemptum? Cura in ipso utero
more-perfectly to-restrain contempt take-care in the-very womb
pessimæ matris præfocari germen nequam. Quod ita
of-the-worst mother to-be-choked the-offspring wicked which so
fiet, si usurpatio digna animadversione mulctetur.
shall-be-done if usurpation with-worthy punishment be-fined
Tolle usurpationem, et contemptus excusationem non
take-away usurpation and contempt excuse not
habet. Porro inexcusabilitas ausum explodet. Non sit
has moreover inexcusability daring shall-explode not let-there-be
proinde usurpator, et contemptor nullus erit, aut admodum
therefore a-usurper and a-scorner none shall-be or very
rarus. Bene facis tu, quod appellationum negato suffragio,
rare well do you that of-appeals denying the-support
imo suffugio, multa remittis negotia ad cognoscentes, vel
nay the-subterfuge many you-send-back affairs to those-knowing or
qui noscere citius possunt. Ubi enim certior ac facilior
who to-know more-quickly can where for more-certain and more-easy

notio, ibi decisio tutior expeditiorque esse potest.
the-cognizance there the-decision safer and-more-expeditious to-be can
Quam plenum gratiæ, quam multorum perinde per hoc et
how full of-grace how of-many likewise through this both
laboribus parcis, et sumptibus! At quibus sic credas, id
labors you-spare and expenses but to-whom so you-may-entrust this
tibi omnimodis attendendum. Poteram multa de eodem
for-you in-every-way to-be-attended I-could many-things about the-same
utiliter addere his: sed memor propositi mei, contentus
usefully to-add to-these but mindful of-purpose my content
interim occasionem dedisse, ad alia transeo.
meanwhile occasion to-have-given to others I-pass

Præsules Ecclesiæ non tam ut præsint, ac semetipsos pascant, quam ut aliis prosint, constitutos esse

III · SET OVER OTHERS FOR THEIR SAKE

The pope presides so that his subjects may profit from him, not he from them. Bernard recalls two rich and guilty men, of Mainz and of Cologne, who came to the court, praises the pope for refusing their money, and answers his murmuring that he may no more keep silent about Christ's glory than the pope may seek his own.

Et primum quod occurrit, minime transeundum reor. Præes,
and first what occurs least to-be-passed-over I-think you-preside
et singulariter. Ad quid? eget, tibi dico, consideratione.
and singularly for what needs you I-say consideration
Numquid ut de subditis crescas? Nequaquam, sed ut ipsi
surely-not that from subjects you-may-grow by-no-means but that they
de te. Principem te constituerunt, sed sibi, non tibi.
from you prince you they-have-appointed but for-themselves not for-you
Alioquin quo pacto te reputas superiorem his, a
otherwise on-what terms yourself do-you-reckon superior to-these from

quibus beneficium mendicas? Audi Dominum: Qui potestatem
whom a-benefit you-beg hear the-Lord who power
habent super eos, benefici vocantur. At istud de his qui foris
have over them benefactors are-called but this about those who outside
sunt. Quid ad nos? Tu id mendaciter diceris, si non tam
are what to us you this falsely are-said if not so-much
beneficus esse, quam beneficis præesse intendas. Parvi
beneficent to-be as over-the-beneficent to-preside you-intend of-a-small
dejectique animi est, de subditis non profectum quærere
and-dejected mind it-is from subjects not the-profit to-seek
subditorum, sed quæstum proprium. In summo præsertim
of-the-subjects but gain one's-own in the-highest especially
omnium nihil turpius. Tum pulchre Magister Gentium
of-all nothing more-shameful then beautifully the-Master of-the-Nations
parentes filiis, non filios debere censuit thesaurizare
parents for-children not children ought judged to-treasure-up
parentibus. Non mediocris gloriæ vox illa identidem ipsius:
for-parents not of-moderate glory the-voice that again his
Non requiro datum, sed fructum. At jam transeamus et
not I-seek the-gift but the-fruit but now let-us-pass also
hinc, ne quis moram in his meam, avaritiæ in te notam
hence lest anyone the-delay in these my of-avarice in you a-mark
interpretetur: quæ quam longe a te sit, libro superiori
interpret which how far from you is in-book the-former
testatus sum, sciens quanta, et in quanta tua necessitate
testified I-have knowing how-great-things and in how-great your necessity
respueris. Ad te proinde scripserim ista, non propter
you-spat-out to you therefore I-should-have-written these-things not because-of
te. Nempe quod tibi scribitur, soli prodesse non decet. Hic
you surely what to-you is-written alone to-profit not befits this
locus avaritiam carpit, a quo vitio immunis satis tua opinio
place avarice carps from which vice immune enough your reputation

est; an et opus, tu videris. Vidimus tamen (ut oblata a
is whether also in-work you shall-see we-have-seen yet that offerings from
pauperibus taceam, quæ tangere non acquiescis) Germanicos
the-poor I-pass-over which to-touch not you-consent German
detumuisse saccos, sed pretio, non massa. Argentum reputatum
to-have-deflated sacks but in-price not in-mass silver reckoned
est fenum: summarii non levatis sarcinis, onusti nihilominus
was hay the-packhorses not lightened with-burdens loaded nonetheless
repatriant vel inviti. Nova res. Quando hactenus aurum
return-home even unwilling a-new thing when hitherto gold
Roma refudit? Et nunc Romanorum consilio id usurpatum
Rome poured-back and now of-the-Romans by-the-counsel this usurped
non credimus. Duo venerunt, ambo locupletes, et ambo
not we-believe two came both wealthy and both
rei. Siquidem unus Moguntinus, Coloniensis alter: alteri
guilty since one of-Mainz of-Cologne the-other to-the-one
gratia gratis reddita est; alter, indignus credo cui gratia
grace freely restored was the-other unworthy I-believe to-whom grace
redderetur, audivit: Cum quali veste intrasti, cum tali
should-be-restored heard with what-kind-of garment you-entered with such
egredieris. O vocem magnificam! vocem prorsus apostolicæ
you-shall-go-out O voice magnificent voice wholly of-apostolic
libertatis! Quid minus ab illa hæc habuit, Pecunia tua
freedom what less from that this had the-money your
tecum sit in perditionem? Nisi quod in illa plus zeli,
with-you be to perdition except that in that more of-zeal
in ista plus modestiæ sonuit. Quid ille de transmarinis
in this more of-modesty sounded what that-one from overseas
partibus pene a finibus terræ, terra et mari currens pro
parts nearly from the-ends of-the-earth by-land and sea running for
episcopatu, suis et alienis facultatibus rursus emendo?
a-bishopric with-his-own and others' means again to-buy

Jam enim emerat prius. Tulit multa, sed retulit,
already for he-had-bought earlier he-brought many-things but brought-back
non omnia tamen. Incidit miser in manus alias, accipere
not all yet fell the-wretch into hands other to-receive
quam dare potentiores. Bene fecisti, tuas in utroque servans
than to-give more-powerful well you-did yours in both keeping
innoxias, nec imponere scilicet ambitioso, nec supponere
harmless neither to-impose namely on-the-ambitious nor to-submit
iniquo mammonæ acquiescens. Non sic a paupere episcopo
to-wicked mammon consenting not so from a-poor bishop
continuisti, dans quod daret, ne immunificus notaretur:
you-refrained giving what he-might-give lest ungenerous he-be-marked
accepit clam, quod palam dedit. Sic de tuo sacculo
he-received secretly what openly he-gave so from your purse
consultum est verecundiæ viri, sic quoque curiæ
provided it-was for-the-modesty of-the-man so also to-the-court
morem gerens, tuo beneficio invidiam declinavit eorum qui
custom yielding by-your kindness the-envy he-declined of-those who
diligunt munera. Non potes abscondere: et factum novimus,
love gifts not you-can to-hide both the-deed we-have-known
et personam. Audire gravat? Et ego eo libentius prædico,
and the-person to-hear weighs-on-you and I the more-gladly proclaim
quo tu id molestius audis: si tibi sic expedit, et
as-much-as you it more-reluctantly hear if to-you so it-is-expedient also
mihi sic. Tam non oportet Christi gloriam me silere,
to-me so as-much not it-behooves of-Christ the-glory me to-keep-silent
quam nec te quærere tuam. Et si pergis murmurare adhuc,
as nor you to-seek your-own and if you-go-on to-murmur still
respondebitur tibi ex Evangelio: Quanto eis præcipiebat,
it-shall-be-answered you from the-Gospel the-more to-them he-commanded
tanto magis plus prædicabant, dicentes: Bene omnia fecit.
so-much the-more more they-proclaimed saying well all-things he-has-done

Gradus ordinum ac dignitatum, quæ in Ecclesia sunt, non temere confundendos ac perturbandos. Hinc abusum quærendi privilegia ac exemptiones perstringit

IV · EXEMPTIONS

Bernard condemns the exemptions that free abbots from bishops and bishops from archbishops, an ambition impatient of subjection that confuses the church's order, as if a finger were taken from the hand and hung from the head. What devotion grants to a monastery at its founding differs from what ambition extorts.

Audi aliud, si tamen aliud. Ad idem enim fortassis
hear another-thing if yet another-thing to the-same for perhaps
pertinere quis dicat. Tua consideratio viderit hoc. Mihi videtur
to-pertain anyone may-say your consideration shall-see this to-me he-seems
non longe a vero dissentire, qui id forte inter avaritiæ
not far from the-truth to-dissent who this perhaps among of-avarice
species locandum putaverit. Ego vero illius aut speciem
the-species to-be-placed would-think I but of-it either a-species
esse, aut speciem habere non negaverim. Sane interest
to-be or the-appearance to-have not would-deny truly it-concerns
tuæ perfectionis, et malas res, et malas pariter species
your perfection both evil things and evil equally appearances
devitare. In altero conscientiæ, in altero famæ consulis. Puta
to-shun in the-one for-conscience in the-other for-fame you-provide think
tibi non licere (etsi alias fortasse liceat) quidquid
to-you not to-be-allowed though otherwise perhaps it-be-allowed whatever
male fuerit coloratum. Denique interroga majores tuos, et
badly has-been colored finally ask elders your and
dicent tibi: Ab omni specie mala abstinete vos. Sane
they-shall-say to-you from every appearance evil abstain yourselves truly
minister Domini Dominum imitetur, quia ipse ait: Qui mihi
the-minister of-the-Lord the-Lord let-imitate because he says who me

ministrat, me sequatur. Et habes de illo: Dominus regnavit,
serves me let-him-follow and you-have about him the-Lord has-reigned
decorem induit, induit Dominus fortitudinem. Tu quoque
beauty he-has-put-on has-put-on the-Lord strength you also
esto fortis in fide, decorus in gloria; et probasti te
be strong in faith beautiful in glory and you-have-proved yourself
imitatorem Dei. Fortitudo tua, fiducia fidelis conscientiæ:
an-imitator of-God strength your the-confidence of-a-faithful conscience
decor tuus, splendor bonæ opinionis. Ita, quæso, induere
beauty your the-splendor of-good repute so I-beseech put-on
fortitudinem; etenim gaudium Domini fortitudo tua. Porro
strength for the-joy of-the-Lord the-strength your moreover
specie tua et pulchritudine tua nihilominus tanquam
in-appearance your and beauty your nonetheless as-if
propria similitudine delectatur. Induere vestimentis gloriæ
in-his-own likeness he-delights put-on garments of-glory
tuæ, vestire duplicibus, quibus domesticos suos fortis illa
your be-clothed in-double with-which household her-own the-strong that
mulier induere consuevit. Non sit in conscientia nutans
woman to-clothe was-wont not let-there-be in conscience wavering
infirmitas modicæ fidei, non sit in fama nævus malæ
the-weakness of-little faith not let-there-be in fame the-blemish of-evil
speciei; et vestieris duplicibus, et gaudebit sponsus
appearance and you-shall-be-clothed in-double and shall-rejoice the-bridegroom
super sponsam animam tuam, et gaudebit super te Deus
over the-bride soul your and shall-rejoice over you God
tuus. Miraris quorsum hæc, ignarus usque adhuc quid
your you-wonder to-what-end these-things not-knowing up to-now what
dicere velim. Non te tollo diutius. Murmur loquor et
to-say I-wish not you I-keep longer the-murmur I-speak and
querimoniam ecclesiarum. Truncari se clamitant ac
the-complaint of-the-churches to-be-maimed themselves they-cry and

demembrari. Vel nullæ, vel paucæ admodum sunt, quæ
to-be-dismembered either none or few very are which
plagam istam aut non doleant, aut non timeant. Quæris
wound this either not grieve or not fear you-ask
quam? Subtrahuntur abbates episcopis, episcopi archiepiscopis,
which are-withdrawn abbots from-bishops bishops from-archbishops
archiepiscopi patriarchis sive primatibus. Bonane species
archbishops from-patriarchs or from-primates good appearance
hæc? Mirum si excusari queat vel opus. Sic factitando
this wonderful if to-be-excused can even the-work so by-doing
probatis vos habere plenitudinem potestatis, sed justitiæ
you-prove yourselves to-have the-fullness of-power but of-justice
forte non ita. Facitis hoc, quia potestis: sed utrum et
perhaps not so you-do this because you-can but whether also
debeatis, quæstio est. Honorum ac dignitatum gradus et
you-ought the-question is of-honors and dignities the-ranks and
ordines quibusque suos servare positi estis, non invidere,
orders to-each their-own to-preserve placed you-are not to-envy
ut quidam vestrorum ait: Cui honorem, honorem.
as a-certain-one of-yours says to-whom honor honor
Spiritualis homo ille qui omne dijudicat, ut ipse a nemine
spiritual the-man that who all-things judges that be by no-one
judicetur, omne opus suum trina quadam consideratione
be-judged every work his with-a-threefold certain consideration
præveniet. Primum quidem, an liceat; deinde, an
shall-forestall first indeed whether it-be-allowed then whether
deceat; postremo, an et expediat. Nam etsi constet in
it-befit lastly whether also it-be-expedient for though it-be-agreed in
christiana utique philosophia non decere nisi quod licet,
Christian surely philosophy not to-befit except what is-allowed
non expedire nisi quod decet et licet: non continuo
not to-be-expedient except what befits and is-allowed not forthwith

tamen omne quod licet, decere aut expedire consequens
yet everything which is-allowed to-befit or to-be-expedient consequent
erit. Age, aptemus, si possumus, tria ipsa operi huic. At
shall-be come let-us-fit if we-can three these to-the-work this but
quomodo non indecens tibi voluntate pro lege uti; et quia
how not unbecoming for-you the-will for law to-use and because
non est ad quem appelleris, potestatem exercere,
not there-is-one to whom you-may-be-appealed power to-exercise
negligere rationem? Tune major Domino tuo, qui ait:
to-neglect reason would-you greater than-Lord your who says
Non veni facere voluntatem meam! Quanquam non minus
not I-came to-do will my although not less
dejecti, quam elati animi est, veluti rationis expertem,
of-a-cast-down than of-a-lifted-up mind it-is as-if of-reason devoid
non pro ratione, sed pro libitu agere; nec judicio
not according-to reason but according-to pleasure to-act nor by-judgment
agi, sed appetitu. Quid tam bestiale? Et si indignum
to-be-driven but by-appetite what so beastly and if unworthy
cuivis utenti ratione vivere ut pecus, quis in te rectore
for-anyone using reason to-live like cattle who in you the-ruler
omnium tantam contumeliam naturæ, honoris injuriam ferat?
of-all such insult to-nature to-honor injury would-bear
Sic degenerando, quod absit! generale opprobrium fecisti
so by-degenerating which far-be-it the-general reproach you-have-made
proprium tibi: Homo cum in honore esset, non intellexit;
your-own to-yourself man when in honor he-was not understood
comparatus est jumentis insipientibus, similis factus est illis.
compared he-was to-beasts senseless like made he-is to-them
Quid item tam indignum tibi, quam ut totum tenens, non
what likewise so unworthy for-you as that the-whole holding not
sis contentus toto, nisi minutias quasdam, atque exiguas
you-be content with-the-whole unless trifles certain and small

portiones ipsius tibi creditæ universitatis, tanquam non
portions of-the-very to-you entrusted universality as-if not
sint tuæ, satagas nescio quomodo adhuc facere tuas?
they-were yours you-busy-yourself I-know-not how still to-make yours
Ubi etiam meminisse te volo parabolæ Nathan de homine,
where also to-remember you I-wish the-parable of-Nathan about the-man
qui multas oves habens, unam quæ erat pauperis concupivit.
who many sheep having one which was of-the-poor-man coveted
Huc quoque veniat factum, imo facinus regis Achab, qui
hither also let-come the-deed nay the-crime of-king Ahab who
rerum summam tenebat, et unam vineam affectavit. Avertat
of-things the-sum held and one vineyard aspired-to may-avert
Deus a te quod ille audivit: Occidisti, et possedisti.
God from you what he heard you-have-killed and you-have-taken-possession
Nolo autem prætendas mihi fructum emancipationis ipsius.
I-do-not-wish moreover you-hold-out to-me the-fruit of-emancipation itself
Nullus est enim, nisi quod inde episcopi insolentiores,
none there-is for except that thence bishops more-insolent
monachi etiam dissolutiores fiunt. Quid quod et pauperiores?
monks also more-dissolute become what that also poorer
Inspice diligentius talium ubique libertorum et facultates,
look-into more-diligently of-such everywhere freedmen both the-means
et vitas, si non pudenda admodum et tenuitas in his,
and the-lives whether not shameful very both poverty in these
et in illis sæcularitas invenitur. Matris noxiæ libertatis
and in those worldliness is-found of-the-mother harmful freedom
gemina soboles hæc. Quidni peccet licentius vagum et
twin offspring these why-not should-sin more-licentiously the-wandering and
male liberum vulgus, cum non sit qui arguat? Quidni
badly free crowd when not there-is who may-reprove why-not
licentius quoque spolietur ac deprædetur inermis religio,
more-licentiously also be-despoiled and plundered unarmed religion

cum non sit qui defendat? Quo enim refugium illis?
when not there-is who may-defend whither for refuge to-them
Numquid ad episcopos dolentes injuriam? Ridentibus profecto
surely-not to the-bishops grieving the-injury with-smiling surely
aspiciunt oculis, sive quæ faciunt mala, sive quæ patiuntur.
they-look-on eyes whether at-what they-do evils or what they-suffer
Quæ demum utilitas in sanguine isto? Vereor ne illa, quam
what finally the-usefulness in blood that I-fear lest that which
in propheta comminatus est Deus: Ille, inquiens, in iniquitate
in the-prophet threatened has God he saying in iniquity
sua morietur, sanguinem autem ejus de manu tua requiram. Si
his shall-die the-blood moreover his from hand your I-shall-require if
enim et extollitur qui subtrahitur, et qui subtrahitur uritur;
for both is-exalted who is-withdrawn and who is-withdrawn is-burned
qui subtrahit, quomodo innocens? Parum est: involvimus
who withdraws how innocent too-little it-is we-wrap
ignem: audi apertius. Si is qui murmurat, secundum animam
fire hear more-openly if he who murmurs according-to the-soul
mortuus est; qui instigat, quomodo vivit? Quomodo vero
dead is he-who instigates how does-he-live how but
non reus mortis amborum, et suæ pariter, qui gladium
not guilty of-the-death of-both and of-his-own equally who the-sword
dedit, unde ambo morerentur? Hoc est quod dixeram:
gave whence both might-die this is what I-had-said
Occidisti, et possedisti. Adde quod qui audiunt,
you-have-killed and you-have-taken-possession add that who hear
scandalizantur, indignantur, detrahunt, et blasphemant; hoc
are-scandalized are-indignant detract and blaspheme that
est, vulnerantur ad mortem. Non est bona arbor faciens fructus
is are-wounded to death not is good the-tree making fruits
tales, insolentias, dissolutiones, dilapidationes, simultates,
such insolences dissolutions squanderings feuds

scandala, odia: quodque magis dolendum, inter ecclesias
scandals hatreds and-what more to-be-grieved among churches
inimicitias graves, perpetesque discordias. Vides quam verus
enmities heavy and-perpetual discords you-see how true
sit sermo ille: Omnia mihi licent, sed non omnia expediunt.
is saying that all-things to-me are-allowed but not all-things are-expedient
Quid si forte nec licet? Ignosce mihi: non facile
what if perhaps not-even it-is-allowed forgive me not easily
adducor licitum consentire quod tot illicita parturit.
I-am-led lawful to-agree what so-many unlawful-things brings-forth
Tune denique tibi licitum censeas, suis ecclesias
would-you finally to-you lawful judge of-their-own the-churches
mutilare membris, confundere ordinem, perturbare terminos,
to-mutilate members to-confound order to-disturb the-bounds
quos posuerunt patres tui? Si justitiæ est jus cuique
which set fathers your if of-justice it-is the-right of-each
servare suum; auferre cuiquam sua, justo quomodo
to-preserve his-own to-take-away from-anyone his-own to-the-just how
poterit convenire? Erras, si ut summam, ita et solam
shall-it-be-able to-agree you-err if as highest so also alone
institutam a Deo vestram apostolicam potestatem existimas.
instituted by God your apostolic power you-reckon
Si hoc sentis, dissentis ab eo qui ait: Non est potestas
if this you-think you-dissent from him who says not there-is power
nisi a Deo. Proinde quod sequitur, Qui potestati resistit,
except from God therefore what follows who the-power resists
Dei ordinationi resistit; etsi principaliter pro te facit,
of-God the-ordinance resists though principally for you it-makes
non tamen singulariter. Denique idem ait: Omnis anima
not yet singularly finally the-same says every soul
potestatibus sublimioribus subdita sit. Non ait, Sublimiori,
to-powers higher subject be not he-says to-a-higher

tanquam in uno, sed sublimioribus, tanquam in multis. Non
as in one but to-higher as in many not
ergo tua sola potestas a Domino; sunt et mediocres,
therefore your alone power from the-Lord there-are also middle-ones
sunt et inferiores. Et quomodo quos Deus conjunxit,
there-are also lower and as those-whom God has-joined
non sunt separandi: sic nec quos subjunxit, comparandi.
not are to-be-separated so nor those-whom he-has-subordinated to-be-made-equal
Monstrum facis, si manui submovens, digitum facis
a-monster you-make if from-the-hand removing the-finger you-make
pendere de capite, superiorem manui, brachio collateralem.
it-hang from the-head higher than-the-hand to-the-arm collateral
Tale est si in Christi corpore membra aliter locas
such it-is if in of-Christ body the-members otherwise you-place
quam disposuit ipse. Nisi tu putas alium esse, qui posuit
than arranged he unless you think another to-be who set
in Ecclesia quosdam quidem apostolos, quosdam autem
in the-Church some indeed apostles some moreover
prophetas, alios vero evangelistas, alios doctores et pastores,
prophets others but evangelists others teachers and shepherds
ad consummationem sanctorum, in opus ministerii, in
for the-perfecting of-the-saints for the-work of-ministry for
ædificationem corporis Christi. Atque hoc corpus, quod tibi
the-building of-the-body of-Christ and this body which to-you
ipse Paulus suo vere apostolico figurans eloquio, et capiti
himself Paul with-his truly apostolic figuring eloquence and to-the-head
convenientissime aptans, totum ex eo compactum perhibet,
most-fittingly fitting whole from it compacted he-declares
et connexum per omnem juncturam subministrationis,
and connected through every joint of-supply
secundum operationem in mensuram uniuscujusque membri,
according-to the-working in the-measure of-each member

augmentum corporis faciens in ædificationem sui, in
the-increase of-the-body making for the-building of-itself in
charitate. Nec vilem reputes formam hanc, quia in terris est:
charity nor vile reckon form this because on earth it-is
exemplar habet e cœlo. Neque enim Filius potest facere
a-pattern it-has from heaven nor for the-Son can to-do
quidquam, nisi quæ viderit Patrem facientem, præsertim
anything except what he-shall-have-seen the-Father doing especially
cum ei sub Moysi nomine dictum sit: Vide omnia facias
since to-him under of-Moses the-name said it-be see all-things you-make
secundum exemplar quod tibi in monte monstratum est.
according-to the-pattern which to-you on the-mount shown was
Viderat hoc qui dicebat: Vidi civitatem sanctam, Jerusalem
had-seen this he-who said I-saw the-city holy Jerusalem
novam, descendentem de cœlo, a Deo paratam. Ego enim
new descending from heaven by God prepared I for
propter similitudinem dictum reor, quod sicut illic Seraphim
because-of the-likeness said I-think-it that as there the-Seraphim
et Cherubim, ac cæteri quique usque ad Angelos et
and the-Cherubim and the-other each down to the-Angels and
Archangelos, ordinantur sub uno capite Deo; ita hic quoque
Archangels are-ordered under one head God so here also
sub uno summo Pontifice primates vel patriarchæ, archiepiscopi,
under one highest Pontiff primates or patriarchs archbishops
episcopi, presbyteri, vel abbates, et reliqui in hunc modum.
bishops priests or abbots and the-rest in this manner
Non est parvi pendendum quod et Deum habet auctorem,
not it-is of-little to-be-reckoned what both God has as-author
et de cœlo ducit originem. Quod si dicat episcopus,
and from heaven draws origin but if should-say a-bishop
Nolo esse sub archiepiscopo; aut abbas, Nolo obedire
I-do-not-wish to-be under an-archbishop or an-abbot I-do-not-wish to-obey

episcopo: hoc de cœlo non est. Nisi tu forte Angelorum
a-bishop this from heaven not is unless you perhaps of-the-Angels
quempiam dicentem audisti, Nolo sub Archangelis esse:
anyone saying have-heard I-do-not-wish under the-Archangels to-be
aut ex alio quolibet inferiorum ordinum aliquem non
or from another any of-the-lower orders someone not
ferentem subesse cuiquam, nisi Deo. Quid, inquis? prohibes
bearing to-be-under anyone except God what you-say do-you-forbid
dispensare? Non, sed dissipare. Non sum tam rudis, ut
to-dispense no but to-squander not I-am so rude that
ignorem positos vos dispensatores, sed in ædificationem,
I-should-not-know placed you dispensers but for building
non in destructionem. Denique quæritur inter dispensatores,
not for destruction finally it-is-sought among dispensers
ut fidelis quis inveniatur. Ubi necessitas urget, excusabilis
that faithful one be-found where necessity urges excusable
dispensatio est: ubi utilitas provocat, dispensatio laudabilis est.
dispensation is where usefulness provokes dispensation praiseworthy is
Utilitas, dico, communis, non propria. Nam cum nil horum
usefulness I-mean common not one's-own for when nothing of-these
est, non plane fidelis dispensatio, sed crudelis dissipatio est.
is not plainly faithful dispensation but cruel squandering it-is
Nonnulla tamen monasteria, sita in diversis episcopatibus,
some yet monasteries situated in different bishoprics
quod specialius pertinuerint ab ipsa sui fundatione ad
that more-specially they-have-pertained from very their foundation to
Sedem apostolicam pro voluntate fundatorum, quis nesciat?
the-See apostolic by the-will of-the-founders who knows-not
Sed aliud est quod largitur devotio, aliud quod molitur
but other it-is what bestows devotion other what contrives
ambitio impatiens subjectionis. Et hæc dicta de his.
ambition impatient of-subjection and these-things said about these

Summo Pontifici incumbere curam de apostolicis decretis, et majorum institutis per totum orbem servandis

V · THE STATE OF THE CHURCH

Consideration must also survey the whole church: whether people are subject to clergy and clergy to God, whether discipline is kept in monasteries and censure in force. Bernard quotes the pope's own decree at Reims on clerical dress and promotions, finds it unenforced in its fourth year, and closes the third book.

Superest ut generaliter super universum Ecclesiæ statum
it-remains that generally over the-whole of-the-Church state
intendat consideratio tua; si plebes clericis, si
may-be-directed consideration your whether the-commons to-the-clerics whether
clerici sacerdotibus, si sacerdotes Deo in ea, qua oportet,
the-clerics to-the-priests whether the-priests to-God in that which behooves
humilitate subjecti sint; si in monasteriis et religiosis
humility subject be whether in monasteries and religious
locis servetur ordo, vigilet disciplina; si super prava
places be-kept order watch discipline whether over depraved
opera et dogmata censura ecclesiastica vigeat; si floreant
works and doctrines censure ecclesiastical thrive whether flourish
vineæ honestate et sanctimonia sacerdotum? si flores
the-vineyards with-the-honesty and holiness of-the-priests whether the-flowers
fructus parturiant, obedientiam fidelium populorum; si
fruits bring-forth the-obedience of-faithful peoples whether
demum vestra ipsorum apostolica mandata et instituta ea,
finally your own apostolic mandates and ordinances with-that
qua dignum est, sollicitudine observentur, ne quid in agro
which worthy it-is care be-observed lest anything in the-field
Domini tui aut neglectu incultum, aut fraude subreptum
of-the-Lord your either by-neglect uncultivated or by-fraud stolen

inveniatur. Posse inveniri ne dubites. Mihi in promptu est
be-found to-be-able to-be-found do-not doubt for-me in readiness it-is
(ut multa et innumera prætermittam, quæ passim neglecta
that many-things and countless I-may-pass-over which everywhere neglected
jacent) nonnulla etiam ex his quæ plantavit dextera tua,
lie some even of these which has-planted right-hand your
convulsa monstrare. Nonne os tuum in Remensi concilio
torn-up to-show surely mouth your in the-Reims council
subjecta capitula promulgavit? Quis ea tenet? quis tenuit.
the-subjoined chapters promulgate who them holds who has-held
Falleris si teneri putas. Si non putas, ipse peccasti,
you-are-deceived if to-be-held you-think if not you-think you-yourself have-sinned
aut statuens quæ non tenerentur, aut quod non tenentur
either by-establishing what not would-be-held or that not they-are-held
dissimulans. «Præcipimus,» aisti, ut tam episcopi quam
by-dissembling we-command you-said that as-much bishops as
clerici, neque in superfluitate, seu inhonesta varietate colorum,
clerics neither by superfluity or unseemly variety of-colors
aut fissura vestium, neque in tonsura, intuentium (quorum
or slit of-garments nor by tonsure of-the-beholders of-whom
forma et exemplum esse debent) offendant aspectum; sed potius
the-form and example to-be they-ought offend the-gaze but rather
ita in suis actibus errata condemnent, et amorem innocentiæ
so in their acts errors may-condemn and love of-innocence
conversatione demonstrent, sicut dignitas exigit ordinis
by-conduct show as the-dignity demands of-the-order
clericorum. Quod si moniti ab episcopis suis intra quadraginta
of-clerics but if warned by bishops their within forty
dies non obtemperaverint, ecclesiasticis beneficiis eorumdem
days not they-shall-have-complied of-ecclesiastical benefices of-the-same
pontificum auctoritate priventur. Episcopi vero, si præfixam
pontiffs by-the-authority let-them-be-deprived the-bishops but if the-prescribed

pœnam irrogare neglexerint, quia inferiorum culpæ ad
penalty to-inflict they-shall-have-neglected because of-the-lower the-faults to
nullos magis referendæ sunt quam ad desides negligentesque
none more to-be-referred are than to slothful and-negligent
rectores; tandiu ab officio pontificali abstineant, donec pœnam
rulers so-long from the-office pontifical let-them-abstain until the-penalty
a nobis constitutam clericis sibi subjectis imponant. Illud
by us established on-the-clerics to-them subject they-impose this
etiam duximus annectendum, ut nullus in archidiaconum vel
also we-have-thought to-be-annexed that no-one as archdeacon or
decanum, nisi diaconus et presbyter ordinetur. Archidiaconi
dean unless a-deacon and priest be-ordained the-archdeacons
vero, decani et præpositi, qui infra Ordines prænominatos
but deans and provosts who below the-Orders named-before
sunt, si inobedientes ordinari contempserint, honore
are if disobedient to-be-ordained they-shall-have-scorned of-the-honor
suscepto priventur. Prohibemus autem ne adolescentibus,
received let-them-be-deprived we-forbid moreover that to-youths
vel infra sacros Ordines constitutis, sed qui prudentia et
or below holy Orders placed but who by-prudence and
vitæ merito clarescunt, prædicti concedantur honores.»
of-life by-merit shine-out the-aforesaid be-granted honors
Verba tua hæc: tu sanxisti. Quid effectui mancipatum? Adhuc
words your these you sanctioned what to-effect handed-over still
adolescentes, adhuc qui infra sacros Ordines sunt, in Ecclesia
youths still who below holy Orders are in the-Church
promoventur. Quod ad primum capitulum pertinet; luxus
are-promoted what to the-first chapter pertains the-luxury
vestium interdictus, sed non restrictus; pœna dictata, sed
of-garments forbidden but not restrained the-penalty dictated but
minime secuta est. Jam quartus annus est, ex quo datum
least followed has now the-fourth year it-is from which given

mandatum audivimus, et neminem adhuc clericorum privatum
the-mandate we-heard and no-one yet of-the-clerics deprived
beneficio, neminem episcoporum suspensum ab officio
of-benefice no-one of-the-bishops suspended from office
luximus. At luctu amarissimo dignum quod secutum
have-we-mourned but of-mourning most-bitter worthy what followed
est. Quod hoc? Impunitas incuriæ soboles, insolentiæ
has what this impunity of-heedlessness the-offspring of-insolence
mater, radix impudentiæ, transgressionum nutrix. Et beatus,
the-mother the-root of-impudence of-transgressions the-nurse and blessed
si omni satagas cura malorum omnium primam parentem
if with-all you-busy-yourself care of-evils all the-first parent
cavere incuriam. Sed ad hoc tu operam dabis. Et tunc
to-guard-against heedlessness but to this you effort shall-give and then
leva oculos tuos, et vide si non æque, ut prius, pellicula
lift eyes your and see whether not equally as before the-little-skin
discolor sacrum Ordinem decolorat; si non æque, ut prius,
parti-colored the-holy Order discolors whether not equally as before
fissura enormis pene inguina nudat. Solent dicere: Num
the-slit enormous nearly the-groins bares they-are-wont to-say surely-not
de vestibus cura est Deo et non magis de moribus? At
about garments care is to-God and not more about morals but
forma hæc vestium, deformitatis mentium et morum indicium
form this of-garments of-the-deformity of-minds and of-morals a-sign
est. Quid sibi vult quod clerici aliud esse, aliud videri
is what to-itself wishes that the-clerics other-thing to-be other-thing to-seem
volunt? Id quidem minus castum, minusque sincerum. Nempe
wish this indeed less chaste and-less sincere surely
habitu milites, quæstu clericos, actu neutrum exhibent. Nam
in-habit soldiers in-gain clerics in-act neither they-display for
neque pugnant ut milites, neque ut clerici evangelizant.
neither do-they-fight as soldiers nor as clerics do-they-preach-the-gospel

Cujus ordinis sunt? Cum utriusque esse cupiunt, utrumque
of-which order are-they while of-both to-be they-desire both
deserunt, utrumque confundunt. Unusquisque, inquit, in suo
they-desert both they-confound each-one he-says in his-own
ordine resurget. Isti in quo? An qui sine ordine peccaverunt,
order shall-rise-again these in which or who without order have-sinned
sine ordine peribunt? Aut si summe sapiens Deus veraciter
without order shall-perish or if supremely wise God truly
creditur, a summo usque deorsum nihil inordinatum
is-believed from the-top up-to down nothing disordered
relinquere; vereor istos non alibi ordinandos, quam ubi nullus
to-leave I-fear these not elsewhere to-be-ordered than where no
ordo, sed sempiternus horror inhabitat. O miserandam sponsam,
order but everlasting horror dwells O pitiable bride
talibus creditam paranymphis! qui assignata cultui ejus,
to-such entrusted groomsmen who things-assigned to-the-worship her
proprio retinere quæstui non verentur. Non amici profecto
to-their-own to-keep for-gain not fear not friends surely
sponsi, sed æmuli sunt. Et de his satis quæ sub te
of-the-bridegroom but rivals are-they and about these enough which below you
sunt, etsi non ad materiæ copiam, quæ est multa nimis;
are even-if not to of-the-matter the-abundance which is much too-much
certe ad id quod proposui ego. Visenda jam quæ
surely to that which proposed I to-be-visited now the-things-which
circa te sunt, sed ad ea ostium nobis quartus liber aperiet.
around you are but to them the-door for-us the-fourth book shall-open

BOOK FOUR

Tractat de iis quæ circa ipsum sunt

I · WHAT IS AROUND HIM

Bernard, not knowing how the earlier books were received, turns cautiously to what surrounds the pope: his clergy and people, and the members of his court, who visit him most familiarly and press him most.

Si mihi plenius innotuisset, amantissime Eugeni, priora
if to-me more-fully it-had-become-known most-loving Eugene the-former-things
qualiter acceptaris, secundum hoc vel fidentius in reliquum
how you-received according-to this either more-confidently into the-rest
processissem, vel cautius, aut certe substitissem omnino.
I-would-have-proceeded or more-cautiously or surely I-would-have-stopped wholly
Nunc vero quia ob locorum distantiam id minime
now but because on-account-of of-places the-distance this least
datur, non mireris, si prodit exilior sermo anceps,
is-given not you-should-wonder if comes-forth a-thinner speech doubtful
verecunde, fateor, ad medium veniens. Primis itaque
bashfully I-confess to the-middle coming the-first and-so
considerationis partibus libris prioribus pertractatis, in
of-consideration parts in-books former treated in
manibus est de his addere, quæ circa te sunt. Et ipsa
hands it-is about these to-add which around you are and these
quidem sub te, sed quod propiora, eo importuniora
indeed under you but because nearer so-much more-importunate
tibi. Nempe coram posita incuriam non admittunt,
to-you surely before-your-face placed carelessness not they-admit
non dissimulationem, non oblivionem. Vehementius urgent,
not dissembling not forgetfulness more-vehemently they-urge

turbulentius irruunt: verendum ne obruant. Circa ejusmodi
more-turbulently rush-in it-is-to-be-feared lest they-overwhelm around such-things
quam sobria et intenta consideratione opus sit, proprio
how sober and intent consideration need there-be by-your-own
te experimento edoctum satis non ambigo. Alioquin si
you experience taught enough not I-doubt otherwise if
non cauta opportunaque interveniat consideratio, occupatio
not cautious and-timely intervene consideration occupation
continuabitur, et vexationis non erit modus, et sollicitudinis
shall-be-continued and of-vexation not shall-be measure and of-care
non erit finis. Non tempus vacuum, non liberum cor: plus
not shall-be end not time empty not free heart more
laboris, et minus utilitatis. Dico autem, instantia illa tua
of-labor and less of-usefulness I-mean moreover pressure that your
quotidiana, ab urbe, a curia, a domestica ecclesia tua.
daily from the-city from the-court from the-domestic church your
Hæc, inquam, circa te sunt, clerus et populus tuus, cui
these I-say around you are the-clergy and people your over-whom
specialiter episcoparis, ac per hoc specialis curæ teneris
especially you-are-bishop and through this of-special care you-are-held
debitor. Hi quoque qui tibi quotidie assistunt seniores
a-debtor these also who to-you daily attend the-elders
populi, orbis judices; et qui item de domo et mensa
of-the-people of-the-world the-judges and who likewise of the-house and table
tua sunt, capellani, cubicularii, ministri quique diversis
your are chaplains chamberlains ministers and-whoever to-different
deputati officiis in obsequium tui. Hi te familiarius visitant,
deputed offices for the-service of-you these you more-familiarly visit
frequentius pulsant, molestiusque sollicitant. Hi sunt qui
more-frequently knock and-more-troublesomely solicit these are-they who
non verentur suscitare dilectam, et antequam ipsa velit.
not fear to-rouse the-beloved even before she wishes

De cleri et populi Romani moribus agit, et de veterum Pastorum cura ac vigilantia

II · THE ROMAN CLERGY AND PEOPLE

The Roman clergy should be a mirror of order to the whole church. Bernard sets the zeal of the old pastors against the present custom and paints the Roman people as proud, factious, and faithless; among the palace folk all goes to honor, and the fear of the Lord is counted simplicity.

Et primo quidem clerum illum ordinatissimum esse decet,
and first indeed clergy that most-ordered to-be it-befits
ex quo præcipue in omnem Ecclesiam cleri forma
from which chiefly into every Church of-the-clergy the-form
processit. Deinde omne quod perperam agitur te
has-proceeded then everything which wrongly is-done with-you
præsente, id tibi turpius. Interest gloriæ Sanctitatis tuæ,
present that to-you more-shameful it-concerns the-glory of-Holiness your
ut quos præ oculis habes, ita ordinati, ita sint informati,
that those-whom before eyes you-have so ordered so be formed
quatenus totius honestatis et ordinis ipsi speculum, ipsi
that of-all honesty and order they a-mirror they
sint forma. Inveniantur præ cæteris oportet expediti ad
be a-form they-should-be-found before the-others it-behooves ready for
officia, idonei ad Sacramenta, ad plebes erudiendas solliciti;
offices fit for the-Sacraments for the-commons to-be-instructed careful
circumspecti ad sese custodiendos in omni castitate. Quid
circumspect for themselves to-be-guarded in all chastity what
de populo loquar? Populus Romanus est. Nec brevius
about the-people shall-I-say the-people Roman it-is nor more-briefly
potui, nec expressius tamen aperire de tuis parochianis quod
could-I nor more-expressly yet to-disclose about your parishioners what

sentio. Quid tam notum sæculis, quam protervia et fastus
I-feel what so known to-the-ages as the-insolence and pride
Romanorum? Gens insueta paci, tumultui assueta; gens
of-the-Romans a-race unused to-peace to-tumult used a-race
immitis et intractabilis usque adhuc, subdi nescia, nisi
savage and intractable up to-now to-be-subjected ignorant except
cum non valet resistere. En plaga: tibi incumbit cura
when not it-is-able to-resist lo the-plague on-you lies the-care
hæc, dissimulare non licet. Rides me forsitan, fore
this to-dissemble not is-allowed you-laugh-at me perhaps it-to-be
incurabilem persuasus. Noli diffidere; curam exegeris,
incurable persuaded do-not despair care you-shall-have-exacted
non curationem. Denique audisti: Curam illius habe; et
not cure finally you-have-heard the-care of-it have and
non, Cura, vel, Sana illud. Verum dixit quidam:
not cure or heal it truly said a-certain-one

Non est in medico semper relevetur ut æger
not it-is in the-physician always he-be-relieved that the-sick

At melius propono de tuis tibi. Paulus loquitur: Plus
but better I-propose from yours to-you Paul speaks more
omnibus laboravi. Non ait, Plus omnibus profui, aut,
than-all I-have-labored not he-says more than-all I-have-profited or
Plus omnibus fructificavi, verbum insolens religiosissime
more than-all I-have-borne-fruit the-word insolent most-religiously
vitans. Alias autem noverat homo quem docuit Deus, quia
avoiding otherwise moreover he-knew the-man whom taught God that
unusquisque secundum suum laborem accipiet, non secundum
each-one according-to his-own labor shall-receive not according-to
proventum. Et ob hoc in laboribus potius quam in profectibus
the-yield and for this in labors rather than in advances

gloriandum putavit, sicut alibi quoque habes ipsum dicentem:
to-be-gloried-in he-thought as elsewhere also you-have him saying
In laboribus plurimis. Ita, quæso, fac tu quod tuum est:
in labors very-many so I-beseech do you what yours is
nam Deus quod suum est satis absque tua sollicitudine
for God what his is enough without your care
et anxietate curabit. Planta, riga, fer curam; et tuas
and anxiety shall-take-care-of plant water bear care and your
explicuisti partes. Sane incrementum, ubi voluerit,
you-have-unfolded parts truly the-increase where he-shall-have-wished
dabit Deus, non tu. Ubi forte noluerit, tibi deperit
shall-give God not you where perhaps he-shall-have-been-unwilling to-you is-lost
nihil, dicente Scriptura: Reddet Deus mercedem laborum
nothing saying Scripture shall-render God the-reward of-the-labors
sanctorum suorum. Securus labor, quem nullus valet evacuare
of-saints his secure the-labor which no can to-make-void
defectus. Et hoc dixerim absque præjudicio divinæ potentiæ
failure and this I-would-say without prejudice to-divine power
et bonitatis. Scio induratum cor populi hujus: sed potens
and goodness I-know hardened the-heart of-people this but able
est Deus de lapidibus istis suscitare filios Abrahæ. Quis
is God from stones these to-raise sons to-Abraham who
scit si revertatur et ignoscat, convertat et sanet eos? Sed
knows if he-may-turn and forgive convert and heal them but
non est propositi mei dictare Deo quid facere debeat: tibi
not it-is of-purpose my to-dictate to-God what to-do he-ought to-you
utinam possim, quæ oportet et prout oportet, suadere.
would-that I-could what-things behooves and as it-behooves to-advise
At locus dubius, et scrupulosa incidit disputatio. Nam ubi
but the-place doubtful and scrupulous falls-in the-disputation for where
adoriar dicere quod sentio? Video satis quid imminet.
shall-I-attempt to-say what I-feel I-see enough what threatens

Clamabitur insuetum; nam justum negari non poterit.
it-shall-be-cried unwonted for just to-be-denied not shall-be-able
Ego vero ne insuetum quidem assenserim. Nempe assuetum
I but not unwonted even would-assent surely wonted
fuisse scio, ac per hoc in dissuetum potuisse venire:
to-have-been I-know and through this into disuse to-have-been-able to-come
sed non redire in insuetum. An vero assuetum quis neget,
but not to-return into the-unwonted or but wonted who would-deny
quod constat non modo aliquando factum, sed aliquandiu
what is-agreed not only sometime done but for-some-time
factitatum? Quid illud sit dicam, et non proderit. Cur?
practiced what that is I-shall-say and not it-shall-profit why
Quia non placebit satrapis, plus majestati quam veritati
because not it-shall-please the-satraps more majesty than truth
faventibus. Fuerunt ante te qui se totos ovibus pascendis
favoring there-were before you who themselves wholly to-the-sheep to-be-fed
exponerent, pastoris opere et nomine gloriantes, nihil
exposed of-the-shepherd in-the-work and name glorying nothing
sibi reputantes indignum, nisi quod saluti ovium
for-themselves reckoning unworthy except what to-the-salvation of-the-sheep
obviare putarent, non quærentes quæ sua sunt,
to-oppose they-thought not seeking the-things-which their-own are
sed impendentes. Impendere curam, impendere substantiam,
but spending to-spend care to-spend substance
impendere et se ipsos. Unde unus illorum: Et ego, ait,
to-spend even them themselves whence one of-them and I he-says
superimpendar pro animabus vestris. Et tanquam dicerent,
shall-be-spent for souls your and as-if they-said
Non venimus ministrari, sed ministrare; ponebant, quoties
not we-came to-be-served but to-serve they-set as-often-as
oportuisset, sine sumptu Evangelium. Unus erat de subditis
it-had-behooved without cost the-Gospel one was from the-subjects

quæstus, una pompa, unaque voluptas, si quo modo eos
gain one pomp and-one pleasure if in-any way them
possent parare Domino plebem perfectam. Id omnimodis
they-could to-prepare for-the-Lord a-people perfect this in-every-way
satagebant, etiam in multa contritione cordis et corporis,
they-busied-themselves-with even in much contrition of-heart and of-body
in labore et ærumna, in fame et siti, in frigore et nuditate.
in labor and hardship in hunger and thirst in cold and nakedness
Ubi nunc, quæso, consuetudo hæc? Subiit dissimilis
where now I-ask custom this has-come-up unlike
valde; longe in aliud mutata sunt studia, et utinam
very far into another changed are the-pursuits and would-that
non in pejus. Cura tamen et anxietas, et æmulatio, et
not for the-worse care yet and anxiety and emulation and
sollicitudo, fateor, perseverant. Translata hæc, non imminuta.
solicitude I-confess persevere transferred these not diminished
Testimonium vobis perhibeo, quod nec substantiæ parcitis,
testimony to-you I-bear that neither substance you-spare
non magis quam ante. Diversa autem locatio dissimilitudinem
not more than before different moreover placing unlikeness
facit. Magna abusio! pauci ad os legislatoris, ad manus
makes great abuse few to the-mouth of-the-lawgiver to the-hands
omnes respiciunt. Non immerito tamen. Omne papale
all look not undeservedly yet all papal
negotium illæ agunt. Quem dabis mihi de tota
business those do whom shall-you-give me from the-whole
maxima urbe, qui te in Papam receperit, pretio seu
greatest city who you as Pope has-received for-a-price or
spe pretii non interveniente? et tunc potissimum volunt
the-hope of-a-price not intervening and then most they-wish
dominari, cum professi fuerint servitutem. Fideles se
to-rule when professed they-shall-have servitude faithful themselves

spondent, ut opportunius fidentibus noceant. Ex hoc
they-pledge that more-opportunely the-trusting they-may-harm from this
non erit consilium tibi a quo se arcendos
not there-shall-be a-counsel for-you from which themselves to-be-kept-off
putent, non secretum quo se non ingerant. Si
they-may-think not a-secret into-which themselves not they-thrust if
stante pro foribus quoquam illorum, moram vel modicam
standing before the-doors any of-them delay even moderate
fecerit ostiarius; ego tunc pro illo esse nolo. Et
shall-have-made the-doorkeeper I then for him to-be would-not and
nunc experire paucis, noverimne et ego vel aliquatenus
now test in-few-words whether-I-have-known also I even somewhat
mores gentis. Ante omnia sapientes sunt ut faciant
the-morals of-the-race before all-things wise they-are that they-may-do
mala, bonum autem facere nesciunt. Hi invisi terræ et
evils good moreover to-do they-know-not these hateful to-earth and
cœlo: utrique injecere manus, impii in Deum, temerarii
to-heaven on-both have-laid hands impious toward God rash
in sancta, seditiosi in invicem, æmuli in vicinos,
toward holy-things seditious toward each-other envious toward neighbors
inhumani in extraneos: quos neminem amantes amat
inhuman toward strangers whom no-one loving loves
nemo; et cum timeri affectant ab omnibus, omnes timeant
no-one and while to-be-feared they-affect by all all fear
necesse est. Hi sunt qui subesse non sustinent, præesse
necessary it-is these are-they who to-be-under not endure to-preside
non norunt; superioribus infideles, inferioribus importabiles.
not know to-superiors faithless to-inferiors unbearable
Hi inverecundi ad petendum, ad negandum frontosi. Hi
these unashamed for asking for denying brazen these
importuni ut accipiant, inquieti donec accipiant, ingrati
importunate that they-may-receive restless until they-receive ungrateful

ubi acceperint. Docuerunt linguam suam grandia
when they-shall-have-received they-have-taught tongue their great-things
loqui, cum operentur exigua. Largissimi promissores, et
to-speak while they-perform slight-things most-lavish promisers and
parcissimi exhibitores: blandissimi adulatores, et mordacissimi
most-sparing performers most-coaxing flatterers and most-biting
detractores: simplicissimi dissimulatores, et malignissimi
detractors most-simple dissemblers and most-malignant
proditores. Excurrimus usque huc, plenius te atque expressius
betrayers we-have-run-out up to-here more-fully you and more-expressly
admonendum putantes horum quæ circa te sunt in hac parte.
to-be-warned thinking of-these which around you are in this part
Jam ad ordinem recurramus. Quale est, quod de spoliis
now to order let-us-run-back of-what-kind is-it that from the-spoils
ecclesiarum emuntur, qui dicunt tibi, Euge, euge? Pauperum
of-the-churches are-bought who say to-you well-done well-done of-the-poor
vita in plateis divitum seminatur. Argentum micat in luto:
the-life in the-streets of-the-rich is-sown silver flashes in mud
accurritur undique, tollit illud non pauperior, sed fortior,
one-runs-up from-everywhere picks it not the-poorer but the-stronger
aut qui forte citius præcucurrit. A te tamen mos iste, vel
or who perhaps more-quickly has-run-ahead from you yet custom this or
potius mors ista non cœpit; in te utinam desinat. Sed reliqua
rather death this not began in you would-that it-may-cease but the-rest
prosequamur. Inter hæc tu pastor procedis deauratus,
let-us-pursue among these-things you the-shepherd go-forth gilded
tam multa circumdatus varietate. Oves quid capiunt? Si
so much surrounded by-variety the-sheep what do-they-get if
auderem dicere; dæmonum magis, quam ovium pascua hæc.
I-dared to-say of-demons more than of-sheep pastures these
Scilicet sic factitabat Petrus, sic Paulus ludebat? Vides omnem
namely so did Peter so Paul played you-see all

ecclesiasticum zelum fervere sola pro dignitate tuenda.
ecclesiastical zeal to-boil only for dignity to-be-guarded
Honori totum datur, sanctitati nihil, aut parum. Si causa
to-honor all is-given to-holiness nothing or little if a-cause
requirente paulo submissius agere, ac socialius te habere
requiring a-little more-submissively to-act and more-sociably yourself to-hold
tentaveris; Absit? inquiunt, non decet, tempori non congruit,
you-shall-have-tried far-be-it they-say not it-befits to-the-time not it-fits
majestati non convenit; quam geras personam attendito. De
to-majesty not it-agrees what you-bear person attend about
placito Dei ultima mentio est; pro jactura salutis nulla
the-pleasure of-God last mention is for the-loss of-salvation no
cunctatio: nisi quod sublime est, hoc salutare ducamus; et
hesitation except what lofty is this salutary let-us-reckon and
quod gloriam redolet, id justum. Ita omne humile probro
what of-glory smells this just so all humble for-reproach
ducitur inter palatinos, ut facilius qui esse, quam qui
is-reckoned among palace-folk that more-easily one-who to-be than one-who
apparere humilis velit, invenias. Timor Domini simplicitas
to-appear humble wishes you-may-find the-fear of-the-Lord simplicity
reputatur, ne dicam fatuitas. Virum circumspectum et amicum
is-reckoned lest I-say folly a-man circumspect and a-friend
propriæ conscientiæ calumniantur hypocritam. Porro amatorem
to-his-own conscience they-slander a-hypocrite moreover a-lover
quietis, et sibi interdum vacantem, inutilem dicunt.
of-quiet and for-himself sometimes at-leisure useless they-call

De vestium pompa resecanda, et zelo Pontifici necessario

III · THE POPE AMONG WOLVES

The pope is shepherd of wolves, not sheep, yet he must try to make them sheep. Bernard says that in gold and silk he succeeds Constantine, not Peter, to be tolerated, not sought, discusses the two swords, and suggests that if the city will not hear him he may preach elsewhere.

Quid ergo tu? evigilasne adhuc ad istos, qui circumdederunt
what therefore you do-you-awake still to these who have-surrounded
te laqueis mortis? Quæso, sustine paulisper, et supporta
you with-the-snares of-death I-beg bear a-little and support
me. Imo da veniam, non tam temere, quam timide hæc
me nay give pardon not so-much rashly as timidly these-things
loquenti. Æmulor te æmulatione bona, et utinam quam
speaking I-am-jealous-for you with-jealousy good and would-that as
vehementi, tam utili. Scio ubi habitas; increduli et subversores
vehement so useful I-know where you-dwell unbelievers and subverters
sunt tecum. Lupi, non oves sunt: talium tamen tu pastor.
are with-you wolves not sheep are of-such yet you the-shepherd
Utilis consideratio, qua forte inveneris, quomodo, si fieri
useful the-consideration by-which perhaps you-may-find how if to-be-done
possit, convertas eos, ne ipsi subvertant te. Quid diffidimus
it-could you-may-convert them lest they subvert you why do-we-despair
posse reverti in oves, e quibus verti in lupos
them-to-be-able to-turn-back into sheep from which to-be-turned into wolves
potuerunt? Hic, hic, non parco tibi, ut parcat Deus. Pastorem
they-were-able here here not I-spare you that may-spare God shepherd
te populo huic certe aut nega, aut exhibe. Non negabis:
yourself to-people this surely either deny or show not you-shall-deny
ne cujus sedem tenes, te neget hæredem. Petrus hic est,
lest whose see you-hold you deny as-heir Peter this is

qui nescitur processisse aliquando vel gemmis ornatus, vel
who is-not-known to-have-gone-forth ever either with-gems adorned or
sericis; non tectus auro, non vectus equo albo, nec stipatus
with-silks not covered with-gold not carried on-a-horse white nor surrounded
milite, nec circumstrepentibus septus ministris. Absque his
by-soldiery nor with-clamoring hedged ministers without these
tamen credidit satis posse impleri salutare mandatum: Si
yet he-believed enough to-be-able to-be-fulfilled the-salutary command if
amas me, pasce oves meas. In his successisti, non Petro, sed
you-love me feed sheep my in these you-have-succeeded not Peter but
Constantino. Consulo toleranda pro tempore, non affectanda
Constantine I-counsel to-be-tolerated for the-time not to-be-affected
pro debito. Ad ea te potius incito, quorum te scio
as due to those-things you rather I-urge of-which you I-know
debitorem. Etsi purpuratus, etsi deauratus incedens, non
a-debtor even-if purpled even-if gilded going-forth not
est tamen quod horreas operam curamve pastoralem,
is-there yet why you-should-shudder-at the-work or-care pastoral
Pastoris hæres: non est quod erubescas Evangelium.
of-the-Shepherd heir not is-there why you-should-blush-at the-Gospel
Quanquam si volens evangelizes, inter Apostolos quidem
although if willing you-preach-the-gospel among the-Apostles indeed
etiam gloria est tibi. Evangelizare pascere est. Fac opus
also glory is to-you to-preach-the-gospel to-feed it-is do the-work
evangelistæ, et pastoris opus implesti.
of-an-evangelist and of-the-shepherd work you-have-fulfilled
Dracones, inquis, me mones pascere, et scorpiones, non oves.
dragons you-say me you-warn to-feed and scorpions not sheep
Propter hoc, inquam, magis aggredere eos, sed verbo, non
because-of this I-say the-more attack them but with-the-word not
ferro. Quid tu denuo usurpare gladium tentes, quem semel
with-iron why you again to-usurp the-sword should-try which once

jussus es reponere in vaginam? Quem tamen qui tuum
ordered you-were to-put-back in the-sheath which yet he-who yours
negat, non satis mihi videtur attendere verbum Domini
denies not enough to-me seems to-heed the-word of-the-Lord
dicentis sic: Converte gladium tuum in vaginam. Tuus
saying thus put-back sword your in the-sheath yours
ergo et ipse, tuo forsitan nutu, etsi non tua manu
therefore also it at-your perhaps nod though not by-your hand
evaginandus. Alioquin si nullo modo ad te pertineret et is,
to-be-unsheathed otherwise if in-no way to you it-pertained also this
dicentibus Apostolis, Ecce gladii duo hic; non respondisset
saying the-Apostles behold swords two here not would-have-answered
Dominus, Satis est; sed, Nimis est. Uterque ergo Ecclesiæ
the-Lord enough it-is but too-much it-is each therefore of-the-Church
et spiritualis scilicet gladius, et materialis; sed is quidem
both the-spiritual namely sword and the-material but this indeed
pro Ecclesia, ille vero et ab Ecclesia exserendus: ille
for the-Church that but also by the-Church to-be-drawn that
sacerdotis, is militis manu, sed sane ad nutum sacerdotis,
of-the-priest this of-the-soldier by-the-hand but truly at the-nod of-the-priest
et jussum imperatoris. Et de hoc alias. Nunc vero
and the-command of-the-emperor and about this elsewhere now but
arripe, qui tibi ad feriendum creditus est; et vulnera ad
seize which to-you for striking entrusted is and wound for
salutem, si non omnes, si non vel multos, certe quos possis.
salvation if not all if not even many surely whom you-can
Non sum, inquis, melior quam patres mei. Quem illorum
not I-am you-say better than fathers my whom of-them
domus exasperans, non dico, audivit, sed non irrisit? Ideo
the-house exasperating not I-say has-heard but not has-mocked therefore
tu insiste magis, si forte audiant, et quiescant: insiste et
you press-on more if perhaps they-may-hear and become-quiet press-on even

resistentibus. Dicendo hæc, forte nimius dicar. Num
against-the-resisting by-saying these-things perhaps excessive I-may-be-called surely-not
nostra illa vox: Insta opportune, importune? Hunc, si
our that voice be-instant in-season out-of-season this if
audes, nimium appellato. Prophetæ præcipitur: Clama, ne
you-dare excessive call to-the-Prophet it-is-commanded cry do-not
cesses. Ad quos, nisi ad sceleratos et peccatores? Annuntia,
cease to whom except to the-criminals and sinners announce
inquit, populo meo scelera eorum, et domui Jacob peccata
he-says to-people my crimes their and to-the-house of-Jacob sins
eorum. Prudenter adverte et sceleratos perhiberi, et populum
their prudently notice both criminals to-be-called and the-people
Domini. Puta de his idem. Etsi scelerati, etsi iniqui, vide
of-the-Lord think about these the-same though criminals though wicked see
ne audias: Quod uni ex minimis meis non fecisti, nec mihi
lest you-hear what to-one of least my not you-did nor to-me
fecisti. Fateor populum istum exstitisse usque adhuc dura
you-did I-confess the-people this to-have-stood up to-now of-hard
fronte, et indomito corde; sed utrumne etiam indomabili,
brow and untamed heart but whether also untamable
nescio unde liquido scire possis. Potest fore, quod necdum
I-know-not whence clearly to-know you-could it-can to-be what not-yet
fuit. Si diffidis tu; sed apud Deum non erit impossibile
has-been if you-despair you yet with God not shall-be impossible
omne verbum. Si dura fronte sunt, durato et tu e contra
every word if hard of-brow they-are harden also you on contrary
tuam. Nil tam durum, quod duriori non cedat. Dominus
yours nothing so hard that to-the-harder not yields the-Lord
ad prophetam: Dedi frontem tuam duriorem frontibus
to the-prophet I-have-given brow your harder than-the-brows
eorum. Unum est quod te absolvit, si egisti cum populo
their one-thing it-is which you absolves if you-have-dealt with people

illo, ut possis dicere: Populе meus, quid tibi debui facere,
that that you-can say people my what to-you ought-I to-have-done
et non feci? Si sic fecisti, nec profecisti; est demum
and not did if so you-have-done nor profited there-is at-last
quod facias, et quod dicas: exi de Hur Chaldæorum,
what you-may-do and what you-may-say go-out from Ur of-the-Chaldeans
et dicito, Quia oportet me et aliis civitatibus evangelizare.
and say that it-behooves me also to-other cities to-preach-the-gospel
Puto nec pœnitebit exsilii, orbe pro urbe commutato.
I-think nor it-shall-repent(-you) of-exile the-world for the-city exchanged

Quales collaterales et coadjutores a Pontifice adhibendi: ubi de virtutibus prælatorum

IV · COUNSELORS

The pope's companions and helpers are nearest to him, and their goodness or badness is chiefly his. He should choose tested men, since the court receives the good more easily than it makes them, and legates who leave peace to kingdoms, law to barbarians, and order to churches, not who bring back treasure.

Veniamus ad collaterales et coadjutores tuos. Hi seduli tibi,
let-us-come to the-side-men and assistants your these diligent for-you
hi intimi sunt. Quamobrem si boni sunt, tibi potissimum
these intimate are wherefore if good they-are for-you most
sunt: si mali, æque plus tibi. Ne te dixeris sanum,
they-are if bad equally more for-you do-not yourself call sound
dolentem latera: hoc est, ne te dixeris bonum, malis
aching in-the-sides this is do-not yourself call good on-the-bad
innitentem. Aut si bonus sis, bonitas tui solius quem
leaning or if good you-be the-goodness of-you alone what
fructum afferre potest? sicut in superiore libro dixisse me
fruit to-bring can as in the-former book to-have-said I

memini. Quid, inquam, emolumenti affert Ecclesiis Dei
remember what I-said of-profit brings to-the-Churches of-God
tua unius hominis justitia, ubi sententia prævalet aliter
your of-one man justice where the-opinion prevails otherwise
affectorum? Sed nec tuta tibi tua obsessa malis, non
of-the-minded but not-even safe for-you yours besieged by-the-wicked not
magis quam sanitas vicino serpente. Non est quo
more than health with-a-neighboring serpent not is-there where
te subducas malo intestino. Et e regione, bonum
yourself you-may-withdraw from-the-evil inner and over against good
domesticum eo amplius, quo sæpius juvat. Sed sive
domestic so-much more as more-often it-helps but whether
levent, sive gravent, cui rectius imputandum quam tibi,
they-lighten or burden to-whom more-rightly to-be-imputed than to-you
qui tales aut elegisti, aut admisisti? Non de omnibus dico:
who such either have-chosen or admitted not about all I-speak
nam sunt quos non elegisti, sed ipsi te. At potestatem non
for there-are whom not you-have-chosen but they you but power not
habent, nisi quam tu eis aut tribueris, aut permiseris.
they-have except what you to-them either shall-have-granted or permitted
Ad idem ergo revertimur. Tibi imputa quidquid patieris
to the-same therefore we-return to-yourself impute whatever you-shall-suffer
ab eo qui sine te potest facere nihil. His exceptis, de cætero
from him who without you can to-do nothing these excepted for the-rest
non inconsiderate, ut vides, eligendi quique seu colligendi
not inconsiderately as you-see to-be-chosen each or to-be-gathered
sunt in opus ministerii hujus. Tuum est undecumque
are for the-work of-ministry this yours it-is from-wherever
evocare et adsciscere tibi, exemplo Moysi, senes, non
to-call-forth and to-adopt for-yourself by-the-example of-Moses elders not
juvenes; sed senes non tam ætate quam moribus, quos tu
youths but elders not so-much in-age as in-morals whom you

nosti, quia senes populi sunt. An non eligendi de toto
know because elders of-the-people they-are or not to-be-chosen from the-whole
orbe, orbem judicaturi? Sane huic negotio non se ingerat
world the-world about-to-judge truly to-this business not himself let-thrust
rogans. Consilio, non prece agendum est. Sunt quæ
one-asking by-counsel not by-prayer to-be-acted it-is there-are-things which
necessario a nobis rogantium aut extorquet importunitas,
necessarily from us of-those-asking either wrings importunity
aut necessitas meretur. At istud in his quæ nostra sunt. Ubi
or necessity deserves but this in these which ours are where
autem non licet quod volo facere, quis locus roganti? Nisi
moreover not it-is-allowed what I-wish to-do what place for-the-asker unless
forte qui me rogat, hoc rogat, ut quod vult, velle liceat
perhaps he-who me asks this asks that what he-wishes to-wish be-allowed
mihi, et non magis ut velim. Alius pro alio, alius forte
to-me and not rather that I-may-wish one for another one perhaps
et pro se rogat. Pro quo rogaris, sit suspectus; qui ipse
also for himself asks for whom you-are-asked be suspect who himself
rogat pro se, jam judicatus est. Nec interest, per se,
asks for himself already judged is nor does-it-matter by himself
an per alium quis roget. Clericum curiam frequentantem,
or by another anyone ask a-cleric the-court frequenting
qui non sit de curia, ad idem noris pertinere ambientium
who not is of the-court to the-same know to-pertain of-the-ambitious
genus. Adulantem, et ad placitum cujusque loquentem, unum
kind the-flatterer and at the-pleasure of-each speaking one
de rogantibus puta, etiamsi nihil rogaverit. Scorpioni
of the-askers think-him even-if nothing he-shall-have-asked of-the-scorpion
non est in facie quod formides: sed pungit a cauda.
not is-there in the-face what you-should-dread but it-stings from the-tail

Si ad talium blanditias cor tuum, ut assolet, molliri
if to of-such-men the-flatteries heart your as is-wont to-be-softened
senseris, memineris scriptum: Omnis homo primum
you-shall-have-felt remember written every man first
bonum vinum ponit; cum autem inebriati fuerint, tunc
good wine sets-out when moreover drunk they-shall-have-been then
id quod deterius est. Pari pondere æstimaveris ejus
that which worse is with-equal weight you-shall-have-reckoned his
humilitatem qui timet, et ejus qui sperat. Viri callidi et
humility who fears and his who hopes of-a-man crafty and
dolosi proprium esse solet tunc prætendere humilitatem, cum
guileful own to-be is-wont then to-hold-out humility when
aliquid obtinere voluerit: de qualibus dicit Scriptura:
something to-obtain he-shall-have-wished about such says Scripture
Est qui se humiliat nequiter, et interiora ejus plena
there-is who himself humbles wickedly and the-inner-parts his full
sunt dolo. De vobis ipsis sume sententiæ hujus evidens
are of-guile from you yourselves take of-saying this an-evident
ac familiare exemplum. Quantos quos supplices admisisti,
and familiar example how-many whom suppliant you-have-admitted
postmodum sustinuisti graves, insolentes, contumaces, rebelles?
afterward you-have-borne heavy insolent contumacious rebellious
Quod quidem interius malum tegunt principia, posteriora
which indeed inwardly evil cover the-beginnings the-later-things
produnt. Verbosulum adolescentem, et studentem eloquentiæ
betray a-chattering youth and striving-after eloquence
cum sapientiæ sit inanis, non aliud quam justitiæ hostem
when of-wisdom he-be empty not other than of-justice an-enemy
reputes. Pro hujusmodi falsis fratribus dicit tibi Magister:
reckon for such false brothers says to-you the-Master
Manus cito nemini imposueris.
hands quickly on-no-one lay

Excluso itaque universo hoc pestilenti genere hominum, curæ
excluded and-so whole this pestilent kind of-men a-care
tibi maxime sit introducere tales, quos postmodum introduxisse
to-you most be to-bring-in such whom afterward to-have-brought-in
non pœniteat. Turpe est tibi sæpius retractare quod
not one-may-regret shameful it-is for-you more-often to-retract what
feceris, et judicium tuum frequenter periclitari non
you-shall-have-done and judgment your frequently to-be-endangered not
decet. Diligenter proinde omne quod faciendum erit, tracta
befits diligently therefore everything which to-be-done shall-be treat
apud te, et cum his qui te diligunt. Tracta ante factum,
with yourself and with those who you love treat before the-deed
quia post factum sera retractatio est. Sapientis consilium est:
because after the-deed late retraction is of-the-wise the-counsel is
Omnia fac cum consilio, et post factum non pœnitebis. Et hoc
all-things do with counsel and after the-deed not you-shall-repent and this
tibi persuade, qui admittendi sunt, difficile in curia posse
to-yourself persuade who to-be-admitted are hard in the-court to-be-able
probari: et ideo, si fieri potest, viros probatos oportere
to-be-proved and therefore if to-be-done it-can men proved it-behooves
deligi, non probandos. Nos in monasteriis omnes recipimus
to-be-chosen not to-be-proved we in monasteries all receive
spe meliorandi: at curia bonos facilius recipere, quam
in-hope of-improving but the-court the-good more-easily to-receive than
facere consuevit. Quod si plures in ea defecisse bonos, quam
to-make is-accustomed but if more in it to-have-failed good-men than
malos profecisse probavimus; quærendi sane quibus nec
bad-men to-have-advanced we-have-proved to-be-sought truly in-whom neither
defectus timeatur, nec profectus optetur, utpote jam perfectis.
failure be-feared nor advance be-wished as now perfected

Itaque non volentes, neque currentes assumito, sed cunctantes,
and-so not the-willing nor the-running take but the-hesitating
sed renuentes: etiam coge illos, et compelle intrare. In talibus,
but the-refusing even force them and compel to-come-in in such
ut opinor, requiescet spiritus tuus, qui non sint attritæ frontis,
as I-think shall-rest spirit your who not be of-worn brow
sed verecundi, sed timorati: qui præter Deum tantum timeant
but bashful but god-fearing who besides God only fear
nihil, nihil sperent nisi a Deo. Qui adventantium non manus
nothing nothing hope except from God who of-those-coming not the-hands
attendant, sed necessitates. Qui stent viriliter pro afflictis, et
heed but the-needs who stand manfully for the-afflicted and
judicent in æquitate pro mansuetis terræ. Qui sint compositi
judge in equity for the-meek of-the-earth who be composed
ad mores, probati ad sanctimoniam, parati ad obedientiam,
for morals proved for holiness ready for obedience
mansueti ad patientiam, subjecti ad disciplinam, rigidi ad
gentle for patience subject for discipline rigid for
censuram, catholici ad fidem, fideles ad dispensationem,
censure catholic for faith faithful for stewardship
concordes ad pacem, conformes ad unitatem. Qui sint in
concordant for peace conformed for unity who be in
judicio recti, in consilio providi, in jubendo discreti, in
judgment right in counsel provident in commanding discreet in
disponendo industrii, in agendo strenui, in loquendo modesti,
arranging industrious in acting vigorous in speaking modest
in adversitate securi, in prosperitate devoti, in zelo sobrii, in
in adversity secure in prosperity devout in zeal sober in
misericordia non remissi, in otio non otiosi, in hospitio non
mercy not slack in leisure not idle in hospitality not
dissoluti, in convivio non effusi, in cura rei familiaris non
dissolute in banquet not lavish in the-care of-thing household not

anxii, alienæ non cupidi, suæ non prodigi, ubique et
anxious for-another's not covetous for-their-own not prodigal everywhere and
in omnibus circumspecti. Qui legatione pro Christo fungi,
in all-things circumspect who an-embassy for Christ to-perform
quoties opus erit, nec jussi renuant, nec non jussi affectent.
as-often-as need shall-be neither ordered refuse nor not ordered affect
Qui quod verecunde excusant, obstinatius non recusent. Qui
who what modestly they-excuse more-obstinately not refuse who
missi, post aurum non eant, sed Christum sequantur: qui
sent after gold not go but Christ follow who
quæstum legationem non æstiment, nec requirant datum, sed
gain the-embassy not reckon nor seek the-gift but
fructum. Qui regibus Joannem exhibeant, Ægyptiis Moysen,
the-fruit who to-kings John show to-the-Egyptians Moses
fornicantibus Phinees, Eliam idololatris, Elisæum avaris,
to-fornicators Phinehas Elijah to-idolaters Elisha to-the-avaricious
Petrum mentientibus, Paulum blasphemantibus, negotiantibus
Peter to-liars Paul to-blasphemers to-traders
Christum. Qui vulgus non spernant, sed doceant: divites
Christ who the-crowd not spurn but teach the-rich
non palpent, sed terreant: pauperes non gravent, sed foveant:
not stroke but terrify the-poor not burden but cherish
minas principum non paveant, sed contemnant. Qui non
the-threats of-princes not dread but scorn who not
cum turba intrent, nec cum ira exeant: qui ecclesias non
with a-throng enter nor with anger go-out who the-churches not
spolient, sed emendent. Qui marsupia non exhauriant, sed
despoil but amend who purses not drain but
corda reficiant et crimina corrigant; famæ provideant
hearts refresh and crimes correct for-reputation provide
suæ, nec invideant alienæ. Qui orandi studium gerant, et
their-own nor envy another's who of-praying the-zeal bear and

usum habeant, ac de omni re orationi plus fidant, quam
the-practice have and about every thing to-prayer more trust than
suæ industriæ vel labori. Quorum ingressus pacificus,
to-their-own industry or labor whose entry peaceful
molestus exitus sit: quorum sermo ædificatio, quorum
troublesome departure be whose speech edification whose
vita justitia, quorum præsentia grata, quorum memoria in
life justice whose presence pleasing whose memory in
benedictione. Qui se amabiles præbeant, non verbo, sed
blessing who themselves lovable offer not by-word but
opere: reverendos exhibeant, sed actu, non fastu. Qui humiles
by-work revered show but by-act not by-pride who humble
cum humilibus, et cum innocentibus innocentes; duros
with the-humble and with the-innocent innocent the-hard
dure redarguant, malignantes coerceant, reddant retributionem
harshly reprove the-malignant restrain render retribution
superbis. Qui non de dote viduæ, et patrimonio
to-the-proud who not from the-dowry of-the-widow and the-patrimony
Crucifixi se vel suos ditare festinent, gratis dantes
of-the-Crucified themselves or their-own to-enrich hasten freely giving
quod gratis acceperunt, gratis facientes judicium injuriam
what freely they-have-received freely doing judgment injury
patientibus, vindictam in nationibus, increpationes in populis.
for-those-suffering vengeance on the-nations rebukes on the-peoples
Qui de tuo denique spiritu, illorum instar septuaginta Moysi,
who from your finally spirit of-those like seventy of-Moses
accepisse cernantur, per quem sive absentes, sive præsentes
to-have-received be-seen through whom whether absent or present
contendant placere tibi, placere Deo. Qui ad te redeant
they-may-strive to-please you to-please God who to you return
fatigati quidem, sed non suffarcinati: simul et gloriantes,
wearied indeed but not stuffed together and glorying

non quod curiosa seu pretiosa quæque terrarum attulerint,
not that curious or precious whatever of-lands they-have-brought
sed quod reliquerint pacem regnis, legem barbaris, quietem
but that they-have-left peace to-kingdoms law to-barbarians quiet
monasteriis, ecclesiis ordinem, clericis disciplinam, Deo
to-monasteries to-churches order to-clerics discipline to-God
populum acceptabilem, sectatorem bonorum operum.
a-people acceptable a-follower of-good works

Exemplis commendatur abstinentia munerum; et arrogantia ministrorum Papæ perstringitur

V · LEGATES WHO REFUSED GIFTS

Bernard recalls Cardinal Martin, who came back from a legation in Denmark so poor he barely reached Florence, accepted a horse from the bishop there, and returned it when he learned the bishop had a lawsuit. He praises Geoffrey of Chartres, who would not keep a sturgeon without paying for it, and mocks deacons who rank themselves above priests.

Dignum reor ad medium venire factum dulcis memoriæ
worthy I-think into the-midst to-come the-deed of-sweet memory
Martini nostri. Nosti hoc; sed an memineris, ignoro. Is
of-Martin our you-know this but whether you-remember I-know-not he
cardinalis presbyter, functus aliquando legatione in Dacia,
cardinal priest having-performed once an-embassy in Denmark
tam pauper remeavit, ut pene expensis et equis deficientibus,
so poor returned that nearly with-expenses and horses failing
vix perveniret Florentiam. Ibi episcopus loci donavit ei
scarcely he-reached Florence there the-bishop of-the-place gave him
equum, quo Pisas usque, ubi eramus tunc, pervectus est.
a-horse on-which to-Pisa as-far-as where we-were then carried he-was

Postridie, credo, secutus episcopus (erat enim illi causa
the-next-day I-believe having-followed the-bishop there-was for to-him a-case
cum adversario, et agendi aderat dies) cœpit requirere
with an-adversary and of-pleading was-present the-day began to-seek
suffragia amicorum. Cumque per singulos sollicitarentur,
the-votes of-friends and-when through each they-were-solicited
ventum est ad Martinum. Fiducia erat major in illo, qui
come it-was to Martin confidence was greater in him who
non posset immemor esse recentis beneficii. Tum Martinus:
not could unmindful to-be of-the-recent benefit then Martin
«Decepisti me,» inquit: «nesciebam tibi imminere negotium.
you-have-deceived me he-said I-did-not-know for-you to-impend business
Tolle equum tuum, ecce in stabulo est. «Et hora eadem
take horse your behold in the-stable it-is and in-hour the-same
resignavit illi. Quid dicis, mi Eugeni? Nonne alterius sæculi
he-gave-back to-him what do-you-say my Eugene surely of-another age
res est, redisse legatum de terra auri sine auro?
a-thing it-is to-have-returned a-legate from the-land of-gold without gold
transiisse per terram argenti, et argentum nescisse?
to-have-passed through the-land of-silver and silver to-have-not-known
donum insuper, quod poterat esse suspectum, illico rejecisse?
a-gift moreover which could to-be suspect at-once to-have-rejected
Sed o mihi locum suavem, ubi incidit occasio memorandi
but O for-me a-place sweet where has-fallen the-occasion of-recalling
et nominandi suavissimi odoris virum, episcopum loquor
and of-naming of-sweetest fragrance a-man the-bishop I-mean
Carnotensem Gaufridum, qui legationem in partibus Aquitaniæ
of-Chartres Geoffrey who a-legation in the-parts of-Aquitaine
propriis sumptibus strenue administravit, idque annos plures.
at-his-own expense vigorously administered and-this years many
Rem loquor quam vidi ipse. Eram cum eo in terra illa, cum
a-thing I-say which saw I-myself I-was with him in land that when

a quodam presbytero præsentatus illi est piscis, quem vulgo
by a-certain priest presented to-him was a-fish which commonly
vocant sturgionem. Percunctatus legatus quanti venierit, «Non
they-call sturgeon having-asked the-legate how-much it-had-cost not
accipio,» inquit, «nisi receperis pretium.» Et resignavit
I-accept he-said unless you-shall-have-received the-price and he-paid-back
solidos quinque invito et verecundo. Item cum essemus
shillings five to-the-unwilling and abashed likewise when we-were
in quodam oppido, domina illius oppidi obtulit ei pro
in a-certain town the-lady of-that town offered him for
devotione cum manutergio duas vel tres paropsides pulchras,
devotion with a-towel two or three dishes beautiful
ligneas tamen: quas aliquandiu intuens homo scrupulosæ
of-wood yet which for-some-time gazing-at the-man of-scrupulous
conscientiæ, laudavit eas, sed non acquievit accipere. Quando
conscience praised them but not consented to-accept when
argenteas recepisset, qui ligneas refutavit? Non fuerunt
silver-ones would-he-have-received who wooden-ones refused not there-were
qui possent legato dicere: Ditavimus Abraham. Ipse
those-who could to-the-legate to-say we-have-enriched Abraham he
vero cum Samuele libere concionabatur ad omnes: Loquimini
but with Samuel freely harangued to all speak
de me coram Domino et coram Christo ejus, utrum bovem
about me before the-Lord and before Christ his whether the-ox
cujuspiam tulerim aut asinum; si quempiam calumniatus
of-anyone I-have-taken or the-ass if anyone slandered
sum, si oppressi aliquem, si de manu cujusquam munus
I-have if I-have-oppressed anyone if from the-hand of-anyone a-gift
accepi; et contemnam illud hodie, vobisque restituam. O
I-have-received and I-shall-scorn it today and-to-you restore O
si talium daretur virorum copia, quales perstrinximus
if of-such were-given men an-abundance as-those-whom we-have-touched-on

nunc! Quid te felicius, quid illo jucundius sæculo?
now what than-you happier what than-that more-pleasant age
Nonne secunda ab æternitate illorum tibi temporum
surely second from eternity of-those to-you times
beatitudo videretur, cum te quaquaversum procedens, stipatum
the-blessedness seem when you wherever going-forth surrounded
videres tam inclyto agmine beatorum?
you-saw by-so renowned a-rank of-the-blessed
Si te novi, hæres, et altum trahens suspirium, tecum
if you I-know you-hesitate and deep drawing a-sigh with-yourself
loqueris: Putas fore posse quod dicitur? Putas hic
you-speak do-you-think to-be to-be-able what is-said do-you-think here
sumus, quousque hæc fiant? Quis det vivere, ut videre
we-are until these-things be-done who would-grant to-live that to-see
contingat? O si viderem in vita mea Ecclesiam Dei talibus
it-befall O if I-might-see in life my the-Church of-God on-such
innixam columnis! O si Domini mei sponsam cernerem tantæ
leaning columns O if of-the-Lord my the-bride I-might-behold to-such
commissam fidei, tantæ creditam puritati! Quid me beatius,
committed faith to-such entrusted purity what than-me more-blessed
quidve securius, cum ejusmodi circa me vitæ meæ et custodes
or-what more-secure when such around me of-life my both guardians
spectarem simul et testes? Quibus omnia mea secreta secure
I-saw at-once and witnesses to-whom all my secrets securely
committerem, communicarem consilia; quibus me totum
I-might-commit might-communicate counsels into-whom myself wholly
refunderem, tanquam alteri mihi. Qui, si vellem aliquatenus
I-might-pour as into-another myself who if I-wished in-any-degree
deviare, non sinerent, frenarent præcipitem, dormitantem
to-deviate not would-allow would-rein the-headlong the-dozing
excitarent. Quorum me reverentia et libertas extollentem
would-rouse whose me reverence and freedom exalting-myself

reprimeret, excedentem corrigeret: quorum me constantia et
would-check exceeding would-correct whose me constancy and
fortitudo nutantem firmaret, erigeret diffidentem: quorum
fortitude wavering would-strengthen would-raise despairing whose
me fides et sanctitas ad quæque sancta, ad quæque
me faith and holiness to whatever holy-things to whatever
honesta, ad quæque pudica, ad quæque amabilia et bonæ
honorable-things to whatever chaste-things to whatever lovable-things and of-good
famæ provocaret. Et nunc reduc oculos, mi Eugeni, ad eum
fame would-call-forth and now lead-back eyes my Eugene to it
qui nunc est curiæ sive Ecclesiæ statum et studia
which now is of-the-court or of-the-Church the-state and the-pursuits
prælatorum, eorum præsertim, qui sunt in circuitu tuo.
of-the-prelates of-those especially who are in the-circle your
Sed de his hactenus. Ego palpavi, non fodi
but about these-things thus-far I have-felt not dug-through
parietem. Tibi licet fodere et videre, utpote prophetæ
the-wall to-you it-is-allowed to-dig and to-see as of-the-prophet
filio. Mihi progredi non est fas. Unum dico quod in facie
the-son for-me to-go-on not is right one-thing I-say which in the-face
est. Ridicule ministri vestri vestris se compresbyteris
is ridiculously ministers your above-your themselves fellow-priests
anteferre conantur. Non hoc ratio habet, non antiquitas
to-set strive not this reason holds not antiquity
habuit, non consentit auctoritas. Et si de sua consuetudine
has-held not consents authority and if from their custom
calumnia struitur, melius profecto illa, quam summus Ordo
a-slander is-built better surely that than the-highest Order
contemnitur. Frivolum tamen satis, unde maximo obtinere
is-scorned frivolous yet enough whence most to-obtain
id volunt. Nos sumus, inquiunt, qui in omni celebritate
this they-wish we are they-say who in every celebration

domino Papæ conjunctiores assistimus, sedenti propiores
to-the-lord Pope more-joined stand-by to-him-sitting nearer
assidemus, procedentem posteriores præcedimus. Hoc totum
sit-by going-forth lower precede this all
non dignitatis privilegium, sed sedulitatis debitum est, diaconi
not of-dignity a-privilege but of-diligence a-debt is of-deacon
nomen solemni ipsa administratione interpretans. Denique
the-name by-the-solemn very ministration interpreting finally
presbyteris ordinata consessione ambientibus majestatem,
with-the-priests in-ordered session surrounding the-majesty
vos ad pedes sedetis. Propiores assistitis, ut habeat
you at the-feet sit nearer you-stand-by that he-may-have-you
paratiores. In evangeliis legimus, quia facta est contentio
readier in the-Gospels we-read that made was a-dispute
inter discipulos, quis eorum videretur esse major. Beatus
among the-disciples which of-them should-seem to-be greater blessed
esses, si sic circa te cætera tenerentur.
you-would-be if so around you the-other-things were-held

Pontifici non convenire, utpote gravioribus intento, rei domesticæ curam; proindeque alteri potius œconomo committendam

VI · THE HOUSEHOLD

Bernard bids the pope order his household, since a man who cannot rule his own house cannot rule the church. He should not count every penny but leave the management to a faithful steward, as the Egyptian did with Joseph, while he himself guards its discipline and keeps out avarice.

Tædet jam curiæ: exeundum palatio; domi exspectant
it-wearies now of-the-court one-must-go-out from-the-palace at-home they-await
nos. Hi non modo circa, sed quodammodo intra te sunt. Non
us these not only around but in-a-way within you are not
est supervacua consideratio, qua intendis disponere domui
is superfluous the-consideration by-which you-intend to-arrange for-house
tuæ, providere his qui in sinu tuo et in gremio tuo sunt.
your to-provide for-those who in bosom your and in lap your are
Ego dico et necessariam. Paulum audi: Si quis domui suæ
I say also necessary Paul hear if anyone over-house his
præsse nescit, quomodo Ecclesiæ Dei diligentiam habebit?
to-preside knows-not how of-the-Church of-God diligence shall-he-have
item: Si quis suorum et maxime domesticorum, curam non
likewise if anyone of-his-own and most of-the-household care not
habet, fidem negavit et est infideli deterior. Et hæc
has faith he-has-denied and is than-an-infidel worse and these-things
dicens, non te moneo summis occupatum intendere
saying not you I-warn with-the-highest occupied to-attend
infimis et quasi minutum fieri; minimis impendere quod
to-the-lowest and as-if petty to-become on-the-least to-spend what
maximis debes. Quid te intrices, unde te eripuit
on-the-greatest you-owe why yourself should-you-entangle whence you has-snatched

Deus? Hæc, inquit, omnia adjicientur vobis. Verumtamen et
God these he-says all shall-be-added to-you nevertheless both
hæc oportet facere et illa non omittere. At illa per te
these it-behooves to-do and those not to-omit but those by yourself
agens, per te etiam oportet provideas, qui pro te de
doing by yourself also it-behooves you-provide those-who for you about
his provideant. Nam si unus e servis per se non sufficit
these may-provide for if one of the-servants by himself not suffices
simul et custodiæ jumentorum, et curæ mensarum:
at-once both for-the-custody of-the-beasts and for-the-care of-the-tables
tu per te quomodo intendere valeas et tuæ domui,
you by yourself how to-attend could and to-your house
et Domini pariter? de qua scriptum est: O Israel quam
and of-the-Lord equally about which written it-is O Israel how
magna est domus Domini! Vacuum prorsus a sollicitudine
great is the-house of-the-Lord empty wholly of care
rerum minorum et vilium oportet esse animum, tam magnis
of-things lesser and vile it-behooves to-be the-mind on-so great
et tam multis intentum rebus. Oportet liberum, quem nulla
and so many intent things it-behooves free which no
sibi vindicet violenta occupatio. Oportet ingenuum, quem
to-itself may-claim violent occupation it-behooves freeborn which
nulla deorsum trahat indigna affectio. Oportet rectum, quem
no downward may-drag unworthy affection it-behooves right which
nulla seorsum avertat sinistra intentio. Oportet cautum, quem
no aside may-turn crooked intention it-behooves cautious which
nulla subeat furtiva suspicio. Oportet vigilem, quem nulla
no may-creep-on furtive suspicion it-behooves watchful which no
ab sese abducat peregrina et curiosa cogitatio. Oportet
from itself may-lead-away foreign and curious thought it-behooves
firmum, quem nulla concutiat repentina turbatio. Oportet
firm which no may-shake sudden disturbance it-behooves

invictum, quem nulla fatiget vel continua tribulatio. Oportet
unconquered which no may-weary even continual tribulation it-behooves
amplum, quem nulla coarctet rei temporalis amissio.
ample which no may-narrow of-a-thing temporal the-loss
His te non dubites et bonis privandum, et feriendum
of-these yourself not doubt both of-goods to-be-deprived and to-be-struck
malis, si animum dividens, et Dei rebus, et tuis pariter
by-evils if the-mind dividing both of-God to-the-things and to-your equally
reculis volueris impertiri. Procurandus quem implices,
little-things you-shall-wish to-share to-be-procured one-whom you-may-harness
qui pro te molat. Pro te dico non tecum. Quædam per
who for you may-grind for you I-say not with-you certain-things through
temet facies; quædam per te et alios simul; quædam
yourself you-shall-do certain-things through yourself and others together certain-things
per alios ac absque te. Quis sapiens, et intelliget hæc?
through others and without you who wise and shall-understand these-things
Non est quod inter ista dormitet consideratio tua. Ego vero
not is-there why among these may-doze consideration your I but
agenda domus tuæ sub eo genere, quod novissimum
the-things-to-be-done of-house your under that kind which last
posui, locanda censuerim. Per alium, ut dixi, illa facies.
I-set to-be-placed would-judge through another as I-said those you-shall-do
At is, si fidelis non fuerit, fraudabit: si non fuerit
but he if faithful not shall-have-been shall-defraud if not he-shall-have-been
prudens, fraudabitur. Quærendus proinde fidelis et prudens,
prudent shall-be-defrauded to-be-sought therefore one-faithful and prudent
quem constituas super familiam tuam. Adhuc inutilis est,
whom you-may-appoint over household your still useless he-is
si tertium desit. Quæris quid hoc? Auctoritas. Quid enim
if the-third be-lacking you-ask what this authority what for
prodest ei velle et scire quæque disponere, prout necesse
profits-it him to-wish and to-know whatever to-arrange as necessary

est, si quod scit et vult, non potest? Danda ergo facultas
it-is if what he-knows and wishes not he-can to-be-given therefore the-ability
agendi pro libitu. Si in præjudicium rationis putas hoc fieri,
of-acting at pleasure if to the-prejudice of-reason you-think this to-be-done
memento fidelem, qui agere nihilominus pro ratione
remember faithful-one who to-act nonetheless according-to reason
volet: attende prudentem, qui agere nihilominus pro
shall-wish heed prudent-one who to-act nonetheless according-to
ratione sciet Sed fidelis solersque voluntas tunc proderit,
reason shall-know but faithful and-skilled will then shall-profit
cum ei affatim suppetet, unde tota facilitate mancipetur
when to-it abundantly shall-be-at-hand whence with-all ease it-may-be-delivered
effectui, cunctis sine cunctatione parentibus. Subdendi igitur
to-effect all without hesitation obeying to-be-subjected therefore
omnes. Nullum patiatur contradictorem. Nemo qui dicat,
all no-one let-him-suffer as-contradictor no-one who may-say
Cur fecisti sic? Potestatem habeat excludere et admittere
why have-you-done so power let-him-have to-exclude and to-admit
quos voluerit, mutare ministros, transferre ministeria ad quos
whom he-shall-wish to-change ministers to-transfer ministries to whom
et quando voluerit. Ita timori sit omnibus, ut sit
and when he-shall-wish so to-fear let-him-be to-all that he-may-be
et utilitati. Præsit omnibus, ut omnibus prosit, et
also to-usefulness let-him-preside over-all that to-all he-may-profit and
de omnibus. Clandestinas et susurratas delationes non
from all secret and whispered informations not
recipias adversus eum: magis detractiones censueris.
receive against him rather detractions you-shall-have-judged-them
Et hanc velim generalem tibi constituas regulam, ut
and this I-would-wish general for-yourself you-may-establish rule that
omnem, qui palam veretur dicere quod in aure locutus est,
everyone who openly fears to-say what in the-ear spoken he-has

suspectum habeas. Quod si te judicante dicendum coram
suspect you-hold but if you judging to-be-said in-the-presence
ille renuerit, delatorem judices, non accusatorem.
he shall-have-refused an-informer judge-him not an-accuser
Itaque unus omnibus facienda injungat, et uni omnes
and-so one to-all things-to-be-done let-enjoin and to-one all
respondeant. Tu illi habeas fidem, vacans tibi et
let-answer you to-him have faith being-free for-yourself and
Ecclesiæ Dei. Si quominus aut fidelis inveniatur, aut
for-the-Church of-God if less either faithful be-found or
prudens, fideli potius committendum. Sane e duobus tutius
prudent to-the-faithful rather to-be-committed truly of two safer
hoc. Quanquam si idoneus non reperitur, etsi minus fidelem
this although if fit not is-found even-if less faithful
sustinere potius consulo, quam te immergere labyrintho
to-bear rather I-counsel than yourself to-plunge into-labyrinth
huic. Memento Salvatorem Judam œconomum habuisse.
this remember the-Savior Judas as-steward to-have-had
Quid episcopo turpius, quam incumbere supellectili et
what than-a-bishop more-shameful than to-brood-over furniture and
substantiolæ suæ: scrutari omnia, sciscitari de singulis, morderi
little-substance his to-search all-things to-inquire about each-thing to-be-bitten
suspicionibus, moveri ad quæque perdita vel neglecta? Ad
by-suspicions to-be-moved at whatever lost or neglected-things to
verecundiam dico quorumdam ejusmodi, scrutantium quotidie
the-shame I-say of-certain such searching daily
omnem substantiam suam, numerantium singula, de minutis
all substance their counting each-thing about the-minutest
et quadrantibus exigentium rationem. Non ita ille Ægyptius,
and farthings demanding a-reckoning not so that Egyptian
qui Joseph omnibus traditis, ignorabat quid haberet in domo
who to-Joseph all-things handed-over knew-not what he-had in house

sua. Erubescat christianus, christiano sua non credens.
his let-blush a-Christian to-a-Christian his-own not entrusting
Homo sine fide, fidem tamen habuit servo, super omnia
a-man without faith faith yet had in-the-servant over all
bona sua constituens eum: et hic erat alienigena.
goods his appointing him and this-one was a-foreigner
Mira res! Satis superque episcopi ad manum habent, quibus
a-wonderful thing enough and-more bishops at hand have to-whom
animas credant: et cui suas committant facultatulas,
souls they-may-entrust and to-whom their they-may-commit little-means
non inveniunt. Optimi videlicet æstimatores rerum, qui
not they-find best namely appraisers of-things who
magnam de minimis, parvam aut nullam de maximis
great about the-least-things small or none about the-greatest
curam gerant. Sed, ut liquido datur intelligi, patientius
care bear but as clearly it-is-given to-be-understood more-patiently
ferimus Christi jacturam, quam nostram. Quotidianas expensas
we-bear of-Christ loss than our-own daily expenses
quotidiano reciprocamus scrutinio, et continua dominici gregis
by-daily we-repay scrutiny and the-continual of-the-Lord's flock
detrimenta nescimus. De pretio escarum et numero panum
losses we-know-not about the-price of-foods and the-number of-loaves
cum ministris quotidiana discussio est: rara admodum cum
with the-servants daily discussion is rare very with
presbyteris celebratur collatio de peccatis populorum. Cadit
the-priests is-held conference about the-sins of-the-peoples falls
asina, et est qui sublevet eam: perit anima, et nemo est
the-she-ass and there-is-one who may-lift her perishes a-soul and no-one is
qui reputet. Nec mirum, cum nec nostros quidem assiduos
who may-reckon-it nor wonderful since not-even our-own indeed continual
sentiamus defectus. Nonne ad singulas supputationes istas
we-feel failings surely at each reckoning these

irascimur, urimur, anxiamur? Quam tolerabilius rerum, quam
grow-angry burn are-distressed how more-tolerably of-things than
mentium sustineremus jacturam! Quare, inquit, non magis
of-minds would-we-bear the-loss why he-says not rather
fraudem patimini? Quæso, tu qui alios doces, doce te ipsum:
fraud do-you-suffer I-beg you who others teach teach you yourself
si tamen jam non docuisti, pluris te habere, quam tua.
if yet already not you-have-taught of-more yourself to-hold than yours
Transitoria ista, quæ stare tibi nullo pacto queunt, fac
transitory these-things which to-stand for-you on-no terms can make
ut a te transeant, non per te. Rivus qua fluit, cavat
that from you they-pass not through you the-stream where it-flows hollows
terram: sic discursus temporalium conscientiam rodit. Si
the-earth so the-running-about of-temporal-things the-conscience gnaws if
potest torrens in agros excurrere sine læsione satorum; et tu
can a-torrent into fields run-out without injury to-the-sown also you
te ista sine vulnere mentis posse tractare confidito.
yourself these-things without wound of-mind to-be-able to-handle trust
Omnimodis consulo studeas avertere a te concursum horum.
in-every-way I-counsel you-strive to-turn-away from you the-concourse of-these
Multa nescias, plurima dissimules, nonnulla obliviscaris.
many-things may-you-not-know very-many may-you-dissemble some may-you-forget
Sunt tamen quæ ignorare te nolim, mores
there-are yet (things)-which to-be-ignorant-of you I-would-not-wish the-morals
quorumque et studia. Non oportet ut vitia domus tuæ
of-each and pursuits not it-behooves that the-vices of-house your
ultimus scias: quod quamplurimis novimus contigisse.
last you-know which to-very-many we-know to-have-happened
Quapropter, ut dixi, alius alia dispenset; de disciplina
wherefore as I-said one other-things may-dispense about discipline
tu provide, illud nemini credas. Si insolentior coram te vel
you provide that to-no-one entrust if more-insolent before you either

sermo sonuerit, vel habitus apparuerit: manus tua super
speech shall-have-sounded or dress shall-have-appeared hand your over
ejusmodi; tu ulciscere injuriam tuam. Impunitas ausum parit,
such you avenge injury your impunity daring begets
ausus excessum. Domum episcopi decet sanctitudo, decet
daring excess the-house of-a-bishop befits holiness befits
modestia, decet honestas: horum disciplina custos. Sacerdotes
modesty befits honesty of-these discipline the-guardian priests
domestici, aut cæteris honestiores, aut fabula omnibus
of-the-household either than-the-others more-honorable or a-fable to-all
sunt. In vultu, in habitu, in incessu illorum qui circa
are in the-face in the-dress in the-gait of-those who around
te sunt, nihil residere impudicum, nihil indecens patiaris.
you are nothing to-remain shameless nothing unseemly allow
Discant a te coepiscopi tui comatulos pueros et comptos
let-learn from you fellow-bishops your long-haired boys and combed
adolescentes secum non habere. Certe inter mitratos discurrere
youths with-them not to-have surely among the-mitered to-run-about
calamistratos non decet. Et memento quod Sapiens admonet:
the-curled not befits and remember that the-Wise-man admonishes
Filiæ tibi sunt? noli faciem tuam hilarem ad eas ostendere.
daughters to-you are do-not face your cheerful to them show
Nec austeritatem tamen suadeo tibi, sed gravitatem. Illa
nor severity yet I-urge on-you but gravity that
infirmiores fugat, hæc reprimit leviores. Illa, si adsit,
the-weaker routs this checks the-lighter that if it-be-present
odibilem; hæc, si desit, contemptibilem reddit: in omnibus
hateful this if it-be-lacking contemptible makes in all-things
tamen modus melior. Ego nec severius velim, nec
yet the-measure better I neither more-severe would-wish nor
dissolutius. Quid hac mediocritate gratius, ut nec
more-dissolute what than-this mean more-pleasing that neither

de severitate sis oneri, nec de familiaritate contemptui?
from severity you-be a-burden nor from familiarity for-contempt
In palatio papam, domi te patremfamilias exhibe.
in the-palace the-pope at-home yourself the-father-of-the-household show
Ament te domestici tui: si non, facito ut timeant. Utilis
let-love you household your if not make that they-fear useful
semper custodia oris, quæ tamen affabilitatis gratiam non
always the-guard of-the-mouth which yet of-affability the-grace not
excludat. Ergo ubique frenanda lingua præceps, maxime
excludes therefore everywhere to-be-reined the-tongue headlong most
autem in convivio. Ille convenientior habitus, si tu actu
moreover at the-banquet that more-fitting manner if you in-act
quidem severus sis, vultu serenus, verbo serius. Capellani,
indeed severe be in-face serene in-word serious the-chaplains
et qui tecum jugiter divinis intersunt officiis, non sint
and who with-you continually in-divine take-part offices not let-them-be
sine honore. Tuum est tales tibi providere, qui digni
without honor yours it-is such for-yourself to-provide who worthy
sint. Serviatur eis ab omnibus tanquam tibi. Necessaria
be let-be-served them by all as you necessaries
de manu tua accipiant. His contenti sint quæ
from hand your let-them-receive with-these content let-them-be which
tu provideris illis: tu vide ne egeant. Super hoc
you shall-have-provided for-them you see lest they-be-in-want besides this
quem forte ab adventantibus petere deprehendes, judica
whom perhaps from those-coming to-ask you-shall-catch judge
Giezitam: id de ostiariis, id de cæteris officialibus
a-Gehazi this about the-doorkeepers this about the-other officials
decernendum. Verum hoc ex abundanti: nam formam istam
to-be-decreed but this from abundance for form this
jam olim a te positam recordamur. Quid tuo dignius
already long-ago by you set we-recall what than-your more-worthy

apostolatu? quid salubrius ad conscientiam, honestius
apostolate what more-wholesome for conscience more-honorable
ad famam, utilius ad exemplum? Optimus canon, qui
for fame more-useful for example the-best canon which
projicit avaritiam ex calumnia, et non a conscientia
casts-out avarice from slander and not from conscience
tantum.
only

Epilogus seu summa eorum quæ in pontifice requiruntur

VII · EPILOGUE

Bernard sums up: the Roman church is the mother of the churches, not their mistress, and the pope is one of the bishops. He sets out what the pope must be, the model of justice, the hammer of tyrants, the father of kings, the vicar of Christ, and promises one more book on what is above him.

Libet jam et hunc claudere librum: sed in calce aliqua
it-pleases now also this to-close book but at the-heel something
velim vel ante dicta quasi epilogando repetere, vel
I-would-wish either before said-things as-if by-way-of-epilogue to-repeat or
addere prætermissa. Consideres ante omnia sanctam Romanam
to-add things-passed-over consider before all-things the-holy Roman
Ecclesiam, cui Deo auctore præes, Ecclesiarum matrem
Church over-which God as-author you-preside of-the-Churches the-mother
esse, non dominam: te vero non dominum episcoporum,
to-be not the-mistress you but not the-lord of-the-bishops
sed unum ex ipsis; porro fratrem diligentium Deum, et
but one of them moreover a-brother of-those-loving God and
participem timentium eum. De cætero oportere te esse
a-sharer of-those-fearing him for the-rest it-behooves you to-be

considera formam justitiæ, sanctimoniæ speculum, pietatis
consider the-form of-justice of-holiness the-mirror of-piety
exemplar, assertorem veritatis, fidei defensorem, doctorem
the-pattern the-asserter of-truth of-faith the-defender the-teacher
gentium, Christianorum ducem, amicum Sponsi, Sponsæ
of-the-nations of-Christians the-leader the-friend of-the-Bridegroom of-the-Bride
paranymphum, cleri ordinatorem, pastorem plebium,
the-groomsman of-the-clergy the-orderer the-shepherd of-the-commons
magistrum insipientium, refugium oppressorum, pauperum
the-master of-the-unwise the-refuge of-the-oppressed of-the-poor
advocatum, miserorum spem, tutorem pupillorum, judicem
the-advocate of-the-wretched the-hope the-guardian of-orphans the-judge
viduarum, oculum cæcorum, linguam mutorum, baculum
of-widows the-eye of-the-blind the-tongue of-the-mute the-staff
senum, ultorem scelerum, malorum metum, bonorum gloriam,
of-old-men the-avenger of-crimes of-the-wicked the-fear of-the-good the-glory
virgam potentium, malleum tyrannorum, regum patrem,
the-rod of-the-powerful the-hammer of-tyrants of-kings the-father
legum moderatorem, canonum dispensatorem, sal terræ,
of-laws the-moderator of-canons the-dispenser the-salt of-the-earth
orbis lumen, sacerdotem Altissimi, vicarium Christi,
of-the-world the-light the-priest of-the-Most-High the-vicar of-Christ
christum Domini: postremo deum Pharaonis. Intellige quæ
the-anointed of-the-Lord lastly the-god of-Pharaoh understand what
dico: dabit tibi Dominus intellectum. Ubi malitiæ juncta
I-say shall-give you the-Lord understanding where to-malice joined
potentia est, aliquid tibi supra hominem præsumendum.
power is something for-you above man to-be-presumed
Vultus tuus super facientes mala. Timeat spiritum iræ
face your against those-doing evils let-him-fear the-spirit of-wrath
tuæ, qui hominem non veretur, gladium non formidat.
your who man not reveres the-sword not dreads

Timeat orationem, qui admonitionem contempsit. Cui
let-him-fear prayer who admonition has-scorned with-whom
irasceris tu, Deum sibi iratum, non hominem putet.
are-angry you God with-himself angry not man let-him-think
Qui te non audierit, auditurum Deum, et contra
who you not shall-have-heard about-to-hear God also against
se paveat. Quod reliquum est, de his quæ supra
himself let-him-dread what remaining is about these which above
te sunt, incumbit jam disputatio: quam uno libro, Deo
you are falls-upon-us now the-disputation which in-one book God
adjuvante, solvere spero, et me pariter absolvere promissione
helping to-resolve I-hope and myself equally to-release from-the-promise
mea.
my

De his quæ supra nos sunt, id est de Deo rebusque divinis, considerationem instituit, ad quas modo per creaturas erigimur

I · WHAT IS ABOVE

Bernard turns at last to the things above, which ask for consideration, not action. The visible creation is a ladder to the invisible God for exiles, not for the citizens of heaven; in this valley of tears the mind needs the help of lower things, and the fortunate traveler uses them without enjoying them.

Libri superiores, etsi de consideratione inscribantur,
the-books former though about consideration they-be-entitled
plurimum tamen habent actionis admistum dum res aliquas
very-much yet they-have of-action mixed-in while things certain
non considerandas tantum, sed agendas docent vel monent.
not to-be-considered only but to-be-done they-teach or warn
At qui in manibus modo est, sola in consideratione
but that-which in hands now is alone in consideration
versabitur. Quæ enim supra sunt actu non indigent, sed
shall-be-occupied which-things for above are of-action not need but
inspectu. Non est quod in eis actites, quæ uno modo
of-inspection not is-there what in them you-should-do which in-one way
semper sunt, et in æternum; porro aliqua et ab æterno.
always are and into eternity moreover some also from eternity
Et hoc velim solerter advertas, vir sagacissime Eugeni,
and this I-would-wish skillfully you-notice man most-sagacious Eugene
quia toties peregrinatur consideratio tua, quoties ab illis
that so-often goes-abroad consideration your as-often-as from those
rebus ad ista deflectitur inferiora et visibilia, sive intuenda
things to these is-turned-aside lower and visible-things either to-be-gazed-at

ad notitiam, sive appetenda ad usum, sive pro officio
for knowledge or to-be-sought for use or for office
disponenda vel actitanda. Si tamen ita versatur in his, ut
to-be-arranged or to-be-done if yet so it-is-occupied in these that
per hæc illa requirat, haud procul exsulat. Sic considerare,
through these those it-seeks not-at-all far it-is-exiled so to-consider
repatriare est. Sublimior iste præsentium ac dignior usus
to-return-home it-is loftier this of-present and worthier the-use
rerum, cum juxta sapientiam Pauli, invisibilia Dei, per
of-things when according-to the-wisdom of-Paul the-invisible-things of-God through
ea quæ facta sunt, intellecta conspiciuntur. Sane hac
those-things which made are understood are-beheld truly of-this
scala cives non egent, sed exsules. Quod vidit ipse hujus
ladder the-citizens not need but the-exiles which saw himself of-this
sententiæ auctor, qui cum diceret invisibilia per visibilia
saying the-author who when he-said invisible-things through visible-things
conspici, signanter posuit, a creatura mundi. Et vere
to-be-beheld pointedly set from the-creation of-the-world and truly
quid opus scalis tenenti jam solium? Creatura cœli
what need of-ladders for-one-holding already the-throne the-creature of-heaven
illa est, præsto habens per quod potius ista intueatur.
that is at-hand having through which rather these-things it-may-gaze-at
Videt Verbum, et in Verbo facta per Verbum. Nec
it-sees the-Word and in the-Word the-things-made through the-Word nor
opus habet ex his quæ facta sunt, Factoris notitiam
need does-it-have from these which made are of-the-Maker the-knowledge
mendicare. Neque enim ut vel ipsa noverit, ad ipsa
to-beg nor for that even them it-may-know to them
descendit, quæ ibi illa videt, ubi longe melius sunt quam
does-it-descend which there it sees where far better they-are than
in se ipsis. Unde nec medium requirit ad ea corporis
in them themselves whence nor a-medium does-it-require for them of-the-body

sensum: sensus ipsa sibi, se ipsa sentiens. Optimum videndi
sense sense itself to-itself it itself perceiving best of-seeing
genus, si nullius egueris, ad omne quod libuerit,
kind if of-nothing you-shall-have-needed for everything which shall-have-pleased
te contentus. Alioquin juvari aliunde, obnoxium fieri
you content otherwise to-be-helped from-elsewhere obliged to-become
est minusque a perfecto istud, et minus liberum.
is and-less from the-perfect this and less free
Quid, quod et inferioribus eges? nonne præposterum hoc et
what that also of-lower-things you-need surely preposterous this and
indignum? Plane superiorum quædam injuria est, inferiorum
unworthy plainly to-the-higher a-certain injury it-is of-the-lower
operam desiderare: a qua injuria nemo hominum perfecte
the-service to-desire from which injury no-one of-men perfectly
vindicabitur, nisi cum quisque evaserit in libertatem
shall-be-freed except when each-one shall-have-escaped into the-freedom
filiorum Dei. Nempe erunt hi omnes docibiles Dei, et
of-the-sons of-God surely shall-be these all teachable of-God and
nulla interveniente creatura, solo beati Deo. Repatriasse
with-no intervening creature alone blessed by-God to-have-returned-home
erit hoc, exisse de patria corporum in regionem
shall-be this to-have-gone-out from the-fatherland of-bodies into the-region
spirituum. Ipsa est Deus noster, maximus spiritus, maxima
of-spirits it is God our the-greatest spirit the-greatest
mansio spirituum beatorum: et ne quid hic sibi usurpet
mansion of-spirits blessed and lest anything here to-itself may-usurp
sensus seu imaginatio, veritas est, sapientia est, virtus,
sense or imagination truth it-is wisdom it-is virtue
æternitas, summum bonum. Unde interim absumus: et ubi
eternity the-highest good whence meanwhile we-are-absent and where
sumus, vallis est lacrymarum, in qua sensualitas regnat, et
we-are a-valley it-is of-tears in which sensuality reigns and

consideratio exsulat: in qua libere quidem et potestative se
consideration is-exiled in which freely indeed and powerfully itself
exserit sensus corporeus, sed intricatus caligat oculus spiritualis.
puts-forth sense bodily but entangled is-dim the-eye spiritual
Quid igitur mirum, si ope indigenæ advena indiget? Et
what therefore wonderful if of-the-help of-the-native the-stranger has-need and
felix secundum tempus viator, qui civium beneficium, sine
happy according-to time the-traveler who of-the-citizens the-benefit without
quo transire non potest, in obsequium convertere potuit,
which to-pass not be-can into service to-convert has-been-able
utens, non fruens; urgens, non petens; exactor, non supplex.
using not enjoying urging not asking an-exacter not a-suppliant

Assignat varios considerationis gradus

II · DEGREES OF CONSIDERATION

Bernard distinguishes three kinds of consideration: dispensing, which uses the senses to win God's favor; appraising, which weighs and searches for God; and speculative, which gathers itself to contemplate him. The last is the highest.

Magnus ille, qui usum sensuum, quasdam veluti civium
great he who the-use of-the-senses certain as-it-were of-citizens
opes, expendere satagit, dispensando in suam et multorum
riches to-spend busies-himself by-dispensing for his-own and of-many
salutem. Nec ille minor qui hunc sibi gradum ad
salvation nor he less who this for-himself as-a-step to
illa invisibilia philosophando constituit: nisi quod hoc
those invisible-things by-philosophizing sets except that this
dulcius, illud utilius; hoc felicius, illud fortius esse constat.
sweeter that more-useful this happier that stronger to-be is-agreed

At omnium maximus, qui spreto ipso usu rerum et
but of-all the-greatest who scorned the-very use of-things and
sensuum, quantum quidem humanæ fragilitati fas est,
of-senses as-much-as indeed for-human frailty right is
non ascensoriis gradibus, sed inopinatis excessibus, avolare
not by-ascending steps but by-unexpected excesses to-fly-away
interdum contemplando ad illa sublimia consuevit. Ad
sometimes by-contemplating to those sublime-things has-been-wont to
hoc ultimum genus illos pertinere reor excessus Pauli.
this last kind those to-pertain I-think the-excesses of-Paul
Excessus, non ascensus: nam raptum potius fuisse, quam
excess not ascent for snatched rather to-have-been than
ascendisse ipse se perhibet. Inde est quod dicebat: Sive
to-have-ascended he himself declares thence it-is that he-said whether
mente excedimus, Deo. Porro hæc tria ita contingunt, cum
in-mind we-exceed for-God moreover these three so happen when
consideratio, etsi in loco peregrinationis suæ, virtutis studio,
consideration though in the-place of-pilgrimage its of-virtue by-zeal
et adjutorio gratiæ facta superior, sensualitatem aut premit
and by-the-help of-grace made superior sensuality either presses
ne insolescat, aut cogit ne evagetur, aut fugit ne inquinet. In
lest it-grow-insolent or forces lest it-wander or flees lest it-defile in
primo potentior, in secundo liberior, in tertio purior. Puritatis
the-first more-powerful in the-second freer in the-third purer of-purity
siquidem et alacritatis pariter alis fit ille volatus.
since and of-eagerness equally on-the-wings becomes that flight
Vis tibi has considerationis species propriis distingui
do-you-wish for-you these of-consideration species by-their-own to-be-distinguished
nominibus? Dicamus, si placet, primam dispensativam,
names let-us-call if it-pleases the-first dispensing
secundam æstimativam, tertiam speculativam. Horum nominum
the-second appraising the-third speculative of-these names

rationes definitiones declarabunt. Dispensativa est consideratio
the-reasons definitions shall-declare dispensing is consideration
sensibus sensibilibusque rebus ordinate et socialiter utens ad
senses and-sensible things orderly and sociably using for
promerendum Deum. Æstimativa est consideratio prudenter
deserving God appraising is consideration prudently
ac diligenter quæque scrutans et ponderans ad vestigandum
and diligently whatever searching and weighing for tracking
Deum. Speculativa est consideratio se in se colligens, et,
God speculative is consideration itself into itself gathering and
quantum divinitus adjuvatur, rebus humanis eximens ad
as-far-as divinely it-is-helped from-things human withdrawing for
contemplandum Deum. Puto vigilanter advertis aliarum hanc
contemplating God I-think watchfully you-notice of-the-others this
esse fructum: cæteras, si non referantur ad istam, quod
to-be the-fruit the-others if not they-be-referred to this what
dicuntur videri posse, sed non esse. Et prior quidem
they-are-called to-seem to-be-able but not to-be and the-first indeed
absque intuitu hujus multa serit, et nihil metit: sequens
without the-gaze of-this many-things sows and nothing reaps the-following
vero nisi ad istam se dirigat, vadit, sed non evadit. Ergo
but unless to this itself it-direct goes but not escapes therefore
quod prima aptat, secunda odorat, tertia gustat. Ad quem
what the-first fits the-second smells the-third tastes to which
tamen gustum perducunt et cæteræ, etsi tardius: nisi
yet taste lead also the-others though more-slowly except
quod prima laboriosius, secunda quietius pervenitur
that by-the-first more-laboriously by-the-second more-quietly one-arrives

Ea quæ supra nos sunt, Deum scilicet et Angelos; investigari opinione, fide, et intellectu

III · OPINION, FAITH, AND UNDERSTANDING

The things above are reached by three paths: opinion, faith, and understanding. Bernard defines each, warning that opinion must not be taken for faith nor faith questioned by opinion, and that understanding must not break into the sealed things of faith.

Dixisti, inquis, satis qua ascendatur: etiam quo
you-have-said you-say enough by-which one-ascends also whither
ascendendum, dicere habes. Falleris, si id speras: ineffabile
one-must-ascend to-say you-have you-are-deceived if this you-hope unspeakable
est. Tu me existimas loqui quod oculus non vidit, nec
it-is you me reckon to-speak what the-eye not has-seen nor
auris audivit, et in cor hominis non ascendit? Nobis,
the-ear has-heard and into the-heart of-man not has-gone-up to-us
inquit, revelavit Deus per Spiritum suum. Ergo quæ supra
he-says has-revealed God through Spirit his therefore which above
sunt non verbo docentur, sed spiritu revelantur. Verum
are not by-word are-taught but by-the-spirit are-revealed but
quod sermo non explicat, consideratio quærat, oratio expetat,
what speech not unfolds consideration let-seek prayer let-ask-for
mereatur vita, puritas assequatur. Sane eorum admonitus
let-merit life purity let-attain truly of-those warned
quæ supra sunt, non te existimes mitti a me suspicere
which above are not yourself reckon to-be-sent by me to-look-up-at
solem, lunam, stellas, non ipsum firmamentum, non aquas
sun moon stars not itself the-firmament not the-waters
quæ super cœlos sunt. Ista siquidem omnia, etsi supra
which above the-heavens are these-things since all though above

loco, pretio infra sunt, et dignitate naturæ: sunt enim
in-place in-worth below are also in-the-dignity of-nature they-are for
corpora. Tui portio spiritus est, quo superius quidpiam
bodies of-you the-portion spirit is than-which higher anything
frustra quæris, quod non sit spiritus. Porro spiritus est
in-vain you-seek which not be spirit moreover a-spirit is
Deus, sunt et Angeli sancti, et hi supra te. Sed Deus
God there-are also the-Angels holy and these above you but God
natura, Angeli gratia superiores sunt. Unum siquidem tui
by-nature the-Angels by-grace higher are one since of-you
et Angeli optimum, ratio est: Deus vero non sui aliquid
and of-the-Angel best reason is God but not of-himself anything
optimum habet, unum optimum totus. Is, et qui cum
best has one best wholly he and who with
eo sunt beati spiritus, tribus modis, veluti viis totidem,
him are blessed spirits in-three ways as-it-were by-roads as-many
nostra sunt consideratione vestigandi, opinione, fide, intellectu.
our are by-consideration to-be-tracked opinion faith understanding
Quorum intellectus rationi innititur, fides auctoritati, opinio
of-which understanding on-reason leans faith on-authority opinion
sola veri similitudine se tuetur. Habent illa duo certam
only of-truth by-likeness itself protects have those two sure
veritatem: sed fides clausam et involutam, intelligentia
truth but faith closed and wrapped understanding
nudam et manifestam: cæterum opinio certi nihil habens,
naked and manifest but opinion of-the-sure nothing having
verum per verisimilia quærit potius, quam apprehendit.
the-true through likely-things seeks rather than apprehends
Omnino in his cavenda confusio, ne aut incertum
wholly in these to-be-guarded-against confusion lest either the-uncertain
opinionis fides figat, aut quod firmum fixumque est fidei,
of-opinion faith fix or what firm and-fixed is of-faith

opinio revocet in quæstionem. Et hoc sciendum, quia
opinion call into question and this to-be-known that
opinio, si habet assertionem, temeraria est: fides, si habet
opinion if it-has assertion rash it-is faith if it-has
hæsitationem, infirma est: item intellectus, si signata fidei
hesitation weak it-is likewise understanding if the-sealed-things of-faith
tentet irrumpere, reputatur effractor, scrutator majestatis. Multi
it-try to-break-into is-reckoned a-burglar a-searcher of-majesty many
suam opinionem intellectum putaverunt, et erraverunt. Et
their-own opinion understanding have-thought and have-erred and
quidem opinio potest putari intellectus; intellectus opinio
indeed opinion can to-be-thought understanding understanding opinion
non potest. Unde hoc accidit? Profecto quia hæc falli
not can whence this happens surely because this to-be-deceived
potest, ille non potest: aut si falli potuit, intellectus
can that not can or if to-be-deceived it-could understanding
non fuit, sed opinio. Verus nempe intellectus certam habet
not it-was but opinion true surely understanding sure has
non modo veritatem, sed notitiam veritatis. Possumus singula
not only truth but knowledge of-truth we-can each
hæc ita definire, Fides est voluntaria quædam et certa
these thus define faith is a-voluntary certain and sure
prælibatio necdum propalatæ veritatis. Intellectus est rei
foretaste of-not-yet disclosed truth understanding is of-a-thing
cujuscunque invisibilis certa et manifesta notitia. Opinio est
any invisible sure and manifest knowledge opinion is
quasi pro vero habere aliquid, quod falsum esse nescias.
as-if for true to-hold something which false to-be you-know-not
Ergo, ut dixi, fides ambiguum non habet; aut si habet, fides
therefore as I-said faith the-ambiguous not has or if it-has faith
non est, sed opinio. Quid igitur distat ab intellectu? Nempe
not it-is but opinion what therefore differs-it from understanding surely

quod etsi non habet incertum non magis quam intellectus,
that though not it-has the-uncertain not more than understanding
habet tamen involucrum, quod non intellectus. Denique quod
it-has yet a-wrapping which not understanding finally what
intellexisti, non est de eo quod ultra quæras: aut si
you-have-understood not is-there about it what further you-may-seek or if
est, non intellexisti. Nil autem malumus scire, quam
there-is not you-have-understood nothing moreover we-prefer to-know than
quæ fide jam scimus. Nil supererit ad beatitudinem,
what by-faith already we-know nothing shall-remain for blessedness
cum quæ jam certa sunt nobis fide, erunt æque et nuda.
when what already sure are to-us by-faith shall-be equally also bare

Angeli quomodo considerandi

IV · THE ANGELIC ORDERS

Bernard considers the citizens of the heavenly Jerusalem and the nine orders of angels, assigning a likely office to each from Angels to Seraphim. He then shows what each order reveals of God: his love, his knowledge, his justice, his majesty, and his care for men.

His ita expeditis, age jam dirigatur consideratio in eam quæ
these so dispatched come now let-be-directed consideration to that which
sursum est Jerusalem mater nostra, ac totis tribus memoratis
above is Jerusalem mother our and by-all three mentioned
viis caute et vigilanter vestigemus investigabilia: quatenus
ways cautiously and watchfully let-us-track untrackable-things as-far-as
tamen licet, vel magis quatenus nobis donabitur. Et primo
yet it-is-allowed or rather as-far-as to-us it-shall-be-given and first
quidem cives spiritus esse illic potentes, gloriosos, beatos,
indeed the-citizens spirits to-be there powerful glorious blessed

distinctos in personas, dispositos in dignitates, ab initio
distinct into persons arranged in dignities from the-beginning
stantes in ordine suo, perfectos in genere suo, corpore æthereos,
standing in order their perfect in kind their in-body ethereal
immortalitate perpetuos, impassibiles non creatos, sed factos,
in-immortality perpetual impassible not created but made
id est gratia, non natura; mente puros, affectu benignos,
that is by-grace not by-nature in-mind pure in-affection kindly
religione pios, castimonia integros, unanimitate individuos,
in-religion pious in-chastity whole in-unanimity undivided
pace securos, a Deo conditos, divinis laudibus et obsequiis
in-peace secure by God founded to-divine praises and services
deditos. Hæc omnia legendo comperimus, fide tenemus.
devoted these all by-reading we-have-found by-faith we-hold
Quanquam de corporibus horum non modo unde sint, sed
although about the-bodies of-these not only whence they-be but
an aliquatenus sint, hæret sententia aliquorum. Unde si quis
whether in-any-degree they-be hesitates the-opinion of-some whence if anyone
inter opinabilia magis id ponendum censuerit, non contendo.
among opinable-things rather this to-be-placed shall-have-judged not I-contend
Porro intellectu præditos, non fide, non opinione, sed
moreover with-understanding endowed not by-faith not by-opinion but
intellectu capimus; quia non possunt hujus expertes, et
by-understanding we-grasp because not they-can of-this devoid and
Dei simul participes esse. Sunt et nomina quædam nota
of-God at-once partakers to-be there-are also names certain known
nobis similiter ex auditu, per quæ harum beatitudinum,
to-us likewise from hearing through which of-these beatitudes
etiam quæ non liquido mortalium percepit auditus, officia,
even what not clearly of-mortals has-perceived the-hearing offices
merita, gradus, ordines, utcumque a nobis conjici et
merits ranks orders somehow by us to-be-conjectured and

discerni queunt. Sed enim quod ex auditu non est, jam
to-be-discerned can but for what from hearing not is now
non ex fide; nam fides ex auditu. Itaque opinando ista
not from faith for faith from hearing and-so by-opining these-things
dixerimus. Ad quid enim cœlestium nomina innotuerunt,
let-us-have-said for what for of-the-heavenly-ones the-names have-become-known
si ne opinari quidem salva fide aliquid licet de rebus,
if not to-opine even with-safe faith anything it-is-allowed about the-things
quarum nomina sunt? Angeli, Archangeli, Virtutes, Potestates,
whose names they-are Angels Archangels Virtues Powers
Principatus, Dominationes, Throni, Cherubin, et Seraphin, hæc
Principalities Dominions Thrones Cherubim and Seraphim these
nomina. Quæ significata eorum? Nullane inter illos spiritus qui
the-names what the-meanings of-them none among those spirits who
simpliciter Angeli, et eos qui Archangeli nuncupantur, distantia?
simply Angels and those who Archangels are-called distance
Quid ergo sibi vult gradualis distinctio hæc? Putemus
what therefore to-itself wishes ranked distinction this let-us-suppose
Angelos dici (nisi tu convenientius aliquid considerasti)
Angels to-be-called unless you more-fittingly something you-have-considered
qui singuli singulis hominibus dati creduntur; missi in
who each to-each men given are-believed sent for
ministerium, secundum Pauli doctrinam, propter eos qui
ministry according-to of-Paul the-teaching for those who
hæreditatem capiunt salutis: de quibus Salvator, Angeli
the-inheritance take of-salvation about whom the-Savior Angels
eorum semper vident faciem Patris. Putemus his
their always see the-face of-the-Father let-us-suppose over-these
præesse Archangelos, qui conscii mysteriorum divinorum,
to-preside the-Archangels who aware of-mysteries divine
nonnisi ob præcipuas et maximas causas mittuntur. E
only for special and greatest causes are-sent from

quibus magnus ille archangelus Gabriel missus legitur ad
whom great that archangel Gabriel sent is-read to
Mariam, ob causam utique, qua major esse non potuit.
Mary for a-cause surely than-which greater to-be not could
Putemus esse super istos Virtutes esse, quorum nutu vel
let-us-suppose to-be over these Virtues to-be by-whose nod or
opere signa et prodigia in elementis, sive ex elementis
work signs and wonders in the-elements or from the-elements
facta apparent ad commonitionem mortalium. Inde est
made appear for the-warning of-mortals thence it-is
fortassis, quod cum in Evangeliis legas: Erunt signa in
perhaps that when in the-Gospels you-read there-shall-be signs in
sole et luna et stellis, paulo post habes, Nam virtutes
the-sun and moon and stars a-little after you-have for the-powers
cœlorum movebuntur; hi nimirum spiritus, per quos signa
of-the-heavens shall-be-moved these surely spirits through whom signs
fiunt. Putemus Potestates superiores istis, quarum virtute
are-made let-us-suppose the-Powers higher than-these by-whose power
potestas tenebrarum comprimitur, et coercetur malignitas
the-power of-darkness is-suppressed and is-restrained the-malignity
aeris hujus, ne quantum vult noceat; ne malignari,
of-air this lest as-much-as it-wishes it-may-harm lest to-do-malice
nisi ut prosit, possit. Putemus Principatus his
unless that it-may-profit it-be-able let-us-suppose the-Principalities over-these
quoque prælatos, quorum moderamine et sapientia omnis in
also set by-whose governance and wisdom every on
terris principatus constituitur, regitur, limitatur transfertur,
earth principality is-established ruled limited transferred
mutilatur, mutatur. Putemus Dominationes adeo cunctis
maimed changed let-us-suppose the-Dominions so-far all
supereminere præfatis ordinibus, ut respectu horum cæteri
to-rise-above the-aforesaid orders that in-respect of-these the-rest

videantur omnes administratorii spiritus, et ad istos, tanquam
seem all ministering spirits and to these as
ad dominos, referri regimina Principatuum, tutamina
to lords to-be-referred the-rulings of-the-Principalities the-protections
Potestatum, operationes Virtutum, revelationes Archangelorum,
of-the-Powers the-workings of-the-Virtues the-revelations of-the-Archangels
curam et providentiam Angelorum. Putemus Thronos alto
the-care and providence of-the-Angels let-us-suppose the-Thrones to-a-high
etiam ab his evolasse recessu, qui ex eo quod sedent,
even from these to-have-flown-away recess who from this that they-sit
Throni dicuntur; et ex eo sedent, quod sedit in eis Deus.
Thrones are-called and from this they-sit that has-sat on them God
Neque enim sedere in eis qui non sederent posset. Quæris
nor for to-sit on them who not sat could-he you-ask
quid illam sentiam sessionem? Summam tranquillitatem,
what that I-think session the-highest tranquility
placidissimam serenitatem, pacem quæ exsuperat omnem
the-most-placid serenity the-peace which surpasses all
intellectum. Talis est qui sedet in Thronis Dominus sabaoth,
understanding such is he-who sits on the-Thrones the-Lord of-hosts
judicans omnia cum tranquillitate, placidissimus, serenissimus,
judging all-things with tranquility most-placid most-serene
pacatissimus. Et tales sibi constituit Thronos, simillimos
most-peaceful and such for-himself he-has-set Thrones most-like
sibi. Putemus Cherubin ex ipso sapientiæ fonte,
to-himself let-us-suppose the-Cherubim from the-very fountain of-wisdom
ore Altissimi haurientes, et refundentes fluenta
from-the-mouth of-the-Most-High drawing and pouring-back the-streams
scientiæ universis civibus suis. Et vide ne is sit, quem
of-knowledge on-all citizens their and see lest this be-he whom
propheta loquebatur, fluminis impetus lætificans civitatem
the-prophet spoke-of of-the-river the-onrush gladdening the-city

Dei. Putemus Seraphin, spiritus totos divino igne succensos,
of-God let-us-suppose the-Seraphim spirits wholly with-divine fire kindled
succendere universa, ut singuli cives singulæ sint lucernæ
to-kindle all that each citizen each be lamps
ardentes et lucentes; ardentes charitate, lucentes cognitione.
burning and shining burning with-charity shining with-knowledge
O Eugeni, quam bonum est nos hic esse! quam fore melius,
O Eugene how good it-is for-us here to-be how to-be better
si quando tamen toti sequamur quo ex parte præcessimus!
if ever yet wholly we-follow whither in part we-have-gone-before
Præcedimus animo, et ne ipso quidem toto, sed parte
we-go-before in-mind and not in-it even whole but in-part
modica nimis. Affectus jacent mole corporea prægravati
small too-much the-affections lie by-the-mass bodily weighed-down
et luto hærentibus desideriis, sola interim arida et tenuis
and in-mud with-clinging desires alone meanwhile dry and thin
consideratio prævolat. Et tamen ex tantillo quod jam datur,
consideration flies-ahead and yet from so-little which already is-given
libet exclamare: Domine, dilexi decorem domus tuæ, et
it-pleases to-exclaim Lord I-have-loved the-beauty of-house your and
locum habitationis gloriæ tuæ. Quid si totam se colligat
the-place of-the-dwelling of-glory your what if wholly itself should-gather
anima, et reductis affectibus, e cunctis locis, quibus
the-soul and with-led-back affections from all places in-which
captivi tenentur, timendo quæ non oportet, amando quæ non
captive they-are-held by-fearing what not it-behooves by-loving what not
decet, dolendo vane, gaudendo vanius, cum his ineat
befits by-grieving vainly by-rejoicing more-vainly with these it-should-enter-upon
tota libertate volatum, pulset impetu spiritus, et
in-whole freedom flight should-knock with-the-onrush of-the-spirit and
in pinguedine gratiæ illabatur? Nonne cum cœperit
into the-fatness of-grace should-glide would-it-not when it-shall-have-begun

circuire lucidas mansiones, et sinum illum etiam Abrahæ
to-go-round the-shining mansions and bosom that even of-Abraham
curiosius perscrutari, et sub altari, quodcumque illud
more-curiously to-search and under the-altar whatever that
est, martyrum revisere animas, in prima stola secundam
is of-the-martyrs to-revisit the-souls in the-first robe the-second
patientissime exspectantes, multo magis tunc instabit loquens
most-patiently awaiting much more then shall-it-press saying
cum propheta: Unam petii a Domino: hanc requiram,
with the-prophet one-thing I-have-asked from the-Lord this I-shall-seek
ut inhabitem in domo Domini omnibus diebus vitæ meæ, ut
that I-may-dwell in the-house of-the-Lord all the-days of-life my that
videam voluntatem Domini, ac visitem templum ejus? Quidni
I-may-see the-will of-the-Lord and visit temple his why-not
ibi videatur cor Dei? quidni ibi probetur quæ sit voluntas
there be-seen the-heart of-God why-not there be-proved what be the-will
Dei bona, et beneplacens, et perfecta? Bona in se, placens
of-God good and well-pleasing and perfect good in itself pleasing
in effectibus, beneplacens fruentibus, perfecta perfectis, et
in effects well-pleasing to-those-enjoying perfect for-the-perfect and
nihil ultra quærentibus. Patent viscera misericordiæ, patent
nothing further seeking lie-open the-vitals of-mercy lie-open
cogitationes pacis, divitiæ salutis, mysteria bonæ voluntatis;
the-thoughts of-peace the-riches of-salvation the-mysteries of-good will
benignitatis arcana, quæ clausa mortalibus, etiam ipsis
of-kindness the-secrets which closed to-mortals even to-the-very
electis suspecta sunt. Id quidem salubriter, ne desinant
elect suspect are this indeed wholesomely lest they-cease
timere, dum necdum digne amare idonei inveniuntur.
to-fear while not-yet worthily to-love fit they-are-found

Cernere est in his qui Seraphin appellantur, quomodo amet
to-see it-is in those who Seraphim are-called how loves
qui unde amet non habet, sed est et qui nihil horum
he-who whence he-may-love not has but is and who nothing of-these
quæ fecerit odit: quos salvandos fecit, quomodo
which he-has-made hates those-whom to-be-saved he-has-made how
foveat, quomodo provehat, quomodo amplexetur, quomodo
he-cherishes how advances how embraces how
delicta electæ juventutis, et paleas ignorantiarum ejus ignis
the-offenses of-elect youth and the-chaff of-ignorances its fire
ille consumens, ipsam purgatissimam et suo amore
that consuming it most-purged and of-his-own love
dignissimam reddat. Cernere est in Cherubin, qui plenitudo
most-worthy renders to-see it-is in the-Cherubim who the-fullness
scientiæ dicuntur, Deum scientiarum dominum esse, qui solus
of-knowledge are-called God of-knowledges the-lord to-be who alone
solam nesciat ignorantiam, qui totus sit lux, et tenebræ in
alone knows-not ignorance who wholly is light and darkness in
eo non sint ullæ; totus sit oculus, et qui minime aliquando
him not are any wholly he-is eye and who least ever
fallitur, quia minime clauditur; qui extra se non quærat
is-deceived because least is-closed who outside himself not seeks
lumen, cui admoveatur ut videat, ipse qui videt, ipse
light to-which he-may-be-brought that he-may-see he who sees he
unde videt. Cernere est in Thronis, quam non suspectus
whence he-sees to-see it-is in the-Thrones how not suspect
omni innocentiæ judex sedeat in his, qui circumvenire nolit,
to-all innocence the-judge sits on these who to-circumvent wishes-not
circumveniri non possit; quippe sic amans, et sic videns.
to-be-circumvented not can since so loving and so seeing
Nec vacat sessio: tranquillitatis insigne est. De vultu tali
nor is-empty the-session of-tranquility the-mark it-is from countenance such

judicium meum prodeat opto, cui insit amor, error absit,
judgment my may-proceed I-wish in-which be love error be-absent
absit et perturbatio. Cernere est in Dominationibus, quantæ
be-absent also disturbance to-see it-is in the-Dominions of-how-great
sit Dominus majestatis, cujus nutu imperium constat, et
is the-Lord of-majesty by-whose nod empire stands and
imperio universitas atque æternitas termini sunt. Cernere est
of-the-empire the-universe and eternity the-bounds are to-see it-is
in Principatibus principium ex quo omnia; et quomodo a
in the-Principalities the-principle from which all-things and as from
cardine ostium, sic ab ipso regi universitatem. Cernere est
the-hinge the-door so by him to-be-ruled the-universe to-see it-is
in Potestatibus, quam potestative idem princeps quos regit,
in the-Powers how powerfully the-same prince whom he-rules
protegit, contrarias potestates arcens et propulsans. Cernere est
he-protects opposing powers warding-off and driving-back to-see it-is
in Virtutibus unam ubique æqualiter præsto esse virtutem, per
in the-Virtues one everywhere equally at-hand to-be virtue through
quam omnia, vivificam, efficacem, invisibilem, immobilemque,
which all-things life-giving efficacious invisible and-immobile
omnia tamen moventem utiliter, tenentem fortiter: quæ
all-things yet moving usefully holding strongly which
cum in minus usitata effecta apud mortales eruperit,
when in less usual effects among mortals it-shall-have-burst-forth
miracula sive prodigia vocant. Cernere postremo et mirari
miracles or wonders they-call to-see lastly and to-wonder
est in Angelis et Archangelis veritatem atque experientiam
it-is in the-Angels and Archangels the-truth and experience
vocis illius, Quoniam ipsi cura est de nobis; qui talium nos
of-voice that because to-him care it-is about us who of-such us

et tantorum non desinit jucundare visitationibus, instruere
and so-great not ceases to-gladden with-visitations to-instruct
revelationibus, suggestionibus commonere, sedulitate solatiari.
with-revelations with-suggestions to-admonish with-diligence to-console

Gratias ac dotes Angelorum a Deo in ipsos derivari

V · GIFTS OF THE ANGELS

All that the angels have, Bernard says, they have from God, who works in them; they burn, shine, and judge by participation, not as God does. God is in the soul not as a companion, as an angel is, but as its life.

Hæc omnia contulit illis spiritibus ipse qui condidit illos,
these all conferred on-those spirits he who founded them
unus atque idem summus Spiritus, dividens singulis prout
one and the-same highest Spirit dividing to-each as
voluit. Hæc operatur in illis, hæc dedit operari et illis, sed
he-willed these he-works in them these he-gave to-work also to-them but
aliter. Ardent Seraphin, sed igne Dei, vel potius igne
otherwise burn the-Seraphim but with-the-fire of-God or rather with-the-fire
Deo. Quod præcipuum est in eis, amant, sed non quantum
God what chief is in them they-love but not as-much-as
Deus, nec quomodo. Lucent Cherubin, et scientia eminent,
God nor how shine the-Cherubim and in-knowledge are-eminent
sed participio veritatis; ac per hoc non ut Veritas, nec
but by-participation of-truth and through this not as Truth nor
quantum. Sedent Throni, sed insidentis beneficio. Judicant
as-much sit the-Thrones but of-the-sitter by-the-benefit they-judge
et ipsi cum tranquillitate, sed non ad mensuram modumve
also they with tranquility but not to the-measure or-manner

pacis pacantis, pacis quæ exsuperat omnem sensum.
of-the-peace of-the-peacemaker the-peace which surpasses all sense
Dominantur Dominationes, sed sub Domino dominantur,
rule the-Dominions but under the-Lord they-rule
serviunt pariter. Quid hoc ad summum, sempiternum,
they-serve equally what this to the-highest everlasting
singulareque dominium? Præsunt Principatus et regunt: sed
and-singular dominion preside the-Principalities and rule but
reguntur et ipsi, ita ut regere jam non norint, si regi
are-ruled also they so that to-rule now not they-would-know if to-be-ruled
desierint. Præcellit in Potestatibus fortitudo: sed qui
they-shall-have-ceased excels in the-Powers strength but who
debent quod fortes sunt, et aliter est fortis, et plus; nec
owe that strong they-are and otherwise is strong and more nor
tam fortis quam ipsa fortitudo est. Virtutes pro suo ministerio
so strong as itself strength is the-Virtues for their ministry
et potentatu satagunt excitare corda torpentia hominum
and potency busy-themselves to-rouse the-hearts torpid of-men
innovatione signorum: virtus vero in eis manens, ipsa facit
by-the-renewal of-signs the-power but in them remaining itself does
opera. Faciunt et illæ, sed in comparatione ejus non faciunt.
the-works do also they but in comparison with-him not they-do
Denique tantum interest, ut quasi singulariter propheta dicat
finally so-much it-differs that as-if singularly the-prophet says
ad eum, Tu es Deus qui facis mirabilia: et idem de eo,
to him you are God who do wonders and the-same about him
Qui facit mirabilia magna solus. Adsunt Angeli et Archangeli:
who does wonders great alone are-present Angels and Archangels
sed ille germanior nobis, qui non modo adest, sed inest.
but he more-akin to-us who not only is-present but is-within

Quod si dicas posse inesse et angelum, non inficior.
but if you-say to-be-able to-be-within also an-angel not I-deny
Memini scriptum: Et angelus qui loquebatur in me. Atqui
I-remember written and the-angel who spoke in me but
differentia et in hoc. Inest angelus suggerens bona, non
a-difference also in this is-within the-angel suggesting goods not
ingerens: inest hortans ad bonum, non bonum creans.
thrusting-in is-within exhorting to good not good creating
Deus sic inest ut afficiat, ut infundat, vel potius ut
God so is-within that he-may-affect that he-may-pour-in or rather that
infundatur et participetur, ita ut unum perinde cum
he-may-be-poured-in and be-partaken so that one likewise with
nostro spiritum esse dicere quis non timuerit, etsi non
our spirit to-be to-say anyone not would-fear though not
unam personam, unamve substantiam. Habes enim: Qui
one person or-one substance you-have for who
adhæret Deo, unus spiritus est. Angelus ergo cum anima,
cleaves to-God one spirit is the-angel therefore with the-soul
Deus in anima. Ille ut contubernalis animæ inest, Deus
God in the-soul that as a-tent-mate of-the-soul is-within God
ut vita. Itaque sicut anima videt in oculis, audit in auribus,
as life and-so as the-soul sees in the-eyes hears in the-ears
odorat in naribus, in faucibus gustat, tangit in toto
smells in the-nostrils in the-throat tastes touches in the-whole
reliquo corpore: sic Deus diversa in diversis spiritibus
remaining body so God diverse-things in diverse spirits
operatur; verbi gratia, in aliis amantem se exhibens, in
works of-word for-the-sake in some loving himself showing in
aliis agnoscentem, in aliis alia facientem, sicut unicuique
others knowing in others other-things doing as to-each
datur manifestatio spiritus ad utilitatem. Quis est iste tam
is-given the-manifestation of-the-spirit for usefulness who is he so

communis in vocibus, tam longe in rebus? quomodo quem
common in voices so far in things how whom
nostris loquimur verbis, in sua reconditus majestate, nostros
with-our we-speak words in his-own hidden majesty our
penitus et aspectus effugit, et affectus? Audi ipsum quid
wholly both gazes flees and affections hear him what
loquatur hominibus. Sicut exaltantur cœli a terra, sic
he-may-say to-men as are-exalted the-heavens from the-earth so
exaltatæ sunt viæ meæ a viis vestris, et cogitationes meæ
exalted are ways my from ways your and thoughts my
a cogitationibus vestris. Dicimur amare, et Deus: dicimur
from thoughts your we-are-said to-love also God we-are-said
nosse, et Deus; et multa in hunc modum. Sed Deus amat
to-know also God and many-things in this manner but God loves
ut charitas, novit ut veritas, sedet ut æquitas, dominatur ut
as charity knows as truth sits as equity has-dominion as
majestas, regit ut principium, tuetur ut salus, operatur ut
majesty rules as principle protects as salvation works as
virtus, revelat ut lux, assistit ut pietas. Quæ omnia faciunt
power reveals as light assists as piety which all-things do
et Angeli, facimus et nos: sed longe inferiori modo, non
also the-Angels do also we but far in-a-lower manner not
utique bono quod sumus, sed quod participamus.
surely by-the-good which we-are but which we-partake

Principii et essentiæ rationem proprie soli Deo convenire

VI · HE WHO IS

Bernard asks what God is and answers with the name given to Moses, He Who Is, the principle without beginning. All things are from, through, and in him, made from nothing, not from matter; no place holds him, and none lacks him.

Nunc jam transi spiritus istos, si forte cum sponsa dicere
now now pass spirits these if perhaps with the-bride to-say
possis et tu: Paululum cum pertransissem eos, inveni quem
you-can also you a-little when I-had-passed them I-found whom
diligit anima mea. Quis est? Non sane occurrit melius, quam
loves soul my who is-he not truly occurs better than
Qui est. Hoc ipse de se voluit responderi, hoc docuit,
he-who is this he about himself wished to-be-answered this he-taught
dicente Moyse ad populum, ipso quidem injungente: Qui est,
saying Moses to the-people he indeed enjoining he-who is
misit me ad vos. Merito quidem. Nil competentius æternitati,
has-sent me to you deservedly indeed nothing more-fitting to-eternity
quæ Deus est. Si bonum, si magnum, si beatum, si sapientem,
which God is if good if great if blessed if wise
vel quidquid tale de Deo dixeris; in hoc verbo
or whatever such about God you-shall-have-said in this word
instauratur, quod est, Est. Nempe hoc est ei esse, quod hæc
is-renewed which is is surely this is to-him to-be which these
omnia esse. Si et centum talia addas, non recessisti ab
all-things to-be if also a-hundred such you-add not you-have-withdrawn from
esse. Si ea dixeris, nihil addidisti: si non dixeris,
being if those you-shall-have-said nothing you-have-added if not you-shall-have-said
nihil minuisti. Jam si vidisti hoc tam singulare, tam
nothing you-have-diminished now if you-have-seen this so singular so

summum esse; nonne in comparatione hujus quidquid hoc
highest being do-you-not in comparison with-this whatever this
non est, judicas potius non esse, quam esse? Quid item
not is judge rather not to-be than to-be what likewise
Deus? Sine quo nihil est. Tam nihil esse sine ipso, quam
God without whom nothing is so nothing to-be without him as
nec ipse sine se potest. Ipse sibi, ipse omnibus est. Ac
nor he without himself can he for-himself he for-all is and
per hoc quodammodo ipse solus est, qui suum ipsius est,
through this in-a-way he alone is who his own is
et omnium esse Quid est Deus? Principium: et hoc ipse
and of-all being what is God the-principle and this he
de se responsum dedit. Multa in rebus dicuntur principia,
about himself answer gave many in things are-called principles
sed respectu posteriorum. Alioquin si ad aliquid præcedens
but in-respect of-the-later otherwise if to something preceding
respicias, ipsum potius principium dabis. Quamobrem si
you-look it rather principle you-shall-grant wherefore if
quæras verum simplexque principium, invenias oportet quod
you-seek the-true and-simple principle you-find it-behooves what
principium non habuerit. Ex quo universum cœpit, ipsum
a-principle not shall-have-had from which the-universe began it
profecto minime cœpit. Nam si cœpit, aliunde cœperit
surely least began for if it-began from-elsewhere it-began
necesse est. A se enim cœpit nihil. Nisi forte quis putaverit,
necessary it-is from itself for began nothing unless perhaps anyone should-think
quod non erat, dare sibi potuisse, ut esse inciperet; aut
what not was to-give to-itself to-have-been-able that to-be it-might-begin or
fuisse aliquid, antequam esset. Quod utrumque quia ratio
to-have-been something before it-was which both because reason
non consentit, constat nihil sibimet extitisse principium.
not consents it-is-agreed nothing for-itself to-have-stood principle

Quod vero aliud principium habuit, primum non fuit. Verum
what but another principle had first not was the-true
ergo principium nequaquam cœpit, sed totum ab ipso cœpit.
therefore principle by-no-means began but all from it began
Quid est Deus? Cui sæcula nec accesserunt, nec
what is God to-whom the-ages neither have-been-added nor
decesserunt; nec coæterna tamen. Quid est Deus? Ex quo
have-departed nor coeternal yet what is God from whom
omnia, per quem omnia, in quo omnia. Ex quo omnia,
all-things through whom all-things in whom all-things from whom all-things
creabiliter, non seminabiliter. Per quem omnia, ne alium
creatively not by-seed through whom all-things lest another
auctorem atque alium opificem arbitreris. In quo omnia, non
author and another maker you-think in whom all-things not
quasi in loco, sed quasi in virtute. Ex quo omnia, tanquam
as-if in a-place but as-if in power from whom all-things as
uno principio, auctore omnium. Per quem omnia, ne
from-one principle the-author of-all through whom all-things lest
alterum inducatur principium artifex. In quo omnia, ne
another be-brought-in principle a-craftsman in whom all-things lest
tertium inducatur, locus. Ex quo omnia, non de quo, quia
a-third be-brought-in place from whom all-things not out-of whom because
non est materia Deus: efficiens causa est, non materialis.
not is matter God efficient cause he-is not material
Frustra philosophi materiam quærunt: non eguit materia
in-vain the-philosophers matter seek not needed matter
Deus. Non enim officinam quæsivit, non artificem. Ipse per
God not for a-workshop he-sought not a-craftsman he through
se omnia fecit. Unde? De nihilo: nam si ex aliquo fecit,
himself all-things made whence from nothing for if from something he-made
illud non fecit, ac per hoc nec omnia. Absit ut de sua
that not he-made and through this nor all-things far-be-it that from his

incorrupta incorruptibilique substantia tam multa fecerit;
incorrupt and-incorruptible substance so many-things he-made
etsi bona, corruptibilia tamen. Quæris si in ipso omnia, ipse
though good corruptible yet you-ask if in him all-things he
ubi? Nihil minus invenio. Quis capiat locus? Quæris ubi
where nothing less do-I-find what may-contain-him place you-ask where
non sit? Nec hoc quidem dixerim. Quis sine Deo locus?
not he-be nor this even would-I-say what without God place
Incomprehensibilis est Deus: sed non parum apprehendisti, si
incomprehensible is God but not little you-have-apprehended if
hoc tibi de eo compertum est, quod nusquam sit, qui non
this to-you about him found is that nowhere he-is who not
clauditur loco; et nusquam non sit, qui non excluditur loco.
is-enclosed by-place and nowhere not he-is who not is-excluded by-place
Suo autem illo sublimi atque incomprehensibili modo, sicut
in-his moreover that sublime and incomprehensible manner as
omnia in ipso, sic ipse in omnibus est. Denique sicut ait
all-things in him so he in all-things is finally as says
evangelista, in mundo erat. Alias vero, ubi erat antequam
the-evangelist in the-world he-was otherwise but where he-was before
mundus fieret, ibi est. Non est quod quæras ultra
the-world was-made there he-is not is-there why you-should-seek further
ubi erat; præter ipsum nihil erat. Ergo in se ipso erat.
where he-was besides him nothing was therefore in him himself he-was

Deum et simplicem et trinum esse

VII · SIMPLE AND TRIUNE

God, Bernard argues, is that than which nothing better can be thought, and so simple that nothing is in him but himself; he rejects any divinity distinct from God. God is one and yet three persons, and the unity is not destroyed by the Trinity.

Quid est Deus? Quo nihil melius cogitari potest. Si
what is God than-whom nothing better to-be-thought can if
approbas, non oportet assentiaris esse aliquid, quo Deus
you-approve not it-behooves you-assent to-be something by-which God
sit, et quod Deus non sit. Hoc enim sine dubio melius.
be and which God not be this for without doubt better
Quomodo non melius Deo, si Deus non est, quod dat Deo
how not better than-God if God not is what gives to-God
ut sit? At melius illam divinitatem, qua dicunt Deum esse,
that he-be but better that divinity by-which they-say God to-be
non aliud quam Deum esse fatemur. Non est ergo in Deo
not other than God to-be we-confess not is-there therefore in God
nisi Deus. Quid? inquiunt: negas Deum habere divinitatem?
except God what they-say do-you-deny God to-have divinity
Non, sed quod habet, hoc est. Negas divinitate Deum
no but what he-has this he-is do-you-deny by-divinity God
esse? Non, sed non alia, quam quæ ipse est. Aut si tu aliam
to-be no but not other than which he is or if you another
invenisti, adjuvet me Trinitas Deus, adversus illam tota me
have-found let-help me the-Trinity God against that with-all me
contumacia erigo. Quaternitas orbem disterminat, non signat
obstinacy I-raise a-quaternity the-world marks-out not signs
deitatem. Deus Trinitas est, Deus trium singula personarum.
deity God Trinity is God of-three each of-the-persons

Si quartam divinitatem adjicere placet; interim ego hanc, quæ
if a-fourth divinity to-add it-pleases meanwhile I this which
Deus non est, persuasi mihi minime adorandam. Puto quod
God not is have-persuaded myself least to-be-adored I-think that
et tu. Nempe Dominum Deum tuum adorabis, et illi soli
also you surely the-Lord God your you-shall-adore and him alone
servies. Gloriosa vero divinitas, quæ sibi honorem non
you-shall-serve glorious but the-divinity which for-itself honor not
audeat arrogare divinum. At melius quartum hoc omnino
dare to-arrogate divine but better fourth this wholly
respuimus, quam sine honore recipimus. Multa dicuntur
we-spit-out than without honor receive many-things are-said
esse in Deo, et quidem sane catholiceque, sed multa
to-be in God and indeed soundly and-catholicly but many-things
unum. Alioquin si diversa putemus, non quaternitatem
one otherwise if diverse we-think not a-quaternity
habemus, sed centenitatem. Verbi causa, dicimus magnum,
we-have but a-hundredhood of-word for-the-sake we-say great
bonum, justum, et innumera talia: sed nisi omnia unum in
good just and countless such but unless all-things one in
Deo, et cum Deo consideres, habebis multiplicem Deum.
God and with God you-consider you-shall-have a-manifold God
Mihi vero non deest quod cogitem melius ejusmodi
to-me but not is-lacking what I-may-think better than-such
Deo tuo. Quæris quid? Mera simplicitas. Vero judicio,
God your you-ask what pure simplicity by-true judgment
natura simplex multiplici antefertur. Scio quod ad hæc
nature simple to-the-manifold is-preferred I-know what to these-things
respondere solent. Non multa, inquiunt, sed unam
to-answer they-are-wont not many-things they-say but one
tantum divinitatem, quæ omnia illa sunt, Deo ut sit
only divinity which all those-things is to-God that he-may-be

conferre asserimus. Asseritis ergo, etsi non multiplicem,
to-confer we-assert you-assert therefore though not manifold
duplicem Deum; et non ad merum simplex pervenistis,
double God and not to the-pure simple you-have-arrived
neque ad id, quo melius cogitari non potest. Tam non
nor to that than-which better to-be-thought not can so not
est simplex, quod vel uni fuerit obnoxium formæ, quam nec
is simple what even to-one has-been subject form as nor
virgo vel uni cognita viro. Securus loquor, ne is quidem
a-virgin even by-one known man securely I-speak not he even
qui vel duplex est, erit meus. Habeo enim meliorem. Esto
who even double is shall-be mine I-have for a-better let-it-be
quod hunc numeroso et multiplici anteponam: sed plane
that him than-the-numerous and manifold I-may-prefer but plainly
præ simplici sperno. Meus Deus ipse catholice est. Tam non
before the-simple I-spurn my God he catholicly is so not
habet hoc et illud, quam non hæc et illa. Est qui est, non
he-has this and that as not these and those he-is who is not
quæ est. Purus, simplex, integer, perfectus, constans sibi,
which is pure simple whole perfect constant to-himself
nihil de temporibus, nihil de locis, nihil de rebus trahens
nothing from times nothing from places nothing from things drawing
in se, nihil ex se deponens in eis; non habens quod
into himself nothing from himself setting-down in them not having what
ad numerum dividat, non quæ colligat ad unum. Unum
into number he-may-divide not what he-may-gather into one one
quippe est, sed non unitum. Non partibus constat, ut corpus;
indeed he-is but not united not of-parts he-consists as a-body
non affectibus distat, ut anima: non formis substat, ut omne
not by-affections he-differs as the-soul not to-forms he-is-subject as every-thing
quod factum est; sed neque formæ, ut istis visum est.
which made is but nor to-a-form as to-these seemed-good it-has

Magna laus videlicet Deo, ut se ab informitate vindicet,
great praise namely to-God that himself from formlessness he-may-free
forma una esse contentum. Hoc est dicere, cætera pluribus,
with-a-form one to-be content this is to-say the-others to-many
Deum nonnisi uni debere quod est. Quid? Cujus beneficio
God except to-one to-owe what he-is what by-whose benefit
sunt quæ sunt, ipse pro suo esse alteri beneficio
are the-things-which are he for his being to-another benefit
inclinabit? Laus ista, ut vulgo dicitur, blasphemiam valet. An
shall-bend praise this as commonly it-is-said blasphemy is-worth or
non pluris est nullo indigere quam uno? Habe reverentiam
not more is-it to-need nothing than one have reverence
Deo, ut quod pluris est, illi tribuas. Si cor tuum usque
for-God that what more is to-him you-may-attribute if heart your up
huc ascendere potuit, Deum tuum infra quomodo collocabis?
to-here to-ascend could God your below how shall-you-place
Ipse sibi forma, ipse sibi essentia est. In hoc interim
he to-himself form he to-himself essence is in this meanwhile
gradu suspicio illum: et si alter potior appareret, illum
step I-look-up-to him and if another more-powerful appeared him
potius darem. Nunquid verendum, ne cogitatio transvolet
rather I-would-grant surely-not to-be-feared lest thought fly-beyond
illum? Quantumcunque in altum proficiat, ultra est. Infra
him however-much into the-height it-may-advance beyond he-is below
quod homo cogitare possit, altissimum quærere, ridiculum
what man to-think can the-highest to-seek ridiculous
est; statuere, impium. Ultra, non citra quærendus est.
it-is to-set impious beyond not this-side to-be-sought he-is
Ascende adhuc, si potes, ad cor altius, et exaltabitur
ascend still if you-can to a-heart higher and exalted-shall-be
Deus. Non est formatus Deus: forma est. Non est affectus
God not is formed God form he-is not is affected

Deus: affectio est. Non est compositus Deus: merum
God affection he-is not is composite God pure
simplex est. Et ut liquido noveris, quid simplex dicam:
simple he-is and that clearly you-may-know what simple I-may-call
idem quod unum. Tam simplex Deus, quam unus est.
the-same as one as simple God as one he-is
Est autem unus, et quo modo aliud nihil. Si dici
he-is moreover one and in-what way other nothing if to-be-said
possit, unissimus est. Unus est sol, quod non sit alter:
it-could most-one he-is one is the-sun because not there-be another
una luna, quod æque altera non sit. Atque id quidem
one the-moon because equally another not there-be and this indeed
Deus, sed plus. Quid plus? Unus est etiam sibi. Et
God but more what more one he-is even to-himself and
hoc vis tibi declarari? Idem est semper, et uno
this do-you-wish to-you to-be-declared the-same he-is always and in-one
modo, Non sic unus sol, non sic una luna. Clamat
way not so one the-sun not so one the-moon cries
uterque non esse unum sibi; ille motibus, illa et defectibus
each not to-be one to-itself that by-motions this and by-waning
suis. Deus autem non modo unus sibi: et in se
its God moreover not only one to-himself but-also in himself
unus est. Nihil in se nisi se habet. Non ex tempore
one is nothing in himself except himself he-has not from time
alterationem habet, non in substantia alteritatem hinc de
alteration he-has not in substance otherness hence about
eo Boetius: «Hoc vere unum, in quo nullus est numerus,
him Boethius this truly one in which no is number
nullum in eo aliud præter id quod est: Neque enim
nothing in it other besides that which it-is nor for
subjectum fieri potest: forma enim est.» Compara huic
subject to-become it-can form for it-is compare to-this

uni omne quod unum dici potest; et unum non
one everything which one to-be-called can and one not
erit. Trinitas est tamen Deus. Quid ergo? Destruimus
it-shall-be Trinity is yet God what therefore do-we-destroy
quod dictum est de unitate, quia inducimus trinitatem?
what said has-been about unity because we-bring-in trinity
Non; sed statuimus unitatem. Dicimus Patrem, dicimus
no but we-establish unity we-say the-Father we-say
Filium, dicimus Spiritum sanctum; non tamen tres Deos,
the-Son we-say the-Spirit holy not yet three Gods
sed unum. Quid sibi vult iste (ut sic loquar) absque
but one what to-itself wishes this that so I-may-speak without
numero numerus? Si tria, quomodo non numerus? si unum,
number number if three how not number if one
ubi numerus? Sed habeo, inquis, quid numerem, et quid
where number but I-have you-say what I-may-number and what
non numerem. Substantia una est: personæ tres sunt. Quid
not I-may-number the-substance one is the-persons three are what
mirum? quid vel obscurum in hoc? Nihil, si personæ
wonderful what or obscure in this nothing if the-persons
seorsum a substantia cogitentur. Nunc vero cum tres illæ
apart from the-substance be-thought now but since three those
personæ illa substantia sint, et illa una substantia tres illæ
persons that substance be and that one substance three those
personæ; quis numerum neget? Nam vere tres sunt. Quis
persons who number would-deny for truly three they-are who
numeret tamen? Nam vere unum sunt. Aut si tu facile
would-number yet for truly one they-are or if you easy
explicatu id putas, dicendo tres, dicito quid numerasti?
to-unfold this think by-saying three say what you-have-numbered
Naturas? Una est. Essentias? Una est. Substantias? Una est.
natures one it-is essences one it-is substances one it-is

Deitates? Una est. Non hæc, sed personas numero, inquis.
deities one it-is not these but persons I-number you-say
Quæ non sint illa una natura, illa una essentia, illa una
which not be that one nature that one essence that one
substantia, illa una divinitas? Catholicus es: minime hoc
substance that one divinity catholic you-are least this
dabis.
shall-you-grant

Personarum pluralitatem in Deo consurgere ex proprietatibus; essentiam tamen unam et simplicem esse

VIII · KINDS OF UNITY

Bernard explains that the properties of the persons are the persons, and the persons the one substance; the mystery is to be believed, not searched. He lists the kinds of unity, collective, constitutive, conjugal, native, and others, to show how the unity of the Trinity surpasses them all.

Personarum proprietates non aliud quam personas; ipsasque
of-the-persons the-properties not other than the-persons and-these
non aliud quam unum Deum, unam divinam substantiam,
not other than one God one divine substance
unam divinam naturam, unam divinam et summam
one divine nature one divine and highest
majestatem, fides catholica confitetur. Numera ergo, si
majesty the-faith catholic confesses number therefore if
potes, aut sine substantia personas, quæ ipsa sunt: aut
you-can either without the-substance the-persons which it are or
sine personis proprietates, quæ ipsæ sunt. Aut si dividere
without the-persons the-properties which they are or if to-divide
quis conetur vel personas a substantia, vel proprietates a
anyone try either the-persons from the-substance or the-properties from

personis, nescio quomodo Trinitatis se profiteri cultorem
the-persons I-know-not how of-the-Trinity himself to-profess a-worshiper
possit, qui in tantam rerum numerositatem excesserit.
he-can who into such of-things numerousness has-gone-out
Dicamus itaque tres, sed non ad præjudicium Unitatis:
let-us-say and-so three but not to the-prejudice of-the-Unity
dicamus unum, sed non ad confusionem Trinitatis. Neque
let-us-say one but not to the-confusion of-the-Trinity nor
enim nomina vacua sunt, nec absque significantia cassæ
for the-names empty are nor without signification vain
voces. Quærit quis quomodo illud quod catholicum esse
voices seeks anyone how that which catholic to-be
dicimus, possit esse? Sufficiat ei tenere sic esse. Atque
we-say can to-be let-it-suffice him to-hold so to-be and
hoc non rationi perspicuum, nec tamen opinioni ambiguum,
this not to-reason transparent nor yet to-opinion doubtful
sed fidei persuasum. Sacramentum hoc magnum est, et
but to-faith persuaded sacrament this great is and
quidem venerandum, non scrutandum. Quomodo pluralitas in
indeed to-be-revered not to-be-searched how plurality in
unitate, et hac unitate, aut ipsa in pluralitate? Scrutari hoc
unity and in-this unity or itself in plurality to-search this
temeritas est, credere pietas est; nosse vita, et vita æterna
rashness is to-believe piety is to-know life and life eternal
est. Unde si operæ pretium censes, o Eugeni, percurrat nunc
is whence if of-work worth you-judge O Eugene let-run-through now
consideratio multa Una, quo eminentia hujus singularis
consideration many unities by-which the-eminence of-this singular
Unius fiat evidentior. Est unitas, quæ collectiva potest
One may-become more-evident there-is unity which collective can
dici, cum, verbi causa, multi lapides faciunt acervum
to-be-called when of-word for-the-sake many stones make a-heap

unum. Est et unitas constitutiva, cum multa membra
one there-is also unity constitutive when many members
unum corpus, vel multæ partes unumquodcumque totum
one body or many parts any-one whole
constituunt. Est et conjugativa, qua fit ut duo
constitute there-is also conjugal by-which it-comes-about that two
jam non duo sint, sed una caro. Et est nativa, qua
now not two be but one flesh and there-is native by-which
anima et caro unus nascitur homo. Est unitas potestativa,
soul and flesh one is-born man there-is unity potestative
qua homo virtutis non instabilis, non dissimilis, sed unus
by-which man of-virtue not unstable not unlike but one
sibimet semper nititur inveniri. Est consentanea, cum per
to-himself always strives to-be-found there-is consensual when through
charitatem multorum hominum est cor unum, et anima
charity of-many men there-is heart one and soul
una. Est et votiva, cum anima votis omnibus adhærens
one there-is also votive when the-soul with-vows all cleaving
Deo, unus spiritus est. Et est dignativa unitas, qua limus
to-God one spirit is and there-is deigning unity by-which mud
noster a Dei Verbo in unam assumptus est personam.
our by of-God Word into one assumed was person
Verum hæc omnia quid ad illud summum, atque, ut ita
but these all what to that highest and as so
dicam, unice Unum, ubi unitatem consubstantialitas facit?
I-may-say uniquely One where unity consubstantiality makes
Huic Uni quodvis illorum si assimiles, erit quoquo modo
to-this One any of-those if you-liken it-shall-be in-whatever way
unum: si compares, nullo. Igitur inter omnia quæ recte
one if you-compare in-none therefore among all-things which rightly
unum dicuntur, arcem tenet Unitas Trinitatis, qua tres
one are-called the-citadel holds the-Unity of-the-Trinity by-which three

personæ una substantia sunt. Secundo loco illa præcellit,
persons one substance are in-the-second place that excels
qua e converso tres substantiæ una in Christo persona
by-which from the-converse three substances one in Christ person
sunt. Porro hæc et quæcumque alia dici una possunt,
are moreover this and whatever other to-be-called one can
summæ illius unitatis imitatione, non comparatione, Una
of-highest that unity by-imitation not by-comparison one
appellari vera sobriaque probat consideratio. Nec abducimur
to-be-named true and-sober proves consideration nor are-we-led-away
ab hac unitatis professione assertione Trium: cum in hac
from this of-unity profession by-the-assertion of-Three since in this
Trinitate non recipiamus multiplicitatem, sicut nec solitudinem
Trinity not we-receive multiplicity as nor solitude
in unitate. Quamobrem cum dico Unum, non me Trinitatis
in the-unity wherefore when I-say One not me of-the-Trinity
turbat numerus, qui essentiam non multiplicat, non variat,
disturbs the-number which essence not multiplies not varies
nec partitur. Rursum cum dico Tria, non me arguit intuitus
nor divides again when I-say Three not me convicts the-gaze
unitatis, quæ illa quæcumque tria, seu illos tres, nec in
of-unity which those whatever three or those three neither into
confusionem cogit, nec in singularitatem redigit.
confusion forces nor into singularity reduces

Uti in Deo simplex natura est in tribus personis, sic contra in Christo plures naturas in unam personam coalescere

IX · THE UNITY IN CHRIST

Second only to the unity of the Trinity, Bernard says, is the unity in Christ, where three substances, Word, soul, and flesh, are one person. So close is the union that God may be called man and man God.

Idem me sentire fateor et de illa unitate cui secundum
the-same me to-think I-confess also about that unity to-which second
ab ista inter cætera Una honorem dedi. Dico in Christo
from this among the-other unities honor I-gave I-say in Christ
Verbum, animam, et carnem, sine confusione essentiarum
the-Word soul and flesh without confusion of-essences
unam esse personam, et item absque præjudicio personalis
one to-be person and likewise without prejudice of-personal
unitatis in sua numerositate manere. Nec negaverim hanc ad
unity in their numerousness to-remain nor would-I-deny this to
illud quoque genus unitatis pertinere, qua anima, et caro
that also kind of-unity to-pertain by-which soul and flesh
unus est homo. Decuit quippe familiarius similiusque cum
one is man it-befitted indeed more-familiarly and-more-similarly with
hominis convenire constitutione, quod pro homine constitutum
of-man to-agree the-constitution what for man established
est sacramentum. Decuit et cum summa, quæ in Deo est et
is the-sacrament it-befitted also with the-highest which in God is and
Deus est, unitate congruere, ut quomodo ibi tres personæ
God is unity to-accord that as there three persons
una essentia, ita hic convenientissima quadam contrarietate tres
one essence so here by-a-most-fitting certain contrariety three

essentiæ sint una persona. Videsne pulchre inter utramque
essences be one person do-you-see beautifully between each
unitatem hanc collocari; in eo utique qui constitutus est
unity this to-be-placed in him surely who established is
mediator Dei hominisque homo Christus Jesus? Pulcherrima,
mediator of-God and-of-man the-man Christ Jesus most-beautiful
inquam, convenientia, ut salutare sacramentum congrua
I-say fitness that the-saving sacrament by-a-congruous
quadam similitudine ambobus respondeat, et salvanti
certain likeness to-both answer both to-the-saving
videlicet et salvato. Ita hæc unitas duarum consistens media
namely and to-the-saved so this unity of-two standing middle
unitatum, alteri succumbere, alteri præeminere cognoscitur;
unities to-the-one to-yield to-the-other to-excel is-known
quantum superiore inferior, tantum inferiore superior.
as-much than-the-higher lower as-much than-the-lower higher
Tantam denique, tamque expressam unionis vim in se
so-great finally and-so expressed of-union the-force in itself
præfert ea persona, in qua Deus et homo unus est Christus;
displays that person in which God and man one is Christ
ut si duo illa de se invicem prædices, non erraveris,
that if two those about themselves each-other you-predicate not you-shall-have-erred
Deum videlicet hominem, et hominem Deum vere catholiceque
God namely man and man God truly and-catholicly
pronuntians. Non autem similiter vel carnem de anima, vel
pronouncing not moreover likewise either the-flesh about the-soul or
animam de carne, nisi absurdissime, prædicas, etsi similiter
the-soul about the-flesh unless most-absurdly you-predicate though likewise
anima et caro unus sit homo. Nec mirum, si non æque potis
soul and flesh one be man nor wonderful if not equally able
anima sit sua illa vitali, etsi non parum valida, intentione
the-soul be with-its that vital though not little strong intention

connectere, atque suis affectibus astringere sibi carnem, ut
to-connect and with-its affections to-bind to-itself the-flesh as
sibi divinitas hominem illum, qui prædestinatus est filius
to-itself the-divinity that man who predestined is son
Dei in virtute, Longa catena et fortis ad stringendum, divina
of-God in power long chain and strong for binding divine
prædestinatio: ab æterno est enim. Quid longius æternitate?
predestination from eternity it-is for what longer than-eternity
Quid divinitate potentius? Inde est quod nec morte incidente
what than-divinity more-powerful thence it-is that not-even with-death intervening
ullatenus intercidi hæc unitas potuit, etsi carne et anima
in-any-degree be-cut-through this unity could though by-flesh and by-soul
ab invicem separatis. Et fortassis hoc sensit ille, qui se
from each-other separated and perhaps this felt he who himself
indignum professus est solvere corrigiam calceamenti hujus.
unworthy professed has to-loosen the-strap of-the-shoe of-this-one

Parabola, quæ est apud Matthæum de tribus satis, Christi personæ accommodatur

X · THE THREE MEASURES

Bernard reads the three measures of meal leavened into one loaf as Word, soul, and flesh, one in Christ even in death; the leaven may be Mary's faith. The soul is new, the flesh old from Adam, the Word eternal, and the flesh was taken from the Virgin.

Sed et illa tria sata de Evangelio, mista et fermentata in
but also those three measures from the-Gospel mixed and leavened into
panem unum, si quis ad hæc tria dixerit pertinere, non
bread one if anyone to these three shall-have-said to-pertain not
incongrue id mihi facere videbitur. Quam bene ea mulier
unfittingly this to-me to-do he-shall-seem how well that woman
fermentavit, ut nec divisione quidem facta carnis et
leavened that not-even with-division indeed made of-the-flesh and
animæ, a carne vel anima Verbum divideretur! Mansit et in
of-the-soul from the-flesh or the-soul the-Word should-be-divided remained also in
separatione inseparabilis unitas. Nec enim quæ ex parte contigit
the-separation the-inseparable unity nor for what in part happened
separatio, potuit unitati præscribere, permanenti in totis tribus.
the-separation could to-the-unity to-prescribe remaining in all three
Sive conjunctis, sive disjunctis duobus, nihilominus perseveravit
whether joined or disjoined the-two nonetheless persevered
in tribus unitas personalis. Æque unus Christus unaque persona,
in the-three the-unity personal equally one Christ and-one person
Verbum, anima, et caro, etiam mortuo homine perduravit. In
the-Word soul and flesh even dead the-man endured in
utero Virginis, ut sentio ego, commistio hæc et fermentatio
the-womb of-the-Virgin as think I the-mixing this and leavening
facta est: et ipsa mulier quæ miscuit, et fermentavit. Nam
made was and she the-woman who mixed and leavened for

fermentum non immerito fortasse dixerim fidem Mariæ. Plane
the-leaven not undeservedly perhaps would-I-call the-faith of-Mary plainly
beata, quæ credidit, quoniam perfecta sunt in ea, quæ
blessed who believed because fulfilled are in her the-things-which
dicta sunt ei a Domino. Perfecta autem non essent, si
spoken are to-her by the-Lord fulfilled moreover not they-would-be if
quominus juxta verbum Domini esset fermentatum totum,
in-any-degree-less according-to the-word of-the-Lord were leavened the-whole
et perpetuo fermentatum, servans nobis tam in morte,
and perpetually leavened keeping for-us as-much in death
quam in vita pariter unum atque integrum mediatorem Dei
as in life equally one and whole the-mediator of-God
et hominum cum sua deitate, hominem Christum Jesum.
and of-men with his deity the-man Christ Jesus
Advertere est in hoc admirabili sacramento juxta numerum
to-notice it-is in this wonderful sacrament according-to the-number
satorum, miræ et decentissimæ distinctionis gradus,
of-the-measures of-wonderful and most-becoming distinction the-steps
novum, antiquum, æternum. Novum, animam, quæ de nihilo
new ancient eternal new the-soul which from nothing
tunc creata creditur, cum infusa: antiquum, carnem, quæ
then created is-believed when poured-in ancient the-flesh which
a primo usque hominum, id est ex Adam, traducta
from the-first up-to of-men that is from Adam derived
cognoscitur: æternum, verbum, quod ab æterno Patre
is-known eternal the-word which from the-eternal Father
coæternum illi genitum indubitata veritate asseritur. Et in
coeternal with-him begotten with-undoubted truth is-asserted and in
his triplex, si diligenter advertas, divinæ potentiæ genus, quod
these threefold if diligently you-notice of-divine power the-kind that
factum sit de nihilo aliquid, de vetusto novum, æternum
made be from nothing something from the-old new eternal

beatumque de damnato et mortuo. Quid hoc ad nostram
and-blessed from the-damned and dead what this to our
salutem? Multum per omnem modum. Primum quidem, quod
salvation much in every way first indeed that
peccato redacti in nihilum, per hoc quodammodo iterato
by-sin reduced to nothing through this in-a-way again
creati sumus, ut simus initium aliquod creaturæ ejus.
created we-are that we-may-be a-beginning some of-creature his
Deinde quod ex vetusta servitute in libertatem filiorum
then that from the-old servitude into the-freedom of-the-sons
Dei translati, in novitate spiritus ambulantes. Postremo, quod
of-God transferred in newness of-spirit walking lastly that
de potestate tenebrarum vocati ad regnum claritatis æternæ,
from the-power of-darkness called to the-kingdom of-brightness eternal
in quo jam et consedere nos fecit in Christo. Alieni
in which already also to-sit-together us he-has-made in Christ alien
sint a nobis, qui Christi a nobis carnem alienare
let-them-be from us who of-Christ from us the-flesh to-alienate
conantur, novam creatam in Virgine, et non de Virgine
try new created in the-Virgin and not from the-Virgin
sumptam, impie asserentes. Pulchre propheticus spiritus longe
taken impiously asserting beautifully the-prophetic spirit long
ante occurrit huic sententiæ, imo blasphemiæ impiorum:
before has-met this opinion nay blasphemy of-the-impious
Egredietur, inquiens, virga de radice Jesse, et flos de
shall-go-forth saying a-rod from the-root of-Jesse and a-flower from
radice ejus ascendet. Dixisse poterat, Et flos de virga; sed
root his shall-rise-up to-have-said he-could and a-flower from the-rod but
maluit, de radice: ut unde virgam, inde florem duxisse
he-preferred from the-root that whence the-rod thence the-flower to-have-drawn

originem demonstraret. Inde igitur sumpta caro, unde orta
origin he-might-show thence therefore taken the-flesh whence arose
Virgo: nec nova in Virgine, quæ prodiit ex radice.
the-Virgin nor new in the-Virgin which came-forth from the-root

Continuatio considerationis de Deo

XI · WHAT GOD IS TO US

God is never sought in vain, Bernard tells Eugenius: he is the end of the universe, the salvation of the elect, an almighty will, eternal light and reason, creating minds and kindling, enlightening, and filling them.

Forte substomacharis, si adhuc pergimus quærere, quid est
perhaps you-are-somewhat-annoyed if still we-go-on to-seek what is
Deus? tum quia toties jam quæsitum est, tum quia
God both because so-often already sought it-has-been and because
diffidis inventum iri. Dico tibi, Pater Eugeni, solus est
you-despair found to-be I-say to-you Father Eugene alone is
Deus, qui frustra nunquam quæri potest, nec cum inveniri
God who in-vain never to-be-sought he-can nor when to-be-found
non potest. Doceat te de hoc experimentum tuum; aut
not he-can let-it-teach you about this experience your or
si non, experto credito, non mihi sed sancto, qui ait:
if not by-the-experienced believe not me but the-saint who says
Bonus est, Domine, sperantibus in te, animæ quærenti te.
good is Lord to-those-hoping in you to-the-soul seeking you
Quid ergo est Deus? Quod ad universum spectat, finis?
what therefore is God what to the-universe looks the-end
quod ad electionem, salus: quod ad se, ipse novit. Quid
what to election salvation what to himself he knows what

est Deus? Voluntas omnipotens, benevolentissima virtus,
is God will omnipotent most-benevolent power
lumen æternum, incommutabilis ratio, summa beatitudo,
light eternal unchangeable reason highest blessedness
creans mentes ad se participandum, vivificans ad sentiendum
creating minds for him to-be-partaken giving-life for feeling
afficiens ad appetendum, dilatans ad capiendum, justificans ad
affecting for desiring widening for grasping justifying for
promerendum, accendens ad zelum, fecundans ad fructum,
meriting kindling for zeal making-fruitful for fruit
dirigens ad æquitatem, formans ad benevolentiam, moderans ad
directing for equity forming for benevolence moderating for
sapientiam, roborans ad virtutem, visitans ad consolationem,
wisdom strengthening for virtue visiting for consolation
illuminans ad cognitionem, perpetuans ad immortalitatem,
illuminating for knowledge perpetuating for immortality
implens ad felicitatem, circumdans ad securitatem.
filling for happiness surrounding for security

Deum et bonorum operum pium remuneratorem, et scelerum æquissimum vindicem esse

XII · REWARD AND PUNISHMENT

God is also the punishment of the wicked, Bernard says: an unbending rule of justice against which perverse wills dash themselves. The memory of their past is the worm that does not die, and their own reason accuses them forever.

Quid est Deus? Non minus pœna perversorum, quam
what is God not less the-punishment of-the-perverse than
humilium gloria. Est enim rationabilis quædam æquitatis
of-the-humble the-glory he-is for a-rational certain of-equity
directio inconvertibilis atque indeclinabilis, quippe attingens
direction unturnable and undeclinable since reaching
ubique: cui illisa omnis pravitas conturbetur necesse
everywhere against-which dashed all depravity be-confounded necessary
est. Quidni in hanc omne tumidum, vel distortum
it-is why-not against this all swollen or distorted
impingat, et conquassetur? Væ universo, quod obvium forte
may-strike and be-shattered woe to-all which in-the-way perhaps
offenderit cedere nescia rectitudo: nam et fortitudo est.
it-shall-have-struck to-yield ignorant rectitude for also strength it-is
Quid iniquis voluntatibus tam contrarium et adversum, quam
what to-wicked wills so contrary and opposed as
semper conari, impingere semper, et frustra? Væ oppositis
always to-try to-strike always and in-vain woe to-opposed
voluntatibus, solam suæ profecto aversionis referentibus
wills only of-their surely aversion bringing-back
pœnam. Quid tam pœnale, quam semper velle quod
the-punishment what so penal as always to-will what
nunquam erit? Quid tam damnatum, quam voluntas addicta
never shall-be what so damned as a-will bound

huic necessitati volendi nolendique, ut ad utrumlibet jam,
to-this necessity of-willing and-of-not-willing that to either now
sicut non nisi perverse, ita non nisi misere moveatur? In
as not except perversely so not except wretchedly it-be-moved into
æternum non obtinebit quod vult; et quod non vult, in
eternity not it-shall-obtain what it-wills and what not it-wills into
æternum nihilominus sustinebit. Digne omnino, ut quid ad
eternity nonetheless it-shall-bear worthily wholly that what to
nihil afficitur unquam quod deceat, ad nil unquam quod
nothing is-affected ever which befits to nothing ever which
libeat, evadat. Quis hoc facit? Rectus Dominus Deus
pleases it-may-come-out who this does the-upright Lord God
noster, qui et cum perverso pervertitur. Nunquam recto
our who also with the-perverse is-perverted never with-the-upright
pravoque conveniet. Hæc enim sibi invicem adversantur,
and-the-depraved shall-it-agree these for to-themselves each-other are-opposed
etsi non invicem lædant. Læsio alterius est: absit ut Dei.
though not each-other they-harm the-harm of-the-other it-is far-be-it that of-God
Durum tibi est, inquit, contra stimulum calcitrare; hoc
hard for-you it-is he-says against the-goad to-kick this
est, non stimulo durum, sed calcitranti. Et est turpium
is not for-the-goad hard but for-the-kicker and he-is of-the-shameful
pœna Deus: lux est enim. Et quid tam invisum obscenis
the-punishment God light he-is for and what so hateful to-obscene
flagitiosisque mentibus? Profecto omnis qui male agit, odit
and-shameful minds surely everyone who badly acts hates
lucem. Sed dico: nunquid non poterunt declinare? Minime
the-light but I-say surely-not not shall-they-be-able to-turn-aside not-at-all
omnino. Lucet ubique, etsi non omnibus. Denique in tenebris
wholly it-shines everywhere though not for-all finally in darkness
lucet, et tenebræ eam non comprehendunt. Videt tenebras
it-shines and the-darkness it not comprehends sees the-darkness

Lux, cui hoc est videre, quod lucere: sed non vicissim a
the-Light to-which this is to-see which to-shine but not in-turn by
tenebris ipsa videtur, quia tenebræ eam non comprehendunt.
the-darkness itself is-seen because the-darkness it not comprehends
Et videntur ergo, ut confundantur: et non vident, ne
and they-are-seen therefore that they-may-be-confounded and not see lest
consolentur. Nec modo a luce: et in luce videntur. A quo,
they-be-consoled nor only by the-light also in the-light they-are-seen by whom
vel quibus? Ab omni vidente, ut pro multitudine intuentium
or which by every seer that for the-multitude of-the-beholders
sit confusio multa. At nullus de tanta numerositate
be confusion much but no of so-great number
spectantium molestior oculus suo cujusque. Non est
of-the-spectators more-troublesome eye than-his-own of-each not is-there
aspectus, sive in cœlo, sive in terra, quem tenebrosa
a-gaze whether in heaven or on earth which the-dark
conscientia suffugere magis velit, minus possit. Non latent
conscience to-flee more would-wish less could not lie-hidden
tenebræ vel se ipsas. Se vident quæ aliud non vident.
the-darkness even them themselves themselves they-see which another not see
Opera tenebrarum sequuntur illas, nec est quo se
the-works of-darkness follow them nor is-there where themselves
abscondant ab illis, ne in tenebris quidem. Hic est vermis
they-may-hide from them not in darkness even this is the-worm
qui non moritur, memoria præteritorum. Semel injectus, vel
which not dies the-memory of-past-things once thrown-in or
potius innatus per peccatum, hæsit firmiter, nequaquam
rather inborn through sin it-has-clung firmly by-no-means
deinceps avellendus. Nec cessat rodere conscientiam, eaque
thereafter to-be-torn-out nor ceases to-gnaw the-conscience and-with-it
pastus, esca utique inconsumptibili, perpetuat vitam. Horreo
fed as-food surely unconsumable it-perpetuates life I-shudder-at

vermem mordacem, et mortem vivacem. Horreo incidere in
the-worm biting and death living I-shudder to-fall into
manus mortis viventis, et vitæ morientis.
the-hands of-death living and of-life dying
Hæc secunda mors, quæ nunquam peroccidit, sed semper
this the-second death which never kills-off but always
occidit. Quis det illis semel mori, ut non moriantur
kills who would-grant to-them once to-die that not they-may-die
in æternum? Qui dicunt montibus, Cadite super nos; et
into eternity who say to-the-mountains fall upon us and
collibus, Operite nos, qui nisi mortem mortis beneficio aut
to-the-hills cover us who unless death of-death by-the-benefit either
finire, aut evadere volunt? Denique invocabunt mortem, ait,
to-end or to-escape they-wish finally they-shall-invoke death he-says
et non veniet. Intuere id clarius. Constat immortalem
and not it-shall-come behold this more-clearly it-is-agreed immortal
animam esse, nec aliquando absque sua memoria vivere, ne
the-soul to-be nor ever without its memory to-live lest
non animam aliquando esse contingat. Itaque durante anima,
not the-soul sometime to-be it-happen and-so enduring the-soul
durat et memoria. Sed qualis? Fœda flagitiis, horrida
endures also memory but of-what-kind foul with-shameful-acts horrid
facinoribus, vanitate tumida, contemptu hispida et neglecta.
with-crimes with-vanity swollen with-contempt shaggy and neglected
Quæ priora, transierunt, et non transierunt. Transierunt
which former-things have-passed and not have-passed they-have-passed
a manu, sed non a mente. Quod factum est, factum
from the-hand but not from the-mind what done has-been done
non esse non potest. Proinde etsi facere in tempore fuit,
not to-be not can therefore though to-do in time it-was
sed fecisse in sempiternum manet. Non transit cum
yet to-have-done into everlasting remains not passes with

tempore, quod tempora transit. In æternum ergo necesse est
time what the-times passes into eternity therefore necessary it-is
cruciet, quod perperam te egisse in æternum memineris.
it-torture what wrongly you to-have-done into eternity you-shall-remember
Experiri erit hoc veritatem vocis illius: Arguam te,
to-experience it-shall-be this the-truth of-voice that I-shall-reprove you
et statuam contra faciem tuam. Dominus locutus est,
and I-shall-set against face your the-Lord spoken has
cui omne adversum et sibi adversari necesse est, ut
to-whom everything adverse also to-itself to-be-adverse necessary it-is that
sit sera querela: O custos hominum, quare posuisti me
there-be the-late complaint O guardian of-men why have-you-set me
contrarium tibi, et factus sum mihimet ipsi gravis? Ita est,
contrary to-you and made I-am to-myself very heavy so it-is
o Eugeni. Non potest Deo esse contrarium quid, et sibimet
O Eugene not can to-God to-be contrary anything and to-itself
cohærere, sed qui arguetur a Deo, arguetur et a se
to-cohere but who shall-be-reproved by God shall-be-reproved also by him
ipso. Non est sane jam tunc quod aut veritatem dissimulet
himself not is-there truly now then why either the-truth may-dissemble
ratio, aut rationis intuitum anima declinet, membris avulsa
reason or of-reason the-gaze the-soul may-turn-aside from-members torn
corporeis, et in sese collecta. Quo enim id valeat, sopitis
bodily and into itself gathered by-what for this can-it-avail with-lulled
conclusisque in morte sensibus, per quos utique curiosius
and-shut-up in death the-senses through which surely more-curiously
exire, et a se ire solebat in eam, quæ præterit,
to-go-out and from itself to-go it-was-wont into that which passes
mundi istius figuram? Vides turpibus nihil deesse ad
of-world this the-figure you-see for-the-shameful nothing to-be-lacking for
confusionem, cum producentur spectaculum fieri Deo,
confusion when they-shall-be-brought-forth a-spectacle to-become to-God

Angelis, hominibus, sibi ipsis? O quam male mali
to-Angels to-men to-themselves very O how badly the-wicked
omnes locati sunt, utique oppositi torrenti huic directæ
all placed are surely opposed to-torrent this of-direct
æquitatis, et huic lumini propalatæ veritatis expositi. Nonne
equity and to-this light of-disclosed truth exposed surely
hoc est perpetuo tundi, perpetuoque confundi? Duplici
this is perpetually to-be-pounded and-perpetually to-be-confounded with-double
contritione, ait ille, contere eos, Domine Deus noster.
crushing says he crush them Lord God our

De longitudine, latitudine, profunditate, et sublimitate Dei profunde et eleganter discurrit

XIII · LENGTH, BREADTH, HEIGHT, AND DEPTH

Bernard takes Paul's four dimensions as a way of speaking of the one God: length is his eternity, breadth his charity, height his power, and depth his wisdom. These are not parts of God but names of the one simple being.

Quid est Deus? Longitudo, latitudo, sublimitas, et profundum.
what is God length breadth height and depth
Quid, inquis? tenemus te quaternitatis, quam abominatus
what you-say do-we-hold you of-the-quaternity which abominated
es, professorem. Minime. Abominatus sum, et abominor.
you-have a-professor not-at-all abominated I-have and I-abominate
Visus sum protulisse plura, sed unum est. Unus Deus
seemed I-have to-have-brought-forth more-things but one it-is one God
signatus est pro captu nostro, non pro suo statu.
signified is according-to capacity our not according-to his state
Divisus est hic, non ille. Voces diversæ, semitæ multæ: sed
divided is this not that voices diverse paths many but

unum per eas significatur, unus quæritur. Non divisiones
one through them is-signified one is-sought not divisions
substantiæ in quaternario isto expressæ sunt; non dimensiones,
of-the-substance in quaternary this expressed are not dimensions
quales in corporibus intuemur; non distinctio personalis,
such-as in bodies we-gaze-on not distinction personal
qualem in Trinitate adoramus; non numerus proprietatum,
such-as in the-Trinity we-adore not a-number of-properties
qualem personis ipsis inesse fatemur, etsi non aliud
such-as in-the-persons themselves to-be-within we-confess though not other
a personis. Alioquin hoc singulum horum in Deo, quod
than the-persons otherwise this each of-these in God what
quatuor simul; hoc quatuor ipsa, quod singulum est. Nobis
four together this four themselves what each is for-us
autem, quia non possumus cum Deo simplicitate contendere,
moreover because not we-can with God in-simplicity to-contend
dum contendimus apprehendere unum, occurrit veluti
while we-strive to-apprehend the-one it-occurs as-if
quadruplicatum. Facit hoc speculum et ænigma, per quod
quadrupled makes this the-mirror and enigma through which
solum interim videri datur. Cum autem videbimus facie ad
alone meanwhile to-be-seen it-is-given when moreover we-shall-see face to
faciem, videbimus sicuti est. Nec enim jam tunc fragilis acies
face we-shall-see as he-is nor for now then the-fragile edge
mentis nostræ, quantumlibet vehementer intendens, aliquatenus
of-mind our however-much vehemently straining in-any-degree
resiliet, dissilietve in suam pluralitatem. Colliget sese
shall-rebound or-shall-leap-apart into its plurality it-shall-gather itself
magis, adunabit, conformabitque unitati illius, vel potius
rather shall-unite and-shall-conform to-the-unity of-him or rather
unitati illi, ut una uni facies respondeat faciei. Nempe
to-unity that that one to-one face may-answer to-face surely

similes ei erimus, quia videbimus eum sicuti est. Beata
like him we-shall-be because we-shall-see him as he-is blessed
visio! ad quam merito suspirabat, qui ait: Exquisivit te
vision for which deservedly sighed he-who says has-sought you
facies mea; faciem tuam, Domine, requiram. Et quia adhuc
face my face your Lord I-shall-seek and because still
in quærendo res est, interim ascendamus quadrigam
in seeking the-matter is meanwhile let-us-mount chariot
istam, utpote infirmi et imbecilles, indigentes tali vehiculo,
this as weak and feeble needing such a-vehicle
si forte vel sic apprehendemus, in quo apprehensi sumus,
if perhaps even so we-shall-apprehend in which apprehended we-are
id est, hujus ipsius vehiculi rationem. Nam hoc monitum
that is of-this very vehicle the-reason for this warning
habemus ab ipso auriga et primo currus hujus exhibitore,
we-have from the-very charioteer and first of-chariot this the-exhibitor
ut studeamus comprehendere cum omnibus sanctis, quæ sit
that we-strive to-comprehend with all the-saints what be
longitudo, latitudo, sublimitas, et profundum. Comprehendere
the-length breadth height and depth to-comprehend
dixit, non, Cognoscere: ut non curiositate contenti scientiæ,
he-said not to-know that not with-curiosity content of-knowledge
tota cura fructui inhiemus. Non in cognitione est fructus,
with-whole care for-the-fruit we-may-gape not in knowing is the-fruit
sed in comprehensione. Alioquin scienti bonum, et
but in comprehending otherwise for-the-one-knowing good and
non facienti, ut ait quidam, peccatum est ei: et ipse
not doing as says a-certain-one sin it-is to-him and himself
Paulus alio loco, Sic currite, inquit, ut comprehendatis.
Paul in-another place so run he-says that you-may-comprehend
Quid sit comprehendere, inferius declarabo.
what is to-comprehend below I-shall-declare

Quid igitur est Deus? Longitudo, inquam. Quid ipsa?
what therefore is God length I-say what it
Æternitas. Hæc tam longa, ut non habeat terminum, non
eternity this so long that not it-has an-end not
magis loci, quam temporis. Est et latitudo. Et ipsa quid?
more of-place than of-time there-is also breadth and it what
Charitas. Quibus et ista terminis angustetur in Deo, qui nihil
charity by-what also this bounds be-narrowed in God who nothing
odit eorum quæ fecerit? Denique solem suum oriri facit
hates of-those-things which he-has-made finally sun his to-rise he-makes
super bonos et malos, pluit super justos et injustos. Ergo
over the-good and the-wicked he-rains over the-just and the-unjust therefore
et inimicos concludit sinus ille. Nec hoc quoque contentus,
even enemies encloses bosom that nor with-this also content
evadit in infinitum. Omnem non modo affectionem, sed et
it-escapes into the-infinite all not only affection but also
cognitionem excedit, adjiciente Apostolo et dicente: Scire
knowledge it-exceeds adding the-Apostle and saying to-know
etiam supereminentem scientiæ charitatem Christi. Quid plus
also surpassing knowledge the-charity of-Christ what more
dicam? Æterna est. Nisi quod hoc plus forsitan est, quia
shall-I-say eternal it-is unless that this more perhaps is because
æternitas est. Vides tantam esse latitudinem, quantam et
eternity it-is you-see so-great to-be the-breadth as-great-as also
longitudinem? Utinam sic videas non tantam esse, sed
the-length would-that so you-may-see not so-great to-be but
ipsam: id esse unam quod alteram; non minus unam quam
itself it to-be one which the-other not less one than
duas, nec plus duas quam unam. Deus æternitas, Deus charitas
two nor more two than one God eternity God charity
est: longitudo sine protensione, latitudo sine distensione.
is length without protraction breadth without distension

In utroque pariter locales quidem excedit temporalesque
in both equally local indeed he-exceeds and-temporal
angustias, sed libertate naturæ, non enormitate substantiæ.
narrownesses but by-the-freedom of-nature not by-the-enormity of-substance
Tali modo immensus est qui omnia fecit in mensura; et
in-such a-manner immense is he-who all-things made in measure and
quamvis immensus, hic tamen modus et ipsius immensitatis.
although immense this yet the-measure also of-his immensity
Quid item Deus? Sublimitas et profundum. In altero supra
what likewise God height and depth in the-one above
omnia, in altero infra omnia. Liquet in deitate nusquam
all-things in the-other below all-things it-is-plain in deity nowhere
claudicare æqualitatem, stare eam undique firmiter, constare
to-limp equality to-stand it on-all-sides firmly to-stand-firm
immobiliter sibi. Sublime, potentiam; profundum, sapientiam
immovably to-itself the-height the-power the-depth the-wisdom
ejus considera. Ex æquo et ista respondent sibi, dum
his consider from equal also these answer each-other while
et sublimitas inattingibilis, et profunditas æque inscrutabilis
both the-height unattainable and the-depth equally inscrutable
cognoscatur, Paulo admirante et exclamante: O altitudo
be-known Paul wondering and exclaiming O depth
divitiarum sapientiæ et scientiæ Dei! quam inscrutabilia
of-the-riches of-wisdom and of-knowledge of-God how inscrutable
sunt judicia ejus, et investigabiles viæ illius! Libet et nos
are the-judgments his and untrackable ways his it-pleases also us
exclamare cum Paulo, horum utcumque intuentes in Deo,
to-exclaim with Paul of-these somehow gazing in God
et cum Deo simplicissimam unitatem: O sapientia potens,
and with God the-most-simple unity O wisdom powerful
attingens ubique fortiter! o potentia sapiens, disponens
reaching everywhere strongly O power wise arranging

omnia suaviter! Res una, effectus multiplex, operationesque
all-things sweetly thing one effect manifold and-operations
diversæ. Et illa una res est longitudo propter æternitatem,
diverse and that one thing is length for eternity
latitudo propter charitatem, sublimitas propter majestatem,
breadth for charity height for majesty
profunditas propter sapientiam.
depth for wisdom

Modum, quo prædicta secundum Apostolum comprehendere possimus, ostendit

XIV · HOW WE COMPREHEND

Bernard explains that the saints comprehend these things not by disputing but by holiness, with the two arms of fear and love. He ends the treatise with four kinds of contemplation and says God is better sought by prayer than by argument.

Novimus hæc. Num ideo et arbitramur nos
we-know these-things surely-not therefore also do-we-think we
comprehendisse? Non ea disputatio comprehendit, sed
to-have-comprehended not them disputation comprehends but
sanctitas: si quo modo tamen comprehendi potest quod
holiness if in-any way yet to-be-comprehended can what
incomprehensibile est. At nisi posset, non dixisset
incomprehensible is but unless it-could not would-have-said
Apostolus: Ut comprehendamus cum omnibus sanctis. Sancti
the-Apostle that we-may-comprehend with all the-saints the-saints
igitur comprehendunt. Quæris quomodo? Si sanctus es,
therefore comprehend you-ask how if holy you-are
comprehendisti, et nosti: si non; esto, et tuo experimento
you-have-comprehended and you-know if not be and by-your-own experience

scies. Sanctum facit affectio sancta, et ipsa gemina:
you-shall-know holy makes affection holy and it twofold
timor Domini sanctus, et sanctus amor. His perfecte affecta
the-fear of-the-Lord holy and holy love by-these perfectly affected
anima, veluti quibusdam duobus brachiis suis comprehendit,
the-soul as-if with-certain two arms its comprehends
amplectitur, stringit tenet, et ait: Tenui eum, nec dimittam.
embraces binds holds and says I-have-held him nor I-shall-let-go
Et timor quidem sublimi et profundo, amor lato et
and fear indeed to-the-height and depth love to-the-breadth and
longo respondet. Quid tam timendum quam potestas, cui non
length answers what so to-be-feared as power which not
potes resistere; quam sapientia, cui abscondi non potes?
you-can to-resist as wisdom from-which to-be-hidden not you-can
Poterat minus timeri Deus, alterutro carens. Nunc autem
could less to-be-feared God either lacking now moreover
perfecte oportet timeas illum, cui nec oculus deest omnia
perfectly it-behooves you-fear him to-whom neither the-eye is-lacking all-things
videns, nec manus potens omnia. Quid item tam amabile,
seeing nor the-hand able-for all-things what likewise so lovable
quam amor ipse, quo amas, et quo amaris? Amabiliorem
as love itself by-which you-love and by-which you-are-loved more-lovable
tamen juncta æternitas facit: quæ dum non excidit, foras
yet joined eternity makes which while not it-falls-away outside
mittit suspicionem. Ama igitur perseveranter et longanimiter,
casts suspicion love therefore perseveringly and long-sufferingly
et habes longitudinem: dilata amorem tuum usque ad
and you-have length widen love your even to
inimicos, et latitudinem tenes. Esto etiam in omni sollicitudine
enemies and breadth you-hold be also in all solicitude
timoratus, et sublime profundumque apprehendisti.
god-fearing and height and-depth you-have-apprehended

Aut si mavis quatuor æque tuis, divinis quatuor respondere;
or if you-prefer four equally to-your divine four to-answer
facis hoc, si stupes, si paves, si ferves, si sustines.
you-make this if you-are-amazed if you-dread if you-glow if you-endure
Stupenda plane sublimitas majestatis: pavenda abyssus
to-be-wondered-at plainly the-height of-majesty to-be-dreaded the-abyss
judiciorum. Fervorem exigit charitas, æternitas perseverantiam
of-judgments glowing demands charity eternity the-perseverance
sustinendi. Quis stupet, nisi qui contemplatur gloriam Dei?
of-enduring who is-amazed unless who contemplates the-glory of-God
Quis pavet, nisi qui scrutatur profundum sapientiæ? Quis
who dreads unless who searches the-depth of-wisdom who
fervet, nisi qui meditatur charitatem Dei? Quis sustinet et
glows unless who meditates the-charity of-God who endures and
perseverat in amore, nisi qui æmulatur æternitatem charitatis?
perseveres in love unless who emulates the-eternity of-charity
Nempe æternitatis quamdam imaginem perseverantia præfert.
surely of-eternity a-certain image perseverance displays
Denique sola est cui æternitas redditur, vel potius
finally alone it-is to-which eternity is-rendered or rather
quæ æternitati hominem reddit, dicente Domino: Qui
which to-eternity man renders saying the-Lord who
perseveraverit usque in finem, hic salvus erit.
shall-have-persevered even to the-end he saved shall-be
Et nunc adverte in quatuor istis contemplationis species
and now notice in four these of-contemplation kinds
quatuor. Prima et maxima contemplatio est admiratio
four the-first and greatest contemplation is the-wonder
majestatis. Hæc requirit cor purgatum, ut a vitiis liberum,
of-majesty this requires a-heart purged that from vices free
atque exoneratum peccatis, facile ad superna levet: interdum
and unburdened from-sins easily to the-heights it-may-lift sometimes

quoque vel per aliquas morulas stupore et ecstasi
also even through some brief-delays in-amazement and ecstasy
suspensum teneat admirantem. Secunda autem necessaria est
suspended may-hold the-wonderer the-second moreover necessary is
huic; est enim intuens judicia Dei. Quo sane pavido
to-this it-is for gazing-on the-judgments of-God by-which truly fearful
aspectu, dum vehementius concutit intuentem, fugat vitia,
gaze while more-vehemently it-shakes the-gazer it-routs vices
fundat virtutes, initiat ad sapientiam, humilitatem servat.
it-founds virtues it-initiates into wisdom humility it-keeps
Virtutum siquidem bonum quoddam ac stabile fundamentum,
of-the-virtues since good a-certain and stable foundation
humilitas. Nempe si nutet illa, virtutum aggregatio nonnisi
humility surely if it-totter that of-virtues gathering nothing-but
ruina est. Tertia contemplatio occupatur, vel potius otiatur
ruin is the-third contemplation is-busied or rather is-at-leisure
circa memoriam beneficiorum; et ne dimittat ingratum,
about the-memory of-benefits and lest it-leave ungrateful
sollicitat memorantem ad amorem benefactoris. De talibus
it-urges the-rememberer to the-love of-the-benefactor about such
dicit propheta loquens ad Dominum: Memoriam abundantiæ
says the-prophet speaking to the-Lord the-memory of-the-abundance
suavitatis suæ eructabunt. Quarta quæ retro sunt obliviscens,
of-sweetness his they-shall-belch-forth the-fourth which behind are forgetting
in sola requiescit exspectatione promissorum: quæ cum
in only rests the-expectation of-the-promises which since
sit meditatio æternitatis (siquidem quæ promittuntur,
it-be a-meditation of-eternity since the-things-which are-promised
æterna sunt), longanimitatem alit, et perseverantiæ dat
eternal are long-suffering it-nourishes and to-perseverance gives
vigorem. Puto jam facile est quatuor nostra hæc, quatuor
vigor I-think now easy it-is four our these to-four

illis Apostoli assignare, dum longitudinem comprehendit
those of-the-Apostle to-assign while the-length comprehends
meditatio promissorum, latitudinem recordatio beneficiorum,
the-meditation of-the-promises the-breadth the-remembrance of-benefits
sublimitatem contemplatio majestatis, profundum inspectio
the-height the-contemplation of-majesty the-depth the-inspection
judiciorum. Quærendus adhuc fuerat, qui nec satis adhuc
of-judgments to-be-sought still had-been he-who neither enough yet
inventus est, nec quæri nimis potest: at orando forte
found is nor to-be-sought too-much can but by-praying perhaps
quam disputando dignius quæritur, et invenitur facilius.
than by-disputing more-worthily he-is-sought and is-found more-easily
Proinde is sit finis libri, sed non finis quærendi.
accordingly this be the-end of-the-book but not the-end of-seeking

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BERNARD OF CLAIRVAUX

De Laude Novae Militiae

In Praise of the New Knighthood

Bernard tells Hugh, master of the Knights of Christ, that he has been asked three times for a word of exhortation, to wield the pen where he may not wield the lance. He hesitated lest he be blamed for presuming to do what a better man could do better, but has done what he could.

Hugoni militi Christi, et magistro Militiæ Christi,
to-Hugh knight of-Christ and master of-the-Knighthood of-Christ
Bernardus Claræ-Vallis solo nomine abbas, bonum certamen
Bernard of-Clairvaux only by-name abbot the-good fight
certare.
to-fight
Semel, et secundo, et tertio, ni fallor, petiisti
once and a-second-time and a-third-time unless I-am-mistaken you-have-asked
a me, Hugo charissime, ut tibi tuisque commilitonibus
of me Hugh dearest that to-you and-to-your fellow-soldiers
scriberem exhortationis sermonem; et adversus hostilem
I-should-write of-exhortation a-sermon and against the-hostile
tyrannidem, quia lanceam non liceret, stylum vibrarem:
tyranny since a-lance not it-was-allowed the-pen I-should-brandish
asserens vobis non parum fore adjutorii, si quos armis
asserting to-you not little to-be of-help if those-whom by-arms
non possum, litteris animarem. Distuli sane aliquandiu: non
not I-can by-letters I-should-encourage I-put-off truly for-some-time not
quod contemnenda videretur petitio, sed ne levis præcepsque
because to-be-scorned seemed the-request but lest light and-headlong
culparetur assensio, si quod melius melior implere sufficeret,
be-blamed assent if what better a-better-man to-fulfill would-suffice
præsumerem imperitus, et res admodum necessaria per
I-should-presume unskilled and the-thing very necessary through

me minus forte commoda redderetur. Verum videns me longa
me less perhaps fitting should-be-rendered but seeing me long
satis hujuscemodi exspectatione frustratum, ne jam magis
enough by-such waiting frustrated lest now more
nolle, quam non posse viderer, tandem ego quidem quod
to-be-unwilling than not to-be-able I-should-seem at-length I indeed what
potui feci: lector judicet, an satisfeci. Quanquam etsi
I-could I-have-done the-reader let-judge whether I-have-satisfied although even-if
cui forte aut minime placeat, aut non sufficiat; non tamen
to-anyone perhaps either least it-please or not it-suffice not yet
interest mea, qui tuæ pro meo sapere non defui voluntati.
it-concerns me who your for my wisdom not have-failed will

De laude novæ militiæ

I · A NEW KNIGHTHOOD

A new kind of knighthood has arisen in the land the Lord visited, fighting a double war against flesh and blood and spiritual wickedness. Armed in body and soul, the knight fears neither demon, man, nor death; but a worldly knight who kills in anger or pride lives or dies a murderer.

Novum militiæ genus ortum nuper auditur in terris,
a-new of-knighthood kind arisen lately is-heard on earth
et in illa regione, quam olim in carne præsens visitavit
and in that region which once in the-flesh present visited
Oriens ex alto: ut unde tunc in fortitudine manus
the-Dayspring from on-high that whence then in the-strength of-hand
suæ tenebrarum principes exturbavit, inde et modo ipsorum
his of-darkness the-princes he-drove-out thence also now their
satellites, filios diffidentiæ, in manu fortium suorum
satellites the-sons of-distrust in the-hand of-strong-men his

dissipatos exterminet, faciens etiam nunc redemptionem
scattered he-may-exterminate making even now redemption
plebis suæ, et rursum erigens cornu salutis nobis in domo
of-people his and again raising the-horn of-salvation for-us in the-house
David pueri sui. Novum, inquam, militiæ genus, et sæculis
of-David servant his a-new I-say of-knighthood kind and to-the-ages
inexpertum: qua gemino pariter conflictu infatigabiliter
untried in-which in-a-twin equally conflict untiringly
decertatur, tum adversus carnem et sanguinem, tum contra
it-is-fought both against flesh and blood and against
spiritualia nequitiæ in cœlestibus. Et quidem ubi solis
the-spiritual-things of-wickedness in the-heavenly-places and indeed where by-the-sole
viribus corporis corporeo fortiter hosti resistitur, id quidem
strengths of-the-body a-bodily bravely enemy is-resisted this indeed
ego tam non judico mirum, quam nec rarum existimo. Sed
I as not judge wonderful as not-even rare I-reckon but
et quando animi virtute vitiis sive dæmoniis bellum
even when of-the-mind by-the-strength on-vices or demons war
indicitur, ne hoc quidem mirabile, etsi laudabile dixerim,
is-declared not this even wonderful although praiseworthy would-I-call
cum plenus monachis cernatur mundus. Cæterum cum
since full of-monks is-seen the-world moreover when
uterque homo suo quisque gladio potenter accingitur, suo
each man with-his each-one sword powerfully is-girded with-his
cingulo nobiliter insignitur; quis hoc non æstimet omni
belt nobly is-marked who this not would-reckon of-all
admiratione dignissimum, quod adeo liquet esse insolitum?
admiration most-worthy which so-much is-plain to-be unwonted
Impavidus profecto miles, et omni ex parte securus, qui ut
fearless certainly the-knight and on every side secure who as
corpus ferri, sic animum fidei lorica induitur. Utrisque
the-body of-iron so the-mind of-faith with-the-breastplate is-clothed with-both

nimirum munitus armis, nec dæmonem timet, nec hominem.
surely fortified arms neither the-demon he-fears nor man
Nec vero mortem formidat, qui mori desiderat. Quid enim vel
nor but death he-dreads who to-die desires what for either
vivens, vel moriens metuat, cui vivere Christus est, et
living or dying should-he-fear to-whom to-live Christ is and
mori lucrum? Stat quidem fidenter libenterque pro Christo;
to-die gain he-stands indeed confidently and-willingly for Christ
sed magis cupit dissolvi, et esse cum Christo: hoc enim
but more he-desires to-be-dissolved and to-be with Christ this for
melius. Securi igitur procedite, milites, et intrepido animo
better secure therefore go-forth knights and with-fearless mind
inimicos crucis Christi propellite, certi quia neque mors,
the-enemies of-the-cross of-Christ drive-off sure that neither death
neque vita poterunt vos separare a charitate Dei, quæ est in
nor life shall-be-able you to-separate from the-love of-God which is in
Christo Jesu; illud sane vobiscum in omni periculo replicantes:
Christ Jesus that truly with-you in every danger repeating
Sive vivimus, sive morimur, Domini sumus. Quam gloriosi
whether we-live or we-die of-the-Lord we-are how glorious
revertuntur victores de prælio! quam beati moriuntur martyres
return the-victors from battle how blessed die the-martyrs
in prælio! Gaude, fortis athleta, si vivis et vincis in Domino:
in battle rejoice strong athlete if you-live and conquer in the-Lord
sed magis exsulta et gloriare, si moreris et jungeris Domino.
but more exult and glory if you-die and are-joined to-the-Lord
Vita quidem fructuosa, et victoria gloriosa: sed utrique
life indeed fruitful and victory glorious but to-both
mors sacra jure præponitur. Nam si beati qui in Domino
death holy by-right is-preferred for if blessed who in the-Lord
moriuntur, num multo magis qui pro Domino moriuntur?
die surely much more who for the-Lord die

Et quidem sive in lecto, sive in bello quis moritur, pretiosa
and indeed whether in bed or in war anyone dies precious
erit sine dubio in conspectu Domini mors sanctorum
shall-be without doubt in the-sight of-the-Lord the-death of-the-saints
ejus. Cæterum in bello tanto profecto pretiosior, quanto et
his moreover in war so-much surely more-precious as-much-as also
gloriosior. O vita secura, ubi pura conscientia! O, inquam,
more-glorious O life secure where pure conscience O I-say
vita secura, ubi absque formidine mors exspectatur, imo et
life secure where without dread death is-awaited nay even
exoptatur cum dulcedine, et excipitur cum devotione! O vere
is-longed-for with sweetness and is-received with devotion O truly
sancta et tuta militia, atque a duplici illo periculo prorsus
holy and safe knighthood and from double that danger wholly
libera, quo id hominum genus solet, frequenter periclitari,
free by-which this of-men kind is-wont frequently to-be-endangered
ubi duntaxat Christus non est causa militandi. Quoties
where only Christ not is the-cause of-campaigning as-often-as
namque congrederis tu, qui militiam militas sæcularem,
for you-engage you who the-knighthood campaign worldly
timendum omnino, ne aut occidas hostem quidem in
it-is-to-be-feared wholly lest either you-kill the-enemy indeed in
corpore, te vero in anima: aut forte tu occidaris ab
the-body yourself but in the-soul or perhaps you be-killed by
illo, et in corpore simul, et in anima. Ex cordis nempe
him and in body at-once and in soul from of-the-heart surely
affectu, non belli eventu, pensatur vel periculum, vel victoria
affection not of-war the-outcome is-weighed either the-danger or the-victory
christiani. Si bona fuerit causa pugnantis, pugnæ
of-the-Christian if good shall-have-been the-cause of-the-fighter of-the-fight
exitus malus exitus esse non poterit; sicut nec bonus
the-outcome evil outcome to-be not can as nor good

judicabitur finis, ubi causa non bona, et intentio non recta
shall-be-judged the-end where the-cause not good and the-intention not right
præcesserit. Si in voluntate alterum occidendi te potius
shall-have-gone-before if in the-will another of-killing you rather
occidi contigerit, moreris homicida. Quod si prævales,
to-be-killed it-shall-have-befallen you-die a-murderer but if you-prevail
et voluntate superandi vel vindicandi forte occidis hominem,
and by-the-will of-overcoming or of-avenging perhaps you-kill a-man
vivis homicida. Non autem expedit sive mortuo, sive
you-live a-murderer not moreover it-is-expedient whether for-the-dead or
vivo; sive victori, sive victo, esse homicidam.
for-the-living or for-the-victor or for-the-vanquished to-be a-murderer
Infelix victoria, qua superans hominem, succumbis vitio.
unhappy victory by-which overcoming a-man you-succumb to-vice
Et ira tibi aut superbia dominante, frustra gloriaris de
and anger to-you or pride ruling vainly you-glory about
homine superato. Est tamen qui nec ulciscendi zelo,
the-man overcome there-is yet he-who neither of-avenging by-zeal
nec vincendi typho, sed tantum evadendi remedio interficit
nor of-conquering by-pride but only of-escaping as-a-remedy kills
hominem. Sed ne hanc quidem bonam dixerim victoriam:
a-man but not this even good would-I-call victory
cum de duobus malis, in corpore quam in anima mori
since of two evils in the-body than in the-soul to-die
levius sit. Non autem quia corpus occiditur, etiam anima
lighter it-be not moreover because the-body is-killed also the-soul
moritur: sed anima, quæ peccaverit, ipsa morietur.
dies but the-soul which shall-have-sinned it shall-die

De militia sæculari

II · WORLDLY KNIGHTHOOD

Bernard asks what fruit there is in worldly knighthood, which he calls malice, when the killer sins mortally and the killed perishes forever. The knights drape their horses in silk, gild their bridles and spurs, and grow their hair like women, and their wars are stirred only by anger, vainglory, or greed.

Quis igitur finis fructusve sæcularis hujus, non dico, militiæ,
what therefore the-end or-fruit worldly of-this not I-say of-knighthood
sed malitiæ; si et occisor letaliter peccat, et occisus æternaliter
but of-malice if both the-slayer mortally sins and the-slain eternally
perit? Enimvero, ut verbis utar Apostoli, Et qui arat, in
perishes for-indeed that the-words I-may-use of-the-Apostle both he-who plows in
spe debet arare; et qui triturat, in spe fructus percipiendi.
hope ought to-plow and he-who threshes in hope of-fruit to-be-received
Quis ergo, o milites, hic tam stupendus error, quis furor
what therefore O knights this so astounding error what fury
hic tam non ferendus, tantis sumptibus ac laboribus
this so not to-be-borne at-such-great expenses and labors
militare, stipendiis vero nullis, nisi aut mortis, aut criminis?
to-campaign for-wages but none except either of-death or of-crime
Operitis equos sericis, et pendulos nescio quos panniculos
you-cover horses with-silks and hanging I-know-not what little-cloths
loricis superinduitis; depingitis hastas, clypeos et sellas;
over-your-mail you-put-on you-paint spears shields and saddles
frena et calcaria auro et argento, gemmisque circumornatis:
bridles and spurs with-gold and silver and-gems you-adorn-around
et cum tanta pompa pudendo furore et impudenti
and with such pomp with-shameful fury and shameless
stupore ad mortem properatis. Militaria sunt hæc insignia,
stupor to death you-hasten military are these insignia

an muliebria potius ornamenta? Numquid forte hostilis
or womanly rather ornaments surely-not perhaps the-enemy's
mucro reverebitur aurum, gemmis parcet, serica penetrare
point shall-revere gold gems shall-spare silks to-penetrate
non poterit? Denique, quod ipsi sæpius certiusque
not shall-it-be-able finally what you-yourselves more-often and-more-surely
experimini, tria esse præcipue necessaria prælianti, ut
you-experience three-things to-be chiefly necessary for-the-fighter that
scilicet strenuus industriusque miles et circumspectus sit
namely vigorous and-industrious the-knight and circumspect be
ad se servandum, et expeditus ad discurrendum, et
for himself to-preserve and unencumbered for running-about and
promptus ad feriendum: vos per contrarium in oculorum
ready for striking you on-the contrary to of-the-eyes
gravamen femineo ritu comam nutritis, longis ac profusis
the-burden in-womanly fashion the-hair you-grow with-long and flowing
camisiis propria vobis vestigia obvolvitis, delicatas ac
shirts your-own for-yourselves the-footsteps you-wrap delicate and
teneras manus amplis et circumfluentibus manicis sepelitis.
tender hands with-ample and flowing-round sleeves you-bury
Super hæc omnia est, quod armati conscientiam magis
above these all-things is that of-the-armed-man conscience more
terret, causa illa nimirum satis levis ac frivola, qua
terrifies cause that surely enough light and frivolous for-which
videlicet talis præsumitur et tam periculosa militia. Non sane
namely such is-undertaken and so perilous knighthood not truly
inter vos aliud bella movet, litesque suscitat, nisi aut
among you anything-else wars moves and-strifes rouses except either
irrationabilis iracundiæ motus, aut inanis gloriæ appetitus,
of-irrational wrath the-motion or of-empty glory the-appetite

aut terrenæ qualiscunque possessionis cupiditas. Talibus certe
or of-earthly whatever possession the-desire for-such certainly
ex causis neque occidere, neque occumbere tutum est.
from causes neither to-kill nor to-fall safe it-is

De Militibus Christi

III · THE KNIGHTS OF CHRIST

Christ's knights fight securely, for killing for Christ is no crime and dying for him wins glory; pagans would be spared if they could be stopped otherwise. Let both swords be drawn on those who would seize the holy places, and let Jerusalem rejoice in the prophecies fulfilled.

At vero Christi milites securi præliantur prælia Domini sui,
but indeed of-Christ the-knights securely fight the-battles of-the-Lord their
nequaquam metuentes aut de hostium cæde peccatum, aut
by-no-means fearing either from of-the-enemies slaughter sin or
de sua nece periculum: quandoquidem mors pro Christo
from their-own death danger since death for Christ
vel ferenda, vel inferenda, et nihil habeat criminis, et
either to-be-borne or to-be-inflicted both nothing has of-crime and
plurimum gloriæ mereatur. Hinc quippe Christo, inde Christus
very-much of-glory merits hence indeed for-Christ thence Christ
acquiritur: qui nimirum et libenter accipit hostis mortem
is-gained who surely both willingly accepts of-the-enemy death
pro ultione, et libentius præbet se ipsum militi pro
for vengeance and more-willingly offers him himself to-the-knight for
consolatione. Miles, inquam, Christi securus interimit, interit
consolation the-knight I-say of-Christ securely kills dies
securior. Sibi præstat cum interit, Christo cum interimit.
more-securely for-himself he-serves when he-dies for-Christ when he-kills

Non enim sine causa gladium portat. Dei etenim minister
not for without cause the-sword he-bears of-God for the-minister
est ad vindictam malefactorum, laudem vero bonorum. Sane
he-is for the-vengeance of-evildoers for-the-praise but of-the-good truly
cum occidit malefactorem, non homicida, sed, ut ita dixerim,
when he-kills an-evildoer not a-homicide but as so I-may-have-said
malicida, et plane Christi vindex in his qui male agunt, et
a-malicide and plainly of-Christ the-avenger on those who badly act and
defensor Christianorum reputatur. Cum autem occiditur ipse,
the-defender of-Christians he-is-reckoned when moreover is-killed he
non periisse, sed pervenisse cognoscitur. Mors ergo quam
not to-have-perished but to-have-arrived he-is-known the-death therefore which
irrogat, Christi est lucrum: quam excipit, suum. In morte
he-inflicts of-Christ is the-gain which he-receives his-own in the-death
pagani christianus gloriatur, quia Christus glorificatur: in
of-the-pagan the-Christian glories because Christ is-glorified in
morte christiani, Regis liberalitas aperitur, cum miles
the-death of-the-Christian of-the-King the-generosity is-opened when the-knight
remunerandus educitur. Porro super illo lætabitur justus
to-be-rewarded is-led-out moreover over that-one shall-rejoice the-just
cum viderit vindictam. De isto dicet homo: Si utique
when he-shall-have-seen the-vengeance about this-one shall-say man if surely
est fructus justo: utique est Deus judicans eos in terra.
there-is fruit for-the-just surely there-is God judging them on earth
Non quidem vel Pagani necandi essent, si quo modo aliter
not indeed even the-pagans to-be-killed would-be if in-any way otherwise
possent a nimia infestatione seu oppressione fidelium
they-could from excessive attack or oppression of-the-faithful
cohiberi. Nunc autem melius est ut occidantur, quam
to-be-restrained now moreover better it-is that they-be-killed than

certe relinquatur virga peccatorum super sortem justorum:
surely be-left the-rod of-sinners over the-lot of-the-just
ne forte extendant justi ad iniquitatem manus suas.
lest perhaps stretch-out the-just to iniquity hands their
Quid enim? si percutere in gladio omnino fas non est
what for if to-strike with the-sword wholly right not it-is
Christiano, cur ergo præco Salvatoris contentos fore suis
for-a-Christian why therefore the-herald of-the-Savior content to-be with-their
stipendiis militibus indixit; et non potius omnem eis
wages the-soldiers enjoined and not rather all to-them
militiam interdixit? Si autem (quod verum est) omnibus
soldiering forbade if moreover which true is to-all
fas est, ad hoc ipsum duntaxat divinitus ordinatis, nec
right it-is for this very only divinely ordained nor
aliud sane quidquam melius professis; quibus, quæso, potius,
else truly anything better professed by-whom I-ask rather
quam quorum manibus et viribus urbs fortitudinis nostræ
than by-whose hands and strengths the-city of-strength our
Sion pro nostro omnium munimine retinetur? ut depulsis
Zion for our of-all defense is-held that driven-off
divinæ transgressoribus legis, secura ingrediatur gens
of-the-divine the-transgressors law securely may-enter the-nation
justa, custodiens veritatem. Secure proinde dissipentur gentes
just keeping the-truth securely therefore let-be-scattered the-nations
quæ bella volunt, et abscindantur qui nos conturbant, et
which wars wish and let-be-cut-off who us trouble and
disperdantur de civitate Domini omnes operantes iniquitatem,
let-be-destroyed from the-city of-the-Lord all working iniquity
qui repositas in Jerosolymis christiani populi inæstimabiles
who stored in Jerusalem of-the-Christian people the-priceless
divitias tollere gestiunt, sancta polluere, et hæreditate
riches to-carry-off are-eager holy-things to-pollute and by-inheritance

possidere sanctuarium Dei. Exeratur gladius uterque fidelium
to-possess the-sanctuary of-God let-be-drawn the-sword each of-the-faithful
in cervices inimicorum, ad destruendam omnem altitudinem
on the-necks of-the-enemies for destroying every height
extollentem se adversus scientiam Dei, quæ est christianorum
raising itself against the-knowledge of-God which is of-Christians
fides; ne quando dicant gentes: ubi est Deus eorum?
the-faith lest ever say the-nations where is God their
Quibus expulsis revertetur ipse in hæreditatem domumque
with-whom expelled shall-return he into inheritance and-house
suam, de qua iratus in Evangelio, Ecce, inquit, relinquetur
his about which angry in the-Gospel behold he-says shall-be-left
vobis domus vestra deserta; et per prophetam ita
to-you house your desolate and through the-prophet thus
conqueritur, Reliqui domum meam, dimisi hæreditatem
he-complains I-have-left house my I-have-let-go inheritance
meam: implebitque illud propheticum, Redemit Dominus
my and-shall-fulfill that prophetic-saying has-redeemed the-Lord
populum suum, et liberavit eum: et venient et
people his and freed it and they-shall-come and
exsultabunt in monte Sion, et gaudebunt de bonis Domini.
shall-exult on mount Zion and shall-rejoice in the-goods of-the-Lord
Lætare, Jerusalem, et cognosce jam tempus visitationis tuæ.
rejoice Jerusalem and know now the-time of-visitation your
Gaudete et laudate simul, deserta Jerusalem, quia consolatus
rejoice and praise together deserts of-Jerusalem because consoled
est Dominus populum suum, redemit Jerusalem; paravit
has the-Lord people his he-has-redeemed Jerusalem has-prepared
Dominus brachium suum sanctum in oculis omnium gentium.
the-Lord arm his holy in the-eyes of-all nations
Virgo Israel, corrueras, et non erat qui sublevaret te.
virgin of-Israel you-had-fallen and not there-was who should-raise you

Surge jam, excutere de pulvere, virgo, captiva filia Sion.
rise now shake-yourself from the-dust virgin captive daughter of-Zion
Surge, inquam, et sta in excelso, et vide jucunditatem quæ
rise I-say and stand on high and see the-gladness which
venit tibi a Deo tuo. Non vocaberis ultra derelicta, et
comes to-you from God your not you-shall-be-called further forsaken and
terra tua non vocabitur amplius desolata, quia complacuit
land your not shall-be-called any-more desolate because it-has-pleased
Domino in te, et terra tua inhabitabitur. Leva in circuitu
the-Lord in you and land your shall-be-inhabited lift in circuit
oculos tuos et vide: omnes isti congregati sunt, venerunt
eyes your and see all these gathered are they-have-come
tibi. Hoc tibi auxilium missum de sancto. Omnino per
to-you this to-you the-help sent from the-holy wholly through
istos tibi jamjamque illa persolvitur antiqua promissio,
these to-you now-now that is-paid ancient promise
Ponam te in superbiam sæculorum, gaudium in generatione
I-shall-set you as a-pride of-the-ages a-joy in generation
et generationem, et suges lac gentium, et mammilla
and generation and you-shall-suck the-milk of-nations and at-the-breast
regum lactaberis: et item, Sicut mater consolatur filios
of-kings you-shall-be-suckled and again as a-mother consoles sons
suos, ita et ego consolabor vos, et in Jerusalem consolabimini.
her so also I shall-console you and in Jerusalem you-shall-be-consoled
Videsne quam crebra veterum attestatione nova approbatur
do-you-see how by-frequent of-the-ancients attestation the-new is-approved
militia, et quod sicut audivimus, sic videmus in civitate
knighthood and that as we-have-heard so we-see in the-city
Domini virtutum? Dummodo sane spiritualibus non præjudicet
of-the-Lord of-hosts provided truly to-the-spiritual not prejudice
sensibus litteralis interpretatio, quominus scilicet speremus in
senses the-literal interpretation that-not namely we-may-hope into

æternum, quidquid huic tempori significando ex Prophetarum
eternity whatever to-this time by-signifying from of-the-Prophets
vocibus usurpamus: ne per id quod cernitur, evanescat
the-voices we-take lest through that which is-seen vanish
quod creditur; et spei copias imminuat penuria rei,
what is-believed and of-hope the-abundance diminish the-want of-the-thing
præsentiumque attestatio sit evacuatio futurorum. Alioquin
and-of-present-things the-attestation be the-emptying of-future-things otherwise
terrenæ civitatis temporalis gloria non destruit cœlestia
of-the-earthly city the-temporal glory not destroys heavenly
bona, sed astruit; si tamen istam minime dubitamus illius
goods but builds-up if yet that least we-doubt of-that
tenere figuram, quæ in cœlis est mater nostra.
to-hold the-figure which in the-heavens is mother our

De conversatione Militum Christi

IV · THEIR WAY OF LIFE

Bernard describes the Templars' life: discipline and obedience, common goods, no idle talk or games, hair cut short, unkempt and dusty, armed with faith within and iron without. In battle they fear no number, and God has gathered them from the ends of the earth to guard the holy sepulcher.

Sed jam ad imitationem seu ad confusionem nostrorum
but now for the-imitation or for the-confusion of-our
militum, non plane Deo, sed diabolo militantium, dicamus
knights not plainly for-God but for-the-devil campaigning let-us-tell
breviter Christi equitum mores et vitam; qualiter in
briefly of-Christ of-the-horsemen the-morals and life how in
bello domive conversentur: quo palam fiat, quantum
war or-at-home they-conduct-themselves whereby plain may-become how-much

ab invicem differant Dei sæculique militia. Primo
from each-other differ of-God and-of-the-world the-knighthood first
quidem utrolibet disciplina non deest, obedientia nequaquam
indeed in-either-place discipline not is-lacking obedience by-no-means
contemnitur, quia, teste Scriptura, et filius indisciplinatus
is-scorned because witnessing Scripture both the-son undisciplined
peribit; et, peccatum est hariolandi repugnare, et quasi scelus
shall-perish and a-sin it-is of-divination to-resist and as-it-were the-crime
idololatriæ nolle acquiescere. Itur, et reditur ad nutum
of-idolatry to-be-unwilling to-acquiesce one-goes and one-returns at the-nod
ejus qui præest: induitur quod ille donaverit; nec aliunde
of-him who presides one-puts-on what he shall-have-given nor from-elsewhere
vestimentum seu alimentum præsumitur. Et in victu et vestitu
clothing or food is-presumed and in food and clothing
cavetur omne superfluum, soli necessitati consulitur. Vivitur
is-avoided all superfluity to-sole necessity is-attended one-lives
plane in communi jucunda et sobria conversatione, absque
plainly in common with-pleasant and sober conversation without
uxoribus, et absque liberis. Et ne quid desit ex evangelica
wives and without children and lest anything be-lacking from evangelical
perfectione absque omni proprio habitant unius moris in
perfection without any own-property they-dwell of-one manner in
domo una, solliciti servare unitatem spiritus in vinculo pacis.
house one anxious to-keep the-unity of-the-spirit in the-bond of-peace
Dicas universæ multitudinis esse cor unum, et animam
you-would-say of-the-whole multitude to-be heart one and soul
unam: ita quisque non omnino propriam sequi voluntatem, sed
one so each-one not wholly his-own to-follow will but
magis obsequi satagit imperanti. Nullo tempore aut otiosi
rather to-obey strives the-one-commanding at-no time either idle
sedent, aut curiosi vagantur: sed semper dum non procedunt
they-sit or curious they-wander but always while not they-go-out

(quod quidem raro contingit), ne gratis comedant panem,
which indeed rarely happens lest for-nothing they-eat bread
armorum seu vestimentorum vel scissa resarciunt, vel vetusta
of-arms or of-garments either torn-things they-mend or old-things
reficiunt, vel inordinata componunt, et quæque postremo
repair or disordered-things put-in-order and whatever lastly
facienda magistri voluntas et communis indicit necessitas.
to-be-done of-the-master the-will and common enjoins need
Persona inter eos minime accipitur: defertur meliori, non
person among them least is-accepted deference-is-paid to-the-better not
nobiliori. Honore se invicem præveniunt; alterutrum onera
to-the-nobler in-honor themselves each-other they-prefer one-another's burdens
portant, ut sic adimpleant legem Christi. Verbum insolens, opus
they-bear that thus they-may-fulfill the-law of-Christ a-word insolent a-work
inutile, risus immoderatus, murmur vel tenue, sive susurrium
useless laughter immoderate a-murmur even slight or whisper
nequaquam, ubi deprehenditur, relinquitur inemendatum.
by-no-means where it-is-detected is-left unamended
Scacos et aleas detestantur; abhorrent venationem: nec
chess and dice they-detest they-abhor hunting nor
ludicra illa avium rapina (ut assolet) delectantur. Mimos,
in-sporting that of-birds the-seizing as is-usual they-delight mimes
et magos, et fabulatores, scurrilesque cantilenas, atque
and conjurers and storytellers and-scurrilous songs and
ludorum spectacula, tanquam vanitates et insanias falsas
of-games the-shows as vanities and madnesses false
respuunt et abominantur. Capillos tondent, scientes juxta
they-spurn and abominate hair they-cut knowing according-to
Apostolum ignominiam esse viro, si comam nutrierit.
the-Apostle a-shame to-be for-a-man if the-hair he-shall-have-grown

Nunquam compti, raro loti, magis autem neglecto crine
never combed rarely washed more moreover with-neglected hair
hispidi, pulvere fœdi: lorica et caumate fusci.
shaggy with-dust foul with-the-mail and the-heat swarthy
Porro imminente bello, intus fide, foris ferro, non
moreover with-war imminent within with-faith outside with-iron not
auro se muniunt: quatenus armati, et non ornati,
with-gold themselves they-fortify so-that armed and not adorned
hostibus metum incutiant, non provocent avaritiam. Equos
on-the-enemies fear they-may-strike not provoke avarice horses
habere cupiunt fortes et veloces, non tamen coloratos aut
to-have they-desire strong and swift not yet colored or
phaleratos: pugnam quippe, non pompam, victoriam, sed non
caparisoned the-fight indeed not the-pomp victory but not
gloriam cogitantes, et studentes magis esse formidini quam
glory thinking-of and striving more to-be to-dread than
admirationi. Deinde non turbulenti aut impetuosi, et quasi
to-admiration then not turbulent or impetuous and as-if
ex levitate præcipites, sed consulte atque cum omni cautela
from levity headlong but advisedly and with all caution
et providentia se ipsos ordinantes, et disponentes in
and foresight them themselves ordering and arranging in
aciem, juxta quod de patribus scriptum est. Veri profecto
battle-line according-to what of the-fathers written is true surely
Israelitæ procedunt ad bella pacifici. At vero ubi ventum
Israelites they-go-forth to wars peaceful but indeed when come
fuerit ad certamen, tum demum pristina lenitate
it-shall-have-been to the-contest then at-last the-former gentleness
postposita, tanquam si dicerent, Nonne qui oderunt te,
set-aside as if they-said surely those-who have-hated you
Domine, oderam, et super inimicos tuos tabescebam? irruunt
Lord I-hated and over enemies your I-pined they-rush

in adversarios, hostes velut oves reputant; nequaquam, etsi
upon the-adversaries the-enemies as sheep they-reckon by-no-means though
paucissimi, vel sævam barbariem, vel numerosam multitudinem
very-few either savage barbarism or numerous multitude
formidantes. Noverunt siquidem non de suis præsumere
fearing they-know since not from their-own to-presume
viribus, sed de virtute Domini sabaoth sperare victoriam:
strengths but from the-power of-the-Lord of-hosts to-hope-for victory
cui nimirum facile esse confidunt, juxta sententiam
for-whom surely easy to-be they-trust according-to the-saying
Macchabæi, concludi multos in manus paucorum, et non esse
of-Maccabaeus to-be-shut-up many in the-hands of-few and not to-be
differentiam in conspectu Dei cœli liberare in multis, et
difference in the-sight of-God of-heaven to-free among many and
in paucis; quia non in multitudine exercitus est victoria
among few because not in the-multitude of-an-army is the-victory
belli, sed de cœlo fortitudo est. Quod et frequentissime
of-war but from heaven the-strength is which also most-frequently
experti sunt, ita ut plerumque quasi persecutus sit unus
experienced they-have so that very-often as-if pursued has one
mille, et duo fugarint decem millia. Ita denique
a-thousand and two have-put-to-flight ten thousand thus finally
miro quodam ac singulari modo cernuntur et agnis
in-a-wonderful certain and singular way they-are-seen both than-lambs
mitiores, et leonibus ferociores, ut pene dubitem quid
gentler and than-lions fiercer that nearly I-doubt what
potius censeam appellandos, monachos videlicet, an milites:
rather I-should-judge to-be-called monks namely or knights
nisi quod utrumque forsan congruentius nominarim, quibus
unless that both perhaps more-fittingly I-should-name in-whom
neutrum deesse cognoscitur, nec monachi mansuetudo,
neither to-be-lacking is-known neither of-the-monk the-gentleness

nec militis fortitudo. De qua re quid dicendum, nisi
nor of-the-knight the-bravery about which thing what to-be-said except
quod a Domino factum est istud, et est mirabile in oculis
that by the-Lord done is this and it-is wonderful in eyes
nostris? Tales sibi elegit Deus, et collegit a finibus
our such for-himself has-chosen God and gathered from the-ends
terræ ministros ex fortissimis Israel, qui veri lectulum
of-the-earth ministers from the-strongest of-Israel who of-the-true couch
Salomonis, sacrum scilicet sepulcrum, vigilanter fideliterque
of-Solomon the-holy namely sepulcher watchfully and-faithfully
custodiant, omnes tenentes gladios, et ad bella doctissimi.
may-guard all holding swords and in wars most-skilled

De Templo

V · THE TEMPLE

The Templars dwell in the temple at Jerusalem, lesser than Solomon's in its building but not in its glory, for its beauty is the piety of its inhabitants. Bernard praises the conversion of criminals into defenders and hails Jerusalem, then promises to tell of its holy places.

Est vero templum Jerosolymis, in quo pariter habitant,
there-is but a-temple at-Jerusalem in which together they-dwell
antiquo et famosissimo illi Salomonis impar quidem structura,
to-the-ancient and most-famous that of-Solomon unequal indeed in-structure
sed non inferius gloria. Siquidem universa illius magnificentia
but not inferior in-glory for all its magnificence
in corruptibilibus auro et argento, in quadratura lapidum et
in corruptible gold and silver in the-squaring of-stones and
varietate lignorum continebatur: hujus autem omnis decor, et
the-variety of-woods was-contained of-this moreover all beauty and

gratæ venustatis ornatus, pia est habitantium religiositas,
of-pleasing comeliness the-adornment pious is of-the-dwellers the-religiousness
et ordinatissima conversatio. Illud variis exstitit spectandum
and most-ordered conversation that for-various stood-forth to-be-seen
coloribus: hoc diversis virtutibus et sanctis actibus venerandum.
colors this for-diverse virtues and holy acts to-be-revered
Domum quippe Dei decet sanctitudo, qui non tam politis
the-house indeed of-God befits holiness who not so-much in-polished
marmoribus, quam ornatis moribus delectatur, et puras diligit
marbles as in-adorned morals delights and pure loves
mentes super auratos parietes. Ornatur tamen hujus quoque
minds above gilded walls is-adorned yet of-this also
facies templi, sed armis, non gemmis: et pro antiquis
the-face of-the-temple but with-arms not with-gems and instead-of ancient
coronis aureis, circum pendentibus clypeis paries operitur;
crowns golden around hanging with-shields the-wall is-covered
pro candelabris, thuribulis, atque urceolis, domus undique
instead-of candlesticks censers and pitchers the-house on-all-sides
frenis, sellis, ac lanceis communitur. Plane his omnibus liquido
with-bridles saddles and lances is-fortified plainly these all clearly
demonstrantibus, eodem pro domo Dei fervere milites
showing with-the-same for the-house of-God to-burn the-knights
zelo, quo ipse quondam militum Dux vehementissime
zeal with-which himself once of-the-knights the-Leader most-vehemently
inflammatus armata illa sanctissima manu, non tamen ferro,
inflamed armed that most-holy hand not yet with-iron
sed flagello, quod fecerat de resticulis, introivit in
but with-a-scourge which he-had-made from little-cords entered into
templum, negotiantes expulit, nummulariorum effudit æs,
the-temple the-traders he-expelled of-the-money-changers poured-out the-coin
et cathedras vendentium columbas evertit: indignissimum
and the-chairs of-those-selling doves overturned most-unworthy

judicans, orationis domum hujuscemodi forensibus incestari.
judging the-house of-prayer by-such market-folk to-be-defiled
Tali proinde sui Regis permotus exemplo devotus exercitus,
by-such therefore of-his King moved example the-devoted army
multo sane indignius, longeque intolerabilius arbitrans sancta
much truly more-unworthy and-far more-intolerable judging holy-things
pollui ab infidelibus, quam a mercatoribus incestari, in
to-be-polluted by infidels than by merchants to-be-defiled in
domo sancta cum equis et armis commoratur; tamque
the-house holy with horses and arms abides and-as-much
ab ipsa, quam a cæteris sacris omni infidelitatis spurca
from it as from the-other sacred-places all of-infidelity the-filthy
et tyrannica rabie propulsata, ipsi in ea die noctuque
and tyrannical rage driven-off they in it by-day and-by-night
tam honestis quam utilibus officiis occupantur. Honorant
with-as-much honorable as useful offices are-occupied they-honor
certatim Dei templum sedulis et sinceris obsequiis,
vying of-God the-temple with-diligent and sincere services
jugi in eo devotione immolantes, non quidem veterum
with-continual in it devotion sacrificing not indeed of-the-ancients
ritu pecudum carnes, sed vere hostias pacificas, fraternam
by-the-rite of-cattle the-flesh but truly victims peaceful brotherly
dilectionem, devotam subjectionem, voluntariam paupertatem.
love devoted subjection voluntary poverty
Hæc Jerosolymis actitantur, et orbis excitatur. Audiunt
these-things at-Jerusalem are-done and the-world is-roused hear
insulæ, et attendunt populi de longe, et ebulliunt ab
the-islands and attend the-peoples from afar and they-boil-up from
Oriente et Occidente, tanquam torrens inundans gloriæ
the-East and the-West like a-torrent overflowing with-the-glory
gentium, et tanquam fluminis impetus lætificans civitatem
of-the-nations and like of-a-river the-onrush gladdening the-city

Dei. Quodque cernitur jucundius, et agitur commodius,
of-God and-what is-seen more-pleasantly and is-done more-conveniently
paucos admodum in tanta multitudine hominum illo
few very in so-great a-multitude of-men thither
confluere videas, nisi utique sceleratos et impios, raptores
to-flow-together you-would-see except surely criminals and impious robbers
et sacrilegos, homicidas, perjuros, adulteros; de quorum
and sacrilegious murderers perjurers adulterers from whose
profecto profectione sicut duplex quoddam constat provenire
surely departure as a-twofold certain is-agreed to-come
bonum, ita duplicatur et gaudium; quandoquidem tam
good so is-doubled also the-joy since as-much
suos de suo discessu lætificant, quam illos de adventu
their-own by their departure they-gladden as those by their-arrival
quibus subvenire festinant. Prosunt quippe utrobique, non
whom to-help they-hasten they-profit indeed in-both-places not
solum utique istos tuendo, sed etiam illos jam non
only surely these by-protecting but also those now not
opprimendo. Itaque lætatur Ægyptus in profectione eorum,
by-oppressing and-so rejoices Egypt in the-departure of-them
cum tamen de protectione eorum nihilominus lætetur mons
while yet in the-protection of-them nonetheless rejoices mount
Sion, et exsultent filiæ Judæ. Illa quidem se de
Zion and exult the-daughters of-Judah that indeed herself from
manu eorum, ista magis in manu eorum liberari se merito
the-hand of-them this rather in the-hand of-them to-be-freed herself deservedly
gloriatur. Illa libenter amittit crudelissimos sui vastatores: ista
glories that gladly loses most-cruel her ravagers this
cum gaudio suscipit sui fidelissimos defensores; et unde ista
with joy receives her most-faithful defenders and whence this
dulcissime consolatur, inde illa æque saluberrime desolatur. Sic
most-sweetly is-consoled thence that equally most-wholesomely is-desolated so

Christus, sic novit ulcisci in hostes suos, ut non solum
Christ so knows to-take-vengeance on enemies his that not only
de ipsis, sed per ipsos quoque frequenter soleat tanto
over them but through them also frequently he-is-wont so-much
gloriosius, quanto et potentius triumphare. Jucunde sane et
more-gloriously as-much-as also more-powerfully to-triumph pleasantly truly and
commode: ut quos diu pertulit oppugnatores magis jam
conveniently that those-whom long he-has-borne assailants rather now
propugnatores habere incipiat; faciatque de hoste militem,
defenders to-have he-begins and-makes from an-enemy a-knight
qui de Saulo quondam persecutore fecit Paulum prædicatorem.
who from Saul once a-persecutor made Paul a-preacher
Quamobrem non miror, si etiam superna illa curia, juxta
wherefore not I-wonder if also heavenly that the-court according-to
testimonium Salvatoris, exsultat magis super uno peccatore
the-testimony of-the-Savior exults more over one sinner
pœnitentiam agente, quam super plurimis justis qui non
repentance doing than over very-many just who not
indigent pœnitentia, dum peccatoris et maligni tantis procul
need repentance while of-the-sinner and malignant-one so-much without
dubio prosit conversio, quantis et prior nocuerat conversatio.
doubt profits the-conversion as-much-as also the-former had-harmed conduct
Salve igitur, civitas sancta, quam ipse sanctificavit sibi
hail therefore city holy which himself has-sanctified for-himself
tabernaculum suum Altissimus, quo tanta in te et per
tabernacle his the-Most-High by-which so-great in you and through
te generatio salvaretur. Salve, civitas Regis magni, ex qua
you a-generation might-be-saved hail city of-the-King great from which
nova et jucunda mundo miracula nullis pene temporibus
new and pleasant to-the-world miracles at-no nearly times
defuere ab initio. Salve, domina gentium, princeps
have-been-lacking from the-beginning hail mistress of-nations princess

provinciarum, Patriarcharum possessio, Prophetarum mater et
of-provinces of-the-Patriarchs the-possession of-the-Prophets mother and
Apostolorum, initiatrix fidei, gloria populi christiani, quam
of-the-Apostles initiator of-faith the-glory of-people Christian whom
Deus semper a principio propterea passus est oppugnari,
God always from the-beginning for-this-reason allowed has to-be-assailed
ut viris fortibus sicut virtutis, ita fores occasio et
that for-men strong as of-virtue so you-might-be the-occasion also
salutis. Salve, terra promissionis, quæ olim fluens lac et
of-salvation hail land of-promise which once flowing with-milk and
mel tuis duntaxat habitatoribus, nunc universo orbi remedia
honey for-your only inhabitants now to-the-whole world the-remedies
salutis, vitæ porrigis alimenta. Terra, inquam, bona et
of-salvation of-life you-hold-out the-nourishments land I-say good and
optima, quæ in fecundissimo illo sinu tuo ex arca paterni
best which in most-fruitful that bosom your from the-ark of-the-paternal
cordis cœleste granum suscipiens, tantas ex superno semine
heart the-heavenly grain receiving so-great from the-heavenly seed
martyrum segetes protulisti, et nihilominus ex reliquo
of-martyrs crops you-have-brought-forth and nonetheless from the-remaining
omnium fidelium genere fructum fertilis gleba tricesimum, et
of-all the-faithful race fruit fertile soil thirtyfold and
sexagesimum, et centesimum super omnem terram multipliciter
sixtyfold and hundredfold over all the-earth manifoldly
procreasti. Unde et de magna multitudine dulcedinis tuæ
you-have-produced whence also from the-great multitude of-sweetness your
jucundissime satiati et opulentissime saginati, memoriam
most-pleasantly sated and most-richly fattened the-memory
abundantiæ suavitatis tuæ ubique eructant qui te viderunt,
of-the-abundance of-sweetness your everywhere they-belch-forth who you have-seen
et usque ad extremum terræ magnificentiam gloriæ tuæ
and up to the-end of-the-earth the-magnificence of-glory your

loquuntur eis qui te non viderunt, et enarrant mirabilia
they-tell to-those who you not have-seen and they-recount the-wonders
quæ in te fiunt. Gloriosa dicta sunt de te civitas Dei: sed
which in you are-done glorious-things said are of you city of-God but
jam ex his quibus affluis deliciis, nos quoque pauca
now from these with-which you-abound delights we also a-few-things
proferamus in medium, ad laudem et gloriam nominis tui.
let-us-bring-forth into the-midst for the-praise and glory of-name your

De Bethlehem

VI · BETHLEHEM

Bethlehem, the house of bread, shows the manger where the living bread first appeared, with the hay from the virginal meadow. Bernard reads the hay as Christ's flesh, given as fodder to men grown like beasts, while the perfect man feeds on the solid bread of the Word; the one food nourishes both.

Habes ante omnia in refectione animarum sanctarum
you-have before all-things for the-refreshment of-souls holy
Bethlehem domum panis, in qua primum is qui de cœlo
Bethlehem the-house of-bread in which first he who from heaven
descenderat, pariente Virgine panis vivus apparuit. Monstratur
had-descended giving-birth the-Virgin bread living appeared is-shown
piis ibidem jumentis præsepium, et in præsepio fenum de
to-the-pious there to-the-beasts the-manger and in the-manger hay from
prato virginali, quo vel sic cognoscat bos possessorem
the-meadow virginal by-which even thus may-know the-ox owner
suum, et asinus præsepe Domini sui. Omnis quippe caro
his and the-ass the-manger of-the-Lord his all for flesh
fenum, et omnis gloria ejus ut flos feni. Porro homo
hay and all glory its as the-flower of-hay moreover man

quia suum, in quo factus est, honorem non intelligendo,
because his in which made he-was honor not understanding
comparatus est jumentis insipientibus, et similis factus
compared is to-beasts senseless and like made
est illis; Verbum panis Angelorum factum est pabulum
is to-them the-Word the-bread of-Angels made is the-fodder
jumentorum, ut habeat carnis fenum quod ruminet,
of-beasts that he-may-have of-flesh hay which he-may-ruminate
qui verbi pane vesci penitus dissuevit: quousque per
who of-the-word with-the-bread to-feed wholly has-unlearned until through
hominem Deum priori redditus dignitati, et ex pecore
man God to-the-former restored dignity and from cattle
rursus conversus in hominem, cum Paulo dicere possit, Etsi
again turned into man with Paul to-say he-can even-if
cognovimus Christum secundum carnem, sed nunc jam non
we-have-known Christ according-to the-flesh yet now already not
novimus. Quod sane non arbitror quempiam dicere posse
we-know which truly not I-think anyone to-say can
veraciter, nisi qui prius cum Petro ex ore Veritatis
truly unless he-who first with Peter from the-mouth of-the-Truth
illud item audierit: Verba quæ ego locutus sum vobis,
that likewise shall-have-heard the-words which I spoken have to-you
spiritus et vita sunt; caro autem non prodest quidquam.
spirit and life are the-flesh moreover not profits anything
Alioquin qui in verbis Christi vitam invenit, carnem jam
otherwise who in the-words of-Christ life finds the-flesh now
non requirit, et est de numero beatorum qui non viderunt
not seeks and is of the-number of-the-blessed who not have-seen
et crediderunt. Nec enim opus est vel lactis poculum, nisi
and have-believed nor for need there-is either of-milk a-cup unless
parvulo; vel feni pabulum, nisi utique jumento. Qui autem
for-a-little-one or of-hay fodder unless surely for-a-beast who moreover

non offendit in verbo, ille perfectus est vir, solido plane
not offends in word he perfect is a-man with-solid plainly
vesci cibo idoneus: et, licet in sudore vultus sui, panem
to-feed food fit and though in the-sweat of-face his the-bread
verbi comedit, absque offensione. Sed et securus ac sine
of-the-word he-eats without offense but also securely and without
scandalo loquitur Dei sapientiam duntaxat inter perfectos,
scandal he-speaks of-God the-wisdom only among the-perfect
spiritualibus spiritualia comparans, cum tamen infantibus sive
to-the-spiritual spiritual-things comparing while yet to-infants or
pecoribus cautus sit pro captu quidem eorum proponere
cattle careful he-is to the-capacity indeed of-them to-set-forth
tantummodo Jesum Christum, et hunc crucifixum. Unus
only Jesus Christ and him crucified one
tamen idemque cibus ex cœlestibus pascuis suaviter quidem
yet and-the-same food from heavenly pastures sweetly indeed
et ruminatur a pecore, et manducatur ab homine; et
both is-ruminated by cattle and is-eaten by man and
viro vires, et parvulo tribuit nutrimentum.
to-the-man strength and to-the-little-one gives nourishment

De Nazareth

VII · NAZARETH

Nazareth, which means flower, is where the God born in Bethlehem was nourished as fruit in the flower; the Jews are content with the scent, the Christians taste the fruit. Like Isaac, who smelled Jacob's garment but did not know him, the Jew feels the letter and misses the spirit.

Cernitur et Nazareth, quæ interpretatur flos, in qua is qui
is-seen also Nazareth which is-interpreted flower in which he who
natus in Bethlehem erat, tanquam fructus in flore coalescens,
born in Bethlehem had-been as fruit in flower growing
nutritus est Deus infans: ut floris odor fructus saporem
nourished was God an-infant that of-the-flower the-scent of-the-fruit the-savor
præcederet, ac de naribus Prophetarum, faucibus se
might-precede and from the-nostrils of-the-Prophets into-the-throats itself
Apostolorum liquor sanctus infunderet; Judæisque tenui
of-the-Apostles the-liquid holy might-pour and-the-Jews with-faint
odore contentis, gustu solido reficeret Christianos. Senserat
scent content by-taste solid might-refresh the-Christians had-perceived
tamen hunc florem Nathanael, quod super omnia aromata
yet this flower Nathanael that above all spices
suave redoleret. Unde et aiebat: A Nazareth potest aliquid
sweetly it-smelled whence also he-said from Nazareth can anything
boni esse? Sed nequaquam sola contentus fragrantia,
of-good to-be but by-no-means with-the-sole content fragrance
respondentem sibi, Veni et vide, Philippum secutus est. Imo
answering to-him come and see Philip followed he-has nay
vero miræ illius suavitatis admodum respersione delectatus,
but of-wonderful that sweetness very-much by-the-sprinkling delighted
haustuque boni odoris factus saporis avidior, odore ipso
and-by-the-draft of-good scent made of-savor more-eager the-scent itself

duce, ad fructum usque sine mora pervenire curavit,
as-leader to the-fruit even without delay to-arrive he-took-care
cupiens plenius experiri quod tenuiter præsenserat,
desiring more-fully to-try what faintly he-had-perceived-beforehand
præsensque degustare quod odoraverat absens. Videamus et
and-present to-taste what he-had-smelled absent let-us-see also
de olfactu Isaac, ne forte aliquid, quod pertineat ad hæc
about the-smell of-Isaac lest perhaps something which may-pertain to these
ipsa quæ in manibus sunt, portenderit. Loquitur de
very-things which in hands are it-may-have-portended speaks about
illo Scriptura sic: Statimque ut sensit vestimentorum ejus
him Scripture thus and-at-once as he-perceived of-garments his
fragrantiam (haud dubium quin Jacob), Ecce, inquit, odor
the-fragrance not-at-all doubtful but-that of-Jacob behold he-says the-scent
filii mei sicut odor agri pleni, cui benedixit Dominus.
of-son my as the-scent of-a-field full which has-blessed the-Lord
Vestimenti fragrantiam sensit, sed vestiti præsentiam
of-the-garment the-fragrance he-perceived but of-the-one-clothed the-presence
non agnovit: soloque vestis, tanquam floris odore,
not he-recognized and-with-the-sole of-the-garment as of-a-flower scent
forinsecus delectatus, quasi fructus interioris dulcedinem non
outwardly delighted as-if of-the-fruit inner the-sweetness not
gustavit, dum et electi filii simul et sacramenti fraudatus
he-tasted while both of-the-chosen son at-once and of-the-sacrament cheated
cognitione remansit. Quo spectat hoc? Vestimentum profecto
of-the-knowledge he-remained to-what looks this the-garment surely
spiritus, littera est et caro Verbi. Sed ne nunc quidem
of-the-spirit the-letter is and the-flesh of-the-Word but not now even
Judæus in carne Verbum, in homine scit deitatem; nec
the-Jew in the-flesh the-Word in man knows the-deity nor
sub tegmine litteræ sensum pervidet spiritualem: forisque
under the-covering of-the-letter the-sense perceives spiritual and-outside

palpans hædi pellem, quæ similitudinem majoris, hoc est
feeling of-the-kid the-skin which the-likeness of-the-elder that is
primi et antiqui peccatoris, expresserat, ad nudam non
of-the-first and ancient sinner had-expressed to the-naked not
pervenit veritatem. Non sane in carne peccati, sed in
arrives truth not truly in the-flesh of-sin but in
similitudine carnis peccati, qui peccatum non facere, sed
the-likeness of-the-flesh of-sin who sin not to-commit but
tollere veniebat, apparuit, ea scilicet de causa quam ipse
to-take-away came appeared that namely for cause which he
non tacuit, ut qui non vident videant, et qui vident cæci
not kept-silent that who not see may-see and who see blind
fiant. Hac ergo similitudine deceptus Propheta, cæcus
may-become by-this therefore likeness deceived the-Prophet blind
hodieque, quem nescit benedicit, dum quem lectitat in
today whom he-knows-not blesses while whom he-reads in
libris, ignorat et in miraculis: et quem propriis attrectat
the-books he-knows-not and in miracles and whom with-his-own he-handles
manibus, ligando, flagellando, colaphizando, minime tamen
hands by-binding by-scourging by-buffeting not-at-all yet
vel resurgentem intelligit. Si enim cognovissent, nunquam
even rising-again understands if for they-had-known never
Dominum gloriæ crucifixissent. Percurramus succincto
the-Lord of-glory they-would-have-crucified let-us-run-through in-succinct
sermone et cætera loca sancta, et si non omnia, saltem
speech also the-other places holy and if not all at-least
aliqua: quoniam quæ admirari per singula non sufficimus,
some since which to-admire through each-one not we-suffice
libet vel insigniora, et ipsa breviter recordari.
it-pleases at-least the-more-notable and them briefly to-recall

De monte Oliveti et valle Josaphat

VIII · THE MOUNT OF OLIVES AND JEHOSHAPHAT

Climbing the Mount of Olives and descending into the valley of Jehoshaphat teaches one to weigh God's mercy without forgetting his judgment. Bernard condemns the presumption that excuses sin and urges men to judge themselves now, so as not to be judged later.

Ascenditur in montem Oliveti, descenditur in vallem
one-ascends onto the-mount of-Olives one-descends into the-valley
Josaphat: ut sic divitias divinæ misericordiæ cogites,
of-Jehoshaphat that thus the-riches of-divine mercy you-may-ponder
quatenus horrorem judicii nequaquam dissimules; quia etsi
so-that the-horror of-judgment by-no-means you-may-dissemble because though
in multis miserationibus suis multus est ad ignoscendum,
in many mercies his great he-is for forgiving
judicia tamen ejus nihilominus abyssus multa, quibus
the-judgments yet his nonetheless a-deep great by-which
agnoscitur valde omnino terribilis super filios hominum.
he-is-acknowledged very wholly terrible over the-sons of-men
David denique qui montem Oliveti demonstrat, dicens,
David finally who the-mount of-Olives shows saying
Homines et jumenta salvabis, Domine, quemadmodum
men and beasts you-shall-save Lord as
multiplicasti misericordiam tuam, Deus; etiam judicii vallem
you-have-multiplied mercy your God also of-judgment the-valley
in eodem psalmo commemorat, dicens. Non veniat mihi,
in the-same psalm recalls saying not let-come to-me
inquiens, pes superbiæ, et manus peccatoris non moveat
saying the-foot of-pride and the-hand of-the-sinner not let-move
me. Cujus et præcipitium se omnino perhorrescere fatetur,
me of-which also the-precipice himself wholly to-dread he-confesses

cum in alio psalmo ita loquitur, orans: Confige timore
when in another psalm thus he-speaks praying pierce with-fear
tuo carnes meas, a judiciis enim tuis timui. Superbus in
your flesh my of judgments for your I-have-feared the-proud into
hanc vallem corruit, et conquassatur: humilis descendit, et
this valley falls and is-shattered the-humble descends and
minime periclitatur. Superbus excusat peccatum suum: humilis
least is-endangered the-proud excuses sin his the-humble
accusat, sciens quia Deus non bis judicat in idipsum; et
accuses knowing that God not twice judges in the-same and
quod si nosmetipsos judicaverimus, non utique judicabimur.
that if ourselves we-shall-have-judged not surely we-shall-be-judged
Porro superbus non attendens quam horrendum sit incidere
moreover the-proud not heeding how dreadful it-is to-fall
in manus Dei viventis, facile prorumpit in verba malitiæ
into the-hands of-God living easily bursts-out into words of-malice
ad excusandas excusationes in peccatis. Magna revera malitia,
for excusing excuses in sins great truly malice
tui te non misereri, et solum post peccatum remedium
of-yourself yourself not to-pity and the-only after sin remedy
confessionis a te ipso repellere, ignemque in sinu tuo
of-confession from you yourself to-drive-off and-the-fire in bosom your
involvere potius, quam excutere, nec præbere aurem consilio
to-wrap rather than to-shake-out nor to-offer (an)-ear to-the-counsel
Sapientis qui ait: Miserere animæ tuæ placens Deo. Proinde
of-the-Wise-man who says pity soul your pleasing God therefore
qui sibi nequam, cui bonus? Nunc judicium est mundi,
who to-himself worthless to-whom good now the-judgment is of-the-world
nunc princeps hujus mundi ejicietur foras, hoc est de corde
now the-prince of-this world shall-be-cast outside that is from heart
tuo, si te tamen humiliando ipse dijudicas. Erit
your if yourself yet by-humbling you-yourself judge there-shall-be

judicium cœli, quando ipsum vocabitur cœlum desursum,
the-judgment of-heaven when itself shall-be-called the-heaven from-above
et terra discernere populum suum: in quo sane timendum,
and the-earth to-discern people his in which truly it-is-to-be-feared
ne projiciaris tu cum ipso et angelis ejus, si tamen inventus
lest you-be-cast-out you with him and the-angels his if yet found
fueris injudicatus. Alioquin spiritualis homo, qui omnia
you-shall-have-been unjudged otherwise the-spiritual man who all-things
dijudicat, ipse a nemine judicabitur. Propter hoc ergo
judges he by no-one shall-be-judged because-of this therefore
judicium incipit a domo Dei, ut suos, quos novit judex,
judgment begins from the-house of-God that his-own whom he-knows the-judge
cum venerit inveniat judicatos: et jam nil de eis
when he-shall-have-come may-find judged and now nothing about them
habeat judicare, quando videlicet judicandi sunt hi qui in
may-have to-judge when namely to-be-judged are those who in
labore hominum non sunt, et cum hominibus non flagellantur.
the-labor of-men not are and with men not are-scourged

De Jordane

IX · THE JORDAN

The Jordan, proud of its consecration by Christ's baptism, gladly welcomes Christians. It parted for Elijah, Elisha, and Joshua, and the whole Trinity appeared at it; what Naaman felt in his body, the faithful now feel in the soul.

Quam læto sinu Jordanis excipit Christianos, qui se Christi
with-how glad bosom the-Jordan receives the-Christians which itself of-Christ
gloriatur consecratum baptismate! Mentitus est plane Syrus
glories consecrated in-baptism lied has plainly the-Syrian
ille leprosus, qui nescio quas Damasci aquas aquis prætulit
that leper who I-know-not what of-Damascus waters to-the-waters preferred
Israelis, cum Jordanis nostri devotus Deo famulatus toties
of-Israel though the-Jordan our devoted to-God in-service so-often
probatus exstiterit, sive quando Eliæ, sive quando Elisæo,
proved has-stood-forth whether when to-Elijah or when to-Elisha
sive etiam (ut antiquius aliquid recolam) quando Josue et
or even that more-anciently something I-may-recall when to-Joshua and
omni populo simul, impetum mirabiliter inhibens, siccum
all the-people together the-onrush wonderfully checking a-dry
in se transitum præbuit. Denique quid in fluminibus
through itself passage it-afforded finally what among rivers
isto eminentius, quod ipsa sui Trinitas quadam evidenti
than-this more-eminent which itself to-itself the-Trinity with-a-certain evident
præsentia dedicavit? Pater auditus, visus Spiritus sanctus, Filius
presence dedicated the-Father heard seen the-Spirit holy the-Son
est et baptizatus. Merito proinde ipsam ejus virtutem, quam
is and baptized deservedly therefore that-very its power which

Naaman ille consulente propheta sensit in corpore, jubente
Naaman that advising the-prophet felt in the-body bidding
Christo universus quoque fidelis populus in anima experitur.
Christ the-whole also faithful people in the-soul experiences

De loco Calvariæ

X · CALVARY

On Calvary the true Elisha, mocked by senseless boys, gave his own children eternal laughter. Christ, our bald one, climbs the cross with face bare, unashamed of a shameful death, for he washes our sins away like the sun's ray that dries and keeps its purity.

Exitur etiam in Calvariæ locum, ubi verus Elisæus ab
one-goes-out also to of-Calvary place where the-true Elisha by
insensatis pueris irrisus, risum suis insinuavit æternum,
senseless boys mocked laughter to-his-own instilled eternal
de quibus ait: Ecce ego, et pueri mei, quos mihi
about whom he-says behold I and the-boys my whom to-me
dedit Dominus. Boni pueri, quos per contrarium illorum
has-given the-Lord good boys whom by contrast with-those
malignantium ad laudem excitat Psalmista, dicens, Laudate,
malignant-ones to praise rouses the-Psalmist saying praise
pueri, Dominum, laudate nomen Domini, quatenus in ore
boys the-Lord praise the-name of-the-Lord so-that in the-mouth
sanctorum infantium et lactentium perficeretur laus, quæ ex
of-holy infants and sucklings might-be-perfected praise which from
ore defecerat invidorum, eorum utique, de quibus queritur
the-mouth had-failed of-the-envious of-those surely about whom he-complains
ita: Filios enutrivi et exaltavi, ipsi autem spreverunt me.
thus sons I-have-nourished and exalted they moreover have-spurned me

Ascendit itaque crucem calvus noster, mundo pro mundo
ascended and-so the-cross bald-one our to-the-world for the-world
expositus: et revelata facie ac discooperta fronte purgationem
exposed and with-revealed face and uncovered brow purgation
peccatorum faciens, probrosæ et austeræ mortis tam non
of-sins making of-a-shameful and harsh death as-much not
erubuit ignominiam, quam nec pœnam exhorruit, ut
he-blushed-at the-ignominy as nor the-punishment shuddered-at that
nos opprobrio sempiterno eriperet, restitueret gloriæ. Nec
us from-reproach everlasting he-might-snatch might-restore to-glory nor
mirum. Quid enim erubesceret, qui ita lavit nos a peccatis,
wonderful what for should-he-blush-at who so washed us from sins
non quidem ut aqua diluens et retinens sordes, sed veluti
not indeed as water diluting and retaining filth but like
solis radius desiccans et retinens puritatem? Est quippe
of-the-sun ray drying and retaining purity is indeed
Dei sapientia ubique attingens propter munditiam suam.
of-God the-wisdom everywhere reaching because-of cleanness her

De Sepulcro

XI · THE SEPULCHER

Among the holy places the sepulcher holds the first place, since the memory of his death moves men to piety more than that of his life. By his one voluntary death Christ undid our double death, taught by living, made death safe, and forgave sins; Isaiah foretold that his sepulcher would be glorious.

Inter sancta ac desiderabilia loca sepulcrum tenet quodammodo
among the-holy and desirable places the-sepulcher holds in-a-way
principatum, et devotionis plus nescio quid sentitur, ubi
the-primacy and of-devotion more I-know-not what is-felt where
mortuus requievit, quam ubi vivens conversatus est; atque
dead he-rested than where living conducted-himself he-has and
amplius movet ad pietatem mortis, quam vitæ recordatio.
more moves to piety of-the-death than of-the-life the-remembrance
Puto quod illa austerior, hæc dulcior videatur: magisque
I-think that that harsher this sweeter may-seem and-more
infirmitati blandiatur humanæ quies dormitionis, quam labor
the-infirmity coaxes human the-rest of-sleep than the-labor
conversationis; mortis securitas, quam vitæ rectitudo. Vita
of-conduct of-death the-security than of-life the-rectitude the-life
Christi, vivendi mihi regula exstitit: mors, a morte
of-Christ of-living for-me the-rule has-stood the-death from death
redemptio. Illa vitam instruxit, mortem ista destruxit. Vita
redemption that life instructed death this destroyed the-life
quidem laboriosa, sed mors pretiosa; utraque vero admodum
indeed laborious but the-death precious each but very
necessaria. Quid enim Christi prodesse poterat, sive mors
necessary what for of-Christ to-profit could either the-death
nequiter viventi, sive vita damnabiliter morienti? Nunquid
wickedly to-one-living or the-life damnably to-one-dying surely-not

denique aut mors Christi etiam nunc male usque ad mortem
finally either the-death of-Christ even now badly up to death
viventes a morte æterna liberat, aut mortuos ante Christum
the-living from death eternal frees or the-dead before Christ
sanctos patres vitæ sanctitas liberavit? sicut scriptum est, Quis
holy fathers of-life the-holiness freed as written is who
est homo qui vivet, et non videbit mortem, eruet animam
is the-man who shall-live and not shall-see death shall-snatch soul
suam de manu inferi? Nunc ergo quia utrumque nobis pariter
his from the-hand of-hell now therefore because both to-us equally
necessarium erat, et pie vivere, et secure mori; et vivendo
necessary was both piously to-live and securely to-die both by-living
vivere docuit, et mortem moriendo securam reddidit: quoniam
to-live he-taught and death by-dying secure rendered since
quidem resurrecturus occubuit, et spem fecit morientibus
indeed about-to-rise-again he-fell and hope made for-the-dying
resurgendi. Sed addidit et tertium beneficium, cum etiam
of-rising-again but he-added also a-third benefit when also
peccata donavit, sine quo utique cætera non valebant. Quid
sins he-forgave without which surely the-other-things not availed what
enim (quantum quidem ad veram summamque beatitudinem
for as-much-as indeed to true and-highest blessedness
spectat) quantalibet vitæ rectitudo seu longitudo prodesse
looks however-great of-life the-rectitude or length to-profit
poterat illi, qui vel solo originali peccato teneretur adstrictus?
could to-him who even by-alone original sin was-held bound
Peccatum quippe præcessit, ut sequeretur mors: quod sane si
sin for went-before that might-follow death which truly if
cavisset homo, mortem non gustasset in æternum.
had-guarded-against man death not he-would-have-tasted into eternity

Peccando itaque vitam amisit, et mortem invenit: quoniam
by-sinning and-so life he-lost and death found since
quidem et Deus ita prædixerat, et justum profecto erat, ut
indeed both God so had-foretold and just surely it-was that
si peccaret homo, moreretur. Quid namque justius poterat
if should-sin man he-should-die what for more-just could
quam recipere talionem? Vita siquidem Deus animæ est, ipsa
than to-receive retaliation life indeed God of-the-soul is it
corporis. Peccando voluntarie, volens perdidit vivere: nolens
of-the-body by-sinning voluntarily willing it-lost to-live unwilling
perdat et vivificare. Sponte repulit vitam cum vivere
let-it-lose also to-give-life of-its-own-accord it-repelled life when to-live
noluit; non valeat eam dare cui, vel quatenus voluerit.
it-would-not not let-it-be-able it to-give to-whom or as-far-as it-may-wish
Noluit anima regi a Deo: non queat regere corpus.
would-not the-soul to-be-ruled by God not let-it-be-able to-rule the-body
Si non paret superiori, inferiori cur imperet? Invenit
if not it-obeys the-higher the-lower why should-it-command found
Conditor suam sibi rebellem creaturam: inveniat anima
the-Founder his to-himself rebellious creature let-find the-soul
suam sibi rebellem pedissequam. Transgressor inventus est
its to-itself rebellious handmaid a-transgressor found was
homo divinæ legis: inveniat et ipse aliam legem in membris
man of-the-divine law let-find also he another law in members
suis, repugnantem legi mentis suæ, et captivantem se
his fighting the-law of-mind his and taking-captive himself
in legem peccati. Porro peccatum, ut scriptum est, separat
into the-law of-sin moreover sin as written is separates
inter nos et Deum: separet proinde etiam mors inter
between us and God let-separate therefore also death between
corpus nostrum et nos. Non potuit dividi a Deo anima
body our and us not could to-be-divided from God the-soul

nisi peccando, nec corpus ab ipsa nisi moriendo. Quid
except by-sinning nor the-body from it except by-dying what
itaque austerius pertulit in ultione, id solum passa a
and-so harsher did-it-bear in vengeance that only having-suffered from
subdito, quod præsumpserat in auctorem? Nihil profecto
the-subject which it-had-presumed against the-author nothing surely
congruentius, quam ut mors operata sit mortem, spiritualis
more-fitting than that death worked has death spiritual
corporalem, culpabilis pœnalem, voluntaria necessariam.
bodily culpable penal voluntary necessary
Cum ergo hac gemina morte secundum utramque naturam
when therefore by-this twin death according-to each nature
homo damnatus fuisset, altera quidem spirituali et voluntaria,
man damned had-been one indeed spiritual and voluntary
altera corporali et necessaria; utrique Deus homo una
the-other bodily and necessary to-both God man with-one
sua corporali ac voluntaria benigne et potenter occurrit,
his-own bodily and voluntary kindly and powerfully came-to-meet
illaque una sua nostram utramque damnavit. Merito
and-with-that one his-own our each condemned deservedly
quidem: nam ex duabus mortibus nostris, cum altera nobis
indeed for of two deaths our since one to-us
in culpæ meritum, altera in pœnæ debitum reputaretur;
for of-guilt the-merit the-other for of-punishment the-debt was-reckoned
suscipiens pœnam, et nesciens culpam, dum sponte
taking-up the-punishment and not-knowing the-guilt while of-his-own-accord
et tantum in corpore moritur et vitam nobis, et justitiam
and only in the-body he-dies both life for-us and justice
promeretur. Alioquin si corporaliter non pateretur, debitum
he-merits otherwise if bodily not he-had-suffered the-debt
non solvisset: si non voluntarie moreretur, meritum
not he-would-have-paid if not voluntarily he-had-died merit

mors illa non habuisset. Nunc autem si, ut dictum est,
death that not would-have-had now moreover if as said it-is
mortis meritum est peccatum, et peccati debitum mors;
of-death the-merit is sin and of-sin the-debt death
Christo remittente peccatum, et moriente pro peccatoribus,
Christ remitting sin and dying for sinners
profecto jam nullum est meritum, et solutum est debitum.
surely now none is merit and paid is the-debt
Cæterum unde scimus, quod Christus possit peccata
moreover whence do-we-know that Christ can sins
dimittere? Hinc procul dubio, quia Deus est, et quidquid
to-remit hence without doubt because God he-is and whatever
vult, potest. Unde autem et quod Deus sit? Miracula
he-wills he-can whence moreover also that God he-be miracles
probant. Facit quippe opera, quæ nemo alius facere possit:
prove he-does indeed works which no-one else to-do could
ut taceam oracula Prophetarum, necnon et paternæ
that I-may-pass-over the-oracles of-the-Prophets and also of-the-paternal
vocis testimonium elapsæ cœlitus ad ipsum a magnifica
voice the-testimony fallen from-heaven to him from the-magnificent
gloria. Quod si Deus pro nobis, quis contra nos? Deus qui
glory but if God for us who against us God who
justificat, quis est qui condemnet? Si ipse est et non alius,
justifies who is-it who may-condemn if he it-is and not another
cui quotidie confitemur dicentes: Tibi soli peccavi;
to-whom daily we-confess saying against-you alone I-have-sinned
quis melius, imo quis alius remittere potest quod in eum
who better nay who else to-remit can what against him
peccatum est? Aut quomodo ipse non potest, qui omnia
sinned is or how he not can who all-things
potest? Denique ego quod in me delinquitur valeo, si
can finally I what against me is-offended am-able if

volo, donare: et Deus non queat in se commissa
I-wish to-pardon and God not could against himself committed-things
remittere? Si ergo peccata remittere et possit, omnipotens,
to-remit if therefore sins to-remit both can the-Almighty
et solus possit, cui soli peccatur; beatus profecto,
and alone can against-whom alone it-is-sinned blessed surely
cui non imputabit ipse peccatum. Itaque cognovimus, quod
to-whom not shall-impute he sin and-so we-have-known that
peccata Christus divinitatis suæ potentia valuit relaxare.
sins Christ of-divinity his by-the-power was-able to-release
Porro jam de voluntate quis dubitet? Qui enim nostram
moreover now about the-will who would-doubt he-who for our
et induit carnem, et subiit mortem; putas, suam nobis
both put-on flesh and underwent death do-you-think his to-us
negabit justitiam? Voluntarie incarnatus, voluntarie passus,
shall-deny justice voluntarily incarnate voluntarily having-suffered
voluntarie crucifixus, solam a nobis retinebit justitiam?
voluntarily crucified alone from us shall-he-withhold justice
Quod ergo ex deitate constat illum potuisse, ex
what therefore from the-deity is-established him to-have-been-able from
humanitate innotuit et voluisse. Sed unde rursum
the-humanity has-become-known also to-have-willed but whence again
confidimus quod mortem abstulit? Hinc plane, quod eam
do-we-trust that death he-took-away hence plainly that it
ipse qui non meruit, pertulit. Qua enim ratione iterum
he who not deserved bore by-what for reason again
exigeretur a nobis, quod pro nobis ille jam solvit? Qui
would-be-exacted from us what for us he already has-paid who
peccati meritum tulit, suam nobis donando justitiam; ipse
of-sin the-merit bore his to-us by-giving justice he
mortis debitum solvit et reddidit vitam. Sic namque mortua
of-death the-debt paid and gave-back life thus for dead

morte revertitur vita, quemadmodum ablato peccato redit
death returns life as taken-away sin returns
justitia. Porro mors in Christi morte fugatur, et Christi
justice moreover death in of-Christ death is-put-to-flight and of-Christ
nobis justitia imputatur. Verum quomodo mori potuit qui
to-us justice is-imputed but how to-die could he-who
Deus erat? Quoniam nimirum et homo erat. Sed quo
God was since surely also man he-was but on-what
pacto mors hominis illius pro altero valuit? Quia et justus
terms the-death of-man that for another availed because also just
erat. Profecto namque cum homo esset, potuit mori; cum
he-was surely for since man he-was he-could to-die since
justus, non debuit gratis. Non quidem peccator mortis sufficit
just not he-ought freely not indeed a-sinner of-death suffices
solvere debitum pro altero peccatore, cum quisque moriatur
to-pay the-debt for another sinner since each-one dies
pro se. Qui autem mori pro se non habet, nunquid pro
for himself he-who moreover to-die for himself not has surely-not for
alio frustra debet? Quanto sane indignius moritur qui
another in-vain ought by-how-much truly more-unworthily dies who
mortem non meruit, tanto is justius pro quo moritur, vivit.
death not deserved so-much he more-justly for whom he-dies lives
Sed quæ, inquis, justitia est, ut innocens moriatur pro impio?
but what you-say justice is-it that the-innocent should-die for the-impious
Non est justitia, sed misericordia. Si justitia esset, jam non
not it-is justice but mercy if justice it-were now not
gratis, sed ex debito moreretur. Si ex debito, ipse quidem
freely but from debt he-would-die if from debt he indeed
moreretur: sed is pro quo moreretur, non viveret. At vero si
would-die but he for whom he-would-die not would-live but indeed if
justitia non est, non tamen contra justitiam est. Alioquin et
justice not it-is not yet against justice it-is otherwise both

justus, et misericors simul esse non posset. Sed etsi justus
just and merciful at-once to-be not he-could but even-if the-just
non injuste pro peccatore satisfacere valeat, quo tamen
not unjustly for a-sinner to-make-satisfaction be-able on-what yet
pacto etiam unus pro pluribus? Etenim satis esse videretur
terms even one for many for enough to-be would-seem
ad justitiam, si unus uni moriens vitam restituat. Huic
for justice if one for-one dying life restore to-this
jam respondeat Apostolus. Sicut enim, inquit, per unius
now let-answer the-Apostle as for he-says through of-one
delictum, in omnes homines, in condemnationem; sic et
the-offense upon all men to condemnation so also
per unius justitiam, in omnes homines, in justificationem
through of-one the-justice upon all men to justification
vitæ. Sicut enim per inobedientiam unius hominis peccatores
of-life as for through the-disobedience of-one man sinners
constituti sunt multi, ita et per unius hominis obedientiam
constituted were many so also through of-one man the-obedience
justi constituentur multi. Sed forte unus pluribus justitiam
just shall-be-constituted many but perhaps one for-many justice
quidem restituere potuit, vitam non potuit. Per unum,
indeed to-restore could life not could through one
ait, hominem mors, et per unum hominem vita. Sicut
he-says man death and through one man life as
enim in Adam omnes moriuntur, ita et in Christo omnes
for in Adam all die so also in Christ all
vivificabuntur. Quid enim? Unus peccavit, et omnes tenentur
shall-be-made-alive what for one sinned and all are-held
rei; et unius innocentia soli reputabitur uni? Unius peccatum
guilty and of-one the-innocence alone shall-be-imputed to-one of-one the-sin
omnibus operatum est mortem, et unius justitia uni vitam
for-all worked has death and of-one the-justice to-one life

restituet? Itane Dei justitia magis ad condemnandum,
shall-restore is-it-so of-God the-justice more for condemning
quam ad restaurandum valuit? aut plus potuit Adam in
than for restoring availed or more could Adam in
malo, quam Christus in bono? Adæ peccatum imputabitur
evil than Christ in good of-Adam sin shall-be-imputed
mihi, et Christi justitia non pertinebit ad me? Illius me
to-me and of-Christ the-justice not shall-pertain to me his me
inobedientia perdidit, et hujus obedientia non proderit mihi?
disobedience has-lost and his obedience not shall-profit me
Sed Adæ, inquis, delictum merito omnes contrahimus, in
but of-Adam you-say offense deservedly all we-contract in
quo quippe omnes peccavimus: quoniam cum peccavit, in ipso
whom indeed all we-sinned since when he-sinned in him
eramus, et ex ejus carne per carnis concupiscentiam geniti
we-were and from his flesh through of-the-flesh the-concupiscence begotten
sumus. Atqui ex Deo multo germanius secundum spiritum
we-are but from God much more-truly according-to the-spirit
nascimur, quam secundum carnem ex Adam; secundum quem
we-are-born than according-to the-flesh from Adam according-to which
etiam spiritum longe ante fuimus in Christo, quam secundum
also spirit long before we-were in Christ than according-to
carnem in Adam: si tamen et nos inter illos numerari
the-flesh in Adam if yet also we among those to-be-numbered
confidimus, de quibus Apostolus, Qui elegit nos, inquit,
trust about whom the-Apostle who chose us he-says
in ipso (haud dubium quin Pater in Filio) ante mundi
in him not-at-all doubtful but-that the-Father in the-Son before of-the-world
constitutionem. Quod autem etiam ex Deo nati sunt, testatur
the-foundation that moreover also from God born they-are testifies
evangelista Joannes, ubi ait, Qui non ex sanguinibus,
the-evangelist John where he-says who not from bloods

neque ex voluntate carnis, neque ex voluntate viri, sed ex
nor from the-will of-the-flesh nor from the-will of-man but from
Deo nati sunt: item ipse in Epistola, Omnis qui natus est
God born are likewise he in the-Epistle everyone who born is
ex Deo, non peccat, quia generatio cælestis conservat eum.
from God not sins because the-generation heavenly preserves him
At carnis traducem, ais, carnalis testatur concupiscentia:
but of-the-flesh the-descent you-say carnal testifies concupiscence
et peccatum quod in carne sentimus, manifeste probat, quod
and sin which in the-flesh we-feel manifestly proves that
secundum carnem de carne peccatoris descendimus. Sed enim
according-to the-flesh from the-flesh of-a-sinner we-descend but for
nihilominus spiritualis illa generatio, non quidem in carne,
nonetheless spiritual that generation not indeed in the-flesh
sed in corde sentitur ab his duntaxat qui cum Paulo dicere
but in the-heart is-felt by those only who with Paul to-say
possunt, Nos autem sensum Christi habemus; in quo et
can we moreover the-mind of-Christ have in which also
eatenus profecisse se sentiunt, ut et ipsi cum omni
so-far to-have-advanced themselves they-feel that also they with all
fiducia dicant, Ipse enim spiritus testimonium reddit spiritui
confidence may-say he for the-spirit witness gives to-spirit
nostro, quod sumus filii Dei: et illud, Nos autem non spiritum
our that we-are sons of-God and that we moreover not the-spirit
hujus mundi accepimus, sed spiritum qui ex Deo est, ut
of-this world have-received but the-spirit which from God is that
sciamus quæ a Deo donata sunt nobis. Per spiritum ergo
we-may-know what by God given are to-us through the-spirit therefore
qui ex Deo est, charitas diffusa est in cordibus nostris: sicut
which from God is charity poured-out is in hearts our as
et per carnem quæ est ex Adam, manat concupiscentia
also through the-flesh which is from Adam flows concupiscence

nostris insita membris. Et quomodo ista quæ a progenitore
in-our implanted members and as that which from the-begetter
corporum descendit, nunquam in hac vita mortali a
of-bodies descends never in this life mortal from
carne recidit; sic illa procedens ex Patre spirituum, ab
the-flesh falls-away so this proceeding from the-Father of-spirits from
intentione filiorum duntaxat perfectorum nunquam excidit.
the-intention of-sons only perfect never falls-away
Si ergo ex Deo nati, et in Christo electi sumus:
if therefore from God born and in Christ chosen we-are
quænam justitia est, ut plus noceat humana atque terrena,
what justice is-it that more should-harm human and earthly
quam valeat divina cœlestisque generatio; Dei electionem
than avail divine and-heavenly generation of-God the-election
vincat carnalis successio, et æterno ejus proposito carnis
should-conquer carnal succession and to-eternal his purpose of-the-flesh
præscribat temporaliter traducta concupiscentia? Quinimo si
should-prescribe temporally transmitted concupiscence nay-rather if
per unum hominem mors, cur non multo magis per
through one man death why not much more through
unum, et illum hominem vita? Et si in Adam omnes
one and that man life and if in Adam all
morimur, cur non longe potentius in Christo omnes
we-die why not far more-powerfully in Christ all
vivificabimur? Denique non sicut delictum, ita et donum.
shall-we-be-made-alive finally not as the-offense so also the-gift
Nam judicium ex uno in condemnationem; gratia autem
for the-judgment from one to condemnation grace moreover
ex multis delictis in justificationem. Christus igitur et
from many offenses to justification Christ therefore both
peccata dimittere potuit, cum Deus sit; et mori, cum sit
sins to-remit could since God he-is and to-die since he-is

homo; et mortis moriendo solvere debitum, quia justus; et
man and of-death by-dying to-pay the-debt because just and
omnibus unus ad justitiam vitamque sufficere, quandoquidem
for-all one for justice and-life to-suffice since
et peccatum, et mors ex uno in omnes processerit.
both sin and death from one into all has-proceeded
Sed hoc quoque necessarie omnino provisum est, quod dilata
but this also necessarily wholly provided is that put-off
morte homo inter homines dignatus est aliquandiu conversari:
with-death man among men deigned has for-some-time to-converse
quatenus crebris et veris locutionibus ad invisibilia excitaret,
so-that by-frequent and true sayings to invisible-things he-might-rouse
miris operibus astrueret fidem, rectis moribus instrueret.
by-wonderful works might-build-up faith by-right morals might-instruct
Itaque in oculis hominum Deus homo sobrie, et juste, et pie
and-so in the-eyes of-men God man soberly and justly and piously
conversatus, vera locutus, mira operatus, indigna
having-conducted-himself true-things having-spoken wonders having-worked unworthy-things
passus, in quo jam defuit nobis ad salutem? Accedat
having-suffered in what now has-been-lacking to-us for salvation let-be-added
et gratia remissionis peccatorum, hoc est, ut gratis peccata
also the-grace of-the-remission of-sins this is that freely sins
dimittat: et opus profecto nostræ salutis consummatum
he-may-forgive and the-work surely of-our salvation consummated
est. Non autem metuendum, quod donandis peccatis aut
is not moreover to-be-feared that to-be-forgiven for-sins either
potestas Deo, aut voluntas passo, et tanta passo pro
power to-God or will to-him-who-suffered and so-much suffered for
peccatoribus desit: si tamen solliciti inveniamur digne, ut
sinners be-lacking if yet anxious we-be-found worthily as

oportet, et imitari exempla, et venerari miracula; doctrinæ
it-behooves both to-imitate the-examples and to-revere the-miracles to-the-teaching
quoque non existamus increduli, et passionibus non ingrati.
also not we-stand-forth incredulous and to-the-sufferings not ungrateful
Itaque totum nobis de Christo valuit, totum salutiferum,
and-so all to-us about Christ availed all salvation-bearing
totumque necessarium fuit, nec minus profuit infirmitas quam
and-all necessary was nor less profited the-infirmity than
majestas: quia etsi ex deitatis potentia peccati jugum
the-majesty because although from of-the-deity the-power of-sin the-yoke
jubendo submovit, ex carnis tamen infirmitate mortis
by-commanding he-removed from of-the-flesh yet the-infirmity of-death
jura moriendo concussit. Unde pulchre ait Apostolus: Quod
the-rights by-dying he-shook whence beautifully says the-Apostle what
infirmum est Dei, fortius est hominibus. Sed et illa ejus
weak is of-God stronger is than-men but also that his
stultitia, per quam ei placuit salvum facere mundum, ut
foolishness through which to-him it-pleased safe to-make the-world that
mundi confutaret sapientiam, confunderet sapientes; quod
of-the-world he-might-refute the-wisdom confound the-wise that
videlicet cum in forma Dei esset, Deo æqualis, semetipsum
namely when in the-form of-God he-was to-God equal himself
exinanivit formam servi accipiens; quod dives cum esset,
he-emptied the-form of-a-servant taking that rich when he-was
propter nos egenus factus est, de magno parvus, de celso
because-of us needy made he-was from great small from lofty
humilis, infirmus de potente; quod esuriit, quod sitiit,
humble weak from powerful that he-hungered that he-thirsted
quod fatigatus est in itinere, et cætera quæ passus
that wearied he-was on the-journey and the-other-things which suffered
est voluntate, non necessitate: hæc ergo ipsius quædam
he-has by-will not by-necessity these therefore his certain

stultitia, nonne fuit nobis via prudentiæ, justitiæ forma,
foolishness not was for-us a-way of-prudence of-justice a-form
sanctitatis exemplum? Ob hoc item Apostolus: Quod stultum
of-holiness an-example for this likewise the-Apostle what foolish
est, inquit, Dei, sapientius est hominibus. Mors ergo a
is he-says of-God wiser is than-men death therefore from
morte, vita ab errore, a peccato gratia liberavit. Et quidem
death life from error from sin grace has-freed and indeed
mors per justitiam suam peregit victoriam: quia justus
death through justice his achieved victory because the-just
exsolvendo quæ non rapuit, jure omnino quod amiserat
by-paying what not he-had-seized by-right wholly what he-had-lost
recepit. Vita vero quod ad se pertinuit, per sapientiam
received life but what to itself pertained through wisdom
adimplevit, quæ nobis vitæ et disciplinæ documentum ac
fulfilled which for-us of-life and of-discipline a-document and
speculum exstitit. Porro gratia ex illa, ut dictum est,
mirror stood-forth moreover grace from that as said it-is
potestate peccata dimisit, qua omnia quæcunque voluit,
power sins remitted by-which all-things whatever he-wished
fecit. Mors itaque Christi, mors est meæ mortis: quia
he-made death and-so of-Christ the-death is of-my death because
ille mortuus est, ut ego viverem. Quo pacto enim jam
he died is that I might-live by-what terms for now
non vivat, pro quo moritur Vita? Aut quis jam in via
not should-live for whom dies Life or who now in the-way
morum, seu rerum notitia errare timebit duce Sapientia?
of-morals or of-things the-knowledge to-err shall-fear with-leader Wisdom
Aut unde jam reus tenebitur, quem absolvit Justitia? Vitam
or whence now guilty shall-he-be-held whom has-absolved Justice life
quidem se ipse perhibet in Evangelio: Ego sum, inquiens,
indeed himself he declares in the-Gospel I am saying

vita. Porro duo sequentia testatur Apostolus, dicens: Qui
the-life moreover the-two following testifies the-Apostle saying who
factus est nobis justitia et sapientia a Deo Patre.
made has-been for-us justice and wisdom by God the-Father
Si ergo lex spiritus vitæ in Christo Jesu liberavit nos
if therefore the-law of-the-spirit of-life in Christ Jesus has-freed us
a lege peccati et mortis, utquid adhuc morimur, et non
from the-law of-sin and of-death why still do-we-die and not
statim immortalitate vestimur? Sane ut Dei veritas impleatur.
at-once with-immortality are-clothed truly that of-God the-truth may-be-fulfilled
Quia enim misericordiam et veritatem diligit Deus, necesse
because for mercy and truth loves God necessary
est mori quidem hominem, quippe quod prædixerat Deus:
it-is to-die indeed for-man since this had-foretold God
sed a morte tamen resurgere, ne obliviscatur misereri
but from death yet to-rise-again lest should-forget to-have-mercy
Deus. Ita ergo mors etsi non perpetuo dominatur, manet
God so therefore death though not perpetually it-rules remains
tamen propter veritatem Dei vel ad tempus in nobis:
yet because-of the-truth of-God at-least for a-time in us
quemadmodum peccatum, etsi jam non regnat in nostro
as sin though now not it-reigns in our
mortali corpore, non tamen deest penitus nobis. Proinde
mortal body not yet is-lacking wholly to-us therefore
Paulus ex parte quidem liberatum se a lege peccati et
Paul in part indeed freed himself from the-law of-sin and
mortis gloriatur; sed rursum se utraque nihilominus lege
of-death glories but again himself by-each nonetheless law
aliqua gravari ex parte conqueritur, sive cum adversus
somewhat to-be-weighed-down in part complains whether when against
peccatum miserabiliter clamat, Invenio aliam legem in membris
sin wretchedly he-cries I-find another law in members

meis, et cætera; sive cum ingemiscit gravatus, haud dubium
my and the-rest or when he-groans weighed-down not-at-all doubtful
quin lege mortis, redemptionem exspectans corporis sui.
but-that by-the-law of-death the-redemption awaiting of-body his
Sive itaque hæc, sive alia quæcunque in hunc modum,
whether and-so these or other whatever-things in this manner
prout in talibus in suo quisque abundat sensu, ex
as in such-things in his-own each-one abounds sense from
occasione sepulcri christianis sensibus suggerantur: puto
the-occasion of-the-sepulcher to-Christian senses may-be-suggested I-think
quod non mediocris dulcedo devotionis infundatur cominus
that not moderate sweetness of-devotion is-poured-into close-at-hand
intuenti; nec parum proficitur cernendo etiam corporalibus
to-the-one-gazing nor little is-profited by-seeing even with-bodily
oculis corporalem locum dominicæ quietis. Etsi quippe jam
eyes the-bodily place of-the-Lord's rest although indeed now
vacuum sacris membris, plenum tamen nostris et jucundis
empty of-the-sacred members full yet of-our and pleasant
admodum sacramentis. Nostris, inquam, nostris, si tamen
very sacraments ours I-say ours if yet
tam ardenter amplectimur, quam indubitanter tenemus quod
as ardently we-embrace as undoubtingly we-hold what
Apostolus ait: Consepulti enim sumus per Baptismum in
the-Apostle says buried-together for we-are through Baptism into
mortem, ut quomodo surrexit Christus a mortuis per
death that as rose Christ from the-dead through
gloriam Patris, ita et nos in novitate vitæ ambulemus. Si
the-glory of-the-Father so also we in newness of-life may-walk if
enim complantati facti sumus similitudini mortis ejus, simul
for planted-together made we-are to-the-likeness of-death his together
et resurrectionis erimus. Quam dulce est peregrinis post
also of-the-resurrection we-shall-be how sweet it-is for-pilgrims after

multam longi itineris fatigationem, post plurima terræ marisque
much of-long journey weariness after very-many of-land and-of-sea
pericula, ibi tandem quiescere, ubi et agnoscunt suum
dangers there at-last to-rest where also they-recognize their
Dominum quievisse! Puto jam præ gaudio non sentiunt viæ
Lord to-have-rested I-think now for joy not they-feel of-the-way
laborem, nec gravamen reputant expensarum; sed tanquam
the-labor nor the-burden they-reckon of-expenses but as
laboris præmium, cursusve bravium assecuti, juxta
of-labor the-reward or-of-the-race the-prize having-attained according-to
Scripturæ sententiam, gaudent vehementer cum invenerint
of-Scripture the-saying they-rejoice exceedingly when they-shall-have-found
sepulcrum. Nec casu vel subito, aut veluti lubrica popularis
the-sepulcher nor by-chance or suddenly or as-if by-slippery of-popular
favoris opinione, id tam celebre nomen sepulcrum nactum
favor opinion this so famous name the-sepulcher gotten
esse putetur, cum hoc ipsum tantis retro temporibus
to-have let-it-be-thought since this very-thing so-many back times
Isaias tam aperte prædixerit: Et erit, inquit, in die
Isaiah so openly foretold and there-shall-be he-says in day
illa radix Jesse, qui stat in signum populorum, ipsum
that the-root of-Jesse who stands for a-sign of-peoples him
gentes deprecabuntur, et erit sepulcrum ejus gloriosum.
the-nations shall-entreat and shall-be sepulcher his glorious
Revera ergo impletum cernimus quod legimus prophetatum,
truly therefore fulfilled we-see what we-read prophesied
novum quidem intuenti, sed legenti antiquum: ut
new indeed to-the-one-gazing but to-the-one-reading ancient that
sic adsit de novitate jucunditas, ut de vetustate non
thus be-present from novelty pleasantness that from antiquity not
desit auctoritas. Et de sepulcro ista sufficiant.
be-lacking authority and about the-sepulcher these-things let-suffice

De Bethphage

XII · BETHPHAGE

Bethphage, the village of priests, means house of the mouth, and holds the sacrament of confession. The word must be in both mouth and heart: in the heart without the mouth is pride or fear, in the mouth without the heart deceit or vanity.

Quid de Bethphage dicam, viculo sacerdotum, quem
what about Bethphage shall-I-say the-little-village of-the-priests which
pene prætérieram, ubi et confessionis sacramentum, et
nearly I-had-passed-over where both of-confession the-sacrament and
sacerdotalis ministerii mysterium continetur? Bethphage quippe
of-the-priestly ministry the-mystery is-contained Bethphage indeed
Domus buccæ interpretatur. Scriptum est autem: Prope est
house of-the-mouth is-interpreted written it-is moreover near is
verbum in ore tuo, et in corde tuo. Non in altero tantum,
the-word in mouth your and in heart your not in the-one only
sed simul in utroque verbum habere memineris. Et quidem
but at-once in both the-word to-have remember and indeed
verbum in corde peccatoris operatur salutiferam contritionem:
the-word in the-heart of-the-sinner works salutary contrition
verbum vero in ore noxiam tollit confusionem, ne
the-word but in the-mouth harmful takes-away confusion lest
impediat necessariam confessionem. Ait enim Scriptura:
it-hinder necessary confession says for Scripture
Est pudor adducens peccatum, et est pudor adducens
there-is a-shame bringing sin and there-is a-shame bringing
gloriam. Bonus pudor est, quo peccasse, aut certe peccare
glory good shame is by-which to-have-sinned or certainly to-sin
confunderis: et omnis licet humanus arbiter forte absit,
you-are-confounded and every though human judge perhaps be-absent

divinum tamen quam humanum tanto verecundius revereris
the-divine yet than the-human so-much more-bashfully you-revere
aspectum, quanto et verius Deum quam hominem cogitas
gaze as-much-as also more-truly God than man you-think
puriorem: tantoque eum gravius offendi a peccante,
purer and-so-much him more-heavily to-be-offended by the-one-sinning
quanto constat longius ab illo esse omne peccatum.
as-much-as it-is-agreed farther from him to-be all sin
Hujuscemodi procul dubio pudor fugat opprobrium, parat
of-this-kind without doubt shame routs reproach prepares
gloriam, dum aut peccatum omnino non admittit, aut certe
glory while either sin wholly not it-admits or certainly
admissum et pœnitendo punit, et confitendo expellit: si
admitted both by-repenting it-punishes and by-confessing expels if
tamen gloria etiam nostra hæc est, testimonium conscientiæ
yet glory also our this is the-testimony of-conscience
nostræ. Quod si quispiam confiteri confunditur id quoque,
our but if anyone to-confess is-confounded that also
unde compungitur, talis pudor peccatum adducit, et gloriam
whence he-is-pricked such shame sin brings and glory
de conscientia perdit, quando malum quod ex profundo
from conscience loses when the-evil which from the-depth
cordis compunctio conatur expellere, pudor ineptus obstruso
of-the-heart compunction strives to-expel shame foolish with-blocked
labiorum ostio non permittit exire; cum eum exemplo
of-the-lips door not allows to-go-out when him by-the-example
David dicere potius oporteret: Et labia mea non prohibebo,
of-David to-say rather it-behooved and lips my not shall-I-restrain
Domine, tu scisti. Qui et seipsum redarguens, puto super
Lord you have-known who also himself reproving I-think about
hujuscemodi stulto et irrationabili pudore, Quoniam tacui,
this-kind-of foolish and irrational shame because I-kept-silent

inquit, inveteraverunt ossa mea. Unde et optat ostium poni
he-says have-grown-old bones my whence also he-wishes a-door to-be-set
circumstantiæ labiis suis, ut oris januam et aperire
of-circumspection to-the-lips his that of-the-mouth the-gate both to-open
confessioni, et defensioni claudere norit. Denique et
to-confession and to-defense to-close it-may-know finally also
aperte hoc ipsum orans petit a Domino, sciens nimirum,
openly this very-thing praying he-asks from the-Lord knowing surely
quia confessio et magnificentia opus ejus. Et quod videlicet
that confession and magnificence the-work his and that namely
nostram malitiam, et quod æque divinæ bonitatis et virtutis
our malice and that equally of-divine goodness and of-power
magnificentiam minime tacemus, magnum quidem geminæ
the-magnificence least we-keep-silent great indeed of-twin
confessionis bonum, sed Dei est donum. Ait itaque: Non
confession the-good but of-God it-is the-gift he-says and-so not
declines cor meum in verba malitiæ ad excusandas excusationes
incline heart my to words of-malice for excusing excuses
in peccatis. Quamobrem ministros verbi sacerdotes caute
in sins wherefore the-ministers of-the-word the-priests cautiously
necesse est ad utrumque vigilare sollicitos, quo videlicet
necessary it-is for both to-watch anxious that namely
delinquentium cordibus tanto moderamine verbum timoris
of-the-offenders on-the-hearts with-such moderation the-word of-fear
et contritionis infligant, quatenus eos nequaquam a verbo
and of-contrition they-may-inflict so-that them by-no-means from the-word
confessionis exterreant; sic corda aperiant, ut ora
of-confession they-frighten-away so the-hearts may-they-open that the-mouths
non obstruant; sed nec absolvant etiam compunctum, nisi
not they-block but nor may-they-absolve even the-pricked unless
viderint et confessum: quandoquidem corde creditur
they-shall-have-seen also confessed since with-the-heart one-believes

ad justitiam, ore autem confessio fit ad salutem.
unto justice with-the-mouth moreover confession is-made unto salvation
Alioquin a mortuo, tanquam qui non est, perit confessio.
otherwise from the-dead as who not is perishes confession
Quisquis igitur verbum in ore habet, et in corde non
whoever therefore the-word in mouth has and in heart not
habet, aut dolosus est, aut vanus: quisquis vero in corde,
has either deceitful is or vain whoever but in heart
et non in ore, aut superbus est, aut timidus.
and not in mouth either proud is or timid

De Bethania

XIII · BETHANY

Bethany, the house of obedience, where Lazarus was raised, shows both lives and God's mercy to sinners. Bernard ends by entrusting the holy places, the world's delights and heaven's treasure, to the knights' faith and courage, praying that the glory be given to God's name.

Sane non omnino (etsi multum festinem) debeo transire
truly not wholly though much I-hasten ought-I to-pass
silenter domum obedientiæ, Bethaniam videlicet, castellum
silently the-house of-obedience Bethany namely the-castle
Mariæ et Marthæ, in quo Lazarus est resuscitatus: ubi
of-Mary and of-Martha in which Lazarus was raised where
nimirum et utriusque vitæ figura, et Dei erga peccatores
surely both of-each life the-figure and of-God toward sinners
mira clementia, necnon et virtus obedientiæ una cum
the-wonderful clemency and also the-virtue of-obedience together with
fructibus pœnitentiæ commendatur. Hoc ergo in loco breviter
the-fruits of-penance is-commended this therefore in place briefly

intimatum sufficiat, quod quidem nec studium bonæ actionis,
intimated let-suffice that indeed neither the-zeal of-good action
nec otium sanctæ contemplationis, nec lacrymæ pœnitentis
nor the-leisure of-holy contemplation nor the-tears of-the-penitent
extra Bethaniam accepta esse poterunt illi, qui tanti habuit
outside Bethany accepted to-be shall-be-able to-him who so-much held
obedientiam, ut vitam quam ipsam perdere maluerit, factus
obedience that life than it to-lose he-preferred made
obediens Patri usque ad mortem. Hæ sunt illæ profecto
obedient to-the-Father up to death these are those surely
divitiæ, quas sermo propheticus ex verbo Domini pollicetur:
riches which the-word prophetic from the-word of-the-Lord promises
Consolabitur, inquiens, Dominus Sion, et consolabitur omnes
shall-console saying the-Lord Zion and shall-console all
ruinas ejus; et ponet desertum ejus quasi delicias, et
ruins her and shall-set desert her as delights and
solitudinem ejus quasi hortum Domini. gaudium et lætitia
solitude her as the-garden of-the-Lord joy and gladness
invenietur in ea, gratiarum actio, et vox laudis. Hæc
shall-be-found in her of-thanks the-giving and the-voice of-praise these
igitur orbis deliciæ, hic thesaurus cœlestis, hæc fidelium
therefore of-the-world the-delights this treasure heavenly this of-the-faithful
hæreditas populorum, vestræ sunt, charissimi, credita fidei,
the-inheritance peoples yours are dearest entrusted to-faith
vestræ prudentiæ et fortitudini commendata. Tunc autem
your to-prudence and to-bravery commended then moreover
cœleste depositum secure et fideliter custodire sufficitis, si
the-heavenly deposit securely and faithfully to-guard you-suffice if
nequaquam de ipsa vestra prudentia vel fortitudine, sed de
by-no-means from that your prudence or bravery but from
Dei tantum adjutorio ubique præsumitis, scientes quia non
of-God only help everywhere you-presume knowing that not

in fortitudine sua roborabitur vir, et ideo dicentes cum
in strength his shall-be-strengthened man and therefore saying with
propheta: Dominus firmamentum meum, et refugium meum,
the-prophet the-Lord firmament my and refuge my
et liberator meus: et illud, Fortitudinem meam ad te
and deliverer my and that strength my for you
custodiam, quia Deus susceptor meus; Deus meus, misericordia
shall-I-keep because God upholder my God my mercy
ejus præveniet me; et item: Non nobis, Domine, non nobis, sed
his shall-go-before me and likewise not to-us Lord not to-us but
nomini tuo da gloriam: ut in omnibus sit ipse benedictus, qui
to-name your give glory that in all-things be he blessed who
docet manus vestras ad prælium, et digitos vestros ad bellum
teaches hands your for battle and fingers your for war

BERNARD OF CLAIRVAUX

Vita Sancti Malachiae

The Life of Saint Malachy

Lives of the saints serve as mirror and example, never more than now, when holiness is rare and charity grows cold. Bernard will recall Malachy, his friend, buried in Bernard's house, who blessed him as he died; he writes at Abbot Congan's request, a plain narrative of what the Irish have reported.

Semper quidem operæ pretium fuit illustres Sanctorum
always indeed of-work worth it-has-been the-illustrious of-the-Saints
describere vitas, ut sint in speculum et exemplum,
to-write lives that they-may-be for a-mirror and example
ac quoddam veluti condimentum vitæ hominum super
and a-certain as-it-were seasoning of-the-life of-men upon
terram. Per hoc enim quodammodo apud nos etiam post
earth through this for in-a-way among us even after
mortem vivunt, multosque ex his, qui viventes mortui
death they-live and-many of those who living dead
sunt, ad veram provocant et revocant vitam. Verum nunc
are to true they-call-forth and call-back life but now
maxime id requirit raritas sanctitatis, et nostra plane
most this requires the-rarity of-holiness and our plainly
ætas inops virorum. Quam sane inopiam super nos adeo
age needy of-men which truly need upon us so-far
invaluisse sentimus, ut nulli sit dubium illa sententia
to-have-grown-strong we-feel that to-none be doubt by-that sentence
nos feriri: Quoniam abundabit iniquitas, refrigescet charitas
us to-be-struck because shall-abound iniquity shall-grow-cold the-charity
multorum. Et ut suspicor ego, aut præsto, aut prope est,
of-many and as I-suspect I either at-hand or near is
de quo scriptum est: Faciem ejus præcedet egestas. Ni
about whom written it-is face his shall-go-before want unless

fallor, Antichristus est iste, quem fames et sterilitas
I-am-deceived the-Antichrist is that-one whom famine and barrenness
totius boni et præit, et comitatur. Sive igitur nuntia
of-all good both precedes and accompanies whether therefore the-messenger
jam præsentis, sive jamjamque adfuturi prænuntia,
already of-(one)-present or now-at-any-moment of-(one)-about-to-come the-harbinger
egestas in evidenti est. Taceo vulgus, taceo vilem filiorum
the-want in plain-sight is I-pass-over the-crowd I-pass-over the-base of-the-sons
hujus sæculi multitudinem: in ipsas Ecclesiæ columnas volo
of-this world multitude on the-very of-the-Church pillars I-wish
oculos leves. Quem mihi ostendas vel de illorum numero,
the-eyes you-raise whom to-me may-you-show even of their number
qui videntur dati in lucem gentium, non magis de sublimi
who seem given for the-light of-the-nations not more from on-high
fumantem, quam flammantem? Et si lumen quod in te est,
smoking than flaming and if the-light which in you is
inquit, tenebræ sunt, quantæ sunt tenebræ? Nisi tu illos forte
he-says darkness is how-great is the-darkness unless you them perhaps
(quod non credo) lucere dixeris, qui quæstum æstimant
which not I-believe to-shine shall-have-said who gain reckon
pietatem; qui in hæreditate Domini, non quæ Domini,
piety who in the-inheritance of-the-Lord not the-things-which of-the-Lord
sed magis quæ sua sunt, quæritant. Quid dico,
but rather the-things-which their-own are seek what do-I-say
quæ sua sunt? Perfectus sit et sanctus etiam
the-things-which their-own are perfect let-him-be and holy even
sua quærens, suaque retinens, si ab alienis cor manusque
his-own seeking and-his-own keeping if from others' heart and-hands
contineat. Meminerit tamen, qui sibi usque huc forte
he-hold-back let-him-remember yet he-who to-himself up-to here perhaps
pervenisse videtur, eumdem exigi sanctitatis gradum et
to-have-arrived seems the-same to-be-demanded of-holiness step also

ab ethnico. An non milites suis jubentur contenti fore
from a-heathen or not soldiers with-their are-bidden content to-be
stipendiis, ut salvi fiant? Magnum vero Ecclesiæ doctori,
wages that saved they-may-be great but of-the-Church for-the-teacher
si sit sicut unus militum: aut certe (quod ad illorum
if he-be as one of-the-soldiers or surely what to their
improperium propheta loquitur) sicut populus, ita et sacerdos
reproach the-prophet speaks as the-people so also the-priest
fuerit! O deformitatem! itane summus merito reputandus
shall-have-been O deformity so the-highest deservedly to-be-reckoned
erit, qui a summo corruens gradu, hærebit vix infimo,
shall-be-be who from the-highest falling step shall-cling scarcely to-the-lowest
ne abysso absorbeatur? Quam rarus tamen iste ipse in
lest by-the-abyss he-be-swallowed how rare yet that very-one in
clero? Quem item das mihi contentum necessariis,
the-clergy whom likewise do-you-give me content with-necessities
contemptorem superfluorum? Lex est tamen præfixa ab
a-despiser of-superfluities the-law is yet prefixed by
Apostolis Apostolorum successoribus: Victum et vestitum
the-Apostles of-the-Apostles for-the-successors food and clothing
habentes, inquiunt, his contenti simus. Ubi forma hæc? In
having they-say with-these content let-us-be where form this in
libris cernimus eam, sed non in viris. Habes vero de justo,
books we-see it but not in men you-have but about the-just-man
quia lex Dei ejus in corde ipsius, et non in codice. Nec
that the-law of-God his in heart his and not in a-book nor
perfectionis is gradus. Perfectus carere et necessariis
of-perfection (is)-this the-step the-perfect-man to-lack even necessities
paratus est. At gratis istud. Utinam superfluis ponatur
ready is but freely that would-that to-superfluities be-set
modus! utinam non cupiamus in infinitum! Sed quid? Forte
a-limit would-that not we-desire into the-infinite but what perhaps

reperias qui hoc possit? Id quidem difficile: sed vide quid
you-may-find one-who this can-do this indeed difficult but see what
egimus. Quærebamus virum optimum, multorum liberatorem:
we-have-done we-were-seeking a-man best of-many the-deliverer
et ecce laboramus in inveniendo, qui se ipsum salvum
and behold we-labor in finding one-who him himself saved
facere possit. Optimus hodie est, qui non est nimis malus.
to-make can best today is who not is too wicked
Unde quoniam a terra defecit sanctus, videor mihi
whence since from the-earth has-failed the-holy-man I-seem to-myself
non supervacue ex his qui empti sunt de terra, revocare
not superfluously from those who bought are from the-earth to-call-back
ad medium Malachiam episcopum, virum vere sanctum, et
into the-midst Malachy bishop a-man truly holy and
nostrorum quidem temporum, singularis sapientiæ et virtutis.
of-our indeed times of-singular wisdom and virtue
Iste erat lucerna ardens et lucens: nec exstincta est tamen,
he was a-lamp burning and shining nor extinguished is yet
sed submota. Quis mihi jure succenseat, si readmovero
but removed who at-me rightly may-be-angry if I-shall-have-moved-back
eam? Imo vero non est quod mihi ingrati esse mei
it nay rather not is-there why to-me ungrateful to-be of-my
sæculi homines debeant, et omnis deinceps generatio ventura,
age the-men ought and every thereafter generation to-come
si quem conditio tulit, revocem stilo; si mundo
if him-whom condition has-taken I-call-back with-the-pen if to-the-world
restituam, quo dignus non erat mundus; si servem
I-restore of-whom worthy not was the-world if I-keep
memoriæ hominum hominem, cujus memoria in benedictione
for-the-memory of-men a-man whose memory in blessing
sit omnibus, qui legere dignabuntur; si me excitante
be for-all who to-read shall-deign if with-me rousing

amicum dormientem, vox turturis audita fuerit in
the-friend sleeping the-voice of-the-turtle-dove heard shall-have-been in
terra nostra, dicens: Ecce ego vobiscum sum omnibus diebus
land our saying behold I with-you am all days
usque ad consummationem sæculi. Deinde sepultus apud
even to the-consummation of-the-world then buried with
nos est: nobis specialiter hoc opus incumbit. Quid quod me
us he-is on-us specially this work lies what that me
inter speciales amicos Sanctus ille habebat, et eo loci, ut
among special friends Saint that held and in-that of-place that
nulli in hac parte gloriæ secundum fuisse me credam?
to-none in this part of-glory second to-have-been myself I-believe
Nec mercede vacat mihi tantæ familiaritas sanctitatis:
nor of-reward is-empty for-me of-so-great the-familiarity holiness
primitias jam accepi. In extremis positus erat, imo
the-first-fruits already I-have-received in last-things placed he-was nay
in principiis, juxta illud: Cum consummatus fuerit
in beginnings according-to that when consummated shall-have-been
homo, tunc incipit. Accurri ego, ut benedictio morituri
man then he-begins I-ran-up I that the-blessing of-the-dying-man
super me veniret. At ille cum jam membra alia movere
upon me might-come but he when now limbs other to-move
non posset, fortis ad dandam benedictionem, elevatis sanctis
not could strong for giving a-blessing with-raised holy
manibus super caput meum, benedixit mihi, et benedictionem
hands over head my blessed me and the-blessing
hæreditate possideo: et quomodo ego illum silere
by-inheritance I-possess and how I him to-keep-silent-about
queam? Postremo tu id mihi, abba Congane, injungis,
could lastly you this on-me abbot Congan enjoin
reverendus frater, et dulcis amicus meus, ac tecum pariter
reverend brother and sweet friend my and with-you equally

(ut ex Hibernia scribis) vestra illa omnis ecclesia sanctorum.
as from Ireland you-write your that whole church of-saints
Libens obedio, præsertim quod non eloquium exigitis, sed
gladly I-obey especially because not eloquence you-demand but
narrationem. Dabo vero operam, ut ea sit pura et luculenta,
narrative I-shall-give but effort that it be pure and lucid
devotos informans, fastidiosos non onerans. Sane narrationis
devout informing the-fastidious not burdening truly of-the-narrative
veritas secura apud me est, intimata a vobis, haud alia procul
the-truth secure with me is intimated by you not other without
dubio protestantibus, quam quæ certissime comperta sunt vobis.
doubt protesting than what most-certainly ascertained are by-you

Pueritia et adolescentia S. Malachiæ

I · BOYHOOD AND YOUTH

Malachy is born in Ireland of a barbarous people but takes nothing of its barbarism. Taught by his mother, he is grave beyond his years, prays secretly behind his master's back, and leaves a teacher he sees playing idly with an awl. As a youth he gives himself and all he has to God.

Malachias noster, ortus Hibernia de populo barbaro, ibi
Malachy our sprung-from Ireland from a-people barbarous there
educatus, ibi litteras edoctus est. Cæterum de natali barbarie
brought-up there in-letters taught was for-the-rest from his-native barbarism
traxit nihil, non magis quam de sale materno pisces maris.
he-drew nothing not more than from the-salt maternal the-fish of-the-sea
Quam vero suave, quod inculta nobis barbaries tam urbanum
how but sweet that uncultivated for-us barbarism so urbane
protulit civem sanctorum, et domesticum Dei! Qui
brought-forth a-citizen of-the-saints and a-member-of-the-household of-God he-who

producit mel de petra, oleumque de saxo durissimo, ipse
brings-forth honey from the-rock and-oil from flint hardest he
fecit hoc. Parentes tamen illi fuere genere et potentia
made this the-parents yet to-him were in-birth and power
magni, juxta nomen magnorum qui sunt in terra. At
great according-to the-name of-the-great who are on earth but
mater mente, quam sanguine generosior, satagebat in ipso
the-mother in-mind than in-blood nobler busied-herself in very
initio viarum suarum, notas parvulo facere vias vitæ:
beginning of-the-ways her known to-the-little-one to-make the-ways of-life
hanc pluris illi existimans ventosa scientia litteraturæ
this more for-him reckoning than-the-windy knowledge of-literature
sæcularis. Ad utramque tamen huic non defuit ingenium pro
secular for each yet to-him not was-lacking talent for
ætate. In scholis litteras, domi timorem Domini docebatur, et
his-age in schools letters at-home the-fear of-the-Lord he-was-taught and
quotidianis profectibus respondebat ambobus satis, magistro
by-daily advances he-answered both enough the-master
et matri. Nempe a principio spiritum sortitus est bonum,
and the-mother surely from the-beginning a-spirit obtained has good
per quem erat puer docilis, et amabilis valde, mire
through which he-was a-boy teachable and lovable very wonderfully
admodum omnibus per omnia gratiosus. Bibebat autem
quite to-all through all-things gracious he-drank moreover
pro lacte de pectore materno aquas sapientiæ salutaris,
instead-of milk from the-breast maternal the-waters of-wisdom saving
et fiebat in dies se ipso prudentior. Prudentior, dicam, an
and became by days than himself more-prudent more-prudent shall-I-say or
sanctior? Utrumque si dixero, non me pœnitebit: veritatem
holier both if I-shall-have-said not me shall-it-repent the-truth
enim dicam. Agebat senem moribus, annis puer, expers
for I-shall-say he-played the-old-man in-manners in-years a-boy without-share

lasciviæ puerilis. Cumque ex hoc cunctis esset reverentiæ ac
of-wantonness boyish and-when from this to-all he-was for-reverence and
stupori, non tamen inde, ut assolet, insolentior inveniebatur;
for-amazement not yet thence as is-usual more-insolent was-he-found
sed magis quietus et subditus in omni mansuetudine. Non
but rather quiet and subject in all gentleness not
impatiens magisterii, non fugitans disciplinæ, non lectionis
impatient of-teaching not fleeing of-discipline not of-reading
fastidiens, non ludorum denique appetens: quod vel maxime
disdainful not of-games finally desirous which even most
illa ætas dulce ac familiare habere solet. Et proficiebat supra
that age sweet and familiar to-have is-wont and he-advanced above
omnes coætaneos suos in ea quidem litteratura, quæ illi
all contemporaries his in that indeed literature which to-that
competebat ætati. Nam in disciplina morum profectuque
suited age for in the-discipline of-manners and-the-advance
virtutum, etiam super omnes docentes se in brevi enituit,
of-virtues even above all teaching him in short-time he-shone-forth
non tam matre tamen, quam unctione magistra. Hac
not so-much with-the-mother yet as with-anointing teacher this
sollicitante, haud segniter et in divinis exercebatur, petere
urging not sluggishly also in divine-things he-was-exercised to-seek
secretum, anticipare vigilias, meditari in lege, refici
seclusion to-anticipate vigils to-meditate on the-law to-be-refreshed
parcius, orare frequentius. Et quia ecclesiam frequentare
more-sparingly to-pray more-often and because the-church to-frequent
nec vacabat propter studium, et pro verecundia non
neither was-there-leisure because-of study and for modesty not
libebat; levare puras manus in omni loco ad cœlum, ubi
it-pleased to-raise pure hands in every place to heaven where

tamen secrete id posset. Jam tunc siquidem cautus fuit
yet secretly this he-could already then indeed wary he-was
declinare virus virtutum, inanem gloriam.
to-avoid the-poison of-virtues vain glory
Est vicus prope civitatem, in qua discebat puer, quo
there-is a-village near the-city in which was-learning the-boy to-which
magister ejus frequenter pergere solitus erat, ipso solo
master his often to-go wont was with-him alone
comite. Illo euntibus ambobus pariter, ipse, ut postea
(as)-companion thither going both together he as afterward
referebat, retrahebat pedem, sistebat gradum, et stans a tergo
he-related drew-back his-foot stopped his-step and standing at the-back
magistri, illo quidem non comperiente, expansis ad cœlum
of-the-master him indeed not perceiving with-spread to heaven
manibus, raptim quodammodo, ac veluti jaculatam emittebat
hands hastily in-a-way and as-if darted he-sent-forth
orationem: et sic dissimulans, magistrum denuo sequebatur.
a-prayer and so dissembling the-master again he-followed
Istiusmodi pio furto puer sæpius illudebat comitem pariter et
by-this-kind-of pious theft the-boy more-often deceived his-companion equally and
magistrum. Non est dicere omnia, quæ ejus principia colore
master not is-it to-tell all-things which his beginnings with-the-color
bonæ indolis decoravere: ad majora atque utiliora currendum.
of-good nature adorned for greater and more-useful running
Unum tamen refero adhuc, quod hoc, meo quidem judicio,
one yet I-relate still which this in-my indeed judgment
non modo bonæ, sed et magnæ in puero dederit insigne spei.
not only of-good but also of-great in the-boy gave the-sign of-hope
Excitus aliquando opinione cujusdam magistri (erat enim
roused once by-the-reputation of-a-certain master he-was for
famosus in disciplinis, quas dicunt liberales), adivit illum
famous in disciplines which they-call liberal he-went-to him

discendi cupiditate. Quippe extrema jam pueritiæ captans, ad
of-learning from-desire indeed the-last already of-boyhood catching for
eas litteras anhelabat. Intrans vero domum, vidit virum ludentem
those letters he-panted entering but the-house he-saw the-man playing
subula, crebrisque sulcantem tractibus nescio quo notabili
with-an-awl and-with-frequent furrowing strokes I-know-not in-what notable
modo parietem. Et solo visu offensus puer serius, quod
way the-wall and by-the-sole sight offended the-boy grave because
levitatem redoleret, resilivit ab eo, ac deinceps illum nec videre
levity it-smacked-of sprang-back from him and thereafter him not to-see
curavit. Ita cum esset studiosissimus litterarum, præ honesto
cared so though he-was most-studious of-letters before the-honorable
tamen sprevit eas virtutis amator. Tali quodam præludio
yet he-spurned them of-virtue the-lover by-such a-certain prelude
puer præparabatur ad eum, qui se manebat in fortiori ætate
the-boy was-prepared for that which him awaited in stronger age
conflictum: jamque ipse adversarium provocabat. Et Malachiæ
conflict and-now he the-adversary challenged and of-Malachy
quidem pueritia sic erat. Porro adolescentiam simili transivit
indeed the-boyhood so was moreover youth with-like he-passed
simplicitate et puritate: nisi quod crescente ætate, crescebat
simplicity and purity except that with-growing age grew
simul illi sapientia et gratia apud Deum et homines.
together for-him wisdom and grace with God and men
Hinc jam, id est ab ineunte adolescentia ejus, cœpit
hence now that is from beginning youth his began
manifestius apparere quid esset in homine, et gratia Dei
more-manifestly to-appear what there-was in the-man and the-grace of-God
in illo vacua non videri. Videns enim industrius adolescens,
in him empty not to-seem seeing for the-industrious youth
quam in maligno mundus positus sit, et cogitans qualem
how in wickedness the-world set is and thinking what-kind-of

spiritum accepisset, dicebat intra se: «Non est spiritus hujus
spirit he-had-received he-said within himself not is the-spirit of-this
mundi iste. Quid isti, et illi? Non est societas alteri ad
world this what to-this and to-that not is-there fellowship to-one with
alterum, non plus quam luci ad tenebras. Meus ex Deo
the-other not more than to-light with darkness mine from God
est, et scio quæ in illo donata sunt mihi. Inde mihi
is and I-know the-things-which in him given are to-me thence to-me
interim adhuc innocentia vitæ, inde continentiæ decus, inde
meanwhile still the-innocence of-life thence of-continence the-glory thence
justitiæ fames, inde quoque illa eo securior, quo secretior,
for-justice the-hunger thence also that by-this more-secure by-which more-secret
gloria mea est, testimonium conscientiæ meæ. Nil horum
glory my is the-testimony of-conscience my none of-these
mihi tutum sub principe mundi. Deinde habeo thesaurum
to-me safe under the-prince of-the-world then I-have treasure
hunc in fictili vase. Verendum ne impingat et frangatur,
this in an-earthen vessel it-is-to-be-feared lest it-strike and be-broken
et effundatur oleum lætitiæ quod porto. Et quidem non
and be-poured-out the-oil of-gladness which I-carry and indeed not
impingere inter saxa et scopulos distortæ et anfractuosæ viæ
to-strike among rocks and crags of-twisted and winding way
et vitæ hujus difficillimum. Itane momento perdam simul
and of-life this most-difficult so in-a-moment shall-I-lose together
omnes, quibus ab initio præventus sum, benedictiones
all with-which from the-beginning forestalled I-have-been the-blessings
dulcedinis? Resigno illi potius, a quo sunt, et me
of-sweetness I-resign to-him rather from whom they-are and myself
pariter. Et ego enim ipsius. Perdo ipsam ad tempus animam
equally and I for his I-lose it for a-time soul
meam, ne perdam in æternum. Et quod sum, et quæ
my lest I-lose-it into eternity and what I-am and what

habeo omnia, ubi mihi æque salva, uti in manu Auctoris?
I-have all where for-me equally safe as in the-hand of-the-Author
Quis ita ad servandum sollicitus, ad retinendum potens,
who so for keeping careful for holding powerful
ad restituendum fidelis? Servabit tuto, restituet opportune.
for restoring faithful he-shall-keep safely he-shall-restore timely
Sine retractatione me do ad serviendum illi de donis suis.
without retraction myself I-give for serving him from gifts his
Non potest mihi perire ex omnibus, quæ in opus pietatis
not can to-me to-perish of all-things which on the-work of-piety
expendero. Forte et sperare plus aliquid licet. Solet,
I-shall-have-spent perhaps also to-hope more something it-is-allowed he-is-wont
reddere cum usura qui dat gratis. Ita est. Etiam cumulabit,
to-return with interest who gives freely so it-is even he-shall-heap-up
et multiplicabit in anima mea virtutem.» Hæc cogitavit, et
and shall-multiply in soul my virtue these-things he-thought and
fecit, sciens absque facto vanas esse cogitationes hominum.
did knowing without the-deed vain to-be the-thoughts of-men

Religiosæ vitæ tirocinium

II · HIS APPRENTICESHIP

Malachy places himself under Imar, a recluse of strict life at Armagh. The city marvels, some pitying, some doubting, some angry, but he sits silent and others soon follow him. Bishop and master compel him to become a deacon.

Erat homo in civitate Ardmacha (ipsa est, in qua alitus
there-was a-man in the-city Armagh it is in which nurtured
est Malachias), et homo ille sanctus, et austeræ admodum
was Malachy and man that holy and of-austere very
vitæ, inexorabilis castigator corporis sui, cellam habens juxta
life an-inexorable chastiser of-body his a-cell having beside
ecclesiam. In ea manebat, jejuniis et obsecrationibus serviens
the-church in it he-remained to-fastings and prayers giving-service
die ac nocte. Ad hunc se contulit Malachias, formam
by-day and by-night to this-one himself betook Malachy the-form
vitæ accepturus ab eo, qui vivum se tali damnaverat
of-life to-receive from him who living himself to-such had-condemned
sepultura. Et vide humilitatem. A primæva ætate in sancta
burial and see the-humility from first age in the-holy
arte magistrum (quod dubium non est) habuerat Deum: et
art as-master which doubtful not is he-had-had God and
ecce factus est denuo discipulus hominis, homo mitis et
behold made he-is again the-disciple of-a-man the-man gentle and
humilis corde. Si nesciebamus, hoc vel solo nobis ipse
humble of-heart if we-knew-not this even by-this-alone to-us he
probavit. Legant hoc, qui docere quæ non didicere
proved let-read this those-who to-teach what not they-have-learned
conantur, discipulos sibi coacervantes, qui nunquam
try disciples to-themselves heaping-up who never

discipuli exstitere, cæci duces cæcorum. Malachias doctus a
disciples have-been blind leaders of-the-blind Malachy taught by
Deo, doctorem nihilo minus quæsivit hominem, et quidem
God a-teacher by-nothing less sought a-man and indeed
caute, et sapienter. Quid simile, quæso, afferre quibat,
cautiously and wisely what like I-pray to-bring-forward could-he
in quo æque daret caperetque experimentum profectus
in which equally he-might-give and-take a-test of-advance
sui? Si Malachiæ exemplum eis pro minimo est, Pauli
his if of-Malachy example to-them for least is of-Paul
opus attendant. Nonne Evangelium suum, quod non ab
the-work let-them-mark did-he-not Gospel his which not from
homine acceperat, sed a Christo cum hominibus tamen
man he-had-received but from Christ with men yet
censuit conferendum, ne forte in vacuum curreret, aut
he-judged to-be-compared lest perhaps in vain he-should-run or
cucurrisset? Ubi ille securus non est, nec ego. Si quis hoc
should-have-run where he secure not is nor I if anyone this
scit, viderit, ne non tam securitas sit, quam temeritas.
knows let-him-see whether not so-much security it-be as rashness
Sed hæc alterius temporis.
but these-things of-another time

Nunc vero sonuit in civitate quod factum erat, et commota
now but sounded in the-city what done had-been and stirred
est universa ad inopinatam novitatem. Stupebant autem omnes,
was the-whole at the-unexpected novelty were-amazed moreover all
et virtutem mirabantur, eoque amplius, quo minus usitatam
and the-virtue wondered-at and-by-this more by-which less usual
in gente fera. Videres tunc revelari ex multorum
in a-race fierce you-might-have-seen then to-be-revealed from the-hearts
cordibus cogitationes. Plerique humano affectu pensantes
of-many the-thoughts most with-human affection weighing

factum, plangere et dolere, quod dilectus omnibus, delicatusque
the-deed to-lament and to-grieve that beloved by-all and-delicate
adolescens, duris se adeo laboribus mancipasset. Alii
a-youth to-hard himself so labors had-enslaved others
suspicati levitatem propter ætatem, diffidere de perseverantia,
suspecting levity because-of his-age to-mistrust about perseverance
timere de casu. Nonnulli temeritatem causantes, indignari
to-fear about a-fall some rashness alleging to-be-indignant
et fremere in eum, quod supra ætatem et vires inconsulte
and to-rage at him because beyond age and strength unadvisedly
rem arduam fuisset aggressus. Verum ille sine consilio egit
a-matter hard he-had undertaken but he without counsel did
nihil. Nam habuit consilium a Propheta, qui ait: Bonum
nothing for he-had counsel from the-Prophet who says good
est homini, si portaverit jugum ab adolescentia; et
it-is for-a-man if he-shall-have-borne the-yoke from youth and
addit: Sedebit solitarius, et tacebit, quia levavit se
adds he-shall-sit solitary and shall-keep-silent because he-has-raised himself
supra se. Sedebat sibi juvenculus secus pedes Imarii
above himself sat for-himself the-young-man beside the-feet of-Imar
(hoc enim nomen viro), et aut discebat obedientiam, aut
this for the-name for-the-man and either he-learned obedience or
se didicisse docebat. Sedebat, ut quietus, ut mansuetus,
himself to-have-learned taught he-sat as quiet as gentle
ut humilis. Sedebat, et tacebat, sciens secundum prophetam,
as humble he-sat and kept-silent knowing according-to the-prophet
cultum justitiæ esse silentium: sedebat ut perseverans,
the-cultivation of-justice to-be silence he-sat as persevering
tacebat ut verecundus, nisi quod suo illo silentio in Dei
he-kept-silent as modest except that with-his that silence in of-God
auribus loquebatur cum sancto David: Adolescentulus sum
ears he-spoke with holy David a-young-man am

ego et contemptus, justificationes tuas non sum oblitus. Et
I and despised justifications your not I-have forgotten and
sedebat interim solitarius, quia et sine socio, et sine
he-sat meanwhile solitary because both without a-companion and without
exemplo. Quis enim ante Malachiam districtissimum viri
an-example who for before Malachy the-most-strict of-the-man
propositum vel cogitaret attentare? Nempe mirabile omnibus
purpose even would-think to-attempt surely wonderful by-all
habebatur, non imitabile. Malachias imitabile persuasit, sedendo
it-was-held not imitable Malachy imitable persuaded by-sitting
duntaxat, et tacendo. Intra paucos dies habuit imitatores
only and by-keeping-silent within few days he-had imitators
non paucos, provocatos exemplo sui. Ita qui primo
not few called-forth by-the-example of-himself so he-who at-first
solitarius sedit, et unicus patris sui, fit jam unus ex multis,
solitary sat and only-one of-father his becomes now one of many
fit ex unigenito primogenitus in multis fratribus. Et ut
becomes from only-begotten first-born among many brothers and as
prior in conversione, ita in conversatione sublimior: et qui
earlier in conversion so in way-of-life loftier and who
ante omnes venit, omnium judicio supra omnes emicuit
before all came of-all by-the-judgment above all shone-forth
in virtute. Et dignus visus est episcopo pariter et magistro,
in virtue and worthy seemed was to-the-bishop equally and to-the-master
qui ad diaconi gradum promoveretur. Et coegerunt eum.
who to of-the-deacon the-rank should-be-promoted and they-compelled him

Ordinibus initiatus episcopi vices gerit

III · DEACON AND PRIEST

As deacon he buries the poor dead, though his sister mocks him for it. Ordained priest at about twenty-five, below the canonical age, he is charged by the bishop to preach, and he roots out barbarous rites, bringing in the canonical hours, chant, confession, confirmation, and marriage.

Hinc jam levita Domini publice se ad omne opus pietatis
hence now a-Levite of-the-Lord publicly himself to every work of-piety
accinxit: plus vero ad eas res, in quibus aliqua injuria
girded more but to those things in which some indignity
videretur. Denique cura erat ei maxima in sepeliendis
might-seem finally care was to-him greatest in burying
defunctis pauperibus, quod hoc sibi non minus humilitatem
dead poor because this to-him not less of-humility
saperet, quam humanitatem. Nec defuit novo nostro
tasted than of-humanity nor was-lacking to-new our
Tobiæ rediviva a muliere tentatio, imo a serpente per
Tobit a-revived from a-woman temptation nay from the-serpent through
mulierem. Germana ejus indignitatem (ut sibi videbatur)
a-woman sister his the-indignity as to-herself it-seemed
officii exhorrens: Quid facis, inquit, o insane? dimitte
of-the-office shuddering-at what are-you-doing she-says O madman leave
mortuos sepelire mortuos suos. Et hoc illi quotidie
the-dead to-bury dead their and this to-him daily
exprobrans ingerebat. Sed respondebatur mulieri stultæ
reproaching she-thrust but was-answered to-the-woman foolish
juxta stultitiam suam: Misera, tu eloquii casti vocem
according-to folly her wretched you of-chaste speech the-sound
tenes, sed virtutem ignoras. Ita ministerium, ad quod
you-hold but the-power you-know-not so the-ministry to which

coactus accesserat, devotus tenuit, indefessus exercuit. Unde
compelled he-had-come devout he-held tireless he-exercised whence
et censuerunt etiam sacerdotale officium imponendum illi.
also they-judged even the-priestly office to-be-laid on-him
Et factum est ita. Erat autem, cum sacerdos ordinatus
and done it-was so he-was moreover when priest ordained
est, annos natus quasi viginti quinque. In qua ejus utraque
he-was years born about twenty five in which his each
ordinatione, si quid præter Canonum formam processisse
ordination if anything beyond of-the-Canons the-form proceeded
videtur, ut vere videtur (siquidem infra vicesimum quintum
seems as truly it-seems since below the-twentieth fifth
annum leviticum ministerium, infra tricesimum adeptus
year the-Levitical ministry below the-thirtieth obtained
est sacerdotii dignitatem) donandum sane tum zelo
he-has of-the-priesthood the-dignity to-be-pardoned truly both by-the-zeal
ordinatoris, tum meritis ordinati. Ego vero istud nec
of-the-ordainer and by-the-merits of-the-ordained I but this neither
in sancto redarguendum, nec usurpandum consulo ei qui
in a-saint to-be-reproved nor to-be-usurped advise for-him who
sanctus non fuerit. Nec contentus episcopus, etiam vices
holy not shall-have-been nor content the-bishop also duties
suas commisit ei, seminare semen sanctum in gente non
his committed to-him to-sow seed holy in a-people not
sancta, et dare rudi populo, et sine lege viventi, legem
holy and to-give to-a-rude people and without law living the-law
vitæ et disciplinæ. Suscepit ille mandatum in omni alacritate,
of-life and of-discipline took-up he the-mandate in all eagerness
sicut erat spiritu fervens; nec talentis incubans, sed inhians
as he-was in-spirit fervent nor on-talents brooding but gaping
lucris. Et ecce linguæ sarculo cœpit evellere, destruere,
for-gains and behold of-the-tongue with-the-hoe he-began to-root-out to-destroy

dissipare, de die in diem factitans prava in directa, et
to-scatter from day to day making the-crooked into straight and
aspera in vias planas. Exsultabat ut gigas ad discurrendum
the-rough into ways plain he-exulted as a-giant for running
ubique. Diceres ignem urentem in consumendo
everywhere you-would-have-said a-fire burning in consuming
criminum vepres. Diceres securim vel asciam in
of-crimes the-brambles you-would-have-said an-axe or adze in
dejiciendo plantationes malas, exstirpare barbaricos ritus,
casting-down plantings evil to-root-out barbarous rites
plantare ecclesiasticos. Veternosas omnes (neque enim paucæ
to-plant churchly the-inveterate all nor for few
inveniebantur) abolebat superstitiones, seu quaslibet, ubicunque
were-found he-abolished superstitions or whatever wherever
deprehendisset, malignitates immissas per angelos malos.
he-had-detected malignities sent-in through angels evil
Denique quidquid incompositum, quidquid indecorum, quidquid
finally whatever disordered whatever unseemly whatever
distortum obvium habuisset, non parcebat oculus ejus: sed
distorted in-the-way he-had not spared eye his but
velut grando grossos e ficubus, et sicut pulverem ventus
as hail the-unripe-figs from fig-trees and as the-dust the-wind
a facie terræ, sic coram facie sua hujusmodi nitebatur
from the-face of-the-earth so before face his of-this-kind he-strove
totum pro viribus exturbare ac delere de populo suo. Et
wholly for his-strength to-drive-out and to-blot-out from people his and
pro his omnibus tradebat jura cœlestia optimus legislator.
for these all he-handed-down laws heavenly the-best lawgiver
Leges dabat plenas justitiæ, plenas modestiæ et honesti.
laws he-gave full of-justice full of-moderation and of-honor
Sed et apostolicas sanctiones ac decreta sanctorum Patrum,
but also apostolic sanctions and decrees of-the-holy Fathers

præcipueque consuetudines sanctæ Romanæ Ecclesiæ, in
and-especially the-customs of-the-holy Roman Church in
cunctis ecclesiis statuebat. Hinc est, quod hodieque in illis
all churches he-established hence it-is that today-also in them
ad horas canonicas cantatur et psallitur juxta morem
at the-hours canonical is-sung and psalms-are-chanted according-to the-custom
universæ terræ. Nam minime id ante fiebat, ne in civitate
of-the-whole earth for least this before was-done not in the-city
quidem. Ipse vero in adolescentia cantum didicerat, et in
even he but in youth chant had-learned and in
suo cœnobio mox cantari fecit, cum necdum in civitate,
his monastery soon to-be-sung he-made when not-yet in the-city
seu in episcopatu universo cantare scirent, vel vellent. Deinde
or in the-diocese whole to-sing they-knew or wished then
usum saluberrimum Confessionis, sacramentum Confirmationis,
the-use most-wholesome of-Confession the-sacrament of-Confirmation
contractum conjugiorum, quæ omnia aut ignorabant, aut
the-contract of-marriages which all either they-knew-not or
negligebant, Malachias de novo instituit. Et de his
neglected Malachy from new instituted and about these-things
ista pro exemplo sufficiant. Nam et per totum historiæ
these for example let-suffice for also through the-whole of-the-history
textum, brevitatis studio plurima præterimus.
text of-brevity from-zeal very-many-things we-pass-over

Malcho episcopo plenius instituendus adhæret

IV · WITH BISHOP MALCHUS

To learn the rites of the universal church, Malachy goes to Bishop Malchus of Lismore, an old man trained at Winchester whose miracles Bernard records. While he is there the king of Munster, driven out by his brother, lives with him in poverty, until a neighboring king restores him, and he reveres Malachy ever after.

Cum esset illi studium et zelus maximus circa cultum
since there-was in-him zeal and ardor greatest about the-worship
divinorum et venerationem Sacramentorum, ne forte de his
of-divine-things and the-veneration of-the-Sacraments lest perhaps about these
aliquid constitueret vel doceret secus, quam ritus haberet
anything he-should-establish or should-teach otherwise than the-rite held
universalis Ecclesiæ, subiit animum adire episcopum
of-the-universal Church it-came-into his-mind to-go-to bishop
Malchum, qui se plenius de omnibus informaret. Hic erat
Malchus who him more-fully about all-things might-inform this-one was
senex plenus dierum et virtutum, et sapientia Dei erat
an-old-man full of-days and of-virtues and the-wisdom of-God was
in illo. Natione quidem Hibernus, sed in Anglia conversatus
in him by-nation indeed Irish but in England lived
fuerat in habitu et proposito monachali in Wintoniensi
he-had in the-habit and purpose monastic in the-Winchester
monasterio: de quo assumptus est in episcopum in
monastery from which taken he-was into bishop in
Lesmor civitate Mumoniæ: et ipsa nobilior inter cæteras
Lismore a-city of-Munster and it nobler among the-others
regni illius. Ibi tanta ei desuper collata est gratia, ut
of-kingdom that there so-much on-him from-above conferred was grace that
non modo vita et doctrina, sed et signis clareret. Quorum
not only by-life and teaching but also by-signs he-shone of-which

duo pono exempli causa, ut omnibus innotescat, qualem
two I-set-down of-example for-the-sake that to-all it-may-be-known what-kind
in scientia sanctorum Malachias habuerit præceptorem.
in the-knowledge of-the-saints Malachy had a-preceptor
Puerum mente captum, ex his quos lunaticos vocant, inter
a-boy in-mind seized from those whom lunatics they-call in
confirmandum sacra unctione sanavit. Hoc ita notum
confirming with-the-holy anointing he-healed this so known
certumque fuit, ut illum mox constituerit ostiarium domus
and-certain was that him soon he-appointed doorkeeper of-house
suæ, vixeritque idem puer incolumis in eo officio usque ad
his and-lived the-same boy unharmed in that office even to
virilem ætatem. Surdo auditum restituit: in quo idem
manly age to-a-deaf-man hearing he-restored in which the-same
mirabile quiddam confessus est, quod cum sanctus utrique
wonderful something confessed has that when the-saint into-each
auriculæ hinc inde digitos immisisset, duos quasi
ear on-this-side on-that his-fingers had-put-in two as-it-were
porcellos ex ipsis exire senserit. Pro his atque hujusmodi
little-pigs from them to-go-out he-felt for these and of-this-kind
fama crebrescente, nomen grande adeptus est; ita ut ad
with-fame growing-frequent a-name great obtained he-has so that to
eum Scoti, Hibernique confluerent, et tanquam unus omnium
him Scots and-Irish flocked and as one of-all
pater ab omnibus coleretur. Ad hunc ergo Malachias,
father by all he-was-revered to this-one therefore Malachy
accepta benedictione patris Imarii, et ab episcopo missus,
having-received the-blessing of-father Imar and by the-bishop sent
cum prospere pervenisset, benigne a sene susceptus est:
when prosperously he-had-arrived kindly by the-old-man received was
qui annos aliquot cum eo mansit, ut per hanc temporis
who years some with him stayed that through this of-time

moram hauriret plenius de pectore veterano, sciens
delay he-might-draw more-fully from the-breast veteran knowing
scriptum: Quia in antiquis est sapientia. Sed nec hoc quoque
written that in the-ancients is wisdom but nor this also
ad causam defuisse reor, quod magnus ille Provisor
to the-cause to-have-been-lacking I-think that great that Provider
universorum voluit servum suum Malachiam in loco tam
of-all-things wished servant his Malachy in a-place so
celebri notum fieri omnibus, qui erat omnibus profuturus.
famous known to-become to-all who was to-all about-to-profit
Nec enim poterat non esse gratus, quibus notus fuisset.
nor for could-he not to-be welcome to-those-to-whom known he-had-been
Denique unum interim accidit, per quod ex aliqua parte
finally one-thing meanwhile happened through which in some part
quod notum Deo erat in illo, manifestum fecit hominibus.
what known to-God was in him manifest he-made to-men
Inter regem Mumoniæ (quæ est Hiberniæ pars australis) et
between the-king of-Munster which is of-Ireland the-part southern and
germanum ejus orta simultate, et fratre facto superiori,
brother his arising a-feud and the-brother made superior
Rex pulsus regno, confugit ad episcopum Malchum.
the-King driven from-the-kingdom fled to bishop Malchus
Non tamen ut ope illius regnum recuperaret: sed magis
not yet that by-the-help of-him the-kingdom he-might-recover but rather
princeps devotus dedit locum iræ, et necessitatem in
the-prince devout gave place to-wrath and necessity into
virtutem convertit, privatam eligens ducere vitam. Cumque
virtue turned a-private choosing to-lead life and-when
episcopus Regem suscipere debito honore pararet, abnuit ille,
the-bishop the-King to-receive with-due honor prepared refused he
se malle inquiens tanquam unum ex illis esse pauperibus
himself to-prefer saying as one of those to-be poor

fratribus qui illi adhærerent, regium fastum deponere, et
brothers who to-him clung the-royal pomp to-lay-down and
communi paupertate fore contentum, exspectare potius
with-the-common poverty to-be content to-await rather
Domini voluntatem, quam per vim recipere regnum;
of-the-Lord will than through force to-recover the-kingdom
nec velle pro suo honore terreno sanguinem humanum
nor to-wish for his honor earthly blood human
effundere, qui contra se clamet ad Deum de terra. Quo
to-pour-out which against him might-cry to God from the-earth which
audito, exsultat episcopus, et admiratus devotionem, satisfacit
heard exults the-bishop and admiring the-devotion satisfies
voto. Quid plura? Traditur Regi paupercula domus ad
the-wish what more is-handed-over to-the-King a-poor-little house for
habitandum, et Malachias in magistrum, ad victum panis
dwelling and Malachy as master for food bread
cum sale et aqua. Porro ad delicias sufficiebat Regi
with salt and water moreover for delights sufficed for-the-King
Malachiæ præsentia, vita atque doctrina, ita ut diceret ei:
of-Malachy presence life and teaching so that he-said to-him
Quam dulcia faucibus meis eloquia tua! super mel ori
how sweet to-jaws my words your above honey to-mouth
meo. Ad hæc per singulas noctes lacrymis suis stratum
my to these through each night with-tears his bed
suum rigabat: sed et quotidiano aquæ frigidæ balneo male
his he-watered but also with-a-daily of-water cold bath ill
calentem exstinguebat in carne libidinem. Et orans Rex,
burning he-quenched in the-flesh lust and praying the-King
cum Rege dicebat: Vide humilitatem meam et laborem
with the-King said see humility my and labor
meum, et dimitte universa delicta mea. Et non amovit Deus
my and forgive all offenses my and not removed God

orationem ejus et misericordiam suam ab eo. Et exaudita
prayer his and mercy his from him and heard
est oratio ejus, etsi secus, quam intenderet ipse. Nam is
was prayer his though otherwise than intended he for he
quidem sollicitus erat pro anima sua: sed vindex innocentiæ
indeed anxious was for soul his but the-avenger of-innocence
Deus, hominibus ostendere volens quoniam sunt reliquiæ
God to-men to-show wishing that there-are remnants
homini pacifico, parabat interim facere judicium injuriam
for-a-man peaceable was-preparing meanwhile to-do judgment wrong
patienti, quod ille penitus non sperabat. Et suscitavit
for-the-one-suffering which he wholly not hoped and stirred-up
Deus spiritum vicini regis: neque enim unum est
God the-spirit of-a-neighboring king nor for one is
Hibernia regnum, sed divisa in plura. Hic itaque videns quæ
Ireland kingdom but divided into many this-one and-so seeing what
facta sunt, repletus est zelo: et hinc quidem indignans
done were filled was with-zeal and on-this-side indeed indignant
prædonum libertati, et insolentiæ superborum; inde vero
of-the-robbers at-the-license and the-insolence of-the-proud on-that but
miserans regni desolationem et Regis dejectionem,
pitying of-the-kingdom the-desolation and of-the-King casting-down
descendit ad cellulam pauperis: suadet reditum, sed non
comes-down to the-cell of-the-poor-man urges return but not
persuadet. Instat tamen, spondet opem, de effectu non
persuades he-presses yet pledges help about the-outcome not
diffidere monet; Deum affuturum promittit, cui non poterunt
to-mistrust he-warns God to-be-at-hand he-promises whom not shall-be-able
resistere omnes adversarii ejus. Proponit etiam oppressionem
to-resist all adversaries his he-sets-forth also the-oppression
pauperum patriæque vastationem, et non proficit.
of-the-poor and-of-the-fatherland the-wasting and not he-succeeds

Cæterum accedente mandato episcopi et Malachiæ consilio,
however coming the-command of-the-bishop and of-Malachy counsel
de quibus ille pendebat totus, vix tandem acquiescit.
on which he hung wholly scarcely at-last he-acquiesces
Sequitur Rex Regem, et juxta verbum Regis, sicut
follows the-King the-King and according-to the-word of-the-King as
fuerat voluntas in cœlo, tota facilitate pulsis prædonibus,
had-been the-will in heaven with-all ease driven-out the-robbers
reducitur homo in sua cum exsultatione suorum, regnoque
is-led-back the-man to his-own with the-exultation of-his-people and-to-kingdom
restituitur suo. Dilexit extunc Rex ille, et semper reveritus
is-restored his loved from-then King that and always revered
est Malachiam: eoque propensius, quo plenius in sancto
has Malachy and-by-this more-readily by-which more-fully in the-holy
viro digna veneratione et amore compererat. Cujus enim
man worthy-things of-veneration and love he-had-found of-whom for
tantam meruit in sua adversitate familiaritatem, sanctitatem
such he-merited in his adversity familiarity the-holiness
ignorare non potuit. Propterea magis in sua prosperitate
to-be-ignorant-of not he-could therefore more in his prosperity
perpetuis illum amicitiis, devotisque colebat obsequiis, et
with-perpetual him friendships and-devoted he-honored services and
libenter audiebat eum, et audito eo multa faciebat. Et
willingly heard him and heard him many-things he-did and
de his satis. Verumtamen non fortuitu factum reor,
about these-things enough nevertheless not by-chance done I-think
quod ita jam tunc magnificavit eum Dominus in conspectu
that so already then magnified him the-Lord in the-sight
regum: sed quia vas electionis sibi erat ille, portaturus
of-kings but because a-vessel of-election to-him was he about-to-carry
nomen suum coram regibus et principibus.
name his before kings and princes

Sorori defunctæ sacrificii oblatione succurrit

V · HIS SISTER

Malachy had vowed not to see his sister alive because of her worldly life. After her death a voice tells him she has tasted nothing for thirty days, since he stopped offering Mass for her; he resumes, and sees her outside the church in a dark garment, inside in a whitish one, and at last among the white-robed.

Mortua est interim soror ejus illa, quam præfati
dead is meanwhile sister his that-one whom before-mentioned
sumus. Nec prætereundæ visiones, quas vidit de ea. Hujus
we-have nor to-be-passed-over the-visions which he-saw about her of-her
siquidem sanctus carnalem exhorruerat vitam, et tanto
indeed the-saint the-carnal had-shuddered-at life and with-so-much
zelo, ut se devoverit non visurum eam in carne viventem.
zeal that himself he-vowed not about-to-see her in the-flesh living
At illa carne soluta, solutum est votum, et cœpit videre
but she from-the-flesh loosed loosed was the-vow and he-began to-see
in spiritu, quam in corpore noluit. Quadam nocte audivit
in spirit her-whom in body he-would-not one night he-heard
per somnium vocem sibi dicentis, sororem ejus stare foras
through a-dream a-voice to-him of-one-saying sister his to-stand outside
in atrio, et ecce per totos triginta dies nihil gustasse:
in the-court and behold through whole thirty days nothing to-have-tasted
qui evigilans cito intellexit, cujus escæ inedia marceret.
who waking quickly understood of-what food from-want she-wasted
Et diligenter discusso numero dierum quem audierat, ipsum
and diligently examined the-number of-days which he-had-heard it
esse reperit, ex quo pro ea Panem de cœlo vivum non
to-be he-found from which for her the-Bread from heaven living not
obtulisset. Tum ille qui sororis non animam oderat, sed
he-had-offered then he who of-the-sister not the-soul hated but

peccatum; beneficentiam, quam intermiserat, rursum adoritur
the-sin the-beneficence which he-had-interrupted again takes-up
Neque frustra. Non multo post visa est illi pervenisse
nor in-vain not much after seemed she to-him to-have-come
ad limen ecclesiæ, necdum tamen posse intrare; apparere
to the-threshold of-the-church not-yet yet to-be-able to-enter to-appear
etiam in veste pulla. Cumque ille perseveraret, curans
also in a-garment dark and-when he persevered taking-care
ne qua die solita stipe frustraretur; secundo vidit eam
lest on-any day of-the-usual alms she-be-cheated a-second-time he-saw her
in veste subcandida; admissam quidem intra ecclesiam, sed
in a-garment whitish admitted indeed within the-church but
altare contingere non permitti. Tertio tandem visa est
the-altar to-touch not to-be-allowed a-third-time at-last seemed she
aggregari cœtui candidatorum, et in veste candida.
to-be-joined to-the-company of-the-white-robed and in a-garment white
Vides, lector, quantum valeat deprecatio justi assidua? Vere
you-see reader how-much avails the-entreaty of-the-just assiduous truly
regnum cœlorum vim patitur, et violenti rapiunt illud.
the-kingdom of-the-heavens violence suffers and the-violent seize it
Nonne tibi videtur Malachiæ oratio vicem quodammodo
does-it-not to-you seem of-Malachy prayer the-part in-a-way
effractoris exhibuisse cœlestibus portis, quando peccatrix
of-a-housebreaker to-have-played at-the-heavenly gates when the-sinful
mulier fraternis obtinuit armis, quod suis meritis
woman by-brotherly obtained arms what to-her-own merits
negabatur? Hanc vim, Jesu bone, tu qui pateris, facis, validus
was-denied this violence Jesus good you who suffer make strong
et pius ad salvandum, faciens misericordiam et potentiam
and kind for saving making mercy and power
in brachio tuo, et in Sacramento tuo servans sanctis qui
in arm your and in Sacrament your keeping for-the-saints who

in terra sunt, usque in consummationem sæculi. Hoc plane
on earth are even to the-consummation of-the-world this plainly
Sacramentum potens peccata consumere, debellare obvias
Sacrament mighty sins to-consume to-subdue opposing
potestates, inferre cœlis revertentes de terra.
powers to-carry-into the-heavens those-returning from earth

Monasterium Benchorense desolatum instaurat

VI · BANGOR RESTORED

Recalled from Lismore, Malachy is given Bangor by his uncle. Bernard recalls its ancient glory under Comgall; Malachy keeps the site, gives the lands to another, and builds a wooden oratory with ten brothers. A workman struck by his axe is unhurt, and a sick man tempted by the devil to kill him is freed and becomes a monk.

Et Dominus quidem in regione Lesmorensi sic præparabat
and the-Lord indeed in the-region of-Lismore so prepared
dilectum suum Malachiam ad gloriam nominis sui. Verum
beloved his Malachy for the-glory of-name his but
qui miserant eum, minime jam ferentes absentiam ejus,
those-who had-sent him least now bearing absence his
missis epistolis revocant illum. Quo reddito suis, et quidem
with-sent letters recall him who restored to-his-own and indeed
instructiore de omnibus quæ oportebat; en opus a Deo
better-instructed about all-things which it-behooved lo a-work by God
paratum et servatum Malachiæ. Vir dives et potens, qui
prepared and kept for-Malachy a-man rich and powerful who
locum Benchor et possessiones ejus tenebat, inspiratus a Deo,
the-place Bangor and possessions its held inspired by God
confestim in manu ejus sua omnia dedit et se quoque.
at-once into hand his his all gave and himself also

Et is avunculus ejus. Sed Malachiæ spiritus quam carnis
and he-(was) uncle his but of-Malachy spirit than of-the-flesh
propinquitas pluris fuit. Ipsum quoque locum Benchor, de
kinship more was-worth the-very also place Bangor from
quo cognominabatur, tradidit ei princeps, ut ædificaret
which he-was-surnamed handed-over to-him the-prince that he-might-build
ibi monasterium, vel potius reædificaret. Nempe nobilissimum
there a-monastery or rather might-rebuild surely most-noble
exstiterat ante sub primo patre Congello, multa millia
it-had-stood before under the-first father Comgall many thousands
monachorum generans, multorum monasteriorum caput. Locus
of-monks begetting of-many monasteries the-head a-place
vere sanctus fecundusque sanctorum, copiosissime fructificans
truly holy and-fruitful of-saints most-abundantly bearing-fruit
Deo, ita ut unus ex filiis sanctæ illius congregationis, nomine
to-God so that one of the-sons of-holy that congregation by-name
Luanus, centum solus monasteriorum fundator exstitisse feratur.
Luanus a-hundred alone of-monasteries the-founder to-have-been is-said
Quod idcirco dixerim, ut ex hoc uno conjiciat lector,
which therefore I-would-have-said that from this one may-infer the-reader
quam ingens fuerit reliqua multitudo. Denique ita Hiberniam
how huge was the-remaining multitude finally so Ireland
Scotiamque repleverunt genimina ejus, ut ea potissimum
and-Scotland filled the-offspring its that those chiefly
tempora Davidici illi versiculi præcinuisse videantur: Visitasti
times the-Davidic those little-verses to-have-foretold seem you-have-visited
terram, et inebriasti eam, multiplicasti locupletare eam.
the-earth and have-inebriated it you-have-multiplied to-enrich it
Flumen Dei repletum est aquis, parasti cibum illorum,
the-river of-God filled is with-waters you-have-prepared food their
quoniam ita est præparatio ejus. Rivos ejus inebria, multiplica
because so is the-preparation its rivulets its inebriate multiply

genimina ejus; in stillicidiis ejus lætabitur germinans. Et in
offspring its in drops its shall-rejoice springing-up and in
hunc modum cæteri qui sequuntur. Nec modo in præfatas,
this manner the-others which follow nor only into aforesaid
sed et in exteras etiam regiones, quasi inundatione facta, illa
but also into foreign even regions as-if a-flood made those
se sanctorum examina effuderunt. E quibus ad has nostras
themselves of-saints swarms poured-out of whom to these our
Gallicanas partes sanctus Columbanus ascendens, Luxoviense
Gallic parts saint Columbanus going-up of-Luxeuil
construxit monasterium, factus ibi in gentem magnam.
built the-monastery made there into a-nation great
Aiunt tam magnam fuisse, ut succedentibus sibi
they-say so great to-have-been that with-succeeding to-themselves
vicissim choris, continuarentur solemnia divinorum, ita ut
in-turn choirs were-continued the-solemnities of-divine-things so that
ne momentum quidem diei ac noctis vacaret a laudibus.
not a-moment even of-day and night was-empty of praises
Hæc de antiqua dicta sint Benchorensis monasterii gloria.
these-things about the-ancient said be of-the-Bangor monastery glory
Hoc olim destructum a piratis, ob insigne dignitatis antiquæ,
this once destroyed by pirates for the-mark of-dignity ancient
Malachias, veluti quemdam replantaturus paradisum, amplexus
Malachy as-if a-certain about-to-replant paradise embraced
est, et quia multa corpora sanctorum dormirent ibi. Nam
has and because many bodies of-saints slept there for
ut taceam illa quæ in pace sepulta sunt, ferunt
that I-may-pass-over those which in peace buried are they-report
nongentos simul una die a piratis occisos. Erat quidem
nine-hundred together on-one day by pirates killed there-was indeed
ingens loci illius possessio: sed Malachias solo contentus
a-huge of-place that possession but Malachy with-the-sole content

loco sancto, totas possessiones et terras alteri cessit.
place holy the-whole possessions and lands to-another yielded
Siquidem a tempore quo destructum est monasterium,
since from the-time at-which destroyed was the-monastery
non defuit qui illud teneret cum possessionibus suis.
not was-lacking one-who it held with possessions its
Nam et constituebantur per electionem etiam et abbates
for also they-were-appointed through election even and abbots
appellabantur, servantes nomine, etsi non re, quod olim
were-called keeping in-name though not in-fact what once
exstiterat. Cumque suaderent multi non alienare possessiones,
had-stood and-when urged many not to-alienate the-possessions
sed totum simul retinere sibi, non acquievit paupertatis
but the-whole together to-retain for-himself not he-acquiesced of-poverty
amator: sed fecit eligi juxta morem qui eas teneret,
the-lover but he-had elected according-to custom one-who them should-hold
loco, ut prædiximus, retento sibi et suis. Et fortassis
the-place as we-said-before retained for-himself and his and perhaps
consultius, ut post apparuit, integrum retinuisset, si
more-advisedly as afterward appeared whole he-would-have-retained if
non magis suæ prospexisset humilitati, quam paci.
not more for-his-own he-had-looked-out humility than for-peace
Itaque ex mandato patris Imarii assumptis secum decem
and-so by the-command of-father Imar taking with-himself ten
circiter fratribus, veniens ad locum, cœpit ædificare. Ubi
about brothers coming to the-place he-began to-build where
quadam die cum in securi ipse secaret, casu ex operariis
one day when with an-axe he cut by-chance of the-workmen
unus, illo vibrante in aera securim, locum incaute occupavit
one him swinging in the-air the-axe the-place incautiously occupied
quo ictus destinabatur: et cecidit super spinam dorsi ejus,
where the-blow was-aimed and it-fell upon the-spine of-back his

tanto utique impetu, quanto ille conatu impingere valuit.
with-so-much surely force as he with-effort to-strike was-able
Corruit ille: accurrere omnes, putantes aut percussum ad
fell he ran-up all thinking either struck to
mortem aut mortuum. Et tunica quidem scissa a summo
death or dead and the-tunic indeed torn from the-top
usque deorsum: homo vero illæsus inventus est, tam modice
even-to below the-man but unharmed found was so slightly
et summatim perstricta cute, ut vix in superficie vestigium
and superficially grazed the-skin that scarcely on the-surface a-trace
appareret. Stabat homo incolumis, quem securis prostraverat,
appeared stood the-man unharmed whom the-axe had-laid-low
intuentibus et stupentibus qui circumstabant. Unde et facti
with-gazing and amazed those-who stood-around whence also made
alacriores, promptiores exinde ad opus inventi sunt. Et hoc
more-eager more-ready thenceforth for the-work found they-were and this
initium signorum Malachiæ. Porro oratorium intra paucos
the-beginning of-the-signs of-Malachy moreover the-oratory within few
dies consummatum est de lignis quidem lævigatis, sed apte
days completed was of timbers indeed smoothed but fittingly
firmiterque contextum, opus Scoticum, pulchrum satis. Et
and-firmly joined a-work Irish beautiful enough and
exinde servitur Deo in eo, sicut in diebus antiquis; simili
from-then service-is-done to-God in it as in days ancient with-like
quidem devotione, etsi non pari numero. Præfuit Malachias
indeed devotion though not equal number presided Malachy
loco illi tempore aliquanto, patre Imario ita constituente, ipse
over-place that for-a-time some father Imar so appointing he
rector, ipse regula fratrum. Legebant in vita ejus quomodo
ruler he rule of-the-brothers they-read in life his how
conversarentur, et ipse ante illos præibat in justitia et
they-should-live and he before them went in justice and

sanctitate coram Deo: nisi quod præter instituta communia,
holiness before God except that beyond the-institutions common
multa singulariter faciebat, in quibus potius præibat
many-things singly he-did in which rather he-went-before
omnes, et aliorum nemo illum poterat ad tam ardua
all and of-others none him could to such arduous-things
sequi. Eo temporis et eo loci quidam infirmabatur,
follow at-that time and at-that place a-certain-man was-sick
cui assistens diabolus, et aperte loquens suggerebat, ne
to-whom standing-by the-devil and openly speaking suggested that
unquam crederet monitis Malachiæ; sed si intraret ad se,
never he-should-believe the-warnings of-Malachy but if he-entered to him
cultello eum peteret et occideret. Quo cognito, qui
with-a-knife him he-should-attack and kill which learned those-who
illi ministrabant, ipso infirmo prodente, verbum perferunt
him served himself the-sick-man betraying the-word carry
ad Malachiam præmunientes. At ille solita arma orationis
to Malachy forewarning but he the-usual arms of-prayer
arripiens, impavidus hostem aggressus, et infirmitatem fugat
seizing fearless the-enemy attacked and the-sickness routs
et dæmonem. Erat autem nomen viro Malchus. Frater est
and the-demon was moreover the-name to-the-man Malchus brother is
iste secundum carnem Christiani nostri, Mellifontis abbatis.
he according-to the-flesh of-Christian our of-Mellifont abbot
Ambo enim superstites adhuc sunt, sibi in spiritu
both for surviving still are to-each-other in spirit
modo germaniores. Nam ille, ut liberatus est, continuo non
now more-akin for he when freed he-was at-once not
ingratus, loco eodem conversus ad Dominum, habitum simul
ungrateful in-place the-same converted to the-Lord habit together

animumque mutavit. Et cognovere fratres malignum invidere
and-mind changed and knew the-brothers the-malign-one to-envy
bonis eorum; et ædificati sunt, facti de reliquo cautiores.
goods their and edified they-were made for the-rest more-cautious

Dysenteria laborantem curat

VII · THE CLERIC MICHAEL

Malachy twice heals a cleric named Michael, who then joins him and now heads a monastery in Scotland. His fame and his community grow, and he remains at Bangor even after becoming bishop, since it lies near the city.

Clericum, nomine Michaelem, dysenteria laborantem, et
a-cleric by-name Michael with-dysentery laboring and
desperate, mittens ei aliquid de mensa sua, eodem
desperately sending to-him something from table his in-the-same
loco sanavit. Secundo eumdem ipsum, gravissima infirmitate
place he-healed a-second-time the-same very with-most-grave sickness
correptum, et corpore pariter curavit et mente. Illico
seized both in-body alike he-cured and in-mind at-once
enim adhæsit Deo et Malachiæ servo ejus, timens ne
for he-clung to-God and to-Malachy servant his fearing lest
deterius aliquid sibi contingeret, si denuo ingratus tanto
worse something to-him should-happen if again ungrateful to-so-great
inveniretur et beneficio et miraculo. Et nunc, ut audivimus,
he-were-found both benefit and miracle and now as we-have-heard
præest cuidam monasterio, sito in partibus Scotiæ: et
he-presides over-a-certain monastery situated in the-parts of-Scotland and
hoc novissimum omnium quæ ille fundavit. Pro hujusmodi
this the-newest of-all which he founded for things-of-this-kind

augescebat in dies et opinio, et congregatio Malachiæ, et
grew by days both the-repute and the-congregation of-Malachy and
grande ei nomen intus et foris, non tamen re
great to-him a-name within and without not yet than-the-thing
grandius. Nempe ibi demorabatur etiam factus episcopus,
greater indeed there he-dwelt even made bishop
quod locus esset vicinus civitati.
because the-place was near to-the-city

Episcopatum Conneretensem, licet invitus, suscipit

VIII · BISHOP OF CONNOR

About thirty, Malachy is forced to accept the see of Connor, and finds a people Christian in name and pagan in fact. He preaches on foot through town and country, bears insults patiently, and in time their barbarism yields: Roman laws, confession, and lawful marriage are received.

Vacabat tunc temporis episcopalis sedes, et jamdiu vacarat,
was-vacant at-that of-time the-episcopal see and long-since had-been-vacant
Malachia nolente assentire, siquidem ipsum elegerant.
Malachy not-wishing to-assent since him they-had-elected
Persistentibus tamen illis, tandem aliquando cessit, accedente
persisting yet them at-last at-some-time he-yielded coming
ad vim faciendam mandato magistri sui, necnon et
for force to-be-done the-command of-master his and also
metropolitani. Tricesimo ferme ætatis suæ anno Malachias
of-the-metropolitan in-the-thirtieth about of-age his year Malachy
consecratus episcopus introducitur Connereth: hoc enim
consecrated bishop is-brought-in Connor this for
nomen civitatis. Cum autem cœpisset pro officio suo agere,
the-name of-the-city when moreover he-had-begun for office his to-act

tunc intellexit homo Dei, non ad homines se, sed ad
then understood the-man of-God not to men himself but to
bestias destinatum. Nusquam adhuc tales expertus fuerat
beasts destined nowhere yet such experienced he-had
in quantacunque barbarie: nusquam repererat sic protervos
in however-great barbarism nowhere had-he-found so wanton
ad mores, sic ferales ad ritus, sic ad fidem impios, ad
in manners so savage in rites so in faith impious in
leges barbaros, cervicosos ad disciplinam, spurcos ad vitam.
laws barbarous stiff-necked to discipline foul in life
Christiani nomine, re pagani. Non decimas, non primitias
Christians in-name in-fact pagans not tithes not first-fruits
dare, non legitima inire conjugia, non facere confessiones;
to-give not lawful to-enter marriages not to-make confessions
pœnitentias nec qui peteret, nec qui daret, penitus
penances neither one-who would-ask nor one-who would-give at-all
inveniri. Ministri altaris pauci admodum erant. Sed enim
to-be-found the-ministers of-the-altar few very were but for
quid opus plurium, ubi ipsa paucitas inter laicos propemodum
what need of-more where very the-fewness among the-laity almost
otiosa vacaret? Non erat quod de suis fructificarent officiis
idle was-vacant not was-there whence from their they-might-bear-fruit offices
in populo nequam. Nec enim in ecclesiis aut prædicantis
among a-people worthless nor for in churches either of-a-preacher
vox, aut cantantis audiebatur. Quid faceret athleta Domini?
the-voice or of-a-singer was-heard what should-he-do the-athlete of-the-Lord
aut cedendum turpiter, aut periculose certandum. Sed qui
either to-be-yielded shamefully or perilously to-be-fought but he-who
se pastorem, et non mercenarium agnoscebat, elegit stare
himself a-shepherd and not a-hireling acknowledged chose to-stand
quam fugere, paratus et animam suam dare pro ovibus, si
than to-flee ready also soul his to-give for the-sheep if

oportuerit. Et quanquam omnes lupi, et oves nullæ; stetit in
it-should-behoove and although all wolves and sheep none he-stood in
medio luporum pastor intrepidus, omnimodis argumentosus,
the-midst of-wolves a-shepherd fearless in-every-way full-of-devices
quomodo faceret oves de lupis. Monere communiter,
how he-might-make sheep from wolves to-warn in-common
secreto arguere, flere per singulos; nunc aspere, nunc leniter
in-secret to-reprove to-weep through individuals now harshly now gently
convenire, prout cuique expedire videbat. In quibus per hæc
to-meet as for-each to-help he-saw in whom through these
minus profecisset, cor contritum et humiliatum offerebat
less he-had-advanced a-heart contrite and humbled he-offered
pro eis. Quoties noctes totas pervigiles duxit, extendens
for them how-often nights whole wakeful he-spent stretching-out
manus in oratione! Et cum venire ad ecclesiam nollent,
his-hands in prayer and when to-come to the-church they-would-not
per vicos et plateas occurrebat invitis; et circumiens
through the-streets and squares he-met-them unwilling and going-round
civitatem, perquirebat anhelus quem Christo acquireret.
the-city sought panting whom for-Christ he-might-gain
Sed et foris rura et oppida nihilominus sæpius
but also outside the-countryside and towns nonetheless more-often
percurrebat cum sancto illo comitatu discipulorum suorum,
he-ran-through with that holy company of-disciples his
qui nunquam deerant lateri ejus. Ibat et erogabat
who never were-missing from-the-side his he-went and paid-out
vel ingratis cœlestis tritici mensuram. Nec vehebatur
even to-the-ungrateful of-heavenly wheat the-measure nor was-he-carried
equo, sed pedes ibat, et in hoc virum se apostolicum
by-horse but on-foot he-went and in this a-man himself apostolic
probans. Jesu bone! quanta passus est pro nomine tuo
proving Jesus good how-much suffered has for name your

bellator tuus a filiis sceleratis! quanta sustinuit ab his
warrior your from sons wicked how-much he-endured from those
ipsis, quibus et pro quibus loquebatur bona tibi! Quis
very-ones to-whom and for whom he-spoke goods to-you who
digne exprimat, in quantis vexatus, quibus affectus
worthily could-express in how-many-things he-was-harried with-what affected
sit contumeliis, quibus injuriis lacessitus, quoties lassatus
he-was insults with-what injuries assailed how-often wearied
inedia, quoties afflictus in frigore et nuditate? Attamen cum
with-fasting how-often afflicted in cold and nakedness yet with
his qui oderunt pacem, erat pacificus, instans nihilominus
those who hated peace he-was peaceable pressing nonetheless
opportune, importune. Blasphematus obsecrabat; injuriatus
in-season out-of-season blasphemed he-entreated wronged
opponebat scutum patientiæ, et vincebat in bono malum.
he-set-against the-shield of-patience and conquered in good evil
Quidni vicisset? Perseveravit pulsans, et secundum
why-not would-he-have-conquered he-persevered knocking and according-to
promissionem tandem aliquando pulsanti apertum est.
the-promise at-last at-some-time to-the-knocker opened it-was
Quomodo poterat non sequi, quod veritas prænuntiaverat
how could-it not follow what truth had-foretold
secuturum? Dextera Domini fecit virtutem, quia os
to-be-about-to-follow the-right-hand of-the-Lord has-done power because the-mouth
Domini locutum est veritatem. Cessit duritia, quievit barbaries;
of-the-Lord spoken has truth yielded hardness was-stilled barbarism
et domus exasperans paulatim leniri cœpit, paulatim
and the-house exasperating little-by-little to-be-softened began little-by-little
correptionem admittere, recipere disciplinam. Fiunt de medio
correction to-admit to-receive discipline are-made from the-midst
barbaricæ leges, Romanæ introducuntur; recipiuntur ubique
barbarous laws Roman are-brought-in are-received everywhere

ecclesiasticæ consuetudines, contrariæ rejiciuntur; reædificantur
churchly customs contrary-ones are-rejected are-rebuilt
basilicæ, ordinatur clerus in illis. Sacramentorum rite solemnia
basilicas is-ordained clergy in them of-the-Sacraments duly the-solemnities
celebrantur, confessiones fiunt, ad ecclesiam conveniunt plebes,
are-celebrated confessions are-made to church come-together the-people
concubinatus honestat celebritas nuptiarum; postremo sic
concubinage makes-honorable the-celebration of-marriages lastly so
mutata in melius omnia; ut hodie illi genti conveniat,
changed for the-better all-things that today to-that people fits
quod Dominus per prophetam dicit: Qui ante non populus
what the-Lord through the-prophet says who before not people
meus, nunc populus meus.
my now people my

Monasterium Ibracense construit

IX · IVERAGH

When a northern king destroys the city, Malachy leaves with a hundred and thirty brothers and founds a monastery at Iveragh in the kingdom of Cormac, who receives him gratefully and gives generously. There, bishop and master, he serves in the kitchen in his turn and embraces poverty above all.

Contigit post annos aliquot destrui civitatem a rege
it-happened after years some to-be-destroyed the-city by the-king
aquilonaris partis Hiberniæ, quia ab aquilone panditur
of-the-northern part of-Ireland because from the-north is-spread
omne malum. Et forte malum illud bene utentibus bonum
every evil and perhaps evil that well for-those-using good
fuit. Quis scit enim, si tali flagello Deus delere voluit
was who knows for if by-such a-scourge God to-blot-out wished

mala antiqua populi sui? Istiusmodi Malachias necessitate
the-evils ancient of-people his by-this-kind-of Malachy necessity
compulsus, et ipse exiit cum turba discipulorum suorum.
compelled also he went-out with the-crowd of-disciples his
Nec otiosus exitus ejus. Hac occasione monasterium Ibracense
nor idle departure his by-this occasion the-monastery of-Iveragh
constructum est, eunte illo Malachia cum suis numero
built was going him Malachy with his in-number
centum triginta fratribus. Ibi occurrit ei Cormarcus rex.
a-hundred thirty brothers there met him Cormac the-king
Ipse est qui olim regno pulsus, sub cura Malachiæ de
he is who once from-the-kingdom driven under the-care of-Malachy from
misericordia Dei consolationem accepit. Et locus ille situs
the-mercy of-God consolation received and place that situated
in regno ejus. Gavisus est Rex viso Malachia, se et
in kingdom his rejoiced was the-King having-seen Malachy himself and
omnia sua exponens ei, et his qui cum eo erant, utpote
all his setting-out to-him and to-those who with him were as
non ingratus nec immemor beneficii. Adducta incontinenti
not ungrateful nor unmindful of-the-benefit were-brought forthwith
animalia multa ad usus fratrum, multa insuper in auro et
animals many for the-uses of-the-brothers many besides in gold and
argento ad sumptus ædificiorum pro regia liberalitate collata.
silver for the-costs of-the-buildings by royal liberality conferred
Ipse quoque erat intrans et exiens cum eis sedulus et
he also was going-in and going-out with them diligent and
officiosus, habitu quidem rex, sed animo discipulus Malachiæ.
dutiful in-dress indeed a-king but in-mind a-disciple of-Malachy
Et benedixit loco illi Dominus propter Malachiam. Et in
and blessed place that the-Lord on-account-of Malachy and in
brevi factus est magnus rebus, possessionibus, et personis.
short-time made it-was great in-goods possessions and persons

Ubi velut de novo inchoans, legem et disciplinam, quam
where as-if from new beginning the-law and discipline which
aliis imponebat, magis ipse portabat episcopus et magister.
on-others he-laid more he bore bishop and master
Ipse in ordine vicis suæ, coquinæ ministerio inserviebat; ipse
he in the-order of-turn his of-the-kitchen in-the-service served he
fratribus, cum recumberent, ministrabat. Inter succedentes
to-the-brothers when they-reclined ministered among succeeding
sibi invicem fratres ad cantandum, legendumve in ecclesia,
to-each-other in-turn brothers for singing or-reading in the-church
non se præteriri patiebatur, strenue implens et ipse
not himself to-be-passed-over he-suffered vigorously fulfilling also he
officium loco suo, tanquam unus ex illis. Sanctæ paupertatis
the-office in-place his as one of them of-holy poverty
non modo participem, sed et principem se exhibebat,
not only a-partaker but also the-chief himself he-showed
ipsius præcipue super omnes abundantius æmulator existens.
of-it especially above all more-abundantly an-emulator being

Fit archiepiscopus seu primas Hiberniæ

X · CALLED TO ARMAGH

Archbishop Cellach, dying, names Malachy his successor, to break the hereditary succession by which one family had held Armagh for fifteen generations, eight of them married laymen. Maurice seizes the see; Malachy refuses until threatened with anathema and accepts on condition he may return to his own church once peace is restored, then waits two years outside the city.

Dum hæc ita aguntur, contigit infirmari archiepiscopum
while these-things so are-done it-happened to-fall-sick archbishop
Celsum: et ipse est qui Malachiam in diaconem, presbyterum,
Cellach and he is who Malachy to deacon priest
episcopumque ordinavit: et cognoscens quia moreretur, fecit
and-bishop ordained and knowing that he-was-dying he-made
quasi testamentum, quatenus Malachias deberet succedere sibi,
as-it-were a-testament that Malachy ought to-succeed him
quod nullus alius videretur dignior, qui episcoparetur in sede
because no other seemed worthier who should-be-made-bishop in the-see
prima. Hoc præsentibus indixit, hoc mandavit absentibus,
first this to-those-present he-proclaimed this he-enjoined on-the-absent
hoc specialiter ambobus Mumoniæ regibus, et majoribus
this specially on-both of-Munster kings and on-the-greater-men
terræ, sancti Patricii auctoritate præcepit. Cujus reverentia
of-the-land of-saint Patrick by-the-authority he-commanded of-whom by-reverence
et honore, tanquam apostoli illius gentis, qui totam patriam
and honor as of-the-apostle of-that people who the-whole fatherland
convertisset ad fidem, sedes illa, in qua et vivens præfuit, et
had-converted to the-faith see that in which both living he-presided and
mortuus requiescit, in tanta ab initio cunctis veneratione
dead rests in such from the-beginning by-all veneration

habetur, ut non modo episcopi, et sacerdotes, et qui
is-held that not only bishops and priests and those-who
de clero sunt, sed etiam regum ac principum universitas
of the-clergy are but also of-kings and princes the-whole
subjecta sit metropolitano in omni obedientia, et unus ipse
subject is to-the-metropolitan in all obedience and one he
omnibus præsit. Verum mos pessimus inoleverat quorumdam
over-all presides but a-custom most-wicked had-grown-in of-certain
diabolica ambitione potentum, sedem sanctam obtentum iri
by-the-diabolical ambition powerful-men the-see holy to-be-held going
hæreditaria successione. Nec enim patiebantur episcopari, nisi
by-hereditary succession nor for did-they-suffer to-be-made-bishop any-but
qui essent de tribu et familia sua. Nec parum processerat
those-who were of tribe and family their nor little had-advanced
exsecranda successio, decursis jam in hac malitia quasi
the-execrable succession run-through already in this wickedness about
generationibus quindecim. Et eousque firmaverat sibi jus
generations fifteen and so-far had-made-firm for-itself a-right
pravum, imo omni morte puniendam injuriam, generatio mala
depraved nay by-every death to-be-punished wrong the-generation evil
et adultera, ut etsi interdum defecissent clerici de sanguine
and adulterous that though sometimes had-failed clerics of blood
illo, sed episcopi nunquam. Denique jam octo extiterant ante
that yet bishops never finally already eight had-stood before
Celsum viri uxorati, et absque ordinibus, litterati tamen. Inde
Cellach men married and without orders lettered yet thence
tota illa per universam Hiberniam, de qua superius diximus,
that whole through all Ireland about which above we-spoke
dissolutio ecclesiasticæ disciplinæ, censuræ enervatio, religionis
the-dissolution of-ecclesiastical discipline of-censure the-unnerving of-religion
evacuatio: inde illa ubique, pro mansuetudine christiana,
the-emptying thence that everywhere instead-of gentleness Christian

sæva subintroducta barbaries, imo paganismus quidam inductus
savage brought-in-stealthily barbarism nay paganism a-certain brought-in
sub nomine christiano. Nam (quod inauditum est ab ipso
under the-name Christian for what unheard-of is from the-very
Christianitatis initio) sine ordine, sine ratione mutabantur
of-Christianity beginning without order without reason were-changed
et multiplicabantur episcopi pro libitu metropolitani, ita
and were-multiplied bishops at the-pleasure of-the-metropolitan so
ut unus episcopatus uno non esset contentus, sed singulæ
that one bishopric with-one not was content but each
pene ecclesiæ singulos haberent episcopos. Nec mirum: nam
almost churches each had bishops nor wonderful for
quomodo tam morbidi capitis membra valerent?
how of-so diseased a-head the-members could-be-healthy
Pro his Celsus, atque hujusmodi malis populi sui vehementer
for these Cellach and of-this-kind evils of-people his vehemently
dolens (erat enim vir bonus et timoratus), curavit omni
grieving he-was for a-man good and god-fearing took-care in-every
modo habere sibi successorem Malachiam, quod per ipsum
way to-have for-himself as-successor Malachy because through him
confideret posse explantari male radicatam successionem:
he-trusted could be-uprooted the-badly rooted succession
qui charus esset omnibus, et quem omnes æmularentur, et
who dear was to-all and whom all emulated and
Dominus erat cum eo. Nec frustratus est a spe sua. Nam
the-Lord was with him nor disappointed was-he of hope his for
illo mortuo, substitutus est Malachias, non tamen mox, neque
him dead substituted was Malachy not yet soon nor
id facile. Ecce enim de semine nequam qui occupet locum,
this easily behold for from the-seed worthless one-who seizes the-place
Mauricius nomine. Is per quinquennium, fretus potentia
Maurice by-name he through five-years relying on-power

sæculari, incubavit Ecclesiæ, non episcopus, sed tyrannus. Nam
secular brooded-over the-Church not bishop but tyrant for
vota piorum magis in Malachiam convenerant. Denique
the-wishes of-the-pious rather on Malachy had-agreed finally
suadebant eum subire onus juxta constitutionem Celsi:
they-urged him to-undergo the-burden according-to the-appointment of-Cellach
sed ille, qui omne sublime haud secus quam suum præcipitium
but he who every high-thing not otherwise than his-own precipice
declinabat, bonam sibi videbatur nactus occasionem
avoided a-good to-himself seemed to-have-got occasion
excusandi, quod per id temporis introitus ejus pacificus
of-excusing-himself because through that time entry his peaceable
esse non posset. Instabant tam sancto operi, et sollicitabant
to-be not could they-pressed for-so holy a-work and urged
omnes; duo potissimum episcopi, Malchus et Gillebertus:
all two chiefly bishops Malchus and Gilbert
quorum prior ipse est senior Lesmorensis, de quo supra
of-whom the-former he is the-elder of-Lismore of whom above
mentio facta est; alter, quem aiunt prima functum legatione
mention made has-been the-other who they-say first discharged the-legation
apostolicæ Sedis per universam Hiberniam. Qui triennio
of-the-apostolic See through all Ireland who three-years
jam decurso in hac præsumptione Mauricii, et Malachiæ
already run-out in this presumption of-Maurice and of-Malachy
dissimulatione, non ferentes ultra ecclesiæ adulterium,
dissembling not bearing further of-the-church the-adultery
dedecusque Christi, convocatis episcopis et principibus
and-the-disgrace of-Christ with-convoked bishops and princes
terræ, uno spiritu adeunt Malachiam, parati vim facere.
of-the-land with-one spirit go-to Malachy ready force to-do
At ille renuere primum; prætendere siquidem difficultatem
but he to-refuse at-first to-plead since the-difficulty

rei, nobilis illius prosapiæ multitudinem, fortitudinem,
of-the-matter of-noble that lineage the-multitude strength
ambitionem: multum esse ad se pauperculum opponere se
ambition much to-be for himself poor-little to-set-against himself
tot, tantis, talibus, taliter radicatis, qui jam annos ferme
so-many so-great such so rooted who already years about
ducentos, quasi hæreditate possedissent sanctuarium Dei, et
two-hundred as-if by-inheritance had-possessed the-sanctuary of-God and
nunc quoque id præoccupassent: non posse illos extirpari,
now also it had-seized-beforehand not to-be-able them to-be-rooted-out
nec cum mortibus hominum quidem: sua non interesse,
not-even with the-deaths of-men indeed his not to-concern
fundi humanum sanguinem occasione sui: postremo
to-be-poured human blood on-occasion of-himself lastly
junctum se sponsæ alteri, quam dimittere non liceret.
joined himself to-a-bride another whom to-dismiss not it-was-allowed
Verum illis e contrario instantibus, et clamantibus, quia
but them on the-contrary pressing and crying that
a Domino sermo egressus est; sed et tota auctoritate
from the-Lord the-word gone-forth has but also with-whole authority
jubentibus subire onus, atque intentantibus anathema:
bidding him-to-undergo the-burden and threatening anathema
«Ad mortem,» inquit, «ducitis me: sed obedio spe martyrii,
to death he-says you-lead me but I-obey in-hope of-martyrdom
hac tamen conditione, ut si juxta fidem vestram res
on-this yet condition that if according-to faith your the-matter
in melius cedat, et vindicet sibi Deus suam hæreditatem
for the-better turn-out and claim for-himself God his inheritance
a diripientibus eam, tunc demum omnibus consummatis,
from those-plundering it then at-last all-things completed
et Ecclesia pacem habente, liceat mihi redire ad priorem
and the-Church peace having it-be-allowed me to-return to former

sponsam meam, et amicam, de qua rapior, paupertatem; et
bride my and beloved from which I-am-torn poverty and
pro me illic alium substituere, qui tunc forte repertus idoneus
for me there another to-substitute who then perhaps found fit
fuerit.» Nota, lector, virtutem viri, et animi puritatem,
shall-have-been note reader the-virtue of-the-man and of-mind the-purity
nec honorem scilicet affectantis, nec formidantis mortem pro
neither honor namely seeking nor fearing death for
Christi nomine. Quid hoc animo purius, quidve fortius, ut
of-Christ name what than-this mind purer or-what stronger that
se exponens periculo et labori, alteri fructum cedat, ipsam
himself exposing to-peril and to-labor to-another the-fruit he-yields the-very
in loco principatus securitatem et pacem? Facit hoc, cum
in the-place of-rule security and peace he-does this when
liberum sibi ex pacto retinet reditum ad paupertatem;
free for-himself from the-pact he-keeps the-return to poverty
pace et libertate Ecclesiæ restituta. Spondentibus illis,
with-peace and liberty of-the-Church restored promising them
demum acquievit voluntati eorum, vel potius Dei, a quo
at-last he-acquiesced in-the-will their or rather of-God by whom
sibi jam olim præostensum recordabatur, quod de
to-himself already long-ago shown-beforehand he-remembered what about
se modo dolebat fieri. Nempe jam ægrotante Celso,
himself now he-grieved to-be-done surely already being-sick Cellach
apparuit Malachiæ, et quidem longe posito et nescienti,
appeared to-Malachy and indeed far placed and not-knowing
mulier proceræ staturæ et reverendi vultus. Percontanti
a-woman of-tall stature and of-reverend countenance to-him-asking
quænam esset, responsum est esse uxorem Celsi. Quæ
who she-was answered it-was she-was the-wife of-Cellach who
tradens ei virgam pastoralem, quam manu tenebat,
handing to-him a-staff pastoral which in-hand she-held

disparuit. Paucis decursis diebus, Celsus moriens misit
vanished few run-through days Cellach dying sent
baculum suum Malachiæ, tanquam sibi successuro: quem ut
staff his to-Malachy as to-him about-to-succeed which when
vidit, agnovit ipsum esse, quem viderat. Hujus præcipue
he-saw he-recognized it to-be which he-had-seen of-this especially
recordatio visionis terruit Malachiam: ne, si (quod diu satis
the-remembrance of-the-vision frightened Malachy lest if what long enough
dissimularat) ultra renueret, divinæ jam videretur resistere
he-had-dissembled further he-should-refuse the-divine now he-might-seem to-resist
voluntati. Verumtamen civitatem non intravit, quandiu ille
will nevertheless the-city not he-entered as-long-as that
incubator vixit, ne hac occasione contingeret mori quemquam
brooder lived lest on-this occasion it-happen to-die anyone
ex his, quibus vitam magis ministraturus veniebat. Ita per
of those to-whom life rather about-to-minister he-was-coming so through
biennium (nam id temporis supervixit ille) agens extra
two-years for that time survived he acting outside
urbem, strenue in universa provincia opus episcopale exercuit.
the-city vigorously in the-whole province the-work episcopal he-exercised

Insidias evadit incolumis, auctoribus male perditis

XI · THE STORM

When Maurice dies, Niall seizes the see. As the king and bishops meet to install Malachy, a son of Belial lies in ambush on a hill to kill them; Malachy prays, and a storm strikes only the plotters, killing their leader and three others.

Illo igitur celeri morte facto de medio, rursum Nigellus
him therefore by-swift death made from the-midst again Niall
quidam, imo vere nigerrimus, sedem præripuit. Et in hoc
a-certain-one nay truly blackest the-see snatched and in this
animæ suæ Mauricius adhuc vivens providerat, ut hunc
of-soul his Maurice still living had-provided that this-one
haberet hæredem: in quo qui damnandus exibat,
he-might-have as-heir in whom he-who to-be-damned was-going-out
operibus adjicere damnationis persisteret. Erat enim et ipse
to-the-works to-add of-damnation might-persist he-was for also he
ex damnata progenie, cognatus Mauricii. Cæterum Rex, et
of the-damned stock a-kinsman of-Maurice for-the-rest the-King and
episcopi, et fideles terræ nihilominus convenerunt, ut
the-bishops and the-faithful of-the-land nonetheless came-together that
introducerent Malachiam. Et ecce consilium malignantium
they-might-bring-in Malachy and behold the-counsel of-the-malignant
ex adverso. Quidam de filiis Belial promptus ad malitiam,
from the-opposite a-certain-one of the-sons of-Belial ready for malice
potens in iniquitate, sciens locum ubi pariter convenire
powerful in iniquity knowing the-place where together to-meet
decrevissent, multis aggregatis sibi, latenter vicinum
they-had-decreed with-many gathered to-himself secretly a-neighboring
occupat collem eminentem e regione: unde illis tractantibus
seizes hill high from the-region whence them treating

alia, repentino impetu super incautos irruerent, et
other-things with-sudden onrush upon the-unwary might-rush and
interficerent innocentes. Condixerant enim etiam Regem cum
kill the-innocent they-had-agreed for even the-King with
episcopo trucidare, ut non esset qui vindicaret sanguinem
the-bishop to-slaughter that not there-be one-who would-avenge blood
justum. Res innotuit Malachiæ, et intrans ecclesiam
just the-thing became-known to-Malachy and entering the-church
(erat enim prope) elevatis manibus oravit ad Dominum.
it-was for near with-raised hands he-prayed to the-Lord
et ecce nubes et caligo, sed et tenebrosa aqua in nubibus
and behold clouds and darkness but also dark water in the-clouds
aeris, diem verterunt in noctem. Fulgura quoque et
of-the-air the-day turned into night lightnings also and
tonitrua et horribiles spiritus procellarum, diem ultimum
thunders and horrible blasts of-storms day the-last
minitantur, vicinamque elementa intentant omnia mortem.
threaten and-neighboring the-elements threaten all death
Et ut scias, lector, quod oratio Malachiæ concusserit
and that you-may-know reader that the-prayer of-Malachy shook
elementa; solos intercepit tempestas, qui quærebant animam
the-elements alone caught the-tempest those-who sought soul
ejus; solos turbo tenebrosus involvit, qui paraverant
his alone the-whirlwind dark wrapped those-who had-prepared
opera tenebrarum. Denique ipse, qui princeps exstiterat
the-works of-darkness finally he who the-prince had-been
tanti mali, fulmine percussus interiit cum tribus aliis:
of-so-great evil by-lightning struck perished with three others
et fuere consortes mortis, qui fuerant participes sceleris.
and they-were sharers of-death who had-been partakers of-the-crime
Quorum sequenti die inventa sunt corpora semiusta, et
of-whom on-the-following day found were the-bodies half-burned and

putrida, hærentia ramis arborum, ubi quemque spiritus
putrid clinging to-the-branches of-trees where each the-wind
elevans allisisset. Alii quoque tres semivivi inventi sunt: cæteri
lifting had-dashed others also three half-alive found were the-rest
omnes circumquaque dispersi. Illos autem qui cum Malachia
all round-about scattered those moreover who with Malachy
erant, quamvis proximos loco, tempestas omnino non tetigit,
were though nearest in-place the-tempest wholly not touched
nec quidquam molestiæ intulit. In facto isto recens capimus
nor anything of-trouble brought in deed this a-fresh we-take
experimentum veritatis verbi illius, quia oratio justi
proof of-the-truth of-word that that the-prayer of-the-just
penetrat cœlos. Sed et novum antiqui exemplum miraculi,
pierces the-heavens but also a-new of-an-ancient example miracle
quo olim tota Ægypto versante in tenebris, solus Israel in
by-which once whole Egypt dwelling in darkness alone Israel in
lumine mansit, dicente Scriptura: Ubicunque Israel erat, lux
light remained saying the-Scripture wherever Israel was light
erat. Huc mihi occurrit et factum sancti Eliæ, nunc quidem
was here to-me occurs also the-deed of-holy Elijah now indeed
ab extremis terræ nubes et pluvias educentis, nunc vero
from the-ends of-the-earth clouds and rains bringing-out now but
super blasphemos evocantis ignem de cœlo. Et modo de
upon blasphemers calling-down fire from heaven and now in
simili clarificatus est Deus in servo suo Malachia.
like-manner glorified is God in servant his Malachy

Hostes seu æmulos, in ipsum armatos, virtute animi
et constanti in Deum fide lenit, sibique conciliat

XII · ENTERING ARMAGH

At thirty-eight Malachy enters Armagh. Niall flees with the see's insignia, the Gospel book of Patrick and the staff of Jesus, winning the people with them. A prince plots to kill Malachy at a meeting; Malachy goes with three disciples, the armed men are overawed, and peace is made. Niall is later forced to return the insignia.

Anno ætatis suæ tricesimo octavo pauper Malachias,
in-the-year of-age his thirty eighth poor Malachy
pulso incubatore, intravit Ardmacha, pontifex et
with-driven-out the-brooder entered Armagh pontiff and
metropolitanus totius Hiberniæ. Rege vero cæterisque, qui
metropolitan of-all Ireland the-King but and-the-others who
introduxerant eum, ad propria remeantibus, ipse remanet in
had-brought-in him to their-own returning he remains in
manu Dei, et remanent illi foris pugnæ, intus timores. Nam
the-hand of-God and remain for-him outside fights within fears for
ecce viperea soboles, frendens et vociferans se exhæredari,
behold the-viperous brood gnashing and shouting itself to-be-disinherited
tota se intus et foris suscitat adversus Dominum, et adversus
whole itself within and without rouses against the-Lord and against
Christum ejus. Porro Nigellus videns sibi imminere fugam,
Anointed his moreover Niall seeing for-himself to-impend flight
tulit secum insignia quædam Sedis illius, textum scilicet
took with-him insignia certain of-See that the-text namely
Evangeliorum, qui fuit beati Patricii, baculumque auro
of-the-Gospels which was of-blessed Patrick and-the-staff with-gold
tectum, et gemmis pretiosissimis adornatum, quem nominant
covered and with-gems most-precious adorned which they-name

baculum Jesu, eo quod ipse Dominus (ut fert opinio) eum
the-staff of-Jesus by-this that himself the-Lord as holds the-opinion it
suis manibus tenuerit, atque formaverit. Et hæc summæ
with-his hands held and fashioned and these of-highest
dignitatis et venerationis in gente illa. Nempe notissima sunt
dignity and veneration among people that surely most-known are
celeberrimaque in populis, atque in ea reverentia apud omnes,
and-most-famous among the-peoples and in such reverence with all
ut qui illa habere visus fuerit, ipsum habeat episcopum
that who them to-have seen shall-have-been him holds as-bishop
populus stultus et insipiens. Ibat homo gyrovagus, et alter
the-people foolish and senseless went the-man a-wanderer and another
satanas circuibat terram, et perambulabat eam, insignia sacra
satan went-round the-earth and walked-through it the-insignia sacred
circumferens: quæ ubique ostentans, ubique eorum gratia
carrying-about which everywhere displaying everywhere for-their sake
receptabatur, concilians sibi per hæc animos omnium,
he-was-received winning to-himself through these the-minds of-all
et a Malachia, quosque potuisset, avertens. Hæc ille.
and from Malachy whomever he-could turning-away these-things he
Erat autem princeps quidam de potentioribus iniquæ
there-was moreover a-prince certain of the-more-powerful of-the-wicked
progeniei, quem Rex priusquam civitatem exiret, jurare
stock whom the-King before the-city he-left to-swear
coegerat pacem tenere Episcopo, acceptis ab eo insuper
had-forced peace to-keep with-the-Bishop having-received from him besides
obsidibus multis. Is post Regis exitum nihilominus civitatem
hostages many he after of-the-King departure nonetheless the-city
ingressus, consilium habuit cum propinquis et amicis,
entering counsel had with kinsmen and friends
quomodo sanctum dolo tenerent, et occiderent: timebant
how the-saint by-guile they-might-seize and kill they-feared

vero plebem. Et conjurantes in necem Malachiæ, constituere
but the-people and conspiring for the-killing of-Malachy they-fixed
locum et diem, et traditor dedit eis signum. Ipso die cum
the-place and the-day and the-traitor gave them a-sign on-that day when
vespertina jam solemnia in ecclesia celebraret Antistes
the-evening already solemnities in the-church he-was-celebrating the-Prelate
cum universo clero et multitudine populi, mittit ad ipsum
with all the-clergy and a-multitude of-people sends to him
nequam ille in verbis pacificis in dolo, rogans quatenus ad
worthless that-one in words peaceable in guile asking that to
se dignetur descendere, ut faciat pacem. Respondentibus
him he-deign to-come-down that he-may-make peace answering
qui assistebant, ipsum potius ad Episcopum debere venire;
those-who stood-by him rather to the-Bishop ought to-come
ecclesiam esse competentiorem locum firmandæ pacis: siquidem
the-church to-be a-more-fitting place for-confirming peace since
præsenserant dolum. Subjungunt qui missi erant, hoc tutum
they-had-foreseen the-guile add those-who sent were this safe
non esse principi: timere eum capiti suo, nec se credere
not to-be for-the-prince to-fear him for-head his nor himself to-trust
turbis, quæ se ante hos dies causa Episcopi propemodum
to-the-crowds which him before these days for-the-sake of-the-Bishop almost
interemissent. Contendentibus in hunc modum, illis quidem
would-have-killed contending in this manner them indeed
ut iret, istis vero ne iret; Episcopus cupidus
that he-should-go these but that-not he-should-go the-Bishop eager
pacis, et mortis non timidus: «Sinite,» inquit, «fratres, sinite
for-peace and of-death not fearful let-be he-says brothers let
me imitari Magistrum meum. Sine causa sum christianus, si
me imitate Master my without cause am-I a-Christian if
Christum non sequor. Forte flecto humilitate tyrannum, et si
Christ not I-follow perhaps I-bend by-humility the-tyrant and if

non, vinco tamen exhibens ovi pastor, sacerdos laico,
not I-conquer yet showing to-the-sheep a-shepherd a-priest to-a-layman
quod mihi ille debuerat. Vos quoque, quod in me est, non
what to-me he had-owed you also as-far-as in me is not
parum ædifico exemplo tali. Quid enim si contingat occidi?
little I-edify by-example such what for if it-happen to-be-killed
Non recuso mori, ut vos vitæ ex me teneatis exemplum.
not I-refuse to-die that you of-life from me may-hold an-example
Oportet episcopum, ut ait episcoporum Princeps, non dominari
it-behooves a-bishop as says of-the-bishops the-Prince not to-lord-it
in clero, sed formam fieri gregis. Haud aliam sane
in the-clergy but a-pattern to-become of-the-flock not other surely
formam, quam ab illo accepimus, qui humiliavit semetipsum,
pattern than from him we-have-received who humbled himself
factus obediens usque ad mortem. Quis mihi det hanc
made obedient even to death who to-me would-grant this
relinquere filiis signatam sanguine meo? Experiemini certe,
to-leave to-sons sealed with-blood my you-shall-test surely
an sacerdos vester digne satis a Christo didicerit, mortem
whether priest your worthily enough from Christ has-learned death
non timere pro Christo.» Et surgens, cœpit ire flentibus
not to-fear for Christ and rising he-began to-go weeping
cunctis et supplicantibus, ne tantum cuperet pro Christo
all and beseeching lest so-much he-should-desire for Christ
mori, ut tantum Christi gregem desolatum relinqueret.
to-die that so-great of-Christ the-flock desolate he-should-leave
Verum ille totam spem suam ponens in Domino, tota
but he whole hope his placing in the-Lord with-whole
alacritate perrexit, tribus tantum comitatus discipulis, paratis
eagerness went-on by-three only accompanied disciples ready
mori cum eo: qui ut calcato limine domus repente se
to-die with him who when crossed the-threshold of-the-house suddenly himself

medio intulit armatorum, scuto fidei ipse munitus;
into-the-midst brought of-the-armed-men with-the-shield of-faith he protected
concidere facies omnium, quia pavor irruit super eos, ita
fell the-faces of-all because dread rushed upon them so
ut dicere posset Episcopus: Qui tribulant me inimici
that to-say could the-Bishop those-who trouble me enemies
mei, ipsi infirmati sunt, et ceciderunt. Hoc verbum verum
my they weakened are and have-fallen this word true
est. Videres hostiam stantem, carnifices ferro armatis
is you-would-have-seen the-victim standing the-butchers with-steel armed
manibus undique circumstantes: et qui immolaret, non
hands on-all-sides standing-around and one-who would-sacrifice not
erat. Putares stupere lacertos: sic non fuit, qui
was you-would-think to-be-numbed the-arms so not was-there one-who
extenderet manum. Nam et is quoque, qui caput malitiæ
would-stretch-out a-hand for also he too who the-head of-the-malice
videbatur, assurgit ei potius quam insurgit. Ubi, quæso,
seemed rises to-him rather than rises-against where I-pray
signum, o homo, quod dederas in mortem Pontificis? Hoc
(is)-the-sign O man which you-had-given for the-death of-the-Pontiff this
magis honoris signum, quam mortis indicium. Deferre est
rather of-honor a-sign than of-death an-indication to-pay-deference is
hoc, non mortem inferre. Res mira! pacem offerunt, qui
this not death to-inflict a-thing wonderful peace they-offer who
necem paraverant. Non est quod abnuat, qui et vitæ
murder had-prepared not is-there why he-should-refuse who even of-life
periculo quæsierat eam. Itaque facta est pax, et tam firma,
at-the-peril had-sought it and-so made was peace and so firm
ut ab illa die hostem Sacerdos non modo pacatum habuerit,
that from that day the-enemy the-Priest not only pacified he-had
sed subditum, sed devotum. Quo audito, fideles quique gavisi
but subject but devoted which heard the-faithful all rejoiced

sunt, quod non modo salvatus sit sanguis innoxius in die
have that not only saved was blood innocent on day
illa; sed et nocentium multorum animæ, Malachiæ meritis,
that but also of-the-guilty many the-souls of-Malachy by-the-merits
evaserint ad salutem. Et apprehendit omnes circumquaque
escaped to salvation and seized all round-about
timor, audientes quomodo duos inimicorum ejus, qui viderentur
fear hearing how two of-the-enemies his who seemed
ferociores et fortiores in generatione sua, sic subita virtute
fiercer and stronger in generation their so with-sudden power
prostravit Deus: istum loquor, qui in manibus est, et eum
laid-low God this-one I-speak-of who in hands is and him
de quo superius dixi. Alterum enim terribiliter mulctatum
about whom above I-spoke the-one for terribly punished
in corpore, alterum misericorditer mutatum in corde, ambos
in body the-other mercifully changed in heart both
mirabiliter comprehendit in consiliis, quæ cogitabant.
wonderfully he-caught in the-counsels which they-were-devising
His ita peractis, cœpit jam in civitate Episcopus tota
these-things so accomplished began now in the-city the-Bishop with-whole
libertate disponere et ordinare de omnibus pertinentibus ad
freedom to-arrange and to-order about all-things pertaining to
ministerium suum, non tamen sine continuo discrimine vitæ
ministry his not yet without continual danger of-life
suæ. Nam etsi jam nemo qui palam noceret, ab insidiantibus
his for although now no-one who openly might-harm from those-lying-in-wait
tamen nec locus satis tutus Episcopo erat, nec tempus
yet neither place enough safe for-the-Bishop was nor time
feriatum. Et deputati sunt ei viri armati ad custodiam
free-of-business and assigned were to-him men armed for guard
die et nocte: sed ille magis in Domino confidebat. Fuit vero
by-day and by-night but he rather in the-Lord trusted it-was but

consilium, præfatum schismaticum insequi eo quod seduceret
the-counsel the-aforesaid schismatic to-pursue by-this that he-was-seducing
multos ex insignibus quæ ferebat, suadens omnibus episcopum
many by the-insignia which he-carried persuading all bishop
se esse debere; et sic sollicitans plebes adversus Malachiam,
himself to-be ought and so stirring the-people against Malachy
atque Ecclesiæ unitatem. Et fecit sic: et sine difficultate ita
and of-the-Church the-unity and he-did so and without difficulty so
in brevi universas sepivit vias ejus per gratiam sibi a
in short-time all he-hedged ways his through the-grace to-himself by
Domino datam, et quam habebat ad omnes, ut malignus
the-Lord given and which he-had towards all that malign
ille coactus sit dare manus, reddere insignia, et quiescere
that-one compelled was to-give his-hands to-return the-insignia and to-be-quiet
de reliquo in omni subjectione. Ita Malachias, licet per multa
for the-rest in all subjection so Malachy though through many
pericula et labores, prosperabatur in dies, et confortabatur
perils and labors prospered by days and was-strengthened
magis ac magis, abundans in spe et virtute Spiritus sancti.
more and more abounding in hope and the-power of-the-Spirit holy

Deus Malachiæ detractores punit

XIII · DETRACTORS PUNISHED

A flatterer who slandered Malachy dies with his tongue swarming with worms, and a woman who interrupts his preaching with insults goes mad and dies. A pestilence in the city ends at his prayer, and the stock that opposed him soon perishes.

Nec modo malefactores, sed et detractores Malachiæ corripuit
nor only the-evildoers but also the-detractors of-Malachy chastised
Deus. Quidam, verbi gratia, gratiam habens principum
God a-certain-one of-word for-the-sake favor having of-princes
et potentum, etiam ipsius Regis, quod esset adulator et
and powerful-men even of-the-very King because he-was a-flatterer and
garrulus, et potens in lingua; favebat per omnia adversariis
a-chatterer and powerful in tongue favored in all-things the-adversaries
Malachiæ, et procaciter tuebatur partem eorum: Sancto vero et
of-Malachy and impudently defended side their the-Saint but also
præsenti resistebat in facie, et detrahebat absenti, irreverenter
present he-resisted in (his)-face and disparaged absent irreverently
occurrens ei in omni loco, maximeque ubi celebrioribus illum
meeting him in every place and-most where at-more-crowded him
sciret interesse conventibus. Sed cito digna linguæ
he-knew to-be-present gatherings but quickly with-the-worthy of-the-tongue
procacis mercede donatus est. Intumuit et computruit
impudent wage endowed he-was swelled and rotted
lingua maledica, vermibus ex ea scatentibus, et diffluentibus
the-tongue evil-speaking with-worms from it swarming and flowing-out
toto ore blasphemo: quos per septem ferme dies
over-the-whole mouth blasphemous which through seven about days
incessanter vomens, tandem cum illis miseram exspuit animam.
unceasingly vomiting at-last with them his-wretched he-spat-out soul

Loquente coram aliquando Malachia, et populum exhortante,
speaking before-them once Malachy and the-people exhorting
mulier quædam infelix ausa est interrumpere sermonem
a-woman certain unhappy dared has to-interrupt the-sermon
clamoribus improbis, non deferens sacerdoti, et spiritui qui
with-shouts shameless not deferring to-the-priest and to-the-spirit which
loquebatur. Erat autem de progenie impia, et spiritum habens
spoke she-was moreover of stock impious and a-spirit having
in naribus, blasphemias contumeliasque evomebat in Sanctum,
in the-nostrils blasphemies and-insults she-vomited at the-Saint
dicens hypocritam et invasorem alienæ hæreditatis, sed
calling-him a-hypocrite and an-invader of-another's inheritance but
et calvitiei illius improperans. At ille nihil respondit ei,
also baldness his taunting but he nothing answered her
sicut erat verecundus et mitis: sed Dominus respondit
as he-was modest and gentle but the-Lord answered
pro eo. Versa illa in insaniam est, Domino judicante: et
for him turned she into madness was the-Lord judging and
crebris vocibus clamitans se suffocari a Malachia,
with-frequent cries shouting herself to-be-suffocated by Malachy
morte demum horrenda luit peccatum blasphemiæ. Sic
by-death at-last horrible she-paid-for the-sin of-blasphemy so
misera assumens adversus Malachiam improperium Elisæi,
the-wretch taking-up against Malachy the-reproach of-Elisha
vere illum sibi alterum experta est Elisæum.
truly him to-herself another found has Elisha
Porro quia causa pestilentiæ cujusdam ortæ in civitate,
moreover because for-the-cause of-a-pestilence certain arisen in the-city
multitudinem cleri et populi solemniter cum reliquiis
a-multitude of-clergy and people solemnly with relics
sanctorum tunc foras eduxerat, ne hoc quidem prætereundum,
of-saints then outside he-had-led not this even to-be-passed-over

quod orante Malachia, pestilentia illico conquievit. Ex hoc
that praying Malachy the-pestilence at-once subsided from this
jam, qui mutiret adversus eum, non fuit, dicentibus qui
now one-who would-mutter against him not was saying those-who
de semine Chanaan sunt: Fugiamus Malachiam, quia Dominus
of the-seed of-Canaan are let-us-flee Malachy because the-Lord
pugnat pro eo. At sero istud: quia zelus Domini, ubique
fights for him but late that because the-zeal of-the-Lord everywhere
occurrens eis, persecutus est eos usque ad internecionem.
meeting them pursued has them even to extermination
Quomodo intra paucos dies periit memoria eorum cum sonitu?
how within few days perished the-memory their with sound
quomodo facti sunt in desolationem, subito defecerunt,
how made they-were into desolation suddenly they-failed
perierunt propter iniquitatem suam! Grande hodieque miraculum
they-perished because-of iniquity their great today-also miracle
facit tam velox generationis illius deletio, his præsertim
makes so swift of-generation that the-destruction to-those especially
qui eorum noverant superbiam atque potentiam. Multa quidem
who their had-known pride and power many indeed
et alia signa fuere, quibus Deus glorificavit nomen suum,
also other signs there-were by-which God glorified name his
et servum suum inter sudores et pericula confortavit. Quis
and servant his amid sweats and perils strengthened who
digne commemoret? Non tamen omnia præterimus, etsi non
worthily could-recount not yet all we-pass-over though not
sufficimus ad omnia. Propter seriem autem narrationis ne
we-suffice for all because-of the-sequence moreover of-the-narrative lest
impediatur, aliqua quæ dicturi sumus reservamus in finem.
it-be-impeded some-things which about-to-say we-are we-reserve for the-end

Sedem metropolitanam paci redditam resignat

XIV · HE RESIGNS ARMAGH

Within three years, the church restored, Malachy appoints Gelasius in his place and returns to his own diocese, which he divides again into its two ancient sees. He keeps Down for himself and gives Connor to a new bishop, and at Down gathers a community of regular clerics.

Igitur Malachias intra triennium reddita retributione superbis,
therefore Malachy within three-years rendered the-repayment to-the-proud
et libertate Ecclesiæ restituta, pulsa barbarie, et
and with-the-liberty of-the-Church restored driven-out barbarism and
reformatis ubique moribus christianæ religionis, videns omnia
with-reformed everywhere morals of-Christian religion seeing all-things
in pace esse, cœpit cogitare et de sua pace. Et memor
in peace to-be began to-think also about his-own peace and mindful
propositi sui, constituit pro se Gelasium, virum bonum,
of-purpose his he-appointed in-place-of himself Gelasius a-man good
et dignum tali honore, conniventibus clero et populo,
and worthy of-such honor consenting the-clergy and the-people
quin potius sustinentibus propter pactum. Nam alias durum
nay rather enduring-it because-of the-pact for otherwise hard
visum omnino. Quo consecrato, regibusque ac principibus
it-seemed wholly whom consecrated and-to-kings and princes
attentius commendato, ipse clarus miraculis et triumphis,
more-attentively commended he famous for-miracles and triumphs
ad suam parochiam redit, non tamen Connereth. Et audi
to his diocese returns not yet Connor and hear
causam dignam relatu. Diœcesis illa duas fertur habuisse
the-cause worthy of-relating diocese that two is-said to-have-had
antiquitus episcopales sedes, et duos exstitisse episcopatus.
anciently episcopal sees and two to-have-been bishoprics

Id visum melius Malachiæ. Itaque quos ambitio conflavit
this seemed better to-Malachy and-so those-which ambition fused
in unum, Malachias revocavit in duos, partem alteri
into one Malachy called-back into two a-part to-another
episcopo cedens, partem retinens sibi. Et propterea non
bishop yielding a-part keeping for-himself and therefore not
venit Connereth, quod in ea jam episcopum ordinasset: sed
he-came to-Connor because in it already a-bishop he-had-ordained but
Dunum se contulit, disterminans parochias, sicut in diebus
to-Down himself betook marking-off the-dioceses as in days
antiquis. O purum cor! o oculum columbinum! Locum
ancient O pure heart O eye dovelike the-place
tradidit novo episcopo, qui videretur paratior, principalior
he-handed-over to-the-new bishop which seemed readier more-principal
haberetur; locum, in quo sederat ipse. Ubi sunt, qui
was-held the-place in which had-sat he where are those-who
de terminis litigant, pro uno viculo perpetes ad invicem
about boundaries litigate for one hamlet perpetual against each-other
inimicitias exercentes? Nescio si quod genus hominum magis,
enmities exercising I-know-not if any kind of-men more
quam istos, antiquum vaticinium tangat: Secuerunt prægnantes
than these the-ancient prophecy touches they-have-cut the-pregnant
Galaad ad dilatandum terminos suos. Sed hoc alias.
of-Gilead for widening boundaries their but this elsewhere
Malachias factus Dunensis episcopus, confestim more suo
Malachy made of-Down bishop at-once in-manner his
curavit asciscere ad solatium sibi de filiis suis conventum
took-care to-take-on for consolation to-himself from sons his a-convent
regularium clericorum. Et ecce rursus accingitur, quasi
of-regular clerics and behold again he-is-girded as-if
novus Christi tiro, ad spirituale certamen; rursus induitur
a-new of-Christ recruit for the-spiritual contest again he-puts-on

arma potentia Deo, sanctæ paupertatis humilitatem, rigorem
the-arms mighty to-God of-holy poverty humility the-rigor
disciplinæ cœnobialis, otium contemplandi, orandi assiduitatem:
of-discipline cenobitic the-leisure of-contemplating of-praying the-assiduity
quæ tamen omnia voto magis valuit diu tenere, quam actu.
which yet all by-wish more he-could long to-hold than by-act
Etenim universi confluebant ad eum: nec modo mediocres, sed
for all flocked to him nor only the-middling but
et nobiles et potentes, illius se sapientiæ et sanctitati
also the-noble and powerful to-his themselves wisdom and holiness
instruendos, corrigendos ac regendos committere festinabant. Et
to-be-instructed to-be-corrected and to-be-ruled to-commit hastened and
ipse interdum ibat, et exibat seminare semen suum, disponens
he sometimes went and went-out to-sow seed his arranging
et decernens tota auctoritate de rebus ecclesiasticis,
and deciding with-whole authority about matters ecclesiastical
tanquam ex Apostolis unus. Et nemo illi dicebat, In qua
as of the-Apostles one and no-one to-him said in what
potestate hæc facis? videntibus cunctis signa et prodigia,
power these-things do-you-do seeing all the-signs and wonders
quæ faciebat; et quia ubi spiritus Domini, ibi libertas.
which he-did and because where the-spirit of-the-Lord there freedom

Romam proficisci deliberat, pallium a Pontifice petiturus

XV · TOWARD ROME

Malachy resolves to go to Rome to confirm the new metropolis and seek the pallium. His people oppose it, the more after his brother Christian dies; a lot cast three times favors him. He appoints Edan bishop, is recognized by a prophet at York, and the rough nag Waltheof gives him becomes a fine white palfrey.

Visum tamen sibi, non tute satis actitari ista absque
it-seemed yet to-him not safely enough to-be-done these-things without
Sedis apostolicæ auctoritate, et Romam proficisci deliberat:
of-the-See apostolic authority and to-Rome to-set-out he-deliberates
maximeque quod metropolicæ sedi deerat adhuc, et
and-most because to-the-metropolitan see was-lacking still and
defuerat ab initio pallii usus, quod est plenitudo
had-been-lacking from the-beginning of-the-pallium the-use which is the-fullness
honoris. Et visum est bonum in oculis ejus, si Ecclesia, pro
of-honor and seemed it-was good in the-eyes his if the-Church for
qua tantum laborarat, quem hactenus non habuerat, suo
which so-much he-had-labored what hitherto not it-had-had by-his-own
acquireret studio et labore. Erat et altera metropolica
should-acquire zeal and labor there-was also another metropolitan
sedes, quam de novo constituerat Celsus, primæ tamen sedi,
see which from new had-established Cellach to-the-first yet see
et illius archiepiscopo subdita, tanquam primati. Et huic
and to-its archbishop subject as to-primate and for-this-one
quoque optabat nihilominus pallium Malachias, confirmarique
also wished nonetheless the-pallium Malachy and-to-be-confirmed
auctoritate Sedis apostolicæ prærogativam, quam beneficio
by-the-authority of-the-See apostolic the-prerogative which by-the-benefit
Celsi adipisci meruerat. Innotescente proposito, displicuit
of-Cellach to-obtain it-had-merited becoming-known the-purpose displeased

fratribus, necnon et magnatibus et populo terræ. Omnes enim
the-brothers and also the-magnates and the-people of-the-land all for
intolerabilem sibi judicabant tam diutinam omnium pii
intolerable to-themselves judged so long of-all of-the-pious
parentis absentiam, et quod metuerent de morte ipsius.
parent absence and that they-feared about the-death his
Contigit interea mori germanum ejus, Christianum nomine,
it-happened meanwhile to-die brother his Christian by-name
virum bonum, plenum gratiæ et virtutis. Episcopus erat,
a-man good full of-grace and of-virtue bishop he-was
illi quidem secundus in celebri opinione, sed vitæ
to-him indeed second in famous repute but of-life
sanctimonia et justitiæ zelo forte non impar. Hujus decessus
in-holiness and of-justice in-zeal perhaps not unequal his departure
magis terruit universos, et discessum Malachiæ reddidit
more frightened all and the-going-away of-Malachy made
molestiorem. Dicebant autem nullo modo assentiendum unici
more-troublesome they-said moreover in-no way to-be-assented of-the-only
peregrinationi patroni, ut non desoletur omnis terra, si
to-the-pilgrimage patron that not be-desolated the-whole land if
duabus tantis columnis sub uno momento temporis destituatur.
of-two such pillars in one moment of-time it-be-bereft
Ergo omnes pariter contradicunt. Et vim faciebant, cum
therefore all equally object and force they-were-doing until
ille divinam ultionem minatus est. Non tamen destitere illi,
he divine vengeance threatened has not yet desisted they
nisi missa sorte, prius Dei voluntas super hoc interrogaretur.
unless cast a-lot first of-God will on this were-asked
Prohibente illo, nihilominus mittunt: sed illa pro Malachiæ
forbidding he nonetheless they-cast but it for of-Malachy
parte ter respondisse inventa est. Nec enim una contenti
side three-times to-have-answered found was nor for with-one content

vice fuere, cupidi retinendi eum. Demum cedentes, dimittunt
time were-they eager of-retaining him at-last yielding they-let-go
illum, non tamen sine ploratu et ululatu multo. Sed
him not yet without weeping and wailing much but
ne quid imperfectum relinqueret, tractare cœpit, quomodo
lest anything unfinished he-should-leave to-treat he-began how
defuncti fratris semen suscitaret. Et accersitis ad se tribus
of-the-dead brother the-seed he-might-raise-up and summoned to himself three
discipulis suis, anxius æstuabat, quisnam dignior ad hoc opus,
disciples his anxious he-seethed who worthier for this work
sive utilior videretur. Et diligenter intuitus singulos:
or more-useful might-seem and diligently having-gazed-at each
«Tu,» inquit, «o Edane» (sic enim vocabatur unus), «suscipe
you he-says O Edan so for was-called one take-up
onus.» Illo cunctante, et flente: «Ne timeas,» ait. «Tu
the-burden he hesitating and weeping do-not fear he-says you
enim mihi a Domino designatus es, quia annulum aureum,
for to-me by the-Lord designated are because the-ring golden
quo desponsandus es, jam nunc prævidi in digito
with-which to-be-betrothed you-are already now I-have-foreseen on finger
tuo.» Acquievit ille, et Malachias, eo consecrato, proficiscitur.
your acquiesced he and Malachy him consecrated sets-out
Cumque egressus de Scotia, pervenisset Eboracum, sacerdos
and-when going-out from Scotland he-had-come to-York a-priest
quidam, Sycarus nomine, intuitus eum agnovit. Nec
certain Sycarus by-name having-gazed-at him recognized nor
enim faciem ejus viderat ante: sed cum haberet spiritum
for the-face his had-he-seen before but since he-had the-spirit
prophetiæ, revelatum fuerat ei jampridem de illo. Et
of-prophecy revealed it-had-been to-him long-since about him and
nunc incunctanter circumstantibus digito eum demonstrans:
now unhesitatingly to-those-standing-around with-finger him pointing-out

«Hic est,» inquit, «de quo dixeram, quia de Hibernia
this is-be he-says about whom I-had-said that from Ireland
sanctus veniet pontifex, qui scit cogitationes hominum.» Sic
a-holy shall-come pontiff who knows the-thoughts of-men so
non potuit latere lucerna sub modio, prodente eam per
not could to-be-hidden the-lamp under a-bushel betraying it through
os Sycari Spiritu sancto qui illam accenderat. Nam
the-mouth of-Sycarus the-Spirit holy who it had-kindled for
et multa secreta de esse suo, suorumque dicta sunt
also many secrets about the-state his and-of-his-companions said were
ei a Sycaro, quæ ita esse vel fuisse omnia recognovit.
to-him by Sycarus which so to-be or to-have-been all he-recognized
Sed et sociis Malachiæ percontantibus de suo
but also to-the-companions of-Malachy asking about their
reditu, respondit Sycarus incunctanter (quod post rei
return answered Sycarus unhesitatingly what afterward of-the-matter
probavit eventus), paucos videlicet admodum de numero illo
proved the-outcome few namely very of number that
cum Episcopo redituros. Illi, audito hoc, suspicati sunt
with the-Bishop about-to-return they having-heard this suspected have
mortem: sed Deus aliter adimplevit. Nempe rediens ab
death but God otherwise fulfilled surely returning from
Urbe, quibusdam apud nos, quibusdam et in aliis locis
the-City some with us some also in other places
ad discendam conversationis formam relictis, juxta verbum
for learning of-the-way-of-life the-form left according-to the-word
Sycari, cum paucis admodum repatriavit. Hæc de Sycaro.
of-Sycarus with few very he-returned-home these-things about Sycarus
In ipsa urbe Eboracensi, accessit ad eum vir nobilis
in that-very city of-York came to him a-man noble
secundum sæculum, Wallenus nomine, tunc Prior in Kirkeham
according-to the-world Waltheof by-name then Prior at Kirkham

regularium fratrum; nunc vero monachus, et monachorum
of-regular brothers now but a-monk and of-monks
pater in Mailros monasterio ordinis nostri, qui devotus
father at Melrose monastery of-order our who devoted
Malachiæ se orationibus satis humiliter commendavit. Is
to-Malachy himself to-the-prayers enough humbly commended he
advertens multos habere Episcopum socios, et equos paucos
noticing many to-have the-Bishop companions and horses few
(nam præter ministros, et clericos alios, quinque cum eo
for besides servants and clerics others five with him
erant presbyteri, et equi nonnisi tres), obtulit ei suum, quo
were priests and horses only three offered him his on-which
ipse vehebatur, hoc solum dolere se inquiens, quod esset
he was-carried this only to-grieve himself saying that it-was
runcinus dure portans. Et addidit: «Libentius dedissem,
a-nag hard carrying and he-added more-willingly I-would-have-given
si melior fuisset: sed, si dignamini, ducite qualemcunque
if better it-had-been but if you-deign lead whatever-it-is
vobiscum.» — «Et ego,» ait Episcopus, «eo libentius accipio,
with-you and I says the-Bishop by-this more-willingly accept
quo prædicas viliorem: quia non potest mihi vile esse,
by-which you-proclaim it-more-worthless because not can to-me worthless to-be
quidquid tam pretiosa voluntas obtulerit.» Et conversus ad
whatever so precious a-will has-offered and turned to
suos: «Hunc,» inquit, «sternite mihi, quia commodus satis,
his-own this-one he-says saddle for-me because comfortable enough
et sufficiens erit in longum.» Quo facto, ascendit: et
and sufficient it-shall-be for long which done he-mounted and
primo quidem durum, ut erat, sentiens, postmodum mira
at-first indeed hard as it-was feeling afterward by-wonderful
mutatione valde commodum sibi et suaviter ambulantem
change very comfortable to-him and sweetly walking

invenit. Et ne caderet super terram de sermone quem dixerat,
found and lest should-fall upon the-ground of the-word which he-had-said
usque ad nonum annum, quo mortuus est ipse, non defecit
even to the-ninth year in-which dead is he not it-failed
ei, factus optimus et pretiosissimus palefridus. Quodque
him made the-best and most-precious palfrey and-what
evidentius miraculum cernentibus fecit, de subnigro cœpit
a-more-evident miracle to-the-beholders made from blackish it-began
albescere, et non multo post vix inveniebatur albior illo.
to-whiten and not much after scarcely was-found whiter than-it

Romam tendens, et inde rediens, Claram-Vallem visitat

XVI · CLAIRVAUX AND ROME

Bernard meets Malachy on the way and receives him at Clairvaux. In Rome Innocent II refuses him leave to stay at Clairvaux but makes him legate for Ireland and confirms the new metropolis. Returning, he leaves four disciples at Clairvaux; with others sent later, they found an abbey with five daughters.

Mihi quoque in hac via datum est videre virum, et in
to-me also on this way given it-was to-see the-man and by
ejus visu et verbo refectus sum, et delectatus sum, sicut
his sight and word refreshed I-was and delighted I-was as
in omnibus divitiis. Et ego vicissim, peccator licet, inveni
in all riches and I in-turn sinner though I-found
gratiam in oculis ejus extunc, et deinceps usque ad obitum
favor in the-eyes his from-then and thereafter even to the-death
ipsius, sicut in proœmio præfatus sum. Ipse etiam dignatus
his as in the-preface said-before I-have he also having-deigned
divertere ad Claram-Vallem, visis fratribus, compunctus
to-turn-aside to Clairvaux seen the-brothers pierced-with-compunction

est: et illi non mediocriter ædificati in præsentia et sermone
was and they not middlingly edified in the-presence and speech
ejus. Et acceptans locum, et nos, atque intimis visceribus
his and accepting the-place and us and in-inmost vitals
colligens, valedixit nobis, et abiit. Qui transalpinans, cum
gathering said-farewell to-us and went-away who crossing-the-Alps when
venisset Iporiam civitatem Italiæ, hospitis sui parvulum
he-had-come to-Ivrea a-city of-Italy of-host his the-little
filium, qui male habens moriturus erat, continuo sanavit.
son who badly faring about-to-die was at-once he-healed
Erat tunc temporis in Sede apostolica felicis memoriæ
there-was at-that of-time in the-See apostolic of-happy memory
Innocentius secundus papa: qui eum benigne suscepit, humane
Innocent the-second pope who him kindly received humanely
satis illi super longa peregrinatione compassus. Et primo
enough with-him over the-long pilgrimage sympathizing and first
quidem Malachias, quod altius infixerat animo, cum
indeed Malachy what more-deeply he-had-fixed in-mind with
multis lacrymis implorabat, licere sibi vivere, et mori in
many tears implored to-be-allowed him to-live and to-die in
Clara-Valle, permissu et benedictione summi Pontificis. Et
Clairvaux by-the-permission and blessing of-the-highest Pontiff and
petiit hoc, non oblitus ad quod venerat, sed affectus quo
he-sought this not forgetful for what he-had-come but affected by-which
venerat desiderio Claræ-Vallis. Non autem obtinuit, quod virum
he-had-come by-desire of-Clairvaux not moreover he-obtained because the-man
Apostolicus lucris potius uberioribus occupandum decerneret.
the-Apostolic-one with-gains rather richer to-be-occupied judged
Nec tamen omnino frustratus est a desiderio cordis sui, cui
nor yet wholly disappointed was-he of the-desire of-heart his to-whom
mori ibi, etsi non vivere, donatum est. Mensem integrum
to-die there though not to-live granted was a-month whole

fecit in Urbe, loca sancta perambulans, et frequentans
he-spent in the-City the-places holy walking-through and frequenting
causa orationis. Cumque per id temporis sæpe ac diligenter
for-the-sake of-prayer and-when through that time often and diligently
ab eo, et ab his qui cum eo erant, summus Pontifex
from him and from those who with him were the-highest Pontiff
inquisisset esse patriæ, mores gentis, statum
had-inquired the-condition of-the-fatherland the-manners of-the-people the-state
Ecclesiarum, et quanta in terra Deus per eum operatus
of-the-Churches and how-much in the-land God through him worked
fuisset: paranti jam repatriare commisit vices suas, per
had to-him-preparing now to-return-home he-committed duties his through
universam Hiberniam legatum illum constituens. Significatum
all Ireland legate him appointing indicated
siquidem erat ei ab episcopo Gilleberto, qui, ut supra
since it-had-been to-him by bishop Gilbert who as above
memoravimus, tunc legatus exstiterat, quod jam non posset
we-mentioned then legate had-been that now not he-could
præ senio et debilitate corporis villicare. Post hæc petit
for old-age and weakness of-body to-steward after these-things seeks
Malachias confirmari novæ metropolis constitutionem, et
Malachy to-be-confirmed of-the-new metropolis the-constitution and
utriusque sedis pallia sibi dari. Et confirmationis quidem
of-both sees the-pallia to-himself to-be-given and of-the-confirmation indeed
privilegium mox accepit: «De palliis autem,» ait summus
the-privilege soon he-received about the-pallia moreover says the-highest
pontifex, «oportet solemnius agi. Convocatis episcopis,
pontiff it-behooves more-solemnly to-be-acted convoked the-bishops
et clericis, et majoribus terræ, celebrabis generale
and clerics and the-greater-men of-the-land you-shall-celebrate a-general
concilium: et sic conniventia et communi voto universorum
council and so with-the-consent and common wish of-all

per honestas personas requiretis pallium, et dabitur
through honorable persons you-shall-seek the-pallium and it-shall-be-given
vobis.» Deinde tollens mitram de capite suo, imposuit
to-you then taking the-miter from head his he-placed-it
capiti ejus: sed et stolam cum manipulo dedit, quibus
on-the-head his but also the-stole with the-maniple he-gave which
uti inter offerendum solebat. Et salutatum in osculo pacis
to-use during offering he-was-wont and greeted in the-kiss of-peace
dimisit eum, apostolica fultum benedictione et auctoritate.
he-dismissed him with-apostolic supported blessing and authority
Qui revertens per Claram-Vallem, suam secundo nobis
who returning through Clairvaux his a-second-time to-us
largitus est benedictionem. Et alta suspiria trahens, quod
bestowed has blessing and deep sighs drawing because
non liceret sibi pro suo desiderio remanere: «Hos,»
not it-was-allowed him according-to his desire to-remain these
inquit, «interim pro me, oro ut retineatis, qui a vobis
he-says meanwhile for me I-pray that you-keep who from you
discant, quod nos postmodum doceant.» Et infert: «Erunt
may-learn what to-us afterward they-may-teach and he-adds they-shall-be
nobis in semen, et in semine isto benedicentur gentes, et
for-us for seed and in seed this shall-be-blessed the-nations and
illæ gentes, quæ a diebus antiquis monachi quidem nomen
those nations which from days ancient of-a-monk indeed the-name
audierunt, monachum non viderunt.» Et dimissis quatuor a
have-heard a-monk not have-seen and left four from
latere suo, abiit: qui probati, et digni inventi monachi
side his he-went-away who proved and worthy found monks
facti sunt. Post aliquod tempus, cum jam Sanctus esset
made were after some time when already the-Saint was
in terra sua, misit alios, et de illis factum est similiter.
in land his he-sent others and about them done it-was likewise

Quibus per aliquantum tempus instructis, et eruditis corde
who for some time instructed and taught in-heart
in sapientia, dato eis in patrem sancto fratre Christiano,
in wisdom given to-them as father the-holy brother Christian
qui erat unus ex ipsis, emisimus eos, adjungentes de nostris
who was one of them we-sent-out them adding of ours
quanti sufficerent ad numerum abbatiæ. Quæ concepit, et
as-many-as sufficed for the-number of-an-abbey which conceived and
peperit filias quinque: et sic multiplicato semine, augescit in
bore daughters five and so with-multiplied seed grows by
dies numerus monachorum, juxta desiderium et vaticinium
days the-number of-monks according-to the-desire and prophecy
Malachiæ. Nunc jam repetamus ordinem narrationis.
of-Malachy now now let-us-take-up-again the-order of-the-narrative

Diversa beneficia sanitatum per eum collata

XVII · HEALINGS IN SCOTLAND

In Scotland Malachy heals King David's son Henry, a mute girl, and a frenzied woman. Waiting for a crossing he builds a wattled oratory and blesses a cemetery where miracles continue, among them a woman saved from a would-be rapist by a toad.

Malachias profectus a nobis, prospere pervenit in Scotiam.
Malachy setting-out from us prosperously arrived in Scotland
Et invenit David regem, qui adhuc hodie superest, in
and found David the-king who still today survives in
quodam castello suo: cujus filius infirmabatur ad mortem. Ad
a-certain castle his whose son was-sick unto death to
quem ingressus, honorifice a rege susceptus, et humiliter
whom entering honorably by the-king received and humbly

exoratus, ut sanaret filium suum; aqua, cui benedixit,
entreated that he-should-heal son his with-water which he-had-blessed
aspersit juvenem, et intuens in eum, ait: «Confide, fili,
he-sprinkled the-youth and gazing on him says take-heart son
non morieris hac vice.» Dixit hoc, et die sequenti,
not you-shall-die this time he-said this and on-the-day following
secundum dictum prophetæ, secuta est sanitas, sanitatem
according-to the-saying of-the-prophet followed has health health
lætitia patris, clamor et strepitus totius exsultantis
the-joy of-the-father the-shout and din of-the-whole exulting
familiæ. Exiit sermo ad omnes, nec enim quod in domo
household went-out the-word to all nor for what in the-house
regia et Regis acciderat filio, latere potuit. Et ecce
royal and of-the-King had-happened to-the-son to-be-hidden could and behold
ubique resultans gratiarum actio, et vox laudis, tum
everywhere resounding of-thanks the-giving and the-voice of-praise both
pro salute domini, tum pro miraculi novitate. Henricus est
for the-safety of-the-lord and for of-the-miracle the-novelty Henry is
iste: nam vivit adhuc unicus patris sui, miles fortis et
this-one for he-lives still the-only-son of-father his a-knight brave and
prudens, patrizans, ut aiunt, in sectando justitiam et
prudent taking-after-his-father as they-say in pursuing justice and
amorem viri. Et amavit uterque Malachiam, quandiu vixit,
love of-the-man and loved each Malachy as-long-as he-lived
tanquam qui illum a morte revocasset. Rogabant eum
as one-who him from death had-called-back they-asked him
manere per aliquot dies: sed ille declinans gloriam, moram
to-stay for some days but he avoiding glory delay
non sustinuit, et mane carpebat iter. Transeunti
not endured and in-the-morning took-up the-road passing
igitur per villam, nomine Crugeldum, occurrit puella muta.
therefore through a-village by-name Cruggleton met-him a-girl dumb

Orante illo, solutum est vinculum linguæ ejus, et loquebatur
praying he loosed was the-bond of-tongue her and she-spoke
recte. Dehinc villam ingrediens, quam nominant ecclesiam
rightly thence a-village entering which they-name the-church
Sancti-Michaelis, oblatam sibi mulierem phreneticam, et
of-Saint-Michael offered to-him a-woman frenzied and
vinctam funibus, coram omni populo curat, et dimissa
bound with-ropes before all the-people he-cures and with-her-sent-away
incolumi, proficiscitur. Perveniens vero ad portum Laperasperi,
unharmed he-sets-out arriving but at the-port of-Lapasperi
transitum ibi per aliquot dies præstolabatur: sed mora
the-crossing there for some days he-awaited but the-delay
minime transiit otiosa. Construitur interim de virgis in
least passed idle is-built meanwhile of rods into
sepem textis oratorium, ipso jubente, ipso operante pariter.
a-hedge woven an-oratory he ordering he working alike
Consummatum circumdedit vallo, atque interjacens
completed he-surrounded-it with-a-rampart and the-lying-between
spatium in cœmeterium benedixit. Sane merita benedicentis
space into a-cemetery he-blessed truly the-merits of-the-blesser
miracula satis declarant, quæ usque hodie ibi actitari feruntur.
the-miracles enough declare which even today there to-be-done are-reported
Inde est, quod de finitimis locis infirmos et male habentes
thence it-is that from neighboring places the-sick and badly (those)-faring
illi portare consueverunt, et sanantur multi. Mulier totis
thither to-carry they-have-been-wont and are-healed many a-woman with-all
dissolutis membris, plaustro vecta illuc, pedibus suis remeavit
loosened limbs by-a-cart carried thither on-feet her returned
domum, una duntaxat nocte non frustra in loco sancto
home one only night not in-vain in the-place holy
præstolata misericordiam Domini. Alia quædam ibidem
having-awaited the-mercy of-the-Lord another certain-woman in-the-same-place

pernoctabat in oratione: quam forte reperiens solam homo
spent-the-night in prayer whom by-chance finding alone a-man
barbarus, accensus libidine, et sui minime compos, irruit
barbarous inflamed with-lust and of-himself least master rushed
rabiosus in eam. Conversa illa, et tremefacta, suspiciens
rabid upon her turning she and trembling looking-up
advertit hominem plenum diabolico spiritu: «Heus tu,»
noticed the-man full of-diabolical spirit ho you
inquit, «miser, quid agis? Considera ubi es, reverere
she-says wretch what are-you-doing consider where you-are revere
hæc sancta, defer Deo, defer servo ejus Malachiæ, parce
these holy-things defer to-God defer to-servant his Malachy spare
et tibi ipsi.» Non destitit ille, furiis agitatus iniquis. Et
also to-you yourself not desisted he by-furies driven wicked and
ecce (quod horribile dictu est) venenatum et tumidum
behold what horrible to-say is a-venomous and swollen
animal, quod bufonem vocant, visum est reptans exire
animal which a-toad they-call seen was creeping to-come-out
deinter femora mulieris. Quid plura? Terrefactus resilit
from-between the-thighs of-the-woman what more terrified springs-back
homo, et datis saltibus, festinus oratorio exsilit. Ille
the-man and with-given leaps hastily from-the-oratory leaps-out he
confusus abscessit, et illa intacta remansit, magno quidem
confounded went-away and she untouched remained by-a-great indeed
et Dei miraculo, et merito Malachiæ. Et pulchre operi
and of-God miracle and by-the-merit of-Malachy and beautifully to-a-work
fœdo et abominando fœdum intervenit et abominabile
foul and abominable a-foul intervened and abominable
monstrum. Non prorsus aliter decuit bestialem exstingui
monster not at-all otherwise befitted bestial to-be-extinguished
libidinem, quam per frigidissimum vermem: nec aliter
lust than through a-most-cold worm nor otherwise

temerarium frenari ausum, frustrari conatum, quam per
rash to-be-reined daring to-be-frustrated attempt than through
vilem, inutilemque bestiolam. Et hæc loco isto sufficiant
a-vile and-useless little-beast and these in-place this let-suffice
pauca de pluribus: nunc jam reliqua prosequamur.
few of many now now the-rest let-us-pursue

Reversus in patriam, totus curæ pastorali et reformationi incumbit

XVIII · LEGATE IN IRELAND

Malachy returns to Bangor amid great joy and takes up his legation, holding councils everywhere, restoring good ancient traditions and making new laws, which are received as from heaven. Bernard promises a few of the miracles that confirm them.

Ascendit Malachias navem, et prospere navigans, applicuit
boarded Malachy a-ship and prosperously sailing landed
monasterio suo Benchorensi, ut primi filii primam reciperent
at-monastery his of-Bangor that the-first sons the-first might-receive
gratiam. Quid animi putas gessisse illos, sano de via
grace what of-mind do-you-think to-have-borne they safe from a-journey
tam longa recepto patre, et illo patre? Nec mirum, si se
so long received the-father and that father nor wonderful if itself
tota in gaudium effuderunt viscera eorum in reditu ejus,
wholly into joy poured-out the-vitals their at the-return his
quando et exteris circumquaque gentibus incredibilem mox
when also to-outside round-about peoples incredible soon
lætitiam velox rumor invexit. Denique de civitatibus, et
gladness swift rumor brought finally from cities and
castellis, et vicis occurrunt ei; et quocumque divertat,
castles and villages they-run-to him and wherever he-turns-aside

suscipitur exsultatione universæ terræ. Verumtamen non sapit
he-is-received with-the-exultation of-the-whole land nevertheless not has-savor
honor. Opus exercetur legationis: multis in locis celebrantur
honor the-work is-exercised of-the-legation many in places are-celebrated
conventus multi, ne qua regio, seu portio regionis, legationis
assemblies many lest any region or portion of-a-region of-the-legation
fructu et utilitate fraudetur. Seminatur super omnes aquas:
by-the-fruit and usefulness be-defrauded is-sown over all waters
non est qui se abscondat ab opera sollicitudinis ejus.
not there-is one-who himself may-hide from the-work of-solicitude his
Non sexus, non ætas, non conditio, non professio reputatur.
not sex not age not condition not profession is-reckoned
Ubique semen spargitur salutare, ubique intonat tuba
everywhere seed is-scattered saving everywhere thunders the-trumpet
cœlestis. Ubique discurrit, ubique irrumpit, evaginato gladio
heavenly everywhere he-runs-about everywhere he-bursts-in with-unsheathed sword
linguæ ad faciendam vindictam in nationibus, increpationes
of-the-tongue for doing vengeance on the-nations rebukes
in populis. Terror ejus super facientes mala. Clamat iniquis,
on the-peoples the-terror his over those-doing evil he-cries to-the-wicked
Nolite inique agere; et delinquentibus, Nolite exaltare cornu.
do-not wickedly act and to-the-offending do-not exalt the-horn
Religio ubique plantatur, propagatur, fovetur. Oculi ejus super
religion everywhere is-planted propagated cherished eyes his over
eos, et cura ejus ad necessitates eorum. In conciliis, quæ
them and care his for needs their in councils which
passim celebrantur, repetuntur antiquæ traditiones, quas tamen
everywhere are-celebrated are-renewed ancient traditions which yet
bonas fuisse constiterit, abolitas vero negligentia sacerdotum.
good to-have-been it-was-agreed abolished but by-the-negligence of-priests
Nec modo vetera instaurantur, cuduntur et nova; et
nor only old-things are-restored are-forged also new-things and

quæcumque promulgaverit, tanquam cœlitus edita acceptantur,
whatever he-promulgated as from-heaven issued are-accepted
tenentur, scripto mandantur ad memoriam posterorum. Quidni
are-held to-writing are-committed for the-memory of-posterity why-not
cœlitus missa crederentur, quæ tot cœlestia confirmant
from-heaven sent should-they-be-believed which so-many heavenly confirm
miracula? Et ut fidem dictis faciam, perstringam nonnulla
miracles and that credit to-my-words I-may-make I-shall-touch-on some
paucis. Quis enim cuncta enumeret? Quanquam libentius,
in-few who for all-things could-enumerate although more-willingly
fateor, imitandis immorer, quam admirandis.
I-confess on-things-to-be-imitated I-dwell than on-things-to-be-wondered-at

Virtutum ejus insignia, et mores vero præsule digni

XIX · HIS WAY OF LIFE

Malachy's bearing and life are his greatest miracle: always the same, grave but not austere, owning nothing, walking the dioceses on foot and living from the gospel. Bernard contrasts him at length with the prelates who lord it over the clergy and seek their own.

Et meo quidem judicio primum et maximum miraculum,
and in-my indeed judgment the-first and greatest miracle
quod fecit, ipse erat. Ut enim taceam interiorem hominem
which he-did he was that for I-may-pass-over the-inner man
ejus, cujus pulchritudinem, fortitudinem, puritatem satis
his whose beauty strength purity enough
indicabant mores ipsius et vita, ipsum exteriorem ita uno
indicated the-manners his and life the-very outer-man so in-one
semper modo, ipsoque modestissimo et decentissimo gessit,
always manner and-that most-modest and most-becoming he-bore

ut nil prorsus appareret in eo, quod posset offendere
that nothing at-all appeared in him which could to-offend
intuentes. Et quidem qui non offendit in verbo, ille perfectus
the-beholders and indeed who not offends in word he perfect
est vir. At vero in Malachia quis unquam, etiamsi curiosius
is man but indeed in Malachy who ever even-if more-curiously
observarit, deprehendit otiosum, non dico verbum, sed
he-shall-have-watched caught idle not I-say a-word but
nutum? Quis manum, pedemve moventem frustra? Imo quid
a-nod who a-hand or-a-foot moving in-vain nay what
non ædificans in ejus incessu, aspectu, habitu, vultu?
not edifying in his gait look bearing countenance
Denique vultus hilaritatem nec fuscavit mœror, nec
finally of-countenance the-cheerfulness neither darkened sorrow nor
levigavit risus. Totum in eo disciplinatum, totum insigne
made-light laughter all in him disciplined all a-mark
virtutis, perfectionis forma. Per omnia serius, sed non austerus.
of-virtue of-perfection the-form in all-things serious but not austere
Remissus interdum, dissolutus nunquam. Negligens nihil,
relaxed sometimes dissolute never neglecting nothing
etsi pro tempore multa dissimulans. Quietus sæpe, sed
though for the-time many-things dissembling quiet often but
minime aliquando otiosus. A die primo conversionis suæ
least ever idle from the-day first of-conversion his
usque ad extremum vitæ, sine proprio vixit. Non servos,
even to the-end of-life without his-own he-lived not men-servants
non ancillas, non villas, non viculos, non denique quidquam
not maid-servants not estates not hamlets not finally anything
redituum ecclesiasticorum sæculariumve, vel in ipso habuit
of-revenues ecclesiastical or-secular even in the-very he-had
episcopatu. Mensæ episcopali nihil prorsus constitutum, vel
bishopric for-the-table episcopal nothing at-all established or

assignatum, unde Episcopus viveret. Nec enim vel domum
assigned whence the-Bishop might-live nor for even a-house
propriam habuit. Erat autem pene incessanter circuiens
his-own he-had he-was moreover almost unceasingly going-round
parochias omnes, Evangelio serviens, et de Evangelio vivens
the-dioceses all the-Gospel serving and from the-Gospel living
sicut constituit ei Dominus: Dignus est, inquiens, operarius
as appointed for-him the-Lord worthy is saying the-workman
mercede sua. Nisi quod frequentius ipsum Evangelium sine
of-wage his except that more-often the-very Gospel without
sumptu ponens, de laboribus suis suorumque ferebat, unde
cost setting from labors his and-of-his-own he-bore whence
se et eos qui secum laborabant, in opere ministerii
himself and those who with-him labored in the-work of-the-ministry
sustentaret. Porro si interdum quiescere oporteret, in sanctis
he-might-sustain moreover if sometimes to-rest it-behooved in holy
hoc faciebat locis, quæ ipse per Hiberniam sparserat
this he-did places which he through Ireland had-scattered
universam: apud quos vero moram facere libuisset, illorum se
whole among whom but delay to-make it-pleased to-their himself
conformavit moribus et observantiis, communi contentus
he-conformed manners and observances with-the-common content
vita et mensa. Non fuit in victu, non fuit in vestitu,
life and table not there-was in food not there-was in clothing
in quo potuisset Malachias dignosci inter cæteros fratres:
in which could-have Malachy to-be-distinguished among the-other brothers
in tantum, cum major esset, humiliavit se in omnibus.
in so-much though greater he-was he-humbled himself in all-things
Denique cum exiret ad prædicandum, cum peditibus pedes
finally when he-went-out for preaching with those-on-foot on-foot
et ipse ibat, episcopus et legatus. Forma apostolica hæc: et
also he went bishop and legate the-form apostolic this and

inde magis mira in Malachia, quo rara nimis in aliis.
thence more wonderful in Malachy by-which rare too-much in others
Verus profecto apostolorum hæres est iste, qui talia agit.
the-true surely of-the-apostles heir is he who such-things does
Sed advertere est, quomodo dividat hæreditatem cum fratribus
but to-notice it-is how he-divides the-inheritance with brothers
suis, æque nepotibus Apostolorum. Illi dominantur in clero:
his equally grandsons of-the-Apostles those lord-it in the-clergy
iste dum esset liber ex omnibus, omnium se servum
he while he-was free of all of-all himself the-servant
fecit. Illi aut non evangelizantes manducant, aut evangelizant
made those either not evangelizing eat or evangelize
ut manducent: Malachias imitans Paulum, manducat ut
that they-may-eat Malachy imitating Paul eats that
evangelizet. Illi fastum et quæstum æstimant pietatem:
he-may-evangelize those pomp and gain reckon piety
Malachias hæreditate vindicat sibi opus et onus. Illi
Malachy by-inheritance claims for-himself the-work and the-burden those
felices se credunt, si dilataverint terminos suos:
happy themselves believe if they-shall-have-widened boundaries their
Malachias in dilatanda charitate gloriatur. Illi congregant in
Malachy in widening charity glories those gather into
horrea, et dolia replent, unde onerent mensas: Malachias
barns and casks fill whence they-may-load tables Malachy
colligit in deserta et solitudines, unde impleat cœlos. Illi,
collects into deserts and solitudes whence he-may-fill the-heavens those
cum accipiant decimas, et primitias, et oblationes, insuper
though they-receive tithes and first-fruits and offerings besides
et de Cæsaris beneficio telonia, et tributa, et alios redditus
and from of-Caesar benefice tolls and tributes and other revenues
infinitos, solliciti sunt nihilominus, quid manducent, et quid
countless anxious are nonetheless what they-may-eat and what

bibant: Malachias nihil horum habens, multos tamen
they-may-drink Malachy nothing of-these having many yet
locupletat de promptuario fidei. Illis nec cupiditatis,
enriches from the-storehouse of-faith for-those neither of-greed
nec sollicitudinis ullus est finis; Malachias cupiens nihil,
nor of-anxiety any is end Malachy desiring nothing
non novit tamen cogitare de crastino. Illi a pauperibus
not knew yet to-think about the-morrow those from the-poor
exigunt quod dent divitibus: iste sollicitat divites pro
exact what they-may-give to-the-rich he solicits the-rich for
pauperibus sustentandis. Illi marsupia vacuant subditorum:
the-poor to-be-sustained those the-purses empty of-their-subjects
iste pro peccatis eorum altaria cumulat votis, hostiisque
he for the-sins their the-altars heaps with-vows and-victims
pacificis. Illi alta palatia erigunt, turres ac mœnia ad cœlos
peaceable those high palaces raise towers and walls to the-heavens
levant; Malachias non habens ubi caput reclinet, opus facit
lift Malachy not having where his-head he-may-lay the-work does
evangelistæ. Illi equos ascendunt cum turba hominum gratis
of-an-evangelist those horses mount with a-crowd of-men freely
manducantium, panem, et non suum; Malachias septus
eating bread and not their-own Malachy hedged
sanctorum fratrum collegio, pedes circuit, portans panes
of-holy brothers by-a-college on-foot goes-round carrying the-bread
Angelorum, quibus satiet animas esurientes. Illi plebes
of-Angels with-which he-may-sate souls hungry those the-peoples
ne agnoscunt quidem: iste erudit. Illi potentes et tyrannos
not know even he teaches those the-powerful and tyrants
honorant: iste punit. O virum apostolicum, quem tot et
honor he punishes O man apostolic whom so-many and
talia nobilitant signa apostolatus sui! Quid ergo mirum, si
such ennoble signs of-apostleship his what therefore wonderful if

mira est operatus, sic mirabilis ipse? Imo vero non ipse, sed
wonders he-has worked so wonderful himself nay but not he but
Deus in ipso. Alioquin tu es Deus, inquit, qui facis mirabilia.
God in him otherwise you are God he-says who do wonders

Energumenos vexatos a dæmoniis liberat

XX · DEMONS DRIVEN OUT

Malachy drives a demon from a woman at Coleraine though it passes back and forth to another. A sick man crawls to the straw where Malachy slept and escapes the demons; Bernard lists other demoniacs, madmen, and a mute girl healed.

Erat mulier in civitate Culratim, dæmonium habens. Vocatus
there-was a-woman in the-city Coleraine a-demon having called
est Malachias; orat pro addicta, urget invasorem;
was Malachy he-prays for the-possessed-woman he-presses the-invader
exit. Sed nondum exsaturata nequitia ejus, miseram invadit
it-goes-out but not-yet sated wickedness its the-wretched invades
mulierculam, quæ forte prope assisteret. Et Malachias: «Non
little-woman who by-chance near was-standing and Malachy not
ad hoc,» inquit, «tibi illam tuli, ut hanc pervaderes: exi
for this he-says for-you her I-took that this-one you-might-invade go-out
et ab ea.» Paret, sed repetit priorem. Qua denuo pulsus,
also from her it-obeys but seeks-again the-former from-which again driven
recurrit in alteram. Ita per aliquod spatium alternatim
it-runs-back into the-other so through some space by-turns
vexabat illas, hinc inde refugiens. Tunc sanctus indignans
it-harried them hither thither fleeing then the-saint indignant
sibi illudi a dæmone, colligensque spiritum, infremuit, et
himself to-be-mocked by the-demon and-gathering his-spirit roared and

totis viribus fidei facto impetu in adversarium, ab utraque
with-all strength of-faith a-made onrush upon the-adversary from both
fugavit, et quidem non minus vexatum his, quas vexaverat
he-routed-it and indeed not less harried than-these whom had-harried
ipse. Cæterum quod moram fecit sancto, non putes, lector,
it for-the-rest that delay it-made for-the-saint do-not think reader
fuisse virtutis ejus, sed dispensationis divinæ: ut videlicet ex
to-have-been of-power his but of-dispensation divine that namely from
hoc manifestior fieret et maligni præsentia, et victoria
this more-manifest might-become both of-the-malign-one the-presence and the-victory
Malachiæ. Denique audi quid alibi fecerit, non autem per
of-Malachy finally hear what elsewhere he-did not moreover through
præsentiam suam. Et utique potuit præsens, quod absens valuit.
presence his and surely he-could present what absent he-availed
In regione aquilonaris partis Hiberniæ jacebat infirmus in
in the-region of-the-northern part of-Ireland lay a-sick-man in
domo, nec dubium quin dæmonum maleficio. Nam quadam
a-house nor doubt but-that of-the-demons by-sorcery for one
nocte audivit eos loquentes, dicente altero ad alterum: «Vide
night he-heard them speaking saying one to the-other see
ne miser iste hypocritæ illius stratum, stramenve contingat, et
lest wretch this of-hypocrite that the-bed or-the-straw touch and
sic effugiat manus nostras.» Cognovit homo, quod Malachiam
so escape hands our knew the-man that of-Malachy
loquerentur, quem non multo ante in eadem domo meminerat
they-spoke whom not much before in the-same house he-remembered
pernoctasse. Et adhuc stramen in loco: sumptaque fiducia,
to-have-spent-the-night and still the-straw in its-place and-taken confidence
et quo potuit conatu, cœpit repere debilis corpore, sed
and with-what he-could effort he-began to-creep weak in-body but
fide fortis. Et ecce in aere clamor et vociferatio: «Prohibe
in-faith strong and behold in the-air a-shout and a-crying-out prevent

eum, prohibe; retine eum, retine: amittimus prædam.» Verum
him prevent hold him hold we-are-losing the-prey but
is quem portabat fides et desiderium evadendi, quanto
he whom carried faith and the-desire of-escaping by-how-much
plus clamabant illi, tanto magis genibus manibusque nitens,
more shouted they by-so-much more on-knees and-hands straining
ad remedium festinabat. Et perveniens ascendit lectulum,
to the-remedy he-hastened and arriving he-climbed-up the-little-bed
volutatur in stramine, audit ululatum plangentium: «Heu,
rolls in the-straw hears the-howling of-the-lamenters alas
heu! ipsi nos prodidimus, decepti sumus, evasit.» Et
alas we ourselves have-betrayed deceived we-are he-has-escaped and
dicto citius recessit ab eo dæmonum terror et horror
than-said quicker withdrew from him of-the-demons the-terror and horror
quem patiebatur, et omnis pariter ægritudo. In Lesmor
which he-suffered and all equally sickness in Lismore
civitate homo a dæmonio vexatus, per Malachiam liberatus
city a-man by a-demon harried through Malachy freed
est. Item transeunti aliquando per Laginiam, oblatus illi
was likewise to-him-passing once through Leinster offered to-him
infans habens dæmonium, sanus relatus est. In regione
an-infant having a-demon healthy carried-back was in region
eadem ligatam funibus phreneticam solvi jussit, et in
the-same bound with-ropes a-frenzied-woman to-be-loosed he-ordered and in
aqua, quam benedixit, lavari. Lota est, et sanata est.
the-water which he-blessed to-be-washed washed she-was and healed she-was
Alteram quoque in Saballo regione Ulydiæ, membra propria
another also in Saul a-region of-Ulster limbs her-own
dentibus laniantem, orando et tangendo curavit. Amentem
with-teeth tearing by-praying and by-touching he-cured a-mad
hominem, multa prædicentem futura, amici et propinqui
man many-things foretelling future friends and kinsmen

adducunt ad Dei hominem, vinctum funibus fortiter, quod
bring to of-God the-man bound with-ropes strongly because
fortem ad nocendum rabies ipsa fecisset, et terribilem
strong for harming the-madness itself had-made-him and terrible
valde. Orat Malachias; et incontinenti æger sanatur,
very prays Malachy and forthwith the-sick-man is-healed
et solvitur. Factum est hoc loco quodam, cujus nomen
and is-loosed done was this in-a-place certain whose name
tacemus, quod nimis barbarum sonet, sicut et alia multa.
we-keep-silent because too barbarous it-sounds as also others many
Alio tempore in præfata civitate Lesmor puellam mutam
at-another time in the-aforesaid city Lismore a-girl dumb
parentes ejus in media platea offerunt transeunti, cum
parents her in the-middle-of the-square offer to-him-passing with
multa supplicatione rogantes ut ei subvenire dignetur. Stat
much supplication asking that her to-help he-deign stands
Malachias, et facta oratione, tangens digito linguam
Malachy and with-made prayer touching with-finger tongue
ejus, sputum misit in os ejus et loquentem dimisit.
her spittle he-sent into mouth her and speaking sent-her-away

Beneficia moribundis et parturientibus præstita

XXI · THE DYING AND THE CHILDBEARING

A mute woman says the Lord's Prayer, and a dying rich man at Antrim recovers his speech to confess. A blessed cup brings an overdue birth at Down, and at his prayer a woman who has carried her child fifteen months gives birth in a field.

Exiens de quadam ecclesia, obvium habuit hominem cum
going-out from a-certain church in-the-way he-had a-man with
uxore sua, quæ non poterat loqui. Rogatus ut ejus
wife his who not could to-speak asked that on-her
misereatur, stat in porta, populo circumstante; et data
he-have-mercy he-stands in the-door with-the-people standing-around and given
benedictione super eam, jubet dominicam dicere orationem.
a-blessing over her he-bids the-Lord's to-say prayer
Dixit illa, et populus benedixit Dominum. In civitate, cui
said she and the-people blessed the-Lord in the-city to-which
nomen Oenthreb, decumbens lectulo quidam dives, jam dies
the-name Antrim lying-ill in-bed a-certain rich-man already days
duodecim privatus linguæ officio, ad jussionem visitantis
twelve deprived of-the-tongue the-office at the-bidding of-visiting
se sancti, loquelam recuperat, eucharistiam sumit: et ita
him the-saint speech recovers the-eucharist takes and so
munitus, extremum in bona confessione efflavit spiritum.
fortified the-last in good confession he-breathed-out spirit
O oliva fructifera in domo Dei! o oleum jucunditatis, ungens
O olive fruitful in the-house of-God O oil of-gladness anointing
et lucens! Et splendore miraculi illustravit sanos, et
and shining both with-the-splendor of-the-miracle he-lit-up the-healthy and
suavitate beneficii unxit infirmum, cui mox morituro
with-the-sweetness of-the-benefit anointed the-sick-man for-whom soon about-to-die

salutarem confitendi et communicandi obtinuit facultatem.
the-saving of-confessing and of-communicating he-obtained opportunity
Intravit ad eum quidam de nobilibus, habens ei aliquid
entered to him a-certain-one of the-nobles having to-him something
dicere. Qui inter loquendum, fide plenus, tres juncos pie
to-say who while speaking with-faith full three rushes piously
furatus de lectulo, in quo ille sedebat, tulit secum: et
having-stolen from the-little-bed in which he sat carried with-himself and
multa Deus de furto pietatis est operatus, fide illius,
many-things God from the-theft of-piety has worked by-faith his
et Præsulis sanctitate. Forte venerat in civitatem, nomine
and of-the-Prelate by-the-holiness by-chance he-had-come into the-city by-name
Duevania. Et cum sederet ad mensam, ingressus vir nobilis
Down and when he-sat at table having-entered a-man noble
de civitate ipsa humiliter supplicat pro uxore prægnante,
from city that humbly entreats for his-wife pregnant
quæ jam solemne omne præterisset tempus pariendi, ita ut
who already appointed every had-passed time of-bearing so that
mirarentur omnes; et nemo, qui aliud quam vitæ periculum
wondered all and no-one who other than of-life peril
crederet imminere. Rogat et cum eo Neemias, episcopus illius
believed to-impend asks also with him Nehemiah bishop of-that
civitatis, qui juxta eum sedebat: rogant et cæteri, quotquot
city who beside him sat ask also the-others as-many-as
aderant simul discumbentes. Tum ille: «Compatior ei,» inquit,
were-present together reclining then he I-pity her he-says
«quod bona mulier sit, et pudica. Et porrigens viro
because a-good woman she-is and chaste and holding-out to-the-man
poculum, cui benedixerat: «Vade,» inquit, «da illi bibere, sciens
a-cup which he-had-blessed go he-says give her to-drink knowing
eam sumpto benedictionis potu, et sine mora, et sine
her having-taken of-the-blessing the-draft both without delay and without

periculo parituram.» Factum est quod præcepit, et nocte
peril about-to-give-birth done was what he-had-commanded and on-night
ipsa subsecutum est quod promisit. Sedebat in campo
that followed has what he-had-promised he-was-sitting in a-field
cum Comite Ulydiæ aliqua tractans, et multitudo copiosa
with the-Earl of-Ulster some-things treating and a-multitude copious
circa eos. Venit mulier gravida, et vere gravis. Indicat se
around them came a-woman pregnant and truly heavy she-shows herself
contra omnes naturæ leges retinere partum jam quindecim
against all of-nature laws to-retain the-birth already fifteen
mensibus et diebus viginti. Compassus Malachias super novo
months and days twenty pitying Malachy over the-new
et inaudito incommodo, orat, et mulier parit. Qui
and unheard-of trouble prays and the-woman gives-birth those-who
aderant, lætati sunt, et mirati sunt. Omnes enim viderunt, in
were-present rejoiced have and wondered have all for saw in
qua facilitate et velocitate loco eodem enixa sit, et triste
what ease and speed in-place the-same delivered she-was and the-sad
negati partus periculum miraculo commutatum jucundiori.
of-a-denied birth peril by-miracle changed more-joyful

Concubinario obstinato exitium denuntiat

XXII · THE INCESTUOUS KNIGHT

Malachy publicly rebukes a knight who keeps his brother's concubine, and prays that God separate them. The knight goes off, rapes a woman, and is killed by her brothers on the spot, and the many sinners of the land are frightened into amendment.

Accidit ibidem quiddam pari quidem miraculo, sed sorte
it-happened in-the-same-place something by-equal indeed miracle but by-lot
dispari. Vidit hominem, qui publice tenere diceretur concubinam
unequal he-saw a-man who publicly to-keep was-said the-concubine
fratris; et hic erat miles, minister Comitis. Et publice
of-his-brother and this-one was a-knight a-servant of-the-Earl and publicly
conveniens incestuosum, alterum ei Joannem exhibuit: «Non
confronting the-incestuous-man another to-him John he-showed not
licet tibi, inquiens, «concubinam habere fratris tui.» At ille
it-is-lawful for-you saying the-concubine to-have of-brother your but he
alterum ipsi nihilominus Herodem redhibens, non modo non
another to-him nonetheless Herod returning not only not
audivit eum, sed et superbe respondit, et coram omnibus jurat
heard him but also proudly answered and before all swears
nunquam se dimissurum. Tum commotus Malachias, sicut
never himself to-let-her-go then moved Malachy as
erat pro justitia vehementer zelans: «Et Deus,» inquit, «te
he-was for justice vehemently zealous and God he-says you
ab illa separet vel invitum.» Parvi pendens ille, ex instanti
from her may-separate even unwilling little valuing-it he from the-instant
abiit indignabundus. Offendensque mulierem non longe a
went-off indignant and-coming-upon a-woman not far from
turba constituta in loco, vi oppressit eam, sicut erat
the-crowd placed in a-place by-force he-oppressed her as he-was

satanæ totus, cui paulo ante traditus fuerat. Nec latuit
of-Satan wholly to-whom a-little before handed-over he-had-been nor lay-hidden
flagitium. Ancilla, quæ dominam comitabatur, recurrens domum
the-outrage the-maid who her-mistress accompanied running-back home
(nempe haud procul aberat loco) nuntiat anhela quid
surely not far it-was-distant from-the-place announces panting what
mali acciderit. Ad quam vocem germani illius, qui domi erant,
of-evil had-happened at which word the-brothers her who at-home were
zelantes sororis stuprum, tota illo festinantia pervolant,
zealous-for of-their-sister the-violation with-all thither haste fly-to
pudicitiæ hostem, ipso in loco et opere sceleris deprehensum,
of-chastity the-enemy very in place and in-act of-crime caught
multis confossum vulneribus interimunt. Necdum conventus
with-many pierced wounds they-kill not-yet the-assembly
solutus erat, cum ecce armiger illius, quod evenerat,
broken-up was when behold the-squire his what had-happened
nuntiavit. Et mirati sunt universi, quod sententia Malachiæ
announced and wondered have all that the-sentence of-Malachy
tam celerem habuisset effectum. Timuerunt quique flagitiosi
so swift had-had effect feared all-the shameful-men
audito hoc verbo (nam multi erant in terra), et territi
heard this word for many there-were in the-land and terrified
purgati sunt, lavantes manus suas in sanguine peccatoris.
purged they-were washing hands their in the-blood of-the-sinner

Varia sanitatum beneficia variis præstita

XXIII · HEALINGS AND THE BISHOP OF CORK

Malachy heals Earl Diarmait, a paralytic boy whose father later breaks his pact, a boy's useless feet, and a lame man at Bangor. He names a poor foreign holy man bishop of Cork, who rises from his sickbed to obey, and sends three blessed apples that save a noblewoman dying of a flow of blood.

Diarmitium comitem, multo jam tempore decumbentem
Diarmait the-earl for-much already time lying-ill
lecto, duriter quidem increpans, quod malus homo esset,
in-bed harshly indeed rebuking because a-wicked man he-was
immoderatius serviens ventri et gulæ, benedicta aspersum aqua,
too-immoderately serving the-belly and gluttony with-blessed sprinkled water
surgere fecit sine mora, ita valentem, ut equum ascenderet
to-rise he-made without delay so strong that a-horse he-mounted
illico, et utique præter spem suam ipsius et suorum. In
at-once and surely beyond hope his-own of-himself and of-his-people in
urbe Caselensi venit homo ante eum cum filio paralytico,
the-city of-Cashel came a-man before him with a-son paralytic
rogans illum sanari: qui orans breviter, «Vade,» inquit, «filius
asking him to-be-healed who praying briefly go he-says son
tuus sanabitur.» It, et crastino redit cum filio, sed minime
your shall-be-healed he-goes and the-next-day returns with his-son but least
sanato. Tum surgens Malachias, et stans super eum diutius
healed then rising Malachy and standing over him longer
oravit, et ille sanatus est. Et conversus ad patrem: «Offer,»
prayed and he healed was and turned to the-father offer
inquit, «illum Deo.» Annuit homo, sed non tenuit: et post
he-says him to-God assented the-man but not kept-it and after
aliquot annos ille jam juvenis recidit in idipsum, sine dubio
some years he now a-youth fell-back into the-same without doubt

propter inobedientiam patris, et pacti transgressionem.
because-of the-disobedience of-the-father and of-the-pact the-transgression
Alius quidam veniens de longinquo, cum esset Malachias in
another certain-man coming from far when was Malachy in
finibus Mumoniæ, attulit ad eum filium, pedum penitus officio
the-borders of-Munster brought to him a-son of-the-feet wholly of-the-use
destitutum. Percunctatus quonam modo illi id accidisset: «Ut
bereft asked in-what way to-him this had-happened as
suspicor,» inquit, «dæmonum malignitate.» Et addit: «Ludenti
I-suspect he-says of-the-demons by-malignity and adds to-him-playing
in prato ipsi, ni fallor, immisere soporem, evigilansque
in a-meadow to-him unless I-am-deceived they-sent sleep and-waking
puerulus, sic se invenit.» Hæc dicens, cum lacrymis
the-little-boy so himself found these-things saying with tears
precem fundit, efflagitat opem. Misertus ejus oravit Malachias,
a-prayer he-pours-out he-implores help pitying him prayed Malachy
jubens ægrum interim dormire ibidem super solium. Dormivit;
bidding the-sick-one meanwhile to-sleep there upon the-seat he-slept
et surrexit sanus. Hunc ipse, quia de longe venerat,
and rose healthy him he because from far he-had-come
aliquandiu in comitatu suo retinuit, et erat ambulans cum eo.
for-some-time in company his kept and he-was walking with him
In monasterio Benchorensi pauper quidam fratrum
in the-monastery of-Bangor a-poor-man certain of-the-brothers
eleemosynis sustentabatur. Et erat quotidianam accipiens
by-alms was-sustained and he-was daily receiving
stipem, aliquid officii factitans in pistrino. Is claudus
a-dole some office doing in the-bakehouse he lame
ab annis duodecim, humi manibus repens, post se
for years twelve on-the-ground on-his-hands creeping behind him
trahebat pedes emortuos: quem die quadam ante cellam
dragged feet dead whom on-day a-certain before cell

suam Malachias mœstum et mœrentem inveniens causam
his Malachy sad and grieving finding the-cause
percontatur. Et ille: «Vides,» inquit, «quam ex longo misellus
asks and he you-see he-says how for long poor-wretch
afflicter, et manus Domini super me: et ecce ad cumulum
I-am-afflicted and the-hand of-the-Lord upon me and behold to the-heap
ærumnæ, homines, qui misereri debuerant, irrident me potius,
of-hardship men who to-pity ought-to-have mock me rather
miseriam exprobrantes.» Quem ubi audivit, pietate motus
misery reproaching whom when he-heard by-pity moved
suspexit in cœlum, manus pariter levans. Facta autem brevi
he-looked-up to heaven hands likewise raising made moreover a-brief
oratione, ipse intravit cellam, et ille surrexit. Et stans
prayer he entered his-cell and he rose and standing
super pedes suos, mirabatur si vere esset quod erat pene
upon feet his he-wondered whether truly were what was almost
somnium suspicatus. Cœpit tamen se pedetentim movere:
a-dream suspecting he-began yet himself step-by-step to-move
neque enim posse ire satis credebat. Tandem quasi e
nor for to-be-able to-go enough he-believed at-last as-if from
gravi somno evigilans, cognoscit misericordiam Domini super
heavy sleep waking he-recognizes the-mercy of-the-Lord upon
se; firmiter graditur, et in pistrinum revertitur, exsiliens
himself firmly he-walks and into the-bakehouse returns leaping
et exsultans, et laudans Deum. Viso eo, qui ante
and exulting and praising God seeing him those-who before
viderant et cognoverant, repleti sunt stupore et ecstasi,
had-seen and had-known filled were with-amazement and ecstasy
phantasma putantes. Virum item hydropicum orando sanavit:
a-phantom thinking a-man likewise dropsical by-praying he-healed
qui illico remansit in monasterio, pastor ovium factus.
who at-once remained in the-monastery a-shepherd of-sheep made

Civitas Hiberniæ, nomine Corcagia, vacabat episcopo.
a-city of-Ireland by-name Cork was-vacant of-a-bishop
Tractatum est de electione: dissensere partes, quibusque,
treated it-was about the-election disagreed the-parties each
ut assolet, præsulem volentibus constituere suum, non Dei.
as is-usual a-prelate wishing to-set-up their-own not of-God
Venit illuc Malachias, audita dissensione. Convocato clero
came there Malachy heard the-dissension convoked the-clergy
et populo, etiam corda et vota discordantium unire
and people also the-hearts and wishes of-the-disagreeing to-unite
curavit. Et persuasis illis totum negotium sibi debere
he-took-care and persuaded them the-whole business to-him ought
credi, cui potissimum sollicitudo incumberet illius,
to-be-entrusted on-whom chiefly the-care lay of-that
sicut et aliarum per Hiberniam Ecclesiarum, incontinenti
as also of-the-other through Ireland Churches forthwith
nominat eis, non quempiam de nobilibus terræ, sed magis
he-names to-them not anyone of the-nobles of-the-land but rather
quemdam hominem pauperem, quem sciret sanctum et
a-certain man poor whom he-knew holy and
doctum: et hic erat alienigena. Quæritur ille: nuntiatur
learned and this-one was a-foreigner is-sought he it-is-announced
decumbere lecto, et ita debilis, ut nullo pacto exeat,
to-lie-ill in-bed and so weak that by-no means he-could-go-out
nisi in manibus portatus ministrantium. Et Malachias:
unless in the-hands carried of-his-servants and Malachy
«Surgat,» inquit, «in nomine Domini, ego præcipio; obedientia
let-him-rise he-says in the-name of-the-Lord I command obedience
salvum faciet eum.» Quid faceret ille? Parere volebat, sed
saved shall-make him what should-he-do he to-obey he-wished but
imparatum se sentiebat: quod etsi posset ire, episcopari
unfit himself he-felt because though he-could to-go to-be-made-bishop

reformidabat. Ita cum voluntate obediendi, pugnante gemino
he-dreaded so when with-the-will of-obeying fighting a-twin
hoste, pondere languoris, et metu honoris, vicit illa tamen,
enemy the-weight of-sickness and the-fear of-honor conquered it yet
data sibi in adjutorium spe salutis. Itaque conatur, movet
given to-it for help by-the-hope of-health and-so he-tries he-moves
sese, tentat vires, invenit se solito fortiorem. Crescit
himself tests his-strength finds himself than-usual stronger grows
pariter fides cum viribus, et rursum facta fortior fides dat
equally faith with strength and again made stronger faith gives
vicissim viribus incrementum. Jam surgere per se valet, jam
in-turn to-strength increase now to-rise by himself he-can now
meliuscule gradi, jam nec sentire in ambulando lassitudinem;
a-little-better to-walk now not to-feel in walking weariness
demum expeditus et alacer pervenire ad Malachiam sine
at-last unencumbered and eager to-arrive to Malachy without
hominis adjutorio. Qui assumens eum, misit in cathedram,
of-man help who taking him put-him into the-chair
clero et populo collaudante. Hoc ita in pace factum est,
with-the-clergy and people praising-together this so in peace done was
quia nec illi ausi sunt Malachiæ voluntati in aliquo obviare,
because neither they dared have of-Malachy to-the-will in anything to-oppose
videntes signum, quod fecerat: nec ille parere dubitavit, tam
seeing the-sign which he-had-done nor he to-obey hesitated by-so
evidenti argumento factus securior de Domini voluntate.
evident a-proof made more-secure about of-the-Lord will
Mulier quædam fluxum sanguinis patiebatur: et hæc nobilis,
a-woman certain a-flow of-blood suffered and this-one noble
charissima Malachiæ, plus tamen ob morum quam generis
most-dear to-Malachy more yet for of-manners than of-birth
nobilitatem. Quæ ex toto deficiens, nimirum cum sanguine
nobility who from whole failing surely with blood

exhaustis viribus, jam posita in extremis, misit ad Dei
with-exhausted strength already placed in the-last-things sent to of-God
hominem, ut, quod supererat, animæ subveniret, qui se jam
the-man that what remained to-the-soul he-might-help who her now
non esset visurus in corpore. Audiens Malachias moleste tulit,
not was about-to-see in the-body hearing Malachy took-it ill
quod mulier virtutis foret, et vita ejus fructuosa opere et
because the-woman of-virtue was and life her fruitful in-work and
exemplo. Et videns se non posse satis accurrere tempestive,
example and seeing himself not to-be-able enough to-run-up in-time
accito Malcho, quod juvenis esset, et expeditus (ipse est,
summoned Malchus because young he-was and unencumbered he is-the-one
cujus supra meminimus, frater Christiani abbatis): «Accelera,»
whom above we-mentioned the-brother of-Christian the-abbot hurry
inquit, «fer illi tria poma hæc, super quæ nomen Domini
he-says bring to-her three apples these over which the-name of-the-Lord
invocavi. Confido in ipso quod ubi ex eis gustaverit,
I-have-invoked I-trust in him that when of them she-shall-have-tasted
non gustabit mortem, priusquam nos videat, etsi tardiuscule
not she-shall-taste death before us she-sees though somewhat-late
secuturos.» Festinat Malchus secundum mandatum, et veniens
about-to-follow hastens Malchus according-to the-command and coming
intrat ad morituram, alterum se exhibens puerum Elisæi,
enters to the-dying-woman another himself showing servant of-Elisha
nisi quod hujus efficacior opera fuit. Jubet missam sibi a
except that his more-effective work was he-bids the-sent to-her by
Malachia benedictionem accipere, et gustare, si quo modo
Malachy blessing to-receive and to-taste if in-any way
valuerit. At illa exhilarata, audito nomine Malachiæ, ut
she-could but she cheered having-heard the-name of-Malachy that
obedire possit nutu significat paulisper se erigi velle;
to-obey she-may-be-able by-a-nod indicates a-little herself to-be-raised to-wish

nam verbo non poterat. Erigitur, gustat: gustato confortata
for by-word not she-could she-is-raised she-tastes having-tasted strengthened
est, loquitur et gratias agit. Et immisit Dominus soporem in
she-is she-speaks and thanks gives and sent the-Lord sleep into
eam, et suavissime requievit in eo, cujus usu diu caruerat,
her and most-sweetly she-rested in it whose use long she-had-lacked
sicut et esu. Stetit interim sanguis, et post modicum
as also of-eating stopped meanwhile the-blood and after a-little
expergefacta, sanam se reperit, nisi quod longa inedia, et
awakened healthy herself she-finds except that from-long fasting and
sanguinis minutione adhuc debilis erat. Si quominus, die
of-blood loss still weak she-was if in-anything-less on-the-day
sequenti desideratus Malachiæ adventus aspectusque perfecit.
following the-longed-for of-Malachy arrival and-sight completed

Feminam sine sacramento Extremæ Unctionis defunctam resuscitat

XXIV · A WOMAN RAISED

A noblewoman near Bangor dies before Malachy can anoint her, the anointing put off till morning. Blaming himself, he weeps over her all night; at dawn she wakes, is anointed, and lives some time before dying in good confession.

Habitabat vir nobilis in vicinia Benchorensis monasterii,
there-dwelt a-man noble in the-neighborhood of-the-Bangor monastery
cujus uxor cum infirmaretur ad mortem, rogatus Malachias
whose wife when she-was-sick unto death asked Malachy
ut descenderet, priusquam moreretur, infirmam uncturus
that he-should-come-down before she-died the-sick-woman about-to-anoint
oleo. Descendit, et intravit ad eam: quo viso, exsultat illa,
with-oil he-came-down and went-in to her whom seen exults she

spe animata salutis. Et cum pararet ungere eam,
with-hope animated of-health and when he-was-preparing to-anoint her
visum est omnibus differendum potius usque mane. Erat
seemed it-was to-all to-be-put-off rather until morning it-was
enim vespera. Acquievit Malachias, et data benedictione
for evening acquiesced Malachy and given a-blessing
super ægram, exivit cum his qui secum erant. At
over the-sick-woman he-went-out with those who with-him were but
vero post modicum subito clamor factus est, planctus et
indeed after a-little suddenly a-shout made was a-lamentation and
strepitus multus per totam domum; siquidem insonuit
din much through the-whole house since it-sounded
quod mortua esset. Accurrit Malachias tumultu audito, et
that dead she-was runs-up Malachy the-tumult heard and
secuti sunt eum discipuli ejus. Et accedens ad lectum,
followed have him disciples his and approaching to the-bed
ut certo comperit exspirasse, consternatus est animo,
when for-certain he-found her-to-have-expired dismayed he-was in-mind
sibi imputans, quod fraudata gratia Sacramenti obierit.
to-himself imputing that cheated of-the-grace of-the-Sacrament she-had-died
Et elevatis in cœlum manibus, «Obsecro, Domine, inquit,
and raised to heaven hands I-beseech Lord he-says
insipienter egi. Ego, ego peccavi, qui distuli; non ista,
foolishly I-have-acted I I have-sinned who delayed not she
quæ voluit.» Hæc dicens, contestatus est in audientia
who wished these-things saying protested has in the-hearing
omnium, nullam se recepturum consolationem, nullam
of-all no himself about-to-receive consolation no
daturum requiem spiritui suo, nisi, quam tulerat,
about-to-give rest to-spirit his unless what he-had-taken-away
liceret restituere gratiam. Et stans super eam, tota
it-were-allowed to-restore the-grace and standing over her the-whole

nocte laborabat in gemitu suo: et pro oleo sancto,
night he-labored in groaning his and for oil holy
largo imbre lacrymarum perfundens mortuam, vicem illi
with-a-large shower of-tears pouring-over the-dead-woman the-place to-her
unctionis, quam poterat exhibebat. Ipse quidem sic; ad suos
of-the-anointing which he-could he-supplied he indeed so to his-own
autem: «Vigilate,» inquit, «et orate.» Itaque in psalmis illi,
moreover watch he-says and pray and-so in psalms they
ille in lacrymis, noctem duxere pervigilem. Et mane facto,
he in tears the-night spent wakeful and morning made
exaudivit Dominus sanctum suum, quia spiritus Domini
heard the-Lord holy-one his because the-Spirit of-the-Lord
erat postulans pro eo, qui postulat pro sanctis gemitibus
was asking for him who asks for the-saints with-groanings
inenarrabilibus. Quid plura? aperit oculos quæ fuerat mortua;
unspeakable what more she-opens her-eyes who had-been dead
et, ut solent qui de gravi somno evigilant, fricans sibi
and as are-wont those-who from heavy sleep wake rubbing for-herself
manibus frontem et tempora, super lectum se erigit,
with-hands forehead and temples upon the-bed herself raises
et agnito Malachia, inclinans devote salutat eum. Et
and having-recognized Malachy bowing devoutly greets him and
verso luctu in gaudium, stupor apprehendit omnes, et
turned the-grief into joy amazement seized all both
qui viderunt, et qui audierunt. Sed et Malachias gratias
who saw and who heard but also Malachy thanks
agens, benedixit Dominum. Et unxit eam nihilominus,
giving blessed the-Lord and anointed her nonetheless
sciens in hoc Sacramento remitti peccata, et quod oratio
knowing in this Sacrament to-be-remitted sins and that the-prayer
fidei salvet infirmum. Post hæc abiit ille, et illa
of-faith saves the-sick after these-things went-away he and she

convaluit: et vivens incolumis tempore aliquanto, ut gloria
recovered and living unharmed for-time some that the-glory
Domini manifestaretur in ea, peracta pœnitentia, quam sibi
of-the-Lord might-be-manifested in her completed the-penance which on-her
Malachias injunxerat, in bona confessione iterum obdormivit,
Malachy had-enjoined in good confession again fell-asleep
et migravit ad Dominum.
and passed to the-Lord

Alia diversa beneficia in diversos collata

XXV · OTHER GIFTS

Malachy makes a furious woman gentle after her confession, gives a nobleman the gift of tears, restores the fishery of an island by his prayer, and fills empty nets with salmon at Faughart.

Fuit item mulier, cui spiritus iracundiæ et furoris in
there-was likewise a-woman over-whom the-spirit of-anger and of-fury in
tantum dominaretur, ut non solum vicini et cognati fugerent
so-much lorded that not only neighbors and kinsmen fled
consortium ejus, sed filii quoque ipsius vix sustinerent habitare
company her but sons also her-own scarcely endured to-live
cum ea. Clamor, et rancor, et tempestas valida, ubicumque
with her clamor and rancor and tempest violent wherever
fuisset. Audax, et ardens, et præceps, metuenda lingua et
she-had-been bold and burning and headlong to-be-feared in-tongue and
manu, importabilis omnibus, et invisa. Dolentes filii tum pro
in-hand intolerable to-all and hated grieving the-sons both for
illa, tum pro seipsis, trahunt illam ad præsentiam Malachiæ,
her and for themselves drag her to the-presence of-Malachy

lacrymabilem cum fletu querimoniam deponentes. Vir autem
a-tearful with weeping complaint laying-down the-man moreover
sanctus et periculum matris, et incommodum miserans
holy both the-peril of-the-mother and the-trouble pitying
filiorum, seorsum advocat illam: fueritne confessa aliquando
of-the-sons apart calls her whether she-had-confessed ever
peccata sua, sollicite percontatur. Respondit, «Nequaquam.
sins her anxiously he-asks she-answered by-no-means
Confitere,» inquit. Paret. Et ille injungens pœnitentiam
confess he-says she-obeys and he enjoining penance
confitenti, oransque super eam, ut Dominus omnipotens det
on-her-confessing and-praying over her that the-Lord almighty give
ei spiritum mansuetudinis, in nomine Domini Jesu ne ultra
to-her a-spirit of-gentleness in the-name of-the-Lord Jesus that no-longer
irascatur jubet. Sequitur tanta mansuetudo, ut pateat omnibus
she-be-angry he-bids follows such gentleness that it-is-plain to-all
non esse aliud, quam admirabilem mutationem dexteræ
not to-be other than a-wonderful change of-the-right-hand
Excelsi. Fertur adhuc hodie vivere, et tantæ esse patientiæ
of-the-Most-High she-is-said still today to-live and of-such to-be patience
et lenitatis, ut quæ omnes exasperare solebat, nullis
and mildness that she-who all to-exasperate was-wont by-no
modo exasperari damnis, contumeliis, afflictionibus queat. Si
now to-be-exasperated losses insults afflictions can if
licet et me, juxta Apostolum, abundare in sensu meo,
it-is-allowed also me according-to the-Apostle to-abound in sense my
accipiat quisque ut volet; ego istud superiori suscitatæ miraculo
let-take-it each as he-will I this to-the-former of-the-raised miracle
mortuæ censeo præferendum, quod exterior quidem ibi, hic
dead-woman judge to-be-preferred because the-outer indeed there here
vero interior revixerit homo. Et nunc curramus ad reliqua.
but the-inner has-revived man and now let-us-run to the-rest

Vir secundum sæculum honorabilis, secundum Deum
a-man according-to the-world honorable according-to God
timoratus, veniens ad Malachiam, questus est ei super
god-fearing coming to Malachy complained has to-him about
sterilitate animæ suæ, supplicans ut sibi obtineret ab
the-barrenness of-soul his begging that for-him he-might-obtain from
omnipotente Deo gratiam lacrymarum. Et subridens Malachias,
almighty God the-grace of-tears and smiling Malachy
quod gratum haberet in homine sæculari desiderium spirituale,
because pleasing he-held in a-man secular a-desire spiritual
suam maxillam maxillæ illius quasi blandiendo conjungens:
his cheek to-the-cheek of-him as-if caressing joining
«Fiat,» inquit, «tibi, sicut petisti.» Tantos exinde, et pene
be-it-done he-says to-you as you-have-asked such thenceforth and almost
continuos exitus aquarum deduxerunt oculi ejus, ut illud
continuous outflows of-waters brought-down eyes his that that
Scripturæ ei posse aptari videretur: Fons hortorum,
of-Scripture to-him to-be-able to-be-fitted seemed a-fountain of-gardens
puteus aquarum viventium. Est insula maris in Hibernia,
a-well of-waters living there-is an-island of-the-sea in Ireland
ab olim fecunda piscium: et mare ibi piscosum valde.
from of-old fruitful in-fish and the-sea there full-of-fish very
Peccatis, ut creditur, habitantium adempta copia solita, quæ
by-the-sins as is-believed of-the-inhabitants taken-away the-plenty usual she-who
multos habebat filios, infirmata est, et a tanta funditus
many had sons weakened was and from such wholly
sui commoditate emarcuit. Dolentibus accolis, et jacturam
of-her advantage withered grieving the-dwellers and the-loss
gravem populis ægre ferentibus, revelatum est cuidam
heavy the-peoples ill bearing revealed it-was to-a-certain
mulieri, precibus Malachiæ posse afferri remedium: idque
woman by-the-prayers of-Malachy could to-be-brought a-remedy and-this

innotuit omnibus, ipsa prodente. Nutu Dei contigit
became-known to-all she disclosing-it by-the-nod of-God it-happened
adesse Malachiam. Dum enim circuiret, et repleret
to-be-present Malachy while for he-went-round and filled
Evangelio regionem, divertit illuc, ut et ipsis eamdem
with-the-Gospel the-region he-turned-aside thither that also to-them the-same
gratiam impertiret. At barbari, quibus erat major cura de
grace he-might-impart but the-barbarians to-whom was greater care about
piscibus, omni instantia flagitant, ut potius respicere dignetur
fish with-all insistence demand that rather to-look he-deign
super sterilitatem insulæ suæ. Qui cum responderet se
on the-barrenness of-island their who when he-answered himself
minime ad hoc venisse, hominum magis, quam piscium
least for this to-have-come of-men rather than of-fish
desiderare capturam; videns tamen fidem eorum, flexis in
to-desire the-catch seeing yet faith their bent on
littore genibus, oravit ad Dominum, ut, licet indignis,
the-shore knees he-prayed to the-Lord that though to-the-unworthy
indultum olim beneficium tanta fide repetentibus non
granted once the-benefit with-such faith seeking-again not
negaret. Ascendit oratio, ascendit et piscium multitudo, et
he-would-deny ascended the-prayer ascended also of-fish the-multitude and
forte uberior, quam in diebus antiquis, et ipsa populo
perhaps more-abundant than in days ancient and it for-the-people
terræ perseverans usque in hodiernum diem. Quid mirum,
of-the-land persevering even to the-present day what wonder
si oratio justi, quæ penetrat cœlos, penetravit abyssos,
if the-prayer of-the-just which pierces the-heavens pierced the-abysses
et de profundo maris tantas piscium copias evocavit?
and from the-depth of-the-sea such of-fish plenties called-forth

Venerunt aliquando tres episcopi in villam Fochart, quem
came once three bishops to the-village Faughart which
dicunt locum nativitatis Brigidæ virginis: et quartus erat
they-call the-place of-the-birth of-Brigid the-virgin and the-fourth was
Malachias. Ad quem presbyter qui hospitio susceperat
Malachy to whom the-priest who in-hospitality had-received
eos: «Quid faciam,» inquit, «quod pisces non habeo?» Quo
them what shall-I-do he-says because fish not I-have who
respondente, ut quæreret a piscatoribus: «Biennium est,»
answering that he-should-seek from fishermen two-years it-is
ait, «quod non inveniuntur pisces in flumine: unde et
he-says that not are-found fish in the-river whence also
piscatores prorsus diffusi, etiam arti suæ renuntiaverunt.»
the-fishermen wholly scattered even art their have-renounced
Et ille: «Præcipe,» inquit, «laxari retia in nomine
and he order he-says to-be-let-down the-nets in the-name
Domini.» Factum est, et capti sunt salmones duodecim.
of-the-Lord done it-was and caught were salmon twelve
Secundo miserunt, et captis totidem, inopinatum inferunt
a-second-time they-cast and taken as-many unexpected they-bring-in
mensis et ferculum, et miraculum. Et ut clare liqueat,
to-the-tables both a-dish and a-miracle and that clearly it-be-plain
Malachiæ meritis hoc datum fuisse, aliis quoque duobus
of-Malachy by-the-merits this given to-have-been for-other also two
sequentibus annis eadem nihilominus sterilitas perduravit.
following years the-same nonetheless barrenness endured

Veritatem corporis Christi in Eucharistia propugnat

XXVI · THE EUCHARIST DEFENDED

A cleric of Lismore teaches that the Eucharist is only a sacrament and not the true body. Refuted and condemned, he flees, falls sick on the road, is told by a madman that this is death, and returns to confess and die reconciled.

Fuit quidam clericus in Lesmor, probabilis (ut fertur)
there-was a-certain cleric at Lismore praiseworthy as it-is-said
vitæ, sed fidei non ita. Is sciolus in oculis suis,
in-life but in-faith not so he a-smatterer in eyes his
præsumpsit dicere, in Eucharistia esse tantummodo
presumed to-say in the-Eucharist to-be only
sacramentum, et non rem sacramenti, id est solam
the-sacrament and not the-thing of-the-sacrament that is only
sanctificationem, et non corporis veritatem. Super quo
sanctification and not of-the-body the-truth about which
a Malachia secreto, et sæpe conventus, sed incassum,
by Malachy secretly and often met but in-vain
vocatus ad medium est, seorsum tamen a laicis, ut,
called into the-midst he-was apart yet from the-laity that
si fieri posset, sanaretur, et non confunderetur.
if to-be-done it-could he-might-be-healed and not confounded
Itaque in conventu clericorum data facultas homini est
and-so in an-assembly of-clerics given opportunity to-the-man was
pro sua sententia respondendi. Cumque totis ingenii
for his opinion of-answering and-when with-all of-wit
viribus, quo non mediocriter callebat, asserere et
strength in-which not middlingly he-was-skilled to-assert and
defendere conaretur errorem, Malachia contra disputante et
to-defend he-tried the-error Malachy against disputing and

convincente, judicio omnium superatus, de conventu
convicting by-the-judgment of-all overcome from the-assembly
confusus quidem exiit, sed non correctus. Dicebat
confounded indeed he-went-out but not corrected he-said
autem se non ratione victum, sed Episcopi pressum
moreover himself not by-reason conquered but of-the-Bishop pressed
auctoritate. «Et tu,» inquit, «o Malachia, sine causa me
by-authority and you he-says O Malachy without cause me
hodie confudisti, adversus profecto veritatem locutus,
today have-confounded against surely the-truth having-spoken
et contra tuam ipsius conscientiam.» Mœstus Malachias
and against your own conscience sad Malachy
pro homine sic indurato, sed magis fidei dolens
for the-man so hardened but more of-the-faith grieving
injuriam, timens periculum, ecclesiam convocat: errantem
at-the-injury fearing the-peril the-church he-convokes the-erring-man
publice arguit, publice monet ut resipiscat. Suadentibus
publicly he-reproves publicly warns that he-come-to-his-senses urging
hoc ipsum episcopis et universo clero, cum non
this very the-bishops and all the-clergy when not
acquiesceret, contumaci anathema dicunt, hæreticum
he-acquiesced on-the-contumacious anathema they-pronounce heretic
protestantes. Nec sic evigilans: «Omnes,» inquit, «favetis
protesting-him nor so waking all he-says you-favor
homini potiusquam veritati; ego personam non accipio,
a-man rather-than the-truth I a-person not accept
ut deseram veritatem.» Ad hoc verbum substomachans
that I-should-desert the-truth at this word somewhat-irritated
sanctus: «Dominus, inquit, «fateri te veritatem faciat
the-saint the-Lord he-says to-confess you the-truth may-make
vel ex necessitate.» Quo respondente, «Amen,» solvitur
even from necessity who answering amen is-dissolved

conventus. Tali ille inustus cauterio, fugam meditatur,
the-assembly with-such he branded cautery flight plans
infamis atque inhonorus fore non sustinens. Et continuo
disgraced and dishonored to-be not enduring and at-once
sua tollens exibat, cum ecce subita correptus
his-things taking he-was-going-out when behold by-sudden seized
infirmitate, sistit gradum, viribusque deficiens, eodem
sickness he-stops his-step and-in-strength failing in-the-same
loco jactat se super solum anhelus et fessus. Forte
place throws himself upon the-ground panting and exhausted by-chance
incidens in id loci vagabundus insanus quidam, offendit
falling into that of-place a-wandering madman certain comes-upon
hominem, quidnam ibi agat percontatur. Respondet
the-man what there he-may-be-doing asks he-answers
gravi se infirmitate teneri, et neque procedere, neque
by-grave himself sickness to-be-held and neither to-go-on nor
redire valentem. Et ille: «infirmitas ista haud alia,» inquit,
to-return able and he sickness this not other he-says
«quam ipsa mors est.» Hoc autem non dixit a semetipso;
than itself death is this moreover not he-said of himself
sed pulchre Dominus per insanum corripuit eum, qui
but beautifully the-Lord through a-madman rebuked him who
sanis acquiescere noluit consiliis sensatorum. Et addit:
to-sane to-acquiesce would-not counsels of-sensible-men and adds
«Revertere domum, ego te juvabo.» Denique ipso duce
return home I you shall-help finally him leading
revertitur in civitatem; redit ad cor, et ad misericordiam
he-returns into the-city returns to heart and to the-mercy
Domini. Eadem hora accitur Episcopus, agnoscitur veritas,
of-the-Lord in-the-same hour is-summoned the-Bishop is-acknowledged the-truth
abjicitur error. Confessus reatum absolvitur, petit Viaticum,
is-cast-off the-error having-confessed his-guilt he-is-absolved he-seeks the-Viaticum

datur reconciliatio: et uno pene momento perfidia ore
is-given reconciliation and in-one almost moment faithlessness by-mouth
abdicatur, et morte diluitur. Ita mirantibus cunctis,
is-renounced and by-death is-washed-away so wondering all
sub omni celeritate completus est sermo Malachiæ, et
under all speed fulfilled was the-word of-Malachy and
scripturæ pariter dicentis quia vexatio dat intellectum
of-scripture equally saying that vexation gives understanding
auditui.
to-the-hearing

Pacem et concordiam inter dissidentes mirabiliter conciliat

XXVII · PEACE MADE

A bishop sent by Malachy makes peace; one side breaks it and is turned back by false news of an attack on its lands, and when a second peace is broken a swollen stream stops them. A king imprisons a noble Malachy had guaranteed; Malachy fasts and prays, and the king flees, is struck blind, and releases him.

Inter populos quarumdam regionum orta aliquando gravis
among the-peoples of-certain regions arisen once grave
discordia est. Interpellatur Malachias de componenda pace
discord was is-appealed-to Malachy about settling peace
inter eos: et cum esset alias impeditus, injungit negotium
between them and since he-was otherwise hindered he-enjoins business
hoc uni episcoporum. Illo excusante et negante, et dicente
this on-one of-the-bishops he excusing and refusing and saying
Malachiam, non se, quæsitum; se contemptum iri,
Malachy not himself sought himself despised would-be
frustra fatigari nolle: «Vade,» inquit, «et Dominus erit
in-vain to-be-wearied not-wishing go he-says and the-Lord shall-be

tecum.» Et ille: «Acquiesco, sed si me non audierint,
with-you and he I-acquiesce but if me not they-shall-have-heard
scito me ad tuam Paternitatem appellaturum.» Subridens
know me to your Paternity about-to-appeal smiling
Malachias: «Fiat,» inquit. Tunc episcopus convocatis partibus,
Malachy be-it-done he-says then the-bishop having-convoked the-parties
dictat formam pacis: acquiescunt, reconciliantur ad invicem;
dictates the-form of-peace they-acquiesce are-reconciled to each-other
fide hinc inde data, stabilitur pax: et sic dimisit
with-faith on-this-side on-that given is-established peace and so he-dismissed
eos. At pars una videns hostes factos securos, imparatos
them but party one seeing the-enemies made secure unprepared
esse, quippe qui pace facta mali nihil suspicarentur,
to-be since who with-peace made evil nothing suspected
loquebantur mutuo, et dicebat homo ad proximum suum:
spoke to-each-other and said man to neighbor his
«Quid voluimus facere? Victoria præ manibus est, et ultio
what did-we-wish to-do victory before hands is and vengeance
de inimicis.» Et cœpere insequi illos. Innotuit episcopo
on enemies and they-began to-pursue them became-known to-the-bishop
quod fiebat; et accurrens convenit ducem eorum super
what was-being-done and running-up he-met leader their about
iniquitate et dolo, sed spretus ab illo est. Invocavit nomen
the-iniquity and guile but spurned by him he-was he-invoked the-name
Malachiæ adversus eum, et nihili pendit: irridensque
of-Malachy against him and of-nothing he-weighed-it and-mocking
episcopum, «Putasne,» inquit, «propter te amittere debeamus
the-bishop do-you-think he-says because-of you to-let-go we-ought
malefactores nostros, quos Deus tradidit in manus nostras?»
evildoers our whom God has-delivered into hands our
Et recordatur verbi sui episcopus, quos habuerat cum
and remembers of-word his the-bishop which he-had with

Malachia, flens et ejulans, verso vultu ad monasterium ejus:
Malachy weeping and wailing turned his-face to the-monastery his
«Ubi es,» ait, «homo Dei? ubi es? Nonne hoc est,
where are-you he-says man of-God where are-you surely this is
pater mi, quod tibi dicebam? Heu, heu, veni, ut facerem
father my what to-you I-said alas alas I-came that I-might-do
bonum, et non malum; et ecce per me omnes, illi in
good and not evil and behold through me all those in
corpore, isti in anima pereunt!» Multa in hunc modum
body these in soul perish many-things in this manner
loquebatur lamentans et plangens, et quasi præsentem
he-spoke lamenting and wailing and as-if present
sollicitans et compellans Malachiam adversus malignantes.
urging and calling-upon Malachy against the-malignant
Interim vero impii cum quibus fecerant pacem, insequi
meanwhile but the-impious with whom they-had-made peace to-pursue
non desistebant ad perdendum eos: et ecce spiritus mendax
not ceased for destroying them and behold a-spirit lying
in ore quorumdam virorum, qui eos deciperet. Et
in the-mouth of-certain men which them might-deceive and
occurrerunt illis in via viri, nuntiantes, factam irruptionem
met them on the-way men announcing made an-incursion
in terras ipsorum ab adversariis: in ore gladii
into lands their by enemies by the-mouth of-the-sword
consumi omnia, et diripi bona eorum, uxores quoque
to-be-consumed all-things and to-be-plundered goods their wives also
ac liberos tolli et abduci. His auditis, reversi sunt
and children to-be-taken and to-be-led-off these heard returned they-have
festinanter. Sequebantur ultimi primos, quo irent, aut
hastily followed the-last the-first whither they-went or
quid acciderat, nescientes. Nec enim omnes audierant viros
what had-happened not-knowing nor for all had-heard the-men

loquentes. Cumque venissent, et invenissent nihil horum
speaking and-when they-had-come and had-found nothing of-these
quæ nuntiata erant, confusi sunt, deprehensi in malitia
which announced had-been confounded they-were caught in malice
sua. Et cognoverunt spiritui erroris se traditos propter
their and they-knew to-a-spirit of-error themselves handed-over because-of
nuntium Malachiæ quem deceperunt, et nomen ejus quod
the-messenger of-Malachy whom they-had-deceived and name his which
spreverunt. Porro episcopus audiens frustratos proditores in
they-had-spurned moreover the-bishop hearing frustrated the-traitors in
iniquitate sua quam cogitaverant, cum gaudio remeavit ad
iniquity their which they-had-devised with joy returned to
Malachiam, referens omnia per ordinem, quæ acciderant sibi.
Malachy relating all in order which had-happened to-him
Sciens Malachias ejusmodi occasione pacem esse turbatam,
knowing Malachy by-such occasion the-peace to-be disturbed
nactus opportunum tempus, pacem per semet inter ipsos
having-got a-fitting time the-peace through himself between them
denuo reformare curavit, et firmare reformatam, datis et
again to-restore took-care and to-make-firm the-restored given and
receptis altrinsecus fide et juramento. Verum illi, quibus
received on-both-sides faith and oath but they to-whom
ante pax fracta fuit, injuriæ memores, neglecto pacto
before the-peace broken had-been of-the-injury mindful neglected the-pact
et præcepto Malachiæ, tractaverunt de vice reddenda.
and the-command of-Malachy treated about the-turn to-be-repaid
Et congregati omnes in unum, ibant ut imparatos
and gathered all into one they-went that the-unprepared
præoccuparent, redderentque in caput eorum malum, quod
they-might-forestall and-might-return upon head their the-evil which
sibi ipsi facere cogitassent. Et magno flumine, quod
to-themselves they to-do had-thought and the-great river which

intererat, facillime transvadato, fluviolo, quem non procul ab
lay-between most-easily having-been-forded at-a-stream which not far from
illo offendere, retenti sunt. Neque enim jam fluviolus,
it they-came-upon held-back they-were nor for any-longer a-stream
sed plane fluvius ingens apparuit, ubique sui transire
but plainly a-river huge it-appeared everywhere of-itself to-those-wishing
volentibus transitum negans. Mirari omnes tantum nunc esse,
to-cross the-crossing denying wondered all so-great now to-be
tantillum antehac fuisse scientes, et loqui inter se:
so-small before-this to-have-been knowing and spoke among themselves
«Unde inundatio hæc? aer serenus est, imbres non sunt, nec
whence flood this the-air serene is rains not are nor
proxime fuisse meminimus. Et si multum pluisset, quis
lately to-have-been do-we-remember and if much it-had-rained who
nostrum unquam hactenus meminit in quantacumque illuvie
of-us ever until-now remembers in however-great a-deluge
ita intumuisse, ut operiret terram, sata et prata
so to-have-swollen that it-covered the-land the-sown-fields and the-meadows
pervaderet? Digitus Dei est iste, et Dominus sepit vias nostras
invaded the-finger of-God is this and the-Lord hedges ways our
propter sanctum suum Malachiam, cujus sumus prævaricati
on-account-of holy-one his Malachy whose we-have prevaricated
pactum, transgressi mandatum.» Ita et hi infecto negotio,
the-pact transgressed the-command so also these with-unfinished business
ad sua æque confusi repedaverunt. Divulgatum est verbum
to their-own equally confounded went-back spread was the-word
per universam regionem: et benedicebant Deum, qui
through the-whole region and they-blessed God who
comprehendit sapientes in astutia sua, et confringens cornua
catches the-wise in craftiness their and breaking the-horns
peccatorum, sublimavit cornu christi sui.
of-sinners has-exalted the-horn of-anointed his

Aliquis de nobilibus infensus Regi, reconciliatus est per
someone of the-nobles hostile to-the-King reconciled was through
manum Malachiæ. Nec enim Regi satis fidebat ille, ut
the-hand of-Malachy nor for the-King enough trusted he that
pacem cum eo faceret, nisi mediante Malachia, aut
peace with him he-should-make unless mediating Malachy or
quem Rex æque revereretur. Nec immerito, ut post
one-whom the-King equally revered nor undeservedly as afterward
apparuit. Nam factum securum, et minime jam caventem
appeared for him-made secure and least now guarding
sibi, captum trusit in vincula, odio antiquo captus plus
himself seized he-thrust into chains by-hatred ancient seized more
ipse. Requiritur homo a suis de manu mediatoris: nec
himself is-sought-back the-man by his-own from the-hand of-the-mediator nor
enim aliud amici exspectare quam mortem. Quid faceret
for other the-friends to-expect than death what should-do
Malachias? Non est quod possit, nisi ut recurrat ad suum
Malachy not there-is what he-could except that he-run-back to his
illud solitum unicumque refugium. Congregato exercitu forti
that usual and-only refuge gathered an-army strong
nimis, turba magna discipulorum suorum, adit hominem,
very a-crowd great of-disciples his he-goes-to the-man
requirit vinctum; negatur. Et Malachias: «Inique,» inquit,
seeks-back the-prisoner it-is-refused and Malachy wickedly he-says
«agis contra Dominum, et contra me, et contra te ipsum,
you-act against the-Lord and against me and against you yourself
pactum prævaricans: si dissimulas tu, sed non ego. Credidit
the-pact betraying if you-dissemble you but not I trusted
se homo fidei meæ: si contingat mori, ego prodidi eum,
himself the-man to-faith my if it-happen to-die I betrayed him
ego reus sanguinis ejus. Quid tibi visum est me proditorem,
I guilty of-blood his what to-you seemed has-it me a-traitor

te prævaricatorem constituere? Noveris me, donec liberetur,
yourself a-betrayer to-make know me until he-be-freed
nihil gustaturum, sed neque istos.» Sic locutus, intrat
nothing about-to-taste but nor these so having-spoken he-enters
ecclesiam: Deum omnipotentem suis, suorumque anxiis
the-church God almighty with-his and-of-his-people anxious
gemitibus interpellat, ut injuste addictum dignetur eripere
groanings he-entreats that the-unjustly bound he-deign to-snatch
de manu prævaricatoris et iniqui. Et ea die cum nocte
from the-hand of-the-betrayer and wicked-man and that day with the-night
sequenti in jejunio et oratione perstiterunt. Perlatum ad
following in fasting and prayer they-persisted it-was-carried to
Regem quid fieret; et magis inde induratum est cor
the-King what was-being-done and more thence hardened was the-heart
ejus, unde emolliri debuerat. Init fugam, veritus homo
his whence to-be-softened it-ought-to-have he-takes-to flight fearing the-man
carnalis, ne si prope remaneret, orationis non posset sustinere
carnal lest if near he-remained of-the-prayer not he-could to-bear
virtutem. Quasi vero vel absconditum non inveniat, vel non
the-power as-if but either the-hidden not it-find or not
perveniat ad remotum. Tu metas ponis, miser, orationibus
it-reach to the-remote you limits set wretch to-the-prayers
sanctorum? Num est oratio jacta sagitta, ut fugias a
of-the-saints surely-not is prayer a-thrown arrow that you-may-flee from
facie arcus? Quo ibis a Spiritu Dei, qui eam portat,
the-face of-the-bow whither shall-you-go from the-Spirit of-God who it carries
et quo a facie ejus fugies? Denique fugientem insequitur,
and whither from the-face his shall-you-flee finally the-fleeing it-pursues
invenit latitantem: erisque cæcus et non videns, ut
finds the-lurking and-you-shall-be blind and not seeing that
melius videas, et intelligas quoniam durum est tibi contra
better you-may-see and understand that hard it-is for-you against

stimulum calcitrare. Denique senti vel nunc, quia sagittæ
the-goad to-kick finally feel even now that the-arrows
potentis acutæ pervenerunt ad te: quæ etsi resilierunt
of-the-mighty sharp have-reached to you which though they-have-rebounded
a corde, quia saxeum est, sed non ab oculis. Utinam per
from the-heart because stony it-is yet not from the-eyes would-that through
fenestras saltem oculorum perveniant usque ad cor, et
the-windows at-least of-the-eyes they-may-reach even to the-heart and
vexatio det intellectum cæcitati. Cernere erat Saulum denuo
vexation give understanding to-blindness to-see it-was Saul again
ad manus trahi, et duci ad Ananiam, ad ovem scilicet
to the-hands to-be-drawn and to-be-led to Ananias to the-sheep namely
lupum, ut refunderet prædam. Refudit, et recepit visum,
the-wolf that he-might-pour-back the-prey he-poured-back and received sight
quod Malachias usque adeo ovis esset, ut sit misertus et
because Malachy so far a-sheep was that he-was merciful even
lupo. Diligenter ex his adverte, lector, cum quibus habitatio
to-the-wolf diligently from these notice reader with whom the-dwelling
Malachiæ, quales principes, et quales populi. Quomodo non
of-Malachy what-kind princes and what-kind peoples how not
et is frater fuit draconum, et socius struthionum? Et
also he a-brother was of-dragons and a-companion of-ostriches and
ideo dedit ei Dominus virtutem calcandi super serpentes
therefore gave to-him the-Lord power of-treading upon serpents
et scorpiones, alligare reges eorum in compedibus, et nobiles
and scorpions to-bind kings their in fetters and nobles
eorum in manicis ferreis. Audi denique quid sequatur.
their in manacles iron hear finally what follows

Sacrum ædificium moliens, adversarium patitur, sed mox ultione divina correptum

XXVIII · THE STONE ORATORY

When Malachy begins a stone oratory at Bangor, the son of the man who held its lands leads opposition to the novelty; Malachy foretells his death, and he dies that year. The father insults Malachy and is thrown into a fire by a demon; a hidden treasure pays for the building, which Malachy had seen in a vision.

Is, cui Benchorensis monasterii cesserat possessiones,
he to-whom of-the-Bangor monastery he-had-yielded the-possessions
ingratus beneficio, extunc et deinceps insolentissime semper
ungrateful for-the-benefit from-then and thereafter most-insolently always
se habuit adversus eum et suos, in omnibus infestus,
himself bore against him and his in all-things hostile
ubique insidians, detrahensque actibus ejus. At non impune
everywhere lying-in-wait and-disparaging acts his but not unpunished
hoc. Erat illi unicus filius, qui imitator patris, audens
this there-was to-him an-only son who an-imitator of-his-father daring
aliquid et ipse in Malachiam, eodem anno mortuus est.
something also he against Malachy in-the-same year dead is
Mortuus autem sic. Visum est Malachiæ debere construi
died moreover thus seemed it-was to-Malachy ought to-be-built
in Benchor oratorium lapideum, instar eorum quæ in aliis
at Bangor an-oratory of-stone like those which in other
regionibus exstructa conspexerat. Et cum cœpisset jacere
regions built he-had-seen and when he-had-begun to-lay
fundamenta, indigenæ quidem omnes mirati sunt, quod in
the-foundations the-natives indeed all wondered have that in
terra illa necdum ejusmodi ædificia invenirentur. Verum ille
land that not-yet of-this-kind buildings were-found but that

nequam, sicut erat præsumptuosus et insolens, non miratus
worthless-one as he-was presumptuous and insolent not wondered
est, sed indignatus. Ex qua indignatione concepit dolorem, et
has but was-indignant from which indignation he-conceived sorrow and
peperit iniquitatem. Et factus susurro in populis, nunc
brought-forth iniquity and made a-whisperer among the-peoples now
secreto detrahere, nunc blasphemare palam; notare levitatem,
secretly to-disparage now to-blaspheme openly to-note the-levity
novitatem horrere, sumptus exaggerare. Istiusmodi venenatis
the-novelty to-shudder-at the-costs to-exaggerate by-such poisoned
sermonibus sollicitans et inducens multos ad prohibendum:
words stirring and inducing many to forbidding
«Sequimini me,» inquit, «et quod nonnisi per nos fieri
follow me he-says and what only through us to-be-done
debet, contra nos fieri non sinamus.» Itaque cum pluribus,
ought against us to-be-done not let-us-allow and-so with more
quibus suadere valuit, descendit ad locum, repertum convenit
whom to-persuade he-was-able he-went-down to the-place found he-met
hominem Dei, primus ipse dux verbi, qui erat principium
the-man of-God first he leader of-the-word who was the-beginning
mali: «O bone vir, quid tibi visum est nostris hanc inducere
of-the-evil O good man what to-you seemed has into-our this to-bring
regionibus novitatem? Scoti sumus, non Galli. Quænam levitas
regions novelty Irish we-are not Gauls what levity
hæc? Quid opus erat opere tam superfluo, tam superbo?
this what need was-there of-a-work so superfluous so proud
unde tibi pauperi et inopi sumptus ad perficiendum? Quis
whence for-you poor and needy the-costs for completing who
perfectum videbit? Quid istud præsumptionis, inchoare quod
completed shall-see what this of-presumption to-begin what
non queas, non dico, perficere, sed nec videre perfectum?
not you-can not I-say to-complete but not-even to-see completed

Quanquam amentis magis est, quam præsumentis, conari
although of-a-madman more it-is than of-a-presumer to-try
quod modum excedit, vincit vires, superat facultates. Cessa,
what the-measure exceeds conquers the-strength surpasses the-resources cease
cessa, desine a vesania hac: alioquin nos non sinimus, non
cease desist from madness this otherwise we not allow not
sustinemus.» Hoc dixit, prodens quid vellet, non quid posset
bear this he-said betraying what he-wished not what he-could
considerans. Nam de quibus præsumebat, et secum adduxerat,
considering for of whom he-presumed and with-himself had-brought
viso viro, mutati sunt, et jam non ibant cum eo.
having-seen the-man changed were and now not they-went with him
Ad quem Vir sanctus, tota libertate utens: «Miser,»
to whom the-Man holy whole freedom using wretch
inquit, «opus, quod inchoatum vides, et invides, sine dubio
he-says the-work which begun you-see and envy without doubt
perficietur; perfectum videbunt multi. Tu vero quia non vis,
shall-be-completed completed shall-see-it many you but because not you-wish
non videbis; et quod non vis, morieris: attendito tibi, ne
not you-shall-see and what not you-wish you-shall-die look-to yourself lest
in peccato tuo moriaris.» Ita est: ille mortuus est, et opus
in sin your you-die so it-is he died is and the-work
completum est; sed ille non vidit, qui, ut præfati sumus, anno
completed was but he not saw who as said-before we-have in-year
eodem mortuus est. Interim pater audito mox, quid de
the-same died is meanwhile the-father having-heard soon what about
filio Vir sanctus prædixisset, sciens verbum ejus vivum et
his-son the-Man holy had-foretold knowing word his living and
efficax esse: «Interfecit,» inquit, «filium meum.» Et instigante
effective to-be he-has-killed he-says son my and instigating
diabolo, tanto furore exarsit in illum, ut coram duce et
the-devil with-such fury he-blazed against him that before the-duke and

majoribus Ulydiæ falsitatis et mendacii arguere non vereretur
the-greater-men of-Ulster of-falsity and of-lying to-accuse not he-feared
hominem, qui veracissimus esset, veritatis et discipulus, et
the-man who most-truthful was of-truth both disciple and
amator: et convicium intulit, simiam appellans. Et Malachias
lover and insult brought an-ape calling-him and Malachy
quidem doctus non reddere maledictum pro maledicto,
indeed taught not to-return curse for curse
obmutuit, et non aperuit os suum, dum consisteret peccator
was-dumb and not opened mouth his while stood the-sinner
adversus eum. Sed non Dominus oblitus sermonis sui, quem
against him but not the-Lord forgetful of-word his which
dixerat: Mihi vindictam, et ego retribuam. Eadem die
he-had-said to-me vengeance and I shall-repay on-the-same day
domum reversus homo, luit linguæ effrenis temeritatem,
home returned the-man paid-for of-the-tongue unbridled the-rashness
ipso ultore, quo instigatore laxarat. Arreptum in
he-himself avenging at-whose instigation he-had-loosed-it seized into
ignem projicit dæmon; sed mox manibus assistentium
fire throws-him the-demon but soon by-the-hands of-those-standing-by
extractus est; adustus tamen corporis parte, et mente
dragged-out he-was burned yet of-the-body in-part and in-mind
captus, Et dum insaniret, vocatus Malachias venit, reperitque
seized and while he-raved called Malachy came and-found
maledicum spumantia ora torquentem; horrendis vocibus et
the-curser his-foaming mouth twisting with-horrible cries and
motibus terrentem omnia, ac toto corpore agitatum, vix
movements terrifying all and with-whole body shaken scarcely
posse teneri a pluribus: et orans pro inimico vir totius
able to-be-held by several and praying for the-enemy the-man of-all
perfectionis, exauditus est; sed ex parte. Nam illico quidem
perfection heard was but in part for at-once indeed

sancto orante, ille aperuit oculos et sensum recepit. Relictus
the-saint praying he opened his-eyes and his-sense received left
est autem ei spiritus Domini malus, qui eum colaphizet,
was moreover to-him a-spirit of-the-Lord evil which him should-buffet
ut discat non blasphemare. Credimus eum vivere usque
that he-learn not to-blaspheme we-believe him to-live even
adhuc, et usque ad hæc tempora luere peccatum grande,
till-now and even to these times to-pay-for the-sin great
quod peccavit in sanctum: certis temporibus tamen ferunt
which he-sinned against the-saint at-certain times yet they-say
lunaticum esse. Porro prædictæ possessiones, cum jam pro
lunatic to-be moreover the-aforesaid possessions when already for
sui imbecillitate et inutilitate eas tenere non valuit, in
his weakness and uselessness them to-hold not he-was-able in
pace ad locum, cujus exstiterant, redierunt. Nec renuit
peace to the-place whose they-had-been returned nor refused-them
Malachias post multam demum vexationem, pacis obtentu.
Malachy after much at-last harassment of-peace for-the-sake
Sed jam ad opus ædificii, quod Malachias, aggressus
but now to the-work of-the-building which Malachy undertaken
est, sermo recurrat. Et quidem non erat Malachiæ, non
has the-word let-run-back and indeed not there-was to-Malachy not
dico unde perficeret, sed unde faceret quidquam. Erat
I-say whence he-might-complete but whence he-might-do anything was
autem cor ejus fiduciam habens in Domino. Dominus vero
moreover heart his trust having in the-Lord the-Lord but
providit, ut, etsi non speranti in pecuniæ thesauris, pecunia
provided that though not hoping in of-money treasures money
non deesset. Quis enim alius fecit, ut thesaurus eo loci
not was-lacking who for other made that a-treasure in-that of-place
reponeretur, repositus non reperiretur usque ad tempus et
should-be-laid-up laid-up not should-be-found even to the-time and

opus Malachiæ? Invenit Dei famulus in Dei marsupio, quod
work of-Malachy found of-God servant in of-God purse what
defuit suo. Merito quidem. Quid enim justius, quam ut
lacked in-his-own deservedly indeed what for more-just than that
cui pro Deo non erat proprium, cum Deo iniret
he-to-whom for God not there-was his-own with God should-enter-into
consortium, et marsupium unum esset amborum? Fideli
partnership and purse one should-be of-both to-the-faithful
namque homini totus mundus divitiarum est. Et quid est
for man the-whole world of-riches is and what is
ille, nisi, quoddam marsupium Dei? Denique ait: Meus est
it but a-certain purse of-God finally he-says mine is
orbis terræ, et plenitudo ejus. Inde est, quod Malachias
the-circle of-the-earth and fullness its thence it-is that Malachy
repertos argenteos multos non reposuit, sed exposuit. Nam
the-found silver-coins many not laid-up but laid-out for
totum munus Dei in Dei opus jubet expendi. Non suas, non
the-whole gift of-God on of-God work he-bids to-be-spent not his not
suorum considerat necessitates; sed jactat cogitatum suum in
of-his-people he-considers needs but casts care his on
Domino, ad quem utique recurrendum non dubitat, quoties
the-Lord to whom surely to-be-run-back not he-doubts as-often-as
necessitas postularit. Nec dubium Dei opus esse, quod
necessity shall-have-demanded nor doubt of-God work to-be what
Deo revelante Malachias prævidit. Contulerat primum cum
God revealing Malachy foresaw he-had-conferred first with
fratribus de opere illo: et multi præ inopia minus libenter
the-brothers about work that and many for want less willingly
assentiebant. Inde anxius dubiusque quid ageret, cœpit inter
assented thence anxious and-doubtful what he-should-do he-began while
orandum vehementer inquirere, quænam foret voluntas Dei.
praying vehemently to-inquire what would-be the-will of-God

Et die quadam de via regrediens, cum jam loco
and on-a-day certain from the-road returning when already to-the-place
appropiaret, prospexit eminus: et ecce oratorium apparuit
he-drew-near he-looked-out far-off and behold an-oratory appeared
magnum lapideum, et pulchrum valde. Et intuens diligenter
great of-stone and beautiful very and gazing-at diligently
situm, formam et compositionem, cum fiducia arripit opus,
the-site the-form and the-arrangement with trust he-seizes the-work
prius quidem indicata visione senioribus fratribus, paucis tamen.
before indeed indicated the-vision to-the-elder brothers to-few yet
Sane totum, quod attente notavit de loco, et modo, et
truly all which attentively he-noted about the-place and the-manner and
qualitate, tanta diligentia observavit, ut peracto opere, factum
the-quality with-such diligence he-observed that completed the-work the-made
viso simillimum appareret, ac si et sibi cum Moyse dictum
to-the-seen most-like appeared as if also to-him with Moses said
audierit: Vide, ut omnia facias secundum exemplar quod tibi
he-heard see that all-things you-make according-to the-pattern which to-you
ostensum est in monte. Eodem visionis genere id quoque,
shown was on the-mountain by-the-same of-vision kind that also
quod in Saballino situm est, antequam fieret, præostensum
which at Saul situated is before it-was-made shown-beforehand
est illi, non modo oratorium, sed et monasterium totum.
was to-him not only the-oratory but also the-monastery whole

Claret prophetiæ spiritu, et omni miraculorum gratia

XXIX · PROPHECY AND SIGNS

Malachy foresees that a youth watching him like Zacchaeus will become a lay brother at the Suir, rebukes a deacon unworthy to serve at the altar, is bathed in light while a dove settles on the cross, and embraces a burning altar at Armagh. Bernard sums up his miracles before turning to his death.

Transeunte illo per quamdam civitatem, et multitudine
passing he through a-certain city and a-multitude
magna concurrente ad eum, casu vidit juvenem inter alios
great running-together to him by-chance he-saw a-youth among others
videndi se curiosum. Ascenderat lapidem, et stans super
of-seeing him curious he-had-climbed a-stone and standing on
summos articulos, extento collo, oculis et animo intendens
the-highest toes with-stretched neck in-eyes and in-mind straining
in eum, quemdam illi de novo Zacchæum exhibebat. Nec
on him a-certain to-him from new Zacchaeus he-showed nor
latuit Malachiam, sancto quidem Spiritu revelante, vere
lay-hidden-from Malachy the-holy indeed Spirit revealing truly
illum venisse in spiritu et virtute Zacchæi. Dissimulavit tunc
him to-have-come in the-spirit and power of-Zacchaeus he-dissembled then
tamen, tacitusque pertransiit. Cæterum in hospitio nocte ipsa
yet and-silent passed-through for-the-rest in the-lodging on-night that
narravit fratribus quomodo illum vidisset, et quid prævidisset
he-related to-the-brothers how him he-had-seen and what he-had-foreseen
de illo. Die autem tertia, en ille cum viro quodam nobili,
about him on-the-day moreover third lo he with a-man certain noble
domino suo: qui aperiens votum et desiderium juvenis, rogabat,
lord his who disclosing the-wish and desire of-the-youth asked
ut a se commendatum recipere dignaretur, et habere de
that by himself commended to-receive he-would-deign and to-have for

cætero inter suos. Et Malachias agnoscens eum: «Non est
the-rest among his-own and Malachy recognizing him not there-is
opus,» inquit, «ut quem jam Deus commendavit, homo
need he-says that him-whom already God has-commended man
commendet.» Apprehensumque manu sua tradidit abbati
should-commend and-taking-him with-hand his he-handed-him to-abbot
Congano nostro, et ille fratribus. Ipse vero juvenis, adhuc (ni
Congan our and he to-the-brothers he but the-youth still unless
fallor) vivens primus Conversus laicus Suriensis monasterii,
I-am-deceived living the-first Convert lay of-the-Suir monastery
testimonium habet ab omnibus, quod sancte conversetur inter
testimony has from all that holily he-lives among
fratres secundum ordinem Cisterciensem. Et cognoverunt
the-brothers according-to the-order Cistercian and knew
discipuli, etiam in hoc Malachiam prophetiæ spiritum habuisse;
the-disciples also in this Malachy of-prophecy the-spirit to-have-had
non solum autem, sed et in eo, quod subjuncturi sumus.
not only moreover but also in that which about-to-add we-are
Cum Sacramenta offerret, et appropiasset ei diaconus, facturus
when the-Sacraments he-offered and had-approached him the-deacon about-to-do
aliquid pro officio suo, intuitus eum sacerdos, ingemuit,
something for office his looking-at him the-priest groaned
quod sensisset penes illum latere quod non conveniret.
because he-had-sensed with him to-lie-hidden what not was-fitting
Peracto sacrificio, secrete percunctatus de conscientia sua,
completed the-sacrifice secretly questioned about conscience his
confessus est, et non negavit illusum sibi per somnium
he-confessed has and not denied deluded himself through a-dream
nocte ipsa. Cui injungens pœnitentiam: «Non debueras,»
on-night that on-whom enjoining penance not you-ought-to-have
inquit, «hodie ministrasse; sed verecunde te subtrahere
he-says today to-have-ministered but modestly yourself to-withdraw

sacris, et deferre tantis tamque divinis mysteriis, ut
from-the-sacred-things and to-defer to-so-great and-so divine mysteries that
hac humilitate purgatus, dignius exinde ministrares.» Item
by-this humility purged more-worthily thereafter you-might-minister likewise
alia vice sacrificante illo, et orante hora sacrificii,
at-another time sacrificing he and praying at-the-hour of-the-sacrifice
ea quidem sanctitate et puritate cordis, qua solitus
with-that indeed holiness and purity of-heart with-which wont
erat, astanti diacono visa est columba intrare per
he-was to-the-standing-by deacon seemed was a-dove to-enter through
fenestram in claritate magna. Ea sacerdos perfunditur
the-window in brightness great with-it the-priest is-flooded
totus, ea subobscurior basilica tota refulget. Columba vero
wholly with-it somewhat-dark the-basilica whole shines-back the-dove but
aliquandiu circumvolitans, tandem residet super crucem ante
for-some-time flying-around at-last settles upon the-cross before
faciem sacerdotis. Obstupuit diaconus; et pavens tum pro
the-face of-the-priest was-stunned the-deacon and dreading both for
luminis, tum pro volucris novitate, quod illa sit rara avis
of-the-light and for of-the-bird novelty because that be a-rare bird
in terra, cecidit super faciem suam, et vix palpitans, sese
on earth fell upon face his and scarcely trembling himself
erigere ausus est, vel quando officii sui necessitas postulavit.
to-raise dared he-has even when of-office his the-necessity demanded
Post Missam seorsum conventus a Malachia, sub periculo vitæ
after Mass apart met by Malachy under peril of-life
jubetur nullatenus secretum prodere quod vidisset, quoad
he-is-bidden by-no-means the-secret to-betray which he-had-seen as-long-as
viveret ipse. Aliquando cum in Ardmacha esset cum quodam
should-live he once when at Armagh he-was with a-certain
coepiscopo suo, de nocte surgens, cœpit memorias sanctorum,
fellow-bishop his by night rising he-began the-memorials of-the-saints

quæ in cœmeterio Sancti-Patricii multæ sunt, orando lustrare:
which in the-cemetery of-Saint-Patrick many are by-praying to-go-round
et ecce unum de altaribus subito ardere conspiciunt. Ambo
and behold one of the-altars suddenly to-burn they-see both
enim viderunt visionem hanc magnam, et ambo mirati sunt.
for saw vision this great and both wondered have
At Malachias intelligens signum esse magni meriti illius,
but Malachy understanding a-sign to-be of-great merit of-him
vel illorum, quorum sub altari illo corpora requiescerent,
or of-those whose under altar that bodies rested
currens, et se mediis immergens flammis, expansis
running and himself into-the-midst plunging into-the-flames with-spread
brachiis sacram amplexatus est aram. Quid ibi fecerit, quidve
arms the-sacred embraced has altar what there he-did or-what
senserit, nemo qui sciat: sed quod amplius solito, cœlesti
he-felt no-one who knows but that more than-usual with-heavenly
igne succensus ex illo igne exierit, fratrum qui cum
fire kindled from that fire he-went-out of-the-brothers who with
eo tunc erant, reor neminem esse qui nesciat.
him then were I-think no-one to-be who knows-not
Hæc dicta sunt, pauca quidem de pluribus, sed multa pro
these-things said are few indeed of many but many for
tempore. Non enim signorum tempora hæc, secundum illud:
the-time not for of-signs times these according-to that
Signa non vidimus; jam non est propheta. Unde satis apparet,
signs not we-have-seen now not there-is a-prophet whence enough appears
Malachias meus quantus in meritis fuit, qui tam multus in
Malachy my how-great in merits was who so many in
signis exstitit, et in raritate tanta. Quo enim antiquorum
signs stood-forth and in rarity such in-what for of-the-ancients
genere miraculorum Malachias non claruit? Si bene advertimus
kind of-miracles Malachy not shone if well we-notice

pauca ipsa quæ dicta sunt, non prophetia defuit illi, non
few very which said are not prophecy was-lacking to-him not
revelatio, non ultio impiorum, non gratia sanitatum, non
revelation not vengeance on-the-impious not the-grace of-healings not
mutatio mentium, non denique mortuorum suscitatio. Per
change of-minds not finally of-the-dead raising through
omnia benedictus Deus, qui sic amavit et ornavit eum: qui et
all-things blessed God who so loved and adorned him who also
magnificavit eum in conspectu regum, et dedit illi coronam
magnified him in the-sight of-kings and gave him a-crown
gloriæ. Amor probatur in meritis, ornatus in signis, magnificatio
of-glory love is-proved in merits adornment in signs magnification
in ultione inimicorum, glorificatio in præmiorum retributione.
in vengeance on-enemies glorification in of-rewards the-repayment
Habes, diligens lector, in Malachia quid mireris, habes
you-have diligent reader in Malachy what you-may-wonder-at you-have
et quid imiteris. Nunc jam quid tibi ex his sperandum
also what you-may-imitate now now what for-you from these to-be-hoped
sit, studiosus attende. Nam finis horum, pretiosa mors est.
is studious attend for the-end of-these a-precious death is

Locum et diem mortis suæ prædicit, et causa pallii denuo iter ad papam Eugenium suscipit

XXX · THE LAST JOURNEY

Malachy would die at Clairvaux, if he must die abroad, and on All Souls' Day. Sent to seek the pallium, he cures Catholicus of epilepsy and promises to return; a wind drives his ship back, keeping that promise. He founds an abbey in Scotland, heals a woman of cancer, and is held back by the king of England, a delay that brings him to Clairvaux at his hour.

Percunctatus aliquando, quonam in loco, si optio detur,
asked once which in place if the-choice be-given
extremum malit agere diem (de hoc siquidem fratres
the-last he-would-prefer to-spend day about this since the-brothers
quærebant inter se, quem sibi quisque deligeret),
were-inquiring among themselves which for-himself each would-choose
cunctatur, et non respondet. Instantibus illis: «Si hinc
he-hesitates and not answers pressing they if from-here
migro,» inquit, «nusquam libentius, quam unde una cum
I-depart he-says nowhere more-willingly than whence together with
nostro Apostolo resurgere possim.» Dicebat autem sanctum
our Apostle to-rise-again I-may-be-able he-meant moreover saint
Patricium. «Si peregrinari oportet, et ita permittit Deus,
Patrick if to-go-abroad it-behooves and so permits God
Claram-Vallem delegi.» Requisitus item de tempore, diem
Clairvaux I-have-chosen asked likewise about the-time the-day
respondit solemnem omnium defunctorum. Si simplex votum
he-answered solemn of-all the-dead if a-simple wish
putatur, impletum est; si prophetia, ne iota præteriit.
it-is-thought fulfilled it-is if a-prophecy not-an iota has-passed
Sicut audivimus, sic vidimus de loco pariter, et de
as we-have-heard so we-have-seen about the-place equally and about

die. Dicamus breviter, quo ordine istud, quave occasione
the-day let-us-say briefly in-what order this or-by-what occasion
provenerit. Ægre satis ferebat, Hiberniam usque adhuc pallio
came-about ill enough he-bore Ireland till still the-pallium
caruisse, utpote æmulator sacramentorum: quorum ne uno
to-have-lacked as an-emulator of-sacraments of-which not-even one
quolibet gentem suam vellet omnino fraudari. Et recordatus
any people his he-wished at-all to-be-cheated and remembering
sibi a papa Innocentio fuisse promissum; inde magis
to-himself by pope Innocent to-have-been promised thence more
tristari, quod dum adhuc ille superfuit, non fuit missum
to-be-sad that while still he survived not it-was sent
pro eo. Et nactus occasionem, quod papa Eugenius summam
for it and having-got the-occasion that pope Eugene the-summit
regiminis teneret, et eo temporis usque in Franciam
of-government held and at-that time even into France
appropiasse nuntiaretur, opportunitatem requirendi se
to-have-approached was-announced the-opportunity of-seeking himself
invenisse gavisus est. Præsumebat autem de illo, utique viro
to-have-found rejoiced has presumed moreover on him surely a-man
tali, et de tali assumpto professione: magis vero, quod suæ
such and of such taken profession more but because of-his
Claræ-Vallis specialis filius exstitisset, nec timeret apud illum
Clairvaux a-special son he-had-been nor did-he-fear with him
se ullam sustinere difficultatem. Itaque convocantur episcopi,
himself any to-meet difficulty and-so are-convoked the-bishops
concilium cogitur; tractata triduo, quæ tempori
a-council is-gathered having-been-treated for-three-days the-things-which to-the-time
imminerent: die quarto aperitur consilium de pallio
pressed on-the-day fourth is-opened the-counsel about the-pallium
requirendo. Placet, sed si per alium requiratur. Tamen quia
to-be-sought it-pleases but if through another it-be-sought yet because

brevior via, et ob hoc tolerabilior peregrinatio videretur, non
shorter the-way and for this more-bearable the-pilgrimage seemed not
fuit qui ejus obviare præsumeret consilio et voluntati. Et
there-was one-who his to-oppose presumed counsel and will and
Malachias, soluto concilio, arripit iter. Prosequuntur eum,
Malachy dissolved the-council takes-up the-road follow him
qui convenerant fratres, usque ad littus, non multi tamen,
those-who had-gathered the-brothers even to the-shore not many yet
ipso nimirum prohibente. Ad quem unus illorum, Catholicus
he surely forbidding to whom one of-them Catholicus
nomine, flebili voce et vultu: «Heu, tu abis,» inquit, «et in
by-name with-tearful voice and face alas you go-away he-says and in
quanta pene quotidiana vexatione me deseris, non ignoras, nec
how-great almost daily torment me you-leave not you-know-not nor
fers opem misertus mei! Si ego dignus qui patiar, fratres
bring help having-pitied me if I worthy who should-suffer the-brothers
quid peccaverunt, qui vix diem, noctemve ullam a tam
what have-they-sinned who scarcely a-day or-a-night any from so
laboriosa cura et custodia mei feriatam habere sinuntur?» His
laborious care and guarding of-me free to-have are-allowed by-these
verbis et lacrymis filii (flebat enim) paterna viscera concussa
words and tears of-the-son he-wept for the-fatherly vitals shaken
sunt, et amplexatus est eum blandiendo, impressoque pectori
were and embraced he-has him caressing and-pressed on-breast
ejus signo crucis: «Certus esto,» inquit, «te ejusmodi nil
his the-sign of-the-cross sure be he-says you of-this-kind nothing
passurum, donec redeam.» Erat autem epilepticus, et cadebat
about-to-suffer until I-return he-was moreover epileptic and fell
frequenter, ita ut interdum non semel, sed sæpius pateretur
frequently so that sometimes not once but more-often he-suffered
in die. Hoc jam per sex annos morbo horrido laborabat:
in a-day with-this already for six years disease horrid he-labored

sed ad verbum Malachiæ perfecte convaluit. Ab illa hora
but at the-word of-Malachy perfectly he-recovered from that hour
nil tale perpessus est; nil tale, ut confidimus, deinceps
nothing such suffered has-he nothing such as we-trust thereafter
perpessurus, quia Malachias deinceps rediturus non est.
about-to-suffer because Malachy thereafter about-to-return not is
In ipso ascensu navis accedunt duo ex his, qui illi
in the-very boarding of-the-ship approach two of those who to-him
familiarius adhærebant, audentes et petentes aliquid ab eo.
more-familiarly clung daring and asking something from him
Quibus ille: «Quid vultis? Non dicimus,» inquiunt, «nisi
to-whom he what do-you-wish not we-say they-say unless
spondeas te daturum.» Spondet. Et illi: «Volumus nobis
you-pledge yourself about-to-give he-pledges and they we-wish to-us
certo promitti a tua dignatione, te in Hiberniam incolumem
certainly to-be-promised by your graciousness you to Ireland unharmed
reversurum.» Instare et cæteri omnes. Tum ille parumper
about-to-return to-press-it and the-others all then he for-a-little
deliberans, pœnitere primo quod se alligasset, qua
deliberating to-repent at-first that himself he-had-bound by-which
exiret non inveniens. Angustiæ undique, dum nil
he-might-get-out not finding straits on-every-side while nothing
occurreret ab alterutro tutum periculo, voti videlicet, aut
occurred from either safe peril of-the-vow namely or
promissi. Visum est tandem id potius eligendum, quod in
of-the-promise seemed it-was at-last that rather to-be-chosen which at
præsentiarum plus urgeret, reliquum supernæ committendum
the-present more pressed the-rest to-the-heavenly to-be-committed
dispositioni. Annuit tristis quidem; sed magis illos noluit
disposition he-assented sad indeed but more them he-would-not
contristare: et spondens eis, ut volunt, ascendit navem. Et
to-sadden and pledging them as they-wish boards the-ship and

cum jam fere medium iter æquoreum peregissent, subito
when already almost the-middle journey sea-borne they-had-completed suddenly
contrarius ventus navem repellit, et reducit in terram Hiberniæ.
a-contrary wind the-ship drives-back and brings-back to the-land of-Ireland
Descendens de navi, in ipso portu in quadam sua ecclesia
coming-down from the-ship in the-very port in a-certain his church
pernoctavit. Et lætus, gratias egit divinæ consilio providentiæ,
he-spent-the-night and glad thanks gave to-divine counsel of-providence
quo factum est ut jam fecerit satis pro sua promissione.
by-which done it-was that already he-had-done enough for his promise
Mane vero intrans navem, ipsa die prospero cursu
in-the-morning but boarding the-ship on-that day with-a-prosperous course
transfretavit, et venit in Scotiam. Die tertia pervenit ad
he-crossed and came into Scotland on-the-day third he-arrived at
locum qui Viride-Stagnum dicitur: quem fecerat præparari, ut
the-place which Green-Pool is-called which he-had-had prepared that
ibi statueret abbatiam. Et relicto illic de filiis suis, fratribus
there he-might-establish an-abbey and leaving there of sons his brothers
nostris, monachorum conventu et abbate (nam secum ad
our of-monks a-convent and an-abbot for with-himself for
hoc ipsum eos adduxerat), valedicens eis, profectus est.
this very them he-had-brought saying-farewell to-them set-out he-has
Et cum transiret, occurrit ei rex David, a quo susceptus est
and when he-was-passing met him king David by whom received he-was
cum gaudio, et retentus per aliquot dies: multaque operatus
with joy and kept for some days and-many-things having-done
placita Deo, inchoatum repetit iter. Et pertransiens Scotiam,
pleasing to-God the-begun he-resumes road and passing-through Scotland
in ipso introitu Angliæ divertit ad ecclesiam Gisiburnensem,
at the-very entrance of-England he-turns-aside to the-church of-Guisborough
ubi habitant viri religiosi, canonicam ducentes vitam, ab
where dwell men religious the-canonical leading life from

antiquo familiares ei pro sua religione et honestate. Ibi
of-old familiar to-him for their religion and honor there
adducta est ad eum mulier patiens morbum, quem cancrum
brought was to him a-woman suffering a-disease which cancer
vulgo appellant, ipso horrendum visu; et sanavit eam. Nam ubi
commonly they-call itself horrible to-see and he-healed her for when
aqua, cui benedixit, aspersa sunt ulcerum loca, dolorem non
with-water which he-had-blessed sprinkled were of-the-ulcers the-places pain not
sensit. Die vero sequenti vix ulcera apparebant. Abiens
she-felt on-the-day but following scarcely the-ulcers appeared going-away
inde, ad mare venit; sed negatur transitus. Causa, ni fallor,
thence to the-sea he-came but is-refused the-crossing the-cause unless I-am-deceived
fuit orta simultas quædam inter summum pontificem et regem
was arisen a-feud certain between the-highest pontiff and the-king
Angliæ, quod rex nescio quid mali suspicaretur de bono
of-England because the-king I-know-not what evil suspected about good
illo homine, si transiret: nam neque alios episcopos transire
that man if he-should-cross for nor other bishops to-cross
sinebat. Quod quidem impedimentum, etsi fuit contrarium
he-allowed which indeed hindrance though it-was contrary
Malachiæ voluntati, sed non voto. Dolebat differri a
of-Malachy to-the-will yet not to-his-wish he-grieved to-be-put-off from
desiderio suo, nesciens magis per hoc impletum iri.
desire his not-knowing rather through this fulfilled it-was-going-to-be
Nam si incontinenti transisset, oportebat transire etiam
for if at-once he-had-crossed it-would-have-behooved to-pass also
Claram-Vallem, ut summum Pontificem sequeretur. Jam enim
Clairvaux that the-highest Pontiff he-might-follow already for
abierat, et erat Romæ, aut prope Romam. Nunc vero
he-had-gone-away and was at-Rome or near Rome now but

intercedente dilatione factum est ut tardius transfretans, ad
intervening the-delay done it-was that later crossing to
locum et horam sanctissimi sui obitus opportune occurreret.
the-place and hour of-most-holy his death fittingly he-should-arrive

Rursus Claram-Vallem venit, moriturus loco et tempore quo desideraverat

XXXI · HIS DEATH AT CLAIRVAUX

Received with joy at Clairvaux, Malachy falls ill on Saint Luke's day, foretells his death, is anointed, blesses the brothers, and dies on All Souls' Day, at fifty-four. His face is unchanged; Bernard heals a boy's withered arm with the dead bishop's hand, and he is buried in the oratory of Mary in 1148.

Qui a nobis susceptus est, tanquam verus, ab Occidente
who by us received was as the-true from the-West
veniens, visitans nos Oriens ex alto. O quantum nostræ
coming visiting us the-Dayspring from on-high O how-much to-our
Claræ Valli irradians sol ille claritatis adauxit! quam jucundus
Clear Valley shining sun that of-brightness increased how joyful
ad ejus introitum dies festus illuxit nobis! Hæc dies, quam
at his entrance the-day festal shone for-us this the-day which
fecit Dominus, exsultatum et lætatum in ea! Quam celer
has-made the-Lord exulted and rejoiced in it how swift
et saliens, tremulus licet ac debilis, mox ipse occurri! quam
and leaping trembling though and weak soon I ran-to-meet how
lætus in oscula rui! quam lætis brachiis missam mihi
glad into kisses I-rushed with-how glad arms the-sent to-me
cœlitus amplexatus sum gratiam! quam alacri vultu et
from-heaven embraced I-have grace with-how eager countenance and
animo, mi pater, introduxi te in domum matris meæ, et in
mind my father I-brought you into the-house of-mother my and into

cubiculum genitricis meæ! Quam festivos deinde tecum duxi
the-chamber of-her-who-bore me how festive then with-you I-spent
dies, sed paucos! Quid vero ille vicissim nobis? Nempe hilarem,
days but few what but he in-turn to-us surely cheerful
nempe affabilem peregrinus noster omnibus se præbebat,
surely affable pilgrim our to-all himself he-showed
omnibus incredibiliter gratum. Quam bonum, et quam
to-all incredibly pleasing how good and how
jucundum agebat hospitem apud eos, quos nimirum videre
joyful he-played the-guest among those whom surely to-see
venerat a finibus terræ, non auditurus Salomonem, sed
he-had-come from the-ends of-the-earth not about-to-hear Solomon but
exhibiturus! Denique audivimus sapientiam ejus, tenuimus
about-to-display(-one) finally we-heard the-wisdom his we-held
præsentiam ejus, et tenemus. Jam quatuor aut quinque
presence his and we-hold already four or five
dies hujus nostræ solemnitatis defluxerant, cum ecce die
days of-this our solemnity had-flowed-away when behold on-the-day
solemni beati Lucæ evangelistæ, Missa in conventu sua illa
solemn of-blessed Luke the-evangelist Mass in convent his that
sancta devotione celebrata, febre correptus, lecto decubuit: et
holy with-devotion celebrated by-fever seized in-bed he-lay-down and
nos cum illo omnes. Extrema gaudii nostri mœror occupat,
we with him all the-ends of-joy our grief occupies
moderatior tamen, quod levior interim febris esse videretur.
more-moderate yet because lighter meanwhile the-fever to-be seemed
Videres discurrere fratres, dandi avidos, vel accipiendi.
you-would-have-seen to-run-about the-brothers of-giving eager or of-receiving
Cui non dulce videre illum? cui non dulcius ministrare
to-whom not sweet to-see him to-whom not sweeter to-minister
illi? Utrumque suave, utrumque salutare. Et humanitatis
to-him each sweet each salutary and of-humanity

erat præbere obsequium, et profectus cuique sui, cum
it-was to-offer service and of-advance for-each his-own since
gratiam reportaret. Assistere omnes, omnes solliciti erant
grace he-carried-back to-stand-by all all anxious were
circa frequens ministerium: medicamenta perquirere, adhibere
about frequent ministry medicines to-seek to-apply
fomenta, urgere sæpius ad gustandum. Ad quos ille: «Sine
poultices to-urge more-often to tasting to whom he without
causa,» inquit «hæc: sed charitate vestri facio quidquid
cause he-says these-things but for-the-charity of-you I-do whatever
injungitis.» Sciebat enim imminere tempus suæ migrationis.
you-enjoin he-knew for to-impend the-time of-his departure
Cumque fratres, qui cum eo venerant, fidentius instarent
and-when the-brothers who with him had-come more-confidently pressed
dicentes, non oportere diffidere de vita; nec enim signa
saying not it-behooved to-despair about life nor for signs
mortis in eo aliqua apparerent: «Oportet,» inquit, «hoc anno
of-death in him any appeared it-behooves he-says this year
Malachiam exire de corpore.» Et infert: «Ecce appropinquat
Malachy to-go-out from the-body and he-adds behold approaches
dies, quem, ut optime nostis, optavi semper ipsum fore
the-day which as best you-know I-have-wished always it to-be
diem resolutionis meæ. Scio cui credidi, et certus sum;
the-day of-dissolution my I-know whom I-have-believed and sure I-am
non fraudabor reliquo desiderii mei, qui partem jam
not I-shall-be-cheated of-the-rest of-desire my who a-part already
teneo. Qui me sua misericordia perduxit ad locum quem
hold he-who me by-his mercy has-led to the-place which
petii, terminum quem æque volui, non negabit. Quod ad
I-sought the-end which equally I-wished not shall-deny as to
hoc corpusculum attinet, hic requies mea: quod ad animam,
this little-body pertains here the-rest my as to the-soul

Dominus providebit, qui salvos facit sperantes in se. Nec
the-Lord shall-provide who saved makes those-hoping in him nor
parum spei repositum mihi in die illa, qua mortuis tanta
little of-hope stored for-me on day that on-which for-the-dead such
a vivis beneficia impenduntur» Nec longe aberat dies
by the-living benefits are-spent nor far was-distant the-day
ipsa, cum talia loqueretur. Interea jubet se sacro oleo
itself when such-things he-spoke meanwhile he-bids himself with-holy oil
ungi. Exeunte conventu fratrum ut solemniter fieret,
to-be-anointed going-out the-convent of-brothers that solemnly it-might-be-done
non sustinuit ut ad se ascenderent: ipse descendit ad eos.
not he-endured that to him they-should-climb he came-down to them
Jacebat siquidem in solario domus superioris. Ungitur, et
he-lay since in the-loft of-the-house upper he-is-anointed and
sumpto Viatico, fratrum se orationibus, et fratres
having-taken the-Viaticum of-the-brothers himself to-the-prayers and the-brothers
commendans Deo, ad lectum revertitur. Alto de solario
commending to-God to the-bed he-returns high from the-loft
descendebat pedibus suis, et rursum nihilominus suis pedibus
he-came-down on-feet his and again nonetheless on-his feet
ascendebat: et dicebat mortem esse in januis. Quis hunc
he-went-up and said death to-be at the-doors who this
hominem crederet moriturum? Solus ipse, et Deus id scire
man would-believe about-to-die alone he and God this to-know
poterant. Non vultus pallidior, non macilentior videbatur; non
could not the-face paler not thinner he-seemed not
rugata frons, non reconditi oculi, non nares extenuatæ, non
wrinkled the-brow not sunken the-eyes not the-nostrils pinched not
contracta labia, non adusti dentes, non collum exesum et
contracted the-lips not parched the-teeth not the-neck wasted and
gracile, non curvi humeri, non caro exinanita in corpore
slender not bent the-shoulders not the-flesh emptied in the-body

reliquo. Hæc erat gratia corporis ejus, et hæc gloria vultus
remaining this was the-grace of-body his and this the-glory of-face
ejus, quæ non evacuatur, ne in morte quidem. Talis quoad
his which not is-made-void not in death even such as-long-as
vixit, talis et mortuus apparebat, viventi similior.
he-lived such also dead he-appeared to-a-living-man more-like
Cucurrimus usque huc: sed modo hæremus, quia Malachias
we-have-run even to-here but now we-stick because Malachy
cursum consummavit. Stat ille, et nos pariter stamus cum eo.
the-course has-finished stands he and we equally stand with him
Alioquin quis libenter currat ad mortem? præsertim tuam,
otherwise who willingly would-run to death especially yours
pater sancte, quis referre possit? quis velit audire? Attamen
father holy who to-relate could who would-wish to-hear yet
dileximus nos in vita; in morte non separabimur. Fratres,
we-have-loved each-other in life in death not we-shall-be-separated brothers
non relinquamus in morte, quem in vita prosecuti sumus.
not let-us-leave in death him-whom in life escorted we-have
Ab ulteriori Scotia usque huc cucurrit ille ad mortem:
from farther Scotland even to-here ran he to death
eamus et nos, et moriamur cum eo. Oportet, oportet dicere,
let-us-go also we and let-us-die with him it-behooves it-behooves to-say
quam cernere necesse fuit. Adest Omnium Sanctorum
what to-see necessary it-was is-at-hand of-All Saints
clara ubique celebritas; sed juxta veterem sententiam,
the-bright everywhere celebration but according-to the-old saying
Musica in luctu importuna narratio est. Adsumus, canimus
music in grief an-untimely tale is we-are-present we-sing
vel inviti. Flendo cantamus, et cantando flemus. Malachias
even unwilling weeping we-sing and singing we-weep Malachy
etsi non cantat, non plorat tamen: Quid enim ploret, qui
though not he-sings not weeps yet what for should-he-weep who

appropinquat ad gaudium? Nobis, qui relinquimur, relinquitur
draws-near to joy for-us who are-left is-left
luctus: solus Malachias festum facit. Quod enim non potest
grief alone Malachy a-feast makes what for not he-can
corpore, facit mente, sicut scriptum est: Cogitatio hominis
with-the-body he-does with-the-mind as written it-is the-thought of-man
confitebitur tibi, et reliquiæ cogitationis diem festum agent
shall-confess to-you and the-remnants of-thought a-day festal shall-keep
tibi. Deficiente illi corporis instrumento, silente organo
to-you failing for-him of-the-body the-instrument silent the-organ
oris, officio vocis cessante, reliquum est ut mentis
of-the-mouth the-office of-the-voice ceasing the-rest is that of-mind
jubilo solemnizet. Quidni solemnizet sanctus, qui
with-jubilation he-solemnize why-not should-he-solemnize the-saint who
sanctorum ducitur ad solemnitatem? Exhibet illis, quod mox
of-the-saints is-led to solemnity he-shows to-them what soon
sibi debebitur. Adhuc modicum, et ipse unus ex illis est.
to-himself shall-be-owed still a-little and he one of them is
Sub noctis crepusculo, cum jam utcumque diei a nobis
under of-night the-twilight when already somehow of-the-day by us
expleta celebritas foret, Malachias appropinquaverat, non
completed the-celebration was Malachy had-drawn-near not
crepusculo, sed auroræ. An non illi aurora, cui nox
to-twilight but to-dawn or not for-him dawn for-whom the-night
præcessit, dies autem appropinquavit? Itaque febre
has-gone-before the-day moreover has-drawn-near and-so with-the-fever
invalescente, cœpit ex intimis ardens per omne corpus
growing-strong began from the-inmost burning through the-whole body
erumpere sudor, ut quodammodo transiens per ignem et
to-burst-out sweat that in-a-way passing through fire and
aquam, educeretur in refrigerium. Jam desperatur de
water he-might-be-led-out into refreshment now there-is-despair about

vita ejus, jam quisque suum judicium reprehendit, jam nulli
life his now each his-own judgment reproves now to-none
dubium, Malachiæ sententiam prævalere. Vocamur: adsumus.
doubt of-Malachy opinion to-prevail we-are-called we-are-present
Et ille oculos levans in circumstantes: «Desiderio desideravi,
and he his-eyes raising on those-standing-around with-desire I-have-desired
inquit, hoc pascha manducare apud vos. Gratias ago supernæ
he-says this passover to-eat with you thanks I-give to-the-heavenly
pietati: non sum fraudatus a desiderio meo.» Vides hominem
kindness not I-am cheated of desire my you-see a-man
securum in morte, et necdum mortuum, jam certum de vita?
secure in death and not-yet dead already sure of life
Nec mirum. Videns adesse noctem quam exspectaverat, et
nor wonderful seeing to-be-at-hand the-night which he-had-awaited and
in ipsa diescere sibi; quasi de nocte triumphans, videtur
in it to-dawn for-himself as-if over night triumphing he-seems
insultare tenebris, et quodammodo loqui: «Jam non dicam,
to-mock the-darkness and in-a-way to-say now not shall-I-say
Forsitan tenebræ conculcabunt me, quia hæc nox illuminatio
perhaps the-darkness shall-trample me because this night the-illumination
mea in deliciis meis.» Et blande nos consolans: «Habete,»
my in delights my and gently us consoling have
inquit, «curam mei; ego vestri, si licuerit, non obliviscar.
he-says care of-me I of-you if it-shall-be-allowed not shall-forget
Licebit autem. Credidi in Deum, et omnia possibilia
it-shall-be-allowed moreover I-have-believed in God and all-things possible
credenti. Amavi Deum: amavi vos, et charitas nunquam
to-the-believer I-have-loved God I-have-loved you and charity never
excidit.» Et suspiciens in cœlum: Deus,» inquit, «serva eos
falls-away and looking-up to heaven God he-says keep them
in nomine tuo: non solum autem eos, sed et omnes qui
in name your not only moreover them but also all who

per verbum ac ministerium meum tuo se mancipavere
through word and ministry my to-your themselves have-enslaved
servitio.» Deinde imponens manus singulis, et benedicens
service then laying hands on-each and blessing
omnibus, pausatum ire jubet, quia nondum venerat hora ejus.
all to-rest to-go he-bids because not-yet had-come hour his
Imus: redimus circa medium noctis: nam ea hora lux lucere
we-go we-return about the-middle of-the-night for at-that hour light to-shine
in tenebris nuntiatur. Impletur domus: adest congregatio tota:
in darkness is-announced is-filled the-house is-present the-congregation whole
abbates quoque multi qui convenerant. Psalmis, et hymnis,
abbots also many who had-gathered with-psalms and hymns
et canticis spiritualibus prosequimur amicum repatriantem.
and canticles spiritual we-escort the-friend returning-home
Anno ætatis suæ quinquagesimo quarto, loco et
in-the-year of-age his fiftieth fourth in-the-place and
tempore, quo prælegit, et prædixit Malachias episcopus et
time which he-chose and foretold Malachy bishop and
legatus sanctæ apostolicæ Sedis, velut e manibus nostris
legate of-the-holy apostolic See as-if from hands our
assumptus ab angelis, feliciter obdormivit in Domino. Et
taken-up by angels happily fell-asleep in the-Lord and
vere obdormivit. Vultus placidus placidi exitus indicium fuit.
truly he-fell-asleep the-face placid of-a-placid going-out the-sign was
Et quidem omnium oculi fixi in eum: nemo tamen, qui
and indeed of-all the-eyes fixed on him no-one yet who
quando exivit, advertere potuisset. Mortuus vivere, et vivens
when he-went-out to-notice could dead to-live and living
mortuus putabatur: adeo nil intercidit, quod alterutrum
dead he-was-thought so-much nothing intervened which either
disterminaret. Eadem vivacitas vultus, serenitas eadem, qualis
should-mark-off the-same liveliness of-face serenity the-same such-as

apparere solet in dormiente. Diceres mortem nil horum
to-appear is-wont in one-sleeping you-would-say death nothing of-these
tulisse, magis auxisse plurimum. Non est mutatus,
to-have-taken-away rather to-have-increased very-much not he-was changed
sed ipse mutavit omnes. Mirum in modum luctus et gemitus
but he changed all wonderful in manner the-grief and groaning
omnium subito conquiescit: mutatur in gaudium mœror,
of-all suddenly subsides is-changed into joy sorrow
planctum cantus excludit. Effertur, feruntur in cœlum
lament song shuts-out he-is-carried-out are-borne into heaven
voces, infertur oratorio abbatum humeris. Vicit
voices he-is-borne-into the-oratory of-the-abbots on-the-shoulders has-conquered
fides, triumphat affectus, res in suum devenit statum:
faith triumphs affection the-matter into its-own has-come state
cuncta geruntur ex ordine, cuncta ex ratione procedunt.
all-things are-done in order all-things by reason proceed
Et revera quid rationis habet immoderatius plangere Malachiam,
and in-truth what of-reason has-it too-immoderately to-lament Malachy
quasi non sit pretiosa mors ejus, quasi non sit magis somnus,
as-if not be precious death his as-if not be rather sleep
quam mors; quasi non sit mortis portus, et porta vitæ?
than death as-if not be of-death the-harbor and the-gate of-life
Malachias amicus noster dormit, et ego lugeam? Luctus
Malachy friend our sleeps and I should-mourn grief
iste usu se, non ratione tuetur. Si Dominus dedit dilecto
this by-usage itself not by-reason defends if the-Lord has-given to-beloved
suo somnum, et talem somnum, in quo hæreditas Domini,
his sleep and such sleep in which the-inheritance of-the-Lord
filii merces, fructus ventris, quid horum videtur fletum
sons the-reward the-fruit of-the-womb what of-these seems weeping
indicere? Egone fleam illum, qui fletum evasit? Ille tripudiat,
to-enjoin should-I weep him who weeping has-escaped he dances

ille triumphat, ille introductus est in gaudium Domini sui;
he triumphs he brought-in is into the-joy of-Lord his
et ego eum plangam? Cupio mihi hæc, non illi invideo.
and I him should-lament I-desire for-myself these-things not him I-envy
Interim parantur exsequiæ: offertur pro eo sacrificium;
meanwhile are-prepared the-obsequies is-offered for him the-sacrifice
consummantur ex more omnia cum summa devotione. Stabat
are-completed by custom all-things with highest devotion stood
eminus puer, cui emortuum pendebat a latere brachium,
far-off a-boy to-whom dead hung from the-side the-arm
magis illi impedimento, quam usui. Quo comperto, innui
more to-him for-hindrance than for-use which learned I-nodded
ut accederet: et apprehensam aridam manum applicui
that he-should-approach and the-seized withered hand I-applied
ad manum Episcopi, et vivificavit eam. Nempe vivebat in
to the-hand of-the-Bishop and it-quickened it surely lived in
mortuo gratia sanitatum: et manus ejus fuit mortuæ manui,
the-dead-man the-grace of-healings and the-hand his was to-the-dead hand
quod mortuo homini Elisæus. Puer ille de longe venerat,
what to-the-dead man Elisha boy that from far had-come
et manum quam pendentem attulerat, sanam in patriam
and the-hand which hanging he-had-brought sound into his-fatherland
reportavit. Jam omnibus rite peractis, in ipso oratorio sanctæ
carried-back now all-things duly completed in the-very oratory of-the-holy
Dei genitricis Mariæ, in quo sibi bene complacuit Malachias,
of-God mother Mary in which himself well pleased Malachy
traditur sepulturæ, anno ab Incarnatione Domini millesimo
is-handed-over to-burial in-the-year from the-Incarnation of-the-Lord thousandth
centesimo quadragesimo octavo, quarto nonas novembris.
hundredth fortieth eighth fourth nones of-November
Tuum est, Jesu bone, depositum, quod nobis creditum est;
yours is Jesus good the-deposit which to-us entrusted is

tuus thesaurus, qui reconditur penes nos. Servamus illum
your treasure which is-stored with us we-keep him
resignandum in tempore, quo reposcendum censueris:
to-be-given-back at the-time at-which to-be-reclaimed you-shall-have-judged
tantum ut absque contubernalibus suis non egrediatur, sed
only that without companions his not he-may-go-out but
quem habuimus hospitem, habeamus ducem, tecum et
him-whom we-had as-guest we-may-have as-leader with-you and
cum ipso pariter regnaturi in sæcula sæculorum. Amen.
with him equally about-to-reign for ages of-ages amen
